VENERABILIS
BEDÆ

OPERA QUÆ SUPERSUNT OMNIA,

NUNC PRIMUM IN ANGLIA,
OPE CODICUM MANUSCRIPTORUM,
EDITIONUMQUE OPTIMARUM

EDIDIT J A GILES, L.L.D
ECCLESIAE ANGLICANÆ PRESBYTER,
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IN THE ORIGINAL LATIN,
COLLATED WITH THE MANUSCRIPTS, AND VARIOUS PRINTED EDITIONS,
ACCOMPANIED BY
A NEW ENGLISH TRANSLATION OF THE HISTORICAL WORKS, AND
A LIFE OF THE AUTHOR.

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PREFACE.

In this volume are contained the Fourth and Fifth Books of the Ecclesiastical History, in Latin and English, as before; to the end are annexed the Notitia Librorum suorum and the Epitome, together with the continuation thereof by a later writer. Then follow the various readings of the editions collated, a Chronological Arrangement of Anglo-Saxon History, and a copious Index, forming a body of notes to the whole work.

It has been thought desirable thus to keep the Ecclesiastical History separate from the other Historical Works, which, under the title of Opuscula Historica, will be all contained in the next volume.
BEDÆ VENERABILIS

Historiæ Ecclesiasticæ

GENTIS ANGLORUM

LIBRI IV ET V.
HISTORIA ECCLESIASTICA

GENTIS ANGLORUM.

LIBER QUARTUS.

CAP. I.—UT, DEFUNCTO DEUSDEDIT, WIGHARDUS AD SUSCIPIENDUM EPISCOPATUM ROMAM SIT MISSUS; SED ILLO IBIDEM DEFUNCTO, THEODORUS ARCHIEPISCOPUS ORDINATUS ET CUM HADRIANO ABBATE SIT BRITANNIAM MISSUS.

NNO memorato præfatae eclipsis et mox subsequentis pestilentiae, quo et Colmanus episcopus, unanima catholicorum intentione superatus, ad suos reversus est, Deusdedit sex tus ecclesiae Dorovernensis episcopus obiit pridie idum Iuliam; sed et Erconbertus rex Cantuariorum eodem mense ac die defunctus Egberto filio sedem regni reliquit, quam ille susceptam per novem annos tenuit. Tunc cessante non paucò tempore episcopatu, missus est Romam ab ipso simul et a rege Northanhumbrorum Oswio, ut in precedentem libro paucis diximus, Wighardus presbyter, vir in ecclesiasticis disciplinis doctissimus, de genere Anglorum, petentibus hunc ecclesiae Anglorum archiepiscopum ordinari; missis pariter apostolico papæ donariis, et aureis
THE

ECCLESIASTICAL HISTORY

OF THE

ENGLISH NATION.

BOOK IV.

CHAP. I.—DEUSDEDIT, ARCHBISHOP OF CANTERBURY,
DYING, WIGHARD WAS SENT TO ROME TO SUCCEED HIM
IN THAT DIGNITY; BUT HE DYING THERE, THEODORE
WAS ORDAINED ARCHBISHOP, AND SENT INTO BRITAIN
WITH THE ABBOT HADRIAN.

In the above-mentioned year of the
aforesaid eclipse, which was pre-
sently followed by the pestilence, in
which also Bishop Colman, being
overcome by the unanimous consent
of the Catholics, returned home,
Deusdedit, the sixth bishop of the
church of Canterbury, died on the
14th of July. Erconbert, also, king of Kent, de-
parted this life the same month and day; leaving his
kingdom to his son Egbert, which he held nine years.
The see then became vacant for some considerable time,
until the priest Wighard, a man skilled in ecclesiastical
discipline, of the English race, was sent to Rome by the
said King Egbert, and Oswy, king of the Northum-
brians, as was briefly mentioned in the foregoing book,
with a request that he might be ordained bishop of the
church of England; sending at the same time presents
to the apostolic pope, and many vessels of gold and
atque argenteis vasis non paucis. Qui ubi Romam pervenit, cujus sedi apostolice tempore illo Vitalianus præerat, postquam itineris sui causam præfato papa apostolico patefecit, non multo post et ipse et omnes pene, qui cum eo adverterant, socii, pestilentia superveniente, deleti sunt.

At apostolicus papa, habito de his consilio, quæsivit sedulus, quem ecclesiis Anglorum archiepiscopum mitteret. Erat autem in monasterio Niridano, quod est non longe a Neapoli Campaniae, abbas Hadrianus, vir natione Aser, sacris litteris diligenter imbutus, monasterialibus simul et ecclesiasticis disciplinis institutus, Grecæ pariter et Latine linguae peritissimus. Hunc ad se accitum papa jussit, episcopatu accepto, Britanniam venire. Qui indignum se tanto gradu respondens, ostendere posse se dixit alium, cujus magis ad susciendum episcopatum et eruditione conveniret et ætas. Cumque monachum quendam de vicino virginum monasterio, nomine Andream, pontifici offerret, hic ab omnibus, qui eum novere, dignus episcopatu judicatus est. Verum pondus corporeæ infirmitatis, ne episcopus fíeri posset, obstìtít. Et rursum Hadrianus ad susciendum episcopatum ætus est; qui petit inducas si forte alium, qui episcopus ordinaretur, ex tempore posset evenire.

Erat ipso tempore Romæ monachus Hadriano notus, nomine Theodorus, natus ex Tarso Ciliciæ, vir et seculari et divina literatura, et Graecæ instructus et Latine, probus moribus et ætate venerandus, id est, annos habens ætatis sexaginta et sex. Hunc offerens Hadrianus pontifici, ut episcopus ordinaretur obtinuit, his tamen conditionibus interpositis, ut ipse eum peruceret Britanniam, eo quod jam bis partes Galliarum diversis ex causis adiisset; et ob id majorem hujus itineris peragendi notitiam haberet, sufficiensque esset in possessione hominum propriorum: et ut ei doctrinæ cooperator
silver. Arriving at Rome, where Vitalian presided at A.D. 664, that time over the Apostolic See, and having made known to the aforesaid pope the occasion of his journey, he was not long after snatched away, with almost all his companions that went with him, by a pestilence which happened at that time.

But the apostolic pope having consulted about that affair, made diligent inquiry for some one to send to be archbishop of the English churches. There was then in the Niridan monastery, which is not far from the city of Naples in Campania, an abbot, called Hadrian, by nation an African, well versed in holy writ, experienced in monastical and ecclesiastical discipline, and excellently skilled both in the Greek and Latin tongues. The pope, sending for him, commanded him to accept of the bishopric, and repair into Britain; he answered, that he was unworthy of so great a dignity, but said he could name another, whose learning and age were fitter for the episcopal office. And having proposed to the pope a certain monk, belonging to a neighbouring monastery of virgins, whose name was Andrew, he was by all that knew him judged worthy of a bishopric; but bodily infirmity prevented his being advanced to the episcopal station. Then again Hadrian was pressed to accept of the bishopric; but he desired a respite for a time, to see whether he could find another fit to be ordained bishop.

There was at that time in Rome, a monk, called Theodore, well known to Hadrian, born at Tarsus in Cilicia, a man well instructed in worldly and Divine literature, as also in Greek and Latin; of known probity of life, and venerable for age, being sixty-six years old. Hadrian offered him to the pope to be ordained bishop, and prevailed; but upon these conditions, that he should conduct him into Britain, because he had already travelled through France twice upon several occasions, and was, therefore, better acquainted with the way, and was, moreover, sufficiently provided with men of his own; as
exsistens diligenter attenderet, ne quid ille contrarium veritati fidei, Graecorum more, in ecclesiam, cui praesset, introduceret. Qui subdiaconus ordinatus quatuorspectavit menses, donec illi coma cresceret, quo in coronam tonderi posset; habuerat enim tonsuram more Orientalium sancti apostoli Pauli. Qui ordinatus est a Vitaliano papa, anno Dominicae incarnationis sexcentesimo sexagesimo octavo, sub die septimo kalendas Aprilium, Dominico; et ita una cum Hadriano sexto kalendas Junias Britanniam missus est.

Qui cum pariter per mare ad Massiliam et deinde per terram Arelas pervenissent, et tradidissent Joanni archiepiscopo civitatis illius scripta commendatitia Italiani pontificis, retenti sunt ab eo, quoque Ebrinus Major Domus regiae copiam pergendi quoquo vellent tribuit eis. Qua accepta, Theodorus profectus est ad Agilbertum Parisiorum episcopum, de quo superius diximus, et ab eo benigno susceptus et multo tempore habitus est. Hadrianus vero perexit primum ad Emme Senonum et postea ad Faronem Meldorum episcopos, et bene cum eis diutius fuit; coegerat enim eos imminens hiems, ut ubicunque potuisset quieti manerent. Quod cum nuncii certi narrassent regi Egberto, adesse scilicet episcopum, quem petierant a Romano antistite, in regno Francorum, misit illo continuo Redfridum prefectum suum, ad adducendum eum; quo cum pervenisset, assumit Theodorum cum Ebrini licentia et perduxit eum ad portum, cui nomen est Quentavic, ubi fatigatus infirmitate aliquantisper moratus est, et eum convalescere coepisset navigavit Britanniam. Hadrianum autem Ebrinus retinuit, quoniam suspicabatur eum habere aliquam legationem Imperatoris ad Britanniae reges adversus regnum, cujus tunc ipse maximam curam gerebat. Sed cum nihil tale illum habere vel habuisse veraciter comperisset, absolvit eum et post Theodorum ire permisit. Qui statim ut ad illum pervenit, dedit ei monasterium beati Petri apostoli, ubi archiepiscopi Cantiae sepeliri, ut pra-
also that being his fellow-labourer in doctrine, he might take special care that Theodore should not, according to the custom of the Greeks, introduce any thing contrary to the true faith into the church where he presided. Hadrian, being ordained subdeacon, waited four months for his hair to grow, that it might be shorn into the shape of a crown; for he had before the tonsure of St. Paul, the apostle, after the manner of the eastern people. He was ordained by Pope Vitalian, in the year of our Lord 668, on Sunday, the 26th of March, and on the 27th of May was sent with Hadrian into Britain.

They proceeded by sea to Marseilles, and thence by land to Arles, and having there delivered to John, archbishop of that city, Pope Vitalian's letters of recommendation, were by him detained till Ebrin, the king's mayor of the palace, sent them a pass to go where they pleased. Having received the same, Theodore repaired to Agilbert, bishop of Paris, of whom we have spoken above, and was by him kindly received, and long entertained. But Hadrian went first to Emme, and then to Faro, bishops of Sens and Meaux, and lived with them a considerable time; for the hard winter had obliged them to rest wherever they could. King Egbert, being informed by messengers that the bishop they had asked of the Roman prelate was in the kingdom of France, sent thither his præfect, Redfrid, to conduct him; who, being arrived there, with Ebrin's leave, conveyed him to the port of Quentavic; where, being indisposed, he made some stay, and as soon as he began to recover, sailed over into Britain. But Ebrin detained Hadrian, suspecting that he went on some message from the emperor to the kings of Britain, to the prejudice of the kingdom, of which he at that time took especial care; however, when he found that he really had no such commission, he discharged him, and permitted him to follow Theodore. As soon as he came, he received from him the monastery of St. Peter the apostle, where the arch-
CAP. II.—UT, THEODORO CUNCTA PERAGRANTE, ANGLORUM ECCLESIA CUM CATHOLICA VERITATE, LITERARUM QUOQUE SANCTORUM CEPERINT STUDIS IMBUI; ET UT PUTTA PRO DAMIANO RHIOFENSIS ECCLESIAE SIT FACTUS ANTISTES.

Pervenit autem Theodorus ad ecclesiam suam secundo postquam consecratus est anno, sub die sexto kalendarum Juniarum, Dominico; et fecit in ea annos viginti et unum, menses tres, dies viginti sex. Moxque peragrata insula tota, quaquaerens Anglorum gentes morabatur, nam et libentissime ab omnibus suscipiebatur atque audiebatur, rectum vivendi ordinem, ritum Paschæ celebrandi canonicalum, per omnia comitante et cooperante Hadriano, disseminabat. Isque primus erat in archiepiscopis, cui omnis Anglorum ecclesia manus dare consentiret. Et quia literis sacris simul et secularibus, ut diximus, abundanter ambo erant instructi, congregata discipulorum caterva, scientiæ salutaris quotidie flumina irrigandis eorum cordibus emanabant; ita ut etiam metricæ artis, astronomiæ et arithmeticiæ ecclesiasticiæ disciplinam inter sacrorum apicem volumina suis auditoribus contraderent. Indicio est, quod usque hodie supersunt de eorum discipulis, qui Latinam Greecamque linguam reque ut primiam, in qua nati sunt, norunt. Neque unquam prorsus ex quo Britanniam petierunt Angli feliciora fuere tempora; dum et fortissimos Christianosque habentes reges cunctis barbaris nationibus essent terrori,
bishops of Canterbury are usually buried, as I have said A.D. 668, before; for at his departure, the apostolic lord had ordered that he should provide for him in his diocese, and give him a suitable place to live in with his followers.

CHAP. II.—THEODORE VISITS ALL PLACES; THE CHURCHES OF THE ENGLISH BEGIN TO BE INSTRUCTED IN HOLY LITERATURE, AND IN THE CATHOLIC TRUTH; PUTTA IS MADE BISHOP OF THE CHURCH OF ROCHESTER IN THE ROOM OF DAMIANUS.

HEODORE arrived at his church the second year after his consecration, on Sunday, the 27th of May, and held the same twenty-one years, three months, and twenty-six days. Soon after, he visited all the island, wherever the tribes of the Angles inhabited, for he was willingly entertained and heard by all persons; and every where attended and assisted by Hadrian, he taught the right rule of life, and the canonical custom of celebrating Easter. This was the first archbishop whom all the English church obeyed. And forasmuch as both of them were, as has been said before, well read both in sacred and in secular literature, they gathered a crowd of disciples, and there daily flowed from them rivers of knowledge to water the hearts of their hearers; and, together with the books of holy writ, they also taught them the arts of ecclesiastical poetry, astronomy, and arithmetic. A language introduced.

The Greek
et omnium vota ad nuper auditâ celestis regni gaudia 
ponderent, et quicunque lectionibus sacrís cuperent eru-
diri, haberent in promtu magistros, qui docerent.

Sed et sonos cantandi in ecclesia, quos eatenus in 
Cantia tantum noverant, ab hoc tempore per omnes An-
glorum ecclesiás discere cœperunt; primusque, excepto 
Jacobo, de quo supra diximus, cantandi magister North-
anhumbrorum ecclesiís Eddi cognomento Stephanus fuit, 
invitatus de Cantia a reverendissimo viro Wilfrido, qui 
primus inter episcopos, qui de Anglorum gente essent, 
Catholicum vivendi morem ecclesiís Anglorum tradere 
didicit.

Itaque Theodorus perulstrans universa ordinabat locis 
opportunis episcopos, et ea, quæ minus perfecta reperit, 
his quoque juvantibus, corrígebat. In quibus et Ceaddam 
episcopum cum argueret nonuisse rite consecratum, re-
pondens ipse voce humillima, "Si me," inquit, "nosti 
episcopatum non rite suscepisse, libenter ab officio dis-
cedo; quippe qui neque me unquam hoc esse dignum 
arbitrar, sed obedientiæ causa jussus subire hoc, quam-
vis indignus, consensi." At ille audiens humilitatem 
responsonis ejus, dixit, non eum episcopatum dimittere 
debere; sed ipse ordinationem ejus denuo catholica ra-
tione consummavit. Eo autem tempore, quo, defuncto 
Deusdedit, Dorovernensis ecclesiæ episcopus quærebatur, 
ordinabatur, mittebatur, Wilfridus quoque de Britannia 
Galliam ordinandus est missus; et quoniam ante Theo-
dorum redit, ipse etiam in Cantia presbyteros et dia-
conos, usquecum archiepiscopus ad sedem suam perve-
niret, ordinabat. At ipse veniens mox in civitatem 
Rhofo, ubi, defuncto Damiano, episcopatus jam diu cessà-
verat, ordinavit virum magis ecclesiasticis disciplinis in-
stitutum et vitae simplicitate contentum, quam in seculi 
rebus strenuum, cui nomen erat Putta; maxime autem 
modulandi in ecclesia more Romanorum, quem a disci-
pulis beati papa Gregorii didicerat, peritum.
the joys of the heavenly kingdom of which they had just A.D. 600.
heard; and all who desired to be instructed in sacred
reading, had masters at hand to teach them.

From that time also they began in all the churches of
the English to learn sacred music, which till then had
been only known in Kent. And excepting James above-
mentioned, the first singing-master in the churches of
the Northumbrians was Eddi, surnamed Stephen, invited
from Kent by the most reverend Wilfrid, who was the
first of the bishops of the English nation that taught the
churches of the English the Catholic mode of life.

Theodore, visiting all parts, ordained bishops in proper His reforms.
places, and with their assistance corrected such things
as he found faulty. Among the rest, when he upbraided
Bishop Ceadda that he had not been duly consecrated, he,
with great humility, answered, "If you know I have not
duly received episcopal ordination, I willingly resign the
office, for I never thought myself worthy of it; but,
though unworthy, in obedience submitted to undertake
it." Hearing his humble answer, he said that he should
not resign the bishopric, and he himself completed his
ordination after the Catholic manner. At the same time
when Deusdedit died, and a bishop for the church of
Canterbury was by request ordained and sent, Wilfrid
was also sent out of Britain into France to be ordained;
and because he returned before Theodore, he ordained
priests and deacons in Kent till the archbishop should
come to his see. Being arrived in the city of Rochester,
where the see had been long vacant by the death of Da-
mianus, he ordained a person better skilled in ecclesias-
tical discipline, and more addicted to simplicity of life
than active in worldly affairs. His name was Putta, and
he was extraordinarily skilful in the Roman style of
church music, which he had learned from the disciples of
the holy Pope Gregory.
CAP. III.—UT CEADDA, DE QUO SUPRA DICTUM EST, PROVI
NCIAE MERCIORUM SIT EPISCOPS DATVS; ET DE VITA ET
DE OBITU ET SEPULTURA EJUS.

O tempore provinciae Merciorum rex Wulfhere praefuit, qui cum
mortuo Jarumanno, sibi quoque
suisque a Theodoro episcopum dari
peteret, non eis novum voluit ordi-
nare episcopum; sed postulavit a
rege Oswio, ut illis episcopus Ceadda
daretur, qui tunc in monasterio suo, quod est in Lestin-
gau, quietam vitam agebat, Wilfrido administrante
episcopatum Eboracensis ecclesiae, necnon et omnium
Northanhumbrorum, sed et Pictorum, quousque rex
Oswius imperium pretendere poterat. Et quia moris
erat eidem reverendissimo antistiti opus Evangelii magis
ambulando per loca, quam equitando, perficere, jussit
eum Theodorus, ubicunque longius iter instaret, equi-
tare, multumque renitentem, studio et amore pii laboris,
ipse eum manu sua levavit in equum; quia nimimum
sanctum esse virum comperit, atque equo vehi, quo
esset necesse, compulsit. Susceptum itaque episcopatum
gentis Merciorum simul et Lindisfarneorum Ceadda, juxta
exempla patrum antiquorum, in magna vitae perfectione
administrare curavit: cui etiam rex Wulfhere donavit
terram quinquaginta familiarum ad construendum mo-
nasterium in loco, qui dicitur "Ad Barve," id est, "Ad
Nemus," in provincia Lindissi, in quo usque hodie insti-
tuta ab ipso regularis vitae vestigia permanent.

Habuit autem sedem episcopalem in loco, qui vocatur
Licithfelth, in quo et defUNCTUS AC sepultus est; ubi
usque hodie sequentium quoque provinciae illius episco-
porum sedes est. Fecerat vero sibi mansionem non longe
ab ecclesia remotiorem, in qua secretius cum paucis, id
est, septem sive octo fratribus, quoties a labore et minis-
CHAP. III.—HOW CEADDA, ABOVE-MENTIONED, WAS MADE BISHOP OF THE MERCIANS. OF HIS LIFE, DEATH, AND BURIAL.

At that time, the Mercians were governed by King Wulfhere, who, on the death of Jaruman, desired of Theodore to supply him and his people with a bishop; but Theodore would not obtain a new one for them, but requested of King Oswy that Ceadda might be their bishop. He then lived retired at his monastery, which is at Lestingau, Wilfrid filling the bishopric of York, and of all the Northumbrians, and likewise of the Picts, as far as the dominions of King Oswy extended. And, seeing that it was the custom of that most reverend prelate to go about the work of the Gospel to several places rather on foot than on horseback, Theodore commanded him to ride whenever he had a long journey to undertake, and finding him very unwilling to omit his former pious labour, he himself, with his hands, lifted him on the horse; for he thought him a holy man, and therefore obliged him to ride wherever he had need to go. Ceadda having received the bishopric of the Mercians and Lindisfarne, took care to administer the same with great rectitude of life, according to the example of the ancients. King Wulfhere also gave him land of fifty families, to build a monastery, at the place called Barve, or “The Wood,” in the province of Lindsey, wherein marks of the regular life instituted by him continue to this day.

He had his episcopal see in the place called Litchfield, in which he also died, and was buried, and where the see of the succeeding bishops of that province still continues. He had built himself a habitation not far from the church wherein he was wont to pray and read with seven or eight of the brethren, as often as he had any spare
terio verbi vacabat, orare ac legere solebat. Qui cum in illa provincia duobus annis ac dimidio ecclesiam gloriosissime rexisset, adfuit, superno dispensante judicio, tempus, de quo loquitur Ecclesiastes, [iii. 5,] Quia tempus mittendi lapides, et tempus colligendi. Supervenit namque clades divinitus missa, quae per mortem carnis, vivos ecclesiae lapides de terrenis sedibus ad aedificium celeste transferret. Cumque, plurimis de ecclesia ejusdem reverendissimi antistitis de carne subtractis, veniret hora ipsius, ut transiret ex hoc mundo ad Dominum; contigit die quadam, ut in prefata mansione forte ipsse cum uno tantum fratre, cui vocabulum erat Owini, commoraretur, ceteris ejus sociis pro causa opportuna ad ecclesiam reversis. Erat autem idem Owini monachus magni meriti, et pura intentione superae retributionis mundum derelinquens, dignusque per omnia, cui Dominus specialiter sua revelaret arcana, dignus cui fidem narrati audientes accommodarent. Venerat enim cum regina Etheldrida de provincia Orientalium Anglorum, eratque primus ministrorum et princeps domus ejus. Qui cum, crescente fidei fervore, seculo abrenunciare disperonret, non hoc segniter fecit; sed adeo se mundi rebus exuit, ut relictis omnibus quae habebat, simplici tantum habitu indutus, et securim atque asciam in manu ferens, veniret ad monasterium ejusdem reverendissimi patris, quo vocatur Lestingau. Non enim ad otium, ut quidam, sed ad laborum se monasterium intrare signabat; quod ipsum etiam facto monstravit, nam quo minus sufficiebat meditationi Scripturarum, eo amplius operi manuum studium impendebat. Denique, cum episcopo in prefata mansione pro suae reverentia devotionis inter frates habitus, cum illi intus lectioni vacabant, ipse foris, quae opus esse videbantur, operabatur.
time from the labour and ministry of the word. When he had most gloriously governed the church in that province two years and a half, the Divine Providence so ordaining, there came round a season like that of which Ecclesiastes says, "That there is a time to cast stones, and a time to gather them;" for there happened a mortality sent from heaven, which, by means of the death of the flesh, translated the stones of the church from their earthly places to the heavenly building. And when, after many of the church of that most reverend prelate had been taken out of the flesh, his hour also drew near wherein he was to pass out of this world to our Lord, it happened one day that he was in the aforesaid dwelling with only one brother, called Owini, his other companion being upon some reasonable occasion returned to the church. Now Owini was a monk of great merit, having forsaken the world with the pure intention of obtaining the heavenly reward; worthy in all respects to have the secrets of our Lord revealed to him, and worthy to have credit given by his hearers to what he said, for he came with Queen Etheldrid from the province of the East Angles, and was her prime minister, and governor of her family. As the fervour of his faith increased, resolving to renounce the world, he did not go about it slothfully, but so fully forsook the things of this world, that, quitting all he had, clad in a plain garment, and carrying an axe and hatchet in his hand, he came to the monastery of that most reverend prelate, called Lestingau; denoting, that he did not go to the monastery to live idle, as some do, but to labour, which he also confirmed by practice; for as he was less capable of meditating on the Holy Scriptures, he the more earnestly applied himself to the labour of his hands. In short, he was received by the bishop into the house aforesaid, and there entertained with the brethren, and whilst they were engaged within in reading, he was without, doing such things as were necessary.
Qui cum die quadam tale aliquid foris ageret, digressis ad ecclesiam sociis, ut dicere coeperam, et episcopus solus in oratorio loci lectioni vel orationi operam daret, audivit repente, ut postea referebat, vocem suavissimam cantantium atque lætantium de cælo ad terras usque descendere; quam, videlicet, vocem ab euro-astro, id est, ab alto brumalis exortus, primo se audiisse dicebat, ac deinde paulatim eam sibi appropriare, donec ad tectum usque oratorii, in quo erat episcopus, perveniret: quod ingressa, totum implievit atque in gyro circumdedit. At ille, dum sollicitus in ea, quæ audiebat, animum interderet, audivit denuo, transacto quasi dimidiæ horæ spatio, ascendere de tecto ejusdem oratorii idem lætitiae canticum, et ipsa qua venerat via, ad cælos usque cum ineffabili dulcedine reverti. Qui cum aliquantulum horæ quasi attonitus maneret, et quid hoc esset solerti animo scrutaret, aperuit episcopus fenestram oratorii, et sonitum manu faciens, ut sæpe consueverat, si quis foris esset, ad se intrare præcepit. Introivit ille concitus, cui dixit antistes, "Vade cito ad ecclesiam, et hos septem fratres huc venire facito; tu quoque simul ad esto." Qui cum venissent, primo admonuit eos, ut virtutem dilectionis et pacis ad invicem et ad omnes fideles servarent; instituta quaque disciplinæ regularis, quæ vel ab ipso didicissent et in ipso vidissent, vel in patrum præcedentium factis sive dictis invinissent, indefessa instantia sequerentur. Deinde subjunxit diem sui obitus jam proxime instare. "Namque hospes," inquit, "ille amabilis, qui fratres nostros visitare solebat, ad me quoque hodie venire, meque de seculo evocare, dignatus est. Propter quod revertentes ad ecclesiam dicite fratribus, ut et neum exitum Domino precibus commendent, et suum quoque exitum, cujus hora incerta est, vigiliis, orationibus, bonis operibus, prævenire meminerint."

Cumque hæc et hujusmodi plura loqueretur, atque
One day when he was thus employed abroad, and his companions were gone to the church, as I began to state, the bishop was alone reading or praying in the oratory of that place, when on a sudden, as he afterwards said, he heard the voice of persons singing most sweetly and rejoicing, and appearing to descend from heaven. Which voice he said he first heard coming from the south-east, and that afterwards it drew near him, till it came to the roof of the oratory where the bishop was, and entering therein, filled the same and all about it. He listened attentively to what he heard, and after about half an hour, perceived the same song of joy to ascend from the roof of the said oratory, and to return to heaven the same way it came, with inexpressible sweetness. When he had stood some time astonished, and seriously revolving in his mind what it might be, the bishop opened the window of the oratory, and making a noise with his hand, as he was often wont to do, ordered him to come in to him. He accordingly went hastily in, and the bishop said to him, "Make haste to the church, and cause the seven brothers to come hither, and do you come with them." When they were come, he first admonished them to preserve the virtue of peace among themselves, and towards all others; and indefatigably to practise the rules of regular discipline, which they had either been taught by him, or seen him observe, or had noticed in the words or actions of the former fathers. Then he added, that the day of his death was at hand; and he, "that amiable guest, who was wont to visit brethren, has vouchsafed also to come to me this day, and to call me out of this world. Return, therefore, to the church, and speak to the brethren, that they their prayers recommend my passage to our Lord, and that they be careful to provide for their own, the hour whereof is uncertain, by watching, prayer, and good works."

When he had spoken thus much and more, and they,
illi, percepta ejus benedictione, jam multum tristes exiissent, redit ipse solus, qui carmen coeleste audierat, et prosternens se in terram, "Obsecreo," inquit, "pater, licet aliquid interrogare?"—"Interroga," inquit, "quod vis." At ille, "Obsecreo," inquit, "ut dicas, quod erat canticum illud laetantium, quod audivi, venientium de coelis super oratorium hoc, et post tempus redeuntium ad coelos?" Respondit ille, "Si vocem carminis audiisti, et coelestes superveniere cohortes cognovisti, praecipio tibi in nomine Domini, ne hoc cuiquam ante meum obitum dicas. Reversum autem angelorum fuere spiritus, qui me ad coelestia, quae semper amabam ac desiderabam, prae mia vocare venerunt, et post dies septem se reditus, ac me secum adducturos esse, promiserunt." Quod quidem ita, ut dictum ei erat, opere complectum est. Nam confestim languore corporis tactus est, et hoc per dies ingravescente, septimo, ut promissum ei fuerat, die, postquam obitum suum Dominici corporis et sanguinis perceptione munivit, soluta ab ergastulo corporis anima sancta, ducentibus, ut credi fas est, angelis comitibus, aeterna gaudia petivit.

Non autem mirum si diem mortis, vel potius diem Domini, letus aspexit, quem semper, usque ad veniret, solicitus exspectare curavit. Namque inter plura continentiae, humilitatis, doctrinae, orationum, voluntarie paupertatis, et ceterarum virtutum, merita, in tantum erat timori Domini subditus, in tantum novissimorum suorum in omnibus operibus suis memor, ut sicut mihi frater quidam de eis, qui me in Scripturis erudiebat et erat in monasterio ac magisterio illius educatus, vocabulo Trombertus, referre solet, si forte legente eo vel aliud quid agente, repente flatus venti major assurgeret, continuo misericordiam Domini invocaret, et eam generi humano propitiari rogaret. Si autem violentior aura
having received his blessing, had gone away in sorrow, A.D. 669. he, who had heard the heavenly song, returned alone, and prostrating himself on the ground, said, "I beseech you, father, may I be permitted to ask a question?"— "Ask what you will," answered the bishop. Then he added, "I entreat you to tell me what song of joy was that which I heard coming upon this oratory, and after some time returning to heaven?" The bishop answered, "If you heard the singing, and know the coming of the heavenly company, I command you, in the name of our Lord, that you do not tell the same to any before my death. They were angelic spirits, who came to call me to my heavenly reward, which I have always longed after, and they promised they would return seven days hence, and take me away with them." Which was accordingly fulfilled, as had been said to him; for being presently seized with a languishing distemper, and the same daily increasing, on the seventh day, as had been promised to him, when he had prepared for death by receiving the body and blood of our Lord, his soul being delivered from the prison of the body, the angels, as may justly be believed, attending him, he departed to the joys of heaven.

It is no wonder that he joyfully beheld the day of his death, or rather the day of our Lord, which he had always carefully expected till it came; for notwithstanding his many merits of continence, humility, teaching, prayer, voluntary poverty, and other virtues, he was so full of the fear of God, so mindful of his last end in all his actions, that, as I was informed by one of the brothers who instructed me in divinity, and who had been bred in his monastery, and under his direction, whose name was Trumhere, if it happened that there blew a strong gust of wind when he was reading or doing any other thing, he immediately called upon God for mercy, and begged it might be extended to all mankind. If the wind grew stronger, he closed his book,
insisteret, jam, clauso codice, procideret in faciem atque obnixius orationi incumberet. At si procella fortior, aut nimbus perurget, vel etiam corusci ac tonitura terras et aera terrerent; tunc veniens ad ecclesiam solicius orationibus ac psalmis, donec serenitas aeris rediret, fixa mente vacaret. Cumque interrogaretur a suis, quare hoc faceret; respondebat, "Non legisistis, quia [Ps. xvii. 15, 16] intonuit de caelo Dominus, et Altissimus dedit vocem suam. Miset sagittas suas, et dissipavit eos, fulgura multiplicavit, et conturbavit eos. Movet enim aera Dominus, ventos excitat, jaculatur fulgura, de caelo intonat, ut terrigenas ad timendum se suscitet, ut corda eorum in memoriam futuri judicij revocet, ut superbiam eorum dissipet et conturbet audaciam, reducto ad mentem tremendo illo tempore, quando ipse, caelis ac terris ardentibus, venturus est in nubibus in potestate magna et majestate ad judicandos vivos et mortuos. Propter quod," inquit, "opert nos admonitioni ejus celesti debito cum timore et amore respondere; ut quoties, aere commoto, manum quasi ad feriendum munitans exercit, nee adhuc tamen percutit, mox imploremus ejus misericordiam, et discussis penetrabilis cordis nostri, atque expurgatis vitiorum rude ribus, solici ne unquam percuti mearum agamus."

Convenit autem revelationi et relationi præfati fratris de obitu hujus antistitis etiam sermo reverendissimi patris Egberti, de quo supra diximus, qui dudum cum eodem Ceadda adolescensi, et ipse adolescens in Hibernia monachicam in orationibus et continentia, et meditatione divinarum Scripturarum, vitam sedulos agebat. Sed illo postmodum patriam reverso, ipse peregrinus pro Domino usque ad finem vitae permansit. Cum ergo veniret ad eum longo post tempore, gratia visitationis, de Britannia vir sanctissimus et continentissimus, vocabulo Hygbaldus, qui erat Abbas in provincia Lindissi, et,
and prostrating himself on the ground, prayed still more earnestly. But, if it proved a violent storm of wind or rain, or else that the earth and air were filled with thunder and lightning, he would repair to the church, and devote himself to prayers and repeating of psalms till the weather became calm. Being asked by his followers why he did so, he answered, "Have not you read—'The Lord also thundered in the heavens, and the Highest gave forth his voice. Yea, he sent out his arrows and scattered them; and he shot out lightnings, and discomfited them.' For the Lord moves the air, raises the winds, darts lightning, and thunders from heaven, to excite the inhabitants of the earth to fear him; to put them in mind of the future judgment; to dispel their pride, and vanquish their boldness, by bringing into their thoughts that dreadful time, when the heavens and the earth being in a flame, he will come in the clouds, with great power and majesty, to judge the quick and the dead. Wherefore," said he, "it behoves us to answer his heavenly admonition with due fear and love; that, as often as he lifts his hand through the trembling sky, as it were to strike, but does not yet let it fall, we may immediately implore his mercy; and searching the recesses of our hearts, and cleansing the filth of our vices, we may carefully behave ourselves so as never to be struck."

With this revelation and account of the aforesaid brother, concerning the death of this prelate, agrees the discourse of the most reverend Father Egbert, above spoken of, who long led a monastic life with the same Ceadda, when both were youths, in Ireland, praying, observing continency, and meditating on the Holy Scriptures. But when he afterwards returned into his own country, the other continued in a strange country for our Lord's sake till the end of his life. A long time after, Hygblad, a most holy and continent man, who was an abbot in the province of Lindsey, came out of
ut sanctos decebat, de vita priorum patrum sermonem facerent atque hanc æmulari gauderent, intervenit mentio reverendissimi antistitis Ceaddæ, dixitque Egbertus: "Scio hominem in hac insula adhuc in carne manentem, qui, cum vir ille de mundo transiret, vidit animam Cedd fratris ipsius cum aegmine angelorum descendere de caelo, et assumta secum anima ejus, ad coelestia regna redire." Quod utrum de se an de alio aliquo diceret, nobis manet incertum; dum tamen hoc, quod tantus vir dixit, quia verum sit, esse non possit incertum.

Obiit autem Ceadda sexto die nonarum Martiarum, et sepultus est primo quidem juxta ecclesiam Sanctæ Marieæ; sed postmodum, constructa ibidem ecclesia beatissimi apostolorum principis Petri, in eandem sunt ejus ossa translata. In quo utroque loco, ad indicium virtutis illius, solent crebra sanitatem miracula operari. Denique nuper phreneticus quidam, dum per cuncta errando discurreret, devenit ibi vesperæ, nescientes, sive non curantibus, loci custodibus, et ibi tota nocte requiescens manu sanato sensu egressus, mirantibus et gaudentibus cunctis, quod ibi sanitatem Domino largiente consequeretur, ostendit. Est autem locus idem sepulcri tumba lignea, in modum domunculae facta, coopertus, habens foramen in parieta, per quod solent hi, qui causa devotionis illo adveniunt, manum suam immittere, ac partem pulviris inde assumere; quam cum in aquas miserint atque has infirmantibus jumentis sive hominibus gustandas dederint, mox infirmitatis ablata molestia, ad cupitæ sospitatis gaudia redibunt. In cujus locum ordinavit Theodorus Winfridum, virum bonum ac modestum, qui, sicut praecessores ejus, provincii Merciorum et Mediterraneorum Anglorum et Lindisfarnorum episcopatus officio præcesset; in quibus cunctis Wulfhere, qui adhuc supercerat, sceptrum regni tenebat. Erat autem Winfridus de clero ejus, cui ipse successerat,
Britain to visit him, and whilst these holy men were dis- A.D. 669.
coursing of the life of the former fathers, and rejoicing to imitate the same, mention was made of the most reverend prelate, Ceadda, and Egbert said, “I know a man in this island, still in the flesh, who, when that prelate passed out of this world, saw the soul of his brother Cedd, with a company of angels, descending from heaven, who, having taken his soul along with them, returned thither again.” Whether he said this of himself, or some other, we do not certainly know; but the same being said by so great a man, there can be no doubt of the truth thereof.

Ceadda died on the 2nd of March, and was first buried by St. Mary’s Church, but afterwards, when the church of the most holy prince of the apostles, Peter, was built, his bones were translated into it. In both which places, as a testimony of his virtue, frequent miraculous cures are wont to be wrought. And of late, a certain distracted person, who had been wandering about everywhere, arrived there in the evening, unknown or unregarded by the keepers of the place, and having rested there all the night, went out in his perfect senses the next morning, to the surprise and delight of all; thus showing that a cure had been performed on him through the goodness of God. The place of the sepulchre is a wooden monument, made like a little house, covered, having a hole in the wall, through which those that go thither for devotion usually put in their hand and take out some of the dust, which they put into water and give to sick cattle or men to drink, upon which they are presently eased of their infirmity, and restored to health. In his place, Theodore ordained Winfrid, a good and modest man, to preside, as his predecessors had done, over the bishoprics of the Mercians, the Midland Angles, and the Lindisfarnes, of all which, Wulfhere, who was still living, was king. Winfrid was one of the clergy of the prelate he had suc-
antistitis, et diaconatus officio sub eo non paucò tempore fungebatur.

CAP. IV.—UT COLMANUS EPISCOPUS, RELICTA BRITANNIA, DUO MONASTERIA IN SCOTIA, UNUM SCOTIS, ALTERUM ANGLIS, QUOS SECUM ADDUXERAT, FECERIT.

INTEREA Colmanus, qui de Scotia erat episcopus, relinquens Britanniam tulit secum omnes, quos in Lindisfarnesium insula congregaverat Scotos; sed et de gente Anglorum viros circiter triginta, qui utrique monachicæ conversationis erant studiis imbuti. Et relicinis in ecclesia sua fratibus aliquot, primo venit ad insulam Hii, unde erat ad praedicandum verbum Dei Anglorum genti destinatus. Deinde secessit ad insulam quandam parvam, quam ad occidentalem plagam ab Hibernia procul secreta, sermone Scotico Inisbofinde, id est, "Insula Vitulae Albæ," nuncupatur. In hanc ergo perveniens construxit monasterium, et monachos inibi, quos de utraque natione collectos adduxerat, collocavit. Qui cum invicem concordare non possent, eo quod Scoti tempore æstatis, quo fruges erant colligendæ, relictæ monasterio, per nota sibi loca dispersi vagarentur, at vero, bieme succedente, redirent, et his, quæ Angli præparaverant, communiter uti desiderarent; quæsivit Colmanus huic dissensioni remedium, et circumiens omnia prope vel longe, invenit locum in Hibernia insula aptum monasterio construendo, qui lingua Scotorum Mageo nominatur; emitque partem ejus non grandem, ad construendum ibi monasterium, a comite ad cuius possessionem pertinebat; ea conditione addita, ut pro ipso etiam, qui eis locum commodaret, consistentes ibi monachi Domino preces offerrent. Et constructo statim monasterio, juvante etiam comite ac
ceeded, and had for a considerable time filled the office A.D. 672. of deacon under him.

CHAP. IV.—BISHOP COLMAN, HAVING LEFT BRITAIN, BUILT TWO MONASTERIES IN SCOTLAND; THE ONE FOR THE SCOTS, THE OTHER FOR THE ENGLISH HE HAD TAKEN ALONG WITH HIM.

N the meantime, Colman, the Scotch bishop, departing from Britain, took along with him all the Scots he had assembled in the isle of Lindisfarne, and also about thirty of the English nation, who had been all instructed in the monastic life; and leaving some brothers in his church, he repaired first to the isle of Heii, whence he had been sent to preach the word of God to the English nation. Afterwards he retired to a small island, which is to the west of Ireland, and at some distance from its coast, called, in the language of the Scots, Inisbofinde, the Island of the White Heifer. Arriving there, he built a monastery, and placed in it the monks he had brought of both nations; who not agreeing among themselves, by reason that the Scots, in the summer season, when the harvest was to be brought in, leaving the monastery, wandered about through places with which they were acquainted; but returned again the next winter, and would have what the English had provided to be in common; Colman sought to put an end to this dissension, and travelling about far and near, he found a place in the island of Ireland fit to build a monastery, which, in the language of the Scots, is called Mageo, and bought a small part of it of the earl to whom it belonged, to build his monastery thereon; upon condition, that the monks residing there should pray to our Lord for him who let them have the place. Then building a monastery, with
vicinis omnibus, Anglos ibidem collocavit, relictis in praefata insula Scotis; quod videlicet monasterium usque hoc die ab Anglis tenetur incolis. Ipsum namque est, quod nunc grande de modico effectum, Mageo consuete vocatur, et conversis jamdudum ad meliora instituta omnibus, egregium examen continet monachorum, qui de provincia Anglorum ibidem collecti ad exemplum venerabilium patrum sub regula et abbate canonico, in magna continentia et sinceritate proprio labore manuum vivunt.

CAP. V.—DE MORTE OSWII ET EGBERTI REGUM; ET DE SYNODO FACTA AD LOCUM HERUTFORD, CUI PRESIDEBAT ARCHIEPISCOPUS THEODORUS.

NNO Dominice incarnationis sexcentesimo septuagesimo, qui est annus secundus, ex quo Britanniam venit Theodorus, Oswius rex Northumbrorum pressus est infirmitate, qua et mortuus est anno ætatis suae quinquagesimo octavo; qui in tantum eo tempore tenebatur amore Romanæ et apostolicae institutionis, ut, si ab infirmitate salvaretur, etiam Romam venire, ibique ad loca sancta vitam finire disponeret, Wilfridumque episcopum ducem sibi itineris fieri, promissa non parva pecuniarum donatione, rogaret. Qui defunctus die decimo quinto kalendarem Martiarum, Egfridum filium regni heredem reliquit; cujus anno regni tertio Theodorus cogit concilium episcoporum, una cum eis, qui canonica patrum statuta et diligerent et nossent, magistris ecclesiæ pluribus. Quibus pariter congregati, diligenter ea, qua unitati pacis ecclesiasticæ congruerunt, eo quo pontificem
the assistance of the earl and all the neighbours, he placed the English there, leaving the Scots in the aforesaid island. This monastery is to this day possessed by English inhabitants; being the same that, grown up from a small beginning to be very large, is generally called Mageo; and as all things have long since been brought under a better method, it contains an exemplary society of monks, who are gathered there from the province of the English, and live by the labour of their hands, after the example of the venerable fathers, under a rule and a canonical abbot, in much continency and singleness of life.

CHAP. V.—OF THE DEATH OF THE KINGS OSWY AND EGBERT, AND OF THE SYNOD HELD AT HERTFORD, IN WHICH ARCHBISHOP THEODORE PRESIDED.

N the year of the incarnation of our Lord 670, being the second year after Theodore arrived in England, Oswy, king of the Northumbrians, fell sick, and died, in the fifty-eighth year of his age. He at that time bore so great affection to the Roman apostolical institution, that had he recovered of his sickness, he had designed to go to Rome, and there to end his days at the Holy Places, having entreated Bishop Wilfrid, by the promise of a considerable donation in money, to conduct him on his journey. He died on the 15th of February, leaving his son Egfrid his successor in the kingdom. In the third year of his reign, Theodore assembled a synod of bishops, and many other teachers of the church, who loved and were acquainted with the canonical statutes of the fathers. When they were met together, he began, as became a prelate, to enjoin the observation of such things as were agreeable to the unity of the peace of the
decebat animo, coepit observanda docere. Cujus synodice actionis hujusmodi textus est:

"In nomine Domini Dei et Salvatoris nostri Jesu Christi, regnante in perpetuum ac gubernante suam ecclesiam eodem Domino nostro Jesu Christo, placuit convenire nos, juxta morem canonum venerabilium, tractatus de necessariis ecclesiae negotiis. Convenimus autem die vigesima quarta mensis Septembris, indicatione prima, in loco qui dicitur Herutford. Ego quidem Theodorus, quamvis indignus, ab apostolica sede destinatus Dorovernensis ecclesiae episcopus; et consacerdos ac frater noster reverendissimus Bisi Orientalium Anglorum episcopus; quibus etiam frater et consacerdos noster Wilfridus Northanhumbrorum gentis episcopus per propios legatarios affuit. Affuerunt et fratres ac consacerdotes nostri, Putta episcopus Castelli Cantuariae, quod dicitur Rhofescestir, Eleutherius episcopus Occidentaliae Saxonne, Winfridus episcopus provinciae Merciorum. Cumque in unum convenientes juxta ordinem quique suum resedissemus, 'Rogo,' inquam, 'dilectissimi fratres, propert timorem et amorem Redentoris nostri, ut in commune omnes pro nostra fide tractemus; ut quaeque decreta ac definita sunt a sanctis et probabilibus patribus, incorrupte ab omnibus nobis serventur.' Haec et alia quamplura, quae ad caritatem pertinerebant, unitatemque ecclesiae conservandam, prosecutus sum. Cumque expers praelocationem, interrogavi unum quemque eorum per ordinem, si consentirent ea, quae a patribus canonice sunt antiquitatis decreta, custodiire. Ad quod omnes consacerdotes nostri respondentes dixerunt, 'Optime omnibus placet, quaequeque definierunt sanctorum canones patrum, nos quoque omnes alacri animo libentissime servare.' Quibus statim protuli eundem librum canonum, et ex eodem libro decem capitula, quae per loca notaveram, quia maxime nobis necessaria sciebam, illis coram ostendi, et ut haec diligentius ab omnibus susciperentur rogavi.

Primum capitulum, Ut sanctum diem Paschae in
church. The purport of which synodical proceedings is A.D. 670.
as follows:—

"In the name of our Lord God and Saviour Jesus Christ, who reigns for ever and for ever, and governs his church, it was thought meet that we should assemble, according to the custom of the venerable canons, to treat about the necessary affairs of the church. We met on the 24th day of September, the first induction, at a place called Hertford, myself, Theodore, the unworthy bishop of the see of Canterbury, appointed by the Apostolic See, our fellow-priest and most reverend brother, Bisi, bishop of the East Angles; also by his proxy, our brother and fellow-priest, Wilfrid, bishop of the nation of the Northumbrians, as also our brothers and fellow-priests, Putta, bishop of the Kentish castle, called Rochester; Eleutherius, bishop of the West Saxons, and Winfrid, bishop of the province of the Mercians. When we were all met together, and were sat down in order, I said, 'I beseech you, most dear brothers, for the love and fear of our Redeemer, that we may all treat in common for our faith; to the end that whatsoever has been decreed and defined by the holy and revered fathers, may be inviolably observed by all.' This and much more I spoke tending to the preservation of the charity and unity of the church; and when I had ended my discourse, I asked every one of them in order, whether they consented to observe the things that had been formerly canonically decreed by the fathers? To which all our fellow-priests answered, 'It so pleases us, and we will all most willingly observe with a cheerful mind whatever is laid down in the canons of the holy fathers.' I then produced the said book of canons, and publicly showed them ten chapters in the same, which I had marked in several places, because I knew them to be of the most importance to us, and entreated that they might be most particularly received by them all.

"Chapter I. That we all in common keep the holy
commune omnes servenus Dominica post quartam decimam lunam mensis primi.

Secundum, Ut nullus episcoporum parochiam alterius invadat, sed contentus sit gubernatione creditæ sibi plebis.

Tertium, Ut quæcunque monasteria Deo conscræta sunt, nulli episcoporum liceat ea in aliquo inquietare, nec quicquam de corum rebus violenter abstrahere.

Quartum, Ut ipsi monachi non migrant de loco ad locum, hoc est, de monasterio ad monasterium, nisi per demissionem proprii abbatis; sed in ea permaneant obedientia, quam tempore suae conversionis promiserunt.

Quintum, Ut nullus clericorum reliquens proprium episcopum passim quolibet discurrat, neque alicubi veniens absque commendatitiis literis sui præsulis suspiciatur. Quod si semel susceptus soluerit invitatus redire, et susceptor et is, qui susceptus est, excommunicationi subjacebit.

Sextum, Ut episcopi atque clerici peregrini contenti sint hospitalitatis munere oblato; nullique eorum liceat ullum officium sacerdotale absque permesso episcopi, in cujus parochia esse cognoscitur, agere.

Septimum, Ut bis in anno synodus congregetur; sed quia diversæ causæ impedient, placuit omnibus in commune, ut kalendis Augusti in loco, qui appellatur Clofeshoch, semel in anno congregentur.

Octavum, Ut nullus episcoporum se praerat alteri per ambitionem; sed omnes agnoscant tempus et ordinem consecrationis suæ.

Nonum capitulum, In commune tractatum est, ut plures episcopi, crescente numero fidelium, augerentur; sed de hac re ad presens siluimus.

Decimum capitulum pro conjugiis, Ut nulli liceat nisi legitimum habere connubium. Nullus incestum faciat, nullus conjugem propriam, nisi, ut sanctum Evangelium docet, fornicationis causa, relinquit. Quod si
day of Easter on the Sunday after the fourteenth moon of the first month.

"II. That no bishop intrude into the diocese of another, but be satisfied with the government of the people committed to him.

"III. That it shall not be lawful for any bishop to trouble monasteries dedicated to God, nor to take any thing forcibly from them.

"IV. That monks do not remove from one place to another, that is, from monastery to monastery, unless by the consent of their own abbot; but that they continue in the obedience which they promised at the time of their conversion.

"V. That no clergyman, forsaking his own bishop, shall wander about, or be any where entertained without letters of recommendation from his own prelate. But if he shall be once received, and will not return when invited, both the receiver, and the person received, be under excommunication.

"VI. That bishops and clergymen, when travelling, shall be content with the hospitality that is afforded them; and that it be not lawful for them to exercise any priestly function without leave of the bishop in whose diocese they are.

"VII. That a synod be assembled twice a year; but in regard that several causes obstruct the same, it was approved by all, that we should meet on the 1st of August once a year, at the place called Clofeshoch.

"VIII. That no bishop, through ambition, shall set himself before another; but that they shall all observe the time and order of their consecration.

"IX. It was generally set forth, that more bishops should be made, as the number of believers increased; but this matter for the present was passed over.

"X. Of marriages, that none be allowed any but lawful wedlock; that none commit incest; no man quit his true wife, unless, as the Gospel teaches, on account
quisquam propriam expulerit conjugem legitimo sibi matrimonio conjunctam, si Christianus esse recte voluerit, nulli alteri copuletur; sed ita permaneat, aut propriæ reconcilietur conjugi.

His itaque capitulis in commune tractatis ac definitis, ut nullum deinceps ab aliquo nostrum oriatur contentionis scandalum, aut alia pro alis divulgarentur, placuit, ut quæcunque definita sunt unusquisque nostrum manus propria subscriptione confirmaret. Quam sententiam definitionis nostræ Titillo notario scribendam dictavi. Actum in mense et indicatione supra scriptis.

Quisquis igitur contra hanc sententiam, juxta decreta canonum, nostra etiam consensione ac subscriptione manus nostræ confirmatam, quoquo modo venire eamque infringere tentaverit, noverit se ab omni officio sacerdotali et nostra societate separatum. Divina nos gratia, in unitate sanctæ suæ ecclesiae viventes, custodiat incolumes.

Facta est autem hæc synodus anno ab incarnatione Domini sexcentesimo septuagesimo tertio, quo anno rex Cantuariorum Egbertus mense Julio obierat, succedente in regnum fratre Lothere, quod ipse annos undecim et menses septem tenuit. Bisi autem episcopus Orientaliun Anglorum, qui in præfata synodo fuisse perhibetur, ipse erat successor Bonifacii, cujus supra meminimus, vir multæ sanctitatis et religionis; nam Bonifacio post decem et septem episcopatus sui annos defuncto, episcopus ipse pro eo, Theodoro ordinante, factus est. Quo adhuc superstite, sed gravissima infirmitate ab administrando episcopatu prohibito, duo sunt pro illo, Eccci et Badwini, electi et consecrati episcopi; ex quo usque hodie provincia illa duos habere solet episcopos.
of fornication. And if any man shall put away his own wife, lawfully joined to him in matrimony, that he take no other, if he wishes to be a good Christian, but continue as he is, or else be reconciled to his own wife.

"These chapters being thus treated of and defined by all, to the end, that for the future, no scandal of contention might arise from any of us, or that things be falsely set forth, it was thought fit that every one of us should, by subscribing his hand, confirm all the particulars so laid down. Which definitive judgment of ours, I dictated to be written by Titillus our notary. Done in the month and indiction aforesaid. Whosoever, therefore, shall presume in any way to oppose or infringe this decision, confirmed by our consent, and by the subscription of our hands, according to the decree of the canons, must take notice, that he is excluded from all sacerdotal functions, and from our society. May the Divine Grace preserve us in safety, living in the unity of his holy church."

This synod was held in the year from the incarnation of our Lord 673. In which year, Egbert, king of Kent, died in the month of July; his brother Lothere succeeded him on the throne, which he had held eleven years and seven months. Bisi, the bishop of the East Angles, who is said to have been in the aforesaid synod, was successor to Boniface, before spoken of, a man of much sanctity and religion; for when Boniface died, after having been bishop seventeen years, he was by Theodore substituted in his place. Whilst he was still alive, but hindered by much sickness from administering his episcopal functions, two bishops, Ecci and Badwin, were elected and consecrated in his place; from which time to the present, that province has had two bishops.
CAP. VI.—UT, DEPOSITO WINFrido, SExwulfus Episco-
patum ejus acceperit, et Earconwaldus orientalis-
saxonirus sit episcopus datuS.

Non multo post haec elapsa tempore, offensus a Win-
frido Merciorum episcopo per meritum eulysdam ino-
bedientiae Theodorus archiepiscopus, depósuit eum de
episcopatu post annos accepti episcopatus non multos;
et in loco ejus ordinavit episcopum Sexwulfum, qui erat
constructor et abbas monasterii, quod dicitur Medesham-
sted, in regione Girviorum. Depositus vero Winfridus
rediit ad monasterium suum, quod dicitur “Ad Barve,”
ibique in optima vitam conversatione finivit.

Tunc etiam Orientalibus Saxonibus, quibus eo tempore
præfuerunt Sebbi et Sighere, quorum supra meminimus,
Earconwaldum constituit episcopum in civitate Lon-
doniam, cujus videlicet viri in episcopatu et ante episco-
patum vita et conversatio fortur fuisse sanctissima, sicut
etiam nunc celestium signa virtutum indicio sunt. Ete-
nim usque hodie feretrum ejus caballarium, quo infirmus
vehì solebat, servatum a discipulis ejus, multis fabrici-
tantes, vel alio quolibet incommodo fessos, sanare non
desistit. Non solum autem suppositi eidem feretro, vel
appositi, curantur ægroti, sed et astulæ de illo abscessæ
atque ad infirmos allatae, citam illis solent afferre me-
delam.

Hic sane priusquam episcopus factus esset duo præ-
clara monasteria, unum sibi, alterum sorori suæ Ethel-
bergaæ, construxerat, quod utrumque regularibus discri-
plinis opime instituerat. Sibi quidem in regione Suther-
geona, juxta fluvium Tamensem, in loco qui vocatur
“Cerotesei,” id est, “Ceroti Insula;” sorori autem in
Orientali Saxonum provincia, in loco qui nuncupatur
“In Berecingum,” in quo ipsa Deo devotarum mater ac
CHAP. VI.—WINFRID BEING DEPOSED, SEXWULF WAS PUT INTO HIS SEE, AND EARCONWALD MADE BISHOP OF THE EAST SAXONS.

Not long after, Theodore, the archbishop, taking offence at some disobedience of Winfrid, bishop of the Mercians, deposed him from his bishopric when he had been possessed of it but a few years, and in his place made Sexwulf bishop, who was founder and abbot of the monastery of Modeshamstead, in the country of the Girvii. Winfrid, thus deposed, returned to his monastery of Barve, and there ended his life in holy conversation.

He then also appointed Earconwald bishop of the East Saxons, in the city of London, over whom at that time presided Sebbe and Sighere, of whom mention has been made above. This Earconwald's life and conversation, as well when he was bishop as before his advancement to that dignity, is reported to have been most holy, as is even at this time testified by heavenly miracles; for to this day, his horse-litter, in which he was wont to be carried when sick, is kept by his disciples, and continues to cure many of agues and other distempers; and not only sick persons who are laid in that litter, or close by it, are cured; but the very chips of it, when carried to the sick, are wont immediately to restore them to health.

This man, before he was made bishop, had built two famous monasteries, the one for himself, and the other for his sister Ethelberga, and established them both in regular discipline of the best kind. That for himself was in the county of Surrey, by the river Thames, at a place called Ceortesei, that is, the Island of Ceorrot; that for his sister in the province of the East Saxons, at the place called Bercingum, wherein she might be a
nutrix posset existere seminarum. Quae, suscepto monasterii regimine, condignam se in omnibus episcopo fratre, et ipsa recte vivendo et subjectis regulariter et pie consulendo, præbuit; ut etiam celestia indicio fuere miracula.

CAP. VII.—UT IN MONASTERO BERICINensi, UBI CORPORA SANCTIMONIALIUM FEMINARUM PONI DEBERENT, CELESI SIT LUCE MONSTRATUM.

In hoc etenim monasterio plura virtutum sunt signa patrata, quæ et ad memoriam ædificationemque sequentium, ab his qui novere, descripta habentur a multis; e quibus et nos aliquæ Historiae nostræ Ecclesiasticae inserere curavimus. Cum tempestas sæpe dictæ cladis, late cuncta depopulans, etiam partem monasterii hujus illam, qua viri tenebantur, invasisset, et passim quotidie raperentur ad Dominum, sollicita mater congregationis, qua hora etiam eam monasterii partem, qua ancillarum Dei cætera a virorum erat secreta contubernio, eadem plaga tangeret, crebris in conventu sororum perquirere ceptit, quo loci in monasterio corpora sua poni et cæmeterium fieri vellent, cum eas eodem, quo ceteros externirius raptari et mundo contingueret. Cumque nihil certi responsi, tametsi sæpius inquirens, a sororibus accepisset, accepit ipsa cum omnibus certissimum superne provisionis responsum. Cum enim nocte quadam, expletis matutinæ laudis psalmodiis, egressæ de oratorio famulae Christi ad sepulcræ fratrum, qui eas ex hac luce præcesserant, solitas Domino laudes decantarent, ecce, subito lux emissa.
mother and nurse of devout women. Being put into A.D. 674, the government of that monastery, she behaved herself in all respects as became the sister of such a brother, living herself regularly, and piously, and orderly, providing for those under her, as was also manifested by heavenly miracles.

CHAP. VII.—HOW IT WAS INDICATED BY A HEAVENLY LIGHT WHERE THE BODIES OF THE NUNS SHOULD BE BURIED IN THE MONASTERY OF BARKING.

In this monastery many miracles were wrought, which have been committed to writing by many, from those who knew them, that their memory might be preserved, and following generations edified; some whereof we have also taken care to insert in our Ecclesiastical History. When the mortality, which we have already so often mentioned, ravaging all around, had also seized on that part of this monastery where the men resided, and they were daily hurried away to meet their God, the careful mother of the society began often to inquire in the convent, of the sisters, where they would have their bodies buried, and where a church-yard should be made, when the same pestilence should fall upon that part of the monastery in which God's female servants were divided from the men, and they should be snatched away out of this world by the same destruction. Receiving no certain answer, though she often put the question to the sisters, she and all of them received a most certain answer from heaven. For one night, when the morning psalm was ended, and those servants of Christ were gone out of their oratory to the tombs of the brothers who had departed this life before them, and were singing the usual praises to our Lord, on a sudden a light from
celetus, veluti linteum magnum, venit super omnes, tanteque eas stupore percult, ut etiam canticum, quod canebant, tremefactae intermitterent. Ipse autem splendor emissae lucis, in cujus comparatione sol meridianus videri posset obscurus, non multo post illo elevatus de loco in meridianam monasterii partem, hoc est, ad occidentem oratorii secessit, ibique aliquandiu remoratus et ea loca operiens, sic videntibus cunctis, ad coeli se alta subduxit, ut nulli esset dubium quin ipsa lux, quae animas familiarum Christi esset ductura vel susceptura in coelis, etiam corporibus earum locum, in quo requietura et diem resurrectionis essent expectatura, monstraret. Cujus radius lucis tantus exstitit, ut quidam de fratribus senior, qui ipsa hora in oratorio eorum cum alio junoire positus fuerat, referret mane, quod ingressi per rimas ostiorum vel fenestrarum radii lucis, omnem diurni luminis viderentur superare fulgorem.

CAP. VIII.—UT IN EODEM MONASTERIO PUERULUS MORIENS VIRGINEM, QUE SE ERAT SECUTURA, CLAMAVERIT; UTQUE ALIA DE CORPORE EGRESSURA JAM PARTICULAM FUTUERE LUCIS ASPEXERIT.

RAT in eodem monasterio puer trium circiter, non amplius, annorum, Esica nomine, qui propter infantilem adhuc ætatem in virginum Deo dedicatarum solebat cella nutriti, ibique meditari. Hic præfata pestilentia tactus ubi ad extrema pervenit, clamavit ter unam de consecratis Christo virginibus, proprio eam nomine quasi præsentem alloquens, “Eadgyth, Eadgyth, Eadgyth;” et sic terminans temporalem vitam intravit æternam.
heaven, like a great sheet, came down upon them all, A.D. 676, and struck them with so much terror, that they, in consternation, left off singing. But that resplendent light, which seemed to exceed the sun at noon-day, soon after rising from that place, removed to the south side of the monastery, that is, to the westward of the oratory, and having continued there some time, and covered those parts in the sight of them all, withdrew itself up again to heaven, leaving conviction in the minds of all, that the same light, which was to lead or to receive the souls of those servants of God into heaven, was intended to show the place in which their bodies were to rest, and await the day of the resurrection. This light was so great, that one of the eldest of the brothers, who at the same time was in their oratory with another younger than himself, related in the morning, that the rays of light which came in at the crannies of the doors and windows, seemed to exceed the utmost brightness of daylight itself.

CHAP. VIII.—A LITTLE BOY, DYING IN THE SAME MONASTERY, CALLED UPON A VIRGIN THAT WAS TO FOLLOW HIM; ANOTHER AT THE POINT OF LEAVING HER BODY, SAW SOME SMALL PART OF THE FUTURE GLORY.

HERE was, in the same monastery, a boy, not above three years old, called Esica; who, by reason of his infant age, was bred up among the virgins dedicated to God, and there to pursue his studies. This child being seized by the aforesaid pestilence, when he was at the last gasp, called three times upon one of the virgins consecrated to God, directing his words to her by her own name, as if she had been present, Eadgyth, Eadgyth, Eadgyth! and thus ending his temporal life, entered into that
At virgo illa, quam moriens vocabat, mox in loco, quo erat, cadem adacta infirmitate, ipso, quo vocata est, die de hac luce subtracta, et illum, qui se vocavit, ad regnum caeleste secuta est.

Item quaedam ex eisdem ancillis Dei, cum praefato tacta morbo atque ad extrema esset perducta, cœpit subito circa medium noctem clamare his, quæ sibi ministrabant, petens ut lucernam, quæ iniqui accensa erat, exstinguuerent; quod cum frequenti voce repeteret, nec tamen ci aliquis obtemperaret, ad extremum intuitit, "Scio quod me hæc insana mente loqui arbitramini, sed jam nunc non ita esse cognoscite; nam vere dico vobis, quod domum hane tanta luce impletam esse perspicio, ut vestra illa lucerna mihi omnimodis esse videatur obscura."

Et cum ne adhuc quidem talia loquenti quisquam respondert, vel assensum praebet, iterum dixit, "Ascendite ergo lucernam illam, quam diu vultis, attamen scitote quia non est mea lux; nam mea lux, incipiente aurora, mihi adventura est." Cœpitque narrare quia apparuerit sibi quidam vir Dei, qui eodem anno fuerat defunctus, dicens quod, adventiendo diluculo, perennem esset exitura ad lucem. Cujus veritas visionis ita circa exortum diei puellæ morte probata est.

CAP. IX.—QUE SINT OSTENSA CÆLITUSSIGNA CUM ET IPSA MATER CONGREGATIONIS ILLIUS E MUNDO TRANSIRET.

UM autem et ipsa mater pia Deo devote congregationis Ethelberga esset rapienda de mundo, apparuit visio miranda cuidam de sororibus, cui nomen erat Tortgith, quæ multis jam annis in codem monasterio commorata, et ipsa semper in omni humilitate ac sinceritate Deo servire satagebat, et adjutrix discipline regularis eodem matri existere, minores docendo vel castigando, curabat. Cujus ut virtus
which is eternal. The virgin, whom he called, was immedi-ately seized, where she was, with the same dis-temper, and departing this life the same day on which she had been called, followed him that called her into the heavenly country.

Likewise, one of those same servants of God, being ill of the same disease, and reduced to extremity, began on a sudden, about midnight, to cry out to them that attended her, desiring they would put out the candle that was lighted there; which, when she had often repeated, and yet no one did it, at last she said, "I know you think I speak this in a raving fit, but let me inform you it is not so; for I tell you, that I see this house filled with so much light, that your candle there seems to me to be dark." And when still no one regarded what she said, or returned any answer, she added, "Let that candle burn as long as you will; but take notice, that it is not my light, for my light will come to me at the dawn of the day." Then she began to tell, that a certain man of God, who had died that same year, had appeared to her, telling her that at the break of day she should depart to the heavenly light. The truth of which vision was made out by the virgin's dying as soon as the day appeared.

CHAP. IX.—OF THE SIGNS WHICH WERE SHOWN FROM HEAVEN WHEN THE MOTHER OF THAT CONGREGATION DEPARTED THIS LIFE.

When Ethelberga, the pious mother of that holy con-gregation, was about to be taken out of this world, a won-derful vision appeared to one of the sisters, called Tort-gith; who, having lived many years in that monastery, always endeavoured, in all humility and sincerity, to serve God, and took care to assist the same mother in keeping up regular discipline, by instructing and reproving the young ones. Now, in order that her virtue might be
juxta apostolum in infirmitate perficeretur, tacta est repente gravissimo corporis morbo, et per annos novem pia Redentoris nostri provisione multum fatigata; vide-licet, ut quicquid in ea vitii sordidantis inter virtutes per ignorantiam vel incuriam resedisset, totum hoc caminus diutinæ tribulationis excoqueret. Hæc ergo quadam nocte, incipiente crepusculo, egressa de cubiculo, quo manebat, vidit manifeste quasi corpus hominis, quod esset sole clarius, sindone involutum in sublime ferri, elatum videlicet de domo, in qua sorores pausare sole- bant. Cunque diligentius intueretur quo trahente levaretur sursum hæc, quam contemplabatur, species corporis gloriosi, vidit quod quasi funibus auro clarioribus in superna tolleretur, donec, colis patentibus introducta, amplius ab illa videri non potuit. Nec du- bium remansit cogitanti de visione, quin aliquis de illa congregacione citius esset moriturus, cujus anima per bona, quæ fecisset, opera, quasi per funes aureos, levanda esset ad coelos; quod revera ita contigit. Nam non multis interpositis diebus, Deo dilecta mater congre- gationis ipsius ergastulo carnis educta est; cujus talem fuisse constat vitam, ut nemo qui cam noverit, dubitare debet quin ci exunti de hæc vita coelestis patru- erit ingressus.

In eodem quoque monasterio quædam erat femina sanctimonialis, et ad seculi hujus dignitatem nobilis et in amore futuri seculi nobilior; quæ ita multis jam annis omni corporis fuerat officio destituta, ut ne unum qui- dem movere ipsa membraurum valeret. Hæc, ubi corpus abbatissæ venerabilis in ecclesiæ delatum, donec sepul- turæ daretur, cognovit, postulavit se illo afferri, et in modum orantium ad illud acclinari. Quod dum fieret, quasi viventem allocuta, rogavit, ut apud misericordiam pii Conditoris impetraret se a tantis tamque diutinis cruciatibus absolvì. Nec multo tardius exaudita est;
perfected in affliction, according to the apostle, she was A.D. 676.
suddenly seized with a most grievous distemper, under
which, through the good providence of our Redeemer,
she suffered very much for the space of nine years; to
the end, that whatever stain of vice remained amidst her
virtues, either through ignorance or neglect, might all
be eradicated by the fire of long tribulation. This person,
going out of her chamber one night, just at the first
dawn of the day, plainly saw as it were a human body,
which was brighter than the sun, wrapped up in a sheet,
and lifted up on high, being taken out of the house in
which the sisters used to reside. Then looking earnestly
to see what it was that drew up the glorious body which
she beheld, she perceived it was drawn up as it were by
cords brighter than gold, until, entering into the open
heavens, it could no longer be seen by her. Reflecting
on this vision, she made no doubt that some one of the
society would soon die, and her soul be lifted up to
heaven by her good works as it were by golden cords,
which accordingly happened; for a few days after, the
beloved of God, Ethelberga, mother of that society, was
delivered out of the prison of the flesh; and her life is
known to have been such that no person who knew her
ought to question but that the heavenly kingdom was
open to her, when she departed from this world.

There was also, in the same monastery, a certain nun,
of noble worldly origin, and much nobler in the love of
the world to come; who had, for many years, been so
disabled in all her body, that she could not move a
single limb. Being informed that the venerable abbess’s
body was carried into the church, till it could be buried,
she desired to be carried thither, and to be bowed down
towards it, after the manner of one praying; which
being done, she spoke to her as if she had been living,
and entreated her that she would obtain of the mercy of
our compassionate Creator, that she might be delivered
from such great and lasting pains; nor was it long before
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nam post dies duodecim, et ipsa educta ex carne, temporales afflictiones æterna mercede mutavit.

Cum vero præfata Christi famula Tortgith tres adhuc annos post obitum dominæ in hac vita teneretur, in tantum ea, quam prædiximus, infirmitate decocta est, ut vix ossibus hæreret, et ad ultimum, cum tempus jam resolutionis ejus instaret, non solum membrorum ceterorum, sed et linguae motu caruit. Quod dum tribus diebus et totidem noctibus aegeretur, subito visione spirituali reerca, os et oculos aperuit; aspiciensque in cœlum sic ad eam, quam intuebatur visionem, cepit loqui, "Gratus mihi est multum adventus tuus, et bene venisti," et hoc dicto, parumper reticuit, quasi responsum ejus, quem videbat et cui loquebatur, espectans. Rursusque quasi leviter indignata subjunxit, "Nequaquam hoc læta ferre queo." Rursusque modicum silens, tertio dixit, "Si nullatenus hodie fieri potest, obsero, ne sit longum spatium in medio," et sicut antea, parum silens, ita sermonem conclusit, "Si omnimodis ita definitum est, neque hanc sententiam licet immutari, obsero ne amplius quam hac solummodo proxima nox intersit." Quibus dictis, interrogata a circumcedentibus, cum quo loqueretur, "Cum carissima," inquit, "mea matre Ethelberga." Ex quo intellexere, quod ipsa ci tempus suæ transmigrationis proximum nunciare venisset. Nam et ita ut rogabat, transacta una die ac nocte, soluta carnis simul et infirmitatis vinculis, ad æternæ gaudia salutis intravit.
her prayer was heard: for being taken out of the flesh A.D. 676. twelve days after, she exchanged her temporal afflictions for an eternal reward. Three years after the death of this lady, the above-mentioned servant of Christ, Tortgith, was so far spent with the distemper before mentioned, that her bones would scarcely hang together; and, at last, when the time of her dissolution was at hand, she not only lost the use of her other limbs, but also of her tongue; which having continued three days and as many nights, she was, on a sudden, relieved by a spiritual vision, opened her mouth and eyes, and looking up to heaven, began thus to direct her discourse to the vision which she saw: “Your coming is very acceptable to me, and you are welcome!” Having so said, she was silent awhile, as it were waiting for the answer of the person she saw and spoke to; then, as if displeased, she said, “I am not pleased with this;” then pausing awhile, she said again, “If it cannot be to-day, I beg the delay may not be long;” and again holding her peace a short while, she concluded thus: “If it is positively so decreed, and the resolution cannot be altered, I beg that it may be no longer deferred than this next night.” Having so said, and being asked by those about her to whom she talked, she said, “With my most dear mother, Ethelberga;” by which they understood, that she was come to acquaint her that the time of her departure was at hand; for, as she had desired, after one day and night, she was delivered from the bonds and infirmity of the flesh, and entered the joys of eternal salvation.
CAP. X.—UT AD CEMETERIUM EJUSDEM MONASTERII ORANS CÆCA LUMEN RECEPERIT.

SUCCESSIT autem Ethelberga in officio abbatisse devota Deo famula, nomine Hildelitha, multisque annis, id est, usque ad ultimam senectutem eidem monasterio strenuissime, et in observantia discipline regularis et in earum, quæ ad communes usus pertinent, rerum providentia præfuit. Cui, cum propter angustiam loci, in quo monasterium constructum est, placuisset, ut ossa famulorum famularumque Christi, quæ ibidem fuerant tumulata, tollerentur, et transferrentur omnia in ecclesiis beatae Dei Genitrícis, unoque conderentur in loco; quoties ibi claritas luminis ecclesiis, quanta sœpe fragrancia mirandi apparuerit odoris, quæ alia sint signa ostensa, in ipso libro, de quo hæc excerpimus, quisquis legerit, inveniet.

Sane nullatenus praetereundum arbitrator miraculum sanitatis, quod ad ipsum cemeterium Deo dicatae congregationis factum idem libellus refert. Erat quippe in proximo comes quidam, cujus uxor, ingruente oculis caligine subita, tantum per dies, cadem molestia crescente, gravata est, ut ne minima quidem lucis alicujus posset particularum videre. Cui dum aliquando cæcitatis hujus nocte clausa maneret, repente venit in mentem quia si ad monasterium delata virginum sanctimonialium ad reliquias sanctorum peteret, perditam posset recipere lucem. Nec distulit quin continuo, quod mente conceperat, expleret. Perducta namque a puellis suis ad monasterium, quia in proximo erat, ubi fidelis suæ sanationis integrum se habere professa est, intro-
CHAP. X.—A BLIND WOMAN, PRAYING IN THE BURIAL-
PLACE OF THAT MONASTERY, WAS RESTORED TO HER
SIGHT.

HILDELITH, a devout servant of God, succeeded Ethelberga in the
office of abbess, and presided over that monastery many years, till she
was of an extreme old age, with exemplary conduct, in the observ-
ance of regular discipline, and in the care of providing all things for
the public use. The narrowness of the place where the
monastery is built, led her to think that the bones of the male and female servants of Christ, which had been
there buried, should be taken up, and translated into the church of the blessed Mother of God, and interred in one place: whoever wishes to read it, may find in the
book from which we have gathered these things, how often a brightness of heavenly light was seen there, and
a fragrancy of wonderful odour smelled, and what other
miracles were wrought.

However, I think it by no means fit to pass over the
miraculous cure, which the same book informs us was
wrought in the church-yard of the said religious house.
There lived in that neighbourhood a certain earl, whose
wife was seized with a dimness in her eyes, which at
length became so bad, that she could not see the least
glimpse of light; having continued some time in total
darkness, on a sudden she bethought herself that she
might recover her lost sight, if she were carried to the
monastery of the nuns, and there pray for the same, at
the relics of the saints. Nor did she lose any time in
performing what she had thought of; for being con-
ducted by her maids to the monastery, which was very
near, and professing that she had perfect faith that she
ducta est ad cœmterium; et cum ibidem diutius flexis
genibus oraret, nihilum tardius meruit exaudiri. Nam
exsurgens ab oratione, priusquam exiret de loco, petitæ
lucis gratiam recepit, et quæ famularum manibus ad-
ducta fucret, ipsa libero pedum incessu domum keta
reversa est; quasi ad hoc solummodo luccem anmitteret
temporalem, ut quanta sanctos Christi lux in cœlis, quæ
gratia virtutis possideret, sua sanatione demonstraret.

CAP. XI.—UT HÆX EJUSDEM PROVINCIÆ SEBRI IN MONA-
CHICA VITAM CONVERSATIONE FINIERIT.

Eo tempore preerat regno Orientalium Saxonum, ut
idem etiam libellus docet, vir multum Deo devotus, no-
mine Sebbi, cujus supra meminimus. Erat enim, religi-
osis actibus, crebris precibus, piis eleemosynarum fructi-
bus plurimum intentus; vitam privatam et monachicam
cunctis regni divitiis et honoribus præferens, quam et
olim jam, si non obstinatus conjugis animus divertium ne-
garet, relictio regno, subiisset. Unde et multis visum et
sæpe dictum est, quia talis anini virum episcopum magis
quam regem ordinari deceret. Cumque annos triginta
in regno miles regni cœlestis exegisset, correpus est
corporis infirmitate permaxima, qua et mortuus est;
admonuitque conjugem, ut vel tunc divino se servitio
pariter manciparent, cum amplius pariter mundum am-
plecti, vel potius mundo servire, non possent. Quod
dum ægre impetraret ab ea, venit ad antistitem Lon-
doniae civitatis, vocabulo Waldhere, qui Earconwaldo
successerat; et per ejus benedictionem habitum reli-
gionis, quem diu desiderabat, accepit. Attulit autem
should be there healed, she was led into the burial-place; A.D. 676.
and having long prayed there on her knees, she did not fail to be heard, for as she rose from prayer, before she went out of the place, she received the gift of sight which she had desired; and whereas she had been led thither by her servants, she now returned home joyfully without help; as if she had lost her sight to no other end than that she might make it appear how great light the saints enjoyed in heaven, and how great was the power of their virtue.

CHAP. XI.—Sebbi, king of the same province, ends his life in a monastery.

That time, as the same little book informs us, Sebbi, a devout man, of whom mention has been made above, governed the kingdom of the East Saxons. He was much addicted to religious actions, almsgivings, and frequent prayer; preferring a private and monastic life to all the wealth and honours of his kingdom, which sort of life he would also long before have undertaken, had not his wife positively refused to be divorced from him; for which reason many were of opinion, and often said so, that a person of such a disposition ought rather to have been a bishop than a king. When he had been thirty years a king, and a soldier of the heavenly kingdom, he fell into a violent sickness, of which he died, and admonished his wife, that they should then at least jointly devote themselves to the service of God, since they could no longer enjoy, or rather serve, the world. Having with much difficulty obtained this of her, he repaired to Waldhere, bishop of London, who had succeeded Earconwald, and with his blessing received the religious habit, which he had long desired. He also
eodem et summam pecuniae non parvam, pauperibus erogandam, nil omnimodis sibi reservans; sed pauper spiritu magis propter regnum caelorum manere desiderans.

Qui cum, ingravescente praefata aegritudine, diem sibi mortis imminere sensisset, timere coepit homo animi regalis, ne ad mortem veniens tanto affectus dolore, aliquid indignum suae personae, vel ore proferret, vel aliorum motu gereret membrorum. Unde accito ad se praefato urbis Londoniae, in qua tunc ipse manebat, episcopo, rogavit, ne plures, eo moriente, quam ipse episcopus et duo sui ministri adessent. Quod dum episcopus libentissime se facturum promitteret, non multo post idem vir Dei, dum membra sopori dedisset, vidit visionem consolatoriam, quae omnem ei anxietatem memoratæ solicitudinis auferret; insuper et qua die esset hanc vitam terminaturus ostenderet. Vidit enim, ut post ipse referebat, tres ad se venisse viros claro indutos habitu; quorum unus residens ante lectulum ejus, (stantibus his, qui secum adverterant, comitibus, et interrogantibus de statu ejus, quem languentem visitare venerant,) dixit quod anima ejus, et sine ullo dolore, et cum magno lucis splendore esset egressura de corpore; sed et tertium exinde diem quo esset moriturus insinuavit. Quod ita utrumque, ut ex visione didicit, completum est; nam die dehinc tertio, complecta hora nona, subito quasi leviter obdormiens sine ullo sensu doloris emisit spiritum.

Cujus corpori tumulando preparaverant sarcophagum lapideum; sed cum huic corpus imponere coepissent, invenerunt hoc mensura palmi longius esse sarcophago. Dolantes ergo lapidem, in quantum valebant, addiderunt longitudini sarcophagi quasi duorum mensuram digitorum; sed nec sic quidem corpus capiebat. Unde facta difficultate tumulandi, cogitabant aut alium quaerere
carried to him a considerable sum of money, to be given to the poor, reserving nothing for himself, but rather coveting to remain poor in spirit for the sake of the kingdom of heaven.

When the aforesaid distemper increased upon him, and he perceived the day of his death to be drawing near, being a man of a royal disposition, he began to apprehend lest, when under pain, and at the approach of death, he might be guilty of anything unworthy of his person, either in words, or any motion of his limbs. Wherefore, calling to him the aforesaid bishop of London, in which city he then was, he entreated him that none might be present at his death, besides the bishop himself, and two of his attendants. The bishop having promised that he would most willingly perform the same, not long after the man of God composed himself to sleep, and saw a comforting vision, which took from him all anxiety for the aforesaid uneasiness; and, moreover, showed him on what day he was to depart this life. For, as he afterwards related, he saw three men in bright garments come to him; one of whom sat down before his bed, whilst his companions stood and inquired about the state of the sick man they came to see: he who was sitting in front of the bed said, that his soul should depart his body without any pain, and with a great splendour of light; and declared that he should die the third day after; both which particulars happened, as he had been informed by the vision; for on the third day after, he suddenly fell, as it were, into a slumber, and breathed out his soul without any sense or pain.

A stone coffin having been provided for burying his body, when they came to lay it in the same, they found his body a span longer than the coffin. Hereupon they hewed away the stone, and made the coffin about two fingers longer; but neither would it then contain the body. Under this difficulty of entombing him, they had
loculum, aut ipsum corpus, si possent, in genibus in\nfectendo breviare, donec ipso loculo caperetur. Sed
mira res, et non nisi cælitus facta, ne aliquid horum
fieri deberet, prohibuit; nam subito (adstante episcopo,
et filio regis ejusdem ac monachi Sighardo, qui post
illum cum fratre Suefredo regnavit, et turba hominum
non modica,) inventum est sarcophagum illud congruæ
longitudinis ad mensuram corporis, adeo, ut a parte
capitis etiam cervical posset interponi; a parte vero
pedum, mensura quatuor digitorum in sarcophago corpus
excederet. Conditus est autem in ecclesia beati doc-
toris gentium, cujus edoctus monitis céelestia sperare
didicerat.

CAP. XII.—UT EPISCOPATUM OCCIDENTALIUM SAXONUM
PRO ELEUTHERIO HEDDI, EPISCOPATUM RHOFENSIS ECCLESIE
PRO PUTTA CUCIELMUS, ET PRO IPSO GEHMUNDUS, ACCE-
PERIT; ET QUI TUNC NORTANHUMBRORUM FUERINT EPIS-
COPI.

QUARTUS Occidentalium Saxonum antistes Eleutherius
fuit. Siquidem primus Birinus, secundus Agilbertus,
tertius exstitit Wine. Cumque mortuus esset Coinwalch,
quo regnante, idem Eleutherius episcopus factus est,
acceperunt subreguli regnum gentis, et divisum inter se
tenuerunt annis circiter decem; ipsisque regnantibus,
defunctus est ille, et episcopatu functus est Heddi pro
eo, consecratus a Theodoro in civitate Londonia. Cujus
episcopatus tempore, devictis atque amotis subregulis,
Cadwalla suscepit imperium; et cum duobus annis hoc
tenuisset, tandem superni regni amore compunctus reli-
quit, eodem adhuc præsule ecclesiam gubernante, ac
thoughts either to get another coffin, or else to shorten the body, by bending it at the knees, if they could. But a wonderful event, caused by Providence, prevented the execution of either of those designs; for on a sudden, in the presence of the bishop, and Sighard, the son of the king who had turned monk, and who reigned after him jointly with his brother Sucfred, and of a considerable number of men, that same coffin was found to answer the length of the body, insomuch that a pillow might also be put in at the head; and at the feet the coffin was four fingers longer than the body. He was buried in the church of the blessed Apostle of the Gentiles, by whose instructions he had learned to hope for heavenly things.

CHAP. XII.—Heddi succeeds Eleutherius in the bishopric of the West Saxons; Cuichelm succeeds Putta in that of Rochester, and is himself succeeded by Gernmund; and who were then bishops of the Northumbrians.

Eleutherius was the fourth bishop of the West Saxons; for Birinus was the first, Agilbert the second, and Wine the third. When Coinwalch, in whose reign the said Eleutherius was made bishop, died, his under-rulers took upon them the kingdom of the people, and dividing it among themselves, held it ten years; and during their rule he died, and Heddi succeeded him in the bishopric, having been consecrated by Theodore, in the city of London; during whose prelacy, Cadwalla, having subdued and removed those rulers, took upon him the government. When he had reigned two years, and whilst the same bishop still governed the church, he quitted his sovereignty for the love of the heavenly king-
Romam abiens ibi vitam finivit, ut insequentibus latius dicendum est.

Anno autem Domincæ incarnationis sexcentesimo septuagesimo sexto, cum Ethelredus rex Merciorum, adducto maligno exercitu, Cantiam vastaret et ecclesias ac monasteria, sine respectu pietatis vel divini timoris, foedaret, civitatem quoque Rhofi, in qua erat Putta episcopus, quamvis eo tempore absens, communi clade absuamisset. Quod ille ubi comperit, ecclesiam videlicet suam, rebus ablatis omnibus, depopulatam, divertit ad Sexwulfum Merciorum antistitem, et, accepta ab eo possessione ecclesiae cujusdam et agelli non grandis, ibidem in pace vitam finivit, nil omnino de restaurando episcopatu suo agens; quia, sicut supra diximus, magis in ecclesiasticis, quam in mundanis rebus, erat industrius; sed in illa solum ecclesia Deo serviens et ubicunque regabantur ad docenda ecclesiae carmina divertens; pro quo Theodorus in civitate Rhino Cuichelmu consequavit episcopum, sed illo post non multum temporis, præ inopia rerum, ab episcopatu dedente atque ad alia loca secedente, Gebmundum pro eo substituit antistitem.

Anno Domincæ incarnationis sexcentesimo septuagesimo octavo, qui est annus imperii regis Egfridi octavus, apparuit mense Augusto stella, quæ dicitur cometa; et tribus mensibus permanens matutinis horis oriebatur, excelsam radiantis flammæ quasi columnam praeferen. Quo etiam anno, orta inter ipsum regem Egfridum et reverendissimum antistitem Wilfridum dissensione, pulsus est idem antistes a sede sui episcopatus, et duo in locum ejus substituti episcopi, qui Northanhumbrorum genti præessent; Bosa videlicet, qui Deirorum, et Eata, qui Berniciorum, provinciam gubernaret, hie in civitate Eboraci, ille in Hagulstadensi, sive Lindisfarnensi ecclesia, cathedram habens episcopalem, ambo de monachorum collegio in episcopatus gradum adscit. Cum quibus et Eadheudus, in provincia Lindisfarnorum, quam nuperrime rex Egfridus, superato in bello et fugato Wulfhere, obtinuerat, ordinatur episcopus; et hunc primum
dom, and, going away to Rome, ended his days there, A.D. 673.
as shall be said more fully hereafter.

In the year of our Lord's incarnation 676, when Ethel-
red, king of the Mercians, ravaged Kent with a powerful
army, and profaned churches and monasteries, without
regard to religion, or the fear of God, he among the rest
destroyed the city of Rochester; Putta, who was bishop,
was absent at that time, but when he understood that
his church was ravaged, and all things taken away, he
went to Sexwulf, bishop of the Mercians, and having re-
ceived of him a certain church, and a small spot of land,
ended his days there in peace; in no way endeavouring
to restore his bishopric, because (as has been said above)
he was more industrious in spiritual than in worldly af-
fairs; serving God only in that church, and going where-
ever he was desired, to teach church music. Theodore
consecrated Cuichelm bishop of Rochester in his stead;
but he, not long after, departing from his bishopric for
want of necessaries, and withdrawing to other parts, Gebmund was substituted in his place.

In the year of our Lord's incarnation 678, which is
the eighth of the reign of Egfrid, in the month of Au-
gust, appeared a star, called a comet, which continued
for three months, rising in the morning, and darting out,
as it were, a pillar of radiant flame. The same year a
dissension broke out between King Egfrid and the most
reverend prelate, Wilfrid, who was driven from his see,
and two bishops substituted in his stead, to preside over
the nation of the Northumbrians, namely, Bosa, to pre-
side over the nation of the Deiri; and Eata over that of
the Bernicians; the latter having his see in the city of
York, the former in the church of Haglestad, or else
Lindisfarne; both of them promoted to the episcopal
dignity from a society of monks. With them also was
Edhed ordained bishop in the province of Lindsey, which
King Egfrid had but newly subdued, having overcome
and vanquished Wulfhere; and this was the first bishop of
eadem provincia proprium accepit præsulem, secundum Ethelwinum, tertium Eadgarum, quartum Cynebertum, quem in presenti habet. Habet enim ante Eadhedom antistitem Sexwulfum, qui etiam Merciorum et Mediteranneorum Anglorum sinul episcopus fuit; unde et expulsus de Lindissi in illarum provinciarum regimine permanit. Ordinati sunt autem Eadhodus Bosa, et Eata Eboraci ab archiepiscopo Theodoro; qui etiam post tres abscensionis Wilfridi annos, horum numero duos addidit antistites, Tumbertum ad ecclesiam Hagulstadensem, remanente Eata ad Lindisfarnensem, et Trumwine ad provinciam Pictorum, quae tunc temporis Anglorum erat imperio subjecta. Eadhedom de Lindissi reversum, eo quod Ethelredus provinciam recepisset, Ripensi ecclesia praefecit.

CAP. XIII.—UT WILFRIDUS EPISCOPUS PROVINCIAM AUSTRALIUM SAXONUM AD CHRISTUM CONVERTERIT.

Pulsus autem ab episcopatu suo Wilfridus, et multa diu loca pervagatus, Romam adiit. Postea Britanniam reedit, et, si propter inimicitias memorati regis in patriam sive parochiam suam recipi non potuit, non tamen ab evangelizandi potuit ministerio cohiberi; siquidem divertens ad provinciam Australium Saxonum, (quae post Cantuarios ad austrum et ad occidentem usque ad Occidentales Saxones pertingit, habens terram familiarum septem millium, et co adhuc tempore paganis cultibus serviebat,) huic verbum fidei et lavacrum salutis ministrabat. Erat autem rex gentis ipsius Ethelwalch, non multo ante baptizatus in provincia Merciorum, præsente ac suggerente rege Wulfhere, a quo etiam egressus de fonte loco filii susceptus est; in cujus signum adoptionis, duas illi provincias donavit, Vectam videlicet in-
its own which that province had; the second was Ethelwin; the third Eadgar; the fourth Cynebert, who is there at present. Before Edhed, Sexwulf was bishop as well of that province, as of the Mercians and Midland Angles; so that when expelled from Lindsey, he continued in the government of those provinces. Edhed, Bosa, and Eata, were ordained at York by Archbishop Theodore; who also, three years after the departure of Wilfrid, added two bishops to their number; Tumbert, in the church of Hagulstad, Eata still continuing in that of Lindisfarne; and Trumwine in the province of the Piets, which at that time was subject to the English. Edhed returning from Lindsey, because Ethelred had recovered that province, was placed by him over the church of Ripon.

CHAP. XIII.—BISHOP WILFRID CONVERTS THE PROVINCE OF THE SOUTH SAXONS TO CHRIST.

BEING expelled from his bishopric, and having travelled in several parts, Wilfrid went to Rome. He afterwards returned to Britain; and though he could not, by reason of the enmity of the aforesaid king, be received into his own country or diocese, yet he could not be restrained from preaching the Gospel; for taking his way into the province of the South Saxons, which extends from Kent on the west and south, as far as the West Saxons, and contains land of 7000 families, who at that time were still pagans, he administered to them the word of faith, and the baptism of salvation. Ethelwælchel, king of that nation, had been, not long before, baptized in the province of the Mercians, by the persuasion of King Wulfhere, who was present, and was also his godfather, and as such gave him two provinces, viz. the Isle
sulam, et Meanwarorum provinciam in gente Occidentaliuim Saxonum. Itaque episcopus, concedente, imo mul-
tum gaudente rege, primos provinciæ duces ac milites sacrosancto fonte abluebat; verum presbyteri Eappa, et
Padda, et Burghelm, et Eadda, ceteram plebem, vel tunco, vel tempore sequente, baptizabant. Porro regina,
onime Ebba, in sua, id est, Wicciorum provincia, fue-
rat baptizata; erat autem filia Eanfridi, fratris Eanheri,
qui ambo cum suo populo Christiani fuere. Ceterum
tota provincia Australium Saxenum divini nominis et
fidei erat ignara. Erat autem ibi monachus quidam de
nazione Scotorum, vocabulo Dicul, habens monasteriolum
permodicum in loco, qui vocatur Bosanham, silvis et
mari circumdatum, et in co fratres quinque sive sex in
hunisti et paupere vita Domino famulantes. Sed provin-
cialium nullus eorum vel vitam æmulari, vel praedica-
tionem curabat audire.

Evangelizans autem genti episcopus Wilfridus, non
solum cam ab ærumna perpetuae damnationis, verum et a
clude infanda temporalis interitus eripuit. Siquidem tri-
bus annis ante adventum ejus in provinciam, nulla illis in
locis pluvia ceciderat, unde et fames acerbissima plebem
invadens impia nece prostravit. Denique ferunt qua
sea quae quadragina simul aut quinquaginta homines inedia
macerati procederent ad praecipitum aliquod sive ripam
maris, et, junctis misere manibus, pariter omnes aut
ruina perituri, aut fluctibus absorbendi deciderent.
Verum ipso die, quo baptismis fidei gens suscepit illa,
descendit pluvia serena sed copiosa, reforuit terra, redit-
que viridantibus arvis annus laetus et frugifer. Sicque,
abjecta prisca superstitione, exsufflata idololatria, cor
omnium et caro omnium exsultaverunt in Deum vivum;
telligentes cum, qui verus est Deus, et interioribus se
bonis et exterioribus celesti gratia ditasse. Nam et
of Wight, and the province of Meanwara, in the nation A.D. 681, of the West Saxons. The bishop, therefore, with the king's consent, or rather to his great satisfaction, baptized the principal generals and soldiers of that country; and the priests, Eappa, and Padda, and Burghelm, and Eadda, either then, or afterwards, baptized the rest of the people. The queen, whose name was Ebba, had been christened in her own island, the province of the Wiccii. She was the daughter of Eanfrid, the brother of Eanhær, who were both Christians, as were their people; but all the province of the South Saxons were strangers to the name and faith of God. There was among them a certain monk of the Scottish nation, whose name was Dicul, who had a very small monastery, at the place called Bosanham, encompassed with the sea and woods, and in it five or six brothers, who served our Lord in poverty and humility; but none of the natives cared either to follow their course of life, or hear their preaching.

But Bishop Wilfrid, by preaching to them, not only delivered them from the misery of perpetual damnation, but also from an inexpressible calamity of temporal death, for no rain had fallen in that province in three years before his arrival, whereupon a dreadful famine ensued, which cruelly destroyed the people. In short, it is reported, that very often, forty or fifty men being spent with want, would go together to some precipice, or to the sea-shore, and there, hand in hand, perish by the fall, or be swallowed up by the waves. But on the very day on which the nation received the baptism of faith, there fell a soft but plentiful rain; the earth revived again, and the verdure being restored to the fields, the season was pleasant and fruitful. Thus the former superstition being rejected, and idolatry exploded, the hearts and flesh of all rejoiced in the living God, and became convinced that He who is the true God had, through his heavenly grace, enriched them with wealth, both temporal and spiritual. For the bishop, when he
antistes, cum venisset in provinciam tantamque ibi famis poenam videret, docuit eos piscando victum quærerere; nuncque mare et flumina eorum piscibus abundabant, sed piscandi peritia genti nulla, nisi ad anguillas tantum, incrat. Collectis ergo undeunque retibus anguillaribus, homines antistiti miserunt in mare, et, divina se juvante gratia, mox cepere piscés diversi generis trecentos; quibus trifariam divisis, centum pauperibus dederunt, centum his, a quibus retia acceperant, centum in suos usus habebant. Quo beneficio multum antistes cor omnium in suum convertit amorem, et libentius, eo prædicante, celestia sperare ceperunt, cujus ministerio temporalia bona sumserunt.

Quo tempore rex Ethelwalch donavit reverendissimo antistiti Wilfrido terram octoginta septem familiarum, ubi suos homines, qui exsules vagabuntur, recipere posset, vocabulo Seleseu, quod dicitur Latine "Insula Vituli Marini." Est autem locus ille unique mari circumdatus praeter ab occidente, unde habet ingressum amplitudinis quasi jactus fundae; qualis locus a Latinis Peninsula, a Graecis solet Cherronesos vocari. Hunc ergo locum cum accepisset episcopus Wilfridus, fundavit ibi monastirium ac regulari vita instituit, maxime ex his, quos sequum adduxerat, fratribus; quod usque hodie successores ejus tenere noscentur. Nam ipse illis in partibus annos quinque, id est, usque ad mortem Egfridi regis, merito omnis honorabilis officium episcopatus et verbo exercebat et opere. Et quoniam illi rex cum præfata loci possessione, omnes, quæ ibidem erant, facultates cum agris et hominibus donavit, omnes sive Christi institutos unda baptismatis abluit, inter quos, servos et ancillas ducentos quinquaginta; quos omnes, non solum baptizando a servitute daemonica salvavit, sed etiam libertatem donando humanæ; juro servitutis absolvit.
came into the province, and found so great misery from A.D. 661. famine, taught them to get their food by fishing; for their sea and rivers abounded in fish, but the people had no skill to take them, except eels alone. The bishop's men having gathered eel-nets every where, cast them into the sea, and by the blessing of God took three hundred fishes of several sorts, which, being divided into three parts, they gave a hundred to the poor, a hundred to those of whom they had the nets, and kept a hundred for their own use. By this benefit the bishop gained the affections of them all, and they began more readily at his preaching to hope for heavenly goods, seeing that by his help they had received those which are temporal.

At this time, King Ethelwale gave to the most reverend prelate, Wilfrid, land of eighty-seven families, to maintain his company who were in banishment, which place is called Seleseu, that is, the Island of the Sea-Calf. That place is encompassed by the sea on all sides, except the west, where is an entrance about the east of a sling in width; which sort of place is by the Latins called a peninsula, by the Greeks, a chersonesus. Bishop Wilfrid, having this place given him, founded therein a monastery, which his successors possess to this day, and established a regular course of life, chiefly of the brethren he had brought with him; for he both in word and actions performed the duties of a bishop in those parts during the space of five years, until the death of King Egfrid. And forasmuch as the aforesaid king, together with the said place, gave him all the goods that were therein, with the lands and men, he instructed them in the faith of Christ, and baptized them all. Among whom were two hundred and fifty men and women slaves, all of whom he, by baptism, not only rescued from the servitude of the Devil, but gave them their bodily liberty also, and exempted them from the yoke of human servitude.
CAP. XIV.—UT INTERCESSIONE OSWALDI REGIS PESTIFERA MORTALITAS SIT SUBLATA.

N quo tunc monasterio nonnulla coelestis gratiae dona specialiter ostensa fuisset perhibentur, utpote ubi, nuper expulsa diaboli tyrannide, Christus jam regnare cœperat; et quibus unum, quod mihi reverendissimus antistes Acca sepius referre, et a fidelissimis ejusdem monasterii fratribus sibi relatum asserere solebat, memoriae mandare commodum duximus. Eodem ferme tempore, quo ipsa provincia nomen Christi susceperat, multas Britanniae provincias mortalitas saeæ corripiebat, (quæ cum praefatum quoque monasterium, cui tunc regendo religiosissimus Christi sacerdos, vocabulo Eappa, præfuit,) nutu divinæ dispensationis attingerat, multique sive de his, qui cum antistite illo venerant, sive de illis, qui de cadem provincia Saxonum nuper ad fidem fuerant vocati, passim de hac vita raperentur; visum est fratribus triduanum jejunium agere et divinam suppliciter obsecurare clementiam, ut misericordiam sibi dignaretur impendere, et sive periclitantes hoc morbo a praesenti morte liberaret, seu raptos e mundo a perpetua animæ damnatione servaret.

Erat tunc temporis in eodem monasterio puerulus quidam de natione Saxonum, nuper vocatus ad fidem, qui cadem tactus infirmitate non paucis tempore recubans in lectulo jacebat. Cum ergo secunda memoriae jejunii ac supplicationum dies ageretur, contigit forte ipsum puerum hora ferme secunda diei in loco, in quo æger jacebat, solum inveniri; cui divina dispositione subito
CHAP. XIV.—HOW A PESTILENTIAL MORTALITY CEASED THROUGH THE INTERCESSION OF KING OSWALD.

In this monastery, at that time, certain manifestations of the heavenly grace are said to have been shown forth; for the tyranny of the Devil having been recently exploded, the faith of Christ began to prevail therein. Of which number I have thought it proper to perpetuate the memory of one, which the most reverend Bishop Acca was wont to relate to me, affirming it had been told him by most creditable brothers of the same monastery. About the same time that this province of the South Saxons embraced the faith of Christ, a grievous mortality ran through many provinces of Britain; which, also, by the Divine dispensation, reached to the aforesaid monastery, then governed by the most reverend and religious priest of Christ, Eappa; and many, as well of those that came thither with the bishop, as of those that had been called to the faith of the same province of the South Saxons, were snatched away out of this world. The brethren, in consequence, thought fit to keep a fast of three days, and to implore the Divine goodness, that it would vouchsafe to extend mercy to them, either by delivering those that were in danger by the distemper from death, or by delivering those who departed this life from eternal damnation.

There was at that time in the monastery, a little boy, of the Saxon nation, lately called to the faith, who had been seized with the same distemper, and had long kept his bed. On the second day of the fasting and praying, it happened that the said boy was, about the second hour of the day, left alone in the place where he lay sick, and through the Divine disposition, the most blessed princes
beatissimi apostolorum principes dignati sunt appa-
rere. Erat enim puer multum simplicis ac mansueti
animi, sinceraque devotione sacramenta fidei, quæ susce-
perat, servans. Salutantes ergo illum verbis piissimis
apostoli dicebant, "Noli timere, fili, mortem, pro qua
solicitus es; nos enim te hodierna die ad caelestia sumus
regna perducturi. Sed primum exspectare habes donec
missæ celebruntur, ac viatico Dominici corporis ac san-
guinis accepto, sic infirmitate simul et morte absolutus
ad æterna in coelis gaudia subleveris."

"Clama ergo ad te presbyterum Eappam, et dico
illī quia Dominus exaudivit precès vestras, et devotionem
ac jejunia propitius aspexit; neque aliquis de hoc mo-
neristerio, sive de adjacentibus ei possessoriunculis, hac
clade ultra moriturus est, sed omnes, qui alicubi de ves-
tris hac agritudine laborant, resurrecturì a languore
pristina sunt sospitata recuperandi, præter te solum, qui
hodierna es die liberandus a morte, et ad visionem Do-
mini Christi, cui fideliter serviisti, perduecundus in coelum.
Quod divina vobis misericordia per intercessionem reli-
giosi ac Deo dilecti regis Oswaldi, qui quondam genti
Northanhumbrorum et regni temporalis auctoritate et
Christianæ pietatis, quæ ad regnum perenne ductit, devo-
tione sublimiter praefuit, conferre dignata est. Haec ete-
nim die idem rex ab infidelibus in bello corporaliter ex-
stinctus, mox ad sempiternam animarum gaudia assumtus in
cœlum et electorum est sociatus agminibus. Quærant in
suis codicibus, in quibus defunctorum est annotata depo-
sitio, et inventen illum hac, ut diximus, die raptum esse
de seculo. Celebrant ergo missas per cuncta monasterii
oratoria hujus, sive pro gratiarum actione exauditaæ suæ
decprecationis, sive etiam in memoriam praefati regis Os-
waldi, qui quondam ipsorum genti præerat. Ideoque pro
of the apostles vouchsafed to appear to him; for he was A.D. 661. a lad of an extraordinarily mild and innocent disposition, and with sincere devotion observed the mysteries of the faith which he had received. The apostles therefore saluting him in a most affectionate manner, said, "My child, do not fear death, about which you are so uneasy; for we will this day conduct you to the heavenly kingdom; but you are first to stay till the masses are said, that having received the body and blood of our Lord, to support you on your journey, and being so discharged through sickness and death, you may be carried up to the everlasting joys in heaven.

"Call therefore to you the priest, Eappa, and tell him, that the Lord has heard your prayers and devotion, and has favourably accepted of your fast, and not one more shall die of this plague, either in the monastery or its adjacent possessions; but all your people who any where labour under this distemper, shall be eased of their pain, and restored to their former health, except you alone, who are this day to be delivered by death, and to be carried into heaven, to behold our Lord Christ, whom you have faithfully served: this favour the Divine mercy has vouchsafed to grant you, through the intercession of the godly and dear servant of God, King Oswald, who formerly ruled over the nation of the Northumbrians, with the authority of a temporal king, and such devotion of Christian piety as leads to the heavenly kingdom; for this very day that king was killed in war by the infidels, and taken up to the everlasting joys of souls in heaven, and associated among the number of the elect. Let them look in their books, wherein the departure of the dead is set down, and they will find that he was, this day, as we have said, taken out of this world. Let them, therefore, celebrate masses in all the oratories of this monastery, either in thanksgiving for their prayers being heard, or else in memory of the aforesaid King Oswald, who once governed their nation; and therefore he
eis, quasi pro sua gentis adventis, supplex orabat ad Dominum; et, cunctis convenientibus ad ecclesiam fratribus, communicent omnes sacrificii celestibus, et, ita soluto jejunio, corpus quoque suis reficiant alimentis."

Quae cum omnia, vocato ad se presbytero, puer verba narrasset, interrogavit eum solitus quales essent habitu vel specie viri, qui sibi appariissent. Respondit, "Præclari omnino habitu et vultu erant, lætissimi ac pulcher-rimi, quales nunquam ante videram, neque aliquos hominum tanti decoris ac venustatis esse posse credebam. Unus quidem attonsus erat, ut clericus, alius barbar habebat proximam; dicebantque, quod unus eorum Petrus, alius vocaretur Paulus, et ipsi essent ministri Domini et Salvatoris nostri Jesu Christi, ad tuitionem nostri monasterii missi ab ipso de coelis." Credidit ergo verbis pueri presbyter, ac statim egressus requisivit in Annali suo, et inventit eadem ipsa die Oswaldum regem fuisse peremptum; vocatisque fratribus, parari prandium, missas fieri, atque omnes communicare more solito praecipit, simul et infirmanti puero de eodem sacrificio Dominiæ oblationis particularam deferri mandavit.

Quibus ita gestis, non multo post, eadem ipsa die puer defunctus est, saeque morte probavit vera fuisse verba, quæ ab apostolis Christi audierat. Sed et hoc ejus verbis testimonium perhibuit, quod nemo praeter ipsum tempore illo ex eodem est monasterio raptus de mundo; ex qua nimiram visione multi, qui haec audire potuerunt, et ad exorandam in adversis divinam clementiam et ad salutaria jejuniorum remedia subeunda sunt mirabiliter accensi; et ex eo tempore non solum in eodem monasterio, sed et in plerisque locis alii, cœpit annuatim ejusdem regis ac militis Christi natalitius dies missarum celebratione venerari.
humbly offered up his prayers to our Lord for them, as A.D. 681.
for strangers of his nation; and let all the brethren, assembling in the church, communicate in the heavenly sacrifices, and so let them cease to fast, and refresh themselves with food."

The boy called the priest, and repeated all these words to him; the priest particularly inquired after the habit and form of the men that had appeared to him. He answered, "Their habit was noble, and their countenances most pleasant and beautiful, such as I had never seen before, nor did I think there could be any men so graceful and comely. One of them indeed was shorn like a clerk, the other had a long beard; and they said that one of them was called Peter, the other Paul; and both of them the servants of our Lord and Saviour Jesus Christ, sent by him from heaven to protect our monastery." The priest believed what the boy said, and going thence immediately, looked in his chronicle, and found that King Oswald had been killed on that very day. He then called the brethren, ordered dinner to be provided, masses to be said, and all of them to communicate as usual; causing also part of the Lord's oblation of the same sacrifice to be carried to the sick boy.

Soon after this, the boy died, on that same day; and by his death proved that what he had heard from the apostles of God was true. A further testimony of the truth of his words was, that no person besides himself, belonging to the same monastery, died at that time. By which vision, many that heard of it were wonderfully excited to implore the Divine mercy in adversity, and to adopt the wholesome remedy of fasting. From that time, the day of the nativity of that king and soldier of Christ began to be yearly honoured with the celebration of masses, not only in that monastery, but in many other places.
CAP. XV.—UT CÆDWALLA REX, INTERFECTO RÈGE GE-
WISSARUM ETHELWALCH, PROVINCIAM ILLAM SÆVA CAEDE
AC DEPOPULATIONE ATTRIVERIT.

INTEREA superveniens cum exercitu Ceadwalla, juvenis
strenuissimus de regio genere Gewissarum, cum exsula-
ret a patria sua, interfecit regem Ethelwalch, ac pro-
vinciam illam sæva cæde ac depopulatione attrivit; sed
mox expulsus est a ducibus regis, Berthuno et And-
huno, qui deinceps regnum provinciæ tenuerunt: quo-
rum prior postea ab eodem Ceadwalla, cum esset rex
Gewissarum, occisus est, et provincia graviore servitio
subacta. Sed et Ina, qui post Ceadwallam regnavit,
simi provinciam illam afflictione plurimo annorum tem-
pore mancipavit. Quare factum est, ut toto illo tem-
pore episcopum proprium habere nequiret; sed revocato
domum Wilfrido primo suo antistite, ipsi episcopo Ge-
wissarum, id est, Occidentalium Saxonum, qui essent
in Venta civitate, subjacerent.

CAP. XVI.—UT VECTA INSULA CHRISTIANOS INCOLAS SUS-
CEPERIT, CUIUS REGII DUO PÆRI STATIM POST ACCEPTUM
BAPTISHMA SINT INTEREMTI.

POSTQUAM ergo Ceadwalla regno potitus est Gewiss-
sarum, cepit et insulam Vectam, quæ eatenus erat tota
idololatrie dedita; et tragicæ cæde omnes indigenas ex-
terminare ac sua provinciae homines pro his substituere
contendit, voto se obligaus, quamvis nondum regeneratus,
CHAP. XV.—KING CEA DWALLA HAVING SLAIN ETHELWALCH, KING OF THE WEST SAXONS, WASTED THAT PROVINCE WITH RAPINE AND SLAUGHTER.

N the meantime, Ceadwalla, a daring young man, of the royal race of the Gewissæ, who had been banished his country, came with an army, slew Ethelwalch, and wasted that country with much slaughter and plundering; but he was soon expelled by Berthin and Andhun, the king's commanders, who afterwards held the government of that province. The first of them was afterwards killed by the same Ceadwalla, when he was king of the Gewissæ, and the province was more entirely subdued: Ina, likewise, who reigned after Ceadwalla, kept that country under the like servitude for several years; for which reason, during all that time, they had no bishop of their own; but their first bishop, Wilfrid, having been recalled home, they were subject to the bishop of the Gewissæ, i.e. the West Saxons, in the city of Winchester.

CHAP. XVI.—HOW THE ISLE OF WIGHT RECEIVED CHRISTIAN INHABITANTS, AND TWO ROYAL YOUTH OF THAT ISLAND WERE KILLED IMMEDIATELY AFTER BAPTISM.

FTER Ceadwalla had possessed himself of the kingdom of the Gewissæ, he also took the Isle of Wight, which till then was entirely given over to idolatry, and by cruel slaughter endeavoured to destroy all the inhabitants thereof, and to place in their stead people from his own province; having bound himself by a vow, though he
ut ferunt, in Christo; quia, si cepisset insulam, quartam partem ejus simul et prædæ Domino daret. Quod ita solvit, ut hanc Wilfrido episcopo, qui tune forte de gente sua superveniens aderat, utendam pro Domino offerret. Est autem mensura ejusdem insula, juxta æstimationem Anglorum, mille ducentarum familiarum; unde data est episcopo possessio terre trecentarum familiarum. At ipse partem, quam accepit, commendavit cuidam de clericis suis, cui nomen Bernwine, et erat filius sororis ejus, dans illi presbyterum nomine Hiddila; qui omnibus, qui salvari vellent, verbum ac lavacrum vitæ ministraret.

Ubi silentio prætereundum non esse reor; quod in primitias eorum, qui de eadem insula crevendo salvati sunt, duo regii pueri, fratres videlicet Atwaldi regis insulae, speciali sunt Dei gratia coronati. Siquidem, imminentibus insulae hostibus, fuga lapsi sunt de insula et in proximam Jutorum provinciam translati; ubi cum delati essent in locum, quip actatur "Ad lapidem," occulendos se a facie regis victoris credidissent, proferti sunt, atque occidi jussi. Quod cum audiisset Abbas quidam et presbyter, vocabulo Cyncebertus, habens non longe ab inde monasterium in loco, qui vocatur Reodford, id est, "Vadum Arundinis," venit ad regem, qui tunc eisdem in partibus occultus curabatur a vulneribus, quæ e infictra fuerant proelianti in insula Vecta; postulavitque ab eo, ut si necesse esset pueros interfici, prius eos liceret fidei Christianæ sacramentis imbei. Concessit rex, et ipse instructos verbo veritatis ac fonte salutari ablutos de ingressu regni æterni certos reddidit. Moxque illi, instante carnifice, mortem læti subiere temporealem, per
was not yet, as is reported, regenerated in Christ, to A.D. 654.
give the fourth part of the land, and of the booty, to our
Lord, if he took the island, which he performed by giving
the same for our Lord to the use of Bishop Wilfrid, who
happened at the time to have accidentally come thither
out of his own nation. The measure of that island,
according to the computation of the English, is of twelve
hundred families, and accordingly the bishop had given
him land of three hundred families. The part which he
received, he committed to one of his clerks called Bern-
win, who was his sister's son, assigning him a priest,
whose name was Hiddila, who might administer the
word and baptism of salvation to all that would be
saved.

Here I think it ought not to be omitted that, as the
first fruits of the natives of that island that by believing
were saved, two royal youths, brothers to Atwald, king
of the island, were honoured by the particular grace of
God. For the enemy approaching, they made their
escape out of the island, and passed over into the neigh-
bouring province of the Jutes. Where being conducted
to the place called, At the Stone, as they thought to be
concealed from the victorious king, they were betrayed
and ordered to be killed. This being made known to a
certain abbot and priest, whose name was Cynebert, who
had a monastery not far from thence, at a place called
Reedford, that is, the Ford of Reeds, he came to the
king, who then lay privately in those parts, to be cured
of the wounds which he had received whilst he was fight-
ing in the Isle of Wight, and begged of him, that if the
lads must inevitably be killed, he might be allowed first
to instruct them in the mysteries of the faith. The king
consented, and the bishop having taught them the word
of truth, and cleansed their souls by baptism, made the
entrance into the kingdom of heaven sure to them. Then
the executioner being at hand, they joyfully underwent
the temporal death, through which they did not doubt
quam se ad vitam animae perpetuam non dubitabant esse transiutos. Hoc ergo ordine, postquam omnes Britanniarum provinciæ fidem Christi susceperant, suscepit et insula Vecta, in qua tamen ob erumnam æternæ subjectionis, nemo gradum ministerii ac sedis episcopalis ante Danielem, qui nunc Occidentalium Saxonom est episcopus, accept.

Sita est autem hæc insula contra medium Australium Saxonum et Gewissarum, interposito pelago latitudinis trium millium, quod vocatur Solente; in quo videlicet pelago bini æstus oceani, qui circum Britanniam ex infinito oceano septentrionali erumpunt, sibimet invicem quotidie compugnantes occurrunt, ultra ostium fluminis Homelea, quod per terras Jutorum, quæ ad regionem Gewissarum pertinent, præfatum pelagus intrat; finitoque conflictu, in oceanum refusi, unde venerant, redunt.

CAP. XVII.—DE SYNODO FACTA IN CAMPO HETFELD, PRESIDENTE ARCHEPISCOPO THEODORO.

IS temporibus audiens Theodorus fidem ecclesiæ Constantinopoli per hæresim Eutychetis multum esse turbatam, et ecclesiæ Anglorum, quibus præerat, ab hujusmodi labe inmunes perdurare desiderans, collecto venerabilium sacerdotum doctorumque plurimorum cœtu, cujus essent fidei singuli sedulus inquirebat, omniumque unamem in fide catholica reperit consensus; et hunc synodalibus litteris ad instructionem memoriamque sequentium commendare curavit. Quorum videlicet literarum istud exordium est.
they were to pass to the life of the soul which is ever-lasting. Thus, after all the provinces of the island of Britain had embraced the faith of Christ, the Isle of Wight also received the same; yet being under the affliction of foreign subjection, no man there received the ministry, or rank of a bishop, before Daniel, who is now bishop of the West Saxons.

The island is situated opposite the division between the South Saxons and the Gewisseæ, being separated from it by a sea, three miles over, which is called Solente. In this narrow sea, the two tides of the ocean, which flow round Britain from the immense northern ocean, daily meet and oppose one another beyond the mouth of the river Homelea, which runs into that narrow sea, from the lands of the Jutes, which belong to the country of the Gewisseæ; after this meeting and struggling together of the two seas, they return into the ocean from whence they come.

CHAP. XVII.—Of the Synod held in the Plain of Heathfield, Where Archbishop Theodore presided.

BOUT this time, Theodore being informed that the faith of the church at Constantinople was much perplexed by the heresy of Eutyches, and desiring to preserve the churches of the English, over which he presided, from that infection, an assembly of many venerable priests and doctors was convened, at which he diligently inquired into their doctrines, and found they all unanimously agreed in the Catholic faith. This he took care to have committed to writing by the authority of the synod, as a memorial, and for the instruction of succeeding generations; the beginning of which instrument is as follows:—
"In nominate Domini nostri Jesu Christi Salvatoris, imperantibus dominis piissimis nostris Egfrido rege Northanhumbrorum, anno decimo regni ejus, sub die quintadecima kalendas Octobres, indicatione octava; et Ethelredo rege Mercinensis, anno sexto regni ejus; et Aldulfo rege Estanglorum, anno decimo septimo regni ejus; et Lothario rege Cantuariorum, regni ejus anno septimo: præsidente ipso Thedoro, gratia Dei archiepiscopo Britanniae insulae, et civitatis Dorovernensis; una cum eo sedentibus ceteris episcopis Britanniae insulae viris venerabilibus, praepositis sacrosanctis Evangeliis, in loco, qui Saxonico vocabulo Hethfeld nominatur, pariter tractantes, fidem rectam et orthodoxam exposuimus, sicut Dominus noster Jesus Christus incarnatus tradidit discipulis suis, qui praesentialiter viderunt et audierunt sermones ejus, atque sanctorum patrum tradidit symboolum, et generaliter omnes sancti et universales synodi, et omnis probabilitum catholicæ ecclesiæ doctorum chorus. Hos itaque sequentes nos pie atque orthodoxe, juxta divinitus inspiratam doctrinam eorum, professi credimus consonanter et confitemur secundum sanctos patres, proprie et veraciter Patrem et Filium et Spiritum Sanctum, trinitatem in unitate consubstantialem, et unitatem in trinitate, hoc est, unum Deum in tribus subsistentem personis consubstantialibus, æqualis gloriae et honoris."

Et post multa hujusmodi, quæ ad rectæ fidei confessionem pertinebant, haec quoque sancta synodus suis litteris addidit. "Suscepiimus sanctas et universales quinque synodos beatorum et Deo acceptabilium patrum; id est, qui in Nicæa congregati fuerunt trecentorum decem et octo, contra Arium impiissimum et ejusdem dogmata; et in Constantinopoli centum quinquaginta, contra vesaniam Macedonii et Eudoxii et eorum dogmata; et in Epheso primo ducentorum, contra nequissimum Nestorium et ejusdem dogmata; et in Chalcedone sexcentorum et triginta, contra Eutychen et Nestorium,
"In the name of our Lord and Saviour Jesus Christ, A.D. 680. in the tenth year of the reign of our most pious lord, Egfrid, king of the Northumbrians, the seventeenth of October, the eighth indiction; and in the sixth year of the reign of Ethelfrid, king of the Mercians, in the seventeenth year of the reign of Aldhulf, of the East Angles, in the seventh year of the reign of Lothair, king of Kent; Theodore, by the grace of God, archbishop of the island of Britain, and of the city of Canterbury, being president, and the other venerable bishops of the island of Britain sitting with him, the holy Gospels being laid before them, at the place which, in the Saxon tongue, is called Heathfield, we conferred together, and expounded the true and orthodox faith, as our Lord Jesus in the flesh delivered the same to his disciples, who saw him present, and heard his words, and as it is delivered in the creed of the holy fathers, and by all holy and universal synods in general, and by the consent of all approved doctors of the Catholic church; we, therefore, following them jointly and orthodoxy, and professing accordance to their divinely inspired doctrine, do believe, and do, according to the holy fathers, firmly confess, properly and truly, the Father, and Son, and Holy Ghost, a trinity consubstantial in unity, and unity in trinity, that is, one God subsisting in three consubstantial persons, of equal honour and glory."

And after much more of this sort, appertaining to the confession of the true faith, this holy synod added to its instrument, "We have received the five holy and general councils of the blessed fathers acceptable to God; that is, of 318 bishops, who were assembled at Nice, against the most impious Arius and his tenets; and at Constantinople, of 150, against the madness of Macedonius and Eudoxius, and their tenets; and at Ephesus, first of 200, against the most wicked Nestorius, and his tenets; and at Chalcedon, of 630,
et eorum dogmata; et iterum in Constantinopoli, quinto congregati sunt concilio, in tempore Justiniani minoris, contra Theodorum, et Theodoreti et Ibae epistolae et eorum dogmata contra Cyrillum."

Et paulo post. "Et synodum, quæ facta est in urbe Roma, in tempore Martini papaæ beatissimi, indicatione octava, imperante Constantino piissimo anno nono suscipimus; et glorificamus Dominum nostrum Jesum, sicut isti glorificaverunt; nihil addentes vel subtrahentes; et anathematizamus corde et ore, quos anathematizaverunt; et quos suscoperunt, suscipimus: glorificantes Deum Patrem sine initio, et Filium ejus unigenitum ex Patre generatum ante secula, et Spiritum Sanctum procedentem ex Patre et Filio inenarrabiliiter, sicut prædicaverunt hi, quos memoravimus supra, sancti apostoli, et prophetæ, et doctores. Et nos omnes subscripsimus, qui cum Theodoro archiepiscopo fidem catholicam expouimus."

CAP. XVIII.—DE JOANNE CANTATORE SEDIS APOSTOLICÆ, QUI PROPTER DOCENDUM BRITANNIAM VENERIT.

Intererat huic synodo, pariterque catholicæ fidei decreta firmabat, vir venerabilis Joannes archicantator ecclesiæ sancti apostoli Petri, et abbæ monasterii beatæ Martini, qui nuper venerat a Roma per jussionem papaæ Agathonis, duce reverendissimo abbate Biscopo, cognomine Benedieto, cujus supra menemimimus. Cum enim idem Benedictus construxisset monasterium Britannie, in honorem beatissimi apostolorum principis, juxta ostium
against Eutyches and Nestorius, and their tenets; and A.D. 680.
again, at Constantinople, in a fifth council, in the reign
of Justinian the younger, against Theodorus and Theo-
doret, and the epistles of Iba, and their tenets, against
Cyril;" and again a little lower, "the synod held in the
city of Rome, in the time of the blessed Pope Martin,
in the eighth induction, and in the ninth year of the most
pious Emperor Constantine, we receive: and we glorify
our Lord Jesus Christ, as they glorified him, neither
adding nor diminishing any thing; anathematizing those
with our hearts and mouths whom they anathematized,
and receiving those whom they received, glorifying God
the Father, who is without beginning, and his only
begotten Son generated from eternity, and the Holy
Ghost proceeding from the Father and the Son in an
ineffable manner, as those holy apostles, prophets, and
doctors, whom we have above-mentioned, did declare.
And all we, who, with Archbishop Theodore, have thus
expounded the Catholic faith, have also subscribed
thereto."

CHAP. XVIII.—OF JOHN, THE SINGER OF THE APOSTOLIC
SEE, WHO CAME INTO BRITAIN TO TEACH.

MONG those who were present at A.D. 680.
this synod, was the venerable John,
archchanter of the church of the
holy Apostle Peter, and abbot of
the monastery of St. Martin, who
came lately from Rome, by order
of Pope Agatho, together with the
most reverend Abbot Biscop, sur-
named Benedict, of whom mention has been made above,
and this John, with the rest, signed the declaration of
the Catholic faith. For the said Benedict, having built
a monastery in Britain, in honour of the most blessed
prince of the apostles, at the mouth of the river Were,
fluminis Wiri, venit Romam cum cooperatore ac socio ejusdem operis Ceolfrido, qui post ipsum ejusdem monasterii abbas fuit, quod et ante seepius facere consueverat, atque honorifice a beatae memoriae papa Agathonem susceps est; petiitque et accept ab eo in munimentum libertatis monasterii, quod fecerat, epistolam privilegii ex auctoritate apostolica firmatam; juxta quod Egfridum regem voluisse ac licentiam dedisse novaret, quo concedente et possessionem terrae largiense, ipsum monasterium fecerat.

Accept et præfatum Joannem abbatem Britanniam perduendum, quatenus in monasterio suo cursum canendi annuum, sicut ad sanctum Petrum Romæ agebatur, edoceret; egitque abbas Joannes ut jussionem acceperat pontificis, et ordinem videlicet ritumque canendi ac legendi viva voce præfati monasterii cantores edocendo, et ea, quæ totius anni circulus in celebratione dierum festorum poscebat, etiam litteris mandando; quæ hactenus in eodem monasterio servata et a multis jam sunt circumquaque transcripta. Non solum autem idem Joannes ipsius monasterii fratres docebat, verum de omnibus pene ejusdem provinciæ monasteriis ad audientium eum, qui cantandi erant periti, confluabant. Sed et ipsum per loca, in quibus doceret, multi invitare curabant.

Ipse autem, excepto cantandi vel legendi munere, et aliud in mandatis ab apostolico papa acceperat, ut cujus esset fidei Anglorum ecclesia diligenter edisceret, Romanumque reïns referret. Nam et synodum beati pape Martini, centum quinque episcoporum consensu non multo ante Romæ celebratam, contra eos maxime, qui unam in Christo operationem et voluntatem prædicabant, secum veniens attulit; atque in præfato religiosissimi abbatis Benedicti monasterio transcribendam commodavit. Tales namque eo tempore fidem Constantinopolitanae ecclesiae multum conturbaverunt; sed, Domino donante,
went to Rome with Ceolfrid, his companion and fellow-labourer in that work, who was after him abbot of the same monastery; he had been several times before at Rome, and was now honourably received by Pope Agatho of blessed memory; from whom he also obtained the confirmation of the immunities of this monastery, being a bull of privilege signed by apostolical authority, pursuant to what he knew to be the will and grant of King Egfrid, by whose consent and gift of land he had built that monastery.

He then received the aforesaid Abbot John to be conducted into Britain, that he might teach in his monastery the method of singing throughout the year, as it was practised at St. Peter's at Rome. The Abbot John did as he had been commanded by the pope, teaching the singers of the said monastery the order and manner of singing and reading aloud, and committing to writing all that was requisite throughout the whole course of the year for the celebration of festivals; all which are still observed in that monastery, and have been copied by many others elsewhere. The said John not only taught the brothers of that monastery; but such as had skill in singing resorted from almost all the monasteries of the same province to hear him; and many invited him to teach in other places.

Besides singing and reading, he had also been directed by the pope, carefully to inform himself concerning the faith of the English church, and to give an account thereof at his return to Rome. For he also brought with him the decision of the synod of the blessed Pope Martin and 105 bishops, held not long before at Rome, principally against those who taught but one will and operation in Christ, and gave it to be transcribed in the aforesaid monastery of the most religious Abbot Benedict. The men who followed such opinion, much perplexed the faith of the church of Constantinople at that time; but by the help of God they were then discovered
proditi jam tunc et victi sunt. Unde volens Agatho papa, sicut in aliis provinciis, ita etiam in Britannia quals esset status ecclesiae, quam ab haereticorum contagis castus, ediscere; hoc negotium reverendissimo Abbatii Joanni Britanniam destinato injunxit. Quamobrem, collecta pro hoc in Britannia synodo, quam diximus, inventa est in omnibus fides inviolata catholica; datumque illi exempler ejus Romam perferendum.

Verum ille patriam revertens, non multo postquam oceanum transiit, arreptus infirmitate ac defunctus est; corpusque ejus ab amicis propter amorem sancti Martini, cujus monasterio præerat, Turonis delatum atque honorifice sepultum est. Nam et benigno ecclesiæ illius hospitio, cum Britanniam iret, exceptus est; rogatusque multum a fratribus, ut Roman revertens illo itinere veniret atque ad eam diverteret ecclesiam. Denique ibidem adjutores itineris et injuncti operis accepit; qui, etsi in itinere defunctus est, nihilominus exemplum catholicæ fidei Anglorum Romam perlatum est, atque ab apostolico papa omnibusque, qui audiere vel legere, gratantissime susceptum.

CAP. XIX.—UT ETHELDRIDA REGINA VIRGO PERPETUA PERMANERIT, CUIUS NEC CORPUS IN MONUMENTO CORRUPTI POTUERIT.

CCEPIT autem rex Egfridus conjugem nomine Ethehdridam, filiam Annæ regis Orientalium Anglorum, cujus sæpius mentionem fecimus, viri bene religiosi, ac per omnium mente et opere egregii; quam et alter ante illum vir habuerat uxorem, princeps videlicet Australium Girwiorum, vocabulo Tonbertus. Sed illo post modicum temporis, ex quo eam accepit, defuncto, data est regi præfato; cujus consortio cum duodecim annis uteretur,
and subdued. Wherefore, Pope Agatho, being desirous A.D. 680, to be informed concerning the state of the church in Britain, as well as in other provinces, and to what extent it was clear from the contagion of heretics, he gave this affair in charge to the most reverend Abbot John, then appointed to go to Britain. The synod we have spoken of having been called for this purpose in Britain, the Catholic faith was found untainted in them all, and a copy of the same given him to carry to Rome.

But in his return to his own country, soon after crossing the sea, he fell sick and died; and his body, for the sake of St. Martin, in whose monastery he presided, was by his friends carried to Tours, and honourably buried; for he had been kindly entertained there when he went into Britain, and earnestly entertained by the brethren, that in his return to Rome he would take that road, and give them a visit. In short, he was there supplied with some to conduct him on his way, and assist him in the work enjoined him. Though he died by the way, yet the testimony of the faith of the English nation was carried to Rome, and most agreeably received by the apostolic pope, and all those that heard or read it.

CHAP. XIX.—HOW QUEEN ETHELDRIDA ALWAYS PRESERVED HER VIRGINITY, AND HER BODY SUFFERED NO CORRUPTION IN THE GRAVE.

King Egfrid took to wife, Etheldrda, the daughter of Anna, king of the East Angles, of whom mention has been often made; a man very religious, and in all respects renowned for his inward disposition and actions. She had before been given in marriage to another, viz. to Tonbert, chief of the Southern Girvii; but he died soon after he had received her, and she was given to the aforesaid king. Though she lived with him twelve years, yet
perpetua tamen mansit virginitatis integritate gloriosa, sicut mihimet sciscitanti, cum hoc an ita esset quibusdam venisset in dubium, beatæ memoriam Wilfridus episcopus referebat, dicens se testem integritatis ejus esse certissimum; adeo ut Egfridus promiserit se ei terras ac pecunias multas esse donaturum, si reginæ possent persuadere ejus uti connubio, quia sciebat illam nullum virorum plus illo diligere. Nec diffidendum est nostra etiam ætate fieri potuisse, quod avo precedente aliquoties factum fideles historiæ narrant; donante uno eodemque Domino, qui se nobiscum usque in finem seculi manere pollicitur. Nam etiam signum divini miraculi, quo ejusdem feminæ sepulta caro corrupi non potuit, indicio est quod a viri contactu incorrupta duraverit.

Quæ multum diu regem postulans, ut seculi curas relinquere atque in monasterio tantum vero regi Christo servire permetteretur; ubi vix aliquando impetravit, intravit monasterium Ebbæ abbatissæ, quæ erat amita regis Egfridi, positum in loco, quem 'Coludi urbem' nominant, acceper velamine sanctimonialis habitus a praefato antistite Wilfrido. Post annum vero ipsa facta est abbatissa in regione, quæ vocatur Elge; ubi, constructo monasterio, virginum Deo devotarum perplurium mater virgo et exemplis vitae celestis esse cepit et monitis. De qua ferunt, quia ex quo monasterium petiit, nunquam lineis, sed solum laneis vestimentis, uti voluerit; raroque in calidis balneis, præter imminentibus solennis majoribus, verbi gratia Paschæ, Pentecostes, Epiphanie, lavari voluerit; et tunc novissima omnium, lotis prius suo suarumque ministrarum obsequio ceteris, quæ ibi essent, famulabur Christi. Raro etiam præter majora solennia, vel arctiorem necessitatem, plus quam semel per diem manducavit; semper, si non infirmitas gravior probi-
she preserved the glory of perfect virginity, as I was in- A.D. 660. 
formed by Bishop Wilfrid, of blessed memory, of whom 
I inquired, because some questioned the truth thereof; 
and he told me that he was an undoubted witness of her 
virginity, forasmuch as Egfrid promised he would give 
many lands and much money, if he could persuade the 
queen to consent to pay the marriage duty, for he knew 
the queen loved no man so much as himself; and it is 
not to be doubted that the same might in one instance 
take place in our age, which true histories tell us hap-
pened several times in former ages, through the assist-
ance of the same Lord who has promised to continue 
with us unto the end of the world; for the miraculous 
circumstance that her flesh, being buried, could not 
suffer corruption, is a token that she had not been defiled 
by familiarity with man.

She had long requested the king, that he would permit 
her to lay aside worldly cares, and to serve only the true 
King, Christ, in a monastery; and having at length with 
difficulty prevailed, she went as a nun into the monastery 
of the Abbess Ebba, who was aunt to King Egfrid, at 
the place called the city Coludi, having taken the veil 
from the hands of the aforesaid Bishop Wilfrid; but a 
year after she was herself made abbess in the country 
called Ely, where, having built a monastery, she began, 
by works and examples of a heavenly life, to be the 
virgin mother of very many virgins dedicated to God. It 
is reported of her, that from the time of her entering 
into the monastery, she never wore any linen but only 
woollen garments, and would rarely wash in any hot 
bath, unless just before any of the great festivals, as 
Easter, Whitsuntide, and the Epiphany, and then she 
did it last of all, after having, with the assistance of those 
about her, first washed the other servants of God there 
present; besides, she seldom did eat above once a day, 
excepting on the great solemnities, or some other urgent
buisset, ex tempore matutinae synaxaeos, usque ad ortum
diei, in ecclesia precibus intenta persiterit. Sunt etiam,
qui dicit quia per prophetiae spiritum et pestilentiam,
qua ipsa esset moritura, praedixerit, et numerum quoque
eorum, qui de suo monasterio hoc essent de mundo rap-
piendi, palam, cunctis praesentibus, intimaverit. Rapta
est autem ad Dominum in medio suorum, post annos
septem ex quo abbatissae gradum susceperat; et aequo,
ut ipsa jussaret, non alibi quam in medio eorum, juxta
ordinem quo transierat, ligneo in locello sepulta.
Cui successit in ministerium abbatissae soror ejus Sex-
bergae, quam habuerat in conjugem Earconbertus rex
Cantuariorum. Et cum sedecim annis esset sepulta,
placuit eodem abbatissae levari ossa ejus, et in locello
novo posita in ecclesiis transferri; jussitque quosdam e
fratribus quaere lapidem, de quo locellum in hoc facere
possent: qui ascensa navi, (ipsa enim regio Elge undique
est aquis ac paludibus circumdata, neque lapides maiores
habet,) venerunt ad civitatum quandam desolatam, non
procul inde sitam, quae lingua Anglorum Grannacestir
vocatur; et max invenerunt juxta muros civitatis locel-
 lum de marmore albo pulcherrime factum, operculo
quoque similis lapidis aptissime tectum. Unde intelli-
gentes a Domino suum iter esse prosperatum, gratias
agentes retulerunt ad monasterium.
Cumque corpus sacrae virginis ac sponsae Christi,
aperto sepulcro, esset prolatum in lucem, ita incorrup-
tum inventum est, ac si eodem die fuisset defuncta, sive
humo condita; sicut et praefatus antistes Wilfridus et
multi alii, qui nover, testantur. Sed certiori notitia
medicus Cynefridus, qui et morienti illi et elevatae de
tumulo affuit; qui referre erat solitus, quod illa infrimata
habuerat tumorem maximum sub maxilla. "Jusserunt-
occasion, unless some considerable distemper obliged her. A.D. 660. From the time of matins she continued in the church at prayer till it was day; some also say, that by the spirit of prophecy, she, in the presence of all, not only foretold the pestilence of which she was to die, but also the number of those that should be then snatched away out of her monastery. She was taken to our Lord, in the midst of her flock, seven years after she had been made abbess; and, as she had ordered, was buried among them, in such manner as she had died, in a wooden coffin.

She was succeeded in the office of abbess by her sister Sexberga, who had been wife to Erconbert, king of Kent; who, when her sister had been buried sixteen years, thought fit to take up her bones, and putting them into a new coffin, to translate them into the church. Accordingly she ordered some of the brothers to provide a stone to make a coffin of; they accordingly went on board ship, because the country of Ely is on every side encompassed with the sea or marshes, and has no large stones, and came to a small abandoned city, not far from thence, which, in the language of the English, is called Grantchester, and presently, near the city walls, they found a white marble coffin, most beautifully wrought, and neatly covered with a lid of the same sort of stone. Concluding therefore that God had prospered their journey, they returned thanks to him, and carried it to the monastery.

The body of the holy virgin and spouse of Christ, when her grave was opened, being brought into sight, was found as free from corruption as if she had died and been buried on that very day; as the aforesaid Bishop Wilfrid, and many others that know it, can testify. But the physician, Cynefrid, who was present at her death, and when she was taken up out of the grave, was wont of more certain knowledge to relate, that in her sickness she had a very great swelling under her jaw. "And I
que me,” inquit, “incidere tumorem illum, ut efflueret noxius humor, qui inerat; quod dum facerem, videbatur illa per biduum aliquanto levius habere, ita ut multi putarent quia sanari posset a languore. Tertia autem die, prioribus aggravata doloribus et rapta confestim de mundo, dolorem omnem ac mortem perpetua salute ac vita mutavit. Cumque post tot annos elevanda essent ossa de sepulcro, et extento desuper papilione, omnis congregatio, hinc fratrum, inde sororum, psallens circumstaret; ipsa autem abbatissa intus cum paucis ossa elevatura et delatura intrasset, repente audivimus abbatissam intus voce clara proclamare,—Sit gloria nominis Domini. Nec multo post clamaverunt me, intus reserato ostio papilionis; vidique elevatam de tumulo et positam in lectulo corpus sacrae Deo virginis, quasi dormienti simile. Sed et, discooperto vultus indumento, monstraverunt mihi etiam vulner incisurae, quod feceram, curatum; ita ut mirum in modum pro aperto et hiante vulnere, cum quo sepulta erat, tenuissima tunc cicatricis vestigia appare- rent.”

Sed et lintearius omnia, quibus involutum erat corpus, integra apparuerunt, et ita nova, ut ipso die viderentur castis ejus membris esse circumdata. Ferunt autem, quia cum praefato tumore ac dolore maxillae sive colli premeretur, multum delectata sit hoc generi infirmitatis, ac solita dicere, “Scio certissime, quia merito in collo pondus languoris porto, in quo juvenulum me memini supervacua monilium pondera portare; et credo quod ideo me suprema pietas dolore colli voluit gravari, ut sic absolvere reatu supervacue levitis; dum mihi nunc pro auro et margaritis de collo rubor tumoris ardorque pro- mineat.” Contigit autem tactu indumentorum eorum- dem, et daemonia ab obsessis effugata corporibus, et in-
was ordered," said he, "to lay open that swelling, to A.D. 660. let out the noxious matter in it, which I did, and she seemed to be somewhat more easy for two days, so that many thought she might recover from her distemper; but the third day the former pains returning, she was soon snatched out of the world, and exchanged all pain and death for everlasting life and health. And when so many years after her bones were to be taken out of the grave, a pavilion being spread over it, all the congregation of brothers were on the one side and of sisters on the other, standing about it singing, and the abbess, with a few, being gone to take up and wash the bones, on a sudden we heard the abbess within loudly cry out, 'Glory be to the name of the Lord.' Not long after they called me in, opening the door of the pavilion, where I found the body of the holy virgin taken out of the grave and laid on a bed, as if it had been asleep; then taking off the veil from the face, they also showed the incision which I had made, healed up; so that, to my great astonishment, instead of the open gaping wound with which she had been buried, there then appeared only an extraordinarily slender scar.

"Besides, all the linen cloths in which the body had been buried, appeared entire and as fresh as if they had been that very day wrapped about her chaste limbs." It is reported, that when she was much troubled with the aforesaid swelling and pain in her jaw, she was much pleased with that sort of distemper, and wont to say, "I know that I deservedly bear the weight of my sickness on my neck, on which, I remember, when I was very young, I bore the needless weight of jewels; and therefore I believe the Divine goodness would have me endure the pain in my neck, that I may be absolved from the guilt of my needless levity, having now, instead of gold and precious stones, a red swelling and burning on my neck." It happened also that by the touch of that linen, devils were expelled from bodies possessed, and
firmitates alias aliquoties esse curatas. Sed et loculum, in quo primo sepulta est, nonnullis oculos dolentibus saluti suisse perhibent; qui cum suum caput eodem loculo apponentes orassent, mox doloris sive caliginis incommodum ab oculis amoverent. Laverunt igitur virginis corpus, et novis indutum vestibus intulerunt in ecclesiam, atque in eo, quod allatum erat, sarcophago posuerunt, ubi usque hodie in magna veneratione habetur. Mirum vero in modum ita aptum corpori virginis sarcophagum inventum est, ac si ei specialiter preparatum fuisse; et locus quoque capitis seorsum fabrefactus ad mensuram capitis illius aptissime figuratus apparuit.

Est autem Elge in provincia Orientalium Anglorum regio familiarum circiter sexcentarum, in similitudinem insulae, vel paludibus, ut diximus, circumdata, vel aquis, unde et a copia anguillarum. quae in iisdem paludibus capiuntur, nomen accepit; ubi monasterium habere desideravit memorata Christi famula, quoniam de provincia eorumdem Orientalium Anglorum ipsa, ut praefati sumus, carnis originem duxerat.

CAP. XX.—HYMNUS DEILLA.

Videtur opportunum huic Historiae etiam hymnum virginitatis insere re, quem ante annos plurimos in laudem ac praecorum ejusdem reginæ ac sponsæ Christi (et ideo veraciter reginæ quia sponsæ Christi) elegiaco metro composuimus, et imitari morem sacrae Scripturae, cujus historiae carmina plurima indita; et haec metro ac versibus constat esse composita.

Alma Deus Trinitas, qui secula cuncta gubernas,
Annue jam ceptis, alma Deus Trinitas.
Bella Maro resonet, nos pacis dona canamus; Munera nos Christi, bella Maro resonet.
Carmina casta mihi, fœdæ non raptus Helenæ; Luxus erit lubricis, carmina casta mihi.
other distempers were sometimes cured; and the coffin A.D 660. she was first buried in is reported to have cured some of distempers in the eyes, who, praying with their heads touching that coffin, presently were delivered from the pain or dimness in their eyes. They washed the virgin's body, and having clothed it in new garments, brought it into the church, and laid it in the coffin that had been brought, where it is held in great veneration to this day. The coffin was found in a wonderful manner, as fit for the virgin's body as if it had been made purposely for her, and the place for the head particularly cut, exactly fit for her head, and shaped to a nicety.

Ely is in the province of the East Angles, a country of about six hundred families, in the nature of an island, enclosed, as has been said, either with marshes or waters, and therefore it has its name from the great plenty of eels taken in those marshes; there the aforesaid servant of Christ desired to have a monastery, because, as we have before observed, she was descended from that same province of the East Angles.

CHAP. XX.—AN HYMN ON THE AFORESAID HOLY VIRGIN.

THINK it proper to insert in this history a hymn of virginity, which I composed in elegiac verse several years ago, in praise and honour of the same queen and spouse of Christ; and therefore truly a queen, because the spouse of Christ; and to imitate the method of the Holy Scripture, in whose history many poetical pieces are inserted which are known to be composed in metre.

Hail, triune power, who rulest every age,
Assist the numbers which my pen engage.
Let Maro wars in loftier numbers sing,
I sound the praises of our heavenly King.
Chaste is my verse, nor Helen's rape I write;
Light tales like these, but prove the mind as light.
Dona superna loquar, miseræ non prælia Trojæ;
Terra quibus gaudet, dona superna loquar.
En, Deus altus adit venerandæ virginis alvum;
Liberet ut homines, en, Deus altus adit.
Femina virgo parit mundi devota parentem,
Porta Maria Dei, femina virgo parit.
Gaudet amica cohors de virgine, matre Tonantis;
Virginitate micans gaudet amica cohors.
Hujus honor genuit casto de germine plures,
Virgineos flores hujus honor genuit.
Ignibus ustæ feris virgo non cessat Agatha,
Eulalia et perfert ignibus ustæ feris;
Casta feras superat mentis pro culmine Tecla,
Euphemia sacra casta feras superat;
Laeta ridet gladios ferro robustior Agnes,
Caecilia infestos laeta ridet gladios.
Multus in orbe viget per sobria corda triumphus,
Sobrietatis amor multus in orbe viget.
Nostra quoque egregia jam tempora virgo beavit;
Etheldrida nosit nostra quoque egregia.
Orta patre eximio, regali et stemmate clara,
Nobilior Domino est, orta patre eximio.
Percipit inde decus reginæ et sceptra sub astra,
Plus super astra manens percipit inde decus.
Quid petis alma virum sponsō jam dedita summo?
Sponsus adest Christus, quid petis alma virum?
Regis ut ætheræi matrem jam credo sequaris;
Tu quoque sis mater regis ut ætheræi.
Sponsa dicata Deo bis sex regnaverat annis,
Inque monasterio est sponsa dicata Deo.
Tota sacrata polo celsis ubi floruit actis,
Reddidit atque animam tota sacrata polo.
Virginis alma caro est tumulata bis octo Novembres,
Nec putet in tumulo virginis alma caro.
Christe, tui est operis, quia vestis et ipsa sepulcro
Inviolata nitet; Christe, tui est operis.
Hydros et ater abit, sacræ pro vestis honore,
Morbi diffugiunt, hydros et ater abit.
Zelus in hoste furit, quondam qui vicerat Evan:
Virgo triumphat ovans, zelus in hoste furit.
Aspice nupta Deo, quæ sit tibi gloria terris;
Quæ maneat coelis, aspice nupta Deo.
Munera læta capis festivis fulgida sædis,
Ecce, venit sponsus, munera læta capis:
See! from on high the God descends, confined
In Mary's womb, to rescue lost mankind.
Behold! a spotless maid a God brings forth,
A God is born, who gave e'en nature birth!
The virgin-choir the mother-maid resound,
And chaste themselves, her praises shout around.
Her bright example numerous vot'ries raise,
Tread spotless paths, and imitate her ways.
The blessed Agatha and Eulalia trust
Sooner to flames, than far more dangerous lust.
Tecla and chaste Euphemia overcame
The fear of beasts to save a virgin name.
Agnes and sweet Cecilia, joyful maids,
Smile while the pointed sword their breasts invades.
Triumphant joy attends the peaceful soul,
Where heat, nor rain, nor wishes mean control.
Thus Etheldrida, pure from sensual crime,
Bright shining star! arose to bless our time.
Born of a regal race, her sire a king,
More noble honour to her lord shall bring.
A queen her name, her hand a sceptre rears,
But greater glories wait above the spheres.
What man wouldst thou desire? See Christ is made
Her spouse, her bless'd Redeemer weds the maid.
While you attend the heavenly Mother's train,
Thou shalt be mother of a heavenly reign.
The holy maid who twelve years sat a queen,
A cloister'd nun devote to God was seen.
Noted for pious deeds, her spotless soul
Left the vile world, and soar'd above the pole.
Sixteen Novembers since was the blest maid
Entomb'd, whose flesh no putrid damps invade.
Thy grace, O Christ! for in the coffin's found
No tainted vest wrapping the corpse around.
The swelling dropsy, and dire atrophy,
A pale disease from the blest vestments fly.
Rage fires the fiend, who whilome Eve betray'd,
While shouting angels hail the glorious maid.
See! wedded to her God, what joy remains,
In earth, or heaven, see! with her God she reigns!
Behold! the spouse, the festal torches shine,
He comes! behold! what joyful gifts are thine!
HISTORIA ECCLESIASTICA.

Et nova dulcisono modularis carmina plecto,
Sponsa hymno exultas et nova dulcisono.
Nullus ab Altithroni comitatu segregat agni,
Quam affectu tulerat nullus ab Altithroni.

CAP. XXI.—UT THEODORUS EPISCOPUS INTER EGFRIDUM
ET ETHELREDUM REGES PACEM FECERIT.

NNO regni Egfridi nono, conserto
gravi prælio inter ipsum et Ethelredum regum Merciorum juxta flu-
vium Treentam, occisus est Elfwinus
frater regis Egfridi, juvenis circiter
decem et octo annorum, utrique
provinciæ multum amabilis. Nam
et sororem ejus, quæ dicebatur Os-
thrid, rex Ethelredus habebat uxorem. Cumque materies
belli acrioris et inimicitia longioris inter reges populos-
que ferces videretur exorta, Theodorus Deo dilec-
tes antistes, divino functus auxilio, salutiferæ exhortatione
ceæptum tanti periculi funditus exstinguuit incendium;
adeo ut, pacatis alterutrum regibus ac populis, nullius
anima hominis pro interfrecto regis fratre, sed debita
solummodo muleta pecuniaæ regi ulteri daretur. Cujus
fœdera pacis multo exinde tempore inter eosdem reges
eorumque regna durarunt.

CAP. XXII.—UT VINCULA CUIUSDAM CAPTIVI, CUM PRO
EO MISÆ CANTARENTUR, SOLUTA SINT.

N praefato autem prælio, quo occisus
est rex Elfwinus, memorabile quoddam
factum esse constat, quod ne-
quaquam silentio præterendum
arbitror, sed multorum saluti, si re-
feratur, fore proficuum. Occisus
est ibi inter alios de militia ejus
juvenis, vocabulo Imma, qui cum die
Thou a new song on the sweet harp shalt sing, A.D. 660.
A hymn of praise to thy celestial King.
None from the flock of the throned Lamb shall move,
Whom grateful passion bind, and heavenly love.

CHAP. XXI.—BISHOP THEODORE MADE PEACE BETWEEN THE KINGS EGFRID AND ETHELRED.

In the ninth year of the reign of King Egfrid, a great battle was fought between him and Ethelred, king of the Mercians, near the river Trent, and Elfwin, brother to King Egfrid, was slain, a youth about eighteen years of age, and much beloved by both provinces, for King Ethelred had married his sister Ostrid. There was now reason to expect a more bloody war, and more lasting enmity between those kings and their fierce nations; but Theodore, the bishop beloved of God, relying on the Divine assistance, by his wholesome admonitions extinguished the dangerous fire that was breaking out; so that the kings and their people on both sides being appeased, no man was put to death, but only the usual mulet paid to the king for his brother that had been killed; and this peace continued long after between those kings and their kingdoms.

CHAP. XXII.—HOW A CERTAIN CAPTIVE'S CHAINS FELL OFF WHEN MASSES WERE SUNG FOR HIM.

In the aforesaid battle, wherein Elfwin, the king's brother, was killed, a memorable fact is known to have happened, which I think ought not to be passed by in silence; for the relation of the same will conduce to the salvation of many. In that battle, one Imma, a youth belonging
illo et nocte sequenti inter cadavera occisorum similis mortuo jaceret, tandem recepto spiritu revixit, ac resi-
dens sua vulnera, prout potuit, ipse alligavit; dein modi-
cum requietus levavit se, et coepit abire sicuti amicos,
qui sui curam agerent, posset invenire. Quod dum
faceret, inventus est et captus a viris hostilis exercitus,
et ad dominum ipsorum, comitem videlicet Ethelredi
regis, adductus; a quo interrogatus quis esset, timuit se
militemuisse confiteri, rusticum se potius et pauperem,
atque uxoreo vinculo colligatum fuisset respondit, et
propter victum militibus afferendum in expeditionem se
cum sui similibus venisse testatus est. At ille suscipliens
eum, curam vulneribus egit; et ubi sanescere coepit,
noctu cum, ne aufugeret, vinciri prœcepit. Nec tamen
vinciri potuit; nam mox ut abiere, qui vinxerant, eadem
ejus sunt vincula soluta.

Habebat enim germanum fratrem, cui nomen erat
Tunna, presbyterum et abbatem monasterii in civitate,
qua hactenus ab ejus nomine Tunnacceli cognominatur;
qui cum eum in pugna peremptum audiret, venit quærere
si forte corpus ejus invenire posset, inventumque illi
per omnia similimum, putavit ipsum esse, quem ad
monasterium suum deferens honorifice sepelivit, et pro
absolutione animæ ejus sepius missas facere curavit.
Quarum celebratione factum est quod dixi, ut nullus
eum posset vincire, quin continuo solveretur. Intererea
comes, qui eum tenebat, mirari et interrogare coepit
quare ligari non posset, an forte literas solutorias, de
qualibvs fabulæ ferunt, apud se haberet, propter quas
ligari non posset. At ille respondit, nihil se talium
artium nosse; "sed habeo fratem," inquit, "presbyte-
rum in mea provincia, et scio quia ille me interfec tum
putans pro me missas crebras facit; et si nunc in alia
vita essem, ibi anima mea per intercessiones ejus solveret-
tur a poenis."

Dumque aliquanto tempore apud comitem teneretur,
to the king, was left as dead, and having lain so all that day and the next night among the dead bodies, at length he came to himself, and sitting, bound up his wounds in the best way he could. Then having rested awhile, he stood up, and began to go off to seek some friends that might take care of him; but in so doing he was discovered and taken by some of the enemy's army, and carried before their lord, who was an earl belonging to King Ethelred. Being asked by him who he was, and fearing to own himself a soldier, he answered, "He was a peasant, poor and married, and that he came to the army with others to bring provisions to the soldiers." The earl entertained him, and ordered his wounds to be dressed; and when he began to recover, to prevent his escaping, he ordered him to be bound; but that could not be performed, for as soon as they that bound him were gone, his bonds were all loosened.

He had a brother called Tunna, who was a priest and abbot of a monastery in the city, which from him is still called Tunnacester. Hearing that his brother had been killed in the fight, he went to see whether he could find his body; and finding another very like him in all respects, concluding it to be his, he carried the same to his monastery, and buried it honourably, and took care often to say masses for the absolution of his soul; the celebration whereof occasioned what I have said, that none could bind him but he was presently loosed again. In the meantime, the earl that kept him was amazed, and began to inquire why he could not be bound; whether he had any spells about him, as are spoken of in fabulous stories. He answered, "He knew nothing of those contrivances; but I have," said he, "a brother who is a priest in my country, and I know that he, supposing me to be killed, causes masses to be said for me; and if I were now in the other life, my soul there, through his intercession, would be delivered from pain."

Having continued with the earl some time, those who
animadverterunt, qui eum diligentius considerabant, ex
vultu et habitu et sermonibus ejus, quia non erat de
paupere vulgo, ut dixerat, sed de nobilibus. Tunc
secreto advocans eum comes interrogavit eum intentius
unde esset, promittens se nihil ei mali facturum pro eo,
si simpliciter sibi, quis esset, proderet. Quod dum ille
faceret, ministrum se regis fuisse manifestans, respondit,
"Et ego per singula tua responsa cognoveram quia
rusticus non eras, et nunc dignus quidem es morte, quia
omnes fratres et cognati mei in illa sunt pugna interemti;
nec te tamen occidam, ne fidem mei promissi præva-
ricem."

Ut ergo convaluit, vendidit eum Londoniam Fresoni
cuidam, sed nec ab illo cum illuc ducercetur ultratus
potuit alligari; verum cum alia atque alia vinculorum ei
genera hostes imponerent, dissoluta sunt eumque videre,
qui emerat, vinculis eum non potuisse cohiberi, donavit
ei facultatem sese redimendi, si posset. A tertia autem
hora, quando missæ fieri solebant, sæpissime vincula
solvebantur. At ille, dato jurejurando ut rediret, vel
pecuniam illi pro se mitteret, venit Cantiam ad regem
Lothere, qui erat filius sororis Etheldridæ reginæ, de
qua supra dictum est, quia et ipse quondam ejusdem
reginæ minister fuerat; petuitque et accepit ab eo pre-
tium suæ redemptionis, ac suo domino pro se, ut promi-
serat, misit.

Qui post hæc in patriam reversus atque ad suum fra-
trem pervenienst replicavit ex ordine cuncta, quæ sibi
adversa, quæve in adversis solatia provenissent; cogno-
vitque, referente illo, illis maxime temporibus sua fuisse
vincula soluta, quibus pro se missarum fuerat celebrata
solennia. Sed et alia, quæ periclitanti ei commoda
contigissent et prospera, per intercessionem fraternam
et oblacionem hostis salutaris cœlitus sibi fuisse donata
intellexit. Multique hæc a præfato viro audientes ac-
attentively observed him, by his countenance, mien, and discourse, took notice, that he was not of the meaner sort, as he had said, but of some quality. The earl then privately sending for him, pressed to know who he was, promising to do him no harm, if he would ingenuously confess his quality. Which when he had done, declaring that he had been the king's servant, the earl answered, "I perceived by your answers that you were no peasant. And now you deserve to die, because all my brothers and relations were killed in that fight; yet I will not put you to death, because it will be a breach of my promise."

As soon, therefore, as he was recovered, he sold him at London, to a Freson, but he could not be bound by him the whole way as he was led along; but though his enemies put several sorts of bonds on him, they were all loosed. The buyer, perceiving that he could in no way be bound, gave him leave to ransom himself if he could; now it was at the third hour (nine in the morning) when the masses were wont to be said, that his bonds were generally loosed. He, having taken an oath that he would either return, or send him the money for his ransom, went into Kent to King Lothaire, who was son to the sister of Queen Etheldrida, above spoken of, for he had once been her servant. From him he obtained the price of his ransom, and as he had promised, sent it to his master.

Returning afterwards into his own country, and coming to his brother, he gave him an exact account of all his fortunes, good and bad; and by his relation he understood, that his bonds had been generally loosed at those times when masses had been celebrated for him; and that other advantages which had accrued to him in his time of danger, had been conferred on him from Heaven, through the intercession of his brother, and the oblation of his saving sacrifice. Many persons, on hearing this account from the aforesaid man, were stirred up...
censi sunt in fide ac devotione pietatis ad orandum, vel ad eleemosynas faciendas, vel ad offerendas Domino victimas sacrae oblationis, pro ereptione suorum, qui de seculo migraverant; intellexerunt enim quod sacrificium salutare ad redemptionem valeret et animae et corporis sempiternam. Hanc mihi historiam etiam quidam eorum, qui ab ipso viro, in quo facta est, audiere, narraverunt; unde eam quia liquido comperi, indubitanter Historiae nostrae Ecclesiasticae inscrerendum credidi.

CAP. XXIII.—DE VITA ET ORTU HILDAE ABBATTISSÆ.

NNO post hunc sequente, hoc est, anno Dominicae incarnationis sexcentesimo octogesimo, religiosissima Christi fanula Hilda, abbatissa monasterii, quod dicitur Streaneshalch, ut supra retulimus, post multa, quae fecit in terris, opera celestia, ad perciendi praeemia vitae celestis de terris ablata transivit die quiuta decima kalendarium Decembris, cum esset annorum sexaginta sex; quibus aqua portione divisis, triginta tres primos in seculari habitu nobilissime conversata complevit, et totidem sequentes nobilissimi in monachica vita Domino consecravit. Nam et nobilis natu erat, hoc est, filia nepotis Edwini regis, vocabulo Herericis; cum quo etiam rege ad prædicationem beatæ memoriae Paulini, primi Northanhumbrorum episcopi, fidem et sacramenta Christi suscepit, atque hæc, usque ad eius visionem pervenire meruit, interenerata servavit.

Quæ cum, relictæ habitu seculari, illi soli servire decrevisset, secessit ad provinciam Orientalium Anglorum; erat namque propinquâ regis illius, desiderans exinde, si quo modo posset, derelictâ patriæ et omnibus quæcumque
in the faith and devotion of piety either to prayer, or to alms-giving, or to offer up to our Lord the sacrifice of the holy oblation, for the deliverance of their friends who had departed this world; for they understood and knew that such saving sacrifice was available for the eternal redemption both of body and soul. This story was also told me by some of those who had heard it related by the person himself to whom it happened; therefore, I have thought fit to insert it in my Ecclesiastical History as I had it related to me.

CHAP. XXIII.—OF THE LIFE AND DEATH OF THE ABBESS HILDA.

In the year of the incarnation of our Lord 680, the most religious servant of Christ, Hilda, abbess of the monastery that is called Streaneshalch, as above-mentioned, after having performed many heavenly works on earth, passed from thence to receive the rewards of the heavenly life, on the 17th of November, at the age of sixty-six years; the first thirty-three of which she spent living most nobly in the secular habit; and more nobly dedicated the remaining half to our Lord in a monastic life. For she was nobly born, being the daughter of Heric, nephew to King Edwin, with which king she also embraced the faith and mysteries of Christ, at the preaching of Paulinus, the first bishop of the Northumbrians, of blessed memory, and preserved the same undefiled till she attained to the sight of him in heaven.

Resolving to quit the secular habit, and to serve him alone, she withdrew into the province of the East Angles, for she was allied to the king; being desirous to pass over from thence into France, to forsake her native country and all she had, and so live a stranger for our
habuerat, in Galliam pervenire, atque in monasterio Cale peregrinam pro Domino vitam ducere, quo facilius perpetuam in coelis patriam posset mereri. Nam et in eodem monasterio soror ipsius Heresuid, mater Aldwulfi regis Orientalium Anglorum, regularibus subdita disciplinis ipso tempore coronam exspectabat aesternam. Cujus anulata exemplum et ipsa proposito peregrinandi annum totum in praefata provincia retenta est; deinde ab Aidano episcopo in patriam revocata accept locum unius familiæ ad septentrionalem plagam Wiri fluminis, ubi aeqque anno uno monachicum cum perpaucis sociis vitam agebat.

Post hæ facta est abbatissa in monasterio, quod vocatur Heruteu; quod videlicet monasterium factum erat non multo ante a religiosa Christi famula Heru, quæ prima feminarum furtur in provincia Northanhum-brorum propitatum vestemque sanctimonialis habitus, conseerante Aidano episcopo, suscepisse. Sed illa post non multum tempus facti monasterii accessit ad civitatem Calcariam, quæ a gente Anglorum Kalcacestir appellatur, ibique sibi mansionem instituit. Prælata autem regimini monasterii illius famula Christi Hilda, mox hoc regulari vita per omnia, prout a doctis viris discere poterat, ordinare curabat; nam et episcopus Aidanus et quiunque noverant eam religiosi, pro insita ei sapientia et amore divini famulatus, sedulo et visitare, obnixe amare, diligenter erudire, solebant.

Cum ergo aliquot annos huic monasterio regularis vitae institutioni multum intenta praeset, contigit eam suscipere etiam construendum sive ordinandum monasterium in loco, qui vocatur Streaneshalch, quod opus sibi injunctum non segniter implevit. Nam eisdem, quibus prius monasterium, etiam hoc disciplinis vitae regularis instituit; et quidem multam inibi quoque justitiae, pietatis, et castimoniae, ceterarumque virtutum, sed maxime pacis et caritatis, custodiæ docuit: ita ut in exemplum primitivæ ecclesiae nullus ibi dives, nullus esset egens, omnibus esseunt omnia communia, cum nihil cujusquam
Lord in the monastery of Cale, that she might with A.D. 680. more ease attain to the eternal kingdom in heaven; because her sister Heresuid, mother to Aldwulf, king of the East Angles, at that time living in the same monastery, under regular discipline, was waiting for her eternal reward. Being led by her example, she continued a whole year in the aforesaid province, with the design of going abroad; afterwards, Bishop Aidan being recalled home, he gave her the land of one family on the north side of the river Wire; where for a year she also led a monastic life, with very few companions.

After this she was made abbess in the monastery called Heruteu, which monastery had been founded, not long before, by the religious servant of Christ, Heru, who is said to have been the first woman that in the province of the Northumbrians took upon her the habit and life of a nun, being consecrated by Bishop Aidan; but she, soon after she had founded that monastery, went away to the city of Kalcacestir, and there fixed her dwelling. Hilda, the servant of Christ, being set over that monastery, began immediately to reduce all things to a regular system, according as she had been instructed by learned men; for Bishop Aidan, and other religious men that knew her and loved her, frequently visited and diligently instructed her, because of her innate wisdom and inclination to the service of God.

When she had for some years governed this monastery, wholly intent upon establishing a regular life, it happened that she also undertook either to build or to arrange a monastery in the place called Streaneshalch, which work she industriously performed; for she put this monastery under the same regular discipline as she had done the former; and taught there the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and charity; so that, after the example of the primitive church, no person was there rich, and none poor, all being in common to all, and none
esse videretur proprium. Tantae autem erat ipsa prudentialae, ut non solum mediocres quique in necessitatibus suis, sed etiam reges ac principes nonnullam quaeque rerum consilium, et inveniret. Tantum lectionis divinarum scripturarum suas vacare subditos, tantum operibus justitiae se exercere, faciebat, ut facillime videarentur ibidem, qui ecclesiasticum gradum, hoc est, altaris officium, apte subirent, plurimi possent reperiri.

Denique, quinque ex eodem monasterio postea episcopos vidimus, et hos omnes singularis meriti ac sanctitatis viros, quorum hae sunt nomina, Bosa, Eda, Oftfor, Joannes, et Wilfridus. De primo supra diximus, quod Eboraci fuerit consecratus antistes; de secundo breviter intimandum, quod in episcopatum Dorciccestae fuerit ordinatus; de ultimis infra dicendum est, quod eorum primus Hagulstadensis, secundus Eboracensis ecclesiae sit ordinatus episcopus. De medio nunc dicamus, quia cum in utroque Hildae abbatissae monasterio lectionibus et observationibus scripturarum operam dedisset, tandem perfectiora desideraverit, venit Cantiam ad archiepiscopum beatae recordationis Theodorum; ubi postquam aliquandiu lectionibus sacris vacavit, etiam Romam adire curavit, (quod eo tempore magnae virtutis aestimabatur,) et inde cum reidiens Britanniam adisset, diversit ad provinciam Wicciorum, cui tunc rex Osric praefuit; ibique verbum fidei praeclaram simul et exemplum vivendi sese videntibus atque audientibus exhibens multo tempore mansit. Quo tempore antistes provinciae illius, vocabulo Bosel, tanta erat corporis infirmitate depressus, ut officium episcopatus pro se implore non posset; propter quod omnium judicio praefatus vir in episcopatum pro eo electus ac, jubeunt Ethelredo rege, per Wilfridum beatae memoriae antistitem, qui tunc temporis Mediterraneorum Anglorum episcopatum gerebat, ordinatus est; pro eo quod archiepiscopus Theodorus jam defunctus erat, et nondum alius pro eo ordinatus episcopus. In quam vide-
having any property. Her prudence was so great, that not only indifferent persons, but even kings and princes, as occasion offered, asked and received her advice; she obliged those who were under her direction to attend so much to reading of the Holy Scriptures, and to exercise themselves so much in works of justice, that many might be there found fit for ecclesiastical duties, and to serve at the altar.

In short, we afterwards saw five bishops taken out of that monastery, and all of them men of singular merit and sanctity, whose names were Bosa, Eda, Ofthor, John, and Wilfrid. We have above taken notice, that the first of them was consecrated bishop at York; of the second, it is to be observed that he was appointed bishop of Dorchester. Of the two last we shall speak hereafter, as they were consecrated: the first was bishop of Hagulstad, the second of the church of York; of the third we will here take notice, that having applied himself to the reading and observation of the scriptures, in both the monasteries of Hilda, at length being desirous to attain to greater perfection, he went into Kent, to Archbishop Theodore, of blessed memory; where having spent some more time in sacred studies, he also resolved to go to Rome, which, in those days, was reckoned of great moment: returning thence into Britain, he took his way into the province of the Wiccii, where King Osric then ruled, and continued there a long time, preaching the word of faith, and making himself an example of good life to all that saw and heard him. At that time, Bosel, the bishop of that province, laboured under such weakness of body, that he could not himself perform the episcopal functions; for which reason, this Ofthor was, by universal consent, chosen bishop in his stead, and by order of King Ethelred, consecrated by Bishop Wilfrid, of blessed memory, who was then bishop of the Midland Angles, because Archbishop Theodore was dead, and no other bishop ordained in his place. Before the aforesaid
licet provinciam paulo ante, hoc est, ante prefatum virum
Dei Bosel, vir strenuissimus et doctissimus atque excell-"""" lentis ingenii, vocabulo Tatfridus, de ejusdem abbatissæ
monasterio electus est antistes; sed priusquam ordinari
possit, morte immatura praeruptus est.
Non solum vero prefata Christi ancilla et abbatissa
Hilda, quam omnes, qui noverant, ob insigne pietatis et
gratiae Matrem vocare consueverant, in suo monasterio
vita exemplo presentibus exstitit; sed etiam plurimis
longe manentibus, ad quos felix industriae ac virtutis
ejus rumor pervenit, occasionem salutis et correctionis
ministravit. Oportebat namque impleri somnia, quod
mater ejus Bregusuid in infantia ejus vidit: quæ (cum
vir ejus Herericus exsularet sub rege Britonum Cerdice,
ubi et veneno perit,) vidit per somnum, quasi subito
sublatum eum quesierit cum omni diligentia, nullumque
ejus uspiaum vestigium apparuerit. Verum cum solertis-
simne illum quesisset, exemplo se reperire sub veste sua
monile pretiosissimum; quod dum attentius consideraret
tanti fulgore luminis refulgere videbatur, ut omnes Bri-
tanniorum fines illius gratia splendoris impleret. Quod
nimimum somnum veraciter in filia ejus, de qua loquimur,
expletum est; cujus vita non sibi solummodo, sed multis
bene vivere volentibus exempla operum lucis praebuit.
Verum illa cum multis annis huic monasterio praesset,
placuit pio provisori salutis nostræ sanctam ejus animam
longa etiam infirmitate carnis examinari, ut, juxta ex-
emplum apostoli, virtus ejus in infirmitate perficeretur.
Percussa etenim febris acræ cepit ardore fatigari, et
per sex continuos annos eadem molestia laborare non
cessabat; in quo toto tempore nunquam ipsa vel Condi-
tori suo gratias agere, vel commissum sibi gregem et
publice et privatim docere, praetermittebat. Nam suo
praedocta exemplo monebat omnes, et in salute accepta
corporis Domino obtemperanter serviendum, et in ad-
versis rerum sive infirmitatibus membrorum fideliter
man of God, Bosel, Tatfrid, a most learned and industrious man, and of excellent ability, had been chosen bishop there, from the same abbess's monastery, but had been snatched away by an untimely death, before he could be ordained.

Thus this servant of Christ, Abbess Hilda, whom all that knew her called Mother, for her singular piety and grace, was not only an example of good life to those that lived in her monastery, but afforded occasion of amendment and salvation to many who lived at a distance, to whom the fame was brought of her industry and virtue; for it was necessary that the dream which her mother, Bregusuit, had, during her infancy, should be fulfilled. At the time that her husband, Hereric, lived in banishment, under Cerdic, king of the Britons, where he was also poisoned, she fancied, in a dream, that she was seeking for him, most carefully, and could find no sign of him any where; but, after having used all her industry to seek him, she found a most precious jewel under her garment, which, whilst she was looking on it very attentively, cast such a light as spread itself throughout all Britain; which dream was brought to pass in her daughter that we speak of, whose life was a bright example, not only to herself, but to all who desired to live well.

When she had governed this monastery many years, it pleased Him who has made such merciful provision for our salvation, to give her holy soul the trial of a long sickness, to the end that, according to the apostle's example, her virtue might be perfected in infirmity. Falling into a fever, she fell into a violent heat, and was afflicted with the same for six years continually; during all which time she never failed either to return thanks to her Maker, or publicly and privately to instruct the flock committed to her charge; for by her own example she admonished all persons to serve God dutifully in perfect health, and always to return thanks to him in
Domino esse gratias semper agendas. Septimo ergo suæ infirmitatis anno, converso ad interanea dolore, ad diem pervenit ultimum, et circa galli cantum, percepto viatico sacrosanctae communionis, cum, accersitis ancillis Christi, quæ erant in eodem monasterio, de servanda eas invicem imo cum omnibus pace Evangelica admoneret; inter verba exhortationis læta mortem vidit, imo, ut verbis Domini loquar, de morte transivit ad vitam.

Qua videlicet nocte Dominus omnipotens obitum ipsius in alio longius posta monasterio, quod ipsa eodem anno construxerat et appellatur Hacanos, manifesta visione revelare dignatus est. Erat in ipso monasterio quædam sanctimonialis femina, nomine Begu, quæ triginta et amplius annos, dedicata Domino virginitate, in monachica conversatione serviebat. Hæc tunc in dormitorio sororum pausans audivit subito in aere notum campanæ sonum, quo ad orationes excitari vel convocari solebant, cum quis eorum de seculo suisset evocatus; apertisque, ut sibi videbatur, oculis, aspexit, detecto domus culmine, fusam desuper lucem omnia replevisse; eæ videlicet luci dum sollicita intenderet, vidit animam præfatae Dei famulae in ipsa luce, comitantibus ac ducentibus angelis, ad coelum ferri. Cumque somno excussa videret ceteras pausantes circa se sorores, intellexit vel in somnio vel in visione mentis ostensum sibi esse, quod viderat. Statimque exsurgens nimo timore perterrita cucurrit ad virginem, quæ tune monasterio abbatisse vice præfuit, cuæ nomen erat Frigyda, fletuque ac lacrimis multum perfusa ac suspiria longa trahens nunciavit matrem illarum omnium Hildam abbatissam jam migrasse de seculo, et, se aspactante, cum luce immensa, ducibus angelis, ad æternæ limina lucis et supernorum consortia civium ascendisse. Quod cum illa audissent, suscitavit cunctas sorores, et in Ecclesiæm
adversity, or bodily infirmity. In the seventh year of A.D. 680, her sickness, the distemper turning inwards, she approached her last day, and about cockcrowing, having received the holy communion to further her on her way, and called together the servants of Christ that were within the same monastery, she admonished them to preserve evangelical peace among themselves, and with all others; and as she was making her speech, she joyfully saw death approaching, or if I may speak in the words of our Lord, passed from death to life.

That same night it pleased Almighty God, by a manifest vision, to make known her death in another monastery, at a distance from hers, which she had built that same year, and is called Hakenes. There was in that monastery a certain nun called Begu, who, having dedicated her virginity to God, had served him upwards of thirty years in monastical conversation. This nun being then in the dormitory of the sisters, on a sudden heard the well-known sound of a bell in the air, which used to awake and call them to prayers, when any one of them was taken out of this world, and opening her eyes, as she thought, she saw the top of the house open, and a strong light pour in from above; looking earnestly upon that light, she saw the soul of the aforesaid servant of God in that same light, attended and conducted to heaven by angels. Then awakening, and seeing the other sisters lying round about her, she perceived that what she had seen was either in a dream or a vision; and rising immediately in a great fright, she ran to the virgin who then presided in the monastery instead of the abbess, and whose name was Frigyth, and with many tears and sighs, told her that the Abbess Hilda, mother of them all, had departed this life, and had in her sight ascended to eternal bliss, and to the company of the inhabitants of heaven, with a great light, and with angels conducting her. Frigyth having heard it, awoke all the sisters, and calling them to the church,
convocatas orationibus ac psalmis pro anima Matris operam dare monuit. Quod cum residuo noctis tempore diligenter agerent, venerunt primo diluculo fratres, qui ejus obitum nunciarent, a loco ubi defuncta est. At illæ respondentes dixerunt, se prius eadem cognovisse; et cum exponerent per ordinem quomodo haec vel quando didicissent, inventum est, eadem hora transitum ejus illis ostensum esse per visionem, qua illam referebant exiisse de mundo. Pulchraque rerum concordia procuratum est divinitus, ut cum illi exitum ejus de hac vita viderent, tunc isti introitum ejus in perpetuam animarum vitam cognoscerent. Distant autem inter se monasteria haec tredecim ferme millibus passuum.

Ferunt autem, quod eadem nocte, in ipso quoque monasterio, ubi praefata Dei famula obiit, cuidam virginum Deo devotarum, qua illum immenso amore diligebat, obitus illius in visione apparuerit, quae animam ejus cum angelis ad coelum ire conspexerit, atque hoc ipsa, qua factum est, hora, his, quæ secum erant, familabus Christi manifeste narraverit, easque ad orandum pro anima ejus, etiam priusquam cetera congregatio ejus obitum cognovisset, excitaverit; quod ita fuisse factum mox congregationi, mane facto, innituit. Erat enim haec ipsa hora, cum aliis nonnullis Christi ancillis, in extremis monasterii locis seorsum posita, ubi nuper venientes ad conversionem feminæ soebant probari, donec regulariter institutæ in societatem congregationis susciperentur.
admonished them to pray and sing psalms for her soul; A.D. 680. which they did during the remainder of the night; and at break of day, the brothers came with news of her death, from the place where she had died. They answered that they knew it before, and then related how and when they had heard it, by which it appeared that her death had been revealed to them in a vision the very same hour that the others said she had died. Thus it was by Heaven happily ordained, that when some saw her departure out of this world, the others should be acquainted with her admittance into the spiritual life which is eternal. These monasteries are about thirteen miles distant from each other.

It is also reported, that her death was, in a vision, made known the same night to one of the holy virgins who loved her most passionately, in the same monastery where the said servant of God died. This nun saw her soul ascend to heaven in the company of angels; and this she declared, the very same hour that it happened, to those servants of Christ that were with her; and awakened them to pray for her soul, even before the rest of the congregation had heard of her death. The truth of which was known to the whole monastery in the morning. This same nun was at that time with some other servant of Christ, in the remotest part of the monastery, where the women newly converted were wont to be upon trial, till they were regularly instructed, and taken into the society of the congregation.
CAP. XXIV.—QUOD IN MONASTERIO EJUS FUERIT FRATER, CUI DONUM CANENDI SIT DIVINITUS CONCESSUM.

N hujus monasterio abbatisæ fuit frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis litteris per interpretatione disceret, hoc ipse post pulsillum verbis poeticos maxima suavitate et compunctione compositis, in sua, id est, Anglorum lingua, proferret; cujus carminibus multorum sepe animi ad contentum seculi et appetitum sunt vitae celestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum æquiparare potuit. Namque ipse non ab hominibus, neque per hominem institutus, canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo, quæ ad religionem pertinet, religiosam ejus linguam decebant. Siquidem in habitu seculari usque ad tempora provectionis etatis constitutus nil carminum aliando didicerat. Unde nonnunquam in convivio, cum esset laetitiæ causa decretum, ut omnes per ordinem cantare deberent, ille ubi, appropinquare sibi eitharam cernebat, surgebat a media caena et egressus ad suam domum repedabat.

Quod cum tempore quodam faceret, et, relicta domo convivii, egressus esset ad stabula jumentorum, quorum ei custodia nocte illa erat delegata, ibique hora jam competente membra dedisset sopori, adstitit ei quidam personnm, eumque salutans ac suo appellans nomine, "Caedmon," inquit, "canta mihi aliquid." At ille respondens, "Nescio," inquit, "cantare; nam et ideo de convivio egressus hue secessi, quia cantare non pote-
CHAP. XXIV.—THERE WAS IN THE SAME MONASTERY A BROTHER, ON WHOM THE GIFT OF WRITING VERSES WAS BESTOWED BY HEAVEN.

HERE was in this abbess’s monastery a certain brother, particularly remarkable for the grace of God, who was wont to make pious and religious verses, so that whatever was interpreted to him out of Scripture, he soon after put the same into poetical expressions of much sweetness and humility, in English, which was his native language. By his verses the minds of many were often excited to despise the world, and to aspire to heaven. Others after him attempted, in the English nation, to compose religious poems, but none could ever compare with him, for he did not learn the art of poetry from men, but from God; for which reason he never could compose any trivial or vain poem, but only those which relate to religion suited his religious tongue; for having lived in a secular habit till he was well advanced in years, he had never learned any thing of versifying; for which reason being sometimes at entertainments, when it was agreed for the sake of mirth that all present should sing in their turns, when he saw the instrument come towards him, he rose up from table and returned home.

Having done so at a certain time, and gone out of the house where the entertainment was, to the stable, where he had to take care of the horses that night, he there composed himself to rest at the proper time; a person appeared to him in his sleep, and saluting him by his name, said, "Cædmon, sing some song to me." He answered, "I cannot sing; for that was the reason why I left the entertainment, and retired to this place, be-
ram." Rursum ille, qui cum eo loquebatur, "Atta-
men," ait, "mihi cantare habes."—"Quid," inquit,
"debo cantare?" At ille, "Canta," inquit, "princi-
pium creaturarum." Quo accepto responso, statim ipse
cepit cantare in laudem Dei conditoris versus, quos
nunquam audierat, quorum iste est sensus, "Nunc la-
dare debemus auctorem regni celestis, potentiam Crea-
toris et consilium illius, facta Patris gloriae. Quomodo
ille, cum sit aeternus Deus, omnium miraculorum auctor
exstitit, qui primo filiis hominum cælum pro culmine
tecti, dehinc terram custos humani generis omnipotentis
crevit." Hic est sensus, non autem ordo ipse verbo-
rum, quæ dormiens ille canebat; neque enim possunt
carmina, quamvis optime composita, ex alia in aliam lin-
guam ad verbum sine detrimento sui decoris ac digni-
tatis transferri. Exsurgens autem a somno cuncta, que
dormiens cantaverat, memoriter retinuit, et eis mox
plura in eundem modum verba Deo digni carminis ad-
junxit.

Venienisque mane ad villicum, qui sibi praebat, quid
doni percepisset indicavit, atque ad abbatissam perduc-
tus jussus est, multis doctioribus viris præsentibus, indi-
care somnium et dicere carmen, ut universorum judicio
quid, vel unde esset, quod referebat, probaretur; visum-
que est omnibus celestem ei a Domino concessam esse
gratiam. Exponebantque illi quendam sacrae historiæ
sive doctrinae sermonem, præcipientes ei, si posset, hunc
in modulationem carminis transferre. At ille, suscepto
negotio, abit, et mane rediens optimo carmine, quod ju-
bebatur, compositum reddidit. Unde mox abbatissa am-
plexata gratiam Dei in viro, secularem illum habitum
relinquere et monachicum suscipere propositum docuit,
susceptumque in monasterium cum omnibus suis fratrum
cohorti associavit, jussitque illum seriem sacræ historiæ
cause I could not sing." The other who talked to him, replied, "However you shall sing."—"What shall I sing?" rejoined he. "Sing the beginning of created beings," said the other. Hereupon he presently began to sing verses to the praise of God, which he had never heard, the purport whereof was thus:—"We are now to praise the Maker of the heavenly kingdom, the power of the Creator and his counsel, the deeds of the Father of glory. How he, being the eternal God, became the author of all miracles, who first, as almighty preserver of the human race, created heaven for the sons of men as the roof of the house, and next the earth. This is the sense, but not the words in order as he sang them in his sleep; for verses, though never so well composed, cannot be literally translated out of one language into another, without losing much of their beauty and loftiness. Awaking from his sleep, he remembered all that he had sung in his dream, and soon added much more to the same effect in verse worthy of the Deity.

In the morning he came to the steward, his superior, and having acquainted him with the gift he had received, was conducted to the abbess, by whom he was ordered, in the presence of many learned men, to tell his dream, and repeat the verses, that they might all give their judgment what it was, and whence his verse proceeded. They all concluded, that heavenly grace had been conferred on him by our Lord. They expounded to him a passage in holy writ, either historical, or doctrinal, ordering him, if he could, to put the same into verse. Having undertaken it, he went away, and returning the next morning, gave it to them composed in most excellent verse; whereupon the abbess, embracing the grace of God in the man, instructed him to quit the secular habit, and take upon him the monastic life; which being accordingly done, she associated him to the rest of the brethren in her monastery, and ordered that he should be taught the whole series of sacred history. Thus
doceri. At ipse cuncta, quae audiendo discere poterat, rememorando secum et quasi mundum animal ruminando, in carmen dulcissimum convertebat; suaviusque resonaando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi, et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de alis plurimis sacrarum Scripturarum historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in coelum, de Spiritus Sancti adventu, et apostolorum doctrina: item, de terrore futuri judicii, et horrore peenae gehennalis, ac dulcedine regni celestis multa carmina faciebat, sed et alia perplexa de beneficiis et judiciis divinis; in quibus cunctis homines ab amore secelerum abstrahere, ad dilectionem vero et solertiam bone actionis excitare, curabat. Erat eum vir multum religiousus et regularibus disciplinis humiliter subditus, adversum vero illos, qui aliter facere volebant, zelo magni fervoris accensus; unde et pulchro vitam suam fine conclusit.

Nam propinquante hora sui decessus, quatuordecim diebus, praeveniente corpora infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem in proximo casa, in qua infirmiores et qui prope moriturus esse videbantur, induci solebant. Rogavit ergo ministrum suum vespere incumbente, nocte, qua de seculo erat exiturus, ut in ea sibi locum quiescendi praepararet; qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positus vicissim aliqua, gaudente animo, una cum eis, qui ibidem ante inerant, loqueretur ac jocaretur, et jam medias noctis tempus esset transcensum, interrogavit omnes, si Eucharistiam intus haberent. Respondebant, "Quid opus est Eucharistia? neque enim mori adhuc habes, qui tam hila-
Cædmon, keeping in mind all he heard, and as it were A.D. 680.
chewing the cud, converted the same into most harmonious verse; and sweetly repeating the same, made his masters in their turn his hearers. He sang the creation of the world, the origin of man, and all the history of Genesis; and made many verses on the departure of the children of Israel out of Egypt, and their entering into the land of promise, with many other histories from holy writ; the incarnation, passion, resurrection of our Lord, and his ascension into heaven; the coming of the Holy Ghost, and the preaching of the apostles; also the terror of future judgment, the horror of the pains of hell, and the delights of heaven; besides many more about the Divine benefits and judgments, by which he endeavoured to turn away all men from the love of vice, and to excite in them the love of, and application to, good actions; for he was a very religious man, and humbly submissive to regular discipline, but full of zeal against those who behaved themselves otherwise; for which reason he ended his life happily.

For when the time of his departure drew near, he laboured for the space of fourteen days under a bodily infirmity which seemed to prepare the way, yet so moderate that he could talk and walk the whole time. In his neighbourhood was the house to which those that were sick, and like shortly to die, were carried. He desired the person that attended him, in the evening, as the night came on in which he was to depart this life, to make ready a place there for him to take his rest. This person, wondering why he should desire it, because there was as yet no sign of his dying soon, did what he had ordered. He accordingly went there, and conversing pleasantly in a joyful manner with the rest that were in the house before, when it was past midnight, he asked them, whether they had the Eucharist there? They answered, “What need of the Eucharist? for you are not likely to die, since you talk so merrily with us, as if

Sicque factum est, ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens ad ejus visionem veniret, illaque lingua, quæ tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet; qui etiam preæciius sui obitus exstitisse, ex his, quæ narravimus, videtur.
you were in perfect health."—"However," said he, A.D. 680, "bring me the Eucharist." Having received the same into his hand, he asked, whether they were all in charity with him, and without any enmity or rancour? They answered, that they were all in perfect charity, and free from anger; and in their turn asked him, whether he was in the same mind towards them? He answered, "I am in charity, my children, with all the servants of God." Then strengthening himself with the heavenly viaticum, he prepared for the entrance into another life, and asked, how near the time was when the brothers were to be awakened to sing the nocturnal praises of our Lord? They answered, "It is not far off." Then he said, "Well, let us wait that hour;" and signing himself with the sign of the cross, he laid his head on the pillow, and falling into a slumber, ended his life so in silence.

Thus it came to pass, that as he had served God with a simple and pure mind, and undisturbed devotion, so he now departed to his presence, leaving the world by a quiet death; and that tongue, which had composed so many holy words in praise of the Creator, uttered its last words whilst he was in the act of signing himself with the cross, and recommending himself into his hands, and by what has been here said, he seems to have had foreknowledge of his death.
CAP. XXV.—QUALIS VISO CUIDAM VIRO DEI APPARUERIT, PRIUSQUAM MONASTERIUM COLUDANÆ URBIS ESSET INCENDIO CONSUMENTUM.

IS temporibus monasterium virginum, quod "Coludi urbem" cognominat, cujus et supra meminimus, per culpam incuriae flammis assumtum est; quod tamen a malitia inhabitantium in eo, et praeipue illo, rum, qui majores esse videbantur, contigisse, omnes, qui noveres, facil- liue potuerunt advertere. Sed non defuit puniendis admonitio divinæ pietatis, qua correcti per jejunia, fletus et preces, iram a se, instar Ninevitarum, justi Judicis avertere.

Erat namque in eodem monasterio vir de genere Scotia, Adamnanus vocabulo, ducens vitam in continentia et orationibus multum Deo devotam, ita ut nihil unquam cibi vel potus, excepta die Dominica et quinta Sabbati, perciperet; sepe autem noctes integras pervigil in oraison transigeret. Quae quidem illi districtio vitae arctioris, primo ex necessitate cnendandae suae pravitatis obvenerat; sed, procedente tempore, necessitatem in consuetudinem verterat.

Siquidem in adolescentia sui sceleris aliquid commiserat, quod commissum, ubi ad cor suum rediit, gravissime exhorruit, et sc pro illo puniendum a districto iudece timebat. Accedens ergo ad sacerdotem, a quo sibi sperabat iter salutis posse demonstrari, confessus est reatum suum, petiitque, ut consilium sibi daret, quo posset fugere a ventura Dei ira. Qui, audito ejus commisso, dixit, "Grande vulnus grandioris curam medelæ desiderat; et ideo jejuniiis, psalmis et orationibus, quantum vales, insiste, quo praeoccupando faciem Domini, in confessione propitium eum invenire merearis."
CHAP. XXV.—OF THE VISION THAT APPEARED TO A CERTAIN MAN OF GOD BEFORE THE MONASTERY OF THE CITY COLUDI WAS BURNED DOWN.

At this time, the monastery of virgins, called the city of Coludi, above-mentioned, was burned down, through carelessness; and yet all that knew the same, might observe that it happened through the malice of those who dwelt in it, and chiefly of those who seemed to be the greatest. But there wanted not a warning of the approaching punishment from the Divine goodness, by which they might have stood corrected, and by fasting, prayers, and tears, like the Ninevites, have averted the anger of the just Judge.

There was in that monastery a man of the Scottish race, called Adamnan, leading a life entirely devoted to God in continence and prayer, insomuch that he never took any food or drink, except only on Sundays and Thursdays; but often spent whole nights in prayer. This austerity of life he had first adopted from necessity to correct his evil propensities; but in process of time the necessity became a custom.

For in his youth he had been guilty of some wicked action, for which, when he came to himself, he conceived extraordinary horror, and dreaded lest he should be punished for the same by the upright Judge. Repairing, therefore, to a priest, who he hoped might show him the way of salvation, he confessed his guilt, and desired to be advised how he might avoid the future wrath of God. The priest having heard his offence, said, "A great sore requires much attention in the cure; and, therefore, give yourself up as far as you are able to fasting, reading of psalms, and prayer, to the end, that thus preventing the wrath of our Lord, in confession, you may find him mer-
At ille, quem nimius reæ conscientiae tenebat dolor, et internis peccatorum vinculis, quibus gravabatur, oecus desiderabat absolvì, "Adolescentior sum," inquit, "aetate, et vegetus corpore; quidquid mihi imposueris agendum, dummodo salvus fiam in die Domini, totum facile feram, etiam si totam nocem stando in precibus peragere, si integram septimanam jubeas abstinendo transigere." Quì dixit, "Multum est, ut tota septima absque alimento corporis perdure; sed biduum vel triduum sat est observare jejunium. Hoc facito, donec post modicum tempus rediens ad te, quid facere debeas, et quamdiu pœnitentiae insistere, tibi plenius ostendam." Quibus dictis et descripta illi mensura pœnitendi, abit sacerdos, et ingruente causa subita, secessit Hiberniam, unde originem duxerat, neque ulter ad eum juxta suum condic tum rediit. At ipse membr præcepti ejus simul et promissi sui, totum se lacrimis, pœnitentiae, vigiliis sanctis et continentiae, mancipavit; ita, ut quinta solum Sabbati et Dominica, sicut prædixi, reficeretur, ceteris septimanæ diebus jejunus permaneret. Cumque sacerdotem suum Hiberniam secessisse ibique defunctum esse audiisset, semper ex eo tempore juxta condic tum ejus memoratum, continentiae modum observabat; et quod causa divini timoris semel ob reatum compunctus coeperat, jam causa divini amoris delectatus præniis indecessus agebat.

Quod dum multo tempore sedulus exsequeretur, cōnigit eum die quadam de monasterio illo longius egressum, comitante secum uno de fratribus, peracto itinere redire; qui cum monasterio propinquaret et ædificia illius sublimiter erecta aspicerent, solutus est in lacrimas vir Dei, et tristitiam cordis vulnus indice prodebat. Quod intuens comes, quare faceret inquisivit; at ille, "Cuncta," inquit, "haec, quæ cernis ædificia, publica vel privata, in
ciful.” Being highly affected with the grief of a guilty conscience, and desiring, as soon as possible, to be loosed from the inward fetters of sin, which lay heavy upon him, he answered, “I am young in years, and strong of body, and shall, therefore easily bear with whatsoever you shall enjoin me to do, so that I may be saved in the day of our Lord; though you should command me to spend the whole night in prayer standing, and to pass the whole week in abstinence.” The priest replied, “It is too much for you to hold out the whole week without bodily sustenance; but it is sufficient to fast two or three days; do this till I come again to you in a short time, when I will more fully show you what you are to do, and how long to continue your penance.” Having so said, and prescribed the measure of his penance, the priest went away, and upon some sudden occasion passed over into Ireland, whence he derived his origin, and returned no more to him, as he had appointed. Remembering this injunction and his own promise, he totally addicted himself to tears, penance, holy watching, and continence; so that he only fed on Thursdays and Sundays, as has been said; and ate nothing all the other days of the week. When he heard that his priest was gone to Ireland, and had died there, he ever after observed that same abstinence, according to his direction; and as he had begun that course through the fear of God, in penitence for his guilt, so he still continued the same unremittingly for the Divine love, and in hope of his reward.

Having practised this carefully for a long time, it happened that he had gone on a certain day to a distance from the monastery, accompanied by one of the brothers; and as they were returning from this journey, when they drew near to the monastery, and beheld its lofty buildings, the man of God burst out into tears, and his countenance discovered the trouble of his heart. His companion, perceiving it, asked what was the reason, to which he answered: “The time is at hand, when a de-
proximo est ut ignis absumens in cinerem convertat." Quod ille audiens mox, ut intraverunt monasterium, matri congregationis, vocabulo Ebbæ, curavit indicare. At illa merito turbata de tali præsagio, vocavit ad se virum, et diligentius ab eo rem, vel unde hoc ipse nosset, inquirebat. Qui ait, "Nuper occupatus noctu vigiliis et psalmis vidi adstantem mihi subito quendam incogniti vultus; cujus præsentia cum esset exterritus, dixit mihi, ne timerem; et quasi familiar me voce alloquens, 'Bene facis,' inquit, 'qui tempore isto nocturno quietis non somno indulgere, sed vigiliis et orationibus insistere, maluisti.' At ego, 'Novi,' inquam, 'multum mihi esse necessesse vigiliis salutaribus insistere, et pro meis erratiibus sedulo Dominum deprecari.' Qui adjiciens, 'Verum,' inquit, 'dicis, quia et tibi et multis opus est peccata sua bonis operibus redimere, et cum cessant a laboribus rerum temporalium, tunc pro appetitu æterno- rum bonorum liberius laborare; sed hoc tamen paucissimi faciunt. Siquidem modo totum hoc monasterium ex ordine perlustrans, singulorum casas ac lectos inspexi, et neminem ex omnibus praeter te erga sanitatem animæ suae occupatum reperi; sed omnes prorsus et viri et feminæ aut somno tormento inerti, aut ad peccata vigilant. Nam et domunculae, quæ ad orandum vel legendum factæ erant, nunc in commissationum, potationum, fabulationum, et ceterarum sunt illecebrrarum cubilia conversæ. Virgines quoque Deo dicitæ, contempta reverentia sue professionis, quotiescunque vacant, texendis subtilioribus indumentis operam dant, quibus aut seipsas ad vicem sponsarum in periculum sui status adornent, aut externorum sibi virorum amicitiam parent. Unde merito loco huic et habitatoribus ejus graviss de coelo vindicta flammis sævientibus præparata est.'" Dixit autem abbatisa, "Et quare non citius hoc compertum mihi revelare voluisti?" Qui respondit, "Timui propter
vouring fire shall consume all these structures, you behold, both public and private.” The other, hearing these words, as soon as they came into the monastery, told them to Ebba, the mother of the congregation. She, with good cause, being much concerned at that prediction, called the man to her, and narrowly inquired of him how he came to know it. He answered, “Being busy one night lately in watching and singing psalms, I on a sudden saw a person unknown standing by me, and being startled at his presence, he bade me not to fear, and speaking to me in a familiar manner, ‘You do well, said he, ‘in that you spend this night-time of rest, not in giving yourself up to sleep, but in watching and prayer.’ I answered, ‘I know I have great need of wholesome watching, and earnest praying to our Lord to pardon my transgressions.’ He replied, ‘You are in the right, for you and many more do need to redeem their sins by good works, and when they cease from labouring about temporal affairs, then to labour the more eagerly for the desire of heavenly goods; but this very few do; for I, having now visited all this monastery regularly, have looked into every one’s chambers and beds, and found none of them all besides yourself busy about the care of his soul; but all of them, both men and women, either indulge themselves in slothful sleep, or are awake in order to commit sin; for even the cells that were built for praying or reading, are now converted into places of feasting, drinking, talking, and other delights; the very virgins dedicated to God, laying aside the respect due to their profession, whosoever they are at leisure, apply themselves to weaving fine garments, either to use in adorning themselves like brides, to the danger of their condition, or to gain the friendship of strange men; for which reason, a heavy judgment from heaven is deservedly ready to fall on this place and its inhabitants by devouring fire.’” The abbess said, “Why did you not sooner acquaint me with what you knew?” He an-
reverentiam tuam, no forte nimium conturbareris; et tamen hanc consolationem habeas, quod in diebus tuis haec plaga non superveniet." Qua divulgata visione, aliquantulum loci accolae paucis diebus timere et seipsum, intermissis facinoribus, castigare cœperunt; verum post obitum ipsius abbatissæ redierunt ad pristinas sordes, imo sceleratiora fecerunt, et cum dicerent, Pax et sec(ur)itas, extemplo prefatae ultionis sunt poena multatæ.

Quæ mihi cuncta sic esse facta reverendissimus meus compresbyter Edgilsus referebat, qui tunc in illo monasterio degebat; postea autem, discedentibus inde ob desolationem plurimis incolarum, in nostro monasterio plurimo tempore conversatus ibidemque defunctus est. Hæc ideo nostra Historia insenda credidimus, ut admoneremus lectorem operum Domini, quam terribilis sit in consiliis super filios hominum; ne forte nos tempore aliquo carnis illecebris servientes, minusque Dei judicium formidantes, repentina ejus ira corripiat, et vel temporalibus damnis juste sæviens afflictat, vel ad perpetuam perditionem districtus examinans tollat.

CAP. XXVI.—DE MORTE EGFRIDI ET LOTHERII REGUM.

NNO Dominicae incarnationis sextesimo octogesimo quarto, Egfridus rex Northanhumbrorum, misso Hiberniam cum exercitu duce Beorto, vastavit misere gentem innoxiam et nationi Anglorum semper amiciissam; ita ut ne ecclesiis quidem, aut monasteriis, manus parceret hostilis. At insulani, et quantum valuere, armis arma repellebant, et invocantes divinæ auxilium pietatis
answered, "I was afraid to do it, out of respect to you, A.D. 679, lest you should be too much afflicted; yet you may have this comfort, that the calamity will not happen in your days." This vision being divulged abroad, the inhabitants of that place were for a few days in some little fear, and leaving off their sins, began to punish themselves; but after the abbess's death, they returned to their former wickedness, nay, they became more wicked; and when they thought themselves in peace and security, they soon felt the effects of the aforesaid judgment.

That all this fell out thus, was told me by my most reverend fellow-priest, Edgils, who then lived in that monastery. Afterwards, when many of the inhabitants had departed thence, on account of the destruction, he lived a long time in our monastery, and died there. We have thought fit to insert this in our History, to admonish the reader of the works of our Lord, how terrible he is in his counsels on the sons of men, lest we should at some time or other indulge in the pleasures of the flesh, and dreading the judgment of God too little, fall under his sudden wrath, and either be severely afflicted with temporal losses, or else being more severely tried, be snatched away to eternal perdition.

CHAP. XXVI.—OF THE DEATH OF THE KINGS EGFRID AND LOTHHERE.

N the year of our Lord's incarnation 684, Egfrid, king of the Northumbrians, sending Beort, his general, with an army, into Ireland, miserably wasted that harmless nation, which had always been most friendly to the English; insomuch that in their hostile rage they spared not even the churches or monasteries. Those islanders, to the utmost of their power, repelled force with force, and
celetus se vindicari continuis diu imprecationibus postulabat. Et quamvis maledici regnum Dei possidere non possint, credition est tamen quod hi, qui merito impie-
tatis suœ maledicebantur, ocius, Domino vindice, poenas sui reatus luerent. Siquidem anno post hunc proximo idem rex, cum temere exercitum ad vastandam Pictorum provinciam duxisset, (multum probentibus amicis, et maxime beatœ memoriae Cuthberto, qui nuper fuerat ordinatus episcopus,) introductus est, simulantibus fugam hostibus, in angustias inaccessorum montium, et cum maxima parte copiarum, quas secum adduxerat, extinctus, anno ætatis suœ quadragesimo, regni autem quinto decimo, die decima tertia kalendarii Juniarum. Et quidem, ut dixi, prohibuerunt amici, ne hoc bellum iniret; sed quoniam anno praecedente noleuerat audire reverendissimum patrem Egbertum, ne Scotiam nil se lædentem impugnaret, datum est illi ex poena peccati illius, ne nunc eos, qui ipsum ab interitu revocare cupiebant, audiret.

Ex quo tempore spes coopit et virtus regni Anglorum fluere, ac retro sublapsa referri. Nam et Pieti terram possessionis suœ, quam tenuerunt Angli et Scoti, qui erant in Britannia, Britonum quoque pars nonnulla, libertatem receperunt, quam et hactenus habent per annos circiter quadragesima sex; ubi inter plurimos gentis Anglorum vel interentos gladio, vel servitio addictos, vel de terra Pictorum fuga lapsos, etiam reverendissimus vir Dei Trumwine, qui in eos episcopatum acceperat, cessit cum suis, qui erant in monasterio Ebbercurnig, posito quidem in regione Anglorum, sed in vicinia reti quod Anglorum terras Pictorumque disterminat; eosque, ubicunque poterat, amicis per monasteria commendans, ipse in sæpedicto famulorum famularumque Dei monas-
terio, quod vocatur Streaneshalch, locum mansionis
imploring the assistance of the Divine mercy, prayed A.D. 684. long and fervently for vengeance; and though such as curse cannot possess the kingdom of God, it is believed, that those who were justly cursed on account of their impiety, did soon suffer the penalty of their guilt from the avenging hand of God; for the very next year, that same king, rashly leading his army to ravage the province of the Picts, much against the advice of his friends, and particularly of Cuthbert, of blessed memory, who had been lately ordained bishop, the enemy made show as if they fled, and the king was drawn into the straits of inaccessible mountains, and slain, with the greatest part of his forces, on the 20th of May, in the fortieth year of his age, and the fifteenth of his reign. His friends, as has been said, advised him not to engage in this war; but he having the year before refused to listen to the most reverend father, Egbert, advising him not to attack the Scots, who did him no harm, it was laid upon him as a punishment for his sin, that he should not now regard those who would have prevented his death.

From that time the hopes and strength of the English crown "began to waver, and retrograde;" for the Picts recovered their own lands, which had been held by the English and the Scots that were in Britain, and some of the Britons their liberty, which they have now enjoyed for about forty-six years. Among the many English that then either fell by the sword, or were made slaves, or escaped by flight out of the country of the Picts, the most reverend man of God, Trumwine, who had been made bishop over them, withdrew with his people that were in the monastery of Ebbercurnig, seated in the country of the English, but close by the arm of the sea, which parts the lands of the English and the Scots. Having recommended his followers, wheresoever he could, to his friends in the monasteries, he chose his own place of residence in the monastery, which we have so often mentioned, of men and women servants of God, at Streaneshalch; and
elegit; ibique cum paucis suorum in monachica districione vitam non sibi solummodo, sed et multis, utilem plurimo annorum tempore duxit; ubi etiam defunctus in ecclesia beati Petri apostoli, juxta honorem et vita et gradu ejus condignum, conditus est. Præerat quidem tunc eidem monasterio regia virgo Elffeda una cum matre Eanfleda, quarum supra fecimus mentionem; sed adveniente illuc episcopo, maximum regendi auxilium simul et suæ vitae solatium devota Deo doctrix invenit. Successit autem Egfrido in regnum Alfridus, vir in Scripturis doctissimus, qui frater ejus et filius Oswii regis esse dicebatur; destructumque regni statum, quamvis intra fines angustiores, nobiliter recuperavit.

Quo videlicet anno, qui est ab incarnatione Dominica sexcentesimus octogesimus quintus, Lothure Cantuariorum rex, cum post Egbertum fratrem suum, qui novem annis regnaverat, ipse duodecim annis regnasset, mortuus erat octavo idus Februario. Vulneratus namque est in pugna Australium Saxonum, quos contra eum Edricus filius Egberti aggregaverat, et inter medendum defunctus est. Ac post eum idem Edricus anno uno ac dimidio regnavit; quo defuncto, regnum illud per aliquid temporis spatium reges dubii vel externi disperdiderunt, donec legitimus rex Wicfredus, id est filius Egberti, confortatus in regno, religione simul et industria gentem suam ab extranea invasione liberaret.
there he, for several years, led a life in all monastical austerity, not only to his own, but to the benefit of many, with a few of his own people; and dying there, he was buried in the church of St. Peter the Apostle, with the honour due to his life and rank. The royal virgin, Elffled, with her mother, Eansled, whom we have mentioned before, then presided over that monastery; but when the bishop came thither, this devout woman found in him extraordinary assistance in governing, and comfort to herself. Alfrid succeeded Egfrid in the throne, being a man most learned in Scripture, said to be brother to the other, and son to King Oswy: he nobly retrieved the ruined state of the kingdom, though within narrower bounds.

The same year, being the 685th from the incarnation of our Lord, Lothere, king of Kent, died on the 6th of February, when he had reigned twelve years after his brother Egbert, who had reigned nine years: he was wounded in battle with the South Saxons, whom Edric, the son of Egbert, had raised against him, and died whilst his wound was being dressed. After him, the same Edric reigned a year and a half. On his death, kings of doubtful title, or foreigners, for some time wasted the kingdom, till the lawful king, Wictred, the son of Egbert, being settled in the throne, by his piety and zeal delivered his nation from foreign invasion.
CAP. XXVII.—UT VIR DOMINI CUTHBERTUS SIT EPIS-
COPUS FACTUS; UTQUE IN MONACHICA ADHINC VITA PO-
SITUS VIXERIT VEL DOCERIT.

PSO etiam anno, quo finem vitae accepit rex Egfridus, episcopum, ut diximus, fecerat ordinari Lindisfar
nensium ecclesiae, virum sanctum et venerabilem Cuthbertum; qui in insula permodica, quae appellatur Farne, et ab eadem ecclesia novem ferme millibus passuum in oceano procul abest, vitam solitariam per annos plures in magna corporis et mentis continentia duxerat. Quo quidem a prima ætate pueritiæ studio religiosæ vitae semper ardebat; sed ab ineunte adolescentia monachicum et nomen assumsit et habitum. Intravit autem primo monasterium Mailros, quod in ripa Tuedi fluminis positum tunc abbas Eata, vir omnium mansuetissimus ac simplicissimus, regebat; qui postea episcopus Hagul
stadensis, sive Lindisfarnensis ecclesiae factus est, ut supra memoravimus: cui tempore illo praepositus Boisil magnarum virtutum et prophetici spiritus sacerdos fuit. Hujus discipulatiui Cuthbertus humiliter subditus et scientiam ab eo Scripturum et bonorum operum summis exempla.

Qui postquam migravit ad Dominum, Cuthbertus eodem monasterio factus praepositus plures et auctoritate magistri et exemplo sua ætionis regularem instituebat ad vitam. Nec solum ipsi monasterio regularis vitae monita simul et exempla praebat, sed et vulgus circumpositum longe lateque a vita stultæ consuetudinis ad cœlestium gaudiorum convertere curabat amorem. Nam et multi fidem, quam habebant, iniquis profanabant operibus; et aliqui etiam tempore mortalitatis, neglectis
CHAP. XXVII.—CUTHBERT, A MAN OF GOD, IS MADE BISHOP; AND HOW HE LIVED AND TAUGHT WHILST STILL IN A MONASTIC LIFE.

The same year that King Egfrid departed this life, he (as has been said) promoted to the bishopric of the church of Lindisfarne, the holy and venerable Cuthbert, who had for many years led a solitary life, in great continence of body and mind, in a very small island, called Farne, distant almost nine miles from that same church, in the ocean. From his very childhood he had always been inflamed with the desire of a religious life; but he took upon him the habit and name of a monk when he was a young man: he first entered into the monastery of Melros, which is on the bank of the river Twede, and was then governed by the Abbot Eata, a meek and simple man, who was afterwards made bishop of the church of Hagulstad or Lindisfarne, as has been said above, over which monastery at that time was placed Boisil, a priest of great virtue and of a prophetic spirit. Cuthbert, humbly submitting himself to this man’s direction, from him received both the knowledge of the Holy Scriptures, and example of good works.

After he had departed to our Lord, Cuthbert was placed over that monastery, where he instructed many in regular life, both by the authority of a master, and the example of his own behaviour. Nor did he afford admonitions and an example of a regular life to his monastery alone, but endeavoured to convert the people round about far and near from the life of foolish custom, to the love of heavenly joys; for many profaned the faith which they had received by their wicked actions; and some also, in the time of a mortality, neglecting the
fidei sacramentis, quibus erant imbuti, ad erratica idolo-
latriæ medicamina concurrebant; quasi missam a Deo
conditore plagam per incantationes, vel phylacteriæ, vel
alia quælibet daemoniæ ætis arcana, cohibere valerent.
Ad utrurumque ergo corrigendum errorem crebro ipse
de monasterio egressus aliquoties equo sedens, sed
sæpissim pedibus incedens, circumpositas veniebat ad villas,
et viam veritatis prædicabat errantibus; quod ipsum
etiam Boisil suo tempore facere consueverat. Erat
quippe moris eo tempore populis Anglorum, ut, veniente
in villam clericio vel presbytero, cuncti ad ejus imperium
verbum audituri confluerent; libenter ea, quæ dicerent-
tur, audirent; libentius ea, quæ audire et intelligere
poterant, operando sequentur. Porro Cuthberto tanta
erat dicendi peritia, tantus amor persuadendi, quæ
cœperat, tale vultus angelici lumen, ut nullus præsentium
latebras ei sui cordis celare præsumeret; quin omnes
palam, quæ gesserant, confitendo proferrent, quia nimi-
rum haec eadem illum latere nullo modo putabant; et
confessa dignis, ut imperabat, poenitentiae fructibus ab-
stergerent. Solebat autem ea maxime loca peragrawre,
et illis prædicare in viculis, qui in arduis asperisque
montibus procul positi alios horrores erant ad visendum, et
paupertate pariter ac rusticitate sua doctorum arcebant
accessum. Quos tamen ille pio libenter mancipatus
labori tanta doctrinæ solertis excolebat industria, ut de
monasterio egressus sæpe hebdomada integra, aliquando
duabus vel tribus, nonunquam etiam mense pleno, do-
mum non rediret; sed demoratus in montanis plebem
rusticum verbo prædicationis simul et opere virtutis ad
cælestia vocaret.

Cum ergo venerabilis Domini famulus multos in Mail-
rosensi monasterio degens annos magnis virtutum signis
effulgerat, transtulit eum reverendissimus abbas ipsius
sacraments of faith which they had received, had re-
A.D. 685.
course to the false remedies of idolatry, as if they could
have put a stop to the plague sent from God, by enchant-
ments, spells, or other secrets of the hellish art. In
order to correct the error of both sorts, he often went
out of the monastery, sometimes on horseback, but
oftener on foot, and repaired to the neighbouring towns,
where he preached the way of truth to such as were
gone astray; which had been also done by Boisil in his
time. It was then the custom of the English people,
that when a clerk or priest came into the town, they all,
at his command, flocked together to hear the word;
willingly heard what was said, and more willingly prac-
tised those things that they could hear or understand.
But Cuthbert was so skilful an orator, so fond was he of
enforcing his subject, and such a brightness appeared in
his angelic face, that no man present presumed to con-
ceal from him the most hidden secrets of his heart, but
all openly confessed what they had done; because they
thought the same could not be concealed from him, and
wiped off the guilt of what they had so confessed with
worthy fruits of penance, as he commanded. He was
wont chiefly to resort to those places, and preach in
such villages, as being seated high up amid craggy un-
couth mountains, were frightful to others to behold, and
whose poverty and barbarity rendered them inaccessible
to other teachers; which nevertheless he, having entirely
devoted himself to that pious labour, did so industriously
apply himself to polish with his doctrine, that when he
departed out of his monastery, he would often stay a
week, sometimes two or three, and sometimes a whole
month, before he returned home, continuing among the
mountains to allure that rustic people by his preaching
and example to heavenly employments.

This venerable servant of our Lord, having thus spent
many years in the monastery of Melros, and there
become conspicuous by many miracles, his most reverend
Eata ad insulam Lindisfarrensiun, ut ibi quoque fratribus custodiam disciplinæ regularis et auctoritate praepositi intimaret, et propria actione præmonstraret. Nam et ipsum locum tunc idem reverendissimus pater abbatis jure regebat. Siquidem a temporibus antiquis ibidem et episcopus cum clero et abbas solebat manere cum monachis; qui tamen et ipsi ad curam episcopi familia riter pertinere. Quia nimiram Aidanus, qui primus ejus loci episcopus fuit, cum monachis illuc et ipse monachus adveniens, monachicam in eo conversationem instituit; quomodo et prius beatus pater Augustinus in Cantia fecisse noscitur, scribente ei reverendissimo papa Gregorio, quod et supra posimus. “Sed quia tua fraternitas,” inquit, “monasterii regulis erudita, seorsum fieri non debet a clericis suis; in ecclesia Anglorum, quæ nuper, auctore Deo, ad fidem perducta est, hanc debet conversationem instituere, quæ in initio nascentis ecclesiae fuit fratribus nostris; in quibus nullus eorum ex his, quæ possidebant, aliquid suum esse dicebat, sed erant illis omnia communia.”

CAP. XXVIII.—UT IDEM IN VITA ANACHORETICA ET FONTEM DE ARDENTE TERRA ORANDO PRODUXERIT, ET SEGETEM DE LABORE MANUM ULTRA TEMPS SERENDI ACCEPERIT.

Exin Cuthbertus, crescentibus meritis religiosis intentionibus, ad anachoretica quoque contemplationis, quæ diximus, silentia secreta pervenit. Verum quia de vita illius et virtutibus ante annos plures sufficienter et versibus heroicis, et simplici oratione, conscripsimus, hoc tantum in praesenti commemorare satis sit, quod aditurus insulam protestatus est fratribus, dicens, “Si
abbot, Eata, removed him to the isle of Lindisfarne, that he might there also, by the authority of a superior and his own example, instruct the brethren in the observance of regular discipline; for the same reverend father then governed that place also as abbot; for from ancient times, the bishop was wont to reside there with his clergy, and the abbot with his monks, who were likewise under the care of the bishop; because Aidan, who was the first bishop of the place, being himself a monk, brought monks thither, and settled the monastic institution there; as the blessed Father Augustine is known to have done before in Kent, the most reverend Pope Gregory writing to him, as has been said above, to this effect:—"But since, my brother, having been instructed in monastic rules, you must not live apart from your clergy in the church of the English, which has been lately, through the help of God, converted to the faith; you must, therefore, establish that course of life, which was among our ancestors in the primitive church, among whom, none called any thing that he possessed his own; but all things were in common to them."

CHAP. XXVIII.—THE SAME ST. CUTHBERT, BEING AN ANCHORITE, BY HIS PRAYERS OBTAINED A SPRING IN A DRY SOIL, AND HAD A CROP FROM SEED SOWN BY HIMSELF OUT OF SEASON.

FTER this, Cuthbert, advancing in his meritorious and devout intentions, proceeded even to the adoption of a hermit's life of solitude, as we have mentioned. But forasmuch as we several years ago wrote enough of his life and virtues, both in heroic verse and prose, it may suffice at present only to mention this, that when he was about to repair to the island, he made this pro-
nihi divina gratia in loco illo donaverit, ut de opere
manuum meorum vivere queam, libens ibi morabor; sin
alias, ad vos citissime, Deo volente, revertar.” Erat
autem locus et aquae prorsus et frugis et arboris inops,
sed et spirituum malignorum frequentia humanæ habi-
tationi minus accommodus; sed ad votum viri Dei
habitabilis per omnia factus est, siquidem ad adventum
ejus spiritus recessere maligni. Cum autem ipse sibi
ibidem, expulsis hostibus, mansionem angustam, circum-
vallante aggere, et domos in ea necessarias, juvante
fratrum manu, id est, oratorium et habitaculum com-
mune, construxisset, iussit fratres in ejusdem habitaculi
pavimento foveam facere; erat autem tellus durissima
et saxosa, cui nulla omnino spes venæ fontanæ videretur
in esse. Quod dum facerent, ad fidem et preces famuli
Dei alio die aqua plena inventa est, quæ usque ad hanc
diem, sufficientem cunctis illo advententibus, gratiæ suæ
celestis copiam ministrat. Sed et ferramenta sibi
ruralia cum frumento afferri rogavit, quod dum, præ-
parata terra, tempore congruo seminaret, nil omnino,
non dico spicarum, sed ne herbe quidem, ex eo germi-
nare usque ad aestatis tempora contigit. Unde visitanti-
bus se ex more fratribus, hordeum iussit afferri, si forte
vel natura soli illius, vel voluntas esset superni Largi-
toris, ut illius frugis ibi potius seges oriretur. Quod
dum sibi allatum, ultra omne tempus serendi, ultra
omnem spem fructificandi, eodem in agro sereric; mox
copiosa seges exorta desideratam proprii laboris viro
Dei refectionem praebetabat.

Cum ergo multis ibidem annis Deo solitarius serviret,
tanta autem erat altitudo aggeris, quo mansio ejus erat
vallata, ut colœm tantum ex ea, eujus introitum sitiebat,
aspicere posset, contigit ut, (congregata synodo non
parva sub praesentia regis Egfridi juxta fluvium Alae,
testation to the brothers, saying, "If it shall please A.D. 664.
the Divine goodness to grant me, that I may live in that
place by the labour of my hands, I will willingly reside
there; but if not, I will, by God's permission, very soon
return to you." The place was quite destitute of water,
corn, and trees; and being infested by evil spirits, very
ill suited for human habitation; but it became in all
respects habitable, at the desire of the man of God;
for upon his arrival the wicked spirits withdrew. When
he had there, after expelling the enemies, with the
assistance of the brethren, built himself a small dwelling,
with a trench about it, and the necessary cells, and an
oratory, he ordered the brothers to dig a pit in the floor
of the dwelling, although the ground was hard and
stony, and no hopes appeared of any spring. Having
done this upon the faith and at the request of the
servant of God, the next day it appeared full of water,
and to this day affords plenty of its heavenly bounty to
all that resort thither. He also desired that all instru-
ments for husbandry might be brought him, and some
wheat; and having sown the same at the proper season,
neither stalk, nor so much as a leaf, sprouted from it by
the next summer. Hereupon the brethren visiting him
according to custom, he ordered barley to be brought
him, in case it were either the nature of the soil, or the
Divine will, that such grain should rather grow there.
He sowed it in the same field just as it was brought
him, after the proper time of sowing, and consequently
without any likelihood of its coming to good: but a
plentiful crop immediately came up, and afforded the
man of God the means which he had so ardently desired
of supporting himself by his own labour.

When he had here served God in solitude many years,
the mound which encompassed his habitation being so
high, that he could from thence see nothing but heaven,
to which he so ardently aspired, it happened that a great
synod was assembled in the presence of King Egfrid,
in loco, qui dicitur "Adtwiforda," quod significat, "Ad duplex vadum," cui beatae memoriae Theodorus archiepiscopus præsidebat,) uno animo omniumque consensu ad episcopatum ecclesiæ Lindisfarneæ eligeretur. Qui cum, multis legatariis ac literis ad se præmissis, nequaquam suo monasterio posset erui; tandem rex ipse præfatus una cum sanctissimo antistite Trumwine, necnon et aliis religiosis ac potentibus viris, in insulam navigavit. Conveniunt et de ipsa insula Lindisfarneæ in hoc ipsum multi de fratribus, genu flectunt omnes, adjurant per Dominum, lacrimas fundunt, obscurant; donec ipsum quoque lacrimis plenum dulcibus extrahunt latebris atque ad synodum pertrahunt. Quo cum perveniret, quamvis multum renitens, unanima cunctorum voluntate superatur, atque ad suscipiendum episcopatum officium collum submittere compellitur; eo maxime victus sermone, quod famulus Domini Boisil, (cum ei mente prophetica cuncta, quæ ei essent superventura, patefaceret,) antistitem quoque cunctam futurum esse praedixerat. Nec tamen statim ordinatio decreta, sed peracta hieme, quæ imminebat, in ipsa solennitate Paschali completa est Eboraci sub præsenti præfati regis Egfridi, convenientibus ad consecrationem ejus septem episcopis, in quibus beatae memoriae Theodorus primatum tenebat. Electus est autem primo in episcopatum Hagulstadensis ecclesiæ pro Tunberto, qui ab episcopatu fuerat depositus; sed quoniam ipse plus Lindisfarneæ ecclesiæ, in qua conversatus fuerat, dilexit praefici, placuit, ut, Eata reverso ad sedem ecclesiæ Hagulstadensis, cui regendæ primo fuerat ordinatus, Cuthbertus ecclesiæ Lindisfarneæ gubernacula susciperet.

Qui susceptum episcopatus gradum, ad imitationem beatorum apostolorum, virtutum ornabat operibus. Commissam namque sibi plebem et orationibus protege-
near the river Alne, at a place called Twyford, which signifies "the two fords," in which Archbishop Theodore, of blessed memory, presided, Cuthbert was, by the unanimous consent of all, chosen bishop of the church of Lindisfarne. They could not, however, persuade him to leave his monastery, though many messengers and letters were sent to him; at last the aforesaid king himself, with the most holy Bishop Trumwine, and other religious and great men, passed over into the island; many also of the brothers of the same isle of Lindisfarne assembled together for the same purpose: they all knelt, conjured him by our Lord, and with tears and entreaties, till they drew him, also in tears, from his retreat, and forced him to the synod. Being arrived there, after much opposition, he was overcome by the unanimous resolution of all present, and submitted to take upon himself the episcopal dignity; being chiefly prevailed upon by the mention that Boisil, the servant of God, when he had prophetically foretold all things that were to befall him, had also predicted that he should be a bishop. However, the consecration was not appointed immediately; but after the winter, which was then at hand, it was performed at Easter, in the city of York, and in the presence of the aforesaid King Egfrid; seven bishops meeting on the occasion, among whom, Theodore, of blessed memory, was primate. He was first elected bishop of the church of Haguulstad, in the place of Tunbert, who had been deposed from the episcopal dignity; but in regard that he chose rather to be placed over the church of Lindisfarne, in which he had lived, it was thought fit that Eata should return to the see of the church of Haguulstad, to which he had been first ordained, and that Cuthbert should take upon him the government of the church of Lindisfarne.

Following the example of the apostles, he became an ornament to the episcopal dignity, by his virtuous actions; for he both protected the people committed to
bat assiduis, et admonitionibus saluberrimis ad cœlestia vocabat. Et, quod maxime doctores juvare solet, ea, quae agenda docebat, ipse prius agendo præmonstrabat. Erat quippe ante omnia divinae caritatis igne fervidus, patientia virtute modestus, orationum devotioni solertissime intentus, affabilis omnibus, qui ad se consolationis gratia veniebant; hoc ipsum quoque orationis loco ducens, si infirmis fratribus opem suae exhortationis tribueret; sciens quia, qui dixit, "Diliges Dominum Deum tuum;" dixit et, "Diliges proximum." Erat et abstinentiaæ castigatione insignis, erat gratia compunctionis semper ad cœlestia suspensus. Denique, cum sacrificium Deo victimæ salutaris offerret, non elevata in altum voce, sed profusis ex imo pectore lacrimis, Domino sua vota commendabat.

Duobus autem annis in episcopatu peractis, repetiit insulam ac monasterium suum, divino admonitus oraculo, quia dies sibi mortis, vel vitae magis illius, quæ sola vita dicenda est, jam appropriaret introitus; sicut ipse quoque tempore eodem nonnullis, sed verbis obscurioribus, quæ tamen postmodum manifeste intelligerentur, solita sibi simplicitate pandebat; quibusdam autem hoc idem etiam manifeste revelabat.
his charge, by constant prayer, and excited them, by A.D. 361.
most wholesome admonitions, to heavenly practices; and, which is the greatest help in teachers, he first showed in his behaviour what he taught was to be performed by others; for he was much inflamed with the fire of Divine charity, modest in the virtue of patience, most diligently intent on devout prayers, and affable to all that came to him for comfort. He thought it equivalent to praying, to afford the infirm brethren the help of his exhortations, well knowing that he who said "Thou shalt love the Lord thy God," said likewise, "Thou shalt love thy neighbour as thyself." He was also remarkable for penitential abstinence, and always intent upon heavenly things, through the grace of humility: lastly, when he offered up to God the sacrifice of the saving victim, he commended his prayer to God, not with a loud voice, but with tears drawn from the bottom of his heart.

Having spent two years in his bishopric, he returned to his island and monastery, being advertised by a Divine oracle, that the day of his death, or rather of his life, was drawing near; as he, at that time, with his usual simplicity, signified to some persons, though in terms which were somewhat obscure, but which were nevertheless afterwards plainly understood; while to others he declared the same openly.
CAP. XXIX.—UT IDEM JAM EPISCOPUS QUITUM SUUM PROXIME FUTURUM HEREBERTO ANACHORETÆ PRAEIXERIT.

RAT enim quidam presbyter vitae venerabilis, nomine Herebertus, jam dudum viro Dei spiritualis amicitiae fœdere copulatus; qui in insula stagni illius pergrandis, de quo Derwentonis fluvii primordia erumpunt, vitam duceus solitariam, annis singulis eum visitare, et monita ab eo perpetuae salutis audire solebat. Hic, cum audiret eum ad civitatem Lugubalian devenisse, venit ex more, cu piens salutaribus ejus exhortationibus ad superna desideria magis magisque accendit. Qui dum sese alterutrum coelestis vitae poculis debriaret, dixit inter alia antistes, “Memento, frater Hereberte, ut modo, quidquid opus habes, me interroges, mecumque loquaris; postquam enim ab invicem digressi fuerimus, non ultra nos in hoc seculo carnis obtutibus invicem aspiciemus. Certus sum namque, quod tempus meæ resolutionis instat, et velox est depositio tabernaculi mei.” Qui haec audient, provolustus est ejus vestigiis, et fusis cum gemitu lacrimis, “Obsecro,” inquit, “per Dominum, ne me deseras, sed tui memor sis fidissimi sodalis, rogesque supernam pietatem, ut cui simul in terris servivimus, ad ejus videndum gratiam simul transeamus ad coelos. Nosti enim quia ad tu oris imperium semper vivere studui, et quicquid ignorantia vel fragilitate deliqui, æque ad tuæ voluntatis examen mox emendare curavi.” Incubuit precibus antistes, statimque edoctus in spiritu
HERE was a certain priest, venerable for the probity of his life and manners, called Herebert, who had long been united with the man of God, Cuthbert, in the bonds of spiritual friendship. This man leading a solitary life in the island of that great lake from which the river Derwent flows, was wont to visit him every year, and to receive from him spiritual advice. Hearing that Bishop Cuthbert was come to the city of Lugubalia, he repaired thither to him, according to custom, being desirous to be still more and more inflamed in heavenly desires through his wholesome admonitions; whilst they alternately entertained one another with the delights of the celestial life, the bishop, among other things, said, "Brother Herebert, remember at this time to ask me all the questions you wish to have resolved, and say all you design; for we shall see one another no more in this world. For I am sure that the time of my dissolution is at hand, and I shall speedily put off this tabernacle of the flesh." Hearing these words, he fell down at his feet, and shedding tears, with a sigh, said, "I beseech you by our Lord, not to forsake me; but that you remember your most faithful companion, and entreat the Supreme Goodness that, as we served him together upon earth, we may depart together to see his bliss in heaven. For you know that I have always endeavoured to live according to your directions, and whatsoever faults I have committed, either through ignorance or frailty, I have instantly submitted to correction according to your will." The bishop applied himself to prayer, and having presently had intimation in the spirit that he had ob-
impetrassesse, quod petebat a Domino, "Surge," inquit, "frater mi, et noli plorare, sed gaudio gaude, quia, quod rogavimus, superna nobis clementia donavit.

Cujus promissi et prophetiae veritatem sequens rerum astruxit eventus, quia et digredientes ab invicem non se ultra corporaliter viderunt, sed uno eodemque die, hoc est, tertio decimo kalendario Aprilium, egredientes e corpore spiritus eorum mox beata invicem visione conjuncti sunt, atque angelico ministerio pariter ad regnum celeste translati. Sed Herebertus diutina prius infirmitate decoquitur; illa, ut credibile est, dispensatione Dominicæ pietatis, ut si quid minus haberet meriti a beato Cuthberto, suppleret hoc castigans longæ ãgritudo-dinis dolor: quatenus æquatus gratia suo intercessori, sicut uno eodemque tempore cum eo de corpore egredi, ita etiam una atque indissimili sede perpetuae beatitudinis meruiisset recipi.

Obiit autem pater reverendissimus in insula Farne. multum deprecatus fratres, ut ibi quoque sepeliretur, ubi non parvo tempore pro Domino militaret. Attamen tandem eorum precibus victus assensum dedit, ut ad insulam Lindisfarne-sium relatus in ecclesia deponeretur; quod cum factum esset, episcopatum ecclesiæ illius anno uno servabat venerabilis antistes Wilfridus, donec eligeretur, qui pro Cuthberto antistes ordinari deberet. Ordinatus est autem post hæc Eadbertus vir scientia divinarum Scripturarum simul et præceptorum celestium observantia, ac maxime eleemosynâram operatione insignis; ita ut juxta legem, omnibus annis decimam non solum quadrupedum, verum etiam frugum omnium atque pomerum, necon et vestimentorum partem, pauperibus daret.
tained what he asked of the Lord, he said, "Rise, bro-

ther, and do not weep, but rejoice, because the Heavenly
Goodness has granted what we desired."

The event proved the truth of this promise and pro-

phhecy, for after their parting at that time, they no more
saw one another in the flesh; but their souls quitting
their bodies on the very same day, that is, on the 20th
of March, they were immediately again united in spirit,
and translated to the heavenly kingdom by the ministry
of angels. But Herebert was first prepared by a tedious
sickness, through the dispensation of the Divine Good-
ness, as may be believed, to the end that if he was any
thing inferior in merit to the blessed Cuthbert, the same
might be made up by the chastising pain of a long sick-
ness, that being thus made equal in grace to his inter-
cessor, as he departed out of the body at the very same
time with him, so he might be received into the same
seat of eternal bliss.

The most reverend father died in the isle of Farne,
earnestly entreating the brothers that he might also be
buried in that same place, where he had served God
a considerable time. However, at length yielding to
their entreaties, he consented to be carried back to the
isle of Lindisfarne, and there buried in the church.
This being done accordingly, the venerable Bishop Wil-
frid held the episcopal see of that church one year, till
such time as one was chosen to be ordained in the room
of Cuthbert. Afterwards Eadbert was consecrated, a
man renowned for his knowledge in the Divine writings,
as also for keeping the Divine precepts, and chiefly for
almsgiving, so that, according to the law, he every year
gave the tenth part, not only of four-footed beasts, but
also of all corn and fruit, as also of garments, to the
poor.
CAP. XXX.—UT CORPUS ILLIUS POST UNDECIM ANNONES SEPULTURE SIT CORRUPTIO IMMUNE REPERTUM; NEMULTO POST SUCCESSOR EPISCOPATUS EIJUS DE MUNDO TRANSIERIT.

Volens autem latius demonstrare divina dispensatio quanta in gloria vir Domini Cuthbertus post mortem viveret, cujus ante mortem vita sublimis erebris etiam miraculorum patebat indiciis, transactis sepulturae ejus annis undecim, imnisit in animo fratrum, ut tollerent ossa illius, quæ, more mortuorum, consumto jam et in pulverem redacto corpore reliquo, sicca invenienda putabant; atque in novo recondita loculo, in codem quidem loco, sed supra pavimentum, dignæ venerationis gratia locarent. Quod dum sibi placuisse Eadderto antistiti suo referrent, annuit consilio eorum jussitque, ut die depositionis ejus hoc facere meninissent. Fecerunt autem ita, et aperientes sepulcrum invenerunt corpus totum quasi adhuc viveret integrum, et flexilibus artuum compagibus multo dormienti quam mortuo similius; sed et vestimenta omnia, quibus indutum erat, non solum intemerata, verum etiam prisca novitate et claritudine miranda apparebant. Quod ubi videre fratres, nimio mox timore perculsi, festinaverunt referre antistiti quæ invenerant, qui tum forte in remotiore ab ecclesia loco refluisset undique pelagi fluctibus cincto solitarius manebat. In hoc etenim semper Quadragesimæ tempus agere, in hoc quadraginta ante Dominicum natale dies in magna continentia, orationis et lacrimarum, devotione transigere solebat; in quo etiam venerabilis prædecessor ejus Cuthbertus, priusquam insulam Farne peteret, alian-dui secretus Domino militabant.

Attulerunt autem ei et partem indumentorum, quæ corpus sanctum ambierant, quæ cum ille et munera gra-
CHAP. XXX.—ST. CUTHBERT'S BODY WAS FOUND ALTOGETHER UNCORRUPTED AFTER IT HAD BEEN BURIED ELEVEN YEARS; HIS SUCCESSOR IN THE BISHOPRIC DEPARTED THIS WORLD NOT LONG AFTER.

In order to show with how much glory the man of God, Cuthbert, lived after death, his holy life having been before his death signalized by frequent miracles; when he had been buried eleven years, Divine Providence put it into the minds of the brethren to take up his bones, expecting, as is usual with dead bodies, to find all the flesh consumed and reduced to ashes, and the rest dried up, and intending to put the same into a new coffin, and to lay them in the same place, but above the pavement, for the honour due to him. They acquainted Bishop Eadbert with their design, and he consented to it, and ordered that the same should be done on the anniversary of his burial. They did so, and opening the grave, found all the body whole, as if it had been alive, and the joints pliable, more like one asleep than a dead person; besides, all the vestments the body had on were not only found, but wonderful for their freshness and gloss. The brothers seeing this, with much amazement hastened to tell the bishop what they had found; he being then alone in a place remote from the church, and encompassed by the sea. There he always used to spend the time of Lent, and was wont to continue there with great devotion, forty days before the birth of our Lord, in abstinence, prayer, and tears. There also his venerable predecessor, Cuthbert, had some time served God in private, before he went to the isle of Farne.

They brought him also some part of the garments that had covered his holy body; which presents he thank-
tanter acciperet et miracula libenter audiret, nam et ipsa indumenta quasi patris adhuc corpori circumdata miro deosculabatur affectu, "Nova," inquit, "indumenta corpori pro his, quae tulistis, circumdatet, et sic reponite in arca, quam parastis. Scio autem certissime, quia non diu vacuus remanebit locus ille, qui tanta miraculi celestis gratia sacratus est; et quam beatus est, cui in eo facultatem quiescendi Dominus totius beatitudinis auctor atque largitor praestare dignabitur." Hae et hujusmodi plura ubi multis cum lacrimis et magna compunctione antistes lingua etiam teneunte complevit, fecerunt fratres ut jusserat, et involutum novo amiciu corpus novaque in theca reconditum supra pavementum sanctuarii posuerunt. Nec mora, Deo dilectus antistes Eadbertus morbo corruptus est acerbo, ac per dies crescente multumque ingravescente ardore languoris, non multo post, id est, pridie nonas Maias etiam ipse migravit ad Dominum; cujus corpus in sepulcro benedicti patris Cuthberti ponentes apposuerunt desuper arcam, in qua incorrupta ejusdem patris membra locaverant; in quo etiam loco signa sanitatum aliquoties facta meritis amborum testimonium ferunt. E quibus aliqua in libro vitae illius olim memoriae mandavimus, sed et in hac Historia quae dam, quae nos nuper audiisse contigit, superadjicere commodum duximus.

CAP. XXXI.—UT QUIDAM AD TUMBAM EJUS SIT A PARALYSI SANATUS.

Erat in codem monasterio frater quidam, nomine Bethwegen, tempore non paucum hospitum ministerio deserviens, qui nunc usque superest, testimonium habens ab universis fratribus cunctisque supervenientibus hospitalibus, quod vir esset multae pictatis ac religionis, inunctoque sibi officio supernae tantum mercedis gratia subditus. Hic cum quadem die laenas sive saga, quibus
fully accepted, and attentively listening to the miracles, A.D. 694.
he with wonderful affection kissed those garments, as if
they had been still upon his father's body, and said,
"Let the body be put into new garments in lieu of these
you have brought, and so lay it into the coffin you have
provided; for I am certain that the place will not long
remain empty, having been sanctified with so many
miracles of heavenly grace; and how happy is he to
whom our Lord, the author and giver of all bliss, shall
grant the privilege of lying in the same." The bishop
having said this and much more, with many tears and
great humility, the brothers did as he had commanded
them, and when they had dressed the body in new gar-
ments, and laid it in a new coffin, they placed it on the
pavement of the sanctuary. Soon after, God's beloved
bishop, Eadbert, fell grievously sick, and his distemper
daily increasing, in a short time, that is, on the 6th
of May, he also departed to our Lord, and they laid his
body in the grave of the holy father Cuthbert, placing
the coffin over it, with the uncorrupted remains of that
father. The miracles sometimes wrought in that place
testify the merits of them both; some of which we be-
fore preserved the memory of in the book of his life, and
have thought fit to add some more in this History, which
have lately come to our knowledge.

CHAP. XXXI.—OF ONE THAT WAS CURED OF A Palsy
AT THE TOMB OF ST. CUTHBERT.

There was in that same monastery a brother whose
name was Bethwegen, who had for a considerable time
waited upon the guests of the house, and is still living,
having the testimony of all the brothers and strangers
resorting thither, of being a man of much piety and re-
ligion, and serving the office put upon him only for the
sake of the heavenly reward. This man, having on a
certain day washed the mantles or garments which he
in hospitali utebatur, in mari lavasset, rediens domum repentina medio itinere molestia tactus est, ita ut corruens in terram et aliquandiu prorus jacens, vix tandem resurgeret; resurgens autem sensit diumidiam corporis sui partem a capite usque ad pedes paralysis languore depressam, et maximo cum labore baculo ininitens domum pervenit. Crescebat morbus paulatim, et, nocte superveniente, gravior effectus est, ita ut, die redeunte, vix ipse per se exsurgere aut incedere valeret. Quo affectus incommodo, concepit utilimum mente consilium, ut ad ecclesiam quoquo modo posset pervenientes intraret ad tumbam reverendissimi patris Cuthberti, ibique genibus flexis supplex supernam pietatem rogaret, ut vel ab hujuscemodi languore, si hoc sibi utile esset, liberaretur; vel si se tali molestia diutius castigari, divina providente gratia, oporteret, patienter dolorem ac placida mente sustineret illatum.

Fecit igitur ut animo disposuerat, ct imbecilles artus baculo sustentans intravit ecclesiam, ac prosterneus se ad corpus viri Dei, pia intentione per ejus auxilium Dominum sibi propitium fieri precabatur; atque inter preces velut in soporem solutus sensit, ut ipse postea referre erat solitus, quasi magnam latamque manum caput sibi in parte, qua dolebat, tetigisse, eodemque tactu totam illam, quæ languore pressa fuerat, corporis sui partem, paulatim fugiente dolore ac sanitate subsecuente, ad pedes usque pertransisse. Quo facto, mox evigilans sanissimus surrexit, ac pro sua sanitate Domino gratias denuo referens quid erga se actum esset fratribus indicavit; cunctisque congaudentibus, ad ministerium, quod solicitus exhibere solebat, quasi flagello probante, castigator ređii. Sed et indumenta, quibus Deo dicatum corpus Cuthberti, vel vivum antea, vel postea defunctum vestierant, etiam ipsa a gratia curandi
used in the hospital, in the sea, was returning home, A.D. 698. when on a sudden, about half way, he was seized with a sudden distemper in his body, insomuch that he fell down, and having lain some time, he could scarcely rise again. When at last he got up, he felt one half of his body, from the head to the foot, struck with palsy, and with much difficulty got home by the help of a staff. The distemper increased by degrees, and, as night approached, became still worse, so that when day returned, he could scarcely rise or go alone. In this weak condition, a good thought came into his mind, which was to go to the church, the best way he could, to the tomb of the reverend father Cuthbert, and there, on his knees, to beg of the Divine Goodness either to be delivered from that disease, if it were for his good, or if the Divine Providence had ordained him longer to lie under the same for his punishment, that he might bear the pain with patience and a composed mind.

He did accordingly, and supporting his weak limbs with a staff, entered the church, and prostrating himself before the body of the man of God, he, with pious earnestness, prayed, that through his intercession, our Lord might be propitious to him. In the midst of his prayers, he fell as it were into a stupor, and, as he was afterwards wont to relate, felt a large and broad hand touch his head, where the pain lay, and by that touch, all the part of his body which had been affected with the distemper, was delivered from the weakness, and restored to health down to his feet. He then awoke, and rose up in perfect health, and returning thanks to God for his recovery, told the brothers what had happened to him; and to the joy of them all, returned the more zealously, as if chastened by his affliction, to the service which he was wont before so carefully to perform. The very garments which had been on Cuthbert's body, dedicated to God, either whilst living, or after he was dead, were not exempt from the virtue of performing cures, as may be
non vacarunt, sicut in volumine vitae et virtutum ejus quisquis legerit, inveniet.

CAP. XXXII.—UT ALTER AD RELIQUIAS EJUS NUPER FUERIT AB OCULI LINGUORE CURATUS.

Non silentio praetereundum, quod ante triennium per reliquias ejus factum, nuper mihi per ipsum, in quo factum est, fratrem innotuit. Est autem factum in monasterio, quod juxta annem Dacore constructum ab eo cognominem accepit, cui tunc vir religiosus Suidbertus abbatis jure praefuit. Erat in eo quidam adolescens, cui tumor deformis palpebram oculi fœdaverat, qui cum per dies crescens oculo interitum minaretur, curabant medici hunc, appositis pigmentorum fomentis, emollire, nec valebant. Quidam abscidendum esse dicebant; aliis hoc fieri metu majoris periculi vetabant. Cumque tempore non paucum frater praefatus tali incommodo laboraret, neque imminens oculo exitium humana manus curare valeret, quin per dies augesceret, contigit eum subito divinae pietatis gratia per sanctissimi patris Cuthberti reliquias sanari. Nam quando fratres sui corpus ipsius post multos sepulcrum annos incorruptum repererant, tulerunt partem de capillis, quam more reliquiarum rogantibus amicis dare, vel ostendere in signum miraculi possent.

Harum particulam reliquiarum eo tempore habebat penes se quidam de presbyteris ejusdem monasterii, nomine Thridredus, qui nunc ipsius monasterii abbas est. Qui cum die quadam ingressus ecclesiam aperuerisset thecam reliquiarum, ut portionem earum roganti amico praestaret, contigit et ipsum adolescentem, cui oculus languebat, in eadem ecclesia tunc adesse. Cumque presbyter portionem quantam voluit amico dedisset, residuum dedit adolescenti, ut suo in loco reponeret. At ille salubri instinctu admonitus, cum accepisset capillos sancti capitis, apposuit palpebræ languenti, et aliquandiu tumo-
seen in the book of his life and miracles, by such as shall A.D. 636.

CHAP. XXXII.—OF ONE WHO WAS CURED OF A DIS-
TEMPER IN HIS EYE AT THE RELICS OF ST. CUTHBERT.

Nor is that cure to be passed over in silence, which of another cure.
was performed by his relics three years ago, and was told me by the brother himself, on whom it was wrought. It happened in the monastery, which being built near the river Dacoré, has taken its name from the same, over which, at that time, the religious Suibert presided as abbot. In that monastery was a youth whose eyelid had a great swelling on it, which growing daily, threatened the loss of the eye. The surgeons applied their medicines to ripen it, but in vain. Some said it ought to be cut off; others opposed it, for fear of worse consequences. The brother, having long laboured under this malady, and seeing no human means likely to save his eye, but that, on the contrary, it grew daily worse, was cured on a sudden, through the Divine Goodness, by the relics of the holy father, Cuthbert; for the brethren, finding his body uncorrupted, after having been many years buried, took some part of the hair, which they might, at the request of friends, give or show, in testimony of the miracle.

One of the priests of the monastery, named Thridred, who is now abbot there, had a small part of these relics by him at that time. One day in the church he opened the box of relics, to give some part to a friend that begged it, and it happened that the youth who had the distempered eye was then in the church; the priest, having given his friend as much as he thought fit, delivered the rest to the youth to put it into its place. Having received the hairs of the holy head, by some fortunate impulse, he clapped them to the sore eyelid, and endeavoured for some time, by the application of
rem illum infestum horum apposizione comprimere ac mollire curabat. Quo facto, reliquias, ut jussus erat, sua in theca recondidit, credens suum oculum capillis viri Dei, quibus attactus erat, ocius esse sanandum. Neque eum sua fides sfellit; erat enim, ut referre erat solitus, tunc hora circiter secunda diei, scd cum alia, quæcunque dies illa exigebat, cogitaret et faceret, imminente hora ipsius diei sexta, repente contingens oculum ita sanum cum palpebra invenit, ac si nil unquam in eo deformitatis ac tumoris apparuisset.
them, to soften and abate the swelling. Having done A.D. 638.
this, he again laid the relics into the box, as he had been
ordered, believing that his eye would soon be cured by
the hairs of the man of God, which had touched it; nor
did his faith disappoint him. It was then, as he is wont
to relate it, about the second hour of the day; but he,
being busy about other things that belonged to that day,
about the sixth hour of the same, touching his eye on a
sudden, found it as sound with the lid, as if there never
had been any swelling or deformity on it.
HISTORIA ECCLESIASTICA

GENTIS ANGLORUM.

LIBER QUINTUS.

CAP. I.—UT ETHELWALDUS SUCCESSOR CUTHBERTI IN ANACHORETICA VITA, LABORANTIBUS IN MARI FRATRIBUS, TEMPESTATEM ORANDO SEDAVERIT.

SUCCESSIT autem viro Domini Cuthberto in exercenda vita solitaria, quam in insula Farne ante episcopatus sui tempora gerebat, vir venerabilis Ethelwaldus, qui multis annis in monasterio, quod dicitur "Inrhypum," acceptum presbyteratus officium condignis gradu ipse consecrabat actibus. Cujus ut meritum vel vita qualis fuerit certius clarescat, unum ejus narro miraculum, quod mihi unus e fratribus, propter quos et in quibus patratum est, ipse narravit, videlicet Guthfridus, venerabilis Christi famulus et presbyter, qui etiam postea fratribus ejusdem ecclesie Lindisfarnensis, in qua educaeus est, abbatis jure praefuit.

"Veni," inquit, "cum duobus fratribus aliis ad insulam Farne, loqui desiderans cum reverendissimo patre Ethelwaldo; cunque allocutione ejus refecti et benedictione petita domum rediremus, ecce subito, positis
THE

ECCLESIASTICAL HISTORY

OF THE

ENGLISH NATION.

BOOK V.

CHAP. I.—HOW ETHELWALD, SUCCESSOR TO CUTHBERT, LEADING AN EREMITICAL LIFE, CALMED A TEMPEST WHEN THE BRETHREN WERE IN DANGER AT SEA.

HE venerable Ethelwald, who had received the priesthood in the monastery of Inhrypum, and had, by actions worthy of the same, sanctified his holy office, succeeded the man of God, Cuthbert, in the exercise of a solitary life, having practised the same before he was bishop, in the isle of Farne. For the more certain demonstration of the life which he led, and his merit, I will relate one miracle of his, which was told me by one of these brothers for and on whom the same was wrought; viz. Guthfrid, the venerable servant and priest of Christ, who, afterwards, as abbot, presided over the brethren of the same church of Lindisfarne, in which he had been educated.

"I came," says he, "to the island of Farne, with two others of the brethren, to speak with the most reverend father, Ethelwald. Having been refreshed with his discourse, and taken his blessing, as we were returning home, on a sudden, when we were in the
nobis in medio mari, interrupta est serenitas, qua vehe-
bamur, et tanta ingrunt tamque fera tempestatis hiems,
ut neque velo neque remigio quicquam proficere, neque
aliud quam mortem sperare, valeremus. Cumque diu
multum cum vento pelagoque frustra certantes tandem
post terga respiceremus, si forte vel ipsam, de qua
egressi eramus, insulam aliquo conamine repetere pos-
semus, invenimus nos undiqueversum pari tempestate
praeclusos, nullamque spem nobis in nobis restare salutis.
Ubi autem longius visum levavimus, vidimus in ipsa
insula Farne, egressum de latibulis suis amatissimum
Deo patrem Ethelwaldum iter nostrum inspicere. Au-
dito etenim fragore procellarum ac ferventis oceani,
exierat videre quid nobis accideret; cumque nos in
labore ac desperatione positos cerneret, flectebat genua
sua ad patrem Domini nostri Jesu Christi pro nostra
vita et salute precaturus. Et cum orationem compleret,
simul tumida æquora placavit; adeo ut, cessante per
omnia sevitia tempestatis, secundi nos venti ad terram
usque per plana maris terga comitantur. Cumque
evadentes ad terram naviculam quoque nostram ab undis
exportaremus, mox eadem, quæ nostri gratia modicum
siluerat, tempestatas reedit, et toto illo die multum furere
non cessavit; ut palam daretur intelligi, quia modica
illa, quæ provocaret, intercapo quietis ad viri Dei
preces nostræ evasionis gratia celitus donata esse.
Mansit autem idem vir Dei in insula Farne duodecim
annis, ibidemque defunctus; sed in insula Lindisfarnensi
juxta praefatorum corpora episcoporum in ecclesia beati
apostoli Petri sepultus est. Gesta vero sunt hæc tem-
poribus Alfridi regis, qui post fratrem suum Egfridum
genti Northanhumbronorum decem et novem annis praæ-
fuit.
midst of the sea, the fair weather which was wafting us A.D. 687. over was checked, and there ensued so great and dismal a tempest, that neither the sails nor oars were of any use to us, nor had we anything to expect but death. After long struggling with the wind and waves to no effect, we looked behind us to see whether it were practicable at least to recover the island from whence we came, but we found ourselves on all sides so enveloped in the storm, that there was no hope of escaping. But looking out as far as we could see, we observed, on the island of Farne, Father Ethelwald, beloved of God, come out of his cavern to watch our course, for, hearing the noise of the storm and raging sea, he was come out to see what would become of us. When he beheld us in distress and despair, he bowed his knees to the Father of our Lord Jesus Christ, in prayer for our life and safety; upon which, the swelling sea was calmed, so that the storm ceased on all sides, and a fair wind attended us to the very shore. When we had landed, and had dragged upon the shore the small vessel that brought us, the storm, which had ceased a short time for our sake, immediately returned, and raged continually during the whole day; so that it plainly appeared that the brief cessation of the storm had been granted from Heaven, at the request of the man of God, in order that we might escape."

The man of God remained in the isle of Farne twelve years, and died there; but was buried in the church of St. Peter and Paul, in the isle of Lindisfarne, beside the bodies of the aforesaid bishops. These things happened in the days of King Alfred, who ruled the nation of the Northumbrians eighteen years after his brother Egfrid.
CAP. II.—UT EPISCOPUS JOANNES MUTUM ET SCABIOSUM RENEDICENDO CURAVERIT.

UJUS regni principio, defuncto Eata episcopo, Joannes, vir sanctus, Hagulstadensis ecclesiae præsulatunm suscepit; de quo plura virtutum miracula, qui eum familiariter noverunt, dicere solent, et maxime vir reverendissimus ac veracissimus Berthonus, diaconus quondam ejus, nunc autem abbas monasterii, quod vocatur "Inderawuda," id est, "In Silva Deorum;" e quibus aliqua memoriae tradere commodum duximus. Est mansio quædam secretior, nemore rare et vallo circumdata, non longe ab Hagulstadensi ecclesia, id est, unius ferme milliarii et dimidii spatio, interfluente Tino amne, separata, habens coëmeterium sancti Michaelis archangeli, in qua vir Dei sæpius, ubi opportunitas arridebat temporis, et maxime in Quadragesima, manere eum paucis atque orationibus ac lectioni quietus operam dare consueverat. Cumque tempore quodam, incipiente Quadragesima, ibidem mansurus adveniret, jussit suis quærere pauperem aliquem majore infirmitate vel inopia gravatum, quem secum habere illis diebus ad faciendam eleemosynam posses; sic enim semper facere solebat.

Erat autem in villa non longe positæ quidam adolescens mutus, episcopo notus, nam sæpius ante illum perceptiæ eleemosynæ gratia venire consueverat, qui ne unum quidem sermonem unquam profari poterat; sed et scabiam tantam ac furfures habebat in capite, ut nil unquam capillorum ei in superiori parte capitis nasci valeret, tantum in circuitu horridi crines stare videbantur. Hunc ergo adduci præcipit episcopus, et ei in conspectis ejusdem mansionis parvum tugurium fieri,
CHAP. II.—HOW BISHOP JOHN CURED A DUMB MAN BY BLESSING HIM.

In the beginning of the aforesaid reign, Bishop Eata died, and was succeeded in the prelacy of the church of Hagulstad by John, a holy man, of whom those that familiarly knew him are wont to tell many miracles; and more particularly, the reverend Berthun, a man of undoubted veracity, and once his deacon, now abbot of the monastery called Inderawood, that is, in the wood of the Deiri: some of which miracles we have thought fit to transmit to posterity. There is a certain building in a retired situation, and enclosed by a narrow wood and a trench, about a mile and a half from the church of Hagulstad, and separated from it by the river Tyne, having a burying-place dedicated to St. Michael the Archangel, where the man of God used frequently, as occasion offered, and particularly in Lent, to reside with a few companions. Being come thither once at the beginning of Lent, to stay, he commanded his followers to find out some poor person labouring under any grievous infirmity, or want, whom he might keep with him during those days, by way of alms, for so he was always used to do.

There was in a village not far off, a certain dumb youth, known to the bishop, for he often used to come into his presence to receive alms, and who had never been able to speak one word. Besides, he had so much scurf and scabs on his head, that no hair ever grew on the top of it, but only some scattered hairs in a circle round about. The bishop caused this man to be brought, and a little cottage to be made him within the enclosure of the dwelling, in which he might reside, and
in quo manens quotidiam ab eo eis stipem acciperet. Cumque una Quadragesimae esset impleta septimana, sequente Dominica jussit ad se intrare pauperem, et ei ingresso linguam proferre ex ore ac sibi ostendere jussit; et apprehendens eum de mento signum sanctae crucis linguæ ejus impressit, quam signatam revocare in os et loqui illum præcepit, "Dicito," inquiens, "aliquod verbum, dico Gae," quod est, lingua Anglorum, verbum affirmandi et consentiendi, id est, Etiam. Dixit ille statim, soluto vinculo linguæ, quod jussus erat. Addidit episcopus nomina litterarum, "Dicito A," dixit ille A; "Dicito B," dixit ille et hoc. Cumque, singula litterarum nomina dicente episcopo, responderet, addidit et syllabas ac verba dicenda illi proponere. Et cum in omnibus consequenter responderet, præcepit eum sententias longiores dicere, et fecit; neque ultra cessavit tota die illa et nocte sequente, quantum vigilare potuit, ut ferunt, qui præsentibus fuere, loqui aliquld, et arcana suæ cogitationis ac voluntatis, quod nunquam antea potuit, alii ostendere; in similitudinem illius diu claudi, qui curatus ab apostolis Petro et Joanne, exsiliens stetit et ambulatam, et intravit cum illis in templum ambulans, et exsiliens, et laudans Dominum; gaudens nimium uti officio pedum, quo tanto erat tempore destitutus. Cujus sanitati coniugandus episcopus præcepit medico etiam sanandae seabredini capitis ejus curam adhibere. Fecit ut jussaret, et, juvante benedictione ac precibus antistitis, nata est cum sanitate cutis venusta species capillorum, factusque est juvenis limpidus vultu et loquela promtus, capillis pulcherrime crispis, qui ante fuerat deformis, pauper, et mutus. Sicque de percepta lactatus sospitate, offerente etiam ei episcopo, ut in sua familia manendi locum acciperet, magis domum reversus est.
receive a daily allowance from him. When one week A.D. 686.
of Lent was over, the next Sunday he caused the poor
man to come in to him, and ordered him to put his
tongue out of his mouth and show it him; then laying
hold of his chin, he made the sign of the cross on his
tongue, directing him to draw it back into his mouth
and to speak. "Pronounce some word," said he; "say
yea," which, in the language of the Angles, is the word
of affirming and consenting, that is, yes. His tongue
being loosed, he immediately said what he was ordered.
The bishop, then pronouncing the names of the letters,
directed him to say A; he did so, and afterwards B,
which he also did. When he had named all the letters
after the bishop, the latter proceeded to put syllables
and words to him, which being also repeated by him, he
commanded him to utter whole sentences, and he did it.
Nor did he cease all that day and the next night, as
long as he could keep awake, as those who were present
relate, to talk something, and to express his private
thoughts and will to others, which he could never do
before; after the manner of the cripple, who, being
healed by the Apostles Peter and John, stood up leap-
ing, and walked, and went with them into the temple,
walking, and skipping, and praising the Lord, rejoicing
to have the use of his feet, which he had so long wanted.
The bishop, rejoicing at his recovery of speech, ordered
the physician to take in hand the cure of his scurfed
head. He did so, and with the help of the bishop's
blessing and prayers, a good head of hair grew as the
flesh was healed. Thus the youth obtained a good
aspect, a ready utterance, and a beautiful head of hair,
whereas before he had been deformed, poor, and dumb.
Thus rejoicing at his recovery, the bishop offered to
keep him in his family, but he rather chose to return
home.
CAP. III.—UT PUELLAM LANGUENTEM ORANDO SANEVERIT.

NARRAVIT idem Berthonus et aliud de prelato antistite miraculum. Quia cum reverendissimus vir Wilfridus post longum exilium in episcopatum esset Hagulstadensis ecclesiae receptus, et idem Joannes, defuncto Bosa, viro multæ sanctitatis et humilitatis, episcopus pro eo Eboraci substitutus, venerit ipse tempore quodam ad monasterium virginum in loco, qui vocatur Wetadun, cui tunc Hereberga abbatissa preseuit. "Ubi cum venissetus," inquit, "et magno universorum gaudio suscepti essemus, indicavit nobis abbatissa, quod quædam de numero virginum, quæ erat filia ipsius carnalis, gravissimo languore teneretur; quia phlebotomata est nuper in brachio, et cum esset in studio tacta est infirmitate repentini doloris, quo mox increcente, magis gravatum est brachium illud vulneratum, ac versum in tumorem, adeo ut vix duabus manibus circumplecti posset, ipsaque jacens in lecto praeminietate doloris jam moritura videretur. Rogavit ergo episcopum abbatissa, ut intraret ad eam ac benedicere illam dignaretur, quia eredaret eam ad benedictionem vel tactum illius mox melius habituram. Interrogans autem ille quando phlebotomata esset puella, ut cognovit quia in luna quarta, dixit, "Multum insipiente et indocete fecistis in luna quarta phlebotomando. Memini enim beatæ memoriae Theodorum archiepiscopum dicere, quia periculosæ sit satis illius temporis phlebotomia, quando et lumen lune et rheuma occeans in cimento est. Et quid ego possum puellæ, si moritura est, facere?"

"At illa instantius obsecrans pro filia, quam oppido dilegebant, nam et abbatissam eam pro se facere disponerat, tandem obtinuit, ut ad languentem intraret. Intravit ergo, me secum assumto, ad virginem, quæ jacebat
CHAP. III.—THE SAME BISHOP, JOHN, BY HIS PRAYERS, HEALED A SICK MAIDEN.

The same Berthun told another miracle of the bishop's. When the reverend Wilfrid, after a long banishment, was admitted to the bishopric of the church of Hagulstad, and the aforesaid John, upon the death of Bosa, a man of great sanctity and humility, was, in his place, appointed bishop of York, he came, once upon a time, to the monastery of Virgins, at the place called Wctadun, where the Abbess Hereberga then presided. "When we were come thither," said he, "and had been received with great and universal joy, the abbess told us, that one of the virgins, who was her daughter in the flesh, laboured under a grievous distemper, having been lately bled in the arm, and whilst she was engaged in study, was seized with a sudden violent pain, which increased so that the wounded arm became worse, and so much swelled, that it could not be grasped with both hands; and thus being confined to her bed, through excess of pain, she was expected to die very soon. The abbess entreated the bishop that he would vouchsafe to go in and give her his blessing; for that she believed she would be the better for his blessing or touching her. He asked when the maiden had been bled? and being told that it was on the fourth day of the moon, said, 'You did very indiscreetly and unskilfully to bleed her on the fourth day of the moon; for I remember that Archbishop Theodore, of blessed memory, said, that bleeding at that time was very dangerous, when the light of the moon and the tide of the ocean is increasing; and what can I do to the girl if she is like to die?'

"The abbess still earnestly entreated for her daughter, whom she dearly loved, and designed to make abbess in her stead, and at last prevailed with him to go in to her. He accordingly went in, taking me with him to the
multo, ut dixi, dolore consticta, et brachio in tantum grossescente, ut nihil prorsus in cubito flexionis haberet; et adstans dixit orationem super illam, ac benedicens egressus est. Cumque post hæc hora competente consideremus ad mensam, adveniens quidam clamavit me foras, et ait, 'Postulat Coenberga, (hoc enim erat nomen virginis,) ut ocius regrediaris ad eam.' Quod dum facerem, reperi illum ingrediens vultu hilariorem, et velut sospiti similem. Et dum assiderem illi, dixit, 'Vis petamus bibere?' At ego, 'Volo,' inquam, 'et multum delector, si potes.' Cumque, oblato poculo, biberemus ambo, cepit mihi dicere, 'quod ex quo episcopus, oratione pro me et benedictione completa, egressus est, statim melius habere incipio; et si neendum vires pristinas recepi, dolor tamen omnis et de brachio, ubi ardentior inerat, et de toto meo corpore, velut ipso episcopo foras eum exportante, funditus ablatus est, tametsi tumor adhuc brachii manere videatur.' Abeuntibus autem nobis inde, continuo fugatum dolorem membrorum fuga quoque tumoris horrendi secuta est; et erepta morti ac doloribus virgo laudes Domino Salvatori una cum ceteris, qui ibi erant, servis illius referebat.'

CAP. IV.—UT CONJUGEM COMITIS INFIRMAM AQUA BENEDICTA CURAVERIT.

LIUD quoque non multum huic dissimile miraculum de praefato antistite narravit idem abbas, dicens, "Villa erat comitis cujusdam, qui vocabatur Puch, non longe a monasterio nostro, id est, duum ferme millium spatio separatæ; cujus conjugia quadraginae ferme diebus erat acerbissimo linguore detenta, ita ut tribus septimanis non
virgin, who lay, as I said, in great anguish, and her arm A.D. 685. swelled so fast that there was no bending of the elbow; the bishop stood and said a prayer over her, and having given his blessing, went out. Afterwards, as we were sitting at table, some one came in and called me out, saying, 'Coenberg,' (that was the virgin's name) 'desires you will immediately go back to her.' I did so, and entering the house, perceived her countenance more cheerful, and like one in perfect health. Having seated myself down by her, she said, 'Would you like me to call for something to drink?'—'Yes,' said I, 'and am very glad if you can.' When the cup was brought, and we had both drunk, she said, 'As soon as the bishop had said the prayer, given me his blessing, and gone out, I immediately began to mend; and though I have not yet recovered my former strength, yet all the pain is quite gone from my arm, where it was most intense, and from all my body, as if the bishop had carried it away with him; though the swelling of the arm still seems to remain.' When we departed from thence, the cure of the pain in her limbs was followed by the assuaging of the swelling; and the virgin being thus delivered from torture and death, returned praise to our Lord and Saviour, with his other servants who were there.'

CHAP. IV.—THE SAME BISHOP HEALED AN EARL'S WIFE THAT WAS SICK, WITH HOLY WATER.

HE same abbot related another miracle, not unlike the former, of the aforesaid bishop. "Not very far from our monastery, that is, about two miles off, was the country-house of one Puch, an earl, whose wife had languished near forty days under a very acute disease, insomuch that for three weeks she could not be carried out
posset de cubiculo, in quo jacebat, foras efferri. Contigit autem eo tempore virum Dei illo ad dedicandam ecclesiæ ab eodem comite vocari. Cumque dedicata esset ecclesia, rogavit comes eum ad prandendum in donum suam ingredi. Renuit episcopus, dicens se ad monasterium, quod proxime erat, debere reverti. At ille obnixius precibus instans vovit etiam se eleemosynas pau-peribus daturum, dummodo ille dignaretur eo die donum suam ingrediens jejunium solvere. Rogavi et ego una cum illo, promittens etiam me eleemosynas in alimoniam inopum dare, dum ille donum comitis pransurus ac benedictionem daturus intraret. Cumque hoc tarde ac difficulter impetraremus, intravinus ad reficiendum. Mis-rat autem episcopus mulieri, quæ infirma jacebat, de aqua benedicta, quam in dedicationem ecclesiæ consecraverat, per unum de his, qui mecum venerant, fratribus; praecipiens ut gustandam illi daret, et ubicunque maximum ei dolorem inesse dicisset, de ipsa eam aqua lavaret. Quod ut factum est, surrexit statim mulier sana, et non solum se infirmitate longa carere, sed et per-ditas dudum vires recepisse, sentiens, obtulit poculum episcopo ac nobis, ceptumque ministerium nobis omnibus propinandi usque ad prandium completum non omisit; imitata socrum beati Petri, quæ cum februm fuisse ardoribus fatigata, ad tactum manus Dominicae surrexit, et, sanitate simul ac virtute recepta, ministrabant eis."
of the room where she lay. It happened that the man
of God was, at that time, invited thither by the earl to
consecrate a church; and when that was done, the earl
desired him to dine at his house. The bishop declined,
saying, "He must return to the monastery, which was
very near." The earl pressing him more earnestly,
vowed he would also give alms to the poor, if the bishop
would break his fast that day in his house. I joined my
entreaties to his, promising in like manner to give alms
for the relief of the poor, if he would go and dine at the
earl's house, and give his blessing. Having at length,
with much difficulty, prevailed, we went in to dine. The
bishop had sent to the woman that lay sick some of the
holy water, which he had blessed for the consecration
of the church, by one of the brothers that went along with
me, ordering him to give her some to drink, and wash
the place where her greatest pain was, with some of the
same. This being done, the woman immediately got up
in health, and perceiving that she had not only been de-
ivered from her tedious distemper, but at the same time
recovered the strength which she had lost, she presented
the cup to the bishop and to us, and continued serving
us with drink as she had begun till dinner was over;
following the example of Peter's mother-in-law, who,
having been sick of a fever, arose at the touch of our
Lord, and having at once received health and strength,
ministered to them."
CAP. V.—UT IDEM Puerum comitis orando a morte revocaverit.

Alio item tempore vocatus ad dedicandam ecclesiam comitis vocabulo Addi, cum postulatum complessset ministerium, rogatus est ab eodem comite intrare ad unum de pueris ejus, qui acerrima aegritudine premebatur, ita ut deficiente penitus omni membrorum officio, jam jamque moriturus esse videretur; cui etiam loculus jam tunc erat preparatus, in quo defunctus condi deberet. Addidit autem vir etiam lacrimas precibus, diligenter obscurans ut intraret oraturus pro illo, quia multum necessaria sibi esset vita ipsius; crederet vero quia si ille ei manum imponere atque eum benedicere voluisset, statim melius haberet. Intravit ergo illo episcopus, et vidit eum moestis omnibus, jam morti proximum, positumque loculum juxta eum, in quo sepeliendus poni deberet; dixitque orationem ac benedixit eum, et egrediens dixit solito consolantium sermone, "Bene convalesceat et cito."

Cumque post hae sederent ad mensam, misit puer ad dominum suum, rogans sibi polum vini mittere, quia sitiret. Gavisus ille multum quia bibere posset, misit ei calicem vini benedictum ab episco; quem ut bibit, surrexit continuo, et vetero infirmatibus discusso, induit se ipsa vestimentis suis; et egressus inde intravit ac salutavit episcopum et convivas, dicens, quod ipse quoque delectaretur manducare et bibere cum eis. Jussserunt eum sedere secum ad epulas, multum gaudentes de sospitate illius. Residebat, veseebatur, bibebat, laetabatur, quasi unus e convivis agebat; et multis post hae annis vivens in eadem, quam acceperat, salute permansit." Hoc autem miraculum memoratus abbas, non se præsentem, factum, sed ab his, qui præsentes fuere, sibi perhibet esse relatum.
CHAP. V.—THE SAME BISHOP RECOVERED ONE OF THE EARL’S SERVANTS FROM DEATH.

At another time also, being called to consecrate Earl Addi’s church, when he had performed that duty, he was entreated by the earl to go in to one of his servants, who lay dangerously ill, and having lost the use of all his limbs, seemed to be just at death’s door; and indeed the coffin had been provided to bury him in. The earl urged his entreaties with tears, earnestly praying that he would go in and pray for him, because his life was of great consequence to him; and he believed that if the bishop would lay his hand upon him and give him his blessing, he would soon mend. The bishop went in, and saw him in a dying condition, and the coffin by his side, whilst all that were present were in tears. He said a prayer, blessed him, and on going out, as is the usual expression of comforters, said, “May you soon recover.” Afterwards, when they were sitting at table, the lad sent to his lord, to desire he would let him have a cup of wine, because he was thirsty. The earl, rejoicing that he could drink, sent him a cup of wine, blessed by the bishop; which, as soon as he had drunk, he immediately got up, and, shaking off his late infirmity, dressed himself, and going in to the bishop, saluted him and the other guests, saying, “He would also eat and be merry with them.” They ordered him to sit down with them at the entertainment, rejoicing at his recovery. He sate down, ate and drank merrily, and behaved himself like the rest of the company; and living many years after, continued in the same state of health. The aforesaid abbot says this miracle was not wrought in his presence, but that he had it from those who were there.
CAP. VI.—UT CLERICUM SUUM CADENDO CONTRITUM, ÆQUE ORANDO AC BENEDICENDO A MORTE REVOCAVERIT.

Neque hoc silentio prætereundum arbitror, quod fæmulus Christi Herebaldis in seipso ab eo factum solet narrare miraculum, qui tunc quidem in clero illius conversatus, nunc monasterio, quod est juxta ostium Tini fluminis, abbatis jure præest. "Vitam," inquit, "illius, quantum hominibus æstimare fas est, quam præsens optime cognovi, per omnia episcopo dignam esse commerti. Sed et cujus meriti apud internum judicem habitus sit, et in multis aliis, et in meipso maxime expertus sum; quippe quem ab ipso, ut ita dicam, mortis limite revocans, ad viam vitae sua oratione ac benedictione reduxit. Nam cum primævo adolescentiæ meæ tempore in clero illius degerem legendi quidem canendique studiis traditus, sed non adhuc animum perfecte a juvenilibus cohibens illecebris, contigit die quadam nos iter agentes cum illo devenisse in viam planam et amplam, aptamque cursui equorum; cœperuntque juvenes, qui cum ipso erant, maxime laici, postulare episcopum, ut cursu majore equis suis invicem probare liceret. At ille primo negavit, otiosum dicens esse, quod desiderabant; sed ad ultimum multorum unanima intentione devictus, 'Facite,' inquit, 'si vultis, ita tanen ut Herebaldis ab illo se certamine funditus abstineat.' Porro ipse diligentius obscurans, ut et mihi certandi cum illis copia daretur, (fidebam namque equo, quem mihi ipse optimum donaverat,) nequaquam impetrare potui.

"At cum sæpius hoc atque illuc spectante me et episcopo, concitatis in cursum equis, reverterentur; et ipse lascivo superatus animo non me potui cohibere, sed, prohibente licet illo, ludentibus me miscui et simul cursu
CHAP. VI.—THE SAME BISHOP, BY HIS PRAYERS AND BLESSING, DELIVERED FROM DEATH ONE OF HIS CLERKS, WHO HAD BRUISED HIMSELF BY A FALL.

Nor do I think that this further miracle, which Herebald, the servant of Christ, says was wrought upon himself, is to be passed over in silence. He being then one of that bishop's clergy, now presides as abbot in the monastery at the mouth of the river Tyne. "Being present," said he, "and very well acquainted with his course of life, I found it to be most worthy of a bishop, as far as it is lawful for men to judge; but I have known by the experience of others, and more particularly by my own, how great his merit was before Him who is the judge of the heart; having been by his prayer and blessing brought back from the gates of death to the way of life. For, when in the prime of my youth, I lived among his clergy, applying myself to reading and singing, but not having yet altogether withdrawn my heart from youthful pleasures, it happened one day that as we were travelling with him, we came into a plain and open road, well adapted for galloping our horses. The young men that were with him, and particularly those of the laity, began to entreat the bishop to give them leave to gallop, and make trial of the goodness of their horses. He at first refused, saying, 'it was an idle request;,' but at last, being prevailed on by the unanimous desire of so many, 'Do so," said he, 'if you will, but let Herebald have no part in the trial.' I earnestly prayed that I might have leave to ride with the rest, for I relied on an excellent horse, which he had given me, but I could not obtain my request.

"When they had several times galloped backwards and forwards, the bishop and I looking on, my wanton humour prevailed, and I could no longer refrain, but though he forbade me, I struck in among them, and began to
equi contendere cœpi. Quod dum agerem, audivi illum post tergum mihi cum gemitu dicentem, 'O quam magnum vae facis mihi sic equitando! ' Et ego audiens nihilominus cœptis institi vetitis. Nec mora, dum fervens equus quoddam itineris concavum valentiori impetu transilliret, lapsus decidi et mox velut emoriens sensum penitus motumque omnem perdidi. Erat namque illo in loco lapis terrae æqualis obtectus cespite tenui, neque ullus alter in tota illa campi planicie lapis inveniri poterat; casaque eventi, vel potius divina provisione ad puniendam inobedientiae meæ culpam, ut hunc capite ac manu, quam capiti ruens supposueram, tangerem, atque, infracto pollice, capitis quoque punctura solveretur; et ego, ut dixi, simillimus mortuo fierem.

"Et quia moveri non poteram, tetenderunt ibidem papilionem, in qua jacere. Erat autem hora diei circiter septima, a qua ad vesperum usque quietus et quasi mortuus permanens tunc paululum revivisco, feroque domum a sociis, ac tacitus tota nocte perduro. Vomebam autem sanguinem, eo quod et interanea essent ruendo convulsa. At episcopus gravissime de casu et interitu meo dolebat, eo quod me speciali diligeret affectu; nec voluit nocte illa juxta morem cum clericis suis manere, verum solus in oratione persistens noctem ducebat pervigilem, pro mea, ut reor, sospitata supernæ pietati supplicans. Et mane primo ingressus ad me, ac dicta super me oratione, vocavit me nomine meo, et quasi de somno gravi excitatum interrogavit si nossem quis esset, qui loqueretur ad me. At ego aperiens oculos aio, 'Etiam: tu es antistes meas amatus.'—'Potes,' inquit, 'vivere?' Et ego, 'Possum,' inquam, 'per orationes vestras, si voluerit Dominus.'"

"Qui imponens capiti meo manum cum verbis benedictionis rediit ad orandum, et post pusillum me revisens invenit sedentem et jam loqui valentem; cœpitque me interrogare, divino, ut mox patuit, admonitus instinctu,
ride at full speed; at which I heard him call after me, A.D. 636.

'Alas! how much you grieve me by riding after that manner.' Though I heard him, I went on against his command; but immediately the fiery horse taking a great leap over a hollow place, I fell, and lost both sense and motion, as if I had been dead; for there was in that place a stone, level with the ground, covered with only a small turf, and no other stone to be found in all that plain; and it happened, as a punishment for my disobedience, either by chance, or by Divine Providence so ordering it, that my head and hand, which in falling I had clapped to my head, hit upon that stone, so that my thumb was broken and my skull cracked, and I lay, as I said, like one dead.

'And because I could not move, they stretched a canopy for me to lie in. It was about the seventh hour of the day, and having lain still, and as it were dead from that time till the evening, I then revived a little, and was carried home by my companions, but lay speechless all the night, vomiting blood, because something was broken within me by the fall. The bishop was very much grieved at my misfortune, and expected my death, for he bore me extraordinary affection. Nor would he stay that night, as he was wont, among his clergy; but spent it all in watching and prayer alone, imploring the Divine goodness, as I imagine, for my health. Coming to me in the morning early, and having said a prayer over me, he called me by my name, and as it were waking me out of a heavy sleep, asked 'Whether I knew who it was that spoke to me?' I opened my eyes and said, 'I do; you are my beloved bishop.'—'Can you live?' said he. I answered, 'I may, through your prayers, if it shall please our Lord.'

'He then laid his hand on my head, with the words of blessing, and returned to prayer; when he came again to see me, in a short time, he found me sitting and able to talk; and, being induced by Divine instinct, as it soon appeared, began to ask me, 'Whether I knew for certain
an me esse baptizatum absque scrupulo nossem: cui ego absque ulla me hoc dubietae scire respondi, quod salutaris fonte in remissionem peccatorum esset ablatus, et nomen presbyteri, a quo me baptizatum noveram, dixi. At ille, 'Si ab hoc,' inquit, 'sacerdote baptizatus es, non es perfecte baptizatus; novi namque eum, et quia cum esset presbyter ordinatus, nullatenus propter ingenii tarditatem potuit catechizandi vel baptizandi ministerium discere, propter quod et ipse illum ab hujus praesumptione ministerii, quod regulariter implere nequibat, omnino cessare praecipi.' Quibus dictis, eadem hora me catechizare ipse curavit; factumque est ut, exsufflante illo in faciem meam, confestim me melius habere sentirem. Vocavit autem medicum, et dissolutam mihi craniae junctoram componere atque alligare jussit; tantumque mox, accepta ejus benedictione, convalui, ut in crastinum ascendens equum cum ipso iter in alium locum facerem, nec multo post plene curatus vitali etiam unda perfusus sum."

Mansit autem in episcopatu annos triginta tres, et sic celestia regna conscendens sepultus est in portu sancti Petri in monasterio suo, quod dicitur 'In Silva Deirorum,' anno ab incarnatione Dominica septingentesimo vicesimo primo. Nam cum, prae majoris senectute, minus episcopatui administrando sufficeret, ordinato in episcopatum Eboracensis ecclesiae Wilfrido presbytero suo, secessit ad monasterium praefatum, ibique vitam in Deo digna conversatione complevit.
that I had been baptized?' I answered, 'I knew beyond all doubt that I had been washed in the laver of salvation, to the remission of my sins, and I named the priest by whom I knew myself to have been baptized.' He replied, 'If you were baptized by that priest, your baptism is not perfect; for I know him, and that having been ordained priest, he could not, by reason of the dulness of his understanding, learn the ministry of catechising and baptizing; for which reason I commanded him altogether to desist from his presumptuous exercising of the ministry, which he could not duly perform.' This said, he took care to catechise me at that very time; and it happened that he blew upon my face, on which I presently found myself better. He called the surgeon, and ordered him to close and bind up my skull where it was cracked; and having then received his blessing, I was so much better that I mounted on horseback the next day, and travelled with him to another place; and being soon after perfectly recovered, I received the baptism of life.'

He continued in his see thirty-three years, and then ascending to the heavenly kingdom, was buried in St. Peter's Porch, in his own monastery, called Inderawood, in the year of our Lord's incarnation 721. For having, by his great age, become unable to govern his bishopric, he ordained Wilfrid, his priest, bishop of the church of York, and retired to the aforesaid monastery, and there ended his days in holy conversation.
CAP. VII.—UT Ceadwalla, rex Occidentalium Saxonom, baptizandus Romam venerit; sed et successor ejus ina eadem beatorum apostolorum limina devotus adierit.

Anno autem regni Alfridi tertio, Ceadwalla rex Occidentalium Saxonom, cum genti suæ duobus annis strenuissime præcesset, relictum imperio propter Dominum regnumque perpetuum, venit Romam, hoc sibi gloriæ singularis desiderans adipisci, ut ad limina beatorum apostolorum fonte baptismatis ablueretur, in quo solo didicerat generi humano patere vitae celestis introitum; simul etiam sperans quia mox baptizatus, carne solutus ad ætera gaudia jam mundus transiret: quod utrumque, ut mente disposuerat, Domino juvante, completum est. Etenim illo pervenientes, pontificatum agente Sergio, baptizatus est die sancto Sabbati Paschalis, anno ab incarnatione Domini sexcentesimo octuagesimo nono; et in albis adhuc positus, languore correptus, duodecimo kalendario Maiarum die solutus est a carne, et beatorum regno sociatus in coelis. Cui etiam tempore baptismatis papa memoratus Petri nomen imposuerat, ut beatissimo apostolorum principi, ad cujus sacratissimum corpus a finibus terræ pio ductus amore venerat, etiam nominis ipsius consortio jungeretur; qui in ejus quoque ecclesia sepultus est, et, jubente pontifice, epitaphium in ejus monumento scriptum, in quo et memoria devotionis ipsius fixa per secula maneret, et legentes quoque vel audientes exemplum facti, ad studium religionis accenderet. Scriptum est ergo hoc modo;
CHAP. VII.—CEADWALLA, KING OF THE WEST-SAXONS, WENT TO ROME TO BE BAPTIZED; HIS SUCCESSOR IN A ALSO DEVOUTLY REPAIRED TO THE SAME CHURCH OF THE HOLY APOSTLES.

In the third year of the reign of Alfred, Ceadwalla, king of the West-Saxons, having most honourably governed his nation two years, quitted his crown for the sake of our Lord and his everlasting kingdom, and went to Rome, being desirous to obtain the peculiar honour of being baptized in the church of the blessed apostles, for he had learned that in baptism alone, the entrance into heaven is opened to mankind; and he hoped at the same time, that laying down the flesh, as soon as baptized, he should immediately pass to the eternal joys of heaven; both which things, by the blessing of our Lord, came to pass according as he had conceived in his mind. For coming to Rome, at the time that Sergius was pope, he was baptized on the holy Saturday before Easter Day, in the year of our Lord 689, and being still in his white garments, he fell sick, and departed this life on the 20th of April, and was associated with the blessed in heaven. At his baptism, the aforesaid pope had given him the name of Peter, to the end, that he might be also united in name to the most blessed prince of the apostles, to whose most holy body his pious love had brought him from the utmost bounds of the earth. He was likewise buried in his church, and by the pope's command an epitaph written on his tomb, wherein the memory of his devotion might be preserved for ever, and the readers or hearers might be inflamed with religious desire by the example of what he had done.

The epitaph was this:—
Culmen, opes, subolem, pollentia regna, triumphos,
Exuvias, proceres, mania, castra, lares,
Quaeque patrum virtus, et quae congesserat ipse,
Ceadwalla armipotens liquit amore Dei;
Ut Petrum sedemque Petri rex cerneret hospes,
Cujus fonte meras sumeret almus aquas,
Splendidicumque jubar radianti carperet haustu,
Ex quo vivificus fulgor ubique fluat.
Percipiensque alacer redivivae praemia vitae;
Barbaricam rabiem, nomen et inde suum,
Conversus convertit oans; Petrumque vocari
Sergius antistes jussit, ut ipse pater
Fonte renaacentis, quem Christi gratia purgans
Proinus albatum vexit in arce poli.
Mira fides regis, clementia maxima Christi,
Cujus consilium nullus adire potest!
Sospes enim veniens supremo ex orbe Britannii,
Per varias gentes, per freta, perque vias,
Urbem Romuleam vidit, templumque verendum
Aspevit Petri, mystica dona gerens.
Candidus inter oves Christi sociabilis ibit;
Corpore nam tumulum, mente superna tenet.
Commutas magis sceptrorum insignia credas,
Quem regnum Christi promeruisses vides.

Hic depositus est Ceadwalla, qui et Petrus, rex Saxonum, sub
die duodecimo kalendare Maiarum, indictione secunda; qui vixit
annis plus minus triginta, imperante domino Justiniano piissimo
Augusto, anno ejus consulatus quarto, pontificante apostolico viro
domino Sergio papa anno secundo.

Abeunte autem Romam Ceadwalla, successit in regnum
Ina de stirpe regia; qui cum triginta et septem
annis imperium tenuisset gentis illius, et ipse, relictio
regno ac junioribus commendato, ad limina beatorum
apostolorum, Gregorio pontificatum tenente, professus
est, cupiens in vicinia sanctorum locorum ad tempus
peregrinari in terris, quo familiarium a sanctis recipi
High state and place, kindred, a wealthy crown,
Triumphs, and spoils in glorious battles won,
Nobles, and cities walled, to guard his state,
High palaces, and his familiar seat,
Whatever honours his own virtue won,
Or those his great forefathers handed down,
Ceadwal armipotent, from heaven inspir'd,
For love of heaven hath left, and here retir'd;
Peter to see, and Peter's sacred chair,
The royal pilgrim travelled from afar,
Here to imbibe pure draughts from his clear stream,
And share the influence of his heavenly beam;
Here for the glories of a future claim,
Converted, chang'd his first and barbarous name.
And following Peter's rule, he from his Lord
Assumed the name at father Sergius' word,
At the pure font, and by Christ's grace made clean,
In heaven is free from former taints of sin.
Great was his faith, but greater God's decree,
Whose secret counsels mortal cannot see,
Safe came he, e'en from Britain's isle, o'er seas,
And lands and countries, and through dangerous ways,
Rome to behold, her glorious temple see,
And mystic presents offer'd on his knee.
Now in the grave his fleshly members lie,
His soul, amid Christ's flock, ascends the sky.
Sure wise was he to lay his sceptre down,
And gain in heaven above a lasting crown.

Here was deposited Ceadwalla, called also Peter, king of the Saxons, on the twelfth day of the kalends of May, the second indiction. He lived about thirty years, in the reign of the most pious emperor, Justinian, in the fourth year of his consulship, in the second year of our apostolic lord, Pope Sergius.

When Ceadwalla went to Rome, Ina succeeded him on the throne, being of the blood royal; and having reigned thirty-seven years over that nation, he gave up the kingdom in like manner to younger persons, and went away to Rome, to visit the blessed apostles, at the time when Gregory was pope, being desirous to spend some time of his pilgrimage upon earth in the neighbourhood of the holy place, that he might be more easily
mereturur in coelis; quod his temporibus plures de gente Anglorum, nobiles, ignobiles, laici, clerici, viri ac feminæ, certatim facere consuerunt.

CAP. VIII.—UT, THEODORO DEFUNCTO, ARCHIEPISCOPATUS GRATUM BERTHWALDUS SUSCEPERIT; ET INTER PLURIMOS, QUOS ORDINAVIT, ETIAM TOBIAM VIRUM DOCTISSIMUM RHOFENSI ECCLESIE FECERIT ANTIISTITEM.

Anno autem post hunc, quo Ceadwalla Romæ defunctus est, proximo, id est, sexcentesimo nonagesimo incarnationis Dominiciæ, Theodorus beatæ memoriae archiepiscopus senex et plenus dierum, id est, annorum octoginta octo, defunctus est; quem se numerum annorum fuisset habiturum ipse jamdudum somnii revelatione edoctus suis prædicere solebat. Mansit autem in episcopatu annis viginti duobus, sepultusque est in ecclesia sancti Petri, in qua omnium episcoporum Dovernensis sunt corpora deposita; de quo una cum consortibus ejusdem sui gradus recte ac veraciter dici potest, quia corpora ipsorum in pace sepulta sunt, et nomen eorum vivet in generationes et generationes. Ut enim breviter dicam, tantum profectus spiritualis tempore præsulatus illius Anglorum ecclesiæ, quantum nunquam antea potuere e cœperunt. Cujus personam, vitam, ætatem, et obitum, epitaphium quoque monumenti ipsius versibus heroicis triginta et quatuor palam ac lucide cunctis illo advenientibus pandit; quorum primi sunt hi,

Hic sacer in tumba pausat cum corpore præsul,
Quem nunc Theodorum lingua Pelasga vocat.
Princeps pontificum, felix summusque sacerdos,
Limpida discipulis dogmata disseruit.

Ultimi autem hi,

Namque diem nonamdecimam September habebat,
Cum carnis claustra spiritus egreditur.
Alma novæ scandens felix consortia vita,
Civibus angelicis junctus in arce poli.
received by the saints into heaven. The same thing, A.D. 726. about the same time, was done through the zeal of many of the English nation, noble and ignoble, laity and clergy, men and women.

CHAP. VIII.—ARCHBISHOP THEODORE DIES, BERTHWALD SUCCEEDS HIM AS ARCHBISHOP, AND AMONG MANY OTHERS WHOM HE ORDAINED, HE MADE TOBIAS, A MOST LEARNED MAN, BISHOP OF THE CHURCH OF ROCHESTER.

The year after that in which Ceadwalla died at Rome, that is, 690 after the incarnation of our Lord, Archbishop Theodore, of blessed memory, departed this life, old and full of days, for he was eighty-eight years of age; which number of years he had been wont long before to foretell to his friends that he should live, the same having been revealed to him in a dream. He held the bishopric twenty-two years, and was buried in St. Peter’s church, where all the bodies of the bishops of Canterbury are buried. Of whom, as well as of his companions, of the same degree, it may rightly and truly be said, that their bodies are interred in peace, and their names shall live from generation to generation. For to say all in few words, the English churches received more advantage during the time of his pontificate, than ever they had done before. His person, life, age, and death, are plainly described to all that resort thither, by the epitaph on his tomb, consisting of thirty-four heroic verses. The first whereof are these:—

Here rests fam’d Theodore, a Grecian name,
Who had o’er England an archbishop’s claim;
Happy and blessed, industriously he wrought,
And wholesome precepts to his scholars taught.

The four last are as follow:—

And now it was September’s nineteenth day,
When bursting from its ligaments of clay,
His spirit rose to its eternal rest,
And joined in heaven the chorus of the blest.
Successit autem Theodoro in episcopatu Berthwaldus, qui erat abbas in monasterio, quod juxta ostium aequatoriale fluminis Genlade positum Raculfæ nuncupatur; vir et ipse scientia Scripturarum imbutus, et ecclesiasticis simul ac monasterialibus disciplinis summe instructus, tametsi prædecessori suo minime comparandus. Qui electus est quidem in episcopatum anno Dominicae incarnationis sextesimo nonagesimo secundo, die primo mensis Julii, regnantibus in Cantia Withredo et Suebhardo; ordinatus autem anno sequente, tertio die kalendarum Juliarum Dominica, a Godwino, metropolitano episcopo Galliarum; et sedit in sede sua pridie kalendarum Septembris Dominicae; qui inter multos, quos ordinavit antistites, etiam Gebnundo Rhosensis ecclesiae presule defuncto, Tobiam pro illo consecravit, virum Latina, Graecæ et Saxonica lingua, atque eruditione multiplici instructum.

CAP. IX.—UT EGBERTVS VIR SANCTUS AD PRÆDICANDUM IN GERMANIAM VENIRE VOLUERIT, NEC VALUERIT; PORRO WICBERTVS ADVENERIT QUIDEM, SED QVIA NEC IPSE ALIQUID PROFECISSET, RURSUM IN HIBERNIAM, UNDE VENERAT, REDIERIT.

Eo tempore venerabilis et cum omni honorificentia nominandus famulus Christi et sacerdos Egbertus, (quem in Hibernia insula peregrinam ducere vitam pro adipiscendo in eælis patria retulimus,) proposuit animo pluriibus prodesse, id est, initio opere apostolico, verbum Dei aliquibus earum, quæ nondum audierant, gentibus evangelizando committere; quarum in Germania plurimas noverat esse nationes, a quibus Angli vel Saxones, qui nunc Britanniam incolunt, genus et originem duixisse noscuntur; unde hactenus a vicina gente Britonum corrupte Garmani nuncupantur. Sunt autem Fresones,
Berthwald succeeded Theodore in the archbishopric, being abbot of the monastery of Raculphe, which lies on the north side of the month of the river Genlade. He was a man learned in the Scriptures, and well instructed in ecclesiastical and monastic discipline, yet not to be compared to his predecessor. He was chosen bishop in the year of our Lord's incarnation 692, on the first day of July, Withered and Suebhard being kings in Kent; but he was consecrated the next year, on Sunday the 29th of June, by Godwin, metropolitan bishop of France, and was enthroned on Sunday the 31st of August. Among the many bishops whom he ordained was Tobias, a man learned in the Latin, Greek, and Saxon tongues, otherwise also possessing much erudition, whom he consecrated in the stead of Gebmund, bishop of that see, deceased.

CHAP. IX.—EGBERT, A HOLY MAN, WOULD HAVE GONE INTO GERMANY TO PREACH, BUT COULD NOT; WICHTBERT WENT, BUT MEETING WITH NO SUCCESS, RETURNED INTO IRELAND, FROM WHENCE HE CAME.

That time the venerable servant of Christ, and priest, Egbert, whom I cannot name but with the greatest respect, and who, as was said before, lived a stranger in Ireland to obtain hereafter a residence in heaven, proposed to himself to do good to many, by taking upon him the apostolical work, and preaching the word of God to some of those nations that had not yet heard it; many of which nations he knew there were in Germany, from whom the Angles or Saxons, who now inhabit Britain, are known to have derived their origin; for which reason they are still corruptly called Garmans by the neighbouring nation of the Britons. Such are the Fresons,
Rugini, Dani, Hunni, Antiqui Saxones, Boructuarii; sunt alii perplures iisdem in partibus populi, paganis adhuc ritibus servientes, ad quos venire praefatus Christi miles, circumnavigata Britannia, disposit, si quos forte ex illis ereptos Satanæ ad Christum transferre valeret; vel, si hoc fieri non posset, Romam venire ad videnda atque adoranda beatorum apostolorum ac martyrum Christi limina cogitavit.

the Ruggins, the Danes, the Huns, the Ancient Saxons, A.D. 689, and the Boructuars (or Bructers). There are also in the same parts many other nations still following pagan rites, to whom the aforesaid soldier of Christ designed to repair, sailing round Britain, and to try whether he could deliver any of them from Satan, and bring them over to Christ; or if this could not be done, to go to Rome, to see and adore the hallowed thresholds of the holy apostles and martyrs of Christ.

But the Divine oracles and certain events proceeding from heaven obstructed his performing either of those designs; for when he had made choice of some most courageous companions, fit to preach the word of God, as being renowned for their learning and virtue; when all things were provided for the voyage, there came to him on a certain day in the morning one of the brethren, formerly disciple and minister in Britain to the beloved priest of God, Boisil, when the said Boisil was superior of the monastery of Mailros, under the Abbot Eata, as has been said above. This brother told him the vision which he had seen that night. "When after the morning hymns," said he, "I had laid me down in my bed, and was fallen into a slumber, my former master, and loving tutor, Boisil, appeared to me, and asked, 'Whither I knew him?' I said, 'I do; you are Boisil.' He answered, 'I am come to bring Egbert a message from our Lord and Saviour, which nevertheless must be delivered to him by you. Tell him, therefore, that he cannot perform the journey he has undertaken; for it is the will of God that he should rather go to instruct the monasteries of Columba.'" Now Columba was the first teacher of Christianity to the Picts beyond the mountains northward, and the founder of the monastery in the island Hii, which was for a long time much honoured by many tribes of the Scots and Picts; and which is now by some called Columbkill, the name being compounded from Columb and Cell. Egbert, having heard the vision,
verba visionis Egbertus præcepit fratri, qui retulerat, ne cuiquam hæc alteri referret, ne forte illusoria esset visio. Ipse autem tacitus rem considerans veram esse timebat; nec tamen a praeparando itinere, quo ad gentes docendas iret, cessare volebat.

At post dies paucos rursum venit ad eum praefatus frater, dicens quia et ea nocte sibi post expletas matutinas Boisii per visum apparuerit, dicens, "Quare tam negligenter ac tepide dixisti Egberto, quæ tibi dicenda præcepè? At nunc vade, et dic illi quia, velit nolit, debet ad monasteria Columbæ venire, quia aratra eorum non recte incendet, oportet autem eum ad rectum hæc tramitem revocare." Qui hæc audiens denuo præcepit fratri, ne hæc cuiquam patefaceret. Ipse vero, tametsi certus est factus de visione, nihilominus tentavit iter dispositum cum fratribus memoratis incipere. Cumque jam navi impossuissent quæ tanti itineris necessitas poscebat, atque opportunos aliquot dies ventos exspectaret, facta est nocte quadam tam sæva tempestas, quæ perditis nonnulla ex parte his, quæ in navi erant, rebus, ipsam in littus jacentem inter undas relinquere; salvata sunt tamen omnia, quæ erant Egberti et sociorum ejus. Tum ipse quasi propheticum illud dicens. "Quia propter me est tempestas hæc," subtraxit se illi profectione, et remanere domi passus est.

At vero unus de sociis ejus, vocabulo Wictbertus, cum esset et ipse contentu mundi ac doctrinae scientia insignis, (nam multos annos in Hibernia peregrinus anachoreticum in magna perfectione vitam egerat,) ascendit navem, et Fresiam perveniens duobus annis continuis genti illi ac regi ejus Rathbedo verbum salutis prædicabat, neque aliquem tanti laboris fructum apud barbaros invenit auditores. Tunc reversus ad dilectæ locum peregrinationis, solito in silentio vacare Domino coepit; et quoniam externis prodesse ad fidem non poterat, suis amplius ex virtutum exemplis prodesse curabat.
ordered the brother that had told it him, not to mention it to any other, lest it should happen to be an illusion. However, when he considered of it with himself, he apprehended that it was real; yet would not desist from preparing for his voyage to instruct those nations.

A few days after the aforesaid brother came again to him, saying, "That Boisil had that night again appeared to him after matins, and said, 'Why did you tell Egbert that which I enjoined you in so light and cold a manner? However, go now and tell him, that whether he will or no, he shall go to Columb's monastery, because their ploughs do not go straight; and he is to bring them into the right way.'" Hearing this, Egbert again commanded the brother not to reveal the same to any person. Though now assured of the vision, he nevertheless attempted to undertake his intended voyage with the brethren. When they had put aboard all that was requisite for so long a voyage, and had waited some days for a fair wind, there arose one night on a sudden so violent a storm, that the ship was run aground, and part of what had been put aboard spoiled. However, all that belonged to Egbert and his companions was saved. Then he, saying, like the prophet, "This tempest has happened upon my account," laid aside the undertaking and stayed at home.

However, Wicbert, one of his companions, being famous for his contempt of the world and for his knowledge, for he had lived many years a stranger in Ireland, leading an eremitical life in great purity, went abroad, and arriving in Frisland, preached the word of salvation for the space of two years successively to that nation and to its king, Rathbed; but reaped no fruit of all his great labour among his barbarous auditors. Returning then to the beloved place of his peregrination, he gave himself up to our Lord in his wonted repose, and since he could not be profitable to strangers by teaching them the faith, he took care to be the more useful to his own people by the example of his virtue.
CAP. X.—UT WILBRORDUS IN FRESIA PREDICANS MULTOS AD CHRISTUM CONVERTERIT; ET UT SOCH EJUS WELD SINT MARTYRIUM PASSI.

Ut autem vidit vir Domini Egbertus, quia nec ipse ad prædicandum gentibus venire permittebatur, retentus ob aliam sanctæ ecclesiae utilitatem, de qua oraculo fuerat præmonitus; nec Wicthertus illas deveniens in partes quicquam proficiebat; tentavit adhuc in opus verbi mittere viros sanctos et industrios, in quibus eximius Wilbrordus presbyterii gradu et merito præfulgebat. Qui cum illo advenisset, (erant autem numero duodecim,) divertentes ad Pipinum ducem Francorum gratanter ab illo suscepti sunt; et quia nuper citeriorem Fresiam, expulso inde Rathbedo rege, ceperat, illo eos ad prædicandum misit; ipse quoque imperiali auctoritate juvans, ne quis prædicantibus quicquam molestiae inferret; multisque eos, qui fidem suscipere vellent, beneficiis attollens. Unde factum est, opitulante gratia divina, ut multos in brevi ab idololatria ad fidem converterent Christi.

Horum seuti exempla duo quidam presbyteri de natione Anglorum, qui in Hibernia molto tempore pro aeterna patria exsulaverant, venerunt ad provinciam Antiquorum Saxonum, si forte aliquos ibidem prædicando Christo accipere possent. Erant autem unus ambo, sicut devotionis, sic etiam vocabuli, nam uterque eorum appellabatur Hewaldus; ea tamen distinctione, ut pro diversa capillorum specie unus Niger, alter Albus Hewaldus, diceretur; quorum uterque pietate religionis imbutus, sed Niger Hewaldus magis sacrarum litterarum erat scientia institutus. Qui venientes in provinciam intraverunt hospitium cujusdam villici, petieruntque ab
CHAP. X.—WILBRORD, PREACHING IN FRISLAND, CONVERTED MANY TO CHRIST; HIS TWO COMPANIONS, THE HEWALDS, SUFFERED MARTYRDOM.

When the man of God, Egbert, perceived that neither he himself was permitted to preach to the Gentiles, being withheld, on account of some other advantage to the church, which had been foretold him by the Divine oracle; nor that Wectbert, when he went into those parts, had met with any success; he nevertheless still attempted to send some holy and industrious men to the work of the word, among whom was Wilbrord, a man eminent for his merit and rank in the priesthood. They arrived there, twelve in number, and turning aside to Pepin, duke of the Franks, were graciously received by him; and as he had lately subdued the Hither Frisland, and expelled King Rathbed, he sent them thither to preach, supporting them at the same time with his authority, that none might molest them in their preaching, and bestowing many favours on those who consented to embrace the faith. Thus it came to pass, that with the assistance of the Divine grace, they in a short time converted many from idolatry to the faith of Christ.

Two other priests of the English nation, who had long lived strangers in Ireland, for the sake of the eternal kingdom, following the example of the former, went into the province of the Ancient Saxons, to try whether they could there gain any to Christ by preaching. They both bore the same name, as they were the same in devotion, Hewald being the name of both, with this distinction, that, on account of the difference of their hair, the one was called Black Hewald and the other White Hewald. They were both piously religious, but Black Hewald was the more learned of the two in Scripture. On entering that province, these men took up their lodging in a certain steward's house, and re-
eo, ut transmitterentur ad satrapam, qui super eum erat, eo quod haberent aliquid legationis et causae utilitatis, quod deberent ad illum perferre. Non enim habent regem iidem Antiqni Saxones, sed satrapas plurimos suas genti praepositos, qui, ingruente belli articulo, mit-tunt equaliter sortes, et quemcunque sors ostenderit, hunc tempore belli ducem omnes sequuntur, et huic obtemperant; peracto autem bello, rursum aequalis potentiæ omnes fiunt satrææ. Suscepit ergo eos villicus, et promittens se mittere eos ad satrapam, qui super se erat, ut petebant, aliquot diebus secum retinuit.

Qui cum cogniti essent a barbaris quod essent alterius religionis, (nam hymnis et psalmis semper atque orationibus vacabant, et quotidie sacrificium Deo victimæ salutaris offerebant, habentes secum vascula sacra et tabulam altaris vice dedicatam,) suspecti sunt habiti, quia si pervenirent ad satrapam et loquerentur cum illo, averterent illum a diis suis, et ad novam Christianæ fidei religionem transferrent, sicque paulatim omnis eorum provincia veterem cogeretur in novam mutare culturam. Itaque rapuerunt eos subito, et interemerunt; Album quidem Hewaldum veloci occasione gladi, Nigellum autem longo suppliciorum cruciatu et horrenda membro-rum omnium discerpione; quos interemit in Rhenum projecerunt. Quod cum satropa ille, quem videre volebant, audiisset, iratus est valde, quod ad se venire volentes peregrini non permissionerunt; et mittens occidit vicanos illos omnes, vicumque incendio consumit. Passi sunt autem præfati sacerdotes et famuli Christi, quinto nonarum Octobrium die.

Nec martyrio eorum celestia defuere miracula. Nam cum peremta eorum corpora amni, ut diximus, a paganis essent injecta, contigit, ut hæc contra impetum fluvii decurrentis, per quadraginta fere millia passuum, ad ea usque loca, ubi illorum erant socii, transferrentur. Sed et radius lucis permaximus atque ad celum usque altus omni nocte supra locum fulgebant illum, ubicunque ea
quested that he would conduct them to his lord, for that they had a message, and something to his advantage, to communicate to him; for those Ancient Saxons have no king, but several lords that rule their nation; and when any war happens, they cast lots indifferently, and on whomsoever the lot falls, him they follow and obey during the war; but as soon as the war is ended, all those lords are again equal in power. The steward received and entertained them in his house some days, promising to send them to his lord, as they desired.

But the barbarians finding them to be of another religion, by their continual prayer and singing of psalms and hymns, and by their daily offering the sacrifice of the saving oblation,—for they had with them sacred vessels and a consecrated table for an altar,—they began to grow jealous of them, lest if they should come into the presence of their chief, and converse with him, they should turn his heart from their gods, and convert him to the new religion of the Christian faith; and thus by degrees all their province should change its old worship for a new. Hereupon they, on a sudden, laid hold of them and put them to death; the White Hewald they slew immediately with the sword; but the Black they put to tedious torture and tore limb from limb, throwing them into the Rhine. The chief, whom they had desired to see, hearing of it, was highly incensed, that the strangers who desired to come to him had not been allowed; and therefore he sent and put to death all those peasants and burnt their village. The aforesaid priests and servants of Christ suffered on the 3rd of October.

Nor did their martyrdom want the honour of miracles; for their dead bodies having been cast into the river by the pagans, as has been said, were carried against the stream for the space of almost forty miles, to the place where their companions were. Moreover, a long ray of light, reaching up to heaven, shined every night over the
pervenisse contingeret, et hoc etiam pagamis, qui eos occiderant, intuentibus. Sed et unus ex eis in visione nocturna apparuit uidam de sociis suis, cui nomen erat Tilmon, viro illustri, et ad seculum quoque nobili, qui de milite factus fuerat monachus; indicans, quod eo loci corpora eorum posset invenire, ubi lucem de coelo terris radiasse conspiceret. Quod ita completum est. Inventa namque eorum corpora juxta honorem martyribus condignum recondita sunt, et dies passionis vel inventionis eorum congrua illis in locis veneratione celebratur. De nique, gloriosissimus dux Francorum Pipinus, ubi haec comperit, misit, et adducta ad se eorum corpora condidit cum multa gloria in ecclesia Coloniæ civitatis, juxta Rhe num. Fertur autem quod in loco, in quo oecisi sunt, fons ebullierit, qui in eodem loco usque hodie copiosa fluenti sui dona profundat.

CAP. XI.—UT VIRI VENERABILES SUIDBERTUS IN BRITANNIA, WILBRORDUS ROMÆ, SINT IN FRESIAM ORDINATI EPISCOPI.

Primis sane temporibus adventus eorum in Fresiam, mox ut comperit Wilbrordus datam sibi a principe licentiam ibidem prædicandi, acceleravit venire Romam, cujus sedi apostolicae tunc Sergius papa præerat, ut cum ejus licentia et benedictione desideratum evangelizandi gentibus opus iniret; simul et reliqias beatorum apostolorum ac martyrum Christi ab eo se sperans accipere, ut dum in gente, cui prædicaret, destructis idolis, ecclesiæ institueret, haberet in promtu reliquias sanctorum, quas ibi introduceret; quibusque ibidem depositis, con-
place where they arrived, in the sight of the very pagans A.D. 690, that had slain them. Moreover, one of them appeared in a vision by night to one of his companions, whose name was Tilmon, a man of illustrious and of noble birth, who from a soldier was become a monk, acquainting him that he might find their bodies in that place, where he should see rays of light reaching from heaven to the earth; which turned out accordingly; and their bodies being found, were interred with the honour due to martyrs; and the day of their passion or of their bodies being found, is celebrated in those parts with proper veneration. At length, Pepin, the most glorious general of the Franks, understanding these things, caused the bodies to be brought to him, and buried them with much honour in the church of the city of Cologne, on the Rhine. It is reported, that a spring gushed out in the place where they were killed, which to this day affords a plentiful stream.

CHAP. XI.—HOW THE VENERABLE SUIDBERT IN BRITAIN, AND WILBRORD AT ROME, WERE ORDAINED BISHOPS FOR FRISLAND.

Their first coming into Frisland, as soon as Wilbrord found he had leave given him by the prince to preach, he made haste to Rome, Pope Sergius then presiding over the apostolical see, that he might undertake the desired work of preaching the Gospel to the Gentiles, with his license and blessing; and hoping to receive of him some relics of the blessed apostles and martyrs of Christ; to the end, that when he destroyed the idols, and erected churches in the nation to which he preached, he might have the relics of saints at hand to put into them, and having deposited them there,
sequenter in eorum honorem, quorum essent illæ, singula quæque loca dedicaret. Sed et alia plerura, quæ tanti operis negotium quærebat, vel ibi discere, vel inde accipere, cupiebat. In quibus omnibus cum sui voti compos esset effectus, ad prædicandum rediit.

Quo tempore fratres, qui erant in Fresia verbi ministerio mancipati, electerunt ex suo numero virum modestum moribus et mansuetum corde Suidbertum, qui eis ordinaretur antistes, quem Britanniam destinatum ad petitionem eorum ordinavit reverendissimus Wilfridus episcopus, qui tune forte patria pulsus in Merciorum regionibus exulabat. Non enim eo tempore habebat episcopum Cantia, defuncto quidem Theodoro, sed necdum Berthwaldo successore ejus, qui trans mare ordinandus ierat, ad sedem episcopatus sui reverso.

Qui videlicet Suidbertus, accepto episcopatu, de Britannia regressus non multo post ad gentem Boructuariorum secessit, ac multos eorum prædicando ad viam veritatis perduxit. Sed expugnatis non longo post tempore Boructuariis a gente Antiquorum Saxonom, dispersi sunt quolibet hi, qui verbum receperant; ipseque antistes cum quibusdam Pipinum petiit, qui, interpellante Blithryda conjuge sua, dedit ei locum mansionis in insula quadam Rheni, quæ lingua eorum vocatur "In litore;" in qua ipse, constructo monasterio, quod hactenus heredes ejus possident, aliquandiu continentissimam gessit vitam, ibique diem clausit ultimum.

Postquam vero per annos aliquot in Fresia, qui advennerant docuerunt, misit Pipinus, favente omnium consensu, virum venerabilem Wilbrordum Romam, cujus adhoc pontificatum Sergius habebat, postulans, ut eidem Fresonum genti archiepiscopus ordinaretur. Quod ita ut petierat impetum est, anno ab incarnatione Domini sexcentesimo nonagesimo sexto. Ordinatus est autem in ecclesia sanctæ martyris Ceciliæ, die natalis ejus, imposito sibi a papa memorato nomine Clementis; ac mox remissus ad sedem episcopatus sui, id est, post dies quattuordecim, ex quo in urbem venerat.
might accordingly dedicate those places to the honour of A.D. 692.
each of the saints whose relics they were. He was also
desirous there to learn or to receive from thence many
other things which so great a work required. Having
obtained all that he wanted, he returned to preach.
At which time, the brothers who were in Frisland,
attending the ministry of the word, chose out of their
own number a man, modest of behaviour, and meek of
heart, called Suidbert, to be ordained bishop for them.
He, being sent into Britain, was consecrated by the
most reverend Bishop Wilfrid, who, happening to be
then driven out of his country, lived in banishment
among the Mercians; for Kent had no bishop at that
time, Theodore being dead, and Berthwald, his successor,
who was gone beyond the sea, to be ordained, not having
returned.
The said Suidbert, being made bishop, returned from
Britain not long after, and went among the Boructuar-
ians; and by his preaching brought many of them
into the way of truth; but the Boructuarians being not
long after subdued by the Ancient Saxons, those who
had received the word were dispersed abroad; and the
bishop himself repaired to Pepin, who, at the request
of his wife, Blithryda, gave him a place of residence in
a certain island on the Rhine, which, in their tongue, is
called Inlitore; where he built a monastery, which his
heirs still possess, and for a time led a most continent
life, and there ended his days.
When they who went over had spent some years
teaching in Frisland, Pepin, with the consent of them
all, sent the venerable Wilbrord to Rome, where Sergius
was still pope, desiring that he might be consecrated
archbishop over the nation of the Frisons; which was
accordingly done, in the year of our Lord's incarnation
696. He was consecrated in the church of the Holy
Martyr Cecilia, on her feast-day; the pope gave him
the name of Clement, and sent him back to his bishopric,
fourteen days after his arrival at Rome.
Donavit autem ei Pipinus locum cathedrae episcopalis in castello suo illustri, quod antiquo gentium illarum vocabulo Wiltaburg, id est, Oppidum Wiltorum, lingua autem Gallica Trajectum, vocatur; in quo, edificata ecclesia, reverendissimus pontifex longe lateque verbum fidei praedicans multisque ab errore revocans, plures per illas regiones ecclesias, et monasteria nonnulla construxit. Nam non multo post alios quoque illis in regionibus ipse constituit antistites ex eorum numero fratrum, qui vel secum, vel post se, illo ad praedicandum venerant; ex quibus aliquanti jam dormierunt in Domino. Ipse autem Wilbordus cognomento Clemens, adhuc superest longa jam venerabilis ætate, utpote tricesimum et sextum in episcopatu habens annum, et postmultiplices militiae celestis agones ad præmia remunerationis supernæ tota mente suspirans.

CAP. XII.—UT QUIDAM IN PROVINCIA NORTHANUMBRO- RUM A MORTUIS RESURGENS MUTA ET TREMENDA, ET DES- DERANDA, QUA VIDERAT, NARRARERIT.

His temporibus miraculum memorabile, et antiquorum simile, in Britannia factum est. Namque, ad excitationem viventium de morte animæ, quidam aliquandiu mortuus ad vitam resurrexit corporis, et multa memora- ratu digna, quæ viderat, narravit; et quibus hic aliqua breviter perstringenda esse putavi. Erat ergo paterfamilias in regione Northanumbrorum, quæ vocatur Incuningum, religiosam cum domo sua gerens vitam; qui infirmitate corporis tactus est, et, hac crescente per dies, ad extrema perductus, primo tempore noctis defunctus est; sed diluculo reviviscens ac repente residens omnes, qui corpori flentes assederant, timore immenso perculosos
Pepin gave him a place for his episcopal see, in his A.D. 692.
famous castle, which in the ancient language of those people is called Wiltaburg, that is, the town of the Wilts; but, in the French tongue, Utrecht. The most reverend prelate having built a church there, and preaching the word of faith far and near, drew many from their errors, and erected several churches and monasteries. For not long after he constituted other bishops in those parts, from among the brethren that either came with him or after him to preach there; some of which are now departed in our Lord; but Wilbrodt himself, surnamed Clement, is still living, venerable for old age, having been thirty-six years a bishop, and sighing after the rewards of the heavenly life, after the many spiritual conflicts which he has waged.

CHAP. XII.—OF ONE AMONG THE NORTUMBRIANS, WHO ROSE FROM THE DEAD, AND RELATED THE THINGS WHICH HE HAD SEEN, SOME EXCITING TERROR, OTHERS DELIGHT.

This time a memorable miracle, of the vision of one who rose from the dead, A.D. 696.

And like to those of former days, was wrought in Britain; for, to the end that the living might be saved from the death of the soul, a certain person, who had been some time dead, rose again to life, and related many remarkable things he had seen; some of which I have thought fit here briefly to take notice of. There was a master of a family in that district of the Northumbrians, which is called Cuningham, who led a religious life, as did also all that belonged to him. This man fell sick, and his distemper daily increasing, being brought to extremity, he died in the beginning of the night; but in the morning early, he suddenly came to life again, and sat up, upon which all those that sat about the body weeping,
in fugam convertit: uxor tantum, quæ amplius amabat, quamvis multum tremens et pavida, remansit; quam ille consolatus, "Noli," inquit, "timere, quia jam vere resurrexi a morte, qua tenebar, et apud homines sum iterum vivere permissa; non tamen ea mihi, qua ante consueram, conversatione, sed multum dissimili ex hoc tempore vivendum est." Statimque surgens abiiit ad villulæ oratorium, et usque ad diem in oratione persistentis mox omnem, quam possederat, substantiam in tres di-visit portiones, e quibus unam conjugi, alteram filiis, tradidit, tertiam sibi ipsæ retentans statim pauperibus distribuit. Nec multo post seculi curis absolutus ad monasterium Mailros, quod Tuedæ fluminis circumflexu maxima ex parte clauditur, perveniit; acceptaque tonsura, locum secretæ mansionis, quam previderat Abbas, intravit; et ibi usque ad diem mortis in tanta mentis et corporis contritioe duravit, ut multa illum, quæ alios laterent, vel horrenda, vel desideranda, vidisse, etiam si lingua sileret, vita loqueretur.

Narrabat autem hoc modo quod viderat; "Lucidus," inquiens, "aspectu, et clarus erat indumento, qui me ducebat. Incedebamus autem tacentes, ut videbatur mihi, contra ortum solis solsticialem, cumque ambularemus, devenimus ad vallem multæ latitudinis ac profunditatis, infinitæ autem longitudinis; quæ ad laevam nobis sita, unum latus flammis ferventibus nimum terrible, alterum furenti grandine ac frigore nivium omnia perflante atque verrente, non minus intolerabile praeferebat. Utrumque autem erat animabus hominum plenum, quæ vicissim hinc inde videbantur quasi tempestatis impetu jactari. Cum enim vim fervoris immensi tolerare non possent, prosiliebant miseræ in medium frigoris infesti; et cum neque ibi quippiam requiei invenire valerent, resiliiebant rursus urendæ in medium flammarum inextingui- bilium. Cumque hac infelici vicissitudine longe lateque, prout aspiceres poteram, sine ulla quietis intercapedine innumerabilis spirituum deformium multitudo torquere- tur; cogitare cepi quod hic fortasse esset infernum, de
fled away in a great fright, only his wife, who loved him A.D. 696. best, though in a great consternation and trembling, remained with him. He, comforting her, said, "Fear not, for I am now truly risen from death, and permitted again to live among men; however, I am not to live hereafter as I was wont, but from henceforward after a very different manner." Then rising immediately, he repaired to the oratory of the little town, and continuing in prayer till day, immediately divided all his substance into three parts; one whereof he gave to his wife, another to his children, and the third, belonging to himself, he instantly distributed among the poor. Not long after he repaired to the monastery of Melrose, which is almost enclosed by the winding of the river Twede, and having been shaven, went into a private dwelling, which the abbot had provided, where he continued till the day of his death, in such extraordinary contrition of mind and body, that though his tongue had been silent, his life declared that he had seen many things either to be dreaded or coveted, which others knew nothing of.

Thus he related what he had seen. "He that led me had a shining countenance and a bright garment, and we went on silently, as I thought, towards the northeast. Walking on, we came to a vale of great breadth and depth, but of infinite length; on the left it appeared full of dreadful flames, the other side was no less horrid for violent hail and cold snow flying in all directions; both places were full of men's souls, which seemed by turns to be tossed from one side to the other, as it were by a violent storm; for when the wretches could no longer endure the excess of heat, they leaped into the middle of the cutting cold; and finding no rest there, they leaped back again into the middle of the unquenchable flames. Now whereas an innumerable multitude of deformed spirits were thus alternately tormented far and near, as far as could be seen, without any intermission, I began to think that this perhaps might be hell,
cujus tormentis intolerabilibus narrare sæpius audivi. Respondit cogitationi meae ductor, qui me præcedebat; 'Non hoc,' inquiens, 'suspiceris; non enim hic infernus est ille, quem putas.'

"At cum me hoc spectaculo tam horrendo perterritum paulatim in ulteriores produceret, vidi subito ante nos obscurum incipere loca, et tenebris omnia repleri. Quas cum intraremus, in tantum paulisper condensates sunt, ut nihil praeter ipsas aspicerem, excepta duntaxat specie et veste ejus, qui me ducebat. Et cum progredemur sola sub nocte per umbras, ecce, subito apparent ante nos crebri flammarum tetrarum globi, ascendentes quasi de puteo magno, rursumque decidentes in eundem. Quo cum perductus essem, repente ductor meus disparuit, ac me solum in medio tenebrarum et horrendae visionis reliquit. At cum iidem globi ignium sine intermissione modo alta peterent, modo ima barathri repeterent, cerno omnia, quæ ascendebant, fastigia flammarum plena esse spiritibus hominum, qui instar favillarum cum fumo ascendentium nunc ad sublimiæa projicerentur, nunc retractis ignium vaporibus relaberentur in profundum. Sed et fœctor incomparabiliis cum eisdem vaporibus ebulliensiis, omnia illi tenebrarum loca replebat.

"Et cum diutius ibi pavidus consistierem, utpote incertus quid agerem, quo verterem gressum, qui me finis maneret; audio subito post terga somum immannissimi fletus ac miserrimi, simul et cachinnum crepitantem, quasi vulgi indociti captis hostibus insultantis. Ut autem sonitus idem clarior redditus ad me usque pervenit, considero turbam malignorum spirituum, quæ quinque animas hominum mœrentes ejulantesque, ipsa multum exultans et cachinnans, medias illas trahebat in tenebras; e quibus videlicet hominibus, ut dignoscere potui, quidam erat attonsus ut clericus, quidam laicus, quædam femina. Trahentes autem eos maligni spiritus descend–
of whose intolerable flames I had often heard talk. My guide, who went before me, answered to my thought, saying, 'Do not believe so, for this is not the hell you imagine.'

"When he had conducted me, much frightened with that horrid spectacle, by degrees, to the farther end, on a sudden I saw the place begin to grow dusk and filled with darkness. When I came into it, the darkness, by degrees, grew so thick, that I could see nothing besides it and the shape and garment of him that led me. As we went on through the shades of night, on a sudden there appeared before us frequent globes of black flames, rising as it were out of a great pit, and falling back again into the same. When I had been conducted thither, my leader suddenly vanished, and left me alone in the midst of darkness and this horrid vision, whilst those same globes of fire, without intermission, at one time flew up and at another fell back into the bottom of the abyss; and I observed that all the flames, as they ascended, were full of human souls, which, like sparks flying up with smoke, were sometimes thrown on high, and again, when the vapour of the fire ceased, dropped down into the depth below. Moreover, an insufferable stench came forth with the vapours, and filled all those dark places.

"Having stood there a long time in much dread, not knowing what to do, which way to turn, or what end I might expect, on a sudden I heard behind me the noise of a most hideous and wretched lamentation, and at the same time a loud laughing, as of a rude multitude insulting captured enemies. When that noise, growing plainer, came up to me, I observed a gang of evil spirits dragging the howling and lamenting souls of men into the midst of the darkness, whilst they themselves laughed and rejoiced. Among those men, as I could discern, there was one shorn like a clergyman, a layman, and a woman. The evil spirits that dragged them went down
runt in medium barathri illius ardentis; factumque est, ut cum longius subeuntibus eis, siletum hominum et risum daemoniorum clare discernere nequirem, sonum tamen ad hue promiscuum in auribus haberem. Interea ascenderunt quidam spirituum obscorum de abysso illa flamnivoma, et accurrentes circumdederunt me, atque oculis flammantibus et de ore ac naribus ignem putidum efflantes angebant; forcipibus quoque igneis, quos tenebant in manibus, mimitabantur me comprehendere, nec tamen me ullatenus contingere, tametsi terrere presumebant. Qui cum undiqueversum hostibus et caecitatem tenebratum conclusus hic illucque oculos circumferre, si forte alicunde quid auxilii, quo salvarer, adveniret, apparuit retro via, qua veneram, quasi fulgor stellæ micantis inter tenebras, qui paulatim crescentis et ad me oculis festinans ubi appropinquavit, dispersi sunt et aufegerunt omnes, qui me forcipibus rapere quærebant spiritus infesti.

"Ille autem, qui adveniens eos fugavit, erat ipse, qui me ante ducebat; qui mox conversus ad dexterum iter, quasi contra ortum solis brumalem, me ducere cœpit. Nec mora exemptum tenebris in auras me serenæ lucis eduxit; cumque me in luce aperta duceret, vidi ante nos murum permaximum, cujus neque longitudini hinc vel inde, neque altitudini, ullus esse terminus videretur. Cœpi autem mirari quare ad murum accederemus, cum in eo nullam januam, vel fenestræm, vel ascensum, aliciphibe conspicerem. Cum ergo pervenissemus ad murum, statim nescio quo ordine fuimus in summitate ejus. Et ecce, ibi campus erat latissimus ac latissimius, tantaque fragrantia vernantium flosculorum plenus, ut omnem mox festorem tenebrose fornacis, qui me pervaserat, effugaret admirandi hujus suavitas odoris. Tanta autem lux cuncta ea loca perfuderat, ut omni splendore dici, sive solis meridiani radiis, videretur esse præclarior. Erantque in hoc campo innumeræ hominum albacorum conventicula, sedesque plurimæ agminum lætantium. Cumque
into the midst of the burning pit; and as they went A.D. 696.
down deeper, I could no longer distinguish between the
lamentation of the men and the laughing of the devils,
yet I still had a confused sound in my ears. In the
meantime, some of the dark spirits ascended from that
flaming abyss, and running forward, beset me on all
sides, and much perplexed me with their glaring eyes
and the stinking fire which proceeded from their mouths
and nostrils; and threatened to lay hold on me with
burning tongs, which they had in their hands, yet they
durst not touch me, though they frightenened me. Being
thus on all sides enclosed with enemies and darkness,
and looking about on every side for assistance, there ap-
peared behind me, on the way that I came, as it were,
the brightness of a star shining amidst the darkness;
which increased by degrees, and came rapidly towards
me: when it drew near, all those evil spirits, that sought
to carry me away with their tongs, dispersed and fled.

"He, whose approach put them to flight, was the
same that had led me before; who, then turning to-
wards the right, began to lead me, as it were, towards
the south-east, and having soon brought me out of the
darkness, conducted me into an atmosphere of clear light.
While he thus led me in open light, I saw a vast wall be-
fore us, the length and height of which, in every direction,
seemed to be altogether boundless. I began to wonder
why we went up to the wall, seeing no door, window, or
path through it. When we came to the wall, we were pre-
sently, I know not by what means, on the top of it, and
within it was a vast and delightful field, so full of fragrant
flowers that the odour of its delightful sweetness inme-
diately dispelled the stink of the dark furnace, which
had pierced me through and through. So great was the
light in this place, that it seemed to exceed the bright-
ness of the day, or the sun in its meridian height. In
this field were innumerable assemblies of men in white,
and many companies seated together rejoicing. As he
inter choros felicium incolarum medios me duceret, cogitare cequi quod hoc fortasse esset regnum caelorum, de quo praedicari sapienti audivi. Respondit ille cogitativi meo; 'Non,' inquiens, 'non hoc est regnum caelorum, quod autumans.'

'Cumque procedentes transissemus et habeamur mansiones spirituum, aspicio ante nos multo majorem luminis gratiam quam prius, in qua etiam vocem cantantium dulcissimam audivi, et odoris fragrantia mira tanta de loco effundebatur, ut is, quem antea degustans quasi maximum rebar, jam permodicos mihi odor videre tur; sicut etiam lux illa caupi florentis eximia in comparatione ejus, quae nunc apparuit, lucis, tenuissima prorsus videbatur et parva. In cujus amoenitatem loci cum nos intraturos sperarem, repente duxerunt substitit; nec morat, gressum retorquens ipsa me via, qua venimus, reductit.

'Cumque reversi perveniremus ad mansiones illas laetas spirituum candidatorum, dixit mihi, 'Scis, quae sint ista omnia, quae visisti?' Respondi ego, 'Non.' Et ait, 'Vallis illa, quam aspexisti flammas ferventibus et frigoribus horrenda rigidis, ipse est locus in quo examinandae et castigandae sunt animae illorum, qui differentes confiteri et emendare scelera, quae fecerunt, in ipso tandem mortis articulo ad peinientiam confugiunt, et sic de corpore exeunt; qui tamen quia confessionem et peinientiam vel in morte habuerunt, omnes in die judicium ad regnum caelorum pervenient. Multos autem preces viventium et eleemosynae et jejunia, et maxime celebratio missarum, ut etiam ante diem judicium liberentur, adjuvant. Porro puteus ille flammivomuscus putidus, quem vidisti, ipsum est os gehennae, in quo quicunque semel inciderit nunquam inde liberabitur in aevum. Locus vero iste florifer, in quo pulcherrimam hanc juvenitudinem jocundari ac fulgere conspicis, ipse est, in quo recipiuntur animae eorum, qui in bonis quidem operibus de corpore exeunt, non tamen sunt tanta perfectionis, ut in regnum caelorum statim mereantur introduci; qui
led me through the midst of those happy inhabitants, A.D. 696.
I began to think that this might, perhaps, be the king-
dom of heaven, of which I had often heard so much. He
answered to my thought, saying, 'This is not the king-
dom of heaven, as you imagine.'

"When we had passed those mansions of blessed souls
and gone farther on, I discovered before me a much more
beautiful light, and therein heard sweet voices of per-
sons singing, and so wonderful a fragrancy proceeded
from the place, that the other which I had before
thought most delicious, then seemed to me but very in-
different; even as that extraordinary brightness of the
flowery field, compared with this, appeared mean and in-
considerable. When I began to hope we should enter that
delightful place, my guide, on a sudden, stood still; and
then turning back, led me back by the way we came.

"When we returned to those joyful mansions of the
souls in white, he said to me, 'Do you know what all
these things are which you have seen?' I answered, I
did not; and then he replied, 'That vale you saw so
dreadful for consuming flames and cutting cold, is the
place in which the souls of those are tried and punished,
who, delaying to confess and amend their crimes, at
length have recourse to repentance at the point of death,
and so depart this life; but nevertheless because they,
even at their death, confessed and repented, they shall
all be received into the kingdom of heaven at the day
of judgment; but many are relieved before the day of
judgment, by the prayers, alms, and fasting, of the
living, and more especially by masses. That fiery and
stinking pit, which you saw, is the mouth of hell, into
which whosoever falls shall never be delivered to all
eternity. This flowery place, in which you see these
most beautiful young people, so bright and merry, is that
into which the souls of those are received who depart the
body in good works, but who are not so perfect as to
deserve to be immediately admitted into the kingdom of
tamen omnes in die Judicii ad visionem Christi et gaudia regni coelestis intrabunt. Nam quicunque in omni verbo et opere et cogitatione perfecti sunt, mox de corpore egressi ad regnum coeleste perveniant; ad cujus viciniam pertinet locus ille, ubi sonum cantilenæ dulcis cum odore suavitatis ac splendore lucis audisti. Tu autem, quia nunc ad corpus reverti et rursum inter homines vivere debes, si actus tuos curiosius discutere et mores sermonesque tuos in rectitudine ac simplicitate servare studueris, accipies et ipse post mortem locum mansionis inter hæc, quæ cernis, agmina laetabunda spirituum beatorum. Namque ego, cum ad tempus abscessissem a te, ad hoc feci, ut quid de te fieri deberet agnoscerem.'

Hæc mihi cum dixisset, multum detestatus sum reverti ad corpus, delectatus nimirum suavitate ac decoere loci illius, quem intuebar, simul et consortio eorum, quos in illo videbam. Nec tamen aliquid ductorem meum rogare audebam; sed inter hæc, nescio quo ordine, repente me inter homines vivere cerno."

Hæc et alia, quæ viderat, idem vir Domini, non omnibus passim desidiosis ac vitæ suæ incuriosis referre volebat, sed illis solummodo, qui vel tormentorum metu perterriti, vel spe gaudiorum perennium delectati, profectum pietatis ex ejus verbis haurire volebant. Denique, in vicinia cellæ illius habitabant quidam monachus, nomine Hemgilus, presbyteratus etiam, quem bonis operibus adornabat, gradu præeminens, qui adhuc superest, et in Hibernia insula solitarius ultimam vitæ ætatem pane cibario et frigida aqua sustentat. Hic sepsi ad eundem virum ingendiens audivit ab eo repetita interrogatione, quæ et qualia essent quæ exutus corpore videret; per cujus relationem ad nostram quoque agnationem perveneret, quæ de his paucia perscrinximus. Narrabat autem visiones suas etiam regi Alfrido, viro undecunque doctissimo; et tam libenter tamque studiose ab illo auditus est, ut ejus rogatu monasterio supra memorato inditus
heaven; yet they shall all, at the day of judgment, see A.D. 696. Christ, and partake of the joys of his kingdom; for whoever are perfect in thought, word and deed, as soon as they depart the body, immediately enter into the kingdom of heaven; in the neighbourhood whereof that place is, where you heard the sound of sweet singing, with the fragrant odour and bright light. As for you, who are now to return to your body, and live among men again, if you will endeavour nicely to examine your actions, and direct your speech and behaviour in righteousness and simplicity, you shall, after death, have a place of residence among these joyful troops of blessed souls; for when I left you for a while, it was to know how you were to be disposed of.' When he had said this to me, I much abhorred returning to my body, being delighted with the sweetness and beauty of the place I beheld, and with the company of those I saw in it. However, I durst not ask him any questions; but in the meantime, on a sudden, I found myself alive among men."

Now these and other things which this man of God saw, he would not relate to slothful persons and such as lived negligently; but only to those who, being terrified with the dread of torments, or delighted with the hopes of heavenly joys, would make use of his words to advance in piety. In the neighbourhood of his cell lived one Hemgils, a monk, eminent in the priesthood, which he honoured by his good works: he is still living, and leading a solitary life in Ireland, supporting his declining age with coarse bread and cold water. He often went to that man, and asking several questions, heard of him all the particulars of what he had seen when separated from his body; by whose relation we also came to the knowledge of those few particulars which we have briefly set down. He also related his visions to King Alfrid, a man most learned in all respects, and was by him so willingly and attentively heard, that at his request he was admitted into the monastery above-mentioned, and
ac monachica sit tonsura coronatus, atque ad eum audientum sæpissime, cum illas in partes devenisset, accederet. Cui videlicet monasterio tempore illo religiosē ac modestae vitae abbæs et presbyter Ethelwaldus præerat, qui nunc episcopalem Lindisfarnensis ecclesiae cathedram condignis gradu actibus servat.

Accipit autem in eodem monasterio locum mansionis secretiorem, ubi liberius continuas in orationibus famulatui sui Conditoris vacaret. Et quia locus ipse super ripam fluminis erat situs, solebat hunc creber ob magnum castigandi corporis affectum ingredi, aæpius in eo supermeantibus undis immergi; sicque ibidem quando sustinere posse videbatur, psalmis vel precibus insistere fixusque manere, ascendente aqua fluminis usque ad lumbos, aliquando et usque ad collum; atque inde egrediens ad terram nunc quam ipsa vestimenta uda atque algida depone cerebat, donec ex suo corpore calefierent et siccarrentur. Cumque tempore hiemali, defluentibus circa eum semifractarum crustis glaciorum, quas et ipse aliquando contriverat quo haberet locum standi sive immergend se in fluvio, dicerentque qui videbant. "Mirum, frater Drithelme," (hoc enim erat viro nomen,) "quod tantam frigoris asperitatem ulla ratione tolerare praebles!" respondebat ille simpliciter, erat namque homo simplicis ingenii ac moderatae naturæ, "Frigidiora ego vidi." Et cum dicerent, "Mirum quod tam austeram tenere continentiam velis!" respondebat, "Austeriora ego vidi." Sicque usque ad diem suæ vocationis infatigabili celestium bonorum desiderio corpus senile inter quotidiana jejunia domabet, multisque et verbo et conversatione saluti fuit.
received the monastic tonsure; and the said king, when A.D. 696, he happened to be in those parts, very often went to hear him. At that time the religious and humble abbot and priest, Ethelwald, presided over the monastery, and now with worthy conduct possesses the episcopal see of the church of Lindisfarne.

He had a more private place of residence assigned him in that monastery, where he might apply himself to the service of his Creator in continual prayer. And as that place lay on the bank of the river, he was wont often to go into the same to do penance in his body, and many times to dip quite under the water, and to continue saying psalms or prayers in the same as long as he could endure it, standing still sometimes up to the middle, and sometimes to the neck in water; and when he went out from thence ashore, he never took off his cold and frozen garments till they grew warm and dry on his body. And when in the winter the half-broken pieces of ice were swimming about him, which he had himself broken, to make room to stand or dip himself in the river, those who beheld it would say, “It is wonderful, brother Dri-thelm, (for so he was called,) that you are able to endure such violent cold;” he simply answered, for he was a man of much simplicity and indifferent wit, “I have seen greater cold.” And when they said, “It is strange that you will endure such austerity;” he replied, “I have seen more austerity.” Thus he continued, through an indefatigable desire of heavenly bliss, to subdue his aged body with daily fasting, till the day of his being called away; and he forwarded the salvation of many by his words and example.
CAP. XIII.—UT E CONTRA ALTER AD MORTEM VENIENS OBLATUM SIBI A DÆMONIBUS CODICEM SUORUM VIDERIT PECCATORUM.

T contra, fuit quidam in provincia Merciorum, cujus visiones ac verba, et conversatio, plurimis, sed non sibimetipsi, profuit. Fuit autem temporibus Coenredi, qui post Ethelredum regnavit, vir in laico habitu atque officio militari positus; sed quantum pro industria exteriori regi placens, tantum pro interna suimet negligentia displicens. Admonebat ergo illum sedulo, ut confiteretur et emendaret ac relinqueret scelera sua, priusquam subito mortis superventu tempus omne pœnitendi et emendandi perderet. Verum ille, frequenter licet admonitus, spernebat verba salutis, seseque tempore sequente pœnitentiam acturum esse promittebat. Hæc inter tactus infirmitate decidit in lectum, atque acri cœpit dolore torqueri. Ad quem ingressus rex, diligebat enim eum multum, hortabatur, ut vel tunc antequam moreretur pœnitentiam ageret commissorum. At ille respondit, non se tunc velle confiteri peccata sua, sed cum ab infirmitate resurgeret, ne exprobrarent sibi sodales, quod timore mortis faceret ea, quæ sopes facere noluerat; fortiter quidem, ut sibi videbatur, locutus, sed miserabiliter, ut postea patuit, dæmonica fraude seductus est.

Cumque, morbo ingrasescente, denuo ad eum visitandum ac docendum rex intraret, clamavit statim miserribili voce, “Quid vis modo? quid hoc venisti? non enim mihi aliiquid utilitatis aut salutis potes ultra conferre.” At ille, “Noli,” inquit, “ita loqui, vide ut sanum sa-
CHAP. XIII.—OF ANOTHER, WHO BEFORE HIS DEATH SAW
A BOOK CONTAINING ALL HIS SINS, WHICH WAS SHOWED
HIM BY DEVILS.

T happened quite the contrary with one in the province of the Mer-
cians, whose visions and words, and also his behaviour, were nei-
ther advantageous to others nor to himself. In the reign of Coenred,
who succeeded Ethelred, there was a layman in a military employment,
no less acceptable to the king for his worldly industry than displeasing to him for his private neglect of himself. The king often admonished him to confess and amend, and to forsake his wicked courses, before he should lose all time for repentance and amendment by a sudden death. Though frequently warned, he despised the words of salvation, and promised he would do penance at some future time. In the meantime, falling sick, he was confined to his bed, and began to feel very severe pains. The king coming to him (for he loved the man), earnestly exhorted him, even then, before death, to repent of his offences. He answered, “He would not then confess his sins, but would do it when he was recovered of his sickness, lest his companions should upbraid him of having done that for fear of death, which he had refused to do in health.” He thought he then spoke very bravely, but it afterwards appeared that he had been miserably deluded by the wiles of the Devil.

The distemper still increasing, when the king came again to visit and instruct him, he cried out with a lamentable voice, “What will you have now? What are you come for? for you can no longer do me any good.” The king answered, “Do not talk so; behave yourself like a man in his right mind.”—“I am not
pia.”—“Non,” inquit, “insanio, sed pessimum mihi conscientiam certum prae oculis habeo.”—“Et quid,” inquit, “hoc est?”—“Paulo ante,” inquit, “intrauerunt domum hanc duo pulcherrimi juvenes et resederunt circa me, unus ad caput et unus ad pedes; protulitque unus libellum perpulcrum, sed vehementer modicum, ac mihi ad legendum dedit, in quo omnia, que unquam bona feceram intuens scripta reperti, et haec erant nimium paucu et modica. Receperunt codicem, neque aliquid mihi dicebant. Tum subito supervenit exercitus malignorum et horrendorum vultu spirituum, domumque hanc et exterius obsedit et intus maxima ex parte residen. Tunc ille, qui et obscuritate tenebrosae faciei et primatu sedis major esse videbatur corum, proferens codicem horrendae visionis et magnitudinis enormis et ponderis pene importabilis, jussit uni ex satellitibus suis mihi ad legendum deferre. Quem cum legisset, invenit omnia sclera, non solum que opere vel verbo, sed etiam que tenuissima cogitatione peccavi, manifestissime in eo tetris esse descripta litteris. Dicebatque ad illos, qui mihi assederant, viros albatos et praeclaros, ‘Quid hic sedetis, scientes certissime quia noster est iste?’ Responderunt, ‘Verum dicitis; accipite et in cumulum damnationis vestrae ducite.’ Quo dicto, statim disparuerunt; surgentesque duo nequissimi spiritus, habentes in manibus furcas, perceserunt me, unus in capite et alius in pede; qui, videlicet, modo cum magno tormento irreput in interiora corporis mei, moxque ut ad se invicem perveniunt moriar, et paratis ad rapiendum me daemonibus, in inferni claustra pertrahar.”

Sic loquebatur miser desperans, et non multo post defunctus penitentiam, quam ad breve tempus cum fructu veniae facere supersedit, in aeternum sine fructu penis subditus facit. De quo constat quia, sicut beatus
mad," replied he, "but I have now all the guilt of my A.D. 766. wicked conscience before my eyes."—"What is the meaning of that?" rejoined the king. "Not long since," said he, "there came into this room two most beautiful youths, and sat down by me, the one at my head, and the other at my feet. One of them produced a very small and most curious book, and gave it me to read; looking into it, I there found all the good actions I had ever done in my life, written down, and they were very few and inconsiderable. They took back the book and said nothing to me. Then, on a sudden, appeared an army of wicked and deformed spirits, encompassing this house without, and filling it within. Then he, who, by the blackness of his dismal face, and his sitting above the rest, seemed to be the chief of them, taking out a book, horrid to behold, of a prodigious size, and of almost insupportable weight, commanded one of his followers to bring it to me to read. Having read it, I found therein most plainly written in black characters, all the crimes I ever committed, not only in word and deed, but even in the least thought; and he said to those men in white, who sat by me, 'Why do you sit here, since you most certainly know that this man is ours?' They answered, 'You are in the right; take and add him to the number of the damned.' This said, they immediately vanished, and two most wicked spirits rising, having forks in their hands, one of them struck me on the head, and the other on the foot. These strokes are now with great torture penetrating through my bowels to the inward parts of my body, and as soon as they meet I shall die, and the devils being ready to snatch me away, I shall be dragged into hell."

Thus talked that wretch in despair, and dying soon after, he is now in vain suffering in eternal torments that penance which he refused to suffer during a short time, that he might obtain forgiveness. Of whom it is
papa Gregorius de quibusdam scribit, non pro se ista, cui non profuer, sed pro aliis, viderit, qui ejus interim cognoscentes, differre tempus penitentiae, dum vacat, timerent, ne improviso mortis articulo praeventi impenitentes perirent. Quod autem codices diversos per bonos sive malos spiritus sibi vidit offerri, ob id superna dispensatione factum est, ut meminerimus facta et cogitationes nostras non in ventum diffluere, sed ad examen summum Judicis cuncta servari; sive per amicos angelos in fine nobis ostendenda, sive per hostes. Quod vero prius candidum codicem protulerunt angeli, deinde atrum daemones, illi perparvum, isti enormem, animadvertendum est, quod in prima aetate bona aliqua fecit, quae tamen universa prave agendo juvenis obnubilavit. Qui si e contrario errores pueritiae corrigeret in adolescentia, ac bene faciendo a Dei oculis abscondere, curasset, posset eorum numero sociari, de quibus ait Psalmus, [xxxvi. 1.] Beati, quorum remissa sunt iniquitates, et quorum tecta sunt peccata. Hanc historiam, sicut a venerabili antistite Pechthelmo didici, simpliciter ob salutem legentium, sive audientium, narrandam esse putavi.

CAP. XIV.—UT ITEM ALIUS MORITURUS DEPUTATUM SIBI APUD INFEROS LOCUM PENARUM VIDERIT.

Novi autem ipse fratem, quem utinam non nossem, cujus etiam nomen, si hoc aliquid prodesset, dicere possem, possum in monasterio nobili, sed ipsum ignobiliter viventem. Corripiebatur quidem sedulo a fratibus ac majoribus loci, atque ad castigationem vitam
manifest, that (as the holy Pope Gregory writes of A.D. 706. certain persons) he did not see these things for his own sake, since they availed him only for the instruction of others, who, knowing of his death, should be afraid to put off the time of repentance, whilst they have leisure, lest being prevented by sudden death, they should depart impenitent. His having books laid before him by the good or evil spirits, was done by Divine dispensation, that we may keep in mind that our actions and thoughts are not lost in the wind, but are all kept to be examined by the Supreme Judge, and will in the end be shown us either by friendly or hostile angels. As to the angels first producing a white book, and then the devils a black one; the former a very small one, the latter one very large; it is to be observed, that in his first years he did some good actions, all which he nevertheless obscured by the evil actions of his youth. If, on the contrary, he had taken care in his youth to correct the errors of his more tender years, and to cancel them in God’s sight by doing well, he might have been associated to the number of those of whom the Psalm says, “Blessed are those whose iniquities are forgiven, and whose sins are hid.” This story, as I learned it of the venerable Bishop Pechthelm, I thought proper to relate in a plain manner, for the salvation of my hearers.

CHAP. XIV.—OF ANOTHER, WHO BEING AT THE POINT OF DEATH, SAW THE PLACE OF PUNISHMENT APPOINTED FOR HIM IN HELL.

KNEW a brother myself, would of another vision, A.D. 704-9. to God I had not known him, whose name I could mention if it were necessary, and who resided in a noble monastery, but lived himself ignobly. He was frequently reproved by the brethren and elders of the place, and admo-
converti admonerebatur; et quamvis eos audire noluisset, tolerabatur tamen ab eis longanimiter ob necessitatem operum ipsius exteriorum; erat enim fabrili arte singularis. Serviebat autem multum ebrietati et ceteris vitæ remissoribus illecebris; magisque in officina sua die noctuque residere, quam ad psallendum atque orandum in ecclesia, audiendumque cum fratribus verbum vitæ, concurrere consueverat. Unde accidit illi, quod solent dicere quidam, quia, qui non vult ecclesiæ januam sponte humiliatus ingredi, necesse habet in januam inferni non sponte damnatus introduci. Percussus enim linguore atque ad extrema perductus vocavit fratres, et multum mœrens ac damnato similis cœpit narrare, quia videre inferos apertos et Satanam immersum in profundum Tartari, Caiphanque cum ceteris, qu ioiciderunt Dominum, juxta eum flammis ultricibus contraditum; "in quorum vicinia," inquit, "heu miserò mihì locum aspicio æternæ perditionis esse præparatum." Audientes hæc fratres coeperunt diligenter exhortari, ut vel tunc positus adhuc in corpore pœnitentiam aget. Respondebat ille desperans, "Non est mihì modo tempus vitam mutandi, cum ipse viderim judicium meum jani esse complectum."

Talia dicens sine viatico salutis obiit, et corpus ejus in ultimis est monasterii locis humatum, neque alicui pro eo vel missas facere, vel psalmos cantare, vel saltem orare, præsumebat. O quam grandi distantia divinit Deus inter lucem et tenebras! Beatus protomartyr Stephanus passurus mortem pro veritate vidit cœlos apertos, vidit gloriæ Dei, et Jesum stantem a dextris Dei; et ubi erat futurus ipse post mortem, ibi oculos mentis ante mortem, quo lætior occumberet, misit. At contra, faber iste tenebrose mentis et actionis, imminente morte, vidit aperta Tartara, vidit damnationem
nished to adopt a more regular life; and though he A.D. 704—9, would not give ear to them, he was long patiently borne with by them, on account of his usefulness in temporal works, for he was an excellent carpenter; he was much addicted to drunkenness, and other pleasures of a lawless life, and more used to stop in his workhouse day and night, than to go to church to sing and pray, and hear the word of life with the brethren. For which reason it happened to him according to the saying, that he who will not willingly and humbly enter the door of the church will certainly be damned, and enter the gate of hell against his will. For he falling sick, and being reduced to extremity, called the brethren, and with much lamentation, and like one damned, began to tell them, that he saw hell open, and Satan at the bottom thereof; as also Caiaphas, with the others that slew our Lord, by him delivered up to avenging flames. "In whose neighbourhood," said he, "I see a place of eternal perdition provided for me, miserable wretch." The brothers, hearing these words, began seriously to exhort him, that he should repent even then whilst he was in the flesh. He answered in despair, "I have no time now to change my course of life, when I have myself seen my judgment passed."

Whilst uttering these words, he died without having received the saving viaticum, and his body was buried in the remotest parts of the monastery, nor did any one dare either to say masses or sing psalms, or even to pray for him. How far has our Lord divided the light from darkness! The blessed martyr, Stephen, being about to suffer death for the truth, saw the heavens open, the glory of God revealed, and Jesus standing on the right hand of God. And where he was to be after death, there he fixed the eyes of his mind, that he might die with the more satisfaction. On the contrary, this carpenter, of a dark mind and actions, when death was at hand, saw hell open and witnessed the damnation of the
diaboli et sequacium ejus; vidit etiam suum infelix inter tales carcerem, quo miserabilius ipse, desperata salute, periret, sed viventibus, qui haec cognovissent, causam salutis sua perditione reliqueret. Factum est hoc nuper in provincia Berniciorum; ac longe lateque diffamatum multos ad agendum, et non differendam, scelerum suorum penitutinem provocavit. Quod utinam exhinc etiam nostrarum lectione literarum fiat.

CAP. XV.—UT PLURIMÆ SCOTORUM ECCLESIAE, INSTANTE ADAMNAO, CATHOLICUM PASCHA SUSCEPERINT; UTQUE IDEM LIBRUM DE LOCIS SANCTIS Scriptor scripsit.

Quo tempore plurima pars Scotorum in Hibernia, et nonnulla etiam de Britonibus in Britannia, rationabile et ecclesiasticum Paschalis observantiae tempus, Domino donante, suscepit. Siquidem Adamnanus presbyter et abbas monachorum, qui erant in insula Hii, cum legationis gratia missus a sua gente venisset ad Alfridum regem Anglorum, et aliandiu in ea provincia moratus viderat ritus ecclesiæ canonicos; sed et a pluribus, qui erant eruditiones, esset solerter admonitus, ne contra universalem ecclesiæ morem, vel in observantia Paschali, vel in aliis quibusque decretis, cum suis paucissimis et in extremo mundi angulo positis vivere semperemut, mutatus mente est; ita ut ea, quæ viderat et audierat in ecclesiis Anglorum, suæ suorumque consuetudinibuse libentissime preferret. Erat enim vir bonus et sapiens, et scientia Scripturarum nobilissime instructus.

Qui cum domum rediisset, curavit suos, qui erant in
Devil and his followers; the unhappy wretch also saw A.D. 704-9.
his own prison among them, to the end that, despairing
of his salvation, he might die the more miserably; but
might by his perdition afford cause of salvation to the
living who should hear of it. This happened lately in
the province of the Bernicians, and being reported
abroad far and near, inclined many to do penance for
their sins without delay, which we hope may also be the
result of this our narrative.

CHAP. XV.—SEVERAL CHURCHES OF THE SCOTS, AT THE
INSTANCE OF ADAMNAN, CONFORMED TO THE CATHOLIC
EASTER; THE SAME PERSON WROTE A BOOK ABOUT THE
HOLY PLACES.

This time a great part of the Scots A.D. 704,
in Ireland, and some also of the
Britons in Britain, through the
goodness of God, conformed to the
proper and ecclesiastical time of
keeping Easter. Adamnan, priest
and abbot of the monks that were
in the isle of Hii, was sent ambassa-
dor by his nation to Alfrid, king of the English, where
he made some stay, observing the canonical rites of
the church, and was earnestly admonished by many, who
were more learned than himself, not to presume to live
contrary to the universal custom of the Church, either
in relation to the observance of Easter, or any other
decrees whatsoever, considering the small number of his
followers, seated in so distant a corner of the world; in
consequence of this he changed his mind, and readily
preferred those things which he had seen and heard in
the English churches, to the customs which he and his
people had hitherto followed. For he was a good and
wise man, and remarkably learned in Holy Scripture.
Returning home, he endeavoured to bring his own
Hii, quive eidem erant subditi monasterio, ad eum, quem cognoverat, quemque ipse toto ex corde suscepterat, veritatis callem perducerere, nec valuit. Navigavit itaque Hiberniam, et prædicans eis ac modesta exhortatione declarans legitimum Paschæ tempus, plurimos eorum et pene omnes, qui ab Hiensium dominio erant liberi, ab errore avito correctos ad unitatem reduxit catholicam, ac legitimum Paschæ tempus observare perdocuit. Qui cum, celebrato in Hibernia canonico Pascha, ad suam insulam revertisset suoque in monasterio catholicam temporis Paschalis observantiam instantissime prædicaret, nec tamen perficere, quod conabatur, posset, contigit eum ante expletum anni circulum migrasse de seculo. Divina utique gratia disponente, ut vir unitatis ac pacis studiosissimus ante ad vitam raperetur æternam, quam, re-deunte tempore Paschali, graviorem cum eis, qui eum ad veritatem sequi nolebant, cogeretur habere discordiam.

Scriptum idem vir De Locis Sanctis librum legentibus multis utilissimum; cuius auctor erat docendo ac dictando Galliarum episcopus Arculfus, qui locorum gratia sanctorum venerat Hierosolymam, et, lustrata omni terra Repromissionis, Damascum quoque, Constantinopolim, Alexandriam, multasque maris insulas, adierat; patriamque navigio revertens vi temperstatic in occidentalia Britanniae littora delatus est; ac post multa ad memora-tum Christi famulum Adamnanum pervenientis, ubi doctus in Scripturis sanctorumque locorum gnarus esse compertus est, libentissime est ab illo susceputus, libertius auditus; adeo, ut quæcunque ille se in locis sanctis memora-tu digna vidisse testabantur, cuncta mox ille litteris mandare curaverit. Fecitque opus, ut dixi, multum utile, et maxime illis, qui longius ab eis locis, in quibus patriarchæ et apostoli erant, secreti, ea tantum de his,
people that were in the isle of Hii, or that were subject to that monastery, into the way of truth, which he had learned and embraced with all his heart; but in this he could not prevail. He then sailed over into Ireland, to preach to those people, and by modestly declaring the legal time of Easter, he reduced many of them, and almost all that were not under the dominion of those of Hii, to the Catholic unity, and taught them to keep the legal time of Easter.

Returning to his island, after having celebrated the canonical Easter in Ireland, he most earnestly inculcated the observance of the Catholic time of Easter in his monastery, yet without being able to prevail; and it happened that he departed this life before the next year came round, the Divine goodness so ordaining it, that as he was a great lover of peace and unity, he should be taken away to everlasting life before he should be obliged, on the return of the time of Easter, to quarrel still more seriously with those that would not follow him in the truth.

This same person wrote a book about the holy places, most useful to many readers; his authority, from whom he procured his information, was Arculf, a French bishop, who had gone to Jerusalem for the sake of the holy places; and having seen all the Land of Promise, travelled to Damascus, Constantinople, Alexandria, and many islands, and returning home by sea, was by a violent storm forced upon the western coast of Britain. After many other accidents, he came to the aforesaid servant of Christ, Adamnan, who, finding him to be learned in the Scriptures, and acquainted with the holy places, entertained him zealously, and attentively gave ear to him, insomuch that he presently committed to writing all that Arculf said he had seen remarkable in the holy places. Thus he composed a work beneficial to many, and particularly to those who, being far removed from those places where the patriarchs and apostles
quae lectione didicerint, norunt. Porrexit autem librum hunc Adamnanus Alfrido regi, ac per ejus est largitionem etiam minoribus ad legendum contraditum. Scriptor quoque ipse multis ab eo numeribus donatus in patriam remissus est. De cujus scriptis aliqua decerpere ac nostre huic Historiae inserere commodum fore legentibus reor.

CAP. XVI.—QUE IN EODEM LIBRO DE LOCO DOMINICÆ NATIVITATIS, PASSIONIS, ET RESURRECTIONIS, COMMEMORAVERIT.

CRIPSIT ergo de loco Dominicae nativitatis in hunc modum: "Bethlehem, civitas David, in dorso sita est angusto ex omni parte vallibus circumdato, ab occidente in orientem mille passibus longa, humili sine turribus muro per extremum plani verticus instructo; in cujus orientali angulo quasi quoddam naturale semiantrum est, cujus exterior pars nativitatis Dominicae fuisse dicitur locus; interior 'Præsepe Domini' nominatur. Hæc spelunca tota interius pretioso marmore tecta supra locum, ubi Dominus natus specialius traditur, sanctæ Marie grandem gestat ecclesiam." Scrispit item hoc modo de loco Passionis ac Resurrectionis illius; "Ingressis a septentrionali parte urbem Hierosolymam, primum de locis sanctis pro conditione platearum divertendum est ad ecclesiam Constantinianam, quæ Martyrium appellatur. Hanc Constantinus imperator, eo quod ibi crux Domini ab Helena ejus matre reperta sit, magnifico et regio cultu construxit. Dehinc ab occasu Golgothana videtur ecclesia, in qua etiam rupis apparat illa, quæ quondam ipsam affixo Domini corpore crucem pertulit, argenteam
lived, know no more of them than what they learn by reading. Adamnan presented this book to King Alfred, and through his bounty it came to be read by lesser persons. The writer thereof was also well rewarded by him, and sent back into his country. I believe it will be acceptable to our readers if we collect some particulars from the same, and insert them in our History.

CHAP. XVI.—THE ACCOUNT GIVEN BY THE AFORESAID BOOK OF THE PLACE OF OUR LORD’S NATIVITY, PASSION AND RESURRECTION.

He wrote concerning the place of the nativity of our Lord, to this effect. “Bethlehem, the city of David, is seated on a narrow ridge, encompassed on all sides with valleys, being a thousand paces in length from east to west, the wall low without towers, built along the edge of the plain on the summit. In the east angle thereof is a sort of natural half cave, the outward part whereof is said to have been the place where our Lord was born; the inner is called our Lord’s Manger. This cave within is all covered with rich marble, over the place where our Lord is said particularly to have been born, and over it is the great church of St. Mary.” He likewise wrote about the place of his Passion and Resurrection in this manner. “Entering the city of Jerusalem on the north side, the first place to be visited, according to the disposition of the streets, is the church of Constantine, called the Martyrdom. It was built by the Emperor Constantine, in a royal and magnificent manner, on account of the cross of our Lord having been found there by his mother Helen. From hence, to the westward, appears the church of Golgotha, in which is also to be seen the rock which once bore the cross with our Saviour’s body fixed on it,
modo pergrandem sustinens crucem, pendente magna desuper ærea rota cum lampadibus. Infra ipsum vero locum Dominicæ crucis, excisa in petra crypta est, in qua super altare pro defunctis honoratis sacrificium solet offerri, positis interim in platea corporibus. Hujus quoque ad occasum ecclesiae, Anastasis, hoc est, resurrectionis Dominicæ rotunda ecclesia, tribus cincta parietibus, duodecim columnis sustentatur; inter parietes singulos latum habens spatium vae, quæ tria altaria in tribus locis parietis mediæ continet, hoc est, australi, aquilonali, et occidentali. Hæc bis quaternas portas, id est in introitus, per tres et regione parietes habet, e quibus quatuor ad vulturnum et quatuor ad eorum spectantium. Hujus in medio monumentum Domini rotundum in petra excisum est, cujus culmen intrinsecus stans homo manu contingere potest, ab oriente habens introitum, cui lapis ille magnus appositus est, quod intrinsecus ferramentorum vestigia usque in præsens ostendit; nam extrinsecus usque ad culminis summitatem totum marmore tectum est. Summum vero culmen auro ornatum auream magnam gestat crucem. In hujus ergo monumenti aquilonali parte sepulcrum Domini in eadem petra excisum, longitudinis septem pedum, trium mensura palmarum pavimento altius eminet; introitum habens a latere meridiano, ubi die noctuque duodecim lampades ardent, quatuor intra sepulcrum, octo supra in margine dextra. Lapis, qui ad ostium monumenti positus erat, nunc fissus est; cujus pars minor quadratum altare ante ostium nihilominus ejusdem monumenti stat; major vero pars in orientali ejusdem ecclesiae loco quadrangulum aliud altare sub linteaminibus exstat. Color autem ejusdem monumenti et sepulcri albo et rubicundo permixtus esse videtur."
and now it bears a large silver cross, with a great brazen wheel hanging over it surrounded with lamps. Under the place of our Lord’s cross, a vault is hewn out of the rock, in which sacrifice is offered on an altar for honourable persons deceased, their bodies remaining meanwhile in the street. To the westward of this is the Anastasis, that is, the round church of our Saviour’s resurrection, encompassed with three walls, and supported by twelve columns. Between each of the walls is a broad space, containing three altars at three different points of the middle wall; to the north, the south, and the west, it has eight doors or entrances through the three opposite walls; four whereof front to the north-east, and four to the south-east. In the midst of it is the round tomb of our Lord cut out of the rock, the top of which a man standing within can touch; the entrance is on the east; against it is laid that great stone, which to this day bears the marks of the iron tools within, but on the outside it is all covered with marble to the very top of the roof, which is adorned with gold, and bears a large golden cross. In the north part of the monument, the tomb of our Lord is hewed out of the same rock, seven feet in length, and three palms above the floor; the entrance being on the south side, where twelve lamps burn day and night, four within the sepulchre, and eight above on the right hand side. The stone that was laid at the entrance to the monument, is now cleft in two; nevertheless, the lesser part of it stands as a square altar before the door of the monument; the greater part makes another square altar at the east end of the same church, and is covered with linen cloths. The colour of the said monument and sepulchre appears to be white and red.”
CAP. XVII.—QUE I TEM DE LOCO ASCENSIONIS DOMINICÆ, ET SEPULCRIS PATRIARCHARUM.

E loco quoque Dominicæ ascensionis præfatus auctor hoc modo refert. "Mons Olivarum altitudine monti Sion par est, sed latitudine et longitudine praestat, exceptis vitibus et olivis, ræse ferae arboris, frumenti quoque et hordei fertillis. Neque enim brusca, sed herbosa et florida, soli illius est qualitas; in cujus summo vertice, ubi Dominus ad coelos ascendit, ecclesia rotunda grandis ternas per circuitum cameratas habet porticus desuper tectas. Interior namque domus propter Dominici corporis meatum camerari et tegi non potuit; altare ad orientem habens angusto culmine protectum, in cujus medio ultima Domini vestigia, coelo desuper patente, ubi ascendit, visuntur. Quæcum quotidie a credentibus terra tollatur, nihilominus manet, cædemque adhuc speciem veluti impressis signata vestigiis servat. Hæc circa ærea rota jacet, usque ad cervicem alta, ab occasu habens introitum, pendente desuper in trochleis magna lampade tota die et nocte lucente. In occidentali ejusdem ecclesie parte sunt fenestræ octo, totidemque e regione lampades in funibus pendentes usque Hierosolymam per vitrum fulgent; quarum lux corda intuentium cum quadem alacritate et compunctione pavesacere dicitur. In die ascensionis Dominicæ per annos singulos, missa peracta, validi flaminis procella desursum venire consuevit, et omnes, qui in ecclesia affuerint, terræ prosternere."

De situ etiam Hebron et monumentis Patrum ita scribit; "Hebron quondam civitas et metropolis regni David, nunc ruinis tantum quid tunc fuerit ostendens.
CHAP. XVII.—OF THE PLACE OF OUR LORD'S ASCENSION, 
AND THE TOMBS OF THE PATRIARCHS.

CONCERNING the place of our Lord's ascension, the aforesaid author writes thus. "Mount Olivet is equal in height to Mount Sion, but exceeds it in breadth and length; bearing few trees besides vines and olive trees, and is fruitful in wheat and barley, for the nature of that soil is not calculated for bearing things of large or heavy growth, but grass and flowers. On the very top of it, where our Lord ascended into heaven, is a large round church, having about it three vaulted porches. For the inner house could not be vaulted and covered, because of the passage of our Lord's body; but it has an altar on the east side, covered with a narrow roof. In the midst of it are to be seen the last prints of our Lord's feet, the sky appearing open above where he ascended; and though the earth is daily carried away by believers, yet still it remains as before, and retains the same impression of the feet. Near this lies an iron wheel, as high as a man's neck, having an entrance towards the west, with a great lamp hanging above it on a pulley, and burning night and day. In the western part of the same church are eight windows; and eight lamps, hanging opposite to them by cords, cast their light through the glass as far as Jerusalem; this light is said to strike the hearts of the beholders with a sort of joy and humility. Every year, on the day of the Ascension, when mass is ended, a strong blast of wind is said to come down, and to cast to the ground all that are in the church."

Of the situation of Hebron, and the tombs of the fathers, he writes thus. "Hebron, once the city and metropolis of David's kingdom, now only showing what it was by its
Uno ad orientem stadio speluncam duplicem in valle habit, ubi sepulcrum patriarcharum quadrato muro circumdantur, capitibus versis ad aquilonem; et haec singula singulis tecta lapidibus instar basilicae dolatis; trium patriarcharum candidis, Adam obscurioris et vilio ris operis, qui haud longe ab illis ad borealem extremamque muri illius partem pausat. Trium quoque feminarum viiores et minores memoriae cernuntur. Mamre etiam collis mille passibus est a monumentis his ad boream, herbosus valde et floridus, campestrem habens in vertice planitiem; in cuius aquilonali parte quercus Abrahæ, duorum hominum altitudinis truncus, ecclesia circumdata est."

Hæc de opusculis excerpta præfati scriptoris, ad sensum quidem verborum illius, sed brevioribus strictisque comprehensa sermonibus, nostris ad utilitatem legentium Historiis indere placuit. Plura voluminis illius, si quem scire delectat, vel in ipso illo volumine, vel in eo, quod de illo dudum strictim excersimus, epitomate requirat.

CAP. XVIII.—UT AUSTRALES SAXONES EPISCOPOS ACCEPERINT EADBERTUM ET EOLLAM, OCCIDENTALES DANIELEM ET ALDHELMUM; ET DE SCRIPTIS EJSUSDEM ALDHELMI.

NNO Dominicae incarnationis septingentesimo quinto, Alfridus rex Northanhumbrorum defunctus est anno regni sui vicesimo needum impleto; cui succedens in imperium filius suus Osredus, puer octo circiter annorum, regnavit annis undecim. Hujus regni principio antistes Occidentarium Saxorum Heddi celestem migravit ad vitam; bonus quippe erat vir ac justus et episcopalem
ruins, has, one furlong to the east of it, a double cave in A.D. 704. The valley, where the tombs of the patriarchs are enclosed with a square wall, their heads lying to the north. Each of the tombs is covered with a single stone, worked like the stones of a church, and of a white colour, for three patriarchs. Adam's is of more mean and common workmanship, and lies not far from them at the farthest northern extremity. There are also some poorer and smaller monuments of three women. The hill Mamre is a thousand paces from the monuments, and is full of grass and flowers, having a flat plain on the top. In the northern part of it, Abraham's oak, being a stump about twice as high as a man, is enclosed in a church."

Thus much have we collected from the works of the aforesaid writer, keeping to the sense of his words, but more briefly delivered, and have thought fit to insert in our History. Whosoever desires to see more of the contents of that book, may see it either in the same, or in that which we have lately epitomized from it.


In the year of the incarnation of our Lord 705, Alfrid, king of the Northumbrians, died just before the end of the twentieth year of his reign. His son Osred, a boy about eight years of age, succeeding him in the throne, reigned eleven years. In the beginning of his reign, Heddi, bishop of the West Saxons, departed to the heavenly kingdom; for he was a good and just man, and exercised his episcopal duties rather by his innate
vitam, sive doctrinam, magis insito sibi virtutum amore, quam lectionibus, institutus exercebat. Denique, reverendissimus antistes Pechthelmus, de quo in sequentibus suo loco dicendum est, qui cum successore ejus Aldhelmus multo tempore adhuc diaconus sive monachus fuit, referre est solitus, quod in loco, quo defunctus est, ob meritum sanctitatis ejus multa sanitatum sint patrata miracula, hominesque provinciae illius solitos ablatum inde pulverem propter languentes in aquam mittere, atque hujus gustum, sive aspersionem, multis sanitatem aegrotis et hominibus et pecoribus conferre; propter quod frequenti ablatione pulveris sacrifossa sit ibidem facta non minima.

Quo defuncto, episcopatus provinciae illius in duas parochias divisus est; una data Danieli, quam usque hodie regit, altera Aldhelmus, cui annis quatuor strenuissime praefuit; ambo et in rebus ecclesiasticis, et in scientis Scripturarum, sufficienter instructi. Denique, Aldhelmus, cum adhuc esset presbyter et abbis monasterii, quod Maildufi Urbem nominant, scirpsit, jubente synodo sue gentis, librum egregium adversus errorem Britonum, quo vel Pascha non suo tempore celebrant, vel alia perplura ecclesiasticae castitati et paci contraria gerunt, multosque eorum, qui Occidentalibus Saxonibus subditi erant Britones, ad catholicam Dominici Pasche celebrationem hujus lectione perduxit. Scirpsit et De Virginitate librum eximum, quem in exemplum Sedulli geminato opere, et versibus hexametris et prosa, composit. Scirpsit et alia nonnulla, utpote vir undecunque doctissimus: nam et sermone ntitus et Scripturarum, ut dixi, tam liberalium quam ecclesiasticarum, erat eruditione mirandus. Quo defuncto, pontificatum pro eo suscepit Forthere, qui usque hodie superest; vir et ipse in Scripturis sanctis multum eruditus.

Quibus episcopatum administrantibus, statutum est synodali decreto, ut provincia Australium Saxonum, quæ
love of virtue, than by what he had gained from learning. A.D. 705. The most reverend prelate, Pechthelm, of whom we shall speak in the proper place, and who was a long time either deacon or monk with his successor Aldhelm, is wont to relate that many miraculous cures have been wrought in the place where he died, through the merit of his sanctity; and that the men of that province used to carry the dust from thence for the sick, which, when they had put into water, the sprinkling or drinking thereof restored health to many sick men and beasts; so that the holy earth being frequently carried away, there was a considerable hole left.

Upon his death the bishopric of that province was divided into two dioceses. One of them was given to Daniel, which he governs to this day; the other to Aldhelm, wherein he most worthily presided four years; both of them were well instructed, as well in ecclesiastical affairs as in the knowledge of the Scriptures. Aldhelm, when he was only a priest and abbot of the monastery of Malmesbury, by order of a synod of his own nation, wrote a notable book against the error of the Britons, in not celebrating Easter at the proper time, and in doing several other things not consonant to the purity and the peace of the church; and by the reading of this book he persuaded many of them, who were subject to the West Saxons, to adopt the Catholic celebration of our Lord's resurrection. He likewise wrote a notable book on Virginity, which, in imitation of Sedulius, he composed double, that is, in hexameter verse and prose. He wrote some other books, as being a man most learned in all respects, for he had a clean style, and was, as I have said, wonderful for ecclesiastical and liberal erudition. On his death, Forthere was made bishop in his stead, and is living at this time, being likewise a man very learned in Holy Writ.

Whilst they were bishops, it was decreed in a synod, that the province of the South Saxons, which till then
eatenus ad civitatis Ventanæ, cui tunc Daniel præerat, parochiam pertinebat, et ipsa sedem episcopalem ac proprium haberet episcopum; consecratuque est eis primus antistes Eadbertus, qui erat abbas monasterii beatae memoriae, Wilfridi episcopi, quod dicitur Seleseu; quo defuncto, Eolla suscepit officium pontificatus. Ipso autem ante aliquot annos ex hac luce subtracto, episcopatus usque hodie cessavit.

CAP. XIX.—UT COINREDUS MERCIORUM ET OFFA ORIENTALUM SAXONUM REX IN MONACHICO HABITU ROMÆ VITAM FINIERINT; ET DE VITA VEL OBITU WILFRIDI EPISCOPI.


Eodem sane anno, quo hi Britanniam reliquere, an-
belonged to the diocese of the city of Winchester, A.D. 709, where Daniel then presided, should also have an episcopal see, and a bishop of its own. Eadbert, at that time abbot of the monastery of Bishop Wilfrid, of blessed memory, called Selsey, was consecrated their first bishop. On his death, Eolla succeeded in the bishopric. He also died some years since, and the bishopric has been discontinued to this day.


In the fourth year of the reign Osred, Coinred, who had for some time nobly governed the kingdom of the Mercians, did a much more noble act, by quitting the throne of his kingdom, and going to Rome, where being shorn, when Constantine was pope, and made a monk at the relics of the apostles, he continued to his last hour in prayers, fasting and alms-deeds. He was succeeded in the throne by Ceolred, the son of Ethelred, who had been king before Coinred. With him went the son of Sighere, king of the East Saxons above-mentioned, whose name was Offa, a youth of most lovely age and beauty, and most earnestly desired by all his nation to be their king. He, with like devotion, quitted his wife, lands, kindred and country, for Christ and for the Gospel, that "he might receive an hundred-fold in this life, and in the world to come life everlasting." He also, when they came to the holy places at Rome, receiving the tonsure, and adopting a monastic life, attained the long wished-for sight of the blessed apostles in heaven.

The same year that they departed from Britain, the Bishop Wilfrid dies.
tistes eximius Wilfridus, post quadraginta et quinque annos accepti episcopatus, diem clausit extremum in provincia, quæ vocatur Inundalum; corpusque ejus loculo inditum perlatum est in monasterium ipsius, quod dicitur Inrhyphum, et juxta honorem tanto pontifici congruum, in ecclesia beati apostoli Petri sepultum. De cujus statu vitae, ut ad priora repedantes, paucis, quae sunt gesta, memoremus. Cum esset puer bona indolis, atque vitam in probis moribus transigens, ita se modeste et circumspecte in omnibus gerebat, ut merito a majoribus quasi unus ex ipsis amaretur, et veneraretur. Ubi quartum decimum ætatis contigit annum, monasticam securi vitam præfuit: quod ubi patri suo narravit, jam enim mater obierat, libenter ejus votis ac desideris celestibus annuit, eumque cœptis insistere salutaribus jussit. Venit ergo ad insulam Lindisfarnensem, ibique monachorum famulatu se contradens diligenter ea, quæ monasticæ castitatis ac pietatis erant, et discere curabat et agere. Et quia acri erat ingenii, didicit citissimæ psalmos et aliquot codices; necdum quidem attonsum, verum eis, quæ tonsura majores sunt, virtutibus, id est humilitatis et obedientiæ, non mediocriter insignitus; propter quod et a senioribus et coætaneis suis justo coelebatur affectus. In quo, videlicet, monasterio cum aliquot annos Deo serviret, animadvertit paulatim adolescentes animi sagacis minime perfectam esse virtutis viam, quæ tradebatur a Scotis, proposuitque animo venire Romam, et quod ad sedem apostolicam ritus ecclesiastici sive monasteriales servarentur videre. Quod cum fratribus referret, laudaverunt ejus propositum, eumque id, quod mente disposuerat, perficere suadebant. At ille confestim veniens ad reginam Eanfledam, quia notus erat ei, ejusque consilio et suffragiis præfato fuerat monasterio sociatus, indicavit ei desiderium sibi inesse beatorum apostolorum limina visitandi; quæ delectata bono adolescentis proposito misit eum Cantiam ad regem Erconbertum, qui erat filius avunculi sui, postulans, ut
celebrated prelate, Wilfrid, died in the province of Inundalum, after he had been bishop forty-five years. His body, being laid in a coffin, was carried to his monastery, called Ripon, and there buried in the church of the blessed Apostle Peter, with the honour due to so great a prelate. We will now turn back, and briefly mention some particulars of his life. Being a boy of a good disposition, and behaving himself worthily at that age, he conducted himself so modestly and discreetly in all respects, that he was deservedly beloved, respected and cherished by his elders as one of themselves. At fourteen years of age he preferred the monastic to the secular life; which, when he had signified to his father, for his mother was dead, he readily consented to his heavenly wishes, and advised him to persist in his holy resolution. Accordingly he came to the isle of Lindisfarne, and there giving himself up to the service of the monks, he took care diligently to learn and to perform those things which belong to monastic purity and piety; and being of an acute understanding, he in a very short time learned the psalms and some books, before he was shorn, but when he was already become very remarkable for the greater virtues of humility and obedience: for which he was deservedly beloved and respected by his equals and elders. Having served God some years in that monastery, and being a clear-sighted youth, he observed that the way to virtue taught by the Scots was not perfect, and he resolved to go to Rome, to see what ecclesiastical or monastic rites were in use there. The brethren being made acquainted therewith, commended his design, and advised him to put it into execution. He then repaired to Queen Eansled, to whom he was well known, and who had got him into that monastery by her advice and assistance, and acquainted her that he was desirous to visit the churches of the apostles. She, being pleased with the youth's resolution, sent him into Kent, to King Earconbert, who was her uncle's son, requesting that he
eum honorifice Romam transmitteret. Quo tempore
ibi gradum archiepiscopi Honorius, unus ex discipulis
beati papae Gregorii, vir in rebus ecclesiasticis sublimiter
institutus, servabat. Ubi cum aliquandiu demoratus
adolescens animi vivacis diligenter his, quae inspiciebat,
discendis operam dare, supervenit illo alius adolescentes,
nomine Biscop, cognomento Benedictus, de nobilibus
Anglorum, cuipiens et ipse Romam venire; cujus supra
meminimus.

Hujus ergo comitatu rex sociavit Wilfridum, atque
illum secum Romam perduere, jussit. Qui cum Lug-
dunum pervenissent, Wilfridus a Dalfino civitatis episco-
opo ibi retentus est, Benedictus cæptum iter gnnavi-
ter Romam usque complevit. Delectabatur enim antistes
prudentia verborum juvenis, gratia venusti vultus, alacri-
tate actionis, et constantia ac maturitate cogitationis;
unde et omnia, quæ necesse habebat, abundanter ipsi
cum sociis suis, quandiu secum erant, donabat: et in-
super offerebat, ut si vellet, partem Galliarum non mini-
mam illi regendam committeret, ac filiam fratris sui
virginem illi conjugem dare, eumque ipse loco adoptivi
sempor haberet. At ille gratias agens pietati, quam
erat eum, cum esset peregrinus, habere dignaretur,
respondit propositum se magis alterius conversationis
habere, atque ideo, patria relicta, Romam iter agere
copisse.

Quibus auditis, antistes misit eum Romam, dato duce
itineris et cunctis simul, quæ necessitas poscebatur itineris,
largiter subministratis; obsecurans sedulo, ut cum patriam
reverteretur, per se iter facere memissent. Veniens
vero Wilfridus Romam, et orationibus ac meditationi
rerum ecclesiasticarum, ut animo proposuerat, quotidiana
mancipatus instantia, pervenit ad amicitiam viri doctissi-
simi ac sanctissimi, Bonifacii, videlicet, archidiaconi, qui
etiam consiliarius erat apostolici papa; cujus magis-
terio quatuor Evangeliorum libros ex ordine didicit,
would send him to Rome in an honourable manner. At A.D. 631, that time, Honorius, one of the disciples of the holy Pope Gregory, and well instructed in ecclesiastical institutes, was archbishop there. Whilst he made some stay there, and being a youth of an active spirit, diligently applied himself to learn those things which he undertook, another youth, called Biscop, or otherwise A.D. 654 Benedict, of the English nobility, arrived there, being likewise desirous to go to Rome, of which we have before made mention.

The king gave him Wilfrid for a companion, with orders to conduct him to Rome. When they came to Lyons, Wilfrid was detained there by Dalfin, the bishop of that city; but Benedict hastened on to Rome. That prelate was delighted with the youth’s prudent discourse, the gracefulness of his aspect, the alacrity of his behaviour, and the sedateness and gravity of his thoughts; for which reason he plentifully supplied him and his companions with all necessaries, as long as they stayed with him; and further offered to commit to him the government of a considerable part of France, to give him a maiden daughter of his own brother to wife, and to receive him as his adopted son. He returned thanks for the favour, which he was pleased to show to a stranger, and answered, that he had resolved upon another course of life, and for that reason had left his country and set out for Rome.

Hereupon the bishop sent him to Rome, furnishing him with a guide and plenty of all things requisite for his journey, earnestly requesting that he would come that way when he returned into his own country. Wilfrid arriving at Rome, by constantly applying himself to prayer and the study of ecclesiastical affairs, as he had before proposed to himself, gained the friendship of the most holy and learned Boniface, the archdeacon, who was also counsellor to the pope, by whose instruction he regularly learned the four Gospels, the true calculation
computum Paschae rationabilem et alia multa, quae in patria nequiverat, ecclesiasticis disciplinis accommoda, eodem magistro tradente, percepit; et cum menses aliquot ibi studiis occupatus felicibus exegisset, redit ad Dalfinum in Galliam, et tres annos apud eum commoratus attonsus est ab eo, et in tanto habitus amore, ut heredem sibi illum facere cogitaret. Sed ne hoc fieri posset, antistes crudeli morte præreptus est, et Wilfridus ad suæ potius, hoc est, Anglorum, gentis episcopatum reservatus. Namque Baldilda regina, missis militibus, episcopum jussit interfici; quem ad locum quidem quo decollandus erat secutus est Wilfridus clericus illius, desiderans cum eo, tametsi ipso multum prohibente, pariter occumbere. Sed hunc ubi peregrinum atque oriundum de natione Anglorum cognovere carnifices, pepercere illi, neque eum trucidare cum suo voluere pontifice.

At ille Britanniam veniens conjunctus est amiciiis Alfridi regis, qui catholicas ecclesiae regulas sequi semper et amore didicerat. Unde et ille, quia catholicum eum esse comperit, mox donavit terram decem familiarum in loco, qui dicitur Stanford, et non multo post monasterium triginta familiarum in loco, qui vocatur Inhrypum; quem, videlicet, locum dederat pridem ad construendum inibi monasterium his, qui Scotos sequebantur. Verum quia illi postmodum, optione data, maluerunt loco cedere, quam Pascha catholicum ceterosque ritus canonicos juxta Romanæ et apostolicæ ecclesiæ consuetudinem recipere, dedit hoc illi, quem melioribus imbutum disciplinis ac moribus vidit.

Quo in tempore, ad jussionem præfati regis, presbyter ordinatus est in eodem monasterio ab Agilberto episcopo Gewissarum, cujus supra meminimus, desiderante rege, ut vir tantæ eruditionis ac religionis sibi specialiter individuo comitatu sacerdos esset ac doctor. Quem non multo post (detecta et eliminata, ut et supra docuimus, Scotorum secta,) Galliam mittens, cum consilio atque
of Easter, and many other things appertaining to ecclesiastical discipline, which he could not attain in his own country. When he had spent some months there, in successful study, he returned into France, to Dalfin; and having stayed with him three years, received from him the tonsure, and was so much beloved that he had thoughts of making him his heir; but this was prevented by the bishop's untimely death, and Wilfrid was reserved to be bishop of his own, that is, the English, nation; for Queen Baldhilda sent soldiers with orders to put the bishop to death; whom Wilfrid, his clerk, attended to the place where he was to be beheaded, being very desirous, though the bishop opposed it, to die with him; but the executioners, understanding that he was a stranger, and of the English nation, spared him, and would not put him to death with his bishop.

Returning to England, he was admitted to the friendship of King Alfrid, who had always followed the catholic rules of the Church; and therefore finding him to be a Catholic, he gave him land of ten families, at the place called Stanford; and not long after, the monastery, of thirty families, at the place called Ripon; which place he had lately given to those that followed the doctrine of the Scots, to build a monastery upon. But, forasmuch as they afterwards, being left to their choice, would rather quit the place than adopt the catholic Easter, and other canonical rites, according to the custom of the Roman Apostolic Church, he gave the same to him, whom he found to follow better discipline and better customs.

At the same time, by the said king's command, he was ordained priest in the same monastery, by Agilbert, bishop of the West Saxons above-mentioned, the king being desirous that a man of so much piety and learning should continue with him as priest and teacher; and not long after, having discovered and banished the Scottish sect, as was said above, he, with the advice and
consensus patris sui Oswii, episcopum sibi rogavit ordinari, cum esset annorum circiter triginta, eodem Agilberto tunc episcopatum agente Parisiacæ civitatis; cum quo et aliis undecim episcopi ad dedicationem antistitis convenientes multum honorifice ministerium impleverunt. Quo adhuc in transmarinis partibus demorante, consecratus est in episcopatum Eboraci, jubente rege Oswio, Ceadda vir sanctus, ut supra memoratum est, et tribus annis ecclesiis sublimiter regens dehinc ad monasterii sui, quod est in Lestingau, curam secessit, accipiente Wilfrido episcopatum totius Northanhumbrorum provinciæ.

Qui deinde, regnante Egfrido, pulsus est episcopatu, et aliis pro illo consecrati antistites, quorum supra minimus; Romamque iturus et coram apostolico papa causam dicturus, ubi navem conscendit, flante Favonio, pulsus est Friesiam, et honorifice susceptor a barbaris ac rege illorum Aldgilso, praedicabat eis Christum, et multa corum millia verbo veritatis instituens a peccatorum suorum sordibus fonte Salvatoris abluit; et quod postmodum Wilfrordus reverendissimus Christi pontifex in magna devotione complevit, ipse primus ibi opus evangelicum cœpit. Ibi ergo hiemem cum nova Dei plebe feliciter exignis sic Romam veniendi iter repetit; et ubi causa ejus ventilata est, præsentem Agathone papa et pluribus episcopis, universorum judicio absque crimine accusatibus suis et episcopatu esse dignus inventus est.

Quo in tempore idem papa Agatho, cum synodum congregaret Rome centum viginti quinque episcoporum adversus eos, qui unam in Domino Salvatore voluntatem atque operationem dogmatizabant, vocari jussit et Wilfridum, atque inter episcopos consentientem dicere fidem suam simul et provinciæ sive insulæ, de qua venerat; cumque catholicus fide cum suis esset inventus, placuit.
consent of his father Oswy, sent him into France, to be A.D. 668.

consecrated bishop, at about thirty years of age, the
same Agilbert being then bishop of Paris, and eleven
other bishops meeting at the consecration of the new
bishop, that function was most honourably performed.

Whilst he was yet beyond the sea, Ceadda, a holy man,
was consecrated bishop of York, by command of King
Oswy, as has been said above; and having ably ruled
that church three years, he retired to govern his monas-
tery of Lestingau, and Wilfrid was made bishop of all
the province of the Northumbrians.

Afterwards, in the reign of Egfrid, he was expelled
his bishopric, and others were consecrated bishops in his
stead, of whom mention has been made above. Design-
ing to go to Rome, to answer for himself before the
pope, when he was aboard the ship, the wind blew hard
west, and he was driven into Frisland, and honourably
received by that barbarous people and their King Ald-
gist, to whom he preached Christ, and instructed many
thousands of them in the word of truth, washing them
from their abominations in the laver of salvation. Thus
he there began the work of the Gospel which was after-
wards finished by Wilbrord, a most reverend bishop of
Jesus Christ. Having spent the winter there with his
new converts, he set out again on his way to Rome, where
his cause being tried before Pope Agatho and several
bishops, he was, by their universal consent, acquitted of
what had been laid to his charge, and declared worthy
of his bishopric.

At the same time, the said Pope Agatho assembling a
synod at Rome, of one hundred and twenty-five bishops,
against those that taught there was only one will and
operation in our Lord and Saviour, ordered Wilfrid also
to be summoned, and, when seated among the bishops,
to declare his own faith and the faith of the province or
island from whence he came; and they being found or-
thodox in their faith, it was thought fit to record the
hoc inter cetera ejusdem synodi gestis inseri, scriptum-que est hoc modo: "Wilfridus Deo amabilis episcopus Eboracensis civitatis apostolicam sedem de sua causa appellans, et ab hac potestate de certis incertisque rebus absolutus, et cum alis centum viginti quinque episcopis in synodo in judicii sede constitutus, et pro omni aquilonali parte, Britanniae et Hiberniae insulis, quae ab Anglorum et Britonum, necon Scotorum et Pictorum, gentibus involuntur, veram et catholicam fidem confes-sus est, et cum subscriptione sua corroboravit."

Post haec reversus Britanniam provinciam Australium Saxonum ab idololatria ritibus ad Christi fidem convertit. Vectae quoque insulæ Verbi ministros destinavit; et secundo anno Alfridi, qui post Egfridum regnavit, sedem suam et episcopatum, ipso rege invitante, recepit. Sed post quinque annos denuo accusatus ab eodem ipso rege et plurimum episcopis præsulatu pulsus est; veniensque Romam, cum, præsentibus accusatoribus, acciperet locum se defendendi, consideratibus episcopis pluribus cum apostolico papa Joanne, omnium judicio probatum est accusatores ejus nonnulla in parte falsas contra eum machi-nasse calumniis, scriptumque a præfato papa regibus Anglorum Ethelredo et Alfrido, ut eum in episcopatum suum, eo quod injuste fuerit condemnatus, facerent recipi.

Juvit autem causam absolutionis ejus lectio synodi beatae memoriae papa Agathonis, quæ quondam, ipso præsente in urbe atque in eodem concilio inter episcopos residente, ut prædiximus, acta est. Cum ergo, causa exigente, synodus eadem coram nobilibus et frequentia populi, jubente apostolico papa, diebus aliquot legeretur, ventum est ad locum, ubi scriptum erat, "Wilfridus, Deo amabilis, episcopus Eboracensis civitatis, apostolicam sedem de sua causa appellans, et ab hac potestate de
same among the acts of that synod, which was done in A.D. 681. this manner: "Wilfrid, the beloved of God, bishop of the city of York, having referred to the Apostolic See, and being by that authority acquitted of every thing, whether specified against him or not, and having taken his seat in judgment, with one hundred and twenty-five other bishops in the synod, made confession of the true and catholic faith, and subscribed the same in the name of all the northern part of Britain and Ireland, inhabited by the English and Britons, as also by the Scots and Picts."

After this, returning into Britain, he converted the province of the South Saxons from their idolatrous worship. He also sent ministers to the Isle of Wight; and in the second year of Alfrid, who reigned after Egfrid, was restored to his see and bishopric by that king's invitation. However, five years after, being again accused by that same king and several bishops, he was again expelled his diocese. Coming to Rome, together with his accusers, and being allowed to make his defence before a number of bishops and the apostolic Pope John, it was declared by the unanimous judgment of them all, that his accusers had in part laid false accusations to his charge; and the aforesaid pope undertook to write to the kings of the English, Ethelred and Alfrid, to cause him to be restored to his bishopric, because he had been falsely accused.

His acquittal was much forwarded by the reading of the synod of Pope Agathon, of blessed memory, which had been formerly held when Wilfrid was in Rome, and sat in council among the bishops, as has been said before. For that synod being, on account of the trial, by order of the apostolic pope, read before the nobility and a great number of the people for some days, they came to the place where it was written, "Wilfrid, the beloved of God, bishop of the city of York, having referred his cause to the Apostolic See, and being by that power
certis incertisque rebus absolutus," et cetera, quae supra posuimus. Quod ubi lectum est, stupor apprehendit audientes; et, silente lectore, coeperunt alterutrum require, quis esset ille Wilfridus episcopus? Tunc Bonifacius consiliarius apostolici papa et alii perplures, qui eum temporibus Agathonis papa ibi viderant, dicebant ipsum esse episcopum, qui nuper Romani accusatus a suis atque ab apostolica sede judicandus adverterat, "qui jam dudum," inquiant, "aeque accusatus huc adveniens, mox audita ac dijudicata causa et controversi utriusque partis, a beatæ memoriae papa Agathone probatus est contra fas a suo episcopatu repulsus; et tanto apud eum habitus est honore ut ipsum in concilio, quod congregaret, episcoporum, quasi virum incorruptae fidei et animi probi residere praeciperet." Quibus auditis, dicebant omnes una cum ipso pontifice, virum tantae auctoritatis, qui per quadraginta prope annos episcopatu fungebatur, nequaquam damnari debere, sed ad integrum accusationum absolutum patriam cum honore reverti.

Qui cum Britanniam remeans in Galliarum partes devenisset, tactus est infirmitate repentina, et, ea crescente, adeo pressus, ut neque quo vehi posset, sed manibus ministrorum portaretur in grabato. Sic delatus in Medium civitatem Galliae, quatuor diebus ac noctibus quasi mortuus jacebat, halitu tantum pertenui quia vixeret demonstrans. Cumque ita sine cibo et potu, sine voce et auditu, quatriduo perseveraret, quinta demum illucente die, quasi de gravi experrectus somno exurgens resedit; apertisque oculis, vidit circa se choros psallentium simul et flentium fratrum; ac modicum suspirus interrogavit, ubi esset Acca presbyter, qui statim vocatus intravit et videns eum melius habentem ac loqui jam valentem, flexis genibus gratias egit Deo cum omnibus, qui aderant, fratribus. Et cum parum consedissent ac de supernis judiciis trepidi aliquantum confabulari coepi-
cleared," &c., as above stated. This being read, the hearers were amazed, and the reader stopping, they began to ask of one another, who that Bishop Wilfrid was? Then Boniface, the pope's counsellor, and many others, who had seen him there in the days of Pope Agatho, said, he was the same bishop that lately came to Rome, to be tried by the Apostolic See, being accused by his people, and who, said they, having long since been here upon such like accusation, the cause and controversy between both parties being heard and discussed, was proved by Pope Agatho, of blessed memory, to have been wrongfully expelled from his bishopric, and so much honoured by him, that he commanded him to sit in the council of bishops which he had assembled, as a man of untainted faith and an upright mind. This being heard, the pope and all the rest said, that a man of such great authority, who had exercised the episcopal function near forty years, ought not to be condemned, but being cleared of all the crimes laid to his charge, to return home with honour.

Passing through France, on his way back to Britain, on a sudden he fell sick, and the distemper increasing, was so ill, that he could not ride, but was carried in his bed. Being thus come to the city of Meaux, in France, he lay four days and nights, as if he had been dead, and only by his faint breathing showed that he had any life in him; having continued so four days, without meat or drink, speaking or hearing, he, at length, on the fifth day, in the morning, as it were awakening out of a dead sleep, sat up in the bed, and opening his eyes, saw numbers of brethren singing and weeping about him, and fetching a sigh, asked where Acca, the priest, was? This man, being called, immediately came in, and seeing him thus recovered and able to speak, knelt down, and returned thanks to God, with all the brethren there present. When they had sat awhile, and begun to discourse, with much reverence, on the heavenly judgments, the
sent, jussit pontifex ceteros ad horam egredi, et ad Accam presbyterum ita loqui exorsus est.

"Visio mihi modo tremenda apparuit, quam te audire ac silentio tegere volo, donec sciam quid de me fieri velit Deus. Astitit enim mihi quidam candido præclarus habitu, dicens se Michælem esse archangulum; et 'ob hoc,' inquit, 'missus sum, ut te a morte revocem; donavit enim tibi Dominus vitam per orationes ac lacrimas discipulorum ac fratrum tuorum, et per intercessionem beatæ suæ genitricis semperque virginis Mariæ. Qua propter dieo tibi, quia modo quidem ab infirmitate hac sanaberis, sed paratus esto, quia post quadriennium revertens visitabo te; patriam vero perveniens maximam possessionum tuarum, quæ tibi ablatae sunt, portionem recipies, atque in pace tranquilla vitam terminabis.'" Convaluit igitur episcopus, cunctis gaudentibus ac Deo gratias agentibus, cœptoque itinere Britanniam venit.

Lectis autem epistolis, quas ab apostolico papa adve- erat, Bertwaldus archiepiscopus, et Ethelredus quondam rex, tunc autem abbas, libentissime faverunt; qui, vide- licet, Ethelredus accitum ad se Coinredum, quem pro se regem fecerat, amicum episcopo fieri petiit et impetravit. Sed Alfridus Northanhumbrorum rex eum suscipere contempsit, nec longo tempore superfuit; unde factum est ut, regnante Osredo filio ejus, mox synodo facta juxta fluvium Nidd, post aliquantum utriusque partis conflictum, tandem, cunctis faventibus, in praesulatu sit suæ receptus ecclesie. Sieque quatuor annis, id est, usque ad diem obitus sui, vitam duxit in pace. Defunctus est autem [quarta Idus Octobris] in monasterio suo, quod habebat in provincia Undalum sub regimine Cuthbaldi abbatis; et ministerio fratrum perlatus in primum suum monasterium, quod vocatur Ihrypum, positus est in ecclesia beati apostoli Petri, juxta altare ad austrum, ut
bishop ordered the rest to go out for an hour, and spoke A.D. 704. to the priest, Acca, in this manner:—

“A dreadful vision has now appeared to me, which I wish you to hear and keep secret, till I know how God will please to dispose of me. There stood by me a certain person, remarkable for his white garments, telling me he was Michael, the archangel, and said, 'I am sent to save you from death: for the Lord has granted you life, through the prayers and tears of your disciples, and the intercession of his blessed mother Mary, of perpetual virginity; wherefore I tell you, that you shall now recover from this sickness; but be ready, for I will return to visit you at the end of four years. But when you come into your country, you shall recover most of the possessions that have been taken from you, and shall end your days in perfect peace.'” The bishop accordingly recovered, at which all persons rejoiced, and gave thanks to God, and setting forward on his journey, arrived in Britain.

Having read the letters which he brought from the apostolic pope, Bertwald, the archbishop, and Ethelred, who had been formerly king, but was then an abbot, readily took his part; for the said Ethelred, calling to him Coenred, whom he had made king in his own stead, he requested of him to be friends with Wilfrid, in which request he prevailed; but Alfrid, king of the Northumbrians, refused to admit him, but died soon after. His son, Osred, then coming to the crown, and a synod being assembled, near the river Nidd, after some contesting on both sides, at length, by the consent of all, he was admitted to preside over his church; and thus he lived in peace four years, till the day of his death. He died on the 12th of October, in his monastery, which he had in the province of Undalum, under the government of the Abbot Cuthbald; and by the ministry of the brethren, he was carried to his first monastery of Ripon, and buried in the church of Saint Peter the Apostle.
et supra doceimus; et hoc de illo supra epitaphium scriptum:

Wilfridus hic magnus requiescit corpore præsul, Hanc Domino qui aulam ductus pietatis amore Fecit, et eximio sacravit nomine Petri, Cui claves caeli Christus dedit arbiter orbis; Atque auro ac Tyrio devotus vestit ostro. Quin etiam sublime crucis, radiante metallo, Hic posuit tropæum, necnon et quatuor auro Scribi Evangeli prœcepit in ordine libros, Ac thecam e rutilo his condignam condidit auro; Paschalis qui etiam solennia tempora cursus Catholici ad justum correxit dogma canonis, Quem statuerre patres; dubioque errore remoto, Certa sæc genti ostendit moderamina ritus. Inque locis istis monachorum examina crebra Colligit, ac monitis cavít quæ regula patrum Sedulus institut; multisque domique forisque Jactatus nimium per tempora longa periclis, Quindecies ternos postquam eigit episcopus annos Transiit, et gaudens celestia regna petivit. Dona, Jesu, ut grex pastoris calle sequatur.

CAP. XX.—UT RELIGIOSO ABBATI HADRIANO ALBINUS, WILFRIDO IN EPISCOPATUM ACCA, SUCCESSERIT.

NNO post obitum præsati patris proximo, id est, quinto Osredi regis, reverendissimus pater Hadrianus abbas, cooperator in verbo Dei Theodori beatæ memoriae episcopi, de functus est, et in monasterio suo in ecclesia beatæ Dei genitricis septulus; qui est annus quadragesimus primus ex quo a Vitaliano papa directus est cum Theodoro, ex quo autem Britanniam venit tricesimus nonus. Cujus doctrinae simul et Theodori inter alia tes-
close by the south end of the altar, as has been men-
tioned above, with this epitaph over him:

Here the great prelate Wilfrid lies entomb'd,
Who, led by piety, this temple rear'd
To God, and hallow'd with blest Peter's name,
To whom our Lord the keys of heaven consign'd.
Moreover gold and purple vestments gave,
And plac'd a cross,—a trophy shining bright
With richest ore—four books o'erwrought with gold,
Sacred evangelists in order plac'd,
And (suited well to these) a desk he rear'd,
(Highly conspicuous) cas'd with ruddy gold.
He likewise brought the time of Easter right,
To the just standard of the canon law;
Which our forefathers fixed and well observ'd,
But long by error chang'd, he justly plac'd.
Into these parts a numerous swarm of monks
He brought, and strictly taught their founder's rules.
In lapse of years, by many dangers tossed;
At home by discords, and in foreign realms,
Having sat bishop five and forty years,
He died, and joyful sought the realms above;
That, blessed by Christ, and favour'd with his aid,
The flock may follow in their pastor's path.

CHAP. XX.—ALBINUS SUCCEEDED TO THE RELIGIOUS
ABBOT HADRIAN, AND ACCA TO BISHOP WILFRID.

HE next year after the death of the aforesaid father (Wilfrid), that
is, in the first year of King Osred, the most reverend father, Abbot
Hadrian, fellow-labourer in the word of God with Theodore the
archbishop of blessed memory, died, and was buried in the church of the
blessed Mother of God, in his own monastery, this being the forty-first year from his being sent by Pope Vitalian with Theodore, and the thirty-ninth after his arrival in England. Of whose learning, as well as that of Theo-
timonium perhibet, quod Albinus discipulus ejus, qui monasterio ipsius in regimine successit, in tantum studiis Scripturarum institutus est, ut Græcum quidem linguam non parva ex parte, Latinam vero non minus quam Anglorum, quæ sibi naturalis est, nowerit.

Susceptit vero pro Wilfrido episcopatum Hagulstadensis ecclesiae Acca presbyter ejus, vir et ipse strenuissimus et coram Deo et hominibus magnificus; qui et ipsius ecclesiae suæ, quæ in beati Andreæ apostoli honorem conscrata est, ædificium multifarior decore ac mirificis ampliavit operibus. Dedit namque operam, quod et hodie facit, ut acquisitis undeunque reliquis beatorum apostolorum et martyrum Christi, in venerationem illorum poneret altaria, distinctis porticibus in hoc ipsum intra muros ejusdem ecclesiae, sed et historias passionum eorum, una cum ceteris ecclesiasticis voluminibus, summa industria congregans, amplissimam ibi ac nobilissimam bibliothecam fecit, necon et vasa sancta et luminaria aliaque hujusmodi, quæ ad ornatum domus Dei pertinent, studiosissime paravit. Cantatorem quoque egregium, vocabulo Maban, qui a successoribus discipulorum beati papæ Gregorii in Cantia fuerat cantandi sonos edoctus, ad se suosque instituendos accessit ac per annos duo decim tenuit; quatenus et ea, quæ illi non noverant, carmina ecclesiastica doceret; et ea, quæ quondam cognita longo usu vel negligentia inveterare coeperant, hujus doctrina priscum renovarentur in statum. Nam et ipse episcopus Acca cantator erat peritissimus, quo modo etiam in literis sanctis doctissimus et in catholicæ fidei confessione castissimus, in ecclesiasticæ quoque institutionis regulis solertissimus exsitterat; et usque dunt præmia piae devotionis acciperet, existere non destitit: utpote, qui a pueritia in clero sanctissimi ac Deo dilecti Bosæ, Eboracensis episcopi, nutritus atque eruditus est, deinde ad Wilfridum episcopum spe melioris propositi adveniens omnem in ejus obsequio usque ad obitum illius explevit ætatem; cum quo etiam Romam veniens
dore, one testimony among others is, that Albinus, his disciple, who succeeded him in the government of his monastery, was so well instructed in the study of the Scriptures, that he knew the Greek tongue to no small perfection, and the Latin as thoroughly as the English, which was his native language.

Acca, his priest, succeeded Wilfrid in the bishopric of the church of Hagulstad; being himself a most active man, and great in the sight of God and man, he much adorned and added to the structure of his church, which is dedicated to the Apostle St. Andrew. For he made it his business, and does so still, to procure relics of the blessed apostles and martyrs of Christ from all parts, to place them on altars, dividing the same by arches in the walls of the church. Besides which, he diligently gathered the histories of their sufferings, together with other ecclesiastical writings, and erected there a most numerous and noble library. He likewise industriously provided holy vessels, lights, and such like things as appertain to the adorning of the house of God. He in like manner invited to him a celebrated singer, called Maban, who had been taught to sing by the successors of the disciples of the blessed Gregory in Kent, for him to instruct himself and his clergy, and kept him twelve years, to teach such ecclesiastical songs as were not known, and to restore those to their former state which were corrupted either by want of use, or through neglect. For Bishop Acca himself was a most expert singer, as well as most learned in Holy Writ, most pure in the confession of the catholic faith, and most observant in the rules of ecclesiastical institution; nor did he ever cease to be so till he received the rewards of his pious devotion, having been bred up and instructed among the clergy of the most holy and beloved of God, Bosca, bishop of York. Afterwards, coming to Bishop Wilfrid in hopes of improving himself, he spent the rest of his life under him till that bishop's death, and going with him to
multa illic, quæ in patria nequiverat, ecclesiæ sanctæ institutis utilia didicit.

CAP. XXI.—UT CEOLFRIDUS ABBAS REGI PICTORUM AR-CHITECTOS ECCLESÆ, SIMUL ET EPISTOLAM DE CATHOLICO PASCHA, VEL DE TONSURA, MISERIT.

O tempore Naitanus rex Pictorum, qui septentrionales Britanniae plagas inhabitant, admonitus ecclesiasticarum frequenti meditacione Scripturarum, abrenunciavit errori, quo eatenus in observatione Paschæ cum sua gente tenebatur; et se suosque omnes ad catholicum Dominicum resurrectionis tempus celebrandum perduxit. Quod ut faciulus et majori auctoritate perficeret, quaavit auxilium de gente Anglorum, quos jamdudum ad exemplum sanctæ Romanae et apostolicæ ecclesiæ suam religionem instituisse cognovit. Siquidem nisit legatarios ad virum venerabilem Ceolfridum, abbatem monasterii beatorum apostolorum Petri et Pauli, quod est ad ostium Wirii amnis, et juxta annum Tinam, in loco, qui vocatur "In Gyrvum," cui ipse post Benedictum, de quo supra diximus, gloriosissime præfuit; postulans, ut exhortatorias sibi literas mittet, quibus potentius confutare possit eos, qui Pascha non suo tempore observare praesumebant; simul et de tonsura modo vel ratione, qua clericos insigniri deceret; excepto, quod etiam ipse in his non parva ex parte esset imbutus. Sed et architectos sibi mitti petiit, qui juxta morem Romanorum ecclesiam de lapide in gente ipsius facerent, promittens hanc in honorem beati apostolorum principis dedicandam; se quoque ipsum cum suis omnibus morem sanctæ Ro-
Rome, learned there many profitable things concerning A.D. 709
the government of the holy church, which he could not
have learned in his own country.

CHAP. XXI.—ABBOT CEOLFRID SENT THE KING OF THE
PICTS ARCHITECTS TO BUILD A CHURCH, AND WITH THEM AN
EPISTLE CONCERNING THE CATHOLIC EASTER AND TONSURE.

That time Nitan, king of the Picts, inhabiting the northern parts
of Britain, taught by frequent medita
tion on the ecclesiastical writ-
ings, renounced the error which he
and his nation had till then been
under, in relation to the observance
of Easter, and submitted, together
with his people, to celebrate the catholic time of our Lord's
resurrection. For performing this with the more ease
and greater authority, he sought assistance from the
English, whom he knew to have long since formed their
religion after the example of the holy Roman Apostolic
Church. Accordingly he sent messengers to the venera-
ble Ceolfrid, abbot of the monastery of the blessed apos-
tles, Peter and Paul, which stands at the mouth of the
river Were, and near the river Tyne, at the place called
Jarrow, which he gloriously governed after Benedict,
of whom we have before spoken; desiring, that he would
write him a letter containing arguments, by the help of
which he might the better confute those that presumed
to keep Easter out of the due time; as also concerning
the form and manner of tonsure for distinguishing the
clergy; not to mention that he himself possessed much
information in these particulars. He also prayed to
have architects sent him to build a church in his nation
after the Roman manner, promising to dedicate the same
in honour of St. Peter, the prince of the apostles, and that
he and all his people would always follow the custom
manae et apostolice ecclesiae semper imitaturum, in quantum duntaxat tam longe a Romanorum loquela et natione segregati hunc ediscere potuissent. Cujus religiosis votis ac precibus favens reverendissimus abbas Ceolfridus misit architectos, quos petebatur, misit illi et literas scriptas in hunc modum:

"Domino excellentissimo et gloriosissimo regi Naitano, Ceolfridus abbas, in Domino salutem.

"Catholicam sancti Paschae observantiam, quam a nobis, rex Deo devote, religioso studio quaesisti, promptissime ac libentissime tuo desiderio, juxta quod ab apostolica sede didicimus, patefacere satagimus. Scimus namque colitut sanctae ecclesiae donatum, quoties ipsi rerum Domini discende, docendae, custodiendae, veritati operam impendunt. Nam et vere omnino dixit quidam secularium scriptorum, quod felicissimo mundi statu ageretur, si vel reges philosopharentur, vel regnarent philosophi. Quod si de philosophia hujus mundi vere intelligere, de statu hujus mundi merito diligere potuit homo hujus mundi; quanto magis civibus patris celestis in hoc mundo peregrinantisibus optandum est et totis animi viribus supplicandum, ut quo plus in mundo quique valent, eo amplius ejus, qui super omnia est, Iudicis mandatis auscultare contendant, atque ad hae observanda secum eos quoque, qui sibi commissi sunt, exemplis simul et auctoritate instituant?

"Tres sunt ergo regulæ sacris inditae literis, quibus Paschae celebrandi tempus nobis praefinitum, nulla prorsus humana licet auctoritate mutari; e quibus duae in lege Moysi divinitus statutae, tertia in Evangelio per effectum Dominicae passionis et resurrectionis adjuncta est. Praeceptum enim Lex, ut Pascha primo mense anni, et tertia ejusdem mensis septimana, id est, a quinta decima die usque ad vicesimam primam, fieri deberet; additum est per institutionem apostolicam ex Evangelio, ut in ipsa
of the holy Roman Apostolic Church, as far as their remoteness from the Roman language and nation would allow. The reverend Abbot Ceolfrid, complying with his desires and request, sent the architects he desired, and the following letter:—

"To the most excellent lord, and most glorious King Naitan, Abbot Ceolfrid greeting in the Lord. We most readily and willingly endeavour, according to your desire, to explain to you the catholic observance of holy Easter, according to what we have learned of the Apostolic See, as you, devout king, with a religious intention, have requested; for we know, that whenever the Church applies itself to learn, to teach, and to assert the truth, which are the affairs of our Lord, the same is given to it from heaven. For a certain worldly writer most truly said, that the world would be most happy if either kings were philosophers, or philosophers were kings. For if a worldly man could judge truly of the philosophy of this world, and form a correct choice concerning the state of this world, how much more is it to be wished, and most earnestly to be prayed for by the citizens of the heavenly country, who are travelling through this world, that the more powerful any persons are in this world, the more they may labour to be acquainted with the commands of Him who is the Supreme Judge, and by their example and authority may induce those that are committed to their charge, as well as themselves, to keep the same.

"There are three rules in the Sacred Writings, on account of which it is not lawful for any human authority to change the time of keeping Easter, which has been prescribed to us; two whereof are divinely established in the law of Moses; the third is added in the Gospel by means of the passion and resurrection of our Lord. For the law enjoined, that the Passover should be kept in the first month of the year, and the third week of that month, that is, from the fifteenth day to the one-and-twentith. It is added, by apostolic institution, in the
tertia septimana diem Dominicam exspectare, atque in ea temporis Paschalis initium tenere, debeat. Quam, videlicet, regulam triformem quisquis rite custodierit, nunquam in annotatione festi Paschalis errabit. Verum si de his singulis enucleatus ac latius audire desideras, scriptum est in Exodo, ubi liberandus de Ægypto populus Israel primum Pascha facere jubetur, quia dixerit Dominus ad Moysen et Aaron, [Ex. vii. 2, 3, 6,] Men-
sis iste vobis principium mensium, primus erit in mensibus anni. Loquimini ad universum cætum filiorum Israel, et dicite eis, Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Et paulo post, Et
servabitis eum usque ad quartumadecimam diei mensis hujus; immolabitque eum universa multitudo filiorum Israel ad vesperam. Quibus verbis manifestissime constat, quod ita in observatione Paschali mentio fit diei quartædecimæ, ut non tamen in ipsa die quartadecima Pascha fieri præcipiatur; sed adveniente tandem vespera diei quartædecimæ, id est, quintadecima luna, quæ initium tertiae septimanae faciat, in coeli faciem prodeunte, agnum immolari jubeatur; et quod ipsa sit nox quintadecimæ lunæ, in qua, percussis Ægyptiis, Israel est a longa servitute redemptus. Septem, inquit, [Ex. xii. 15,] diebus azyma comedetis. Quibus item verbis tota tertia septimana ejusdem primi mensis decernitur solennis esse debere. Sed ne putaremus easdem septem dies a quartædecima usque ad vicesimam esse computandas, continuo subject, [Ex. xii. 15,] In die primo non erit fermentum in domibus vestris; quicumque comedixerit fermentum a die primo usque ad diem septimum, peribit anima illa de Israel, et cetera, usquedum ait, [Ex. xii. 17,] In easdem enim ipsa die educam exercitum vestrum de terra Ægypti.
Gospel, that we are to wait for our Lord's day in that third week, and to keep the beginning of the Paschal time on the same. Which threefold rule whosoever shall rightly observe, will never err in fixing the Paschal feast. But if you desire to be more plainly and fully informed in all these particulars, it is written in Exodus, where the people of Israel, being about to be delivered out of Egypt, are commanded to keep the first Passover, that the Lord said to Moses and Aaron, 'This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.' And a little lower, 'And he shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.' By which words it most plainly appears, that thus in the Paschal observance mention is made of the fourteenth day, not that the Passover is commanded to be kept on that day: but the lamb is commanded to be killed on the evening of the fourteenth day; that is, on the fifteenth day of the moon, which is the beginning of the third week, when the moon appears in the sky. And because it was on the night of the fifteenth moon, when, by the slaughter of the Egyptians, Israel was redeemed from a long captivity, therefore it is said, 'Seven days shall ye eat unleavened bread.' By which words all the third week of the same month is decreed to be kept solemn. But lest we should think that those same seven days were to be reckoned from the fourteenth to the twentieth, God immediately adds, 'Even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel;' and so on, till he says, 'For in this self-same day I will bring your army out of the land of Egypt.'
"Primum ergo diem azymorum appellat eum, in quo exercitum eorum esset educturus de Ægypto. Constat autem quia non quattuordecima die, in cujus vespera agnus est immolatus, et quæ proprie Pascha sive phase dicitur; sed quattuordecima sunt educti ex Ægypto, sicut in libro Numerorum apertissime scribitur. Profecti igitur de Ramesse quattuordecima die mensis primi, altera die fecerunt phase filii Israel in manu excelsa. Septem ergo dies azymorum, in quarum prima eductus est populus Domini ex Ægypto, ab initio, ut diximus, tertiae septimane, hoc est, a quattuordecima die mensis primi, usque ad vicesimam primam ejusdem mensis diem completam computari oportet. Porro, dies quattuordecima extra hunc numerum separatim sub Paschae titulo prænotatur, sicut Exodi sequentia patenter edocent; ubi cum dictum esset, [Ex. xii. 17, 18, 19,] In eadem enim ipsa die educam exercitum vestrum de terra Ægypti; protinus adjunctum est, Et custodietis diem istum in generationes vestræ ritu perpetuo. Primo mense, quattuordecima die mensis comedetis azyma usque ad diem vicesimam primam ejusdem mensis ad vesperam. Septem diebus fermentatum non invenietur in domibus vestrís. Quis enim non videat, a quattuordecima usque ad vicesimam primam, non septem solummodo, sed octo potius esse dies, si et ipsa quattuordecima annumeretur? Sin autem, ut diligenter explorata Scriptura veritas docet, a vespera diei quattuordecimæ usque ad vesperam vicesimæ prime computaverimus, videbimus profecto quod ita dies quattuordecima vesperam suam in festi Paschalis initium prorogat, ut non amplius tota sacra solemnitas quam septem tantummodo noctes cum totidem diebus comprehendat; unde et vera esse probatur nostra definitio, qua tempus Paschale primo mense anni, et tertia ejus hebdomada, celebrandum
“Thus he calls that the first day of unleavened bread, A.D. 710., in which he was to bring their army out of Egypt. But it is evident, that they were not brought out of Egypt on the fourteenth day, in the evening whereof the lamb was killed, and which is properly called the Passover or Phase, but on the fifteenth day, as is most plainly written in the book of Numbers. ‘Departing therefore from Ramesse on the fifteenth day of the first month, the next day the Israelites kept the Passover with an high hand.’ Thus the seven days of unleavened bread, on the first whereof the people of God were brought out of Egypt, are to be reckoned from the beginning of the third week, as has been said, that is, from the fourteenth day of the first month, till the one-and-twentieth of the same month, that day included. But the fourteenth day is noted down separately from this number, by the name of the Passover, as is plainly made out by what follows in Exodus: where when it is said, ‘For in this same day I will bring your army out of the land of Egypt;’ it is presently added, ‘You shall keep it a feast by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses.’ Now, who is there that does not perceive, that there are not only seven days, but rather eight, from the fourteenth to the one-and-twentieth, if the fourteenth be also reckoned in the number? But if, as by diligent study of Scripture appears to be the truth, we reckon from the evening of the fourteenth day to the evening of the one-and-twentieth, we shall certainly find, that the same fourteenth day gives its evening for the beginning of the Paschal feast; so that the sacred solemnity contains no more than only seven nights and as many days. By which our definition is proved to be true, wherein we said, that the Paschal time is to be celebrated in the first month of the year, and the third week of the same.
esse diximus. Veraciter enim tertia agitur hebdomada, quod a vespera quartædecimæ diei incipit, et in vespera vicesimæ primæ completur.

"Postquam vero Pascha nostrum immolatus est Christus, diemque nobis Dominicam, quæ apud antiques Una vel Prima Sabbati, sive Sabbatorum, vocatur, gaudio suæ resurrectionis fecit esse solennem; ita hanc apostolica traditio festis Paschalibus inscrutit, ut nihil omnino de tempore Paschæ legalis praecupandum, nihil minusendum, esse decerneret. Quin potius statuit, ut exspectaretur juxta præceptum Legis idem primus anni mensis, exspectaretur quartadecima dies illius, exspectaretur vespera ejsdem. Et cum hæc dies in Sabbatum forte inciderit, tolleret unusquisque agnum per familias et domos suas, et immolare cum ad vesperam, id est, præpararent omnes ecclesiae per orbem, quæ unam catholicam faciant, panem et vinum in mysterium carnis et sanguinis Agni immaculati, qui abstulit peccata mundi; et præcedente congrua lectionum, orationum, cæremoniarum Paschalium, solennitate, offerrent hæc Domino in spem futurae suæ redemptionis. Ipsa est enim eadem nox, in qua de Ægypto per sanguinem agni Israelitica plebs erepta est; ipsa est, in qua per resurrectionem Christi liberatus est a morte æterna populus omnis Dei. Mane autem illucscente die Dominica, primam Paschalis festi diem celebrarent. Ipsa est enim dies, in qua resurrectionis suæ glorian Dominus multifario piae revelationis gaudio discipulis patefecit. Ipsa prima dies azymorum, de qua nultum distincte in Levitico scriptum est, [xxiii. 5.] Mense primo, quartadecima die mensis, ad vesperam, phase Domini est, et quintadecima die mensis hujus solennitas azymorum Domini est. Septem diebus azyma comedetis. Dies primus erit celeberrimus sanctusque,
For it is really the third week, because it begins on the A.D. 710.
evening of the fourteenth day, and ends on the evening of the one-and-twentieth.

"But since Christ our Paschal Lamb is slain, and has made the Lord's day, which among the ancients was called the first after the Sabbath, a solemn day to us for the joy of his resurrection, the apostolic tradition has so inserted it into the Paschal festivals as to decree, that nothing in the least be anticipated, or detracted from the time of the legal Passover; but rather ordains, that the same first month should be waited for, pursuant to the precept of the Law, and accordingly the fourteenth day of the same, and the evening thereof. And when this day should happen to fall on the Sabbath, every one in his family should take a lamb, and kill it in the evening, that is, that all the churches throughout the world, composing one catholic church, should provide bread and wine for the mystery of the flesh and blood of the un-spotted Lamb 'that took away the sins of the world;' and after the solemnity of reading the lessons and prayers of the Paschal ceremonies, they should offer up these things to the Lord, in hopes of future redemption. For that same night in which the people of Israel were delivered out of Egypt by the blood of the Lamb, is the very same in which all the people of God were, by Christ's resurrection, delivered from eternal death. Then, on the morning of the Lord's day, they should celebrate the first day of the Paschal festival; for that is the day on which our Lord, with much joy of pious revelation, made known the glory of his resurrection. The same is the first day of unleavened bread, concerning which it is distinctly written in Leviticus, 'In the fourteenth day of the first month, at even, is the Lord's Passover. And on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread; the first day shall be most solemn and holy.'
"Si ergo fieri posset, ut semper in diem quintumdecimum primi mensis, id est, in lunam quintamdecimam, Dominica dies incurreret, uno semper eodemque tempore cum antiquo Dei populo, quamquam sacramentorum genere discreto, sicut una eademque fide, Pascha celebrare possemus. Quia vero dies septimanae non æquali cum luna tramite procurrit, decrevit apostolica traditio, quæ per beatum Petrum Romæ prædicata, per Marcum evangelistam et interpretem ipsius Alexandriæ confirmata est, ut adveniente primo mense, adveniente in eo vespера dici quartodecimae, expectetur etiam dies Dominica, a quintadecima usque ad vicesimam primam diem ejusdem mensis. In quacunque enim harum inventa fuerit, merito in ea Pascha celebrabitur; quia, nimirum, haec adnumerum pertinet illarum septem dierum, quibus azyma celebrari jubetur. Itaque fit, ut nunquam Pascha nostrum a septimana mensis præter in utramvis partem declinet; sed vel totam eam, id est, omnes septem legisdiuazymorum dies, vel certe aliquos de illis, teneat. Nam etsi saltem unum ex eis, hoc est, ipsum septimum apprehenderit, quem tam excellenter Scriptura commendat, Dies autem, inquiens, septicimus erit celebrior et sanctior, nullumque servile opus fiet in eo; nullus argueret nos poterit, quod non recte Dominicum Paschæ diem, quem de Evangelio suscepimus, in ipsa, quam Lex statuit, tertia primi mensis hebdomada celebremus."

"Cujus observantiae catholica ratione patefacta, patet et contrario error irrationabilis eorum, qui praefixos in Lege terminos, nulla cogente necessitate, vel anticipare, vel transcendere, prœsumunt. Namque sine ratione necessitatis aliquos anticipant illi tempus in Lege praescriptum, qui Dominicum Paschæ diem a quartadecimæ mensis primi usque ad vicesimam putant lunam esse servandum. Cum enim a vespéra diei tertio decimæ vigilias sanctæ noctis celebrare incipiunt, claret, quod illam in
"If therefore it could be that the Lord's day should always happen on the fifteenth day of the first month, that is, on the fifteenth moon, we might always celebrate Easter at the very same time with the ancient people of God, though the nature of the mystery be different, as we do it with one and the same faith. But in regard that the day of the week does not keep pace exactly with the moon, the apostolical tradition, which was preached at Rome by St. Peter, and confirmed at Alexandria by Mark the Evangelist, his interpreter, appointed that when the first month was come, and in it the evening of the fourteenth day, we should also wait for the Lord's day, which falls between the fifteenth and the one-and-twentieth day of the same month. For on whichever of those days it shall fall, Easter will be properly kept on the same; as it is one of those seven days on which the unleavened bread is ordered to be kept. Thus it comes to pass that our Easter never deviates from the third week of the first month, but either observes the whole, or at least some of the seven legal days of unleavened bread. For though it takes in but one of them, that is, the seventh, which the Scripture so highly commends, saying, 'But the seventh day shall be more solemn and holy, ye shall do no servile work therein,' none can lay it to our charge, that we do not rightly keep our Lord's Paschal day, which we received from the Gospel, in the third week of the first month, as the Law prescribes.

"The catholic reason of this observance being thus explained; the unreasonable error, on the other hand, of those who, without any necessity, presume either to anticipate, or to go beyond the term prescribed in the Law, is manifest. For they that think the Lord's day of Easter is to be observed from the fourteenth day of the first month till the twentieth moon, anticipate the time prescribed in the law, without any necessary reason; for when they begin to celebrate the vigil of the holy night from the evening of the thirteenth day, it is plain that
exordio sui Paschæ diem statuunt, cujus n<ul>ullam omnino mentionem in decreto Legis inveniunt. Et cum vicesima prima die mensis Pascha Dominicum celebrare refugiunt, patet proiecto, quod illam per omnia die a sua solen- nitate secernunt, quam Lex majore præ ceteris festivi- tate memorabilem sæpenumero commendat. Sicque diem Paschæ ordine perverso, et aliquando in secunda hebdo- mada totam compleant, et nunquam in hebdomadæ tertiae die septimo ponant; rursumque, qui a sextadecima die mensis sæpedicti usque ad vicesimam secundam Pascha celebrandum magis autumant, non minore utique errore, tametsi altero latere a recto veritatis tramite, divertunt, et veluti naufragia Scyllæ fugientes in Charybdis voragi- nem submergendì decidunt. Nam cum a luna sextadec- cima præ mensis oriente, id est, a vespera diei quintæ- decimæ, Pascha incipiendum doceant; nimirum constat, quod quartadecimam diem mensis eusdem, quam Lex primitus et præcipue commendat, a sua prorsus solen ni- tate secludunt; ita ut quintædecimæ, in qua populus Dei ab ägyptiaca servitute redemptus est, et in qua Dominus suo mundum sanguine a peccatorum tenebris liberavit, in qua etiam sepultus spem nobis post mortem beatæ quietis tribuit, vix vesperam tangant.

"Iidemque pœnam erroris sui in semetipsos recipi- entes, cum in vicesima secunda die mensis Paschæ diem statuunt Dominicum, legitimos utique terminos Paschæ aperta transgressione violant, utpote qui ab illius diei vespera Pascha incipiunt, in qua hoc Lex consummari et perfici debere decrevit. Illam in Pascha diem assignent primam, cujus in Lege mentio nulla usquam reperitur, id est, quartæ primam septimanæ. Qui utrique non solum in definitione et computo lunaris ætatis, sed et in mensis
they make that day the beginning of their Easter, whereof they find no mention in the Law; and when they refuse to celebrate our Lord’s Easter on the one-and-twentieth day of the month, they wholly exclude that day from their solemnity, which the Law often recommends as memorable for the greater festival; and thus, perverting the proper order, they place Easter day in the second week, and sometimes keep it entirely in the same, and never bring it to the seventh day of the third week. And again, because they rather think that Easter is to be kept on the sixteenth day of the said month, and so to the two-and-twentieth, they no less erroneously, though the contrary way, deviate from the right way of truth, and as it were avoiding to be shipwrecked on Scylla, they run on and are drowned in the whirlpool of Charybdis. For when they teach that Easter is to be begun at the rising of the sixteenth moon of the first month, that is, from the evening of the fifteenth day, it is manifest that they altogether exclude from their solemnity the fourteenth day of the same month, which the Law firstly and chiefly recommends; so that they scarcely touch upon the evening of the fifteenth day, on which the people of God were delivered from the Egyptian servitude, and on which our Lord, by his blood, rescued the world from the darkness of sin, and on which being also buried, he gave us hopes of a blessed repose after death.

“And the same persons, taking upon themselves the penalty of their error, when they place the Lord’s day of Easter on the twenty-second day of the month, openly transgress and exceed the legal term of Easter, as beginning the Easter on the evening of that day in which the Law appointed it to be finished and completed; and appoint that to be the first day of Easter, whereof no mention is any where found in the Law, viz. the first of the fourth week. And they are sometimes mistaken, not only in defining and computing the moon’s age, but
primi nonnunquam inventione, falluntur. Quæ disputationi major est, quam epistola hac vel valeat comprehendi, vel debeat. Tantum hoc dicam, quod per æquinocium vernale semper inerrabiler possit inveniri, qui mensis juxta computum lunæ primus anni, qui esse debeat ultimus. Æquinocium autem, juxta sententiam omnium Orientalium, et maxime Ægyptiorum, qui præ ceteris doctoribus calculandi palmam tenent, duodecimo kalendaru cum Aprilium die provenire consuevit, ut etiam ipsi horologica inspectione probamus. Quæcunque ergo luna ante æquinocium plena est, quartadecima videlicet, vel quintadecima, existens, hæc ad præcedentis anni novissimum pertinet mensem, idæoque Paschæ celebrando, habiles non est. Quæ vero post æquinocium, vel in ipso æquinoctio, suum plenilunium habet, in hac absque ülla dubiate, quia primi mensis est, et antiquos Pascha celebrare solitos, et nos, ubi Dominica dies advenerit, celebrare debere noscendum est. Quod ita fieri oportere illa nimirum ratio cogit, quia in Genesi scriptum est, [i. 16,] quod fecit Deus duo luminaria magna; luminare majus, ut præset diei; et luminare minus, ut præset noctis: vel, sicut alia dicit editio, luminare majus in inchoationem diei, et luminare minus in inchoationem noctis. Sicut ergo prins sol a medio procedens orientis æquinocium vernale suo præxixit exortu; deinde luna, sole ad vesperam occidente, et ipsa plena a medio secuta est orientis: ita omnibus annis idem primus lunæ mensis eodem necessa est ordine reservari, ut non ante æquinocium, sed vel ipso æquinociti die, sicut in principio factum est, vel eo transceso, plenilunium habere debeat. At si uno saltém die plenilunium tempus æquinocii præcesserit, non hanc primo mensi anni incipientis, sed ultimo potius præteriti, lunam esse adscribendum; et ido festis Paschalibus inabilem, memorata ratio probat.
also in finding the first month; but this controversy is longer than can or ought to be contained in this letter. I will only say thus much, that by the vernal equinox, it may always be found, without the chance of an error, which is the first month of the year, according to the lunar calculation, and which the last. But the equinox, according to the opinion of all the Eastern nations, and particularly of the Egyptians, who exceed all other learned men in that calculation, usually happens on the twelfth day of the kalends of April, as we also prove by horological inspection. Whatever moon therefore is at the full before the equinox, being on the fourteenth or fifteenth day, the same belongs to the last month of the foregoing year, and consequently is not proper for the celebration of Easter; but that moon which is full after the equinox, or on the very equinox, belongs to the first month, and in it, without a doubt, the ancients were wont to celebrate the Passover; and we also ought to keep Easter when the Sunday comes. And that this must be so, there is this cogent reason, because it is written in Genesis, that 'God made two lights; a greater light to rule the day, and a lesser light to rule the night.' Or, as another edition has it, 'A greater light to begin the day, and a lesser to begin the night.' The sun, therefore, proceeding from the midst of the east, fixed the vernal equinox by his rising, and afterwards the moon, when the sun set in the evening, followed full from the midst of the east; thus every year the same first month of the moon must be observed in the like order, so that the full moon must be either on the very day of the equinox, as was done from the beginning, or after it is gone by. But if the full of the moon shall happen to be but one day before the time of the equinox, the aforesaid reason proves that such moon is not to be assigned to the first month of the new year, but rather to the last of the preceding, and that it is therefore not proper for the celebration of the Paschal festival.
"Quod si mysticam quoque vos in his rationem audire delectat, primo mense anni, qui etiam mensis novorum dictus est, Pascha facere jubemur; quia, renovato ad amorem coelestium spiritu mentis nostrae, sacramenta Dominicae resurrectionis et erectionis nostrae celebrare debemus, tertia ejusdem mensis septimana facere praecipimur; quia ante Legem et sub Lege promissus tertio tempore seculi cum gratia venit ipse, qui Pascha nostrum immolaretur, Christus: quia tertia post immolationem sae passionis die resurgens a mortuis hanc Dominicae vocari, et in ea nos annuatim Paschalia ejusdem resurrectionis voluit festa celebrare: quia nos quoque ita solum veraciter ejus solennia celebramus, si per fidem, spem et caritatem, Pascha, id est, transitum de hoc mundo ad Patrem, cum illo facere curamus. Post aequinoctium veris, plenilunium mensis praecipimur observare Paschalis; ut, videlicet, primo sol longiorum nocte faciat diem, deinde luna plenum suae lucis orbem mundo praesentet; quia primo quidem sol justitiae, in cujus pennis est sanitas, id est, Dominus Jesus, per resurrectionis suae triumphum cunctas mortis tenebras superavit; ac sic ascendens in coelos, misso desuper Spiritu, ecclesiam suam, quae saepe luna vocabulo designatur, internae gratiae luce replevit. Quem, videlicet, ordinem nostrae salutis propheta contemplatus aiebat, Elevatus est sol, et luna stetit in ordine suo.

"Qui ergo plenitudinem lunae Paschalis ante aequinoctium provenire posse contenderit, talis in mysteriorum celebratione maximorum a sanctarum quidem Scripturarum doctrina discordat, concordat autem eis, qui sine praeveniente gratia Christi se salvari posse confidunt; quia etsi vera lux tenebras mundi moriendo
“Now if it will please you likewise to hear the mystical reason in this matter, we are commanded to keep Easter in the first month of the year, which is also called the month of the new fruit, because we are to celebrate the mysteries of our Lord’s resurrection and our deliverance, with our minds renewed to the love of heavenly things. We are commanded to keep it in the third week of the same month, because Christ, who had been promised before the Law, and under the Law, came with grace, in the third age of the world, to be slain as our Passover; and rising from the dead the third day after the offering of his passion, he wished this to be called the Lord’s day, and the festival of his resurrection to be yearly celebrated on the same. For we also, in this manner only, can truly celebrate his solemnity, if we take care with him to keep the Passover, that is, the passage out of this world to the Father, by faith, hope and charity. We are commanded to observe the full moon of the Paschal month after the vernal equinox, to the end, that the sun may first make the day longer than the night, and then the moon may afford the world her full orb of light; inasmuch as first ‘the sun of righteousness, in whose wings is salvation,’ that is, our Lord Jesus, by the triumph of his resurrection, dispelled all the darkness of death, and so ascending into heaven, filled his Church, which is often signified by the name of the moon, with the light of inward grace, by sending down upon her his Spirit. Which plan of salvation the prophet had in his mind, when he said ‘The sun was exalted and the moon stood in her order.’

“He, therefore, who shall contend that the full Paschal moon can happen before the equinox, deviates from the doctrine of the Holy Scriptures, in the celebration of the greatest mysteries, and agrees with those who confide that they may be saved without the grace of Christ forerunning them; and who presume to teach that they might have attained to perfect righteousness,
ac resurgendo nunquam vicisset, perfectam se habere posse justitiam dogmatizare præsumunt. Itaque post æquinocialem solis ortum, post plenilunium primi mensis hunc ex ordine subsequens, id est, post completam diem ejusdem mensis quartamdecimam, quæ cuncta ex Lege observanda accepimus, exspectamus adhuc, monente Evangelio, in ipsa hebdomada tertia tempus diei Dominicae, et sic demum votiva Paschæ nostri festa celebramus, ut indicemus nos non cum antiquis excussum Ægyptiæ servitutis jugum venerari, sed redemptionem totius mundi, quæ, in antiqui Dei populi liberatione praæfigurata, in Christi autem resurrectione completa est, devota fide ac dilectione colere, utque resurrectionis etiam nostræ, quam eadem die Dominica futuram credimus, spe nos certissima gaudere signemus.

"Hic autem, quem vobis sequendum monstramus, computus Paschæ, decennovenali circulo continetur; qui dudum quidem, hoc est, ipsis Apostolorum temporibus, jam servari in ecclesia cæpit, maxime Romæ et Ægypti, ut supra jam diximus. Sed per industriam Eusebii, qui a beato martyre Pamphilio cognomen habet, distinctius in ordinem compositus est; ut quod eatenus per Alexandriæ pontificem singulis annis pro omnibus ecclesiis mandari consuerat, jam deinde congesta in ordinem serie lunaæ quartædecimæ facillime posset ab omnibus sciri. Cujus computum Paschalis Theophilus Alexandriæ præsul in centum annorum tempus Theodosio Imperatori compositum. Item, successor ejus Cyrrillus seriem nonaginta et quinque annorum in quinque decennovenibus circulis comprehendit; post quem Dionysius Exiguus totidem alios ex ordine pari schemate subnexit, qui ad nostra usque tempora pertingebant. Quibus termino appropinquantibus, tanta hodie calculatorum exuberat copia, ut etiam in nostris per
though the true light had never vanquished the darkness A.D. 710.
of the world, by dying and rising again. Thus, after
the equinoctial rising of the sun, and after the subse-
quent full moon of the first month, that is, after the end
of the fourteenth day of the same month, all which,
according to the law, ought to be observed, we still, by
the instruction of the Gospel, wait in the third week for
the Lord's day; and thus, at length, we celebrate our
due Easter solemnity, to show that we do not, with the
ancients, honour the shaking off of the Egyptian yoke;
but that, with devout faith and affection, we worship the
redemption of the whole world; which having been pre-
figured in the deliverance of God's ancient people, was
completed in Christ's resurrection, to make it appear
that we rejoice in the sure and certain hope of the day
of our own resurrection, which we believe will happen
on the same Lord's day.

"Now this calculation of Easter, which we show you
is to be followed, is contained in a circle or revolution
of nineteen years, which began long since, that is, in
the very times of the apostles, especially at Rome and
in Egypt, as has been said above. But by the industry
of Eusebius, who took his surname from the blessed
martyr Pamphilus, it was reduced to a plainer system;
insomuch that what till then used to be sent about to
all the several churches by the patriarch of Alexandria,
might, from that time forward, be most easily known
by all men, the course of the fourteenth day of the
moon being regularly ordered. This Paschal calcula-
tion, Theophilus, patriarch of Alexandria, composed for
the Emperor Theodosius, for a hundred years to come.
Cyril also, his successor, comprised a series of ninety-
five years in five revolutions of nineteen years. After
whom, Dionysius Exiguus added as many more, in the
same manner, reaching down to our own time. The
expiration of these is now drawing near, but there is
so great a number of calculators, that even in our
Britanniam ecclesiis plures sint, qui, mandatis memoriae veteribus illis Ægyptiorum argumentis, facillime possint in quotlibet spatia temporum Paschales pretendere circulos, etiam ad quingentos usque et triginta duos voluerint annos; quibus expletis, omnia, quæ ad solis et lunæ, mensis et septimæ, consequantiam spectant, eodem, quo prius, ordine recurrunt. Ideo autem circulos eodem temporum instantium vobis mittere supercedimus, quia de ratione tantum temporis Paschalis instrui quaerentes, ipsos vobis circulos Paschæ catholicos abundare probatis.

"Verum his de Pascha succincte, ut petistis, strictimque commemoratis, tonsuram quoque, de qua pariter vobis literas fieri voluistis, hortor, ut ecclesiasticam et Christianæ fidei congruam habere curetis. Et quidem scimus, quia neque Apostoli omnes uno eodemque sunt modo attonsi, neque nunc ecclesia catholica, sicut una fide, spe et caritate, in Deum consentit, ita etiam una atque indissimili totum per orbem tonsurae sibi forma congruit. Denique, ut superiœra, id est, Patriarcharum, tempora respiciamus, Job exemplar patientiae, dum, ingruente tribulationum articulo, caput totundit, probavit utique quia tempore felicitatis capillos nutrire consueverat. At Joseph, et ipse castitatis, humilitatis, pietatis, ceterarumque virtutum, exsequor ac doctor eximius, cum esset servitio absolvendus, attonus esse legitur; patet profecto quia tempore servitutis, intonsis in carcere crinibus manere solebat. Ecce, uterque vir Dei diversum ab altero vultus habitum foris præmonstrabat, quorum tamen intus conscientia in parili virtutum sibi gratia concordabat.

"Verum, etsi profiteri nobis liberum est, quia tonsurae discriminem non noceat, quibus pura in Deum fides et caritas in proximum sincera est, maxime cum nun-
churches throughout Britain, there are many who, A.D. 710, having learned the ancient rules of the Egyptians, can with great ease carry on those revolutions of the Paschal times for any distant number of years, even to five hundred and thirty-two years, if they will; after the expiration of which, all that belongs to the question of the sun and moon, of month and week, returns in the same order as before. We therefore forbear to send you those revolutions of the times to come, because you only desired to be instructed respecting the Paschal time, and declared you had enough of those catholic tables concerning Easter.

"But having said thus much briefly and succinctly, as you required concerning Easter, I also exhort you to take care to promote the tonsure, as ecclesiastical and agreeable to the Christian faith, for concerning that also you desired me to write to you; and we know indeed that the apostles were not all shorn after the same manner, nor does the Catholic Church, though it agrees in the same Divine faith, hope and charity, agree in the same form of tonsure throughout the world: in fine, to look back to remote times, that is, the times of the patriarchs, Job, the example of patience, when, on the approach of tribulation, he shaved his head, made it appear that he had used, in time of prosperity, to let his hair grow; and Joseph, the great practiser and teacher of chastity, humility, piety, and other virtues, is found to have been shorn when he was to be delivered from servitude; by which it appears, that during the time of servitude, he was in the prison without cutting his hair. Now you may observe how each of these men of God differed in the manner of their appearance abroad, though their inward consciences were alike influenced by the grace of virtue. But though we may be free to confess, that the difference of tonsure is not hurtful to those whose faith is pure towards God, and their charity sincere towards their neighbour, especially
quam patribus catholicis, sicut de Paschæ vel fidei diversitate, conflictus, ita etiam de tonsuræ differentia legatur aliqua fuisset controversia; inter omnes tamen, quas vel in ecclesia, vel in universo hominum genere, reperimus tonsuras, nullam magis sequendam nobis amplissimamque jure dixerim ea, quam in capite suo gestabat ille, cui se confitenti Dominus ait, [Matth. xvi. 18.] Tu es Petrus, et super hanc petram edificabo ecclesiam meam, et portaæ inferni non prævalebunt adversus eum; et tibi dabo claves regni caelorum. Nullam vero magis abominandum detestandamque merito cunctis fidelibus crediderim ea, quam habebat ille, cui gratiam sancti Spiritus comparare volenti dicit idem Petrus, Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti per pecuniam possideri; non enim est tibi pars neque sors in sermone hoc. Neque vero ob id tantum in coronam attondemur, quia Petrus ita attonsus est; sed quia Petrus in memoriam Dominicæ passionis ita attonsus est, idcirco et nos, qui per eandem passionem salvari desideramus, ipsius passionis signum cum illo in vertice, summa videlicet corporis nostri parte, gestamus. Sicut enim omnis ecclesia, quia per mortem sui vivificatoris ecclesia facta est, signum sanctæ crucis ejus in fronte portare consuevit, ut crebro vexilli hujus munimine a malignorum spirituum defendatur incursibus, crebra hujus admonitione doccatur se quoque carnem suam cum vitiiis et concupiscentiis crucifigere debere; ita etiam oportet eos, qui vel monachi vatum, vel gradum clericatus, habentes, arctioribus se necesse habent pro Domino continentia frenis astringere.

"Formam quoque coronæ, quam ipse in passione spineam portavit in capite, ut spinas ac tribulos pecca-
since we do not read that there ever was any controversy A.D. 710. among the Catholic fathers about the difference of tonsure, as there has been about the difference in keeping Easter, or in matters of faith; however, among all the tonsures that are to be found in the Church, or among mankind at large, I think none more worthy of being followed than that which that disciple had on his head, to whom, on his confession, our Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee I will give the keys of the kingdom of heaven.' Nor do I think any more worthy to be abhorred and detested, by all the faithful, than that which that man used, to whom Peter, when he would have bought the grace of the Holy Ghost, said, 'Thy money be with thee to perdition, because thou thoughtest the gift of God to be purchased for money; there is no part or lot for thee in this speech.' Nor do we shave ourselves in the form of a crown only because Peter was so shorn; but because Peter was so shorn in memory of the passion of our Lord; therefore we also, who desire to be saved by the same passion, do with him bear the sign of the same passion on the top of our head, which is the highest part of our body. For as all the Church, because it was made a church by the death of him that gave it life, is wont to bear the sign of his holy cross on the forehead, to the end, that it may, by the constant protection of his sign, be defended from the assaults of evil spirits, and by the frequent admonition of the same be instructed, in like manner, to crucify its flesh with its vices and concupiscences; so also it behoves those, who have either taken the vows of monks, or have any degree among the clergy, to curb themselves the more strictly by continence.

"Every one of them is likewise to bear on his head, by means of the tonsure, the form of the crown which Christ in his passion bore of thorns, in order that Christ
torum nostrorum portaret, id est, exportaret et auferret a nobis, suo quemque in capite per tonsuram praeferre, ut se etiam irrisiones et opprobria pro illo libenter ac prompto animo sufferre ipso etiam frontispicio doceant; ut coronam vitæ æternæ, quam repromisit Deus diligentibus se, se semper expectare, proque hujus perceptione et adversa se mundi et prospera contemnere, designent. Ceterum, tonsuram eam, quam magum ferunt habuisse Simonem, quis, rogo, fideliuni non statim cum ipsa magia detestetur, et merito exsufflet? Quæ primo aspectu in frontis quidem superficie coronæ videtur speciem praeferre; sed ubi ad cervicem considerando perveneris decurtatam eam, quam te videre putabas, invenies coronam, ut merito talem Simoniacis et non Christianis habitum convenire cognoscas; qui in præsentì quidem vita a deceptis hominibus putabantur digni perpetuae gloria coronæ, sed in ea, quæ hanc sequitur, vitam, non solum omni spe coronæ privati, sed æterna insuper sunt poena damnati.

"Neque vero me hæc ita prosecutum æstimes, quasi eos, qui hanc tonsuram habent, condemnamdos judicem, si fide et operibus unitati catholicæ faverint; imo confiderent profiteor plurimos ex eis sanctos ac Deo dignos existitisse, ex quibus est Adamnanus abbas et sacerdos Columbiensium egregius, qui cum legatus sua gentis ad Alfridum regem missus nostrum quoque monasterium videre voluisset, miramque in moribus ac verbis prudentiam, humiliatatem, religionem, ostenderet, dixi illi inter alia colloquens; 'Obsacro, sancte frater, qui ad coronam te vitæ, quæ terminum nesciat, tendere credis, quid contrario tuae fidei habitu terminatam in capite coronæ imaginem portas? et si beati consortium Petri quæris, cur ejus, quem ille anathematizavit, tonsuræ
may bear the thorns and briars of our sins; that is, A.D. 710. that he may remove and take them from us; and also that they may at once show that they, willingly, and with a ready mind, endure scoffs and reproaches for his sake; to make it appear, that they always expect 'the crown of eternal life, which God has promised to those that love him,' and that for the gaining thereof they despise both the adversities and the prosperities of this world. But as for the tonsure which Simon Magus is said to have used, what Christian will not immediately detest and cast it off together with his magic? Upon the top of the forehead, it does seem indeed to resemble a crown; but when you come to the neck, you will find the crown you thought you had seen so perfect cut short; so that you may be satisfied such a distinction properly belongs not to Christians but to Simoniacs, such as were indeed in this life thought worthy of a perpetual crown of glory by erring men; but in that life which is to follow this, are not only deprived of all hopes of a crown, but are moreover condemned to eternal punishment.

"But do not think that I have said thus much, as judging those who use this tonsure, are to be damned, in case they favour the catholic unity in faith and actions; on the contrary, I confidently declare, that many of them have been holy and worthy of God. Of which number is Adamnan, the abbot and renowned priest of Columba, who, when sent ambassador by his nation to King Alfrid, came to see our monastery, and discovering wonderful wisdom, humility, and religion in his words and behaviour, among other things, I said to him in discourse, 'I beseech you, holy brother, who think you are advancing to the crown of life, which knows no period, why do you, contrary to the habit of your faith, wear on your head a crown that is terminated, or bounded? And if you aim at the society of St. Peter, why do you imitate the tonsure of him whom St. Peter
imaginem imitari? et non potius ejus, cum quo in
æternum beatus vivere cupis, etiam nunc habitum te,
quantum potes, diligere monstras?' Respondit ille;
'Scias pro certo, frater mi dilecte, quia etsi Simonis
tonsuram ex consuetudine patria habeam, Simoniacam
tamen perfidiam tota mente detestor ac respuo; beatissi-
mi autem apostolorum principis, quantum mea parvitas
sufficit, vestigia sequi desidero.' At ego; 'Credo,' in-
quam, 'vere quod ita sit; sed tamen indicio fit quod ea,
que apostoli Petri sunt, in abdito cordis ampleximini,
si quæ ejus esse nostis, etiam in facie tenetis. Namque
prudentiam tuam facillime judicare reor, quod aptius
multo sit ejus, quem corde toto abominaris, cujusque
horrendam faciem videre refugis, habitum vultus a tuo
vultu Deo jam dicato separare; et e contra, ejus, quem
apud Deum habere patronum quæris, sicut facta vel
monita cupis sequi, sic etiam morem habitus te imitari
condeceat.'

"Hae tunc Adamanno dixi, qui quidem quantum,
conspectis ecclesiarum nostrarum statutis, profecisset,
probavit, cum reversus ad Scotiam multas postea gentis
ejusdem turbas ad catholicam temporis Paschalis ob-
servantiam sua prædicatione correxit; tametsi eos, qui
in Hiis insula morabantur, monachos, quibusque speciali
rectoris jure praerat, necdum ad viam statuti melioris
reducore valebat. Tonsuram quoque, si tantum sibi
uctoritatis subesse, emendare meminisset.

"Sed et tuam nunc prudentiam, rex, admoneo, ut ea,
quæ unitati catholicae et apostolicæ ecclesiae concinunt,
una cum gente, cui te Rex regum et Dominus domi-
norum præfect, in omnibus servare contendas. Sic
enim fit, ut post acceptam temporalis regni potentiam,
ipse beatissimus apostolorum princeps célestis quoque
anathematized? and why do you not rather even now A.D. 710. show that you imitate to your utmost the habit of him with whom you desire to live happy for ever." He answered, 'Be assured, my dear brother, that though I have Simon's tonsure, according to the custom of my country, yet I utterly detest and abhor the Simoniacal wickedness; and I desire, as far as my littleness is capable of doing it, to follow the footsteps of the most blessed prince of the apostles.' I replied, 'I verily believe it as you say; but let it appear by showing outwardly such things as you know to be his, that you in your hearts embrace whatever is from Peter the Apostle. For I believe your wisdom does easily judge, that it is much more proper to estrange your countenance, already dedicated to God, from resemblance to him whom in your heart you abhor, and of whose hideous face you would shun the sight; and, on the other hand, that it becomes you to imitate the outward resemblance of him, whom you seek to have for your advocate with God, as you desire to follow his actions and instructions.'

"This I then said to Adamnan, who indeed showed how much he had improved upon seeing the statutes of our churches, when, returning into Scotland, he afterwards by his preaching brought great numbers of that nation over to the catholic observance of the Paschal time; though he was not yet able to gain the consent of the monks that lived in the island of Hii, over whom he presided. He would also have been mindful to amend the tonsure, if his authority had extended so far.

"But I also admonish your wisdom, O king, that you endeavour to make the nation, over which the King of kings, and Lord of lords, has placed you, observe in all points those things which appertain to the unity of the Catholic and Apostolic Church; for thus it will come to pass, that after your temporal kingdom has passed away, the blessed prince of the apostles will lay open to you and yours the entrance into the heavenly kingdom,
regni tibi tuisque cum ceteris electis libens pandat introitum. Gratia te Regis æterni longiori tempore regnantem, ad nostram omnium pacem custodiat incolunem, dilectissime in Christo fili.”

Hæc epistola cum, præsente rege Naitano multisque viris doctioribus, esset lecta ac diligenter ab his, qui intelligere poterant, in linguam ejus propriam interpretata, multum de ejus exhortatione gavisus esse perhibetur; ita ut exsurgens de medio optimatum suorum consessu genua flecteret in terram, Deo gratias agens, quod tale munusculum de terra Anglorum mereretur accipere. “Et quidem et antea novi,” inquit, “quia hæc erat vera Paschæ celebratio, sed in tantum modo rationem hujus temporis observandum cognosco, ut parum mihi omnino videar de his antea intellexisse. Unde palam profiteor, vobisque, qui assidetis, præsentiibus protestor, quia hoc observare tempus Paschæ cum universa mea gente perpetuo volo; et hanc accipere debere tonsuram, quam plenam esse rationis audii mus, omnes, qui in meo regno sunt, clericos decerno.” Nec mora, qua dixerat regia auctoritate perfecit. Statim namque jussu publico mittebantur ad transcribendum, discendum, observandum, per universas Pictorvm provincias circuli Paschæ decennovemales, obliterateis per omnia erroneis octoginta et quatuor annorum circulis. Attondebantur omnes in coronam ministri altaris ac monachi; et quasi novo se discipulatui beatissimi apostolorum principis Petri subditam, ejusque tutandum patrocinio, gens correcta gaudebat.
where you will rest for ever with the elect. The grace a.d. 710.
of the eternal King preserve thee in safety, long reigning, for the peace of us all, my most beloved son in Christ."

This letter having been read in the presence of King Naitan, and many more of the most learned men, and carefully interpreted into his own language by those who could understand it, he is said to have much rejoiced at the exhortation; insomuch that, rising from among his great men that sat about him, he knelt on the ground, giving thanks to God that he had been found worthy to receive such a present from the land of the English, and, said he, "I knew indeed before, that this was the true celebration of Easter, but now I so fully know the reason for observing of this time, that I seem convinced that I knew little of it before. Therefore I publicly declare and protest to you that are here present, that I will for ever continually observe this time of Easter, with all my nation; and I do decree that this tonsure, which we have heard is most reasonable, shall be received by all the clergy in my kingdom." Accordingly he immediately performed by his regal authority what he had said. For the circles or revolutions of nineteen years were presently, by public command, sent throughout all the provinces of the Picts to be transcribed, learned and observed, the erroneous revolutions of eighty-four years being every where suppressed. All the ministers of the altar and monks had the crown shorn, and the nation thus reformed, rejoiced, as being newly put under the direction of Peter, the most blessed prince of the apostles, and secure under his protection.
CAP. XXII.—UT HIENSES MONACHI CUM SUBJECTIS SIBI MONASTERIIS CANONICUM, PRÆDICANTE EGBERTO, CELEBRARE PASCHA COÆPERINT.

Nec multo post illi quoque, qui insulam Hii incoelebant, monachi Scotiae nationis, cum his, quæ sibi erant subdita, monasteriis, ad ritum Paschae ac tonsurae canonieum, Domino procurante, perduci sunt. Siquidem anno ab incarnatione Domini septingentesimo sextodecimo, quo, Osredo occiso, Coenredus gubernacula regni Northanbumbrorum susceptit, cum venisset ad cos de Hibernia Deo amabilis et cum omni honorificentia nominandus pater ac sacerdos Egbertus, cujus superius memoriam sæpius fecimus, honorifice ab eis et multo cum gaudio susceptus est. Qui quoniam et doctor suavissimus et eorum, quæ agenda docebat, eratexecutor devo- tissimus, libenter auditus ab universis immutavit piis ac sedulis exhortationibus inveteratam illam traditionem parentem eorum, de quibus apostolicum illum licet proferre sermonem, quod sæmulationem Dei habebant, sed non secundum scientiam; catholicoque illos atque apostolico more celebrationem, ut diximus, præcipue solennitatis sub figura coronæ perpetuae agere perdocuit. Quod mira divina constat factum dispensatione pietatis, ut quoniam gens illa, quam noverat, scientiam divinae cognitionis libenter aæ sine invidia populis Anglorum communicare curavit, ipsa quoque postmodum per gentem Anglorum in eis, quæ minus habuerat, ad perfectam vivendi normam perveniret. Sicut e contra Britones, qui nolebant Anglis eam, quam habebant, fidei Christianæ notitiam pandere, credentibus jam populis Anglorum et in regula fidei catholicæ per omnia instructis, ipsi adhuc inveterati et claudicantes a semitis suis, et
CHAP. XXII.—THE MONKS OF HII, AND THE MONASTERIES SUBJECT TO THEM, BEGIN TO CELEBRATE THE CANONICAL EASTER AT THE PREACHING OF EGEBERT.

Not long after, those monks also of the Scottish nation, who lived in the isle of Hii, with the other monasteries that were subject to them, were by the assistance of our Lord brought to the canonical observation of Easter, and the right mode of tonsure. For in the year after the incarnation of our Lord 716, when Osfred was slain, and Coenred took upon him the government of the kingdom of the Northumbrians, the holy father and priest, Egbert, beloved of God, and worthy to be named with all honour, whom we have often mentioned before, coming among them, was joyfully and honourably received. Being a most agreeable teacher, and devout in practising those things which he taught, and being willingly heard by all, he, by his pious and frequent exhortations, converted them from that inveterate tradition of their ancestors, of whom may be said those words of the apostle, "That they had the zeal of God, but not according to knowledge." He taught them to perform the principal solemnity after the catholic and apostolic manner, as has been said, under the figure of a perpetual circle; which appears to have been accomplished by a wonderful dispensation of the Divine goodness; to the end, that the same nation which had willingly, and without envy, communicated to the English people the knowledge of the true Deity, should afterwards, by means of the English nation, be brought where they were defective to the true rule of life. Even as, on the contrary, the Britons, who would not acquaint the English with the knowledge of the Christian faith, now, when the English people enjoy the true faith, and are thoroughly instructed in its rules, continue inveterate in their errors, expose their heads without a
capita sine corona prætendunt, et solennia Christi sine ecclesiae Christi societate venerantur.

Susceperunt autem Hiienses monachi, docente Egberto, ritus vivendi catholicos sub abbate Dunchado, post annos circiter octoginta, ex quo ad praedicationem gentis Anglorum Aidanum miserant antistitem. Mansit autem vir Domini Egbertus annos tredecim in præfata insula, quam ipse, velut nova quadam relucente gratia ecclesiasticae societatis et pacis, Christo consecraverat; annoque Dominicae incarnationis septingentesimo vice-simo nono, quo Pascha Dominicum octavo kalendarem Maiarum die celebrabatur, cum missarum solennia in memoriam ejusdem Dominicae resurrectionis celebrasset, eodem die et ipse migravit ad Dominum; ac gaudium summæ festivitatis, quod cum fratibus, quos ad unitatis gratiam converterat, inchoavit, cum Domino et apostolis, ceterisque cæli civibus, complevit, imo id ipsum celebrare sine fine non desinit. Mira autem divinae dispensatio provisionis erat, quod venerabilis vir non solum in Pascha transivit de hoc mundo ad Patrem; verum etiam cum eo die Pascha celebraretur, quo nunquam prius in eis locis celebrari solebat. Gaudebant ergo fratres de cognitione certa et catholica temporis Paschalis; lētabantur de patrocinio pergentis ad Dominum patris, per quem fuerant correcti; gratulabatur ille quod eatenus in carne servatus est, donec illum in Pascha diem suos auditores, quem semper antea vitabant, suscipere ac secum agere videret. Sicque certus de illorum correctione reverendissimus pater exultavit, ut videret diem Domini; vidit, et gavisus est.
crown, and keep the solemnity of Christ without the A.D. 729.
society of the Church.

The monks of Hii, by the instruction of Egbert, 
adopted the catholic rites, under Abbot Dunchad, about 
eighty years after they had sent Aidan to preach to the 
English nation. This man of God, Egbert, remained 
thirteen years in the aforesaid island, which he had thus 
consecrated again to Christ, by kindling in it a new ray 
of Divine grace, and restoring it to the unity of eccle-
siastical discipline. In the year of our Lord's incarn-
tion 729, in which the Easter of our Lord was celebrated 
on the 24th of April, he performed the solemnity of the 
mass, in memory of the same resurrection of our Lord, 
and dying that same day, thus finished, or rather never 
ceases to celebrate, with our Lord, the apostles, and the 
other citizens of heaven, that greatest festival, which he 
had begun with the brethren, whom he had converted to 
the unity of grace. But it was a wonderful dispensation 
of the Divine Providence, that the venerable man not 
only passed out of this world to the Father, in Easter, 
but also when Easter was celebrated on that day, on 
which it had never been wont to be kept in those parts. 
The brethren rejoiced in the certain and catholic know-
ledge of the time of Easter, and rejoiced in the protec-
tion of their father, departed to our Lord, by whom they 
had been converted. He also congratulated his being so 
long continued in the flesh till he saw his followers 
admite, and celebrate with him, that as Easter day which 
they had ever before avoided. Thus the most reverend 
father being assured of their standing corrected, rejoiced 
to see the day of our Lord, and he saw it and was glad.
CAP. XXIII.—QUISIT IN PRESENTI STATUS GENTIS ANGLORUM, VEL BRITANNIAE TOTIUS.

NNO Dominicae incarnationis septingentesimo vicesimo quinto, qui erat septimus Osrici regis Northumbrorum, qui Coenredo successerat, Wictredus filius Egberti, rex Cantuariorum, defunctus est nono die kalendarum Maiarum; et regni, quod per triginta quattuor semis annos tenebat, filios tres, Ethelbertum, Eadbertum, et Alricum, reliquit heredes. Anno post quem proximo, Tobias Rhofensis ecclesiae præsel defunctus est, vir, ut supra meminimus, doctissimus; erat enim discipulus beatæ memoriae magistrorum Theodori archiepiscopi et abbatis Hadriani, unde, ut dictum est, cum eruditione literarum vel ecclesiasticarum vel generalium, ita Graecam quoque cum Latina didicit linguam, ut tam notas ac familiares sibi eas, quam nativitatis sua loquem, habe-ret. Sepultus vero est in porticu sancti Pauli apostoli, quam intro ecclesiam sancti Andree sibi ipse in locum sepulcri fecerat. Post quem episcopatus officium Aldwulfus, Bertwaldo archiepiscopo consecrante, suscepit.

Anno Dominicae incarnationis septingentesimo vice-simo nono, apparuerunt comitæ duæ circa solein, multum intuentibus terræm incutientes. Una quippe solem præcedebat mane orientem; altera vespere sequebatur occidentem, quasi orienti simul et occidenti diræ cladis præsagæ; vel certe una diei, altera noctis, præcurrebat exortum, ut utroque tempore mala mortalibus imminere signarent. Portabant autem facem ignis con-
CHAP. XXIII.—OF THE PRESENT STATE OF THE ENGLISH NATION, OR OF ALL BRITAIN.

In the year of our Lord's incarnation 725, being the seventh year of Osric, king of the Northumbrians, who succeeded Coenred, Wettred, the son of Egbert, king of Kent, died on the 23rd of April, and left his three sons, Ethelbert, Eadbald, and Alric, heirs of that kingdom, which he had governed thirty-four years and a half. The next year died Tobias, bishop of the church of Rochester, a most learned man, as has been said before; for he was disciple to those teachers of blessed memory, Theodore, the archbishop, and Abbot Hadrian, by which means, as we have before observed, besides his erudition in ecclesiastical and general literature, he learned both the Greek and Latin tongues to such perfection, that they were as well known and familiar to him as his native language. He was buried in the porch of St. Paul the Apostle, which he had built within the church of St. Andrew for his own place of burial. After him Aldwulf took upon him the office of bishop, having been consecrated by Archbishop Bertwald.

In the year of our Lord's incarnation 729, two comets appeared about the sun, to the great terror of the beholders. One of them went before the rising sun in the morning, the other followed him when he set at night, as it were presaging much destruction to the east and west; one was the forerunner of the day, and the other of the night, to signify that mortals were threatened with calamities at both times. They carried their flaming tails
tra aquilonem, quasi ad accendendum acclinem; appare-
bantque mense Januario, et duabus ferme septimanis
permanebant. Quo tempore gravissima Sarracenorum
lues Gallias misera clade vastabat, et ipsis non multo post
in cadem provincia dignas sua perfidiae poenas luebant.
Quo anno sanctus vir Domini Egbertus, ut supra com-
memoravimus, ipso die Paschae migravit ad Dominum; et
mox, peracto Pascha, hoc est, septima iduum Maiarum die,
Osiucus rex Northanhumbrorum vita decessit, cum ipse
regni, quod undecim annis gubernabat, successorum fore
Ceolwulfum decrevisset, fratrem illius, qui ante se regna-
verat, Coenredi regis, cujus regni et principia et proces-
sus tot ac tantis redundavere rerum adversantiam moti-
bus, ut quid de his scribi debeat, quamve habitura sint
finem singula, necdum secri valeat.

Anno Dominie incarnationis septingentesimo trice-
simo primo, Bertwaldus archiepiscopus, longa consump-
tus aetate, defunctus est die quinto idium Januariarum,
qui sedid annos triginta septem, menses sex, dies qua-
tuordecim; pro quo anno eodem factus est archiepis-
copus vocabulo Tatwine de provincia Merciorum, cum
fuisset presbyter in monasterio, quod vocatur Briudun.
Consecratus est autem in Dorovernensi civitate, a viris
venerabilibus Daniele Ventano, et Ingwaldo Londoni-
ensi, et Aldwino Liccitfeldensi, et Aldwulfo Rhofensi,
antistitibus, die decima Junii mensis, Dominica; vir re-
ligione et prudentia insignis, sacris quoque literis nobi-
liter instructus.

Itaque in presenti, ecclesiis Cantuariorum Tatwine et
Aldwulfus episcopi præsunt. Porro provinciæ Orientali-
ium Saxonum Ingwaldus episcopus; provinciæ Orientali-
ium Anglorum Aldbertus et Hadulacus episcopi; pro-
vinciæ Occidentaliium Saxonum, Daniel et Forthere epis-
copi; provinciæ Merciorum, Aldwinus episcopus; et eis
populis, qui ultra annem Sabrinam ad occidentem habi-
tant, Walstodus episcopus; provinciæ Wicciorum Wil-
towards the north, as it were ready to set the world on fire. They appeared in January, and continued nearly two weeks. At which time a dreadful plague of Saracens ravaged France with miserable slaughter; but they not long after in that country received the punishment due to their wickedness. In which year the holy man of God, Egbert, departed to our Lord, as has been said above, on Easter day; and immediately after Easter, that is, on the 9th of May, Osric, king of the Northumbrians, departed this life, after he had reigned eleven years, and appointed Ceolwulf, brother to Coenred, who had reigned before him, his successor; the beginning and progress of whose reign were so filled with commotions, that it cannot yet be known what is to be said concerning them, or what end they will have.

In the year of our Lord's incarnation 731, Archbishop Bertwald died of old age, on the 9th of January, having held his see thirty-seven years, six months and fourteen days. In his stead, the same year, Tatwine, of the province of the Mercians, was made archbishop, having been a priest in the monastery called Briudun. He was consecrated in the city of Canterbury by the venerable men, Daniel, bishop of Winchester, Ingwald of London, Aldwin of Litchfield, and Aldwulf of Rochester, on Sunday, the 10th of June, being a man renowned for religion and wisdom, and notably learned in Sacred Writ.

Thus at present, the bishops Tatwine and Aldwulf preside in the churches of Kent; Ingwald in the province of the East Saxons. In the province of the East Angles, Aldbert and Hadulac are bishops; in the province of the West Saxons, Daniel and Forthere are bishops; in the province of the Mercians, Aldwin. Among those people who live beyond the river Severn to the westward, Walstod is bishop; in the province of the
fridus episcopus; provinciæ Lindisfarorum Cynebertus episcopus, præest. Episcopatus Vectæ insulae ad Danielem pertinet, episcopum Ventæ civitatis. Provincia Australium Saxonum jam aliquot annis absque episcopo manens ministerium sibi episcopale ab Occidentaliium Saxonum antistite quærit. Et hæ omnes provinciæ ceteræque australes ad coninium usque Humber fluminis, cum suis quæque regibus, Merciorum regi Ethelbaldo subjectæ sunt.

At vero provinciæ Northanhumbrorum, cui rex Ceolwulfus præest, quatuor nunc episcopi præsulatum tenent; Wilfridus in Eboracensi ecclesia, Ethelwaldus in Lindisfarensi, Acca in Hagulstadensi ecclesia, Peothelmsus in ea, quæ Candida Casa vocatur, quæ nuper, multiplicatis fidelium plebibus, in sedem pontificatus addita ipsum primum habet antistitem. Pictorum quoque natio tempore hoc et fœdus pacis cum gent habet Anglorum, et catholicæ pacis et veritatis cum universali ecclesia particeps existere gaudet. Scotti, qui Britanniam incolunt, suis contenti finibus nil contra gentem Anglorum insidiabant molientur aut fraudium. Britones, quamvis et maxima ex parte domestico sibi odio gentem Anglorum et totius catholicæ ecclesiae statutum Pascha minus recte moribusque improbis impugnet, tamen et divina sibi et humana prorsus resistente virtute, in neutro cupidum possunt obtinere propositum; quippe, qui quamvis ex parte sui sint juris, nonnulla tamen ex parte Anglorum sunt servitio mancipati. Qua arridentes pace ac serenitate temporum, plures in gente Northanhumbrorum, tam nobiles, quam privati, se suoque liberos, dispositis armis, satagunt magis, accepta tonsura, monasticæ etiamibus ascribère votis, quam bellicos exercere studiis. Quæ res quem sit habitura finem, posterior ætas videbit. Hic est in præsentiarum universæ status Britanniae, anno adventus Anglorum in Britanniam circiter ducentesimo
Wiccians, Wilfrid; in the province of the Lindisfarnes, A.D. 731. Cynebert presides; the bishopric of the isle of Wight belongs to Daniel, bishop of Winchester. The province of the South Saxons, having now continued some years without a bishop, receives the episcopal ministry from the prelate of the West Saxons. All these provinces, and the others southward to the bank of the river Humber, with their kings, are subject to King Ethelbald.

But in the province of the Northumbrians, where King Ceolwulf reigns, four bishops now preside; Wilfrid in the church of York, Ethelwald in that of Lindisfarne, Acca in that of Hagulstad, Pechthelm in that which is called the White House, which, from the increased number of believers, has lately become an episcopal see, and has him for its first prelate. The Picts also at this time are at peace with the English nation, and rejoice in being united in peace and truth with the whole Catholic Church. The Scots that inhabit Britain, satisfied with their own territories, meditate no hostilities against the nation of the English. The Britons, though they, for the most part, through innate hatred, are adverse to the English nation, and wrongfully, and from wicked custom, oppose the appointed Easter of the whole Catholic Church; yet from both the Divine and human power withstanding them, can in no way prevail as they desire; for though in part they are their own masters, yet elsewhere they are also brought under subjection to the English. Such being the peaceable and calm disposition of the times, many of the Northumbrians, as well of the nobility as private persons, laying aside their weapons, rather incline to dedicate both themselves and their children to the tonsure and monastic vows, than to study martial discipline. What will be the end hereof, the next age will show. This is for the present the state of all Britain; in the year since the coming of the English into Britain about
octogesimo quinto, Dominicæ autem incarnationis anno septingentesimo tricesimo primo; in cujus regno perpetuo exsultet terra, et congratulante in fide ejus Britannia, laetentur insulæ multæ et confiteantur memoriae sanctitatis ejus.
285, but in the 731st year of the incarnation of our A.D. 731. Lord, in whose reign may the earth ever rejoice; may Britain exult in the profession of his faith; and may many islands be glad, and sing praises in honour of his holiness!
EPI TOME
SIVE
RECAPITULATIO CHRONICA TOTIUS
OPERIS.
EPITOME
SIVE
RECAPITULATIO CHRONICA TOTIUS
OPERIS.

Verum ea, quæ temporum distinctione latius digesta sunt, ob memoriam conservandam, breviter recapitulari placuit.

Anno igitur ante incarnationem Dominicam 60, Caius Julius Cæsar, primus Romanorum, Britannias bello pulsavit et vicit; nec tamen ibi regnum potuit obtinere.

Anno ab incarnatione Domini 46, Claudius, secundus Romanorum, Britannias adiēns plurimam insulæ partem in deditionem recepit; et Orcadas quoque insulæ Romano adiēct imperio.

Anno incarnationis Dominicæ 167, Eleutherius Romæ præsul factus quindecim annos ecclesiam gloriosissime rexit: cui literas rex Britanniae Lucius mittens, ut Christianus efficeretur petiti et impetravit.

Anno ab incarnatione Domini 189, Severus Imperator factus decem et septem annis regnavit; qui Britanniam vallo a mari usque ad mare praecinxit.
I have thought fit briefly to sum up those things which have been related more at large, according to the distinction of times, for the better preserving them in memory.

In the sixtieth year before the incarnation of our Lord, Caius Julius Cæsar, first of the Romans, invaded Britain, and was victorious, yet could not gain the kingdom.

In the year from the incarnation of our Lord 46, A.D. 46. Claudius, second of the Romans, invading Britain, had a great part of the island surrendered to him, and added the Orkney islands to the Roman empire.

In the year from the incarnation of our Lord 167, A.D. 167. Eleutherius, being made bishop at Rome, governed the Church most gloriously fifteen years. Lucius, king of Britain, writing to him, requested to be made a Christian, and succeeded in obtaining his request.

In the year from the incarnation of our Lord 189, A.D. 189. Severus, being made emperor, reigned seventeen years; he enclosed Britain with a trench from sea to sea.
Anno 381, Maximus in Britannia creatus Imperator in Galliam transiti et Gratianum interfecit.

Anno 409, Roma a Gothis fracta; ex quo tempore Romani in Britannia regnare cessarunt.

Anno 430, Palladius ad Scotos in Christum credentes a Celestino papa primus mittitur episcopus.

Anno 449, Marcianus cum Valentiniano imperium suscipient septem annis tenuit; quorum tempore Angli a Britonibus accersiti Britanniam adierunt.

Anno 538, eclipsis solis facta est XIV kalendas Martii, ab hora prima usque ad tertiam.

Anno 540, eclipsis solis facta est XII kalendas Julias, et apparuerunt stellæ pene hora dimidia ab hora diei tertia.

Anno 547, Ida regnare coepit, a quo regalis Northumbrorum prosapia originem tenet, et duodecim annis in regno permansit.

Anno 565, Columba presbyter de Scotia venit Britanniam ad docendos Pictos, et in insula Hii monasterium fecit.

Anno 596, Gregorius papa misit Britanniam Augustinum cum monachis, qui verbum Dei genti Anglorum evangelizarent.

Anno 597, venere Britanniam praefati doctores, qui fuit annus plus minus centesimus quinquagesimus adventus Anglorum in Britanniam.

Anno 601, misit papa Gregorius pallium Britanniam Augustino jam facto episcopo, et plures verbi ministros, in quibus et Paulinum.

Anno 603, pugnatum ad Degrastane.

Anno 604, Orientales Saxones fidem Christi percipiunt sub rege Saberto, antistite Mellito.

Anno 605, Gregorius obiit.
In the year 381, Maximus, being made emperor in A.D. 381. Britain, sailed over into Gaul, and slew Gratian.

In the year 409, Rome was crushed by the Goths, A.D. 409. from which time Roman emperors began to reign in Britain.

In the year 430, Palladius was sent to be the first A.D. 430. bishop of the Scots that believed in Christ, by Pope Celestin.

In the year 449, Martian being made emperor with A.D. 449. Valentinian, reigned seven years; in whose time the English, being called by the Britains, came into Britain.

In the year 538, there happened an eclipse of the A.D. 538. sun, on the 16th of February, from the first to the third hour.

In the year 540, an eclipse of the sun happened on A.D. 540. the 20th of June, and the stars appeared during almost half an hour after the third hour of the day.

In the year 547, Ida began to reign; from him the A.D. 547. royal family of the Northumbrians derives its original; he reigned twelve years.

In the year 565, the priest, Columba, came out of A.D. 565. Scotland into Britain, to instruct the Picts, and built a monastery in the isle of Hii.

In the year 596, Pope Gregory sent Augustine with A.D. 596. monks into Britain, to preach the Word of God to the English nation.

In the year 597, the aforesaid teachers arrived in A.D. 597. Britain; being about the 150th year from the coming of the English into Britain.

In the year 601, Pope Gregory sent the pall into A.D. 601. Britain, to Augustine, who was already made bishop; he sent also several ministers of the word, among whom was Paulinus.

In the year 603, a battle was fought at Degsastane. A.D. 603.

In the year 604, the East Saxons received the faith A.D. 604. of Christ, under King Sabert, and the Bishop Mellitus.

In the year 605, Gregory died. A.D. 605.
Anno 616, Ethelbertus rex Cantuariorum defunctus est.
Anno 625, Paulinus a Justo archiepiscopo ordinatur genti Northanhumbrorum antistes.
Anno 626, Eanfleda, filia Edwini regis, baptizata cum duodecim in Sabbato Pentecostes.
Anno 627, Edwinus rex baptizatus cum sua gente in Pascha.
Anno 633, Edwino rege peremto, Paulinus Cantiam rediit.
Anno 640, Eadbaldus rex Cantuariorum obiit.
Anno 642, Oswaldus rex occisus.
Anno 644, Paulinus, quondam Eboraci, sed tunc Rho- sensis antistes civitatis, migravit ad Dominum.
Anno 651, Oswinus rex occisus, et Aidanus episcopus defunctus est.
Anno 653, Middilangli sub principe Penda fidei mysteriis sunt imbuti.
Anno 655, Penda periiit, et Mercii sunt facti Christiani.
Anno 664, eclipsis facta; Earconbertus rex Cantua- riorum defunctus, et Colmanus cum Scotis ad suos reversus est; et pestilentia venit; et Ceadda ac Wilfridus Northanhumbrorum ordinatur episcopi.
Anno 668, Theodorus ordinatur episcopus.
Anno 670, Oswius rex Northanhumbrorum obiit.
Anno 673, Egbertus rex Cantuariorum obiit; et synodus facta est ad Herutford, præsente Egfrido rege, præsidente vero Theodoro archiepiscopo, utillima, decem capitulorum.
Anno 675, Wulfhere rex Merciorum, postquam septemdecim annos regnaverat, defunctus, Ethelredo fratri reliquit imperium.
In the year 616, Ethelbert, king of Kent, died. **A.D. 616.**
In the year 625, the venerable Paulinus was, by **A.D. 625.** 
Archbishop Justus, ordained bishop of the Northumbrians.

In the year 626, Eansleda, daughter to King Edwin, **A.D. 626.** 
was baptized with twelve others, on Whit-Saturday.
In the year 627, King Edwin was baptized, with his **A.D. 627.**
nation, at Easter.
In the year 633, King Edwin being killed, Paulinus **A.D. 633.**
returned to Kent.
In the year 640, Eadbald, king of Kent, died. **A.D. 640.**
In the year 642, King Oswald was slain. **A.D. 642.**
In the year 644, Paulinus, first bishop of York, **A.D. 644.**
but now of the city of Rochester, departed to our Lord.
In the year 651, King Oswin was killed, and Bishop **A.D. 651.**
Aidan died.

In the year 653, the Midland Angles, under their **A.D. 653.**
prince, Penda, received the mysteries of the faith.
In the year 655, Penda was slain, and the Mercians **A.D. 655.**
became Christians.

In the year 664, there happened an eclipse of the sun; **A.D. 664.**
Earconbert, king of Kent, died; and Colman returned to the Scots; a pestilence arose; Cedd and Wilfrid were ordained bishops of the Northumbrians.

In the year 668, Theodore was ordained bishop. **A.D. 668.**
In the year 670, Oswy, king of the Northumbrians, **A.D. 670.**
died.

In the year 673, Egbert, king of Kent, died, and **A.D. 673.**
synod was held at Hertford, in the presence of King 
Egfrid, Archbishop Theodore presiding: the synod did much good, and its decrees are contained in ten chapters.

In the year 675, Wulfhere, king of the Mercians, **A.D. 675.**
dying, when he had reigned seventeen years, left the crown to his brother Ethelred.
Anno 676, Ethelredus vastavit Cantiam.
Anno 678, cometa apparuit; Wilfridus episcopus a sede sua pulsus est ab Egfrido rege; et pro eo Bosa, Eata et Eadhedus, consecrati antistites.
Anno 679, Elfwine occisus est.
Anno 680, synodus facta est in campo Hethfeld de fide catholica, præsidente archiepiscopo Theodoro; in qua adfuit Joannes abbas Romanus. Quo anno Hilda abbatissa in Streaneshalch obiit.
Anno 685, Egfridus rex Northanhumbrorum occisus est. Anno eodem Lotherius rex Cantuariorum obiit.
Anno 688, Ceadwalla rex Occidentalium Saxonum Romam de Britannia pergit.
Anno 690, Theodorus archiepiscopus obiit.
Anno 697, Osthrida regina a suis, id est, Merciorum primatibus, interenta est.
Anno 698, Berthredus dux regius Northanhumbrorum a Pictis interfectus est.
Anno 704, Ethelredus, postquam triginta et unum annos Merciorum genti præfuit, monachus factus Coenredo regnum dedit.
Anno 705, Alfridus rex Northanhumbrorum defunctus est.
Anno 709, Coenredus rex Merciorum, postquam quinque annos regnabant, Romam pergit.
Anno 711, Bertfridus praefectus cum Pictis pugnavit.
Anno 716, Osredus rex Northanhumbrorum interfectus est, et rex Merciorum Ceolredus defunctus est; et vir Domini Egbertus Hiienses monachos ad catholicum Pascha et ecclesiasticam corretit tonsuram.
Anno 725, Wictredus rex Cantuariorum obiit.
In the year 676, Ethelred ravaged Kent. A.D. 676.
In the year 678, a comet appeared; Bishop Wilfrid A.D. 678.
was driven from his see by King Egfrid; and Bosa,
Eata, and Eadhed were consecrated bishops in his
stead.
In the year 679, Elfwine was killed. A.D. 679.
In the year 680, a synod was held in the field called A.D. 680.
Hethfeld, concerning the Christian faith, Archbishop
Theodore presiding; John, the Roman abbot, was also
present. The same year also the Abbess Hilda died at
Streaneshalch.
In the year 685, Egfrid, king of the Northumbrians, A.D. 685.
was slain.
The same year, Lothere, king of Kent, died.
In the year 688, Ceadwalla, king of the West Saxons, A.D. 688.
got to Rome from Britain.
In the year 690, Archbishop Theodore died. A.D. 690.
In the year 697, Queen Osthrid was murdered by her A.D. 697.
own people, that is, the nobility of the Mercians.
In the year 698, Berthred, the royal commander of A.D. 698.
the Northumbrians, was slain by the Picts.
In the year 704, Ethelred became a monk, after he A.D. 704.
had reigned thirty years over the nation of the Mer-
cians, and gave up the kingdom to Coenred.
In the year 705, Alfrid, king of the Northumbrians, A.D. 705.
died.
In the year 709, Coenred, king of the Mercians, A.D. 709.
having reigned six years, went to Rome.
In the year 711, Earl Bertfrid fought with the A.D. 711.
Picts.
In the year 716, Osred, king of the Northumbrians, A.D. 716.
was killed; and Ceolred, king of the Mercians, died;
and Egbert, the man of God, reduced the monks of Hii
to observe the Catholic Easter and ecclesiastical ton-
sure.
In the year 725, Wictred, king of Kent, died. A.D. 725.
Anno 729, cometae apparuerunt; sanctus Egbertus transiit; Osricus mortuus est.
Anno 731, Bertwaldus archiepiscopus obiit.
Anno eodem Tatwine consecratus archiepiscopus nonus Dorovernensis ecclesiæ, Ethelbaldo rege Merciorum quintumdecimum agente annum imperii.
In the year 729, comets appeared; the holy Egbert A.D. 729. departed; and Osric died.

In the year 731, Archbishop Bertwald died. A.D. 731.

The same year Tatwine was consecrated ninth archbishop of Canterbury, in the fifteenth year of Ethelbald, king of Kent.
NOTITIA

DE

SE IPSO ET DE LIBRIS SUIS.
ÆC de Historia Ecclesiastica Britanniarum, et maxime gentis Anglorum, prout vel ex literis antiquorum, vel ex traditione majorum, vel ex mea ipse cognitione scire potui, Domino adjuvante, digessi Beda famulus Christi et presbyter monasterii beatorum Apostolorum Petri et Pauli, quod est ad Wiremuadam et Ingirum.

Qui natus in territorio ejusdem monasterii, cum essem annorum septem, cura propinquorum datus sum educandus reverendissimo abbati Benedicto, ac deinde Ceolfrido; cunctumque ex eo tempus vitae in ejusdem monasterii habitazione peragens omnem meditandis Scripturis operam dedi; atque inter observantiam discipline regularis et quotidiam cantandi in ecclesia curam, semper aut discere, aut docere, aut scribere, dulce habui. Nonodecimo autem vitae meæ anno diaconatum, tricesimo gradum presbyteratus, utrumque per ministerium reverendissimi episcopi Joannis, jubente Ceolfrido abbate, suscepi. Ex quo tempore accepti presbyteratus usque ad annum ætatis meæ quinquagesimum nonum, hæc in Scripturam sanctam meæ neorumque necessitati ex opusculis venerabiliium Patrum breviter annotare, sive etiam ad formam sensus et interpretationis corum superadjicere curavi.
NOTICE
OF THE
AUTHOR HIMSELF AND OF HIS WORKS.

Thus much of the Ecclesiastical History of Britain, and more especially of the English nation, as far as I could learn either from the writings of the ancients, or the tradition of our ancestors, or of my own knowledge, has, with the help of God, been digested by me, Bede, the servant of God, and priest of the monastery of the blessed apostles, Peter and Paul, which is at Weremouth and Jarrow; who being born in the territory of that same monastery, was given, at seven years of age, to be educated by the most reverend Abbot Benedict, and afterwards by Ceolfrid; and spending all the remaining time of my life in that monastery, I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing. In the nineteenth year of my age, I received deacon's orders; in the thirtieth, those of the priesthood, both of them by the ministry of the most reverend Bishop John, and by order of the Abbot Ceolfrid. From which time, till the fifty-ninth year of my age, I have made it my business, for the use of me and mine, to compile out of the works of the venerable Fathers, and to interpret and explain according to their meaning, these following pieces:
In principium Genesis, usque ad nativitatem Isaac et jectionem Ismaelis, Libros iv.
De Tabernaculo, et vasis ejus, ac vestibus sacerdotum, Libros iii.
In primam partem Samuelis, id est, usque ad mortem Saulis, Libros iii.
De edificatione Templi, allegoricae expositionis, sicut et cetera, Libros ii.
Item, in Regum Librum xxx quaestionum.
In Proverbia Salomonis, Libros iii.
In Cantica Canticorum, Libros iv.
In Isaiam, Danielem, duodecim Prophetas, et partem Hieremiae, distinctiones capitulorum ex tractatu beati Hieronymi excerptas.
In Ezram et Neemiam, Libros iii.
In Canticum Habacum, Librum i.
In Librum beati patris Tobiae, explanationis allegoricae, de Christo et ecclesia, Librum i.
Item, Capitula lectionum in Pentateuchum Mosi, Josue, Judicum.
In Libros Regum, et Verba dierum.
In Librum beati patris Job.
In Parabolas, Ecclesiasten, et Cantica Canticorum.
In Isaiam Prophetam, Ezram quoque, et Neemiam.
In Evangelium Marie, Libros iv.
In Evangelium Lucae, Libros vi.
Homeliae Evangeli, Libros ii.
In Apostolium, quae cuncte in opusculis sancti Augustini exposita inveni, cuncta per ordinem transcribere curavi.
In Actus Apostolorum, Libros ii.
In Epistolas vii Catholicas, Libros singulos.
In Apocalypsin sancti Joannis, Libros iii.
Item, Capitula lectionum in totum Novum Testamentum, excepto Evangelio.
Item, Librum epistolarum ad diversos; quorum de sex atatibus seculi una est; de mansionibus filiorum
On the Beginning of Genesis, to the Nativity of Isaac, and the Reprobation of Ismael, three books.

Of the Tabernacle and its Vessels, and of the Priestly Vestments, three books.

On the first Part of Samuel, to the Death of Saul, four books.

Of the Building of the Temple, of Allegorical Exposition, like the rest, two books.

Item, on the Book of Kings, thirty Questions.

On Solomon’s Proverbs, three books.

On the Canticles, seven books.

On Isaiah, Daniel, the twelve Prophets, and Part of Jeremiah, Distinctions of Chapters, collected out of St. Jerome’s Treatise.

On Esdras and Nehemiah, three books.

On the Song of Habacuc, one book.

On the Book of the blessed Father Tobias, one Book of Allegorical Exposition concerning Christ and the Church.

Also, Chapters of Readings on Moses’s Pentateuch, Joshua, and Judges.

On the Books of Kings and Chronicles.

On the Book of the blessed Father Job.

On the Parables, Ecclesiastes, and Canticles.

On the Prophets Isaiah, Esdras, and Nehemiah.

On the Gospel of Mark, four books.


Of Homilies on the Gospel, two books.

On the Apostle, I have carefully transcribed in order all that I have found in St. Augustine’s Works.


On the seven Catholic Epistles, a book on each.

On the Revelation of St. John, three books.

Also, Chapters of Readings on all the New Testament, except the Gospel.

Also a book of Epistles to different Persons, of which one is of the Six Ages of the World; one of the Man-
Israel, una; una de eo, quod ait Isaias, *Et claudentur
ibi in carcere, et post dies multos visitabuntur*; de
ratione Bisexti, una; de Æquinoctio, juxta Anatolium,
una.

Item, de historiis Sanctorum; Librum vitae et pas-
sionis sancti Felicis confessoris de metrico Paulini Opere
in prosam transtuli.

Librum vitae et passionis sancti Anastasii, male de
Græco translatum, et pejus a quodam imperito emenda-
tum, prout potui, ad sensum correxii.

Vitam sancti patris, monachi simul et antistitis, Cuth-
berti, et prius heroico metro, et postmodum plano ser-
none, descripsi.

Historiam abbatum monasterii hujus, in quo supernæ
pietati deservire gaudeo, Benedicti, Ceolfridi, et Huet-
berti, in libellis duobus.

Historiam Ecclesiasticam nostræ insulæ ac gentis, in
Libris v.

Martyrologium de natalitiis sanctorum martyrum die-
bus; in quo omnes, quos invenire potui, non solum qua
die, verum etiam quo genere certaminis, vel sub quo
judice, mundum vicerint, diligenter annotate studui.

Librum Hymnorum, diverso metro, sive rhythmno.

Librum Epigrammatum heroico metro, sive elegiaco.
De Natura rerum, et de Temporibus, Libros singulos.

Item, de Temporibus, Librum unum majorem.

Librum de Orthographia, alphabeti ordine distinctum.

Item, librum de Metrica arte; et hic adjunctum
alium, de schematicus sive Tropis libellum, hoc est, de
figuris modisque locutionum, quibus Scriptura sancta
contexta est.
sions of the Children of Israel; one on the Words of Isaiah, "And they shall be shut up in the prison, and after many days shall they be visited;" one of the Reason of the Bisextile, or Leap-Year, and of the Equinox, according to Anatolius.

Also, of the Histories of Saints. I translated the Book of the Life and Passion of St. Felix, Confessor, from Paulinus's Work in metre, into prose.

The Book of the Life and Passion of St. Anastasius, which was ill translated from the Greek, and worse amended by some unskilful person, I have corrected as to the sense.

I have written the Life of the Holy Father Cuthbert, who was both monk and prelate, first in heroic verse, and then in prose.

The History of the Abbots of this Monastery, in which I rejoice to serve the Divine Goodness, viz. Benedict, Ceolfrid, and Hucbert, in two books.

The Ecclesiastical History of our Island and Nation, in five books.

The Martyrology of the Birth-days of the Holy Martyrs, in which I have carefully endeavoured to set down all that I could find, and not only on what day, but also by what sort of combat, or under what judge they overcame the world.

A Book of Hymns in several sorts of metre, or rhyme.
A Book of Epigrams in heroic or elegiac verse.
Of the Nature of Things, and of the Times, one book of each.
Also, of the Times, one larger book.
A Book of Orthography digested in Alphabetical Order.

Also a Book of the Art of Poetry, and to it I have added another little Book of Tropes and Figures; that is, of the Figures and Manners of Speaking in which the Holy Scriptures are written.
Teque deprecor, bone Jesu, ut cui propitius donasti verba tuæ sapientiæ vel scientiæ dulciter haurire, dones etiam benignus aliquando ad te, fontem omnis sapientiæ, pervenire, et parere semper ante faciem tuam, qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

EXPLICIT, DOMINO JUVANTE,

LIBER QUINTUS

HISTORIÆ ECCLESIASTICÆ

GENTIS ANGLORUM.
And now I beseech thee, good Jesus, that to whom thou hast graciously granted sweetly to partake of the words of thy wisdom and knowledge, thou wilt also vouchsafe that he may some time or other come to thee the fountain of all wisdom, and always appear before thy face, who livest and reignest world without end. Amen.

HERE ENDS, BY GOD'S HELP,

THE FIFTH BOOK

OF THE ECCLESIASTICAL HISTORY

OF THE ENGLISH NATION.
EPITOME
Beda Venerabilis
continuata
Auctore Anonymo.
BEDÆ CHRONOLOGIA
CONTINGATA
AUCTORE ANONYMO.

ANNO 731, Ceolwulfus rex captus et adtonsus et remissus in regnum; Acca episcopus de sua sede fugatus.
ANNO 732, Egbertus pro Wilfrido episcopus factus.
Cynebertus episcopus Lindisfarneorum obiit.
ANNO 733, eclipsis facta est solis XIX kalendas Septembris circa horam diei tertiam; ita ut pene totus orbis solis, quasi nigerrimo et horrendo scuto, videretur esse coopertus.
ANNO eodem Tatwine archiepiscopus, accepto ab apostolica auctoritate pallio, ordinavit Alwicum et Sigfridum episcopos.
ANNO 734, luna sanguineo rubore perfusa, quasi hora integra, 11 kalendas Februariarum circa galli cantum, dehinc nigredine subsequare ad lucem propriam reversa.
ANNO eodem, 734, Tatwine episcopus obiit.
ANNO 735, Nothelmus archiepiscopus ordinatur; et Egbertus episcopus, accepto ab apostolica sede pallio, primus post Paulinum in archiepiscopatum confirmatus est; ordinavitque Fruidbertum et Fruidwaldum episcopos, et Beda presbyter obiit.
ANNO 737, nimia siccis terram fecit infecundam; et Ceolwulfus sua voluntate adtonsus regnum Eadberto reliquit.
Anno 739, Ethelhartus Occidentalium Saxonum rex obiit; et Nothelmus archiepiscopus.

Anno 740, Cuthbertus pro Nothelmo consecratus est. Ethelbaldus rex Merciorum per impiam fraudem vastabat partem Northumbrorum; eratque rex eorum Eadbertus occupatus cum suo exercitu contra Pictos. Ethelwaldus quoque episcopus obiit, et pro eo Conulfus ordinatur antistes. Arwine et Eadbertus interemti.

Anno 741, siccitas magna terram occupavit. Carolus rex Francorum obiit; et pro eo filii Carolomanus et Pippinus regnum acceperunt.

Anno 745, Wilfridus episcopus, et Ingwaldus Londoniæ episcopus, migraverunt ad Dominum.

Anno 747, Herefridus vir Dei obiit.

Anno 750, Cuthredus rex Occidentalium Saxonum surrexit contra Ethelbaldum regem et Ængusum. Theoneorus atque Eanredus obierunt. Eadbertus campum Cyil cum aliis regionibus suo regno addidit.


Bonifacius, qui et Winfridus, Francorum episcopus, cum quinquaginta tribus martyrio coronatus est; et pro eo Redgerus consecratur archiepiscopus a Stephano papa.

Anno 757, Ethelbaldus rex Merciorum a suis tutoribus noctu morte fraudulenta miserabiliter peremtus occubuit; Beonredus regnare coepit; Cynewulfus rex Occidentalium Saxonum obiit. Eodem etiam anno Offa, fugato Beonredo, Merciorum regnum sanguinolento quaesivit gladio.

Anno 758, Eadbertus rex Northumbrorum, Dei amoris causa et celestis patriæ, violentia accepta sancti Petri tonsura, filio suo Oswulfo regnum reliquit.

Anno 759, Oswulfus a suis ministris facinorose occisus est; et Ethelwaldus anno eodem a sua plebe electus
intravit in regnum; cujus secundo anno magna tribulationis venit, et duobus ferme annis permansit, populantibus duris ac diversis ægritudinibus, maxime tamen dysenteriae languore.

Anno 761, Oengus Pictorum rex obiit, qui regni sui principium usque ad finem facinore cruento tyrannus perduxit carnifex; et Oswinus occidus est.

Anno 765, Aluchredus rex susceptus est in regnum.

Anno 766, Egbertus archiepiscopus prosapia regali ditatus ac divina scientia imbutus, et Frithubertus, vere fideles episcopi, ad Dominum migraverunt.
VARIÆ LECTIONES.
COLLATIO

IIUJUS EDITIONIS CUM EDD. HEIDELBERG.

ET STEV.

Collatio

Tomi prioris.

P. 22, Ceolwulpho, Beda—Ceolulpho, Bæda, St. Notandum est me per totum librum eas nominum propriorum formas retinuiisse, quæ ad præsentem scribendi morem maxime congruunt, quo circa ubique Beda, Cuthbertus, Ethelbertus, &c. pro Bæda, Cudberctus, Ædilberchtus, &c. scripsi: hoc mihi minoris momenti vi- deretur, nisi Smithius et Stevenson idem nomen, ter in eadem pagina occurrere, tribus modis haud raro scripsissent, quod Hercle in prima operis pagina videre licet, ubi in Prefatione "GLORIOSISSIMO REGI CEOLWULPHO" legitimus, at in nota ad imum subjecta "Ceolwulpho] Ceolwolf, King of Northumbria, &c."
Collatio
Tomi prioris.

P. 22, 1. 9, sanctæ—sacrae, H.
15, devitando—vitando, H.
19, simulque eis—simul et eis, H.
24, 3, Magnanime Rex—om. St.
7, abbas reverendissimus—abba reverentissimus, St. Editiones omnes inter reverentissimus et reverendissimus adeo variant ut nunc hanc nunc illanc formam nullo discrimine exhibeant. Editio nostra ubique reverendissimus servat.
13, eidem—ejusdem, H.
16, Londoniensis—Lundoniensis, St.
35, Northanhumbrorum — Nordicnumhbrorum, St. Nordan Humborum, H.
26, 3, Daniel—Danihel, St.
6, illi—illius, H.
14, Læstingau—Læstingaeu, St. Læstingen, H.
17, Esii—Esi, St.
18, Lindissi—Lindissig, H.
21, Cuneberti — Cynibercti, St. Cyneberti, H.
22, Quæ autem in—Ad hæc quæ in, H.
29, Cuthberto—Cudbercto, St.
28, 1, quæ vera lex—quod vera lex, St.
5, Praeterea—quod sequitur usque ad finem prologi, maxima pars codicum usque ad finem Historiae relegant.
15, Britannia—Brittania, St.
Collatio Tomi prioris.

P. 28, l. 28, Reptacestir — Reptacaestir, St.
30, 9, hyacinthini—jacinthini, St.
35, Libycas—Lybiccas, St.
32, 8, Britonum, Scotorum—Brittonum, Scotorum, St.
35, si qui restiterint—si qui restiterit, St.
34, 3, veniret—perveniret, St.
7, post Britones—nescio an melius, editiones fere omnes "præter Br."
16, fena—fena, St.
36, 7, sexcentesimo—quingentesimo.
H.
30, "Inde ad flumen Tamesin pro-
fectus est, quem uno tantum
loco vadis transmeeabilem fe-
runt," quod editiones quam-
plurimæ habent, contra ve-
ritatem facti est.
38, 4, hæreant—erant, St.
9, Androgeo—Androgio, St.
20, cupiens se utilem — cupiens
utilem, St.
42, 21, Bassianus — Bassianus vero,
H.
46, 31, palam se jussis—palam jussis,
St.
48, 17, emollire—emoliri, H. nescio
an rectius ita legi possit.
52, 10, Verlamacestir sive Varlinga-
cestir—Verlamacestir sive
Vaetlingaceaestir, St.
54, 11, mortem obiit—morte obiit, St.
23, Sirmium purpura induit —
Syrmium purpura induit,
St. purpuram, H.
Collatio
Tomi prioris.

P. 56, l. 2, Ibi—ubi, H.
8, et capto—capto, St.
24, emendari—emundari, St.
31, huic . . . tument—hic . . . tument, St.
58, 6, minore—junioris, H.
10, Rheno—Hreno, St.
sævierunt—sævirent, St.
21, centesimo—hanc vocem, ad Chronologiam omnino ne-
cessariam, omittit St.
27, fana—phasis, St.
60, 6, in parte Britonum—om. H.
9, nunquam—nusquam, St.
62, 13, Peanfahel—Peanvahel, H.
14, Penneltum—Penveltum, H.
15, Alcluith—Alcluit, H.
64, 5, locarunt—collocarunt, St.
21, die—diu, H.
66, 8, tertium—tertio, St.
68, 5, fames illa præfata—fames sua præfata, St.
13, Hiberni domum—Hiberni do-
mus, H.
70, 18, septem annis tenuit—septem annos, H. quæ varietas sine discrimine apud omnes ed-
tores occurrît, quod semel notasse sufficit.
72, 4, Jutis—Vitis, H.
5, Vectuarii—Victuarii, St.
12, Anglia—Angulus, St.
13, deserta—Ita ex conjectura lego: vox desertus, quæ apud editionem St. occur-
rit, haud satis cum Anglia congruit.
21, Victgils—Vuetgissi, H.
Collatio

P. 76, l. 13, Pelagiani—om. St.
16, ulla tenus—nullatenus, H.
21, illuc—illic, St.
23, Autissiodorensis—Altissiodorensis, H.

78, 9, aspergine—spargine, St.
24, trivia et per rura—trivia, per rura, St.
29, transierat—transferat, St.

80, 8, excitata—excita, St.
et spectator—exspectator, St.
12, Germanus atque Lupus—om. St.
30, hi—ii, St.

82, 8, evacuatis—evacuatos, St.
84, 10, illud habitaculum—eum habitaculum, St.

86, 23, armorum—armatorum, H.
88, 9, exclamabant—exclamant, St.
11, et super se, &c.—ut super se, &c. St. et super s. n. s. r. circumdatae, s. e. ipsa celi machina contremiscunt, H.

27, Restituit. Post hanc vocem editiones quædam addunt "Remansit autem in insula genus utrumque, hostes et cives, quorum Angli pro regno, Britones pro vita certabant."

90, 10, tutaretur—tu eretur, H.
13, Treveris—Treviris, St.
14, Dei—om. St.

19, primus, in occurrsum—primus in occursu, St.
27, qua illum reliquerant — qua reliquerat, St.
Collatio Tomi prioris.

P. 92, l. 26, in Britannia—in om. St.

30, contra se invicem—se om. St.
quod minoris momenti estquia pluribus in locis Beda
pronomen se ante invicem
omittit.

94, 7, Quin—Qui, St.
3, Gildas—Gildus, St.
11, prædicando — prædicandum,
St.

98, 3, idem—isdem, St.
4, Archiepiscopum—Episcopum,
St.
10, aptum se tempus scribendi—
aptum scribendi se tempus,
St.
12, latorem—latores, St.
14, illuc—illic, St.
17, Cui—Qui, H.

100, 12, Tanetos—Tanatos, St.
18, ut ferunt—ut fertur, H.
29, vocabulo Bertham—vocabulo
Bercta, St. nomine Bertam,
H.
32, Luidhardo—Liudhardo, St.
inviolatum—inviolatam, H.

102, 8, litanias—lætanias, St. leta-
nias, H.
19, desiderastis—desideratis, H.

104, 27, quotidie—om. St.
106, 16, suscepisse—acceptisse, H.
24, altari—altario, St.
26, Respondit Gregorius, &c.—
Responsio Gregorii, &c. H.

108, 12, de eisdem partibus—de eisdem
patribus, St.
110, 11, furtu—furto, H.
Collatio Toni prioris. P. 112, l. 11, sive fratri sive sororis—Ita Editio Benedictina, quam ad imam paginam editionis suee citat Stevenson, nec tamen veram hanc lectionem in textum admissit. Sive frater et soror, quod ap. H. et St. inventur, certe mendosum est.

26, conjunctionem — junctionem, H.

30, pro Christo — tamen pro Christo, H.

idem—isdem, St.

114, 4, sacri—om. H.

5, ulcisci—ulcisi, St. err. typ.

24, nisi aliqui—Ita Edit. Bened. nam quando, St.

29, alii convenire non possint—om. St.

pastores quoque quorum—pastores quoque alii, quorum, St.

116, 24, Ipse autem ex auctoritate propria—Ipse autem extra auctoritatem proprium, St.

118, 30, idem—isdem, St.

32, immortalitatem—et immortalitatem, St.

120, 3, prohiberi—prohibere, St.

12, intrit—intrat, St.

21, ipsam hora—ipsa hora, H.

25, offerenda—preferenda, St.

30, ablactetur—ablactatur, St.

122, 26, quoddam—quidem, St.

124, 9, accidit—accedit, St.

15, considerent—considerant, H.
Collatio Tomi prioris.}

P. 124, l. 17, præsumant—præsumunt, H. 30, quod illud—quia, St. Notandum est quod et quia, apud editiones adeo inter se confusa esse, ut difficile sit inter ea discrimen. Ubi cunque licuit, quod retinui, nec tamen nulla mihi dubitatio est, particulam quia, hoc sensu pro quod usurpatisam, omnino ex hac locutionis forma rejeicere.

126, 26, sine voluptate carnis—sine voluptate carnis, St. 27, voluptas—voluntas, St. 29, vel fornicatione—sive fornicatione, St. 31, peccatis—delictis, H. 33, arbor—om. St.

128, 14, qua turbatum—quia turbatum, H. 15, æstimat—aestimabat, St. 24, procreandæ sobolis sed voluptas—ortandi sobolis sed voluntas, St.

130, 1, illic—illuc, St. 8, Hinc etenim—Hinc etiam, St. 21, sicut et in—sicut in, St. 31, pensari—Ita H. et St. Nonne legendum est pensare? nec enim satiæ scio an utramque formam usurpare liceat.

33, vel infirmitate—et infirmitate, St. contingit ita—contingit. Ita, H.
VARIE LEGITIMES.

P. 132, l. 25, protulit nesciens — pertulit nesciens, St.

Tomi prioris.

134, 7, si autem ex deliberatione—si autem etiam ex deliberatione, St.
13, delectari—delectare, St.
14, sine animo—sine anima, H.
16, nec consentiat — ne consentiat, St.
22, sed et . . . repugnabat — sed et pugnabat; quapropter et captivus erat, et pugnabat, St.

136, 10, honore loveat—bono refoveat, St.
23, decimo nono—decimo octavo, H.
28, sibi esse—ibi esse, St.

140, 3, quæcunque—quæque, St. et H. at in hac re quoque editiones ita inter se variant ut fas mihi duxerim accuratiorem formam quaeunque ubique revocare.
11, normam—formam, St.

142, 4, ponantur—componantur, H.
6, in obsequium—in obsequia, H.
12, natalitiis—natalitii, St.
21, abscedere—abscidere, St.
24, Dominus quidem innotuit—Dominus quidem se innotuit, St.
29, ut etsi—ut et, H.

146, 7, finem lētitiā—fidem lētitiā, St.
23, perplura—perpulcra, H.

150, 4, idem—isdem, St.
Collatio
Tomi prioris.

P. 150, l. 6, quomodo eum—quando eum, St.

12, facitis—faciatis, H.
20, ordinationem—ordinem, H.
34, xenia—exenia, St.

152,
17, ibi—inibi, St.
32, traditus—traditur, H.

omnipotens Deus ut—omnipotens Deus, ut, St.

154,
17, in persona—in personam, St.
22, victus aufugit—aufugit victus, St.
30, anno Focatis—Focatis anno, St.
32, in Britannia—in Britanniam, H.

156,
24, ex patre—a patre, St.

158,
6, attestari solebat—solebat attestari, St.

11, Hoc—Hæc, H.
13, quem (ut referre c.) s. p. c. p.
i. videbatur—quem sibi p.
c. p. i. videbatur referre consueverat, St.

20, condescensione—descensione, St.

26, monasticiæ—monachicæ, St.
at utranque formam, tum in aliiis editionibus, tum in mea, æque reperies.

31, primo—primum, H.

160,
23, explevit—implevit, H.
24, adhuc—om. St.
25, ex quo orta—quo exorta, H.

162,
15, Homilias—Homelias, St.
28, ut supra—ut et, St.
31, utillimum—utilissimum, H.
Collatio Tomi prioris.

P. 164, 1. 9, restringi—restringui, St.

16, posset—possit, H.

24, malas—molas, St. et H.

170, 5, ait—om. St.

10, Ælla—Elle H.

21, recederet—secederet, H.

172, 9, Augustines Ac—Augustinae

Ac, St. Augustinezat, H.

11, Wicciorum—Huiciorum, St.

Vectiorum, H.

174, 6, cordibus—corde, St.

7, gratiae lucem—gratiam lucis,

St. gratia lucem, H.

178, 27, ultionem—ultione, St.

180, 1, Tamense—Tamese, H.

5, Sabertus—Saberetus, H.

6, regnabat—regnavit, H.

27, et—om. H.

aquilonali—aquilonari, H.

33, in honorem—in honore, St.

184, 33, de necessariis ecclesiae—Ita H.

et St. nec tamen mihi dubium est quin vox rebus interciderit.

186, 12, episcopus—episcopo, St. quod manifeste mendosum est.

20, Idololatriam—Hanc formam ubique servavi. St. idolatriam habet. Editor Heidel.

utrasque voces nunc hanc, nunc illam profert.

23, sexto—tertio, H.

188, 15, Oswius—Osuiu, St. Osvin, H.

24, ubi et Bertha regina condita est—ubi et Berctæ condita est, St.

z 2
P. 192, l. 15, quanto tempore — quanto post tempore, H.

16, reges — om. St.

18, Gewissarum — Geuissorum, St.

Genissarum, H.

194, 21, etiam in Galliam — etiam Galliam, St.

23, abierant — abierunt, St.

196, 16, sanus — sanis, St.

17, regna — om. St.

20, igne — igni, St.

23, episcopum — episcopium, St.

29, ergo — om. St.

198, 6, qui — quia, St.

12, Eadbaldo — Eodboldo, St.

200, 1, Magno, &c. — Totius hujus

paragraphi structura valde

est perplexa, cui me fateor

mederi non posse.

5, possetis — possitis, H.

9, expectatis — exspectastis, St.

21, quoque — om. St.

22, subsequendum — subsequen-
dam, St.

27, protestetur — protestatur, H.

29, studiis — studio, H.

202, 2, servare intendens; — servare;

intendens, St.

19, fecit — om. St.

21, habitantur — habitant, St. ha-
abitabantur, H.

204, 23, sexcentesimo — quingentesi-
mo, H.

206, 18, Forthhere — Frodheri, St.

Fordheri, H.

22, e — om. H.
Collatio Tomi prioris.

P. 208, l. 7, ex tempore—ex eotempore, H.
25, eam—hæc, St.
28, proferentur—proferetur, St.
210, 2, prorogare—praerogare, H.
9, subsisterent—subsisteret, St.
22, dilatandæ—dilatandi, St.
26, Eadbaldi—Audubaldi, St.
34, gloriosos—gloriosius, H.
212, 31, exsecrandam—exsecando, H.
214, 7, deductis—deducto, H.
216, 13, regenerationis vestrae purgationis
—regeneratio vestrae purgationis, H.
15, in vestra d. e. conversione—in vestri d. e. confessione, St.
18, facilius—facile, St.
27, immutilata—immutata, H.
218, 15, continuo—continuae, St.
16, illius—ipsius, H. St.
27, torpore—corpore, H.
29, exhortationum — adhortationem, St.
220, 7, conversione — conversatione, H. et St.
9, relevetis—reveletis, H.
vestra—vestri, St.
11, relevetur—reveletur, H.
28, illius juvit—juvit illius, St.
222, 2, quod vel quale—ut quod vel quale, St.
10, regem—om. St.
13, petebat—petebatur, St.
18, auri et—om. St.
20, et sive—ut sive, St.
22, fidelissimus—fidissimus, St.
27, et ea in loca—et ea in loco te, H.
Collatio
Tomi prioris.

P. 224, 1. 2, morti—me morti, St. 22, mercedis—mercis, St.
si quis sit—si qui sit, St.
226, 15, pia ac benigna—om. St. 21, mutatum—immutatum, H.
228, 8, sedere ct—sederet, St. et H. 22, liberabit et æterni—liberans æterni, St.
230, 34, attulit—attulerit, H.
232, 9, tradamus—contradamus, H. 10, evangelizanti—evangelizandi, H.
25, appropinquabat — appropiabat, H. propiabat, St.
27, suis—om. St.
236, 3, necnon ct alii nobiles ac egregii viri—sed et alii nobiles ac regi viri, St.
8, Adgefrin—Adregin, H.
18, Cataractam—juxta Cataractam, H.
23, est—om. St.
238, 10, et a quibusdam—et quibusdam, St.
240, 12, decem ac septem—septendecim, H.
242, 15, quoque—om. St.
17, conspexit—construxit, St.
19, et—om. St.
244, 31, etiam—et St. om. H.
246, 10, illis sine ulla—ulla sine, St. 11, utroque—utrorumque, St. et H.
25, sublatus—sublevatus, St.
33, decrevit—decernit, St.
248, 15, vestri—om. St.
20, exordia—exordium, H.
Collatio
Tomi prioris.}

P. 248, l. 33, per præsentem nostram præceptionem—præsenti nostra præceptione, H.

250, 10, provenire—pervenire, H.
19, quarto—tertio, H.
24, errare—errasse, H.
27, terræ—om. St.

252, 2, oportet—oportet, St.
7, Dimano—Dinnao, St. Dimao, H.
Baithano—Bartano, H.
8, Herniano — Erniano, St. Hermanno, H.
16, adduxerunt, eo—nescio an melius, St. “adduxerunt et, eo.”

25, exortam—coortam, St.
26, ex cis—in eis, St.

256, 20, positum est—positum est autem, H.
33, qui erat amicus illius—om. H.

260, 21, diximus, Eanfridus—diximus, Osricus regnum Deirorum; secundus vero Eanfridus, H.

262, 5, cum toto—cum suo, St.

264, 26, ille juxta murum—juxta murum illum, St.
36, atque dedicata—om. St.

266, 7, de fratribus—e fratribus, H.
10, corruens—corruit, H.
13, ullatenus—nullatenus, H.
30, Aidanum—Ædanum, St.

268, 29, ac dilatare—om. H.
270, 5, Dei—om. St.

272, 4, episcopalem—episcopatus, H.
11, Columba—Columbanus, H.
27, tenet—teneret, St.
Collatio
Tomi prioris.

P. 274, 1. 9, quintum—sextum, H.
21, ea—om. St.

276, 21, fratrum—om. St.
24, accelerabat—acceleravit, St.
28, Paschalis a quarta—Paschalis, quarta, St.

278, 15, de—om. H.

280, 3, uno omnipotente Deo—uno Domino, St.
20, et discum—sed et discum, St.
26, resectae—resecatae, H.
35, predecesor—praeecessor, St. et H.

282, 24, dedicatum—dicatum, St.
25, autem—ergo, H.
26, faciendum—faciendum, St.

284, 24, hæc—hoc, St.

286, 33, indesinenter semper—om. St.
288, 3, In—om. H.
23, maxime—vel maxime, St.
26, celavit—celabat, H.
28, hominum—non minimam, H.

290, 5, ducebatur—deducebatur, H.
que in ipsa nocte—quæ ipsa nocte, St.
17, conservavit—servavit, H.
28, aliam—om. H.

292, 26, hoc—hæc, St.

294, 17, virecta—vireta, H.
27, locum—locum illum, H.

300, 24, illuc—illic, St.
28, inclamare—inclamare, St.

302, 3, exorcismos—exorcismum, H.
23, presbytero—presbytero illo, St.
illam—om. St.

304, 4, eum—om. St.
Collatio
Tomi prioris.

P. 304, l. 5, quin—quoniam, H.

23, ad Dominum—om. St.
27, quod diximus—quo diximus, St.

306, 9, de mirandis quae ad reliquias
—qua de mirandis reliquis, H.
19, gente—genere, H.

308, 13, ego—ergo, St.

310, 1, a pagano rege Penda—om. St.
29, dimissa—demissa, St.
33, millibus—millia, H.

312, 1, sibi—suo, H.
7, decimo tertio—decima quartae, H.

314, 2, equea—aque, H.
5, rex venerat enim de venatu,
coepit—rex venerat de venatu et coepit, H.
18, lingua patria, quam — lingua
sua patria, quem, St.
21, antehac—ante hæc, St.

316, 10, illis—illos, St.
22, et—om. St.

318, 4, Nam tempore — Nam cum
tempore, H.
8, quia—cum, H.
10, viculis quos—vinculis quae, H.
12, virgeorum, aliarumque rerum,
et his—virgeorum, et tecti
fenei, et his, St. quam lec-
tionem nescio an alteri an-
teponam.
22, exaltari—exhalare, H.
26, aliquot—aliqui, H.

320, 5, sexdecim—septendecim, H.
14, acclivis—adclinis, St.
Collatio
Tomi
prioris.}
P. 320, l. 23, dexterae altaris—dexterae
   ejus altaris, H.
326, 14, de—om. St.
   17, fugam—de fuga, H.
   18, optimo—opimo, H.
   26, prædecessores—prædecessor,
      St.
330, 14, sanctisque ac viris justis—
      sanctis quæ a viris justis, St.
332, 7, in—om. H.
   14, ignis flammæ—ignes flammæ,
      St.
   21, sanctorum—Scotorum, H.
   sacerdotali—sacerdotii, St.
   28, appropriarent — appropia-
      rent, St.
334, 8, hoc—om. St.
   13, ad mortem—om. H.
   26, ipse—ipsum, St.
   30, iste—om. St.
      magnitudinem—multitudinem,
      St.
336, 3, Dei—om. St.
   6, monasterii—monasterium, H.
   23, est Perrona—erat Perroma,
      H.
338, 1, quisquis—quisque, St.
   22, septem—quattuor, H.
      ipse—ipso, H.
340, 18, Angli—de Anglis, St.
342, 23, materiam—materiam vivam,
      H.
346, 13, dimitteret—demitteret, St.
   18, occiderunt—occiderant, H.
   22, hoc—om. St.
   25, de—om. H.
   29, protestatus—protestans, H.
Collatio
Tomi
prioris.

P. 348, l. 19, defunctus sepeliri—defunctos sepelire, H.
24, qui et ipsi—qui ipsi, St.
32, id est—id est quod, H.

350, 2, per—om. St.
6, ne tunc quidem—nec tunc, H.

354, 7, simulque—simul et, H.
26, Vinwedd—Vinvaed, St. Juvvet, H.

356, 11, undesexaginta—sexaginta, H.
360, 28, correctiorem — correctionis, H.

362, 17, merito—om. St.
364, 12, Phari—phari, St. fari, H.
366, 17, et Ægyptum—et om. St.
19, gerere—geri, H.

368, 12, utrum—om. St.
22, omnes—om. St.
25, eam—eum, St.

370, 21, Item—itemque, H.
372, 2, quos ipse—quos ut ipse, H.
9, et—om. H.
10, Pascha Dominico — Paschæ Dominicam, H.
13, idem—item, St.

die—diem, H.
20, possum—possem, St.

374, 5, dubitatione—dubietate, H.
10, num—numquid, St.
19, autem—om. St.
22, Responderunt etiam "Utri-que"—Responderunt 'Eti-
am, utique,' St.

376, 18, episcopatum—episcopatus, H.
25, autem—enim, H.
32, abiturum—abeuntem, H.
Collatio Tomi prioris. \{ P. 378, 1. 5, Lindisfarnensis — Lindisfarnensi, St.

9, cujusque continentiae — cujus continentiae, St.

17, prævideri — prævidere, H.

380, 7, potentibus — potestatibus, H.

coactus — coacti, H.

13, est — erat, St.

382, 12, æstimaret — æstimasset, St.

26, et quia in omni — quod in omni, H.

384, 18, reficeretur — reficeret, St.

386, 31, discipulus — de discipulis, St.

388, 23, episcopatum — episcopum, H.

26, excellentissimo — excellenti, St.

33, in futuro — de futuro, H.

390, 20, in lucem gentium et in fædus populi — in fædus populi, in lucem gentium, St.

30, celebrando — celebrandum, St.

392, 17, beneficia — et beneficia, H.

20, dari — dare, H.

29, Habet enim profecto — Profecto enim habet, St.

394, 16, regi — reges, H.
COLLATIO TOMI SECUNDI.

Collatio Tomi secundi.}

P. 4, l. 19, in præcedente—in om. St.
6, 2, cujus sedi—cuıı sedi, H.
9, Niridano—Hiridano, H.
19, eum—om. St.
23, petiit—petens, St.
26, natus ex Tarso—natus Tharsso, St.
27, et Græce instructus et Latine—Græce et Latine instructus, H.

8, 14, Ebrinus—Ebroinus, H.
19, vero—om. St.
21, cum—sub, St.
23, adesse—esse, St.
26, pervenissent—venissent, St.
36, pervenit—venit, St.
ei—om. St.
10, 2, dominus—dominus, St.
18, 16, hoc esset—haec essent, St.
22, 17, in—om. St.
21, exerit—exererit, St.
24, 6, descendere—descendentium, St.

St.
8, quod—om. H.
21, quod ibi sanitatem—quid ibi sanitatis, St. quod idem ibi sanitatem, H.
22, idem—om. H.
28, ad—om. St.
26, 12, Dei—om. St.
18, collocavit—locavit, St.
28, 10, vivunt—vivant, St.
30, statuta et diligerent—statuta diligerent, H.
P. 30, l. 26, prælocutionem — prolocutionem, H.

7, sunt—om. H.

9, ipsi—episcopi, H.

22, parochia—parœcia, H.

26, congregentur—congregemur, St.

29, consecrationis — congregatio-
nis, St.

32, siluimus—silemus, H.

11, scriptis—scripta, St.

13, consensione—concentione, St.

14, ipsa hora—in ipsa hora, H.

15, mane quod—quod mane, H.

27, meditari—medicari, St.

29, ter—tertio, St.

18, quia non est mea lux; nam—
quia non est mea; nam, St.

22, ita—cita, St.

6, Hæc ergo—Hæc autem, H.

10, aspiciens—aspectans, St.

18, medio” et sicut—medio.’ Dix-
it et sicut, St.

8, et—om. St.

18, quisquis—quisque, St.

18, et multis visum et sæpe dic-
tum est—multis visum et
sæpe dictum est, St. et
multis visum ut sæpe dic-
tum est, H.

20, advenerant—advenerunt, H.

35, alium casu in textum irrep-
sit, nec abullo codice MSto
firmatur nescio tamen utrum
lectioni vulgæ ‘aliud’ an-
teponam.

6, Suefredo—suo Fredo, H.
Collatio
Tomi secundi.

P. 54, l. 12, sperare—spirare, H.
    19, Eleutherius—Leutherius, St.
    56, 16, et—om. St.
    18, Cuichelmum—Wilhelmum, H.
    32, Lindisfarnensi—in Lindisfarnensi, St.
    35, Lindisfarnorum—Lindisfarnorum, St. et H.
    58, 19, Postea—om. St.
    21, patriam sive parochiam suam
        —patria sive parochia sua, St.
    60, 29, sed—et, H.
    30, que—om. H.
    62, 11, convertit—divertit, H.
    18, autem—enim, St.
    32, non solum—ut, St.
    33, salvavit, sed etiam—salvavit,
        etiam, St.
        libertatem—libertati, St.
    64, 4, specialiter—spiritualiter, H.
    5, perhibentur—perhibent, H.
    22, et—om. H.
    66, 14, de—om. St.
    68, 8, habitu et vultu—habitus et
        vultus, St.
    28, et—om. St.
    70, 15, nequiret—nequiverit, H.
    18, in Venta—inventi in, H.
    24, et—om. St.
    26, nondum—needum, St.
    72, 14, corrige errorem typographi-
        cum Atwaldum pro Arwal-
        dum.
    18, occulendos—occultandos, H.
    28, salutari—Salvatoris, St.
    76, 8, ipso—om. St.
Collatio Tomi secundi.}

P. 76, l. 24, tribus subsistentem personis consubstantialibus — tribus subsistentiis vel personis consubstantialibus, St. 29, addidit—addit, St.
37, sexcentorum—ducentorum, H.
78, 4, Cyrillum." Et paulo post—Contra Cyrillum paulo post, H.
7, anno nono suscipimus; et—anno nono. Suscipimus et, St.
16, subscriptimus—subscribimus, H.
22, archicantator — archicantor, H.
80, 31, consensu—consensum, H.
82, 3, quam ab—quomodo ab, H.
84, 16, relinquere—relinqueret, H.
32, famulabuse—famulis, St. etiam—om. St.
86, 5, hoc—hac, St.
15, quosdam e fratribus—quosdam fratribus, St.
33, habuerat—habuerit, St. maxilla—axilla, H.
88, 10, elevatura et delatura—elatura et dilutura, St.
15, dormienti—dormientis, H.
19, apparet—parerent, St.
21, juvenculam me memini—juvencula memini, H.
90, 5, virginis—virgines, St.
24, (et ideo veraciter reginae quia sponsae Christi)—om. St.
29, qui—qua, St.
92, 14, sacra: Ita H. et St. [Castas?]
VARIE LECTIONES.

Collatio Tomi secundi.

P. 92, l. 21, clara—claro, H.

94, 2, exultas: ita H. et St. [exultans?]

4, affectu—effectu, H.

16, acrioris—atrocioris, H.

18, functus: ita St. at H. fretus, quae vox sine hesitacione alteri praeferenda, incuria mea intercidit, quod qui-dem ut spero plus quam bis vel ter, haud facile in hac editione invenies.

96, 12, sui—suis, St.

13, sanescere—sanari, H.

15, vinxerant—vincierant, H.

29, qualibus—quibus, H.

98, 6, esset—fuisset, St.

11, praevaricem—praevericer, St.

13, Fresoni—Freso, St.

14, illo cum illuc—illo nec cum illuc, H.

16, dissoluta sunt—om. St.

videret—vidisset, St.

18, autem—enim, H.

27, in—om. St.

100, 8, quia—quam, H.

104, 1, autem—enim, H.

23, tempore—temporis, H.

25, Wicciorum—Victiorum, H.

Huicciorum, St.

37, nondum—needum, St.

106, 9, plurimis longe manentibus—in plurimis longius manentibus, H.

36, infirmitatibus—in infirmitatibus, H.

108, 2, interanea—intranea, H.
P. 108, l. 30, Hildam—Hild, St.
32, limina—lumina, H.

110, 4, illæ—illi, St.
19, famulabus—famulis, St.
26, conversionem — conversatio-

nem, St.

112, 15, eum æquiparare—ei æquipa-
rari, H. nescio utram lec-
tionem utri anteponam:
haec vereor ne haud satis
simplex, illa ne nimis poetica
censeatur. "Æquiparas voce
magistrum," Virg.

24, decretum—vocem ad sensum
necessarium, Stev. Smithium
imitatus omnino omittit.
Lectorem (quod semel fac-
tumsufficiat) moneo, Smith-
ium in pluribus locis veras
lectiones, quas alibi ad
imam paginam subjecit, omi-
sisse: quæ res mihi quidem
certum reddit priores edito-
tores, Commelini laborem
quem in Bedam impenderat
aut non novisse aut incuria
neglexisse.

27, cum—dum, St. At in hac
voce plerumque variant St.
Sm. et H.

29, hora jam competente—hora
competenti, St.

116, 23, proximo—proxima, H.
29, positus ... jocularetur—po-
siti ... jocularentur, St.
32, omnes—om. St.

118, 7, an placidam erga ipsos men-
Collatio
Tomi secundi.

P. 120, l. 17, Adamnanus—Adamannus, H. 31, ventura Dei ira—ventura ira, St.

122, 6, si integram—et integram, H. 19, reficeretur—reificeret, St. 28, lacrimas—lacrimis, St.

124, 6, occupatus—praecoccupatus, H. 12, maluisti—valuisti, H.

inquam—inquit, H.

126, 15, sit—om. St. 28, ne—nec, H.

128, 15, quoniam—quomodo, H. 24, plurimos gentis—plurimas gentes, H.

130, 21, est—om. St.

134, 7, pedibus—pedes, St.

136, 17, in—om. St. 19, quae possidebant, aliiquid—qui possidebant aliquid, H.

138, 21, germinare—germinari, H.

140, 8, in—om. St. 13, cum—dum, H. St. 17, ei—om. H. 18, eum—ei, H.

142, 10, Diliges proximum—Diligis proximum sicut teipsum, H.

et—om. St.

144, 4, quidam—om. St.

146, 10, diutina—divina, St.

148, 10, quae, more m., c. j. e. i. p. r. c. r., sicca—Qui, more m., c. j. e. i. p. r. c. reliquo, reliqua sicca, H.

22, apparebant—parebant, St.

31, secretus—secretius, H.
Collatio Tomi secundi.}

P. 150, l. 18, cujus corpus — cujus etiam corpus, H.
152, 10, utilissimum — utile, H.
154, 2, quisquis — quisque, St.
13, emollire — emolire, H.
160, 11, amatissimum — amantissimum, St.
26, esset — est, St.
162, 12, Deirorum — Derorum, St.
Deirorum, H. ad cujus libri marginem notat in exemplari suo Petreius 'Deorum.'
25, posset — possent, St.
32, superiori — superiore, St.
164, 3, et ei ingresso — at ei ingresso, H. ingresso eo, St.
12, dixit ille et hoc — dixit ille "B." H.
166, 15, cum esset — cum adhuc esset, H.
23, ut cognovit — et ut cognovit, H.
168, 5, clamavit me foras — clamavit me ducens foras, H.
13, oratione pro me et benedictione completa, egressus — orationem pro me, benedictione completa, fecit et egressus, H.
18, videatur — videretur, St.
170, 4, in — om. H.
172, 7, omni — omnium, H.
174, 3, arbitror — om. St.
6, monasterio — in monasterio, H.
8, quam — quod, St.
10, judicem — testem, St.
Collatio Tomi secundi. P. 174, l. 14, meæ—om. St.

18, aptamque cursui equorum—
atque cursui equorum aptam, H.

25, funditus—om. H.

176, 16, qua—quo, H.

178, 10, omnino—omnimodis, St.

14, cranii—emicranii, St.

22, annos . . . tres—annis . . .
tribus, H.

180, 22, est—om. St.

23, regno—est regno, St.

24, beatissimo . . . principi—bea-
tissimi . . . principis, H.

25, a finibus terræ—per longa lo-
corum intervalla, H.

26, nominis ipsius consortio jun-
geretur—sanctissimum no-
men referret, H.

28, scriptum, in quo—scriptum
est, ut, H.

186, 2, quod—quodam, H.

positum—positum quod, H.

4, et ecclesiasticis—sed et eccle-
siasticis, H.

17, multiplici—multipliciter, H.

33, Garmani—Germani, H.

188, 28, voluntas—voluntatis, St.

190, 4, preparando—parando, H.

7, expletas matutinas—expletos
matutinos, St.

14, cuiquam—cui, St.

194, 7, et—om. St.

13, hymnis—om. St.

20, in novam—nova, St.

24, in Rhenum—in Rheno, St.

196, 16, profundat—perfundat, H.
P. 198, l. 8, mansuetum—mansueto, H.
21, ipsequae—ipse, St.
23, Blithryda—Stichildedride, H.
200, 3, vocabulo—verbo, St.
7, et monasteria nonnulla—sed
et monasteria nonnulla, St.
204, 15, horrendae—horridae, St.
21, profundum—profunda, St.
25, qui me—quive mihi, H.
26, subito—subitum, St.
206, 14, micantis—meantis, St.
208, 4, 'Non,' inquiens, 'non hoc—
'Non,' inquiens, 'hoc, H.
9, et odoris—sed et odoris, St.
16, via, qua venimus,—qua ve-
nimus via, St.
23, fecerunt—fecerant, St.
210, 4, viciniam—vicina, St. vicinia,
H.
12, a te—abs te, H.
operibus adornabat—actibus
adaequabat, St.
212, 6, servat—tenet, H.
16, atque—vel, H.
21, se—om. St.
que—om. St.
214, 6, et conversatio—non autem et
conversatio, St.
23, respondit—respondebat, H.
27, postea—post, St.
28, est—om. St.
30, clamavit—clamabat, St.
216, 2, conscientiam—scientiam, St.
10, Tum—tunc, H.
11, horrendorum—horridorum, St.
17, deferre—deferri, H.
20, tetris—tetricis, St.
Collatio Tomi secundi.

P. 216, l. 26, furcas—vomeres, St. 27, alius—unus, H.
28, irreptum in interiora corporis mei—irrepant in mea viscera in interiora corporis mei, H.
29, se—om. H.

218, 9, sive—et sive, St.
220, 14, immersum in profundum—dimmersum in profundis, St.
15, Caiphanque—Caiphan quoque, H.
18, aspicio—despicio, St.
20, ageret—faceret, St.
28, Deus inter lucem—Dominum lucem, H.

222, 6, multos—multosque, H.
19, sed—om. H.
224, 3, itaque—om. St.
7, avito—om. H.
10, suoque in monasterio—suisque in monasterio, H. suoque monasterio, St.
14, ac pacis—et pacis, H.
23, multasque—multas, St.
30, ille—iste, St.

226, 4, in—om. St.
14, circumdato—circumdata, H.
15, humili—humilis, H.
24, Ingressis—Ingressus, H.
29, ejus—om. St.
32, affixo—infox, H.
   crucem pertulit—crucem Domini tulit, H.

228, 12, dele in, quae vox male ex H.
   irrepsit.
15, in petra—petra, St.
Collatio P. 228, l. 30, pars—om. St.

Tomi 33, esse—om. H.

secundi. 230, 16, angusto—augusto, H.

20, signata—signatam, H.

23, tota die et nocte—totaque die

ac nocte, H.

24, sunt—om. St.

232, 9, Mamre etiam collis—Mamre

collis, St. Mambre etiam

collis, H.

est—om. St.

17, quem—qui, St.

234, 20, nominant—nuncupant, St.

236, 4, monasterii—in monasterio, H.

6, Eolla—Ceolla, H.

13, Osredi—Horredi, H.

22, Ceolredo—Coenredo, H.

238, 9, vitam in bonis moribus tran-
sigens — ætatem moribus

transiens, St.

10, gerebat—gereret, St.

11, amaretur, et veneraretur—
amaretur, veneraretur, am-
pleceretur, St.

21, eis, quæ tonsura maiores sunt,
virtutibus, id est—his, qui
tonsura maiores sunt, vir-
tutibus, id est, H. eis, quæ
tonsura maiores sunt, vir-
tutibus, St.

31, disposuerat—disposuit, H.

33, ei—om. H.

240, 2, archiepiscopi—archiepiscopa-
tus, H.

10, atque . . . . perducere—utque

. . . . perducere, St.

25, atque—et, H.
Collatio
Tomi secundi.}
P. 242, I. 7, cogitaret—cogitasset, St.
10, namque Baldhilda—nam Brunenechilda, H.
36, et—om. H.
244, 27, fuisse et—fuisset, H.
32, considentem—consedentem, H.
246, 3, Eboracensis—Eboracæ, St.
5, episcopis—coepiscopis, H.
10, et cum subscriptione—et conscriptione, H.
248, 6, viderant—viderunt, St.
8, advenerat—advenerit, St.
12, tanto apud eum habitus est honore—tanti apud eum habitus est, St.
35, aliquantum confabulari—aliaqua confabulari, St. aliquantum fabulari, H.
250, 16, ac Deo—et Deo, H.
30, quarta Idus Octobris—om. St.
qui monuit ea nec in editioribus nec in libris MSS. melioris notae reperiri: rem arbitrii difficilioris, alibi tractatus, impræsentiiis omitto.
33, vocatur—dicitur, H.
positus—positusque, H.
254, 15, passionum—passionis, St.
20, Cantatorem quoque egregium, vocabulo—Cantorem quoque egregium, nomine, H.
24, ea—om. St.
26, cœperant—cœperunt, St.
32, acciperet—acciapiat, St.
destitit—desistit, St.
256, 3, institutis—institutionis, H.
Collatio Tomi secundi. P. 256, l. 29, Sed—om. H.

258, 4, potuissent—possent, H.

petebatur, misit illi et litteras
—petebat et litteras, H.

20, 21, hujus mundi—hunc mundum, H.

26, exemplis—et exemplis, H.

260, 1, additum—additumque, H.

5, quisquis—si quis, H.

26, item—iterum, H.

28, easdem—eadem, H.

262, 7, ficerunt—om. St.

13, quartadecima — quartusdecimus, H.

14, separatim—separatum, H.

18, adjunctum—additum, H.

28, quartadecima — quartamdecimam, H.

31, et—om. H.

264, 8, omnino—omnimodis, St.

7, hanc apostolica — hanc nunc apostolica, H.

23, ipsa est in qua—ipsa in qua, St.

270, 10, probamus—probavimus, H.

28, reservari—servari, H.

276, 26, esset—om. St.

278, 10, vero—om. St.

15, enim—om. St.

17, attondemur—attondimur, H.

280, 4, prompto animo—promte omnia, St.

Collatio Tomi secundi.}

P. 280, l. 21, condemnad — condemnatos, St.

282, 29, concinunt — concinnant, St.

284, 14, observandam — observandi, St.

15, omnino — omnimodis, St.

18, et — om. St.

286, 21, celebrationem — celebratione, H.

22, perpetuæ — perpetis, St.

24, quam — quæ, H.

27, quæ — quam, H.

288, 11, nono — octavo, H.

290, 18, ac — et, H.

292, 19, quinto — om. St.

24, Dorovernensi — Doruverni, St.

294, 14, ecclesia — om. St.

19, et — ac, St.

24, statutum — statum, St.

29, Qua — Et, St.
VARIAE LECTIONES

quia

IN TEXTU EDITIONIS SMITHIANÆ
REPERIUNTUR.

Collatio

P. 24, l.
28, 7, abbas—abba, S.
30, 9, hyacinthini—jacintini, S.
32, 34, restiterint—restiterit, S.
34, 3, perveniret—veniret, S.
38, 4, hæreant—erant, S.
24, se—om. S.
46, 8, idololatriæ—idolatriæ, S.
31, se—om. S.
50, 33, cum eo—om. S.
52, 10, Varlingacæstir—Vælingacaes-
tir, S.
54, 9, Constantius—Constantinus, S.
11, mortem—morte, S.
56, 8, et—om. S.
24, emendari—emundari, S.
31, huic . . . tument—hic . . . tumet, S.
58, 10, sævierunt—sævirent, S.
27, fana—farus, S.
60, 9, nunquam—nusquam, S.
64, 5, locarunt—conlocarunt, S.
66, 12, tertium—tertio, S.
68, 5, fames illa—fames sua, S.
Collatio
Tomi
prioris.

P. 68, 1. 13, domum—domus, S.

70, 23, suscept—susceptit, S.

72, 5, Vectuarii—Vieutuarii, S.

12, Anglia—Angulus, S.

68, 13, desert—desertus, S. (quippe ut cum Angulus concordet.)

76, 13, Pelagiani—om. S.

78, 9, aspergine—spargine, S.

24, et—om. S.

29, transierat—transferat, S.

80, 7, excitata—excita, S.

8, et spectator—expectator, S.

82, 8, evacuatis—evacuatos, S.

84, 10, illud—eum, S.

88, 9, exclamabant—exclamant, S.

11, et super se—ut super se, S. Locum, de quo antea dubitatam, nunc mihi plane intelligere videor, nec dubito quin ita legi oporteat: "et ruisse super se non solum rupes circumdatae, sedetiam ipsam cceli machinam contremiscunt [i.e. metuunt]," vocem ruisse apud plures codices servatum summojure revocare licet.

90, 19, in occursum—ut in occursu, S.

27, qua illum reliquerant—qua reliquiarat, S.

92, 27, in—om. S.

30, se—om. S.

94, 7, præter in paucis—ita S. et omnes sive impressi sive manuscripti libri, nec hoc solum in loco at ubicunque
Collatio
Tomi
prioris.

per totum librum eadem
forma occurrit. Vellem
quidem, si auderem, ac-
curatiorem formam 'praeter-
quam in paucis' revocare.

P. 94, 1. 7, Quin—Qui, S.
98, 3, idem—isdem, S.
12, latorem—lateores, S.
100, 29, Bertham—Bercta, S.
104, 27, quotidie—om. S.
106, 24, altari—altario, S.
108, 13, de eisdem partibus—de hisdem
patribus, S.
112, 11, sive fratri et sorori—sive
frater et soror, S.
114, 24, nisi aliqui de—Nam quando de,
S.
29, episcopi, alii convenire non
possint; pastores quoque,
quorum praesentia—epis-
copi, pastores quoque alii
quorum praesentia, S.
116, 24, ex auctoritate propria—extra
auctoritatem propria, S.
120, 3, prohiberi—prohibere, S.
12, intret—intrat, S.
25, offerenda—proferenda, S.
30, ablactetur—ablactatur, S.
122, 26, quoddam—quidem, S.
126, 26, voluptate—voluntate, S.
33, arbor—om. S.
128, 15, aestimat—aestimabat, S.
18, sua conjuge—suam conjugem,
S.
24, procreandae—ortandi, S.
voluptas—voluntas, S.
130, 1, illic—illue, S.
Collatio Tomi prioris.

P. 130, l. 21, et—om. S.

132, 25, protulit—pertulit, S.

134, 7, autem ex—autem etiam ex, S.

16, nec consentiat — ne consentiat, S.

sed et, si pugnabat, quare captivus erat? repugnabat—

sed et pugnabat, quapropter

et captivus erat, et pugnabat, S.

136, 10, honore soveat—bono refoveat, S.

28, sibi—ibi, S.

140, 3, quæcunque—quaéque, S.

142, 17, sed—et, S.

21, abscondere—abscondere, S.

24, quidem innotuit—se quidem

innotuit, S.

148, 10, ex—et, S.

27, ut—om. S.

150, 6, quomodo—quando, S.

12, facitis—faciatis, S.

34, xenia—exenia, S.

152, 17, ibi—inibi, S.

154, 17, persona—personam, S.

156, 24, ex patre—a patre, S.

158, 11, Hoc autem, &c.—Hoc autem
de se, non prefectum jactando virtutum, sed deflen-
do potius defectum quem sibi per curam pastoralem
incurrisse videbatur, referre consueverat, S.

20, condescensione—descensione,

S.

26, monasticæ—monachicæ, S.
Collatio

Tomi prioris.

P. 160, l. 24, adhuc—om. S.
162, 30, supra—et supra, S.
164, 9, restringi—restringui, S.
17, eo—om. S.
21, vestivi—vestivit, S.
24, malas—molas, S.
166, 33, est—om. S.
168, 32, frontis speciei — frontispicii, S.
174, 7, gratiae lucem—gratiam lucis, S.
32, dignoscere—dinoscere, S.
182, 3, dominus—domnus, S.
186, 20, idololatriam—idolatriam, S.
188, 24, ubi et Bertha regina condita est—ubi et Berctae condita est, S.
192, 17, daemoniacis—daemonicis, S.
18, Gewissarum — Gewissorum, S.
194, 21, in Galliam—Galliam, S.
23, abierant—abierunt, S.
196, 2, restrinxerit—restinxerit, S.
16, sanus—sanis, S.
17, regna—om. S.
25, episcopum—episcopium, S.
31, ergo—om. S.
200, 9, expectatis—expectastis, S.
21, quoque—om. S. nec dubia
res est, quin omitti opor-
teret; in textum nostri
libri e vicinitate alterius
quoque, irrepsit.

202, 2, servare intendens. Cujus—
servare. Intendens cuja, S.

206, 1, quidem—quidam, S. indubie
vera lectio est, quam, ni
Collatio
Tomi prioris.

P. 208, l. 25, eam—hæc, S.
210, 9, subsisteret—subsisterent, S.
18, fidei—fide, S.
22, dilatandæ—dilatandi, S.
212, 2, decepibilibus—deceptabilibus, S.
216, 16, conversione—confessione, S.
18, amore—amore, S.
218, 15, continuo—continuæ, S.
16, illius—ipsius, S.
220, 4, dilectionis—delictionis, S.
7, conversione—conversatione, S.
9, vestra—vestri, S.
222, 2, quod—ut quod, S.
10, regem—om. S.
13, petebat—petebatur, S.
18, auri et—om. S.
224, 22, mercedis—mercis, S.
    si quis—si qui, S.
226, 15, pia ac benigna—om. S.
228, 8, et—om. S.
    22, liberabit et æternam—liberans æterni, S.
230, 28, minimo—parvissimo, S.
232, 9, tradamus—contradamus, S.
25, appropinquabat—propiabat, S.
236, 4, egregii—regii, S.
238, 10, a—om. S.
242, 15, quoque—om. S.
17, conspexit—construxit, S.
18, et—om. S.
246, 25, sublatus est—sublevatus, S.
33, decrevit—decernit, S.
Collatio P. 248, l. 10, unanimam—unanimam, S.

Tomi 27, quidem—equidem, S.
prioris. 250, 27, terræ—om. S.

252, 2, oporteret—optet, S.
16, eo—et eo, S.
25, exortam—coortam, S.

260, 22, Uterque—Qui uterque, S.
262, 5, toto—suo, S.
264, 26, ille juxta murum—juxta mum—
rum illum, S.

270, 5, Dei—om. S.
272, 27, tenet—teneret, S.
274, 13, longe—longæ, S.
276, 28, a—om. S. (bene)
278, 34, reverendissimi—om. S.

S. 300, 3, omnipotente—om. S.
20, et discum—sed et discum, S.
35, prædecessor—præcessor, S.

284, 24, hæc—hoc, S.
286, 33, indesinenter semper—om. S.
300, 24, illuc—illic, S.
28, inclamare—clamare, S.

302, 23, Presbytero—Presbytero illo, S.

duxit—illam duxit, S.

304, 4, eum—om. S.
27, quod—quo, S.
308, 6, veniam—venia, S.
13, ego—ergo, S.

310, 1, a pagano rege Penda—om. S.
314, 21, antehac—ante hæc, S.
318, 12, aliarumque rerum—et tecti
fenci, S.

320, 14, acclivis—acclinis, S.
326, 6, ante—antea, S.

26, prædecessores—præcessor, S.
Collatio
Tomi prioris.
P. 328, l. 19, silvarum—silvanum, S.
332, 14, ignis flammæ—ignes flammæ, S.
21, sacerdotali—sacerdotii, S.
28, appropinquarent — appropia-
rent, S.
334, 8, hoc—om. S.
336, 9, anchoretica — anchoretica,
S.

Hucusque editionem Smith. cum haec nostra ad verbum
contuleram; ubicunque varietas occurreret, exceptis tan-
tum nominibus propriis accurate notato. Quo facto,
satis mihi fecisse videbar, ut editiones St. et Sm. raro
aut nunquam inter se differre lectori manifestum fieret.
Quod restabat multo majorem me utilitatem lectori allu-
turum, si eas ipsas varietates, quas Smithius ad imam
paginam relegasset, integras repeterem, compertum ha-
bui. Nec id multum esse potest, quod typographus,
ad finem properans, non mihi satis temporis concessit,
ut lineas ad quas lectio quæque spectat, adnotarem. Eas
quidem ipse lector, intra singularum paginarum fines
haud difficulter inveniet.
VARIETATES LECTIONIS,

QUAS

SMITHIUS AD IMAM PAGINAM SUBJECIT.

Collatio \[ \text{P. 22, Codd. Vulgg. Sacrae, decepti Ab-} \]
\[ \text{breviatura MSSrum.} \]
\[ \text{Tomi prioris.} \]
\[ 24, \text{propagari, corrigentes scilicet Auctorem.} \]
\[ \text{Tibi, magnanime Rex. Ab-} \]
\[ \text{bas reverendissimus. institutus di-} \]
\[ \text{ligenter, Sic Chiff. posuit Comma} \]
\[ \text{post diligenter, commodius ut ipsi} \]
\[ \text{videbatur ad sensum, sed contra} \]
\[ \text{Stylum Auctoris. ejusdem. et,} \]
\[ \text{quasi redundans abjiciunt. Promem-} \]
\[ \text{mus. Orientalium Saxorum.} \]
\[ 26, \text{Daniel quoque. Cesaddæ, Sed de nos-} \]
\[ \text{tra Lectione vide Hist. IV. 2, 3.} \]
\[ \text{Ad hæc quæ. Me ipsum, Sed de} \]
\[ \text{nostra correctione vide Bedam in} \]
\[ \text{peroratione Hist. V. 25. quæ vera.} \]
\[ 28, \text{patriam Chiff. solus. Optima.} \]
\[ 34, \text{Austrinas. præter.} \]
\[ 36, \text{Alii, legiones tres vel XII; al. sex} \]
\[ \text{vel XII. Hibernia. primo vere.} \]
\[ \text{ingenti. Tamensim MSS. vett.} \]
\[ \text{profectus est, quem uno tantum loco} \]
\[ \text{vadis transmeabilem ferunt.} \]
Collatio
Tomi prioris.


40, Eleutherius. Brittannorum.
42, Octo. relinquens. Bassianus vero.

46, diu.
48, Refert. emoliri.
50, decentissimus, Chifl. solus.
52, Aliquantulum. occultaverant.
54, mortem. procreatum Chifl. solus. in Galliam. virum Hispanum Chifl. solus.


58, minoris omnes MSS, non excepto Mori, majoris quidam Edd. junioris alii. Constantius. fana, fores. hi interrupti.

60, Britannia omni. finibus mari. non possint. Guidi. sujectionem eorum, Chifl. solus. ubi insulam, MSS. vett.

62, milite nullo.

64, vidimus hactenus. Romanorum. instruendorum. Aquilonarem. diu. ac disp.

66, Boetius. Bledda, Bleda. plurima.
68, fame coacti. copia, pestilentia, Chifl. solus. famae illa, famae præfata. imprudentes. domum. quantis.
Collatio
Tomi
prioris.

P. 70, Aquilonariarum. in Brit. abire compulerit. quadringentesimo nono.

Hengistus et Horsus. filii Victangil. cujus pater Vecta. aliquando.

74, imo et aedificia. catervatim. unanimi.

76, illuc. eligebantur. Trecassine. in Brittaniam. occurrit inimica. pertendere. populis.

78, sanctissime. aspergine. et per.

80, excitata. et spectator futurus et—
expectatur. Omnes lectiones Codices vetustos a se habent. Sacerdotes Germanus atque Lupus. modestissimas Chifl. solus, violentissimas Constantius, cui molestissimas sensu accedit. nequivit, nequit.

82, auctori Deo per ipsum gratias acturi petierunt. paribus Chifl. solus. Martyris, boni Codices, sed non optimi.

84, illud. elatis. reservato.

86, contrito, contempo. armatorum. castorum. caperet.

88, et Germanus—profiteretur. Alleluia

90, multo post. tuaretur. Verbum Dei. provolantes. occurrum. relique-rant.
 Collatio prioris. }

P. 92, Brittaniae.
94, præterquam. Gildas. addebat. uno et viginti. aliquantum.
98, Archiepiscopo. illuc. patrimoniali.
100, Humbri. dubitatione. nomine Berc-
tam. inviolatam. ergo aliquot.
102, daemoniaca.
106, Dorovernia. mandarit et de. Inter-
rogatio Augustini. altari. Res-
sponsio Gregorii Papæ.
108, vivere. partibus. cur sunt. Al. cur
cum sunt. ut sive.
110, furto. strictius. dietet. addis, ad-
das. quaerere; sed propriis acceptis
rebus, ampliora non requirat Ec-
clesia. Chifl. solus.
112, misceri. et tamen pro.
114, delectatione. veniant.
116, profectu. Episcopos. Ex auctoritate
propria.
118, effectum. habere.
120, præcepto manifestum est, quod ita
habet: Mulier si suscepto semine
pepererit masculum, triginta tribus
diebus manebit in sanguine purifi-
cationis suæ: omne sanctum non
tanget, nec ingredietur in sanctua-
rium, donec impleantur dies puri-
fectionis suæ. Sin autem feminam
pepererit, sexaginta sex diebus ma-
nebit in sanguine purificationis suæ.
Dei præceptum transgressæ, dictum
est: Multiplicabo ærumnas tuas et
conceptus tuos, etc. ipsa genuit.
ergo. quos gignunt filios, alere.
122, consuetis suis. pro. quoddam. præ-
sumpsit.
Collatio
Tomi
prioris.}
P. 124, comedimus, ex culpa autem. quia
naturaliter accidit. percipiendi.

126, ista. voluptate. portat arbor. ta-
men non.

128, licita ac. a furore. quia. æstimat.
legitima copula. sua conjuge. sive.
ortandæ, optandæ, oriendæ, procre-
andæ. Apostolus Corinthiiis scri-
bens diceret.

130, etenim. accidat.

132, Animus nesciens—dolendus. myste-
rium. suggestione.

134, delectari. nec. se ingemiscat. et
pugnabat. Repugnabat igitur legi.

136, honore foveat. P C Mori, quam
Abbreviationem quidam MSS red-
diderunt Pontificatus.

138, faciente. Londoniensis et Eboracen-
sis.

140, normam. miserit. —tissimum fra-
trem.

142, obsequia. natalitiis. sed. abscondere.
144, gente plurimi et Vett. sed Mori et
Chiff. gentem. foris.

146, eis donata. donata sunt. et idem.
perpulcrā.

148, ex. Deum. doctus.
150, exaudiet. quomodo. ad nisum. ad-
juvante. factis. ordinem.

152, antiquorum. dotavit.
154, persona. Edam Chiff. v. 26. Britta-
niam. Theobaldus.

156, Deinde.

158, Hæc. nunc infelix animus meus.
descensione. magna. propria.

160, Apocrisarius. implevit. aereque.
in illa.
P. 162, Homilias. quem Episcopis MS Mori, Coepiscopis Alii.

164, quoque. restringi.

166, resonare. infideles. præceptis. gloriæm. Beatorum. per Christum Dominum nostrum. temporibus Mauricii.


172, Huiictiorum, Uuicti—Vect—. Ecclesiæ. fecit.

174, cordibus. gratiae lucem. secunda. Dinoth. nobis. —dus est.

178, ultionem.


182, Successit autem. Archiepiscopatus. augmentari. perfectum.

184, sategit. Anglorum causis. Bonifacio.


Collatio Tomi prioris.

P. 192, communicet. adsentiri. primi. multo post tempore. depulerant. corrigi. vero Laur.—Deum.

194, artioribus MSS vett., acrioribus alii. rejecto. restituendas, instruendas.

196, postquam. octavo. sanus. igne. ubi. 198, qui. Martinum. mundi. gentilium.


202, ante eum fecit. habitabantur. Tate.

204, petierat. viro virginem. discenderent.


208, ex eo tempore. Exemplar Epistolae &c. deest Editionibus Cantab. et Lugdun. et quibusdam MSS. Romæ. eam.

210, prærogare. remedio. tempore. dilatandi gratia, subdi—dilatandi gratia, subdendique, dilatandæ subsidio—dilatandæ subsidii—dilatandæ subsidii. spei cælestis. gloriosius.

212, et cred—. suppositionem. suæ conf.—. consticti. procurare.


216, multa providentia. regeneration vestrae purgationis. confessione MS Mori.
collatio \
Tomii
prioris.

solus, reliqui conversione. placidis
operibus. immutata. perquisisset
quad.
P. 218, non distulimus. conferre. Quomodo
unitas. continuo. exhort—. pra-
clareat.
220, conversione. reveletis. reveletur.
eburneum.
222, ad regem Redualdum. petebat. auri
et argenti. fidelissimus.
224, mercedis.
226, tibi ad venerit. pia ac benigna Consol-
latione. venisset. immutatum. hos-
tibus.
228, et quæ. principatibus, principalibus.
230, Coefi, Cyfi. ego tibi. habet religio.
pervolavit. minimo. attulerit.
232, tradamus. evangelisandi. venit. præ-
terquam. appropribat, appropin-
quabat.
236, filiae. et egregii. villam quæ. Ad-
gebrin. Melmun, Malmin, Melmin.
Sualica, Suala. vicum juxta Cata-
c MSS. C. 1. Cataractum habet.
Tridulfi.
238, Tantam autem, ut furtur, devotionem.
Carpualdo. Erp—Eorp—. Aldorlf.
Richerto.
240, Burgundionum. Dumnoc, Dumnoc.
Septemdecim. praefisset. Partanci,
Peartanig, Peortaneu.
242, Tuulf—Tuisf—Tulf. Uulfingcaestir.
esset longæ. Tantum quoque Rex
utilitati.
244, Ut Aeduinus. acceperat, curaret.
246, praevidimus. utrique. accersitus. al-
Collatio terum. ab Honorio. sublatus est. electus. decrevit.
Tomi P. 248, affectus. elaborantem. vestri. perpetua. præsentis nostræ præceptione.
prioris. 250, evocari. pervenire. Proconsulatus ejusdem anno vicesimo tertio, et
Consulatus ejus anno tertio. Wheloc. et Cott. MS 2. Patrici. i. e. Patriciatus, ejusd. Mabillon de re
Diplom. V. p. 440. Indictione VIII. MS Colbert. Indictione VII
al. VI. Baronius. Paschæ Observatione. idem Honorius Romanæ
sedis Pontifex. errasse.

254, Septem, sicut et Interpres Sax. sed
contra MSS.
256, Eanfredam. Iffi. Dagbercto.
260, perdiderunt. diximus, Osricus regnum
Deirorum, Secundus vero Eanfrid
Berniciorum. Uterque. perdidit.
262, oppidi. electis. Brittanici. oriens
Denisi. Adolescens.
264, communi. hastulas. Heofenfeld.
Locus ille. constructa atque dedi-
cata, sacratiorem. honorabiliorem
locum feecer—omnibus locum.
266, Augustald—. requirens, requirere
cæpit. habuisse.
268, Aidanum. Quod quidem. Veniente.
Exinde.
270, verbum Dei. Hydestinatus. Susce-
perit. Justinianus Mori. Colum-
banus. Columban.
272, jam Anglorum. milliarium C. 1. male.
perplurima. tenet.
Collatio Tomi prioris.}

P. 274, sextum. quadam. nuncupatur. omiserant. dicentis: Si quid. revelavit.

276, dicendis. accelerat.

278, petebant salutem. doctrinam. oculos convertentes — conversi. probabatur. hujus reverentissimi Antistitis.

280, omnipotenti Deo. refertus, jamque. pauperibus, et discum.


284, veritatem. Episcopatus. et Uini.

286, quem pridem. depulerit. fide. etiam quod destituta tune etiam. Semper, indesinenter semper serviens.

288, Monasticæ. dedicatae. circumire. proecta. referebant, et sonitum.

290, deducebat. flagrantiae suavitatis.

292, hoc.

294, Desilivit. Sanus. vireta. locum illum.

296, Eo tempore. vicini. uno poste. repicerent. nihil. postis in quo. erat. multi locum.

298, ejus Osuui. tamen. ea suscipienta. ipsa noite.

300, lauerant. illigatum. inclamare.

302, exorcismum. quæcunque. toto. a febre. hujusmodi. Surge, inquit.

304, quoniam. oravit ad Dominum pro—. quod. Osuin.

306, Episcopum. ejus. vicinia. jam crescente.

308, veniam. fama est creberrima. te depositum habes. merita. illi.

310, videlicet a pagano rege Penda, et—.
Adilvaldo. quondam Eboracensis—. Sacrario. Deirorum.
P. 312, suo fidelissimo. Condheri. Osin-
quarta decima. omnibus nobilibus. virtutes et modestiam. conveniebat
habere.
314, Num. venerat de venatu et cæpit.
antehæc. tam humilem, humiliorem.
Regem. Animanvero.
316, Witta, etiam Principibus. mergen-
tibus, ferventibus, furentibus. Dei
per. fidiissimus. Witta.
318, Nam cum tempore. cum, quam. vin-
culis quæ. adduxit. virgearum.
aliarumque rerum. qua. fere.
secrete. furentibus. ignis. servari.
320, illius. Septemdecim. adclivis. modum
illa.
322, perderet. assulis, hastulis. Scripsi
hæc.
324, propter spem. Ecgrico. invitum de
Monasterio.
326, optimi Genitoris soboles. insulas.
328, etiam. exitus esset sed. Silvarum.
330, Angelis Sanctisque ac viris. eleva-
tus.
332, ardebit te. et. ignis flammam. Scott-
torum. adpropriaret.
334, in memoriam. inquit, hoc propter.
qui pœniterent. pallam omnibus
præ—. iste, al. Dei. magnitudi-
nem.
336, Monasterium. Gabbano, Galbano,
Golbano. Anachoretam conversus.
Habuit fratrem. perveniret. Chlo-
doveo. Erchenaldus. nomen erat.
cum. Sex. propter. Hæc et de
visionibus, et de. sufficientius, et de—.
P. 338, quisquis. et in. et post. Antistes
Hrof—. menses quattuor. Penda.
342, Infæbingum. sedes aeterna—meri-
toque.
344, petiit. gente.
346, cur hoc fecerint, nil. nimirum. autem
hoc Rex. de equo. protestans.
quæ.
348, Annæ.
350, vesperam juxta. nec. ritum. præ-
positis. in Monasterio. Cenibil.
352, audissent.
354, sacrandam. pugnaturus. triginta,
qui. interemptus: et. devotione
sedule.
356, sexaginta. præfata Osuii. defunctus
est. doctus. Osuiu. Monasterio
construendo.
358, Penda. Aquilonaribus Merciis. Eafha,
Eabba, Eaba.
360, illius. Sonan. correptionem.
362, patienter. patenter. unde merito
movit omnes excepto Mori.
364, cognoscuntur.
366, geri.
368, Nos omnes.
370, Itemque. Columban.
372, novemdecim. Idem—diem. aliquo-
tiens. possum.
374, dubietate. horum. num. Rursum
autem. principaliter hæc. reserat.
adverso. Rege elevatis in cælum
manibus faverunt.
Collatio

P. 376, autem in patriam. Episcopatum. enim. vocatur. abeuntem.
Tomi prioris. 378, cujusque. regebat. domus providere. verb. aut sex veniebat. et jam.
380, potestatibus. coacti acciperent. facta est. relict. patria.
382, decantaret, quod.
384, post tempore. dona. et exemplo. phiala. ut. natalem. et Cadda. provincia.
386, post. Regis Osui. discipulus.
390, existit. sedentem. Prophetarum.
392, orbem uno. cur. Sanctorum Martyrum hoc est. flagrant.
394, servavit, et magna.
COLLATIO TOMI SECUNDI.

Collatio

P. 4, Vulgg. Episcopum — Suscipiendum
Episcopiam.
6, cui. Niridano. qui eum novere.
petiti. ex Tharsio. XLVI quidam.
8, ita cum. Arelatem. Hadrianus vero
perrexit. bene cum eis. adesse.
Regetfridum. Ebroini.
10, Archiepiscopus. Astronomicæ.
14, quique. Lindisfarorum.
18, exortam. hoc esset. consuevit.
20, licetne. ci prædictum. orationis.
Scripturis divinis. magisterio educatus.
22, sonitus. cum.
24, descendentium, descendente. dum ta-
men hoc quod tantus vir dixit quia
verum sit esse non possit: incertum
deest A. I. et Chifl. quod sanitatem.
habens. molestia, ad cupitæ
redeunt.
26, Verbum Dei. desiderabant.
28, collocavit. Maigco, Injugeo. vivunt.
Coegit.
30, Heruford.
32, Episcopi. permissione. quam rem.
conversationis. susceuptus est et
noluerit. congregetur. consecrationis.
Decimum pro.
34, titulo. supra scriptis. tentavit.
Episcopus. pro eo. Episcopia.
Earconuald deest C. I. Ed. male.
36, Orientalium.
38, loco. promissionis.
Collatio Tomi secundi.

P. 40, requieturæ, expectaturæ. tantus erat.

in ipsa. quod mane. vocaverit.

42, vocitata. qui. sequenti. mea lux:

nam. vir qui. ita.

44, autem.

46, temporalem adflictionem. aspiciens-
que. nequeo. Medio et. lucem.

48, esset delata. accipere. exhiberet. in.

50, in. nihil. et multis — ut sæpe.
miles cælestis. desiderarat.

52, nihil. sensisset imminere. cum. ad-
venerunt. venerunt. alium.

54, Monacho. consecratus est.

56, amoris. Ecclesiastica. Septimo.

Nono.

58, quæ tamen illo abeunte propter acerbam hostium oppressionem pro-

prium Episcopum habere nequivet. patriam. illius.


fertur. suscepit, illa, illo. et.

rediitque.

62, Heleseu. præfati. quæ. non solum

baptisando—sed etiam.

64, spiritualiter. perhibent. reverendis-

simus ac religiosissimus. jugiter

obscurare. impendere sive. par-

vulus. dispensatione.

66, sive de. ad pristinam sospitatem,

pristinæ sospitati. per gratiarum

actionem.

68, quæsivit. verbis ejus. et ad.

70, graviore est. is qui. nequivet.
inventi in. hactenus. stragica.
nondum.
Collatio Tomi secundi.}
P. 72, ut fertur. primitia. Vitorum. iisdem. liceret eos. salutari.
80, Libertatis quod. per annum. Abbas. celebrationem. Constantinopolitane Ecclesiae fidem. turbaverant.
84, virginitatis. quod contractu—perdu raverit. famulabus. Raro etiam.
86, hoc. erat. eodem Sorori Abb. de. Civitatem. adfuit referre. habet rat.
88, quod. tam multos. elevatura et delat ura. undique. apparerent. moniliorum. fugata.
90, Virginis. Christi, et ideo veraciter reginae quia sponsa Christi, elegiaco. Dei. qui.
92, Novembris. in.
94, fretus. mulcta.
96, Deinde. sui. sanari. celebrare.
   Tomi secundi. 

102, Episcopo patriam. Kalcacestr. multum vidcretur esse.
106, atque. et. autem. in plurimis. impletum. in infirmitate.
108, accensitis. cum.
110, famulabas. conversionem.
112, Fratri cuidam canendi donumdivinitus sit concessum. qui. ad appetitum. ei æquiparari. nihil. hora jam. respondit.
114, cantare mihi habes. his. recipere.
116, suos. de Aegypto. Domini, ac. discessus. proxima. interrogavit omnes.
118, an—haberet. mente. quæque.
120, vel. exceptis. Dei ira.
122, et. satis. in Hib—. traxerat. reficeretur.
124, nocturnae. valuisti. inquit. quia tibi. lectulos.
126, terribilis sit.
128, precationibus. parte maxima. quomodo. et. et Brittonum. plurimas gentes.
130, non solummodo. gratia. Februrii.
132, Cudberetus. enim. spiritus fuit sanctarum Script—. praepositus.
134, daemonica. aliquotiens. pedibus. docuerat. putarent. et illis. tantum. hebdomada. effulgeret.
Collatio \ P. 136, prepositi. saxosa. reddendi.
Tomi secundi.

140, unanimo omnium consensu. Trumuine, et. in insulam. in Synodum. cum mente. quæ ei essent. præsentia Regis. ab Episcopis.
142, proximum tuum sicut teipsum. Erat et abstinentiae.
146, impetrasse quod. Kalendarum Aprili- um tertia decima. est post. scientia Scripturarum.
148, utque non. animos. qui. reliqua. flexilibus. claritatem. patebant apparebant. secretius.
150, cujus ctiam in. unum quod. curatus. Fratibus quod.
152, molestia corporali tactus. utile. sub- sequente pertransisse.
154, docebant. quin potius per. repere- rant.
156, jussuerat. adlatus. neque enim eum. horam—secundam. quæque. nihil.
158, Oidilvaldus. ipso.
164, eo. ingresso. Gea Gie. curatus est.
166, Ut idem puellam. intrare.
Collatio Tomi secundi.}
P. 170, prandendum domum. proximum. Petri Apostoli.

172, Ut idem, Ut puerum. omnium. imponeret.

174, contritum, orando. silentio praetereundum arbitror. Heribald. in Monasterio. quam præsens, quia præsens. internum judicem. adolescentiae meæ tempore. canendique quidem. atque aptam. certamine abstineat. impetrare nequaquam.

176, circiter horam diei septimam. At ego. ad me revertens.


180, ejus eadem. Cedualla. adjuvante. solutus est. consortio sociatus. sanctissimum corpus per longa locorum intervalla pio. etiam nomen referret: qui. scriptum est, ut.


184, corpora sunt. Ecclesiae Anglorum. venientibus. claustro.


188, Dani, Huni. Boructuarii. sunt etiam alii. lecto. depositions. voluntas est.

190, veracem. parando. paucos dies. ex-
Collatio Tomi secundi.

pletas matutinas. cuiquam. aliquot diebus. in latus. tum ille quasi. illius Radhbedo. exterius.


194, super eos. utilitatis. nam hymnis. in novam. Rhenum. essent socii.

196, comperit, adducta. loco quo. perfundat. in Fresiam sint.


200, multiplicis. aliqua hic. erat autem. erat enim.

202, quae eum. sibi ipsi. Narrabit enim. inquit. nimium omnia. deformium spirituum.

204, horrendæ visionis. profundum. ejusdem. qui mihi. subito. quæ animas. ipsa vero.

206, medio. viam.

208, inquiens, hoc. reversione. scelera sua quæ. pervenient. vero ille.

210, vicinia. abs te. illo esse. bonis operebus adornabat. viderat. in Monast—.

212, actibus tenet. hunc crebro. et usque. vel algida. immergendi se. dicerentque qui. salutis causa fuit.

214, verba et conversatio. fuit autem qui-dam. licet frequenter. Inter hæc. respondebat. ne forte exprobrarent. postea patuit, daemoniaca. clama-vit.

216, horrendorum. deferri. in eo tetris. est ipse. Verum dicis. in manibus
Collatio Tomi secundi.}

222, multosque.
224, navigavit itaque. erant dominio. errore correctos. errore habito correctos. suisque in Monasterio. multasque. susceptus, et libentius. multis utile.

226, in patriam. circumdata. humilis. Ingressus. ejus matre. ipsa infixo Domini corpore crucem Domini tulit argenteam.

228, excisum est. vero in.


238, transigens. gerebat. id est, humili- tatis. a Coætaneis. disposit. cui notus erat, ejusque.

240, atque—perducere. retento. cœptum linte navaliter. adoptivi haberet. observans. vero Ulfridus Roman. omino proposuerat.

Collatio  P. 276, volverint. totundit. Verum, si.

Tomi secundi. 278, inferi. pecunia. non enim est. crebra ejus. Passione sua.

280, prompto animo. exussil: Quae aspectu. condemnandos. ad coronam vitæ. te tendere.

282, indicio sit. etiam facie. vultum. tunc cum. quidem conspectis. quantum profecisset. nec ad viam. concinunt.

284, surgens. tantummodo. observandum. omnino. et hanc. audivimus. et Monachi.

286, saepe. coronæ perpetuae. quæ novarat. quam minus.

288, vicesimo octavo. cognitione.


292, Ceoldwlfum. habituri. egit. Adwaldo.

294, Cymberct. quoque. Ecclesia, Acca. Et adrident. quæ ad—.

300, ab Incarnatione Domini.


304, gentis. baptizata est. DCXLV. nunc. Penda. Penda Rex Merciorum occisus est. cum suis ad Scottos. cum Scottis reversus.


312, Britannorum. Dei famulus.

314, ejectionem. dejectionem. reprobatio-
Collatio

Tomi secundi.  316, Israel una; de. prout ad sensum. vicerint, adnotarc. adjunctum. 318, Te deprecor. tuae sapientiae, vel scientiae. apparere.


324, Cynewulfus.

325, Fritheberhtus.
<table>
<thead>
<tr>
<th>Year</th>
<th>Kent</th>
<th>Sussex</th>
<th>Wessex</th>
<th>Essex</th>
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</thead>
<tbody>
<tr>
<td>455</td>
<td>Hengist founds the Kingdom of Kent.</td>
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<tr>
<td>491</td>
<td>Ælla founds the Kingdom of Sussex.</td>
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<td>519</td>
<td></td>
<td>Cerdic founds the Kingdom of Wessex.</td>
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<td>527</td>
<td></td>
<td></td>
<td></td>
<td>Erchenwin founds the Kingdom of Essex.</td>
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<td>547</td>
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<td>587</td>
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<td>588</td>
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<td>Cæolin, of Wessex, subdues Sussex.</td>
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<td>589</td>
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<td>617</td>
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OF THE ANGLO-SAXON HEPTARCHY.

<table>
<thead>
<tr>
<th>EAST-ANGLIA</th>
<th>MERCIA</th>
<th>NORTHUMBERLAND, CONTAINING BERNICIA</th>
<th>DEIRA</th>
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<tr>
<td>Uffa</td>
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<td></td>
<td>founds the Kingdom of East Anglia.</td>
<td>Ida founds the Kingdom of Bernicia.</td>
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<tr>
<td>Crida</td>
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<td>Aella founds the Kingdom of Deira.</td>
<td></td>
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<tr>
<td>founds the Kingdom of Mercia.</td>
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</tbody>
</table>

Ethelfrid of Bernicia subdues Deira. Edwin, the rightful heir, regains Deira, and obtains Bernicia also.
<table>
<thead>
<tr>
<th>Year</th>
<th>Kent</th>
<th>Sussex</th>
<th>Wessex</th>
<th>Essex</th>
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<td>633</td>
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<td>634</td>
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<td>643</td>
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<td>648</td>
<td>......</td>
<td>Ethelwalch restores the monarchy of Sussex.</td>
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<td>651</td>
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<td>686</td>
<td>......</td>
<td>......</td>
<td>Cadwalla reconquers Sussex.</td>
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<tr>
<td>824</td>
<td>......</td>
<td>Egbert unites Kent and Essex to his dominions.</td>
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<td>827</td>
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<tr>
<td>EAST- ANGLIA</td>
<td>MERCIA</td>
<td>NORTHERMBERLAND, CONTAINING BERNICIA</td>
<td>DEIRA</td>
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<td>Eanfrid, son of Ethelfrid, becomes King of Bernicia on the death of Edwin.</td>
<td>Osric, grandson of Ælla, becomes King of Deira on the death of Edwin.</td>
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<td></td>
<td></td>
<td>Oswald, brother of Eanfrid, King of Bernicia and Deira.</td>
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<td></td>
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<td>Oswy, brother of Oswald, at first, on good terms with Oswin, King of Deira.</td>
<td>Oswin, son of Osric, on Oswald's death becomes King of Deira.</td>
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<td>Oswy dethrones and slays Oswin, and resumes possession of Deira.</td>
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<td>Oswy bestows the tributary kingdom of Deira on his illegitimate son, Alfred.</td>
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<td>Egfrid succeeds his father Oswy as King of Northumberland.</td>
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<td>Northumberland submits to Egbert.</td>
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<td></td>
<td>KENT.</td>
<td>SUSSEX.</td>
<td>WESSEX.</td>
<td>ESSEX.</td>
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<td>878</td>
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<td>King to the Da-tributary Essex, East cia.</td>
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<td>918</td>
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<tr>
<td>EAST-ANGLIA.</td>
<td>MERCIA.</td>
<td>NORTHUMBERLAND, containing BERNICIA.</td>
<td>DEIRA.</td>
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<tr>
<td>Edmund, King of East Anglia, is slain by the Danes.</td>
<td>Alfred finally conquers Mercia.</td>
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<tr>
<td>Alfred by treaty grants nish King, Guthrum, a kingdom, consisting of Anglia, and part of Mer-</td>
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<tr>
<td>Edward the elder conquers East Anglia.</td>
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</tbody>
</table>
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Ægyptians, their mode of celebrating Easter, iii. 25.

Ætherius, bishop of Arles, Gregory's letter to him, i. 24; he consecrates Augustine, i. 27.

Ætius, or Agitius, Roman Consul, the Britons send an embassy to him, i. 13; slain by the Emperor Valentinian, i. 21.

Agatha, iv. 20.

Agatho, Pope, entertains Benedict Bishop and Ceolfrid; sends John the singer back with them to Britain; holds a synod at Rome against the Monothelites, and Wilfrid is therein acquitted of heresy, v. 20.

Agatho, a priest of Agilbert, iii. 25.

Agilbert, a Gaul, comes from Ireland, and is made bishop of the West Saxons; he returns to Gaul and is made bishop of Paris; he is recalled by the king of the West Saxons, and sends another in his place, iii. 7; he visits King Alfric, and is present at a synod held at Streaneshalch, in A.D. 414, on the subject of Easter, where he appoints Wilfrid to speak for him, iii. 25; he returns home in A.D. 660, according to the Sax. Chron., but in 669, according to the author of Gallia Sacra, (see Wharton’s Anglia Sacra, i. 191,) iii. 26; consecrates Wilfrid, iii. 28; entertains Archbishop Theodore on his way to England, iv. 1, v. 19.

Agnes, iv. 20.

Agricola, son of Bishop Severian, introduces the Pelagian heresy into Britain, i. 17.

Aidan, bishop, arrives among the English; his character; his mode of observing Easter; is made bishop of Lindisfarne, probably about A.D. 634 or 635, (see Acta Sanct. Aug. tom. vi. 588,) iii. 3; his life, piety and acts, iii. 5; receives a present of a horse from Oswy; foretells the king's death; his death, iii. 14; his three miracles, iii. 15. 16, 17; his burial; his mode of life and opinions about Easter, iii. 17; his opinions tolerated during his own life, iii. 26; (see Acta Sanctor. Aug. vi. 588;) he recals Hilda from Cale and consecrates Hruo, iv. 23; his monastic regulations, iv. 27; part of his bones carried back to Scotland by Colman, iii. 26.

Ailani, a nation, ravage Gaul, i. 11.

Alaric, king of the Goths, invades the Roman empire, i. 11.

Alban, St., his life and martyrdom, i. 7; relics of foreign saints placed on his tomb by Germanus and Lupus, and some of the dust from thence carried away by the same, i. 18.

Albinus, made abbot by Archbishop Theodore and Abbot Hadrian,
Prolog.: he communicates to Bede facts for the history of Kent, Prolog.; succeeds Hadrian, v. 21; of his learning in Greek, Latin, &c., v. 21. Albinus died A.D. 732. A letter from Bede to him will be found amongst Bede's letters. He has been sometimes confounded with the celebrated Alcuin, who was also called Flaccus Albinus, and who died abbot of Tours, A.D. 804, seventy years later.

Alcuin, a British city, near the river Clyde, in Stirlingshire; it is now called Dumbarton, i. 1, 12. Nennius calls it Pen-Alcloit.

Aldbert, one of the two bishops of the East Angles, when Bede ended his history, v. 24.

Aldhelm, abbot of Malmesbury (urbs Maildui), bishop of the West Saxons, wrote a book on Easter, and another entitled De Virginitate; his character and virtue, v. 19.

Aldulf, see Aldwulf.

Aldwine, bishop of Lichfield, is present at the consecration of Archbishop Tatwine, v. 23.

Aldwine, brother of Ethelwin, abbot of Bardney (Peartaneu), iii. 11.

Aldwulf, or Aldulf, king of the East Angles, ii. 15; in his reign is held the synod of Hatfield, iv. 17.

Alfreda, see Elfleda.

Alfrid, son of King Oswy, iv. 16; makes war on his father, iii. 14; persuades Peada of Mercia to become a Christian, iii. 21; accompanies Oswy against Penda, iii. 24; his opinion about Easter, iii. 25; gives the monastery of Ripon to the Scots, and afterwards to Wilfrid, iii. 25, v. 20; sends Wilfrid into Gaul to be ordained, iii. 28, v. 19; recovers the kingdom of the Angles, iv. 26; hears the vision of Driathelm, v. 13; receives from Adamnanus the book of the Holy Places taken from Arculf, v. 16; his death, v. 19. (See Lappenberg's Geschichte von England, i. 180.)

Alectus murders Carausius and obtains possession of Britain, i. 6.

Aline, a river in Northumbria, iv. 28.

Alric, brother and successor of Wicfred, king of Kent, v. 23.

Ambrosius Aurelianus, general of the Britons, i. 16.

Amplete, supposed to be Ambleteuse; Peter the first abbot of Canterbury was drowned in its bay, i. 32.

Anatolius, his doctrine about the observance of Easter adopted by the Ficts and Scots, iii. 3, 25.

Andelys, a monastery near Rouen, founded by Clotilda, wife of Clovis, (see Gallia Christiana, xi. 131,) iii. 8.

Andhun, a general of the West Saxons, expels Cadwalla, iv. 15.

Andilegon, see Andelys.

Andrew the Apostle, his church in the city of Rochester, iii. 14.

Andrew, an Italian monk, iv. 1.

Androgrus, general of the Tinobantes, submits to Jul. Caesar, i. 2. He
is called by Caesar Mandrubatus; he fled into Gaul to demand aid of the Romans against Cassibellaunus, who had killed his father Imanuentius.

ANGLES (Angli). This word is sometimes applied to the whole nation of the English or Saxons, as i. 23, where their conversion to Christianity is related; sometimes to the East Angles, as i. 15, and ii. 15, where their kings are called Wuffings; and Middle Angles, as i. 15, and iii. 21, where their conversion is recorded.

ANNA, king of the East Angles, son of Eni, who succeeded Egric, A.D. 635, (see Leg. of Etheldrida in Mabillon, Acta Sanct. Ord. B. ad ann. 679,) iii. 18; entertains Coinwalch, king of the West Saxons, and converts him to the Christian faith, iii. 7; his character, iii. 7; he adorns the castle of Caenbbersburg with buildings, iii. 19; is slain by King Penda (A.D. 654), iii. 18; his daughters Etheldrida and Sexberga, iv. 19. His genealogy is as follows:—

Tytila
| Eni. | Redwald.
| Anna.


ARLES [Arelas], a bishop's see in Gaul, where Constantius Comes slew Constantine II., i. 11, i. 24, 28, iv. 1.

ARMORICA, the seat of the ancient Britons, i. 1. It is generally supposed to be Bretagne: but on the authority of Jul. Caesar, de B. G. viii. 75, by some understood to mean the whole sea-coast, as if compounded of two Celtic words, are, before, and more, the sea. The Saxon annals read Armenia in this place: they agree so closely with Bede in all this description of Britain, that one of these must have copied from the other. Bishop Nicholson thinks the Annals earlier than Bede; but Gibson takes Bede to have been the original authority.

ARRIUS, or ARRIUS, author of the Arian heresy; Britain is infected therewith, i. 8.

ARWALD, king of the Isle of Wight; his brothers martyred, iv. 16.

ASCLEPIODOTUS recovers Britain, i. 6.

ASTERIUS, bishop of Milan, but resided at Genoa, consecrates Bishop Birinus, iii. 7; he died at Genoa, A.D. 640. (See Ugelli Ital. Sacra, iv. 64.) He is called bishop of Genoa by Bede.
AT THE WALL, see AD MURUM.

AT THE STONE, see AD LAPIDEM.

ATTILA, king of the Huns, i. 13.

AUGUSTINE, bishop of Hippo, answers Pelagius, i. 10.

AUGUSTINE, St., and other monks sent by Pope Gregory to Britain; they become alarmed and go back, but are confirmed by a letter from the pope and proceed, i. 23; they arrive in Britain, i. 25; their mode of life and success, i. 26; Augustine is consecrated at Arles; his questions to Pope Gregory, and Gregory's answers, i. 27; he receives the pall from Gregory, i. 29; he is instructed what to do in the case of the heathen temples, i. 30; he is cautioned against pride, i. 31; he rebuilds Christ Church, Canterbury, and builds a monastery near that city towards the East, i. 33; he holds a synod of Saxon and British bishops at Augustine's Oak; the miracle which he there performed; of the second synod and the terms of a concordat there proposed; the British bishops reject him, and he threatens them with Divine vengeance, ii. 2; he makes Mellitus first bishop of London, and Justus of Rochester; his death and epitaph, ii. 3.

AUGUSTINE's AC (or Oak), place where Carter thinks it was, near Aust or Aust-Clive, on the Severn. (Hist. Eng. i. 224; Camd. Brit. col. 237.)

AURELIANUS AMBROSIIUS, general of the Britons, i. 16.

AUTISSIODORUM [Autun], the see of St. Germanus, i. 17.

BADDESDOWN HILL [Mons Badonicus'], its siege, i. 16.

BADUDEGN, a monk of Lindisfarne, healed at the tomb of St. Cuthbert, iv. 30.

BADWIN, one of the two bishops placed over the East Angles in the room of Bisi, iv. 5.

BAITHANUS, an Irish bishop, and disciple of Columba. (See Adamnan's Life of Columba.)

BALDHILDA, queen of France, commands Bishop Dalin to be slain, v. 19.

BANCORNABURG, or BANCHOR, or BANGOR ISCOED, a monastery of the Britons in Cheshire, or as some say in Flintshire, containing a large number of monks; their slaughter at Legaceshir, ii. 2.

BARDNEY, or PEARDANE, a monastery in Lindsey, to which the bones of Oswald were carried, iii. 2.

BARKING, see BERCINGUM.

BARRY, or ADBARVE, a monastery in the province of Lindsey, now Barton on the Humber, or perhaps Barrow, near Goxhill, in Lincolnshire, given by King Wulfhere to Bishop Ceadda, iv. 3; Wifred dies there, iv. 6.

BASSIANUS, son of the Emperor Severus, i. 5.

BASSUS, a soldier of King Edwin, conducts Paulinus and Ethelberga on their return to Kent, ii. 20.
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BEREDA, queen of Northumbria, iii. 6, 16.
BEREBANBURG, now BAMBOROUGH, the royal city of Bernicia, iii. 6, 16; Oswald's bones placed there in St. Peter's Church, iii. 6, 12; is besieged by Penda, and saved by the prayers of Aidan from being burnt, iii. 16.
BEGU, iv. 23.
BERECINGUM, or BARKING, a monastery in East Saxony, built by Bishop Earconwald for his sister Ethelberga, iv. 6; of the miracles performed there, iv. 8, 9, 10.
BERNICA, iii. 4, 6, v. 5, 15; Ethelfrid sprung from thence, iii. 1; the first cross erected there, iii. 2.
BERWIN, a clerk and kinsman of Wilfrid, to whom he intrusted part of the Isle of Wight, iv. 16.
BERTHA, daughter of Charibert, king of France, queen of Ethelbert, her origin and piety, i. 25.
BERTGILS, surnamed BONIFACE, bishop of the East Angles, iii. 20.
BERTHUN, general of the South Saxons, expels Cadwalla; is slain by Cadwalla, iv. 15.
BERTHUN, abbot of Inderawood, relates the miracles of Bishop John, v. 2, 3, 4.
BERTHWALD, bishop of Raculph, succeeds Theodore as archbishop of Canterbury, v. 8, 12; receives Wilfrid, v. 19; consecrates Aldwulf, bishop of Rochester; his death, v. 23; he is buried in the church of St. Peter and St. Paul, ii. 3.
BETHLEHEM, its site and neighbourhood, v. 17.
BETTI, one of the four bishops sent to convert the Middle Angles, iii. 21.
BIRINES, bishop, comes to Britain; preaches to the Gewisse; receives Dorchester for his bishopric; is buried there, but afterwards translated to Winchester, iii. 7.
BISCOP, BENEDICT, one of the nobles of Egfrid; builds a monastery at Weremouth; goes to Rome; obtains a letter of privilege; brings back with him John the singer to Britain, iv. 18; Wilfrid goes with him to Rome, v. 20.
BISI, bishop of the East Angles, succeeds Boniface; is present at the synod of Hertford; becomes infirm, and two bishops are substituted in his place.
BLECCA, prefect of Lincoln, converted by Paulinus, ii. 16.
BLEDLA, king of the Huns, i. 13.
BLITHRIDA, wife of Pepin, v. 12.
BOISIL, prepositus of Melros, v. 10; teacher of St. Cuthbert, iv. 27; foretells Cuthbert's bishopric, iv. 28, v. 10.
BONIFACE, successor to Pope Deusveddit, ii. 6; holds a synod of Italian bishops, and sends its decrees by Mellitus to Archbishop Lau-
BONIFACE, see Bertold.

BONIFACE, archdeacon of Rome, and preceptor of Wilfrid, v. 10.

BONONIA, a city of Gaul, where Peter, abbot of Canterbury, was buried, i. 33.

BORUTUARI, v. 10; converted by Suidbert; expelled by the old Saxons, v. 12.

BOSA, bishop of Deira, iv. 12; from the monastery of Streaneshalch, iv. 23; his death, v. 3.

BOSANHAM, a monastery in Sussex, iv. 13. From it and the monastery of Selsey arose the bishopric of Chichester.

BOSEL, first bishop of the Wiccii, iv. 23.

BOTHLEM, a monk of Hagulstad, cured of a bruise in the arm by St. Oswald’s cross, iii. 2.

BREGUSUID, mother of Hilda, her dream, iv. 23.

BRIDIU, son of Melichon, king of Scotland; he is mentioned in Adamnan’s life of Columbanus, iii. 4.

BRIE, [FARMOSTIER EN BRIE] or BRIGE, or INBRIGE, a Gallic Benedictine monastery, about which see Gallia Christiana, viii. 1700, iii. 8.

BRITAIN, its description, i. 1; its condition before the Arian heresy, i. 8; its condition after the departure of the Romans, i. 12, 14; after the victories of the Saxons, i. 15; after the Pelagian heresy, i. 22; afflicted by a pestilence, iii. 27. Pits affirms that Bede wrote a book, “De situ et mirabilibus Britanniae;” which, he says, was in the library of Bennet College, Cambridge. Bishop Nicholson supposes that Pits mistook for it the first chapter of the Eccl. History, or rather Alfred’s paraphrase of it, which he says is found in the library of Bennet Coll. Cambridge. Some have thought that Bede is the author of the work ascribed to Richard of Cirencester, which bears the title of “De situ Britanniae;” but for this supposition there is no foundation.

BRITONS, driven to despair by hunger, repel the enemies; enervated by luxury and abundance, they invite the Saxons, i. 14; they are oppressed by the Saxons, i. 15; they defeat the Picts and Scots with the aid of Germanus, i. 20; they omit to preach the true faith to the Saxons, i. 22; their bishops reject the authority of St. Augustine; they are slaughtered by Ethelfrid, ii. 2; they despise the religion of the Saxons, ii. 20; their bishops attend at the consecration of Bishop Ceadda, iii. 28; some of them recover their freedom, iv. 26; some of them in Sussex submit to the true observance of Easter, v. 18; others reject it, v. 22; their condition when Bede closed his history, v. 23.
BRIDUN, a monastery to which Tatwine belonged, who was afterwards archbishop of Canterbury, v. 23.

BROCMAL, a British general, otherwise called Brocwel Isgithrog, who was defeated at the battle of Chester, ii. 2.

BURGHLEM, a priest who administered baptism to the South Saxons, iv. 13.

BUSCFREA, see WUSCREA.

CACEILIA, Saint, v. 19; her church, v. 11.

CEDMON, or CADMON, his history, and talent for singing, iv. 24.

CADWALLA, or CEDWALLA, king of the Britons, his character; he slays Edwin, ii. 20; he slays Osric and Eanfrid, and is himself slain by Oswald, iii. 1.

CADWALLA, or CEDWALLA, a prince of the West Saxons (Gewisse); he afterwards becomes king of that people, slays King Ethelwalch; he subdues Sussex, iv. 15; gives part of the Isle of Wight to Wilfrid, iv. 16; abdicates and goes to Rome, where he is baptized, and dies, iv. 12, v. 7. (For his genealogy, see Lappenberg's Geschichte von England.)

CALCIRIA, or KALCACSRIR, iv. 23.

CALE, now CHELLES, a monastery near Paris, in France, to which Anglo-Saxon virgins were sent, iii. 8, iv. 23. It was founded by Baldhilda, queen of Clovis II. (Gallia Christiana, vii. 558.)

CAMALOCNEM, now MALDON.

CAMPODUNUM, called Donafield in the Anglo-Saxon version, famous for a king's palace, and another built by Paulinus and burnt by the pagans, ii. 14. Camden identifies it with Almonbury, Gale with Tanfield; but a recent writer in the Archaeologia, i. 221, says it is the modern Doncaster.

CANDIDA CASA, WHITE HOUSE, or WITHERAN, in Galloway, the see of Bishop Ninias, iii. 4.

CANDIDUS, a priest sent by Gregory to Etherius, i. 24.

CAPRE CAUP, now GATESHEAD, in Northumberland, see of Bishop Utta, iii. 21.

CARLEGON, a city, near which Ethelfrid defeated the Britons and slew the monks of Banchor, ii. 2.

CASSIBELAUNUS (which means king of the Cassii,) he reigned over the Catieuclani, viz. Bucks, Bedfordshire, and Hertfordshire. His chief city is supposed by Camden to be the present St. Albans, and the name of the hundred, Caisho, is adduced as an existing remnant of the ancient Cassii. Cassibellaunus fixed stakes in the Thames to oppose Cesar's landing, i. 2. Camden supposes this to have been done at Cowey-Stakes, near Oatlands, which is 80 miles from the sea, and the water is five feet deep. Others say that Cesar passed the Thames at Brentford, Kingston, Chertsey, and Wallingford.

CATABAC, a village on the Swale, in Richmondshire, near which Paulinus baptized, ii. 14.
CEADDa, brother of Bishop Cedd, and abbot of Lestingua, iii. 23, 28; is consecrated bishop of Litchfield (Sept. A.D. 669), iii. 28. He built a monastery at Adbarve; of his death (March, A.D. 672), burial, &c., iv. 3.

CEarl, king of Mercia, father of Coenberga, ii. 14.

Cedd, one of four brothers sent to convert the Middle Anglians, iii. 21; he is sent to convert the East Angles; is ordained bishop by Finan; predicts the death of Sigebert, and baptizes his successor Suidhelm, iii. 22; revisits Northumberland; founds the monastery of Lestingua; his death; burial, iii. 23; is present at the synod of Streaneshalch; is converted to the catholic observance of Easter, iii. 26; his soul receives into heaven the soul of his brother Ceadda, iv. 3.

CELESTINUS, bishop of Rome, sends Palladius as bishop to the Scots, i. 13.

CELIN, brother of Cedd, preaches to Ethelwald, king of Deira, iii. 23.

CEOFRid, abbot of Weremouth and Jarrow, after Benedict, sends architects and letters to Naiatan, king of the Picts, v. 21.

CEOLLACH, bishop of the Middle Angles from 658 to 660, after Diuma, iii. 21, 24.

CEOLRED, son of Ethelred, king of Mercia after Coinred, v. 19.

CEOLWULPH, brother of Coinred, became king of Northumberland after Osric (May, A.D. 729). Bede dedicates to him his Eccles. Hist., Pref. In the year 737 he became a monk at Lindisfarne, and died there A.D. 740. The state of his kingdom, v. 23, 24. There were two other Ceolwulps; one king of the East Saxons, the other king of Mercia.

CERDIC, king of the Britons, under whom Hereric, father of Hilda, is exiled, iv. 28.

CEROTESEI (or CHERTSEY), in Sudergeona, where Bishop Barconwald built for himself a monastery, iv. 6.

CHALCEDON, its decrees adopted at the synod of Hatfield, iv. 17.

CHEBRON, see Hebron.

CLEMENT, consecrated by St. Peter bishop of Rome, and successor to himself, ii. 4.

CLOVENHOCH, supposed to be Cliff, near Rochester, but Somer says Abingdon, formerly Sheovesham, (Camden, Brit. col. 149,) a council held there, iv. 5.

CLOVIS II., king of France, succeeded Dagobert 638 and died 656; he receives Fursey, iii. 19.

CLUTH, or CLYDE, a river near the wall of Severus, i. 12.

CNOBERBERBER, a castle wherein was the monastery of Fursey, iii. 19. Camden says it was the Caracalenum of the Romans, and now Burgh Castle.

COENBERGA, daughter of Cearl of Mercia, and wife of Edwin, ii. 14.

COENBERGA, a virgin of the monastery of Wetadun, healed by Bishop John, v. 3.
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Coenred, successor of Ethelred, king of Mercia, tries to persuade a soldier to repent, but in vain, v. 13; becomes a friend to Wilfrid; abdicates his kingdom, and dies a monk at Rome, v. 19; in his time the monks of Hii submit to the Catholic observance of Easter, v. 22; he is succeeded by Osric, v. 24.

Coifi, the pagan high-priest of Edwin, persuades his countrymen to adopt the Christian faith, and himself pollutes the altars, ii. 13.

Coinwalch, king of Wessex, renounces Christianity, but repents; his acts, iii. 7.

Colman, bishop of Lindisfarne from A.D. 661 to 664, his life and acts, iii. 25, 26; (see Acta Sanct. Feb. iii. 84;) of his departure from Britain, iv. 4.

Colonia, Cologne; the bodies of the two Ewalds are buried there, v. 10.

Coludi Ures, now Coldingham.

Columba builds the monastery of Dearm-ach, in Ireland; comes to Britain, A.D. 565; preaches to the northern Picts, and builds the monastery of Hii, iii. 4; author of the Scottish mode of observing Easter, iii. 25; died A.D. 597, according to Bede, but according to Adamnan, A.D. 596, iii. 22, 23; buried at Hii, iii. 4; his monasteries are reformed by Egfrid, v. 10. (See O'Connor's Notanda de S. Columba.)

Columbanus, an abbot, to whom, with others, Mellitus, Justus, &c. address a letter on the observance of Easter, ii. 4.

Columbanus, a bishop, whom, with others, Pope John addresses, ii. 19.

Compendium, now Compignone.

Constants, son of Constantine the Second, and a monk, made Caesar by his father, and slain by Gerontius at Vienne, i. 11.

Constantinople afflicted with a pestilence, &c. i. 13; disturbed by the Eutychian heresy; its synodical decrees adopted by the synod of Hatfield, iv. 17.

Constantine I. made emperor in Britain, i. 8.

Constantine II. slain, i. 11.

Constantine, son of Heraclius, ii. 18.

Constantine, bishop of Rome; in his time King Coenred became a monk at Rome, v. 20.

Constantius I., emperor of Rome, dies in Britain, i. 8.

Constantius comes slays Constantine II. at Arles, i. 11.

Cromanus, one of the bishops to whom Pope John writes on their observance of Easter, ii. 19.

Cromanus, also a priest connected with the former, ii. 19.

Cuichelm, king of Sussex, sends an assassin to murder Edwin, ii. 9.

Cuichelm, bishop of Rochester after Putta, iv. 12.

Cuthbert, Bede's authority for his life, Pref.; he advises Egfrid not to attack the Picts, iv. 26; his character, life, death, miracles, &c. iv. 27—32.

Cuthwald, abbot of Undalum, v. 19.
Cynegils, daughter of Penda, and wife of Alfrid.
Cynegils, fourth bishop of Lindisfarne, iv. 12. He is said by Bale and
Pits to have written Annals, but they have no authority for this
assertion. Bede obtained from him particulars of transactions in
the province of Lindsey, Pref.
Cynegils, abbott of Reodford, iv. 16.
Cynegils, brother of Cedd, iii. 23.
Cynegils, a physician, who testified the incorruption of Saint Etheldrida’s
body, iv. 19.
Cynegils, king of Sussex, is baptized; gives to the church the city of
Dorchester; is succeeded by Cynwalch, iii. 7.
Cynemund, a priest, relates to Bede the miracle of Aidan, iii. 15.
Cynwise, queen of Mercia, who kept Egfrid son of Osuwy as a hostage,
iii. 24. She is called Kyneswitha by Thomas of Ely.
Cyril, iv. 17.
Dacore, a river near which was Suidbert’s monastery, iv. 32.
Dagano, a bishop, who refused to sit at meat with the Roman bishops, ii. 4.
Dagobert, king of France, and brother of Charibert, father of Bertha, ii. 20.
Dalfin, bishop of Lyons, tries to detain Wilfrid in Gaul; his death, v. 19.
Dalreudini, the inhabitants of Dalrieda, comprehending Lorn, Argyle,
Knapdale, Breadalbane, Kintyre, and the neighbourhood islands: they
came originally from the opposite country of Antrim in Ireland,
i. 1. Camden could find no remains of this name, except a people
called Dalriatia. An old historical writing of Kennet has the following—‘Kinnodus biennium antequam pervenit in Pictaviam
Dalriotae regnum suscepit.’ There was a place in Scotland called
Dalrea or Dalura, in Argyle, where Robert Bruce fought a battle.
Dalrieda is now the county of Antrim, and is called Rout, Dalreid or Dalreth. King John granted it, together with Rachlyn or
Rachilin, to Alanus de Galiven. Claudian, Orosius and others
represent the Scots as having come from Ireland; and Alfred, in
his paraphrase of Orosius, calls Ireland, Scotland. Igbeam
that pe reolant hacaep.”—Stevens’s Trans.
Daman, bishop of Rochester, after Ithamar, consecrated by Deusdedit,
iii. 20; Putta succeeds him, iv. 2.
Danes, the, v. 9.
Daniel, succeeds to half the diocese of the West Saxons, or Winchester,
on the death of Hedd, v. 18; adds the Isle of Wight to his
episcopal see, iv. 16; is present at the consecration of Tatwine,
archbishop of Canterbury, v. 23; assists Bede by sending
materials for his Ecclesiastical History. He resigned his bishopric
A.D. 744, Pref. Some of his letters are found among those of
Boniface.
Dearnach, monastery of, iii. 4. It is now Durrogh, in King’s County.
(See Adamnan, also Primordia, p. 690, and Annal. Tigern. 589.)
Deda, abbot of Bardney, ii. 16.
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DEGSASTAN, where Ethelfrid defeated Ædan, king of Scots, i. 34; now Dawstane in Liddisdale, or Dalston near Carlisle.

DEIRA, one of the provinces into which Northumberland was divided; Gregory's allusion to the name, ii. 1; united with Bernicia under King Oswald, iii. 6; Bosa the first bishop of Deira, iv. 12.

DENISES-BURN, where Oswald slew Cadwalla, iii. 1.

DERWENTIO, the Derwent; near this river Eumer tries to assassinate King Edwin, ii. 9.

DRUSDELIUS, bishop of Rome, predecessor of Boniface, ii. 7, 8.

DRUSDELIUS, archbishop of Canterbury, and successor of Honorius, his birth and consecration; he consecrates Damian bishop of Rochester, iii. 20; his death, iii. 28, iv. 1.

DICUL, a priest, to whom Fursey leaves his monastery, iii. 19.

DICUL, a Scottish monk, who had a monastery at Bosanhal, iv. 13.

DIMANUS, a Scottish bishop, to whom with others Pope John wrote a letter on the observance of Easter, ii. 19.

DINOOTHE, abbot of the monastery of Bancor, ii. 2.

DIOCLETIUS, his persecution of the Christians, i. 4, 6.

DIUMA, one of four priests sent to convert the Middle Angles; becomes bishop of the Middle Angles and Mercians, i.e. of Lichfield and Coventry, from A.D. 655 to A.D. 658; is ordained by Finan; his death, iii. 21, 24.

DOMMOC, near Dunwich, on the coast of Suffolk, the see of Felix, bishop of the East Angles, ii. 15. It has long since been washed away by the sea.

DORCI, DORCHESTER, in Oxfordshire, the first see of the bishop of Wessex, iii. 7.

DOROVERNENSIS CIVITAS, now CANTERBURY, the metropolis of Ethelbert's kingdom, and the archiepiscopal see of Augustine, i. 25, 26, ii. 3; an old church therein, formerly dedicated to St. Martin, is revived by Augustine and dedicated to the Saviour; a monastery, wherein was the church of St. Peter and St. Paul, founded by Ethelbert, the bishops and kings buried there, i. 26, 33; the city saved from confabulation by a miracle, i. 6.

DRITHELM, his resurrection from the dead, v. 12.

DUNCHAD, abbot of Hii, under whom the Catholic observance of Easter was introduced, v. 22.

EADBALT, son of Ethelbert, and king of Kent, of his infidelity and inconstant life, his conversion and piety; he builds a church to the Virgin, ii. 6; receives a testimony to his piety from Pope Boniface, ii. 8, 10, 11; marries his sister Ethelberga to Edwin, king of Northumberland, ii. 9; receives Paulinus and Ethelberga on their return from Northumberland, ii. 20; he died A.D. 640, Jan. 20, (Annales Juvavenses); leaves his kingdom to his son Earconbert, iii. 8. His second wife was Emma.

EADBERT, abbot of Selsey, first bishop of the South Saxons, v. 18.
Eadbert, a general of the Mercians, raises up Wulfhere against Oswy of Northumberland, iii. 24.

Eadbert, bishop of Lindisfarne after St. Cuthbert, i.e. from 688 to 698, iv. 29; he covers the church with lead, iii. 24, 25.

Eadbert, son and heir of Wicfred, king of Kent, v. 23.

Eadda, one of the priests who baptized the South Saxons, iv. 13.

Eadfrid, son of King Edwin and Coenberga, baptized by Paulinus, ii, 14; slain by Penda, king of Mercia, ii. 19.

Eadgar, third bishop of Lindisfarne, iv. 12.

Eadgith, a virgin in the monastery of Barking, iv. 8.

Eafa, a general of the Mercians, assists in making Wulfhere king against Oswy, iii. 24.

Eanfleda, daughter of King Edwin, ii. 9; first of the Northumbrians that was baptized; returns to Kent with her mother, ii. 20; becomes wife to King Oswy, iii. 15; requests King Oswy to give Ingelthelingum to Trumhere for a monastery in memory of King Oswin; buried at Streaneshalch, iii. 24; she observed Easter correctly, iii. 25; recommends Wilfrid, on his journey to Rome, to King Earconbert, v. 19.

Eanfrid, son of Ethelfrid, an exile among the Scots, is there converted; succeeds Edwin as king of Bernicia; abandons the true faith; is slain, iii. 1.

Eanfrid, father of Ebba, iv. 13.

Eanhere, brother of Eanfrid, iv. 13.

Eapfa, one of the priests who baptized in Sussex, iv. 13; abbot of Selsey, iv. 14.

Earcongota, daughter of Earconbert, king of Kent, sent to the monastery of Brie; miracles at her death, and at her tomb, iii. 8. (See Acta SS. Feb. iii. 387.)

Earconbert, son of Eadbald, king of Kent, destroys the idols; ordains the fast of Lent; marries Sæberga, daughter of Anna, king of the East Angles, iii. 8; sends Bishop and Wilfrid to Rome, v. 19; dies, iv. 1.


Earpwald, king of the East Angles, son of Redwald, embraces the faith; is slain, ii. 15.

Eata, one of the twelve bishops committed to Bishop Aidan, afterwards abbot of Melrose, then of Lindisfarne, then bishop of Hexham, afterwards of Hexham and Lindisfarne together, and finally of Lindisfarne, from 664 to 678, iii. 26, iv. 12, 27, 28.

Ebba, queen of Sussex, and wife of Ethelwald, iv. 3.

Ebba, abbess of Coldingham, and aunt of King Egfrid, iv. 25.

Esoracum, or York; Severus died there, i. 5; made an episcopal see
b. by Gregory, i. 29; by Pope Honorius made equal to Canterbury, ii. 17, 18; Edwin is baptized there, ii. 14; his head buried there, ii. 20.

Ebrin, or Ebroin, succeeded Earconwald as mayor of the palace in France; grants a pass to Theodore and his followers to go into Britain; detains Hadrian in Gaul, iv. 1.

EccI, one of the bishops of East Anglia, substituted for Bisi, iv. 5.

Eddi, see Heddi.

Edgils, a priest who told Bede of the fire at Coldingham, iv. 25.

Edred, a priest of King Oswy, made bishop of Ripon; sent with Wilfrid to Kent, iii. 28; first bishop of Lindsey, iv. 12.

Edric, son of Egbert, raises the South Saxons against Lothaire, king of Kent, wounds him in battle, and after his death reigns a year and a half, iv. 26.

Edwin, of Deiran origin, iii. 1; exiled at the court of Ceorl, king of Mercia, whose daughter, Coenberga, he married; but Ceorl ceasing to protect him, he fled to Redwald for protection from Ethelfrid, whom Redwald defeats, ii. 12; converted by a vision which happened during his exile, ii. 13; baptizes at York; slain, ii. 14, 20; splendid of his reign, ii. 16; his head was buried at York, ii. 29; his body at Whitby, iii. 24.

Egbert, son of Earconbert, and king of Kent, sends Wighard to be consecrated archbishop of Canterbury, iii. 29; sends Redfrid to meet Theodore, iv. 1; his death, iv. 5.

Egbert, an English monk, converts the monks of Hii to the true observance of Easter, iii. 4, v. 22; his piety, sickness, vow, and recovery, iii. 27; his vision concerning the soul of Ceadda, iv. 3; advises Egfrid not to attack the Scots, iv. 26; wishes to go and preach among the Germans, but is prevented by a vision and sent to the monasteries of Columba, v. 9; dies on Easter Sunday, v. 22, 23.

Egfrid, son of Oswy, a hostage in Mercia, iii. 24; succeeds his father, iv. 5; a comet is seen in his eighth year; expels Wilfrid and appoints two bishops in his place; defeats Wulfhere and conquers the province of Lindiafarne, iv. 12; in his reign is held the synod of Hatfield, iv. 17; presides at the synod of Twyford, iv. 28; marries Etheldrida, iv. 19; fights with Ethelred, iv. 21; ravages Ireland; invades the Picts, and is slain, iv. 26.

Egric succeeds Sigeberht as king of the East Angles; slain in battle against Penda, iii. 18.

Elafius comes to meet Germanus, i. 21.

Eleutherius, bishop of Rome, sends a priest to baptize Lucius, king of the Britons, i. 41.

Eleutherius, grandson of Agilbert, and bishop of the West Saxons, iii. 7; is present at the council of Hertford, iv. 5; his death, iv. 12.

Elfleda, daughter of Eanfleda. (See Acta SS. Feb. ii. 178.)
ELPELDA, daughter of Oswy, dedicated to God in thanksgiving for the defeat of Penda, iii. 24; enters the nunnery of Heruteu, and becomes abbess of Whitby, iii. 24, iv. 26.

ELFWIN, brother of King Egfrid, slain, iv. 21.

ELGE, now ELY, a province of the East Angles, where was Etheldrida's monastery, iv. 19.

ELLA, king of Deira in the time of Gregory, ii. 1. He began to reign, 559 according to Florence of Worcester, 560 according to the Saxon Chronicle.

ELLI, king of Sussex, the first who ruled all Britain south of the Humber, ii. 3.

ELMETE, a wood district in Yorkshire, in which was Thridwulf's monastery, ii. 14.

EMME, bishop of the Senones (Sens), receives Hadrian on his way to Britain, iv. 1.

EOLLA, the second bishop of Sussex, v. 18.

EPHESUS, its decree adopted at the council of Hatfield, iv. 17.

ERCONWALD, a patrician of the Franks, receives Fursey and keeps his body, iii. 19.

ESICA, a boy in Barking Abbey, iv. 8.

ESIUS, an abbot, supplies Bede with information of transactions in East Anglia, Pref.

ETHELBALD, king of Mercia, and superior lord of all England south of the Humber, v. 23.

ETHELBERT, became king of Kent in 568; receives Augustine, i. 25; Gregory's letter and presents, i. 32; founds the church of St. Peter and St. Paul at Canterbury, i. 33; also the church of St. Paul at London, and of St. Andrew at Rochester, ii. 3; receives letters from Boniface, ii. 4; his death, laws, and the state of his kingdom and religion after his death, ii. 5. Ethelbert's first wife was Bertha, who much promoted his conversion: he afterwards married again.

ETHELBERT, son of Wicfred, and after him king of Kent, v. 23.

ETHELBERGA, daughter of Anna, and abbess of Brie; her body free from corruption, iii. 8.

ETHELBERGA, or TATE, daughter of King Ethelbert, sister of Eadbald, and wife of Edwin, introduces the true faith into Northumberland, ii. 9; receives letters and presents from Pope Boniface, ii. 11; after the death of Edwin returns to Kent, ii. 20; where she became a nun in the monastery of Liming, and was canonized.

ETHELBERGA, sister of Bishop Earconwald, and abbess of Barking, iv. 6; her sanctity and miracles, iv. 9.

ETHELDRIDA, daughter of Edwin and Ethelberga, buried at York, ii. 14.

ETHELDRIDA, Queen, daughter of Anna, iv. 3; her life, death, and incorruption, iv. 19; Bede's hymn, iv. 20.

ETHELFRID, of Bernician origin, iii. 1; king of Northumberland, defeats F. E.
Ædan, king of Scots, i. 34; slaughters the British monks at Chester, ii. 2; persecutes Edwin; is slain by Redwald, ii. 12.

Ethelhere, brother to King Anna, killed in battle, iii. 24.

Ethelhilda, Abbess, iii. 11.


Ethelhun, brother of Edwin, his vision, iii. 27.

Ethelred, king of Mercia, married Osthrida, daughter of Oswy, iii. 11; ravages Kent; recovers the province of Lindsey, iv. 12; the synod of Hatfield, iv. 17; he fights with Egfrid, and afterwards makes peace, iv. 21; his quarrel with Wilfrid; he resigns his crown to Coined and becomes an abbot, v. 19.

Ethelwalch, king of Mercia, gives Selsey to Wilfrid, iv. 13.

Ethelwald, king of East Anglia, brother of Anna, stands godfather to Suidheim, iii. 22.

Ethelwald, king of the Deiri, son of Oswald, and nephew of Oswy, makes war on his uncle, iii. 14, 24; he gives the monastery of Lestingaup to Cedd, iii. 23.

Ethelwald, a priest of Ripon, and successor to Cuthbert in the hermitage of Farne, dies there, v. 1.

Ethelwald, abbot of Melrose, afterwards bishop of Lindisfarne, v. 13.

Ethelwin, educated in Ireland, iii. 27; bishop in the province of Lindsey, iii. 11, iv. 12.

Ethelwin, a prefect of King Oswy, slays Oswin, iii. 14.

Etherius, see Ætherius.

Etta, bishop of Dorchester, came from the monastery of Whitby, iv.

Eudoxius, his heresy condemned at the council of Hatfield, iv. 17.

Eulalia, iv. 20.

Eumex, ii. 9.

Euphemia, iv. 20.

Eutyches, iv. 17.

Eutychius, bishop of Constantinople, his heresy refuted by Pope Gregory, ii. 1.

Families. Land of so many families, or, as the Saxon term expresses it, so many hides of land.

Farin, or Burgundofara, Abbess, founded the abbey of Brige, or Brie, iii. 8. Her life by Jonas Bobbiensis is in Mabillon's Acta Sanct. Ord. Ben. ii. p. 420.

Farne, an island, the retreat of Bishop Aidan, iii. 16; also of St. Cuthbert, who died there, iv. 27, 29; of Ethelwald, who also died there, v. 1.

Faro, bishop of Meaux (Meldorum Episc.), receives Hadrian, iv. 1.

Felix, Pope, and great-grandfather of Pope Gregory the Great, ii. 1.

Felix, bishop of Burgundy, preaches [about 630; see Wharton's Anglia Sacra, i. 403,] in East Anglia, ii. 15, iii. 18; has his episcopal seat at Dunwich, ii. 15; dies there, ii. 15.
PEPPINGUM, see INPEPPINGUM.

FINAN, bishop of Lindisfarne from 651 to 661, and successor of Aidan, iii. 17; (see Acta Sanct. Feb. iii. 21;) baptizes Prince Peada of Mercia, with many of the people, and consecrates Dioma bishop of the Mercians and Middle Anglians, iii. 21; he baptizes the East Angles, with their King Sigebert, and consecrates Cedd as their bishop; he builds a church of oak in the island of Lindisfarne, iii. 24; he persists in his doctrine of the observance of Easter, iii. 25; holds his bishopric ten years, iii. 26.

FORTHRE, bishop of the West Saxons, v. 19.

FORTHRE, a soldier killed by the assassin Eumer, ii. 9.

FRANCE devastated by the Saracens, v. 23.

FRANKS infest the shores of Britain, i. 6; their defeat by the German nations, i. 11; Frankish interpreters accompany St. Augustine, i. 25.

FRIGYTH, a nun who acted as abbess in the nunnery of Hakeness, iv. 23.

FRIISLAND and the Fresons; Wietbert preaches to the Fresons, v. 9; Hither-Prisland subdued by Pepin, v. 10; a Freson buys a slave whom he cannot bind, iv. 22.

FULLAN, brother of Furney, and left in charge of his monastery, iii. 19.

FURSEY, a holy man from Ireland, builds a monastery in East Anglia; his vision; his voyage to Gaul; builds a monastery at Latiniacum; his body is kept at Perronne; the book of his life, iii. 29. Two legends of his life are found in Acta Sanctorum, Jan. ii. 36. (See Pagi, § 3—5. A.D. 644.) Another life is in the British Museum. Rawlinson MSS. 505, fol. 174.

GAGATES, see JET.

GERMANS, a corruption of Germans, v. 9.

GAUL, or FRANCE, English nuns sent to its monasteries, iii. 8; devastated by the Saracens, v. 23.

GERMUND, bishop of Rochester, iv. 12.

GEPRIN, or GEPRIN, see ADEPRIN.

GERMANY, its tribes, v. 9; Britain colonized by some of them, i. 15.

GERMANUS, bishop of Autun (Autissiodorum), comes with Lupus into Britain, [A.D. 429, and a second time 447,] to correct the Arian heresy, i. 17; of their proceedings, departure, &c., i. 17—21.

GERONTIUS slays Constans, i. 11.

GESSORIACUM, on the coast of the Morini, i. 1.

GETA, son of Severus, i. 5.

GETHILINGUM, or INGETHILINGUM, Oswy slain there; also a monastery there, iii. 14, 24.

GEWISSE, a large portion of the West Saxons so called, iii. 7; Eadbald defeats them in battle, ii. 5; they are converted, iii. 7; the South Saxons are subjected to the control of their bishop at Winchester, iv. 15.

GILDAE quoted, i. 22.

GIRVII, iii. 20; Medeshamstead Abbey situated in their district, iv. 6, 19.
GIUDI, near the Roman wall, "an ancient town or monastery upon Inch-Keth, probably built of wood, as no vestige of it has been seen for many ages," (Macpherson's Ilust. of Scot. Hist.) i. 12.

GLEN, a river in Bernicia, from which Glendale receives its name, and where Paulinus baptized, ii. 14.

GOBBANUS, a priest left in charge of Fursey's monastery, iii. 19.

GODMUNDINGHAM, a place of heathen worship, ii. 13; now Godmundham, near Wigton in Yorkshire.


GORDIAN, father of Gregory, ii. 1.

Goths sack Rome, i. 11.

GRANTACESTER, or GRANTCHESTER, Etheldrada's body found there, iv. 19.

GRATIAN, Emperor, slain by Maximus, i. 9.

GRATIANUS MUNICIPI, made king and slain, i. 11.

GREGORY I., Pope, Pref.; sends Augustine to Britain; his letters to Augustine and others, i. 23, 24, 27, 28, 29, 30, 31; a brief memoir of his life and death, ii. 1; an altar dedicated to him at Canterbury, ii. 3. He died March 12, 604, and not, as Bede says, 605. He was sent as apocrisiarius to Constantinople, A.D. 583, and returned in 586. Gregory sent the pallium, with books, &c. to St. Augustine, i. 29. Wanley believed that two copies of the Gospels still preserved, one in the Bodleian, the other in the library of C. C. C. Cambridge, were some of those sent by Gregory.

GREGORY II., Pope; in his time Ina goes to Rome, v. 7. Gregory the Second was pope from May 19, 715, to March 18, 731, when he was succeeded by Pope Gregory the Third. It is uncertain which of these two is alluded to by Bede in his Preface to the History, as sending the letters of the popes by means of Nothel.

GUTHFRIED saved from a storm by the prayer of Ethelwald, v. 1.

GYRBY, see JARROW.

HACANOS, now HARENNESS, monastery built by Hilda, iv. 23.

HADRIAN, abbot of Niridaen, accompanies Archbishop Theodore into Britain; appointed abbot of St. Peter's, iv. 1; his death [A.D. 723], v. 20.

HADULAC, one of the bishops of East Anglia, when Bede finished his history, v. 23.

HAGULSTAD, or HAGUSTAD, now HAXHAM, made the bishop's see of Bernicia, iv. 12; the church dedicated to St. Andrew, v. 20; respect shown to St. Oswald, iii. 2.

HEATHFIELD, now HATFIELD, in Yorkshire, a synod held there, iv. 17; King Edwin is slain there, ii. 20.

HEDDI, succeeded Eleutherius as bishop of Winchester in 676, iii. 7, iv. 12; his death, v. 18.

HEFENFELD, or HEAVENFELD, where King Oswald erected his cross and defeated Cadwalla, iii. 2.
HELENA, concubine of Constantius, i. 8.
HENGILS witnesses the vision of Drihtelm, v. 12.
HENGIST, his lineage and family, i. 15, ii. 5.
HERACLITUS, Emperor, ii. 18.
HERACLITUS, Caesar, ii. 18.
HEREBALD, a clerk of John, bishop of York, and finally abbot of Tynemouth monastery, v. 6.
HEREBERA, abbess of Wetadun, v. 3.
HERERIC, grandson of King Edwin, and father of Hilda, his conversion, exile and death, iv. 23.
HERESEUD, mother of King Aethelwulf, and sister of Hilda, and a nun at Chelles, iv. 23.
HERNIANUS, a priest to whom Pope John writes about Easter, ii. 19.
HERTFORD, or Herutford, a council held there, iv. 5.
HERU, the first Northumbrian nun, iv. 23.
HERUTU, the monastery of, now Hartlepool, in Durham, iii. 24, iv. 23.
HEWALDS, two brothers, their death, v. 10.
HIBERNIA, of Ireland, the seat of the Scots, i. 1, iii. 19; the fame of St. Oswald extends thither, iii. 13; a pestilence, &c., iii. 27; devastated by Egfrid, iv. 26; Irish preachers go to Germany, v. 9, 10; adopts the true mode of observing Easter, v. 15; the word Hibernia is always rendered Scotland in King Alfred's Anglo-Saxon translation of the Ecclesiastical History.
HIDDILA, preacher in the Isle of Wight, iv. 16.
HII, now IONA, one of the Hebrides, a monastery there, iii. 3, 21; their mode of observing Easter, iii. 4; Aidan comes from thence, iii. 3; Colman returns thither, iv. 4; the monks refuse to receive the catholic mode of observing Easter from Adamnan, v. 15, 21; Eghert is sent thither and converts them to the true mode, v. 9, 22.
HILARIUS, the arch-priest, ii. 19.
HILDA, born 614, became a nun in 647, abbess of Heruteu in 649, afterwards of Streaneshalch or Whitby, where she died, 680, iii. 24, 25, iv. 23.
HILDILITH, abbess of Barking after Ethelberga, iv. 10.
HIRIDAN, see NIRIDAN.
HOMELIA, now the HAMBLE, a river in the country of the Gewissae, near Winchester, (Camden,) iv. 16.
HONORIUS, Pope, successor to Boniface, sends the pall to Paulinus, and letters to King Edwin, ii. 17; writes to the Scots about Easter, ii. 19; sends Birinus to Britain, iii. 7; honours Aidan, iii. 25.
HONORIUS, archbishop of Canterbury, consecrated by Paulinus, ii. 16, 18; sends Felix to preach in East Anglia, ii. 15; receives the pall, ii. 18; entertains Paulinus and Ethelberga, ii. 20; ordains Ithamar bishop of Rochester, and Thomas bishop of East Anglia, iii. 14; his death, iii. 20.
Horsa, brother of Hengist, i. 15; he was slain at the battle of Aylesford, or Eaglesford, and buried at Horsted, in Kent. (See Hasted's Kent, ii. 177; and Archaeologia, ii. 107.)

Huicci, see Wicci.

Humber, a river in Northumberland, ii. 16, v. 23.

Huns expel the Goths, v. 19.

Hunwald betrays King Oswin, iii. 14.

Hygbald, an abbot in Lindsey, relates a vision, iv. 3.

Ibas, his tenets condemned at the synod of Hatfield, iv. 17.

Idle, a river in Northamptonshire, in the kingdom of Mercia, ii. 12.

Imma, a youth whose chains fell off at the performance of the mass, iv. 22.

Immin, a general of Mercia, who raised up Wulhere against Oswy, iii. 24.

Ina, or Ini, king of Wessex after Cadwalla, goes to Rome, v. 1.

Incunningum, see Cunningham.

Indrawuda, the monastery of Bishop John, v. 2, 6.

Indictions, spaces of fifteen years. It is important to bear in mind that Bede always dates from the 24th of September. (See De Temporibus.)

Infpingum, in Mercia, where Diuama died, iii. 21.

Infeppingum, perhaps Repton, in Derbyshire; Camden, Brit. col. 491.

Ingealingum, Gilling, near Richmond, in Yorkshire. (See Raine's St. Cuthbert.)

Ingwald, bishop of London, is present at the consecration of Tatwine, v. 23.

Ingvrum, Gyrvum, or Jarow, see Jarow.

Inisfopinde, island off the coast of Connaught, where was the monastery of Colman, iv. 4.

Innior, island, on the Rhine, where Suidbert built a monastery, v. 11.

Inrhypum, now Ripon.

Inrhyphum, Rhyphum, or Ripon.

Imminrici, father of Ethelbert, ii. 5.

Ithamar, bishop of Rochester, iii. 10; ordained by DeusdeEdit; his death, iii. 20. (See Acta Sanc. Jun. ii. 294.)

Ithancester, near Maldon in Essex, (Camden,) iii. 22.

James, the deacon, an attendant on Paulinus, ii. 16; left at York; his ministry and death, ii. 20; observes the true Easter; is present at the synod of Streameshalch, iii. 25; teaches the Roman mode of singing, ii. 20, iv. 2.

Jaruman, bishop of Mercia, iii. 24; converts the West Saxons, iii. 30.

Jerusalem, v. 15, 16.

Jet. This is not the gagate so valuable among the ancients; some have taken it for our pit-coal. It grows in rocks, and is first reddish, but after polishing is black and shining. With this description of Bede agrees the poet:

Nascitur in Lycia lapis et prope gemma gagate,
Sed genus eximium fæcunda Britannia mittit;
Lucidus et niger est, levis et levissimus idem,
Vicinas paleas trahit atritu canis.

Marbodius de gemmis.

JOHN THE EVANGELIST, his authority appealed to by the Scots, iii. 25.
JOHN THE MARTYR, his relics sent by the Pope to King Oswy, iii. 29.
JOHN, pope after Severinus, sends letters to the Scots, ii. 19.
JOHN, the chief secretary, ii. 19.
JOHN, the counsellor, ii. 19.
JOHN, archbishop of Arles, entertains Theodore, iv. 1.
JOHN, the singer, is present at the synod of Hatfield; dies on his return, and is buried at Tours, iv. 18.
JOHN, pope after Agatho, acquits Wilfrid of heresy, and sends letters to Britain about him, v. 19.

JULIAN OF CAMPANIA, i. 10. (See Pagi Crit. in Ann. Eccl. Baronii, A.D. 419, § 4—19.)

JULIUS CAESAR, i. 2.

JULIUS and AARON, martyrs, i. 7.

JUSTIN, the younger, emperor, i. 4.

JUSTUS, sent by Gregory to Britain, i. 29; made bishop of Rochester by Augustine, ii. 3; sends a letter to the Scots about Easter, ii. 4; leaves Britain with Mellitus; returns, ii. 5; becomes archbishop; receives the pall; ordains Paulinus, ii. 7; and dies, ii. 17, 18.

JUTES settle in Britain, i. 15, iv. 16.

KALCASTEIR, the retreat of Hilda, iv. 23.

LABERIUS, a Roman tribune, slain in the first battle with the Britons, on Caesar's second visit to Britain, i. 2; Caesar mentions his death in these terms: "Eo die Q. Laberius Durus, tribunus militum interfectur," de Bello Gall. 5. Leland says, this Laberius was killed at Chestonwood, near Roffan. There is a place in Kent, near Chilham, where they show a green barrow, or monument, called Jul-Laber.

LAISTRANUS, a Scotch bishop, to whom John writes about Easter, ii. 19.

LATINACUM, now LAGNY, near Paris, [Gall. Christ. vii. 490,] in France, where Fursey built his monastery, iii. 16.

LAURENTIUS, the martyr, his relics sent to Oswy, iii. 29.

LAURENTIUS, the priest, sent by Augustine to Gregory, i. 27.

LESTINGAID, now LASTINGHAM, near Whitley, the monastery of, Prof., iii. 23; its abbots, Ceada and Cuiini, iii. 28, iv. 3.

LEGIONS, CITY OF, or LEGERCESTER, now CAERLEON, on the river Usk, in Monmouthshire, i. 7.

LEPTIS, a town in Africa, the birth-place of Severus, i. 5.

LILLA, an attendant on King Edwin, slain for his master, ii. 9.

LINDISFARNE, now HOLY ISLAND, on the coast of Northumberland, so called, according to some, from the Linde which separates it from the main land, becomes the see of the Scottish Bishop
INDEX TO THE

Aidan, iii. 3; the head of King Oswald buried there, iii. 12; Aidan buried there, iii. 17; its institutions adopted at Lestingham, iii. 23; its church of oak, dedicated to St. Peter, covered first with thatch, afterwards with reeds; Aidan’s bones translated into it, iii. 17, 25.

LINDSEY, part of Lincolnshire, Pref., ii. 16, iii. 24, iv. 12.

LINCOLN, LINDOCOLINA CIVITAS, ii. 16, 18.

LITCHFIELD, the see of Ceadda, bishop of Mercia, iv. 3.

LOIDIS, a district where was formerly a royal palace, ii. 14; Oswy defeats Penda there, iii. 24.

LONDON, LONDONIA, the metropolis of the East Saxons, i. 29, ii. 3, 5.

LUCIUS, a king of Britain, made a Christian, i. 4.

LUGUBALIA, a city, iv. 29.

LUDHARD, a bishop in the suite of Queen Bertha, i. 25.

LUPUS, bishop of Troy [Trecassenus], comes with Germanus into Britain, i. 17.

MABAN, the singer, v. 20.

MACKDONIUS, his heresy condemned by the synod of Hatfield, iv. 17.

MAGEO, a monastery in the diocese of Tuam in Ireland, founded by Colman, iv. 4.

MAILDUFI URBIS, MALMESBURY, where was Aldhelm’s monastery, v. 18.

MAMEE, v. 17.

MARCIAN succeeded Theodosius as emperor, July 28, 450, and died 457, i. 15.

MARSEILLES, MASSILIA, visited by Theodore on his way to Britain, iv. 1.

MARTIN, the churches at Canterbury and Whitherme dedicated to him, i. 26, iii. 4.

MARY, THE VIRGIN, the church at Litchfield dedicated to her, iv. 3.

MASTERFIELD, Oswald slain there, iii. 9. Some suppose this to be Maserfield, near Winwick, in Lancashire, but Oswestry, in Shropshire, seems to be a corruption of Oswald’s tree. (Camd. Brit. col. 548.)

MAURICE, Emperor, i. 23.

MAXIMIANUS HERCULIUS, Emperor, i. 6.

MAXIMUS, Emperor, slain at Aquileia, i. 9.

MEANWARA, a province in Wessex, given by Wulfhere to Ethelwald, iv. 13. Traces of this name remain in East Meon, West Meon, Meon Stoke, &c. in Hampshire.

MEAUX, its bishop entertains Hadrian, iv. 1; Wilfrid dies there, v. 19.

MEDESHAMSTEAD, now PETERBOROUGH, a monastery in the country of the Girvii, built by Sexwulf, iv. 6.

MEIOCHRAN, father of Bridius, king of the Picts, iii. 4.

MELLITUS sent into Britain by Pope Gregory, i. 29; made bishop of London [A.D. 604], ii. 3, 4; sends a letter to the Britons and Scots about Easter; goes to Rome, where he sits in the synod of bishops; brings its decrees into Britain, ii. 4; is expelled for denying the consecrated bread to the sons of Sabert; comes to
Kent, leaves Britain, is recalled by Eadbold, and rejected by the people; is made archbishop of Canterbury after Laurentius, ii. 6; he consecrates the church of the Virgin (or Lady Chapel), in the monastery of St. Peter, built by Eadbold, ii. 5; receives letters from Pope Boniface; extinguishes the flames of the burning city by prayer; his death [April 24, A.D. 624] and burial, ii. 6.

Melmin, the site of a royal palace in Bernicia, ii. 14. Some think it to be Milfield, near Flodden.

Melros, the monastery of Eata, iii. 26; Cuthbert, iv. 27; and Drithelm, v. 12.

Mercia, Bede's authorities for the history of Mercia, Pref.; their situation, i. 15; the Mercians attack King Oswy, iii. 14; the Southern and Northern Mercians are defeated by Oswy and receive the faith; they recover their liberty, iii. 24; the succession of their bishops till the time of Winfrid; their see, iv. 3; the northern provinces subject to them, v. 23.

Mevanian Islands [Man and Anglesey], subjected by King Edwin; their situation, &c., ii. 5, 9.

Midland Angles, i. 15; receive the faith, iii. 21; their bishops, iv. 12.

Morini, a people supposed to have lived near Boulogne, i. 1.

Muigeo, see Mageo.

Naitan, or Naiton, king of the Picts, converted to the true mode of tonsure and observance of Easter; receives letters from Abbot Ceolfrid, v. 21.

Nerus, Emperor, almost lost Britain, i. 3.

Nestorius, his heresy condemned at Hatfield, iv. 17.

Nid, a river, the synod held near it, v. 19.

Ninias. (See O'Connor's Notanda de Ninia, in Hibernic. Rerum Scriptores.)

Niridan, a monastery near Monte Cassino.

Northumbria, Bede's authorities respecting its history, Pref.; its condition, &c., i. 15, ii. 7, 20, iii. 26; a pestilence afflicts it, iii. 27; its state at the close of Bede's History, v. 23.

Nothelm was born at London, and afterwards became a priest in the church of that city. He communicated to Bede the letters of the Popes to be inserted in the Ecc. History, Prof. He afterwards became a monk at Canterbury, and two years after Bede's death was elevated to the archiepiscopal throne after Tatwine. He wrote (according to Pits, p. 141,) one book of the life of St. Augustinc, one book of his Miracles, one of his Translation, which he undertook at the instance of Bede and Alcuin: he likewise wrote one book of Epistles to Bede, and died A.D. 739.

Octa, grandfather of Ethelbert, ii. 5.

Offa, son of Sigeric, becomes a monk at Rome, v. 91.
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Orric, surnamed Oisc, great-grandfather to King Ethelbert, ii. 5.
Osfrid, son of Edwin and Coenberga, baptized by Paulinus, ii. 14; slain in battle, ii. 20.
Osgred, son and successor of Alfred, v. 18, 19, 22.
Osgric, son of Elfric, exiled among the Picts, converted; succeeds Edwin; returns to the worship of idols; is slain, iii. 1.
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Osthrida, sister of Egfrid, wife of Ethelred, and queen of Mercia, iii. 11, iv. 21.
Oswald, the sixth monarch of all Britain, ii. 5; succeeds Edwin; builds St. Peter's at York, ii. 14, 20; erects the cross before a battle, and slays Cadwalla, iii. 1, 2; receives Bishop Aidan from the Scots; gives him Lindisfarne for his see; acts as his interpreter, &c., iii. 3; his lineage, sanctity and miracles, iii. 6; stands godfather to Cynegils, king of Wessex, and afterwards marries his daughter, iii. 7; is slain; the miracles wrought on the spot by his relics, iii. 9, 10, 11, 12, 13; his anniversary, iv. 14. His relics were afterwards carried about during the Danish invasion. (See Acta Sanct. Aug. tom. ii. p. 86; Sim. Dun. col. 152; and Raine's St. Cuthbert, 4to. 1827.)
Oswin, king of Deira, his origin, piety, and death, iii. 14. (See Acta Sanct. Aug. tom. iv. 57.)
Oswy, brother and successor of Oswald, iii. 14; subdues the nations of the Picts and Scots, ii. 5; slays Oswin, iii. 14; marries Eanfleda, daughter of Edwin, iii. 15; marries his daughter Elfleda to Peada, prince of the Mercians; takes possession of Mercia, iii. 21; by his means the East Saxons are converted, iii. 22; his judgment about Easter at the synod at Whitby, iii. 25; sends Ceadda into Kent to be consecrated, iii. 28, v. 19; in conjunction with Egbert he sends Wighard to Rome to be ordained archbishop of Canterbury, and receives an epistle from the pope, ii. 29, iv. 1; at the request of Theodore appoints Ceadda bishop of Mercia; extends the limits of Wilfrid's diocese, iv. 2; his death, iv. 5; and burial at Whitby, iii. 24.
Owini, a monk of Queen Etheldrid, enters the monastery of Lestingau; witnesses a revelation of the death of Ceadda, iv. 3. (See Acta Sanct. Mart. i. p. 312.)
Padda, one of the priests who baptized the South Saxons, iv. 13.
Palladius is sent first bishop to the Scots, by Pope Celestinus, A.D. 431, i. 13.
Pancratius, his relics sent to King Oswy, iii. 29.
Paul, St., his church at London, ii. 3; his mode of tonsure, iv. 1.

Paulinus, sent by Pope Gregory to St. Augustine, i. 29; consecrated by Justus; accompanies Ethelberga to King Edwin, ii. 9; of the vision of King Edwin, ii. 12; has his see at York, ii. 14; preaches in Lindsey, and builds a church in Lincoln; makes Honorius bishop thereof; baptizes in the Trent, ii. 16; returns with Ethelberga to Kent, and becomes bishop of Rochester, where he dies, ii. 20, iii. 14; Hereric was converted by his preaching, iv. 23.

Peda, son of Penda, asks Eldeda, daughter of King Oswy, in marriage; receives the faith, iii. 21; is slain, iii. 24.

Peanahel, or Penvelton, now Kinell, of Walltown, i. 12.

Pearls. It appears by several writers, that the British pearls were known and esteemed even before the Roman conquest, and one reason Suetonius gives for Caesar's expedition, was to obtain some of them; which Pliny seems to confirm, when (Nat. Hist. i. 9. c. 35) he says, that Julius Caesar gave a breastplate, covered with British pearls, to Venus Genetrix, and hung it in her temple at Rome. These Pliny calls small and ill-coloured; and Tacitus supplicia ac inventia; but Origen seems to agree with Bede as to their colours. They are found in a large black muscle, described by Dr. Lister; and are common in the river Jut, in Cumberland; where, not many years since, a patent was granted to fish for them, (vide Camd. Brit. and Gibson's Annot.). It is plain, nevertheless, that these pearls were ill-coloured, and of little or no value; and they are not now worth looking after.

Peartaneu, now Bardney, a monastery in the province of Lindsey, ii. 16, iii. 11.

Pechthelm, relates a vision to Bede, v. 13; is a witness of the miracles of Eddi, v. 13; first bishop of Whithorne, v. 23.

Pegnalech, monastery in which Tuda was buried, iii. 27. The site of this monastery is not known: Smith says it was Finchale, in Durham.

Pelagius, a Briton, his heresy, i. 10, 17, 21; an epistle of John, Pope elect, against him, ii. 19. He was born in Wales, and his British name was Morgan; he is said by most of our writers since Bede, to have been a monk, and abbot of Bangor; he was a man of learning, and wrote several valuable books before his heresy. His tenets are to be seen in St. August. de Gest. Palestin. c. 11, et de Peccat. Orig. c. 11.

Penda, becomes king of Mercia in 633; helps Cadwalla against Edwin, ii. 20; deprives Coinwælch, king of Sussex, of his kingdom, iii. 7; ravages Northumberland, iii. 15; besieges Bambrugh, iii. 17; slays Sigebert, Egric and Anna, iii. 18; himself is slain by Oswy, A.D. 655, iii. 24. Alfrid, Oswy's son, married Cyneberga, Penda's daughter.
Pente, a river in East Anglia, on whose banks is Ithancestir, iii. 22.
Perronne, in Gaul, where Pursey's body was kept, iii. 19.
Peter, St., reproves Laurentius, ii. 6; his church at York, ii. 14; at
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Peter, St., and St. Paul, their church and monastery at Canterbury,
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Peter, a deacon of Gregory, ii. 1.
Peter, a monk sent by Augustine to Gregory, i. 27; abbot of the monas
tery of St. Peter and St. Paul, at Canterbury, sent ambassador
to Gaul, drowned at Amfete, and buried at Bononia, i. 33. (See
ii. 1.)
Phocas, or Focas, Emperor, i. 34; converts the Pantheon into a church
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Picts, their origin, &c., i. 1, 3, 4, 12; they attack the Britons, i. 12; sub
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Picts. The origin of this people is involved in obscurity. In the pre
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who, living a thousand years after the period in question, have
attempted to pass off as authentic, visionary notions of their
descent from the Scythians, Agathyrsi and others. Such ro
maners were Hector Boethius and others. (See Usher's Pri
mordia, xy.; Chalmers's Caledonia, i. p. 198; and Pinkerton's
Enquiry, iii. ch. 3.)
Pugh, an earl who lived near Inderawood, whose wife Bishop John cured
with holy water, v. 4.
Putta, bishop of Rochester, skilled in the Roman mode of singing, iv. 2;
is present at the council of Hertford, iv. 5; his church being
destroyed by Ethelred, he receives another see from Sexwulf,
teaches church-music, and dies in peace, iv. 12.
Quentavic, a port of Gaul, from which Theodore sailed for Britain, iv. 1.
Quenburga, see Coenberga.
Raculp, the monastery, its situation, v. 8.
Rathbed, king of Friesland, to whom Wictbert preaches, v. 9; expelled
by Pepin, v. 10.
Rathmelsig, a monastery in Ireland, where Egbert lived, iii. 27; now
Melfont. (See Acta Sanct. Mart. tom. ii. 551, 561, 562.)
Redfrid, a nobleman of the court of Egbert, sent to Gaul to receive
Theodore, iv. 1.
Redwald, king of East Anglia, fourth emperor of the Southern Britons,
ii. 5; slays Ethelfrid and elevates Edwin to the throne, ii. 12; father of Earpwald, ii. 15.

Regenhere, son of Redwald, slain in battle, ii. 12.

Rendlesham, on the Debin, in Suffolk, the royal village of the East Angles; Cedd baptized Suidhelm there, iii. 22.

Redford, or Retford, the monastery of Abbot Cynebert, in the country of the Jutes, iv. 16.

Camden thinks Redford is Redbridge.

Rheda, led the first Scots who migrated from Ireland to Scotland, i. 1. He is thought to have been the chief of the sons of the king of Ulster, who, as Giraldus Cambrensis says, came into the northern parts of Britain with a large fleet, and there settled.

Rhine, crossed by the barbarians, i. 11; the bodies of the Hewalds thrown into it, v. 10; Suidbert's monastery on an island in it, v. 11.

Ricbert, by whom Earpwald was slain, ii. 15.

Richborough (Rutubi pontus), i. 1.

Ricula, sister of Ethelbert, ii. 3.

Ripon (Inrihpum), given by Alfric to the Scots, and then to Wilfrid, iii. 25; it has Eadhe for its bishop, iv. 12; the burying-place of Wilfrid, v. 19.

Rochester (Rhofescestir), the see of Justus; its church dedicated to St. Andrew, ii. 3; Paulinus, its bishop, ii. 10; buried there, iii. 14; the succession of bishops from Paulinus to Tobias, iii. 20, iv. 5, 12, v. 8; ravaged by Ethelred of Mercia, iv. 12.

Romans cease to rule in Britain, i. 11; they return with aid, and build a stone wall, iii. 2; they bid farewell to Britain, i. 12.

Romanus, bishop of Rochester after Justus, ii. 8; drowned, ii. 20.

Romanus, a priest of Eanfleda, is present at the synod of Whitby, iii. 25.

Rome sacked by the Goths, i. 11.

Ronan, a Scot, and defender of the Catholic Easter, iii. 25.

Rufinianus, sent by Gregory to St. Augustine, i. 29.

Rugini, the, v. 9.

Sahert, king of Essex, grandson of Ethelbert, ii. 3; called Saba by his sons, who after his death turn again to idolatry, ii. 5.

Saracens invade Gaul, v. 23.

Saranus, a Scot, abbot of Othma Moire, one of those to whom Pope John sends letters, ii. 19.

Saxons, South, i. 15; converted, iv. 13; subjected to Wessex, iv. 15; and they have their own bishop, v. 17.

Saxons, West, or Gewisse, are converted, iii. 7; their kings Cadwalla and Ina go to Rome, v. 7.

Saxons, East, London their metropolis, ii. 3; they abandon the true faith, ii. 5; they return to it, iii. 22; they again relapse, and again return, iii. 30.

Scllanus, one of the Scottish priests, to whom John writes about Easter, ii. 19.
Scots, come from Ireland, i. 1, 34, v. 22; after the Romans depart they devastate Britain, i. 12; the Northern Scots entertain erroneous opinions about Easter, ii. 4, 19, iii. 3, 25; the Southern Scots observe the Catholic Easter and tonsure, iii. 26; the Scottish bishops, iii. 26; Egfrid makes war on the Scots, iv. 26; the Scots adopt the Catholic Easter, v. 14, 21.

Sedburn, king of East Anglia, iii. 20, iv. 26. He abdicated and died, 694.

Sedulius, imitated by Aldhelm, v. 18.

Segnius, one of those to whom Pope John wrote about Easter, ii. 19. He was son of Fischrius, and was fifth abbot of Iona from 622 to 655. (See Adamnan's Vita Columbae.)

Seledru, given to Wilfrid, iv. 13; the vision of a boy there, iv. 14.

Sena (Senores), the see of Emma, iv. 1.

Sergius, Pope; in his time Cadwalla was baptized, v. 7; Suidbert and Wilfrid ordained Bishop of Priorsland, v. 11.

Sethrida, daughter of Anna, king of East Anglia, and abbess of Brie, iii. 8.

Severianus, Bishop, father of Agricola, who introduced the Pelagian heresy into Britain, i. 17.

Severinus, Pope, successor of Honorius, ii. 19.

Severus, Emperor, makes the wall against the Picts; dies at York, i. 5, 11.

Severus, bishop of Treves, disciple of Lupus, joins Germanus on his return to Britain against the Pelagian heresy, i. 21.

Saxberga, son of Anna, king of Essex, wife of Earconbert, iii. 8; abbess of Ely after her sister Etheldreda, iv. 19. (See Acta Sanct. Jul. tom. ii. p. 346.)

Seaxwulf, abbot of Medeshamstead, ordained bishop of Mercia in the place of Winfrid, &c., iv. 6, 12.

Sigebert, brother of Earpwald, an exile in Gaul, brings back the East Angles to the true faith, and founds a school, ii. 15, iii. 18; gives Fursey a place for a monastery, iii. 19; enters a monastery; is forced into a battle and slain, iii. 18.

Sigebert, king of Essex, slain by his own subjects, iii. 22.

Sigward, brother and successor of Sebbe, iv. 11.

Sighere, king of Essex, an apostate, iii. 30, iv. 6.

Solent, or Solvent, the name of that part of the sea between Britain and the Isle of Wight, iv. 16.

Stanford, v. 19.

Straneshalch, now Whitby, the monastery of Hilda, governed after her by Elfeda, wherein herself, Oswy, Edwin and Edwin were buried, iii. 23; a council held there, iii. 25, iv. 23, 26.

Sudergeona, a district near the Thames, wherein was Ceortaces (Chertsey), iv. 6.

Suffred, brother and associate of Sighard, iv. 11.

Subrians ravage Gaul, i. 11.

Suidbert, abbot of Dacore, iv. 32.
Suidbert, bishop of Friesland, ordained by Wilfrid, preaches to the Boruc-
ters, v. 11; builds the monastery Inisore, where also he died, v. 12.
Suidhelm, king of Essex after Sigebert, and brother of Sexbald, iii. 22.
Swallow, a river in Deira, in which Paulinus baptized, ii. 14.
Symmachus, Consul, i. 13.
Tarsus, a city in Cilicia, the country of Theodore, iv. 1.
Tate, or Ethelberga, ii. 9.
Tatfrid, from Hilda’s monastery, bishop elect of the Wiccii, but died
before his consecration, iv. 23.
Tatwine, archbishop of Canterbury after Berwald, &c., v. 23.
Tecla, iv. 20.
Thames, crossed by Caesar, i. 2; the exact place is not known; divided
Essex from Kent, ii. 3; Tilburg on its banks, iii. 22; and
Chertsey (Ceretei), iv. 6.
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Thomas, deacon, and successor of Felix, bishop of East Anglia, iii. 20.
Thridred, priest of the monastery of Dacore, cures a young man’s eye by
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Thrudulf, abbot and priest, ii. 14.
Tiberius, Constantine, Emperor, ii. 1.
Tilburg, now Tilbury, iii. 22.
Tilmon, one of the companions of the Hwalds, v. 11.
Tovulfingacesir, near the Trent, ii. 16.
Titillus, notary at the synod of Hertford, iv. 5.
Tobias, bishop of Rochester after Gebmund, v. 8, 23.
Tomianus, Scotch bishop, ii. 19.
Tonberht, first husband of Etheldrida, iv. 19.
Tonhere, a soldier of Oswin, iii. 14.
Toschotyn, a nun of Barking, iv. 9.
Trent, river in Northumbria, ii. 16, iv. 21.
Trinovantum, a British city, submits to Caesar, i. 2.
Troyes, see of Bishop Lupus, i. 17.
Trumbert, Bede’s teacher, iv. 3.
Trumhere, bishop of Mercia after Ceollach, iii. 21, 24.
TRUMWINE, bishop of the Picts, iv. 12, 26, 28.
TUDA, bishop of Lindisfarne after Colman, iii. 26, 27.
TUNBERT, bishop of Hexham, iv. 12, 28.
TUNNACESTIR, a monastery named from Tunna, iv. 22.
TWYFORD, iv. 28.
TYNE, river in Northumberland, v. 2, 21.
TYTILUS, father of Redwald, ii. 15.
ULTAN, brother of Fursey, iii. 19.
UNDALUM, where Wilfrid died, v. 19.
UTRECHT, Trajectum, see of Wilfrord, v. 11.
UTTA, a priest sent to Kent to fetch Eanfleda, iii. 15, 21.
VALENS, Emperor, i. 9.
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VECTA, great grandfather of Hengist and Horsa, i. 15.
VENTA, now Winchester, iii. 7.
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VIENNE, Constans slain there, i. 11.
VIRGIILUS, bishop of Arles, i. 28.
VITALIAN, Pope, iii. 29, iv. 1.
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WADHERE, bishop of London after Earconwald, iv. 11.
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WITTA, grandfather of Hengist and Horsa, i. 15.
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POSTSCRIPT.

It is hoped that the reader will excuse a few slight variations in some of the proper names, which have escaped detection: thus, Alfred is found for Alfrid, Ceadwalla for Cadwalla, &c.

In the former volume, p. 20, l. 13, Stevenson has been inadvertently printed for Stapleton.

Besides the editions named in the former volume, it has been observed to the editor that several others have been named by Bibliographers. Of these, however, none, save the editio princeps, Eggerstein sive anno aut loco [Strasbourg], are of the slightest importance, and the principal reason for prefixing such a list was to show how much attention had been paid to Bede on the Continent, before his works were even in part printed in the country which he adorned by his talents.

The collations of ten or twelve MSS. will be given at a future period.

J. A. G.