



THE SECOND BOOKE, CONTAINING the next 300. yeares following, with such things specially touched, as haue happened in England, from the time of king Lucius, to Gregorius, and so after to the time of king Egebert.

By these persecutions hitherto in the Booke before precedent, thou maiest understand (Christian reader) how the furie of Sathan and rage of men, haue done what they could to extinguish the name and religion of Christ. For what thing did lacke, that eyther death coulde doe, or torments coulde worke, or the gates of hell coulde denie: all was to be the uttermost attempted. And yet all the furie and malice of Sathan, all the wisdom of the world, & strength of men, doing, beuiling, practising what they could: notwithstanding the religion of Christ (as thou seest) hath had the vpper hand. which thing I with thee greatly (gentle reader) wisely to note, and diligently to ponder, in considering these former histories. And because thou canst not consider them, nor profit by them, vnles thou do first read & peruse them: let me craue therefore thus much at thine handes, to turne & read ouer the said histories of those persecutions as bene described: especially about all the other histories of this present volume: for thy speciall edification, whych I trust thou shalt finde not vnworthy the reading.

Nowe because the tyng by of Sathan geueth to the Church some rest, & to me some leisure to aduersse my selfe, to the handling of other storie: I minde therefore (Christ willing) in thys present booke, leaving a while the tractation of these generall affaires, pertaining to the vniuersal Church: to prosecute such domesticall histories, as moze neare concerne this our country of England & Scotland, done here at home: beginning first with king Lucius, with whome the faith first bega here in this Realme, as the sentence of some writers doth hold. And for so much as here may rise, yea and doth rise, a great controuerse in these our dayes daies, concerning the first origine & planting of the faith in this our Realme: it shall not be greatly out of our purpose, somewhat to say & say of this question, whether the Church of England first receiued the faith from Rome or not? The which, although I graunt so to be, yet being so graunted, it little auaileth the purpose of them whiche woulde so haue it: for be it so, that England first receaued the Christian faith and Religion from Rome, both in the time of Eleutherius the Bishop, 180. yeares after Christ: and also in the time of Austen, whome Gregory sent hether 400. yeares after Christ: yet their purpose followeth not thereby, that we must therefore sicke our Religion from thence till, as from the chiefe welhead and fountaine of all goodlines. And yet as they are not able to proue the second, so neither haue I any cause to graunt the first: that is, that our Christian faith was first deriued from Rome, which I may proue by vi. or viij. good coniectural reasons. wherof the first I take of the testimony of Gildas, our cotreyman, who in his history affirmeth plainly, that Britaine receaued the Gospell in the time of Tiberius the Emperour, vnder whome Christ suffered. Lib. De victoria. Augelij Ambrosij. And sayth moreover, that Ioseph of Arimathea after dispersion of the Jewes, was sent of Philip the Apostle into France to Britayne, about the yeare of our Lord. 61. and heere remained in this land al his time: and so with his fellowes, laide the first foundation of Christian faith among the Britayne people. wherupon other preachers and teachers conning afterward confirmed the same, and increased it. 2. The second reason is out of Tertullian, who liuing neare about, or rather somewhat before the time of this Eleutherius, in hys booke Contra Iudeos, manifestly importeth the same: where the sayde Tertullian testifying how the Gospell was dispersed abroad by the sound of the Apostles, & there reckening by the Medes, Persians, Parthians, and dwellers in Mesopotamia, Ierow, Cappadocia, Idorus, Asia, Phoenicia, Egypt, Iamaphia, with many mo. at length cometh to the coasts of the Moorsians, and al the borders of Spayne: with diuers nations of Fraunce, & there amongst all other reciteth also the partes of Britayne, whych the Romaines could neuer attaine to, and reporteth the same

now to be subiect to Christ, as also reckeneth by the places of Sarmatia, of the Danes, the Germanes, the Scythias, with many other prouinces and Isles to him unknowen: in all which places, sayth he, raigneth the name of Christ, which now beginneth to be commo. This hath Tertullian. Note here, how among other diuers beleuing nations, he mentioneth also the wildest places of Britaine to be of the same number. And these in his time were Christened, who was in the same Eleutherius time, as is aboue sayd. Then, was not Ioseph Eleutherius, the first whych sent the Christian faith into this Realme: but the Gospell was heere receiued before hys time, eyther by Ioseph of Arimathea, as some Chronicles recorde; or by some of the Apostles, or of their scholars, which had bene heere preaching Christ, before Eleutherius wrote to Lucius.

3. My thirde probation I deduct out of Origen, Home. 4. in Ezechielem, whose words be these: Britaniam in Christianam confentire religionem. wherby it appeareth that the faith of Christ was spard here in England before the daies of Eleutherius.

4. For my fourth probation I take the testimony of Bede, where he affirmeth that in his time, and almost a thousand yeare after Christ, here in Britayne: Easter was kept after the manner of the East Church, in the full moon: what day in the weeke soener it fell on; and not on the Sunday, as we do now, wherby it is to be collected, that the first preachers in this land, haue come out from the East part of the world, where it was so vsed, rather than from Rome.

5. Fiftly, I may allege the wordes of Nicephorus, Lib. 2. cap. 40. where hee sayeth, that Simon Zelotes did spreade the gospel of Christ to the west Idume, and brought the same into the Isles of Britayne.

6. Sixtly may be added here also the wordes of Petrus Cluniensis, who wyrryng to Bernard, affirmeth that the Scots in his time did celebrate their Easter, not after the Romane maner, but after the Breckes, &c. And as the said Britains were not vnder the Romane order in the time of this Abbot of Clugny: so neither were they nor woulde be, vnder the Romane legate, in the time of Gregory: nor would admit any primacy of the bishop of Rome, to be aboue the.

7. For the seuenth argument, mozeouer I may make my probation by the plaine wordes of Eleutherius, by whose Epistle wyrtren to king Lucius, we may vnderstande, that Lucius had receaued the faith of Christ in his lande, before the king sent to Eleutherius for the Romane lawes: for so the expresse wordes of the letter do manifestly purport, as hereafter followeth to be seene. By all which coniectures, it may stand probably to be thought, that the Britaynes, were taught first by the Grecians of the East Church, rather than by the Romaines.

peraduenture Eleutherius might helpe something, eyther to conuert the king, or else to increate the faith therein newly sprung among the people: but that he precisely was the first, that cannot be proued. But graunt he were, as in dede the most part of our English stories confesse, neither will I greatly sicke with them therein: yet what haue they got thereby, when they haue cast all their gaine? In fewe wordes to conclude this matter, if so be that the Christian faith and religion was first deriued from Rome to this our nation by Eleutherius, then let them but graunt to vs the same faith and religion, which then was taught at Rome: and from thence deriued hether by the sayd Eleutherius, and we wil desire no more. For then neither was any vniuersal Ioseph aboue all Churches and Councils, whych came not in before Bonifacius time, whych was 400. yeres after: neither any name or vse of the Masse, the partes wherof how and by whom they were compiled, here after in this booke following appeareth to be seene. Neither any sacrifice propitiatorie for the scouring of Burgetoy was then offered vpon halowed altars, but onely the Communion frequented at Christian tables: where oblations and gifts were offered, as well of the people, as of the Priestes to God: because they should appeare neither impure nor vnkinde before the Lord, as we may vnderstand by the time

A petition to the reader, diligently to read ouer the former booke of the x. persecutions.

The first planting of Christe faith in England. Question.

Whether Christian Religion in this Realme came first from Rome?

Answer. Gildas.

Ex Tertul. contra Iudeos.

3. Ex Origene hom. 4. in Ezech.

4. Ex Beda.

5. Ex Niceph. Lib. 2. cap. 40.

6. Ex Pet. Cluniacensi ad Bernardum.

7. Ex Epist. Eleutherij ad Lucium.

What difference betwene the late church of Rome, from the old Church of Rome, and in what matters.