

of Cyprian. Neither was then any transubstantiation heard of, which was not brought in before a thousand yere after. Neither were then any images of Saints departed, set vp in Churches; yea a great number of the Saints worshipped in this our time, were not as yet borne, nor the Churches wherein they were worshipped, were yet set vp: but came in long after, especially in the time of Irene & Constantine the Emperour. Likewise neither Reliques nor peregrinations were then in use. Priestes Marriage was then as lawfull, and no lesse received as now: neither was it condemned before the dayes of Hildebrand, almost a thousand yeres after that. Their seruice was then in the vulgare tongue, as witnesseth Hierome. The Sacrament ministered in both kindes, as wel to lay men, as to Priestes, the witnesses wherof is Cyprian. Yea, and that temporal men which would not then communicate at Easter, withoute, and Christmasse: were not colled for Catholics, the Popes owne distinction can testifie. In funerals, Priestes then flocked not together, selling trentals and diriges for sweeping of Burghatozie: but onely a funeral cocion was vied, with psalmes of praises, & songs of theyr worthy deedes: and Alleluia sounding on high, which did shake the gilded feelings of the temple, as witnesseth Nazianzene, Ambrose, and Hierome, &c.

In the Supper of the Lord, & at Baptisme, no such ceremonies were used, as now of late hath bene intruded, in so much that as in this story is shewed hereafter, both Austen and Paulinus Baptised then in Rivers not in halowed fountes, as witnesseth Fabianus. The Doctrins of Sarum, of Yorke, of Bangor, with Mattens and Euerking of the day: againe neither the orders and religions of Monks & Friars, were not yet dreamed of, to the space almost of a thousand yeres after, &c. So that, as I sayde, if the Papistes would needs deriue the faith & religion of this Realme, from Rome: then let them see vs & leaue vs there, where they had vs: that is, let them suffer vs to stand content wth that faith and religion, which then was taught & brought from Rome by Eleutherius (as now we differ not from the same) and we will desire no better. And if they will not, then let the wise Reader iudge, where the fault is, in vs or them which neither themselues will persist in the antiquitie of the Romish religion, whych they so much bragge of, neither will they permit vs so to do.

And thus much by the way, to satisfie the foresayd objection: whereby we may haue now a more ready passage into the order and course of the hystorie. Being therefore graunted unto them, whych they so earnestly sicke vpon, that the Christian faith and Religion of this Realme was brought from Rome, first by Eleutherius, then afterwarde by Austen: thus wytyeth the Chronicles of that matter.

About the time and yere of the Lord, 180. King Lucius some of Coilus, which builded Colchester, king of the Brittaines, who then were the inhabitants & possessors of this land (which now we Englishmen call England) hearing of the myracles & wonders done by the Christians at that time in diuers places (as Monumetensis wytyeth) directed his letters to Eleutherius Bishop of Rome, to receaue of him the Christian faith. Although about the computation of the yere and time: great difference there is in authors, when this shoulde be. Naucleus sayth it was An. 176. but that cannot be, for so much as Eleutherius was not yet Bishop by the space of 20. yeres after that. Henricus de Erfordia sayth, it was An. 169. in the 19. yere of Verus Emperour, but that agreeth not with appoynded hystories: which all consent, that Verus raigned not 19. yeres, and if he had, yet that yere cometh not to the yere of our Lord, 169. but to the yere, 181. Some other say, that Eleutherius was made Bishop, in the 6. yere of Commodus, which was the yere of our Lord, 186. but that seemeth to goe to farre; but let the authours agree as they can. Let vs returne to Eleutherius the good Bishop, who hearing the request of this king, & glad to see the godly towardnes of his wel disposed mind: sendeth him certaine teachers & preachers, called Fugatus, or by some Faganus, and Damianus, or Dimianus: which conuerted first the king and people of Britaine, and Baptised them in the Baptisme and Sacrament of Christs faith. The Temples of Idolatry and all other Monumentes of Beuillitie they subuerted, conuerting the people fro theyr diuers & many gods to serue one liuing God. Thus true religion with sincere faith increasing, superstition decayed, wth al other rites of Idolatry. There were then in Britaine 28. head Priestes, which they called Flamines, & 3. Archpriests among them, which were called Archflamines: hauing the ouersight of their maners, & as Iudges ouer the rest. These 28. Flamines they turned to 28. Bishops. And the 3. Archflamines, to 3. Archbishops, hauing then theyr Gates in thre; principall Cities of the Realme:

that is, in London, in Yorke, and in Glamorgantia, videlicet, in Vrbe legionum, by Wales. Thus the Countreys of the whole Realme, being deuised euery one vnder his owne Bishop, and all things settled in a good order: the foresayd King Lucius sent againe to the sayd Eleutherius, for the Romane lawes: thereby likewise to be gouerned as in Religion nowe they were framed accordingly. Vnto whome Eleutherius againe writeth, after the tenour of these words ensuing.

The Epistle of Eleutherius Bishop of Rome sent to King Lucius. Anno, 169. a Pessione Christi scriptis Dominus Eleutherius Papa Lucio Regi Britannia, ad correctionem Regis & procerum regni Britannie, and so forth, as followeth in English.

Yee require of vs the Romane lawes and the Emperours, to be sent ouer to you: which you may practise & put in vre wythin your Realme. The Romane lawes, & the Emperours, we may euer reprove, but the lawe of God we may not. Yee haue receaued of late through Gods mercie in the realme of Britaine, the lawe and faith of Christ: ye haue with you within the Realme both the parties of the Scriptures. Out of them by gods grace, with the Cosell of your realme, take ye a law, and by that lawe (through gods sufferance) rule your kingdome of Britayne. For you be Gods Vicar in your kingdome, according to the saying of the Psalm. Deus iudicium suum Regi da, &c. That is. O God geue thy iudgement to the King, and thy righteousness to the kings sonne, &c. He sayd not the iudgement & righteousness of the Emperour, but thy iudgement and iustice: that is to say, of God. The kings sonnes be the Christian people & folke of the Realme, which be vnder your gouernement, and liue and continue in peace within your kingdome, as the Gospel sayeth: like as the henne gathereth her chickens vnder her wings, so doth the king his people. The people and folke of the Realme of Britayne be yours, whome if they be deuided ye ought to gather in concord and peace: to call them to the faith and lawe of Christ, and to the holy church, to cherish and maintaine them, to rule and gouerne them, and to defende them alwaies from such as would do them wrog, from malicious men and enemies. A king hath his name of ruling, and not of hauing a Realme. You shalbe a king while ye rule wel, but if you do otherwise, the name of a king shall not remaine with you, & you shall lose it, which God forbid. The almightie God graunt you so to rule the Realme of Britayne, that you may raigne wyth him for euer, whose Vicar ye be in that Realme.

After this maner, as you haue heard, was the Christiana faith either first brought in, or els confirmed in this realme of Britayne, by the sending of Eleutherius, not to any credit or procession, but onely at the simple preaching of Fagane and Damian, through whose ministerie this realme & Ilesland of Britayne was entones reduced to the faith & lawe of the Lord, according as was prophesied by Esay, as wel of that, as other Ileslands mo, where he sayth, chap. 42. he shall not faint, nor geue ouer till hee hath set iudgement in earth, and Ileslands shal waite for hys lawe, &c. The faith thus receiued of the Britaynes continued among them and flourishd the space of 216. yeres, till the coming of the Saxones: who then were Paganes: wherof more followeth hereafter to be sayde, the Lord Christ assisting thereunto. In the meane time something to speake of this ipace before, which was betwixt the time of Lucius, and the first coming in of the Saxones: first is to be vnderstanded, that all this while as yet the Emperours of Rome had not receiued the faith, what time the kings of Britaine, & the subjects thereof, were conuerted now, as is sayd, to Christ: for the which cause much trouble and perturbation, was sought against them, not onely here in Britayne, but through all parts of Christendome by the Heathen infidels. In so much that in the persecution onely of Dioclesian & Maximian raigning both together within one moneth & by thousand martyrs are numbred to haue suffered for the name of Christ, as hath bene heretofore in the booke before sufficiently discoursed.

Thus therefore although the foresayd Lucius, the Britaine king, through the mercifull prouidence of God, was then Christianed and the gospel receaued generally almost in all the land: yet the state thereof as wel of the Religion, as of the common wealth, coulde not be quiet, for that the emperours & nobles of Rome were yet infidels, & enemies to the same: but especially for this cause, the cause so happening, that Lucius the Christian king died without issue: for thereby such trouble & variance sel among the Britaines (as it happened in al other Realmes, namely in this our Realme of England when loener succession lacketh) that not onely they brought vpon them the Idolatrous Idomaines, & at length the Saxons: but also intwaypen their selues in such milerie and desolation, as yet to this day amongest them remaineth. Such a thing it is (where a Prince or a King is in a kingdome) there to lacke succession, as especially in this case may appere. For after death

Ex Getulio aduce regum antiquorum. The Epistle of Eleutherius to King Lucius.

The king, Gods vicar within hys owne kingdome.

Esay. 44.

H. Huntendon. Lib. 1. What incommoditie cometh by lacke of succession.

De consecrat. Diff. 2.

Fabianus. cap. 119. § 120.

Eleutherius Bishop of Rome.

Austen. 2. The sayth of Christ brought in to this Realme. Lucius first christened king of the Brittaines.

Ex Monumetensis aliq.

Faganus, Damianus.

28. Bishops within this Realme. 3. Archb.