

The Archb. of London and the Archb. of York flee into Wales.

Inguar his message to K. Edmund. The first building of Paules. Peter Pence first payd to Rome.

shop of London, & Thaddeus Archb. of York, seeing they Churches all wasted, and Iſarites dispersed, wry their cariages and monumets: left they seas in Britaine, and fled into Cambria, which we now call Wales. Touching which matter, and touching also the cause of this desolation & ruine of the Britaine kingdom, the first foundation & origin thereof partly before is declared, where was shewed in the time of Constantine Magnus and Maximian, pag. 108. howe these noble Princes with other moe, achieving their venturous affaires in other countries, took to them great multitudes & armies out of Britaine: through the occasion whereof, the land was greatly impaired and deprived of his most chief and principall nobles, being carried away to serve in forreine warres. Whyche was no small cause, why the realme of Britaine (being so wasted) was the lesse able to helpe it selfe against theyr encyues. Although this was not the chief occasion, but other causes there were greater, wherof God by his iust iudgement, suffered this plague and overthrow to fall vpon that people, as here out of an olde author, and partly out of Gildas, as I haue found it, so I thought to annere it in hys owne wordes, first in Latine, then afterwarde Englishing the same, for the moze credite of that which shalbe alleaged, in tennor as foloweth.

Nobiliores totius regni prædictos duces sequuti fuerunt & ignobiles remanebat, qui cum vicem nobilium obtinere coepissent, extulerunt se vltra quod dignitas expetebat. Et ob affluentiam diuitiarum superbi coeperunt, tali & tantæ fornicationi indulgere, qualis nec inter gentes audita est. Et, vt Gildas historicus testatur, non solum hoc vitium sed omnia quæ humanæ naturæ accidere solent, & præcipue quod totius boni euerit statum, odium veritatis, amor mendacii, susceptio mali pro bono, veneratio nequitie pro benignitate: exceptatio Sathanæ pro angelo lucis: vinebantur reges, non propter dominium, sed qui cæteris crudeliores essent. Si quis verò eorum mitior, & veritati aliquatenus propior videretur, in hunc quasi Britannicæ subuersorem omnia odia, telasque torquebantur. Omnia quæ Deo placebant & displicebant æquali lance inter eos pendebantur. Et non solum hoc seculares viri, sed & ipse grex dominum, eiusque pastores sine discretionem faciebant. Non igitur admirandum est degeneres tales patriam illam amittere quam prædicto modo maculabant.

In English thus: The nobles of this realme following the Princes and Captaines aboue named: by the reason thereof the vulgare and rascall sorte remained behinde at home, who when they had gotten the countees and places of the nobles, they advanced them selues aboue that their dignitie required. And though their aboundance of riches, they surpized wryth pride, began to fall into such & so great fornication, as was neuer heard of euen among the Gentiles. And as Gildas the Byshop of Exeter witnesseth, not into vice onely, but also into all maner of wickednes, whereto mans nature is inclined: and especially into that which is the overthrow of al good estates, the hatred of the truth, loue of lies, embracing of euil in stead of goodnesse, regarding of riches in stead of vertue, receauing of the deuill in stead of an Angell of light. They annoynded kings not such as could wel rule a commonwealth, but those which exceeded all other in cruelty. And if any might be perceived to be somewhat moze humble or meeke, or to be moze inclined to fauour the truth then the residue, him did euery one hate and backbite as the overthrower and destroyer of Britayne. All things whether they pleased or displeas'd God, they regarded alike. And not scindar men onely did this, but also the congregation of the Lorde and their Bishops and teachers without any difference at all. Therefore it is not to be marvelled, that such people so degenerating and going out of kinde should lose that country, which they had after this maner defiled.

And thus much hether to concerning the history of the Britaines, till, by the grace of Christ, the order of time shal bring vs heereafter to the treatise of Cedwalla and Calwalladus. Nowe remaineth, in returning againe to the matter of the Saxons, to discourse particularly, that which before in the table aboue we haue somnaryly comprehended.

In this order and rate of the Saxon kings, aboue specified which had thus thrust out the Britones, & now deuided their land in seven kingdomes: as there were many naughty and wicked kings (whose pernicious examples, being all set on warre and bloodshed, are greatly to be detested and eschuid of all true godly Princes) so some there were againe (although but fewe) very sincere & good. But none almost from the first to the last, which was not either slaine in warre, or murdered in peace, or els constrained to make him selfe a monk. Such was the rage then and rancour of that time, whether we shuld impute it to the corruption of mans nature, or to the iust iudgement of Gods hand, so disposing the matter, that as they had violently &

falsely dispossed the Britons of their right: so they most miserably were not onely vexed of the Danes, and conquered at last by the Normans: but also moze cruelly denoued them selues, one warring still agaynst another, till they were neyther able to helpe them selues, nor yet to resist others. Of the which are noted for good among these Saxon kings, the first and principal is Ethelbertus, or Ethelbert the first king of Kent about specified, who by the meanes of Austen, and partly through hys wife, named Berda, firste receued and preferred the Christian faith, in al this land of the English Saxons, wherof moze foloweth heereafter to be said (the Lorde so permitting) as place and oportunitie shall require. The next place I geue to Oswaldus of Northumberland, who not onely did hys endeour in furthering the faith of Christ amongst his people: but also being king, bidained not himselfe to stande by and interpret to his nobles & subiectes the preaching of Aidanus, preaching Christ to them in his Scottish language. In the same commendation also, like as in the same line, cometh hys vncle Edwin, king of Northumberland, a good Prince, and the first receauer of Christiē faith in that land, by the meanes of his wife, and Paulinus Byshop. Adde to these also Sigebert, first Christiē king of the Eastangles, & Sebert, first furtherer of Religion, & letter bp of scholes: y other which is Sebert of Sexbrich, was newe to Ethelbert of Kent, vnder whom he ruled in Essex. By the which Ethelbert, in the time of the layd Sebert the Church of Paules was builded at London, and Christian faith much enlarged. &c. Of the same name there was also another Ethelbert King of the Eastangles, a good Prince: who by the aduise of his countess peacably to King Offa for despolage of Athliride hys daughter, wher the good king meaning innocently through the sniffer and deuillish counsaile of King Offa hys wife, was secretly beheaded and made away. Wherupon Offa through repentance thereof, made the first Peter pence to be geuen to S. Peters church in Rome.

In the Catalogue of these good kinges is also to be numbered Kenelmus king of the Mercians, and Edmundus king of the Eastangles: of the which if the first was falsely & abhominably circumcised & beheaded, by the meanes of his cruell sister and hys tutor, as he was in his hunting at Costcastle. The other whiche is called king Edmund the Martyr, was slaine at Bury, or as some wyte at the Castle of Halston by the Danes: vpon what occasion, histories do vary. The author of Flores Historiarū sayeth, it was by reason of one Lothebrocus a Dane: who being of the kings blood, & being with his Hawke on the sea side in a little boat, was driuen by force of weather into the coast of Northfolke, wher he being persecuted to King Edmund, was retained in his Court with great fauour: till at length one Bericke the kings Fawknor, enuying and despying hym, for his great dexterity in that facultie, pryndly did murder him in a wood. This being at last spied (as murder lightly will come out) Bericke was set in Lothebrokes boate alone without all tackling, to be committed vnto the Sea: and as it chaced so, was driuen into Denmarke, wher there being scene in Lothebrokes boate, was straitly examined of the partie. He then to excuse himselfe, falsly layd he was slaine by the commandment of the king. Vpon the occasion wherof Inguar and Hubba sonnes to the layde Lothebroke gathered an army of Danes, invaded first Northumberland: after that burstng into Northfolke on euery side, sent thys message to King Edmund after this tenor: Signifying that king Inguar the victorious Prince (dreade both by sea and land) as he had subiect diuers other landes vnder him, so arriuing now to the coasts of Northfolke, wher he intended to winter: chargeth and commaundeth him to deuide with him his olde treasures, and his fathers riches, and so to rule vnder him: which if he would not do, but wold continue his power so stragly furnished wryth such an army, he should be iudged as vntwoythy both of kingdom & life. &c. The king hearing this message, not a little astonysed therat, calling his counsaile about hym, consulted w them, especially with one of his Bishops, being then his Secretarie, what was best to be done: who fearing the kinges life, exhorteth him by wordes & diuers examples to agree to the message. At this a while the king holding his peace, at length thereto made answer againe in these wordes, saying: So (saith he) tel your Lorde, and let him know that Edmundus the Christiē King, for the loue of this temporal life, wil not subiect him selfe to a Pagane Duke, vntiles before he become a Christiā. &c. The messenger taking his answer was not so soone out of the gates, as Inguar meeting him and bidding him to be short in declaring hys answer, caused all the kings garrison to be set round about.

Some

This Berda beyng a Christian was maryed vnto Ethelbert vpon the condition that she should be suffered to enioy her religion.

Ethelbertus king of Kent. Oswaldus king of Northumberland. Edwinus king of Northumberland. Sigebertus of Eastangles. Sebert or Sexbrich of Essex. The first building of the Church of Paules in London. Ethelbert king of the Eastangles.

Peter pence howe they first came vnto be payd to Rome. Kenelmus king of the Mercians. S. Edmund, king of Eastangles.

The message of Inguar to King Edmund.

Ex historia quadam Caricensi.

The causes of the destruction of the Brit. declared.

In English thus.