

is done without fault, which commeth of fault. As when we be hungry, we eat without fault, notwithstanding it commeth by the fault of our first father to vs that wee are hungrye, &c.

where ye aske, if a man after the company with hys wyfe, may resort to the Church or to the holy Communion, before he be purged with water. The law giuen to the old people, commaunded that a man after the companye with his wyfe, both shoulde be purified with water, and also shoulde tary the Sunnes set before he came to the congregation. which seemeth to be vnderstand spiritually: for then most true it is, that the man companieth with the woman, when his minde through delectation is ioyned to vnlawfull concupiscence in his hart and cogitation. At what time, before the said fire of concupiscence shall be remoued, let the person thinke himselfe vnto what he is constrained to the congregation, through the viciousnes of his filthy will. But of this matter sondry nations haue euery one their sondry customes: some on way & some on other. The auncient manner of the Romanes fro our forefathers, hath bene, that in such case, first they purged themselves with water, then for a little they abstaine reuerently, and so resort to the Church, &c.

After many other words debated of this matter, thus he interceith: but if any person not for voluptuousnes of the flesh, but for procreation of children, do company with his wyfe, that man concerning either the coming to the Church, or the receauing the misteries of the Lords body & blood, is to be left to his owne iudgement: for he ought not to be forbid of vs to come, which when he lieth in the fire will not burne, &c.

There is an other question also to these adioyned, with his aunswere likewise to the same, concerning pollutions in the night, but I thought these at this present to our english eares, sufficient.

To returne now to the story againe, Gregory after he had sent these resolutions to the questions of Austen, sendeth moreover, to the Church of Englande moe coadiutors, and helpers, as Mellitus, Iustus, Paulinus, and Rufinus, with bookes and such other implemēt as he thought necessary, for the English Church. He sendeth moreover to the foresaide Austen a palle with letters wherein he setteth an order betwene the two Metropolitan seats, the one to be at London the other to be at Yorke. Notwithstanding he grauntesth to the sayde Austen during his lyfe to be the onely chiefe Archbysshop of all the lande: and after hys tyme, then to returne to the two foresaide seats of London and Yorke, as is in y same letter concerned, the tenour wherof here followeth in hys owne wordes as ensueth.

The copie of the Epistle of Gregory to Austen.

R Euerendissimo & sanctissimo Augustino episcopo, Gregorius seruus seruorum Dei. Cum certum sit, pro omnipotente Deo laboratibus ineffabilia gratia Regis premia referuati, nobis tamen eis necesse est bonorum beneficia tribuere ut in spiritualis operis studio ex remuneratione valeant multiplicius insudare: and so forth as followeth here in English.

To the reuerende and vertuous brother Augustine, his fellow Byshop, Gregorius the seruant of the seruants of God. Although it be most certaine that vnspokeable rewardes, of the heauenly king, be laide vp for all such, as labour in the wordes of almighty God, yet it shall be requisite for vs, to reward the same also with our benefites, to the ende, they may be more encouraged, to go forward in the study of their spirituall worke. And for asmuch now, as the hew church of Englishmen is brought to the grace of almighty God, through his mightie helpe, and your trauaile, therefore we haue graunted to you the vse of the palle, onely to be vsed at the solemnitie of your Masse: so that it shall be lawful for you to ordaine twelue Bishops, such as shal be subiect to your prouince or dition. So that hereafter alwaies the Byshop of the Citie of London, shall be ordeyned and consecrate by his owne proper Synode: and so to receaue the palle of honour fro the holy and Apostolike seate, wherein I here (by the permission of God) doe serue. And as touching the Citie of Yorke, we wyll sende also a Bysh. thether, who you may thinke meet to ordayne. So that if that Citie with other places bordering thereby, shall receiue the word of God, he shall haue power likewise to ordayne twelue byshops, and haue the honour of a Metropolitan: to who also if God spare me life, I intend by the fauour of God, to sende a palle: this provided, that notwithstanding he shal be subiect to your brotherly appointment. But after your decease, the same Metropolitan, so to be ouer the Byshops whom he ordereth, that he be in no wise subiect to the metropolitan of Londō after you. And here after betwixt these two Metropolitanes, of London, &

Yorke, let there be had such distinction of honour, that hee shall haue the prioritie, which shall in time first be ordeyned: Wyth common counsell, and affection of hart, let them go both together, disposing with one accord, such things as be to be done, for the zeale of Christ. Let them forethinke and deliberate together prudently, and what they deliberate wisely, let them accomplish concordly, not gerryng, nor swauring, one from the other. But as for your part, you shall be indued with authoritie, not onely ouer those Byshops, that you constitute, and ouer the other constituted by the byshop of Yorke. But also you to haue all other Priestes of whole Brytaine, subiect to our Lord Iesus Christ: to the ende that through your preaching and holines of life, they may learne both to beleue rightly and to liue purely, and so in directing their life, both by the rule of true faith and vertuous maners, they may attaine, when God shall call them, the fruition and kingdome of heauen. God preferue you in health reuerend brother: the x. before the Kalend. of Iuly, in the raygne of our soveraigne Lord Mauritius, most vertuous Emperour.

Gregory calleth the Emperour, hys Lord.

Besides this, the said Gregory sendeth also an other letter to Mellitus, concerning his iudgement what is to be done with the idolatrous temples and Phanes of the Englishmen newly couerted, which Phanes he thinketh not best to plucke downe, but to conuert the vlt thereof, and so let them stand. And likewise of their sacrifices and killing of Oxen, how the same ought to be ordered, and howe to be altered: disputing by the occasions thereof, of the sacrifices of the old Egyptians, permitted of God vnto the Iudaicall ende and vlt thereof being altered, &c.

A letter of Gregory to Mellitus.

He sendeth also an other letter to the foresaid Austen, wherein he warneth him not to be proude or puffed vp, for the miracles wrought of God by him, in conuertyng the people of Englande, but rather to feare and tremble, least so much as he were puffed vp by the outward work of miracles, so much he shoulde fall inwardly through the bayne glory of his hart: and therefore wisely exhorteth him to repress the swelling glory of hart, with the remembrance of his sinnes rather against God, whereby he rather hath cause to lament, then to reioyce for the other. For all the e-lect of God (saith he) worketh miracles, and yet haue they their names writen in the booke of life. And therefore he shoulde not count so much of those miracles done, but reioyce rather with the Disciples of Christ, & labor to haue his name writen in the booke of life, where at the electe of God he contained, neither is there any ende of that reioy-cing. And whatsoever miracles it hath pleased god by him to haue bene done, he shoulde remember they were not done for him: but for their conuersion, whose saluation god wrought thereby, &c.

A letter of Gregory to Austen.

Item, he directed an other Epistle to king Ethelbert, as is expressed at large in the Chronicle of Henry Huntynghton, in the which Epistle first he praised God, then commended the goodnes of the king, by whom it pleased god to geue worke such goodnes of the people. Secondly exhorteth him to persist and continue in the godly profession of Christs faith, and to be seruent and zealous in the same: in conuertyng the multitude, in destroying the temples and workes of idolatry, in ruling and gouerning the people in all holines & godly conuersion, after the godly example of the Emperour Constantinus the great. Lastly, exhorting him with the promise of life and reward to come, with the Lord that raigeth and liueth for ever: pmonishing him besides, of the terrours & distresses that shall happen (though not in his dayes) yet before the terrible daye of Gods iudgement: wherfore he willeth him alwaies to be sollicitous for his soule, and suspectfull of the houre of hys death, and watchfull of the iudgement, that he may be alwaies prepared for the same, when that iudgement shall come. In the ende he desired him to accept such presentes as giftes which he thought good to sende vnto him from Rome, &c.

A letter of Gregory to King Ethelbert.

Austen thus receyving his palle from Gregory, as is aboue said, and now of a Monk being made an Archbysshop, after he had baptised a great part of Kent: hee after made two Archbysshops of Metropolitanes, by the commaundment of Gregory, as witnesseth Polychronicon, the one at London, the other at Yorke.

Mellitus, of who mention is made before, was sent specially of the East Saxons in the prouince of Essex, where after he was made Byshop of London, vnder Sigebert kyng of Essex: which Sigebert together with his vncle Ethelbert, first built the church and minister of saint Paule in Londō, and appointed it to Mellitus for the byshops sea, Auste (associate with this Mellitus and Iustus through the help of Ethelbert) assembled and gathered together the Byshops & Doctours of Brytaine in a place, which taking the name of the sayd Austen, was called Austens Oke. In this assembly

An. 600. Polycron. lib. 5. ca. 9. Fab. part. 5. ca. 119. Archbishops of London & of York made by Austen, Mellitus Byshop of London,