

The Brit-  
taines and  
Scottes vied  
not the rites  
of Rome.

he charged the sayd Bishops. & they should preach to him  
the word of God to the Englishmen, & also that they should  
among themselves reforme certayne rites and vices in  
their church, specially for keeping of their Easterdaye: bap-  
tizing after the maner of Rome, and such other lyke. To  
these the Scottes and Bishops would not agree refusing  
to leaue the custome, which they so long time had con-  
tinued, without the assent of them all which vied the same.  
Here the stories both of Bede, Cestrensis in Polychron. Hun-  
tyngtonensis, Iornalenfis, Fabianus and other moe, write of a  
certaine miracle wrought vpon a blinde English man: to  
whom when the Britons could not helpe, Austen kneeling  
downe and praying, restored the blinde man to sight be-  
fore them all: for a confirmation (as these authours saye)  
of hys opinion in keeping of Easter. But concerning the  
credite of this miracle, that I leaue, to the authours of  
whom I had it. When Austen gathered an other Synode,  
to the which came Icaen Bishops of Bishops, with the  
wisest men of that famous Abby of Bangor. But first they  
tooke counsell of a certayne wyse and holie man amongst  
them, what to doe: and whether they should be obedient  
to Austen or not. And he saide: if he be the seruant of god  
agree vnto him. But howe shall we knowe that, sayde  
they? To whom he answered againe: If he be meeke and  
humble of hart, by that knowe that he is the seruant of god.  
To this they said againe: & howe shall we knowe him to be  
humble & meeke of hart? By this quoth he, seeing you are  
greater number, if he at your coming into your Synode  
rise vp, & courteously receaue you, perceaue him to be an  
humble and a meeke man. But if he shall contemne and de-  
spise you (being as ye are) the greater part, despise you him  
agayne. Thus the Bishops of Bishops entering into the  
Council, Austen after the Romishe maner keeping hys  
chaire would not remoue. Whereat they being not a litle  
offended, after some heate of words, in dudain & great dis-  
pleasure departed thence. To wch then Austen spake: and  
said, that if they would not take peace with their byethren,  
they should receaue war with their enemies: And if they  
dudained to preach with them the way of life to the Eng-  
lish nation, they should suffer by their handes the reuenge  
of death, which not long after so came to passe by the meanes  
of Ethelfride king of Northumberland: who being yet a  
Pagan, and stirred with a fierce fury against the Britanes  
came with a great army against the city of Chester: where  
Brocmayl the Consul of that Citie, a friend and helper of  
the Britanes side, was ready with his force to receaue  
him. There was at the same time at Bangor in wales an  
exceeding great Monastery, wherein was such a number of  
Monkes, as Galfridus with other authours doe testifie that  
if the whole company were deuided into seven parts in  
euerie of the seven parts were contained not so few as 300.  
Monkes: which al did liue with the sweate of their browes,  
and labor of their owne hands, hauing one for their ruler  
named Dinoc. Out of this Monastery came the Monkes  
to Chester to pray for the good success of Brocmayl, fighting  
for them against the Saxons. Thre daies they continued in  
fasting and praier. When Ethelfride the foresaide king, se-  
eing them so intent to their praiers: demanded the cause  
of their coming thither in such a company. When he per-  
ceaued it was to pray for their Consul, then (saith he) al-  
though they beate no weapon, yet they fight against vs, &  
with their praiers & preachings they persecute vs. Where-  
vpon after that Brocmayl, being overcome did flee awaye,  
the king commaunded his men to turne their weapons a-  
gainst the sely unarmed Monkes: of whome he slew the  
same time, or rather Martred, 1100, onely fiftie persons  
or that number: but not any escape awaye with Brocmayl:  
the rest were all slaine. The authours that write of this la-  
mentable murder, declare & saye howe the foresaied king of  
Austen, was here beresied vpon the Britanes: which be-  
cause they would not toime peace with their friends, he said  
should be destroyed of their enemies. Of both these parties,  
the reader may iudge what he pleaseth: I can not see but  
both together were to be damned. And as I cannot but ac-  
cuse the one, so I cannot defend the other. First Austen in  
this matter can in no wise be excused, who being a monke  
before, & therefore a scholar & professor of humilitie: shewed  
so litle humilitie in this assembly, to seven Bishops & an  
Archbishop, coming at his commaundement to the Coun-  
cell, that he thought good once to strike at their coming  
in. Which litle would his Pharisaicall solemnity haue gi-  
ued himselfe, & washed his byethrens feete, after their tra-  
uaille, as Christ our great maister did to his Disciples: se-  
eing his Lordship was to be, or rather so heauy, or rather  
so proude, that could not finde in his hart to giue them a  
litle mouing of his body to declare a brotherly & humble  
hart. Againe the Britaynes were much, or moze to blame,

Abbey of  
Bangor.  
Ex libro  
Iornalenfis.  
Fabiano &  
alij.

Ethelfride  
king of  
Northum-  
berland.  
Brocmayl  
Consul of  
Chester.

The mona-  
stery of  
Bangor.  
Galfridus  
Monume-  
tensis.  
Polychron.  
lib. 5. cap.  
10.  
Liber bibli-  
osheca Ior-  
ualensis.  
Cu Mal-  
uesherien-  
fis. lib. 1. de.  
Reg. Fabian  
part. 5. cap.  
109. 110.  
A pittifull  
vnamed  
Monkes of  
Bangor.

Whether  
Austen or  
the Brit-  
taines in  
this case  
were more  
to blame.

who so much neglected their spirituall duety, in reuenging  
their tempozal iniury: that they denyed to ioyne vnto her  
helping labour, to turne the Idolatrous Saxons to the  
way of lyfe and saluatiō. In which respect all private cases  
ought to giue place, and to be forgotten. For the whiche  
cause, although lamentable to vs, yet no great meruaile in  
them, if the stroke of gods punishment did light vpon the:  
according to the wordes of Austen, as is before declared.  
But especially the cruell king, in this fact, was most of all  
to blame, so furiously to see vpon them, which had neither  
weapō to resist him, nor yet any will to harne him. And so  
likewise the same or like, happened to himselfe afterward.  
For so was he also slayne in the field by Christian Edwine,  
who succeeded him: as he had slayne the Christians before,  
whiche was about the yeare of our Lord, 610. But to re-  
turne to Austen agayne, who by report of authours was de-  
parted before this cruelty was done: after he had baptised  
and christened x. thousand Saxons or Angles in the west  
riner, that is called Swale, beside Yorke on a Christianis-  
day: perceauing hys end to draw neare, he ordainned a suc-  
cessor named Laurentius to rule after him the Archbishop-  
see of Dorobernia. Where note by the way Christian Rea-  
der, that whereas Austen baptised then in riuers: it follow-  
eth, there was then no use of fountes. Agayne, if it be true  
that Fabian sayth, he baptised x. thousand in one day: the rite  
thē of Baptising at Rome was not so ceremoniall, neither  
had so manye trunckers at that tyme, as it hath had since,  
or els it could not be, that he could baptise so many in one  
daye.

In the meane season, about this time departed Grego-  
ry Bishop of Rome: of whom it is sayd, that of the num-  
ber of al the first Bishops before him in the primitive tyme,  
he was the best: of all them that came after him, hee was  
the best. About whiche tyme also dyed in wales, David  
Archbishop first of Baylleton, who then translated the sea-  
from thence to Agencia, and therefore is called David of  
wales. Not long after this also, deceased the foresaied Au-  
sten in England after he had set there xv. or xvi. yeares: by  
the which count we may note it, not to be true that Henry  
Huntington and other doe witness, that Austen was dead  
before that battaile of Ethelfride agaynst the Saxons of Wā-  
gor. For if it be true that Polychronicon testifieth of this  
murder, to be done about the yeare of our Lord, 609. and  
the coming of Austen first into the Realme, to be an. 596.  
then Austen enduring xvi. yeares could not be dead at toys  
battell. Moreover Galfridus Monumetensis declarerh, con-  
cerning the same battell, that Ethelbert the king of Kent,  
beyng (as is sayd) conuerted by Austen to Christs sayth:  
after he saw the Britaynes to disdayne and deny their sub-  
jection vnto Austen, neyther would assist him in preach-  
ing to the English nation: therefore stirred by the foresaied  
Ethelfride to warre agaynst the Britaynes. But that see-  
meth rather suspicious then true, that he being a Christen  
king, eyther could so much pteuaile with a Pagan Idola-  
ter, or els would attempt so farre to commit such a cruell  
deede. But of vncertaine things I haue nothing certai-  
nly to say, lesse to iudge.

About this present tyme about prefixed, which is 610.  
I read in the story of Ranulphus Cestrensis, the writer of  
Polychronicon, of Iohn the Patriarche of Alexandria who  
for his rare example of hospitalitie and bountyfullnes to the  
poore: I thought no lesse worthy to haue place amongst  
good men, than I see the same now to be followed of few.  
This Iohn (beyng before belike a hard and sparing man)  
as he was at hys prayer vpon a tyme (it is sayd) there ap-  
peared to him a comely virgine hauing on her head a cor-  
land or Diuine leaues: which named her selfe mercy, sayng  
to him and promising that if he would take her to wife, he  
should prosper well. This, whether it were true or not, or  
els inuented for a moralitie, I would wish this flourishing  
damselfe to be married to moe then to this Iohn, that shee  
should not liue so long a virgine now as the doth, because  
no man will marry her. But to returne to his Patriarch.  
who after that day (as the story recordeth): was so mercifull  
and so beneficiall, especially to the poore and needy, that he  
counted them as hys maysters, and himselfe as a seruant  
and seruaunt vnto them. This Patriarch was wont com-  
monly twice a weeke to sit at hys doore all the day long,  
to take by matters, and to set vnitie, where was any vari-  
ance: One day it happened, as he was sitting all the day  
before hys gate, and saw no man come, lamented that all  
that day hee had done no good: To whome his Dea-  
con standing by, answered agayne, that hee had more  
cause to reioyse, seeing he had brought the Citie in that  
order and in such peace, that there needed no reconcil-  
ment amongst them. An other time as the sayd Iohn the  
Patriarche was at the Seruice and reading the Gospell

Laurentius  
Archbitn, after  
Austen.

Baptising in ri-  
uers, not in  
fountes.  
Baptising a-  
mong the old  
Romaines was  
not vsed with  
so many cere-  
monies as since.  
Anno. }  
604. }  
David in  
Wales, other-  
wise called  
Dewy.

Computation  
of tyme exami-  
ned.

Galfridus  
Monumetensis.

Anno. }  
610. }

Poly. lib. 5.  
cap. 10.  
A story of  
Iohn Patriarch  
of Alexandria.

Mercy may liue  
a mayden, for  
no man will  
marry her.  
Thus Iohn  
was so bounty-  
full in geuing  
that hee assayed  
to striue in a  
maner with the  
Lord, whether  
the Lorde  
should ge-  
more or hee  
should distri-  
bute more.  
of that whiche  
was geuen.