

common order observed in the vniuersal church of Christ. And moreover the saide Anatholius doth so count the xiiii. day in the obseruation of Easter, as he confesseth the same to be the xv. day at night, after the manner of the Egyptians, and likewise noteth the xx. day to be in the feast of Easter, the xxi. in the evening: the which distinction that you know not, by this may appeare, for that you keepe the Easter on the xiiii. daye before the full Moone. Or otherwise I can aunswere you touching your father Columba, and his successors, whose order you say you follow, moued thereto by their miracles on this wise: that the Lord will aunswere to many that shall say in the day of iudgement, that in his name they haue prophesied & cast out deuils, & haue done many miracles, &c. that he neuer knewe the. But I God forbid that I should say so of your fathers, because it is much better to beleeue wel of those we knowe not, then ill. whereupon I deny not, but they were the seruants of God and holy men, the which loued the Lord of a good heart, though of a rude simplicitie. And I thinke that the order whiche they vsed in y^e Easter, did not much hurt them, so long as they had none amongst them that could shew the right obseruation of the same, for them to follow. For I thinke if the truth had bene declared vnto them, they woulde as well haue receiued it in this matter as they did in others. But you and your felowes if you refuse the order of the apostolicall sea, or rather of the vniuersal Church, which is confirmed by the holy scripture, without al doubt you doe sinne: and though your forefathers were holy me, what is their seruice being but a corner of an Israel, to be preferred before the vniuersal Church of Christ dispersed throughout the whole world? And if Columba your father (& ours also being of Christ) were mighty in miracles, is he therefore to be preferred before y^e Prince of the holy Apostles: to whom the Lord said, thou art Peter, and vpon this rocke will I builde my Church, and the gates of hell shall not preuaile against it, & I will giue thee the keyes of the Kingdom of heauen?

Wilfride hauing thus ended his argument, the kyng said to Colman: Is it true that the Lord spake these things to S. Peter? And Colman aunswered yea. Then sayde the King: Can you declare any thing that the Lord gaue to Colum. Colman aunswered no. Then quoth the kyng doe both of you agree and consent in this matter, without any controuersie, and that these wordes were principally spoken to Peter, and that the Lord gaue him the keyes of the kingdom of heauen? And they both aunswere yea. Then concluded the kyng on this wise: for as much as S. Peter, is the doore keeper of heauen, I will not gainsay him: but in that I am able, I will obeye his orders in euery point least when I come to the gates of heauen, he shut them against me.

Vpon this simple & rude reason of the kyng, the multitude of sinners contented: and with them also Ceda was contented to giue ouer. Onely Colman the Scot, being the Archbishop of Yorke, in displeasure left the Realme, & departed into Scotlande, carrying with him the bones of Aidanus, Bed. Lib. 3. cap. 25. And thus much concerning this matter of Easter.

After the decease of Oswy, Egfride his sonne was King after him in Northumberland xv. yeares. By this Egfride Cutbert was promoted to the Bishopricke of the Isle of Farne. And Wilfride which before had bene Archbishop of Yorke, was displaced through the meanes of Theodore Archbishop of Canterbury: and Ceda possessed that sea, Wilfride when he was put out, went to Rome & complained of him to Agathon the Bishop, and was well allowed in some things. But the kyng and Theodorus had there such protectors and friends, that hee returned without speeding of hys cause. wherefore he returned into the Southsaxons and builded an Abbey in Silesy, and preached vnto the Southsaxons xv. yeares. The kyng of the Southsaxons at that time, Ethelwold, to whom he declared a little before, that Wolferus kyng of the Mercians, gaue the Isle of wight vpon condition, that he would be Christened, and so was baptised by Berinus: the sayd Wolferus being his Godfather and sonne in law, both in on day, wherefore Wolferus now being licensed by Ethelwold the kyng, preached vnto his nobles & people of Southsex, and converted the to Christ. In y^e tyme of whose baptysing the raine which before they lacked thre yeares together, was giuen them plentifully: whereby their great famine slaked, and the countrey was made fructifull, which before was dyed vp with barrenes: In so much that as in some stoopes is said, the people perished with famine, would goe xl. together, vpon the rocks by the sea side, and taking handes together would throw themselves downe to the sea. Moreover, where they lacked before the arte of fishing, the so saide Wilfride taught

them how with nets to fish,

And thus by proccesse haue we discoursed from tyme to tyme how and by what meanes the Idolatrous people were induced to the true fayth of Christ: of whose theie Southsaxons with the Isle of wight was the last.

After Egfride who was slaine in the stragghes of Scotland, next succeeded Alfride his brother, and bastarde sonne to Oswy, & reigned xiiii. or xv. yeeres in Northumberland. This Alfride restored againe the foresaid Wilfride to the sea of Yorke, whom his brother had before expelled, & put in Ceda, notwithstanding, the same kyng within v. yeares after, expelled the saide Wilfride againe and so went he to Rome. But at length by Osrike his successor was placed againe, the Archbishop of Yorke: and Ceda was ordayned by Theodorus Bishop of Mercia. The which prouince of Mercia, y^e said Theodorus Archbishop of Canterbury by the authoritie of the Synode holden at Hatfield, did after diuide into five bishopricke: that is, one to Lichfield, the second to Worcester, the third to Lichfield, y^e fourth to Lederna, in Lindsey, the fifth to Worcester, which was after translated to Lincoln.

Neare about this tyme, in the yeare of our Lord, 666. y^e detestable sect of Mahumet, began to take strength & place: Although Polychronicon differing a little in yeares, accounteth the beginning of this sect some what before: but y^e most diligent searchers of the which write nowe, refer it to this yeare, which wel agreeeth with the number of y^e beast, signified in the Apocalyps. 666. That is. 666. Of this Mahumet came the kingdom of Agarenes (whome hee after named Saracenes) to whom he gaue sondry lawes, patched of many sectes & religions together, he taught the to pray cuer to the South: And as we keepe the Sunday, so they keepe the Friday, which they call the day of Venus. He permitted them to haue as many wives as they were able to maintaine: to haue as many concubines as they list: to abstaine from vse of wyne, except vpon certaine solemne daies in the yeeres: to haue & worship onely one God omnipotent: saying that Moses & the Prophetes were great men, but Christ was greater, and greater of all the Prophetes, as being bozne of the virgine Marye by the power of God, without mans seede: and at last was taken vp to heauen, but was not slaine: but an other in his likeness for him, with many other wicked blasphemies in his law contained. At length this kingdom of y^e Saracenes beganne to be conquered of the Turkes, & in proccesse of tyme wholly subdued to them.

But now to returne again to the tyme of our English Saxons. In this meane season Theodorus was sent from Italy into England by Vitellianus the Pope, to bee Archbishop of Canterbury, & with him diuers other monks of Italy, to set vp here in England Latine seruice, Masses, ceremonies, letanies, with such other Romish ware, &c. This Theodorus being made Archbishop and Metropolitan of Canterbury began to play the rex, placing & displacing the bishops at his pleasure. As for Ceda & Wilfride Archbishops of Yorke he thrust them both out, vnder the pretence, that they were not lawfully consecrated, notwithstanding they were sufficiently authorized by theyr Kinges, and were placed against their willes. wherefore Wilfride as is before touched went vp to Rome, but could haue no redies of his cause: yet to shew what modesty this Wilfride vsed against his enimie, being so violently molested as he was, because the wordes of his complaint are expressed in W. Malmesbery, I thought here to expresse the same both for the commendation of the partie, and also for the good example of other, in case any such be, whose god examples will moue to well doing. This Wilfride therefore hauing such iniury and violence offered vnto him by the handes of Theodore: although he had iust cause to doe his uttermost, yet in prosecuting his complaint, howe he tempered himselfe: what wordes of modestie he vsed, rather to defende his innocencie, then to impugne his aduersary, by this his suggestion offered by to the Bishop of Rome, may appeare: whose wordes in effect were these:

Quid autem acciderit, vt Theodorus sanctiss. Archiepiscopus (me superstitie in sede) quam licet indignus dispensabam: absque consensu cuiuslibet Episcopi ex sua autoritate (mea humilitate non acquiescente) ordinauit tres Episcopos: omittere magis quam virgine, pro eiusdem viri reuerentia, cōdeceat. Quom quide, pro eo quod ab hac Apostolica sedis summatate directus est, accusare non audeo, &c. In English. Howe it chaunceth that Theodorus, the most holy & reuerend Archbishop (my selfe being alieue in the sea, which I though vntoworthy did rule and dispose) hath of his own authority, without the consent of any bishop (neither hauing my simple voice agreeing to the same) ordained iij. Bishops: I had rather passe ouer in silence, then to stir any farther therein, because of the reverence

The Ile of Wight last converted to Christ. Alfride Kyng of Northumb. Wilfride restored againe to the sea of Yorke.

Mercia deuided into v. byshopricke.

The wicked sect of Mahumet. Apoc. 13. An. 666.

Ex Polycron. Ex Giraldo Cambrensi. Ex Stephano Cantuariensi.

Theodorus Archbishop, of Cant.

Gu. Malmesberien. lib. 1. de gestis pontific. Anglorum.

The authoritie of men is not to be ticked vnto, for their doying of myracles.

The example of them that follow not, for lack of teaching exaueth not them which being taught will not follow.

Yea sir, Suffragia ecclesiæ non numeranda sunt sed ponderanda. Aug.

The kyng concludeth.

Mobile mutatur semper cum principe vulgus.

Egfride or Edfride of Northumberland.

Malmesber. Huntingt. Fab. cap. 135. Wilfride Archbishop of Yorke.

Southsaxons converted to Christen fayth.

H. Huntingt. Lib. 3.