

Bede, lib. 4. cap. 22.

re nce of that man, and no lesse thoughte I it my duetic fo to doc. The which man for that he hath bene dyrected by the authoritie of this sea Apostolical. I wyl not nor dace not here accuse, &c. Thus the cause of the layd Wilfride, albeit it was sufficiently knowne in the Court of Rome, to be well allowed for iust and innocent, yet it was not then redressed. In such estimation was this Theodorus then among Romanes. Upon this controuersie of these two Bishops I may wel here inter y words of W. Malmesbury, nor unworthy in my minde, to be noted, whiche be thye in his Latine story. Vbi videri & doleri potest humana miseria, quod videlicet quantum libet, quis sanctitate polleat, non ad plenum peruicaces mores exuat, &c. That is: In the whiche Theodore, saith hee, the weakte and miserable infirmite of man, may be sene and also lamented, considering, that although a mē be neuer so holy, yet in the same man is some thing, wherby it may be peccaued, that hee hath not vterly put of all his stubburne conditions, &c.

Cul. Malmesb. lib. de gestis pontific. Anglorum. Lib. 1. Polychron. lib. 5. ca. 19. An. 680. Bede, lib. 4. cap. 22.

In the tyme of this Theodorus, and by the meanes of hym, a prouinciall Synode was holden at Thetford, mentioned in the story of Bede: the principall contents wherof were these.

- 1. First that Easter day shoulde bee vniuersally kept and obserued through the wholie Realme, vpon one certayne daye videlicet prima, 14. Luna mensis primi.
2. Secondly, that no Bishopp shoulde intermedle within the Dioces of an other.
3. Thirdly, that monasteries consecrated vnto S O W, shoulde be exempt and free from the iurisdiction of the Bishops.
4. Fourthly that the Monkes should not leaue from one place (that is) from one Monastery to another, without y licence of his Abbot: as to kepe the same obedience whiche they promised at their first entryng.
5. Fifthly, that no Clergyman shoulde forsake his owne Bishopp, and to be receaued in any other place, wryth out letters commendatoy of his owne Bishopp.
6. Sixtly, that foraine Bishops & Clergymen comyng into the Realme, shoulde be content onely with the benefite of such hospitalitey, as shoulde be offered the: neither shoulde intermedle any further within the precinct of any Bishopp, without his speciall permission.
7. Seventhly, that Synodes prouinciall should be kept within the Realme at least once a yeare.
8. Eightly, that no Bishopp shoulde preferre himselfe before an other, but must obserue the tyme and order of hys consecration.
9. Ninthly, that the number of Bishops should be augmented, as the number of the people encreaseth.
10. Tenthly, that no marriage shoulde be admitted, but that which was lawfull, shoulde be suffered: neither any man to put away his wyfe for any cause, except onely for fornication, after the rule of the Gospell. And these bee the principall chapters of that Synode, &c.

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In the next yere following was the first general councell kept at Constance, wherat, this Theodore was also present vnder Pope Agatho, wherof Marriage was permitted to Brecke priests, and forbidden to the Latin. In this Councell the Latine Masse was first openly laide by Iohn Portuensis the Popes Legate, before the Patriarcho and Princes at Constantinople, in the temple of S. Sophy.

After the decafe of Alside King of Northumberlande (from whom he was digrested) succeeded his sonne Ofredus, raignyng xi. yeares. After whom raigned Kenredus 2. yeares. And next Ofredus after him, xi. yeares.

An. 705.

Ofredus, Kenredus, Ofredus, Kings of Northumberland. The Kingdome of Brittain ceafeth. Iua, or Iue, King of Westsaxos, Polychron. lib. 5. cap. 21. S. Cuthlake a popithe Sainct. Crowland the curteous. Lying miracles.

In the tyme and raigne of these 4. kings of Northumberland, King Iua reigned in westsax: who succeeding after Cadwalder, the last King of the Brittaines, began his reigne about the yeare of the Lorde. 689, and raigned with great valiauntes ouer the westsaxons, the tearme of xxxvij. yeares. Concernyng whose actes and wars maputayned against the Kentish Saxons, and other kinges: because I haue not to intermedle withal, I referre the reader to other Chroniders.

About the first yeare of the raigne of this Iua or Iue, Polychronon, & other make mention of one Cuthlacus, who they call S. Cuthlake a confessor, who about the 24. of hys age, renouncing the pompe of the world, professed himself a Monke in the abby of Ripindon, and the third yeare after went to Crowlande, where he led the life of an Anker. In the which Ile and place of his buryyng was builded a faire Abbey, called after ward for the great reioys and gentle entercainment of strangers, Crowlande the courteous: but why this Cuthlake should be lauded for his doynge, I see no great cause, as neither doe I thinke the fabulous miracles reported of him to be true: as where the vulgare people are made to beleue, that he enclosed the

deuill in a boyling pot, and caused wicked spirits to erecte vp houses, with such other fables and lying miracles, &c. Among which lying miracles also maye be reckened that, which the histories mention in the xi. yeare of the raigne of Iua, to be done of one Brithwalde or Drithelmus: who being dead a long season, was restored to lyfe againe, & told many wonders of straunge things that he had seene, causing thereby great almes & ocedes of charite to be done of the people. And so y disposing of his goods giuen in iiij. partes went to the Abbey of Mailtros, where he continued the rest of his life.

Moreouer, about the xviij. yeare of the laide Iua Etheldred King of Mercia, after he had ther raigned. 30. yeares, was made a Monke: and after an Abbot of Bardney.

And about the xxvij. yeare of the raigne of Iue, died the worthy and learned bishopp Adelmus, first Abbot of Malmesbery, after ward bishopp of Schirborn: of whos William Malmesbery, wryteth plentifully, with great commendation, and that not vnder thelye as I suppose: especially for the notable praise of learning and vertue in him about the rest of that tyme (next after Bede) as the great number of bookes and Epistles and Sermons by him set forth, will declare. Although concerning the miracles which the layd author ascribeth to him, as well in causing an infant of 12. daies old to speak at Rome, to cleare pope Sergius, which was then interred the father of the said child, also in hanging his cannile vpo the innic beames. Item, in making whole the altar stone of Marble, brought from Rome. In drawing a length one of the timber trees, which went to the building of the temple in Malmesbery. Item, in making the Marmers at doner, &c. As concerning these and such other myracles, which William Malmesbery, do hym ascribeth, I can not consent to him therein, but thinke rather the same to be done by the ocules, forged vpon their Deacons, to maintaine the dignite of their Houses. And as the Authour was deceaued (no doubt) in believing such fables himselfe: so maye he be the like deceaued vs, through the dexterite of his stile, and slye handling of the matter, but that farther experience hath taught the world, nor a dayes more wise dome, in not believing such practises: this Adelmus was Bishopp of Schyppone, which sea after was vnted to y sea of Winton. In which Church of Wouchester the like miracles also are to be read of Bishopp Adelwod, and S. Swithune, whom they haue canonized hitherto for a Saint.

what strange sightes this Brithwalde, or Drithelm, did see after hys death, read the ix. booke of Henr. Huntingtom King Etheldred made Abbot of Bardney. Adelmus, Gu. Malmesb. lib. 5. de pontifici.

Lying miracles.

Malmesbery commended for hys stile.

Lying miracles reproved.

Adelme Bishopp. Swithune, Bishopp of Winton.

Bede, lib. 5. cap. 23. Ex historia Iornalensid regibus Norwthumb.

S. Iohn of Benerly.

An. no. 717.

Another lying fable of S. Egwine.

Rannolphus in Polychron. lib. 5. cap. 23.

Bede, lib. 5. de gestis. Angl. Polychron. lib. 5. cap. 17.

A generall rule for the obseruation of Easter day. This rule of Easter seemeth to be taken out of

Moreouer weare about the xxij. yeare of Iue, by the report of Bede S. Iohn of Benerley, which was then Bishopp of York: died, and was buried at the porche of the Church of Deerwood or Benerley. In the which porche it is recorded in some Chronicles, that as the said Iohn vpon a tyme was praying, being in the porch of S. Michael in York: y holy Ghost in the similitude of a Dove sat before him vpon the altar, in brightnes shynyng about the sunne. This brightnes being gone of other, first comyneth one of his Deacons running vnto the porche: who beholding the Bishopp ther standing in his prayers, and all the place replenished with the holy ghost, was ströke with the light therof, hauing at his face burnt, as it were with bare burning fire. Notwithstanding the Bishopp by and by cured the face of his Deacon againe, charging him as the story saith, not to publishe what hee had seene duryng hys lyf tyme. &c. which tale seemeth as true, as that we read about the same tyme done of S. Egwine, in Polychron. Abbot of Eusham, and Bishopp of Worcester (then called Wyctes): who vpon a tyme when he had fettered both his feete in yrons fast locked, for certayne tynes done in his youth, and had cast the key therof in the sea: after ward a fish brought the key againe into the ship, as he was sayyng homeward from Rome.

But to leaue these fantastike phantasies, and returne into the right course againe of the story. In y tyme of this foresaide Iue, began first the right obseruing of the Easter day to be kept of the Brittes, and of the Brittaines. In the obseruation of which day (as is largely set forth in Bede, and Polychron, Lib. 5. cap. 17. and 21.) three thinges are necessary to be obserued, the full Moone of the first Monerch, that is of the month of March: Secondly, the Dominical Letter: Thirdly, the Equinoctiall day, which Equinoctiall was wont to be counted in the East Church, and especially among the Egyptians, to be about the 17. daye of Marche. So that the full Moone either vpon the Equinoctiall day, or after the Equinoctiall day being obserued the next dominicall day following that full moone, is to be taken for Easter day. wherin is diligently to be noted two thinges. First the fulnes of the Moone, must be perfectly full, so that it be the beginning of the third week of y moone which is the 14. or 15. day of the moone. Secondly, is to be noted,