

the booke of Numer. And they going out of Ramelle the 15. day of the first moneth, the next day after held their Easter. &c.

noted, that the said perfect fullnes of the moone beginning the equide weeke, must happen either in the very evening of y<sup>e</sup> Equinoctial day, or after the Equinoctial day. For els if it happen either on the Equinoctial day before the evening, or before the Equinoctial day, then it belongeth to y<sup>e</sup> last moneth of the last yeare, and not to the first month of the first yeare, and so serueth not to be obserued.

This rite and usage in keeping Easter day being retained in the Latin church, began now to take place among the Brites & Britaines, through the bulie translation of Theodoros Cuthlacus, but namelye of Elbert the holy Monk, as they terme him: and of Colfrid Abbott of Strwin in Northumberlande, which wrote to Narcanus, or Naitonus the King of Brites, concerning the same: who also among other things writeth of the shauen crownes of Bishops, saying: that it was as necessary for the vow of a Bishop, or degree of a Bishop, to haue a shauen crowne for restraint of their lustes: as for any Christen man, to blesse him against spirits, when they come upon him. Bede Lib. 7. The copping of which letter as it is in Bede, I haue here annexed, not for any great reason therein contained, but only to delight y<sup>e</sup> Reader with some pastime, in seeing the fond ignorance of that Monkish age: the copping of the letter thus proceedeth.

**C** Of the shauing of Priests, out of the first booke of Bede the xxx. chap.

Concerning the shauing of Bishops (whereof you wrote also vnto me) I exhort you that it be decently obserued according to the Christian faith. We are not ignorant that the Apostles were not all shauen, after one manner, neither doth the Catholicke Church at this day agree in one vniuersall manner of shauing, as they do in faith, hope, and charity. Let vs consider the former time of the Patriarches, and we shall finde that Job (an example of patience) euen in the very point of his afflictions, did shauie his head: and he proueth also: that in y<sup>e</sup> time of his prosperitie, he vied to let his heare grow. And Ioseph an excellent Doctour & executor of chastity, humilitie, piety and other vertues: when he was deliuered out of prison & seruitude was shauen: whereby it appeareth that whilst he abode in prison he was vnshauen. Scholl both these being men of god did vie in order in the habite of their body one contrary to the other, whose consciences notwithstanding within did wel agree in the like grace of vertues. But to speake truly and iustly the difference of shauing hurteth not such as haue a pure faith in the Lord, & sincere charity, towards their neighbors: especially for that there was neuer any controuersie amongst the Catholike fathers about the diuersitie thereof, as there hath bene of the difference of the celebration of Easter and of fasts. But of all these shauings that we finde either in the Church or els where: there is none in mine opinion so much to be followed & embraced, as that which he vied on his head, to who the Lord said, thou art Peter, and vpon this rocke I will build my Church and the gates of heu shall not preuaile against it, & I will giue thee the keyes of the kingdome of heauen. And contrarywise there is no shauing so much to be abhorred and detested as that which he vied to whom the same S. Peter said, thy money bee with thee to thy destruction, because thou thinkest to possesse the gift of God by thy money, therefore thy part nor lot is not in this worde. Neither ought we to see shauen on the crowne onely because Saint Peter was so shauen, but because Peter was so shauen, in the remembrance of the Lords Passion: therefore we that desire by y<sup>e</sup> same Passion to be saved, must weare the signe of the same passion with him vpon the top of our head which is the highest part of our body. For as euery Church that is made a Church by the death of the Sauour, doth vie to beare the signe of the holy crosse in the front: that it maye the better by the defence of that banner, bee kept from the inuasions of euill spirits: & by the often admonition thereof, is taught to crucifie the flesh, with the concupiscence of the same: In like manner it behooueth such as haue y<sup>e</sup> vowes of Monkes and degrees of the Clergy, to bind them selues with a straiter bit of continencie for the Lords sake. And as the Lord bare a crowne of thorne on his head in his passion, whereby he tooke & caried away from vs the thornes and prickes of our finnes: so must euery one of vs by shauing our heads, patiently beare and willingly suffer, the mockes and scornes of the worlde for his sake: For had we maye receaue the crowne of eternall life, which God hath promised to all that loue him, & shall by shauing their corporal crownes beare the aduersity, & contemne the prosperitie of this worlde. But the shauing which Symon Magus vied, what faithful man doth not detest together with his magicall arte? The which at the first apparence hath a

shew of a shauen crowne, but if you marke his necke, you shall finde it curtained in such wise as you will say it is rather meete to be vied of the Symonites then of the Christians. And such (of foolishlike men) be thought worthy of the glory of the eternall crowne, whereas indeede for their yll liuing they are worthy not only to be deprived of the same but also of eternall saluation. I speake not this against the that vie this kinde of shauing, & lue Catholickly in sayth and god works, but iustly I beleeue there be diuers of them be very holy and godly men. Amongst the which is Adamnan, the Abbott and worthy Bishop of the Columbians: who when he came Embassadour from his country vnto king Alfride desired greatly to see our Monastery: where he declared a wonderful wisdome, humilitie and Aeligiō both in his maners and wordes. Amongest other talke I asked him why he, that did beleeue to come to the crown of life y<sup>e</sup> should neuer haue end, did vie contrary to his belief a definite Image of a crowne on his head. And if you seeke (quoth I) the fellowshipp of S. Peter, why doe you vie the falsion of his crowne whom S. Peter did accurse, and not of his rather with whom you desire to lue eternally? Adaman answered saying: you know right well by other though I vie Symons manner of shauing, after the custome of my country, yet doe I detest & with all my heart abhorre bys insidelitie. I desire notwithstanding to imitate the footsteps of the holy Apostle as far forth as my power wil extend. When said I: I beleeue it is so. But then is it apparent you imitate those things which the Apostle Peter did see the bottom of your hart, if you vie the same vpon your face that you know he did. For I suppose your wisdome vnderstandeth that it is right decent, to differ in the trimming your face or shauing, fro his whom in your hart you abhorre. And contrariwise as you desire to imitate the doings of him whom you desire to lue a mediator betwene God & you, so it is meete you imitate the manner of his apparell and shauing. Thus much saide I, to Adamnan, who seemed then well to like our Churches: in so much that he returning into Scotland, reformed many of his churches there, after our celebration, albeit he could not do so amongst the Monks, with whom he had special authority. He endeuoured also to haue reformed their manner of shauing if he had bene able. And nowe (S. King) I exhort your maiestie to labor together with your people (auer whom the King of Kings and Lord of Lordes hath made you gouernor, to imitate likewise in all these points the Catholicke and Apostolical churches. So shall it come to passe that in the end of this your temporal kingdome y<sup>e</sup> most blessed prince of the Apostles shall open you the gates of the heauenly kingdome together with the other elect of god. The grace of the eternal king preferre you most devoutly beloued sonne in Christ long time to reigne ouer vs to the great tranquillity of vs all.

Simon Magus shauen as he sayth. The difference betwene the shauing of Peter and Simon Magus.

Why priestes crownes were shauen. Bede de gest. lib. 5.

The copy of a Monkish letter of Colfride to King Naiton for the shauing of Priests crownes. How proueth he that the Apostles Job and Ioseph were shauen. Much sayd, nothing proued.

Diuersitie of rites hurteth not the Church. See how these shauings would rather their shauing vpon Peter, which is neither found in Scripture, nor in any appoued story, but only in paynted clothes.

Why Priestes and Monkes be shauen in the crowne. The shauing of the crowne what it representeth. How doth the signe of the crosse defend Churches from euill spirits, when it cannot keepe them from euill Priestes?

If shauing of the crown doth teach men patience in suffering how cometh it that we see none in ore washpits and iresfull then these shorne generations, of Monkish vipers.

In outward habite christians ought not to resemble wicked doctrs.

\*There is but one mediator betwene God and man Christ Iesus.

The Scottish monkes and the Engliche monkes differed in their shauing. If Peter shall let in the elect of God into heauen, Christ then serueth in little stede.

When this letter was read before king Nayton with other of his learned men, and diligentlie translated into his proper language, he seemed to reioyce very much at the exhortation herof, in so much as rising vp from among his noble men, he kneled on the ground and gaue God thanks that he had deserued to receaue so worthe a present out of England, & so caused it forthwith by publicke proclamation to be writen out, learned, & obserued throughout all the prouinces of the Brites, defacing the errors that had bene vied there by the space of 700. and 4. yeares. For all the ministers of the altar & all Monkes, were shauen, on the crowne. And at the people reioiced for the new discipline of the most blessed Prince of the Apostles, S. Peter which they had receaue.

By this monkish letter aboue prefixed, void of all Scripture, of all probation & truth of history, thou maiest note gentle Reader: howe this vaine tradition of shauen crownes hath come by, & vpon howe light and trifling occasion: which in very deede was none other but the dreaming phantasies of Monkes of that time, falsly grounded vpon the example of Peter: when by no olde monument of any ancient record they can cuer proue, either Peter or Symon Magus to haue bene shauen. Moreover in the said letter also is to be noted, howe the Scottish Clergy at that season, did weare no such Bishoply crownes, as our English Churchmen then did.

A note to admonish the reader.

But to cut of this matter of shauing, more worthy to be laught at the to be stozied, let vs now againe retorne where as we left at king Iue, of whom W. Malmesbery, and Fabian in his chronicle do record that when the forslade Iue had ruled the well sayons by y<sup>e</sup> rearme of 37. yeares, by the importunate perswasion, and subtle policie of his wife Ethelburga, was allured to go to Rome, & there to be made a Bishop, which Ethelburga after she had a long tyme laboured

Fabian. cap. 141. Guel. Malmesb. de. Reg.