

{An. }
724.

Ethelburge the Queene persuadeth her husband to be a monke.

The crafty head of a woman.

King Iue resigning hys kingdom, went to Rome and became a Monke.

Ethelburge the Queene made Nune of Barking. Peter pence first graunted and paid to Rome. The lawes made by King Iue to his people.

Celulphus King of Northumberland. Bede.

{An. }
729.

The life of Bede, briefly described.

This Benedict maister to Bede, was the first that brought in the vye of glasse windowes into England. Also the

honed him to leaue the world, and could not bring about her purpose: upon a season when the king and she had re-
ted them in a faire pallace richly beynged. & were upon
the moorow thence departed: she by her commaundement
caused the pallace to be replenished with all kinde of filth
& dong, and hogs and vyle beastes therein to be layd, as wel
in the chambers as other houses of office. And in theyr
owne chamber where they did lye, there was a Sow laid
with her yong pigs. And when she knew that this pallace
was thus deformed, being a certain space out of the town,
she besought the king to visite the said pallace. And when
she had brought him thertunto, she said to him: I pray you
my Lord behold now this house, where are now the rich
tappets and clothes of gold & silke, and other rich apparel,
that we left here this other day? And where be the delica-
cies & pleaiant seruitors, and costly dishes, that you and I
lately were serued with? Be not all these passed & gone?
My Lord (saith she) in like maner shall we vanishe away,
as suddainly as you see these worldly things bene passed.
And our bodies which now be delicately kept, shall fall and
turne into the filth of the earth, whereto we haue in mynde
my wordes that before tyme to you I haue often shewed
& told, and bulke you to purchase that pallace that euer shall
endure in toy without transmutation.

By meane of these wordes and other, the Queene turned
to the kings mynd, that shortly after he resigned the
gouernance of his kingdom vnto Ethelardus his nephew:
& for the loue of Christ tooke vpon him the habit of a poore
man. And setting apart all the pompe & pryde of this wicked
world, associated himself in the fellowship of poore men,
and traualled to Rome with great deuotion, when he had
bene king of westsaxons, as before is sayd 37. yeares. After
whose departing, the foresaid Ethelburge his wife, went
vnto Barking 7. miles from London, where in the sum-
mer of Barking before of Erkenwald founded, she continu-
ed & ended the rest of her life, when she had bene Abbes
of the place a certaine time. He said Malmesbery in his story
also testifieth, that this Iue was the first king that graunted
a penny of euery fire house through his dominion to be paid
vnto the Court of Rome, which afterward was called
Peter pence, & long after was paid in many
places of England.

This Iue, like as for his time, he was worthy and ba-
liaunt in his actes: so was he the first of the Saxon kings
(that I read of) which set forth any lawes to his country:
the rehearsal of which lawes, to the number of 80. & odde,
were not impossible here to be inserted together with o-
ther lawes of the westsaxon kings after him, before the
tyme of William Conquerour: in case it were not for the
length & prolipitic of this present volume. And thus much
concerning the raigne of King Iue, king of westsaxons by
the way. Now to repaire againe to the course of North-
umberland kings something intermitted.

Next vnto the foresaid Ofricus, foloweth Celulphus, whom
he had adopted, brother to Kered aboue specified. This Ce-
lulphus as he was himselfe learned, so were in his tyme di-
uers learned men then flourishing in England, among whō
was Bede, who vnto the same king Celulphus offered his sto-
ry intituled Anglorum Historia, not onely to be ratified by
his authoritie, but also to be amended, as Malmesburiensis
writeth by his knowledge and learning.

And for as much as I haue here entred into the men-
tion of Bede, a man of worthy and venerable memory, be-
cause of the certifying of the truth of that man: and for that
I see all writers (as touching his life) do not agree, some
saying that he was no Englishman borne: I thought so
much to report of him, as I finde by his owne words tes-
tified of himselfe in the latter end of his ecclesiastical histo-
ry of England, offered to the said Celulphus aboue mentioned
the wordes of whom he these.

Thus much by the helpe of God, I Bede the seruant of
Christ, and Diuel of the Monastery of Peter and Paule at
Worcester, haue compiled and digested concerning the Brittain
history. And so the same Bede proceeding further in his na-
ration, declarerth that he being borne in the territorie of the
said Monastery, being of the age of vii. yeares, was com-
mitted of his parents and friends, to the tuition and edu-
cation of Benedict of whom aboue relation is made and of
Celfride Abbots of the foresaid Monastery. In the which
place or Monastery he continuing, from that tyme forth,
all his tyme long, gaue himselfe and all his whole study to
the mediating of holy scripture, whatsoeuer tyme or lai-
sure he had sct his daily reuerce in the church, that he spent
either in learning, or in teaching, or writing something. A-
bout xij. yeares of his age, he was made Deacon, the xxiij.
yeare of his age he was made priest, from the which time
to the end of his yeares, he continued himselfe in interminu-
ting the

the workes of the auncient fathers for his owne vse, and
the necessitie of others: and in writing of treatises, which
came in all to the number of 37. volumes, which he dige-
sted into 7.8. books.

Some say that he went to Rome, either there to defend
his bookes to be consonant to catholic doctrine: either els
if they should be found faulty, to amend & correct the same,
as he should thereto be commaunded. Albeit the reporter
of this his life dare not certainly assure that euer he was
at Rome: but that he was invited and called thertoe
to come: both it is manifest in stories, and also this Epistle
of Pope Sergius doth sufficiently proue, declaring moreo-
uer in what price and estimation Bede was accepted, as
wel in the court of Rome, as in other places besides. The
Epistle of Sergius sent to Celfride, thus proceedeth, in tenor
and forme as followeth in Latin.

The Epistle of Pope Sergius sent to Celfride, Abbot
of Wore Abbey, requiring Bede to be sent vp to him
to Rome for the same of his worthy learning.

Sergius Episcopus seruus seruorum Dei, Celfrido religioso Ab-
bati. Sal. Quibus modis ac verbis clementiam Dei nostri, atq;
inarrabilem prouidentiam possumus effari, & dignas gratiarum
actiones pro immensis eius circa nos beneficijs persoluere: qui in
tenebris & in vmbra mortis positos ad lumen scientiæ perducit?
Et infra Benedictionis gratiam: quam nobis per præsentem por-
torem tua deuota misit religio, libenti & hilari animo sicuti ab
ea directa est nos suscepisse, cognoscere. Oportunis igitur ac dignis
amplectandæ tuæ sollicitudinis petitionibus, arctissima deuotio-
ne satisfaciendes: hortamur Deo dilectam religiositatis tuæ boni-
tatem, y quia exortis quibusdam Ecclesiasticarum causarum capi-
tulis, non sine examinatione longius innotescendis, opus nobis
sunt ad conferendum artes literaturæ, sicut decet Deo deuotum
auxiliatorem sanctæ matris viuuerfalis Ecclesiæ obediens
deuotionem huic nostræ exhortationi non desistas accommoda-
re: sed absque vlla immoratione religionis Dei famulum Bedam,
venerabilem Monasterij tui Præbyterum, ad limina Apostolorum
principum dominorum meorum Petri & Pauli amatorum tuorum
ac protectorum, ad nostræ mediocritatis conspectum non
moreris dirigere: Quem satisfacere domino sanctis tuis præci-
bus, non diffidas prospere ad te redire (peracta præmissorum ca-
pitulorum cum auxilio Dei desiderata solennitate.) Erit enim vt
confidimus etiam cunctis tibi creditis profuturum, quicquid Ec-
clesiæ generali claruerit per eius præstantiam impartitum &c.

An Epistle of
Pope Sergius.

The famous
learning of
Bede.

So notable and famous was the learning of this fore-
sayd Bede, that the Church of Rome (as by this letter ap-
peareth) both stood in need of his helpe, and also requirerth
the same, about the discussing of certaine causes and con-
trouersies appertaining to learning. Moreover the whole
Latin church at that tyme, gaue him the maisterie in iudge-
ment and knowledge of the holy Scripture. In all his ex-
planations his chiefest scope and purpose did euer drine, to
instruct and informe his Reader simply and without all
curiousnes of stile, in the sincere loue of god, & of his neigh-
bour. As touching the holynesse and integritie of his life, it
is not to be doubted: for how could it be, that he should at-
tend to any vicious idleness, or had any laisure to the same,
who in reading & digesting so many volumes, consumed
all his whole cogitations in writing vpon the scriptures: so
he testifieth of himselfe in the 3. booke vpon Samuel,
saying in these wordes. If my treatises and expositions,
saith he, being with them no other vtilitie to the Readers
therof: yet to my selfe they conduce not a little in this, that
while all my selfe and cogitatio was set vpon them, in the
meane while of the slipperie inticements and vayne cogi-
tations of this world I had little mynde. Thus in this tra-
uail of study he continued til the age of 62. yeeres. At length
drawing to his latter end, being like vij. workes together
besides other occupijngs of his mynde, and other studies
which he did not intermit: he translated also the gospell of
S. Iohn into English. At length with great comfort of
spirit departed this lyfe, pponouncing many comforable
sayings to them that stood about him, vpon the Ascension-
day, the same yeare when Nichelinus was instituted Arch-
bishop of Cantuerbury. And thus much concerning the
story of Bede.

Bede commen-
ded for integritie
of lyfe.

Anno?
735.
S. Iohns Gospell
translated into
English by
Bede.

This Celulphus king of Northumberland aboue mentio-
ned, after he had reigned viij. yeares was made a Monke
in the Abbey of Farne, otherwise called Lindisfar, or holy
Iland: where by his meane licence was geuen to the
monkes of that house to drinke wyne or ale, which before
by the institution of Aidanus aboue mentioned, dranke
nothing but milk and water. After whom succeeded Egbert
his cousin, brother to Egbert (the same tyme being bishop of
Exeter) which beganne to argue whether the world should be
ruled

Celulphus of a
King maie a
Monke,