

Egbert Kyng of Northumberland.

predecessors had forgone, since the tyme that Paulinus had left the sea, & fled to Rochester, as is before declared. The said Egbert also erected a noble Library in Yorke, whose example I would other bishops now would follow.

About the beginning of the raigne of this Egbert, was Cuthbert Archbishop of Canterbury: who collected a great Synode of Bishops and Bishops, in the yere of our Lord, 747. in the month of September, neare to the place called Clonetho. In the which Synode assembled, these decrees were enacted.

1. First, that Bishops should be more diligent in seeing to their office, and in admonishing the people of their faults.
2. That they should live in a peaceable minde together, notwithstanding they were in place dissevered a lunder.
3. That every Bishop once a yere should go about al the Parishes of his Dioces.
4. That the said Bishops every one in his dioces should monish their Abbots & monks to live regularly: and that Bishops should not oppresse their inferiours, but love the.
5. That they should teach the Monasteries which the secular men had invaded, and coulde not then be taken from them, to live regularly.
6. That none should be admitted to orders, before his life should be examined.
7. That in Monasteries the reading of holy Scripture should be more frequented.
8. That Priests should be no disposers of secular busines.
9. That they should take no money for baptizing infants.
10. That they should both learne and teache the Lordes Prayer and Creede in the English tongue.
11. That all should toyn together in their ministry after one unisforme rite and maner.
12. That in a modest voice they should sing in the church.
13. That all holy and festiuall dayes should be celebrate at one time together.
14. That the Sabbath day be reverently observed & kept.
15. That the vii. houres Canonical every day be observed.
16. That the Rogation dayes both the greater and lesser should not be omitted.
17. That the feast of S. Gregory, and S. Austen our Patron, should be observed.
18. That the fast of the four times should be kept and observed.
19. That Monkes and Nunnes should go regularly apparelled.
20. That Bishops should see, these decrees not to be neglected.
21. That the Churchmen should not geue them selves to drunkenness.
22. That the Communion should not be neglected of the Churchmen.
23. Item, that the same also should be observed of the laymen, as time required.
24. That lay men first should be well tried, before they entred in Monkerie.
25. That Almes be not neglected.
26. That Bishops should see these decrees to be notified to the people.
27. They disputed of the profite of Almes.
28. They disputed of the profite of singing psalmes.
29. That the Congregation should be constitute, after their habitie of their goodes.
30. That Monkes should not dwell among lay men.
31. That publike prayer should be made for kinges and Princes.

These decrees and ordinaunces being thus among the Bishops concluded: Cuthbert the Archbishop, sendeth the copy thereof to Boniface, whiche Boniface otherwise named Winfride an English man borne, was than the Archbishop of Mentz, and after made a Martyr, as the storyes terme him.

This Boniface being, as is sayd, Archbishop of Mentz in the tyme of this foresayd Synode, wrote a letter to Ethelbald king of Merceland: which Ethelbald was also present in the same Synode, of whome Bede maketh mention in his historie, calling him bynde Ethelbald, and the greatest of the Saxon kinges in his tyme. First this Ethelbald after the departing of Ceolulph into his Monkerie, invaded and spoiled the countrey of Northumberland. Whereafter he erected morall and horrible warre a long space wyth Cudred, othertwise of some named Cuthbert, King of Westsaxons. Furthermore he wyth other Saxon kinges, so invaded the Britains, that from that time they neuer durst provoke the Saxons any more. At length the said Cudred refusing the intollerable exactions of proud Ethelbald, doch encounter with him in bataille: where notwithstanding the great power that Ethelbald had to him adjoynd, of the

Mercians, of the Eastsaxons, of the Eastangles, and of Cantuarites: yet the said Cudred through Gods power, and the meane of a certaine valiant warrior called Edelm a Consul, overthrowe the pride of Ethelbald, after a fore and terrible conflict. which Ethelbald notwithstanding repairing his power againe the next yere after, renued bataille with the foresayd Cudred. In the which bataille Ethelbald after hee had raigned xii. yeres in Mercia, was slaine by one Beornered, who after raigned in that viton but a smal tyme. For Offa nephew to the sayd Ethelbald pursued the sayd Beornered, and succeeded king in that province of Mercia, where he raigned xxv. yeres, of whom more followeth hereafter (the Lord Jesu speeding therein our purpose) to be declared as place and time shall require. In the meane season not to forget the letter before mentioned of Boniface Archbishop of Mentz, sent unto this Ethelbald: I thought the same not unworthy here to be inserted (at the least the effect thereof) not so much for the authors sake, as for that some good matter peradventure may be picked thereout, for other Princes to behold & consider.

The copy and tenor of the Letter of Boniface Archbishop of Mentz, and Martyr of God (an Englishman) sent to Ethelbald king of Mercia, freely and yet charitably admonishing him of his adulterous lyfe, and oppression of Churches.

R Egi & filio charissimo, & in Christi amore ceteris regibus Anglorum preferendo Ethelbaldo, Bonifacius Archiepiscopus legatus Germanicus Romanæ Ecclesiæ perpetuum in Christo charitatis salutem. Consistemus coram Deo, qui novit an verè atque ex animo dicam: Quando prosperitatem vestram, & fidem, & bona opera audimus, letamur. Quando autem aliquid aduersum vel in euentu bellorum, vel de periculo animarum de vobis cognoscimus, tristamur. Audiuimus enim quòd elemosinis intentus, furta & rapinas prohibes, & pacem diligis, & defensor viduarum & pauperum es, & inde gratias Deo agimus. Quòd verè legitimum matrimonium spernis, si pro castitate faceres, esset laudabile. Sed quia in luxu & adulterio & cum sanctimonialibus volutaris, est vituperabile, & damnabile. Nam & famam gloriæ vestræ, coram Deo & hominibus confundit, & inter idolatras constituit, quia templum Dei violasti. Quapropter fili Charissime pœnitere, & memorare oportet, quàm turpe sit, vt tu qui multis gentibus, dono dei, dominaris, ad iniuriã eius sis libidinis seruus. Audiuimus præterea quòd optimates penè omnes gentis Merciorum, tuo exemplo legitimas vxores deserant, & adulteras & sanctimoniales conspuent. Quod quàm sit peregrinum ab honestate, doceat vos alienæ gentis institutio. Nam in antiqua Saxoniam, vbi nulla est Christi cognitio: si virgo in materna domo, vel maritata, sub coniuge fuerit adultera, manu propria strangulatam cremant, & supra fossa sepultæ corruptorem suspendunt, aut cingulo tenus (vestibus abscessis) flagellant eam castæ matronæ, & cultellis pungunt. Et de villa in villam missæ occurrunt nouæ flagellatrices: donec interimant. Insuper & vinuli, quod est fœdissimum genus hominum, hunc habent morem vt mulier viro mortuo, se in rogo cremantis pariter arsurâ præcipitet. Si ergo gentiles Deum ignorantes, tantum zelum calitatis habent: quid tibi conuenit fili Charissime, qui Christianus & rex es? Parce ergo animæ tuæ: Parce multitudini populi tui periretis exemplo tuo: de quorum animabus redditurus es rationem. Attende & illud, quid si gens Anglorum (sicut in Francia, & Italia, & ab ipsis Paganis nobis improperatur) speritis legitimum matrimonij per adulteria deficit: nasciturque sit ex ea commixtionè gens ignaua & Dei contemptrix, quæ perditis moribus patriam pessundet: sicut Burgundionibus & provincialibus, & Hispanis contigit, quos Saraceni multis annis infestauerunt propter peccata præterita. Præterea nunciatum est nobis, quòd multa priuilegia Ecclesiarum & monasteriorum auferas, ad hoc audendū duces tuos exemplo prouoces. Sed recogita quæuo quam terribilem vindictam Deus in anteriores reges exercuit, eiusdem culpe conscios, quam in te arguimus. Nam Celredum prædecessorem tuum stupratorem Sanctimonialium, & ecclesiasticorum priuilegiorum fractorem, splendide cum suis comitibus epulante spiritus malignus arripuit: & sine confessione & viatico, cum diabolo fermocinanti, & legem Dei detestanti animam extorfit. Ofredum quoque regem Deiorum & Bernicorum, earundem culpæ reum, ita effrenatam regem egit: vt regnum & iuuenilem ætatem contemptibili morte amitteret. Carolus quoque princeps Francorum monasteriorum multorum euersor, & ecclesiasticarū pecuniarum in vsus proprios commutator, longa tortione, & verenda morte consumptus est. Et mox infra: Quapropter fili Charissime, paternis & obnixis precibus deprecamur, vt non despicias consilium patrum tuorum, qui pro Dei amore celsitudinem tuam appellare saragunt. Nihil enim bono regi salubrius, quàm si talia commissa cum arguantur, libenter emendantur. Quia per Salomonem dicitur: Qui diligit disciplinam, diligit sapientiam. Ideo, fili Charissime, ostendentes consilium iustum, & castitatem

Edelm a strong and valiant warrior. Pride overthrowne.

A letter of Boniface, otherwise called Winfride sent to kyng Ethelbald.

Nihil factum prius.

Anno 747.

Ex Malmesb. lib. de gestis pontifici. Anglo. Cuthbert. Archbishop of Canterbury.

The Rogation dayes had not then that superstition in them as they had afterwards.

Boniface an English man Archb. of Mentz.

Ethelbald kyng of Merceland.