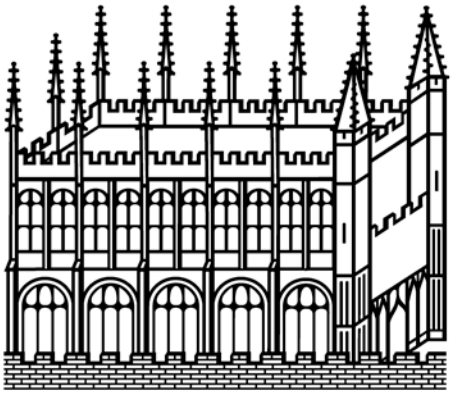

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RICHARD GOUGH.

Gough Sax: Lit: 155.

AN English-Saxon Homily ON THE BIRTH-DAY OF St. GREGORY.

Anciently uſed in the

Engliſh-Saxon Church.

Giving an Account of the

Converſion of the *ENGLISH* FROM PAGANISM to CHRISTIANITY.

Tranſlated into Modern *Engliſh*, with NOTES, *&c.*

By ELIZ. ELSTOB.

LONDON:
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BIBLIOTHECA BODLEIANA

S. Gribelin Sculp.

TO THE QUEEN.

MADAM,

I might ſeem too great a Preſumption to approach Your Royal Preſence in ſo unuſual a manner, to addreſs Your MAJESTY in a Language ſo out-

dated and antiquated, which few Men, none, I believe, of the other Sex have ventured to converſe with, ſince the time when it was the current Language; did not Your MAJESTY's moſt wiſe Judgment, and great Clemency, allow to it a favourable Audience, as the Language, in which Your Earlieſt Royal, and Pious Progenitors, both laid the Foundation of thoſe Laws, by which You ſo happily Govern, and in which They received that Orthodox Faith, of which You are the undoubted Defender. And it is humbly preſumed, that it will

be

be no leſs agreable to Your MAJESTY, to conſider, That the Introduction of the Chriſtian Faith, into the *Roman* Empire, was Effected by the Ever Glorious *Helena*, and the Converſion of the *Engliſh* much promoted, by the Endeavours of the Firſt *Engliſh* Chriſtian Queen *Berhta*: than ſeaſonable, to remind Your MAJESTY, of her being congratulated on that Occaſion, by the ſame Holy Biſhop, whoſe Kindneſs to this Nation, is recommended to the Knowledge of Your People, in this ſmall Treatiſe, under the Patronage of Your Royal Favour. On which

account

account it is hoped, it may not be unpardonable to inſert, that Part of the Holy Father's Letter, which regards the preſent Subject, and which is to this Effect.

GREGORY *Biſhop*
To BERHTA
Queen of the Engliſh.

" We give thanks to Almighty
" GOD, who hath graciouſly
" vouchſafed, to reſerve the
" Converſion of the *Engliſh* Peo-
" ple for Your Reward. For as
" by *Helena*, the never to be for-
" gotten Mother of the moſt
" Pious *Conſtantine*, Emperor
" of the *Romans*, the Hearts of

" the

" the *Romans* were enflamed
" towards the Chriſtian Faith:
" ſo we truſt, that by Your
" Glorious Endeavours, the
" Mercy of GOD, will be mani-
" feſted upon the *Engliſh* Na-
" tion.

HERE is a noble Inſtance of two truly Royal Ladies, promoting the Advancement of the Chriſtian Faith. Another we have, highly memorable, in the Reſtitution of that Faith from many Corruptions, by Your Illuſtrious Predeceſſor Queen *Elizabeth*. Which altho' it is an Argument that Your MAJESTY has

has had ſome great, and ſhining Examples of Female Virtue, and Piety, going before You: yet it is the Comfort of Your Subjects, that You have nothing wanting in Your moſt Illuſtrious Character, to equal all their Glories. Inaſmuch as, what they did for the Introduction of the Chriſtian Faith at firſt, and the Reformation of it when corrupted, we more than hope, with St. *Gregory*, will by Your MAJESTY be render'd compleat, in the future Security and laſting Eſtabliſhment of the Church of Chriſt, ſo early planted, and purely reformed, in theſe Your

MAJE-

MAJESTY's Dominions, in and with Biſhops. May Almighty GOD, who has diſtinguiſh'd Your MAJESTY's Reign by ſuch innumerable and ſignal Bleſſings, and who continues yet daily to add freſh Laurels to Your Triumphs, finiſh all Your Succeſſes in the Fruits of ſo advantageous a Peace, as ſhall be moſt honourable, and durable: And may Your MAJESTY's Life and Reign be long, to enjoy thoſe Bleſſed Fruits: in the united Thanks and Praiſes of all *Europe*, the entire and unalienable Affections of Your Subjects, and the Accompliſhment of all

thoſe Pious and Glorious Deſigns, which Your Royal Inclinations have ever purſued. As this muſt needs be the Prayer of all Your Good and truly Chriſtian Subjects; ſo is it by no one offer'd up more ardently and conſtantly to the Throne of Grace, than by,

May it pleaſe Your MAJESTY,

Your MAJESTY's *moſt Loyal,*

and Obedient Subject,

ELIZABETH ELSTOB.

THE PREFACE.

I Am very apprehenſive of the Expectation of ſome, and the Cenſure of others, who ſhall take this Treatiſe into their Hands: Thoſe whoſe good Nature has inclined them towards any favourable Expectation from it, I ſhould be very glad to find them, any way gratifyed with the Endeavours I have uſed to pleaſe them. In which I have employ'd much of my Deſires: And as the more candid ſort of Readers will, perhaps, be ſo generous as to think, I have alſo taken ſome Pains. Thoſe who are more addicted to Cenſure, will not be ſo eaſily ſatisfyed. For in dealing with this ſort of People, there are theſe great Obſtacles to be conquer'd. Ignorance on one Hand, or an affectation of Wit and Knowledge on the other. Both of which have their

ſhare in condemning and deſpiſing all that does not immediately tend, as they imagine, to their own Honour or Advantage. Thoſe who ſet up for Cenſurers under the former of theſe Characters, are obliged to declare univerſally againſt all kinds of Learning, that Ignorance may ſeem not to be an inconſiderable thing. And yet I cannot help thinking all ſuch, not to deſerve to be conſider'd. Thoſe who pleaſe themſelves with an Opinion of their own extraordinary Wit or Learning, uſually think themſelves obliged to overlook all that they do not know themſelves, as uſeleſs, and impertinent. So that it is not a difficult Matter to foreſee, what kind of reception a Work of this Nature will meet with, from this kind of Perſons.

For firſt, I know it will be ſaid, What has a Woman to do with Learning? This I have known urged by ſome Men, with an Envy unbecoming that greatneſs of Soul, which is ſaid to dignify their Sex. For if Women may be ſaid to have Souls, and that their Souls are their better part, and that what is Beſt deſerves our greateſt Care for its Improvement; furthermore, if good Learning be one of the Soul's greateſt Improvements; we muſt retort the Queſtion. Where is the Fault in Womens ſeeking after Learning? why are they not to be valu'd for acquiring to themſelves the nobleſt Ornaments? what hurt can this be to themſelves? what Diſadvantage to others? But there are two things uſually oppoſed againſt Womens Learning. That it makes them impertinent, and neglect their houſhold Affairs.

Where

Where this happens it is a Fault. But it is not the Fault of Learning, which rather poliſhes and refines our Nature, and teaches us that Method and Regularity, which diſpoſes us to greater Readineſs and Dexterity in all kinds of Buſineſs. I do not obſerve it ſo frequently objected againſt Womens Diverſions, that They take them off from Houſhold Affairs. Why therefore ſhould thoſe few among us, who are Lovers of Learning, altho' no better account cou'd be given of it than its being a Diverſion, be deny'd the Benefit and Pleaſure of it, which is both ſo innocent and improving. But perhaps moſt of theſe Perſons mean no more than that it makes them neglect the Theatre, and long ſittings at Play, or tedious Dreſſings, and viſiting Days, and other Diverſions, which ſteal away more time than are ſpent at Study.

I ſhall not enter into any more of the Reaſons why [a] *ſome Gentlemen are ſo eager to deny us this Privilege: I am more ſurpriz'd, and even aſham'd, to find any of the Ladies even more violent than they, in carrying on the ſame Charge. Who deſpairing to arrive at any eminent or laudable degree of Knowledge, ſeem totally to abandon themſelves to Ignorance, contenting themſelves to ſit down in Darkneſs, as if they either had not Reaſon, or it were not capable by being rightly cultivated, of bringing*

[a] The uſual Objections that are made by Gentlemen to Womens Learning, are fully anſwer'd in a Scholaſtick way, and in very elegant *Latin*, by that Glory of her Sex, Mrs. *Anna Maria a Schurman*, who hath alſo writ ſeveral *Latin* Epiſtles, to *Andreas Rivetus* on the ſame Subject. See her *Opuſcula Hebræa, Græca, Latina, Gallica, Proſaica, & Metrica.* Printed by *Elzevir Lugd. Batav.* MDCXLVIII.

them

them into the Light; but theſe Perſons have in themſelves an anſwer to all their Cavils againſt Learning, and their Puniſhment. viz. *The Puniſhment of their Ignorance, for which they are to be pityed, tho' they are not ſenſible of it: and a being in love with their Ignorance, which juſtly renders them contemptible. I have often thought it very ſtrange Incogitancy in ſome Perſons, when with an air of Wit, as they imagin'd, they would declare openly they hated any Woman that knew more than themſelves. But ſo they may hate any one that's better dreſs'd than themſelves, or richer, or in a degree of Power or Authority ſuperior to them: and yet what the Conſequence of ſuch Hatred would be, if it were not fantaſtical, rather than real, might juſtly be feared; and I think the raſh Wit, and thoughtleſs Expreſſions of ſuch Perſons ought not to paſs for any thing elſe but Folly, with thoſe who have any real taſte of good Senſe, or Chriſtian Prudence.*

But I ſhall not give my ſelf, or the Reader, any farther trouble with theſe Admirers of Ignorance, whether real, or pretended. I ſhall chuſe rather to converſe a little with thoſe who have ſome degrees of Learning, and know how to value it in themſelves: but are not ſo favourable to any degree or Portion of it when found in others, of which they are not poſſeſs'd themſelves. They admire a Play, a Romance, a Novel, perhaps entertain themſelves a little with Hiſtory, they read a Poem gracefully, and make Verſes prettily, they rally and repartee with abundance of Wit and readineſs; and with

theſe

theſe Embelliſhments imagine themſelves perfectly accompliſh'd. They ought not indeed to be diſturbed in this good Opinion of themſelves, and of ſuch Attainments. And this good Humour of Self-Love, which produces ſuch Improvement, might deſerve both Praiſe and Encouragement: were it innocently good natur'd to it ſelf, without being injurious to others. For my part, I could never think any part of Learning either uſeleſs, or contemptible, becauſe I knew not the Advantages of it; I have rather thought my ſelf obliged to reverence thoſe who are ſkilful in any Art or Profeſſion, and can gladly ſubſcribe to the Praiſe of any liberal Accompliſhment, be it in any Perſon, of any Sex; juſtly valuing thoſe which adorn even the Perſons above mention'd, when they confine them not to themſelves, and are not attended with Envy.

Plato, *if we may lay any ſtreſs upon Heathen Authorities, makes it a mark of Ingenuity to deſpiſe no kind of Learning;* [b] *and one of the moſt elegant Apologies for Learning, that perhaps has ever been made, informs us, that the Arts have a mutual connexion and dependence between themſelves, mutually illuſtrate and aſſiſt each other; which Teſtimonies muſt not be refuſed by thoſe, who have any Eſteem for politer Learning, and I hope they may prepare a way for me to obviate thoſe Objections to which this Work may be thought liable.*

And the next probably will be this. Admit a Woman may have Learning, is there no other kind of

[b] Cicer. Orat. pro Archia Poeta.

Learning

Learning to employ her time? [c] What is this Saxon? what has ſhe to do with this barbarous antiquated Stuff? ſo uſeleſs, ſo altogether out of the way? But how came they to know that it is out of the way, and uſeleſs, who know nothing of it? and they ſeem to have forgot the Sentiments of their polite Maſters, who judg'd not any part of Learning to be out of the way. I fear, if things were rightly conſider'd, that the charge of Barbarity would rather fall upon thoſe who, while they fancy themſelves adorn'd with the Embelliſhments of foreign Learning, are ignorant, even to barbarity, of the Faith, Religion, the Laws and Cuſtoms, and Language of their Anceſtors. I aſſure you, theſe are Conſiderations which have afforded me no ſmall Encouragement in the Proſecution of theſe Studies.

But to leave theſe Cenſurers to pleaſe themſelves with their own Humours and Diſcourſe. For the Satisfaction of more candid Readers, I ſhall give ſome ſhort Acccount of the Motives that urged me to this Undertaking, and of the Performance it ſelf.

Having accidentally met with a Specimen of K. Alfred's *Verſion of* Oroſius *into* Saxon, *deſign'd to be publiſh'd by a near Relation and Friend, I was very deſirous to underſtand it, and having gain'd the Alphabet, I found it ſo eaſy, and in it ſo much of the grounds of our preſent Language, and of a more particular Agreement with ſome Words which I had*

[c] See Dr. *Hickes*'s Apology for the *Saxon* Learning, both in his leſſer Grammar, and his larger *Theſaurus*, as alſo that learned Defence made for it by Mr. *Liſle*, in the Preface to his *Saxon Monuments*.

heard

heard when very young in the North, *as drew me in to be more inquiſitive after Books written in that Language. With this the kind Encourager of my Studies being very well pleaſed, recommended to me the* Saxon Heptateuch, *moſt accurately publiſh'd by Mr.* Thwaites. *The Matter of that Book being well known and familiar to me, made the reading of it very eaſy and agreeable: and led me on to the reading of ſeveral other Treatiſes, and to divert my ſelf in taking Tranſcripts from ſuch ancient Manuſcripts as I could meet with. Among theſe was one I made of the* Athanaſian Creed, *which the great Inſtaurator of Northern Literature was pleaſed to accept from me: and to think not unworthy of being publiſh'd with the* Conſpectus, *or account in* Latin, *which the learned Mr.* Wotton *has given us of his ample and learned* Theſaurus Linguarum Vett. Septentrionalium. *This great Patron of the Septentrional Studies, hath ever ſince perſevered to encourage my Proceeding in them, and to urge me: that by publiſhing ſomewhat in* Saxon, *I wou'd invite the Ladies to be acquainted with the Language of their Predeceſſors, and the Original of their Mother Tongue. Particularly he recommended to me the Publication of this Homily. And here I cannot but obſerve, how great an Argument Women have, for engaging in Learning, even* Saxon *Learning, from ſo great an Authority. Of how great importance he thinks the having a due Care for Female Education, may be underſtood by his ſo earneſtly recommending thoſe excellent Inſtructions for the Edu-*

cation of a Daughter, aſcribed to the Author of Telemachus. *And it is no wonder that he, who is ſo well ſkill'd in Primitive Antiquity, ſhou'd in this likewiſe imitate the Practice of the Primitive Fathers, who were very zealous to encourage good Learning amongſt the Ladies: as may be ſeen by the Epiſtles of St.* Jerom, *St.* Auguſtin, *St.* Chryſoſtom, *and our St.* Gregory, *to the learned and virtuous Ladies of their times. A Catalogue of ſuch Epiſtles to excellent Women, by the Holy Fathers, was made and preſented to Mr.* Aſtley, *by Mr.* Roger Aſcham, *Tutor to the moſt* Illuſtrious Queen Elizabeth, *and born in the ſame Place that gave Birth to my moſt learned Friend: as if there were ſomething peculiar in the genius of that Place, not only for the Production of great and learned Men, but ſuch alſo as have been remarkable for encouraging Learning in our Sex. Mr.* [a] Aſcham, *in recommending this Catalogue, makes this Obſervation. That by his Enquiry into Matters of that kind, he perceived that Age to have been both moſt learned, and moſt happy: in which there were more Women, than there are now Men, celebrated for their Learning.*

But, to come to the Homily upon St. Gregory. *When I had read it over, and tranſcribed it, I*

[a] Tandem, clariſſime Aſtlæe, Catalogum Epiſtolarum ad claras feminas ex Hieronymo, & Auguſtino tibi mitto. In quibus rebus inveſtigandis animadverti, feliciſſimum illud, & doctiſſimum ſeculum fuiſſe: in quo plures feminæ, quam nunc viri, literarum laude floruerunt. *Rogeri Aſchami Epiſt. Fam. lib. ſecund. Epiſt.* 37.

made

made no long Diſpute of it, whether or no I ſhou'd make it Engliſh. *The Importance of the Hiſtory, and the happy Circumſtances of our Converſion, gave me no ſmall Pleaſure, in attending upon that Performance. This, I confeſs, I have not done with any great Elegance, according to the Genius of our preſent Idiom; having choſen rather to uſe ſuch* Engliſh *as wou'd be both intelligible, and beſt expreſs the* Saxon; *that, as near as poſſible, both the* Saxon *and the* Engliſh *might be diſcerned to be of the ſame Kindred and Affinity: and the Reader be more readily enabled, and encouraged to know the one by the other; which End I imagine would not be ſo well anſwer'd, by a Tranſlation more polite and elaborate. In following the courſe of the Homily, I added ſuch Notes as I thought wou'd be ſome way or other uſeful, or at leaſt diverting. I am ſenſible, in ſuch a Variety, there will be different Occaſion of Cenſure; and that things will either pleaſe or diſpleaſe, according to the different Humour and Reliſh of the ſeveral Readers.*

I have fallen upon many things relating to the Charity, the Exemplary Life and Goodneſs of this holy Man, and the primitive State of the Engliſh *Church: the Uſefulneſs of which, by Perſons of good Judgment, may perhaps be thought a juſt Apology for meddling with theſe Studies: ſo long as a Gratitude to their Memory, who firſt taught the* Engliſh *the Chriſtian Faith, is not expunged out of the number of real Virtues. Were I to inſiſt upon all that might be ſaid to the Honour of St.* Gregory, *it*

wou'd be neceſſary for me to recount all the Actions and Occurrences of his Life, which of themſelves would make a juſt Volume, and have been treated of by ſeveral Authors. Such as are Paulus, *and* Johannes Diaconi: *and thoſe that have writ concerning him, either as a Biſhop of* Rome, *or as a learned Man. Of the former, are thoſe who have writ the Lives of the Popes; of the latter, are thoſe who illuſtrate the Hiſtory of Learning: eſpecially Church-Hiſtory, and the ſeveral Editors of his Works. Amongſt which the Benedictines of the Congregation of St.* Maur *have labour'd much, in giving us a large and full account of that great Man, in their Life of him; which was firſt written and publiſh'd by them in* French, *and afterwards in their beautiful Edition of this Father's Works in* Latin. *I ſhall only ſpeak of him in that Relation he bore to us, and wherewith the Homily intends principally to acquaint us. Of his being the* Engliſh *Apoſtle; and of which* [b] Bede *ſpeaketh in this manner.* "*Of whom it becomes us to diſcourſe more* "*largely in our Eccleſiaſtical Hiſtory; inaſmuch* "*as by his Induſtry he converted ours, that is,* "*the* Engliſh *Nation, from the Power of Satan to* "*the Faith of Chriſt. Whom we may juſtly, and* "*ought to call him our Apoſtle; who, being ſet* "*over the Churches, firſt reduced our Nation, ſo* "*far enſlaved to Idols, into the form of a Church:* "*that what the Apoſtle ſays of himſelf, might*

[b] Bede Eccl. Hiſt. Lib. II. Cap. i.

"*well*

" *well be ſaid by* Gregory *of himſelf in regard to* " *us*; [c] If I be not an Apoſtle unto others, yet " doubtleſs I am to you; for the Seal of my Apo- " ſtleſhip are ye in the Lord. *But the Zeal of this Holy Man, for the Converſion of this Nation, after he had ſeen the* Engliſh *Northern Boys at* Rome, *was ſo extraordinary, as were ſcarce to be believed, did not ſo great a Cloud of Hiſtorians bear witneſs to it. For beſides his Deſire of undertaking ſo long a Journey for our Converſion, and his Care, when prevented himſelf, of ſending ſo many, and ſo worthy Miſſioners, with ſuch powerful Recommendations to the ſeveral Princes, and Prelates whom he appointed them to viſit in their Expedition, for their Encouragement, as may be ſeen by the Epiſtles which have been for that reaſon added in the* Appendix. [d] *His affection was exceedingly remarkable in his buying up* Engliſh *Slaves*,

[c] 1 Ep. Corinth ix. *v.* 2.

[d] See *Gregory*'s Epiſtle to *Candidus*. Lib. VI. Epiſt. vii. Indict. xiv. wherein St. *Gregory* gives him plain direction for the purchaſing ſuch Boys. *We would have you with the Mony which you ſhall receive, to provide Garments for the Poor, or purchaſe ſome* Engliſh *Youths, about ſeventeen or eighteen Years of Age, that being plac'd in Monaſteries they may ſerve God.* And again, in the ſame Epiſtle, *Or as we have ſaid before, ſome young Men, that they may profit in the Service of Almighty God. But becauſe they are* Pagans, *which are to be met with there, I wou'd have a Prieſt to be ſent with them, leſt any Sickneſs happen by the way; in which caſe, if he ſhall ſee any of them in Danger of Death, he may baptize them.* So that the Story of the *Northern Engliſh* Boys, ought not perhaps to be made ſo great a Jeſt, as one of our famous Hiſtorians wou'd make of it, who ſpeaking of it, expreſſes himſelf thus, *But let us return to that Fable from which we have digreſs'd. If* Gregory *intended to ſend* Auguſtine *to the* Deeri, *and* Ella *their King, why*

and diſpoſing of them in Monaſteries, to be train'd up in the Chriſtian Faith for the future Service of their Country. A Zeal fit to be conſider'd and imitated by thoſe who are concern'd in the Plantations, who have doubtleſs a Power of turning many Souls to God, and of reſcuing them from that Sla-

why thoſe he rather when he arrived, to ſit down with King Ethelbert, *and not go on to them. But an effeminate Man, and a Monk, being overcome by the Kindneſs of King* Ethelbert *in* Kent, *a fruitful Country, and courteous People, was detain'd from going farther into thoſe* Northern *Regions of the* Deiri, *liable to hard Froſts and Savage.* But to ſee the Faithfulneſs and Conſiſtency of that Hiſtorian, this effeminate Monk is the ſame of whom *Bede* ſpeaking with his Followers, ſays, *that they imitated the Lives of the Apoſtles, in Prayers, and Faſtings, and Watchings,* &c. and is the very ſame, of whom this Writer tells us in his own Hiſtory a little after, that he uſed to go *unſhod,* and that by travelling barefoot, *the Soles of his Feet were become callous.* But *Gregory* had long deſign'd the Converſion of the *Engliſh,* tho' he met with ſeveral Impediments which would not let him do it, either ſo ſoon or in the manner he intended; and it ſeems to have too much lightneſs in it, to cavil at him for not directing his Miſſioner, immediately to *Ella*'s Kingdom, where they were not ſure of a kind Reception. As he was a wiſe and a good Man, ſo he was for doing things by ſuch probable means, and at ſuch Seaſons, as were moſt likely to favour his Succeſs. The time that he gave his Order to *Candidus* for purchaſing the young Men, was the ſixth Year of his Pontificate. Theſe, when of riper Years and of ſufficient Qualification, it is not amiſs to believe, were intended to be his Miſſioners, and deſign'd for the *Northern* Dominions of *Ella.* But conſidering his own Indiſpoſitions, and the Apprehenſions he had from thence that he ſhould not live long, he was willing to loſe no time in ſo good a Work: but rather cloſe with the firſt and moſt convenient Opportunity; and hearing that the *Engliſh* in *Kent,* by the Care of Queen *Berhta,* and Biſhop *Luidhard,* her Confeſſor, were diſpoſed to receive the Chriſtian Faith. He, in the latter end of the ſame Year, d irected *Auguſtine* thither, who the next Year arrived in *Kent.* The Holy Father not doubting, as we may imagine, that if the Goſpel was received there, it would ſoon reach and over-ſpread the *North,* as we find in a few Years it did.

very,

very, under which they are held by the Prince of Darkneſs; to which I wiſh the remembrance of our own Converſion to Chriſtianity, may prove an early incitement; the adding but of twenty Subjects to the Kingdom of Chriſt, being a greater Acquiſition than the Poſſeſſion of the moſt populous Nations by the Continuation of Pagan Ignorance, and Idolatry.

It is one of the great Bleſſings of our Converſion, and one of the great Comforts that attended it, that it was effected at a time, and by ſuch Perſons, as made it with reſpect to Faith, and Diſcipline, both Orthodox, and Regular. It is true, we received the Chriſtian Faith from the Roman *Church, but when that Church was a ſound and uncorrupt Branch of the Catholick Church: when it taught no other Doctrine, and impos'd no other Articles of Faith, than had been deliver'd down from the firſt Ages by the Catholick Church. That Faith and Diſcipline which was firſt ſent hither by St.* Gregory, *which was firſt preached to the* Engliſh Saxons *by St.* Auguſtine; *the ſame continued in its Primitive Purity for ſome Ages, the ſame, after a long Night of Ignorance and Superſtition, was revived and reſtored by the Reformation.*

And is it not one of the greateſt Advantages that we can boaſt of, that we of the Reformed Church of England, *as to Faith, and Worſhip, and Diſcipline, and all that can make a rightly conſtituted Church, are the ſame with the Primitive* Engliſh Saxon *Church? that the Primitive Church of* England *was, as to Subſtance, the ſame with the Primitive*

mitive Church of Chriſt? This is the Glory of the Reformation. This is ſome, no ſmall Satisfaction that we reap, from Saxon *Learning: that we ſee the Agreement of the reformed, and the ancient* Saxon *Church. That it is no new Church, but the ſame it was before the* Roman *Church was corrupted, before the* Roman *Church as now corrupted, notwithſtanding her boaſts of Infallibility, of Antiquity, and Univerſallity was known, or had a Being in the World.*

As for the Polity and Diſcipline of the Engliſh Saxon *Church, it was ſettled in Epiſcopacy; having laſted, by the Bleſſing of God, without Interruption to the Reformation; and thence, as our publick Regiſters prove, was continued in a Succeſſion of the ſame Venerable Hierarchy. There needs no other Argument for the Proof of this, than what St.* Irenæus *uſes to the Hereticks of his time. We can reckon up in all our Churches the Succeſſion of Biſhops, that have follow'd one another in an uninterrupted Series from the Apoſtles to theſe times. Tho' our Hiſtories will make this good, with relation to all the Epiſcopal Sees: yet I ſhall inſtance only, in the Metropolitical See. We can reckon up our Archbiſhops of* Canterbury *from this preſent time to St.* Auguſtine, *who was ſent by St.* Gregory, *who derived his Succeſſion from St.* Peter: *and who, having ſent Chriſtianity hither in the Purity of Faith and Doctrine, we have this Aſſurance that our Church is Apoſtolical, being built upon the Foundation of the Apoſtles, &c. and*

therefore

therefore can truly confeſs that Article of the Nicene *Faith, without contradicting our ſelves,* I believe one Catholick and Apoſtolick Church.

I cannot ſee for what reaſon ſome Perſons ſhou'd look with ſo ill an Eye upon the Converſion of the Engliſh Saxons *by St.* Auguſtine, *and undervalue the great Kindneſs of St.* Gregory *to this Nation, in ſetting forward and encouraging his Miſſion: That all the Hiſtories which relate that Affair, ſhou'd be miſrepreſented, and perverted, to make room for Mens own Fancies, and Conjectures, of ſo much later date; but a violent Prejudice againſt every thing that bore any Relation to the Name of* Rome, *or want of a more perfect Acquaintance with the Affairs of that Time. This has occaſion'd ſome to ſeek any Refuge, rather than to own that our Converſion was any way deriv'd to us from St.* Peter; *as if ſuch a Relation to that firſt Biſhop of* Rome, *and Apoſtle, muſt neceſſarily involve us in all the Corruptions which crept into that Church; and, by degrees, render'd it moſt deform'd, and odious, with all the Novelties and Abſurdities of modern Popery. It is ſtrange to obſerve what Shifts and Evaſions are uſed to leſſen the Eſteem of St.* Auguſtine's *Negotiation, and to prove that Chriſtianity was not eſtabliſh'd here by St.* Gregory's *Care. 'Tis true, Chriſtianity had a long time before been preach'd and receiv'd in the Iſland; but in the time, when the* Britains, *and the* Romans, *had the Poſſeſſion of it. At the time of* Gregory's *Miſſion, the* Saxons *were Maſters of the greateſt Part*

of it, of that Part eſpecially, which has ſince enjoy'd the Name of England. [a] *And thoſe* Saxons, *or* Engliſh, *were all of them* Pagans, *and Worſhippers of Idols; and we do not find that thoſe Chriſtians, who were yet remaining among the* Britains, *offer'd any thing towards acquainting them with the Chriſtian Faith. And the Hiſtories of thoſe Times give ſo diſmal an Account, of the corrupt Eſtate of the* Britiſh *Church, as does not much encourage us to be more fond of deriving our Pedigre from it, than from that of* Rome, *which then was Orthodox. We need no other Teſtimony than that of* Gildas, *their own Country Man, who uſes very ſevere Exclamations againſt them. And when ſome of the* Saxons, *moved in all probability by the Example of that little Church which was in the Chriſtian Queen* Berhta's *Family, diſcover'd an Inclination to receive the Faith; of which* Gregory *was made ſenſible. We find, by him, that the Complaint which was made of the great Obſtacle to their Converſion, was, that the Biſhops and Clergy in the Neighbourhood, were negligent in yielding their Aſſiſtance, to that pious Work. In which Accuſation, the* Britains *may very reaſonably be as much included, as their other Neighbours, the* Gallican *and* German *Biſhops, and Clergy, who*

[a] This *Primate Uſher* aſſures us of, from *Sigebertus Gemblacenſis*, in his Chronicle to the Year 599; from *Alanus de Inſulis*; from *Martinus Polonus*, in his Chron. from *Alphonſus Garſias*; likewiſe from *Glaſton* Chronograph. *Radulphus Niger* in Chron. *Galfrid. Monemuth. Rog. Wendov. Matth. Florileg.* &c. Vide *Uſſer. de Brit. Eccl. Primord.* p. 142, 143. & p. 576. *Edit.* Dublin.

were

were more remote, and beyond the Sea. And it is plain, as to the Britains, *even from their Behaviour at that moſt celebrated* Pambritannick *Council at* **Auguſtin's Ac**, *in which one of* Auguſtine's *Demands was, That they wou'd aſſiſt him in preaching to the* Engliſh. *They were not found ſo compliant as might well have been expected, but were more obſtinate, in maintaining their old Cuſtoms, than ſtudious, to promote the common Cauſe of Chriſtianity. For the ſake of which, all other Reſpects and Diſputes, about Complement and Precedency, might out of Charity have been waved. So that I wonder, that the Maligners of St.* Auguſtine *ſhould charge him with Haughtyneſs, when, according to their own whole Account of the Tranſaction, they make St.* Auguſtine *to comply with the* Britains, *almoſt in every thing. And the* Britains, *to oppoſe him with ſuch an obſtinate Reſolution, as not to joyn with him in one Particular; and that for fear, as they gave out, that if they ſubmitted in the leaſt, he would exerciſe the greateſt Tyranny over them. A popular Argument, which is never wanting to thoſe for their Excuſe, who wou'd avoid concurring with thoſe Propoſals, which they are unwilling, and many times with Reaſon little enough, to approve. How far St.* Auguſtine *might diſcover any thing of an aſſuming Diſpoſition, ſeems to depend as much upon Conjecture, as ſome other Circumſtances of the Hiſtory, which are urged to his Diſadvantage; certain it is, that it agrees not at all, with the general Character which was given*

of him, and of his Followers, and by which they ſo much prevailed upon the Saxon *People, and King* Ethelberht *himſelf, as may be ſeen not only from this Homily, but from* Bede; *where we are told that* Auguſtin *imitated the Lives of the* Apoſtles, *with frequent Prayers, Watchings, and Faſtings; ſerving God, and preaching the Word of Life with all Diligence: deſpiſing all earthly things, as unprofitable; that he and his Companions, for the Love of the Truth which they preached, were ready to ſuffer Perſecution, and Death it ſelf, if it were neceſſary. That hereupon many believed, and were baptized, admiring the Simplicity of their innocent Courſe of Life, and the Sweetneſs of their heavenly Doctrine. That King* Ethelberht *was ſo much pleaſed and delighted with it: as that he alſo received Baptiſm, and reverenc'd theſe Chriſtians, as Men of a heavenly Converſation.*

Here is nothing like that Character of Arrogance, which ſome would fix upon St. Auguſtine; *and altho' St.* Gregory, *in a Letter to him, like a wiſe Father, and a kind Friend, cautions him againſt all Preſumption, and Vanity, which the Devil might endeavour to inſinuate into a Perſon, who had done ſuch notable things, as the Converſion of a whole Nation, and ſhewing of Miracles: yet to ſhew you what Eſteem he had of the Meekneſs of his Converſation, in the very cloſe of the ſame Epiſtle, he acquits himſelf from having any diſtruſt of his Conduct, and of the Hopefulneſs of his Condition. "This I ſay, becauſe I deſire to pro-*

"*ſtrate*

" *ſtrate the Minds of my Auditors in Humility:*
" *But your Humility hath wherein to place its*
" *Confidence. For I, who am a Sinner, do enter-*
" *tain moſt certain Hope, that by the Grace of our*
" *Almighty Creator and Redeemer, our God and*
" *Lord Jeſus Chriſt, your Sins are forgiven you;*
" *and for this Cauſe are you choſen, that by you*
" *others may be abſolved. Nor ought you to be*
" *troubled at any thing hereafter, who have cau-*
" *ſed Joy in Heaven, by the Converſion of many.*
Nor is it likely, that St. Auguſtine, *who, ſent to be inſtructed in all things of Importance, by St.* Gregory, *ſhou'd ſo far neglect the Rules, and Advices he had received from him, as to demand or impoſe any thing upon the* Britains, *which was not neceſſary to promote Peace, and Chriſtian Unity. I will here inſert both the Queſtion, and the Anſwer.*

St. Auguſtine's *Queſtion.* " *Since there is one*
" *Faith, but different Uſages, in ſeveral Chur-*
" *ches, and there is one Form of Divine Service,*
" *for the celebration of the Euchariſt, obſerved*
" *in the holy* Roman *Church, and another in the*
" *Churches of* France; What, in this Caſe, is to
" be done?

St. Gregory's *Anſwer.* " *Your Brotherhood*
" *knows the Uſage of the* Roman *Church, in which*
" *you remember your ſelf to have been educated.*
" *But I am of Opinion, that whether in the* Ro-
" man *Church, or in thoſe of* France, *or in any o-*
" *ther Church, you ſhall have diſcover'd any thing*
" *that may be more pleaſing to Almighty God, you*

" *wou'd*

" *wou'd carefully make choice of it; and infuſe*
" *into the Church of the* Engliſh, *that as yet is*
" *new in the Faith, by a particular Appointment,*
" *whatſoever out of many Churches you have been*
" *able to collect.* For things are not to be valued
" for the Places from whence they come; but
" we are to have an Affection for Places, upon
" the Account of Good Things. *Wherefore, out*
" *of the ſeveral Churches, whatſoever things are*
" *pious, whatſoever things are religious, whatſoe-*
" *ver things are juſt, theſe make choice of; and*
" *theſe being collected, and as it were, bound up*
" *together, fix in the Minds of the* Engliſh, *that*
" *they may grow into Practice.*

What Advice cou'd be more candid, and mode-rate, than this of St. Gregory? *or more prudent and Apoſtolical? Nor are there any certain Reaſons to believe, that* St. Auguſtine's *Behaviour did not agree with theſe Directions. Here is no Uſurpa-tion of the Church of* Rome, *upon the Liberties of the* Engliſh *Church, tho' newly converted, and an Infant of her own bringing forth; to the Tuition whereof, on that account, ſhe might ſeem to have had ſome Right. No Impoſition of burthenſome Rites and Ceremonies, but the People left wholly at Liberty, to be govern'd by their own Biſhop; and their Biſhop to model and govern his Church, not by the Platform of the Church of* Rome: *but by ſuch Rules as he ſhould find moſt agreable to the Place and People he was ſet over, out of whatſoe-ver Churches they were taken. And this ought to*

have

have the greater Authority, that the moſt learned Author of the Antiquities of the Britiſh *Churches ſo plainly allows it, tho' he aſſigns a politick Reaſon for it. His Words are,* " *That the Pope did not* " *oblige him* (Auguſtine) *to follow the Example* " *of the* Roman *Church; chiefly, I ſuppoſe, becauſe* " *the Queen being a Chriſtian before, and uſing* " *the* Gallican *Liturgy, in the publick Service;* " *and her Biſhop being of the* Gallican *Church, it* " *wou'd have given great Offence to them, to have* " *had it taken away; as likewiſe, to all the* Britiſh *Churches which had been accuſtom'd to it. So that it is allowed, by this learned Prelate, that* Gregory *had ſome Concern for a good Correſpondence with the* Britains, *and was willing that they ſhou'd have no Offence given them, if they wou'd have taken none. And we are not encouraged to think he had any Intentions to flatter* Gregory, *and his Miſſioners, much leſs to diſparage the* Britiſh *Biſhops.* Orig. Britan. c. iv. p. 217.

Thoſe, who wou'd maintain an Opinion contrary to this Aſſertion, inſiſt upon thoſe Demands of St. Auguſtine, *which he made to the* Britiſh *Biſhops, and Clergy, as drawing them into a Submiſſion to the Church of* Rome. *But from what has been ſaid already, it may rather be ſuppoſed with better Reaſon, and Charity: that thoſe Propoſals were intended for greater Uniformity, and to promote Catholick Communion. The three Demands were theſe,* 1. That *Eaſter* ſhould be obſerved at its proper Seaſon. 2. That they ſhou'd celebrate

brate Baptiſm, by which we are born again to God; according to the Cuſtom of the Holy, and Apoſtolical *Roman* Church. *And*, 3. That they ſhould join with them, in preaching to the *Engliſh*. *St.* Auguſtine *told them, that if they wou'd concur with him in theſe Particulars, tho' they differ'd from them in many other things, they wou'd eaſily bear with all the reſt. But the* Britains *wou'd agree with him in no one Point, nor pay him any Reſpect, as an Archbiſhop. So that it is plain, on which ſide the Obſtinacy lay. Nay, it is very probable, that St.* Auguſtine *wou'd have comply'd with them yet farther, ſo far as it was ſafe, and have waved all his Pretenſions, if he then made any, to a Superiority over them, wou'd they have come to a cool Debate; but they flew off, and wou'd hearken to no Terms. And it ought not to be forgotten, that the* Britiſh *Biſhops, from elder Times, had not been very famous for Conformity, and Agreement amongſt themſelves. So that it is no wonder if they were not ſo complaiſant, as to fall readily into an Agreement with St.* Auguſtine. [b] *And perhaps it is no Abſurdity at all, to mention this Account of the high Stomach of the* Britiſh *Biſhops; ſince the great Biſhop* Stillingfleet *acquaints us with it, in the Conteſt that happen'd about the* Metropolitan *Juriſdiction, between the Biſhops of* Landaff *and St.* Davids, *when he tells us, that*

[b] The Antiquities of the *Britiſh* Churches, chap. v. pag. 361. by Bp. *Stillingfleet.*

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from the time of Dubricius, *the See was transfer'd firſt to* Landaff, *and then to St.* Davids. *But this latter Tranſlation was not agreed unto, by all the* Britiſh *Biſhops. And it appears, by the foregoing Diſcourſe, That the Biſhops of* Landaff *did, at that time, when* Oudoceus *lived, challenge the Metrolitical Power of* Caerleon *to themſelves, and therefore wou'd not be conſecrated by the Biſhop of St.* Davids. *If theſe* Britiſh *Biſhops cou'd ſwagger thus at one of their own Patriarchs, or Metropolitans, St.* Auguſtine *had no reaſon to be much ſurprized, had he been acquainted with the* Britiſh *Hiſtory, if he met with ſome of the ſame rough treatment from their Succeſſors; himſelf being ſo great a Friend of their Enemies, the* Saxons, *and a Foreigner.*

But to examine more particularly the Three Demands of St. Auguſtine. *As to the* Firſt, *The Controverſy about* Eaſter *had, for a long time, kept a Diviſion in the Eaſtern and Weſtern Churches; it was but Prudence, and Charity in him, to endeavour to make up this Breach, by bringing them into a joint Communion, in the Places wherever he was like to be concern'd.* Secondly, *The Britains had been tinctured with the* Pelagian *Hereſy, and might poſſibly have ſome unſound Notions about Baptiſm; and it was but reaſonable that they ſhould be well ſatisfyed with their Faith, in a Point ſo neceſſary and eſſential, whom they deſigned to receive into their Communion. So that if he deſir'd a Conformity with the Church of* Rome, *in the Rite of Bap-*

tiſm, it was not to ſubject them to that Church; but becauſe their Adminiſtration of Baptiſm was beſt known to him, and to be moſt ſafe, and what was allow'd of by all the Orthodox. Thirdly, *The Demand of aſſiſting them in preaching to the* Saxons, *in St.* Auguſtine *was highly charitable, and commendable; the refuſal of it, in the* Britains, *inexcuſable. This poſſibly was the true cauſe of their Oppoſition to St.* Auguſtine; *their inveterate Quarrels and Hatred to the* Saxons, *proceeded ſo far, as to make them envy them Chriſtianity. They wou'd not preach the Goſpel to them, and, as they reſolved not to do it themſelves, ſo they hated* Auguſtine *for doing of it.*

This makes it the more to be admir'd, that ſome of our Eccleſiaſtical Hiſtorians ſhou'd ſpend ſo much Pains, to take the Honour of our Converſion from the Romans, *and give it to the* Britains; *and that ſo much ſtreſs ſhould be laid upon the Relation of* Munſter, *a foreign Author, and not much acquainted with our Affairs; of one*[a] Offa, *they ſhou'd have ſaid* Offo, *a* Saxon *of Royal Blood, who was turned Chriſtian, and endeavoured the Converſion of ſome of the* Germans, *in the Year* 603. *It is ſaid he was converted at the Inſtructions of ſome pious* Britains. *But* Munſter *ſays not a Word of the Matter. Sir* Henry Spelman's *Note upon that Hiſtory, is much more probable and ingenuous; he ſays, this* Offo *ſeems to have been one of the* Sa-

[a] Antiq. Britann. p. 48. Edit. Han. Franc. Godwin. De Converſ. Britan. ad Chriſt. Relig. p. 40.

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xon *Converts, to whom St.* Auguſtine *had preached the Goſpel ſix Years before, having enter'd* Britain *in the Year* 597. *Nor is there any thing in the Epiſtles of St.* Gregory *to* Theoderic *and* Theodebert, *and to* Brunichilda, *to favour this good Opinion of the* Britains, *much leſs to confirm it. St.* Gregory *declared, that one Occaſion of his ſending his Miſſioners, at that time, (for he had intended it before) was becauſe he underſtood that the* Engliſh *had an Inclination to become Chriſtian; but the Clergy, in the Neighbourhood, neglected their Converſion.*

This Accuſation, as has been before obſerved, may as well affect the Britiſh *as the* Gallican *Clergy. It is enquired how the* Saxons *ſhould come by their good Diſpoſition and Inclination to Chriſtianity, but from the Information they had from the* Britains, *and their Example. To which it may be anſwer'd, and I hope with ſome Probability, that they might be encouraged in this Deſire, by the Example and good Offices of Queen* Berhta, *who had afterwards ſo great an Influence in the Converſion of the King himſelf: And this is what ſeems to be acknowledged, even by* Gregory *himſelf, in his Epiſtle to that Queen. Be pleas'd to take one Sentence of it;* We return thanks to Almighty God, who hath graciouſly vouchſafed to reſerve the Converſion of the *Engliſh* People for your Reward. *And, to the Enquiry above mention'd, another may not improperly be oppoſed. If the* Britains *were ſo forward in the Converſion of the* Saxons,

what reaſon was there for Gregory's *ſo ſeverely complaining of the Neighbourhood? What need was there for his ſending Miſſioners on ſo long and laborious an Expedition, and engaging the Intereſt of ſo many Princes, and Prelates in it, if the* Britains *were ſo zealous in the Matter, and had been ſo ready with their Aſſiſtance? But enough of their Zeal and Kindneſs has been ſeen before.*

But the Zealots, againſt St. Auguſtine, *carry the Matter ſo far, that they ſay he did not preach the Goſpel at all: that the deſign of his coming was only to eſtabliſh the Pope's Supremacy, with ſuperſtitious and unneceſſary Ceremonies. Than which, nothing can be more unfairly repreſented. Since the Hiſtory makes mention of him, as preaching to the* Saxons, *and making Converts by his preaching; that he brought Preſbyters out of the Neighbourhood, who were able to converſe with the Natives, to be his Interpreters, and explain his preaching to them; that his preaching was not of Ceremonies, and ſuperſtitious Matters, but taught them the Belief of Jeſus Chriſt. This is evident from* Bede, *and all the Hiſtorians. Nor was the Papal Supremacy, and Uſurpation, as yet eſtabliſh'd, nor ſo much as aimed at. But the Oppoſers of St.* Auguſtine, *being not content with theſe Reproaches, wou'd make him the Author and Abettor of the greateſt Cruelty, and Bloodſhed. And there ſeems to be as little ground for charging him with the Slaughter of the Monks of* Bangor, *as with any other of the Articles which are brought againſt him.*

This

This is apparent enough from[b] Bede, *who ſays, that that Slaughter did not happen till after the Death of St.* Auguſtine; *whoſe Words are theſe,* " *And ſo was fulfilled the Prophecy of the holy Bi-* " *ſhop* Auguſtine, *altho' himſelf was taken up to* " *Heaven long before, that the perfidious* Britains " *ſhou'd undergo the Vengeance of temporal Deſtru-* " *ction, who had deſpiſed the Councel that was of-* " *fer'd them for their eternal Safety. The Words of the Clauſe, that expreſs his being dead before, are ſaid to be interpolated: which Opinion is thought to be confirm'd by their not appearing in the* Saxon *Verſion of K.* Alfred. *Yet however, Mr.* Whelock *confeſſes he found them in all the moſt ancient Manuſcripts he had conſulted of the Original. But the* Saxon *has omitted it, becauſe in the following Chapter, he is ſuppoſed to be yet alive, and to ordain two Biſhops,* Mellitus *and* Juſtus. *But whether that Clauſe be genuine or no,* Bede *ſpeaks of the Event, as propheſyed by St.* Auguſtine; *and 'tis probable, had he been of that bloody, and aſſuming Character his Enemies wou'd ſuppoſe him to have been of: upon his ſurvival of the Slaughter, he would have been apt to boaſt and triumph in having liv'd to ſee his own Prophecy fulfill'd; but of this* Bede *is ſilent, and ſo muſt all others. But I am inform'd by the Reverend and Learned Dr.* Smith, *Prebendary of* Durham, *who is preparing a moſt exact Edition of* Bede, *and has examin'd a very great number of Manuſcripts; that in all the Ma-*

[b] Lib. II. cap. ii. p. 114.

nuſcripts,

nuſcripts, that Sentence ſtands entire: not excepting that moſt ancient one, belonging to the Right Reverend the Lord Biſhop of Ely; *which from many probable Circumſtances, as well as from the manner of writing, Mr.* Wanley *judges to have been written about two Years after* Bede's *Death. Beſides, by an exact and accurate Examination of the Chronology, Mr.* Wharton *ſeems to have decided this Matter; making it appear from* William [c] Thorn, *and other Authorities, that* Auguſtine *and* Gregory

[c] The Author of the *Antiquitates Britannicæ* could not diſſemble the Authority of *Thomas Spott*, who was elder than *Thorn*; and of other Monks, who affirm, that *Auguſtine* did not live till Six hundred and eleven, but died a long time before. And, he ſays, they aſſerted this to take off the Infamy and ſuſpicion of the Welſh Maſſacre: and his Conjecture that they did ſo, is enough to deſtroy their Authority. But why ſhou'd not they, who were Monks, of St. *Auguſtine*'s, and lived long before his time, underſtand the Hiſtory of their Founder? and why muſt every Man's Fancy, without other Proof, cancel the Authority of Hiſtories not diſallow'd in other Points. *Leland*, as I have obſerved in the *Appendix*, complains of the Loſs of *Spott*'s Book, and charges the ſtifling of it upon poor *Thorn*. But if that Book be really loſt, there is much more reaſon to ſuſpect that it was ſuppreſt ſome time after, in an Age when, we ſee, ſuch Authorities cou'd not be born. And the declaring ſuch a truth, as that *Auguſtine* was not at the Welſh Maſſacre, was enough to ruin the Reputation of a Writer. But to demoliſh the Credit of one poor Hiſtorian, was a ſmall Matter with thoſe who ſpared not to plunder all the Libraries of the whole Kingdom. And it may be ſome farther defence of *Thorn*, what has been urged on a like Pretence of ſtifling Authors, on the behalf of *Polydore Virgil*, by the late Bp. of *Worceſter*, *Orig. Sacr. p.* 254. "Did he deſtroy them after he had uſed them? But this were "Madneſs, to quote their Authority, and deſtroy the Authors; for theſe "were his Vouchers, which ought moſt carefully to have been preſer-"ved. And this Opinion, I am apt to believe *Thorn* was of himſelf, for he owns himſelf to have taken the greateſt part of his Hiſtory from *Spott*, and appeals to him as his Voucher. And here I cannot but take notice,

died the ſame Year, which was in the Year Six hundred and four: Whereas the Slaughter of the Monks of Bangor, *was not till the Year* [d] *Six hundred and ſeven; ſo that Mr.* Wharton, *with a juſt Concern, concludes the Matter thus,* " *They* [e] *trifle* " *away their time, who leave nothing unattempted* " *to prove that* Auguſtine *ſurvived the Slaughter* " *of the Monks of* Bangor. *I am inclined to have* " *more favourable thoughts of the Apoſtle of our* " *Nation, nor will the Chronology admit of other* " *thoughts. The great* Spelman *ſpeaks of this with much the like concern. For mentioning ſome, who very warmly aſſerted that* Auguſtine *was preſent with* Ethelbert *and* Edilfrid, *tho' not at the Slaughter of the Monks of* Bangor, *yet at the ſame time it was committed. He adds,* " *How truly* " *they affirm this, let them take heed; That Ex-* " *cellent Man ſhall not fall by my Suffrage. And Mr.* [f] Collier *finiſhes his juſt Character of him in theſe Words.* " *He was a very graceful Perſon,* " *lived ſuitably to the Buſineſs of a Miſſionary, and*

notice, that Bp. *Goodwin*, tho' I cannot tell from what Copy of him, cites out of *Thomas Spott* this Diſtick, which he ſays was inſcribed up. on the Tomb of St. *Auguſtine*.

Inclitus Anglorum præſul pius & decus altum,
Hic Auguſtinus requieſcit corpore ſanctus.
De Converſione Britanniæ ad Chriſt. Relig. pag. 53.

[d] Chron. Sax. p. 25.
[e] Vid. Not. ad Canon. Lichfeild. Angl. Sacr. Par. I. pag. 89, 90, 91.
[f] *Collier's* Eccl. Hiſt. Book II. pag. 78.

" *practiſed*

" *practiſed great Auſterities: And if he fell into*
" *any Inequalities of Temper; if he was two warm*
" *in his Expoſtulations, or ſtrain'd his Privilege too*
" *far upon the* Britains, *it ought to be charged*
" *upon the ſcore of humane Infirmities, and co-*
" *ver'd with his greater Merit. This is certain,*
" *he ingaged in a glorious Undertaking, broke*
" *through Danger and Diſcouragement, and was*
" *bleſs'd with wonderful Succeſs: He converted*
" *the* Kingdom of Kent *by the Strength of his own*
" *Conduct and Miracles; and that of the* Eaſt
" Saxons *by his Agent and Coadjutor* Mellitus.
" *The ſpreading of Chriſtianity thus far among the*
" Saxons *was a great Step towards the Converſion*
" *of the reſt. Let his Memory therefore be men-*
" *tion'd with Honour, and let us praiſe God Al-*
" *mighty, for making him ſo powerful an Inſtru-*
" *ment in the Happineſs of this Iſland.*

The Britiſh Manuſcript, were it of that Authority which is pretended, and of which Sir Henry Spelman, *who beſt knew the Value of it, ſpeaks with greater Modeſty than thoſe who have ſucceeded him, and who are for catching hold of any Twig, one wou'd think ſhou'd ſignifie little: and much leſs the Authority of* Nicholas Trivett, *who writ in* Norman French, *and conſequently is to be reputed a modern Author, ought to be rely'd upon, againſt the common current of our Engliſh Hiſtorians.*

As to the Independency of the Britiſh *Church, from all that I have ſeen upon that Controverſy, I can-*

not

not ſee why the Biſhops might not juſtly claim it, and enjoy it: and yet St. Auguſtine's *Reputation be ſafe, and without Blemiſh. And yet, it may be made a Queſtion; how the* Britains, *in refuſing to aſſiſt in the* Saxon *Converſion, can be defended: Since two Siſter-Churches, independent upon each other, in point of Juriſdiction, might, may I not ſay ought, to have communicated with each other, in ſo good a Work. But what is it ſince the Reformation, that has ſo much enflam'd this Controverſy? Is it not the fear that the Church of* Rome, *wou'd hereupon have ſome Advantage of Supremacy? is it not that having at any time been related or indebted to that Church, muſt render us guilty of thoſe Corruptions, with which, in theſe latter Ages, it has been polluted? And yet ſurely, there has been a time, when it was no Shame to be thus related: when St.* Peter *and St.* Gregory *held the Chair, it was worth owning an Acquaintance with it. And it had been well if ſome of our Writers, ſince the Reformation, had conſider'd; that none of thoſe intolerable Corruptions, that hinder our Communion with the preſent Church of* Rome, *were imported by St.* Gregory, *and his Miſſioners; nor conſequently cou'd the Primitive* Saxon *Church derive them from it.*

I am willing to believe, that the Deſign of thoſe Writers, was to do Honour to the Reformation: which needed not to be ſet off with ſuch falſe Ornaments, and at ſo great Expence. Some better

Knowledge of the State of the Saxon *Church, wou'd have inform'd them of its Purity in thoſe times; its exact Agreement with the Reform'd, and have at once diſpatch'd that impertinent Queſtion, on which the* Romaniſts *lay ſo great a ſtreſs,* Where was your Church of *England* before *Luther? We give them too great an Advantage to allow, that the* Saxon *Church, planted here by St.* Auguſtine, *was the ſame in Error and Corruption, with the* Roman *Church, at this Day. This Dr.* Hickes *has proved at large, in his Letters which paſs'd between him and a* Romiſh *Prieſt, Chapter the third, from page* 58 *to* 74; *and more cannot be ſaid upon the Subject, nor with greater plainneſs. It may not, however, be amiſs to give the* Saxon *Reader ſome few Inſtances, of thoſe Particulars to which the Doctor refers, the Authority whereof he has proved at large.* Firſt, *As to their Faith.* Secondly, *As to their Prayers, and the Scriptures in their own Language.* Thirdly, *As to the Supremacy.* Fourthly, *As to the worſhipping Images. And laſtly, let me add Tranſubſtantiation.*

Firſt, as to their Faith, and Prayers, in their own Language, take this Inſtance; which I have tranſcribed, and tranſlated into Engliſh, *from Mr.* Whelock's *Edition of* Bede, *page four hundred ninety five, as it ſtands, with this Rubrick before it.*

Þeſ ıſ ȝeleaſa. ȝ ȝebeð. ȝ bleƿſunȝ læpeðum mannum ðe Þ Leðen ne cunnon :·

Here is the Belief, and Prayer, and Bleſſing, for the Laity, who do not underſtand Latin.

Pateſ noſteſ on Enȝliſc :·

PATER NOSTER in *Engliſh.*

Ðu uſe Fæðeſ ðe eaſt on heoſenum. Sy ðin nama ȝehalȝoð. Tecume þin ſice :· Sy ðin ſilla ſſa ſa on heoſenum ſa eac on eorþan :· Syle uſ to dæȝ uſne dæȝhpomlican hlaf :· Ando ſoſȝif uſ uſe ȝyltaſ. ſa ſa pe ſoſȝyfaþ ðam ðe piþ uſ aȝyltaþ :· Ando ne læð ðu na uſ on coſtnunȝe :· Ac alyſ uſ ſnam yfle :· Sy hit ſa :·

Thou our Father which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy will be done, as in Heaven, ſo alſo on Earth. Give us to day, our daily bread. And forgive us, our Treſpaſſes, as we forgive them, that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. So be it.

ðe Læſſe Tneða :·

The Leſſer Creed.

Ic ȝelyfe on Goð Fæðeſ Elmihtiȝne. ſcippend heoſenan ȝ eorþan :· ȝ ic ȝelyfe on hælend Tniſt hiſ ancenneðan ſunu uſne Dnihten. ſe pæſ ȝeeacnoð of þam halȝan Taſte. ȝ acenneð of Mapian ðam mæðene. ȝeþnoþoð unðeſ ðam Pontiſcan Pilate. on noðe

I believe in God the Father Almighty, Maker of Heaven and Earth; and I believe in Jeſus Chriſt, his only begotten Son our Lord; who was conceived by the Holy Ghoſt, and born of the Virgin Mary, *ſuffer'd under* Pontius Pilate, *hanged on the Croſs. He was*

ꝑoðe ahangen. he ꝓæꝛ ðeað. ⁊ bebyꝛgeð. ⁊ he nyþeꝛ aꝛtah to helle:· ⁊ he aꝛiſ oꝑ ðeaþe on þam þꝛiðdan ðæge:· ⁊ he aꝛtah up to heoꝑenum. ⁊ ſit nu æt ꝛþi-þꝛan Goðeꝛ ælmihtigeꝛ ꝑæðeꝛ:· Ðanon he yle cuman to ðemenne æg þeꝛ ge ðam cucum. ge ðam ðeaðum:·

⁊ ic gelyꝑe on ðone halgan Gaſt:· ⁊ ða halgan gelaþunge:· ⁊ halgena gemænnyſſe:· ⁊ ſynna ꝑoꝛgyꝑenyſſe:· ⁊ þ ꝑlæſceꝛ æꝛiſt:· ⁊ þ ece liꝑe. Sy hit ſa:·

dead and buried; and he went down into Hell, and he aroſe from death on the third day. And he went up into Heaven, and now ſitteth at the right hand of God the Father Almighty; from thence he will come to judge both the Quick, and the Dead.

And I believe in the Holy Ghoſt. And the holy Church. And the Communion of Saints. And the forgiveneſs of Sins. And the Reſurrection of the Body. And everlaſting Life. So be it.

Mæſſe Cnebа:·

The *Nicene* or *Conſtantinopolitan* Creed, to be uſed in the Communion Service.

Ic gelyꝑe on ænne Goð Fæðeꝛ ælmihtigne. ſyꝛ-cenð [a] heoꝑenan ⁊ eoꝛþan. ⁊ ealna geſeþenlicna ðinga ⁊ ungeſeþenlicna. ⁊ on ænne Cꝛiſt hælenð ðꝛihten. þone ancenneðan Goðeꝛ ſunu. oꝑ þam Fæðeꝛ

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things viſible and inviſible: And in one Lord Jeſus Chriſt the only begotten Son of God, begotten of the Father,

This Creed is likewiſe among *Junius*'s Books in the *Bodleian* Library, *B.* 22. the laſt Page, and gives us theſe different readings.

[a] heoꝑonan Jun.

ðeſ acenneð æſ ealle ꝑ-
ꝑulða: Goð oꝼ Gode. leoht
oꝼ leohte. Soþne Goð oꝼ
ꝑoþum Gode. Acenneðne.
na ȝeꝑoꝑhtne. [b] eꝼentoꝑ-
ꝑiꝛtlicne ðam Fæðeſ. þuꝑh
þone ꝛýnð ealle [c] ðinȝ ȝe-
ꝑoꝑhte. Se ꝼoꝑ uſ mannum
ȝ ꝼoꝑ uꝑe [d] hæle niþeſ aſ-
tah oꝼ [e] heoꝼenum. ȝ
ꝑeaꝑþ ȝeꝼlæſc-hamoð oꝼ
ðam halȝan Gaſte. ȝ oꝼ
Maꝑian ðam mæðene. ȝ
ꝑeaꝑþ mann ȝeꝑoꝑðen:
He [f] þꝑoꝑoðe eac ꝛꝑýlce. on
ꝑoðe ahanȝen ꝼoꝑ uſ. ȝ
he ꝑæſ bebýꝑȝeð. ȝ he
aꝑaſ on þam ðꝛiddan ðæȝe
ꝛꝑa ꝛꝑa ȝeꝑꝑitu ꝛecȝaþ.
ȝ he aſtah to heoꝼenum
ȝ he ꝛitt æt ꝛꝑiþꝑan hiſ
Fæðeſ. ȝ he eꝼt cýmð
mið ꝑulðꝑe to [g] ðemenne
ðam [h] cucum ȝ ðam ðea-
ðum. ȝ hiſ ꝑicef ne biþ
nan enðe:

ȝ ic ȝelýꝼe on þone hal-
ȝan Gaſt. þone [i] liꝼꝼæſt-
endan Goð. Se ȝæþ oꝼ
þam Fæðeſ. ȝ oꝼ þam ðu-
na. ȝ ꝛe iſ mið þam Fæðeſ

ther, before all Worlds, God of God, Light of Light, very God of very God; begotten, not made, being of one Subſtance with the Father, by whom all things were made; who for us Men, and for our Salvation, came down from Heaven, and was made Fleſh, by the Holy Ghoſt, of the Virgin Mary, *and was made Man. He ſuffered alſo, and was hanged on the Croſs for us, and he was buried. And he aroſe on the third Day, as the Scriptures teach. And he went up into Heaven, and he ſitteth on the right Hand of his Father. And he cometh hereafter with Glory to judge the Quick and the Dead: And of his Kingdom ſhall be no End.*

And I believe in the Holy Ghoſt, the Lord and Giver of Life, who proceedeth from the Father, and from the Son, who with the Father,

[b] Eꝼenðꝑiꝛtlicne. Jun. [c] þinc. J. [d] hælo. J.
[e] heoꝼonum. J. [f] þꝑoꝑaðe J. [g] ðemanne. J.
[h] cꝑicum. J. [i] liꝼꝼæſtan. J.

ȝ mið þam Ðuna ȝebeðen ȝ ȝepuldpoð. ȝ re rpræc þurh pitegan: Ic anðette þa anan halgan. ȝ þa ȝeleaffullan. ȝ þa Apoſtolican ȝelaþunge. ȝ an fulluht on [k] forȝyfenyſſe ſynna. ȝ ic [l] anðiðige æriſtes ðeaðpa manna. ȝ þæt ecan liffes þæne toweapðan populðe. Ðy hit ppa:

and with the Son, is worſhipped and glorify'd, and who ſpeaketh by the Prophets. And I confeſs the one Holy, and the Faithful, and Apoſtolical Church. And one Baptiſm for the forgiveneſs of Sins. And I wait for the Reſurrection of dead Men. And the everlaſting Life of the World to come. So be it.

[k] forȝyfennyſſe. J. [l] anbiðie. J.

You ſee here their Rule of Faith, and their Rule of Prayer, to be pure, and orthodox; that they were enjoin'd to be uſed in Engliſh: *and that this was not only by private Direction, but commanded by publick Authority, is plain from the Eccleſiaſtical Laws of King* Canutus, *made about ſeven hundred Years ago. But be pleaſed to ſee the Law it ſelf, as publiſh'd in Mr.* Lambard *and Mr.* Whelock.

Ut Orationem Dominicam & Symbolum calleant.

That they learn the Lord's Prayer, and the Creed.

L. 22.

Ans pe læpaþ. þ ælc cpiſten man ȝeleopnige þ he hupu cunne pihtne ȝelea-ſan

L. 22.

And we appoint, that each Chriſtian man learn, at leaſt that be able to underſtand

ꝥan aꝑihꝺ unꝺeꝛꝛtanꝺen. ⁊ Pateꝛ noꝛtez. ⁊ Cꝛeꝺo ꝛeleoꝛnnian: ꝼoꝛꝺam miꝺ ꝺam oꝺꝺꝛum ꝛceal ælc cꝛiꝛten man hine to Coꝺ ꝛebiꝺꝺan. ⁊ miꝺ ꝥam oꝥꝛum ꝛeꝛꝼutelian ꝑihtne ꝛeleaꝼan. [m] Cꝛiꝛt ꝛealꝼ ꝛangePateꝛ noꝛtez æꝛeꝛt. ⁊ ꝥ ꝛebeꝺꝺe hiꝛ leoꝛnincge cnihtum tæhte: ⁊ on ꝥam ꝸoꝺcunꝺan ꝛebeꝺe ꝛẏnꝺ ꝛeoꝼan ꝛebeoꝺa: Miꝺ ꝥam ꝛe ꝥe hit inpeaꝛꝺlice ꝛeꝛinꝸꝥ. he ꝛeæꝛenꝺaꝥ to Coꝺe ꝛẏlꝼum ẏmbe æꝼꝛe ælce neoꝺe ꝥe man be ꝥeaꝛꝼ. aꝥoꝛ ꝼoꝛ ꝺiꝛꝛum lẏꝼe. oꝥꝥe ꝼoꝛ ꝥam toꝛeaꝛꝺum: ac hu mæꝸ ꝥonne æꝼꝛe æniꝸ man hine inꝑeaꝛꝺlice to Coꝺe ꝛebiꝺan. buton he on Coꝺe habbe inꝑeaꝛꝺlice ꝑihtne ꝛeleaꝼan: Foꝛ ꝺam he nah æꝼteꝛ ꝼoꝛꝺꝛiꝺe miꝺ cꝛiꝛtene

derſtand rightly the Belief, and learn Pater Noſter *and* Credo. *Becauſe with the one ſhall each Chriſtian man make his Prayer to God: and with the other, make Confeſſion of the right Belief.* [m] *Chriſt himſelf firſt ſang* Pater Noſter: *and taught that Prayer to his Diſciples. And in that Holy Prayer are ſeven Petitions. With it, whoſo ſingeth inwardly* (i. e. *from his Heart) he applieth to God himſelf, upon every neceſſity with which a Man is urged either for this Life, or that which is to come. But how then may ever any Man inwardly (heartily) betake himſelf in Prayer to God, unleſs she have inwardly (in his Heart) a right belief in God. Becauſe he has no right after his departure, to Chriſtian Fellow-*

[m] Cꝛiꝛt ꝛealꝼ ꝛanꝸe Pateꝛ Noꝛtez. Singing the Service was ſo much in Practice in theſe Times, that we find the ſame word ꝛinꝸan to ſignifie both to pray, and to ſing, as in the preſent Inſtance. And likewiſe in *Ælfrick*'s Canons to Bp. *Wulfin*, in his Directions for viſiting the Sick, he expreſſes that Rule of St. *James*, *And they ſhall pray over him*, in theſe words, ⁊ hi him oꝼeꝛ ꝛinꝸon, that is, *They ſhall ſing over him.* See Sir *Henry Spelman*'s *Concil. Vol.* I. *p.* 580. I obſerve this here, becauſe I find it in none of the *Gloſſarys.*

ȝemanan on ȝehalȝaðan þeȝtan. oþþe heȝ on liȝe huȝleȝ beón ȝeoȝþe. ne he ne biȝð ȝel cȝiȝtene. þe ȝ ȝeleoȝnian nolde·: Ne he nah miȝ niht oþþeȝ manneȝ to onȝonne æt ȝulluhte. ne æt biȝcoȝeȝ handa ðe ma. æȝ he hit leoȝniȝe ȝ he hit ȝel cunne·:

ſhip with the Saints in reſt, nor here, in this Life, to be worthy of the Sacrament. Nor is he well (reputed) a Chriſtian, that will not learn them. Nor has he any right to undertake (ſtand Godfather) for any other Man at Baptiſm, much leſs at the Biſhop's Hand (Confirmation) before he has learned it ſo well, that he has it perfect.

That they had larger Devotions in their own Tongue, may be obſerved, both from Mr. Whelock, *who gives us ſeveral Prayers in his Edition of* Bede, *and from the* Saxon *Hours of Prayer, printed at the end of thoſe Letters, which paſs'd between Dr.* Hickes *and a* Romiſh *Prieſt. That they had the Scriptures likewiſe, in the* Saxon *Tongue, Mr.* Liſle *informs us, in his Edition of* Ælfrick's *Diſcourſe of the Old and New Teſtament. We may be further certifyed of this from Mr.* Fox, *and Mr.* Junius's *Edition of the Goſpels, with Dr.* Marſhal's *Notes; and from Mr.* Thwaites's Heptateuch, *and Sir* John Spelman's *Pſalter.*

Their Notion of the [a] *Supremacy, and the Power of the Keys, you may learn from what follows.*

[a] *Whelock Edit. Bed.* Lib. III. cap. xxv. pag. 236. Sermo Cathol. de S. Petro. pag. 405.

Petruſ

Petrus him ȝpýnde: Drihten ȝif þu hit ſý hat me ȝan to ðe buſon ðam pætere: Petrus pæſ ſýrmeſt on ðam pereðe. ⁊ caſoſt on Criſtes luſe: He polde ȝelome ana anðýrnan ſor hi ealle. ſra ſra he ðýde ða ða Criſt hi berran hu men cýðdon be him. ⁊ ſýþþan axode hi. Du cwebe ȝe be me: Da cwæþ Petrus: Du eart Criſt ðæſ liſiȝendan Godes ſunu: An ȝpýnde ſor manegum. ſorþan ðe annýſ wæſ on him manegum: Criſt cwæþ to him betwux oðrum worðum: Ic ſecȝe ðe ðu eart Petrus. ⁊ ofer ðiſne ſtan ic ȝetimbriȝe mine cýrican: Auȝuſtinus tractavit quod Petrus in figura ſignificat Eccleſiam. quia Chriſtus Petra. Petrus populus Chriſtianus: Ærþan ſýnſte wæſ hiſ nama Simon. ac Drihten him ȝeſette. þiſne naman Petrus. þ iſ ſtænen. to ðí þ he hæfde ȝetacnunge Criſtes ȝelaþunge: Criſt iſ cweden Petra;

Peter *anſwer'd him; Lord, if thou art he, command me to come to thee upon the water.* Peter *was foremoſt of the Company, and chiefeſt in Chriſt's Love. He would often alone, anſwer for them all, as he did then, when Chriſt enquired of them, what Men ſaid concerning him, and after that aſked them, what ſay ye of me? Then ſaid* Peter, *Thou art Chriſt, the Son of the Living God. One anſwer'd for many, becauſe the Unity of many was in him. Chriſt ſaid to him, among other Words, I ſay unto thee, thou art* Peter, *and upon this Stone I will build my Church.* Auguſtine *taught that* Peter, *in a figure, ſignifyed the Church, becauſe Chriſt is* Petra *a Rock,* Petrus *the Chriſtian People. Before that time his Name was* Simon: *but the Lord appointed him this Name* Petrus, *that is, ſtony. Becauſe that he had in him the Type of the Chriſtian Church. Chriſt is called* Petra, *that is,*

Petɼa. ꝥ ıꝛ ꝛtan. ⁊ oꝼ ðam naman ıꝛ gecɼeðen Petɼuꝛ eal cɼıꝛten ꝼolc: Cɼıꝛt cɼæþ ðu eaɼt ꝛtænen. ⁊ oꝼeɼ ðıɼne ꝛtan. ꝥ ıꝛ oꝼeɼ þam gleaꝼan þe þu nu anðettetꝛt. ıc getımbɼıge mine cyɼcan: Oꝼeɼ me ꝛylꝼne ıc getımbɼıge mine cyɼcan. oꝼeɼ me ıc getımbɼıge ðe. na me oꝼeɼ ðe: Ic eom ꝛeo tɼumnyꝛꝛ. ðe ðe healðan ꝛceal. ⁊ ealle ða getımbɼunge Cɼıꝛtenɼe gelaðunge: Nu beɼþ Petɼuꝛ ꝥ hıɼ oþþe getacnunge ðæɼe halgan gelaþunge on þæɼe he ıꝛ ealðoɼ unðeɼ Cɼıꝛt:

Stone. And, from that Name, all Chriſtian Folk are called Petrus. *Chriſt ſaid, thou art ſtony, and upon this Stone, that is, upon that Belief which thou now confeſſeſt, I build my Church. Over my ſelf I build my Church, over me I build thee, not me over thee. I am the Strength that ſhall ſupport thee, and all the Building of the Chriſtian Church. Now* Petrus *beareth the Reſemblance, or Type of the Holy Church, in which he is Biſhop under Chriſt.*

But not [a] *ſupreme, or univerſal Biſhop, or having ſole Power of the Keys. For in the Homily* In Natale unius Apoſtoli, *St.* Paul *is declared to be equal to him.*

Paulus ıꝛ ɼe ðɼeottetþa þyɼeꝛ heapeɼ. he næꝛ lichamlice on lıꝼe mıð Cɼıꝛte. ac he hıne geceaꝛ ꝛıþþan oꝼ heoꝼenum ⁊ he ıꝛ geendebyɼð to

Paul *is the thirteenth of this heap* [i.e. *Number or Society*] *he was not bodily with Chriſt while he was alive; but he choſe him afterwards from Heaven, and*

[a] *Whelock's* Notes upon *Bede*, Lib. IV. Cap. xii. p. 289.

Petpe ꝑop hiꝛ micclum ġeeaꝛnunġum. ⁊ ġeðeoꝛꝑum :·

he is ordain'd equal to S. Peter, *for his great Merits and Labours.*

And that he was equal to him in his Apoſtleſhip, if not ſuperior, may be diſcern'd from what follows, in the Homily upon the giving up an Account to Chriſt, of the Talents, at the laſt Day.

Ðonne ꝑceal ġehꝑa him æteoꝛian hꝑæt he miþ ðam punðe ġeteolob hæꝑð. ðæn lætt Petpuꝛ ꝑe Apoꝛtol ꝑonþ þ Judeiꝛce ꝑolc ðe he ðuꝛh hiꝛ laꝛe to ġeleaꝛan ġebiġðe. Pauluꝛ ðeoða laꝛeoꝛ ðæn læt ꝑonþ ꝑoꝛnean ealne miþðan eaꝛð :·

Then ſhall every one ſhew what gain he hath made with his Talent. Then does Peter *lead forth all the Jewiſh People: which by his Doctrine he had brought to the belief.* Paul, *the Doctor of the Gentiles, he leads forth almoſt all the World.*

By which it might ſeem, that his Talent was larger, and better improved. And both Bede, *and his Royal Tranſlator, K.* Ælfred, *ſpeak of him in a very high ſtrain.* Bede *ſays*, Ille cæleſtis exercitus præcipuus miles. *King* Ælfred *ſays*, ðe mæꝛta cempa ⁊ ꝛe hỳliꝛta ðæꝛ heoꝛonlican peꝛoðeꝛ ðcꝛ' Pauluꝛ ꝛe Apoꝛtol :· *that is, The greateſt, and the higheſt Soldier, of the heavenly Army.* Bede, Lib. I. Cap. xxvii. p. 95.

Againſt the Supremacy.

Dꝛihten cꝛæþ to Petpe, Ðu eaꝛt ꝛtænen :· ꝑoꝛ þæꝛe

The Lord ſaid to Peter, *Thou art ſtony, for the*

þæne ſtrenceðe hiſ geleaſan. ⁊ foꝛ anſæðnyſſe hiſ ⁊ ðetnyſſe he unðeꝛſencg ðone naman. foꝛþan ðe he geþeoðde hine ſylfne miþ fæſtum moðe to Cꝛiſte. ſe þe iſ ſtan gecpeðen fꝛam ðam Apoſtole Paule: ⁊ ic timbꝛige mine cyꝛcan uppon ðyſſum ſtane. þ iſ oꝛeꝛ ðon geleaſan ðe ðu andetſt: Eall Coðeſ gela þung iſ oꝛeꝛ ðam ſtane gebyꝛlioð. þ iſ oꝛeꝛ Cꝛiſte. foꝛþan ðe he iſ ſe gꝛunðſteall eallꝛa þæꝛa getimbꝛunga hiſ agenꝛe cyꝛcan: Ealle Coðeſ cyꝛcan ſyndon getealðe to anne gelaþunge. ⁊ ſeo iſ miþ gecoꝛenum mannum getimbꝛoð· na miþ ðeaðum ſtanum. ⁊ eall ſeo byꝛling ðæꝛa liꝛliceꝛa ſtana iſ oꝛeꝛ Cꝛiſte gelogoð. foꝛþan ðe ꝑe beoþ ðuꝛh ðone geleaſan hiſ lima getealðe. ⁊ he unꝛe eallꝛa heaꝛoð: Se þe byꝛlaþ oꝛ þam gꝛunðſtealle hiſ ꝑeoꝛc hꝛyſt to micclum lyꝛe: Se hælend cꝛæþ. Ne magon helle gatu nahꝛ togeaneꝛ

ſtrength of his Belief, and for the ſtedfaſtneſs of his Confeſſion, he took upon him that Name. Becauſe he ſubmitted himſelf with a conſtant mind to Chriſt, who is called Stone by St. Paul, I will build my Church upon this Stone; *that is, upon the Belief which thou confeſſeſt. All God's Church is built upon this Stone; that is, upon Chriſt. For he is the Ground-wall,* i. e. *Foundation of all the Building of his own Church. All the Church of God is reckon'd one Congregation. And it is built with choſen Men, not with dead Stones. And all the Building of the living Stones is placed upon Chriſt. Wherefore through the Faith we are called his Members, and he is the Head of us all. He that buildeth not upon this Ground-wall, his Work will fall to great ruin. Our Saviour ſaith; The Gates of Hell ſhall not prevail againſt my Church. Sinners, and heretical Doctrine, are the*

Gates

ȝeaneſ minne cyṅcan. Leahtraſ ⁊ ðpollic laṅ ſyn-ðon helle ȝatu. ſoṅþan ðe hi læðaþ ðone ſynfullan ſþylce ðuṅh ȝeat into helle pite: Maneȝa ſynna ða ȝatu. ac heoṙa nan ne mæȝ onȝean ða halȝan ȝelaþunȝe ðe iſ ȝetimbroð uppon ðam fæſtan ſtane Criſte. ſoṅðan ðe ſe ȝelyfeða þuṅh Criſtes ȝeſcyldnyſſe ætrint þam ſneceðnyſſum ðæṙa ðeoflicṙa coſtnunȝa:

Gates of Hell. For they lead the Sinful, as thro' a Gate, into Hell Puniſhment. Many are the Gates, but none of them hath Power againſt the holy Church, which is built on that firm Stone, Chriſt. Becauſe the Believers, through Chriſt's Protection, ſhall be deliver'd from the Temptations of the Devil.

Of the Power of the Keys.

Ðe cæþ. Ic þe betæce heoṙonan riceſ cæȝe. [b] Niſ ſeo cæiȝ ȝylden. ne ſylfren. ne oſ nanum antimbre ȝeſmiþod. ac iſ ſe anpealð ðe him Criſt ſoṅȝeaf. ⁊ nan man ne cym̃ð into Godeſ rice buton ſe halȝa Petruſ him ȝeopenige ⁊ inſæp: ⁊ ſṙa hpæt ſṙa ðu bintſt oſeṙ eoṙþan. ⁊ biþ ȝebun-

He ſaid, I give unto thee the Keys of the Kingdom of Heaven. [b] *The Key is not of Gold, nor Silver, nor made of any other Material; but is the Power which Chriſt gave to him. That no Man can enter the Kingdom of God, unleſs the holy* Peter *open for him the Entrance. And whatſoever thou bindeſt on*

[b] It is not Gold, or Silver, or any thing but the Merits of Chriſt's Death, apply'd to true Penitents, can purchaſe Remiſſion of Sins. So that there is little Encouragement, from hence, for the Trade of Indulgences.

ðen on heoronum: ⁊ ðra hpæt rra ðu unbintrt orer eorþan þ bið unbunden on heofenan: Ðirne anpealð he rorgeaf nu Petre ⁊ eac rýþþan æp hir uprtige eallum hir Aporcolum. ða ða he him on ableop þur cpeþende. onroh haligne gaft. ðæra manna rinna ðe ge rorgýfaþ beoþ rorgýfene: ⁊ þam þe ge rorgýfenýrre ofunnon. him bið oftogen reo rorgýfenýr: Nellað ða Aporcoli nænne nihtpirne mið heora manrumnunge gebindan. ne eac ðone manfullan miltrigende unbindan butan he mið roþre ðæðbote gecýnne to lifer pege: Ðone ylcan andpealð hæfð re ælmihtiga geti-

Earth, that is bound in Heaven: and whatſoever thou unbindeſt on Earth, is unbound in Heaven [c]. *This Power he gave now to* Peter: *And alſo afterwards, before his Aſcenſion, to all his Apoſtles, at the time when he blew,* [i. e. *breathed*] *on them, thus ſaying, Receive the Holy Ghoſt. Thoſe Mens Sins,* [d] *which ye forgive, are forgiven; and from whom you retain forgiveneſs, from him forgiveneſs is retained. The Apoſtles will not bind any Righteous Man with their Excommunication; nor yet will they, with Indulgence, unbind the wicked, unleſs he, with true Repentance, turn to the way of Life. The very ſame*

[c] This Power of the Keys is given equally to all the Apoſtles, as well as to St. *Peter*.

[d] The Gift of the Holy Ghoſt was given to them all: 'Tis here ſaid, receive **Ye**, not receive **Thou**, the Holy Ghoſt. This Power, which the Apoſtles received themſelves, according to the Commiſſion which was given them, they have communicated, and tranſmitted, to all Biſhops, and Prieſts, who are rightly conſtituted, and ordain'd, to the end of the World. God be thanked, that we have this right Ordination, and Succeſſion, in the reformed Church of *England*; which excludes all doubt of our belonging to the one Catholick, and Apoſtolick Church; built upon that Foundation of the Apoſtles, and Prophets, of which Chriſt is the chief corner Stone.

þoð biſcopum. ⁊ halgum Mæſſe Preoſtum ġif hi hit æfter þæne godſpellican ġerætnyſſe canſullice healdað: Ac foꝛ ðí if ſeo cæiġ Petꝛe ſindeꝛlice betæht. ⁊ eall ðeodſcipe ġleaplice to cnape. ⁊ ſꝛa hꝛa ſꝛa oꝛſcyꝛ ſꝛam annyſſe ðæꝛ ġeleaꝛan ðe Petꝛuꝛ ða andette Cꝛiſte. ⁊ him ne bið ġetiþod naþoꝛ ne ſynna foꝛġyfenyꝛ ne inꝛæn þæꝛ heoꝛenlican ꝛiceꝛ:

Power hath the Almighty granted to Biſhops, and holy Prieſts, if they are careful to preſerve it, according to the Appointment of the Goſpel. And for this reaſon is the Key given apart to Peter, *that all People may wiſely know: that whoſoever flies off from the Unity of the Faith, which* Peter *then confeſs'd to Chriſt; that to him will be granted neither forgiveneſs of Sins, nor an Entrance into the Kingdom of Heaven.*

The Danger of Schiſm is here, very clearly, and very pathetically expreſs'd: however calm and indifferent Men now ſeem, in their Notions of it. But the Breach of Unity was not made, by a not being immediately in Subjection to St. Peter: *becauſe we find that the Apoſtles had an equal ſhare in the Power of the Keys, and the Government of the Church. For ſo Men continue in the Unity of the ſame Faith, which St.* Peter *confeſſeth: they might maintain Catholick Communion, under any other Apoſtle or Biſhop.*

Againſt worſhipping Saints or Images.

Ga ðu unðeꝛbæc ꝛceoca. hit if appiten. Man ꝛceal

Get thee behind me, Satan, it is written, Man ſhall

ſceal hine ġebiddan to hiſ ðnihtne ⁊ him anum þeo-ꝑian. hit iſ appiten on ðæꝑe ealdan æ. ꝥ nan mann ne ſceal hine ġebiddan to anum þinge buton to Gode anum. ſoꝑþam ðe nan ġeſceaft nýſ puꝑþe ðæſ puꝑþmýntes. butan ſe ana ſeþe ſcýppen iſ ealꝑa ðinga. to him anum þe ſceolan uſ ġebiddan. he ana iſ ſoþ hlaford ⁊ ſoþ God. þe biddaþ þinġunga æt halġum mannum ꝥ hi ſceolan uſ þinġian to heoꝑa ðnihtne. ⁊ to uꝑum ðnihtne: Ne ġebidde þe na ðeah hꝑæþeꝑe uſ to him ſꝑa ſꝑa þe to Gode doþ: Ne hi ꝥ ġeðaꝑian nellaþ ſꝑa ſꝑa ſe engel cꝑæþ to Johanne ðam Apoſtole. ða ða he polde ꝑeallan to hiſ ꝑotum. he cꝑæþ. Ne do ðu hit na ꝥ ðu me abuġe. Ic eom Godes ðeoꝑa ſꝑa ſꝑa ðu ⁊ þine ġebꝑoþꝑa. ġebide ðe to Gode anum.

shall worship his Lord, and him only shall he serve. It is written in the old Law, that no Man shall pray to any thing, but to God alone: because no Creature is worthy that Honour, but he alone who is the Maker of all Things. To him only we ought to pray. He only is very Lord, and very God. We desire Intercession of holy Men, that they will intercede for us, to their Lord, and our Lord. Nevertheless, we do not pray to them, as we do to God, nor will they suffer it, as the Angel said to John *the Apostle, when he would have fallen at his Feet.* Do it not, bow not thy self to me, I am God's Servant, as thou art, and thy Brother, Pray to God only[e].

[e] Homil. in Domin. I. in Quadrages. *Bede* Eccl. Hist. Lib. IV. cap. ix. page 283.

And

þoð birgcopum. ȝ halȝum Mæſſe Preoſtum ȝif hi hit æfter þæne ȝoðſpellican ȝereċnyſſe canſullice healðaþ: Ac for ði is ſeo cæiȝ Petre ſinðenlice betæht. þ eall ðeoðſcipe ȝleaplice to cnape. þ ſſa hpa ſſa oþſcyt ſnam annyſſe ðæſ ȝeleaſan ðe Petruſ ða anðette Criſte. þ him ne biþ ȝetiþoð naþor ne ſynna ſorȝyſenyſ ne inſæn þæſ heoſenlican riceſ:

Power hath the Almighty granted to Biſhops, and holy Prieſts, if they are careful to preſerve it, according to the Appointment of the Goſpel. And for this reaſon is the Key given apart to Peter, *that all People may wiſelyknow: that whoſoever flies off from the Unity of the Faith, which* Peter *then confeſs'd to Chriſt; that to him will be granted neither forgiveneſs of Sins, nor an Entrance into the Kingdom of Heaven.*

The Danger of Schiſm is here, very clearly, and very pathetically expreſs'd: however calm and indifferent Men now ſeem, in their Notions of it. But the Breach of Unity was not made, by a not being immediately in Subjection to St. Peter: *becauſe we find that the Apoſtles had an equal ſhare in the Power of the Keys, and the Government of the Church. For ſo Men continue in the Unity of the ſame Faith, which St.* Peter *confeſſeth: they might maintain Catholick Communion, under any other Apoſtle or Biſhop.*

Againſt worſhipping Saints or Images.

Ga ðu unðeþbæc ſceoc- ea. hit iſ appiten. Man ſceal

Get thee behind me, Satan, it is written, Man ſhall

ſceal hine ȝebiddan to hiſ driht-ne ⁊ him anum þeo-rian. hit iſ awriten on ðære ealdan æ. þ nan mann ne ſceal hine ȝebiddan to anum þinge buton to Gode anum. forþam ðe nan ȝeſceaft nyt ſuldre ðæt ſuldormyntes. butan ſe ana ſeþe ſcyppen iſ ealra ðinga. to him anum ſe ſceolan uſ ȝebid-dan. he ana iſ ſoþ hlaford ⁊ ſoþ God. ſe biddaþ þin-ȝunga æt halȝum man-num þ hi ſceolan uſ þin-ȝian to heora dryhtne. ⁊ to urum dryhtne: Ne ȝe-bidde ſe na ðeah hræþeſte uſ to him ſra ſra ſe to Gode doþ: Ne hi þ ge-ðafian nellaþ ſra ſra ſe engel cwæþ to Johanne ðam Apoſtole. ða ða he wolde ſeallan to hiſ fo-tum. he cwæþ. Ne do ðu hit na þ ðu me a-buge. Ic eom Godes ðeora ſra ſra ðu ⁊ þine ȝebroþra. ȝebidde ðe to Gode anum.

ſhall worſhip his Lord, and him only ſhall he ſerve. It is written in the old Law, that no Man ſhall pray to any thing, but to God alone: becauſe no Creature is worthy that Honour, but he alone who is the Maker of all Things. To him only we ought to pray. He only is very Lord, and very God. We deſire Interceſſion of holy Men, that they will intercede for us, to their Lord, and our Lord. Nevertheleſs, we do not pray to them, as we do to God, nor will they ſuffer it, as the Angel ſaid to John *the Apoſtle, when he would have fallen at his Feet.* Do it not, bow not thy ſelf to me, I am God's Servant, as thou art, and thy Brother, Pray to God only[c].

[c] Homil. in Domin. 1. in Quadrageſ. *Bede* Eccl. Hiſt. Lib. IV. cap. ix. page 283.

And

And for the worſhip of Images, we may learn the Senſe of the Saxon *Church, concerning that Point, from Sir.* [a] Henry Spelman, *in his Notes upon the Council of* London, *where he ſpeaks to this purpoſe; in anſwer to thoſe, who affirm the uſe of Images to have been brought in by St.* Auguſtine, " *Who, ſays he, will not ſay, that it is one thing* " *to make uſe of Images, and another thing to a-* " *dore them; but let us ſee who they were, and* " *in what manner they uſed them:* viz. *The Enſigns of the Chriſtian Warfare carried before them; the Image of Chriſt, and his Croſs, being the Enſigns, or Profeſſion of their Warfare. They bore, ſays* Bede, *a Croſs of Silver, and the Image of our Saviour in a Picture. In this manner* Auguſtine, *and his Followers, are deſcribed, by* Bede, *to have come into the Preſence of King* Æthelbert. *But* Bede *ſays, they bore a Croſs for their Banner,* Pro Vexillo: non pro Adoratione, *not for Adoration. And again, in the next Page,* " *But that you may under-* " *ſtand the Uſe of the Images of Saints, and of our* " *Saviour, which our* Saxon *Anceſtors, and* Bede " *himſelf, admitted of. Let that venerable Author tell you of it himſelf; who, writing of the Images of things in* Solomon's *Temple, expreſſeth himſelf thus,* " *If it was lawful to lift up the bra-* " *zen Serpent upon a Pole, which the Children of* " Iſrael *beholding, were ſaved alive: why may we* " *not, by a Picture, bring into the Memory of the*

[a] Spel. Concil. Vol. I. pag. 217.

" *Faithful, that lifting up of our Saviour upon the*
" *Croſs, by which he overcame Death: or thoſe*
" *his other Miracles, and Cures, by which he won-*
" *derfully triumph'd over the ſame Author of Death.*
" *Since the ſight of theſe things make oftentimes*
" *a deep Impreſſion on the Minds of the Beholders,*
" *and to thoſe who are ignorant of Letters, open as*
" *it were a kind of lively reading, of the Hiſtory*
" *of our Lord. For Picture, in the Greek, is called*
" ζωγραφια, *that is, a Writing that expreſſes the Life.*
" *If it were lawful to make twelve brazen Bulls,*
" *which, bearing up the Sea that was placed over*
" *them, look'd towards the four Corners of the*
" *Earth; what hinders our having Pictures of the*
" *twelve Apoſtles, that ſhew us their going out into*
" *all Nations, baptizing them, in the Name of the*
" *Father, and of the Son, and of the Holy Ghoſt;*
" *repreſenting them, that I may ſo ſpeak, before all*
" *our Eyes, by a kind of Writing that deſcribes them*
" *to the Life?* &c. *This is, that uſe of Images, al-*
low'd by Auguſtine, *and his Followers, mentioned by* Bede: *And which the great Maſter of* Auguſtine, Gregory *the Great, declared in his Epiſtle to* Sere-nus, *Biſhop of* Marſeilles, *ſpeaking of thoſe Images, which that Biſhop had broken. For, ſays* Gregory, *that ought not to have been broken, which was not placed in the Churches to be adored, but only to inform the Minds of the Ignorant. But I will give you the whole Paſſage:* " *Moreover we have heard*
" *ſome time ago, that your Brotherhood obſerving*
" *ſome Adorers of Images, did throw down, and*
" *break*

" *break thoſe Images, in your Churches. And in-*
" *deed, we commend the Zeal which you had in*
" *not permitting any thing to be worſhip'd, that*
" *was made with Hands. But we think you ought*
" *not to have broken thoſe Images. For to this*
" *End are Pictures allow'd in Churches, that they*
" *who know not Letters, may at leaſt be able to*
" *read, by looking upon the Walls, what they are*
" *not capable of reading in Books. Wherefore, your*
" *Brotherhood ſhou'd both preſerve them, and hin-*
" *der the People from adoring them. That ſo*
" *thoſe who cannot read, may have, from whence*
" *to gather ſome Knowledge of Hiſtory: And the*
" *People be, by no means, permitted to Sin, by the*
" *Adoration of a Picture.* Greg. Regiſt. Epiſt.
" Lib. IX. Indict. ii. Ep. 105.

Againſt Tranſubſtantiation.

Sume ꝑꝑeoꝛtaꝛ healdaþ ðæt huſel ðe biꝺ on Eaſ-ten ðæg ȝehalgoð oꝛeꝑ ȝeaꝛ to ꝛeocum mannum. Ac hi miſtoꝺ ꝛꝑýþe ðeope. ꝑ ðæt haliȝe huſel ꝛceole ꝛýneȝian. ⁊ nellaꝺ un-ðeꝛꝛtanðan hu mycele ðæðbote ꝛeo Poenitentia-liſ tæcþ be þam. ȝiꝼ ðæt-huſel biꝺ ꝛýniȝ. oꝺꝺe hæꝑen. oþþe ȝiꝼ hit ꝛoꝛ-lopen biꝺ. oþþe ȝiꝼ muſ. oþþe

Some Prieſts keep the Euchariſt, which is conſecrated on Eaſter *Day, all the Year for ſick Men. But they very greatly do amiſs; becauſe that hereby the holy Euchariſt becomes ſinnewed. And they will not underſtand how greivous Penance the Pœnitential Book teacheth concerning it; if the Euchariſt become ſinnew'd, or rotten, or if it be loſt, or*

oþþe nýtenu ðuþh ġýmeleaſte hit eta ð : Man ſceal healden ðæt halie huſel mid micelre ġýmene. ⁊ ne ſophealdan hit. ac halġian oðer ednipe to ſeocum mannum. a. embe vii. niht. oð ðe embe xiv. niht. þ hit huþu ſýniġ ne ſý. forðon þe eal ſpa halig bið þ huſel þe nu to ðæġ pæſ ġehalgod. ſpa þ þe on eaſter ðæġ pæſ ġehalgod : Đæt huſel iſ Cpiſtes lichama : Na lichamlice ac ġaſtlice : Na ſe lichama ðe he on ðpopode. ac ſe lichama ðe he embe ſpnæc ða ða he bletſode hlaf ⁊ pin to huſle anre nihte ær hiſ ðpopunge. ⁊ cpæð be þam ġebletſode hlafe. Điſ iſ min lichama. ⁊ eft be þam halġan pine. þiſ iſ min blode þe bið for manegum agoten on ſýnna forġýfennefſe : Understandað nu þ ſe Dihten ðe mihte arendon þone hlaf ær hiſ ðpopunge to hiſ lichaman. ⁊ þ pin to hiſ blode ġaſtlice. ðæt ſe ylca ðæghpamlice

be eaten of Mouſe, or Beaſt, by Negligence. Men ſhall preſerve the Holy Sacrament with much Care, and not reſerve it too long; but conſecrate new for ſick men, always within a Week or a Fortnight, that it be not ſo much as hoary. For ſo holy is the houſel, which now to day was conſecrated, as that which was conſecrated on Eaſter *Day. The Euchariſt, is Chriſt's Body, not bodily, but ghoſtly, Not the Body in which he ſuffer'd, but the Body of which he ſpake, when he bleſſed Bread and Wine to the Euchariſt, one Night before his Suffering; and ſaid of the bleſſed Bread,* This is my Body: *And again, of the bleſſed Wine* This is my Blood, which is ſhed for many, for the Forgiveneſs of Sins. *Underſtand now, that the Lord, who could turn that Bread, before his Suffering, to his Body, and that Wine to his Blood, ghoſtly: that the ſame Lord bleſſeth daily, by the Hands of*

ꝑamlice bleꝛꝛaþ ðuꝑh ꝛa-
ceꝑðа haꝑðа. hlaf ȝ ꝑin
ꝛo hiꝛ ȝaꝛꝛlican licha-
man. ȝ ꝛo hiꝛ ȝaꝛꝛlican
bloðe:

of the Prieſt, Bread and Wine, to his ghoſtly Body, and to his ghoſtly Blood.

The whole Paſchal Homily is, from the beginning to the end, a full and large Explication of this Doctrine. See Mr. Liſle, *and Mr.* Whelock, *Page* 462. *Theſe are ſome of the innumerable Inſtances, of the pure Eſtate of the* Engliſh Saxon *Church. It wou'd be tedious to trouble the Reader with any more, having run the* Preface *out to ſo great a length, and hoping hereafter, that I may be able to give ſomewhat more of this kind to the Publick, as I ſhall find more leiſure, and that it is not refuſed Encouragement.*

I have dwelt ſo long upon the Argument of St. Auguſtine's *Miſſion, becauſe it ſeem'd to me, upon Examination of the whole Matter, that the Merits of that Controverſy, had not been ſo fairly ſtated, or ſo well underſtood, as might have been wiſh'd; and as had given us a Repreſentation of things more agreable to Truth, and to the Honour of our Anceſtors of the* Engliſh Saxon *Church: which ought not to have been charged, with thoſe Corruptions, which ſome accuſe her of, as having received them from St.* Auguſtine; *ſince ſhe neither was infected with them, nor did he introduce any ſuch Errors, they being known to be of much later*

date.

date. And I cannot but obſerve, that the Notion which has generally obtain'd, that the Church of Rome *was then the ſame corrupted Church that it is now, has given a Prejudice to all who do not duly compare and conſider things, againſt every thing that comes from thence: and ſo ignorant are ſome, in this particular, as that even St.* Peter *is in leſs Eſteem with them, for having been Biſhop of* Rome. *This is the Reaſon, why St.* Auguſtine *coming from thence, tho' upon the moſt kind, and charitable Errand in the World, is condemned all at once. All Arguments are brought againſt him, without hearing any one willingly on his ſide. But, I hope, it has been made appear (without any Honour which the preſent Church of* Rome *can arrogate to herſelf upon that account) that his Cauſe is capable of defence, as well as that of the* Britains, *who are ſo highly favour'd in Oppoſition to him. The Reader, upon comparing Circumſtances on both ſides, is left to make his Judgment. I have had no other Deſign, or Intereſt, in this Diſpute, than to do Juſtice to Truth, and Innocence. I thought it was but Juſtice to aſſert the Innocence of his Character, whom thoſe, who ſpeak the worſt of him, are forc'd, in Contradiction to themſelves, to own to have been a Perſon of many excellent Virtues, and Qualities. And I think, moreover, our Anceſtors having received Chriſtianity from him, it has laid an Obligation of Gratitude to his Memory, upon all their Poſterity; which ſhou'd rather*

incline

incline them to defend, than arraign him; and which ought never to be extinguiſh'd, or forgotten. I ſhall add but one thing farther on this Head. That this Miſrepreſentation of the Primitive State of the Engliſh Saxon *Church, has not only been the Occaſion of much Ignorance amongſt our ſelves, and which has deprived us of a Capacity of making a moſt noble Defence for the Doctrine of the Reformation; but has likewiſe given occaſion to the Papiſts, by our great zeal and fierceneſs againſt St.* Auguſtine: *to believe that we are equally Enemies to the Chriſtian Faith, and Sacraments, which it muſt be own'd, on all Hands, he introduced. Hence it comes to paſs, that we find the Benedictines of St.* Maur, *in ſumming up their Account of our Converſion, to upbraid us in this manner:* [a] *Let them aſk the Father of their Faith, St.* Gregory, *and he will ſhew them; their Elders* Auguſtine *and his Aſſiſtants, and they will tell them; what Faith at the Beginning they embraced, how great Reverence, and Obedience, they paid to the Apoſtolick See; what Sacraments they once uſed, what Rites they were accuſtom'd to, in the Worſhip of God. Alas! thoſe Altars, which they erected, have the Heterodox pulled down, and baniſh'd the Catholick Religion, of their Anceſtors; having let in all manner of Errors and Impiety.* [b] God give them Repentance, to the acknowledging the Truth, that they may recover themſelves out of the Snare of

[a] Deut. xxxii. v. 7. [b] 2 Tim. ii. 25, 26.

the

the Devil, who are taken Captive by him at his Will. *This is a kind Prayer of the Benedictines, ſuppoſing us in ſuch a wretched Eſtate. But did they rightly underſtand the preſent State of our Religion, both in Faith and Worſhip, how much more it agrees with that which was ſent hither to us by St.* Gregory, *than what is now to be diſcover'd in the preſent Church of* Rome; *they had ſpared their commiſerating Reflection, and muſt have been aſhamed to produce it: And we aſſure them, we are not afraid, nor ſtreighten'd, in our Anſwers to the Queries they object to us. For, from the Inſtances I have given of the Faith, and Worſhip, and Diſcipline introduced hither by St.* Auguſtine; *and continued for ſo long time in the* Engliſh Saxon *Church: it will appear, that we have enquir'd of our Father, St.* Gregory, *concerning the Faith he tranſmitted to us; and find, to our great Satisfaction, that we ſtill retain it in the Apoſtles, and* Nicene *Creeds, and in the Holy Scriptures. But that he knew nothing of their* Trent *Articles, neither do we acknowledge them. We have enquir'd of our Elders, St.* Auguſtine, *and his Aſſiſtants, what Reverence was paid to the* Roman *See: and perceive that our Anceſtors paid it that Reverence, which the Chriſtian Religion wou'd allow them; while it had ſo good a Biſhop as St.* Gregory, *who pretended not to Lord it over God's Heritage; but muſt declare that neither they, nor we, ought to reverence an uſurp'd Supremacy, and a corrupt Church. We perceive*

farther

farther, that they then had, and we ſtill retain thoſe two Sacraments, which Chriſt appointed in his Church: and agreeable to the intent of his Inſtitution, without the Corruptions of the Maſs, and Tranſubſtantiation. We have thoſe Rites and Ceremonies, free from all Superſtition, which are moſt reverend and decent in the Service of God, and moſt convenient for the State of our Church: herein keeping cloſe to St. Gregory's *Direction to St.* Auguſtine, *ſo that may not we now uſe their own Exclamations? Alas! The Altars which they erected, have the Heterodox deſtroyed: But who are the Heterodox, they or we? We adhere to the Catholick Faith, which St.* Gregory *and St.* Auguſtine *taught. They have added new and Heterodox Notions to the Chriſtian Belief, and impoſe them as Articles of Faith. They have forſaken the ways of their Fathers St.* Gregory *and St.* Peter, *by bringing in ſo many Novelties and Abſurdities; having let in all the Errors, Superſtitions, and Impieties of Idolatry and Tranſubſtantiation, and thoſe other Blemiſhes, which ſo much at this Day, deface the* Roman *Church: ſo that the Prayer that they make for us is much more adapted to their own Circumſtances; and we are not behind hand with them, in wiſhing charitably, which I do very ſincerely.* That God may give them Repentance to the acknowledging the Truth, That they may recover themſelves out of the Snare of the Devil, who are taken Captive by him at his Will.

But to return to the Homily on St. Gregory. *It is printed from a Tranſcript I had made of it from one made by Dr.* Hopkins, *I believe, out of the* Cottonian *Book,* Vitellius *D.* 17. *becauſe there I read it,* Englircene þeode. *whereas, in all the other Copies, it is* Englircne þeode. *The Homily is one of thoſe which were prepared by* Ælfrick, *to be uſed in the* Engliſh Saxon *Church: and is the ninth in the ſecond of thoſe two Volumes, which contain'd a courſe of Sermons, and were to be recited to the People, in the courſe of one or two Years, as ſhou'd be judged moſt fit. He ſtiles himſelf* Ælfrick, *Monk, and Prieſt, and dedicates both Volumes to* Sigeric, *Archbiſhop of* Canterbury, *whoſe Succeſſor he was in that See. He profeſſes, that for the Prevention of Hereſie, and the Doctrine of Deceivers, he had in theſe Sermons chiefly followed the Authority of the antient Fathers,* viz. *St.* Auguſtine *of* Hippo, *St.* Jerom, Bede, *and St.* Gregory, *&c. The reaſon of his tranſlating theſe Books out of* Latin *into* Engliſh, *was not, as he himſelf declares, out of Preſumption of any great Learning: but becauſe he ſaw and obſerved, much Error in many* Engliſh *Books; which the unlearned, out of their Simplicity, took for great Wiſdom. That it grieved him, that they knew not, and had not, the Goſpel-Learning in their Writings; ſave ſuch alone as underſtood* Latin, *and ſuch as cou'd have thoſe Books which K.* Ælfred *wiſely tranſlated out of* Latin *into* Engliſh. *Theſe Books he humbly dedicates to* Sigeric, *and*

earneſtly

earneſtly beſeeches him to correct them; and, in caſe he ſhou'd meet with any thing Heterodox in them, that he would not ſpare to blot it out; becauſe, ſays he, I had rather be reproved by your Clemency, than, by an unwary ſeducing, receive Praiſe from the Ignorant. I humbly implore your Clemency; to read this Expoſition over: in like manner as the former, and to judge whether it be fit to be received by the Faithful, or rejected. The Reprehenſions of the Envious in no wiſe move us, if this Performance ſhall not be diſcountenanc'd by Your Authority. The Tranſcript of this Homily I compared with that antient Parchment Book of Homilies in the Bodleian *Library amongſt* Junius's *Books* NE. F. 4. *being the ſecond of thoſe Volumes that had formerly belong'd to the* Hattonian *Library, an Account of which we have in that moſt elaborate Catalogue of* Saxon *Manuſcripts by Mr.* Wanley, *which makes the ſecond Volume of Dr.* Hickes's Theſaurus *p.* 43. *I had acceſs to this Book, by the ſingular Courteſy of Dr.* Hudſon, *a Perſon of ſo much Learning; that as he needs not envy it in any other, ſo has he that generous Quality to be found only in thoſe great and generous Minds that are inform'd with a truly Scholar-like Genius; of not diſcouraging Learning, even in our Sex.*

Having given an Account of the Homiliſt, ſome will expect, ſomewhat ſhou'd be ſaid of the Tranſlator. I have been aſkt the Queſtion, more than

once, whether this Performance was all my own? How properly ſuch a Queſtion may be aſk'd by thoſe who know with whom I live, I ſhall not diſpute: But ſince ſome there are who may have a Curioſity to know the ſame thing, who yet ſuſpect the Decency of ſuch a Queſtion: that they may be under no Uneaſineſs on this account, they may be pleas'd to underſtand that I have a kind Brother, who is always ready to aſſiſt and encourage me in my Studies. I might ſay much of my Obligations on this account: wou'd he permit me to expreſs my ſelf at large on that Subject. But as I think it no ſhame to me to take any Advice where it may be ſo eaſily obtain'd: ſo I ſhould think it unpardonable to be guilty of ſuch a Silence, as might make me ſeem averſe to all Acknowledgment.

I have little more to add, than my Thanks to all my Encouragers, which have far exceeded the Number I cou'd have expected to a firſt Attempt: the greateſt Part whereof have done me a great deal of Honour by the Countenance both of their Quality and Learning, and to all I am one way or other obliged for their Kindneſſes and good Eſteem. I am very glad to find ſo many of the Ladies, and thoſe, ſeveral of them, of the beſt Rank: favouring theſe Endeavours of a Beginner, and one of their Sex. It may be ſome Excuſe for me to them, to juſtify this Undertaking, and with which they will not probably be diſpleas'd: That the Converſion of the Engliſh *here celebrated in this Homily, was affected by the En-*

deavours

deavours of a Pious Lady; Berhta *the firſt Chriſtian Queen of* England: *as the Converſion of the whole* Roman *Empire before had been by* Helena *Mother of* Conſtantine *the Great, by moſt affirm'd to have been a Native of this Iſland. That as the Southern Parts of* England *were firſt converted by* Berhta's *Endeavours, who engaged her Huſband King* Ethelbert *to receive the Faith: ſo the Northern Parts beyond* Humber, *received the ſame bleſſed Influence, by the means of her Daughter* Edelburga: *who was highly inſtrumental in the Converſion of her glorious Conſort, King* Edwin *the firſt Monarch of the* Engliſh, *and the greateſt of all the* Saxon *Princes of thoſe times. I might give many more Inſtances of this kind,* Chlodeſuinda *Daughter of King* Chlotharius *perſuaded her Huſband,* Alboinus, *King of the* Lombards, *to become Chriſtian. And* Hermenegildus, *by the ſollicitation of his Wife* Ingundis, *Daughter of* Sigibert, *and Siſter to King* Childebert, *of an Arrian, became Orthodox. It were endleſs to repeat all the Inſtances of illuſtrious Women, that might be enumerated, as contributing to the Advancement of Religion, in their ſeveral Ages. But we may content our ſelves with late, and domeſtick, Examples, of two of the greateſt Monarchs that the World has known: for Wiſdom and Piety, and conſtant Succeſs in their Affairs,* QUEEN ELIZABETH, *and* ANNE QUEEN OF GREAT BRITAIN. *And I think it ſome farther Apology*

for

for me, to the Ladies of Great Britain; *that this is publiſh'd in the Reign of ſo highly Excellent a Lady: who, as She ſurpaſſes all her Royal Predeceſſors, in all noble and royal Accompliſhments; ſo is She peculiarly eminent, in being both an Example, and Encourager, of all Virtues, and laudable Qualities in thoſe of Her Sex.*

AN

AN ENGLISH-SAXON HOMILY, ON THE BIRTH-DAY OF St. GREGORY.

That the Curious may be able, with greater Eaſe, to read the Saxon, *I have added this* ALPHABET; *ſhewing wherein the* Roman *and* Saxon *Letters agree, or differ.*

A	A	a	a
B	B	b	b
C	C	c	c
D	D	ð	d
E	E	e	e
F	F	f	f
G	G	ȝ	g
H	H	h	h
I	I	ı	i
K	K	k	k
L	L	l	l
M	M	m	m
N	N	n	n
O	O	o	o
P	P	p	p
R	R	r	r
S	S	ſ	ſ
T	T	t	t
Ð	TH	þ ȝ	th
U	U	u	u
W	W	p	w
X	X	x	x
Y	Y	ẏ	y
Z	Z	z	z
⁊	And	⁊	and

þ for þæt, or þat; thæt or that.

The Senſe being imperfect, is ſignify'd by one Point, thus [.] but a Period, comprehending the full Senſe, is concluded by three Points, placed thus [∴]

N A.

Ne beon ge afyhte þuh geſpinc þæſ
langſuman faſtelðeſ. oððe þuh yfelſe
manna ymbeſſpræce. S. Gribelin ſculp.

NATALE S. GREGORII *Papæ.*

ON THE BIRTH-DAY *of St.* Gregory.

Regopiur ſe halga Papa Engliſcene þeode Apoſtol on þiſum andþeanþan dæge æfter mænigfealdum ge-

GREGORY the Holy Father, the Apoſtle of the *Engliſh* Nation, on this preſent Day, after manifold La-

[a] Which was the day of his Death, the *Obit*, or *Feſtival*, or *Commemoration*, or *Birth-day* of the *Saints*, being uſually celebrated yearly on the day whereon they died; the Church being then aſſur'd of the Bleſſedneſs of the Saint, or that he had a new Birth or Tranſlation from the Church Militant to the Church Triumphant: By ſuch Commemorations the Church was thought to communicate with the holy Combatant, Confeſſor, or Martyr of Chriſt. That this was agreeable to antient Practice is evident from the account we have of the *Martyrdom of St. Ignatius*. See the Right Reverend the Lord Biſhop of *Lincoln* Dr. *Wake*'s Tranſl. page 229. According to which Primitive Cuſtom the *Saxon* Church alſo obſerved the Commemoration of the Obits of her Saints; as more particularly with a juſt Gratitude ſhe here does

ðeoþfum ⁊ halgum ġecnýþnýſſum Godeſ þice ġeræliġlice aſtah: Þe iſ þihtlice Engliſcepe ðeode Apoſtol. foꝛðan þe he þuꝛh hiſ [1]næde ⁊ ſande uſ fꝛam ðeoflef biġġengum æt bꝛæð. ⁊ to ġodeſ ġeleafan ġebiġde: Manige haliġe bec cýðaþ hiſ mæꝛan ðꝛohtnunge ⁊ hiſ haliġ lif. [b] ⁊ eac iſtoꝛia Angloꝛum þa þe Ælfꝛeð cýniġ of Leden on Engliſc apenð: Seo bec ſpecð ġenoh ſputelice be þiſſum haliġum pepe: Nu pille pe þeah ſum ðinġ

bours and Divine Studies, happily aſcended to God's Kingdom. He is rightly call'd the Apoſtle of the *Engliſh* People, inaſmuch as he through his Counſel and Commiſſion reſcued us from the Worſhip of the Devil, and converted us to the Belief of God. Many holy Books ſpeak of his illuſtrious converſation and his pious life; among theſe the Hiſtory of *England*, which King *Ælfred* tranſlated from the *Latin* into *Engliſh*. This Book ſpeaketh plainly enough of this holy Man. Nevertheleſs we will now ſay ſomething

[1] næð. *Cod. Hatt.*

that of her great Apoſtle St. *Gregory*. This appears from an antient Kalendar, or *Menologium*, wherein we find the Day to be thus fixed, *ad* 12 *Martii*. See the Appendix.

[b] This is a remarkable Teſtimony of the Royal Tranſlation of *Bede*'s Eccleſiaſtical Hiſtory out of *Latin* into *Engliſh*, or into *Saxon* by King *Ælfred*, which Mr. *Whelock*, in his *Preface to the Reader*, introduces with no leſs Authority than that of the *Saxon* Church; and that with very good reaſon, the Church having appointed this Homily to be read upon the Feſtival of St. *Gregory*; his words are theſe, *Rem vero confirmat Eccleſia Saxonica.* iv Iduum Martii Sancti Gregorii Papæ Urbis Romanæ Inclyti Manıga haliġe bec, &c. The Sermon from whence he quotes this Rubrick is referr'd to by him in the Margin, under this Title, *Serm. Cath. MS. Sax. Bibl. Publ. Cantabr. pag.* 300.

[1] ſcoptlice eop be him [2] beneccan. ſoncan þe ſeo ſoneræde boc nit eop eallum cuð. þeah þe heo on Enɣliſc apend [3] it: Ðes eadiɣ [c] papa Gnegoniuſ pæſ of æþelne mæɣðe ɣ of eappærte acennedˑ Romaniſce pitan pæpon hiſ maɣoſ. hiſ fæder hatte Gordianuſ. ɣ Felix ſe eappærta papa pæſ hiſ fiſta fæder: Þe pæſ ſpa

in few words concerning him; becauſe the aforeſaid Book is not known to you all, altho it is tranſlated into *Engliſh*. [d] This bleſſed Father *Gregory* was born of Noble and Religious Parents. His Anceſtors were of the *Roman* Nobility, his Father called *Gordianus*, and *Felix* that pious Biſhop was his [e] fifth Father. He was, as we

[1] ſceoptlice. *C. Hatt.* [2] ɣeneccan. *C.H.* [3] ſẏ. *C.H.*

[c] The word *Papa*, which is uſed in the *Saxon*, and which I have tranſlated ſometimes *Biſhop*, ſometimes *Father*, and ſometimes *Pope*, is not to be underſtood as if the Biſhop of *Rome* did then pretend to the Title of Univerſal Biſhop, as the Popes at preſent do; for how much this holy Biſhop diſliked any one's aſſuming to himſelf that Character, appears from the ſeveral Epiſtles referr'd to in Mr. *Leſly*'s Letter to the Biſhop of *Meaux*, printed at the end of Dr. *Hickes*'s Letters in Anſwer to a Popiſh Prieſt, and particularly in the Letter of this Excellent Biſhop to *Mauricius* the Emperor, in which he ſo notably taxes the Arrogance of *John* Patriarch of *Conſtantinople*, for aſſuming to himſelf the Title of an Univerſal Supremacy; which Letter I have therefore given you in the Appendix.

[d] This account of him may be alſo ſeen at large in *Bede*'s *Eccl. Hiſt. lib.* 2. *c.* 1. altho' that part of it by the Royal Tranſlator was omitted, or has ſome way at leaſt been loſt.

[e] The *Saxon Homiliſt* has learnedly expreſs'd the original word *Atavus* by fiftа fæðeр, that is, the fourth from his Father, or his Great-Grandfather's Grandfather: agreeable to that old Verſe of *Plautus* the Comedian,

ſpa pe cpæðon. ſop po-
pulðe æþelboren: Ac
he oferſtah hiſ æþel-
boreniſſe mið halgum
þeapum ⁊ mið goðum pe-
oncum geglenðe: Gre-
goriuſ iſ gnecirc nama
re ſpegð on leðenum
geneoncðe Vigilantiuſ.
þæt iſ on Englirce pa-
colne: Se pær ſpyðe
pacol on goðeſ bebodum
þa þa he ſylf hepi-
genðlice leoforðe. ⁊ he
pacollice ymb manegna
þeoda þeanfa hogoðe. ⁊

have ſaid, in reſpect of
the World, nobly deſcend-
ed: But he adorn'd, and
exceeded his high Birth,
with a holy Converſation
and good Works. [f] *Gregory*
is a *Greek* Name, which ſig-
nifies in the *Latin* Tongue
[g] *Vigilantius*, that is in *Eng-
liſh*, [h] *Watchful*: He was
very diligent in God's Com-
mandments, while he him-
ſelf lived moſt devoutly, and
he was earneſtly concerned
for promoting the Advan-
tage of many Nations, and

1 2 3 4 5 6
Pater, avos, proavos, abavos, atavos, tritavos.

Atavus eſt quintus pater, the fifth Father, as *Tanaquil. Fab.* obſerves in his Notes on the firſt *Ode* in *Horace*. This Mr. *Somner* did not take notice of, explaining the Word by *Tritavus*, which would be the ſixta pæðen. The whole *Latin* Series is critically diſcuſs'd in the *Etymol.* of *J. Ger. Voſſ.* under the Word *Avus*.

[f] Γρηγόριος.

[g] It is the ſame alſo with *Vigilius*. And *Goſcelin*, in his *Hiſt. Minor. cap.* 2. ſpeaking of St. *Gregory*, calls him *Gregorius ſecundum ſuum Nomen pervigil. Vid. Angl. Sacr. Part. II. pag.* 56. And *Paulus Diaconus*, who firſt writ the Life of St. *Gregory*, and is follow'd by all the after Writers on that Subject, obſerves, that *ex Græco eloquio in noſtra lingua* [which is the *Latin*] *vigilator, ſeu* vigilans *ſonat.*

[h] Pacolne, *Wakeler*; of this kind we may reckon our *Wake*, *Wakelin*, or *Wacelyn*, *Wakevil*, *Wakefield*, &c.

heom liſeſ pæg ȝeſſu-
telobe :· Þe pæſ ſnam
cilðhaðe on boclicum
laſnum ȝetýð. ⁊ he on
þæſne laſe ſſa ȝeſæli-
ȝlice þeah ſ on eal-
ſe Romana býſniȝ næſ
nan hiſ ȝelica ȝeþuht :·
Þe ȝecneoðlæhte æſteſ
ſiſſa laſeopa ȝebýſnun-
ȝa. ⁊ næſ ſoſȝýtel ac
ȝeſæſtnoðe hiſ laſe
on ſæſt-haſelum ȝe-
mýnðe. he hloð miþ
þuſſtiȝum bneoſte þa
ſleopenðan laſe þe he
eſt æſteſ ſýſſte miþ
huniȝ ſſetſe þſohte

made known unto them the way of Life. He was from his Childhood inſtructed in the knowledge of Books, and he ſo proſperouſly ſucceeded in his Studies, that in all the City of *Rome* there was none eſteemed to be like him. He was moſt diligent in following the Example of his Teachers, and not forgetful, but fixed his Learning in a retentive Memory. He ſuck'd in with a thirſty Deſire the flowing Learning, which he often, after ſome time, with a [i] Throat ſweeter than Honey, and with an

[i] *With a Throat, i.e.* Voice or Tongue. This is the very Character which *Cicero*, the great *Roman* Orator, gives of *Neſtor*, the wiſeſt of the *Grecians*; of whom he ſays, *Ex ejus lingua melle dulcior fluebat oratio. De ſenectute, cap.* 9. But he tells us *Homer* had ſaid it before him; and you'll find he did, *Iliad.* 1. v. 249.

Τῶ ϰ ἀπὸ γλώσσης μέλι ϐ γλυκίων ῥέεν αὐδή.

——*Whoſe Tongue pour'd forth a Flood*
Of more than Honey ſweet Diſcourſe. *Chapman's* Tranſl.

This, it ſeems, was the received Character of St. *Gregory's* Eloquence, as appears from *Goſcelin* of *Canterb.* who in his *Hiſt. Min. c.* 22. ſtyles him *Melliſluus Papa Gregorius*, *Angl. Sacr. Part. II. p.* 65. And no doubt this Author took the Notion from *Paulus Diaconus*, in the very words which are tranſlated in this *Homily*, and which are thus in *Latin: Hauriebatque ſitibundo doctrinæ fluenta pectore, quæ poſt congruenti tempore mellito gutture eructaret.* See his Life of St. *Greg.* in the *Bened. Edit.* p. 1. c. 2.

þæɼlice bealcoðe:· On ȝeonȝlicum ȝeaɼum þa þa hiɼ ȝeoȝuð æɼteɼ ȝecýnðe poɼulð þinȝ luɼian ɼceolðe. þa onȝan he hine ɼýlɼne to ȝoðe ȝeðeoðan ȝ to eðle þæɼ uplican liɼeȝ miðeallum ȝepilnunȝum opðian:· Ꝼitoðlice æɼteɼ hiɼ fæðeɼ foɼðɼiðe he aɼæɼðe ɼix munuclif on

agreeable Eloquence poured out. In his younger Years, when his Youth might naturally make him love the things of this World, then began he to dedicate himſelf to God, and with all his Deſires to breath after the Inheritance of a Heavenly Life. For after his [k] Father's departure he erected [l] ſix Monaſteries in

[k] The Saxon Homily rightly makes uſe of fæðeɼ in this place, not following *Paulus Diaconus*, who has it *Parentum obitu*; for it was after the Death of his Father only, that he erected theſe Monaſteries, his Mother *Silvia* living ſome time after, as has been well obſerved by the *Benedictines* of the Congregation of St. *Maur*, from *J. Diac. lib.* 1. *cap.* 9. See their Life of *Greg. lib.* i. *c.* 2. §. vi.

[l] As to the number of Monaſteries the Hiſtorians generally agree. The ſeventh, which is ſaid to be built within the Walls of the City of *Rome*, was dedicated to the Honour of St. *Andrew* the Apoſtle, and ſituate near the Church of *St. John and St. Paul* on Mount *Scaurus*. In this, having taken upon him the Monaſtick Habit, he lived under the Government of two venerable Abbots, *Hilarion* and *Maximianus*; after theſe, tho' unwillingly, he was prevailed upon to take that Government upon himſelf. See *Johan. Diac.* in the Life of S. *Greg. lib.* i. *c.* vi.

Baronius, in the Year 581. *n.* 8. will have it, that *Gregory* had for his Inſtructor in the Monaſtick Diſcipline no other than *Valentius* or *Valentio*; to whom, having ſtruck *Hilarion* out of the Catalogue, ſucceeded *Maximianus*, *Pretioſus*, and *Probus*. But with this Account the Learned *Benedictines* of *St. Maur* are in no wiſe pleaſed; who after an ingenious Diſquiſition of the matter, give us this Series of the Abbots of St. *Andrews*; *Hilarion*, *Valentius*, *Maximianus*; who preſided in the Monaſtery at the time when *Gregory* was made Legat:

But

Sicilian-lande. ⁊ þæt ſeofoðe binnon Romana bỳriġ ġetimbroðe. on þam he ſylf negolice under abboðeſ hæſum ðrohtnoðe: Ða ſeofon mynſtru he ġelende mid hiſ agenum. ⁊ ġenihtſumlice to dæġhpæmlice biġleofan ġeġoðoðe: Done oferweacan hiſ æhta he aſpende on ġoðeſ þearfum. ⁊ ealle hiſ æðelboncennỳſſe to heofonlicum pulðre awende: Þe eoðe æfter hiſ ġecỳnneſnỳſſe

Sicily; and the ſeventh he built in the City of *Rome*; in which he himſelf lived as a Regular, under the Government of the Abbot. Theſe ſeven Monaſteries he adorn'd with his own Subſtance, and plentifully endow'd them for their daily Subſiſtence. The remainder of his Eſtate he beſtow'd on God's Poor; and he exchanged his Nobility of Birth for heavenly Glory. He was uſed [m] before his Converſion to

But after his Return from his Embaſſy, *Gregory* ruled the Monaſtery himſelf; in which Government *Peter* at length ſucceeded, and held the Chair while the Holy Father writ his Dialogues. See the Life of *Greg. lib.* i. *c.* 2. §. viii. by the ſame Learned *Benedictines*. They obſerve likewiſe that *Bolandus* reads from two MSS. inſtead of *Hilarionis*, *Laurionis*; but thinks it ſhould be read *Valentionis*. And it may not poſſibly be amiſs to take notice, that one of our *Engliſh* Hiſtorians agrees with the reading of his two MSS. giving this account of St. *Gregory*'s ſucceeding to the Government of the Monaſtery: *In quo poſt primos Abbates* Laurionem *&* Maximianum *tertius ipſe præfuit.* See *Will. Thorn* Monk of St. *Auguſtin*'s *Cant.* in his *Hiſt. of the Abbots of St.* Auguſtin's *inter x. Script.* pag. 1757.

[m] *I. e.* before his exchange of the Secular Habit for the Eccleſiaſtick. This deſcribes the Holy Father before this Change in the Secular Office of *Prætor Urbanus*, in which being oblig'd to uſe the Enſigns of this Authority, we find him array'd in the Robe of State appropriate to the Magiſtrate who held that high Office. *Gregorius Turonenſis*, and from him *Paul. Diacon.* tells us, it was the *Trabea*, and ſeems

ȝeonð Romana buph mið [1] ꝑellenum ȝyp-lum. ⁊ ſcinendum ȝym-mum. ⁊ neaðum ȝolð [2] ꝑnætepode: Ac æꝑteꝛ hiꝛ ȝecyꝛꝛneðnyꝛꝛe he ꝑenode ȝoðeꝛ ꝑeaꝛꝑum ⁊ [3] hine ſylfe ꝑeaꝛꝑa mið ꝑacum [4] ꝑæꝛelꝛe beꝑan-ȝen: Sꝑa ꝑulꝑneneðlice he ðꝛohtnode on angyn-ne hiꝛ ȝecyꝛꝛneðnyꝛꝛe ſꝛa ꝑ he miht ꝑa iu beon

paſs along the City of *Rome* in Garments of Silk, ſparkling with Gemms, and adorn'd with rich Embroidery of Gold and Red. But after his Converſion he miniſtred to God's Poor, and himſelf took upon him the Profeſſion of Poverty in a mean Habit. So perfectly did he behave himſelf at the beginning of his Converſion, that he might hereafter be

[1] pællenum ȝyꝛlum. *C. H.*
[2] ȝeꝑnætepode. *C. H.* [3] him. *C. H.* [4] pæꝑelꝛe. *C. H.*

ſeems to give us the Image of *Gregory* thus habited *ſerico contectus, ac gemmis micantibus ſolitus erat per urbem procedere trabeatus.* By which it appears, that the *Trabea* was made of ſome rich Silk, and adorn'd with Jewels and Gold Embroidery. This *Trabea*, embelliſh'd with Jewels and Embroidery, was in antient times worn only by the Emperors themſelves in their Conſulſhip. Now we find in *Gregory*'s time it was alſo made uſe of by the *Prætor*. The Poet *Claudian* gives us theſe flouriſhing Deſcriptions of it in the ſeveral Conſulſhips of *Honorius*:

——————Cinctuſque mutata Gabinos
Dives Hydaſpæis augeſcat purpura gemmis.

And again,

——————Aſperat Indus
Velamenta lapis, pretioſaque fila ſmaragdis
Ducta virent.——————

And in the laſt,

Membraque gemmato trabeæ viridantia cinctu

Thoſe

ȝeteald on fulfremedna halgena ȝeteal: Se lufode foþhæfednyſſe on mettum ⁊ on ðryncе. ⁊ [n]on pæcean. ⁊ on ſundþigum ȝebedum. þeſtо eacan he þropode ſinȝallice untrumnyſſe. ⁊ ſpa he ſtiðlicor mid andpeardum untrumnyſſum [l] oſſete pær reputed in the number of perfect Saints. He obſerv'd much Abſtinence in Meat and Drink, in watching, and in frequent Devotions. He ſuffer'd moreover continual [o] Indiſpoſition of Body, and the more ſeverely he was oppreſs'd with his preſent Infirmities,

[l] oſſet. *C. H.*

Thoſe who would ſee more to this purpoſe may conſult the learned and ingenious *Roman* Antiquary Mr. *B. Kennet*, *Antiq. Part* 2. *c.*8. *p.*297. The *Prætor Urbanus* was a Magiſtrate who had a judicial Power of deciding Caſes of Right and Wrong between the Citizens, in ſome meaſure reſembling our Lord Mayor.

[n] Here ſeems ſome Word or other to be wanting in the *Saxon*.

[o] This account of his continual Indiſpoſition he gives us in his own words, in his Epiſtle to *Leander* Biſhop of *Sevil*; by which Epiſtle he dedicates to him his Moral. on *Job*, which he had undertaken at his requeſt. *Quò malis præſentibus durius deprimor, eò de æterna certius præſumptione reſpiro.* But it may not be amiſs to give you the whole thus in *Engliſh*: *viz.* " For while the Body is worn out with trouble, " the Mind alſo being affected, the Power of Eloquence decays. " Many Years now have paſs'd, in which I have been tormented with " frequent Pains in my Bowels, every hour and every moment, my dige- " ſtion being weaken'd, I begin to be quite tired out. I ſcarce breath " thro' ſlow but unintermitting Fevers. In the mean time, while I " diligently conſider with my ſelf what the Scripture ſaith, *Every Son* " *which the Lord receiveth, he chaſteneth*, Heb. xii. 6. the more I am " oppreſs'd with my preſent Infirmities, with the greater certainty " do I breath after eternal Life. And perhaps this was the Deſign " of Divine Providence, that I being ſmitten ſhould explain *Job*, " who was alſo ſmitten, and might better underſtand the Mind of " him

ſpa he ȝeonnſullicor þæſ ecan liſeſ ȝeſilnode. þa unbeſȝeat ſe papa þe on þam timan þæt apoſtollice ſætl ȝeſet hu ſe eadiȝe Gregoriuſ on halȝum mægnum þeonde pæſ. ⁊ he þa hine

the more earneſtly did he deſire Eternal Life. Then the Pope which at that time ſat in the Apoſtolick See, when he perceived that the Holy *Gregory* was greatly increaſed in ſpiritual Virtues, he took him

" him that was under the Laſh by the Stripes which I feel my ſelf.

So far was the Holy Father from thinking bodily Infirmities a juſt occaſion for excluding Men from miniſtring in Divine Offices, that he judged it a great Qualification for diſpoſing Men to that Compoſedneſs and Seriouſneſs of Temper, that is fitteſt for Men employ'd in Sacred Things: but thoſe were Times, when a loud Voice, and airy Converſation, and that Eaſineſs and Indifference which is equally concern'd for all things or for nothing, were not receiv'd and admitted amongſt Men for the only Standard of Good Humour and Chriſtian Charity. Studious Men, who macerated their Bodies and impair'd their Health, by Mortification, and Watchings, and Labours, for the Good of the Church, were looked upon as venerable, and to be admir'd by all good Men: and their Prayers and Adminiſtrations, who had ſo little Intereſt in the World, were thought to have ſo much greater efficacy in procuring Heavenly Bleſſings. It is very remarkable that ſome of the greateſt Saints and Men of the moſt celebrated Virtue and Learning have not always enjoy'd the greateſt ſhare of Health. God Almighty intermingling his Bleſſings and Corrections ſo as is moſt for his Glory and our Good. Ill Health is many times a natural Conſequence of hard Study, and by an extraordinary Application and Intention of the Mind, the bodily Strength is much enfeebled: And the Goodneſs of God, which knows always what is beſt for Men, when he bleſſes them with any ſignal Improvements in Virtue or Learning, is apt to caſt in ſuch Interruptions, as may make them remember they are but Men. For this reaſon St. *Paul* tells us he had given him *a Thorn in the Fleſh*; ſuch bodily Afflictions, as he knew were the *Meſſengers of Satan to buffet him, leſt he ſhould be exalted above meaſure:* But he did not from hence conclude himſelf unfit for the Miniſtry; but was reſolv'd the more to acquit himſelf worthy of it, in that he was thought worthy of ſuch a Conflict for the ſake of Chriſt.

ȝenam oꝼ þæꝑe munuch-
ceꝑe ꝺꝛohtnunȝe ⁊ him
to [1]ꝼýlꝼt ȝeꝼet on ꝺia-
conhaꝺe ȝe enꝺe býꝺne:·
Ða ȝelamp hit æt ꝼumum
ꝼæle. ꝼꝑa ꝼꝑa ȝýt ꝼoꝑ
oꝼt ꝺeꝺ. þæt Enȝliꝼce
[2]cýꝺmen ꝺꝛohton heo-
ꝑa ꝑaꝑe to Romana-bý-
ꝛiȝ. ⁊ Ꝺꝛeȝoꝛiuꝼ eoꝺe
be þæꝑe ꝼtꝑæt to þam
Enȝliꝼcum mannum heo-
ꝑa þinȝ ꝼceaꝛiȝenꝺe:· Ða
ȝeꝼeah he beꝺꝑuxt þam
ꝑaꝑum cýꝑecnihtaꝼ ȝe-
ꝼette. þa ꝑæꝑon hꝛiteꝼ
lichaman ⁊ ꝼæȝneꝼ anꝺ-
plitan men. ⁊ æꝺelice

from converſing with
Monks, and appointed him
to be his Aſſiſtant, hav-
ing ordained him a [p] Dea-
con. It happen'd at ſome
time, as it often doth,
that ſome *Engliſh* Mer-
chants brought their Mer-
chandizes to *Rome*: And
Gregory paſſing along the
Street to the *Engliſh*-men
taking a view of their
Goods, he there beheld a-
mongſt their Merchandi-
zes [q] Slaves ſet out to ſale.
They were white comple-
xion'd, and Men of fair
countenance, having noble

[1] ȝeꝼýlꝼt. *C. H.* [2] cýꝑꝑmen. *C. H.*

[p] His being received to the Order of Deacon is thus expreſs'd by *Paul. Diac. Eccleſiaſtici ordinis officio ſublimavit, Levitamque ſeptimum ad ſuum adjutorium adſcivit.* The Pope promoted him to the Eccleſiaſtical Order, and took him to be his Aſſiſtant, having ordain'd him his ſeventh Deacon. From which there are two things to be obſerv'd; firſt, that the Order of Deacon is expreſs'd by the Word *Levita*, anſwerable to that of the *Levites* in the *Moſaical Law*. Secondly, that that antient Cuſtom was ſtill in force at *Rome*, of which *Cornelius* the Biſhop of *Rome* makes mention in his *Ep. Euſeb. lib.* vi. *cap.* 43. that there ſhould be only ſeven Deacons. In all likelihood in imitation of the firſt Apoſtolical Church, in which ſeven Deacons only were ordain'd. This matter may be ſeen in the Life of *Gregory* by the often cited *Benedict. lib.* 1.

[q] *William Thorn* Monk of St. *Auguſtin's Canterbury* tells us, there were three of theſe Boys: *Vidit in foro Romano tres pueros Anglicos lactei candoris venales.* X. Script. p. 1757. c. 1.

ȝefeaxode: Gregorius þa beheolð þæra cnapena plite ⁊ befran of hiſ-cene ðeode hi gebohte pæron. þa ſæde him man þ hi of Engla lande pæron ⁊ þ þara þeode mennisc ſra plitiȝ pæne: Eft þa Gregorius befran hpæðer þær landes folc Cristen pæne þe hæðene; him man ſæde þ hi heaðene pæron. Gregorius þa of inepeardne heortan langrume ſiccetunge teah ⁊ cpæð. [f]Wæ la þa. þ ſra fæger hiper men [g]ſyndon þam ſpeartan deofle under ðeodde: Eft þa Gregorius befran hu þære þeode nama pæne þe hi ofcumon. him pær geandpyrd þæt hi Angle genemnde pepon: Đa cpæð he rihtlice hi ſyndon

Heads of Hair. And *Gregory*, when he ſaw the Beauty of the Young Men, enquired from what Country they were brought, and the Men ſaid from *England*; and that all the Men in that Nation were as beautiful. Then *Gregory* asked them whether the Men of that Land were Chriſtians, or Heathens; and the Men ſaid unto him they were Heathens. *Gregory* then fetching a long Sigh from the very bottom of his Heart, ſaid, Alas! alas! that Men of ſo fair a Complexion ſhould be ſubject to the Prince of Darkneſs. After that *Gregory* enquired how they call'd the Nation from whence they came. To which he was anſwer'd, that they were called *Angle* [that is, *Engliſh*:] Then ſaid he, rightly they are

[f] **Well a way** is in common uſe to this day in the North, to expreſs their Grief, or Surprize.

[g] ſpeartan deofle. Word for word *the Black Devil*; the *Saxon* Phraſe for the Prince of Darkneſs.

Angle gehatene. forðan þe hi Engla plihte habbaþ. ⁊ rihtlicum gebafenaþ þæt hi on heofonum Engla geferon beon: Eyt þa Gregorius befran hu þære scýre nama wære þe þa cnapan of alædde wæron. him man sæde [1] þ þe scirmen wæron [2] Deiri gehatene: Gregorius and-

called *Angle*, becauſe they have the Beauty of Angels, and therefore it is very fit that they ſhould be the Companions of Angels in Heaven. Yet ſtill *Gregory* enquired what the Shire was nam'd from which the Young Men were brought. It was told him that the Men of that Shire were call'd [t] *Deiri*. *Gregory* an-

[1] þæt þa. *C. H.* [2] Dere. *C. H.*

[t] Dere, Deiri, & Diera. That this was part of the Kingdom of the *Northumbrians*, is aſſerted by the generality of our Hiſtorians, who agree with *Bede*, *Hiſt. Eccleſiaſt. lib.* iii. in the Diviſion of it into the two ſeveral Kingdoms of *Deiri* and *Bernicii*: Dera rice and Beornica rice, or as the *Saxon Chron.* has it, Deanre rice, *p.* 29. 23. & 32. 7. And Bærnice, *p.* 30. 2. and Beornice. 44. 26. But they are not ſo well agreed, as to the Limits of the two leſſer Kingdoms. *Richard* Prior of *Hexham* (*Vid. X. Script. p.* 285.) fixes the Limits of *Deira* between the Rivers *Humber* and *Tees*; but thoſe of *Bernicia* between the *Tees* and *Twede*. He affirms, That ſome of the *Northumbrian* Kings reign'd only over the *Deiri*, as *Elle*; others over the *Bernicii* only, as *Adda*, the Son of *Ella*: Some over both the *Deiri* and *Bernicii*, as *Edwine* Son of the ſame *Ella*, and St. *Oſwald* and *Oſwius*, from whoſe Times the Kingdom remain'd entirely under one. And this Diviſion Mr. *Somner* ſeems to approve of, in his *Gloſſ. voce* Deora mægþe in complaiſance to Mr. *Camden*, in *Ottadinis*. But the Learned Antiquary (which may well be excuſed in ſo large and laborious a Work) ſeems to have overlook'd what he had before deliver'd in *Brigant.* where he aſſigns to *Deira* all that lies between *Tine* and *Humber*, and to *Bernicia* all from *Tine* to the *Frith* of *Edenburgh*. To this Diviſion I am rather inclin'd to agree, in reference to the Etymology of the word, which our Antiquaries will have derived from deor, ſignifying wild Beaſts, and that this Diviſion of the Kingdom took

ꝥýꝥðe. ſæl hi ꝥýnðon Deiri ꝛehatene. ꝛoꝛðam þe hi ꝥýnð ꝛnam ꝛnaman ꝛeneꝛoðe ȝ to Cꝛiꝛtes miloheoꝛtnerꝛe ꝛecýꝛeðe: Cýt

ſwer'd, Well they are called *Deiri*, becauſe they are deliver'd from Wrath and called to the Mercy of *Chriſt*. Yet

took its Name from the Woods which gave them ſhelter. Theſe Woods, in all probability, extended from the *Humber* to the *Derwent*, which empties it ſelf into the *Tine*, taking in Deoppalð and Deoꝛham in its way, which all of them bear ſome affinity with the Name. The latter of which lies beyond the *Tees*, betwixt it and the *Derwent*: And there is a Deſcription of it agreeable enough to our Conjecture, given in that elegant *Saxon* Poem, which was firſt printed in *Simeon Dunelm. X. Script. p. 76.* and again in the laſt Page at the End of the Gloſſary; but ſince much more correctly in Dr. *Hickes*'s Learned and moſt Complete *Theſaurus*, with a *Latin* Tranſlation and Notes of the Right Reverend the Lord Biſhop of *Carliſle*.

Ænð þeꝛe ȝeꝛexen
ſuða ꝛeꝛtenn mycel.
ſuniaþ in þem ꝥicum
ſilða ðeoꝛ manicȝe.
In ðeoꝛa ðalum
Deoꝛa unȝenim:

Ibique creſcit	And there likewiſe grows
Silvarum Saltus ingens;	A woody large Defence;
Sinus poſſident	In the Thickets dwell
Feræ quamplurimæ;	Of wild Beaſts great ſtore;
In vallibus profundis	In the Vallies deep
Damarum turba innumera.	Herds numberleſs of Deer.

And now if I have given the *Deiri* too large an extent of Dominion, the juſtly celebrated Character of the Learned and Judicious Editor of the *Saxon Chron.* who carries it farther, will ſtand between me and Cenſure. He agrees in the Derivation of the Word from Deoꝛ *Fera*; but to the Kingdom of *Deira* he alots all that lies between *Humber* and *Twede*, and includes by Name *Yorkſhire*, *Lancaſhire*, *Weſtmorland*, *Cumberland*, *Northumberland*, and Biſhoprick of *Durham*: To the Beoꝛnicaȝ he aſſigns all that lies between the *Twede* and the *Frith* of *Eden*-

burrow.

þa he beſpan hu ıſ þæne ſcıpe cynınz ȝe-haten. him peſ ȝeanð-ſpaſoð þ ſe cýnınz Ælle ȝehaten pæne: Þpæt

again he enquired what was the Name of the King of their Province; he was an-ſwer'd, that the King's Name was [u] *Ælla*. There-

burrow. But after all, it will not be impoſſible to reconcile all theſe Diviſions upon the Foot of that account which the *Prior of Hexham*, as afore cited, gives us of the different Extent of Dominion that different Kings were poſſeſſed of, according to their ſeveral Rights or Claims of Succeſſion, and the Events of War.

[u] *Ella*. As it was cuſtomary with the Northern, as well as other Nations, to take Names which had ſomewhat of good Importance; ſo that of *Ella* may deſerve particular Obſervation, ſince it may be derived from Ellen, or according to the *Cimbric* Poets, **elıun**; the *Francic* Ellan, and *Francic* Poetical Ellean; by which is underſtood Courage, Greatneſs of Soul, Study, Labour, Diligence, Virtue, *&c.* Of which the Incomparable Author of the immenſe Treaſure of North. Antiq. gives us ſeveral Inſtances; as in the *Saxon* Paraphr.

Cunnode ȝeopne.	*Full well he knew*
Þpılc þæſ æþelingeſ	*What the noble Hero's*
Ellen pæne:	*Virtue was.*

And ſo in **Herbar Sag.** c. xii. **aſl oc elıun**, Strength and Courage. For **aſl**, according to *Ol. Verel.* ſignifies Strength of Body; **elıun**, the Virtues of the Mind. Again, in the *Francic* Harmony, c. xxxvi. Þabda ım ellen ȝuod thpıſta ȝıtahtı. *He had Courage and generous Thoughts.* From all which it appears, That *Ella* had a moſt generous Signification, intimating all kinds of Virtue, but chiefly thoſe of the Mind. *Vid. Grammat. Angl. Sax. p.* 128. *Ella* was the firſt King of the *Deiri*, when *Ida* was the firſt King of *Bernicia*; whoſe Progeny after them enjoy'd the two Kingdoms, ſome of them ſeparately, and ſome the whole *Northumbrian* Kingdom entire, according as their ſeveral Claims, or the Chance of War gave them poſſeſſion. Thus *Edwine*, Son of this Great King *Ella*, as *Speed* calls him, King of the *Deirians*, was the third King that poſſeſs'd the ſame, the Eight of *Bernicia*, the ſecond King, but

firſt

þa Gregoriuſ gumenode mid hiſ popdum to þam naman. ⁊ cpæð. hit gedafenað þ alleluia ſý geſungen on þam lande to loſe

fore *Gregory* playing upon the Words in alluſion to the Name, ſaid, it is fit that Hallelujah be ſung in that Land in praiſe

firſt Chriſtian King of the *Northumbrians*, and after the Death of *Redwald*, whom he ſucceeded in the *Engliſh* Monarchy, the greateſt King of all the *Saxons*. *Ella* being ſo great himſelf, and his Son after him ſo glorious, it is natural to imagine, that either the Father would deſire to leave ſome Marks of his Conqueſts and planting there, or his Son do ſomewhat to perpetuate the Memory of his Father. Hence it is in all probability there are at this day ſome Towns that bear an affinity with the Name in thoſe Parts, which come within the extent of thoſe Kings Dominions; as *Ellecroft*, *Ellington*, *Elton*, *Elſwic*, *Eſlaby*, probably for *Ellasby*, *&c.* And ſince the Holy Father thought it not inconſiſtent with the Gravity of ſo great a Prelate to play upon the word *Ella*, and to give us an opportunity of alluding to the ſame Name, I will beg leave to inſert one Alluſion more, which I heard ſome time ago made to it in the Name *Elſtob*, or *Elleſtobb*, as I find it written, *an.* 1345. This in all likelihood at firſt was written Ellanſtope. Ellaſtope. Ellſtope. ſignifying ſome Palace of King *Ella*, or ſome Town built in memory of him. This, after the Conqueſt, coming to be written with this kind of **bb**, inſtead of the *Saxon* þ, might eaſily paſs in proceſs of time into the *bbe*, as *Elſtobbe* for *Elſtobbe*: Nor is there any ſuch difference of Sound, as need prejudice the Conjecture; for it is a thing well known among Grammarians, that Letters which affect the ſame Organ of Speech are eaſily changed one for another: But I make no more of it than a Conjecture and ſo carry on the Alluſion to the Name; which kind of Etymological Alluſions are thought to be of no ſmall Uſe and Diverſion, not only in the *Saxon*, but all the Northern Languages, to thoſe who have a Genius not averſe to ſuch Speculations. This may be ſeen from the Works of ſeveral Learned Men, as of *Camden*, *Grotius*, and others, and more particularly in that moſt ample Treaſury of Northern Learning and Antiquity by Dr. *Hickes*. *Vide Diſſert. Epiſt. p.* 157. Thus we may obſerve ſome borrowing their Names from Towns, as *Adam de Elneſtobb*, as it appears in an antient Writing, *an.* 1304. *Thomas de Ellford*, *Richard de Allington*, and the like: Others from Perſons, from whom they claim their Deſcent, as from *Ellá*, *Elſing*, *Elſon*, *Elliſon*,

þæſ ælmihtigan ſcyppendeſ: Gregoriuſ þa eode to þam papan þæſ Apoſtolican ſetleſ. ⁊ hine bæd. þ he Angelcynne ſume lareowaſ aſende þe hi to Criſte gebigdon mid Godeſ fultume. ⁊ cwæð. þ he ſylf geare wære. þ weorc to gefremmenne. gif hit þam papan ſwa gelicode: Da ne mihte ſe papa þ geðа-

of the Almighty Creator. *Gregory* then went to the Biſhop of the Apoſtolical See, and deſired him, that he would ſend ſome Inſtructors to the *Engliſh* People, that they might be converted to *Chriſt* by the Grace of God: and ſaid that he himſelf was ready to undertake that Work, if the Pope ſhould think it fit. But the [t]Pope could not conſent

Elliſon, *Allaſon*, &c. Names well known in the Places we have before mention'd, within the Limits of Diepalonð. And that which may yet further excuſe the tediouſneſs of the Alluſion, may be this; that as the Holy *Gregory*'s Affection to the Subjects of King *Ella* was the Occaſion of bringing Chriſtianity to all the *Saxons*; ſo it hath fallen out by Providence, to one not only born within the Circuit of thoſe Dominions, but nearly approaching to his Name, to ſhew ſome ſort of Gratitude, in reſtoring to the *Engliſh* this Memorial of their Apoſtle and Benefactor at ſo great a diſtance of time.

[t] The Pope indeed, at the earneſt and importunate Entreaty of *Gregory*, tho' very unwillingly, let him go: But the whole City was hereupon immediately in an Uproar and Confuſion. And this general Complaint from all places reach'd the Pope's Ears: *Petrum offendiſti, Romam deſtruxiſti, quia Gregorium dimiſiſti.* You have offended St. *Peter*, you have deſtroy'd *Rome*, in having parted with *Gregory*. With which Clamour the Pope was ſo far terrified, that he was forced to call him back, after he had proceeded three days on his Journey. With this Conſent of the Pope, and *Gregory*'s being recall'd from his Undertaking, which is not mention'd by *Bede*, we are firſt made acquainted by *Paulus Diaconus*, from whom thoſe who mention this Tranſaction ſeem to have copied it; as amongſt our Hiſtorians, *John Brompton*, p. 726. *William Thorne*, p. 1758. x. *Script.* And many likewiſe of the Circumſtances of this whole Narration are

ꝛian. þeah þe he ealh ꝑolde; ꝛop ðan þe Romaniꝛcan ¹ ceaꝛtre ȝeꝛaꝛan noldon ȝeðaꝛian ꝥ ꝛꝑa ȝetoȝen man ⁊ ꝛꝑa ȝeðunȝen laꝛeoꝛ þa buꝑh eallunga ꝛoꝛlete. ⁊ ꝛꝑa ꝑýꝑlene ꝑꝑæcꝛiðe ȝename: Æꝛteꝛ þiꝛum ȝelamp þæt mycel man cꝛealm becom oꝛeꝛ þæꝛe Romaniꝛcꝛe leoðe. ⁊ æꝛeꝛt þone papam Pelaȝium ȝe-

to it, although he altogether approved of it; becauſe the *Roman* Citizens would not ſuffer ſo Worthy and Learned a Doctor to leave the City quite, and take ſo long a Pilgrimage. After this it happen'd that a great Plague came upon the *Roman* People, and firſt of all ſeized upon Pope * *Pela-*

¹ ceꝛꝛ. *C. H.*

given us in a very agreeable Style and Method by our Learned Eccleſiaſtical Hiſtorian Mr. *Collier*, *lib.* 2. But the Learned *Benedictines*, who made it their buſineſs to gather and examine all Notices relating more particularly to the Life of St. *Gregory*, have accordingly obliged us with a Collection the moſt complete and accurate upon the Subject. As to the reluctancy of the *Roman* People to part with a Perſon of ſuch eminent Virtues and Piety as St. *Gregory*, this diſcovers ſuch a noble Chriſtian Zeal and Reverence for good Things and Perſons, as has not ſufficiently been imitated in all Ages or Places; and the Conſtancy of their Affection to him, which never ceaſed till they had placed him in the Papal Chair, nor in any ſucceeding part of his Life, affords an Example that may well upbraid the unſtable humor of ſome Men in after times, who never are pleaſed with any thing but that which is new, nor affect any Man's Perſon, who, like Holy *Gregory*, is ſo ſincere, as not to indulge them in all their Novelties: Which Love of Novelty Mankind ſhould be very cautious in embracing, leſt ſooner than they imagine it ſhould perſuade them that Chriſtianity it ſelf is grown antiquated: They ought certainly to be admoniſhed of this by the too many Inſtances of thoſe with whom it is already out of date.

* *Subſecuta eſt de veſtigio clades, quæ, &c. Gregory Turonenſis*, giving an account of the overflowing of the *Tiber*, and the Multitude of Serpents, and the great Dragon that lay like ſome huge Beam in the midſt of the Channel, and from thence took its Paſſage into the Sea:

ſtoð ȝ butan ylðinge hine aðyðde: Soðlice æfter þæs papan ȝe endunge ſpa micel [1] cpælm ȝepeaxð þæs folces þat ȝehpæp ſtoðon apeſtehuſ ȝeond þa burh buton buȝiȝendum. þa ne mihte ſpa þeah ſeo Romana burh buton Papan punian: Ac ealle ꝑ folc þone eaðiȝan Ȝpeȝopium to þæpe [2] ȝeþinoðe anmoðlice ȝeceas. þeah þe he miþ eallum [y] mæȝnum piðepiȝende pæpe: Ȝpeȝopius þa ſend ænne piſtol to þam Caſepe Mauricium ſe pæs hiſ [z] fæðepa.

gius, and without delay took him off. Moreover, after the Death of this Pope, the Deſtruction was ſo great among the People, that every where throughout the City the Houſes ſtood deſolate, and without Inhabitants. Nevertheleſs it was not fit that the *Roman* City ſhould be without a Biſhop. But all the People unanimouſly choſe the Holy *Gregory* to that Honour, altho' he with all his Power oppoſed it. Then *Gregory* ſent an Epiſtle to *Mauricius* the Emperor, to whoſe Child he had ſtood Godfather,

[1] cpealm. *C. H.* [2] ȝeþineþe. *C. H.*

Sea: But that the Beaſts being ſuffocated in the Salt Water, were caſt dead upon the Shore. He adds, that hence there immediately aroſe a Plague, which coming in the midſt of the Eleventh Month, firſt of all (according to what we read in the Prophet *Ezekiel*, c. ix. v. 6. *Begin at my Sanctuary.*) ſmote *Pelagius* the Biſhop, and immediately deprived him of Life. *Gregor. Turon. lib. x. Hiſtoriar.*

[y] Miþ eallum mæȝnum: A *Saxon* Phraſe ſtill in uſe with us; as, With all his main; With might and main.

[z] The Word fæðepa, Mr. *Somner* in his Gloſſary explains by *Patruus*, that is, an Uncle by the Father's ſide, a Father's Brother: But it is probable, that the *Saxons* had beſides that, another Meaning of the Word: For it does not appear from Hiſtory, that there was any

ȝ hine halſode ȝ mycelum bæd. ðæt he næfre þam folce ne ȝeðafode ðæt he mid þæſ punðmyntes fulre ȝeufenod wære. forðan þe he ondred ðæt he ðurh þone micclan had on populdicum fulre þe he æfre aſeafre æt fumum fæle bepæht wurde: Ac þæſ

and earneſtly deſired and beſeech'd him, that he would never ſuffer the People to exalt him to the Glory of that high Promotion, becauſe he fear'd, that he, through the greatneſs of the Charge and the worldly Glory which he had ſome time before renounced, might again be enſnared. But the

ſuch relation between *Mauricius* and *Gregory*. One would rather imagine, that it was ſometimes uſed to ſignifie what is expreſt by the *Latin* Word *Compater*, a reciprocal Term between the Father of the Child, and thoſe that ſtand Godfathers to it. This manner of ſpeaking is well enough known at this Day in the North of *England* by the Word **Goſſip**, from another *Saxon* Word God-ſibbe, *Cognatus*, *Luſtricus*, *Sponſor*, a **Goſſip**, a Coſin before God; one that in Baptiſm ſtands forth in the Infant's behalf, and undertaking for it, makes its Peace with God, as Mr. *Somner* interprets it. Which may yet be better underſtood by theſe and the like Phraſes, which are ſtill uſed in the North. My **Goſſip** *Thomas*——— ſtood Godfather to my Child: *Harry* and I are **Goſſips**, for I ſtood Godfather to his Child: *John* and I are **Goſſips**, for we both ſtood Godfathers to *George* —'s Child. And the Word **Commother** ſignifies the ſame relation that Women have to each other, and to the Father and Godfathers: For whoever ſtands Godmother to a Child, ſhe is the Father's **Commother** and the Mother's, and the Godfather's and the Godmother's. And there is no doubt but the common and ordinary Compellation of **Gaffer** and **Gammer**, that are now ſo uſual in the Southern Parts, had the ſame Original; **Gaffer** being only a Contraction of Godfather, **Godfr.** and **Gammer** of Godmother, **Godmr.** Which tho' Mr. *Somner* has not ſo exactly obſerved in the Word Fæderna, applying it only to a natural Relation, while he explains it Uncle: Yet he is not much out of the way, if he had explain'd it in a ſpiritual Senſe; the Godfather, in a ſpiritual capacity, being as it were the Father's Brother, or kind of ſpiritual Uncle. The Dictionary of the *French* Academy ſhews

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Caſepeſ heah ȝepeca Ceapmanuſ ȝelæhte þone pirtol ⁊ hine to tæp. ⁊ ſiþþan cyðde þam Caſepe þæt eall þat folc Cpeȝopium to papam ȝecopen hæfde: Mauricius þa ſe Caſepe þæſ Coðe þancode. ⁊ hine haðian hæt: Þpæt þa

Emperor's [a] High Marſhal *Germanus* intercepted the Letter and tore it in pieces, and afterwards told the Emperor that all the People had choſen *Gregory* to be Pope. Then *Mauricius* the Emperor returned thanks to Almighty God for this, and gave Orders for his Conſecration.

us likewiſe that they have much the ſame Notion in the Word *Compere*. And the moſt celebrated Wits of *France*, not having refuſed to ſtoop to ſo low and familiar a way of delivering their Explications, they ſeem as it were to make my Apology, for the vulgar and leſs polite kind of Expreſſions, I have been obliged to make uſe of in the foregoing Compariſons. *Nom d'alliance ſpirituelle qui ſe donne par un homme, & par un femme à celuy, qui a tenu ſur les fonds quelqu'un de leurs enfans, & reciproquement par le parrain à celui dont on a tenu un des enfants ſur les fonds, & au pere du meſme enfant. C'eſt mon compere, il a tenu un de mes enfants. C'eſt mon compere, j'ay tenu un de ces enfants. Il eſt mon compere, j'ay tenu un enfant avec luy.* That the *Saxon* Word Fæðepa is to be underſtood according to this Acceptation, may very fairly be conjectured from *Gregorius Turonenſis*, from whoſe Words the *Saxon* Homiliſt ſeems to have tranſlated the whole Paſſage, which is thus cited by the *Benedictines*: *Gregorius Turonenſis refert, Sanctum Diaconum filium Mauricii Auguſti (haud dubie natu majorem) ex lavacro ſacro ſuſcepiſſe, dum Conſtantinopoli adhuc moraretur: quod quantum ei fuerit perhonorificum, nullus eſt qui non intelligat.* *Gregory* of *Tours* relates, that the Holy Deacon ſtood Godfather at the ſacred Font to the Son of *Mauricius* the Emperor (no doubt his eldeſt) while he was yet reſident at *Conſtantinople*: Which thing how great an Honour it was to him, no one can be ignorant. *Lib.* x. *c.* 1.

[a] By *Gregorius Turonenſis*, and *Paul. Diac.* he is ſtiled *Præfectus Urbis*; and the former ſpeaks of him as a near Relation or Brother to St. *Gregory*: That St. *Gregory* had ſuch a Brother, the *Benedictines* prove from his Epiſtles, concerning which ſee their Life of him, *l.* 1. *c.* 1. *n.* 5.

Gregorius fleames cepte. ⁊ on dimhofan æt lutode: Ac hine men gelæhte. ⁊ teah to Petres cirican þæt he þer to papam gehalgod wurde: Gregorius þa ær his hadunge þ Romanisc folc for þam onsigendum cwealm þýrum wordum hi to behreowsunge tihte. Mine gebroðra þa leofestan. us gedafenað þ we Godes swingle þe we on ær todeaðe ondreadon forcoldon. þ we hunu nu andreaðe ⁊ afandode ondreadon: Geopenige us ure særegnýsse infær soðre gecynnednýsse. ⁊ þ pite þe we þrowiað to bræce ure heortan heardnýsse: Efne nu þis folc is mid swunde þæs heofonlican gnaman ofslagen. ⁊ gehwýlce anlipege sýnd mid sæslicum slýhtum aferte:

But *Gregory* betook himſelf to flight, and lay hid in a Cave. Nevertheleſs they found him out, and carried him by force to St. *Peter*'s Church, that he might there be conſecrated to the Popedome. Then *Gregory*, before his Conſecration, by reaſon of the encreaſing Peſtilence, exhorted the *Roman* People to Repentance in theſe words. "My moſt beloved "Brethren, it behoveth us, "that that Rod of God which "we ought to have dreaded, "when we only expected it "would be laid upon us, "ſhould now at leaſt raiſe "in us ſome Concern when "it is preſent and we have "felt it. Let our Grief open "us a way to a true Conver- "ſion, and let that Puniſh- "ment which we endure, "break the hardneſs of our "Hearts. Behold now this "People is ſlain with the "Sword of heavenly Anger, "and each of them one by "one is deſtroy'd by a ſud- "den Slaughter. For the

Ne ſeo adl þam deaðe ne ſone ſtæpð. ac ge gefeoð þ ſe ylca deað þæne adle ſonnaðað: Se geflagena bið mið deaðe gegripen ær þan þe he to heoſungum ſoðne be hneoſunge gecyrran mæge: Þogiað ſon þy hwylc ge becume æt ſonan gefyhðe þæt ſtreccan deman ge þe ne mæg þæt yfel bepepan þe he gefremode: Gehwylce eorð burigende ſynd æt hroðene. ⁊ heora huſ ſtandað apeſte: Fæðenaſ ⁊ moðru befandað heora bearnes lic. ⁊ heora yngſtnumman heom ſylfum to ſorfyrnde ſore ſtæppað: Uton eornoſtlice fleon to heoſunge ſoðre dædbote þa hwile þe we moton. ær þam þe ſe [1] fæplice flege ur arstnecce:

"Diſeaſe does not go before
"Death, but you ſee that
"each Man's Death prevents
"the lingring of a Diſeaſe.
"The Slain are ſeized by
"Death before they can have
"an opportunity of Sighing
"and Lamentation, to ex-
"preſs their ſincere Repen-
"tance. Wherefore let each
"Man take care how he
"comes into the Preſence of
"the mighty Judge, who
"will not bewail the Evil
"which he has perform'd.
"(Almoſt) all the Dwellers
"upon Earth are taken a-
"way, and their Houſes ſtand
"empty. Fathers and Mo-
"thers ſtand over the dead
"Bodies of their Children,
"and their Heirs ſtep be-
"fore them to Death. Let
"us earneſtly betake our
"ſelves to Lamentation with
"true Repentance now while
"we may, before this dread-
"ful Slaughter ſtrike us.

[1] fæplica. *C. H.*

Uton ȝemunan ſpa hpæt ſpa pe ðpeliȝende aȝýlton. ⁊ uton miþ pope ȝepitnian þ þæt pe manfullice aðnuȝon: Uton foppaðian Godef anfýne on andetnýſſe ſpa ſpa ſe piteȝa uſ manaþ. Uton ahebban ure heoptan miþ handum to Gode. þæt iſ þ pe ſceolon þa ȝecnýpnýſſe ure bene miþ ȝeapnunge Godef peoncef up-apæpan: Þe [1] foncipaþ tpupan ure ſophtunge ſe þe þuph hiſ piteȝan clýpaþ. Nelle ic þæf ſinfullan deaþ. ac ic pille þ he ȝecýnne ⁊ libbe: Ne on tpupiȝe nan man hine ſýlfne fop hiſ ſýnna mýcelnýſſe. pitodlice þa ealdan ȝýltaf Niniueiſc̃e þeode þpeopa daȝa behpeopfunge hý [2] aðýȝelode: ⁊ ſe

" Let us call to mind whatever Errors we have been " guilty of, and O! let us " do Penance with Tears " for that which we have " done amiſs. Let us reconcile God's Favour to " us by confeſſing our Sins, " as the Prophet warneth us: " [b] *Let us lift up our Hearts* " *with our Hands unto God*; " that is, that we ought " to lift up [or preſent] " the Sincerity of our Devotions with an earneſt of " Good Works. He giveth " you confidence in your " Fear, who ſpeaks to you " by his Prophet: [c] *I have* " *no pleaſure in the Death of* " *the Wicked; but that the* " *Wicked ſhould turn from his* " *way and live.* Let not any " Man deſpair of himſelf for " the greatneſs of his Sin, for- " aſmuch as the old Guilt of " the People of *Niniveh* was " expiated by their three " Days Repentance: And

[1] ſoncipaþ. *C. H.*

[2] aðýlegode. *C. H.*

[b] *Lamentations*, ch. iii. v. 41.

[c] *Ezekiel*, ch. xxxiii. v. 11.

[1]ȝecyþþeðaꝛceaþaonhiꝛ ðeaðeꝛ cpyðe þæꝛ ecan liꝼeꝛ meðe ȝeaꝛnoðe: Uꝛonapenðanuꝛeheoꝛꝛtan ꝛo Ꝺoðe. hꝛæðlice byð ꝛe ðema to uꝛum benum ȝebiȝeð. ȝiꝼ ꝛe ꝛꝛam uꝛum þþyþnyꝛꝛum beoð ȝeꝛihtleahtꝛ: Uꝛon ꝛtanðan miþ ȝemahlicum þoþum onȝean þam onꝼiȝenðum ꝛþuꝛðe ꝛꝛa micleꝛ ðomeꝛ: ðoðlice ȝemahnyꝛꝛ iꝛ þam ꝛoðan ðeman ȝecþeme. þeah þe heo mannum unþancpyꝛðe ꝛy. þoꝛðanðe ꝛe æꝛꝼeꝛꝛta ⁊ ꝛe miloheoꝛta Ꝺoð [2]pill ꝥ ꝛe miþ ȝemahlicum benum hiꝛ miloheoꝛtnyꝛꝛe oꝼȝan. ⁊ he nelle ꝛꝛa miclum ꝛꝛa ꝛe ȝeeaꝛnaðuꝛ ȝeyꝛꝛian: Be þiꝛum he cpæð þuꝛh hiꝛ pitegan. Elyꝛa me on ðæȝe þinꝛe ȝeðpeꝼeðnyꝛꝛe ⁊ ic pille þe ahꝛæðden ⁊ þu mæꝛh-

"the penitent Thief by
"his dying Words attained
"to the Reward of Eter-
"nal Life. O let us then
"turn our Hearts to God;
"ſpeedily is the Judge in-
"clined to our Petitions,
"if we from our Per-
"verſeneſs be ſet ſtreight.
"O let us ſtand with ear-
"neſt Lamentations againſt
"the threatning Sword of
"ſo great a Judgment.
"Certainly Perſeverance
"is pleaſing to the juſt
"Judge, although it is
"not grateful to Men: be-
"cauſe the Righteous and
"Merciful God will have
"us with earneſt Petitions
"to requeſt his Mercy,
"and he will not ſo much
"as we deſerve, be an-
"gry with us. Of this
"he ſpeaketh by his Pro-
"phet. [d] *Call upon me in*
"*the Day of thy Trouble,*
"*and I will deliver thee,*
"*and thou ſhalt glorify me*

[1] ȝecyþþeðe. *C. H.*

[2] pile. *C. H.*

[d] *Pſal.* L. v. 15.

ſaſt me :· God ſylf is ir hiſ ȝepita þ he milt-ſian pille him to clypi enoum. ſe þe manaþ þ þe him to clypian ſceolon :· Foꝛ þi mine ȝe-bꝛoðꝛu þa [1] leoꝛoꝛtan. Utton ȝecumon on þam ſeoꝛðan ðæȝe þiſſene pucan on æꝛne [2] moꝛi ȝen ȝ mið eꝛtꝛullum mode ȝ [3] teaꝛan ſinȝan ſeoꝛonꝛealde Letaniaſ þæt ſe ſtꝛeca ðema uſ ȝeaꝛiȝe þonne he ȝe-ſyhð þ þe ſylf uꝛe ȝyltaſ ꝛꝛeca :· Eoꝛ-noꝛtlice þa þa ſeo mi-cele menigu æȝðeꝛ ȝe

" God himſelf is his own
" Witneſs, that he will have
" compaſſion on him that
" calleth on him; who ad-
" moniſhes us, that it is
" our Duty to call upon
" him. For this cauſe, my
" moſt dearly beloved Bre-
" thren, let us come toge-
" ther on the fourth Day of
" this Week early in the
" Morning, and with a de-
" vout Mind, and with Tears,
" [e] ſing ſeven Litanies, that
" our angry Judge may ſpare
" us, when he ſeeth that we
" our ſelves take vengeance
" on our Sins. So that whilſt
the whole Multitude, as well

[1] leoꝛeꝛtan. *C.H.* [2] meꝛigen. *C.H.* [3] teaꝛum. *C.H.*

[e] Theſe are the Courſes of the ſeven ſolemn Litanies or Proceſſions which were appointed by St. *Gregory*. The Firſt, that of the *Clergy*, began from the Church of St. *John Baptiſt*; the Second, that of the *Men*, from the Church of the Bleſſed Martyr St. *Marcellus*; the Third, that of the *Monks*, from the Church of the Martyrs, St. *John* and St. *Paul*; the Fourth, that of the *Nuns*, from the Church of the Bleſſed Martyrs, St. *Coſmus* and *Damianus*; the Fifth, that of the *Married Women*, from the Church of the firſt Bleſſed Martyr St. *Stephen*; the Sixth, that of the *Widows*, from the Church of the Bleſſed Martyr *Vitalis*; the Seventh, that of the *Poor*, *and of Infants*, from the Church of the Bleſſed Martyr *Cæcilia*. Under this ſevenfold Denomination was the whole Body of the People comprehended, that thoſe of every degree might be employed and have their ſhare in that general Penance and Humiliation, for the averting that ſevere Judgment which was fallen upon all Degrees and Ages. This ſolemn

Deprecа-

ꝑꝑeoꝛꝺ-haꝺeꝛ ȝe munuc-haꝺeꝛ menn ⁊ þaꝺ leapeꝺe ꝼolc æꝼꝺeꝛ þæꝛ eaꝺiȝan [1]Ȝꝛegoꝛiuꝛ hæꝛe on þone poꝺneꝛ ꝺæȝ to þon ꝛeoꝛonꝛealꝺum Letanium ȝecomen. to þam ꝛꝛýꝺe apeꝺꝺe ꝛe ꝼoꝛe ꝛæꝺe cpealm. ꝺ hunꝺ eahtatiȝ manna on þæꝛe anꝛe tiꝺe ꝼeallenꝺe oꝛ liꝼe ȝeꝛiton. þa hꝛýle þe þæt ꝼolc þa Letaniaꝛ ꝛanȝ: Ac ꝛe halȝa ꝛaceꝛꝺ ne ȝeꝛꝛac ꝺ ꝼolc to mannigenne ꝺ hi þæꝛe bene ne ȝeꝛꝛicon oꝺ ꝺ Ȝoꝺeꝛ miltꝛunȝ þone peꝺan cpealm ȝeꝛtilꝺe: Þpæt þa Ȝꝛegoꝛ-

of the Prieſtly Order, and of the Monaſtick, as of the Laity, according to the Command of the Holy *Gregory*, were come on the Wedneſday to the ſevenfold Litany, the aforeſaid Peſtilence raged ſo faſt, that fourſcore Men departed this tranſitory Life at the very inſtant the People were ſinging the Litany. But the Holy Prieſt did not ceaſe to adviſe the People not to deſiſt from their Supplications, until that God's Mercy ſhould aſſwage the raging Plague. In the mean time *Gregory*,

[1] Vel Ȝꝛegoꝛieꝛ.

Deprecation of God's Wrath was, from the Author of it, ſtyled the Litany of St. *Gregory*; from the Place of its firſt Inſtitution, that of *Rome*; from the mourning Habit that was then uſed, the *Cruces nigræ*; and *Litania Major*, by reaſon of its greater Solemnity, and to diſtinguiſh it from the *Litania Minor*. The Leſſer Litany or Proceſſion was uſed on the Rogation Days, the three Days immediately before the Aſcenſion of our Lord. The *Major*, or *Greater Litany*, was uſed on St. *Mark*'s Day, the 7. *Kal. Maii*, or the 25th of *April*. See *Spelm. Gloſſ.* in *voce Litania*. As to the ſevenfold Diſtribution herein to be obſerved, it might probably allude to the Pſalmiſt's ſeven ſet Times of Devotion, *Pſalm.* cxix. v. 164. *Seven times a day*, &c. in conformity to which were the ſeven Hours obſerved in the Primitive Church. See the *Ritualiſts*, and the Note upon the *Saxon Hours* at the End of Dr. *Hickes*'s Letters. Whereas *Gregory* enjoins the ſinging the Litany, this is an Argument of the early uſe of ſinging in Divine Service, even upon mournful Occaſions.

þiuſ ſýððan he papan-haðunðeꝑfengc. ȝemunð hꝑæt he ȝeſýꝑn Engel-cynne ȝemýnte ⁊ þæꝑ niht̃e þ luſtýme peoꝑc ȝeꝑꝑemeðe: Þe nateꝑ-hꝑon ne mihte þone Ro-maniſcan biſceop-ſtol eallunȝe foꝑlætan: Ac he aſendeð oðꝑe æꝑen-ðꝑacan. ȝeðunȝene Ȝo-ðeſ þeoꝑaſ to þiſum iȝ-landðe. ⁊ he ſýlf micclum miþ hiſ benum ⁊ tihtinȝum ſýlſte þæt þæꝑa [1] æꝑenðꝑaca boðunȝe foꝑðȝenȝe ⁊ Ȝoðe pæſtm bæꝑe pýnðe. Ðæꝑa æꝑenðꝑacena naman ſýnð þuſ ȝeciȝeðe. Ag uſtinuſ. Mellituſ.

since he took upon him the Popedome, called to mind what he formerly had thought of, concerning the *Engliſh* Nation, and finiſhed that moſt beloved Work. Nevertheleſs he might not on any account be altogether abſent from the *Roman* Biſhop's See. Whereupon he ſent other Meſſengers, approved Servants of God, to this Iſland, and he himſelf, by his manifold Prayers and Exhortations, brought it to paſs, that the Preaching of theſe Meſſengers went abroad, and bore Fruit to God. The Meſſengers were thus named: [f] *Auguſtinus*, *Mellitus*, *Lau-*

[1] æꝑenðꝑacena. *C. H.*

[f] *Auguſtinus*, *Mellitus*, *Laurentius*, and *Juſtus*, were afterwards all of them Biſhops. *Auguſtine* was firſt Archbiſhop of *Canterbury*, according to the appointment of St. *Gregory*, having received his Conſecration, as will be ſhewn hereafter, from the Archbiſhop of *Arles*. He ordains *Mellitus* Biſhop of *London*, and *Juſtus* of *Rocheſter*. *Laurentius* ſucceeded *Auguſtine* in the Archbiſhoprick, being ordained by him while he was yet alive; leſt after his Death, the Church, being yet tender and in its Infancy, might begin to be ſhaken: according to the Example of St. *Peter*, who having founded a Chriſtian Church at *Rome*, is ſaid to have conſecrated St. *Clement* to be his Succeſſor. *Laurentius* ſat in the Archiepiſcopal See five Years. He died the iii[d] Non.

Laurentius. Petrus. Johanneſ. Juſtus: Dæſ laſeopaſ aſende ſe eadiga papa Gregoriuſ miđ manigum ođrum munecum to Angelcynne. ⁊ hi ſiſum ſoſđum to þæſe ſaſe tihte. Ne beon ge aſyfhte þurh gefſinc þæſ ¹langſumeſ ſaſelđeſ oþđe

rentius, [g] *Petrus*, *Johannes*, *Juſtus*. Theſe Doctors the Holy Pope *Gregory* ſent, with many other Monks, to the *Engliſh* People, and he perſuaded them to the Voyage in theſe Words: "[h] Be not ye afraid thro' "the Fatigue of ſo long a "Journey, or thro' what

¹ langſuman. *C. H.*

Non. of *February*, and was buried near St. *Auguſtine* in the Church of St. *Peter* and St. *Paul*, without the Walls of the City of *Canterbury*. He was ſucceeeed by *Mellitus*, who was tranſlated from *London*, ruled the See five Years, dyed the viii[th] Cal. *May*, and was buried with his Predeceſſors. *Juſtus* Biſhop of *Rocheſter* ſucceeded him, to whom Pope *Boniface* writes in this manner. *By the Authority of St.* Peter *we firmly enjoin, that the City of* Canterbury *ſhall be the Metropolis of all* Britain. This *Juſtus* ordain'd *Paulinus* Archbiſhop of the *Northumbrians*, by whoſe Preaching King *Edwin* and his People having received Baptiſm, *Edwin* in the Eleventh Year of his Reign gave *Paulinus* the City of *York* for the Seat of his Archbiſhoprick. See *Stephen Birchington*'s Lives of the Archbiſhops of *Canterbury*, *Angl. Sacr. Part.* 1. *p.* 2. *Bede*'s *Eccleſ. Hiſt.* and the reſt of our Church Hiſtorians.

[g] *Petrus* was the firſt Abbot of the Monaſtery of St. *Peter* and St. *Paul*, in the Suburbs of *Canterbury*, *Bede Eccl. Hiſt. lib.* 1. *cap.* 33.

[h] *Auguſtine* and his Followers, after they had made ſome progreſs on their Journey, being ſore afraid, and diſcouraged, choſe rather to return home, than to venture among a ſavage, barbarous, and unbelieving People, with whoſe Manners they were unacquainted, and whoſe Language they did not ſo much as underſtand: And ſo reſolving on a Retreat, they immediately diſpatch *Auguſtine*, (who was deſign'd to be their Biſhop in caſe the *Engliſh* ſhould receive them) to St. *Gregory*, with all humility to beſeech him, that he wou'd not oblige them to undertake ſo dangerous, laborious, and uncertain an Expedition; to whom he ſends Letters of Exhortation to encourage them in the Work they had begun: Which Letters are to the effect above ſpecified. See *Bede*'s *Eccl. Hiſt. lib.* 1. *cap.* 23.

þuph ỳrelpe manna ỳmberrpræce. ac miðealne anræðnerre ȝ pỳlme þære roðan lufe þar onȝunnenan ðinȝ þuph Godes fultume ȝefremmaþ. ȝ pite ȝe þ eopen meðe on þam ecum eðleane rpa micle mare biþ. rpa micelum rpa ȝe mare ror Godes pillan rpincaþ ·· Gehỳrumiaþ eaðmoðlice on eallum þinȝum Agurtine þone þe pe eop to ealdre ȝeretton ·· þit

" wicked Men may diſcourſe
" concerning it: But with all
" Stedfaſtneſs and Zeal, and
" earneſt Affection, by the
" Grace of God, perfect the
" Work ye have begun, and
" be ye aſſur'd, that the Re-
" compence of your Eternal
" Reward is ſo much great-
" er, by how much the great-
" er Difficulties you have un-
" dergone in fulfilling the
" Will of God. [i] Be obedient
" with all Humility in all
" things to *Auguſtine*, whom
" we have ſet over you to
" be your Abbot. It will be

[i] He has here the Apoſtolical Advice altogether in his Eye: *Obey them that have the Rule over you, and ſubmit your ſelves: for they watch for your Souls, as they that muſt give account; that they may do it with Joy, and not with Grief: for that is unprofitable for you.* Heb. chap. xiii. v. 17. It agrees alſo with the ſeveral ſolemn Obteſtations and preſſing Injunctions of St. *Ignatius*.

Τῷ ἐπισκόπῳ προσέχετε ἵνα ᾖ ὁ Θεὸς ὑμῖν. Ἀντίψυχον ἐγὼ τῶν ὑποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνοις. καὶ μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἐν Θεῷ.

Hearken unto the Biſhop, that God alſo may hearken unto you. My Soul be ſecurity for them that ſubmit to their Biſhop, with their Preſbyters and Deacons: And may my Portion be together with theirs in God. Ignat. Ep. to Polycarp.

And again in his Epiſtle to the *Magneſians*: *Be ye united to your Biſhop, and thoſe who preſide over you, to be your Pattern and Direction in the way to Immortality.* The Epiſtles of this Holy Father are full of ſuch Inſtances and Exhortations.

ꝼꝛemaꝺ eoꝼꝛum ꝼap- " for your Souls Health, ſo
lum ꝼꝛa hꝛæꝺ ꝼꝛa ȝe be " far as ye fulfil his Admo-
hiꝼ myneȝunȝe ȝeꝼýl- " nitions. Almighty God
laꝺ ⁘ Se ealmihtiga " through his Grace pro-
Goꝺ þuꝛh hiꝼ ȝiꝼe eoꝛ " tect you, and grant that
ȝeꝼcýlꝺe. ⁊ ȝe unne me " I may behold the Fruit
þ ic maȝe eoꝛꝛeꝼ ȝe- " of your Labour in the
ꝼꝛincef pæꝼtm on þam " Eternal Reward, and that
ecan eꝺleane ȝeꝼeon. " I may be found together
ꝼꝛa þ ic beo ȝemeꝺ ꝼa- " with you in the Joy of
moꝺ on blıꝼꝛa eoꝛꝛeꝼ " your Reward. Becauſe al-
eꝺleaneꝼ ⁘ Ðeah þe ic " tho' I cannot labour with
mıꝺ eoꝛ ꝼꝛincan ne mæ- " you, yet I have a Good-
ȝe ꝼoꝛþan þe ic pılle " will to ſhare with you in
ꝼꝛincan ⁘ Agufcinuf " your Labour. [k] *Auguſtinus*
þa mıꝺ hiꝼ ȝeꝼeꝛum then with his Companions,

[k] Theſe were the Stages of *Auguſtine*'s Journey with his Fellow-Labourers. From *Rome* to *Lerina*, a little Iſland, now St. *Honorat*. From thence to *Maſſilia*, now *Marſeilles*, where *Serenus* was Biſhop, whom they ſaluted, giving him a Letter from St. *Gregory*. After that they went to *Arles*, and viſited *Virgilius* the Archbiſhop, and Vicar of the Holy See, to whom they were moſt powerfully recommended by the Pope. Then they went to *Vienna*, the Biſhop whereof was *Deſiderius*, one of thoſe to whom *Gregory* ſent Letters for their Recommendation. Thence 'tis likely they proceeded to *Lugdunum*, now *Lions* in *France*, tho' we find no Letter to *Etherius*, who was Biſhop there. Thence they ſet forward to *Cabillon*, now *Chalons*, the uſual Reſidence of King *Theoderic* and *Brunichilda*. To both of theſe St. *Gregory* commends *Auguſtin* and his Aſſociates in particular Letters. Hence they took their courſe to *Auguſtodunum*, now *Autun*, in the Dukedom of *Burgundy*, there to deſire the Aſſiſtance of *Syagrius* the Biſhop, and to deliver the Pope's Letters. After having paſſed through ſeveral other Places, they arrived at laſt either at *Divodurum Mediomatricum*, or *Durocortum Remorum*, the Seat of *Theodebert* King of *Auſtraſia*, with whom he very earneſtly ſollicites by his Letters for the kind Reception

ꝥ rỳnꝺ ȝeꝛehte ꝓeo-
ꝓeꝛtiȝ ꝥe ꝓeꝛꝺon be
Ꝼꝛeȝoꝛieꝛ hæꝛe oꝺ ꝥæt
hi becomon ȝeꝛunꝺꝓul-
lice to ꝥiꝛum iglanꝺe:
On ꝥam ꝺaȝum ꝛixoꝺe
Æꝺelbỳꝛihꝛ cỳniȝ on
Cantꝛapaꝛabỳꝛiȝ. ⁊ hiꝛ
ꝛice ꝓæꝛ aꝛtꝛehꝛ ꝓꝛam
micclan ea Humbꝛe oꝺ
ꝛuꝺ ꝛæ: Aȝuꝛtinuꝛ
hæꝓꝺe ȝenummen ꝓe-
alhꝛtoꝺaꝛ on ꝓꝛancena
ꝛice ꝛꝛa ꝛꝛa Ꝼꝛeȝoꝛiuꝛ

which are reckoned to be about Forty, that journied with him by *Gregory*'s command, proceeded on their Journey until they arrived proſperouſly in this Iſland. In thoſe days reigned King *Æthelbyriht* in the City of *Canterbury*, whoſe Kingdom was ſtretched from the great River *Humber* to the South Sea. *Auguſtine* had taken [1] Interpreters in the Kingdom of the *Franks*, as *Gre-*

Reception of his Miſſioners. From that King's Court they paſs on to *Cæſarodunum Turonum*, now *Tours*, to viſit the Tomb of St. *Martin*. Whether or no they turned out of their Road to *Mediolanum Santonum*, *Saintes*, or *Xaintes*, to wait upon *Palladius* the Biſhop, to whom the Pope had written, it is not eaſy to determine: He being much in favour with the Kings of the *Franks*, 'tis poſſible they might meet with him at Court, and there preſent him with their Letters.

[1] Theſe Interpreters were Presbyters: Which ſhews us how careful St. *Gregory* was, that nothing ſhould be done irregular or indecent, even in the Infancy of a Church. The preaching of the Goſpel being a peculiar Office of the Miniſtry, he permits not the Laity to aſſume any ſhare in the ſacred Employment, enjoining, that the very Interpreters they made uſe of ſhould be Men in Orders, and honour'd with the Prieſtly Dignity, as well to avoid all Pretences from a contrary Precedent of the Laity's medling in ſacred things, as alſo to encreaſe the number of the Labourers, in Preaching and Baptizing, *&c.* in caſe the Harveſt ſhould prove great. That St. *Gregory* order'd *Auguſtine* to do this, appears from an Epiſtle of his to *Theoderic* and *Theodebert*, Kings of the *Franks*. For having recommended *Auguſtin* and his Companions to them, he adds: *Quibus etiam injunximus, ut aliquos ſecum è vicino debeant Presbyteros ducere, cum quibus eorum poſſint mentes*

agnoſ-

him bebeaꝺ. ⁊ ſe þuꝛh þæꝛa pealhꝛcoꝺa muꝺ þam cyninge ⁊ hiꝛ leoꝺe ſoꝺeſ poꝛꝺ boꝺoꝺe. hu ſe milꝺheoꝛꝺa hælenꝺ miꝺ hiꝛ agenne þꝛo-

gory had order'd him; and he by the Mouths of the Interpreters, preached God's Word to the King and his People, *viz.*[m] How our merciful Saviour by his own

agnoſcere, & voluntates admonitione ſua, quantum Deus donaverit, adjuvare. Whom we enjoin to take with them from the Neighbourhood ſome Presbyters, that they may know the Minds of the People, and to forward their Intentions by their Advice, as God ſhall give them Ability.

Auguſtine's firſt coming over was in the ſixth Year of *Gregory*'s Pontificat, the fourteenth of the Reign of *Mauricius* the Emperor, and the Year of Chriſt 596. as may be ſeen in *Bede*'s *Eccl. Hiſt. lib.* 1. *cap.* 23.

[m] This firſt Sermon of St. *Auguſtine*, *Goſceline* gives us more at large to this effect. " He preaches to him, God the Creator of all things; " and that the Almighty Son of God did ſo love Mankind that was " made by Him, that preſerving his Deity uninjur'd, he vouchſafed " to be made Man, and the Son of Man, that being redeemed by " his Blood, he might make Men become the Sons of God: At whoſe " Nativity a new Star appeared: To whoſe Feet the Sea being ren- " der'd paſſable, was ſubſervient: At the Indignity of whoſe Paſ- " ſion the Sun hid his Rays: At whoſe Burial and Reſurrection, the " whole Earth trembled and was amazed. The ſame, ſays he, is " the Lord *Jeſus*, declared to be the Son of God, from the begin- " ing of the World, by all the Patriarchs and Prophets; conceived " by the Holy Ghoſt, born of a Virgin, and declared every where by " innumerable Miracles to be both God and Man; and now believed " in, and known and received as the Saviour of all Men by all Na- " tions. Him therefore, his Love exciting us, by which he laid " down his Life for us, and by which we deſire with our moſt " earneſt Affections, to have you Partners with us in his Everlaſt- " ing Kingdom, as we are all the Offspring of one Man: Him, I ſay, " the Maker and Saviour of all Mankind, in whom if ye believe ye " ſhall be ſaved, we preach to you; becauſe without doubt the pro- " miſed Rewards ſhall truly be received by all that believe, and infi- " nite Puniſhments be inflicted upon all that ſhall ſhew their Con- " tempt. *Hiſt. Min. chap.* 10. *Angl. Sacr. Part II. p.* 59.

punge þirne ſcyldigan miðdan eaþðe alyſðe ⁊ geleaffullum mannum heofona rices inſæp [1] geoponoðe: Ða andſyſð ſe cyning Æþelbriht Agustine ⁊ cpæð. Þ he ſægene foſð ⁊ behat him cyððe ⁊ cpæð. Þæt he ne mihte ſpa hnæðlice þone ealdan gepunan. þe he mið Angelcynne heold foplætan: Cpæð Þ he morte ſneolice þa heofonlican lare hiſ leoðe boðian ⁊ Þ he him ⁊ hiſ gefepum bigleofan þenian polðe. ⁊ fongeaf him þa punnge on Cantpara byrig ſeo pæſ ealleſ hiſ rices heofoð buph: Ongan þa Augustinus mið hiſ munecum to ge-efenlecanne þæra Apoſtola liſ mið ſingalum gebeðum. ⁊ pæccan. ⁊ fæſtnum Goðe þeopigende. ⁊ liſeſ foſð þam

Sufferings redeem'd this guilty World, and to all that believe hath open'd an Entrance into the Kingdom of Heaven. Then King *Æthelbright* anſwer'd *Auguſtine*, and ſaid, that thoſe were fair Words and Promiſes which he gave him: But that he could not ſo ſuddenly leave the antient Cuſtoms which he and the *Engliſh* People had held. He ſaid, he might freely preach the Heavenly Doctrine to his People, and that he would allow Maintenance to him and his Companions: And gave him a Dwelling in the City of *Canterbury*, which was the head City in all his Kingdom. [n] Then began *Auguſtine* with his Monks to imitate the Life of the Apoſtles, with frequent Prayers, Watchings and Faſtings, ſerving God, and preaching the Word of Life with all Diligence;

[1] geopenoðe. *C. H.*

[n] See *Bede's Eccleſiaſt. Hiſt. lib.* 1. *cap.* 26.

þe hi mihton boðigen-ðe. ealle miðdan-eaþ-lice þing ſwa ſwa ælfne-meðe foðhogigendе. þa þing ana þe hi to bigleo-fan behofoðon unðeð-fonðe. be þam þe hi tæh-ton ſylfe lybbendе. ⁊ for þæne foðfærtnyſſe lufe. þe hi boðeðon geappu pæ-non ehtnyſſe to ðoli-genne ⁊ deað ſpeltan gif hi ðoffton: Þpæt þa gelyfðon for pel mæ-nigra ⁊ on Godef naman gefullode punðon. pun-ðrigendе þæne bylepit-nyſſe heora [1] unſceaðige lifef. ⁊ ſpetnyſſe heora heofonlican lane: Ða æt nextan gelufffullode þam cyninge Æþelbyrihт heora clæn life ⁊ heora pinſume behat. ða foð-lice poſtðon mið manigum tacnum gefeðede ⁊ he þa gelyfende peaſð gefull-ode. ⁊ micelum þa [2] Cri-ſtenam geappuſðode. ⁊

despiſing all earthly things as unprofitable to them, providing only ſo much as was neceſſary for their common ſubſiſtence, agree-able to what they taught, living themſelves, and for the Love of the Truth which they preached be-ing ready to ſuffer Per-ſecution, and Death it ſelf, if it were neceſſary. Therefore very many be-lieved, and were baptized in the Name of God, ad-miring the Simplicity of their innocent Courſe of Life, and the Sweetneſs of their heavenly Doctrine. Afterwards King *Æthel-byriht* was much pleaſed with the Purity of their Lives, and their delight-ful Promiſes, which were indeed confirmed by ma-ny Miracles. And he be-lieving was baptized, and he reverenc'd the Chri-ſtians, and looked upon

[1] unſceaðbigef. *C. H.* [2] Criſtenan. *C. H.*

ſpa ſpa heoſonlice ceaſtep ȝepaȝan luſoðe: Noldе ſe þeah nænne to Criſtendome ȝeneaðian. ſoȝðan ðe he oſ axoðe æt þam laȝeopam hiſ hæle. ⁊ Criſtes þeoſðom ne [1] ſceol beon ȝeneaðoð. ac ſylf ſyllef: Onȝunnon þa ðæȝhpamlice ſoȝ pel menȝe eſſtan to ȝehyȝnenne þa halȝan boðunȝe. ⁊ ſoȝlætan heora hæðenſcype. ⁊ heo ſylfe ȝeðeoðan to Criſtes ȝelaþunȝe on hine ȝelyfenðe: Betweox þiſum ȝefenðe Auȝuſtinuſ oſeſ ſæ to þam Ærcebiſceop Etheȝium [2] oſ Ærela. ⁊ he hine ȝethem as Men of a heavenly Polity. Nevertheleſs he would not force any one to receive Chriſtianity, becauſe he had found upon enquiry, from the Miniſters of his Salvation, that the Service of *Chriſt* ought not to be forc'd, but voluntary. Then began very many daily to hearken to the Divine Preaching, and leave their Heatheniſm, and to join themſelves to *Chriſt*'s Church, believing in him. In the mean time *Auguſtine* went over Sea to [o] *Etherius* Archbiſhop of *Arles*, by whom he was conſecrated Archbiſhop of

[1] ſceal. *C. H.* [2] on apela. Junii manu.

[o] For *Etherius* we ſhould read *Virgilius*, who was then Biſhop of *Arles*. *Etherius* was Biſhop of *Lyons*. See *Gregor. Turon. lib.* 10. *c.* 8. *& Fredegarius in Chronic. c.* 22. This Miſtake is taken from the Copiers of *Bede*, *Hiſt. Eccl. lib.* 1. *c.* 27. among which, are *Radulp. de Dicet. abbrev. Cron. X. Script. p.* 436. *Joh. Bromt. ibid.* 730. *W. Thorne*, *ibid.* 1760. *Gervas* of *Canterbury* calls him *Euletherius*, *ibid.* 1630, but all theſe are corrected by the ſo often mentioned *Benedict.* of St. *Maur*. They are very nice in their Diſquiſitions, and the Reader is referr'd to them, in their moſt beautiful Edition of the Works of St. *Gregory*. *Gervas* of *Canterbury* is at a loſs for a Reaſon, why *Gregory* ſhould require *Auguſtine* to go ſo far as *Arles* to receive his Conſecration; ſince there were ſo many other Biſhops in *France*, ſo much

haꝺoꝺe Ænglelcyn to Æpce-
bıſceop ſpa ſpa hım Gnego-
ꝑıuſ æꝑ ȝeꝑıſſoꝺe:· Æuȝu-
ſtınuſ þa ȝehaꝺoꝺ cyꝑꝺe
to hıſ bıſceopſtole ⁊ aſen-
ꝺe æꝑenꝺꝑacan to Rome. ⁊

the *Engliſh*, as *Gregory* before had given him direction. *Auguſtine* being conſecrated, returned to his Biſhoprick, and ſent [p] Meſſengers to *Rome*, to

much nearer this Iſland: But the Reaſon, tho' he knew it not, was obvious enough. *Arles* was at that time the moſt celebrated City in thoſe Parts, inſomuch that it was called the *Rome* of *France*. Hence probably the Archbiſhop was honour'd with the Title of Vicar of the Holy See; and had a Superiority over the neighbouring Biſhops, with a Power to make enquiry, and give deciſion in difficult points of Faith, by the Counſel of twelve other Prelates. It ſeems therefore reaſonable enough, that *Auguſtine* ſhould be directed to *Arles* for the greater Solemnity of the thing, and where the number of Biſhops might be probably found, or ſooner got together, that was requiſite according to the Canons, for his Conſecration.

As we cannot but with the greateſt Rejoicing and Gratitude reflect upon our Converſion, ſo have we reaſon to bleſs God, that this was brought about in ſuch a regular manner, that there was nothing wanting to make us a true Church of *Chriſt*, not only in Faith, but in Diſcipline. For no ſooner did St. *Auguſtine* perceive the Reception of Chriſtianity like to be eſtabliſh'd, and a number of Believers to make a Church, but he takes care according to *Gregory*'s appointment, that they ſhould be united under one Biſhop that ſhould be over them, who might, not only confirm ſuch as already were baptized, but ordain other Biſhops to aſſiſt in the Government of the Church, which then began to be enlarged. That herein the Apoſtolical Rule might truly be obſerved, by *Auguſtin* from St. *Gregory*, as it was by *Titus* from St. *Paul*, of ſetting in order the things that were wanting, and ordaining Elders in every City. Herein likewiſe keeping ſtrictly to that Rule of St. *Ignatius*, *Ep. ad Smyrn.* §. viii. That wherever the Biſhop appears, there the Multitude ought to be, in like manner as wherever *Jeſus Chriſt* is, there is the Catholick Church.

[p] The Perſons who were imploy'd in this Affair were *Laurentius* the Presbyter, who ſucceeded *Auguſtine* in the Archbiſhoprick, and *Peter* the Monk, the firſt Abbot of the Monaſtery of St. *Peter* and St. *Paul* near *Canterbury*. See *Bede*'s *Eccl. Hiſt. lib.* 1. *cap.* 27. and St. *Gregory*'s Epiſtle to Queen *Bertha*.

cýðde þam eadigan Gregorie þæt Angelcýn Cristendom underfeng. ⁊ he eac mid gewritum fela'ðingan befran. hu him to ðohtnigende feare betweox þam nigðfrenum folce: Þæt þa Gregorius micelum Gode þancode mid blissigendum mode ᵹ Angelcynne fra gelumpen wæs. fra fra he sylf geornlice gewilnode: And sende ongean æfenðracan to þam geleafullum cyninge Æþelbrihte mid gewritum. ⁊ mænigfealdum lacum. ⁊ oðre gewrite to Augustine. mid andfaxum ealra þæra þinga þe he hi befran. ⁊ hine eac þirum worðum manode. [1] Broðor min se leofesta ic wat ᵹ se ealmihtiga fela wundra þurh þe [2] þæra þeoda þe he geceas gewurðlaᵹ. þæt þu

assure the Blessed *Gregory*, that the *English* People had received Christianity; and he also in Writing made many Enquiries, as touching the manner, how he ought to behave himself towards the new Converts. Whereupon *Gregory* gave many thanks to God with a joyful Mind, that that had happen'd to the *English* Nation, which himself had so earnestly desired. And he sent Embassadors to the believing King *Æthelbriht*, with Letters and many Presents: And other Letters he sent to *Augustine*, with Answers to all the things after which he had enquired, and advised him in these Words: [1] "Most Dear- "ly beloved Brother, I "know that the Almighty "hath by you shewn forth "many Wonders to the "People whom he hath cho-

[1] Broðor. *C. H.* [2] þære. *C. H.*

[1] *Bede's Eccl. Hist. lib.* 1. *cap.* 31.

mihꝺ blıſſıan ⁊ eac onꝺꝛæꝺan: Ðu mihꝺ blıſſıan ȝepıſlice ꝥ þæꝛe þeoꝺe ſapl þuꝛh þa ẏttꝛan punꝺꝛe beoꝺ ȝetoȝene to þæꝛe mcunꝺan ȝıfe: Onꝺꝛæꝺ þe ſꝛa þeah ꝥ þın moꝺ ne beo ahafen mıꝺ [1] ꝺẏꝛꝛtıȝneſſe on þam tacnum þe Ꝺoꝺ þuꝛh þe ȝefꝛemaꝺ. ⁊ þu þanon on ıꝺelum pulꝺꝛe befealle pıþınnan. þanon þe þu pıꝺutan on puꝛꝺmẏnte ahafen bıſt: Ꝺꝛeȝoꝛıuſ afenꝺe eac Auguſtıne halıȝe lac on mæſſe peafum ⁊ on bocum. ⁊ þæꝛa apoſtola. ⁊ maꝛtıꝛa ꝛelıquıaſ ſamoꝺ.

" ſen, for which you have
" reaſon both to rejoice and
" to be afraid. You may
" very prudently rejoice,
" that the Souls of this
" People by outward Mi-
" racles are brought to have
" inward Grace. Never-
" theleſs be afraid that your
" Mind be not lifted up
" with Arrogance by rea-
" ſon of the Miracles which
" God hath wrought by you,
" and you then fall into
" Vain-glory within, when
" you are extoll'd with out-
" ward Reſpect. *Gregory* ſent alſo to *Auguſtine* holy [r] Preſents of ſacred Veſtments and of [s] Books, and the Reliques of the Apoſtles and Martyrs,

[1] ꝺẏꝛꝛtnẏꝛꝛe. *C. H.*

[r] *Bede's Eccleſiaſt. Hiſt. lib.* 1. *cap.* 29.

[s] An Account of theſe Books, that is, of *Gregory's* Bibles, and the Pſalter of St. *Auguſtin*, of the Sacerdotal Veſtments, the Gold and Silver Veſſels, with the Pall, *&c.* Mr. *Wheloc* promiſed in his Notes upon *Bede*, *l.* 1. *c.* 29. *p.* 99. from the *Canterbury* Book, in *Trinity Hall* in *Cambridge*; which ſpeaking of theſe very Books, has this Note: HÆ SUNT PRIMITIÆ LIBRORUM TOTIUS ECCLESIÆ ANGLICANÆ. This Account, which Mr. *Wheloc* only promiſed, Mr. *Wanley* has given us in his large and Learned Catalogue of *Saxon* Manuſcripts, which it may not be amiſs to give the Reader here tranſlated into *Engliſh*.

I. The

ꝛ bebeaꝺ ꝥ hiꝛ æꝛꝛenꝺgen- and order'd that his Suc-
gaꝛ ꝛýmlle ꝥ þæꝛ pal- ceſſors ſhould fetch the
lium ꝛ þone eꝛcehaꝺe æꝛ Pall of the Archbiſhoprick
þam Apoꝛtolican ſeꝛꝛle from the Apoſtolical See

I. The firſt Book in the Library is *Gregory*'s Bible in two Volumes, the firſt of which hath in the firſt Page this Rubrick, *De Capitulis libri Geneſeos.* The ſecond begins, *A Prologo beati Jeronymi ſuper Iſaiam Prophetam.* In the beginning of the ſaid Volumes certain Leaves are inſerted, ſome of a Purple and ſome of a Roſe Colour, which held againſt the Light, ſhew a wonderful Reflection.

II. In the ſame Library is the *Pſalter* of St. *Auguſtin*, which *Gregory* ſent to him; in the firſt of which certain devout Meditations begin with theſe Notes: *Ecce quantum ſpaciatus ſum in memoria mea, &c.* to the fifth Page, where it begins, *Omnis ſcriptura divinitus inſpirata.* And in the other part of the ſame Leaf is *Symbolum Apoſtolorum*, *Oratio Dominica*, *Gloria in Excelſis*, and S̄cs. S̄cs. S̄cs. *&c.* In the ſixth Fol. begins the Pſalter; at the End of the ſame Pſalter are *Hymns*, as well for the Night as for the Day. The firſt Hymn for Midnight is this, *Mediæ noctis tempus eſt.* The ſecond at the Cock crowing, *Eternæ rerum conditor.* For the Mattins, *Splendor paternæ Gloriæ.* At Prime, *Venite fratres ocyus.* At the Third Hour, *Jam ſurgit hora tertia.* At the Sixth Hour, *Bis ternas horas explicans.* At the Ninth Hour, *Ter hora terna volvitur.* At the Veſpers, *Deus creator omnium.* At the Compline, *Te deprecamur, Domine.* In Lent, *Xpe, qui lux es & dies.* The Hymn for the Lord's Day, *Rex æterne Domine.* The Hymn for the Birth-day of our Lord, *Intende qui regis Iſrael ſuper cherubin, qui ſedes à patre eſſrē excita potentiam tuam & veni.* And another for the ſame occaſion, *Veni redemptor gentium*, unto the End. The Hymn for Eaſter, *Hic eſt dies verus Dei.* The Feſtivals of the Apoſtles St. *Peter* and St. *Paul*, *Apoſtolorum paſſio*; of St. *John* the Evangeliſt, *Amore Chriſti nobilis.*

III. In the Veſtry is alſo a Book of the Goſpels, in the beginning of which are the Ten Canons, and it is called, *Textus S. Mildredæ*; The ſame which a certain Country-man ſwearing falſly upon in *Thanet*, loſt both his Eyes.

IV. There is alſo another Pſalter placed upon the Table of the High Altar, which hath on its Out-ſide the Picture of Chriſt in Silver, with the four Evangeliſts. The firſt Leaf of this Pſalter begins, *Omnis ſcriptura divinitus inſpirata.* In the third Leaf begins, *Epiſtola Damaſi Papæ ad Jeronimum*, with the Verſes of *Damaſus* at the end.

And

Romanıſcne ȝelaðunge æfteccan ſceolðon: Auguſtinus ȝeſette æfter þi-ſum biſceopaſ of hiſ ȝe-

of the *Roman* Church. After this *Auguſtine* placed Biſhops out of thoſe that had accompanied him, in

And then, *Epiſtola Jeronimi ad Damaſum, cum Jeronimi verſibus.* Then in the fourth Leaf, *De origine Pſalmorum*; in the end of which the Pſalter is divided into Five Books. The firſt Book concludes with the XLth Pſalm, *viz. Beatus qui intelligit*, and ends with *fiat, fiat.* The Second Book reaches to Pſalm LXXI, *viz. Deus judicium tuum*; the End *fiat, fiat.* The Third Book to Pſalm LXXX, [it ſhould be LXXXVIII.] *viz. Miſericordias Domini*, the End *fiat, fiat.* The Fourth Book to the CVth Pſalm, *viz. Confitemini*; the End *fiat, fiat.* The Fifth Book to Pſalm CL, *viz. Laudate Dominum de Cœlis*; and ends, *Omnis ſpiritus laudet Dominum.* In the fifth Leaf of the ſame Pſalter follows the Explication of *Alleluia*, according to the *Hebrews*, *Chaldeans*, *Syrians*, and *Latins.* Alſo the Interpretation of *Glory* by the *Chaldeans*; alſo the Interpretation of the CXVIIIth Pſalm, through the ſeveral Letters. In the ſixth Leaf follows, when they ought to be ſung or read, according to *Jerome's* Preſcription; alſo the Order of the Pſalms by A, B, C, D. In the ſeventh Leaf concerning the *Hebrew* Letters, which are written in the Pſalter. In the eighth Leaf, the *Interpretation of the Pſalms* to the eleventh Leaf, where the Text of the Pſalms begins with the Image of *Samuel* the Prieſt. And at the end of the Pſalter are Hymns for *Mattins* and *Veſpers*, and the Lord's-day, as in the other Pſalter has before been noted.

V. In the Library there is alſo another Text of the Evangeliſts; with the Ten Canons placed before them, and a Prologue which begins thus: *Prologus Canonum.*

VI. Alſo upon the Table of the High Altar there is placed a Book with the Picture of Chriſt in Silver ſtanding upright, and in a Poſture of bleſſing with his Right Hand, in which is contained, *Conflictus Apoſtolorum Petri & Pauli cum Simone Mago, & Paſſio eorundem.* Alſo *Paſſio S. Andreæ Apoſtoli.* Alſo *Paſſio S. Jacobi*; *Paſſio S. Thomæ Apoſtoli*; *Paſſio Bartholomæi Apoſtoli*; *Paſſio S. Matthæi Apoſtoli & Evangeliſtæ*; *Paſſio S.S. Apoſtolorum Simonis & Judæ*; *Vita S. Johannis Apoſtoli & Evangeliſtæ.*

VII. There is another Book alſo placed on the ſame Table of the High Altar, which hath on the outſide the Glory, or the Rays of Divine Majeſty, in Silver gilt, ſet round with Cryſtals and Beryls; in

ꝛepum on ȝehꝑlcum buꝛ- ȝum on Engla þeoðe. ⁊ hi on Goðeꝛ ȝeleaꝛan þeonðe þuꝑh punedon oð

each City of the *English* Nation, and they have remain'd promoting the Chriſtian Faith con-

which Book is contained *Paſſionarium Sanctorum*, beginning with St. *Apollinaris*, and ending with the Paſſion of St. *Simplicius*, *Fauſtinus*, and *Beatrix*.

VIII. And upon the ſame Table of the High Altar is placed a Book which hath on the Cover a large Beryl ſet round on all ſides with Cryſtals; in which is an Expoſition on the Epiſtles and Goſpels, from the Third *Sunday* after the Octaves of *Eaſter*, to the Fourth *Sunday* after the Octaves of *Whitſuntide*. AND THESE ARE THE FIRST FRUITS OF THE BOOKS OF THE WHOLE ENGLISH CHURCH.

The firſt of theſe venerable Books, is the *Gregorian* Bible in two Volumes; which Bible appears to have been not long ago extant in *England*, from an Apologetick Petition of the Lay Catholicks (as they call themſelves) to *James* the Firſt, King of *Great Britain*, in the Month of *July* 1604. in which are theſe Expreſſions. **The very Original Bible, the ſelf-ſame Numero which S. Gregory ſent in with our Apoſtle S. Auguſtine, being as yet preſerved by God's ſpecial Providence.** Which Words are cited by Dr. *Sutcliff* in his Anſwer to that Apologetical Petition, *pag.* 87.

The ſecond Book, that is, the Pſalter, after diligent Enquiry, I have not found.

The Third and Fifth Books, tho' imperfect, I believe to be extant. The one in the *Bodleian* Library at *Oxford*; the other adorn'd with Figures in *Corpus Chriſti* College in *Cambridge*. For to ſay the truth, both theſe Books have a face of Antiquity, both of 'em being written in the round and large *Roman* Hand, and in Letters much differing from the *Saxon* of that kind; both the Parchment and the Ink declaring them to have been written abroad. In both of them were the Ten Canons of *Euſebius*, inaſmuch as in the Margin there are to be ſeen the Notes and Figures referring to them; and that they were brought into *England* above Eight Hundred Years ago, appears from the Diſtinctions and Emendations of the *Bodleian* Book, in an old *Saxon* Hand: and from the laſt Will of *Ealhburga* in the *Bennet College* Book, made about the Year Eight Hundred and Fifty, in which are reckon'd up what Legacies ſhe left to the Abby of St. *Auguſtine*'s, to which this Book belonged. So that there ſeems no reaſon to doubt,

that

þirum ðæġðeplicum ðæ- tinually unto this Day.
ġe: Se eaðiġa Ġregor- The Holy *Gregory* com-
piuſ ġeðihte maniġa haliġe poſed many Divine

that theſe old Books are the very ſame which St. *Gregory* ſent to St. *Auguſtine*, in the Infancy of the *Engliſh* Church.

The Fourth Book, that is, the Pſalter, ſeems to be loſt; nevertheleſs, there is in the *Cottonian* Library, VESPAS. *A.* 1. a Pſalter of St. *Jerome*'s in *Latin*, in the old *Saxon* Character, written about a Thouſand Years ago. In which you have likewiſe in great Letters, but in a foreign Hand, before the Pſalms, all thoſe things, and in the ſame Order, which are ſaid to be in this Book of *Gregory*. From whence I am inclined to believe the one might be a Copy of the other.

The Sixth, Seventh, and Eighth as yet I have not ſeen. But there ſeems to be many antient Tranſcripts of them in ſeveral of our Libraries. As for the ſixth Book, it ſeems in proceſs of time to have been tranſlated into *Saxon*; becauſe the ſame Paſſions of the Saints, *&c.* are to be found in the *Saxon* Homilies: and perhaps the ſame may be ſaid of the Seventh Volume.

Theſe Books, ſays the Writer of the Annals, are the Firſt Fruits of the *Engliſh* Church, whom I ſhall not contradict, provided the Reader who is a Lover of Antiquity, ſhall remember that *Auguſtine* brought with him into *England Gregory* the Great his Book of the Paſtoral Care, as is atteſted by King *Ælfred* in his Poetical Preface prefixed to his Tranſlation of this Work.

To conclude, the Learned Reader may obſerve, that this celebrated Book hath this Note in the beginning of it. "This Book "once belonged to the Monaſtery of the Bleſſed Apoſtles *Peter* and "*Paul*, or of *Auguſtine*, near the Walls of the City of *Canterbury*. "But this Monaſtery in the Reign of *Henry* the Eighth being diſſol-"ved, and all the Goods of the Monks being taken from them, and "converted to the King's uſe; this Book by accident came into the "hands of Maſter *Robert Haer*, who gave the ſame to the *College* or "*Hall* of the Sacred *Trinity* in *Cambridge*, there to be kept ſafe and "ſecure. But with this condition, that if hereafter it ſhould hap-"pen by God's permiſſion that this Monaſtery be rebuilt, then the "Maſter and Fellows of the ſaid College or Hall of the Sacred *Trinity* "ſhall take care that the Book ſhall be reſtored to the Monks of the "ſame Monaſtery.

tpahte bec. ⁊ mid micelne gecneordnyſſe Godes folc to þam ecan life gerihte. ⁊ fela pundra on his life gewrohte. ⁊ pulðonfullice þær papan ſetles gepeold xiii geap. ⁊ ſix monðaſ. ⁊ ten dagaſ. ⁊ ſiðan on þyſum dæge gefaht to þam ecan ſetle heofonan rices on þam he leofaþ mid Gode ælmihtigum a butan ende:· Amen :·

[t] Treatiſes, and with great diligence inſtructed God's People in the way to Eternal Life, and wrought many Miracles in his Life-time, and behaved himſelf in a moſt glorious manner upon the Epiſcopal Throne thirteen Years, and ſix Months, and ten Days, and afterwards [u] as on this Day departed to the Eternal Throne of the heavenly Kingdom, in which he liveth with God Almighty World without End. *Amen.*

As the Learned are obliged to Mr. *Wanley* for this Account of *Auguſtine*'s Library, and his ingenious Conjectures relating to it, ſince it has been diſperſed; ſo am I particularly obliged to him for acquainting me with the Name of the Annaliſt who firſt gave this account, which was *Thomas de Elmham* Monk of the Abby of St. *Auguſtine*'s in the Reign of King *Henry* the Fifth. See Mr. *Wanley*'s Catalogue at the End of Dr. *Hickes*'s *Theſaurus*, pag. 172.

[t] An Account of theſe Books may be ſeen in Dr. *Cave*'s *Hiſtor. Literar. pag.* 431. and in the *Benedictine* Edition of St. *Gregory*'s Works.

[u] St. *Gregory* died *anno* DCV. *Bede*'s *Eccleſ. Hiſt. lib.* 2. *c.* 1. *Lat. Edit. Par. Chifflet.* Alſo *Edit. Sax. Whel.* With this agrees *W. Thorn. & Canonic. Lichfield. Chron. Auguſt. Cant. Gervaſ. Dorobern.*

But the *Saxon* Chronicle aſſigns it to the Year DCVI. See *Wheloc. Edit. & Gibſ.* but in *Gibſ. Edit. Cod. Laud.* 605.

HOMI-

HOMILIÆ
ANGLO-SAXONICÆ
IN
S. *GREGORII*
NATALE
VERSIO LATINA.

GULIELMUS ELSTOBIUS

ELIZABETHÆ

Sorori ſuæ cariſſimæ

S. D.

DUM tu, ſoror mea dilectiſſima, Homiliæ Saxonicæ, de gentis noſtræ Converſione paras verſionem Anglicam fæminis liberalibus: nonnulli forte ex amicis noſtris, tum Academicis tum aliis, Latinam poſtulant hominibus eruditis. Id te velle accommodare venis ad me dicens, bene autem poſſe negâſti. Verecundius ſane id quam verius. Sed favendum omnino verecundiæ, præſertim muliebri

bri : maximè autem tuæ, cum in te virtus illa ſit notiſſima. Quare, quod poſcis, dulcis & indefeſſa ſtudiorum meorum comes, do tibi Latinè. Non Ciceronianè, ut tu velis, id eſt ornatè, at non ineptè tamen : iiſdem ferè verbis repoſitis quæ in Saxonica olim tranſfuſa, vel ex Turonenſi Gregorio, vel tuo, vel ex Beda noſtrate, vel utroque Diacono, & Johanne & Paulo. Eadem plane ratione, qua jam pridem Oroſium à nobis elucubratum ſcis, & qua Gregorii tui Curam Paſtoralem, Deo favente, & adjutrice te, Eruditis perlibenter darem. Vale.

Kal. Jun. MDCCIX.

NATALE

NATALE
S. GREGORII.

REGORIUS Papa beatus, Anglicæ gentis Apoſtolus, hac inſtanti die, poſt varios labores, meditationeſque divinas, ad Dei regnum feliciter aſcendit. Anglicæ gentis rectè is Apoſtolus eſt; ipſius quippe per conſilium, & legationem à ſe miſſam & ininſtitutam, à cultu Diaboli nos eripuit, & ad Dei fidem convertit. Libri ſacri quamplurimi præclaram ejus converſationem prædicant, vitamque ſanctam; inter quos & ea Anglorum hiſtoria quam rex Alfredus in ſermonem Anglicum tranſtulit ex Latino. Liber iſte, de viro iſthoc ſancto ſatis loquitur apertè. Volumus tamen nonnihil de eo vobis enarrare breviter. cùm & liber antememoratus, omnibus nondum innotuerit, etiamſi verſus ſit Anglicè. Gregorius papa

beatus ex nobili proſapia, & religioſa, duxit originem. Romani ſenatores ejus anteceſſores erant. Patris nomen erat Gordianus. Et Felix pontifex ſanctiſſimus ejus fuit atavus. Fuit quidem is, prout diximus, genere nobilis. Sed tamen hanc tantæ nobilitatis lineam moribus extulit, probis actibus decoravit. Gregorii nomen vox planè Græca eſt, quæ ſonat in lingua Latina *Vigilantius*, in Anglica verò Wacolne. Re etenim vera præceptis divinis invigilavit, dum & ipſe vixit laudabiliter. Diligenter etiam & multarum gentium commodo providebat, & viam iis vitæ annunciabat. Fuit quidem à puero diſciplinis liberalibus inſtitutus. Et in doctrina eo uſque feliciter eſt progreſſus, ut in univerſa Romæ civitate, æqualis ei nemo judicaretur. Prudentum inſtitutorum ſedulò in exempla intentus erat, nec quæ didicerat, oblivioni ea ſegniter tradidit: ſed tenaci potius commendavit memoriæ. hauriebatque ſitibundo doctrinæ fluenta pectore, quæ poſt congruenti tempore mellito gutture eructaret. Hic in annis adoleſcentiæ (in quibus ſolet ea ætas vias ſeculi ingredi) Deo cæpit devotus exiſtere; & ad ſupernæ vitæ patriam totis deſideriis anhelare. Poſt obitum denique patris ſex in Sicilia monaſteria conſtruxit; ſeptimum verò intra urbis Romæ muros inſtituit, in quo & ipſe regulari tramite ſub Abbatis imperio militavit. Septem monaſteria de redditibus prædiorum adornavit, & ſufficienter ad victum quotidianum locupletavit; reliquas poſſeſſiones Dei pauperibus erogavit, totamque ſecularem nobilitatem, ad nanſciſcendam cæleſtem gloriam convertit. Ipſius ante converſionem, ſerico contextu, gemmis micantibus auroque rubro ſolitus erat per urbem procedere trabeatus; poſtea verò vili contectus tegmine, miniſtrabat pauper ipſe pauperibus. In tanta perfectionis gratia cœpit

conver-

converſari, ut jam tunc in ipſis initiis perfectorum poſſet numero deputari. Amabat abſtinentiam in cibo & potu; erat autem multùm occupatus in vigiliis, & orationibus crebris. Suſtinebat præterea aſſiduas corporis infirmitates. Sed quo malis præſentibus duriùs premebatur, eo vehementiùs ad æternam vitam anhelabat. Tum verò intelligebat pontifex, qui eo tempore ſedem tenebat apoſtolicam, quibus virtutum gradibus Gregorius ad alta conſcenderet: eum igitur abſtraxit ex monaſterio, adſcivitque in ſuum adjutorium cùm in ordine diaconi primùm illum conſtituerat. Tum verò factum eſt quodam tempore, quòd uſu venit quàm ſæpiſſimè, ut Anglici quidam mercatores merces Romam aſportarent. Tranſibat tum beatus Gregorius per plateas, illorum ut inſpiceret mercimonia; viditque inter homines pueros venales poſitos, lactei corporis, ac venuſti vultûs, capillos quoque præcipui candoris habentes. Gregorius ergo, cùm puerorum formam adſpexiſſet, rogabat ſtatim ex quanam eſſent gente adducti? Tum dictum eſt illi, eſſe eos ex Anglia profectos; præterea eſſe iſtius gentis homines ſimili venuſtate. Rogabat autem poſthac Gregorius, eſſentne iſtius gentis homines Ethnici an Chriſtiani? Dictum eſt, Ethnicos eſſe. Gregorius tum ex intimo corde trahebat longa ſuſpiria, dicebatque, Proh dolor! vultûs adeo candidi homines nigro ſubjici Diabolo! Rogabat deinde Gregorius, quo nomine gentis iſtius populus, ex qua venerunt, inſigniretur. Reſponſum verò tum eſt ei, *Anglos* eſſe nominatos. Rectè tum is, *Angli* vocantur, vultus enim habent *Angelicos*. Tales etiam, æquum eſt, in cœlis *Angelorum* comites fieri. Ultra percontatus eſt Gregorius, quonam ea Provincia nomine diceretur, ex qua pueri fuiſſent allati? Annuntiatum eſt igitur illi, quod Provinciales iſti

DEIRI vocarentur. Reſpondit Gregorius, bene quidem *Deiri* vocantur, quoniam de ira Dei eruti ſunt, & ad miſericordiam Chriſti converſi. Jam verò eſt iterum percontatus, quo demum nomine provinciæ Rex iſtius appellaretur? Eique fuit reſponſum, quod rex appellaretur *Ælle*. Verbis igitur ſuis Gregorius nomini alluſit, ac dixit. Oportet tum ibi in ea gente Alleluia decantari, ad laudes Omnipotentis Creatoris. Continuò autem Gregorius apoſtolicæ ſedis Papam adiit, eum verò rogavit ſuppliciter, ut Anglicæ genti doctores quoſdam mittendos curaret, qui Dei auxilio ad Chriſtum eos converterent. Dixitque præterea etiam ipſum ſe ad iſtud opus perficiendum eſſe quàm paratiſſimum, ſi Papæ ſaltem iſtud placeret; ſed permittere id Pontifici non liceret, etiamſi vellet quàm maximè. Permittendum enim id nequaquam erat à civibus Romanis, virum ita celebrem, doctorem eouſque inſtructum, civitatem omnino relinquere, & peregrinationem ſuſcipere tam longinquam. Factum eſt autem deinceps, ut immanis peſtis Genti Romanæ immineret, & in primis Papam ipſum Pelagium invaderet, ſine mora etiam illum extingueret. Verùm enim verò poſt iſtius Papæ obitum tanta populi ſtrages ingruit, ut undequaque per civitatem ædes ſtarent vacuæ, ſine incolis. Non autem oportebat urbem Romanam Papa diu carere. Univerſus igitur populus beatum Gregorium ad iſtam dignitatem unanimiter elegerunt, eo interim totis viribus renitente. Miſit tum Gregorius ad Cæſarem Mauricium literas, cujus filium ex lavacro ſacro ſuſceperat, eumque obteſtatus eſt multis precibus, ut populo nunquam permitteret, is ut ad tantæ dignitatis gloriam exaltaretur: verebatur enim, ne majeſtate ſecularis gloriæ, quam ipſe prius abjecerat, aliquando iterum ſeduceretur. Cæſaris autem nobilis Præfectus

Germa-

Germanus literas iſtas intercepit, ac laceravit. Poſtea verò annunciavit Cæſari, univerſum populum Pontificem ſibi Gregorium elegiſſe. Mauricius igitur Cæſar Deo gratias egit, eumque juſſit conſecrari. Gregorius autem fugam arripit, & abdidit ſeſe in ſpelunca. Populus autem apprehenderunt eum, & ad Petri eccleſiam deduxerunt, ibi ut Papa conſecraretur. Deinde Gregorius, ipſius ante conſecrationem, ad Populum Romanum de *imminente Mortalitate*, hujuſmodi verbis orationem habuit.

[a] ORATIO S. GREGORII *ad* PLEBEM *de Mortalitate.*

" OPortet, fratres cariſſimi, ut flagella Dei, quæ " metuere ventura debuimus, ſaltem præſen-
" tia & experta timeamus. Converſionis nobis adi-
" tum dolor aperiat, & cordis noſtri duritiam ipſa jam
" quam patimur pœna diſſolvat. [[b] Ut enim, Prophetâ
" teſte, prædictum eſt: *Pervenit gladius uſque ad ani-*
" *mam.*] Ecce enim cuncta plebs cæleſtis iræ mucrone
" percutitur, & repentina ſinguli cæde vaſtantur.
" Nec languor mortem prævenit, ſed & languoris mo-
" ras, ut cernitis, mors ipſa præcurrit. Percuſſus
" quiſque ante rapitur, quàm ad lamenta pœnitentiæ
" convertatur. Penſate ergo, qualis ad conſpectum di-
" ſtricti judicis pervenit, cui non vacat flere quod

[] *Quæ Uncis hiſce includuntur Homil. Angl. Sax. non agnoſcit.*

[a] Quam hîc Orationem Gregorii exhibemus, ex Edit. Op. Greg. Benedict. Tom. 1. ad fin. tota eſt deſcripta: ſed notandum, Homiliſtam Saxonicum, Pauli Diaconi veſtigiis omnino inſiſtere.

[b] Jer. iv. 10.

" fecit.

" fecit. Habitatores [c] quippe non ex parte ſubtrahun-
" tur, ſed pariter corruunt. Domus vacuæ relinquun-
" tur, filiorum funera parentes aſpiciunt, & ſui eos
" ad interitum hæredes præcedunt. Unuſquiſque ergo
" noſtrum ad pœnitentiæ lamenta confugiat, dum
" flere ante percuſſionem vacat. Revocemus ante
" oculos mentis, quidquid errando commiſimus: &
" quod nequiter egimus, flendo puniamus. [d] *Præve-*
" *niamus faciem ejus in confeſſione*; & ſicut Propheta
" admonet: [e] *Levemus corda noſtra cum manibus ad*
" *Deum.* Ad Deum quippe corda cum manibus le-
" vare, eſt orationis noſtræ ſtudium cum merito bonæ
" operationis erigere. Dat profectò, dat tremori no-
" ſtro fiduciam, qui per Prophetam clamat: [f] *Nolo*
" *mortem peccatoris, ſed ut convertatur, & vivat.*
" Nullus autem de iniquitatum ſuarum immanitate
" deſperet. Veternoſas namque [g] Ninivitarum culpas
" triduana pœnitentia abſterſit: & converſus latro vitæ
" præmia etiam in ipſa ſententia ſuæ mortis, emeruit.
" Mutemus igitur corda, [& præſumamus nos jam per-
" cepiſſe quod petimus.] Citius ad precem judex fle-
" ctitur, ſi à pravitate ſua [h] petitor corrigatur. Immi-
" nente ergo tantæ animadverſionis gladio, nos im-
" portunis [i] precibus inſiſtamus. Ea namque quæ in-
" grata eſſe hominibus importunitas ſolet, [k] judicio ve-

[c] *Quique.* Paul. Diac. Vit. S. Gr. Pap. §. xi. unde Hom. A. Saxon. ȝehpylce eoꝺbuȝiȝenꝺe.

[d] Pſal. xcv. 2.

[e] Lam. iii. 41.

[f] Ezech. xxxiii. 11.

[g] Jon. iii. Luc. xxiii.

[h] *Animus corrigitur.* Paul. Diac.

[i] *Fletibus.* Paul. Diac.

[k] *Judici.* Paul Diac. Unde Hom. Sax. ꝺeman, quod voci Judici ſemper reſpondet, *Judicio* melius accommodâſſem: ꝺome.

" ritatis

" ritatis placet: quia pius ac miſericors Deus à ſe vult
" veniam precibus exigi, qui quantum meremur, non
" vult iraſci. Hinc etenim per Pſalmiſtam dicitur:
" [1] *Invoca me in die tribulationis tuæ; & eripiam te, &*
" *magnificabis me.* Ipſe ergo ſibi teſtis eſt, quia in-
" vocantibus miſereri deſiderat, qui monet ut invoce-
" tur. Proinde, fratres cariſſimi, contrito corde, &
" correctis operibus craſtina die ab ipſo feriæ quartæ
" diluculo, ad Litaniam ſeptiformem, [juxta diſtribu-
" tionem inferius deſignatam, devota mente cum
" lachrymis veniamus. Nullus veſtrûm ad terrena
" opera in agros exeat, nullus quodlibet negotium
" agere præſumat: quatenus ad ſanctæ genetricis Do-
" mini eccleſiam convenientes, qui ſimul omnes pec-
" cavimus, ſimul omnes mala quæ fecimus deplore-
" mus:] ut diſtrictus judex dum culpas noſtras nos pu-
" nire conſiderat, ipſe à ſententia propoſitæ damna-
" tionis parcat. [Litania Clericorum exeat ab eccleſia
" beati Johannis Baptiſtæ: Litania virorum, ab ec-
" cleſia beati martyris Marcelli: Litania Monacho-
" rum, ab eccleſia martyrum Johannis & Pauli: Li-
" tania ancillarum Dei, ab eccleſia beatorum marty-
" rum Coſmæ & Damiani: Litania fæminarum conju-
" gatarum, ab eccleſia beati primi martyris Stephani:
" Litania viduarum, ab eccleſia beati martyris Vita-
" lis: Litania Pauperum & Infantium, ab eccleſia
" beatæ martyris Cæciliæ.]

Quapropter multitudo tum Preſbyterorum, tum Monachorum, tum etiam Laicorum, ſecundum beati Gregorii inſtitutum, die Mercurii, ad ſeptiformem Litaniam venerunt, eouſque tamen prius memorata lues

[1] Pſal. xlix. 15.

deſævit,

deſævit, ut octaginta homines unius horæ ſpatio, ex vita hac caduca diſcederent, populo adhuc canente Litanias. At pius ſacerdos nequaquam ceſſavit populum admonere, ut ab oratione nunquam deſiſterent, donec peſtem ipſam divina miſeratio propulſaret. Gregorio autem poſtquam Papatum ſuſceperat, quod Anglicæ genti deſtinârat, venit in mentem: quod & opportuno tempore opus gratiſſimum perfecit. Non licuit tamen ei ſedem Romanam omnino relinquere: miſit tamen alios nuntios, Dei ſervos approbatos, in hanc Inſulam. Ipſe autem multis ſuis benedictionibus atque exhortationibus effecit, ut horum nuntiorum prædicatio exiret, & uberes quidem fructus ederet. Nunciorum nomina hujuſmodi fuerunt: *Auguſtinus*, *Mellitus*, *Laurentius*, *Petrus*, *Johannes*, *Juſtus*, Hoſce doctores miſit beatus Papa Gregorius, cum multis aliis monachis, ad Anglicanam Gentem, quos hujuſmodi verbis de eorum itinere commonefecit. " [m] Nec labor vos tam longinqui itineris, nec maledi- " corum hominum linguæ deterreant. Sed omni in- " ſtantia, omnique fervore quæ inchoaſtis, Deo auctore, " peragite; ſcientes quòd laborem magnum æternæ " retributionis gloria ſequitur, tanto major quanto " vos majori ſtudio Dei cauſa laboratis. Obedite igi- " tur humiliter in omnibus Auguſtino *(Præpoſito veſtro)* quem & Abbatem vobis conſtituimus. Hoc " enim per omnia veſtris animabus eſt profuturum, " quicquid à vobis in ejus admonitione ſit completum. " Omnipotens Deus ſua vos gratia protegat, & veſtri " laboris fructum in æterna me patria videre concedat, quatenus etſi vobiſcum laborare nequeo, ſimul " in gaudio retributionis inveniar, quia laborare ſcili- " cet volo.

[m] Vide Bed. Hiſt. Eccl. lib. 1. c. 23.

Deindè

[h] Deinde Auguſtinus cum ſociis, qui quadraginta numerarentur, Gregorii juſſu cum illo iter facientes, eouſque ſunt profecti donec proſperis avibus huic Inſulæ appuliſſent. Regnabat eo tempore Rex Æthelbyrihtus in civitate Cantuariæ, cujus imperium à magno flumine Humbre ad mare uſque Auſtrale extendebatur. Acceperat autem, præcipiente Gregorio, Auguſtinus de gente Francorum interpretes, quorum interpretum interveniente ſermone uſus, Regi ejuſque populo ipſe & ejus comites prædicaverunt verbum Dei. Quemadmodum miſericors Jeſus propria ipſius paſſione orbis hujuſce univerſitatem peccatricem redemerat, & omnibus verè fidelibus in cœleſtia regna aditum patefecerat. Auguſtino tunc reſpondebat Rex Æthelbertus, dicens, pulchra quidem eſſe verba & promiſſa quæ attulerat; ſed ei tamen æquum non videre, veteres quas ipſe cum Anglis ſuis conſuetudines diu obſervarat, citò eſſe dimittendas. Dicebat autem liberum ei fore, verbum Dei populo ſibi ſubjecto prædicare. Inſuper quæ forent victui neceſſaria, prorſus ſe miniſtrare velle. Dedit etiam eis manſionem in civitate Dorovernenſi, quæ imperii ſui totius erat metropolis. Tum cœpit Auguſtinus cum monachis vitam [i] Apoſtolorum imitari, orationibus videlicet aſſiduis, vigiliis ac jejuniis Deo ſerviendo, verbum vitæ quibus poterant prædicando, cuncta hujus mundi velut aliena ſpernendo; quæ victui neceſſaria videbantur, ab eis quos docebant accipiendo, ſecundum ea quæ docebant per omnia vivendo, & paratum ad patiendum adverſa quæque, vel etiam ad moriendum pro eo quam prædicabant veritatis amore, ſi opus fuerit, animum habendo. Quid mora? crediderunt permulti, & in Dei nomine baptizabantur, mirantes

[h] Bed. Hiſt. Eccl. lib. 1. cap. 25. [i] Ibid. c. 26.

ſimplicitatem innocentis vitæ, ac dulcedinem doctrinæ illorum cœleſtis. Ac tandem ipſe Rex Æthilbertus delectatus eſt vitâ mundiſſimâ eorum, & promiſſis eorum ſuaviſſimis, quæ vera eſſe miraculorum quoque multorum oſtenſione firmârunt, & credens baptizatus eſt. Multiplici igitur reverentia Chriſtianis rex congratulatus eſt, ac quaſi concives ſibi Regni cœleſtis arctiori dilectione eſt amplexus. Nullum tamen cogeret ad Chriſtianiſmum, didicerat enim à doctoribus auctoribuſque ſuæ ſalutis, ſervitium Chriſti VOLUNTARIUM, non COACTITIUM debere eſſe. Cœpere demum plures ad audiendum verbum confluere, ac relicto Gentilitatis ritu, unitati ſe SANCTÆ CHRISTI ECCLESIÆ credendo ſociare. Interea Auguſtinus per mare tranſportatus, Etherium Archiepiſcopum Arelatenſem adiit, à quo juxta quod juſſu Gregorii acceperat, Archiepiſcopus genti Anglorum ordinatus eſt. Auguſtinus igitur conſecratus, reverſus eſt ad Epiſcopatum, & nuntios Romam miſit, ac beato Gregorio retulit, gentem Anglorum fidem Chriſti accepiſſe. Simul & per literas plura interrogabat, quonam ſcilicet modo cum nuper converſis oportebat eum converſari. Quapropter Gregorius lætanti animo plurimas Deo gratias egit, id apud Anglos eveniſſe quod ipſe vehementiſſimè exoptârat. Miſit etiam legatos ad Regem Æthilbertum credentem, cum literis pariter ac donis quamplurimis. Alias autem epiſtolas ad Auguſtinum miſit, cum reſponſis ad ea omnia de quibus eum interrogârat, illum verò hujuſmodi verbis commonefecit: " [k] Scio, frater cariſſime, quia Omnipo-
" tens Deus per te in gentem quam eligi voluit magna
" miracula oſtendit: unde & timendo gaudeas, & gau-

[k] Bed. Eccl. Hiſt. lib. 1. cap. 27. [l] Ibid. cap. 31.

" dendo

" dendo pertimeſcas. Gaudeas videlicet, quia Anglo-
" rum animæ per exteriora miracula ad interiorem
" gratiam pertrahuntur. Pertimeſcas verò ne inter
" ſigna quæ fiunt infirmus animus in ſua præſumtione
" ſeſe elevet, & unde foris in honorem tollitur, inde
" per inanem gloriam intus cadat. Præterea miſit Gregorius Auguſtino dona ſacra, veſtimenta ſcilicet & libros, ſimul cum Apoſtolorum & Martyrum reliquiis. Ordinavit etiam ut ſucceſſores ejus Pallium & Archiepiſcopatum ab Apoſtolica Romana Eccleſia ſemper peterent. Poſtea conſtituit Auguſtinus ex ſociis epiſcopos per ſingulos Angliæ civitates, qui permanſerunt fidem Chriſti promoventes (per ſucceſſores) ad hunc uſque diem. Beatus Gregorius divinos tractatus quamplures compoſuit, & ſumma diligentia Dei populum in via æternæ vitæ inſtruxit, ac plurima miracula vivus perfecit. Ac mirificè ſedem Papalem rexit, tredecim annos, ſex menſes, & dies decem, & demum hac præſenti die, ad æternam cœleſtis regni ſedem tranſlatus eſt, ubi vivit cum Deo Omnipotente in ſecula. *Amen.*

AN

APPENDIX,

Containing ſeveral

EPISTLES

OF

St. *GREGORY*,

AND

NOTES,

That Illuſtrate the foregoing *Homily*.

Qui Præest Sit Perinde ac qui Ministrat. Luc. 22.

GREGORIUS

Mauricio Auguſto.

PIISSIMUS atque à Deo conſtitutus Dominus noſter, inter cæteras auguſtorum ponderum curas, conſervandæ quoque ſacerdotali caritati rectitudine ſtudii ſpiritalis invigilat: videlicet piè veraciterque conſiderans, neminem poſſe rectè terrena regere, niſi noverit divina tractare, pacemque Reipublicæ, ex univerſalis Eccleſiæ pace pendere. Quæ enim, ſereniſſime Domine, virtus humana, quodque carnei robur brachii contra veſtri Chriſtianiſſimi culmen Imperii irreligioſas præſumeret manus erigere, ſi ſtuderet concors Sacerdotum mens Redemtorem ſuum lingua pro vobis, atque, ut oportebat, meritis exorare? Aut quis ferociſſimæ gentis gladius in necem fidelium

tanta

tanta crudelitate graſſaretur, niſi noſtra vita, qui Sacerdotes nominamur, & non ſumus, à praviſſimis gravaretur operibus? Sed dum nos competentia nobis relinquimus, & nobis incompetentia cogitamus, peccata noſtra barbaricis viribus ſociamus, & culpa noſtra hoſtium gladios exacuit, quæ Reipublicæ vires gravat. Quid autem dicturi ſumus, qui populum Dei, cui indigne præſumus, peccatorum noſtrorum oneribus premimus? qui quod per linguam prædicamus, per exempla deſtruimus? qui iniqua docemus operibus, & ſola voce ea quæ ſunt juſta prætendimus? Oſſa jejuniis atteruntur, & mente turgemus. Corpus deſpectis veſtibus tegitur, & elatione cordis purpuram ſuperamus. Jacemus in cinere, & [a] excelſa deſpicimus. Doctores humilium, duces ſuperbiæ, ovinâ facie lupinos dentes abſcondimus. Sed quis horum finis eſt, niſi quòd hominibus ſuademus, Deo autem manifeſti ſumus? Quamobrem providentiſſimè [b] piiſſimus Dominus ad compeſcendos bellicos motus pacem quærit Eccleſiæ, atque ad hujus compagem Sacerdotum dignatur corda reducere. Quod quidem ego opto, atque quantùm ad me attinet, ſereniſſimis juſſionibus obedientiam præbeo. Quia verò non cauſa mea, ſed Dei eſt: & quia non ſolus ego, ſed tota turbatur Eccleſia, quia piæ leges, [c] quia venerandæ ſynodi, quia ipſa etiam Domini noſtri Jeſu Chriſti mandata ſuperbi atque pompatici cujuſdam ſermonis inventione turbantur: piiſſimus Dominus locum ſecet vulneris, atque reſiſtentem

[a] Recent. ed. *excelſa non deſpicimus*, invitis MSS. Vatic. Anglic. Norm. &c.

[b] Excuſi, *Dominus noſter*. Abeſt *noſter* à Vatic. Norm. &c.

[c] Norm. & Corb. *quia veneranda ſynodus*.

ægrum

[d] ægrum auguſtæ auctoritatis vinculis conſtringat. Adſtringendo enim iſta, Rempublicam ſublevatis; & dum talia reciditis, de regni veſtri prolixitate tractatis.

Cunctis enim Evangelium ſcientibus liquet, quod voce Dominica ſancto & omnium Apoſtolorum Petro principi Apoſtolo, totius Eccleſiæ cura commiſſa eſt. Ipſi quippe dicitur: [e] *Petre, amas me? Paſce oves meas.* Ipſi dicitur: [f] *Ecce Satanas expetiit cribrare vos ſicut triticum; & ego pro te rogavi, Petre, ut non deficiat fides tua. Et tu aliquando converſus confirma fratres tuos.* Ipſi dicitur: [g] *Tu es Petrus, & ſuper hanc petram ædificabo Eccleſiam meam, & portæ inferi non prævalebunt adverſus eam. Et tibi dabo claves regni cœlorum: & quodcunque ligaveris ſuper terram, erit ligatum & in cœlis: & quodcunque ſolveris ſuper terram, erit ſolutum & in cœlo.*

Ecce claves regni cœleſtis accepit, poteſtas ei ligandi ac ſolvendi tribuitur, cura ei totius Eccleſiæ, & principatus committitur, & tamen univerſalis Apoſtolus non vocatur: & vir ſanctiſſimus conſacerdos meus Johannes vocari univerſalis Epiſcopus conatur. Exclamare compellor ac dicere: O tempora, O mores!

Ecce cuncta in Europæ partibus Barbarorum juri ſunt tradita, deſtructæ urbes, everſa caſtra, depopulatæ provinciæ, nullus terram cultor inhabitat: ſæviunt & dominantur quotidie in necem fidelium cultores idolorum; & tamen ſacerdotes, qui in pavimento & cinere flentes jacere debuerunt, vanitatis ſibi

[d] Hic MSS. non conſentiunt. Gemet. Audoën. Pratell. Lyr. cum tribus Vatic. habent, *ægrum anguſtet vinculis auctoritatis. Aſtringendo enim iſta re penitus Rempublicam ſublevatis.* Parum diſcrepat Regius. Becc. *anguſtet vinculis auctoritatis. Dum enim iſta reprimitis, Rempublicam ſublevatis.* Conſentit Corb. Sequimur Vatic. A. & alios.

[e] Johan. xxi. 17. [f] Luk. xii. 31. [g] Matth. xvi. 8.

nomina expetunt : & novis ac profanis vocabulis gloriantur.

Numquid ego hac in re, piiſſime Domine, propriam cauſam defendo? Numquid ſpecialem injuriam vindico? [h] cauſam Omnipotentis Dei, cauſam univerſalis Eccleſiæ?

Quis eſt iſte, qui contra ſtatuta Evangelica, contra canonum decreta, novum ſibi uſurpare nomen præſumit? Utinam vel ſine aliorum imminutione unus ſit, qui vocari appetit univerſalis.

Et certè multos Conſtantinopolitanæ Eccleſiæ in hæreſeos voraginem incidiſſe novimus ſacerdotes, & non ſolum hæreticos, ſed etiam hæreſiarchas factos. Inde quippe Neſtorius, qui mediatorem Dei & hominum Jeſum Chriſtum duas eſſe perſonas exiſtimans, quia Deum fieri hominem potuiſſe non credidit, uſque ad Judaïcam perfidiam erupit. Inde Macedonius, qui conſubſtantialem patri & filio Spiritum Sanctum Deum eſſe denegavit. Si igitur illud nomen in ea Eccleſia ſibi quiſquam arripit, [i] quod apud bonorum omnium judicium fecit: [k] univerſa ergo Eccleſia, quod abſit, à ſtatu

[h] Vatic. D. cui conſentiunt plerique excuſi, *vindico, & non magis cauſam omnipotentis Dei & cauſam*, &c. Sequimur tres Vaticanos, Norm. Corb. Reg. &c.

[i] Obſcurus eſt hic locus, qui tamen ita legitur in Norm. Reg. tribus Vatic. & pleriſque: nec clarior eſt excuſorum lectio mutando *fecit* in *fuit*. Solus Vatic. D. habet, *quod bonorum omnium judicium fecit*: & quidem optimo ſenſu. At meliori adhuc Jameſius legit in MS. Anglic. *quo caput ſe bonorum omnium facit: univerſa ergo*. In Sagienſi, *quod caput*, &c. Hanc lectionem præferat qui voluerit.

[k] Multis argumentis hanc novam appellationem concutit. 1. Cadente univerſali Epiſcopo univerſa ruit Eccleſia. 2. Nullus Romanorum Pontificum hoc nomen aſſumſit. 3. Honore debito univerſi Sacerdotes privarentur, ſi quis etiam Romanus Pontifex hoc appellaretur nomine. 4. Præ-

ſtatu ſuo corruit, quando is qui appellatur univerſalis cadit. Sed abſit à cordibus Chriſtianis nomen iſtud blaſphemiæ, in quo omnium ſacerdotum honor adimitur, dum ab uno ſibi dementer arrogatur.

Certè pro beati Petri Apoſtolorum principis honore, [l] per venerandam Chalcedonenſem ſynodum Romano Pontifici oblatum eſt. Sed nullus eorum unquam [m] hoc ſingularitatis nomine uti conſenſit, ne dum privatum aliquid daretur uni, honore debito ſacerdotes privarentur univerſi. Quid eſt ergo quod nos hujus vocabuli gloriam & oblatam non quærimus, & alter ſibi hanc arripere & non oblatam præſumit?

4. Præceptis canonicis adverſatur iſta appellatio. 5. Omnes hac de re ſcandalum patiuntur. In ſynodo VII. act. 2. contendit Papa Hadrianus cum Taraſio de nomine Patriarchæ œcumenici, & concedit. Vide Epiſtolam Hadriani, & ſententiam Baſilii Ancyrani, Stauratii Chalcedonenſis, Nicephori Dyrrachii, Epiphanii Catanenſis, Gregorii Synopes, Sabæ monachi, Gregorii monachi. Idem, act. 3. in titulo Epiſtolæ Orientalium, necnon in votis epiſcoporum Agapii, Johannis Conſtantin. Baſilii, &c. Leo IX. Michaeli Conſtant. Patriarchæ ſcribens de S. Leone I. ait: *Superbum refutavit vocabulum penitus, quo videbatur par dignitas ſubtrahi cunctis per orbem præſulibus, dum uni ex toto arrogaretur.* Vide totam Epiſtolam. Quid ſi Græci nomen œcumenici ſuo Patriarchæ ea tantum de cauſa tribuerunt, quod toti cuidam parti orbis præeſſet, ut videtur ſenſiſſe Anaſtaſius bibliothecarius in præfatione VII. ſynodi, in editione Romana. Lege S. Hieronymum, l. 5. in Iſa. ad illa verba, c. 13. *Vox multitudinis, & viſitabo ſuper orbis mala.* Ubi explicat quid per *omnem terram*, quid *per orbem*, & οἰκουμένην ſit intelligendum Guſſanv.

[l] Melius diceretur in univerſali Chalcedonenſi ſynodo, ſcilicet actione 3. in aliquot libellis, & in voto Paſchaſini legati S. Leonis, & act. 6. in voto ejuſdem Paſchaſini, vocem *per*, interpretantur, durante &c. Guſſanv. Vide ſup. Ep. 18. circa medium.

[m] Ita Vatic. Norm. Corb. Reg. in quibuſdam tamen, pro *nomine*, legitur, *vocabulo*. In vulgatis, *hoc ſingularitatis nomen aſſumſit, nec ut conſenſit*.

Ille ergo magis eſt piiſſimorum Dominorum præceptione flectendus, qui præceptis canonicis obedientiam præbere contemnit. Ille coercendus eſt, qui ſanctæ univerſali Eccleſiæ injuriam facit, qui corde tumet, qui gaudere de nomine ſingularitatis appetit, qui honori quoque imperii veſtri ſe per privatum vocabulum ſuperponit?

Ecce omnes hac de re ſcandalum patimur. Ad vitam ergo rectam revertatur auctor ſcandali, & omnia ſacerdotum jurgia ceſſabunt. Ego enim cunctorum ſacerdotum ſervus ſum, in quantum ipſi ſacerdotaliter vivunt. Nam qui contra Omnipotentem Dominum per inanis gloriæ tumorem, atque contra ſtatuta patrum ſuam cervicem erigit, in omnipotenti Domino confido, quia meam ſibi nec cum gladiis flectit.

Quid autem nuper in hac urbe ex hujus auditu vocabuli geſtum ſit, Sabiniano diacono ac reſponſali meo ſubtiliùs indicavi. Cogitet ergo Dominorum Pietas de me proprio ſuo, quem ſpecialiter præ cæteris ſemper fovit atque [h] continuit, qui & vobis obedientiam præbere deſidero, & tamen de mea negligentia reperiri reus in ſuperno tremendoque judicio pertimeſco; ac ſecundum petitionem prædicti Sabiniani diaconi, aut piiſſimus Dominus ipſum dignetur judicare negotium, aut ſæpe nominatum virum, [o] ut ab hac tandem intentione ceſſet, inflectere. Si ergo judicio pietatis veſtræ juſtiſſimo, vel clementibus juſſionibus ceſſerit, Omnipotenti Deo gratias referimus, atque de conceſſa per vos omni Eccleſiæ pace gaudemus. Sin autem in eadem diutius

[h] Eodem modo interpretandum eſt hoc loco verbum *continere*, ac in Ep. 5. libri 1. nomen *continentia*. Vide notas.

[o] Tres Vatic. *aut ſæpe nomin. virum, ab hac tandem intentione non eſſet* (forte *non ceſſet*) *inflectere.*

conten-

contentione perſtiterit, hac de re jam veritatis ſententiam certam tenemus, quæ ait: [p] *Omnis qui ſe exaltat humiliabitur.* Et rurſus ſcriptum eſt: [q] *Ante ruinam exaltatur cor.* Ego autem Dominorum juſſionibus obedientiam præbens, prædicto conſacerdoti meo & dulciter ſcripſi, & humiliter, ut ab hac inanis gloriæ appetitione ſeſe emendet, admonui. Si igitur me audire voluerit, habet devotum fratrem. Si verò in ſuperbia perſiſtit, jam quid ſequatur aſpicio, quia illum ſibi adverſarium invenit, de quo ſcriptum eſt: [r] *Deus ſuperbis reſiſtit, humilibus autem dat gratiam*[s].

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[t] AUGUSTINE *going for* England, *is recommended by* GREGORY *to* PELAGIUS *Biſhop of* Tours, *and to* SERENUS *Biſhop of* Marſeilles *in* Gaul.

ALtho', to Prieſts who are endued with a Charity that is well pleaſing unto God, devout Men ſtand in need of no Recommendations. Yet ſince a fit Opportunity has offer'd it ſelf, we have taken care to tranſmit Letters to your Brotherhood. Intimating that the Bearer of theſe, *Auguſtine* the Ser- *R. Ep. lib. vi. Ep. 52.*

[p] Luc. xiv. 11. & xviii. 14. [q] Prov. xvi. 18. [r] Jac. iv. 6.

[t] Vid. S. Gregorii Regiſt. Epiſt. lib. v. Indict. xiii. Ep. xx. ex Edit. Benedict.

[s] It may be obſerved, that where a Letter is ſuperſcribed, as here, to two Perſons, it is to be underſtood that *Auguſtine* carried them Duplicates of the ſame Original; for thus we are to interpret the *Latin* Note *à Paribus.*

vant

vant of God, of whoſe good Intentions we are well aſſured, together with other Servants of God, are for the Advantage of Souls, thro' the Divine Aſſiſtance, directed thither by us. Whom it is neceſſary your Holineſs ſhould make haſte to aſſiſt with all Epiſcopal Affection, and to yield him all Encouragement. For the furtherance whereof that you may be the readier, we have enjoin'd him to give you an exact account of the whole Affair. Being aſſured, that when it is made known to you, you will out of Piety towards God, apply your ſelf, ſo far as the matter requires, wholly to ſet it forward.

GREGORY *recommends* AUGUSTINE *to* VIRGILIUS *Biſhop of* Arles, *Metropolitan.*

R. Ep. lib. vi. Ep. 53.

ALtho' we are confident of your Brotherhood's being intent upon Good Works, and that it is voluntarily apt to declare it ſelf ready in Cauſes that are well-pleaſing to God. We have nevertheleſs thought fit to addreſs our ſelves to you with brotherly Affection, that what Aſſiſtances of your own accord you ought to impart, you may increaſe by the Importunity of our Letters. And therefore we acquaint your Holineſs, that *Auguſtine* the Servant of God, the Bearer hereof, whoſe Zeal and good Inclination we know by ſufficient Experience, is with other Servants of God, for the Benefit of Souls ſent by us (to *England*); as he when admitted to your Preſence will be able to inform you. In which it is neceſſary that you forward him with your Prayers and

and Aſſiſtance, and as far as ſhall be requiſite, that you afford him your comfortable Advice, and cheriſh him with all Paternal and Epiſcopal Encouragement, that in caſe thro' your Holineſſes Advice and Encouragement, he ſhall, as we truſt he will, be any way a Gainer to our God, you may likewiſe find your Reward in having promoted him in his pious Endeavours, by the devout Encouragement of your Approbation.

GREGORY *commends* AUGUSTINE *going into* England, *to* DESIDERIUS *Biſhop of* Vienna, *and* SYAGRIUS *Biſhop of* Autun, *in* France. *From the ſame Original.*

WE have great confidence in your Brotherhood's ſincere Charity, that for the Love of St. *Peter* the Prince of the Apoſtles, you ſhew ſo much Kindneſs towards our Meſſengers. Eſpecially ſince the nature of the Cauſe requires it. In which however you deſire rather to concur and labour of your own accord. Wherefore we ſignify to your Holineſs, that we have ſent *Auguſtine* a Servant of God, the Bearer of theſe Preſents, of whoſe Zeal and Diligence we have good knowledge, (to *England*) with other Servants of God, in order by the Divine Diſpenſation to the Good of Souls. From whoſe Relation, you being made perfectly acquainted with what we have enjoin'd him, your Brotherhood will by all means aſſiſt him with your Favour and Encouragement, ſo far as the Occaſion ſhall demand. That ſo you may, as is both fit and decent, be the Promoter of a good

R. Ep. lib. vi. Ep. 54.

good Work. May your Brotherhood therefore ſo acquit your ſelf with Devotion and Earneſtneſs in this Affair, that the good Opinion which we have conceived of you by Report, may by your Works be effectually eſtabliſh'd.

GREGORY *to* THEODERIC *and* THEODEBERT *Kings of the* Franks,

To whom he recommends AUGUSTINE *and his Companions going into* England.

R. Ep. lib. vi. Ep. 58.

SInce Almighty God hath adorn'd your Kingdom with a right Faith, and hath made the Purity of the Chriſtian Religion conſpicuous among other Nations: we have conceived great Hopes, concerning you, that you deſire your Subjects every where to be converted to the ſame Faith, which you your ſelves profeſs, who are their Kings and Lords. And ſince we are informed that the *Engliſh* Nation by the Grace of God greatly deſire to be converted to the Chriſtian Faith: but the *Biſhops in the Neighbourhood* are negligent, and ceaſe to inflame their Deſires by their good Advice. For this reaſon we have taken care to ſend thither *Auguſtine* a Servant of God, the Bearer of theſe Preſents, whoſe Zeal and Diligence is well known to us, with other Servants of God. Whom alſo we have enjoin'd to take with them from the Neighbourhood ſome PRESBYTERS, with whom they may know their Minds, and forward their Inclinations by their Advice, as God ſhall give them Ability. In which thing that they may

may appear well qualified and ſucceſsful: ſaluting your Excellencies with a Paternal Affection, we beſeech you; that thoſe whom we have ſent may be found to merit your gracious Favour. And becauſe it is the Cauſe of Souls, aſſiſt and protect them with your Powers. That God Almighty, who knows you take delight with a devout Mind, and with all your Abilities to yield your Aſſiſtance in his Cauſe: may ſo diſpoſe your Affairs by his Mercy, as after an Earthly Dominion, to bring you to the Kingdom of Heaven.

GREGORY *to* BRUNICHILDA *Queen of the* Franks.

THE Zeal of your Excellency towards the Chriſtian Faith hath been long ſince ſo well known to us, that we can in no wiſe doubt of the Goodneſs of it: but we are become by all means the more certain of it, becauſe of its devout and earneſt Concurrence in the promoting of the Chriſtian Faith. And that it ſo largely and bountifully affords the Comforts of its Religious Sincerity. By which thing having well grounded our confidence, we ſaluting you with our Paternal Affection, declare to you that whereof we are inform'd, that the *Engliſh* Nation by the Grace of God deſire to be made Chriſtians; but the Prieſts which are in the Neighbourhood have not a Paſtoral Concern for them. Whoſe Souls that they ſhou'd not periſh in eternal Damnation, it was our care to direct thither, the preſent Bearer *Auguſtine* a Servant of God, whoſe Zeal and Induſtry is well known to us, with other Servants of God, that by *R. Ep. lib.* vi. *Ep.* 59.

them we may know their Inclinations, and, as much as is poſſible, hope for their Converſion by your aſſiſtance. Whom we have alſo enjoin'd, towards the doing of this, to take with them ſome Preſbyters from the Neighbourhood. Therefore your Excellency, who is accuſtomed to be forward in doing Good Works, as well for the regard you have to our Requeſt, as in reſpect to the Fear of God, will be pleaſed to admit in all things of his Recommendation: and being very earneſt in affording him the Favour of your Protection, aſſiſt his Labour with your Patronage, and that your Excellency may have its full Reward, provide for his Safe-conduct to the above-mention'd *Engliſh* Nation: that as our God hath adorn'd you in this World with all things that are pleaſing to him, ſo he may continue to bleſs you here, and make you for ever happy with his Saints in Eternal Reſt.

GREGORY *to* AUGUSTINE *Biſhop of the* Engliſh.

R. Ep. lib. xi. *Ep.* 28.

[u] *Glory be to God on high, in Earth Peace, Good-will towards Men* [x]. Becauſe [y] a Grain of Wheat falling into the Earth, periſhes, that he might not only reign in Heaven, by whoſe Death

[u] This Angelical Hymn was formerly uſed on Occaſions of Thankſgiving, as here in this Epiſtle, and Epiſtle the 39th of the 5th Book of St. *Greg. Regiſt. Epiſt.* See the Benedictines Notes upon them both.

[x] *Luke* ii. 14. *John* xii.

[y] Some MSS. read, *mortuum cadens in terram multum fructum attulit, ne ſolum.* Then the Senſe will run thus: *Becauſe a Grain of Wheat falling into the Earth, being dead, hath produced much Fruit,* &c.

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we live, by whoſe Weakneſs we are made ſtrong, by whoſe Sufferings we are deliver'd from ſuffering, by whoſe Love we ſought thoſe Brethren in *Britain* which we knew not, by whoſe Grace we have found thoſe whom we ſought, but did not know. But who is ſufficient to relate how great Joy is ariſen in the Hearts of all true Believers? that the ENGLISH People, by the Operation of God's Grace, and the Induſtry of you our Brother, the Darkneſs of Error being expell'd, are overſpread with the Light of Faith? that with a moſt ſincere Mind they now tread under foot thoſe Idols, to which before with a mad Superſtition they proſtrated themſelves, that they fall down before Almighty God with a pure Heart, that from the Lapſes of looſe and evil Actions being recover'd, they are tyed up by the Rules of the Holy Goſpel; that they ſubmit their Minds to the Divine Precepts, and are raiſed in their Underſtandings; that by Prayer they humble themſelves even to the Ground, that their Minds may not grovel upon the Earth? But whoſe Work can this be, but his? who ſaith: [z] *My Father worketh hitherto, and I work.* Who that he might ſhew that the World was not converted by Man's Wiſdom, but by his own Power, his Preachers which he ſent into the World he choſe them without Learning. Doing likewiſe in this manner, when he vouchſafed to do mighty things in the *Engliſh* Nation by Perſons that were weak. But there is in this heavenly Gift, my moſt Dear Brother, that which beſides the great Joy that it affords, ought to be dreaded moſt exceedingly. I know that Almighty God, in the Nation which he is pleaſed to make choice of, by your Goodneſs hath ſhewn forth many Miracles. From

[z] *John* v. 17.

whence it is neceſſary, that on account of the ſame heavenly Gift you ſhould rejoice with Fear, and fear amidſt your Rejoicing. For you have great reaſon to rejoice, that the Souls of the *Engliſh* by outward Miracles are brought to have inward Grace: but be afraid leſt among the Miracles which are wrought by you, your Soul, weak through Human Infirmity, in its own Preſumption ſhould exalt it ſelf; and you then fall through Vain-glory within, when you are extoll'd with outward Reſpect. For we ought to remember, that the Diſciples returning with Joy from preaching the Goſpel, while they ſaid to their heavenly Maſter: * *Lord, even the Devils are ſubject unto us through thy Name*; they were ſtraightway told, † *Notwithſtanding rejoice not in this, but rather rejoice becauſe your Names are written in Heaven.* For they had fixed their Mind on private and temporal Joy, who rejoiced in doing Miracles; but they are recalled from private, to common; from temporal, to eternal Rejoicing; to whom it is ſaid: *In this rejoice, becauſe your Names are written in Heaven.* For all that are choſen do not work Miracles; nevertheleſs all their Names are kept enroll'd in Heaven. For the Diſciples of Truth ought to have no other Joy, but in that Good which is common to them all, and in which there will be no end of their Rejoicing. It remains therefore, moſt Dear Brother, that among thoſe things which you outwardly perform by the Divine Aid, you ſhould accurately examine your ſelf within, and exactly know both what you are your ſelf, and how much the Grace of God is in that Nation, for whoſe Converſion you have received the Power of working Miracles. And if you ſhall at any time remember that you have offended

* *Luke* x. 17. † V. 20.

our

our Creator either by Word or Deed, you ſhall always have this in your Mind, that the remembrance of your Guilt may ſubdue the growing Pride of your Heart. And whatſoever you have, or ſhall receive in doing of Miracles, look not upon this as given to your ſelf, but for their Salvation for whom it is conferr'd on you.

But it comes into my Mind while I think on theſe things, what was done by a Servant of God, one highly choſen. For certain it is, that [a] *Moſes*, while he led the People of God out of *Egypt*, many wonderful things, as your Brotherhood knows, were done by him. Faſting Forty Days and Nights on Mount *Sina*, he received the Tables of the Law in the midſt of Thunder and Lightning, the People being all afraid. He alone was admitted into the Service of Almighty God, ſo as to talk with him Face to Face [b]. He divided the *Red Sea*. In his Journey he was led by a Pillar of a Cloud [c]. The People being hungry, he brought down Manna from Heaven [d]. Deſiring Fleſh in the Wilderneſs, he ſupply'd them by a Miracle beyond what they could deſire. But now in the time of Drought, when he was come to the Rock, he deſpaired, and doubted whether he was able to bring Water out of it; which nevertheleſs at the Command of God he open'd in a large Current [e]. But what Miracles he afterwards wrought for thirty eight Years that he was in the Wilderneſs, who can number them? Who is able to trace them out? As often as any thing doubtful ſhock'd his Mind, having recourſe to the Tabernacle, he enquired ſecretly of God, and

[a] *Exod.* xix. 31.
[b] *Exod.* cap. xiv.
[c] *Exod.* cap. xiii.
[d] *Exod.* cap. xvi.
[e] *Exod.* cap. xvii. *Numb.* xx.

was

was immediately anſwer'd in the matter, the Lord diſcourſing with him [f]. He appeaſed the Lord being angry with his People by the intervention of his Prayers. Thoſe that were lifted up with Pride, and thoſe who cauſed Diſſentions and Diſcord, he made the Earth to open and ſwallow them up. He overcame his Enemies with Victory, and ſhewed Wonders to his People. But when he was come in ſight of the Land of Promiſe, he was called to the Mount: and that Offence, as I have ſaid, whereof he had been guilty thirty and eight Years before: the ſame he then heard of, becauſe he doubted of bringing the Water out of the Rock. For which reaſon he acknowledged he could not enter the Land of Promiſe. In which thing we ought diligently to conſider, how much the Judgment of Almighty God is to be feared, who by this his Servant wrought ſo many Miracles, whoſe Offence notwithſtanding he kept for ſo long time in his Thoughts.

Therefore, moſt dear Brother, if we are certain he died for his Sin, after he had wrought Miracles, whom we know to have been eſpecially choſen of Almighty God; how much ought we to tremble with Fear, who as yet know not whether we are choſen or no?

But of the Miracles which were wrought by thoſe in a reprobate State what ſhall I ſay? When your Brotherhood well knows what the Truth in the Goſpel ſaith: [i] *Many will ſay to me in that Day, Lord, Lord, have we not propheſied in thy Name? and in thy Name have caſt out Devils? and in thy Name done many*

[f] *Exod.* xxxiii, &c. [g] *Numb.* xvi.

[h] *Numb.* xxvii. [i] *Matth.* vii. 22, 23.

wonder-

wonderful Works? [k] *And then will I profeſs unto them, I never knew you: Depart from me ye that work Iniquity.* Therefore the Mind is greatly to be humbled amidſt Signs and Miracles, leſt by chance it ſeeks its own Glory, and pleaſe it ſelf with the Joy of its own Exaltation. For by Miracles the gaining of Souls is to be ſought, and his Glory by whoſe Power theſe Miracles are wrought. But the Lord hath given us one Sign, concerning which we may both exceedingly rejoice, and find in our ſelves the Glory of our Election, ſaying: [l] *By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* Which Sign the Prophet required, when he ſaid: [m] *Shew ſome Token upon me for good, that they who hate me may ſee it, and be aſhamed.*

But this I ſay, becauſe I deſire to proſtrate the Minds of my Auditors in Humility. But your Humility hath wherein to place its Confidence. For I who am a Sinner do entertain moſt certain Hope, that by the Grace of our Almighty Creator and Redeemer, our God and Lord *Jeſus Chriſt*, your Sins are forgiven you; and for this cauſe you are choſen, that by you others may be abſolved. Nor ought you to be troubled at any thing hereafter, who have cauſed Joy in Heaven by the Converſion of many. But the ſame which our Saviour and Redeemer ſpeaking of Man's Repentance, ſaith, [n] *I ſay unto you, that likewiſe Joy ſhall be in Heaven over one Sinner that repenteth, more than over ninety and nine juſt Perſons, which need no Repentance.* And if there is ſo much Joy in Heaven for one Penitent, how great Joy may we believe is

[k] *Luke* xiii. 27.

[l] John xiii. 34.

[m] Pſalm lxxxvi. 17.

[n] Luke xv. 7.

made

made by the Converſion from their Error of ſo many People, who coming to the Faith, have condemn'd the Evil which they have done, by Repentance? In this Joy therefore of Heaven and of the Angels, let us repeat the Words of the Angels which we have before mention'd, let us all ſay: [o] *Glory be to God on high, and on Earth Peace, Good-will towards Men.*

GREGORY *to* BERTHA *Queen of the* Engliſh.

R. *Ep. lib.* xi. *Ep.* 29.

WHoſoever after the Poſſeſſion of Earthly Power, deſires to obtain the Glory of the Kingdom of Heaven, that Perſon ought above all things to labour with his utmoſt diligence to prove gainful to his Creator, that to what he deſires, he may by Good Works gradually aſcend. Which thing being done by you, is an occaſion to us of much Joy. For our moſt beloved Son *Laurentius* the Preſbyter, and *Petrus* the Monk, returning to us, they informed us in what manner your glorious Majeſty had been pleaſed to appear towards *Auguſtine* our Moſt Reverend Brother, and Fellow Biſhop; and how great Encouragement, and what kind of Charity you vouchſafed him. And we return Thanks to Almighty God, who hath graciouſly vouchſafed to reſerve the Converſion of the *Engliſh* People for your Reward. For as by HELENA, the never to be forgotten Mother of the moſt Pious CONSTANTINE, Emperor of the *Romans*, the Hearts of the *Romans* were enflamed towards the Chriſtian Faith. So we truſt that by your

[o] *Luke* ii. 14.

glorious

glorious Endeavours the Mercy of God will be manifeſted upon the *Engliſh* Nation. And indeed, you ought by the Benefit of your Prudence, ſo far as it is truly Chriſtian, to have long before inclined the Mind of our glorious Son your Conſort, for the Safety of his own Soul, and of his Kingdom, to embrace the ſame Faith which you entertain. Inaſmuch as by him, and thro' him, there might ariſe up to you a worthy Retribution in the Joys of Heaven, for the Converſion of the whole Nation. For after that, as we have ſaid, your Majeſty is both fortified with a right Faith, and inſtructed in good Learning, this ought not to have been a matter of any Delay or Difficulty. And ſince by the Bleſſing of God, a fit Occaſion is now offer'd, be careful in cooperating with the Divine Grace, to repair what has been already neglected, by a proportionable Encreaſe of your future Endeavours.

Wherefore by continual Exhortations ſtrengthen the Mind of your glorious Conſort in the Love of the Chriſtian Faith. Let your Concern for him infuſe into him an Encreaſe of Love towards God, and ſo enflame his Mind with a Deſire for the full Converſion of the whole Nation that is ſubject to him, that he may have a large Sacrifice to offer to Almighty God, for the Earneſtneſs of your Devotion; and that the things we are told concerning you, may both encreaſe, and be in all reſpects approved to be true: For the Fame of your Virtues has not only come unto the *Romans*, who with earneſt Devotion pray for you; but to ſeveral other Places, and has reacht as far as *Conſtantinople*, to the moſt Serene Emperor.

Whereupon as we have had great Rejoicing from the Comfort of your Chriſtian Faith; ſo let there be

Joy in Heaven among the Angels for the perfecting of your Good Work. Shew your ſelf ſo devoutly and with all your Might in the Aſſiſtance of our moſt Reverend Brother and Fellow Biſhop, and thoſe Servants of God that we have ſent with him, for the Converſion of your People, that you may both Reign happily here with our glorious Son your Conſort, and after a long Tract of Years receive thoſe Joys of the Life to come which know no end. We beſeech Almighty God, that he would both inflame your Majeſty's Heart with the Fire of his Grace, to do what we have mentioned; and likewiſe give you the Fruits of an Eternal Reward, for the Work that is well pleaſing to him.

To our Moſt Reverend and Moſt Holy Brother AUGUSTINE *our Fellow Biſhop,* GREGORY, *Servant of the Servants of God.*

R. Ep. lib. xi. *Ep.* 65.

WHereas it is certain, that for thoſe who labour in the Cauſe of Almighty God, the ineffable Rewards of an Eternal Kingdom are reſerved; it is nevertheleſs neceſſary that we ſhould allow them the Benefit of External Honour, that they may be encouraged to multiply their Labour in the ſpiritual Work, from the Hopes of their Reward. And becauſe the new Church of the *Engliſh*, by our Lord's Bounty and your Labour, is brought to partake of the Grace of God: We grant to you the Pall, to be uſed

uſed only in the Miſſal Solemnity; ſo that you may ordain Twelve Biſhops in ſeveral Places that are ſubject to your Dominion, in ſuch manner that the Biſhop of *London* ſhall always be conſecrated by his own Synod, and that he receive the Pall from this Holy and Apoſtolical See, to which by the Divine Authority I miniſter. But to the City of *York* I would deſire you to ſend a Biſhop, ſuch as you think fit to Ordain; but on ſuch Conditions, that if that City with the adjacent Places ſhall receive the Word of God, he may in like manner ordain Twelve Biſhops, and enjoy the Honour of a Metropolitan. For we deſign alſo by God's Favour, if we live, to ſend the Pall to Him, whom we will have to be nevertheleſs under the Direction of your Brotherhood; but after your Deceaſe he ſhall in ſuch wiſe preſide over the Biſhops whom he has ordain'd, as to be by no means ſubject to the Power of the Biſhop of *London.* But let there be for the future, between the Biſhops of *London* and of *York*, this Diſtinction of Precedence, that he ſhall take place who was firſt ordain'd; but by joint Counſel and Agreement in Practice, let them unanimouſly diſpoſe of all things that are to be done with Zeal for Chriſt; let them have right Sentiments, and agreeable to ſuch Sentiments let them perform all things without differing between themſelves. But to your Brotherhood, by the permiſſion of our Lord *Jeſus Chriſt*, not only thoſe Biſhops which you have ordain'd, or that have been ordain'd by the Biſhop of *York*; but the whole *Britiſh* Clergy ſhall be ſubject. Inſomuch that both from your Inſtruction, and the Holineſs of your Life, they may receive both the Pattern of Orthodox Belief and of Good Life, and having here fulfilled their Duty both as to Faith and Manners, they may in our Lord's

due time arrive at the Kingdom of Heaven. May God preſerve you in Safety, moſt Reverend Brother.

Dat. x. *Kal. Jul.* in the Reign of our moſt pious Emperor *Mauricius Tiber. Auguſt. an.* 19. after his *Conſulat.* 18. *Indict.* iv.

GREGORY *to* ETHELBERT *King of the* Engliſh.

R. *Ep. lib.* xi *Ep.* 66.

FOR this reaſon does Almighty God bring good Men to have Rule over his People, that by their means, the Gifts of his Divine Bounty may be beſtowed on all who are made ſubject to them. Which thing we know to have happen'd to the *Engliſh* Nation, over which Your Majeſty is therefore placed, that by thoſe good things which have been vouchſafed to you, your Subjects might receive the Divine Bleſſings from above. Wherefore, my moſt glorious Son, that Divine Grace which you have received, keep with a careful Mind. Make haſte to enlarge the Chriſtian Faith amongſt all your People. Multiply your Righteouſneſs in their Converſion, expel the Worſhip of Idols, overturn the Buildings of the Heathen Temples, edify and inform the Manners of your Subjects, with great Purity of Life, by Exhortation, and Threatning, by Allurements, and Corrections, and by ſhewing forth an Example of Good Works: That you may find your Reward from him in Heaven, whoſe Name and Knowledge you have ſpread abroad upon the Earth. He alſo will make your Majeſty's

Glorious

Glorious Name to be illuſtrious to Poſterity, whoſe Honour you both ſeek and preſerve amongſt the Nations. In like manner heretofore *Conſtantine* the moſt pious Emperor, drawing off the *Roman* Republick from their perverſe Idolatry, he ſubdued them with himſelf to *Jeſus Chriſt* our Almighty Lord God, and turned himſelf to Him, and all the People that were under him, with his whole Mind. From whence it came to paſs, that that Perſon far ſurpaſſed in Honour the Renown of the antient Princes, and ſo far exceeded them in Reputation, as he outdid them in Good Works. And now may your glorious Majeſty loſe no time in infuſing the Knowledge of *One God the Father, and of the Son, and of the Holy Ghoſt*, into the Kings and People that are under you, that ſo you may exceed in Glory and Merit the antient Kings of that Nation. By how much the more induſtrious you have been in doing away the Sins of other Men amongſt your Subjects; by ſo much the more ſecure may you be as to your own Offences before the terrible Judgment of Almighty God.

But our moſt Reverend Brother, *Auguſtine* the Biſhop, inſtructed in the Rules of the Monaſtick Diſcipline, repleniſh'd with the Knowledge of the Scriptures, by the Grace of God furniſhed with Good Works, whatſoever he ſhall adviſe you, hear it willingly, perform it devoutly, and ſtudiouſly retain it in your Memory. For if you hearken to him in thoſe things which he ſhall ſpeak to you on the behalf of Almighty God, the ſame Almighty God will the more readily hearken to his Supplication when he prays for you. But if, which God forbid, you caſt his Words behind you; when do you think will Almighty God hear him for you, whom you neglect to hear for God.

Apply

Apply your ſelf therefore with your whole Mind to all Zeal and Fervour in the Faith, and truſting in that Grace of God which is vouchſafed to you, give him your Aid: That he may make you the Partaker of his Kingdom, whoſe Faith you occaſion to be received and preſerved in your Dominions.

Moreover we deſire your Majeſty may know, as we learn from the ſacred Scriptures of Almighty God, that the End of this preſent World is at hand, and the Kingdom of the Saints will come, which can never be terminated with any End. But that End of the World being near, many things will threaten us, which have not been known before; that is to ſay, great Changes in the Air, and Terrors from Heaven, and Tempeſts out of Seaſon, and War, and Famine, and Peſtilence, and Earthquakes in all Places. Which things however ſhall not happen in our Days; but follow ſome time after. If you ſhall therefore perceive any thing of this kind to happen in your Land, let it by no means diſturb your Mind. For, for this cauſe, do theſe things come before the End of the World, that we ſhould be careful of our Souls, uncertain of the Hour of Death, and be found prepared with Good Works to meet our Judge. Theſe things, my moſt glorious Son, have I in few Words ſpoken to you, that when the Chriſtian Faith is farther increaſed in your Kingdom, our Diſcourſe with you may expatiate and enlarge it ſelf, and we ſhall have the greater deſire to diſcourſe with you, by how much the more the Joy we conceive in our Mind for the perfect Converſion of your People ſhall be multiplied.

I have tranſmitted to you theſe ſmall Preſents, which however will not be ſmall in your eſteem, being received by you with St. *Peter's* Bleſſing.

Where-

Wherefore may Almighty God preſerve and accompliſh in you that Grace which he has begun, and both prolong your Life here thro' a long Current of many Years, and at length receive you into the Aſſembly of the Saints in your Celeſtial Inheritance. May the Divine Favour preſerve your Excellency in Safety, my Lord, my Son.

Dat. x. *Kal. Jun.* of the Reign of our moſt pious Lord *Mauricius Tiberius Auguſtus, an.* 16. after his Conſulat. *an.* 18. *Indict.* iv.

ADDITIONAL NOTES to the HOMILY.

Ad 12. MARTII.

ON þone ꝥelfꝥan dæg þæꝛ monðeꝛ bið ſēe Gꝛegoꝛieꝛ ꝿeleoꝛneꝛ uꝛeꝛ ꝓæðeꝛ ſe uſ ꝓulꝛihꝥ onſænð on þæſ Bꝛyꝥene. he iſ uꝛe Altoꝛ ⁊ ꝿe ſỳnðon hiſ Alumni. þ iſ. he iſ ꝓeꝛꝥeꝛ ꝓæðeꝛ on Cꝛiſꝥ. ⁊ ꝿe ſỳnðon hiſ ꝓeꝛꝥeꝛ beaꝛn on ꝓullꝛihꝥe.

ON the Twelfth Day of this Month is St. Gregory's *Feſtival, the Parent of our Inſtruction, who ſent Baptiſm to us here in* Britain. *He is our* Altor, *and we are his* Alumni; *that is, he is our Foſter Father in Chriſt, and we are his Foſter Children in Baptiſm.*

This

This is that Note of the *Menologium*, to which you are referr'd in the firſt Page of the Homily, in which are theſe two things very remarkable: Firſt, the great Happineſs they poſſeſt, and the great Obligation that they juſtly believed was laid upon them, from their having the Chriſtian Baptiſm tranſmitted to them. And next their Gratitude to the Memory of that Perſon, by whoſe Care and Kindneſs they received it. The Original MS. of the *Menologium* is in the *Cottonian Library*, *Jul. A.* 10. 2. and is printed in Dr. *Hickes*'s *Theſaurus*, p. 218. A Tranſcript of it, with ſome part of it tranſlated into *Latin*, by the Reverend and Learned Dr. *Hopkins* late Prebendary of *Worceſter*, is to be met with in Mr. *Harley*'s Library. Nor is this the only Inſtance of Reſpect which we find our *Saxon* Anceſtors to have had for the Memory of their great Doctor and Apoſtle. For in that moſt elegant Piece of antient Poetry, the *Dano-Saxon* Calendar tranſlated into *Latin*, and adorn'd with Learned Notes by Dr. *Hickes*, we have this mention of him.

Þrime ȝehyþþeð.	*When rough* March *begins*,
Þaȝol ſcurium ſæþ̃	*Loudly boiſterous*,
Leonð miðdan ȝeaþð	*Bearded with grey Froſt*,
Maꝛtiuſ ꝛeðe.	*With Showers of ratling Hail*,
Þlyða healic:	*He terrifies the World.*
Ðænne ꝛe halȝa	*When eleven Days are paſt*,
Ðæſ emb xi. niht	*Then did* Gregory,
ſeðele ſcýnðe.	*That Glorious Saint*
Lnezoꝛiuſ	*In* Britain *moſt renown'd*,
In Loðeſ ꝛæꝛe.	*Amidſt the Heavenly Hoſt*
Bꝛeme in Bꝛýtene:	*Illuſtrious ſhine.*

The

The Doctor's Learned Remarks very much deſerve our Attention. For it is obſerved by him, that in this Noble and Antient *Calendar* there are ſcarce any other Feſtivals obſerved, than thoſe which our Church has thought fit to retain from the time of the Reformation to this Day: if you except the Feſtivals of St. *Gregory*, and *Auguſtine*, and St. *Benedict*. The former being the Apoſtles and Fathers of our Converſion. The latter much reverenced, by thoſe of the Monaſtick Order as their chief Patron and Founder. And it cannot but be matter of much Conſolation to a true Church of *England* Proteſtant, to find ſo happy an Agreement between the antient *Anglo-Saxon*, and the preſent Reformed *Engliſh* Church. Not only in this matter of the Saints Feſtivals, but in things of higher Importance; as that of Tranſubſtantiation, and the Papal Supremacy, and the like. So that they ſhew themſelves to be very ignorant, of whatſoever Party, who aſk us where the *Church of England* was before *Luther*. As to our Reformers leaving out of the Calendar, the Commemorations of St. *Gregory* and St. *Auguſtine*; It is rather to be aſcribed to their great Moderation and Prudence, at a time, when Mens Affections were hurried on violently againſt every thing that ſeem'd to have the leaſt relation to *Rome* and to the Pope; than to any want of Gratitude to the Memory of thoſe Excellent Doctors whom God was pleaſed to make the Inſtruments of delivering us from the Power of Darkneſs, and who had nothing of Modern Popery in them. It is farther remarkable, that theſe were the true and allowed Feaſts of the *Saxon* Church, and not a Poetical Eſſay of ſome private Perſon, but approved by Royal Authority, and as was uſual in all Matters of publick Importance,

eſpecially in Times of Peace, by the Advice of the King's Great Council. That it had the Royal *fiat* theſe Words ſufficiently declare.

Nu ge ꝑindan magon	*Now may be found out*
Halıgna tıd.	*Thoſe Holy Times,*
Đe man healdan ꝛceal.	*Which Men ſhall obſerve*
Spa bebuge∂ geboð	*O'er the* Britiſh *Empire,*
Leonð Bnỳten ꝑicu.	*By the Royal Edict*
Sexna Kỳninger:	*Of the* Saxon *King.*

That the Regulation of the Calendar was provided for both in their Eccleſiaſtical Synods, and Great Councils or Parliaments, may be ſeen both from the Canons of the Council of *Cloveſhoe* under *Cuthbert* Archbiſhop of *Canterbury*, *Anno* DCCXLVII. and the Laws of King *Alfred* the Great. For the Firſt ſee the Councils of the Noble Knight Sir *H. Spelman*, Vol. I. pag. 249. Can. 17. It is appointed by the ſeventeenth Canon, "That the "Birth-day of the Holy Father *Gregory*, and the Day "of the Depoſition of St. *Auguſtine* Archbiſhop and "Confeſſor (*viz.* vii. *Kal. Jun.*) who being ſent by "the aforeſaid Pope *Gregory* our Father, firſt brought "to us the knowledge of the Faith, the Sacrament of "Baptiſm, and the Proſpect of our Heavenly Coun-"try, be by all Men obſerved with an honourable "Solemnity as they ought to be.

And for King *Ælfred*, ſee his Laws publiſhed by *Lambard* and *Wheelock*, *L.* 39. in *Lam.* fol. 41. in *Wheel.* fol. 33.

Be Mæſſe dæge ſpeolſe:· Of the Solemnization of Holy-days.

Eallum ſpeoum mannum þæſ dægaſ ſýn ſorgýſene. butan [a] þeopum monnum. ȝ eſne þihtum:· xii dagaſ [b] on Gehol. ȝ þone dæg ðe Criſt ðone

Theſe Days are allowed to all Men of liberal Condition, Servants and Slaves being excepted. Twelve Days [*at* Yule] *or* Chriſtmaſs, *and the Day on which*

[a] Ðeopum monnum. ȝ eſne þihtum. are Terms imperfectly underſtood by our Antiquaries: And it will be Preſumption for me to decide the matter; unleſs we allow of the Diſtinction between Slaves and Apprentices, and hired Servants, to be as early as the *Saxons*. And then we have ſomewhat of this antient Indulgence, even to this Day; in the uſual Allowances that are made to Servants of working for themſelves, and viſiting their Friends, and gathering of Box-money, eſpecially on the greater Feſtivals.

[b] Gehol. ȝeol. *Angl. Sax.* Iol, vel Iul, *Dano-Sax.* and to this day in the North Yule, Youle, ſignifies the ſolemn Feſtival of Chriſtmaſs, and were Words uſed to denote a Time of Feſtivity very antiently, and before the Introduction of Chriſtianity among the Northern Nations. Learned Men have diſputed much about this Word, ſome deriving it from *Julius Cæſar*, others from the Word ȝehpeol, a Wheel, as *Bede*, who would therefore have it ſo called, becauſe of the Return of the Sun's annual Courſe after the Winter Solſtice: but he writing *de ratione temporum*, ſpeaks rather as an Aſtronomer, than an Antiquary. The beſt Antiquaries derive it from the Word Ol, *Ale*, which was much uſed in their Feſtivities and Merry-meetings. And the I in Iol, iul. *Cimbr.* as the ȝe and ȝi in Gehol, ȝeol, ȝiul, *Sax.* are premiſed only as Intenſives to add a little to the Signification, and make it more emphatical. Ol, or *Ale*, as has been obſerved, did not only ſignify the Liquor then made uſe of, but gave Denomination likewiſe to their greateſt Feſtivals, as that of ȝehol, or Yule, at Midwinter; and as is yet plainly to be diſcerned in that

ðeoꝼol oꝼeꝛꝛꝓiþe. ⁊ Seinꝛuꝛ Gꝛegoꝛiuꝛ ȝemynðe ðæȝ. ⁊ vii. ðaȝaꝛ to [c]Eaꝛꝛꝛꝺon. ⁊ vii oꝼeꝛ. ⁊ an ðæȝ æꝛ Seinꝛ Peꝛꝛeꝛ ꝛiðe ⁊ Seinꝛ Pauleꝛ: [d] ⁊ on hæꝛꝼeꝛꝛe ða ꝼullan ꝓucan æꝛ ðꝛꝛan Maꝛian mæꝛꝛan. ⁊ [e] ealna haliȝna ꝓeoꝛþunȝe

our Saviour overcame the Devil. And St. Gregory's *Commemoration-day. And ſeven Days before, and ſeven Days after* Eaſter. *And one Day at St.* Peter's *and one at St.* Paul's *tide. And one whole Week at Harveſt, before St.* Mary's *Feſtival.*

Cuſtom of the Whitſun-ale, at the other great Feſtival. If it be enquired how theſe Heathen Solemnities came to be continued after our Anceſtors received Chriſtianity. It may be preſumed that this Indulgence was connived at, the more eaſily to forward their Converſion, who were tenacious of their antient native Rites and Cuſtoms. And it was judged more ſafe and prudent, by the Doctors of Chriſtianity, to ſubſtitute the Obſervance of the Chriſtian Solemnities, in the room of the Heathen Feaſts, under a Regulation of greater Modeſty and Sobriety, than to aboliſh all at once, and abridge them entirely of their Freedom.

The twelve Days after Chriſtmaſs are yet well known by the very ſame Denomination in Twelftide.

[c] *Seven Days before and ſeven Days after Eaſter.* Paſſion and Eaſter Week. Paſſion Week, no doubt, as a time of ſtricter Humiliation and Penance; and Eaſter Week for Feſtival Joy, as it is ſtill every where obſerved, with great difference of Solemnity, agreeable to the Cuſtoms of ſeveral Places.

[d] One whole Week at Harveſt, before St. *Mary*'s Feſtival, which falls upon the Eighth of *September*. *September* is called Haliȝmonaþ ⁊ haꝛꝼæꝛtmonaþ in the *Dan. Sax.* Calendar and *Angl. Sax. Menologium*, in the *Francic*, Herbſtmonat. There are ſome Footſteps yet remaining of this in our *Harveſt-home*, and *Mell Supper* in the North; but by enlarging this Time of Liberty from St. *Mary*'s Feaſt to the twenty fourth of the foregoing Month, as now is uſual, it will be better known by the Name of Bartholomew-tide.

[e] The

an dæge: ⁊ ſeofeſ ſoðneſdagaſ on ſeſeſ [f] ymbren ſucum. ðeoſum eallum ſynd ſorgyfen. ðæm ðe him leoſoſt ſy to ſyllanne. æghpæt ðæſ ðe him mon ſor Godeſ naman geſylle. oþþe hi on ænigum heora hpilſticcum geæpnian magon:

One Day at the [e] *Commemoration of All Saints, and the four Wedneſdays in the four Ember Weeks. To all Servants is allow'd,* i. e. *to thoſe to whom their Maſters have moſt a mind to indulge this Favour, all that is permitted to them for Godſake, or all that they can earn for themſelves within the ſpace of any of them.*

[e] The Commemoration of All Saints the very ſame ſince the Reformation, the Reaſon whereof I give you from the Excellent Biſhop *Coſins*, in his Introduction to the Calendar. "Foraſmuch as in "proceſs of time the Multitude of Men and Women reputed holy in "this kind, became ſo exceeding numerous, that all the Days of the "Year would not have been ſufficient for a ſeveral Commemoration "of them; it was the great Wiſdom and Moderation of thoſe reli"gious grave Prelates, by whom God (of his eſpecial Bleſſing to our "Church above others) did reform ſuch things as were many ways "amiſs here among us, to chuſe *One Solemn Day* alone, wherein to "magnify God for the generality of All his Saints together, and to "retain ſome few ſelected Days in every Month, for the ſpecial Me"mory of others, both *holy Perſons* and *holy Actions*, which they ob"ſerved not *our People* alone, but the *univerſal Church* of Chriſt alſo "to be moſt affected unto, and beſt acquainted withal; hereby "avoiding only the Burthen, and the unneceſſary number of Feſtival "Days; not diſallowing the Multitude of God's true Martyrs and "Saints, whoſe Memorials we are to ſolemnize howſoever in the "general Feſtival of *All Saints* Day, as by the proper Leſſons, the "Collect, Epiſtle, and Goſpel then appointed in our publick Liturgy, "doth moſt evidently appear.

[f] The Obſervation of Ember Week was antiently as it is now.

The

The Care of our Anceſtors about the Obſervation of Holy-days and ſolemn Feſtivals may be further learn'd from the Laws of King *Edgar*, *L.* 5.

Be ꝑꝛeolſ ðæȝum ⁊ ꝑæꝛꝛtenum:·

Of the FEASTS and FASTS.

Healðe mon ælceſ ſunnan ðæȝeſ ꝑꝛeolſ. ꝑꝛam nontiðe ðæſ ſæteꝛneſ ðæȝeſ. oþþæſ monan ðæȝeſ lihtinȝ. be ðæm ꝑite ðe ðom boc tæcþ:· ⁊ ælcne oþꝑene mæſſe ðæȝ ſꝑa he beboden beo:· ⁊ mon beboden ſæſten healðe miþ ælcꝛe ȝeoꝛnfulnyſſe:·

Let every Lord's-Day be kept as a Feſtival, from three of the Clock in the Afternoon on Saturday, *to Break of Day on* Monday *Morning, under the Penalty enjoined in the Penitential. And every other Holiday as it is appointed to be obſerv'd. And the appointed Faſts ſhall be kept, with all due care.*

With theſe Laws, to the ſame purpoſe, may be compared *LL. Inæ*, *c.* 3. *Fœd. Edrici*, *c.* 7, 8. *LL. Canuti*, 14, 15, 16, 17. *LL. Wiſigoth*, *lib.* 12. *c.* 6.

This Account of the Devotion of our Forefathers in obſerving the Feſtivals of the Church, I thought might not be unacceptable to the *Engliſh* Reader, and more eſpecially what concerns St. *Gregory* and St. *Auguſtine*. I had indeed ſome Intentions with this Homily on St. *Gregory*, of publiſhing that upon St. *Auguſtine*'s Feſtival, in the ſame Method; but was diſappointed to find nothing but a very ſhort Fragment of it: Which being tranſcribed for me from the *Bennet College* Book, by an Ingenious and Induſtrious Perſon of *Pembroke Hall*, I will give you thus Engliſhed.

IN

IN DIE DEPOSITIONIS BEATI AUGUSTINI ANGLORUM DOCTORIS.

Men þa leoferran pe pillaþ eop rume gerecceðnyrre cyðan embe þyrer þuph haligan rymbel dæger mærrunge ⁊ purþunge þe nu andpeard yr. Serert on frymðe ur gedafenaþ to herigenne ⁊ to puldrigenne ælmihtigne rcyppend þuph ðæne. ⁊ on þam rynd ealle gerceafta gerceapene ⁊ undeorðeodde: He eac rpylce hir gecorenan ⁊ hir haligan on heofena ricer gefean fægere gelogaþ:

Sume rynd gecpeðene englar. rume heah englar. ðe gefæron. on frruman of Godes onoðe ⁊ blæde beorhte gerceapene: Ve na duppon embe þæt deoppur geneccean: Forþon hit yr

ON THE OBIT OF SAINT AUGUSTINE, DOCTOR OF THE ENGLISH.

Men moſt beloved, we will now declare unto you ſome Account of the Celebration and Solemnity of this moſt ſolemn Feſtival, which is now preſent. Firſt of all, in the beginning, we are to praiſe and glorify the Almighty Creator, thro' whom and by whom all things were created. And to whom all things are made ſubject. Who moreover doth happily place his Elect, and his Saints in the Joy of the Kingdom of Heaven.

Some are called Angels, ſome Archangels, which were in the Beginning, by the Breath and Spirit of God, beautifully framed. But we dare not thereinto ſearch too deeply. Becauſe it is not fit, either for Rich or Poor,

to

ȳſ unꝑihꝛ ꝑicum ȝe heanum. ꝥ hi Godeſ ðiȝlu ðeoplice ſꝑẏꝑian. Ac ꝑe ꝑilla ð embe ꝥæꝛ ſecȝan ⁊ ꝑeccean. ꝥa ꝑe oꝛ bocalaꝑæ. leoꝑniað ȝelome. ꝥ he heonan ȝeceaſ haliȝꝑa mæniȝu. Sume ꝑæꝑon heah ꝑæðeꝑaſ healice :·

to ſearch too narrowly into the Hidden things of God. But we will ſay and declare ſo much of the matter, as we have often learned from Books, That from hence he made choice of many Saints. Some were Patriarchs highly. Here the Homily ends.

Mr. *Wanley*, from whoſe complete and accurate Catalogue, you have already had an Account of the Books, which St. *Gregory* ſent to *Auguſtine*, has been ſo kind as to write out and ſend me an Account alſo of the *Veſtments*, *Veſſels*, *Reliques*, and *Pall.* From a Tranſcript taken from *Thomas de Elmham*'s Original Book; which Tranſcript is now in Mr. *Harley*'s Library. Which I thought the Reader might deſire to ſee in *Engliſh.*

Of the Veſtments which St. Gregory *gave to* Auguſtine.

" FOR the ſacred Veſtments, and the ſacerdotal
" Habits, are to this time preſerved in the
" Veſtry, *viz.* one Cope all Silk, of a Saphir or Azure
" Colour adorn'd with a Gold Border, and with Jewels
" on the upper part before. Two Copes all Silk of a
" Purple Colour, adorn'd with Gold Borders, in other
" things alike. Three Copes of Silk of a Purple Co-
" lour, but flower'd or embroider'd with Gold and
" White,

" White, and wove throughout. One little Cloak of " Purple Silk adorn'd with Gold and Jewels on the " upper part behind.

" Nor are ſuch and ſo great Ornaments of our Pri- " mitive Endowment to be thought without ſome " Myſtery.

" By the one Cope of Saphir or Azure Colour, may " be underſtood the Unity and Stability of the Chri- " ſtian Faith. By the two Copes which are of the " ſame Purple Colour, with the little Cloak or Che- " ſible, you are given to underſtand, that Chriſt chu- " ſing ſeventy two Diſciples, he ſent them two by two " before his face to all the Cities and Places to which he " deſign'd to come himſelf, and that he ſaid to them, " *Where two or three are gather'd together in my Name,* " *there am I in the midſt of them.* But the Identity of " the Purple Colour ſhews, that by the virtue of " Chriſt's Blood, if we follow his Steps, and bear one " another's Burdens, when he ſhall appear we ſhall be " like unto him, and we ſhall ſee him as he is. There- " fore that we may preſerve the Agreement of the " twofold Number in the Unity, let the Hope of Grace " in Confeſſion follow the Hope of Pardon in Contri- " tion, and ſo let the Hope of Glory in Satisfaction, " which is ſignified in the Purple Colour. Which " threefold Hope proceeds from the Unity and Stabi- " lity of the Faith, which is threefold. Firſt from " Belief of the Precepts; Secondly from Belief of the " Miracles; Thirdly from Belief of the Promiſes. " That there are three Copes of the ſame Purple Co- " lour, but flower'd with Aurora or Gold Colour, and " White all of a piece, may very well be underſtood " Charity, which conſiſts in three things, according " to the Apoſtle, *in a pure Heart, and in a good*

" *ſeverance, and in Faith unfeigned*[f]. By the White or " Snow Colour therefore may be underſtood Purity of " Heart; by the Aurora or Gold Colour, Perſeverance " in Goodneſs; by the Purple, Integrity of Faith; " by the flowered Work of the ſame Contexture you " may obſerve the Virtues that are founded in Cha- " rity. But that the Purple is the Ground, or princi- " pal Colour in the three flower'd Copes, and in the " other two: you are given to underſtand. [g] *For* " *other Foundation can no Man lay, than that is laid,* " *which is* Jeſus Chriſt. *In whom all the Building fitly* " *framed together groweth unto an Holy Temple in the* " *Lord.* And obſerve that the Number of Copes an- " ſwer to the number of the Legates, *viz. Mellitus,* " *Juſtus, Paulinus,* and *Ruſinianus,* join'd with *Lau-* " *rentius* the Preſbyter, and *Peter* the Abbot.

Of the Gold and Silver Veſſels given to Auguſtine.

" OF the Gold and Silver Veſſels, which *Bede* and " the other Hiſtorians mention to have been " ſent to *Auguſtine* by St. *Gregory*, and given to this " Monaſtery, what I ſhould now write (which I " cannot obſerve without Sighing) I am altogether " ignorant. For ſome report, that in the time when " the ſacrilegious *Danes* laid waſte this Land, by rea- " ſon of their frequent Irruptions, all things were " hid in ſome ſecret Places, and have not as yet been " diſcover'd. Others ſay, that in *Richard* the Firſt's " Time they were taken out of the Monaſtery, being

[f] 1 Ep. *Tim.* i. 5. [g] 1 Ep. Cor. iii. 11.

" given

" given to the Duke of *Oſtricia* in order to his Ran-
" ſom. Others are of opinion, that in the Time of
" *Egelſine* the Abbot, who in the Year 1070. fled into
" *Denmark*, for fear of *William* the Conqueror, he
" having confiſcated the Monaſtery and all that be-
" long'd to it, and ſet one *Scotlandus* to be Abbot
" over it; theſe things of Value, and ſeveral other,
" were laid up in ſome ſecret Repoſitory, and have
" never been made known ſince to Poſterity.

Of the Relicks given to St. Auguſtine, *and which St.* Gregory *ſent him.*

" THere are ſeveral Relicks the Gift of St. *Gregory*,
" which, as is reported, were given by St. *Au-*
" *guſtine* to the Monaſtery, yet remaining in the Ve-
" ſtiary: One double Croſs, which by *Thomas Sprot*
" and others is ſaid to be *bifurcata*, two forked:
" Some of the ſacred Wood, and of the ſeamleſs
" Coat: The Hair of the Bleſſed Virgin, ſome of
" *Aaron*'s Rod, of the Relicks of the Apoſtles and
" Martyrs, with many others that are reverently
" placed in the Veſtiary.

Of the Apoſtolical Pall.

" THerefore the Apoſtolical Pall, with thoſe ſa-
cred Preſents, were ſent by the ſame Meſſen-
" gers, as is premiſed, to *Auguſtine* at the ſame time
" by *Gregory*, *viz.* in the Year of our Lord DCI. and
" was tranſmitted as a great Sacrament of Chriſt and
" his Church, and as a Cloathing of all Virtues;
" which is the Bond of our Affection towards God

" and our Brother. So that the Vicar of Chriſt is a " kind of Mediator to reconcile God and Man, who " being girt with the Paternal Girdle of Righteouſ- " neſs, makes a League between Men and Angels, " between Heaven and Earth.

Upon this Account of *Thomas de Elmham* we may make theſe Remarks: And firſt as to the *Veſtments*. We find but two ſorts here mentioned, the *Cappa* and *Caſula*. The *Cappa*, or *Capa*, is ſometimes uſed for a Covering of the Head derived from *Caput*. From whence alſo the Word *Capucium* ſignifying a Monk's **Coule**, gives Denomination to thoſe Friers Mendicant who are uſually called **Capuchins**. From *Cappa* we ſtill retain the Word **Cap**. See *Somner*'s Gloſſary to the *X. Script*. But becauſe the *Cappa* is here ranged under the Denomination of Veſtments, it hath been thought more proper to expreſs it by the Word **Cope**, which ſignifies a large outward Veſtment covering the Shoulders, and the whole Body, like a Cloak; and uſed upon the moſt ſolemn Occaſions. Of this kind I take to be thoſe rich **Copes**, which are ſtill preſerved and made uſe of by the *Epiſtler* and *Goſpeller* in the Cathedral Church of *Durham*.

Caſula, otherwiſe *Caſubula* or *Planeta*, is by *Minſhew* **Chaſuble**. Sir *H. Spelman* calls it **Cheſuble** or **Cheſible**, a little *Cope*. It is by ſome derived from *Caſa*, which is thought alſo to give Original to the *French* Word *Caſaque*, Belg. *Caſacke*, Engliſh **Caſocke**. See more both of the *Cappa* and *Caſula* in the aforecited Gloſſary of *Somner*, and in that of the Noble Knight Sir *H. Spelman*.

As to the Myſtery which *Thomas de Elmham* finds in theſe Ornaments of their firſt Endowment, with the notable

notable Alluſions he makes, I ſhou'd have taken no notice, but to give a taſte of the Humour or Superſtition of that Age. However, in his Diſtribution of the Copes to *Mellitus*, *Juſtus*, *Paulinus*, and *Rufinianus*, *Laurentius*, and *Petrus*, he ſeems not to have been ſo exact, having left out *John*, who is mention'd in the Homily, and in moſt of the Hiſtorians.

What he was next to give us an account of was the Veſſels. But alas! he has only acquainted us with the Loſs of them, without letting us know what they were, in which reſpect we are ſtill altogether in the dark. Nor are we much help'd by *William Thorne*, who has only told us that they were *Calices & cætera Vaſa Aurea & Argentea*, Chalices and other Veſſels of Gold and Silver. He gives much the ſame account with *Thomas de Elmham*, nor cou'd we have expected much more from *Thomas Sprot*, otherwiſe called *Spot* or *Spottey*, who writ the Hiſtory of the Monaſtery of St. *Auguſtine*, and who has been mention'd above by *Thomas de Elmham*. Mr. *Somner*, and the Biſhop of *Carliſle*, ſeem both of them to have given *Spot*'s Hiſtory up for loſt. And *Leland*, who ſaw a Manuſcript of *Thorne*'s Hiſtory in the Monaſtery of St. *Auguſtine*'s, and who tells us, as *Thorne* himſelf acknowledges in the *Proemium* of his Hiſtory, that his Book was in great meaſure taken from it, not only laments the Loſs of this Hiſtory with much regret; but would put us out of all hopes of ever retrieving it; not without intimating a Suſpicion, that *Thorne* had ſuppreſſed it to make his own Book of greater Value and Credit. His Words are theſe: *Sed quam hic vellem Thornum minus diligentem fuiſſe. Nam dum ſuum ornaret munus, alieno forſitan injurius erat. Nuſquam etenim illic appareret Spotti Hiſtoria, & veriſimile eſt omnino periiſſe.* But

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we will hope this was only a Suſpicion of Mr. *Leland*'s; for we Antiquaries ſhould be willing where there are the leaſt apparent grounds for it, to ſhew our Candour to one another. For beſides that *Thorne* ſpeaks honourably of *Spott*'s Hiſtory, and owns himſelf to have borrowed from him. *Thomas de Elmham* quotes the ſame Book, who as I am informed lived about the time of *Henry* the Fifth, and probably wrote from the Book it ſelf: and then *Thorne* cannot be juſtly accuſed of having deſtroy'd that Book, ſince the laſt time we hear of him is in the Year MCCCXCVII. in which his Hiſtory ends: and he promiſed to carry it on to the End of his Life, *uſque ad tempus meæ reſolutionis*, as he words it. So that it is probable he died the ſame Year. But *Henry* the Fifth, before whoſe time *Thomas de Elmham* is not ſaid to have flouriſhed, arrived not to the Throne till the Year MCCCCXII. that is, fifteen Year after the Death of *Thorne*. So that we muſt either acquit *Thorne* of Mr. *Leland*'s Charge, or ſuppoſe that *Spott* is quoted by *Elmham* upon the Credit of *Thorne*; which, I confeſs, may not be altogether improbable, *de Elmham*'s Citation being very little different from *Thorne*'s Words, as will appear by the Compariſon. *Thorne* ſays, *Utputa Thomas Sprott & alii*, de Elmham, *quæ à Thoma Sprot, & ab aliis*. Which is very near a Tranſcript. But if *Thomas de Elmham*, who by the way was Prior of the Monaſtery of the Sacred Trinity at *Lenton*, was Contemporary with *Thorne*, as may appear from his writing a Book, intitl'd, *Annals of the* Britiſh, Saxon, *and* Engliſh *Kings, from* Brute *to the time of* Henry *the Fourth, that is, to the Year of Chriſt* MCCCLXXXVIII. and he quotes *Sprott*'s Hiſtory, which poſſibly he might have ſeen, it can ſcarce be imagin'd that *Thorne*

wou'd

wou'd attempt to ſuppreſs a Book, which he, and no doubt ſeveral others, had been acquainted with; and that no body ſhou'd diſcover the Fraud and Impoſition till *Leland*'s time. But I leave the Deciſion of this matter to the Reader, which the Reverend and Learned Dr. *Smith* has made very eaſy, by informing us, that there are two Copies of *Sprott* ſtill remaining in the *Cottonian Library*, the one *Vitellius*, *D.* XI. 9. under this Title: *Chronica Monaſterii S. Auguſtini Cantuarienſis, per Thomam Sprot, Monachum Auguſtinenſem.* The other *Vitellius*, *E.* IV. 7. *Fragmentum hiſtoriæ Thomæ Sprott, Monachi Monaſterii S. Auguſtini Cantuarienſis ab anno* 1055. *ad annum* 1202. *ſecundum ſeriem abbatum, à Wilfrico ad Rogerum primum.* But however deficient Maſter *Thorne* is, which we find was againſt his Will, in the account he gives of the Sacred Veſſels; he ſeems willing to make ſome amends for it in the Deſcription of *Gregory*'s Preſents to King *Ethelbert*, which alſo of his Royal Bounty he beſtow'd upon the Monaſtery; and which by a Charter of Donation, if it may be depended upon as genuine, of the ſaid King, and an *Inſpeximus* of the ſame Charter made in the Reign of K. *Edward* the Third, appear to have been as follows.

Miſſurium etiam argenteum, ſcapton aureum, iterum ſellam cum freno aureo & gemmis exornatam, ſpeculum argenteum, armigaiſia oloſerica, camiſiam ornatam, quod michi de domino papa Gregorio ſedis apoſtolicæ directum fuerat. Alſo a *Silver Diſh*, a *Golden Scepter*, in like manner *a Saddle* with its Furniture of a *Gold Bridle* and *Jewels*, *a Silver Looking-glaſs*, *a Royal Robe of State*, or *Dalmatica*, all of Silk, a fine wrought *Camiſia*, which were ſent me by *Gregory* Biſhop of the Apoſtolick See.

Miſſu-

Miſſurium ſignifies a large Diſh or Patten, and ſaid to be ſo called *quòd dono miſſum*, as *Somner* in his Gloſſary tells us from *Freherus*, where he alſo refers us to *de la Cerda* and *Voſſ.* But why may it not be thought to ſignify moſt properly the Patten uſed in the Celebration of the Euchariſt; and ſo *Miſſurium* be immediately derived from *Miſſa*? A preſent proper enough for a new converted King, and probably for the Uſe of his own Chapel.

Scapton Mr. *Somner* fancies to be a Miſtake for *Sceptrum.*

Armigaiſia. Which is alſo writ *Armiliaſia* in the *Inſpeximus* before cited. This Word I find puzzles the Antiquaries. Mr. *Somner*, who follows *Iſidore*, derives it from *Armus*, as a Robe that covers or reaches from the Shoulders; and he ſays *Reyner* makes it the ſame with the *Dalmatica*, a Garment or Habit ſtill uſed in the Coronation of our Kings, as Mr. *Somner* and Sir *Henry Spelman* both affirm.

Now that *Leland* may make ſome amends for his hard Treatment of *William Thorne*, he ſhall give his Account of the Library of St. *Auguſtine*'s, which I believe has never been in *Engliſh* before. I hope it will oblige the Reader: He ſeems very confident it will.

" What, ſays he, if I ſhall now recommend the " Library of St. *Auguſtine*, which I have juſt men- " tion'd, to Poſterity? Shou'd I not by this means " very much gratify all the Admirers of Antiquity? " Accept therefore, O ye Antiquaries, of things not " known to the Vulgar. *Auguſtine* being ſent by *Gre-* " *gory* the Great into *Britain*, did by his Friends in " *Italy* gather together many *Greek* and *Latin* Vo- " lumes, and procured them to be ſent over to him:

" All

" All of which, he dying, left to his Monks, as cer-
" tain Pledges of his Goodneſs. The *Greek* Books,
" partly by the Violence of Time, partly by Fire,
" and in part by Rapine, had been loſt and taken
" away. But of the *Latin* Books written in the large
" *Roman* Letter, according to the Cuſtom of the An-
" tients, there are even theſe yet remaining, which
" carry an incredible and Majeſtick appearance of
" Antiquity; *viz.* Two Volumes containing the four
" Goſpels, but of a different Tranſlation from the
" Vulgar. Alſo the *Pſalter*, which is dedicated by
" *Jerome* himſelf to *Damaſus* the *Roman* Biſhop,
" which I am inclined to believe is the very Original.
" Moreover, two moſt elegant Commentaries on the
" Pſalms, which by reaſon of their too great Age ad-
" mit not of a Reader, unleſs of moſt diſcerning Eyes:
" but in none of theſe do the Names of the Authors
" appear. There are there likewiſe extant the Com-
" mentaries of *Philip* upon *Job*, as likewiſe many
" other Authors of good note, whoſe Titles do not
" now occur to me. But thoſe *Kentiſh* Archbiſhops
" and Abbots who follow'd the Age of St. *Auguſtine*,
" enlarged this Library with great Care and Expence.
" Amongſt which *Theodore* the *Cilician*, and *Adrianus*
" the *African* were the chief: Both of them very ex-
" cellent Perſons, and both of them Men of the
" greateſt Learning, and to whom indeed *Britain* in
" general is entirely indebted for the reſtoring of the
" Languages.

" And now, as we have given you an agreeable Ac-
" count of the Encreaſe of the *Auguſtinian* Library:
" So I ſhall now ſay ſomewhat of its Decreaſe; for in
" all things there is a Change. During the Reign of
" *Ethelred*, Father of *Edward* the Third, the ravaging
" *Danes* unmercifully laid waſte the City of *Canter-*

" *bury.* At which time, however the *Auguſtinians* " might eſcape, yet it is very likely, that in " ſo great a Tumult the Library would not be un- " rifled. But this by the Confeſſion of *William Thorne* " is evident, that in the Year MCLXVIII. the Church " of St. *Auguſtine*'s was burnt: Which Calamity took " away from them a great number of good Authors, " as the ſame Perſon teſtifies. But the following Age " proved far more injurious to their Books; for the " illiterate Monks tore in pieces thoſe *Greek* Books " which they did not underſtand, and thoſe *Latin* " ones which by reaſon of their Antiquity they had " little reliſh for, to ſerve their private Uſes, that I " may ſay no worſe. But yet even to our Times " there hath ſome part of the antient Library re- " main'd entire. For I know very well, that ſome " Years ago there were ſeveral Authors of very good " account removed from St. *Auguſtine*'s to the Library " which is in the Palace of my moſt Illuſtrious Prince. " *Henry* the Eighth of that Name. And that for my own " part I may declare how far I am concern'd, there are " ſome Copies now by me, and of no mean Learning, ta- " ken from the *Auguſtinians*, which in a few Days will " come to light. But whither have I ſtray'd? You " will, perhaps, Reader, expect that I ſhou'd long be- " fore have made an end. Here therefore let us fix it.

There is in the *Bodleian* Library, NE. E. 7, 8, an antient Manuſcript in the *Saxon* Character, and judged to have been written before King *Ælfred*'s time, with this Title: *Liber Commentarii Philippi Preſbyteri ad Nectarium Epiſc. in libris S. Job.* A Specimen whereof, as a piece of venerable Antiquity, we have in Dr. *Hickes*'s *Theſaurus.* This probably is the very Book which *Leland* ſaw in St. *Auguſtine*'s Library.

But to go on with our Remarks on *Thomas de Elm-*

bam;

ham, the next thing we are to ſpeak to is the Relicks he mentions. Whether or no they were the ſame which we are told by *Bede* were ſent by St. *Gregory* to *Auguſtine*, or the Merchandiſe of ſome more modern Traders in that ſort of Ware, I ſhall not diſpute, nor yet ſay much of their Virtues. St. *Gregory*'s Notion of theſe matters may be ſeen in ſeveral of his Epiſtles; and as they were very careful in old times in diſcovering and puniſhing ſuch holy Frauds as were committed by thoſe who made it their Employment, to ſell and diſperſe abroad falſe Relicks; ſo ſome of the more ſerious and Learned *Roman Catholicks* at this time, if we may believe the *Benedictines*, ſeem to be aſhamed of them, and wiſh for a Reformation of ſuch Abuſes, as being a great Diſgrace and Scandal to Chriſtianity, which they therefore earneſtly recommend to the Inſpection of the Biſhops.

The laſt thing our Author ſpeaks of is the *Pall*, which he does in ſuch a myſtical ſtrain, as makes Mr. *Whelock* very angry with him: For my part I don't very well underſtand it. As to his calling it *Grande Chriſti Sacramentum*, Mr. *Whelock* anſwers him very well, that Chriſt is the ſole Author of his own Sacraments: and whereas he ſays that *Chriſti Vicarius conciliator Dei & Hominum*, he refers him very well to 1 *Tim.* ii. 5. *There is one God, and one Mediator between God and Man, the Man Chriſt Jeſus.* We muſt preſume however that Mr. *Whelock* muſt here mean that Reconcilement which ſhall be, without any prejudice to the ſubordinate Miniſterial Office of rightly conſtituted Biſhops and Prieſts, who as the Servants of Chriſt, by his Authority, and in virtue of his Merits, are appointed as a kind of Mediators between God and Man, to bleſs the People in God's Name, and to offer up to him Prayers and Sacrifices in their behalf.

For to this end, as St. *Paul* ſpeaks, *is given unto them the Miniſtry of Reconciliation:* And as he goes on; *To wit, that God was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes unto them; and hath committed unto us the Word of Reconciliation. Now then we are Ambaſſadors for Chriſt, as tho' God did beſeech you by us: We pray you in Chriſt's ſtead, be ye reconciled to God.* 2 Corinth. *ch.* v. 18, 19, 20.

To give a particular Deſcription of the *Pall*, and the Uſes of it, wou'd require a diſtinct Treatiſe, and many Authors have written concerning it. Mr. *Collier* is pretty large upon it in his Eccleſiaſtical Hiſtory. I ſhall only obſerve, that in St. *Gregory*'s time it was confer'd as a Badge of Honour, and worn by the Biſhops as a Robe of State and Magnificence during the time of the Miſſal Solemnity. I do not find in St. *Gregory*'s Epiſtles, where it is very often ſpoken of, that it is ever called a Sacrament: but he every where inſiſts, that the receiving of it ought to put the Biſhops in mind of Juſtice and Humility. Thus *Reg. Epiſt. Lib.* 9. *Ep.* 125. *Therefore we ſend you the Pall to be uſed in the Miſſal Solemnity, the Nature whereof we wou'd have you to maintain in all things; for the Glory of this Habit is Humility and Juſtice. Wherefore your Brotherhood will be ready to ſhew your ſelf with your whole Mind, humble in Proſperity, and in Adverſity, if it ſhall happen to you, bearing up with Righteouſneſs, friendly to the Good, but otherwiſe to thoſe that are perverſe*, &c. And having reckoned up a great many other excellent Virtues, he thus at length concludes. *This is, my moſt dear Brother, the reaſon of your having received the Pall; which if you carefully obſerve, what you appear to have received outwardly, you will be ſure inwardly to poſſeſs.* Again, in the Concluſion of a Letter to *Conſtantius* Biſhop of *Milan*. *But I beſeech you, while you take this upon*

you,

you, vindicate the Deſign and Honour of it by Humility. There are innumerable other Inſtances in the Epiſtles of this Holy Father: but I will not be farther tedious in the recital of them. And now I think it time to conclude theſe Obſervations with the Epitaph of St. *Gregory* in *Latin* and *Saxon*, taken out of *Bede's* Eccleſiaſtical Hiſtory, *lib.* 2. *cap.* 1.

Suſcipe terra tuo corpus de corpore ſumptum,
Reddere quod valeas, vivificante Deo.
Spiritus aſtra petit, [c] lethi nil jura nocebunt,
Cui vitæ alterius mors magis ipſa via eſt.
Pontificis Summi hoc clauduntur membra ſepulchro,
Qui innumeris ſemper vivit ubique bonis.
Eſuriem dapibus ſuperavit, frigora veſte,
Atque animas monitis texit ab hoſte ſacris:
Implebatque actu quicquid ſermone docebat,
Eſſet ut exemplum, myſtica verba loquens.
[a] Ad Chriſtum Anglos convertit pietate magiſtra,
[[d] Acquirens fidei agmina gente nova.]
Hic labor, hoc ſtudium, hæc [b] tibi cura, hoc paſtor agebas,
Ut Domino offerres plurima lucra gregis.
Hiſque Dei conſul factus, lætare triumphis,
Nam mercedem [e] operum jam ſine fine tenes.

Onfoh þu eorþe.
Lichoman of þinum.
Lichoman genumen,
þ ðu hine eft.
Agyfan mæge.
Ðonne hine God liffræ-
ſteð:
Se gaſt up heofon ge-
rohte.
Nænig gepealð,

[a] Anglos ad Chriſtum vertit pietate Magiſtra,
Acquirens fideique agmina gente nova.
Johan. Diac. ex Edit. Benedict. Lib. iv. *p* 170.

[b] ——Tibi cura hæc Paſtor agebas. *Ibid.*

Deaþer

Deaþeſ him ſceððað.
Ðam oþþeſ liſeſ.
Se ſýlfa ðeaþ meiſ peg:
Ðæſ hean Biſcopeſ leoma.
On þýſſe býnigenne.
Sýnðon betýneð.
Se ſýmle leoſað.
Gehpæn on unnim goðum:
Earmna hungup he.
Oſep ſpýþe miþ mettum.
ȝ heopa cýle miþ hnægle.
ȝ he miþ halgum monungum.
Saule ſnam ſeonðum gecýlðe.
ȝ he miþ dæðe.
Gefýlðe ſpa hpæt ſpa.
Þe miþ ponðe læneðe.
Pæſ he genýnelico.
Ponþ ſpnecenðe.
Þ he liſeſ býſen.
Pæne haligna manna.
To Cniſte he Angle gehnýnſðe.
Miþ anſæftnýſſe laneopðomeſ.
Ðiſ gepin.
ȝ þýſſum * gelic.
Ðeoſ gýmen.
ȝ ðuſ ðu hýnðe ðýðeſt.
Þ ðu ðnihtne bnohteſt.
Mycel gefthneon.
Haligna ſaula.
Ðýſſum ſigopum þu Coðeſ
Biſceop bliſſian mihte.
Fonðon þu ðinna.
Peonca ece meðe.
Butan enðe nimeſt.

A Body from thy Body fram'd receive,
Earth, to reſtore, when God ſhall it revive:
Upwards to Heaven the Soul has ſoar'd on high,
Nor from Death's Laws fears any Injury,
Another Life Death rather hath made known,
And plain'd his Way to a Celeſtial Crown.
The Prelate's Bones, 'tis true, are here inſhrin'd,
With Saints un-number'd lives his Deathleſs Mind.
The Hungry Poor he with his Bounty cheer'd,
And Warmth and Clothing kindly miniſter'd.

* Lege gelig idem quod geleſe ſtudium.

By

By wiſe Advice, and pious Counſels taught,
He many Souls from Satan's Empire caught.
In Deed fulfill'd what in Diſcourſe he ſaid,
A Pattern of the Doctrine he diſplay'd.
Sought by his Piety the *Engliſh* Race,
Added new Subjects to Chriſt's Realm of Grace.
Much Labour this, much Thought and Care it coſt,
Nor was the Shepherds bleſt Oblation loſt.
Then, Holy Biſhop, with theſe Triumphs ſhine,
In your Reward Eternal and Divine.

The *Latin*, with little Difference, is to be found in the Sylloge of ancient Chriſtian Inſcriptions, publiſh'd ſome time ago, by the Right Reverend and Learned Dr. *William Fleetwood*, Lord Biſhop of St. *Aſaph*: The Differences are theſe, [c] *loeti*, for *lethi*; [d] *adquirens*, [e] *operis*.

In *Thomas de Elmham*'s Deſcription of the ſecond Book, ſent by St. *Gregory* to St. *Auguſtine*, ſee the Notes upon the Homily, pag. 40. whereas there are ſome Words that ſeem, through the Ignorance, or Careleſneſs, of the Scribe, to be miſplaced, *viz. Intende qui Regis Iſrael, ſuper Cherubin qui ſedes a patre Effrē*. Note that the true reading of theſe Words may be had *Pſal.* lxxix. *v.* 1, 2, 3. *Qui Regis Iſrael intende, qui deducis velut ovem Joſeph, qui ſedes ſuper Cherubin, appare coram Ephraim* [*vel Effrayn*] *Benjamin, & Manaſſe. Excita potentiam tuam & veni, ut ſalvos facias nos.*

FINIS.

The NAMES *of the Subſcribers to this* BOOK.

A.

THE Right Reverend *William* Lord Bp. of St. *Aſaph.*
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John Atkinſon, of *Leedes*, Gent.
Joſeph Atkinſon, Eſq; Alderman of *Newcaſtle.*
Mrs. *Anne Ayloffe.*

B.

His Grace the Duke of *Beaufort.*
Her Grace the Dutcheſs of *Beaufort.*
Her Grace the Dutcheſs of *Bolton.*
The Lord *John Berkeley.*
The Lady *Bland*, of *Kipax* Park, in *Yorkſhire.*
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Mrs. *Jane Burdet.*

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The Right Honourable the Counteſs of *Carliſle.*
The Lady *Cleaver.*
Sir *Richard Child.*
The Lady *Child.*
The Lady *Child.*
Mrs. *Katherine Canby.*
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Mrs. *Mary Cotton.*
Mr. *Thomas Copleſton.*
Mr. *Alexander Crow.*
John Cuthbert, Eſq; Recorder of *Newcaſtle.*

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The Right Honourable the Counteſs of *Dalkeith.*
The Right Honourable the Counteſs *Dowager* of *Donegall.*
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The Rev^d. Mr. *Tho. Dawſon*, Vicar of *New Windſor.*
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The Rev^d. Mr. *William Denny.*
Mrs. *Eliz. Denny.*
Mrs. *Mary Digby.*
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The Rev^d. Mr. *Fielding Dun*, A. M. of *Hull*, late of *Univ. Coll. Oxon.*

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Mr. *John Elſtob*, of *Foxton*, in the Biſhoprick of *Durham.*
Mr. *Charles Elſtob.*
Mrs. *Anne Elſtob.*
Mrs. *Matilda Elſtob.*

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Ralph Fetherſton Halgh, of *Newcaſtle*, Gent.
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John Forteſcue, of the *Middle Temple*, Eſq;
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George Granvile, Eſq;
Mrs. *Mary Gaſcoigne*, of *Parlington*, in *Yorkſhire.*
Mrs. *Suſanna Gawler.*
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William Green, of *Newcaſtle*, Gent.
Mr. *William Greenwell.*
The Rev^d. Dr. *Gibſon*, Rector of *Lambeth*, *&c.*
Mr. *John Gibſon*, Fellow of *Queen's* College, *Oxon.*
Dr. *Thomas Gilmore*, Fellow of *Magd.* Coll. *Oxon.*
The Reverend *John Erneſt Grabe*, D. D.
Mr. *S. Gribelin.*
Mrs. *Suſanna Griffith.*
Mr. *Joſeph Gynes.*

H.

The Right Honourable the Counteſs of *Hereford.*
The Right Honourable the Lady *Eliz. Haſtings.*
The Honourable the Lady *How.*
The Right Honourable *George Hay* Lord *Dupplin*, eldeſt Son to the Earl of *Kinnoul.*
The Rev^d. Mr. *Geo. Harbin.*
John Harding, of *Horbling*, *Com. Linc.* V. D. M.
The Right Honourable *Robert Harley*, Eſq;
Mrs. *Sarah Harley.*
Edward Harley, Eſq;
Mrs. *Elizabeth Harley.*
Mrs. *Abigail Harley.*
Sir *Francis Head*, Baronett.
Mr. *Thomas Hearne*, of *Edmund Hill.*
Mrs. *Rebeccah Hamilton.*
Mrs. *Roſe Hawkins.*
Mr. *Peter Herſent*, of *Queens* College, *Oxon.*
Mr. *Richard Hewit*, of *Stockton.*
The Rev^d. Dr. *George Hickes.*
Mr. *John Hill*, of *Queens* College, *Oxon.*
Mrs. *Julian Hindmarſh*, of *Newcaſtle.*
Mr. *Thomas Hindmarſh*, of *Newcaſtle.*
Mrs. *Hoare.*
Mrs. *Eliz. Holbrook.*
Mr. *Holmes.*
The Rev^d. Dr. *Hudſon*, Fellow of *Univ.* Coll. and Keeper of the *Bodleian* Library at *Oxford.*
Mr. *George Hudſon*, of *Queens* College, *Oxon.*
Mr. *Stephen Hunt*, of *Canterbury.*
William Hutchinſon, Merchant, of *Newcaſtle.*
The Rev^d. Dr. *Hutton*, of *Ayno.*

I.

The Right Honourable the Lady *Katharine Jones.*
Mrs. *Katherine Jackſon.*
Dr. *James*, Maſter of *Queens* College, and *Regius* Profeſſor of Divinity, at *Cambridge.*
The Rev^d. Mr. *Robert Jenkin.*
Mrs. *Margaret Jenkes.*
Mr. *David Jones*, Maſter of the King's School at *Canterbury.*
Edward Iveſon, of *Leeds*, Gent.

K

Robert Keck, Eſq;
Mrs. *Mary Kem.*
Mrs. *Martha Kenn.*
Thomas Kitchinman, *Jun.* of *Leeds*, Merchant.

L.

The Right Rev^d. the Lord Biſhop of *Lincoln.*
Mrs. *Martha Letton.*
The Lady *Lucy.*
Sir *Nicholas L'Eſtrange.*

M.

Mr. *Joſeph Madox.*
Mr. *Thomas Madox.*
The Lady *Maſon.*
Mrs. *Anne Maſon.*
Mrs. *March*, of *Heighington*, in the Biſhoprick of *Durham.*
Mr. *Henry Marſhall.*
Mrs. *Katherine Marſhall.*
The Lady *Maſter.*
Mrs. *Anne Medcalfe.*
Mrs. *Mary Milner.*
Mrs. *Mary Milner*, of *Leeds.*
Mr. *Henry Milbourn*, of *Newcaſtle*, Merchant.
Mr. *William Milbourne*, of *Newcaſtle*, Merchant.
Mrs. *Elizabeth Myles.*

N.

Mr. *Geo. Nelthrop*, Merchant.
Mrs. *Bridget Nevile*, of *Leeds.*
Mrs. *Mary Newcomen*, of *Theddlethorp*

dlethorp, in *Lincolnſhire*.
Dr. *Denton Nicholas*.
Mrs. *Katherine Nicholls*.
Mrs. *Nixon*, of *Canterbury*.
Mrs. *Suſanna Nurſe*.

O.

Mrs. *Sarah Oldry*.
John Ord, of *Newcaſtle*, Gent.

P.

The Right Honourable the Lady *Powlett*.
The Rev^d. Mr. *Samuel Palmer*.
Mrs. *Pauncefort*.
Mr. *Francis Pearſon*.
The Rev^d. Mr. *Pearſon*, Archdeacon of *Nottingham*.
The Rev^d. Dr. *Thomas Pearſon*, Principal of *Edmund-Hall*, *Oxon*,
Mr. *Thomas Peaſe*, *Jun.* of *Leeds*, Merchant.
Mrs. *Anne Pierce*.
Mrs. *Anna Plaxton*.
The Rev^d. Dr. *Potter*, Canon of *Chriſt-Church*, and Reg. Prof. of Divin. at *Oxford*,
The Rev^d. Dr. *Pickering*, Prebendary of *Durham*, and Rector of *Sedgefield*.
Mr. *Edmund Pittman*, of *Queens* College, *Oxon*.
The Rev^d. Mr. *Pratt*, of *Tottenham*.
The Rev^d. Mr. *Price*, of *Tillington*, in *Suſſex*.

R.

The Right Honourable *Thomas* Lord *Raby*, Ambaſſador Extraordinary from the Queen of *Great Britain* to the King of *Pruſſia*, and Lieutenant General of all Her Majeſty's Forces of *G. Britain* and Colonell of Her Majeſty's own Regiment of Royal Dragoons.
Mr. *Herbert Randolph*, of *Cant*.
Mrs. *Mary Randolph*, of *Cant*.
Mrs. *Frances Reed*, of *Newcaſtle*.
Mr. *Samuel Reed*, Fellow of *Queen's* College, *Oxon*.
Mrs. *Renaut*.
Mrs. *Elizabeth Reneu*.
Mrs. *Mary Reneu*.
Mrs. *Elizabeth Reynel*.
Mrs. *Richardſon*.
Nicholas Ridley, Eſq; Alderman of *Newcaſtle*.
Mr. *Richard Ridley*, of *Newcaſtle*.
The Lady *Roberts*.
Mrs. *J Roche*.
Mr. *Jonathan Roddam*, of *Newcaſtle*.
Mrs. *Mary Roepel*.
Dr. *Roderick*, Dean of *Ely*, and Provoſt of *Kings* Coll. *Cambridge*.

S.

Her Grace the Dutcheſs of *Somerſet*.
The Right Honourable the Lady *Anne Seymour*.
The Right Honourable the Lady *Henrietta Somerſet*.
The Right Honourable Lady *Carolina Schomberg*.
Charles Sanderſon, of *Newcaſtle*, Gent.
Ralph Sanderſon, of the *Midd. Temple*, Gent.
The Rev^d. Mr. *Claude Scoffier*.
The Rev^d. Mr. *Leonard Shaftoe*, Rector of *Gateſhead*.
Mrs. *Mary Skinner*, of *Leeds*.
Dr. *Richard Smallbrook*, Fellow of *Magd.* Coll. *Oxon*. and Chaplain to his Grace the Lord Archbiſhop of *Cant*.
Mrs. *Smith*.
Mrs. *Frances Smith*.
Mr. *James Smith*.
Dr. *Smith*, Preb. of *Durh*.
Mr. *Robert Smith*, of *Morton-Houſe*, in the Biſhoprick of *Durham*.
Mr. *Thomas Snell*, of *Stockton*.

Dr.

Dr. *Snape*, Rector of St. *Mary Hill.*
Mrs. *Margaret Snape.*
Mrs. *Anne Snape.*
Mr. *Matthew Shephard.*
Mrs. *Elizabeth Shephard.*
Mr. *John Shephard.*
Mrs. *Mary Stanhope.*
Mrs. *Stephens.*
Mrs. *Margaret Stote.*
Mrs. *Dorothy Stote.*
Mrs. *Elizabeth Swan.*

T.

The Right Honourable Countess of *Thomond.*
The Right Honourable Lady *Dowager Thanet.*
The Right Honourable *Thomas Thynne*, Lord Viscount *Weymouth*, *&c.*
The Right Honourable Viscountess *Weymouth.*
The Hon^ble. *Thomas Thynne*, Esq;
The Honourable the Lady *Mary Thynne*, his Wife, only Daughter to *Edward* Earl of *Jersey.*
The Honourable Mrs. *Grace Thynne.*
Mrs. *Mary Thynne*,
Mr. *John Talman.*
Mrs. *Mary Testard.*
Mr. *Richard Theed.*
Mrs. *Bridget Thornton*, of *Leeds.*
Mr. *Christopher Todd.*
The Rev^d. Mr. *Andrew Trebeck.*
John Tristram, M. D.
Ralph Thoresby, of *Leeds*, Gent.
The Rev^d. Mr. *Thwaites*, Fellow of *Queens* Coll. and Prof. of the *Greek* Tongue in *Oxon.*

U.

Mrs. *Vanhattem.*
Mrs. *Katherine Vanhattem.*
Mr. *Vaslet*, of *Hampstead.*
Mrs. *Jane Vernon.*
Mrs. *Mary Unit.*

W.

The Right Honourable the Lady *Katherine Windham.*
The Honourable the Lady *Worsely.*
The Honourable *Frances Worseley*, eldest Daughter to Sir *Robert Worsely*, Baronet.
The Lady *Wishart.*
Mrs. *Susanna Wallis.*
The Rev^d. Mr. *George Walker*, of *Gateshead.*
The Rev^d. Mr. *Charles Ward*, of *Newcastle.*
The Rev^d. Dr. *Waugh*, Rector of St. *Peter's*, *Cornhill.*
Mrs. *Rebeccah Way.*
Mrs. *Julian Wentworth.*
Matthew White, Esq; Alderman of *Newcastle.*
Mr. *Francis Whitworth.*
Mrs. *Willoughby.*
Mrs. *Wilson.*
Mrs. *Elizabeth Winder.*
Thomas Wise, S. T. P. and Fellow of *Exeter* College, *Oxon.*

Y.

Sir *Thomas Yarbrough.*

Omitted by Mistake.

Mrs. *Frances Fitzherbert.*
The Lady *Dowager Radnor.*
The Rev^d. Mr. *Samuel Hawes.*

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