

411 - 429

Honorius Emperor of The West 395-423

St Inocent 1 pope 401-417

411 Honorius executes Constantine. Roman rule never again in Britain.

CRONICUM SCOTORUM Niall of the Nine Hostages died, after being wounded by Eochaidh, son of Enna Cennsealach, at the Ictian Sea.

LIBER BRITANNICUS. Ab incarnatione D. (ccccv.) Forty-four years [*gap: text unintelligible*] two years before Eolair *Alaric*, King of the Gaeth *Goths*, Gradian the champion is made king of the Britons; and then Constantine, afterwards [*gap: text unintelligible*] until Constantinus Comes killed him at the command of Honorius. Constans, his son, came from being a monk, *and* took the kingdom.

411 Sozomenus. Extracts from the Ecclesiastical History

Meanwhile Gerontius, from being the most efficient of the generals of Constantine, became his enemy; and believing that Maximus, his intimate friend, was well qualified for the tyranny, he invested him with the imperial robe, and permitted him to reside in Tarracona. Gerontius then marched against Constantine, and took care to put Constans, the son of Constantine, to death at Vienna.

As soon as Constantine heard of the usurpation of Maximus, he sent one of his generals, named Edovicus, beyond the Rhine, to levy an army of Franks and Alemanni; and he sent his son Constans to guard Vienna and the neighbouring towns. Gerontius then advanced upon Aries and laid siege to it; but directly, when the army of Honorius had come to hand against the tyrant, under the command of Constantius, the father of that Valentinian who subsequently became emperor of Rome, Gerontius retreated precipitately with a few soldiers; for the greater number of his troops deserted to the army of Constantius. The Spanish soldiery conceived an utter contempt for Gerontius, on account of his retreat, and took counsel how to slay him. They, gathered in close ranks and attacked his house at night; but he, with one Alanus, his friend, and a few servants,

ascended to the top of the house, and did such execution with their arrows that no less than three hundred of the soldiers fell. When the stock of arrows was exhausted, the servants made their escape by letting themselves down secretly from the building; and Gerontius, although he might have been saved in a similar fashion, did not choose to do so, because he was restrained by his affection for Nonnichia, his wife. At daybreak of the next day, the soldiers cast fire into the house; when he saw that there was no hope of safety left, he cut off the head of his companion, Alanus, in compliance with his wish. After this, his own wife was lamenting, and with tears was pressing herself with the sword, pleading to die by the hand of her husband before she should be subjected to others, and was supplicating for this last gift from him. And this woman by her courage showed herself worthy of her religion, for she was a Christian, and she died thus mercifully; she handed down to time a record of herself, too strong for oblivion. Gerontius then struck himself thrice with his sword; but perceiving that he had not received a mortal wound, he drew forth his poniard, which he wore at his side, and plunged it into his heart...

Although the city of Aries was closely besieged by the army of Honorius, Constantine still resisted the siege, because Edovicus was announced as at hand with many allies...When Constantine heard of the death of Edovicus he cast aside his purple robe and imperial ornaments, and repaired to the church, where he caused himself to be ordained as presbyter. Those within the walls, having first received oaths, opened the gates, and their lives were spared. From that period the whole province returned to its allegiance to Honorius, and has since been obedient to the rulers of his appointment. Constantine, with his son Julian, was sent into Italy, but he was waylaid and killed. Not long afterwards Jovianus and Maximus, the tyrants above mentioned, Saros, and many others who had conspired against Honorius, were unexpectedly slain.

412 CRONICUM SCOTORUM Nathi, son of Fiachra, reigned twenty-three years.

412 Socrates Scholasticus Chapter XII

After the death of Sisinnius, Chrysanthus was constrained to take upon him the episcopal office.(Bishop about 412-419AD) He was the son of Marcian the predecessor of Sisinnius, and having had a military appointment in the palace at an early age, he was subsequently under Theodosius the Great made governor of Italy, and after that lord-lieutenant of the British Isles, in both which capacities he elicited for himself the highest admiration. Returning to Constantinople at an advanced age, earnestly desiring to be constituted prefect of that city, he was made bishop of the Novatians against his will. For

as Sisinnius, when at the point of death, had referred to him as a most suitable person to occupy the see, the people regarding this declaration as law, sought to have him ordained forthwith.

c412 Olympiodorus of Thebes

Having advanced a distance of seven days farther, we halted at a village; for as the rest of the route was the same for us and Attila, it behoved us to wait, so that he might go in front. Here we met with some of the "western Romans," who had also come on an embassy to Attila--the count Romulus, Promotus governor of Noricum, and Romanus a military captain. With them was Constantius whom Aetius had sent to Attila to be his secretary, and Tatulus, the father of Orestes; these two were not connected with the embassy, but were friends of the ambassadors. Constantius had known them of old in the Italies, and Orestes had married the daughter of Romulus.

The object of the embassy, was to soften the soul of Attila, who demanded the surrender of one Silvanus, a dealer in silver plate in Rome, because he had received golden vessels from a certain Constantius. This Constantius, a native of Gaul, had preceded his namesake in the office of secretary to Attila. When Sirmium in Pannonia was besieged by the Scythians, the bishop of the place consigned the vessels to his (Constantius') care, that if the city were taken and he survived they might be used to ransom him; and in case he were slain, to ransom the citizens who were led into captivity. But when the city was enslaved, Constantius violated his engagement, and, as he happened to be at Rome on business, pawned the vessels to Silvanus for a sum of money, on condition that if he gave back the money within a prescribed period the dishes should be returned, but otherwise should become the property of Silvanus. Constantius, suspected of treachery, was crucified by Attila and Bleda; and afterwards, when the affair of the vessels became known to Attila, he demanded the surrender of Silvanus on the ground that he had stolen his property. Accordingly Aetius and the Emperor of the Western Romans sent to explain that Silvanus was the creditor of Constantius, the vessels having been pawned and not stolen, and that he had sold them to priests and others for sacred purposes. If, however, Attila refused to desist from his demand, he, the Emperor, would send him the value of the vessels, but would not surrender the innocent Silvanus.

Jordanes

When Athavulf became king, he returned again to Rome, and whatever had escaped the first sack his Goths stripped bare like locusts, not merely despoiling Italy of its private

wealth, but even of its public resources. The Emperor Honorius was powerless to resist even when his sister Placidia, the daughter of the Emperor Theodosius by his second wife, was led away captive from the city. But Athavulf was attracted by her nobility, beauty and chaste purity, and so he took her to wife in lawful marriage at Forum Julii, a city of Aemilia. When the barbarians learned of this alliance, they were the more effectually terrified, since the Empire and the Goths now seemed to be made one. Then Athavulf set out for **Gaul**, leaving Honorius Augustus stripped of his wealth, to be sure, yet pleased at heart because he was now a sort of kinsman of his. Upon his arrival the neighboring tribes who had long made cruel raids into **Gaul**,--Franks and Burgundians alike,--were terrified and began to keep within their own borders. Now the Vandals and the Alani, as we have said before, had been dwelling in both Pannonias by permission of the Roman Emperors. Yet fearing they would not be safe even here if the Goths should return, they crossed over into **Gaul**. But no long time after they had taken possession of **Gaul** they fled thence and shut themselves up in Spain, for they still remembered from the tales of their forefathers what ruin Geberich, king of the Goths, had long ago brought on their race, and how by his valor he had driven them from their native land. And thus it happened that **Gaul** lay open to Athavulf when he came. Now when the Goth had established his kingdom in Gaul, he began to grieve for the plight of the Spaniards and planned to save them from the attacks of the Vandals. So Athavulf left at Barcelona his treasures and the men who were unfit for war, and entered the interior of Spain with a few faithful followers. Here he fought frequently with the Vandals and, in the third year after he had subdued **Gaul** and Spain, fell pierced through the groin by the sword of Euervulf, a man whose short stature he had been wont to mock. After his death Segeric was appointed king, but he too was slain by the treachery of his own men and lost both his kingdom and his life even more quickly than Athavulf.

[Sidenote: KING VALIA 415-419]

Then Valia, the fourth from Alaric, was made king, and he was an exceeding stern and prudent man. The Emperor Honorius sent an army against him under Constantius, who was famed for his achievements in war and distinguished in many battles, for he feared that Valia would break the treaty long ago made with Athavulf and that, after driving out the neighboring tribes, he would again plot evil against the Empire. Moreover Honorius was eager to free his sister Placidia from the disgrace of servitude, and made an agreement with Constantius that if by peace or war or any means soever he could bring her back to the kingdom, he should have her in marriage. Pleased with this promise, Constantius set out for Spain with an armed force and in almost royal splendor. Valia, king of the Goths,

met him at a pass in the Pyrenees with as great a force. Here-upon embassies were sent by both sides and it was decided to make peace on the following terms, namely that Valia should give up Placidia, the Emperor's sister, and should not refuse to aid the Roman Empire when occasion demanded.

[Sidenote: Constantine III 407-411: Constans 407-411: Jovinus 411-413: Sebastian 412]

Now at that time a certain Constantine usurped imperial power in **Gaul** and appointed as Caesar his son Constans, who was formerly a monk. But when he had held for a short time the Empire he had seized, he was himself slain at Arelate and his son at Vienne. Jovinus and Sebastian succeeded them with equal presumption and thought they might seize the imperial power; but they perished by a like fate.

409 King Alfred.Book VI Chap XXX

In those days Constantine (the most benevolent of men) went into Brytannie, and dying there, gave his son Constantine (whom he had by his wife Elena) that kingdom.

416 Rutilius Namatianus from Book One

How oft the fount of blessings springs from ills! The hateful weather produced an enjoyable delay; for Victorinus, more than half my soul, by meeting me fulfilled our mutual hopes. The capture of Tolosa had forced him, a wanderer in the lands of Etruria, to settle there and dwell in a foreign home. It was not only amid distress that his wisdom shone: with heart unaltered he could face prosperity. Well did the Ocean know his merits, well did the Far North know them, and all the lands the untamed **Briton** ploughs, where his self-restrained authority as a Prefect's deputy has earned him the lasting interest paid by strong regard. That region is parted from us far as earth's most distant bound, but he was its ruler as it might have been in the heart of Rome. A greater prize it is to have aimed at popularity with those among whom it is less discredit to be unpopular. Though attached of late to our revered Court as Right Honourable Count, yet in his passion for country-life he disdained the highest grades of advancement. Embracing him I mocked the contrary winds, while I enjoyed already, methought, a part of my own native land.

Rutilius Namatianus from Book Two

Wherefore more bitter is the crime of cursed Stilicho in that he was betrayer of the Empire's secret. As he strove to live longer than the Roman race, his cruel frenzy turned the world upside down, and, while fearing that wherein he had made himself formidable, he let loose the arms of the barbarians to the death of Latium: he plunged an armed foe in

the naked vitals of the land, his craft being freer from risk than that of openly inflicted disaster. Even Rome lay exposed to his skin-clad menials— captive ere she could be captured. Nor was it only through Gothic arms that the traitor made his attack: ere this he burned the fateful books which brought the Sibyl's aid. We hate Althaea for the death which came of the brand she gave to the flames; birds, so the fancy runs, weep for Nisus' lock. But it was Stilicho's will to hurl to ruin the eternal empire's fate-fraught pledges and distaffs still charged with destinies. Let every torment of Nero in Tartarus now halt; let an even more miserable ghost consume the Stygian torches. Stilicho's victim was immortal, Nero's was mortal; the one destroyed the world's mother, the other his own.

St Zosimus Pope 417-418

St Boniface 1 Pope 418-422 opposed by Eulalius antipope 418-419

SBG St Cunedda. He was the son of Edern ab Padarn Beisrudd, and his pedigree is traced up to Beli Mawr. His mother was Gwawl, the daughter of Coel Hen, the ancestor of another powerful race. His pedigree would lead one to suppose that he had Roman blood in his veins. Welsh tradition says that Cunedda and his sons came to Wales from the North, where he defended the Roman Wall with a cavalry of 900 horse. He is spoken of as a man from Coelin, probably Kyle, in Ayrshire. Nennius also describes him and his sons as coming from the North from Manaw Gododin, a district near the Firth of Forth. This Cuneddan occupation of Wales took place in the early fifth century, and was of the nature of a tribal migration.

The later form of the tradition 1 says that Cunedda " sent sons to Gwynedd against the Goidels which came with Serigi the Goidel to Anglesey, and other places, and had taken the greater portion of that country from the inhabitants, where there were no princes over them." They succeeded, we are told, in expelling the Goidels, and " then the men of Gwynedd gave those princes possession of the lands which they had won."

Cunedda's power was great. He was the Gwledig (Over-king), or Dux Britannise, and had his court at Caer Livelydd, or Carlisle. His house in the sixth century was so powerful that Maelgwn Gwynedd (Insularis Draco, as Gildas styles him) held sway over the whole of Wales, and also Cumbria to some extent. After Maelgwn's death, " Greater Wales " gradually shrank, but the Cuneddan dynasty only ended with Llywelyn ab Gruffydd.

Taliesin. The death song of Cunedda.

I AM Taliesin the ardent;
I will enrich the praise of baptism.
At the baptism of the ruler, the worshipper wondered,
The conflict of the rocks and rocks and plain.
There is trembling from fear of Cunedda the burner,
In Caer Weir and Caer Lliwelydd.
There is trembling from the mutual encounter.
A complete billow of fire over the seas,
A wave in which the brave fell among his companions.
A hundred received his attack on the earth,
Like the roaring of the wind against the ashen spears.
His dogs raised their backs at his presence,
They protected, and believed in his kindness.
The bards are arranged according to accurate canons.
The death of Cunedda, which I deplore, is deplored.
Deplored be the strong protector, the fearless defender,
He will assimilate, he will agree with the deep and shallow,
A deep cutting he will agree to.
(His) discourse raised up the bard stricken in poverty.
Harder against an enemy than a bone.
Pre-eminent is Cunedda before the furrow (i. e. the grave)
And the sod. His face was kept
A hundred times before there was dissolution. A door hurdle
The men of Bryniich carried in the battle.
They became pale from fear of him and his terror chill moving.
Before the earth was the portion of his end.
Like a swarm of swift dogs about a thicket.
Sheathing (swords is) a worse cowardice than adversity.
The destiny of an annihilating sleep I deplore,
For the palace, for the shirt of Cunedda;
For the salt streams, for the freely-dropping sea.
For the prey, and the quantity I lose.
The sarcasm of bards that disparage I will harrow,
And others that thicken I will count.
He was to be admired in the tumult with nine hundred horse.

Before the communion of Cunedda,
There would be to me much cows in summer,
There would be to me a steed in winter,
There would be to me bright wine and oil.
There would be to me a troop of slaves against any advance.
He was diligent of heat from an equally brave visitor.
A chief of lion aspect, ashes become his fellow-countrymen,
Against the son of Edern, before the supremacy of terrors,
He was fierce, dauntless, irresistible,
For the streams of death he is distressed.
He carried the shield in the pre-eminent place,
Truly valiant were his princes.
Sleepiness, and condolence, and pale front,
A good step, will destroy sleep from a believer.

418 ANGLO-SAXON CHRONICLE. . This year the Romans collected all the hoards of gold that were in Britain; and some they hid in the earth, so that no man afterwards might find them, and some they carried away with them into Gaul.

Ethelwerd's Chronicle

In the ninth year also after the sacking of Rome by the Goths, those of Roman race who were left in Britain, not bearing the manifold insults of the people, bury their treasures in pits thinking that hereafter they might have better fortune, which never was the case ; and taking a portion, assemble on the coast, spread their canvas to the winds, and seek an exile on the shores of Gaul.

420 GENNADIUS of MASSILIA Chapter LVII. List of Bishops

Fastidius, Bishop in Britain, wrote to one Fatalis, a book *On the Christian life*, and another *On preserving the estate of virginity, a work full of sound doctrine, and doing honour to God*.

421 Sozomenus. Extracts from the Ecclesiastical History

This is not the proper place to enter into the details concerning the deaths of the tyrants; but I considered it necessary to allude to the circumstance in order to show that to insure the stability of imperial power, it is sufficient for an emperor to serve God with reverence, which was the course pursued by Honorius. Galla Placidia, his sister, born of the same

father as himself, dwelt with him, and likewise distinguished herself by real zeal in the maintenance of religion and of the churches. After Constantius, who was a brave and able general, had destroyed the tyrant Constantine, the emperor rewarded him by giving him his sister in marriage; he also bestowed upon him the ermine and purple, and admitted him to a share in the government. Constantius did not long survive the promotion; he died soon after, and left two children, Valentinian, who succeeded Honorius, and Honoria.

St Celestine 1 Pope 422-432

423 ANGLO-SAXON CHRONICLE. This year Theodosius the younger succeeded to the empire.

Valentinian III Emperor of The West 425-455

428 CRONICUM SCOTORUM Nathí, son of Fiachra, perished by lightning at Sliabh Ealpa, after possessing the sovereignty of Erinn, and of the world, so far.

429 From the beginning of the world, according to the Hebrews, 4481 years.

Laeghaire, son of Niall, held the kingdom of Hibernia thirty years.

429 ANGLO-SAXON CHRONICLE. . This year Bishop Palladius was sent from Pope Celestinus to the Scots, that he might establish their faith.

429 Prosper of Aquitaine

Agricola, a Pelagian, the son of the Pelagian bishop Severianus, corrupted the British churches by the insinuation of his doctrine. But at the insinuation of the deacon Palladius, Pope Celestine sent Germanus, bishop of Auxerre, as his representative, and having rejected the heretics, directed the British to the catholic faith.

SBG St Belarus. The religious foundation of the Emperor Tewdws (Theodosius) and Custennin of Llydaw was Bangor Illtyd, where Belenis, a man from Rome, was superintendent, and Padrig, the son of Maewon, principal, before he was carried away captive by the Irish." The college mentioned is that of Caerworgom, which was also called Cor Tewdws.

SBG St Germanus. The orthodox clergy in Britain, uneasy at the spread of the

Pelagian heresy, sent to the Church of Gaul for help. Constantius relates that accordingly " a great synod was gathered, and by the judgment of all, two glorious lights of religion were beset by the petitions of the whole body ; that is to say, Germanus and Lupus, apostolic priests, who had shown on earth with their bodies, indeed, but in heaven by their merits. And the more urgent appeared the necessity, the more promptly did the devoted heroes undertake the work, hastening on the business with the goads of faith." Germanus and Lupus went all over, discussing the great question with the people whom they found. They preached in the churches, they addressed the people on the high-roads, they sought for them in the fields, and followed them up by-paths. It is clear that the visitors Germanus and Lupus accompanied

LIBER BRITANNICUS.

OF THE MIRACLES OF GERMAN HERE. (Germanus)

After the arrival of German in the island of Britain, he went to the fortress of the warrior whose name was Benli to preach to him. German stopped with his clerics at the door of the fortress. The porter went to the king with the message of the clergyman; the king said, with an oath, that if the clergy were to remain until the end of a year at the door of the fort, they should not come in. The porter came with this answer to German. German came away from the door in the evening, and did not know what road he should go. But one of the servants of the king came out of the fortress, and bowed down before German, and brought him with him to his cabin kindly and cheerfully. And he had no cattle but one cow with her calf, and he killed the calf, and boiled it, and gave it to the clergymen. And German ordered that its bones should not be broken; and on the morrow the calf was alive in the presence of its dam.

On the next day German repaired to the door of the fortress to pray an interview with the king. And then there came a man running and full of sweat from head to foot; and he knelt to German, and German said, 'Dost thou believe in the Holy Trinity?' and he replied, 'I believe.' And German baptized him and gave him a kiss: and he said unto him, 'Arise, now thou shalt die, and the angels of God are awaiting thee.' And he went cheerfully into the fortress, and was put to death by the king, for the king was accustomed to put to death every one of his people that did not come before sun-rise to do the work of the palace.

German passed the whole of that day till night at the door of the fortress, until the same *i. e. the first mentioned* servant came; and German said to him, 'Take care, take care that none of thy people be in this fortress this night.' He immediately brought out with him the nine sons he had in the fortress, and he brought the clergyman with him to his house

again; and they all kept watch. And the fire of God immediately came from heaven upon the fortress, so that it burned the people of the fortress, both men and women, one thousand persons, through the anger of God and of German; and it remains a ruin to the present day.

On the following day this servant, with his sons and the people of the district, in like manner were baptized; and German blessed him and his children. His name was Caiteal, and through

the word *i. e. blessing* of German, he became a king, and his sons became kings, and their seed have ever since been in the land called Pogus; ut dicitur in the psalms, *suscitans a terra inopem, et de stercore erigens pauperem.*

Now, the Saxons *remained* in the Isle of Teineth *Thanet*, and Gortigern was feeding and clothing the Saxons, that they might fight for him against Pictland. But when the Saxons had multiplied, the Britons *not only* refused to feed or clothe them, but the Britons warned them all to go away.

But Hengist, who was an experienced, wise, cunning, and subtle man, made answer to them (for he saw that the Britons were feeble without soldiers, without arms), and he said to the King Gortigern in private: 'Let us make good counsel; let us send into Germany for soldiers, that we may be numerous against our enemies.' Gortigern answered, 'Let ambassadors go for soldiers;' and they went; and there came eighteen ships with chosen soldiers out of Germany. In this fleet came his daughter to Hengist: she was the fairest of the women of all Lochland.

After this Hengist prepared a great banquet for Gortigern and his army in the royal house, which is called Centic Elnit; and none of the Britons knew the Saxon language except one man only. The daughter of Hengist proceeded to distribute the feast, viz., wines and ales, in vessels of gold and silver, until the soldiers were inebriated and cheerful; and a demon entered Gortigern, from love of the daughter of Hengist, and he sent the linguist to Hengist to ask her for the king; and he said, that 'whatever he would ask for her dowry should be given to him.' Hengist, by the advice of the Saxons, said, 'Let there be given to us the land which is named Congarlona in the Saxon language, and Ceint in the British language.'

Gortigern cheerfully gave them the dominions of Gurangona, and he lay with the daughter and loved her much.

And Hengist said to Gortigern: 'I will be thy father and thy counsellor, and if thou takest my advice the other tribes will not be able in any way to molest thee; and I will send to Lochland for my son, and for the son of his mother's sister, and they will fight against the

enemy who have reached as far as the wall Gual.' Gortigern said, 'Let them be invited;' and they were invited; and there arrived Ochta, son of Engist, and Ebisa, with forty ships; and they plundered the Orkney islands on coming from the north, and they took many lands as far as the Friseg sea, that is the sea which is to the north of the Gaedhal. And ambassadors were further sent by Hengist for more ships, and a new force used to arrive every year, so that they increased, and filled *the land* from the island of Teneth to Cantarborgh.

The devil deeming it but little the evil that Gortigern had done, induced him to cohabit with his own daughter, so that she *bore* him a son. When German heard of this, he went, accompanied by a clergyman of his nation, i. e. British, to criminate and check Gortigern; and he assembled all the laity and clergy of Britain for this purpose, and also for the purpose of *consulting about* about the Saxons. But Gortigern told his daughter, 'When they are all assembled together, give thou thy child into the breast of German, and say that he is his father.' And the daughter did so. German received the child, and said unto him, 'I will be thy father,' said he; and German asked for a razor, *scissors*, and a comb, and gave them into the hands of the infant; and this was done; and German said: 'My son, give these into the hand of thy carnal father'; and the infant advanced, and gave the comb, the *scissors*, and the razor, into the hand of Gortigern, and said, 'O my master,' said he, 'do thou tonsure me, for thou art my carnal father. German is my father in the faith.' Gortigern blushed at this, and became much enraged, and fled from the assembly; and he was cursed by all the British people, and excommunicated by German also.

NENNIUS

At that time St. Germanus, distinguished for his numerous virtues, came to preach in Britain: by his ministry many were saved; but many likewise died unconverted. Of the various miracles which God enabled him to perform, I shall here mention only a few: I shall first advert to that concerning an iniquitous and tyrannical king, named Benlli. The holy man, informed of his wicked conduct, hastened to visit him, for the purpose of remonstrating him. When the man of God, with his attendants, arrived at the gate of the city, they were respectfully received by the keeper of it, who came out and saluted them. Him they commissioned to communicate their intention to the king, who returned a harsh answer, declaring, with an oath, that although they remained there a year, they should not enter the city. While waiting for an answer, the evening came on, and they knew not where to go. At length, came one of the king's servants, who bowing himself before the man of God, announced the words of the tyrant, inviting them, at the same time, to his own house,

to which they went, and were kindly received. It happened, however, that he had no cattle, except one cow and a calf, the latter of which, urged by generous hospitality to his guests, he killed, dressed and set before them. But holy St. Germanus ordered his companions not to break a bone of the calf; and, the next morning, it was found alive uninjured, and standing by its mother.

Early the same day, they again went to the gate of the city, to solicit audience of the wicked king; and, whilst engaged in fervent prayer they were waiting for admission, a man, covered with sweat, came out, and prostrated himself before them. Then St. Germanus, addressing him, said "Dost thou believe in the Holy Trinity?" To which the man having replied, "I do believe," he baptized, and kissed him, saying, "Go in peace; within this hour thou shalt die: the angels of God are waiting for thee in the air; with them thou shalt ascent to that God in whom thou has believed." He, overjoyed, entered the city, and being met by the prefect, was seized, bound, and conducted before the tyrant, who having passed sentence upon him, he was immediately put to death; for it was a law of this wicked king, that whoever was not at his labour before sun-rising should be beheaded in the citadel. In the meantime, St. Germanus, with his attendants, waited the whole day before the gate, without obtaining admission to the tyrant.

The man above-mentioned, however, remained with them. "Take care," said St. Germanus to him, "that none of your friends remain this night within these walls." Upon this he hastily entered the city, brought out his nine sons, and with them retired to the house where he had exercised such generous hospitality. Here St. Germanus ordered them to continue, fasting; and when the gates were shut, "Watch," said he, "and whatever shall happen in the citadel, turn not thither your eyes; but pray without ceasing, and invoke the protection of the true God." And, behold, early in the night, fire fell from heaven, and burned the city, together with all those who were with the tyrant, so that not one escaped; and that citadel has never been rebuilt even to this day.

The following day, the hospitable man who had been converted by the preaching of St. Germanus, was baptized, with his sons, and all the inhabitants of that part of the country; and St. Germanus blessed him, saying, "a king shall not be wanting of thy seed for ever." The name of this person is Catel Drunlue:* "from henceforward thou shalt be a king all the days of thy life." Thus was fulfilled the prophecy of the Psalmist: "He raiseth up the poor out of the dust, and lifteth up the needy out of the dunghill." And agreeably to the prediction of St. Germanus, from a servant he became a king: all his sons were kings, and from their offspring the whole country of Powys has been governed to this day.

After the Saxons had continued some time in the island of Thanet, Vortigern promised

to supply them with clothing and provision, on condition they would engage to fight against the enemies of his country. But the barbarians having greatly increased in number, the Britons became incapable of fulfilling their engagement; and when the Saxons, according to the promise they had received, claimed a supply of provisions and clothing, the Britons replied, "Your number is increased; your assistance is now unnecessary; you may, therefore, return home, for we can no longer support you;" and hereupon they began to devise means of breaking the peace between them.

But Hengist, in whom united craft and penetration, perceiving he had to act with an ignorant king, and a fluctuating people, incapable of opposing much resistance, replied to Vortigern, "We are, indeed, few in number; but, if you will give us leave, we will send to our country for an additional number of forces, with whom we will fight for you and your subjects." Vortigern assenting to this proposal, messengers were despatched to Scythia, where selecting a number of warlike troops, they returned with sixteen vessels, bringing with them the beautiful daughter of Hengist. And now the Saxon chief prepared an entertainment, to which he invited the king, his officers, and Ceretic, his interpreter, having previously enjoined his daughter to serve them so profusely with wine and ale, that they might soon become intoxicated. This plan succeeded; and Vortigern, at the instigation of the devil, and enamoured with the beauty of the damsel, demanded her, through the medium of his interpreter, of the father, promising to give for her whatever he should ask. Then Hengist, who had already consulted with the elders who attended him of the Oghgul race, demanded for his daughter the province, called in English, Centland, in British, Ceint, (Kent.) This cession was made without the knowledge of the king, Guoyrancgonus who then reigned in Kent, and who experienced no inconsiderable share of grief, from seeing his kingdom thus clandestinely, fraudulently, and imprudently resigned to foreigners. Thus the maid was delivered up to the king, who slept with her, and loved her exceedingly. Hengist, after this, said to Vortigern, "I will be to you both a father and an adviser; despise not my counsels, and you shall have no reason to fear being conquered by any man or any nation whatever; for the people of my country are strong, warlike, and robust: if you approve, I will send for my son and his brother, both valiant men, who at my invitation will fight against the Scots, and you can give them the countries in the north, near the wall called Gual." The incautious sovereign having assented to this, Octa and Ebusa arrived with forty ships. In these they sailed round the country of the Picts, laid waste the Orkneys, and took possession of many regions, even to the Pictish confines. But Hengist continued, by degrees, sending for ships from his own country, so that some islands whence they came were left without inhabitants; and whilst his people were increasing in power and

number, they came to the above-named province of Kent.

In the meantime, Vortigern, as if desirous of adding to the evils he had already occasioned, married his own daughter, by whom he had a son. When this was made known to St. Germanus, he came, with all the British clergy, to reprove him: and whilst a numerous assembly of the ecclesiastics and laity were in consultation, the weak king ordered his daughter to appear before them, and in the presence of all to present her son to St. Germanus, and declare that he was the father of the child. The immodest* woman obeyed; and St. Germanus, taking the child, said, "I will be a father to you, my son; nor will I dismiss you till a razor, scissors, and comb, are given to me, and it is allowed you to give them to your carnal father." The child obeyed St. Germanus, and going to his father Vortigern, said to him, "Thou art my father; shave and cut the hair of my head." The king blushed, and was silent; and, without replying to the child, arose in great anger, and fled from the presence of St. Germanus, execrated and condemned by the whole synod. But soon after, calling together his twelve wise men, to consult what was to be done, they said to him, "Retire to the remote boundaries of your kingdom; there build and fortify a city to defend yourself, for the people you have received are treacherous; they are seeking to subdue you by stratagem, and, even during your life, to seize upon all the countries subject to your power, how much more will they attempt, after your death!" The king, pleased with this advice, departed with his wise men, and travelled through many parts of his territories, in search of a place convenient for the purpose of building a citadel. Having, to no purpose, travelled far and wide, they came at length to a province called Guenet; and having surveyed the mountains of Heremus, they discovered, on the summit of one of them, a situation, adapted to the construction of a citadel. Upon this, the wise men said to the king, "Build here a city: for, in this place, it will ever be secure against the barbarians." Then the king sent for artificers, carpenters, stone-masons, and collected all the materials requisite to building; but the whole of these disappeared in one night, so that nothing remained of what had been provided for the constructing of the citadel. Materials were, therefore, from all parts, procured a second and third time, and again vanished as before, leaving and rendering every effort ineffectual. Vortigern inquired of his wise men the cause of this opposition to his undertaking, and of so much useless expense of labour? They replied, "You must find a child born without a father, put him to death, and sprinkle with his blood the ground on which the citadel is to be built, or you will never accomplish your purpose."

In consequence of this reply, the king sent messengers throughout Britain, in search of a child born without a father. After having inquired in all the provinces, they came to the

field of Aelecti, in the district of Glevesing, where a party of boys were playing at ball. And two of them quarrelling, one said to the other, "O boy without a father, no good will ever happen to you." Upon this, the messengers diligently inquired of the mother and the other boys, whether he had had a father? Which his mother denied, saying, "In what manner he was conceived I know not, for I have never had intercourse with any man;" and then she solemnly affirmed that he had no mortal father.

The boy was, therefore, led away, and conducted before Vortigern the king. A meeting took place the next day for the purpose of putting him to death. Then the boy said to the king, "Why have your servants brought me hither?" "That you may be put to death," replied the king, "and that the ground on which my citadel is to stand, may be sprinkled with your blood, without which I shall be unable to build it."

"Who," said the boy, "instructed you to do this?" "My wise men," answered the king. "Order them hither," returned the boy; this being complied with, he thus questioned them: "By what means was it revealed to you that this citadel could not be built, unless the spot were previously sprinkled with my blood? Speak without disguise, and declare who discovered me to you;" then turning to the king, "I will soon," said he, "unfold to you every thing; but I desire to question your wise men, and wish them to disclose to you what is hidden under this pavement:" they acknowledging their ignorance, "there is," said he, "a pool; come and dig:" they did so, and found the pool. "Now," continued he, "tell me what is in it;" but they were ashamed, and made no reply. "I," said the boy, "can discover it to you: there are two vases in the pool;" they examined and found it so: continuing his questions, "What is in the vases?" they were silent: "there is a tent in them," said the boy; "separate them, and you shall find it so;" this being done by the king's command, there was found in them a folded tent. The boy, going on with his questions, asked the wise men what was in it? But they not knowing what to reply,

"There are," said he, "two serpents, one white and the other red; unfold the tent;" they obeyed, and two sleeping serpents were discovered; "consider attentively," said the boy, "what they are doing." The serpents began to struggle with each other; and the white one, raising himself up, threw down the other into the middle of the tent, and sometimes drove him to the edge of it; and this was repeated thrice. At length the red one, apparently the weaker of the two, recovering his strength, expelled the white one from the tent; and the latter being pursued through the pool by the red one, disappeared.

Then the boy, asking the wise men what was signified by this wonderful omen, and they expressing their ignorance, he said to the king, "I will now unfold to you the meaning of this mystery. The pool is the emblem of this world, and the tent that of your kingdom: the two

serpents are two dragons; the red serpent is your dragon, but the white serpent is the dragon of the people who occupy several provinces and districts of Britain, even almost from sea to sea: at length, however, our people shall rise and drive away the Saxon race from beyond the sea, whence they originally came; but do you depart from this place, where you are not permitted to erect a citadel; I, to whom fate has allotted this mansion, shall remain here; whilst to you it is incumbent to seek other provinces, where you may build a fortress."

"What is your name?" asked the king;

"I am called Ambrose (in British Embresguletic)," returned the boy; and in answer to the king's question, "What is your origin?" he replied, "A Roman consul was my father."

Then the king assigned him that city, with all the western Provinces of Britain; and departing with his wise men to the sinistral district, he arrived in the region named Gueneri, where he built a city which, according to his name, was called Cair Guorthegirn. At length Vortimer, the son of Vortigern, valiantly fought against Hengist, Horsa, and his people; drove them to the isle of Thanet, and thrice enclosed them within it, and beset them on the Western side.

The Saxons now despatched deputies to Germany to solicit large reinforcements, and an additional number of ships: having obtained these, they fought against the kings and princes of Britain, and sometimes extended their boundaries by victory, and sometimes were conquered and driven back.

Four times did Vortimer valorously encounter the enemy; the first has been mentioned, the second was upon the river Darent, the third at the Ford, in their language called Epsford, though in ours Set thirgabail, there Horsa fell, and Catigern, the son of Vortigern; the fourth battle he fought was near the stone on the shore of the Gallic sea, where the Saxons being defeated, fled to their ships.

After a short interval Vortimer died; before his decease, anxious for the future prosperity of his country, he charged his friends to inter his body at the entrance of the Saxon port, viz. upon the rock where the Saxons first landed; "for though," said he, "they may inhabit other parts of Britain, yet if you follow my commands, they will never remain in this island."

They imprudently disobeyed this last injunction, and neglected to bury him where he had appointed. After this the barbarians became firmly incorporated, and were assisted by foreign pagans; for Vortigern was their friend, on account of the daughter of Hengist, whom he so much loved, that no one durst fight against him. In the meantime they soothed the imprudent king, and whilst practising every appearance of fondness, were plotting with his enemies. And let him that reads understand, that the Saxons were victorious, and ruled

Britain, not from their superior prowess, but on account of the great sins of the Britons: God so permitting it.

For what wise man will resist the wholesome counsel of God? The Almighty is the King of kings, and the Lord of lords, ruling and judging every one, according to his own pleasure.

After the death of Vortimer, Hengist being strengthened by new accessions, collected his ships, and calling his leaders together, consulted by what stratagem they might overcome Vortigern and his army; with insidious intention they sent messengers to the king, with offers of peace and perpetual friendship; unsuspecting of treachery, the monarch, after advising with his elders, accepted the proposals. Hengist, under pretence of ratifying the treaty, prepared an entertainment, to which he invited the king, the nobles, and military officers, in number about three hundred; speciously concealing his wicked intention, he ordered three hundred Saxons to conceal each a knife under his feet, and to mix with the Britons; "and when," said he, "they are sufficiently inebriated, &c. cry out, 'Nimed eure Saxes,' then let each draw his knife, and kill his man; but spare the king, on account of his marriage with my daughter, for it is better that he should be ransomed than killed." The king with his company, appeared at the feast; and mixing with the Saxons, who, whilst they spoke peace with their tongues, cherished treachery in their hearts, each man was placed next to his enemy.

After they had eaten and drunk, and were much intoxicated, Hengist suddenly vociferated, "Nimed eure Saxes!" and instantly his adherents drew their knives, and rushing upon the Britons, each slew him that sat next to him, and there was slain three hundred of the nobles of Vortigern. The king being a captive, purchased his redemption, by delivering up the three provinces of East, South, and Middle Sex, besides other districts at the option of his betrayers.

St. Germanus admonished Vortigern to turn to the true God, and abstain from all unlawful intercourse with his daughter; but the unhappy wretch fled for refuge to the province Guorthegirnaim, so called from his own name, where he concealed himself with his wives: but St. Germanus followed him with all the British clergy, and upon a rock prayed for his sins during forty days and forty nights. The Blessed man was unanimously chosen commander against the Saxons. And then, not by the clang of trumpets, but by praying, singing hallelujah, and by the cries of the army to God, the enemies were routed, and driven even to the sea.

Again Vortigern ignominiously fled from St. Germanus to the kingdom of the Dimetae, where, on the river Towy, he built a castle, which he named Cair Guothergirn. The saint,

as usual, followed him there, and with his clergy fasted and prayed to the Lord three days, and as many nights. On the third night, at the third hour, fire fell suddenly from heaven, and totally burned the castle. Vortigern, the daughter of Hengist, his other wives, and all the inhabitants, both men and women, miserably perished: such was the end of this unhappy king, as we find written in the life of St. Germanus.

Others assure us, that being hated by all the people of Britain, for having received the Saxons, and being publicly charged by St. Germanus and the clergy in the sight of God, he betook himself to flight; and, that deserted and a wanderer, he sought a place of refuge, till broken hearted, he made an ignominious end.

Some accounts state, that the earth opened and swallowed him up, on the night his castle was burned; as no remains were discovered the following morning, either of him, or of those who were burned with him.

He had three sons: the eldest was Vortimer, who, as we have seen, fought four times against the Saxons, and put them to flight; the second Categirn, who was slain in the same battle with Horsa; the third was Pascent, who reigned in the two provinces Builth and Guorthegirnaim, after the death of his father. These were granted him by Ambrosius, who was the great king among the kings of Britain. The fourth was Faustus, born of an incestuous marriage with his daughter, who was brought up and educated by St. Germanus. He built a large monastery on the banks of the river Renis, called after his name, and which remains to the present period.

This is the genealogy of Vortigern, which goes back to Fernvail, who reigned in the kingdom of Guorthegirnaim, and was the son of Teudor; Teudor was the son of Pascent; Pascent of Guoidcant; Guoidcant of Moriud; Moriud of Eltat; Eltat of Eldoc; Eldoc of Paul; Paul of Meuprit; Meuprit of Braciat; Braciat of Pascent; Pascent of Guorthegirn, Guorthegirn of Guortheneu; Guortheneu of Guitaul; Guitaul of Guitolion; Guitolion of Gloui. Bonus, Paul, Mauron, Guotelin, were four brothers, who built Gloiuda, a great city upon the banks of the river Severn, and in British is called Cair Gloui, in Saxon, Gloucester. Enough has been said of Vortigern.

NENNIUS

St. Germanus, after his death, returned into his own country. At that time, the Saxons greatly increased in Britain, both in strength and numbers. And Octa, after the death of his father Hengist, came from the sinistral part of the island to the kingdom of Kent, and from him have proceeded all the kings of that province, to the present period. Then it was, that the magnanimous **Arthur**, with all the kings and military force of Britain, fought against the Saxons. And though there were many more noble than himself, yet he was twelve times

chosen their commander, and was as often conqueror.

The first battle in which he was engaged, was at the mouth of the river Gleni. The second, third, fourth, and fifth, were on another river, by the Britons called Duglas, in the region Linuis. The sixth, on the river Bassas. The seventh in the wood Celidon, which the Britons call Cat Coit Celidon. The eighth was near Gurnion castle, where Arthur bore the image of the Holy Virgin, mother of God, upon his shoulders, and through the power of our Lord Jesus Christ, and the holy Mary, put the Saxons to flight, and pursued them the whole day with great slaughter. The ninth was at the City of Legion, which is called Cair Lion. The tenth was on the banks of the river Trat Treuroit. The eleventh was on the mountain Breguoin, which we call Cat Bregion. The twelfth was a most severe contest, when Arthur penetrated to the hill of Badon. In this engagement, nine hundred and forty fell by his hand alone, no one but the Lord affording him assistance. In all these engagements the Britons were successful. For no strength can avail against the will of the Almighty.

The more the Saxons were vanquished, the more they sought for new supplies of Saxons from Germany; so that kings, commanders, and military bands were invited over from almost every province. And this practice they continued till the reign of Ida, who was the son of Eoppa, he, of the Saxon race, was the first king in Bernicia, and in Cair Ebrauc (York).

When Gratian Aequantius was consul at Rome, because then the whole world was governed by the Roman consuls, the Saxons were received by Vortigern in the year of our Lord four hundred and forty-seven, and to the year in which we now write, five hundred and forty-seven. And whosoever shall read herein may receive instruction, the Lord Jesus Christ affording assistance, who, co-eternal with the Father and the Holy Ghost, lives and reigns for ever and ever. Amen.

In those days Saint Patrick was captive among the Scots. His master's name was Milcho, to whom he was a swineherd for seven years. When he had attained the age of seventeen he gave him his liberty. By the divine impulse, he applied himself to reading of the Scriptures, and afterwards went to Rome; where, replenished with the Holy Spirit, he continued a great while, studying the sacred mysteries of those writings. During his continuance there, Palladius, the first bishop, was sent by pope Celestine to convert the Scots (the Irish). But tempests and signs from God prevented his landing, for no one can arrive in any country, except it be allowed from above; altering therefore his course from Ireland, he came to Britain and died in the land of the Picts.

The death of Palladius being known, the Roman patricians, Theodosius and

Valentinian, then reigning, pope Celestine sent Patrick to convert the Scots to the faith of the Holy Trinity; Victor, the angel of God, accompanying, admonishing, and assisting him, and also the bishop Germanus.

Germanus then sent the ancient Segerus with him as a venerable and praiseworthy bishop, to king Amatheus, who lived near, and who had prescience of what was to happen; he was consecrated bishop in the reign of that king by the holy pontiff, assuming the name of Patrick, having hitherto been known by that of Maun; Auxilius, Isserninus, and other brothers were ordained with him to inferior degrees.

Having distributed benedictions, and perfected all in the name of the Holy Trinity, he embarked on the sea which is between the Gauls and the Britons; and after a quick passage arrived in Britain, where he preached for some time. Every necessary preparation being made, and the angel giving him warning, he came to the Irish Sea. And having filled the ship with foreign gifts and spiritual treasures, by the permission of God he arrived in Ireland, where he baptized and preached.

From the beginning of the world, to the fifth year of king Logiore, when the Irish were baptized, and faith in the unity of the individual Trinity was published to them, are five thousand three hundred and thirty years.

Saint Patrick taught the gospel in foreign nations for the space of forty years. Endued with apostolical powers, he gave sight to the blind, cleansed the lepers, gave hearing to the deaf, cast out devils, raised nine from the dead, redeemed many captives of both sexes at his own charge, and set them free in the name of the Holy Trinity. He taught the servants of God, and he wrote three hundred and sixty-five canonical and other books relating to the catholic faith. He founded as many churches, and consecrated the same number of bishops, strengthening them with the Holy Ghost. He ordained three thousand presbyters; and converted and baptized twelve thousand persons in the province of Connaught. And, in one day baptized seven kings, who were the seven sons of Amalgaid. He continued fasting forty days and nights, on the summit of the mountain Eli, that is Cruachan-Aichle; and preferred three petitions to God for the Irish, that had embraced the faith. The Scots say, the first was, that he would receive every repenting sinner, even at the latest extremity of life; the second, that they should never be exterminated by barbarians; and the third, that as Ireland will be overflowed with water, seven years before the coming of our Lord to judge the quick and the dead, the crimes of the people might be washed away through his intercession, and their souls purified at the last day. He gave the people his benediction from the upper part of the mountain, and going up higher, that he might pray for them; and that if it pleased God, he might see the effects of his labours,

there appeared to him an innumerable flock of birds of many colours, signifying the number of holy persons of both sexes of the Irish nation, who should come to him as their apostle at the day of judgment, to be presented before the tribunal of Christ. After a life spent in the active exertion of good to mankind, St. Patrick, in a healthy old age, passed from this world to the Lord, and changing this life for a better, with the saints and elect of God he rejoices for evermore.

William, Chaplain to Bishop Eudo of Leon. ...In the course of time, the usurping king Vortigern, to buttress the defence of the kingdom of Great Britain which he unrighteously held, summoned warlike men from the land of Saxony and made them his allies in the kingdom. Since they were pagans and of devilish character, lusting by their nature to shed human blood, they drew many evils upon the Britons.

Presently their pride was checked for a while through the great Arthur, king of the Britons. They were largely cleared from the island and reduced to subjection. But when this same Arthur, after many victories which he won gloriously in Britain and in Gaul, was summoned at last from human activity, the way was open for the Saxons to go again into the island, and there was great oppression of the Britons, destruction of churches and persecution of saints. This persecution went on through the times of many kings, Saxons and Britons striving back and forth...

In those days, many holy men gave themselves up to martyrdom; others, in conformity to the Gospel, left the greater Britain which is now the Saxon's homeland, and sailed across to the lesser Britain (Brittany).

BEDE

CHAP. XVII. How Germanus the Bishop, sailing into Britain with Lupus, first quelled the tempest of the sea, and afterwards that of the Pelagians, by Divine power. [429 A.D.]

Some few years before their arrival, the Pelagian heresy, brought over by Agricola, the son of Severianus, a Pelagian bishop, had corrupted with its foul taint the faith of the Britons. But whereas they absolutely refused to embrace that perverse doctrine, and blaspheme the grace of Christ, yet were not able of themselves to confute the subtilty of the unholy belief by force of argument, they bethought them of wholesome counsels and determined to crave aid of the Gallican prelates in that spiritual warfare. Hereupon, these, having assembled a great synod, consulted together to determine what persons should be sent thither to sustain the faith, and by unanimous consent, choice was made of the

apostolic prelates, Germanus, Bishop of Auxerre, and Lupus of Troyes, to go into Britain to confirm the people's faith in the grace of God. With ready zeal they complied with the request and commands of the Holy Church, and put to sea. The ship sped safely with favouring winds till they were halfway between the coast of Gaul and Britain. There on a sudden they were obstructed by the malevolence of demons, who were jealous that men of such eminence and piety should be sent to bring back the people to salvation. They raised storms, and darkened the sky with clouds. The sails could not support the fury of the winds, the sailors' skill was forced to give way, the ship was sustained by prayer, not by strength, and as it happened, their spiritual leader and bishop, being spent with weariness, had fallen asleep. Then, as if because resistance flagged, the tempest gathered strength, and the ship, overwhelmed by the waves, was ready to sink. Then the blessed Lupus and all the rest, greatly troubled, awakened their elder, that he might oppose the raging elements. He, showing himself the more resolute in proportion to the greatness of the danger, called upon Christ, and having, in the name of the Holy Trinity, taken and sprinkled a little water, quelled the raging waves, admonished his companion, encouraged all, and all with one consent uplifted their voices in prayer. Divine help was granted, the enemies were put to flight, a cloudless calm ensued, the winds veering about set themselves again to forward their voyage, the sea was soon traversed, and they reached the quiet of the wished-for shore. A multitude flocking thither from all parts, received the bishops, whose coming had been foretold by the predictions even of their adversaries. For the evil spirits declared their fear, and when the bishops expelled them from the bodies of the possessed, they made known the nature of the tempest, and the dangers they had occasioned, and confessed that they had been overcome by the merits and authority of these men.

In the meantime the bishops speedily filled the island of Britain with the fame of their preaching and miracles; and the Word of God was by them daily preached, not only in the churches, but even in the streets and fields, so that the faithful and Catholic were everywhere confirmed, and those who had been perverted accepted the way of amendment. Like the Apostles, they acquired honour and authority through a good conscience, learning through the study of letters, and the power of working miracles through their merits. Thus the whole country readily came over to their way of thinking; the authors of the erroneous belief kept themselves in hiding, and, like evil spirits, grieved for the loss of the people that were rescued from them. At length, after long deliberation, they had the boldness to enter the lists. They came forward in all the splendour of their wealth, with gorgeous apparel, and supported by a numerous following; choosing rather to hazard

the contest, than to undergo among the people whom they had led astray, the reproach of having been silenced, lest they should seem by saying nothing to condemn themselves. An immense multitude had been attracted thither with their wives and children. The people were present as spectators and judges; the two parties stood there in very different case; on the one side was Divine faith, on the other human presumption; on the one side piety, on the other pride; on the one side Pelagius, the founder of their faith, on the other Christ. The blessed bishops permitted their adversaries to speak first, and their empty speech long took up the time and filled the ears with meaningless words. Then the venerable prelates poured forth the torrent of their eloquence and showered upon them the words of Apostles and Evangelists, mingling the Scriptures with their own discourse and supporting their strongest assertions by the testimony of the written Word. Vainglory was vanquished and unbelief refuted; and the heretics, at every argument put before them, not being able to reply, confessed their errors. The people, giving judgement, could scarce refrain from violence, and signified their verdict by their acclamations.

BEDE

CHAP. XVIII. How the same holy man gave sight to the blind daughter of a tribune, and then coming to St. Alban, there received of his relics, and left other relics of the blessed Apostles and other martyrs. [429 A.D.]

After this, a certain man, who held the office of tribune, came forward with his wife, and brought his blind daughter, a child of ten years of age, to be healed of the bishops. They ordered her to be brought to their adversaries, who, being rebuked by their own conscience, joined their entreaties to those of the child's parents, and besought the bishops that she might be healed. They, therefore, perceiving their adversaries to yield, poured forth a short prayer, and then Germanus, full of the Holy Ghost, invoking the Trinity, at once drew from his side a casket which hung about his neck, containing relics of the saints, and, taking it in his hands, applied it in the sight of all to the girl's eyes, which were immediately delivered from darkness and filled with the light of truth. The parents rejoiced, and the people were filled with awe at the miracle; and after that day, the heretical beliefs were so fully obliterated from the minds of all, that they thirsted for and sought after the doctrine of the bishops.

This damnable heresy being thus suppressed, and the authors thereof confuted, and all the people settled in the purity of the faith, the bishops went to the tomb of the martyr, the blessed Alban, to give thanks to God through him. There Germanus, having with him relics of all the Apostles, and of divers martyrs, after offering up his prayers, commanded the tomb to be opened, that he might lay therein the precious gifts; judging it fitting, that the

limbs of saints brought together from divers countries, as their equal merits had procured them admission into heaven, should find shelter in one tomb. These being honourably bestowed, and laid together, he took up a handful of dust from the place where the blessed martyr's blood had been shed, to carry away with him. In this dust the blood had been preserved, showing that the slaughter of the martyrs was red, though the persecutor was pale in death.' In consequence of these things, an innumerable multitude of people was that day converted to the Lord.

BEDE

CHAP. XIX. How the same holy man, being detained there by sickness, by his prayers quenched a fire that had broken out among the houses, and was himself cured of his infirmity by a vision. [429 A.D.]

AS they were returning thence, the treacherous enemy, having, as it chanced, prepared a snare, caused Germanus to bruise his foot by a fall, not knowing that, as it was with the blessed Job, his merits would be but increased by bodily affliction. Whilst he was thus detained some time in the same place by his infirmity, a fire broke out in a cottage neighbouring to that in which he was; and having burned down the other houses which were thatched with reed, fanned by the wind, was carried on to the dwelling in which he lay. The people all flocked to the prelate, entreating that they might lift him in their arms, and save him from the impending danger. But he rebuked them, and in the assurance of his faith, would not suffer himself to be removed. The whole multitude, in terror and despair, ran to oppose the conflagration; but, for the greater manifestation of the Divine power, whatsoever the crowd endeavoured to save, was destroyed; and what the sick and helpless man defended, the flame avoided and passed by, though the house that sheltered the holy man lay open to it, and while the fire raged on every side, the place in which he lay appeared untouched, amid the general conflagration. The multitude rejoiced at the miracle, and was gladly vanquished by the power of God. A great crowd of people watched day and night before the humble cottage; some to have their souls healed, and some their bodies. All that Christ wrought in the person of his servant, all the wonders the sick man performed cannot be told. Moreover, he would suffer no medicines to be applied to his infirmity; but one night he saw one clad in garments as white as snow, standing by him, who reaching out his hand, seemed to raise him up, and ordered him to stand firm upon his feet; from which time his pain ceased, and he was so perfectly restored, that when the day came, with good courage he set forth upon his journey.

BEDE

CHAP. XX. How the same Bishops brought help from Heaven to the Britons in a battle,

and then returned home. [430 A.D.]

IN the meantime, the Saxons and Picts, with their united forces, made war upon the Britons, who in these straits were compelled to take up arms. In their terror thinking themselves unequal to their enemies, they implored the assistance of the holy bishops; who, hastening to them as they had promised, inspired so much confidence into these fearful people, that one would have thought they had been joined by a mighty army. Thus, by these apostolic leaders, Christ Himself commanded in their camp. The holy days of Lent were also at hand, and were rendered more sacred by the presence of the bishops, insomuch that the people being instructed by daily sermons, came together eagerly to receive the grace of baptism. For a great multitude of the army desired admission to the saving waters, and a wattled church was constructed for the Feast of the Resurrection of our Lord, and so fitted up for the army in the field as if it were in a city. Still wet with the baptismal water the troops set forth; the faith of the people was fired; and where arms had been deemed of no avail, they looked to the help of God. News reached the enemy of the manner and method of their purification, who, assured of success, as if they had to deal with an unarmed host, hastened forward with renewed eagerness. But their approach was made known by scouts. When, after the celebration of Easter, the greater part of the army, fresh from the font, began to take up arms and prepare for war, Germanus offered to be their leader. He picked out the most active, explored the country round about, and observed, in the way by which the enemy was expected, a valley encompassed by hills of moderate height. In that place he drew up his untried troops, himself acting as their general. And now a formidable host of foes drew near, visible, as they approached, to his men lying in ambush. Then, on a sudden, Germanus, bearing the standard, exhorted his men, and bade them all in a loud voice repeat his words. As the enemy advanced in all security, thinking to take them by surprise, the bishops three times cried, "Hallelujah." A universal shout of the same word followed, and the echoes from the surrounding hills gave back the cry on all sides, the enemy was panic-stricken, fearing, not only the neighbouring rocks, but even the very frame of heaven above them; and such was their terror, that their feet were not swift enough to save them. They fled in disorder, casting away their arms, and well satisfied if, even with unprotected bodies, they could escape the danger; many of them, flying headlong in their fear, were engulfed by the river which they had crossed. The Britons, without a blow, inactive spectators of the victory they had gained, beheld their vengeance complete. The scattered spoils were gathered up, and the devout soldiers rejoiced in the success which Heaven had granted them. The prelates thus triumphed over the enemy without bloodshed, and gained a victory by faith, without the aid of human

force. Thus, having settled the affairs of the island, and restored tranquillity by the defeat of the invisible foes, as well as of enemies in the flesh, they prepared to return home. Their own merits, and the intercession of the blessed martyr Alban, obtained for them a calm passage, and the happy vessel restored them in peace to the desires of their people.