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# BEDE the Venerable

## Also known as

Venerable Bede; Father of English History

## Memorial

25 May; formerly 27 May

## Profile

Born around the time England was finally completely Christianized. Raised from age seven in the abbey of Saints Peter and Paul at Wearmouth-Jarrow, and lived there his whole life. Benedictine monk. Spiritual student of the founder, Saint Benedict Biscop. Ordained in 702 by Saint John of Beverley. Teacher and author, he wrote about history, rhetoric, mathematics, music, astronomy, poetry, grammar, philosophy, hagiography, homiletics, and Bible commentary.

He was known as the most learned man of his day, and his writings started the idea of dating this era from the incarnation of Christ. The central theme of Bede's *Historia Ecclesiastica* is of the Church using the power of its spiritual, doctrinal, and cultural unity to stamp out violence and barbarism. Our knowledge of England before the 8th century is mainly the result of Bede's writing. He was declared a Doctor of the Church on 13 November 1899 by Pope Leo XIII.

## Born

672 at Wearmouth, England

## Died

25 May 735

## Canonized

1899 by Pope Leo XIII

## Patronage

lectors

## Prayers

Prayer to...

## Representation

monk writing at a desk; old monk dying amidst his community old monk with a book and pen; old monk with a jug;

## Additional Information

Google Directory: Bede

Google Directory: Works

## Print References

New Catholic Dictionary

## Translate

español | français | deutsch | italiano | português

## Readings

He alone loves the Creator perfectly who manifests a pure love for his neighbor.

-*Saint Bede the Venerable*

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On Tuesday before the feast of the Ascension, Bede's breathing became



but also  
keep dates to  
Empire  
34 from Agostino  
42-6 from Agostino  
etc...

labored and a slight swelling appeared in his legs. Nevertheless, he gave us instruction all day long and dictated cheerfully the whole time. It seemed to us, however, that he knew very well that his end was near, and so he spent the whole night giving thanks to God.

At daybreak on Wednesday he told us to finish the writing we had begun. We worked until nine o'clock, when we went in procession with the relics as the custom of the day required. But one of our community, a boy named Wilbert, stayed with him and said to him, "Dear master, there is still one more chapter to finish in that book you were dictating. Do you think it would be too hard for you to answer any more questions?" Bede replied: "Not at all; it will be easy. Take up your pen and ink, and write quickly," and he did so.

At three o'clock, Bede said to me, "I have a few treasures in my private chest, some pepper, napkins, and a little incense. Run quickly and bring the priest of our monastery, and I will distribute among them these little presents that God has given me."

When the priests arrived he spoke to them and asked each one to offer Masses and prayers for him regularly. They gladly promised to do so. The priests were sad, however, and they all wept, especially because Bede had said that he thought they would not see his face much longer in this world. Yet they rejoiced when he said, "If it so please my Maker, it is time for me to return to him who created me and formed me out of nothing when I did not exist. I have lived a long time, and the righteous Judge has taken good care of me during my whole life. The time has come for my departure, and I long to die and be with Christ. My soul yearns to see Christ, my King, in all his glory." He said many other things which profited us greatly, and so he passed the day joyfully till evening.

When evening came, young Wilbert said to Bede, "Dear master, there is still one sentence that we have not written down." Bede said, "Quick, write it down." In a little while, Wilbert said, "There; now it is written down." Bede said, "Good. You have spoken the truth; it is finished. Hold my head in your hands, for I really enjoy sitting opposite the holy place where I used to pray; I can call upon my Father as I sit there."

And so Bede, as he lay upon the floor of his cell, sang, "Glory be to the Father, and to the Son and to the Holy Spirit." And when he had named the Holy Spirit, he breathed his last breath.

*from a letter on the death of Saint Bede written by the monk Cuthbert*

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"My soul proclaims the greatness of the Lord, and my spirit rejoices in God my savior." With these words Mary first acknowledges the special gifts she has been given.

Above all other saints, she alone could truly rejoice in Jesus, her savior, for she knew that he who was the source of eternal salvation would be

born in time in her body, in one person both her own son and her Lord.

"For the Almighty has done great things for me, and holy is his name."  
Mary attributes nothing to her own merits. She refers all her greatness to the gift of one whose essence is power and whose nature is greatness, for he fill with greatness and strength the small and the weak who believe in him.

She did well to add: "and holy is his name," to warn those who heard, and indeed all who would receive his words, that they must believe and call upon his name. For they too could share in everlasting holiness and true salvation according to the words of the prophet: "and it will come to pass, that everyone who calls on the name of the Lord will be saved." This is the name she spoke of earlier when she said "and my spirit rejoices in God my savior."

*from a homily by Saint Bede*

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## Medieval Sourcebook:

**Bede (673-735):**

# Ecclesiastical History of the English Nation, Book I

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## PREFACE

TO THE MOST GLORIOUS KING CEOLWULPH, BEDE, THE SERVANT OF CHRIST AND PRIEST

FORMERLY, at your request, most readily transmitted to you the Ecclesiastical History of the English Nation, which I had newly published, for you to read, and give it your approbation; and I now send it again to be transcribed and more fully considered at your leisure. And I cannot but recommend the sincerity and zeal, with which you not only diligently give ear to hear the words of the Holy Scripture, but also industriously take care to become acquainted with the actions and sayings of former men of renown, especially of our own nation. For if history relates good things of good men, the attentive hearer is excited to imitate that which is good; or if it mentions evil things of wicked persons, nevertheless the religious and pious hearer or reader, shunning that which is hurtful and perverse, is the more earnestly excited to perform those things which he knows to be good, and worthy of God. Of which you also being deeply sensible, are desirous that the said history should be more fully made familiar to yourself, and to those over whom the Divine Authority has appointed you governor, from your great regard to their general welfare. But to the end that I may remove all occasion of doubting what I have written, both from yourself and other readers or hearers of this history, I will take care briefly to intimate from what authors I chiefly learned the same.

My principal authority and aid in this work was the learned and reverend Abbot Albinus; who, educated in the Church of Canterbury by those venerable and learned men, Archbishop Theodore of blessed memory, and the Abbot Adrian, transmitted to me by Nothelm, the pious

priest of the Church of London, either in writing, or word of mouth of the same Nothelm, all that he though worthy of memory, that had been done in the province of Kent, or the adjacent parts, by the disciples of the blessed Pope Gregory, as he had learned the same either from written records, or the traditions of his ancestors. The same Nothelm, afterwards going to Rome, having, with leave of the present Pope Gregory, searched into the archives of the holy Roman Church, found there some epistles of the blessed Pope Gregory, and other popes and returning home, by the advice of the aforesaid most reverend father Albinus, brought them to me, to be inserted in my history. Thus, from the beginning of this volume to the time when the English nation received the the faith of Christ, have we collected the writings of our predecessors and from them gathered matter for our history; but from that time till the present, what was transacted in Church of Canterbury, by the disciples of St. Gregory or their successors, and under what kings the same happened, has been conveyed to us by Nothelm through the industry of the aforesaid Abbot Albinus. They also partly informed me by what bishops and under what kings the provinces of the East and West Saxons, as also of the East Angles, and of the Northumbrians, received the faith of Christ. In short I was chiefly encouraged to undertake this work by the persuasions of the same Albinus. In like manner, Daniel, the most reverend Bishop of the West Saxons, who is still living, communicated to me in writing some things relating to the Ecclesiastical History of that province, and the next adjoining to it of the South Saxons, as also of the Isle of Wight. But now, by the pious ministry of Cedd and Ceadda, the province of the Mercians was brought to the faith of Christ, which they knew not before, and how that of the East Saxons recovered the same, after having expelled it, and how those fathers lived and died, we learned from the brethren of the monastery, which was built by them, and is called Lastingham. What ecclesiastical transactions took place in the province of the East Angles, was partly made known to us from the writings and tradition of our ancestors, and partly by relation of the most reverend Abbot Esius. What was done towards promoting the faith, and what was the sacerdotal succession in the province of Lindsey, we had either from the letters of the most reverend prelate Cunebert, or by word of mouth from other persons of good credit. But what was done in the Church throughout the province of the Northumbrians, from the time when they received the faith of Christ till this present, I received not from any particular author, but by the faithful testimony of innumerable witnesses, who might know or remember the same, besides what I had of my own knowledge. Wherein it is to be observed, that what I have written concerning our most holy father, Bishop Cuthbert, either in this volume, or in my treatise on his life and actions, I partly took, and faithfully copied from what I found written of him by the brethren of the Church of Lindisfarne; but at the same time took care to add such things as I could myself have knowledge of by the faithful testimony of such as knew him. And I humbly entreat the reader, that, if he shall in this that we have written find anything not delivered according to the truth, he will not impute the same to me, who, as the true rule of history requires, have laboured sincerely to commit to writing such things as I could gather from common report, for the instruction of posterity. A

Moreover, I beseech all men who shall hear or read this history of our nation, that for my manifold infirmities both of mind and body, they will offer up frequent supplications to the throne of Grace. And I further pray, that in recompense for the labour wherewith I have recorded in the several countries and cities those events which were most worthy of note, and most grateful to the ears of their inhabitants, I may for my reward have the benefit of their pious prayers.

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# BOOK I

## CHAPTER I

### OF THE SITUATION OF BRITAIN AND IRELAND, AND OF THEIR ANCIENT INHABITANTS

BRITAIN, an island in the ocean, formerly called Albion, is situated between the north and west, facing, though at a considerable distance, the coasts of Germany, France, and Spain, which form the greatest part of Europe. It extends 800 miles in length towards the north, and is 200 miles in breadth, except where several promontories extend further in breadth, by which its compass is made to be 3675 miles. To the south, as you pass along the nearest shore of the Belgic Gaul, the first place in Britain which opens to the eye is the city of Rutubi Portus, by the English corrupted into Reptacestir. The distance from hence across the sea to Gessoriacum, the nearest shore of the Morini, is fifty miles, or as some writers say, 450 furlongs. On the back of the island, where it opens upon the boundless ocean, it has the islands called Orcades. Britain excels for grain and trees, and is well adapted for feeding cattle and beasts of burden. It also produces vines in some places, and has plenty of land and waterfowls of several sorts; it is remarkable also for rivers abounding in fish, and plentiful springs. It has the greatest plenty of salmon and eels; seals are also frequently taken, and dolphins, as also whales; besides many sorts of shellfish, such as muscles, in which are often found excellent pearls of all colours, red, purple, violet, and green, but mostly white. There is also a great abundance of cockles, of which the scarlet dye is made; a most beautiful colour, which never fades with the heat of the sun or the washing of the rain; but the older it is, the more beautiful it becomes. It has both salt and hot springs, and from them flow rivers which furnish hot baths, proper for all ages and sexes, and arranged according. For water, as St. Basil says, receives the heating quality, when it runs along certain metals, and becomes not only hot but scalding. Britain has also many veins of metals, as copper, iron, lead, and silver; it has much and excellent jet, which is black and sparkling, glittering at the fire, and when heated, drives away serpents; being warmed with rubbing, it holds fast whatever is applied to it, like amber. The island was formerly embellished with twenty-eight noble cities, besides innumerable castles, which were all strongly secured with walls, towers, gates, and locks. And, from its lying almost under the North Pole, the nights are light in summer, so that at midnight the beholders are often in doubt whether the evening twilight still continues, or that of the morning is coming on; for the sun, in the night, returns under the earth, through the northern regions at no great distance from them. For this reason the days are of a great length in summer, as, on the contrary, the nights are in winter, for the sun then withdraws into the southern parts, so that the nights are eighteen hours long. Thus the nights are extraordinarily short in summer, and the days in winter, that is, of only six equinoctial hours. Whereas, in Armenia, Macedonia, Italy, and other countries of the same latitude, the longest day or night extends but to fifteen hours, and the shortest to nine.

This island at present, following the number of the books in which the Divine law was written, contains five nations, the English, Britons, Scots, Picts, and Latins, each in its own peculiar dialect cultivating the sublime study of Divine truth. The Latin tongue is, by the study of the Scriptures, become common to all the rest. At first this island had no other inhabitants but the Britons, from whom it derived its name, and who, coming over into Britain, as is reported, from Armorica, possessed themselves of the southern parts thereof. When they, beginning at the south, had made themselves masters of the greatest part of the island, it happened, that the nation of the Picts, from Scythia, as is reported, putting to sea, in a few long ships, were driven

by the winds beyond the shores of Britain, and arrived on the northern coast of Ireland, where, finding the nation of the Scots, they begged to be allowed to settle among them, but could not succeed in obtaining their request. Ireland is the greatest island next to Britain, and lies to the west of it; but as it is shorter than Britain to the north, so, on the other hand, it runs out far beyond it to the south, opposite to the northern parts of Spain, though a spacious sea lies between them. The Picts, as has been said, arriving in this island by sea, desired to have a place granted them in which they might settle. The Scots answered that the island could not contain them both; but "We can give you good advice," said they, "what to do; we know there is another island, not far from ours, to the eastward, which we often see at a distance, when the days are clear. if you will go thither, you will obtain settlements; or, if they should oppose you, you shall have our assistance." The Picts, accordingly, sailing over into Britain, began to inhabit the northern parts thereof, for the Britons were possessed of the southern. Now the Picts had no wives, and asked them of the Scots; who would not consent to grant them upon any other terms, than that when any difficulty should arise, they should choose a king from the female royal race rather than from the male: which custom, as is well known, has been observed among the Picts to this day. In process of time, Britain, besides the Britons and the Picts, received a third nation the Scots, who, migrating from Ireland under their leader, Reuda, either by fair means, or by force of arms, secured to themselves those settlements among the Picts which they still possess. From the name of their commander, they are to this day called Dalreudins; for, in their language, Dal signifies a part.

Ireland, in breadth, and for wholesomeness and serenity of climate, far surpasses Britain; for the snow scarcely ever lies there above three days: no man makes hay in the summer for winter's provision, or builds stables for his beasts of burden. No reptiles are found there, and no snake can live there; for, though often carried thither out of Britain, as soon as the ship comes near the shore, and the scent of the air reaches them, they die. On the contrary, almost all things in the island are good against poison. In short, we have known that when some persons have been bitten by serpents, the scrapings of leaves of books that were brought out of Ireland, being put into water, and given them to drink, have immediately expelled the spreading poison, and assuaged the swelling. The island abounds in milk and honey, nor is there any want of vines, fish, or fowl; and it is remarkable for deer and goats. It is properly the country of the Scots, who, migrating from thence, as has been said, added a third nation in Britain to the Britons and the Picts. There is a very large gulf of the sea, which formerly divided the nation of the Picts from the Britons; which gulf runs from the west very far into the land, where, to this day, stands the strong city of the Britons, called Aicluith. The Scots, arriving on the north side of this bay, settled themselves there.

## CHAPTER II

### CAIUS JULIUS CAESAR, THE FIRST ROMAN THAT CAME INTO BRITAIN

BRITAIN had never been visited by the Romans, and was, indeed, entirely unknown to them before the time of Caius Julius Caesar, who, in the year 693 after the building of Rome, but the sixtieth year before the incarnation of our Lord, was consul with Lucius Bibulus, and afterwards while he made war upon the Germans and the Gauls, which were divided only by the river Rhine, came into the province of the Morini, from whence is the nearest and shortest passage into Britain. Here, having provided about eighty ships of burden and vessels with oars, he sailed over into Britain; where, being first roughly handled in a battle, and then meeting with a violent storm, he lost a considerable part of his fleet, no small number of soldiers, and almost all his horses. Returning into Gaul, he put his legions into winter quarters, and gave

orders for building six hundred sail of both sorts. With these he again passed over early in spring into Britain, but, whilst he was marching with a large army towards the enemy, the ships, riding at anchor, were, by a tempest either dashed one against another, or driven upon the sands and wrecked. Forty of them perished, the rest were, with much difficulty, repaired. Caesar's cavalry was, at the first charge, defeated by the Britons, and Labienus, the tribune, slain. In the second engagement, he, with great hazard to his men, put the Britons to flight. Thence he proceeded to the river Thames, where an immense multitude of the enemy had posted themselves on the farthest side of the river, under the command of Cassibellaun, and fenced the bank of the river and almost all the ford under water with sharp stakes: the remains of these are to be seen to this day, apparently about the thickness of a man's thigh, and being cased with lead, remain fixed immovably in the bottom of the river. This, being perceived and avoided by the Romans, the barbarians not able to stand the shock of the legions, hid themselves in the woods, whence they grievously galled the Romans with repeated sallies. In the meantime, the strong city of Trinovantum, with its commander Androgeus, surrendered to Caesar, giving him forty hostages. Many other cities, following their example, made a treaty with the Romans. By their assistance, Caesar at length, with much difficulty, took Cassibellaun's town, situated between two marshes, fortified by the adjacent woods, and plentifully furnished with all necessaries. After this, Caesar returned into Gaul, but he had no sooner put his legions into winter quarters, than he was suddenly beset and distracted with wars and tumults raised against him on every side.

### CHAPTER III

#### CLAUDIUS, THE SECOND OF THE ROMANS WHO CAME INTO BRITAIN, BROUGHT THE ISLANDS ORCADES INTO SUBJECTION TO THE ROMAN EMPIRE; AND VESPASIAN, SENT BY HIM REDUCED THE ISLE OF WIGHT UNDER THEIR DOMINION

IN the year of Rome 798, Claudius, fourth emperor from Augustus, being desirous to approve himself a beneficial prince to the republic, and eagerly bent upon war and conquest, undertook an expedition into Britain, which seemed to be stirred up to rebellion by the refusal of the Romans to give up certain deserters. He was the only one, either before or after Julius Caesar, who had dared to land upon the island; yet, within a very few days, without any fight or bloodshed, the greatest part of the island was surrendered into his hands. He also added to the Roman empire the Orcades, which lie in the ocean beyond Britain, and then, returning to Rome the sixth month after his departure, he gave his son the title of Britannicus. This war he concluded in the fourth year of his empire, which is the forty-sixth from the incarnation of our Lord. In which year there happened a most grievous famine in Syria, which, in the Acts of the Apostles is recorded to have been foretold by the prophet Agabus. Vespasian, who was emperor after Nero, being sent into Britain by the same Claudius, brought also under the Roman dominion the Isle of Wight, which is next to Britain on the south, and is about thirty miles in length from east to west, and twelve from north to south; being six miles distant from the Southern coast of Britain at the east end, and three only at the west. Nero, succeeding Claudius in the empire, attempted nothing in martial affairs; and, therefore, among other innumerable detriments brought upon the Roman state, he almost lost Britain; for under him two most noble towns were there taken and destroyed.

### CHAPTER IV

#### LUCIUS, KING OF BRITAIN, WRITING TO POPE ELEUTHERUS, DESIRES TO BE

## MADE A CHRISTIAN

IN the year of our Lord's incarnation 156, Marcus Antoninus Verus, the fourteenth from Augustus, was made emperor, together with his brother, Aurelius Commodus. In their time, whilst Eleutherus, a holy man, presided over the Roman church, Lucius, king of the Britons, sent a letter to him, entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith, which they had received, uncorrupted and entire, in peace and tranquillity until the time of the Emperor Diocletian.

## CHAPTER V

### HOW THE EMPEROR SEVERUS DIVIDED THAT PART OF BRITAIN, WHICH HE SUBDUED, FROM THE REST BY A RAMPART

IN the year of our Lord 189, Severus, an African, born at Leptis, in the province of Tripolis, received the imperial purple. He was the seventeenth from Augustus, and reigned seventeen years. Being naturally stern, and engaged in many wars, he governed the state vigorously, but with much trouble. Having been victorious in all the grievous civil wars which happened in his time, he was drawn into Britain by the revolt of almost all the confederate tribes; and, after many great and dangerous battles, he thought fit to divide that part of the island, which he had recovered from the other unconquered nations, not with a wall, as some imagine, but with a rampart. For a wall is made of stones, but a rampart, with which camps are fortified to repel the assaults of enemies, is made of sods, cut out of the earth, and raised above the ground all round like a wall, having in front of it the ditch whence the sods were taken, and strong stakes of wood fixed upon its top. Thus Severus drew a great ditch and strong rampart, fortified with several towers, from sea to sea; and was afterwards taken sick and died at York, leaving two sons, Bassianus and Geta; of whom Geta died, adjudged a public enemy; but Bassianus, having taken the surname of Antoninus, obtained the empire.

## CHAPTER VI

### THE REIGN OF DIOCLETIAN, AND HOW HE PERSECUTED THE CHRISTIANS

IN the year of our Lord's incarnation 286, Diocletian, the thirty-third from Augustus, and chosen emperor by the army, reigned twenty years, and created Maximian, surnamed Herculius, his colleague in the empire. In their time, one Carausius, of very mean birth, but an expert and able soldier, being appointed to guard the sea-coasts, then infested by the Franks and Saxons, acted more to the prejudice than to the advantage of the commonwealth; and from his not restoring to its owners the booty taken from the robbers, but keeping all to himself, it was suspected that by intentional neglect he suffered the enemy to infest the frontiers. Hearing, therefore, that an order was sent by Maximian that he should be put to death, took upon him the imperial robes, and possessed himself of Britain, and having most valiantly retained it for the space of seven years, he was at length put to death by the treachery of his associate, Allectus. The usurper, having thus got the island from Carausius, held it three years, and was then vanquished by Asclepiodotus, the captain of the Praetorian bands, who thus at the end of ten years restored Britain to the Roman empire. Meanwhile, Diocletian in the east, and Maximian Herculius in the west, commanded the churches to be destroyed, and the Christians to be slain. This persecution was the tenth since the reign of Nero, and was more lasting and bloody than all the others before it; for it was carried on incessantly for the space of ten years, with burning of churches, outlawing of innocent persons, and the slaughter of martyrs. At

length, it reached Britain also, and many persons, with the constancy of martyrs, died in the confession of their faith.

## CHAPTER VII

### THE PASSION OF ST. ALBAN AND HIS COMPANIONS, WHO AT THAT TIME SHED THEIR BLOOD FOR OUR LORD. [A.D. 305.]

AT that time suffered St. Alban, of whom the priest Fortunatus, in the Praise of Virgins, where he makes mention of the blessed martyrs that came to the Lord from all parts of the world, says -

In Britain's isle was holy Alban born.

This Alban, being yet a pagan, at the time when the cruelties of wicked princes were raging against Christians, gave entertainment in his house to a certain clergyman, flying from the persecutors. This man he observed to be engaged in continual prayer and watching day and night; when on a sudden the Divine grace shining on him, he began to imitate the example of faith and piety which was set before him, and being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry, and became a Christian in all sincerity of heart. The aforesaid clergyman having been some days entertained by him, it came to the ears of the wicked prince, that this holy confessor of Christ, whose time of martyrdom had not yet come, was concealed at Alban's house. Whereupon he sent some soldiers to make a strict search after him. When they came to the martyr's house, St. Alban immediately presented himself to the soldiers, instead of his guest and master, in the habit or long coat which he wore, and was led bound before the judge.

It happened that the judge, at the time when Alban was carried before him, was standing at the altar, and offering sacrifice to devils. When he saw Alban, being much enraged that he should thus, of his own accord, put himself into the hands of the soldiers, and incur such danger in behalf of his guest, he commanded him to be dragged up to the images of the devils, before which he stood, saying, "Because you have chosen to conceal a rebellious and sacrilegious person, rather than to deliver him up to the soldiers, that his contempt of the gods might meet with the penalty due to such blasphemy, you shall undergo all the punishment that was due to him, if, you abandon the worship of our religion." But St. Alban, who had voluntarily declared himself a Christian to the persecutors of the faith, was not at all daunted at the prince's threats, but putting on the armour of spiritual warfare, publicly declared that he would not obey the command. Then said the judge, "Of what family or race are you?" - "What does it concern you," answered Alban, "of what stock I am? If you desire to hear the truth of my religion be it known to you, that I am now a Christian, and bound by Christian duties." - "I ask your name," said the judge; "tell me it immediately." - "I am called Alban by my parents," replied he; "and I worship and adore the true and living God, who created all things." Then the judge, inflamed with anger, said, "If you will enjoy the happiness of eternal life, do not delay to offer sacrifice to the great gods." Alban rejoined, "These sacrifices, which by you are offered to devils, neither can avail the subjects, nor answer the wishes or desires of those that offer up their supplications to them. On the contrary, whosoever shall offer sacrifice to these images shall receive the everlasting pains of hell for his reward."

The judge, hearing these words, and being much incensed, ordered this holy confessor of God to be scourged by the executioners, believing he might by stripes shake that constancy of heart,

on which he could not prevail by words. He, being most cruelly tortured, bore the same patiently, or rather joyfully, for our Lord's sake. When the judge perceived that he was not to be overcome by tortures, or withdrawn from the exercise of the Christian religion, he ordered him to be put to death. Being led to execution, he came to a river, which, with a most rapid course, ran between the wall of the town and the arena where he was to be executed. He there saw a multitude of persons of both sexes, and of several ages and conditions, who were doubtlessly assembled by Divine instinct, to attend the blessed confessor and martyr, and had so taken up the bridge on the river, that he could scarce pass over that evening. In short, almost all had gone out, so that the judge remained in the city without attendance. St Alban, therefore, urged by an ardent and devout wish to arrive quickly at martyrdom, drew near to the stream, and on lifting up his eyes to heaven, the channel was immediately dried up, and he perceived that the water had departed and made way for him to pass. Among the rest, the executioner, who was to have put him to death, observed this, and moved by Divine inspiration hastened to meet him at the place of execution, and casting down the sword which he had carried ready drawn, fell at his feet, praying that he might rather suffer with the martyr, whom was ordered to execute or, if possible, instead of him.

While he thus from a persecutor was become a companion in the faith, and the other executioners hesitated to take up the sword which was lying on the ground, the reverend confessor, accompanied by the multitude, ascended a hill, about 500 paces from the place, adorned, or, rather clothed with all kinds of flowers, having its sides neither perpendicular, nor even craggy, but sloping down into a most beautiful plain, worthy from its lovely appearance to be the scene of a martyr's sufferings. On the top of this hill, St. Alban prayed that God would give him water, and immediately a living spring broke out before his feet, the course being confined, so that all men perceived that the river also had been dried up in consequence of the martyr's presence. Nor was it likely that the martyr, who had left no water remaining in the river, should want some on the top of the hill, unless he thought it suitable to the occasion. The river having performed the holy service, returned to its natural course, leaving a testimony of its obedience. Here, therefore, the head of most courageous martyr was struck off, and here he received the crown of life, which God has promised to those who love Him. But he who gave the wicked stroke, was not permitted to rejoice over the deceased; for his eyes dropped upon the ground together with the blessed martyr's head.

Not  
Classical  
Christian  
imagery  
& miracles  
  
who believed  
this

At the same time was also beheaded the soldier, who before, through the Divine admonition, refused to give the stroke to the holy confessor. Of whom it is apparent, that though he was not regenerated by baptism, yet he was cleansed by the washing of his own blood, and rendered worthy to enter the kingdom of heaven. Then the judge, astonished at the novelty of so many heavenly miracles, ordered the persecution to cease immediately, beginning to honour the death of the saints, by which he before thought they might have been diverted from the Christian faith. The blessed Alban suffered death on the twenty-second day of June, near the city of Verulam, which is now by the English nation called Verlamacestir, or Varlingacestir, where afterwards, when peaceable Christian times were restored, a church of wonderful workmanship, and suitable to his martyrdom, was erected. In which place, there ceases not to this day the cure of sick persons, and the frequent working of wonders.

At the same time suffered Aaron and Julius, citizens of Chester, and many more of both sexes in several places; who, when they had endured sundry torments, and their limbs had been torn after an unheard-of manner, yielded their souls up, to enjoy in the heavenly city a reward for the sufferings which they had passed through.

## CHAPTER VIII

THE PERSECUTION CEASING, THE CHURCH IN BRITAIN ENJOYS PEACE TILL THE TIME OF THE ARIAN HERESY. [A.D. 307-337.]

WHEN the storm of persecution ceased, the faithful Christians, who, during the time of danger, had hidden themselves in woods and deserts, and secret caves, appearing in public, rebuilt the churches which had been levelled with the ground; founded, erected, and finished the temples of the holy martyrs, and, as it were, displayed their conquering ensigns in all places; they celebrated festivals, and performed their sacred rites with clean hearts and mouths. This peace continued in the churches of Britain until whole world, infected this island also, so far removed from time of the Arian madness, which, having corrupted the rest of the globe, with the poison of its arrows; when the plague was thus conveyed across the sea, all the venom of every heresy immediately rushed into the island, ever fond of something new, and never holding firm to anything.

At this time, Constantius, who, whilst Diocletian was alive, governed Gaul and Spain, a man of extraordinary meekness and courtesy, died in Britain. This man left his son Constantine, born of Helen his concubine, emperor of the Gauls. Eutropius writes, that Constantine, being created emperor in Britain, succeeded his father in the sovereignty. In his time the Arian heresy broke out, and although it was detected and condemned in the Council of Nice, yet it nevertheless infected not only all the churches of the continent, but even those of the islands, with its pestilent and fatal doctrines.

## CHAPTER IX

HOW DURING THE REIGN OF GRATIAN, MAXIMUS, BEING CREATED EMPEROR IN BRITAIN, RETURNED INTO GAUL WITH A MIGHTY ARMY. [A.D. 383.]

IN the year of our Lord's incarnation, 377, Gratian, the fortieth from Augustus, held the empire six years after the death of Valens; though he had long before reigned with his uncle Valens, and his brother Valentinian. Finding the state of the commonwealth much impaired, and almost gone to ruin, he looked around for some one whose abilities might remedy the existing evils; and his choice fell on Theodosius, a Spaniard. Him he invested at Sirmium with the royal robes, and made him emperor of Thrace and the Eastern provinces. At which time, Maximus, a man of valour and probity, and worthy to be an emperor, if he had not broken the oath of allegiance which he had taken, was made emperor by the army, passed over into Gaul, and there by treachery slew the Emperor Gratian, who was in a consternation at his sudden invasion, and attempting to escape into Italy. His brother, Valentinian, expelled from Italy, fled into the East, where he was entertained by Theodosius with fatherly affection, and soon restored to the empire. Maximus the tyrant, being shut up in Aquileia, was there taken and put to death.

## CHAPTER X

HOW, IN THE REIGN OF ARCADIUS, PELAGIUS, A BRITON, INSOLENTLY IMPUGNED THE GRACE OF GOD

IN the year of our Lord 394, Arcadius, the son of Theodosius, the forty-third from Augustus, taking the empire upon him, with his brother Honorius, held it thirteen years. In his time,

Pelagius, a Briton, spread far and near the infection of his perfidious doctrine against the assistance of the Divine grace, being seconded therein by his associate Julianus of Campania, whose anger was kindled by the loss of his bishopric, of which he had been just deprived. St. Augustine, and the other orthodox fathers, quoted many thousand catholic authorities against them, yet they would not Correct their madness; but, on the contrary, their folly was rather increased by contradiction, and they refused to embrace the truth; which Prosper, the rhetorician, has beautifully expressed thus in heroic verse-

"A scribbler vile, inflamed with hellish spite,  
Against the great Augustine dared to Write;  
Presumptuous serpent! from what midnight den  
Durst thou to crawl on earth and look at men?  
Sure thou wast fed on Britain's sea-girt plains,  
Or in thy breast Vesuvian sulphur reigns."

## CHAPTER XI

HOW DURING THE REIGN OF HONORIUS, GRATIAN AND CONSTANTINE WERE CREATED TYRANTS IN BRITAIN; AND 500 AFTER THE FORMER WAS SLAIN IN BRITAIN, AND THE LATTER IN GAUL

IN the year 407, Honorius, the younger Son of Theodosius and the forty-fourth from Augustus, being emperor, two years before the invasion of Rome by Alaric, king of the Goths, when the nations of the Alani, Suevi, Vandals, and many others with them, having defeated the Franks and passed the Rhine, ravaged all Gaul, Gratianus Municeps was set up as tyrant and killed. In his place, Constantine, one of the meanest soldiers, only for his name's sake, and without any worth to recommend him, was chosen emperor. As soon as he had taken upon him the command, he passed over into France, where being often imposed upon by the barbarians with faithless treaties, he caused much injury to the Commonwealth. Whereupon Count Constantius by the command of Honorius, marching into Gaul with an army, besieged him in the City of Arles, and put him to death. His son Constans, whom of a monk he had created Caesar, was also put to death by his own Count Gerontius, at Vienne.

Rome was taken by the Goths, in the year from its foundation, 1164. Then the Romans ceased to rule in Britain, almost 470 years after Caius Julius Caesar entered the island. They resided within the rampart, which, as we have mentioned, Severus made across the island, on the south side of it, as the cities, temples, bridges, and paved roads there made, testify to this day; but they had a right of dominion over the farther parts of Britain, as also over the islands that are beyond Britain.

## CHAPTER XII

THE BRITONS, BEING RAVAGED BY THE SCOTS AND PICTS, SOUGHT SUCCOUR FROM THE ROMANS, WHO, COMING A SECOND TIME, BUILT A WALL ACROSS THE ISLAND; BUT THE BRITONS BEING AGAIN INVADED BY THE AFORESAID ENEMIES, WERE REDUCED TO GREATER DISTRESS THAN BEFORE

FROM that time, the south part of Britain, destitute of armed soldiers, of martial stores, and of all its active youth, which had been led away by the rashness of the tyrants, never to return, was wholly exposed to rapine, as being totally ignorant of the use of weapons. Whereupon



they suffered many years under two very savage foreign nations, the Scots from the west, and the Picts from the north. We call these foreign nations, not on account of their being seated out of Britain, but because they were remote from that part of it which was possessed by the Britons; two inlets of the sea lying between them, one of which runs in far and broad into the land of Britain, from the Eastern Ocean, and the other from the Western, though they do not reach so as touch one another. The eastern has in the midst of it the city Giudi. The western has on it, that is, on the right hand thereof, the city Alcluith, which in their language signifies the Rock Cluith, for it is close by the river of that name.

On account of the irruption of these nations, the Britons sent messengers to Rome with letters in mournful manner, praying for succours, and promising perpetual subjection, provided that the impending enemy should be driven away. An armed legion was immediately sent them, which, arriving in the island, and engaging the enemy, slew a great multitude of them, drove the rest out of the territories of their allies, and having delivered them from their cruel oppressors, advised them to build a wall between the two seas across the island, that it might secure them, and keep off the enemy; and thus they returned home with great triumph. The islanders raising the wall, as they had been directed, not of stone, as having no artist capable of such a work, but of sods, made it of no use. However, they drew it for many miles between the two bays or inlets of the seas, which we have spoken of; to the end that where the defense of the water was wanting, they might use the rampart to defend their borders from the irruptions of the enemies. Of which work there erected, that is, of a rampart of extraordinary breadth and height, there are evident remains to be seen at this day. It begins at about two miles' distance from the monastery of Abercurnig, on the west, at a place called in the Pictish language, Peanfahel, but in the English tongue, Penneltun, and running to the westward, ends near the city Alcluith.

But the former enemies, when they perceived that the Roman soldiers were gone, immediately coming by sea, broke into the borders, trampled and overran all places, and like men mowing ripe corn, bore down all before them. Hereupon messengers are again sent to Rome, imploring aid, lest their wretched country should be utterly extirpated, and the name of a Roman province, so long renowned among them, overthrown by the cruelties of barbarous foreigners, might become utterly contemptible. A legion is accordingly sent again, and, arriving unexpectedly in autumn, made great slaughter of the enemy, obliging all those that could escape, to flee beyond the sea; whereas before, they were wont yearly to carry off their booty without any opposition. Then the Romans declared to the Britons, that they could not for the future undertake such troublesome expeditions for their sake, advising them rather to handle their weapons like men, and undertake themselves the charge of engaging their enemies, who would not prove too powerful for them, unless they were deterred by cowardice; and, thinking that it might be some help to the allies, whom they were forced to abandon, they built a strong stone wall from sea to sea, in a straight line between the towns that had been there built for fear of the enemy, and not far from the trench of Severus. This famous wall, which is still to be seen, was built at the public and private expense, the Britons also lending their assistance. It is eight feet in breadth, and twelve in height, in a straight line from east to west, as is still visible to beholders. This being finished, they gave that dispirited people good advice, with patterns to furnish them with arms. Besides, they built towers on the sea-coast to the southward, at proper distances, where their ships were, because there also the irruptions of the barbarians were apprehended, and so took leave of their friends, never to return again.

After their departure, the Scots and Picts, understanding that they had declared they would come no more, speedily returned, and growing more confident than they had been before,

occupied all the northern and farthest part of the island, as far as the wall. Hereupon a timorous guard was placed upon the wall, where they pined away day and night in the utmost fear. On the other side, the enemy attacked them with hooked weapons, by which the cowardly defenders were dragged from the wall, and dashed against the ground. At last, the Britons, forsaking their cities and wall, took to flight and were dispersed. The enemy pursued, and the slaughter was greater than on any former occasion; for the wretched natives were torn in pieces by their enemies, as lambs are torn by wild beasts. Thus, being expelled their dwellings and possessions, they saved themselves from starvation, by robbing and plundering one another, adding to the calamities occasioned by foreigners, by their own domestic broils, till the whole country was left destitute of food, except such as could be procured in the chase.

### CHAPTER XIII

IN THE REIGN OF THEODOSIUS THE YOUNGER, PALLADIUS WAS SENT TO THE SCOTS THAT BELIEVED IN CHRIST; THE BRITONS BEGGING ASSISTANCE OF ÆTIUS, THE CONSUL, COULD NOT OBTAIN IT. [A.D. 446.]

IN the year of our Lord 423, Theodosius the younger, next to Honorius, being the forty-fifth from Augustus, governed the Roman empire twenty-six years. In the eighth year of his reign, Palladius was sent by Celestinus, the Roman pontiff, to the Scots that believed in Christ, to be their first bishop. In the twenty-third year of his reign, Ætius, a renowned person, being also a patrician, discharged his third consulship with Symmachus for his colleague. To him the wretched remains of the Britons sent a letter, which began thus - "To Ætius, thrice Consul, the groans of the Britons." And in the sequel of the letter they thus expressed their calamities - "The barbarians drive us to the sea; the sea drives us back to the barbarians: between them we are to two sorts of death; we are either slain or drowned." Yet neither could all this procure any assistance from him, as he was then engaged in most dangerous wars with Bledla and Attila, kings of the Huns. And, though the year before this, Bledla had been murdered by the treachery of his brother Attila, yet Attila himself remained so intolerable an enemy to the Republic, that he ravaged almost all Europe, invading and destroying cities and castles. At the same time there was a famine at Constantinople, and shortly after, a plague followed, and a great part of the walls of that city, with fifty-seven towers, fell to the ground. Many cities also went to ruin, and the famine and pestilential state of the air destroyed thousands of men and cattle.

### CHAPTER XIV

THE BRITONS, COMPELLED BY FAMINE, DROVE THE BARBARIANS OUT OF THEIR TERRITORIES; SOON AFTER THERE ENSUED PLENTY OF CORN, LUXURY, PLAGUE, AND THE SUBVERSION OF THE NATION. [A.D. 426-447.]

IN the meantime, the aforesaid famine distressing the Britons more and more, and leaving to posterity lasting memorials of its mischievous effects, obliged many of them to submit themselves to the depredators; though others still held out, confiding in the Divine assistance, when none was to be had from men. These continually made excursions from the mountains, caves, and woods, and, at length, began to inflict severe losses on their enemies, who had been for so many years plundering the country. The Irish robbers thereupon returned home, in order to come again soon after. The Picts, both then and afterwards, remained quiet in the farthest part of the island, save that sometimes they would do some mischief, and carry off booty from the Britons.

When however, the ravages of the enemy at length ceased, the island began to abound with such plenty of grain as had never been known in any age before; with plenty, luxury increased, and this was immediately attended with all sorts of crimes; in particular, cruelty, hatred of truth, and love of falsehood; insomuch, that if any one among them happened to be milder than the rest, and inclined to truth, all the rest abhorred and persecuted him, as if he had been the enemy of his country. Nor were the laity only guilty of these things, but even our Lord's own flock, and his pastors also, addicting themselves to drunkenness, animosity, litigiousness, contention, envy, and other such like crimes, and casting off the light yoke of Christ. In the meantime, on a sudden, a severe plague fell upon that corrupt generation, which soon destroyed such numbers of them, that the living were scarcely sufficient to bury the dead: yet, those that survived, could not be withdrawn from the spiritual death, which their sins had incurred, either by the death of their friends, or the fear of their own. Whereupon, not long after, a more severe vengeance, for their horrid wickedness, fell upon the sinful nation. They consulted what was to be done, and where they should seek assistance to prevent or repel the cruel and frequent incursions of the northern nations; and they all agreed with their King Vortigern to call over to their aid, from the parts beyond the sea, the Saxon nation; which, as the event still more evidently showed, appears to have been done by the appointment of our Lord Himself, that evil might fall upon them for their wicked deeds.

## CHAPTER XV

THE ANGLES, BEING INVITED INTO BRITAIN, AT FIRST OBLIGED THE ENEMY TO RETIRE TO A DISTANCE; BUT NOT LONG AFTER, JOINING IN LEAGUE WITH THEM, TURNED THEIR WEAPONS UPON THEIR CONFEDERATES. [A.D. 450-456.]

IN the year of our Lord 449, Martian being made emperor with Valentinian, and the forty-sixth from Augustus, ruled the empire seven years. Then the nation of the Angles, or Saxons, being invited by the aforesaid king, arrived in Britain with three long ships, and had a place assigned them to reside in by the same king, in the eastern part of the island, that they might thus appear to be fighting for their country, whilst their real intentions were to enslave it. Accordingly they engaged with the enemy, who were come from the north to give battle, and obtained the victory; which, being known at home in their own country, as also the fertility of the country, and the cowardice of the Britons, a more considerable fleet was quickly sent over, bringing a still greater number of men, which, being added to the former, made up an invincible army. The newcomers received of the Britons a place to inhabit, upon condition that they should wage war against their enemies for the peace and security of the country, whilst the Britons agreed to furnish them with pay. Those who came over were of the three most powerful nations of Germany - Saxons, Angles, and Jutes. From the Jutes are descended the people of Kent, and of the Isle of Wight, and those also in the province of the West Saxons who are to this day called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the country which is now called Old Saxony, came the East Saxons, the South Saxons, and the West Saxons. From the Angles, that is, the country which is called Anglia, and which is said, from that time, to remain desert to this day, between the provinces of the Jutes and the Saxons, are descended the East Angles, the Midland Angles, Mercians, all the race of the Northumbrians, that is, of those nations that dwell on the north side of the river Humber, and the other nations of the English. The two first commanders are said to have been Hengist and Horsa. Of whom Horsa, being afterwards slain in battle by the Britons, was buried in the eastern parts of Kent, where a monument, bearing his name, is still in existence. They were the sons of Victgilsus, whose father was Vecta, son of Woden; from whose stock the royal race of many provinces

deduce their original. In a short time, swarms of the aforesaid nations came over into the island, and they began to increase so much, that they became terrible to the natives themselves who had invited them. Then, having on a sudden entered into league with the Picts, whom they had by this time repelled by the force of their arms, they began to turn their weapons against their confederates. At first, they obliged them to furnish a greater quantity of provisions; and, seeking an occasion to quarrel, protested, that unless more plentiful supplies were brought them, they would break the confederacy, and ravage all the island; nor were they backward in putting their threats in execution. In short, the fire kindled by the hands of these pagans proved God's just revenge for the crimes of the people; not unlike that which, being once lighted by the Chaldeans, consumed the walls and city of Jerusalem. For the barbarous conquerors acting here in the same manner, or rather the just Judge ordaining that they should so act, they plundered all the neighbouring cities and country, spread the conflagration from the eastern to the western sea, without any opposition, and covered almost every part of the devoted island. Public as well as private structures were overturned; the priests were everywhere slain before the altars; the prelates and the people, without any respect of persons, were destroyed with fire and sword; nor was there any to bury those who had been thus cruelly slaughtered. Some of the miserable remainder, being taken in the mountains, were butchered in heaps; others, spent with hunger, came forth and submitted themselves to the enemy for food, being destined to undergo perpetual servitude, if they were not killed even upon the spot some, with sorrowful hearts, fled beyond the seas. Others, continuing in their own country, led a miserable life among the woods, rocks, and mountains, with scarcely enough food to support life, and expecting every moment to be their last.

## CHAPTER XVI

### THE BRITONS OBTAINED THEIR FIRST VICTORY OVER THE ANGLES, UNDER THE COMMAND OF AMBROSIUS, A ROMAN

WHEN the victorious army, having destroyed and dispersed the natives, had returned home to their own settlements, the Britons began by degrees to take heart, and gather strength, sallying out of the lurking places where they had concealed themselves, and unanimously imploring the Divine assistance, that they might not utterly be destroyed. They had at that time for their leader, Ambrosius Aurelius, a modest man, who alone, by chance, of the Roman nation had survived the storm, in which his parents, who were of the royal race, had perished. Under him the Britons revived, and offering battle to the victors, by the help of God, came off victorious. From that day, sometimes the natives, and sometimes their enemies, prevailed, till the year of the siege of Baddesdown-hill, when they made no small slaughter of those invaders, about forty-four years after their arrival in England. But of this hereafter.

## CHAPTER 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, [A.D. 429.]

SOME few years before their arrival, the Pelagian heresy brought over by Agricola, the son of Severianus, a Pelagian bishop, had sadly corrupted the faith of the Britons. But whereas they absolutely refused to embrace that perverse doctrine, so blasphemous against the grace of Christ, and were not able of themselves to confute its subtlety by force of argument, they thought of an excellent plan, which was to crave aid of the Gallican prelates in that spiritual

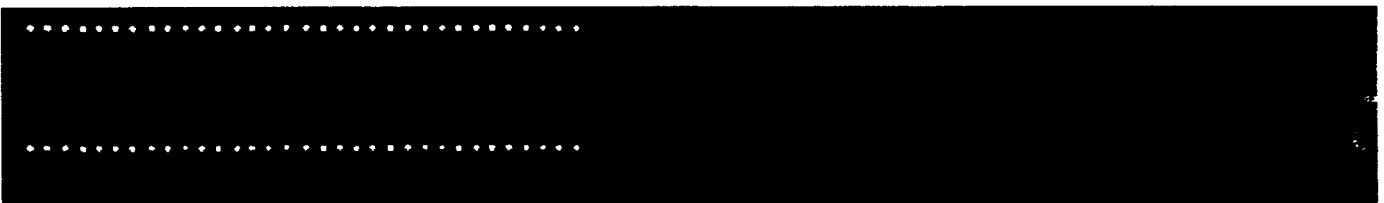
war. Hereupon having gathered a great synod, they consulted together what persons should be sent thither, and by unanimous consent, choice was made of the apostolical priests, Germanus, bishop of Auxerre, and Lupus of Troyes, to go into Britain to confirm it in the faith. They readily complied with the request and commands of the holy Church, and putting to sea, sailed half way over from Gaul to Britain with a fair wind. There on a sudden they were obstructed by the malevolence of demons, who were jealous that such men should be sent to bring back the Britons to the faith. They raised storms, and darkened the sky with clouds. The sails could not bear 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 commander and bishop, being spent with weariness, had fallen asleep. Then the tempest, as if the person that opposed it had given way, gathered strength, and the ship, overpowered by the waves, was ready to sink. Then the blessed Lupus and all the rest 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, sprinkled a little water, quelled the raging waves, admonished his companion, encouraged all, and all unanimously fell to prayer. The Deity heard their cry, the enemies were put to flight, a calm ensued, the winds veering about applied themselves to forward their voyage, and having soon traversed the ocean, they enjoyed the quiet of the wished for shore. A multitude flocking thither from all parts, received the priests, whose coming had been foretold by the predictions even of their adversaries. For the wicked spirits declared what they feared, and when the priests afterwards expelled them from the bodies they had taken possession of, they made known the nature of the tempest, and the dangers they had occasioned, and that they had been overcome by the merits and authority of the saints.

oh  
for  
spooks  
sake!








Saints  
&  
Wizards  
stuff

In the meantime, the apostolical priests filled the island of Britain with the fame of their preaching and virtues; and the word of God was by them daily administered, not only in the churches, but even in the streets and fields, so that the Catholics were everywhere confirmed, and those who had gone astray, corrected. Likewise the apostles, they had honour and authority through a good conscience, obedience to their doctrine through their sound learning, whilst the reward of virtue attended upon their numerous merits. Thus the generality of the people readily embraced their opinions; the authors of the erroneous doctrines kept themselves in the background, and, like evil spirits, grieved for the loss of the people that were rescued from them. At length, after mature deliberation they had the boldness to enter the lists, and appeared for public disputation, conspicuous for riches, glittering in apparel, and supported by the flatteries of many; choosing rather to hazard the combat, than to undergo the dishonour among the people of having been silenced, lest they should seem by saying nothing to condemn themselves. An immense multitude was there assembled with their wives and children. The people stood round as spectators and judges; but the parties present differed much in appearance; 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 on the other Christ. The holy priests, Germanus and Lupus, permitted their adversaries to speak first, who long took up the time, and filled the ears with empty words. Then the venerable prelates poured forth the torrent of their apostolical and evangelical eloquence. Their discourse was interspersed with scriptural sentences, and they supported their most weighty assertions by reading the written testimonies of famous writers. Vanity was convinced, and perfidiousness confuted; so, that at every objection made against them, not being able to reply, they confessed their errors. The people, who were judges, could scarcely refrain from violence, but signified their judgment by their acclamations.

## CHAPTER XVIII



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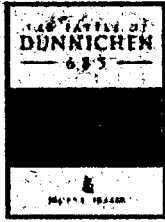
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The extraordinary life of the Venerable Bede (AD 673-735) created a rich legacy that is celebrated today at Bede's World, Jarrow, where Bede lived and worked 1300 years ago. Visit the:



- interactive Age of Bede exhibition in the stunning new museum building
- site of the Anglo-Saxon monastery of St Paul, and medieval monastic ruins
- herb garden
- rare breeds of animals and recreated timber buildings on Gyrwe, the Anglo-Saxon demonstration farm
- attractive café within historic Jarrow Hall
- museum gift and book shop

**Online book shop**



James Fraser

Battle of Dunnichen, 685

RRP £16.99

details...

### talks at Bede's world

27 March 2004

#### **Keys to the Past: Archaeology in Durham and Northumberland**

Dr David Petts

more...

### current exhibition

13 March-30 September 2004

#### **The Jarrow Crusade**

A chance to see original artefacts from a defining moment in modern social history.

more...

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Bede's World

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Bede's World  
Mary Mum

27-30 Mar  
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