

CVpedia More

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More 1

22 March 2012

Lucius of Britain was the world's first Christian king, AD 100s

by The National CV Group

In order to support the claim in the title of this piece, reference can be made first to *Cambria Triumphans or Britain in its Perfect Lustre*, by Percy Enderbie. This is what amounted to an official history of Britain published in London in 1661. The volume was dedicated to King Charles II, who had come to the throne only the year before, when monarchy had been restored in Britain after the Cromwellian republican interregnum.

On page 126 of Enderbie's book there is this list of Christian archbishops of London from the time of King Lucius:

126 *The Ancient and Moderne* Lib.III.

Archbishops of *London* from the time of King *Lucius* untill the coming of the *Saxons*.

- 1 *Thean.*
- 2 *Clavus*
- 3 *Cador.*
- 4 *Obinus.*
- 5 *Conanus.*
- 6 *Paladins.*
- 7 *Stephanns.*
- 8 *Jetut.*
- 9 *Dedwinus.*
- 10 *Thedredus.*
- 11 *Hillarins*
- 12 *Guidilinus*
- 13 *Vodinus, who lived when the Saxons
first entred the Land.*

How is it that Enderbie can claim that there were Christian archbishops in London in the time of King Lucius, which was in the AD 100s? And who was King Lucius anyway?

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Roman influence in Britain in the first and second centuries AD was of course strong, but it was a rough ride for the Romans for decades after the invasion of AD 43 by the Emperor Claudius, with local kingship surviving. For example, Enderbie has this to say in reference to a round of suppressive military action by the Roman general Julius Agricola, which culminated in peace in Britain in AD 86:

Lib.III.

Brittish and Welsh History.

123

About this time, *Arviragus* a *Brittain* by birth and education, did Govern as King part of the Isle of *Brittain*: the *Romans* accounting it a point of policy, to permit the *Brittains* sometimes to be ruled by Princes of their own Nation, whose Aid and Counsel they might use (upon occasions) to the pacifying of Rebellion, and the establishing of their own greatnesse. For the common people (whose affection doth oftentimes sway the Fortunes of Princes) are much more easily brought under the Obedience of their own Countrymen then of Strangers.

Enderbie gives the same royal lineage as other sources – for example Tysilio [Appendix I] and Holinshed [Appendix II]. The line is as follows:

Cymbeline, Guiderius, Arviragus, Marius, Coel I & Lucius

Tysilio, Holinshed and Enderbie also agree that King Lucius wrote to the Bishop of Rome, Eleutherius, asking to become a Christian [see appendices]. Eleutherius, incidentally, called the British ‘Gens Bruti, the off-spring and Nation of Brute’, to quote Enderbie, a reference to Britain’s Trojan heritage [see More 22]. Here is how Enderbie describes the situation regarding Lucius’s letter:

LIB. III.

Brittish and Welsh History.

139

King *Lucius* of *Brittain* did write to the Pope of *Rome* in the year of the Incarnation of our Lord 156. that by his order and command he might be a Christian. The M. S. Antiquities of the Church of *Landaff* more ancient in probable judgment then *St. Bede*, and written by a *Brittain*, which should not be ignorant in that the greatest buinesse of his Country, giveth the same testimony of the same year 156. The ancient author of the *Brittish History* also a *Brittain* maketh *K. Lucius* a christian in and before this year 156 in direct termes. So Testifyeth the old History called *Brutus*, ancient Records belonging to *Guild-hall* in *London*, the Antiquities of *St. Edwards* lawes, *Geoceline* in the life of *St. Aug.* so writeth *Naocl.* and divers ancient manuscript writers, which I have seen, faith the learned *Mr. Br.*

That King Lucius did indeed write to the Bishop of Rome is well-attested, not least via materials in the papal archive. For a mass of information provided on Lucius’s Christian activity, see Enderbie extracts reproduced in Appendix III. For yet more information on Christianity in early Britain see More 11. That article also describes British royal Christians in Rome descended from the captured resistance leader Caractacus.

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Britons, whether in Rome or at home, seemed to have enjoyed more religious freedom than other denizens of the Roman Empire, according to Enderbie. Here is his account of the persecution of the Christians under Emperor Domitian, who reigned AD 81-96:

126

The Ancient and Moderne

Lib. III.

After the death of *Titus Domitian*, his younger Brother taking the Empire upon him, as you have heard before, differed so much from his Brother and *Vespasian*, his father before him; that he fell into such great pride and impiety, that he caused and commanded himself to be called and worshipped as a god, and was the second after *Nero*; who setting forth his cruel Edicts, to that end persecuted the Christians, and the Church of Christ; which cruelty of his, although it did not extend to our Christian *Brittains* in *Rome*, still by the *Roman Laws* enjoying there on, to the Imperial Laws and Edicts; at which time many of those banished, and persecuted Christians, as in the persecution of *Nero* before, as good Antiquaries tells us, fled into this our *Britain* whether that persecution did not, nor could extend it self) for refuge and succour;

Enderbie's book is pre-Hanoverian (i.e. before AD 1714) and came before the downgrading of non-Saxon British history during that period. Its publication in 1661 also pre-dates the Age of Reason, otherwise known as the Enlightenment, which saw the old British stories discredited in the spirit of logical enquiry as 'legendary' or 'mythical'. Thus Lucius has been regarded as mythical even though he wrote well-attested letters to the Bishop of Rome. By these means has occurred in British historical studies a 300-years-long Great Forgetting.

With the dismissal of a thousand years of recorded history prior to Caesar's invasion of the island in 55 BC, British history today is seen as a 2000-year-long affair instead of one of over 3000. Even the period of Roman influence, from Caesar to the early AD 400s is insufficiently understood from a British point of view. The mists are easily dispersed by a simple reading of the old sources – Tysilio, Holinshed and Enderbie, among others.

The old sources are substantially correct and richly informative. Britain did indeed provide the world's first Christian ruler, in the person of her 2nd century king, Lucius.

Acknowledgement: The existence in Percy Enderbie's book of a list of Christian archbishops in London from the 2nd century AD onwards was brought to the attention of The National CV Group by the author Alan Wilson, to whom thanks.

Three appendices are provided here as scholarly resources, giving information on King Lucius and early British Christianity from Tysilio, Holinshed and Enderbie. See also More 11.

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Appendix I

This appendix exhibits the notice on Lucius and his royal ancestors in the *Tysilio Chronicle*, together with translator's notes [see More 18].

And after Arvirargus did Marius²⁷⁸ his son become king...

And when Marius had secured the kingdom, of his own free will and pleasure he sought accord with the men of Rome. And he established new laws throughout his kingdom and reigned in peace for as long as he lived. And when Marius died, so Coel²⁸² his son was made king. He had been brought up at Rome, and such was his love for Rome that though he could easily have done so, he did not withhold the tribute whilst he lived.

And after Coel, Lucius²⁸³ his son took the crown. And his temperament was like that of his father. And when he was firmly established as king, he sent to Eleutherus,²⁸⁴ the bishop of Rome, to beseech him that he might send teachers of Christ to Britain, to the end that, by their teaching and preaching, he [and his people] might take on the faith of Christ.²⁸⁵ And he, *Eleutherus*, sent him two such teachers, Duvianus and Faganus,²⁸⁶ and they preached to him of Christ's Incarnation, cleansing him in holy and true baptism and all his kingdom with him. And then Lucius closed down the temples that had been raised for [the worship of] false gods, and commanded that they be dedicated anew in the name of Almighty God and the saints. And he placed in them diverse orders of priests to live in them and pay homage to God. And there were in those days sixty-eight dioceses²⁸⁷ in the land of Britain, and three archbishoprics that governed them all. And these were in the three chief cities of the realm, to wit London, and Eboracum, and Caerleon-on-Usk. And when the land was divided between the three archbishoprics, then to that of Eboracum was added Deira and Bernicia,²⁸⁸ as well as all [the land] north from the Humber.

And to the archbishopric of London was given all Lloegria and Cornwall, as bounded by the Severn, And to that of Caerleon-on-Usk was given Kymry from the Severn onwards, because Caerleon was supreme over the other two. And henceforth the king made over to them large grants of land. And at Gloucester he died, being buried in the abbey there one hundred and thirty-six years after the birth of Christ.²⁸⁹

And in those days there were in Britain twenty-eight [pagan] temples, with three other temples over them, and the lands of the temples were under the jurisdiction of the three. And to each of these [pagan] temples was appointed a [Christian] bishop. And to each of the three ruling temples, there was appointed an archbishop in the three cities aforementioned.

278 As in GoM (4:17). LXI = *Mayric*.

[...]

284 LXI = *Elenteriws*, Pope Eleutherus. According to the *Annuario Pontificio*, Eleutherus was pope from AD 175-189. According to the *Liber Pontificalis*, Lucius sent to Rome for teachers in ca AD 180.

285 Christianity had been brought to Britain long before Lucius, as is shown by Origen and Tertullian, the latter of whom tells us that parts of Britain which were inaccessible to the Romans, had already been subdued by Christ.

286 As in GoM (4:19). LXI = *Dyfan* and *ffagan*. They are otherwise known as Fugatius and Damianus, of whom Platina wrote in 1479 (see Flinders Petrie, p. 12).

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287 GoM (4:19) states that there were *twenty-eight* 'archflamens' or dioceses in Britain.

288 LXI = *deifyr* and *brynaich*, the ancient kingdoms of Deira and Bernicia.

289 This date is patently wrong. GoM (5:1) tries to correct it to the year AD 156, but even this is wrong. The errors are doubtless due to a defaced or damaged original.

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Appendix II

This appendix gives the notice for Lucius from *Holinshed's Chronicles*, the 1587 edition, as reprinted in 1807.

Revised **HOLINSHED'S**
CHRONICLES
OF
ENGLAND, SCOTLAND,
AND
IRELAND.

IN SIX VOLUMES.

VOL. I.
ENGLAND.

LONDON:

PRINTED FOR J. JOHNSON; F. C. AND J. RIVINGTON; T. PAYNE; WILKIE
AND ROBINSON; LONGMAN, HURST, REES, AND ORME;
CADELL AND DAVIES; AND J. MAWMAN.

1807.

Of Coillus the sonne of Marius, his education in Rome, how long he reigned: of Lucius his sonne and successor, what time he assumed the government of this land, he was an open professor of christian religion, he and his familie are baptised, Britaine receiue the faith, 3 archbishops and 28 bishops at that time in this Iland, Westminster church and S. Peters in Cornhill builded, diuers opinions touching the time of Lucius his reigne, of his death, and when the christian faith was receiued in this Iland.

THE 19. CHAPTER.

COILLUS the sonne of Marius was after his fathers deceasse made king of Britaine, in the year of our Lord 125. This Coillus or Coill was brought vp in his youth amongst the Romans at Rome, where he spent his time not vnprofitable, but applied himselfe to learning & seruice in the warres, by reason whereof he was much honored of the Romans, and he likewise honored and loued them, so that he paid his tribute truelie all the time of his reigne, and therefore liued in peace and good quiet. He was also a prince of much bountie, and verie liberall, whereby he obtained great loue both of his nobles and commons. Some saie, that he made the towne of Colchester in Essex, but others write, that Coill which reigned next after Asclepiodotus was the first founder of that towne, but by other it should seeme to be built long before, being called Camelodunum. Finallie when this Coill had reigned the space of 54 yeares, he departed this life at Yorke, leauing after him a sonne named Lucius, which succeeded in the kingdome.

COILLUS.
125.

Colchester
built.

LUCIUS the sonne of Coillus, whose surname (as saith William Harison) is not extant, began his reigne ouer the Britains about the yeare of our Lord 180, as Fabian following the authoritie of Peter Pictauiensis saith, although other writers seeme to disagree in that account, as by the same Fabian in the table before his booke partlie appeareth, wherevnto Matthaëus Westmonasteriensis affirmeth, that this Lucius was borne in the yeare of our Lord 115, and was crowned king in the yeare 124, as successor to his father Coillus, which died the same yeare, being of great age yer the said Lucius was borne. It is noted by antiquaries, that his entrance was in the 4132 of the world, 916 after the building of Rome, 220 after the comming of Cesar into Britaine, and 165 after Christ, whose accounts I follow in this treatise.

165.

This Lucius is highlie renowned of the writers, for that he was the first king of the Britains that receiued the faith of Iesus Christ: for being inspired by the spirit of grace and truth, euen from the beginning of his reigne, he somewhat leaned to the fauoring of Christian religion, being moued with the manifest miracles which the Christians dailie wrought in witnesse and prooue of their sound and perfect doctrine. For euen from the daies of Ioseph of Arimathia and his fellowes, or what other godlie men first taught the Britains the gospell of our Sauour, there remained amongst the same Britains some christians which ceased not to teach and preach the word of God most sincerelie vnto them: but yet no king amongst them openlie professed that religion, till at length this Lucius perceiuing not onelie some of the Romane lieutenants in Britaine as Trebellius and Pertinax, with others, to haue submitted themselues to that profession, but also the emperour himselfe to begin to be fauorable to them that professed it, he tooke occasion by their good example to giue eare more attentiuellie vnto the gospell, and at length sent vnto Eleutherius bishop of Rome two learned men of the British nation, Eluane and Meduine, requiring him to send some such ministers as might instruct him and his people in the true faith more plentifully, and to baptise them according to the rules of christian religion.

¶ The reuerend father Iohn Iewell, sometime bishop of Salisburie, writeth in his * replie vnto Hardings answer, that the said Eleutherius, for generall order to be taken in the realme and

Fol. 119.

and churches héere, wrote his aduice to Lucius in maner and forme following. “ You haue receiued in the kingdome of Britaine, by Gods mercie, both the law and faith of Christ; ye haue both the new and the old testament, out of the same through Gods grace, by the aduise of your realme make a law, and by the same through Gods sufferance rule you your kingdome of Britaine, for in that kingdome you are Gods vicar.”

Britaine receiueth the faith.

Math. West.

Josephus of Arimathia.

Polydor. Westminster Church built.

Polydor. Fabian. John Hard.

Herevpon were sent from the said Eleutherius two godlie learned men, the one named Fugatius, and the other Damianus, the which baptised the king with all his familie and people, and therewith remoued the worshipping of idols and false gods, and taught the right meane and waie how to worship the true and immortall God. There were in those daies within the bounds of Britaine 28 Flamines, & thrée Archflamines, which were as bishops and archbishops, or superintendents of the pagan or heathen religion, in whose place (they being remoued) were instituted 28 bishops & thrée archbishops of the christian religion. One of the which archbishops held his see at London, another at Yorke, and the third at Caerleon Arwiske in Glamorganshire. Vnto the archbishop of London was subiect Cornewall, and all the middle part of England, euen vnto Humber. To the archbishop of Yorke all the north parts of Britaine from the riuier of Humber vnto the furthest partes of Scotland. And to the archbishop of Caerleon was subiect all Wales, within which countrie as then were seuen bishops, where now there are but foure. The riuier of Seuern in those daies diuided Wales (then called Cambria) from the other parts of Britaine. Thus Britaine partlie by the meanes of Ioseph of Arimathia (of whome ye haue heard before) & partlie by the wholesome instructions & doctrines of Fugatius and Damianus, was the first of all other regions that openlie receiued the gospell, and continued most stedfast in that profession, till the cruell furie of Dioclesian persecuted the same, in such sort, that as well in Britaine as in all other places of the world, the christian religion was in manner extinguished, and vtterlie destroied.

There be that affirme, how this Lucius should build the church of saint Peter at Westminster, though manie attribute that act vnto Sibert king of the east Saxons, and write how the place was then ouergrowne with thornes and bushes, and thereof tooke the name, and was called Thorney. They ad moreouer that Thomas archbishop of London preached, read, and ministred the sacraments there to such as made resort vnto him. Howbeit by the tables hanging in the reuestrie of saint Paules at London, and also a table sometime hanging in saint Peters church in Cornehill, it should séeme that the said church of saint Peter in Cornehill was the same that Lucius builded. But herein (saith Harison *anno mundi* 4174) dooth lie a scruple. Sure Cornell might soone be mistaken for Thorney, speciallie in such old records, as time, age, & euill handling haue oftentimes defaced.

But howsoeuer the case standeth, truth it is, that Lucius reioising much, in that he had brought his people to the perfect light and vnderstanding of the true God, that they néeded not to be deceiued anie longer with the craftie temptations and feigned miracles of wicked spirits, he abolished all prophane worshippings of false gods, and conuerted all such temples as had béene dedicated to their seruice, vnto the vse of christian religion: and thus studieng onlie how to aduance the glorie of the immortall God, and the knowledge of his word, without seeking the vaine glorie of worldlie triumph, which is got with slaughter and bloudshed of manie a giltlesse person, he left his kingdome; though not enlarged with broder dominion than he receiued it, yet greatlie augmented and enriched with quiet rest, good ordinances, and (that which is more to be estéemed than all the rest) adorned with Christes religion, and perfectlie instructed with his most holie word and doctrine. He reigned (as some write) 21 yeares, though other affirme but twelue yeares. Againe, some testifie that he reigned 77, others 54, and 49.

Moreouer here is to be noted, that if he procured the faith of Christ to be planted within this realme in the time of Eleutherius the Romane bishop, the same chanced in the daies of the emperour Marcus Aurelius Antonius; and about the time that Lucius Aurelius Commodus was ioined and made partaker of the empire with his father, which was seuen yéere

after the death of Lucius Aelius, Aurelius Verus, and in the 177 after the birth of our Saviour Iesus Christ, as by some chronologies is easie to be collected. For Eleutherius began to gouerne the see of Rome in the yéere 169, according to the opinion of the most diligent chronographers of our time, and gouerned fiftéene yeeres and thirtéene daies. And yet there are that affirme, how Lucius died at Glocester in the yéere of our Lord 156. Other say that he died in the yere 201, and other 208. So that the truth of this historie is brought into doubt by the discord of writers, concerning the time and other circumstances, although they all agrée that in this kings daies the christian faith was first by publike consent openlie receiued and professed in this land, which as some affirme, should chance in the twelfe yéere of his reigne, and in the yéere of our Lord 177. Other iudge that it came to passe in the eight yeere of his regiment, and in the yéere of our Lord 188, where other (as before is said) alledge that it was in the yéere of the Lord 179. Naclerus saith, that this happened about the yeare of our Lord 156. And Henricus de Herfordea supposeth, that it was in the yéere of our Lord 169, and in the nintéenth yéere of the emperor Marcus Antonius Verus: and after other, about the sixt yéere of the emperor Commodus.

*Gal. Mon.
Math. West.*

Polydor.

*Naclerus.
Hen. Herf.*

But to conclude, king Lucius died without issue, by reason whereof after his deceasse the Britains fell at variance, which continued about the space of fiftéene yéeres (as Fabian thinketh) howbeit the old English chronicle affirmeth, that the contention betwixt them remained fiftie yéeres, though Harding affirmeth but foure yéeres. And thus much of the Britains, and their kings Coilus and Lucius. Now it resteth to speake somewhat of the Romans which gouerned here in the meane while. After that Agricola was called backe to Rome, the Britains (and namelie those that inhabited beyond Tweed) partlie being weakned of their former strength, and partlie in consideration of their pledges, which they had deliuered to the Romans, remained in peace certeine yéeres.

Fabian.

*Caxton.
Iohn Har.*

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Appendix III

This appendix comprises extracts from Percy Enderbie's *Cambria Triumphans or Brittain in its Perfect Lustre*, of 1661. Note that 'f' is frequently to be read as 's'.

CAMBRIA TRIUMPHANS,
OR
BRITTAİN
IN ITS
PERFECT LUSTRE
SHEVVING THE
Origen and Antiquity
OF THAT
ILLUSTRIOUS NATION.
THE
Succession of their Kings and Princes, from the Firft, to
KING CHARLES
Of Happy Memory.

The Description of the Countrey : The History of the Ancient
and Moderne Estate.

The manner of the Investure of the Princes, with the Coats of Arms
Of the Nobility.

By PERCY ENDERBIE, Gent.

L O N D O N,
Printed for Andrew Crooke, and are to be sold at the Green Dragon in
St. Paul's Church-Yard. 1661.

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Julius Agricola subdues Britain, AD 86:

122	<i>The Ancient and Modern</i>	Lib.III.
men and Horsemen in the wintering places within the Province. Thus after many Conflicts about the space of one hundred thirty six years from <i>Julius Cesar's</i> first entrance, the utmost limits of <i>Brittany</i> and the Isles of the <i>Orcades</i> , lying on the North side of it, were by the Valour and Industry of <i>Julius Agricola</i> first discovered and made known to the <i>Romans</i> , and the South part of the Isle in the fourth year of the Reign of <i>Domitian</i> , being in the year of our Redemption 86, reduced into a full Province, the Government whereof was particular to the <i>Roman</i> Emperours themselves, and not at the disposition of the Senate.		

Around the time of Agricola's subduing:

Lib.III.	<i>Brittish and Welsh History.</i>	123
About this time, <i>Arviragus</i> a <i>Brittain</i> by birth and education, did Govern as King part of the Isle of <i>Brittany</i> : the <i>Romans</i> accounting it a point of policy to permit the <i>Brittains</i> sometimes to be ruled by Princes of their own Nation, whose Aid and Counsel they might use (upon occasions) to the pacifying of Rebellion, and the establishing of their own greatnesse. For the common people (whose affection doth oftentimes sway the Fortunes of Princes) are much more easily brought under the Obedience of their own Countrymen then of Strangers.		

This notice indicates that at the time of the Roman Emperor and philosopher Marcus Aurelius, who reigned AD 161-80, the key Roman in Britain was Calphurnius Agricola. Lucius is advertised as the first Christian Prince in Brittany (i.e. Britain).

Lib.III.	<i>Brittish and Welsh History.</i>	125
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Princes and secular Men of special Note among the *Brittains*.

In the time of *Calphurnius Agricola's* Government
under *Mar. Aurel. Antonin. Philos.*

Lucius firnamed *Lever-Maur*, the first Christian Prince
in *Brittany*.

Emperor Vespasian (reigned AD 69-79) was followed by his two sons Titus (79-81) and Domitian (81-96). Domitian persecuted the Christians, yet according to the notice below the persecution did not extend to Britain, which instead enjoyed religious freedom and tolerance and represented an asylum for foreign Christians.

After the death of *Titus Domitian*, his younger Brother taking the Empire upon him, as you have heard before, differed so much from his Brother and *Vespasian*, his father before him; that he fell into such great pride and impiety, that he caused and commanded himself to be called and worshipped as a god, and was the second after *Nero*; who setting forth his cruel Edicts, to that end persecuted the Christians, and the Church of Christ; which cruelty of his, although it did not extend to our Christian *Brittains* in *Rome*, still by the *Roman* Laws enjoying there their priviledges and immunities, from compulsion to square themselves in matter of Religion, to the Imperial Laws and Edicts; at which time many of those banished, and persecuted Christians, as in the persecution of *Nero* before, as good Antiquaries tells us, fled into this our *Brittain* whether that persecution did not, nor could extend it self) for refuge and succour;

This *Marcus Aurelius*, by the command or direction of *Adrian*, who adopted *Antoninus Pius*, was to succeed, whom from his Infancy he had trained up in the Gentiles superstition when he was but eight years old he was put by *Adrian* into the Colledge of the *Salii*; most superstitious Priests of *Mars*, and was made a Priest, a chief Prelate or Ruler, a Southayer and Master among them. *Octavo sue etatis anno ab Adriano in Saliorum Colegium est relatus; & in Saliatu functus Sacerdotio, & Præsul, & Vates, & Magister, & nonnullos inauguravit & exauguravit, nemine præeunte, quod ipse carmina didicisset*; So that there could be little hope, but this Man so superstitiously brought up, and such a maker and un-maker of theirs Sacrificers and Enchanters, would still continue in the same, and professe himself an enemy to all Impugners of such proceedings as all Christians were, which he performed when he came to be Emperor, raising a general persecution against Christians, which to omit, but as it concerned this Kingdome, and the Christians thereof, the holy house of our glorious Countrywoman *St. Praxedes* in *Rome*, which until then both in the time of *Saint Novatus* her brother, her holy parents *St. Pudens* and *St. Claudia*, *Sabinella* or *Priscilla*, and likely as before under her parents also Christian, *Brittains* had been a safe refuge, and a sanctuary for the persecuted Christians, was most cruelly ransacked, and twenty two holy Martyrs, together with the sacred Priest *Simitrius* most barbarously without any tryal, question or judgement presently put to death; of which blessed Company we may not but think divers of this Kingdome to have been, and *St. Timothy* himself returning from hence to *Rome*, upon the death of his brother and sister, *St. Novatus* and *St. Pudenciana* was Martyred there, and before the 62 year of Christ: if we will allow of *Matthew* of *Westminster* his computation, who saith, that *Iustus* Bishop of *Vienna*, after long Exile was Martyred that year. As for our *St. Timothy*, *St. Pius* the Pope, in his Epistle to *St. Iustus*, writeth of the Martyrdome of our *St. Timothy*; and by no account he lived not above four years longer, but was Martyred in this time. So by some accounts our glorious Countryman *St. Marcellus*, so diligent a procurer of the Conversion of King *Lucius*, was Martyred in this persecution. And to heap up the measures of fears for Christian *Brittains*, this Emperor did not only thus persecute us abroad but sent *Calphurnius Agricola* hither into *Brittany* with armed Troops, to keep the *Brittains* in subjection, as *Roman* Pagan Writers term it, but *Brittains* may say in slavery.

Mr. Bro. f. 220. 2.

Act. St. Præ: per St. Pastor. Martyr. Rom. die 26 Maii. Bedæ, Usuard. & Ado eodem die. Petr. Catal. li. 5. c. 38. Bayon. Tom. 2. Ann. an. 164. St. Marcellus a Brittain.

These and such were the worldly temptations which allured King *Lucius* and many noble *Brittains*, to be more timorous and lingering to professe the Christian Faith, with such constancy openly as inwardly they firmly believed and honoured; untill the Emperor himself, convicted by the written Apologies, and Miracles wrought by Christians, was enforced to yield the honour to Christ, and abstain from persecution, and many of his noble Pagans embraced Christian Religion. *Imperator victoriam suam gaudenter attribuit*. And this I take to be the chiefest occasion of the mistakings in some Historians or their Scribes setting down so many and several times, when King *Lucius* received the Christian Faith or professed it; many saying it was in the year of Christ 156. Others in the year 164. and others 185, as *William* of *Malmesbury* and others. *Henry* of *Hartford* 169. and others in other and later times.

That such was the state of *Brittany* for spiritual Affairs in this Idolatry and superstition daily diminishing and decaying, and Christian Religion in all places and persons increasing and multiplying, both Authority and the known certain effect it self, the surest testimony in such cases shall witness. And this was the condition thereof until about the beginning of the Papacy of *St. Soter* or in the end of the first year thereof, about the year of our Redemption 175. when as it appeareth by the Edict of *Marcus Aurelius* Emperor, before the strange delivery of him and his Army by the Christians miraculous prayers, he suffered many Chri-

[...]

COILLVS the Son of *Marius*, was after his Fathers decease made King of *Brittain*, in the year of our Lord 125. saith *Holinshed*, *Fabian* saith 126. This *Coillw* or *Coill*, had

[...]

and Commons. The building of *Colchester* is ascribed to this King, which is the chiefest City at this day in *Essex*, wherein *Lucius*, *Helena* and *Constantine*, the first Christian King, Empress, and Emperour in the world were born, which made *Nechan* to sing as he did.

Note: For further information on Coel I, Helen and Constantine the Great, see More 2.

[...]

Now was the time come (namely about one hundred and fourscore years after the Birth of our Saviour,) when Christian Religion which many years together had been for the most part shadowed with dark clouds of Heathenish superstition, began to discover it self more openly in this Iland by the means of *Lucius*, surnamed *Lever-Maur*; who by permission of the *Roman* Lieutenant, did govern as King a great part of the Province; For it appeareth by the testimony of some ancient Writers, that *Brittain* received the Christian Faith even in the Infancy of the Church, immediately after the death of our Saviour, whose Apostles and Disciples (according to his Commandment) published and dispersed the same in divers Regions, partly by themselves in their own persons, & partly by their Ministers, among whom were sent into *Brittany* *Simon Chananeus* that after his peregrination in *Mauritania* (as it is reported) was slain and buried in this Iland, *Aristobulus* a *Roman*, of whom *St. Paul* in his Epistles maketh mention, and *Joseph of Arimathea*, a noble Man of *Jury* specially remembered of Posterity for his charitable Act in burying the Body of our Saviour; This Man was appointed by *St. Philip* the Apostle then preaching the Christian Faith in *Gallia*, to instruct the ancient *Brittains*, among whom he began first, as some write, to institute an Eremicall life in a place then called *Duellonia*, and afterwards *Glastenbury*, where himself and his Companions imitating the austerity and zeal of solitude, which they had observed in *Mary Magdalen*, (with whom they travelled out of *Jury* unto *Marsilia* in *France*) sequestred themselves from all worldly Affairs, that they might freely attend to the exercise of piety which they professed; yea some Writers of former Ages have writ, that the Apostles *St. Peter* and *St. Paul*, in their own persons at several times, came into *Brittain*; and that afterwards one *Sueton* a noble Mans Son of that Country, being converted by such Christians as first planted the Faith there, and called (after his Baptisme) *Beatus*, was sent by them to *Rome* unto *St. Peter*, to be better instructed and confirmed in Christianity, and that in his return homewards through *Switzerland*, he found in the Inhabitants there such a desire and readinesse to receive the Christian Faith, as he rejoiced to continue in that place, where he erected an Oratory to exercise a Monastical life, and departed the world about the year of Grace 110. but who were the very first Teachers, and at that time the Christian Faith was first of all received there, it is not certainly known (saith this Author.) Howbeit it is likely that in the Expedition of *Claudius* the Emperour, which was about the third year of his Reign, and twelve years after the Ascension of our Saviour, some Christians of *Rome* and Scholars of the Apostles themselves became first known unto the *Brittains*; who in proceffe of time were drawn by the Exhortations and Examples of their Teachers to embrace the Truth. The unblamable life of those religious Men, moving sometimes even their Princes (though yet unbelieving) to protect and regard them, (as is shewn in *Arviragus* and others) as *Lucius* then began to doe; besides that the *Roman* Lieutenants also as well in *Brittain* as in other places, did sometimes tolerate the exercise of Christian Religion, as not altogether disliking it; howsoever for worldly respects they forbore to shew themselves openly in favour of it. But *Lucius* declared his inclination thereunto after another manner. For inwardly disliking the prophane superstition then used among the *Romans*, by the great constancy, vertue and patience of the Christians at *Rome* and other places, suffering Persecution and Martyrdome for the Faith of Christ, the number of Christians (whom many men esteemed for the Miracles they wrought) as contrary to common expectation daily encreased: That *Pertinax* and *Tretellius*, two worthy Senators of *Rome*, had been lately converted from Paganisme to Christianity, that *Marcus Aurelius* the *Roman* Emperour then reigning; began to conceive a better opinion of them, then himself and his Predecessors had done; and so much the rather by reason that not long before he had obtained a famous victory against his enemies, the prosperous Event whereof he attributed to the prayers of the Christians at *Rome*: Upon these considerations *Lucius* determined to be instructed in the Religion which they professed; and first of all commanded *Elewannus* and *Medunnus* (two learned Men of the *Brittish* Nation) to go to *Rome* where *Elutherius* was then Bishop, to require some meet persons to be sent into *Brittain* to instruct him and his people; for which purpose *Fugatius* and *Damianus* were specially appointed by *Elutherius* with all speed to repair thither, where they afterwards not without some danger by tempest upon the Seas arrived, and applied themselves both by doctrine and examples, to perform the charge committed unto them, the successe therein proving answerable to their endeavours; for the prince and his Family was by them baptized, some of the Inhabitants that had formerly received the Faith,

were confirmed therein, and others that remained as yet in their infidelity were converted to Christianity.

But *Lucius* the Prince having received instructions from the *Sea of Rome*, for direction of himself and his people, in the profession and exercise of Christian Religion, not desirous also to order his temporal estate according the Roman policy; and to that end solicited *Elutherius* the Bishop, to send unto him the Lawes of the Empire, out of which he might elect and compose some certain Ordinances, for the Administration of civil justice; whereupon *Elutherius* sent Letters to the Prince, commending therein his former zealous disposition in embracing the truth; then exhorting him to read with humility, and reverence the holy Scripture (the divine Law) which he had lately received in his Dominions, and out of that, by Gods grace and advice of faithful Counsellors, to collect meet observations, for the framing of Lawes necessary for the preservation of his estate; which observations so collected and Lawes so framed, he did affirm to be much better then the Imperial constitutions of the *Romans*, or any other whatsoever: that to make Lawes and execute Justice, was the proper office of a Prince, who was upon earth the Vicar of God himself, and received from him that Title and Authority, to the end he should use the same to the good of the Catholick Church, and of the people living under his obedience; hereupon *Lucius* began first of all to provide for establishment of that Religion, whereof he was become at the self same time both a professour and practiser; Then was the worshipping of Idols forbidden; the seats of the Arch-flamens at *London*, *York*, and *Caerlegion*, or *Caerleon* upon *Usk*, were changed into Sees of three Arch-bishops in the same places; and those of the Flamens into so many Bishopricks, whereby the Temples vowed by Idolatrous Priests to prophane gods, were consecrated to the service of the only true God; the temporal estate he also adorned with good & profitable Lawes, conformable to the rule of Christian Religion, whereupon ensued the blessings of plenty and peace in his dayes.

It is reported that he was Foundet of a Church at *Cornhill* in *London*, which he dedicated to *St. Peter*, placing therein one *Thean* an Archbishop to have the superintendence over other Bishops within his principality; and the Metropolitan seat continued there in the succession of thirteen Archbishops (about the space of 400 years) until the coming of *St. Aug.* who translated it to *Canterbury*.

And now Christianity being thus Generally received amongst the *Brittains*, kept on her course, untainted and without opposition, till the time of *Dioclesian* the Emperour, who kindled the fire of that raging persecution (the last and longest in the Primitive Church) which consumed the lives of many Christian Martyrs, as well in *Brittain*, as other places; but returning to the Reign of *Lucius*, and considering the state of *Brittain* under his Government, we may justly admire the Felicity of those times, ascribing to the *Brittains* for their greatest glory, that among all other Nations they had the happineffe to see and enjoy the first Christian Prince. Thus far compendiously and succinctly the *Brittish* History; but let us peruse a while (to the great renown of the *Brittish* Nation) the writings of that late, but rare light of Antiquity, the day star of his Country, *Mr. Broughton*, and consider what he expresseth concerning the passages and conversion of King *Lucius*; thus he begins.

They who write of King *Lucius*, his Nobles, and Countries conversion, do write also how he wrote for and entreated it by suppliant letters to Pope *Elutherius* (not to *Evaristus* as some have imagined) *Gildas* saith, that King *Lucius* was baptized with all his Nobles of *Brittain*, 164 years after the coming of Christ, and *Nennius* saith it was three year after; so that whither we will take the account of *Gildas* or *Nennius*, for King *Lucius* his time of conversion, though others make a greater difference by 20 years and more, we see that King was converted 44 years after the death of *Evaristus*, whom some will have the Instrument of his conversion; and 54 from his first entrance into the Papacy, seven Popes, *St. Alexander*, *Sextus*, *Telesphorus*, *Higinus*, *Pius*, *Anicetus*, and *Soter*, being between him and *St. Elutherius*, in whose time by all account, *St. Lucius* was converted, of which two such renowned Writers could not be ignorant; much lesse may we judge without great injury and dishonour unto them, and bold rashness in our selves, that they would or could erre in so high a degree; the one of them *Nennius* the meanest stiled by our Catalogists of such men, both ancient and modern, *The most excellent Doctor of the Brittains*, *Principal or Arch-abbot of the renowned Monastery of Bangor*, famous both for *Wisdom and Religion*. The other *St. Gildas*, by common consent of all Writers, is stiled *Gildas the Wise*, or firnamed the *Wise*.

The first and principal means of the Conversion of *K. Lucius* is ascribed to certain learned Scholars of *Cambridge*: The Theatre of Great *Brittain* tells us, *That there were Christians at these times, though some exceptions may be taken against the Monk of Burton. the Reporter thereof, who saith in the year 141, and Reign of Hadrian, nine Masters of Grantcester were baptized themselves, and preached to others the Gospel in Brittain.* The ancient Charter which the Antiquities of *Cambridge* ascribed to *K. Arthur*, do give this honour or a great parr thereof to the learned Scholars of *Cambridge*, which being converted to the Faith of Christ, and divers of them now become Clergymen and Preachers, moved *K. Lucius* by their preaching to be a Christian; which is more confirmed by the ancient Bull of Pope *Honorius*, the first of that Name, to confirm the Priviledges of the Univerfity of *Cambridge* 1000 years since; and other Testimonies there are, that say, that both *K. Lucius* did confer and confirm by his publick

Theater of
Brit. 1.6. c.9.
Sect. 9.
Hollins. disc.
Brit.

K. Lucius persuaded to be a Christian by the Christians of *Cambridge*.

lick Charter, great Priviledges and Immunities to that School, and Pope *Elutherius* likewise ; which he did not so for any thing we find in Histories, to any other School or Univerfity in the World, nor any of his Succelfors many years after. The chiefest motive of thefe exemptions and prerogatives to that place, we cannot interpret in any better fenfe, then that King *Lucius* had received much fpiritual Benefit from thence, which he requited with temporal honour and dignity ; and the holy Pope *Elutherius* beftowed fuch fingular grace and favour to that School for the holy labours and fruitful effects it had wrought in the Church of Chrift by their Converfion and Preaching, moving King *Lucius* and fo many men of fundry degrees in *Brittain* to forfake fuperftitious Idolatry, and embrace the Chriftian Faith and Religion.

Chart. Reg. Arturi. 7. Apr. an. 531. Bulla Honorii. Acad. Cantab. conceff. 20. die Seb. an. Dom. 624. Cuius Antiq. Cant. l. 1. p. 75. 76.

We find fome Apoftolick Men in this very time to have preached the faith in *Brittain* to King *Lucius* himfelf as well as to his Subjects, and thefe to have been of this Nation. Among thofe two are chiefly commended unto us in this bufineffe, Saint *Timothy* and Saint *Marcellinus* or *Marcellus*.

Pet. Marfau's Catal. Epif. Tungren. & Archiepif. Treve.

And to begin with St. *Timothy*, We find that he fo far prevailed with King *Lucius*, that by his Learning our King was induced to the Religion of Chrift; and to make this Opinion clear, *Henricus Pantaleon* writeth, That King *Lucius* of *Brittain* was the Difciple of St. *Timothy*; for which he citeth the *Magdeburgians*, *Stumphius* and the Annals of *Curre* in *Germany*. And *Naucleus* with others writeth clearly, That one St. *Timothy* came into *Brittain*, and *Lucius* King of *Brittain* and his Kingdome did receive the Faith of Chrift from him. Mr. *Broughton* affirmeth, That this our glorious Countryman St. *Timothy* was Son unto the Lady *Claudia*, and Brother to St. *Novatus*, St. *Pudentiana* and *Praxedes*. Great honour it was for the firft Chriftian King of this Nation, the firft Chriftian King in the World, to be instructed in the Faith by fo Noble a renowned Apofle of his own Nation! What were the Impediments in temporal refpects which hindred King *Lucius* from publick profefion of Chriftian Religion, wherein he was thus instructed until or near the Papacy of St. *Elutherus*, fhall be fhewed hereafter.

Math. Weft. an. 150. Mar. Scel. an. 163. Bar. Tom. 2. Annal. an. 604.

This St. *Timothy* was affifted by St. *Marcellus* a *Brittain* alfo, and preached here; and the Annals of the Archbifhops of *Trevers* fay of this Man, That *Lucius* King of *Brittain*, now *England*, was baptized by his preaching. The *Historie* of *Tungers* fpeaketh more plainly, That this St. *Marcellus* did by his preaching convert *Lucius* Prince of *Brittain* with all his Nation to Chrift. And the fame Catalogue of *Trevers* faith, That King *Lucius* was made a Chriftian, and Baptized by this our Renowned Countryman St. *Marcellus*.

When the eftate of Ecclefiafticall affairs had taken in *Brittain* fo happy proceeding and effect, that both our King and many principall men were thus converted to the Faith of Chrift, from their former errors and fuperftitions, and fo great hope and forwardneffe there was, to have that faith publickly profefed, which they privately embraced, and acknowledged for the only Truth; many worldly temptations and oppofitions did prefently arife to hinder thefe new and untrained Souldiers of Chrift, to make fo bold and open profefion of their holy Religion, as many holy Martyrs at that time, and they themfelves not long after did, and the glory of that required; for as we may probably with many Antiquities affirm, that the favourable edicts of divers Emperours, and among them *Antoninus* firnamed *Pius* yet Reigning, had fomewhat encouraged them in temporal refpects, actually to be baptized in that Religion, which their internal understanding and judgement was by many invincible motives and arguments convinced before to be only true; fo now by like contrary worldly events and lets, they were for fome time more flow and dull to profefse it openly. They did perfectly underftand, that not withftanding the pretended and expected favour from the prefent Emperour, either by his command or permiffion, two holy Popes (to omit many other places) St. *Telefthorus* and St. *Higinus*, procurers of their converfion, cruelly were put to Death for that Religion, even in *Rome* it felf, under the Emperours fight, within the fpace of four years or little more, by all accounts: and becaufe prefent and home dangers do moft terrifie, they did fee and tafte that the prefent Emperour *Antoninus*, was at this time incensed againft the *Brittains*, and had already fent *Lollius Urbicus* with forces hither, and he had fought fome battles againft the *Brittains*, as both our own and the *Roman* *Historians* teftifie.

Divers humane fears and impediments now chancing and hindring of King *Lucius* from open profefion of Chriftian Religion in *Brittain*.

And to maintain and fofter thefe conceived and ingendred humane fears and impreffions, to live and continue longer then *Antoninus* was like to live, now being old and long time Emperour, when he came firft to the Empire by the Adoption of *Adrian*, he was commanded or directed by him that *Marcus Aurelius Antoninus*, whom from his Infancy he had trayned up in the Gentiles Superftitions, fhould fucceed him in the Empire; when he was but eight years of Age, he was put by *Adrian* into the Colledge of the *Salii*, moft fuperftitious Priest of *Mars*, and was made Priest and chief Ruler of the Southfayers; So that there could be little hope but this man fo fuperftitiously brought up, and fuch a maker and unmaker of their facrifices, and an enchanter, would ftill continue the fame; and profefse himfelf an enemy to all Impugners of fuch proceedings, fuch as all Chriftians were, which he performed when he came to be Emperour, raifing a general perfecution againft Chriftians; which to omit, but as it concerned this Kingdome, and the Chriftians thereof, the holy houfe of our glorious Countreywoman, St. *Praxedes* in *Rome*, which until then, both in the time of St. *Novatus* her brother, her holy parents

Act. St. Praxed. ed. per St. Pafhor. Ofuard. & Ado. Peter. Catal. l. 5. c. 58. Baron. Tom. 2. An. 164.

Baron. Tom. 2.
an. 166.

Julius Capil.
Marc. Aurel.

Ibid. Virgil. in
Hist. Angl.
l. 2. p. 42.

Tertul. Apol.
c. 6.
Euseb. Eccle.
Hist. l. 5. c. 5.
Math. West.
an. 174.

Pius Epist. 1.
ad Justum
Vien. Epist.
Tom. 1.
Biblioth. Sauff.

Euseb. Hist. &
Chronic.
Math. West.
an. 157.
Eihelwerd.
Chronic.

Mr. B. f. 221.
Man. Scot. 4
etat. 6- in
Eluth.

parents St. Pudens and St. Claudia, Sabinella or Priscilla, and likely before as under her parents, also Christian Britains, had been a safe refuge, and as a sanctuary for persecuted Christians, was now cruelly ransacked, and twenty two holy Martyrs, together with the sacred Priest St. Simitrius, most barbarously without trial, question, judgement, presently put to death; of which blessed company we may not but think divers of this Country to have been, and St. Timothy himself returning from hence to Rome, was there Martyred, if we may believe Matthew of Westminster his computation.

These and such were the worldly temptations which allured King Lucius, and many Noble Britains to be more timorous and lingering, to profess the Christian faith with such constancy openly, as inwardly they firmly believed and honoured, until the Emperour himself convicted by the written Apologies and Miracles wrought by Christians, was enforced to yield the honour to Christ, and abstain from persecution, and many of his noble Pagans embraced the Christian Religion; and this I take to be the chiefest occasion of mistaking in some Historian or their Scribes, setting down so many and several times when King Lucius received the Faith of Christ. or professed it: many saying it was in the year of Christ 156. others in the year 164. others 165. as William of Malmesbury with others. Henry of Hartford in the year 169. and others in other and later times, All which be true if we speak of the Religion of Christ which he held and believed from the very first of these assigned times; but for his and his Nobles publick profession thereof, and the Kingdome generally receiving it, with building of Churches, placing of Christian Bishops and Priests in them, & abandoning the superstitious rites of pagan Gentils, we must expect a later date in the time of Pope Elutherius. And this holy Pope had, long before he was Pope, the often occasion of K. Lucius; & others here writing & sending to Rome about this publick work might occasion some error in the Titles of Letters to Elutherius, when he was not yet Pope, but in high estimation with the Popes there, as a principal learned and holy Priest of the Church of Rome, as appeareth in the first Epistle of St. Pius to Justus Bishop of Vienna, wherein he only sendeth him Salutations from St. Saver after Pope, and Elutherius, as the chiefest Priests then in Rome, and so he recommendeth them; which Epistle was written, and this honour given to St. Elutherius by that holy Pope almost twenty years before Elutherius was Pope. And yet he must needs be a renowned Man long before that time, and so no marvel if divers Letters were written to him from Britain, and from him hither before his Papacy; especially if we reflect and consider how probable a thing it is that he was most resident with our Christian Britains there, and the Popes of that time committed unto him to have a peculiar care of this Country, with his great credit and familiarity with pope Pius conversing so much with our Britains there, and with such principal Men as were sent into these parts, such as St. Justus of Vienna then was, will induce to think. And our own Annals doe sufficiently witness, that the Fame and Renown of St. Elutherius was great here in Britain before he was chosen pope. And that this his glory was so great in Britain before he was Pope, those our both ancient and later Historians prove, which say, that King Lucius wrote unto him the first year of his consecration, to take order for the general conversion of this Kingdome. So doth the most authenticall and approved relation of this History testify, that it was in the very beginning of his Papacy that King Lucius sent those Letters and solemn Embassage unto him about this business, which plainly proveth that fame and honor of St. Elutherius so well known in Britain, did not now begin here with his papacy, but was of far more ancient continuance and antiquity. For the very beginning of any ruler or Governour cannot give him so singular a commendation so soon, especially where his Regiment is so great and ample, that in so short a time he can hardly take notice of the state of those things which belong unto his charge, much lesse take so good order for them all, that his Fame and Honour should be for that doing reported in all the World. And King Lucius sending unto him in the first year of his papacy, and the very beginning thereof, could not possibly have notice of his so renowned carriage therein, consult with all his Nobles, Flamens and Arch-flamens so dispersed in this so large a Kingdome, and have their general consent, for a general conversion, and send notice of this by solemn Embassadours so long a journey to be there in the beginning of his papacy: but that this great honour and fame of St. Elutherius was here renowned long before, and this publick and general assent to forsake idolatry and embrace Christian Religion had been formerly concluded and agreed upon in Britain; and very probably as our Cambridge Antiquities have told us, not only St. Timothy was sent or returned to Rome about this business but Eluanus and Medwinus also, as they write, being but Catechumens to be instructed and consecrated there towards the performing so great a work in this Kingdom.

Neither can we with equality of judgement think, that among so many Britains now converted or so disposed here, these two onely went from hence thither to such end and purpose; But although these be the onely men remembered in Histories to have been there employed, as more worthy, or else designed and sent by King Lucius; yet there went many others about this time from Britain thither, the better to enable themselves for a general Conversion of this their Country, and there continued to enable themselves with Learning and Religion, to be made fit Instruments and Workmen in those holy Labours, and were therein assisted both by the popes of those times (much conversant with our Country Britains, and in their Houses at Rome) and others the most Renowned in the Clergy at that time, among whom St. Elutherius after Pope and happy Converter of this Nation was a chief Man. And

Lud in their opinion which held the Title *Cardinall*, was given to that holy Priest, which was the chief and most eminent commanding Priest in every Church; or *Titulus* in Rome, according to the Institution and Ordinance of the Holy Popes, Saint *Cletus*, Saint *Evaristus*, and Saint *Higinus*, (in whose time we now are) I cannot but probably think that Saint *Elutherius*, so high in Dignity and Renown, both with Saint *Higinus* and *Pius*, and his brother Saint *Pastor*, to whose disposing and distribution the first Titles or Churches in Rome (founded by our Christian *Brittains*, and still called by their names, Saint *Pudentiana*, and Saint *Praxedes*, and to this day giving the names of Honour to the Roman Cardinals so stiled) were left, was an eminent Cardinall and chief Priest presently after this time, in one of those our *Brittish* Churches in Rome, which among other bonds tyed him so firmly in love to this Nation, and this Nation to him, that he is so often honoured in Titles of Letters and otherwise, by our Antiquaries above all other Popes; Some add another testimony, which if it be true, it greatly maketh for the especial honour wherewith our Historians adorned him; thinking that Saint *Elutherius* came personally into *Brittaine* and preached here: and this is that opinion which Mr. Fox thus remembreth, *Timotheus in his story thinketh that Elutherius came himself*, which wanteth not probable Arguments if they speak of his preaching here before he was Pope, sent hither by St. *Timothee* our Countreyman or some others sent by any of the Popes before him.

Onuphrius P. ann. l. de Episc. Titul. & Diae. Cardinal. Damasus & alii in Cleto Evaristo Higenis.

S. Pastor. Epist. ad Timoth. Epist. ad Past. To. 1. Bib. Sanct. & Tom. 1. Aunal. Bar. Pius Epist. ad Justum. Fox Acts &c Mon. l. 1. p. 5.

Mr. *Howes* saith that King *Lucius* sent two Embassadors, *Elevanus* and *Meduvinus* (*Brittains* most probably, though great controversies be amongst Antiquaries concerning the truth thereof) two learned men in the Scriptures, with his loving Letters to *Elutherius* Bishop of Rome, desiring him to send some devout and Learned men, by whose instruction both he and his people might be taught the Faith and Religion of Christ; whereof *Elutherius* being very glad, baptized these two Messengers, making *Elevanus* a Bishop, and *Meduvinus* a Teacher, and sent also with them into *Brittain* two Famous Clerks, *Faganus* and *Damianus*, by whose diligence *Lucius* and his people of *Brittain* were baptized and instructed in the Faith of Christ; There is (saith the same Author) and remaineth till this day in *Somersetshire* in the Deanery of *Dunster*, a Parish Church bearing the name of Saint *Dervian*, as a Church either by him Founded, or to him Dedicated; so likewise is there another in *Glamorganshire* called Saint *Fagans*, where every year is a very great Fair continuing many dayes, where also my honoured Patron, the Right Noble *William Lewes* of the Van Esq; Son to Sir *Edward Lewes*, and the Right Honourable Lady *Beauchamp*, Daughter of the Earl of *Dorset*, hath a stately Habitation, and if I mistake not, is Lord of the Mannor.

Howes f. 38. in Lucio.

Betwixt this *Elutherius* and King *Lucius* many Letters passed, and the said Bishop granted many privileges to Universities and places of learning in *Brittain*; as to *Cambridge*, *Stanford*, *Cricklade* or *Greeklade*, and in *Glamorganshire* (I suppose this place was either *Caerwent* or *Caerleon*, for all which is now called *Mowmouthshire*, was then called *Glamorgan*) where they say learning flourished, as well as at *Cambridge*, before the coming of *Julius Caesar*; and the Schoole of *Glamorgan* being so near *Caerleon* upon *Usk* in that Countrey, where one of the three great Idolatrous Temples of *Brittain*, and seat of the Archflamen of those Western provinces was, and thereby a Nursery of Paganisme, which those holy men laboured by all means to root out; and for that cause, where Archflamens were, Archbishops were placed; and where Flamens, Bishops.

Mr. Bro. f. 270.

The *Brittish* Histories, *Ponticus Virunnius* and others, say of these Prelates, that they delivered the *Brittains* from Idolatry, and converted them to Christ; *Radulphus de Diceto* in his manuscript History proveth as much, that they converted all the Cities of *Brittain*, as well as their Flamens and Archflamens, by whom they were directed in their Idolatrous worship as others; And the principal states and members of this Kingdome, King *Lucius*, his Nobles, Universities, Philosophers, Flamens and chiefe Priests and Teachers of the Pagan Subjects, and their chief places of commorancy and command, being thus converted, the conquest over the Vulgar sort was easie and soon effected. The Author of the *Brittish* History testifyeth, that so soon as the people of *Brittain* knew that their King was a Christian, they gathered themselves together to be Catechised, and received Baptisme; and that those holy Legates did blot out Paganisme almost through all the Island; and *Ponticus Virunnius* saith, that they baptized all the people of *Brittany*; all this may easily be confirmed by divers Authors; but I will conclude with *Harding*.

Mr. Br. f. 271.

*Eluthery the first at supplication
Of Lucius, sent him two holy Men,
That called were Fagan and Dungen,
That Baptized him and all his Realm throughout,
With hearts glad and labour devout.*

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There were then twenty eight Flamens and three Arch-flamens to whose power other Judges were subject; and these by the command of the Pope his Legates delivered from Idolatry; and where there were Flamens, they placed Bishops; where Arch-flamens, Arch-bishops. The Seats of the Arch-flamens were in the three most noble Cities, London, York, and the City of Legions, which the old Walls and Buildings do witness to have been upon the River of Usk in Glamorgan.

Mr. Br. f. 301. 6.
Bridges de-
fence l. 16.
p. 1355.
Galf. Mon. l. 2.
c. 17. Bro.
Virumius, Stow
Hollinshead.

King Lucius sent to Elutherius not only for his assistance in spiritual matters, but also in his temporal, as the governing his people and making wholesome Lawes. The Lawes which were established here, were the old Brittaines Lawes, ascribed for their greatest part to *Mulmutius Dunwallo*, corrected and made conformable to holy Christian Religion. We have all kind of Antiquities, *Brittish, Saxon, French, Italians*, Ancient and Modern for Witnesses. These Lawes were translated out of *Brittish* into *Latine* long before this time by the ancient *Gildas*, that lived about the time of the Birth of CHRIST, as many both ancient and late Writers agree, and continued here till late time, and in divers respects at this present.

King Lucius being thus informed and secured in conscience by Saint Elutherius his Letters and by his Declaration, that the whole Kingdome of *Brittain* with the Islands belonged to his temporal charge and government; and that so much as he could, he was to win his Subjects to the Faith and Law of Christ and his holy Church, and provide for the peace and quiet of the same and the Members thereof: he did first in receiving and admitting these new corrected Lawes by the advice of the Clergy and Nobles of his Kingdome see them so qualified, that they were for the defence and propagation of Christian Religion; and further, Founded many godly, costly and memorable Monuments, as Churches, Universities, or Schools, Monasteries, and other such comforts, helps and furtherances of that holy end. So that as he was the first King that publickly with his Kingdome professed Christ, so he won the honour to be the first Nursing Father among Kings of his holy Church, as the Prophet had foretold, *Kings shall be thy Nursing Fathers.*

He was also first among Kings called properly the *Vicegerent of God*, being the first King which so religiously performed his will. And that Title which the Pope gave to King Henry the 8. when he was better then he proved after, *Defender of the Faith*, was among Kings the first due and right of King Lucius, for his so heroical and Religious fortitude and magnanimity in defending the Faith and Church of Christ.

Mr. Br. f. 346. 1.

Being now come to celebrate the day of the death of our glorious King Lucius, for the joy that he enjoyed thereby, and bewail it for the unspeakable losse this Nation received thereby, we are to fall into some difficulties both of the time and place thereof.

William of *Malmesbury* in his Manuscript-History of *Glasten*. and other old Antiquities do prove, that *St. Damianus* and *Faganus* after they had converted this Kingdome, continued nine years at *Glastenbury* at the least; King Lucius still living and reigning here. *Polidor, Lilly, Hollinshead, Stow* and others, cleave to this Opinion.

A great Controversie ariseth where this King died; many Forreign Authors say, That he forsook his Crown and Kingdome, and became a Clergyman, went into *Germany* to convert that Nation, was Bishop of *Curre* and there was Martyred: the day of his death is agreed upon by all, to have been on the third day of *December*; but if those Authors who transport this our blessed King into *Germany*, look but upon what hath been said before, they shall find that it was not *Lucius* who was actually King of *Brittain*, and converted by the means of *St. Elutherius*, but another *Lucius* who was indeed Son of a King of *Brittain*, and might have been King himself, had he not been banished for the reason before related: and this was that *St. Lucius* who with his sifter *St. Emerita* were both Crowned with the glorious Crown of Martyrdome in *Germany*.

That our first Christian K. *Lucius* could not be Bishop of *Curre* is evident; for having been so long King here, he was so disabled for Age, that he was not capable of such a journey. Further, they which hold he was Bishop of *Curre* in *Germany*, and Martyred there, say his Martyrdome was about the year of Christ 182. whereas this our King was living nine years after; besides, they say that *St. Emerita* was his sifter.

But it is evident by our Histories, that our first Christian King *Lucius* had neither brother, sifter, nor child begotten by King *Coillus* in his old Age, having no other Child; whereby it is evident, that this King *Lucius* had neither brother nor sifter; and with what probability can it be affirmed, that a King so holy and loving of his Countries good and quiet, having no Christian Heir to succeed him, would or in conscience could forsake his Native Country and Subjects in such a case, that were in justice belonging to his chiefest charge, which no other could execute, to preach unto Forreigners, which many of his Subjects and others could, and at his request most willingly would have performed.

We read in Histories that many descended of Regal race, have in such cases been taken forth of their Monasteries and Religious Conversation to govern Kingdoms destitute of Heirs; but that a King so vertuous, wise, loving, and beloved of his Country, having no such Heir to succeed him,

him, but by such course to expose and leave his Kingdom to so many certain miseries and calamities, as fell upon *Brittain* by the death of King *Lucius*, and probably were foreseen of all wisemen; did, might, would, or could take such a course, Antiquities have no example. Justice denyeth it, Charity cannot allow it, *Sebastian Munster* saith plainly, that whereas there is a Vulgar report (he maketh no more of any *Lucius* preaching there) that one *Lucius* preached there, if it were so, it could not possibly be our first Christian King *Lucius*; for he never went out of *Brittain*, but very Godly lived and dyed here. *Gaspar Bruchius* doth also plainly reject all that History, as it is applied by some to our *Lucius*, and among other reasons addeth, that the great difference of years, will not permit it to be true. An old French Manuscript joyneth in the same, leaveth him living, dying, buried in *Brittain*. And if we come home to our own Historians and Antiquities, most likely to make the most true and certain relation of this their so renowned King, they set down the year, the day, and particular place of his death, and the very Church, one of his own foundation, where his body was interred: the day and year they say was the 201. year of Christ, the third day of *October*. For the place our old *Brittish* History saith, he dyed at *Glocester*, and was with honour buried there in the Cathedral Church; so likewise writeth *Ponticus Virunnius*. *Matthew* of *Westminster* setting down the time, as before, saith, he dyed at *Glocester*, and was honourably buried there in the Cathedral. The old Manuscript of *St. Peters* Church in *Cornhill*, at *London*, avoucheth from divers Antiquities, that he was buried at *Glocester*, where the Church of *St. Francis* was after builded, being at the time of his death, the Cathedral and Episcopal Church of the City. *John Harding* also witnesseth of this Kings death and burial at *Glocester*.

Seb. Munster. Cosmog. l. 3. c. 244.
Mr. Bro. f. 349.
Coxton. Hist. Part. I. in K. Lucius.
Manu. Hist. Antiq. in Luceo.
Aniq. Eccles. St. Petri Cornhill.
Harding Cron. c. 51. f. 44.

At *Caerlogve* buried after his dignity.

And not to exclude the testimony of our later writers in this relation, in their Theater of Great *Brittain*, written and composed by divers able Historians, and published with common applause, they make this History of King *Lucius* his death in *Brittain*, a matter without question true, and thus scoffingly condemn those writers, which would carry him to end his dayes in *Germany*: That this *Lucius* be the *Apostle* of the *Barnians*, or that his sister *Emerita* was crowned with the flames of *Martyrdom*, fifteen years after his death, I leave to the credit of *Aegidius Schudus*, and *Hermanus Schedelius* the Reporters: Others of them plainly say: *Lucius* was buried at *Glocester*: yet this general consent of Antiquaries, for his first burial at *Glocester* doth nothing hinder, but as the known devotion, both of the *Brittains*, as Saxons after them, towards holy Relicks did often and with great devotion and solemnity remove the bodies of holy Saints, or parts of them for their greater honour. So it might, or did after fall out with the whole body of this renowned King, or some part thereof. And the Tradition of *Winchester* is, that the whole body of King *Lucius*, or a great part thereof being, once removed before, (probably to *Caerleon*, for some say he was buried there) was the second time translated thither, and there lyeth in the body of the great Church under a marble stone, elevated about two foot from the pavement, the same stone being now broken in two places, having upon it, and those holy Relicks, a cross of seven great brass buttons, whereof 5. are set down in length the other two making the perfect figure, and forme of the cross, one on each side of the others making the length. And this Reverend Translation of *St. Lucius* his body to divers places in *Brittain*, is sufficiently insinuated by the old Author of the French Manuscript History, who although he confidently affirmeth that King *Lucius* dyed at *Glocester*, yet he addeth that he was afterwards buried in the chief See at *Caerleon*, and this he saith was in the year of Christs incarnation, 196. four or five years sooner then others before have set down his death, except the Manuscript Compilation, which hath the same computation of his death, saying, *Sepultus est anno Incarnationis Domini 196. herede carens*, he was buried in the 196. year after the incarnation of our Lord, wanting Issue or heir.

Theater of Great Brittain l. 6. c. 9. sect. 18.
Harrison disc. of Brittain. Stow & Howes Hist.

And both to assure us further of the undoubted truth of those Histories, which testify the death and burial of *St. Lucius* to have been in *Brittain*, and not in any forraign Region, as also to give us better notion and trial, what honour, peace, and quiet, spiritual and temporal, with other happiness, this Kingdom enjoyed by King *Lucius* life, and lost them by the loss of him: it is the constant agreement of Antiquities, that *Brittain* now made by his death destitute not only of so worthy a King, but also of any certain heir or successor of that Regal race, fell to intestine discord and variance, by which it was miserably afflicted long time upon that occasion: a late Author tells us, *King Lucius dyed without issue, by reason whereof after his decease, the Brittain fell at variance, which continued about the space of fifteen years, as Fabian thinketh, howbeit the old English Chronicle affirmeth, that the contention among them remained fifty years, though Harding affirmeth but four, which his words of Hardings opinion, that this variance among them continued but 4. years, are to be amended; for Harding setteth down the dissensions of the Brittain, as other Historians do*

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do, and maketh them of as long continuance only, he saith that *Severus* the Emperor came hither four years after the death of King *Lucius* to seek to appease things, so doth *Matthew* of *Westminster*, *Florentius* and others as far as *Harding* doth.

This holy King, graunted, made and signed, many writings, Charters and Donations, for the defence, maintainance and preservation of Religion, and the chief teachers, and professors thereof, as to the Univerſity of *Cambridge*, the School of *Bangor*, Monastery of *Salisbury* and such others, and to every Archiepiscopal or Episcopal See in *Brittain*, both for the assuring the old revenues and priviledges of the Archflamens and Flamens as others new and more ample, which he conferred unto them, and such as should fit and succeed them for ever.

And we find in Antiquities, that in the very time of King *Lucius*, besides the Cathedral Churches in Great Cities, there were others also builded in them, as namely *Gloceſter*, *Worceſter*, *Caerleon*, and others; for we read of divers kinds of Churches in them all, both Cathedral and others: King *Lucius* was buried at *Gloceſter* in the Church of the Chief or first Order. The same distinction is given for *Wincheſter*, which necessarily inferreth other Churches, or a Church in either of them of inferiour Order; for the word first proveth a second; for the Inferiour Churches, besides the Cathedral in *Caerleon* they are remembred in Histories, (*Viz.* of *St. Julius*, and *St. Aaron*) (so of other Cities not inferiour unto these, *Gloceſter* being then but a new, and no great City: we find others, as at *Abington* in *Oxfordſhire*, *Amsbury* in *Wiltſhire*, *Cambridge*, *Stanford* and other places, where to have been Christian Churches in that time, there is still sufficient testimony left us. And to provide as well for the continuall maintainance and repair of the house of God, at the first founding and building thereof, these ancient Schools or Univerſities of this Kingdom, which all now had received the faith and Religion of Christ, and so were to be as Seminaries and Mothers of Christian Divinity and holy learning, for preservation and upholding of Gods Church, King *Lucius* endowed with great priviledges and Immunities, that they might more quietly and diligently employ themselves to their so profitable and holy studies.

This his Charter of priviledges to the Univerſity of *Cambridge*, the Antiquaries thereof prove by divers Ancient Testimonies. The Bull of Pope *Honorius* 1000. years ago: the Charter of King *Cadwalladrus*, and King *Arthur* long before, wherein is contained that he granted to the Univerſity of *Cambridge*, as King *Lucius* with other Kings had done before, to be free from all publick *Vestigalls*, and burdens, that they might the more freely and quietly attend their studies. The like I may affirm of *Stanford*, which from the time of King *Bladud*, untill it was interdicted by *St. Gregory* for the *Pelagian* heresie, continued an Univerſity, so of *Glamorgan* claiming but a little later original, *Greeklade* and *Liechlade* of such Antiquity, *Bellsilum* now *Oxford* as it pleadeth. Therefore whereas a late writer confidently sayeth, there were 600. Students, in ancient times, and others not so well remembred; to all which now converted to the faith of Christ, and training up spiritual Soldiers for the defence, profession and maintainance thereof, we have sufficiently grounds to affirm, King *Lucius* gave the like priviledges as unto *Cambridge*, one and the same reason being for all, and yet besides these, which he found founded before, he himself was founder of others, namely *Bangor* in *Wales*, which long continued in that State, untill it was after changed into so great a Monastery, that above 2000. Moncks, as our Histories testify abode there. A late Author tells us of another Univerſity, for so he calleth it by the name of *Accademia Legionensis*, the Univerſity of *Caerlegion*, which he would to have to be *Westcheſter*, others rather take it to be *Caerlegion* upon *Usk* in *Glamorgan*, making it a fourth distinct place from the Metropolitan Church, and the severall Churches of *St. Julius*, wherein were sacred Nuns, and *St. Aaron* of Canon Regulars.

In the time of *Sixtus* Bishop of Rome, reigned here in *Brittain* either *Coillus* or *Lucius* his son, according to the diversity of opinions of severall Authors; but seeing all Antiquities and Antiquaries confets so many great and renowned things, and of such labour and difficulty to have been performed, for receiving generally Christian Religion and abandoning the Pagan superstitious in this Kingdom in the time of *K. Lucius*, we must not keep the crown of *Brittain* from him, long after the death of Pope *Sixtus*. *Harding* who saith his Father *Coillus* reigned but 13. years, will make him King, all this Popes time, which *Matthew* of *Westminster* doth confirm, with four years addition at least to the time of his reign, in the time of Pope *Alexander* before: And yet he maketh the years of his whole age, but 87. from which, if we deduct the whole terme between the year 124. when the Monck of *Westminster*, saith *Lucius* began his reign, untill the year 142. or 143. when *St. Sixtus* was Martyred, to prove by all accounts, King *Lucius* reigned in some part of the Papacy of Pope *Sixtus*, we make the time of his reign, being very younge at the death of his Father, not so many years as some ascribe; *John Harding* saith, *Lucius* King of *Brittain* reigned 54. years, others allow but 53. years.

Hollenshed in his History of England tells us, that *Lucius* having brought his people to perfect light and understanding of the true God, that they needed not to be deceived any longer with

Mr. Bro. 307.
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Gal. Mon. Hist.
l. 5. c. 1.
Math. West. an.
201.
Bulla Honorii
an. 624.
Chart. Regis
Cadw. an. 685.
Chart. Reg.
Art.
An. 531. die. 7.
apud Caius l.
1. de Antiq.
Cont.
John Harding
Chron. c. 25.
fol. 22.
John Ross
Hist. Manus.
Fo Caius A.
poli. Arca.
Camb. & de
Antiq. l. 1.
Will. Harri.
Disc. Brit. c. 3.
Tit. of Univer-
sities. p. 146.
Srom. Hist.
Bladud Bul.
pref. in L. de
scrip.
Twin. l. de An-
tiq. Ox.
Harri. supra
Harri. manu.
Grafton
Chron.
Bal. l. de ser.
Brit. cent. 1.
in Congello.
Bannachoren.
Gal. Mon. Hist.
Brit. l. 1. c. 12.
Math. West. an.
603.
Harding
Chron. c. 50. f.
42. p. 2.
Math. West. an.
124.
Harding
Chron. c. 51. f.
43.
Hollenshed
Hist. of Brit.
fol. 57.

with the crafty temptations and feigned miracles of wicked spirits, he abolished all prophane worshippings of false Gods, and converted such Temples as had been dedicated to their service unto the use of the Christian Religion, and thus studying only how to advance the glory of almighty God, and the knowledg of his word, without seeking the vain glory of worldly triumph, which is gotten with slaughter of many a guiltless person, he left his Kingdom, though not enlarged with broader Dominion then he found it, yet greatly augmented and enriched, with quiet rest, good ordinances and (that which is more to be esteemed then all the rest) adorned with Christian Religion, and perfectly instructed with his holy word and doctrine. He reigned as some write 21 years, though others affirme but twelve. Again some testify that he reigned 77. others say 54. and *Harrison* 43. King *Lucius* dyed without issue by reason whereof ensued much trouble as is said before.

Concerning the first inclination of *K. Lucius* to christian Religion in the time of Popé *Higinus*, *Mr. Broughton* thus discourseth, Although I do not find it expressly affirmed by any Antiquary but *Harding*, that *St. Higinus* in that time Bishop of *Rome* did so particularly give assistance and direction in this business of our *Brittains* conversion, yet many and very renowned Writers give such testimony therein that we must needs grant that to be most true which *Harding* affirmeth, and that after-coming *Scribes* and *Copiers* of their Histories have done the Authors wrong by their negligence or ignorance in writing one man for another, *Elutherius* for *Higinus*: for among others *St. Bede* as he is extant, saith, that King *Lucius* of *Brittain* did write to the Pope of *Rome* in the year of the Incarnation of our Lord 156. that by his order and command he might be a Christian. The *M. S.* Antiquities of the Church of *Landaff* more ancient in probable judgment then *St. Bede*, and written by a *Brittain*, which should not be ignorant in that the greatest business of his Country, giveth the same testimony of the same year 156. The ancient author of the *British History* also maketh *K. Lucius* a christian in and before this year 156 in direct termes. So Testifyeth the old History called *Brutus*, ancient Records belonging to *Guild-hall* in *London*, the Antiquities of *St. Edwards* lawes, *Goceline* in the life of *St. Aug. so* writeth *Nauch.* and divers ancient manuscript writers, which I have seen, saith the learned *Mr. Br.*

[ENDS]