

THE LIFE OF ST. CUTHBERT,
Prior of Mailros and Bishop of Lindisfarne:

BY

A MONK OF LINDISFARNE ABBEY.

P R E F A C E.

THIS very ancient and anonymous life of St. Cuthbert was written by the desire of Bishop Edfrid and the Monks of Lindisfarne, between A.D. 698, when Edfrid became Bishop, and 705, the year of Aldfrid's death, who is spoken of as the reigning Sovereign.¹ It is dedicated to the same Edfrid, Bishop of Holy Island, a fact which of itself is a sufficient security for the accuracy of the narrative.

Further evidence of its historical value may be gathered from Bede's own words, in the preface to his Life of St. Cuthbert. "After I had digested my little work, I kept it back in manuscript, and showed it frequently to our most reverend brother Herefrid,² the priest, when he came here, as well as to several other persons, who, from having long dwelt with the man of God, were thoroughly acquainted with his life, that they might read it, and deliberately correct or expunge what they should judge advisable.

¹ "*De Alfrido qui nunc regnat pacifice.*" *Bede Opera Historica Minora*: Lond., 1841, p. 274.

² Herefrid was Abbot of the Monastery of Lindisfarne (*Bede's Life*, § 13), and had attended Cuthbert during his last illness (§ 59). Bede, therefore, could not easily have found a more competent critic.

Some of these amendments I have carefully adopted at their suggestion, as seemed good to me; and thus all scruples having been entirely removed, I have ventured to commit the result of this careful research, conveyed in simple language, to these few sheets of parchment. And when I transmitted to you (Bishop Edfrid) what I had written, that it might be either corrected if false, or approved if true, . . . my little work was for the space of two days read before the elders and more learned members of your congregation; and after every part had been shrewdly weighed and had passed under your examination, it was found unnecessary to change any single word, and all that had been written was pronounced worthy by common consent to be read without any doubt.”¹ The historical value of the “Anonymous Life” may now easily be ascertained by noticing, as Sir Thomas D. Hardy observes, that “nearly the whole of this narrative in substance, and sometimes in expression, is incorporated by Bede in his Life of St. Cuthbert, and it is perhaps this work to which he alludes, when he says that his materials have been derived from written information obtained from the Monks of Lindisfarne.”² We may then be assured that

¹ Bede's *Life of St. Cuthbert*, translated by the Rev. J. Stevenson, § 7, p. 3.

² Sir T. Duffus Hardy, *Descriptive Catalogue of Materials*, vol. ii., p. 297.

we are here in possession of an authentic narrative, written by an eye-witness, who lived with Cuthbert at Melrose¹ and at Lindisfarne,² who had ample means of ascertaining every particular respecting the life of the Saint, and who took care, as he himself states, to record nothing of the accuracy of which he was not fully informed.

The "Anonymous Life" is the account of a Saint by his friend, and contains valuable details omitted by Bede. The venerable historian, for instance, does not state where Cuthbert was keeping watch over the flocks committed to his charge, whereas the "Anonymous Life" states that they were near the River Leader, in Scotland.³ The route of his journey [A.D. 681] is more clearly marked by the "Anonymous Life," the circumstances are recorded with greater precision, and various incidents of Cuthbert's life are related, with additional particulars as to persons and places.

In the following translation of the "Anonymous Life" we have followed the text edited for the Historical Society by the Reverend J. Stevenson, S.J.⁴

The beautiful manuscript belonging to Sir John Lawson, Bart., and known as the Lawson Manuscript, now claims

¹ §§ 8, 13.

² §§ 44, 45, 46.

³ The Leader empties itself into the Tweed near Melrose.

⁴ *Venerabilis Bedæ Opera Minora*, L. 1841.

our attention, and will amply repay it. This manuscript, covering 200 leaves of vellum, in a beautiful handwriting, formerly belonged to and was written in the Monastery of Durham, as may be proved from the heading of page 329: "Quomodo corpus Beati Cuthberti incorruptum sit inventum et in *nostram ecclesiam* translatum." It contains Bede's "Prose Life of St. Cuthbert," with two chapters from his "Ecclesiastical History," and is enriched with forty-five full-page illuminations of ecclesiastical subjects.¹

Sir F. Madden considers the painting and writing to be the work of English Artists, of the date of the twelfth century, or very early in the thirteenth—not later than 1210. It is, I think, admitted that as early as the twelfth century the English illuminators produced works superior to those of the same date on the Continent. England,

¹ This is a duodecimo volume, in size about $5\frac{1}{4} \times 3\frac{3}{4}$ in., divided into four chief parts:—FIRST. A mutilated Transcript of Bede's *Life of St. Cuthbert*, pp. 1-160, with three extracts from Bede's *History*: SECOND. *The History of the Translation of St. Cuthbert*, A.D. 875, pp. 169-327: THIRD. *The Translation*, A.D. 1104, pp. 329-352: FOURTH. Miscellanea:—Some Miracles of St. Cuthbert, p. 352; the Book of Boisil, 352; the Durham Bell, 354; the Cure of the Scotch Women, 358; the Vision of Earnan, 359; another Vision, 364; the Danes at Lindisfarne, 368; the arrival at Durham, 376; the date of St. Cuthbert's Consecration, 389; and the lands belonging to the patrimony of St. Cuthbert, 390.

An illustration belonging to the first chapter has unfortunately been destroyed; it represented the scene described in p. 6, children standing on their heads, &c.

however, possesses now very few biographies as completely illustrated as the "Life of St. Cuthbert,"¹ and the Lawson Manuscript may be considered as a valuable and rare specimen of English pictorial art of the thirteenth century.

The illuminations are also full of historical value and artistic interest, particularly as illustrating the life of St. Cuthbert, and forming connecting links with other pictorial illustrations of the same life, such as the Oxford Manuscript in University College (MS. clxv.), the magnificent St. Cuthbert's window in York Cathedral, and the interesting paintings on panel in Carlisle Cathedral. The Publishers have endeavoured to reproduce the illuminations exactly as they are in the original, without attempting to restore what time has injured or defaced.

The Editor has ventured to give a short explanation of the illustrations. It would, however, require a volume to tell the history of St. Cuthbert, of his worship and of his relics. Such a book fortunately exists; it has been compiled with great care and grace of diction by Archbishop Eyre,

¹ Amongst the most noteworthy may be mentioned—*The Life of St. Cuthbert*, in the Library of University College, Oxford (twelfth century); *The Life of St. Guthlac* (British Museum, *Harl. Roll*); *The Life of St. Edward*, Library of the University of Cambridge; *The Life of St. Alban* (British Museum, Cotton, Nero D. I.); Lydgate's *Life of St. Edmund*, end of fifteenth century (B. M., *Harl.*, 2278).

and his History of St. Cuthbert is so complete, that it will never be superseded.

The Editor desires especially to acknowledge the courteous liberality of Sir JOHN LAWSON, in allowing him to reproduce his valuable manuscript, and also to thank Messrs. SCOTT & FERGUSON, to whose liberal and patient co-operation he feels deeply indebted.



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PROLOGUE.

§ 1. Would that it were in my power, O holy bishop Edfrid,¹ to fulfil your command, and the wish of your community, with all the effect that I desire. The task which you have set me is difficult, and the resources of my understanding are insufficient for it. I am, to say truth, in danger of being overwhelmed by the great amount of precious material at my disposal, nor can I hope to turn it all to account. I must therefore satisfy myself with an attempt to render obedience to your injunction to the best of my ability, and if I cannot accomplish all that you desire, I shall at least have paid the debt of duty which I owe. Should you be in any degree disappointed with the work when it is finished, I must implore you, in justice, to take into consideration my weakness, and the magnitude of the task you have imposed upon me, and ascribe its imperfection to want of capacity rather than of good will. To my mind it will be the most signal proof of my respect and esteem for you, and for your reverend associates, that I have undertaken, at your request, more than I am able to accomplish.

¹ Edfrid, Bishop of Lindisfarne from A.D. 698 to 721.—(*Flor. Wigorn.*, I., 45-50.) He rebuilt the oratory on Farne Island, where Cuthbert had lived in solitude. He wrote and illuminated the Evangeliarium, known as the Durham Book, or Lindisfarne Gospels, which is one of the most beautiful MSS. in Europe. Smith asserts that this volume was written for the express use of St. Cuthbert. It is preserved in the Cottonian Library, Nero, D. IV. See Wanley's Catalogue, appended to Hickes's Thesaurus, p. 250.

§ 2. Should I succeed in producing anything worthy of your perusal, it will undoubtedly be owing to the Divine aid and assistance. It will also be due in great measure to your kindness and benevolence, which is capable of moving even the idle to exertion, and to that confidence with which you encourage me to undertake the work, this being itself a pledge and assurance that I shall be able to complete what you so trustingly confide to me. Your prayers have certainly preceded and lightened the burden of the commission you have asked me to fulfil, as I judge from the pleasure with which I received the commands of your charity. Whatever I have to record of the holy Cuthbert is so much clear gain and advantage to myself, since the knowledge of what he was shows to me the perfect path to virtue. If you accept all that popular report has said concerning him—as you may safely do—even then you will have gathered but a small portion of the truth, for I feel sure that you yourself cannot be acquainted with his whole history.

§ 3. I therefore undertake to write the life of Saint Cuthbert, narrating what he was before he became a bishop, as well as how he exercised the duties of the episcopate; though I know how impossible it is for me to describe his virtues in all their fulness. There was much, marking his own interior life, which is known neither to me nor to any other, for he never sought the praise of men; and as far as in him lay, would have wished his great qualities hidden from the view of every one. I have even omitted many facts known to myself, as I thought it would suffice to write down only those things which are more remarkable and excellent, having some consideration for my readers, who

might be wearied with too great an accumulation of detail. Let me earnestly assure them, however, that they may accept, without the smallest hesitation, everything which I shall advance, and I beg them so to accept it, and to believe that I state nothing of which I am not absolutely certain. I have preferred to be silent where I ran any risk of stating what is false. And as nothing that can be spoken or written of him can add anything to the value of the works themselves which he wrought, I shall without further preface proceed to the narrative of what he did during his life.

BOOK I.

CUTHBERT'S LIFE UP TO THE TIME OF HIS ENTRANCE INTO THE MONASTERY.

§ 4. We will first relate an incident which occurred in his earliest years, and which we have heard recorded by a number of persons, among whom was Bishop Tuma,¹ of holy memory, as also Elias, a priest of our church, who had heard and repeated from the mouth of St. Cuthbert himself this proof of God's spiritual election and predestination to his future course of life. Their account is as follows:—When he was a child of eight years he excelled all his companions of the same age in activity and playfulness, so that often, when the others were tired out and obliged to rest, he would remain by himself, as though triumphant, on the playground, challenging any of them to contend longer with him. One day a number of lads were assembled in the meadow, he himself being amongst them, when they began to engage in all manner of wild and extravagant freaks. Some actually took their clothes off and stood on their heads, with their feet and legs extended in the air, performing other like antics and feats of strength.

¹ Tuma, more generally called Trumwine, a bishop of the Picts (Bede's (Bede's *Ecl. Hist.*, IV., 12, § 288, 341), was amongst those who in the year 685 induced Cuthbert to accept the bishopric of Lindisfarne (IV., 28, § 347). Upon the death of Egrith, King of Northumbria, in A.D. 684, he was driven from his diocese and compelled to take refuge in the Monastery of Streonshalch, or Whitby (IV., 26, § 341). An outline of his life may be seen in the *Acta SS. mens.*, Feb. ii., 414.

§ 5. One of their number, a little boy only three years old, kept repeatedly calling out to him, "Oh! be quiet, and leave off this foolish play." Receiving no attention, he insisted more and more, and at last began to cry and sob violently, being quite inconsolable. After they had repeatedly asked him what was the matter, he called out, "O holy bishop and priest Cuthbert, these tricks of agility are quite unsuitable to your character and position." Cuthbert did not at the time understand the meaning of these words, yet he left off his play to comfort the child, and returning to his home, revolved the word of prophecy in his mind, as holy Mary kept the words foretold of Jesus, pondering them in her heart (S. Luke ii. 51.)

§ 6. You see, brethren, how it was intimated that this Saint had been chosen by the Providence of God, before he became known through his labours and his works, as was declared of the patriarch by the prophet, "Jacob I have loved, but Esau have I held in hatred" (Malach. i. 2, 3); and as Samuel and David are both found to have been chosen in their childhood, so the prophet Jeremy (Jer. i. 5) and John Baptist (Luke i. 15, 44) are said to have been consecrated in their mothers' womb to the service of God. And this the Apostle of the Gentiles has asserted, when he says, "Whom He predestined, them He also called" (Rom. viii. 30).

§ 7. While he was still about the same age, the Lord distinguished him by another miracle as one predestined to election. When yet a child, as I have said, and a laic, he was subject for a long time to the burthen of a painful

malady. His knee became swollen and the nerves contracted, so that he went lame, one foot not being able to reach the ground. On a certain day, when they carried him outside and laid him beneath the wall in the sunshine, he saw a man of noble appearance and extraordinary beauty, clad in white garments, and riding up towards him from a considerable distance, seated on a horse magnificently caparisoned. As the stranger drew near, saluting and accosting graciously the child, he inquired whether he was willing to offer hospitality to him as his guest. The boy, showing his bodily infirmity, answered fearlessly, "If it were God's will, and if He had not bound me for my sins with the bond of this infirmity, I would not be backward in ministering to strangers for the honour of His name." The rider thereupon dismounted and examined his knee, which he had already explained had not been treated by any surgeon, and gave him this direction: "You must boil wheat flour with milk, and bathe your knee with it when quite warm." After his guest was gone, the boy, on carrying out this prescription, perceived that he had been visited by an angel of God. In a few days he was healed, according to his faith, and returned thanks for the mercy of God, Who had granted to him a complete and perfect cure, as He had to blind Tobias, by the healing hand of His angel. From this time forward he ever received the help of the angels when he supplicated it of God, on occasions of great difficulty, as he himself acknowledged to persons whose statement can be entirely depended on.

§ 8. At another time during his youth, and while leading a secular life among the hills in the neighbourhood of the River Leader, being engaged in the care of his master's

flock along with other shepherds, he remained awake all night, as was his custom, having his mind deeply rooted in faith, and occupied with frequent and fervent prayers. He then saw in a vision the heavens opened out to him—not by any actual unclosing of the elements, but by the acuteness of his spiritual sight, as did the blessed patriarch Jacob in Luza, called Bethel (Gen. xxxv. 6)—showing the angels ascending and descending, and bearing in their hands a holy soul, carried to heaven as in a globe of fire. Immediately rousing up the other shepherds, he related this marvellous appearance to them exactly as he had seen it, assuring them prophetically that this was the soul of the holy Bishop Aidan,¹ who had expired on the same night, and at the same hour in which he saw the vision.

§ 9. One other miracle which occurred in his youth must not be omitted. When travelling from the south towards the River Wear, on reaching a place called Leunckcester,² he crossed the river, and, rainy weather coming on, went for refuge to some buildings inhabited only during spring and summer. As it was then winter time, the place was entirely deserted, so that he found no one to speak to or give him any refreshment. But he and

¹ 31st August 651. Aidan, a monk of Iona, Apostle of Northumbria, and first Bishop of Lindisfarne, enjoyed the highest reputation for holiness and practical wisdom. Bede, who was born twenty years after his death, “has made his character and life the subject of one of the most eloquent and attractive pictures ever drawn by the pen of the venerable historian” (Montalembert, *Monks of the West*, IV., 23, Translation). Simeon of Durham records the same wonderful vision, “juxta fluvium Leder” (Ch. iii., p. 24).

The Leder flows from the north, and joins the Tweed two miles below Melrose.

² Probably the present Lanchester, situated near the River Wear, not far from Durham.

his horse were tired and hungry, and so, taking off its saddle, he led the animal into the house and tied it up to the wall. Here he engaged in prayer to God, and waited for the weather to clear. All at once he observed the horse raise its head to the roof of the shed and eagerly draw down some hay from the thatch, bringing along with it a quantity of bread, still warm, together with pieces of meat, all carefully and neatly wrapped in a linen napkin. He finished his prayer, and on reflection felt convinced that the food was intended for him, and sent from God by the hand of an angel, who often came to his assistance in his necessities. So he returned thanks to God, blessed and ate, and then, refreshed and sustained by this Divine nourishment, loudly praising the Lord, he set out again, and successfully accomplished his journey.

§ 10. I pass over in silence many other wonderful incidents of his earlier years, that I may not weary the reader, being also anxious to enter upon a particular recital of the more mature fruits of his advanced manhood, as shown in his practice of the virtues of Christ, and in his service before God. I do not dwell upon the fact how, when in the field with the army, though his salary was a mere pittance, he had during all this time abundance of food, so that Providence even gave him stronger health, just as Daniel and the three children, who refused the King's food, marvellously throve upon a sparing use of the fare of slaves. Moreover, I forbear to tell how he saw the soul of his general carried up to heaven at his death, or of how wonderfully he put the devils to flight and cured madness by his prayers.

BOOK II.

HIS MONASTIC LIFE, EXTENDED PROPHECIES, AND
OTHER MIRACLES. [A.D. 651-661.]

§ 11. Having now made the excellent resolve to dedicate himself to a severe mode of life in a monastery, and to relinquish his habits as a secular, pious and innocent though they were, for the pursuit of a higher state, he patiently addressed himself to those pious customs which long practice in the voluntary service of God had by frequent use made natural and easy to him. His extraordinary endurance of watching and fasting amazed even the incredulous. He constantly spent whole nights in prayer, sometimes remaining thus for two or three days and nights continuously, taking rest only on the fourth day; for he remembered the words of the Apostle Paul, "All discipline for the present indeed seemeth not to bring with it joy, but sorrow, but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice." O my brethren, I do not presume to think myself worthy of having enjoyed his conversation; no words could ever express what that was like. He was as an angel in his look, graceful in his language, holy in all he did, pure in body, brilliant in genius, great in counsel, catholic in faith, most patient in hope, and unbounded in charity. I will endeavour, nevertheless, to explain somewhat more in detail by what steps he trod the path of virtue.

The vision of the soul of Aidan carried up to heaven by angels was the turning-point in the life of Cuthbert, for from this moment, impressed

with the vanity of earthly things, and emulous of the glorious termination of a saint's career, he resolved to renounce the world and consecrate himself wholly to God in the monastic state. "He knew that the Church of Lindisfarne contained many holy men, by whose teaching and example he might be instructed; but he was moved by the great reputation of Boisil—better known as St. Boswell—a monk and priest of surpassing merit, to choose for himself an abode in the Abbey of Mailros" (Old Melrose, two miles to the east of Melrose Abbey). At this time Eata was Abbot of the Monastery, and Boswell was Prior. We next meet with Cuthbert at the gate of the Monastery of Mailros. "As he leaped from his horse, and was about to enter the Church to pray, he gave his horse to an attendant, as well as the spear which he held in his hand. Boisil was standing at the door, and saw him first. As soon as he set his eyes upon him, he recognised in Cuthbert the future Saint: 'Behold a servant of God!' he exclaimed to those who stood near him. Boisil, without saying more, kindly received Cuthbert as he approached, and when he had heard the cause of his coming, namely, that he preferred the monastery to the world, he kept him near himself."—(Bede, *Life of St. Cuthbert*, chap. vi.)

After spending a few quiet but fruitful years in the peaceful cloisters of Mailros, Cuthbert was transferred from the banks of the Tweed to the banks of the Ure.

§ 12. Soon after he had taken in the Monastery of Ripon the yoke of Christ's service and the tonsure of Peter,¹ formed in imitation of the crown of thorns which encircled the head of Christ, according to the testimony of unimpeachable witnesses, another special grace was conferred upon him in confirmation of his sanctity: "The neophyte was immediately chosen from the other brethren to wait upon strangers coming to the house. Amongst these, one morning during the winter season, when snow was on the ground, there visited him an angel of the Lord, under the appearance of a grave man of mature age, as the angels manifested themselves under the appearance of men to the patriarch Abraham in the vale of Mambre (Gen. xviii. 1).

¹ On this subject *cf.* Innes, *Civil and Ecclesiastical History of Scotland*, p. 242; Lingard, *Antiquities of the Anglo-Saxon Church*, vol. i., chap. i.

He received him kindly, according to his wont, believing him to be of mortal, not angelic nature; he washed his hands and feet, and wiped them with a towel, and in all humility rubbed his hands and warmed his feet on account of the cold, after which he entreated him to wait until the third hour of the day, that he might breakfast; and when the stranger objected, on the ground that he was obliged to proceed on his journey, he pressed him, till at length he obtained his consent by adjuring him in the name of our Lord Jesus Christ. The signal for Terce being given, and the prayer concluded, he laid the table, placing on it such food as he could find; and because it chanced that there was no bread at hand, he put on the table only the crumbs that had been collected for blessed bread. He then went to the monastery to obtain some more, but not getting it, as the bread was still baking in the oven, he returned to his guest, whom he had left eating alone. But he found him not, nor any trace of his footsteps, though snow covered all the ground. Greatly amazed, and now convinced that his visitor was an angel of God, he removed the table to an inner chamber, and on entering at once perceived the fragrance of a marvellous pleasant odour as of fresh bread, while he saw lying beside him three hot loaves; and so gave thanks to God, because in his person had been fulfilled the saying of the Lord: "He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me" (S. Matt. x. 40). And again: "He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man shall receive the reward of a just man" (S. Matt. x. 41). And often after this day the Lord fed

him when he was hungry, as he acknowledged to faithful brethren, not boastingly, but for the edification of many, even as St. Paul related many things of himself from the same motive.

Cuthbert's sojourn at Ripon was brief. He returned to Mailros, and shortly after, A.D. 661, England was visited by that terrible scourge known as the Yellow Pest. Boisil, the Prior of Melrose, was one of those attacked by it. Summoning Cuthbert to his bedside, he said, "I have but seven days to live;" and then he told him to take and read for their mutual instruction a copy of the Gospel of St. John, which was divided in seven parts, that thus reading and commenting on one each day, they might have it ended before his death. During the familiar intercourse which took place during his illness between the aged Prior and St. Cuthbert, Boisil foretold that the virulence of the pestilence which was then raging should continue for three years—that is, from 661 to 664. He revealed also to his disciple all the events of his future life, and that he would one day be a bishop. When the seven days were accomplished, St. Boisil's soul entered into the joys of eternal life.—(Bede, Chap. viii.) Cuthbert succeeded Boisil as Prior, and inherited not only his eminent wisdom and sanctity, but his burning zeal and love for souls. He displayed the fervour of an apostle in converting the surrounding populace far and wide from their former foolish life, and leading them to the love of heavenly joys. He was wont chiefly to seek out and preach in those remote villages which were situated far from the world in wild mountain places, remote and fearful to behold, which, as well by their poverty and distance up the country, prevented intercourse with such as could instruct their inhabitants.—(Bede, chap. ix.)

§ 13. This circumstance is also worthy of being related, which I heard from several excellent persons, amongst whom was the priest Pleculf. During the time that he was with us at the monastery of Mailros, he was sent for by Ebba¹ the holy widow, and mother of us all in Christ. He accordingly went, as invited, to the monastery called

¹ Ebba, a daughter of Ethelfrid, King of Northumbria. Her brother King Oswy gave her a small Roman camp on the Derwent, in the western part of the county of Durham, which she changed into a monastery, and which was called Ebchester after her. The village church is also dedicated to her.—(Surtees, Durham, II., 301.)

Coldingham,¹ and remained there some days, and in nothing altering his usual habits of life he began at night to walk along the sea-shore, singing and watching as was his custom. He was observed by one of the brothers of the monastery, who secretly followed him at a distance, wishing to know how he passed the night. The man of God, Cuthbert, resolutely drawing near to the sea, walked into it up to his waist, the waves in succession rising as high as his armpits. When he came back from the sea, and had knelt down in prayer on the sand, two small sea otters immediately followed his footsteps, stretched themselves on the sand before him, licking his feet, wiping them dry with their fur, and warming them with their breath. As soon as this service was rendered, Cuthbert gave them his blessing and dismissed them to their native element.

§ 14. At cock-crow the man of God returned to say office with the brethren in the church. Meantime the aforesaid monk, terrified and frightened at the sight, remaining hid among the rocks, spent all the night in sore distress and at death's door. On the following day he cast himself at the feet of the man of God, and in piteous accents begged for forgiveness. The holy man replied in words that showed his enlightenment from on high, "What is the matter, brother? Did you approach me nearer than was

¹ Colodesbyrig in the MS., *i.e.* Coldingham, in Berwickshire, about ten miles from the borders of England. Ebba was also Abbess of Coldingham, and gave her name to St. Abb's Head, the black rock hard by, which juts into the sea. Coldingham was a double monastery, *i.e.*, an establishment in which monks and nuns resided, apart indeed, but under one head.

meet? As you own your fault, I will pardon you on this condition, that you promise never to reveal what you have seen to any one before my death." The brother promised as he was desired, and departed from him with his benediction. He kept his promise as long as Cuthbert lived, but took care to publish what he had seen to many after Cuthbert's death, in proof of the submission of the animal creation to him, as we read that the lions were submissive to Daniel, and because it showed that Cuthbert had detected him by spiritual insight when he was in concealment and watching his conduct, as Peter saw Ananias and Sapphira when they were tempting the Holy Spirit.

§ 15. On another occasion he travelled from Mailros with two brethren, and after sailing to the territory of the Picts, arrived without accident among the Niduari.¹ There they remained for some days in great destitution, as they had nothing to eat, and stormy weather prevented their putting to sea. The man of God spent the night on the shore of the sea in prayer, and rejoined the others in the morning, it being the Feast of the Lord's Epiphany, for they had set out on their journey after Christmas. He gave them this advice, "Let us go and search, and pray to God according to his promise, 'Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.' I think our Lord will bestow something upon us, to aid us

¹ Niduari is the reading in Bede for the corrupt *Mudsieralegis* given by the MS. By Niduari is probably meant a people dwelling by the banks of the River Nith, that falls into the Solway.

in celebrating the day on which the Magi adored Him with their gifts, and on which the Holy Spirit descended on Him like a dove, when He was baptised in Jordan, on which also He turned the water into wine at Cana in Galilee, to strengthen the faith of His disciples."

§ 16. Then they rose and went out, he himself walking in front of them, as though to show the way, and leading them toward the sea. On reaching it they found three pieces of the flesh of a dolphin, as if cut by human hands and washed clean in water, and on bended knees they gave thanks to God. Then Cuthbert said, "Take them up and bear them away, and bless the Lord. For see, these three portions will be sufficient for three men during three days and nights, and on the fourth day the weather will be fine enough to allow us to set sail." They took the fish and cooked it, and were delighted with the wonderful sweetness of its taste. The tempest continued with great violence for three days, but on the fourth, as he had predicted, they resumed their voyage under a serene sky, and reached their harbour in safety. This was related to us in presence of many witnesses, by one of the two brethren present, named Tydi, who is still living and is a priest. And he glorified God whose mercy once sent flesh to Elias in the desert, as now He did to this holy man; who, imbued with the same spirit as the Apostle Paul, recorded in the Acts of the Apostles, foretold both tempest and fine weather to his fellow-voyagers (Acts xxvii. 22).

§ 17. The same priest Tydi told us also of this other miracle, known to a large number of persons. The Saint

was travelling one day near the River Tesgesta,¹ in the direction of the south, teaching and baptising the country people who dwelt among the hills. He asked a boy who was walking with him as his companion, "Have you any idea who is preparing dinner for you to-day?" Upon his answering that he knew no one on the road, and had no expectation of receiving kindness from strangers, the servant of God said to him again, "Have confidence, my son; God will provide food for those who hope in Him, for He has said, 'Seek first the Kingdom of God and His justice, and all these things shall be added to you,' and He will fulfil the words of the prophet (Ps. xxxvi., 25), 'I have been young, and have grown old, and I have not seen the just abandoned;' and again (S. Luke x. 7), 'The labourer is worthy of his hire.'"

§ 18. Cuthbert, looking upwards, and seeing an eagle flying in the sky, said to the boy, "It is this eagle that God has commanded to prepare our dinner to-day." Going further, they saw the eagle sitting on the bank of the river. Then the boy ran to the eagle, at the command of the servant of God, and stopped upon seeing a very large fish, which he brought back to Cuthbert. But the man of God, said to the boy, "Why have you not given our fisherman his share?" The young lad did as he was told, and cutting the fish into two parts gave one to the eagle; they took away the rest, and boiled it at the first house they came to, both eating it themselves and giving of it to others to eat. Having had enough, they prayed to the

¹ Possibly a misreading for Tevyota, the Teviot, which joins the Tweed at Kelso.

Lord, and returned thanks according to the will of God, and continued their journey to the mountains, as has been already narrated, teaching the people and baptising them in the name of the Father, and the Son, and the Holy Ghost.

§ 19. At the same time, while baptising among the mountains, and preaching the Word of life to a number of persons who were assembled in a certain village, Cuthbert suddenly foresaw in spirit that the old enemy was present among them to hinder the work of salvation. Whereupon anticipating his snares, "O beloved brethren," he cried, "if any temptation suddenly arises from outside, do you nevertheless remain stedfast, and not run out of doors, for it is only a delusion to induce you to put off listening to the Word of God." After these words, he resumed the thread of his discourse which he had interrupted. Soon they heard loud voices and cries of fire, as if a house was burning, and nearly all the people present, except a few whom he kept back with outstretched hand, rushed out and hastened to the building which they supposed to be in flames, trying to pull down the walls and put out the fire. Then all at once they could see neither fire nor trace of smoke, and discovering that they had been mocked by some delusive and phantom fire which the devil had raised up, they came back to the man of God, and on bended knees besought his pardon, confessing that they now understood the crafty and manifold artifices of seduction which are practised by evil spirits. Thus one and all of them, greatly improved and strengthened by his teaching, returned rejoicing to their own homes.

§ 20. About the same time the holy man of God was invited by a woman named Kenswith,¹ who is still living, a widow, and devoted to a religious life, who had brought him up from the age of eight years until the time when he attained his full growth and entered on the service of God. He called her his mother on this account, and often visited her. He went one day to the village in which she lived, named Heringaham,² when a house situated at the extreme eastern end of the town was observed to be on fire, and the wind blowing very strongly from that quarter, the conflagration began to spread. His mother ran back in alarm to her own house, where he was, and implored him in goodness to ask the help of God for the preservation of their homes from the masses of fire which were flying on all sides. Showing no signs of alarm, he desired her to keep quiet, saying, "Fear not, this flame will not hurt you." He cast himself on his face to the ground in front of the door, and prayed in silence, and as soon as he began to pray a strong wind began to blow from the west, and drove the whole force of the flame in the opposite direction, where it could do no harm. Thus they perceived that the Divine power of God had evidently exerted itself through him, and that they had been preserved from great danger by His protection, wherefore they gave thanks and blessed the Lord.

§ 21. There was a certain religious man especially dear to the servant of God, whose name was Hildmer, and whose

¹ Kenswith, miswiitten Kenspíd.

² *Heringaham*, probably Wrangholm, Bleau's Wrangumm, between the Rivers Leader and Tweed.

wife was greatly vexed by a devil. She was quite wasted away, and brought nearly to the gates of death, and used to gnash her teeth and cry out with a lamentable voice. Her husband being assured she would come to some miserable end, hastened to our monastery and begged to see St. Cuthbert, who was at that time the Provost of our Church. He said that his wife was sick even to death, but did not reveal that her disease was madness, as he felt at the moment ashamed to let it be known that one who was formerly a religious woman should now be harassed by an evil spirit, being not aware that Christian people are frequently liable to such possession. He only requested to have a priest sent with him, and a spot assigned for her burial. The man of God at once went to bid some one go with him, but suddenly turned back, and, moved by the Spirit of God, called to him: "I ought not to send another, but go myself with you to visit her."

§ 22. Then the man of God got ready, and they all set out on horseback. He perceived that his companion was deeply affected and in tears, caused first from the fear of losing his wife and seeing his children left orphans, but especially from a sense of the degraded and miserable condition into which her insanity had brought her, knowing that the man of God would find her utterly forlorn, regardless of herself, and filthy and drivelling in her habits. But Cuthbert gently comforted him, intimating that he was aware of all that had been concealed from him, and with prophetic lips he added, "As soon as we reach your house, the wife, who you think is dying, will come out to meet me, and take the bridle of my horse, which I hold at this

moment, for by the help of God the demon shall be cast out, and she herself will minister to us." On their arrival at the mansion—as the man of God had said—the lady, as if roused from sleep, came forth to meet them, and at the first touch of the bridle the devil was completely put to flight. She was restored to her former health, and, joyfully giving thanks to God, offered hospitality to them.

BOOK III.

HIS REMOVAL TO FARNE, MIRACLES, ETC. [A.D. 664.]

§ 23. St. Cuthbert admirably discharged the duties of Provost in the above-mentioned monastery of Mailros, serving the Lord Who wrought many miracles by his instrumentality, such as I have endeavoured to relate, on account of the weakness of those who were infirm in faith. At length he took to flight from the glory of the world, and withdrew into a life of more perfect solitude. Afterwards, at the urgent summons and invitation of holy Bishop Eata, he came across, with the help of God's holy will, to this island of ours, which is called Lindisfarne, and here, whether present or absent, healed those who were possessed, and cured many suffering from various kinds of disease. He lived according to the precepts of Holy Scripture, preserving the spirit of the contemplative life though engaged in active duties, and for the first time drew up for us the rule which we observe to this day, in conjunction with that of St. Benedict. After some years he determined to remove to the island called Farne, a desolate spot in the midst of the waves, and there lead a solitary life for a space, an enterprise which no one had ever attempted before, because of certain appearances of evil spirits in that place. He put the demons to flight by his fearless courage, and dug a chamber in the solid rock to the depth of nearly a cubit, adding to it a wall which was truly extraordinary. Besides being a cubit high, it was built of stones so large that no

one could believe they had been placed by him in their present position, who did not know the amount of strength God had given him. His dwelling-place was divided into two rooms, so constructed that he could behold nothing from them except the heavens above.

Simeon of Durham states that this change of residence occurred A.D. 664 (lib. i., chap. vi.).

This was after a residence of twelve years at Lindisfarne, which, dating from A.D. 664, carries us on to 676.

§ 24. In the interior of the island he had found a stone, which one day he asked some brothers who were on a visit to fetch for him on the cart, that he might place it in his building. They went with prompt obedience to bring it, but were obliged to leave it when half the journey only was accomplished, fearing that its weight might break down their cart, or do them some injury. A few days afterwards, upon the same brothers sailing across to the island again, they found the stone they had been unable to move, now neatly laid in its place in the structure which the servant of God was rearing, and so praised and glorified God, who does such marvellous works through his servants, remembering that "God is admirable in his Saints."

§ 25. On another occasion some of the brethren came to visit him, to whom, according to his custom, he first preached the word of God, and then said to them, "My beloved brethren, you know that this spot is almost uninhabitable for want of water; therefore let us implore the help of God, and do you dig in this stony bit of ground, in the middle of the pavement of my abode, seeing that the Lord God is able to bring water out of the hard rock for

those who pray to him, as he once gave water to the thirsty people when Moses struck the rock with his staff; and again gave Samson water to drink, when he was thirsty, from the jaw of an ass." The brethren accordingly dug in the ground as he had desired, and at his prayer they immediately saw a spring of living water break forth from the stony ground and flow towards him. We have tasted of this spring, and thankfully experienced its extraordinary sweetness, which continues to this day. And I know from the testimony of reliable witnesses that the holy anchorite and servant of God confessed that in this water, which God had given him, he could discover the sweet taste of all other liquors.

§ 26. There is another miracle I will not pass over, which God wrought out of love for his valiant soldier. As he was in want of a beam twelve feet in length to form the foundation of some part of his building, he asked the brethren who came to visit him to bring him one. The waves of the sea reached the end of the hollow place he had dug in the rock, and sometimes flowed into it, and he proposed to fix in this spot the beam of wood I have mentioned, and build upon it as a foundation. But he could not obtain that favour from his brethren (may God not impute it to them to their hurt). Our Lord Jesus Christ, however, to whom he addressed this prayer, came to his aid, for that very night the sea waves brought with them a beam twelve feet long floating on the water, and deposited it, in answer to the servant of God, exactly at the edge of the rock where he wanted to place it for his building.

The brethren, who were watching during the night, saw it in the morning, and gave thanks to God that in Christ's honour the sea should have rendered more obedience than men to the holy anchorite; and at this very day the building, resting on the transverse beam, is plainly evident to all who sail by.

§ 27. As the sea was subservient to the man of God, so also were the birds of the air. He was one day engaged in digging the ground in his island, for during the first two or three out of the many years which he spent there, before he closed his doors and remained constantly within, he used to labour with his hands for his daily subsistence, according to the words, "He who does not labour must not eat." He saw that day two ravens, old denizens of the island, preparing to make their nest by pulling away the thatch from the roof of a house which stood on the landing-place built for sailors. He waved them away by a movement of his hands, lest their depredations should occasion trouble to the brethren. But when they paid no attention to his signal, he changed his tone, and sternly ordered them in the name of Jesus Christ to take themselves off and leave the island. Without an instant's delay they both abandoned their homes in obedience to his command. Three days afterwards one of the two returned, and laying itself at the feet of the man of God as he was digging in the ground, it spread out its wings over the furrow and bent its head to the ground, as though suing humbly for his pardon. Then the man of God, seeing that it was repentant, gave permission for its return. Peace being concluded, both the

ravens came back the same hour bearing a gift with them, for each carried in its beak a large piece of pork, which it laid at his feet. He forgave them their fault, and they are living in the island to the present day. I have been assured of the truth of this story by witnesses who could not be mistaken, and who, when visiting him, used to oil their shoes with the fat of this pork for twelve months afterwards.

[A.D. 684.]

§ 28. The consecrated virgin and royal abbess Elfreda humbly requested this holy anchorite to come to meet her on Coquet Island. The handmaid of God went down on her knees, and put many questions to him, and at last solemnly adjured him, in the name of our Lord Jesus Christ, and the nine orders of Angels, and all the holy Saints, to tell her how long her brother King Egfrid had to live. Thus urged, and fearing to offend our Lord, the man of God began in many words, yet without directly answering the question, to remind her of the brevity of human life, adding these words, "O handmaiden of God, surely it is no slight privilege for one to be secure of life for even twelve months!" She understood that he spoke with design and foreknowledge, and wept bitterly, and a year afterwards her grief, and that of multitudes of others, was only too painfully renewed at seeing the fall of the royal house, struck down by the foeman's sword, wielded with such cruel hand. She next went on to ask: "By that same Holy Unity and Trinity I adjure you to tell me whom he will have for his heir." He paused a few moments, and said: "Him you may take for your brother, not less than the

other." This she seemed unable to understand, and earnestly inquired where the person was to be found. He listened to her with great gentleness, and replied: "O servant of God, why should you wonder if he were now in an island in this sea?" Upon this she remembered that his words must apply to Alfrid, now happily reigning, who was at that time in the island called Hy. She then proceeded to question him about himself, knowing that the king wished to call him to the episcopate, and asked whether the king's wish would take effect, and how long he was to be bishop. He declared himself unworthy of this honour, but added that it was impossible for him to avoid it by concealing himself on land or sea, "and within the brief space of two years," said he, "I shall find the reward of my labours. But do you also listen to what I enjoin you in the name of our Lord Jesus Christ, and see you tell this to no one as long as I live." Then after many other prophetic words, which all beyond doubt came true, he entered his boat and returned to Farne.

§ 29. Thus he continued to live for many years in solitude, withdrawn from the sight of men; but under all circumstances he was always the same in his expression of countenance and the disposition of his mind. He was always joyful and glad-hearted; no recollection of sin ever saddened his face; no praises or marks of surprise and admiration ever elated him. His language, modest but full of point and ready wit, comforted the sad, instructed the ignorant, and calmed the angry, convincing all who heard him that nothing is to be preferred to the love of Christ.

And before the eyes of all he habitually placed the greatness of the good things that are to come, and of the gifts which God has already bestowed upon us, Who spared not His own Son, but delivered Him up for the salvation of all men.

BOOK IV.

CUTHBERT AS BISHOP OF LINDISFARNE—HIS MIRACLES— HIS DEATH. [A.D. 684.]

§ 30. Having been chosen to the episcopate of our church of Lindisfarne at the request of King Egfrid, of the Saxon Bishops, and of the Senate, the King in person, and Bishop Trumwin, of holy memory, together with some chosen members of our household, went to him, the Synod being assembled with closed doors within the Monastery, and, falling on their knees, adjured him by our Lord Jesus Christ to accede to their request. Most reluctantly, with many tears and expressions of grief, he was conducted before the Synod, at which Archbishop Theodore presided, and after the usual delay was admitted to the episcopate. It is not within my power or province to express how excellent and great he was in the exercise of this office, although it is better to give some account than to omit all mention. He continued ever what he had been before, unchanged in the sympathy of his heart, in the simplicity of his outward appearance. Thus, with all authority and grace, he filled the dignified post of bishop, without departing, however, from either the strict rule of the monk or the virtue of the anchorite. In all things he remembered to observe the teaching of St. Paul to Titus: "A bishop must be without crime." His discourse was equally pure and resolute, equally grave and straightforward, full both of sweetness and grace, when he spoke upon the ministry of the law, or

the teaching of faith, or the virtue of continence, or the practices of a just life. To every one he gave varied and suitable instructions, because he always knew beforehand what to say, and to whom, when, and how to say it. Above all other things, it was his special care to join fasting, prayer, and watching to the study of the Scriptures. His memory, keeping always before his mind the canons of the Church, and enabling him to recall the virtue of the Saints, stood him in place of books. He fulfilled all the duties of brotherly love towards his brethren, and practised humility and that super-eminent charity without which every other virtue is valueless. He took care of the poor, fed the hungry, clothed the naked, harboured strangers, redeemed the captives, and protected widows and orphans, that he might merit the reward of eternal life in the company of the choirs of angels with our Lord Jesus Christ.

§ 31. The holy Cuthbert being thus deeply rooted in the virtues befitting the exercise of the episcopal office, was advanced by our Lord to the fullest and highest degree of dignity and authority by many miracles and prodigies, and as it was said to the Apostles "Whatever you shall loose on earth shall be loosed in heaven," so his priests and deacons have assured us these words were fulfilled in him not spiritually only, but by bodily act as well, and there were wrought, as we read in the Acts of the Apostles, many signs and wonders among the people.

§ 32. Of these we may narrate the following. One of the Earls of King Egfrid named Heunna, living in the country called Henitis, had a wife who fell dangerously

ill, so that her life was almost despaired of. As our holy bishop was travelling and preaching the word of God among the people, he arrived at the place inhabited by the above-mentioned Earl. The latter at once went forth to meet the bishop, and returning thanks to God for his coming, kindly and hospitably received him and his companions, and washed their hands and feet. He then made known to the holy bishop the dangerous condition of his wife, which occasioned much grief and sorrow to all the household, asking him to bless some holy water for her use, as he thought she would then depart more easily if she was to die, or would recover more quickly were her life to be spared. The holy bishop blessed the water before them all, and gave it to his priest, Beta, who is still living. Entering into her bed-chamber, where she lay like one half dead, the priest sprinkled her and her bed, and opening her mouth he poured a little of the water. She immediately recovered consciousness, and gave thanks and blessed God, who had vouchsafed to send so many and so great guests to visit and cure her. Without delay, she rose up in sound health, and, like the mother-in-law of Peter, ministered to them with her own hands, being the first of this noble family to offer the cup of joy to the bishop, who had removed from her lips the cup of death.

§ 33. The priest Ethelwold, now Abbot of the Monastery of Mailros, related to me another instance of a cure which was witnessed by himself. "One day," he said, "we came with the holy bishop to a town called Bedesfeld. A girl in that place, who was a near relative of mine, was very ill, and for almost a whole year had suffered severe

pain in her head and down one side, which no physician had been able to cure or alleviate. Our bishop, having heard of the girl's illness, at our request had compassion on her and anointed her with oil consecrated by himself. Immediately from that hour she began to amend, and in a few days was restored to perfect health."

§ 34. Another miracle of the same kind I heard from the testimony of many witnesses, whose statement leaves no room for doubt. Amongst these, Heunna related—"One day the holy bishop set out from Hagustaldese, and travelled in the direction of Carlisle. He broke his journey on the way in the region named Alise. A great number of people had assembled there, and he remained two days, laying his hand on the head of each one, anointing them with the oil he had consecrated, and preaching the word of God. When, lo! there suddenly appeared some women carrying on a litter a young man wasted by a long and grievous sickness; and, setting him down at the outlet of the forest, not far from our tents, where the holy bishop was, they sent to beg him in the name of our Lord Jesus Christ that he would grant the poor man his blessing, and that of the other holy men with him, and would pray for him to the Lord that he might obtain pardon for his sins, on account of which he was bound under the Divine vengeance. When the bishop perceived their unhesitating faith, he sent us away, and gave his blessing to the youth, whose malady he cured, and restored him to health, glorifying God for having come to the aid of His servant who had trusted in Him. Rising up the same hour, and refreshed with a little food, the youth walked away in company with the women,

giving thanks and magnifying the Lord, Who works such wonders in His saints."

§ 35. The priest Tydi, whom I have already mentioned, gave me the following account:—"Our holy bishop was in a town called Methelwong¹ during the pestilence which devastated both that neighbourhood and many others, and was preaching the Word of God to such of the people as were left, when he turned to me and asked in a low tone, 'Is there any one in this town still sick of the pestilence, to whom I can go to carry blessing and consolation?' I pointed out to him a poor woman standing at a distance, and appealing to him with many tears in behalf of one son who had just died, while she held in her arms his brother, now swollen and gasping for breath in his mortal agony. Cuthbert instantly rose, and going to her, blessed and kissed her child, and then assured her, 'O woman, weep not, the son you have lost is saved; neither shall any of your family henceforth die of this pestilence.' The mother and son are both living, and bear witness to the truth of this narrative."

§ 36. Neither may I omit what was related by a priest of ours, still alive, but at that time a layman in the service of a certain earl, who recounted this deed of mercy in his presence:—"When our holy bishop began to preach the Word of God among the country people, he was invited by my lord, whose name was Tibba, one of the earls of King

¹ In the MS. Medilpong, obviously an error for Methelwong, the Field of Discussion.—(Vita Sti. Cuthberti, auctore anonymo., Note, § 35.)

Egfrid, who lived near the river called Tweed,¹ to come to his town, and so arrived in procession with his companions, singing psalms and hymns. My lord received him most cordially, and informed him of the desperate condition of one of his servants, lying there very ill, in fact drawing his last breath. The holy bishop, compassionating his case, blessed water for him, and gave it to me, as I was attending him, with this injunction, ‘Go and give the sick person this water, which, by God’s help and according to our faith, is about to place him in safety, because the Lord will pardon the sins for which he is afflicted, and grant him rest from his labour, either now, by restoring him to health, or in the world to come, if he is going to die.’ I went immediately to the sick man as I was desired, and while I was pouring a little of it for the third time into his mouth, the patient, through the help of God, returned to consciousness, and recovered his former health. He is still living, and gives thanks to God, calls down blessings on the bishop, and prays for him continually.”

§ 37. While King Egfrid was laying waste the kingdom of the Picts, where, according to the predestined judgment of God, he was ultimately overthrown and slain, our holy bishop in the course of his progress visited the city of Luel (now Carlisle),² in which the Queen was then staying, awaiting the issue of the war. On Saturday, at three o’clock in the afternoon, as is affirmed by the priests and

¹ In the Latin text *Opide*, most probably the Tweed, according to Bede’s narrative, which informs us that Cuthbert was then on his way from Mailros to Lindisfarne.

² Luel, *i.e.*, Lugubalia, which is corruptly called Luel by the Angles.— (Bede, *Life of St. Cuthbert*, Chap. xxvii.)

deacons, many of whom are alive to this day, while all present were inspecting the city wall, and also a fountain of marvellous workmanship, formerly constructed by the Romans, as they were told by their guide, Waga,¹ Provost of the city, the good bishop, as he leant on his staff, suddenly bent his face toward the ground, then again raising himself, he lifted his eyes to heaven, and groaning deeply, three times exclaimed, "Ah! ah! ah! I fear the war is over, and that judgment has been pronounced against our people engaged in it." When all inquired of him what had happened, he replied ambiguously, "O my children, do you not see how marvellously changed and disturbed the air has become? And who among mortals is sufficient to search out the judgments of God?" Within a few days the sad and unexpected intelligence of the result of the battle, which was fought and ended on the very day and at the very hour in which it had been revealed to Cuthbert, was known all over the country.

§ 38. In this same city of Carlisle there came to him from the western islands a venerable anchorite named Herbert, who had often previously visited him, and now came according to his wont to resume his spiritual colloquy with Cuthbert. After much pious discourse, in which he gave him wholesome exhortations, the holy bishop said propheti-

¹ Waga, hitherto printed Paga, but incorrectly. The description of a fountain, in which the traces of Roman workmanship are still discernible, is given in Lyson's *Magna Brit. Cumberland*, p. ccvii. Smith appears to have had the same information from Nicolson, then Bishop of Carlisle. Carlisle was the *Lugurallium* of the Romans, a station on the great Roman Wall. On the frequency of Roman remains at Carlisle, see *Camd. Brit. Col.*, 1024.

cally, in the hearing of a number of persons, "Bethink you, beloved brother, of anything you may have need to ask me, and speak to me about it, for, as Paul predicted to the Ephesians, never in this world, from this hour, shall we see one another again." On hearing this, Herbert fell at his feet, and, shedding many tears, answered mournfully, "I beseech you, through Jesus Christ, the Son of God, pray to the Holy Trinity not to leave me in this world deprived of your presence, but to receive me along with you into the joy of His eternal kingdom." The bishop, after praying for a moment, bade him, as he still lay on the ground, "Rise, and rejoice ; for," said he, "you shall certainly receive from the Lord Jesus Christ that which you have sought from him." The issue of the story needs not many words. At the same time, on the same night—Wednesday, the 20th of March 687—at the same hour of the night, the bishop and the anchorite both died, and now reign together with Christ for ever and ever.

We learn from Bede (chap. cxxvii.) that Herbert was first purified by a long infirmity, and this perhaps by the dispensation of our Lord's mercy, that the continual pain of a long sickness might supply whatever deficiency of merit he might have in comparison with the blessed Cuthbert, so that he being made equal in grace to his intercessor, they both might depart together at the same hour, and on one and the same day, be thought worthy to be admitted to one and the like seat of everlasting blessedness.

§ 39. The most faithful Abbess Elfreda revealed to me another instance of miraculous knowledge in the holy bishop. As he was seated with her at table in her Monastery of Osingadun (near Whitby), Cuthbert became wrapt in contemplation ; his eyes were fixed, and the knife which he held in his hand dropped upon the table. Hastily

bending towards him, she asked, "I beseech you, my lord bishop, tell me what you have just seen." "I have seen," he replied, "the soul of a certain holy person of this monastery borne up by the hands of angels to heaven, and placed among the choir of angels and holy martyrs." On her proceeding to ask the name of the person, his answer was, "To-morrow, when I am celebrating Mass, you yourself shall tell me his name." Upon hearing this, the abbess at once sent to the monastery to inquire who had lately departed this life, but the messenger brought word that all were safe and well. Making further inquiry, however, they learned that one of the shepherds had met his death by falling from a tree which he had incautiously climbed. The abbess, when told of it, ran to the bishop, who was then consecrating the church, and had reached the prayer of the Mass beginning "Memento, Domine famulorum;" she at once gave him the name of the deceased brother, which was Haduald. Thus was made manifest to all the abundant spirit and power of prophecy which was granted to the mind of the holy man, whose apostolic foresight in many ways clearly anticipated the time of his own death.

§ 40. Having spent two years in the government of his diocese, Cuthbert, imbued with the prophetic spirit of God, and foreseeing that the day of his departure was at hand, threw off the burthen of the pastoral office, and, drawn by the love of his former life of solitude, returned to the island whence he had been forcibly withdrawn, and there dwelt alone, satisfied with the converse and ministry of angels, and fixing his faith and hope firmly upon God, though very ill in body and borne down by much infirmity.

[A.D. 687.]

§ 41. As his weakness increased, and he drew near his end, he sent for a tried and faithful brother, now living, by name Walhstod, who was then suffering from dysentery, desirous that he should come to him and minister to him in his cell. Walhstod gladly went, and the moment that his hand touched the bishop, as he is wont to relate with tears, his sickness and weakness completely left him, and whereas he had previously felt depressed under the belief that he was about to die, he now felt himself restored to life and health, as with thanksgiving to God he informed the brethren.

§ 42. After this Cuthbert the bishop, of holy memory, having received communion, raising his hands to heaven, and commending his soul to God with his last breath, calmly seated, without a groan departed to the joys of the kingdom of Heaven. The brethren brought his remains to our island in a boat, washed the body, wrapped the head in a handkerchief, placed the sacramental elements on his holy breast, robed him in the sacerdotal vestments, with sandals on his feet to be ready to meet Christ, and after enclosing the body in a cerecloth, while the soul rejoiced with Christ, they laid the incorruptible remains, apparently but asleep, to rest with all due honour in his sepulchre within their church.

§ 43. Eleven years afterwards, moved thereto by the Holy Ghost, with the advice of the chief persons in the monastery, and with the consent of the holy Bishop Eadberth, they formed the resolution to raise from the

tomb the bones of the saintly Bishop Cuthbert, the most illustrious member of their body. As soon as they opened the tomb, they found, wonderful to relate, the whole body as entire as when they had first buried it, eleven years before. The limbs were not set and stiff with shrunken sinews and skin dried up, bearing every mark of antiquity, but were flexible, with full suppleness in the joints. When they raised his body out of the tomb, they could move the knees and neck like those of a living man. His shoes and such part of his robes as had come in contact with his skin were in nowise decayed. The cloth in which his head had been enveloped was as bright as when first made, and, along with the new sandals that he wore, is to this day kept as witness thereof among the relics in our church.

§ 44. Our Lord, for the honour of His holy servant, granted the favour of miraculous cures to a considerable number of persons after his death. In the case of a boy tormented by a most cruel spirit, so that he yelled, howled, and strove to destroy everything within his reach, yea, even to tear his own flesh, the priest Tydi, whom I have so often mentioned, found himself unable to work a cure or put the evil spirit to flight. Wherefore he counselled his father to take the boy in a cart to the monastery, and pray to God for him before the relics of the holy Apostles and Martyrs which are there. The cries and screams of the unhappy demoniac struck horror into all that heard him, and many despaired of the possibility of finding any relief for the miserable child. But one of the priests, who was strong in faith and purity of life, placing his hope in God,

and invoking the aid of the holy Cuthbert, took compassion on him. He blessed some water, went to the spot where the water had been poured wherewith the Saint's dead body had been washed, and taking thence a little portion of the mould, placed it in water. The boy having tasted the water blessed by him, ceased screaming and gibbering, and on the following day, accompanied by his father, with many thanks to God, he visited the relics of the Saints, for whose sake he believed God had cured him, and prayed in presence of our community, after which he returned home glorifying God in his Saints.

§ 45. The Lord God has been willing to fulfil, in honour of this holy confessor of God and his incorruptible body, what Jesus Christ at His departure predicted of John the Evangelist, "I will that he remain thus till I come" (S. John xxi. 22), and many wonderful things are every day taking place in our presence by His permission. One of these occurred recently. A certain clerk of Bishop Wilbrord¹ came from the parts beyond the sea, and was received and entertained in our house, and while a guest among us was taken with a very grievous malady, which, by continually increasing, for a long time reduced him to a very hopeless condition. One Sunday he said to his attendant, "Take me to-day after Mass, if you can possibly do so, to the tomb of the most holy man of God. For I trust and hope in God, with simple faith and confidence, that for the honour of His servant, whose body is there perfect and incorruptible, He will either grant com-

¹ First Bishop of Utrecht, in Holland.

plete recovery to my limbs now wasted with sickness, or assign to me, set free from the bonds of suffering, some share of that celestial glory which Cuthbert now possesses." I need not make a long story of it. When with much trouble they had led him to the tomb, he knelt down, and bowing his head to the ground, prayed that he might be healed; no sooner had he done this, than he gave thanks to God, rising up cured. Without assistance he walked back to the hospice, and a few days afterwards, his strength being entirely restored, he proceeded on his journey home.

§ 46. I will not omit another miracle, very similar to this, which occurred during the present year. There was in a neighbouring community a young man afflicted with palsy, who was brought in a cart to consult the skilful physicians of our monastery. They gave every attention to his case, and did for him everything that could be done, but nearly all his limbs had become mortified, his whole body had lost the power of motion or feeling, and after long efforts they were at last obliged to give the case up as hopeless. The youth, finding himself deserted by the physicians of the body, said to his attendant with tears and groans, "This insensibility and mortification began at my feet and has thence spread through all my limbs; beg, therefore, of the Abbot to let me have the shoes which covered the feet of the incorruptible man of God." His attendant did so, bringing him the shoes and putting them on his feet the same night, at the usual time for going to rest. At the hour of matins next morning, wonderful to relate, he rose up and sang the praises of God, though before he

could not move any of his limbs or scarcely use his tongue. During the day he visited all the shrines of the holy martyrs,¹ returning thanks to God, for that by the merits of the holy bishop, in answer to his own faith, he had been restored to his former health.

These few particulars I have dictated, brethren, while omitting a far greater number which I have not included only lest the reader should be surfeited with their number, and so give up reading my narrative altogether. I will but say briefly, with reference to these, that in many places infirm and possessed persons acknowledged that the demons quitted them at his coming, often even before he came, and they never returned ; others were healed by his presence, and with a single word. In many cases brethren proposed in their own hearts, and without the knowledge of any one, to ask him to pray for the favours they required, and he anticipated them through his prophetic spirit, procuring for them the desire of their hearts ere they had asked him. Of which spirit Paul says, "He has revealed it to us by the Holy Ghost."—(1 Cor. ii. 10.) Neither will I describe the marvellous production of blest bread, which in such quality and quantity took place on two occasions, or the draught of water which he blessed, so that those who drank after him tasted therein the sweetness of every liquor; or how the deacon of the holy Bishop Winfrid was on two occasions healed of sickness by the relics of this confessor of God.

¹ Possibly a portion of those relics of the martyrs which Benedict Biscop had brought into England a few years previously, and distributed among the neighbouring churches. See his life by Bede, § 6.

I.

FRONTISPIECE.

St. Cuthbert, in his episcopal robes, on a red and gold ground. A low mitre of white and gold, the simple white crosier shaded red, and turned inward in the left hand. His right hand is raised in benediction. The chasuble is blue, very thin, and the stole without ornament. The stole and maniple are purplish red and very narrow. The dalmatic is green, edged with red at the skirts. The shoes are red. A Benedictine monk is bending down to kiss his right foot.

St. Cuthbert is nearly always represented, in sculpture as well as in stained glass and on seals, as holding in his hand, or supporting on his arm, the head of the sainted King Oswald. He is so represented for several reasons: because King Oswald established Christianity in the northern province of his kingdom; because he founded the sea of Lindisfarne, of which St. Cuthbert was bishop; because his head, that was cut off by the tyrant Penda after the battle of Maserfeld, was put into the coffin of St. Cuthbert when the monks fled with it from Lindisfarne, and was found in the coffin in 1104; and because, when the relics of other saints were removed from the coffin of St. Cuthbert, the head of St. Oswald was suffered to remain.—(Archbishop Eyre, *Life of St. Cuthbert*, p. 280.)

In the Lawson MS. St. Cuthbert is represented without the head of St. Oswald, and the following reasons may account for it. In the galilee of Durham Cathedral there is an arched recess adorned with beautiful specimens of distemper painting. On the *sides* of the arch are two stately figures of Norman character, and in very perfect condition. "I have no doubt whatever," says Archbishop Eyre, "that the one on the left hand is the figure of St. Cuthbert, and the one on the right that of St. Oswald." It is probably the earliest pictorial representation of St. Cuthbert, and bears a very close resemblance to the one that forms the frontispiece to the Lawson MS., so much so that it is very probable that the illumination in the MS. was copied from the Norman painting in the galilee; if so, it will account for the absence of the head of St. Oswald in the frontispiece to the manuscript.—(*Hist. of St. Cuthbert*, p. 290.)

Both these Norman paintings are engraved and coloured in Scott's *Antiquarian Gleanings in the North of Scotland*.

One of the most beautiful representations of St. Cuthbert may be seen in the *Benedictionale S. Aethelwoldi* (MS. of the Tenth Century), reproduced with great care in *Archæologia*, vol. xxiv., p. 48. A group of seven Confessors, crowned, and with the hair cut short, stand under a triple arch, the three foremost having their names, † “SCS̄ GREGORIUS PRESUL,” “+ SCS̄ BENEDICTUS ABBAS,” and “+ SCS̄ CUTHBERTUS ANTISTES,” inscribed on their palliums. This drawing is copied in colours in Mr. Humphrey’s *Illuminated Books of the Middle Ages* (Pl. VII.).

A MS. commentary of the Scriptures by Nicholas de Lyra, written in 1386 (Manuscripts of the Dean and Chapter of Durham, A. I. 3), deserves special mention. The initial H of the volume, splendidly illuminated, contains a full length figure of St. Cuthbert, holding upon his arm the head of King Oswald, with Stiphel the writer kneeling before him, and saying, “Confessor vere Cuthberte, mei miserere.” The background is gold; St. Cuthbert’s dalmatic is scarlet; his chasuble is blue, with scarlet spots, and lined with green; his mitre, his crosier head, and the crown of King Oswald are gold.

“The figure of St. Cuthbert in the Lawson MS., earlier than the one in the window in York Minster by about 300 years, may be compared with it in respect of the absence of St. Oswald’s head and the more simple vestments.”—(Cf. Rev. J. T. Fowler, F.S.A., *Yorkshire Archæological Journal*, vol. iv.)

II.

VIGNETTE.

Bede represented engaged in writing his Life of St Cuthbert.

To every monastery was attached a *scriptorium* or writing-room, in which the scribes sat to write whatever was enjoined them by their superiors.

A charming account of one of these *scriptoria* is given by Nicholas, the secretary of St. Bernard:—"Its door opened into the apartment of the novices, where commonly a large number of persons, distinguished by rank as well as by literature, had put on the new man in newness of life. On the right was the cloister of the monks, appropriated to the recreation of the more advanced part of the community. Here, under the strictest discipline, they individually opened the books of divine eloquence, not to winnow out the treasures of knowledge, but to draw forth the treasures of love, of compunction, and of devotion. On the left extended the infirmary and the place of exercise for the sick, where their bodies, wearied and weakened by the severities of the rule, were refreshed with better food; until, cured, or at least restored to better health, they rejoined the congregation who laboured and prayed, did violence to the kingdom of Heaven, and took it by force." "But it must not be supposed," he continues, "that my little tenement is to be despised; for it is a place to be desired, and is pleasant to look upon, and comfortable for retirement. It is filled with most choice and divine books, at the delightful view of which I feel contempt for the vanity of this world. This place is assigned to me for reading, writing, and composing, for meditating and praying, and adoring the Lord of Might."

In some monasteries small *scriptoria* were devoted to the accommodation of monks who had rendered some service to the community, or who were likely to do so. Thus, for instance, when Arnold, abbot of Villers, in Brabant, resigned his abbacy, one of these *scriptoria* was assigned to him as his private apartment.—(Sir Thomas Duffus Hardy, *Catalogue*, vol. iii., p. xi.)



III.—IV.

HOW THE WIND WAS CHANGED BY HIS PRAYER, AND HOW THE SHIPS,
WHICH HAD BEEN DRIVEN OUT TO SEA, WERE BROUGHT BACK
TO THE SHORE.

On two pages.

On the grass, beside a blue river, kneels a boy with auburn hair, his head encircled by the nimbus. Over his head a hand with two fingers extended, issuing from red clouds. The river flows across to the opposite page, where it widens out at its mouth into a tempestuous sea. Three ships in which men are seen praying. The ships, as in the Oxford MS. (University Coll., No. clxv.), have both ends alike, or nearly so, in the shape of a long beak. By the water-side stands Tynemouth Priory, two monks appearing at the Norman doorway.

This incident seems to belong to Cuthbert's youth, and to have occurred before he entered the monastery of Mailros. Bede relates that Cuthbert was standing on the opposite bank, and surrounded by a number of people, who, when they saw the rafts driven out to sea till almost out of sight, began to jeer at the mode of life of the monks, as if those who had ventured to introduce amongst them a new and unknown rule of life deserved to suffer such a calamity. Cuthbert, however, checked the reproaches of the scoffers, exclaiming, "What are you doing, brethren, in speaking evil against those whom you see hurried away towards death? Would it not be more like men were you to pray to the Lord for their safety, rather than thus to rejoice at their peril?" The only reply he got from those rude and churlish people was, "Let no one pray for them; may God have pity on none of them, seeing they have taken away our old worship, and no one knows how to observe the new!" Cuthbert, not heeding the old heathen feelings of the populace, bent his knees in prayer to the Lord, and bowed his head to the ground, and at once the violence of the winds being turned round, the rafts were brought in safety to the beach. On seeing this the rustics blushed for their unbelief, and proclaimed their faith in the venerable Cuthbert with the praise due to him.—(Bede's *Life of St. Cuthbert*, § 6.)

This incident is omitted in the anonymous legend; but Bede says he had the account from one of the brethren of the monastery of Tynemouth.

The subject is represented at Carlisle and in the Oxford M.S. Cf. "The St. Cuthbert Window in York Minster," by the Rev. J. T. Fowler.—*Yorkshire Archaeological Journal*, vol. iv.

(The Oxford and the Lawson MS. are both of considerably earlier date than the window.)





V.

HOW THE LORD SUPPLIED HIM WITH FOOD WHEN HE WAS ON A JOURNEY.

See Life, § 9, p. 9.

A boy on his knees looks round at his white horse, which, saddled and girthed, is pulling at the thatched roof of a shepherd's hut, and bringing down, along with the straw covering, a white sheet containing bread and meat.

The hut was one of those temporary habitations, called "sheals" or "shealings," still to be seen among the wilder Northumbrian hills.

The same subject is painted on the back of the stalls in Carlisle Cathedral. Cf. Lady C. G. V. Harcourt, *Legends of St. Augustine, St. Anthony, and St. Cuthbert, painted on the back of the Stalls in Carlisle Cathedral*: Carlisle, 1868. The Essay on the St. Cuthbert Window in York Minster by the Rev. J. T. Fowler—*Yorkshire Archæological Journal*, vol. iv.



VI.

WHAT BOISIL, A HOLY MAN, PROPHESED IN SPIRIT CONCERNING CUTHBERT WHEN HE CAME TO HIS MONASTERY.

See Life, p. 12.

In the year 651, Cuthbert, having forsaken all earthly concerns, hastened to put himself under monastic discipline. Allured by the fame of the exalted virtues of Boisil, a monk and priest, he chose to go to Mailros (Old Melrose), a monastery which stood two miles to the east of the present Melrose Abbey.

The artist represents Cuthbert's arrival "as he leaped from his horse, and was about to enter the church to pray—having given his white horse to an attendant, as well as the spear which he held in his hand."—(Bede, chap. vi.). He is received by Prior Boisil, who was standing at the gate of the monastery. Behind him appears the head of a religious.

"Sigfrid, a devout priest, and a long-trying servant of the Lord, used to speak of this as an eye-witness; for he was standing in the doorway along with others, when Boisil recognised in Cuthbert the future Saint, and said to those who stood near him, "Behold a servant of God." This subject is represented at Carlisle in the Oxford MS. ; cf. "The St. Cuthbert Window in York Minster," by the Rev. J. T. Fowler, p. 46.

The exact date of Cuthbert's profession is given by Simeon of Durham :—"In the year of our Lord's Incarnation 651, the fifty-fifth year after the coming of St. Augustine into Britain, the seventeenth year after the province of Bernicia, through the means of King Oswald, had received the faith of Christ, the same year in which the Bishop Aidan passed into heaven, and the ninth year of the reign of King Oswin, that very holy youth entered the Monastery of Mailros to devote himself to the service of Christ alone.—(*Hist.*, p. 24).

The dress of the monks consisted of a white habit (*tunica*), over which they wore a *camilla*, consisting of a body and hood made of wool, retaining the natural colour of the material. When working or travelling they wore sandals, which were usually removed when sitting down to meat.

In the Lawson MS. they are also represented with leather boots.

The Monastery of Old Melrose was one of the offshoots from Lindisfarne, founded by St. Oswald and St. Aidan about the year 635. Its first Abbot was the "gentle" Eata, belonging to the little band of twelve Saxon boys trained by St. Aidan in his cathedral school at Lindisfarne.

After flourishing for two hundred years under a race of distinguished and holy abbots, the Monastery was burnt down by Kenneth, King of the Scots, in 839, in one of his many invasions of the Saxon territory.

When it had lain waste for several years, we again hear of it about 1073 as giving shelter for a short season to a few fugitive monks led by Aldwine, Prior of Wincalcombe, in Gloucestershire ; until, in the year 1075, they were recalled to Durham.

All that survived of the venerable Abbey of Mailros was a chapel dedicated to St. Cuthbert, which, as late as the fifteenth century, was a famous resort of pilgrims. The foundations of the wall which enclosed the convent on the land side were standing in 1743, but all traces of the monastic buildings, and of the chapel of St. Cuthbert, had been utterly destroyed. A few names which still cling to various spots, such as "Chapel Knoll," and the "Holy Well," and the "Monk's Ford" alone recall the memory of the venerable home of Boisil and Cuthbert.—(See *The Monastic Annals of Tweeddale*, by the Rev. J. Morton ; Consitt's *Life of St. Cuthbert*, p. 15.)

Cuthbert was probably twenty-four years of age when he entered the Monastery at Mailros.—(See Skene's *Celtic Scotland*, ii., 205 : Archbishop Eyre's *Life of St. Cuthbert*, p. 5.)



VII.—VIII.

HOW CUTHBERT ENTERTAINED AN ANGEL AS HIS GUEST; AND
WHILST HE SOUGHT TO MINISTER EARTHLY BREAD, HOW HE
WAS PERMITTED TO RECEIVE FROM THE SAME THAT WHICH
WAS HEAVENLY.

See Life, § 12, p. 12.

Two Pictures.

VII. At a long table covered by a white cloth, on which lie a brown-hafted table-knife, a cup, and a piece of bread, an angel is seated with blue robe and coloured wings, having a nimbus. He holds one foot suspended over a red bowl with short stem and stand, while a monk wearing his hood up and a towel over his shoulder is drying the other.

VIII. A monk stands holding up both hands, as if in amazement at the discovery of three round white loaves on a table covered with a light cloth.

The same subject is treated at Carlisle, in Oxford MS., and in the St. Cuthbert window in York Minster.

After spending a few years in the peaceful cloisters of Mailros, Cuthbert was transferred to Ripon.

In the year 661 King Alchfrid, the son of Oswin, founded a monastery at Ripon, and made it over to the Abbot Eata, who introduced the same monastic discipline which prevailed at Mailros. He took St. Cuthbert with him to Ripon, and appointed him guest-master. Only one event connected with his life at Ripon has been handed down to us, that in which he was privileged to entertain an angel.





IX.

HOW BOISIL, WHEN DYING, FORETOLD WHAT WAS TO HAPPEN TO CUTHBERT.

See footnote to § 12, p. 14.

On a yellow boarded bed, with blue quilt, rests an old man wearing a black monastic habit, with raised hood, engaged in talking to a young monk who sits at his feet.

The saintly Boisil, knowing that his end was near, called upon his beloved disciple Cuthbert to watch by his bedside, and, together with him, to read the Gospel of St. John, dividing it into seven days, which he foretold should be his last. The copy which was read by Boisil and his pupil was long preserved at Durham, and that which St. Cuthbert carried with him in all his wanderings as prior, anchorite, and bishop, and which was taken from his tomb in 1104, is now one of the most precious treasures of the library at Stonyhurst College.—*Cf.* Archbishop Eyre, *Life of St. Cuthbert*, pp. 160, 323.

This subject of Boisil's instructing Cuthbert, and revealing all that would happen to him, was a favourite one with artists. It is represented at Carlisle in the Oxford MS., and in the St. Cuthbert window in York Minster.

For description of the beds and their furniture see account of the St. William window in York Minster by Rev. J. T. Fowler, vol. iii.—*Yorkshire Archæological Journal*, pp. 225, 312.

After many years the relics of Boisil were placed alongside those of his illustrious pupil and successor, under the vaulted roof of the choir in the majestic Cathedral of Durham.



X.

HOW EARNEST CUTHBERT WAS IN THE MINISTRY OF THE WORD.

A monk leaning on a prior's staff addresses a crowd of laymen wearing long robes.

See footnote to § 12, p. 14.

Cuthbert frequently went out from the Monastery of Mailros, sometimes on horseback, but more generally on foot, and preached the way of truth to those who were in error throughout the neighbouring villages. It was the custom in those days with the English people, when a clerk or a priest came into a village, that all at his command flocked to hear the Word, willingly hearkened to what was said, and more willingly still followed up by works what they heard or understood.—(Bede, *Vit. Cuthb.*, § 15.) His labours extended over all the hilly district between the two seas, from the Solway to the Forth.

To-day the land of St. Cuthbert is celebrated for its rich pastoral beauty. "Cheviot and Lammermoor, Ettrick and Teviotdale, Yarrow and Annan-water, are musical with old ballads and border minstrelsy. Agriculture has chosen its valleys for her favourite seat, and drainage and steam power have turned sedgy marshes into farm and meadow. But to see the Lowlands as they were in Cuthbert's day, we must sweep away meadow and farm again, and replace them by vast solitudes, dotted here and there with clusters of wooden hovels, and covered by boggy tracts, over which travellers rode spear in hand, and eye kept cautiously about them."—(Green, *English People*, vol. i., p. 53.)

Such were the features of the region in which St. Cuthbert pursued his labours. He spent often whole months, without returning to his monastery, in evangelising the poor, scattered, half-barbarous inhabitants. "So great," says Bede, "was Cuthbert's skill in teaching, so vast was his power of loving persuasion, so striking was the light of his angelic countenance, that no one in his presence dared to conceal from him the hidden secrets of his heart, but each declared openly in confession what he had done amiss, and strove to wipe away the sins he had confessed, as the Saint commanded, with fruits worthy of repentance."—(Bede, *Vit. Cuthb.*, Chap. ix.)

The name of Cuthbert still lives in the traditions of the Lowlands, and is preserved in the numerous churches raised to his honour. Along the northern part of old Northumbria, the whole county of Kirkcudbright, as well as its chief town, bears memory of his name.



XI.

HOW, AFTER CUTHBERT HAD SPENT THE NIGHT PRAYING IN THE WATER, THREE SEA OTTERS OFFERED SERVICE TO HIM ON COMING OUT; AND HOW A BROTHER, WITNESSING THIS, FELL SICK THROUGH FEAR, AND WAS RESTORED TO HEALTH BY MEANS OF HIS PRAYERS.

See § 13, p. 14.

A naked figure is represented in the water, by the side of which sits a monk, evidently meant for the Saint himself after he has emerged. Three small animals, half in the water, present their faces towards the bare feet of the seated monk. In the distance, another religious is lying on the grass, eagerly watching the figure in the sea.

This event happened during St. Cuthbert's visit to the Monastery of Coldingham.

"The original monastery was on the Head itself, not at the village of Coldingham, the site of the later foundation. There is a little inlet of the sea just at the north side of the Head, exactly suited for St. Cuthbert's midnight orisons. In a recent hasty visit to the place, I saw no other spot where he could well have got into the water, so high and so precipitous are the rocks."—(J. T. Fowler, on the St. Cuthbert Window in York Minster, p. 127.)

Reginald says that Cuthbert made for himself a bath of stone, in which he used to pass sleepless nights in cold water, praying with heaven-stretched hands.—(*Libellus*, Cap. xxv.) Praying in water is a habit quite peculiar to our early Celtic Saints. A singular example of this penitential exercise was seen in the famous penitent of Melrose, Drythelm, in the year 694. It was his custom to plunge into the waters of the Tweed, which flowed by the monastery, to pray there, and that even when the river was covered with ice, which he had to break before he could enter the stream. "Brother Drythelm," some one called to him from the bank, "how can you bear such cold?" "I have seen it harder and colder," he quietly answered.—(Bede, V., § 12; Th. Innes, *Civil and Ecclesiastical History of Scotland*, p. 297.)



XII.—XIII.

HOW, WHEN THE SAILORS WERE PREVENTED BY A TEMPEST FROM RE-EMBARCKING, HE FORETOLD THAT THE SEA SHOULD BE CALM ON A CERTAIN DAY ; AND MEANTIME OBTAINED FOR THEM A SUPPLY OF FOOD BY HIS PRAYERS.

Two Pages.

See §§ 15 and 16, p. 16.

On his return to Mailros from Coldingham, Cuthbert went partly by sea to visit the Picts of Galloway. Setting sail with two of his brethren—one of whom, named Tydi, subsequently became a priest—he landed on the day after Christmas Day at a seaport in the territory of the Niduari—the people of Nith—somewhere on the banks of the River Nith, which falls into the Solway.

On the spot where they had been storm-stayed, tradition tells us that a church was afterwards built, and the name Kirkeudbright—a royal Scottish borough—hands down to us a memorial of their visit.

“ All the monks of the Northumbrian shores were, like Cuthbert, bold and unwearied sailors. There are no more interesting recollections of their life than those which show them to us in constant conflict with the element on which England has established her dominion. They coasted continually between the different monasteries and their dependencies, which extended along that coast, bristling with rocks and reefs. Sometimes the furious waves drove them out at sea, out of sight of land, sometimes held them shut up in some desert isle or solitary bay for whole days and weeks. Then, as soon as the wind fell, they put out again to encounter new dangers in their miserable barks, rocked on the crest of waves like sea-gulls.”—(Montalembert, *Monks of the West*, vol. iv., p. 430.)

The ships were built of wood, and generally covered with tanned bull's hides.





XIV.

HOW DURING A JOURNEY HE FORETOLD THAT HE SHOULD RECEIVE A
SUPPLY OF FOOD ON THE WAY BY THE MINISTRY OF AN EAGLE;
AND HOW HE RECEIVED IT.

See Life, §§ 17 and 18, p. 17.

St. Cuthbert and his attendant,—a boy whom he took with him to serve his mass and assist whilst he administered the sacraments,—overtaken by the night, and worn out with the fatigue of a long day's journey on foot.

St. Cuthbert, resting on his crutch-staff, speaks to a little boy with golden hair and a red tunic, who kneels on the ground, and holds part of a fish by the tail with his left hand, while in his right he carries a large gold-bladed knife. Close by stands a tawny eagle, devouring the head of the fish. The fishing eagle or osprey (*Pandion haliaetus*) is still found in Scotland.

This event is illustrated in Oxford MS., the Carlisle Series, and St. Cuthbert's window, York.—(*Yorkshire Arch. Journal*, vol. iv.)



XV.

HOW WHEN PREACHING TO THE PEOPLE HE FORESAW THAT THE APPEARANCE OF A FIRE WOULD BE SUDDENLY RAISED BY THE DEVIL; AND HOW WHEN IT APPEARED HE DISPELLED IT; AND HOW HE EXTINGUISHED IT.

See *Life*, § 19, p. 19.

Over a house, having a projecting chimney and Norman doorway, with indications of red and yellow flames issuing from roof and windows, hovers a red devil. Two men in tunics hold large basins in their hands. A monk stands by, resting his left hand on a crutch-staff, and raising his right in form of blessing.

As St. Cuthbert was preaching the Word of Life to a number of persons who were assembled in a certain village, he suddenly foresaw in spirit that the old enemy was present among them to hinder the work of salvation. Whereupon Cuthbert determined to anticipate his snares by beginning to teach; for as he was in the midst of his discourse, he suddenly broke out into such an admonition as this—"It is important, most beloved brethren, that as often as the mysteries of the kingdom of heaven are preached to you, you should hearken under them with an attentive heart, and with an ever vigilant ear; lest haply the devil, who is master of a thousand mischievous arts, should entangle you with superfluous cares, and lure you from listening to eternal salvation;" and saying this, he resumed the thread of his discourse where he had interrupted it. And immediately that most wicked enemy caused the house adjoining to appear as if on fire, so that sparks of fire seemed to fly through the whole village, and, fanned by the wind, their sound filled the air.

Nearly all those who had assembled for instruction, with the exception of a few whom he kept back with outstretched hand, leaping up, rushed out to fetch water to quench the fire; but no true water could extinguish these false flames, until by the prayers of Cuthbert, that man of God, the author of these fallacies was put to flight, and vanished into empty air, together with the seeming fire. On seeing this, the wondering crowd was wholesomely put to shame, and returning to the man of God, besought pardon on bended knees for their inconstant minds.—(*Bede, Life of St. Cuthbert*, § 20.)



XVI.

HOW BY PRAYER CUTHBERT EXTINGUISHED THE FLAMES OF A HOUSE WHICH WAS REALLY ON FIRE.

See Life, § 20, p. 20.

Ven. Bede introduces St. Cuthbert to us as dwelling in a small town in the neighbourhood of Mailros, in the house of a virtuous woman named Kanswith, from the first years of his boyhood, so that he was wont to call her mother. The Lindisfarne monk gives us the name of the town as Herningaham, supposed by Archbishop Eyre to be Wrangholm, between the Leader and the Tweed.

It was probably about 661 that Cuthbert preserved her house from fire by means of his prayers.

In the Oxford MS. Kenswith kneels at Cuthbert's feet, while a man is hewing down the burning house with an axe.

The dwelling-houses appear to have been of the slightest construction. Adamnan notices the gathering "*virgarum fasciculos ad hospitium construendum.*" Bede describes a wooden dwelling-house in 654. The occupants were engaged in feasting at night, and having kindled a great fire in the middle, it happened that the sparks flying up set on fire the roof, which was made of wattles and thatched with hay.—(H. E., lib. iii., c. x.)



XVII.

HOW HE CAST OUT A DEVIL FROM THE WIFE OF THE PREFECT, BEFORE HE HAD EVEN SEEN HER.

See *Life*, § 21, p. 20.

The wife of Hildmer, in white nightdress and leather shoes, is sitting up on a bed, by which stand a layman and a monk with crutch-staff, as if invoking her cure.

Bede and the Lindisfarne monk both speak of Hildmer and Cuthbert riding on horses. They are thus represented in the Oxford MS., and a woman, coming out at a door, holds the bridle of the monk's horse.

Hildmer, an officer of Eegfrid, afterwards King, was, along with all his household, feryent in the practice of devout works. He was in consequence particularly beloved by the blessed Cuthbert; and when occasion offered, if his journey lay in that direction, he frequently visited this man's house.

The following incident shows at once the liveliness of domestic affections among those newly baptised barbarians, and their filial and familiar confidence in their pastor. Hildmer arrived one day in breathless haste at Lindisfarne, overwhelmed with grief, his wife, a woman as pious and generous as himself, having been seized with a fit of violent madness. But he was ashamed to disclose the nature of the attack; it seemed to him a sort of chastisement from heaven, disgracing a creature hitherto so chaste and honoured: all that he said was that she was approaching death, and he begged that a priest might be given him to carry to her the viaticum, and that when she died he might be permitted to bury her in the holy isle. Cuthbert heard his story, and said to him with much emotion, "This is my business; no one but myself can go with you." As they rode on their way together the husband wept, and Cuthbert, looking at him, and seeing the cheeks of the rough warrior wet with tears, divined the whole; and during the rest of the journey consoled and encouraged him, explaining to him that madness was not a punishment of crime, but a trial which God inflicted sometimes upon the innocent. "Besides," he added, "when we arrive we shall find her cured; she will come to meet us, and will help me to dismount from my horse, taking, according to her custom, the reins in her hand." And so the event proved; for, says the historian, the demon did not dare to await the coming of the Holy Ghost, of which the man of God was full. The noble lady, delivered from her bondage, rose as if from a profound sleep, and stood on the threshold to greet the holy friend of the house, seizing the reins of his horse, and joyfully announcing her sudden cure. —(Montalembert, *Monks of the West*, vol. iv., p. 404.)



XVIII.

OF HIS MANNER OF LIFE AND METHOD OF INSTRUCTION IN THE MONASTERY OF LINDISFARNE.

See *Life*, § 23, p. 23.

In a chair a monk sits holding an open book in his hand. Before him are other monks seated.

In 664, at the request of Bishop Colman, the Monastery of Lindisfarne was given by King Oswin to the community of Mailros. Eata, who had been trained by St. Aidan, was made Abbot of both monasteries, and Cuthbert was by him transferred to Lindisfarne, "there to teach the rules of monastic perfection with the authority of a superior."—(Bede, xvi.) St. Cuthbert, by order of the Abbot, composed a rule for the Anglo-Saxon monks, and to this new rule was shortly afterwards added the rule of St. Benedict. One of his regulations is specially recorded. He imposed on the brethren of Lindisfarne the obligation of wearing the habit in undyed wool, as was usual in the Irish monasteries. During the first part of his rule he met with some unpleasantness from several of his monks, who chose rather to follow their ancient custom than to obey the new institute. These he overcame by the quiet influence of his patience.—(Bede's *Life of St. Cuthbert*, § xvii.)



XIX.

HOW HE BUILT A CELL FOR HIMSELF IN THE ISLAND OF FARNE.

See *Life*, §§ 23 and 24, p. 23.

An angel is seen taking hold of one end of a square block of stone, while a monk, with hood down, takes the other, and together they are in the act of laying it in a course of a wall. The monk seems to be standing on the wall, whereas the angel is supported in the air by his wings. There is another monk standing with hand and face raised upwards, probably St. Cuthbert putting the demons to flight. Above him in the margin, outside the border of the picture, the lower extremities of two small black demons have been drawn, but these are now hidden by the binding.

After a residence of twelve years at Lindisfarne—which, dating from A.D. 664, carries us on to 676—Cuthbert had well-nigh reached his fortieth year. His heart was not fully at rest. He was ever longing after still greater solitude. Therefore, in the year 676, with the blessing of the Abbot Eta, he retired to a spot not far removed from the monastery. This was the small island Bince, known as St. Cuthbert's Island, and separated about a stone's-throw from the shore. Cuthbert did not remain long in this retreat. Yearning for a more perfect seclusion remote from the eyes of all, he sailed to the island of Farne. This island, about eleven miles in extent, is the largest of a picturesque group of islands lying off the coast to the eastward, nearly opposite Bamborough, and surrounded on all sides by the deep and boundless ocean. It was without water, fruits, or trees. By his prayers St. Cuthbert received a supply of water from the rock, and with his own hands, as we shall see later, raised a scanty crop of barley. At its southern extremity a rugged block of basaltic rock rises to a height of 80 feet, and, extending laterally to west and east, hems in two sides of the island with a jagged and solid wall. On the other side, towards the ocean, a gentle slope falls to the water's edge, and there Cuthbert reared his humble dwelling-place.

Both Bede and Symeon minutely describe the building, if building it can be called. It was nearly circular, and measured four or five perches in diameter. The wall itself, constructed of hewn stones and turf, was a little higher than the stature of a man, but a considerable height had been gained within by excavation. The roof was formed of rough beams, and thatched with straw. Within the walls there were only two com-

partments,—an oratory and a cell. At the landing-place, however, Cuthbert erected a larger house, in which the monks, when they came to see him, might be received and take rest ; and close to it was a fountain of fresh water.—(Bede, chap. xvii.)

Of the island, and the state of the buildings in the twelfth century, at the time of Bartholomew the Hermit, we have an account in the fourth chapter of the Bollandist's *Life of St. Bartholomew*, from which it appears that the guest-house of stone and turf built by Cuthbert still remained in the twelfth century ; and that a narrow pathway led one to the oratory of St. Cuthbert, which was situated in a hollow, so shut in on all sides by walls of rock that nothing could be seen from it, either of the wide waste of waters around, or of the landward prospect on the other side.

Archbishop Eyre states that, “from a careful examination of the island, he has satisfied himself of the situation of the hospitium and St. Cuthbert's cell. It the first place, it appears certain, for many reasons, that the ‘creek’ at the north-east corner was never the landing-place of those who came from Holy Island to Farne. In the next place, the present ‘haven,’ if to a certain degree artificial, is still a natural harbour, and sheltered by the Wide-opens. Sometimes the water is so low that a person may walk on the dry sands from Farne to the Wide-opens. The situation of the hospitium is marked by the east well, near the mouth of the haven and close to the water's edge, and also by the existing building, which seems to be on the exact spot of the hospitium, and rebuilt from time to time. The other spring will mark the exact spot of St. Cuthbert's cell. It is half a stone's-throw from the water's edge, and the gradual ascent to it from the hospitium coincides with the account already quoted.”



XX.

HOW HE PRODUCED WATER OUT OF THE DRY GROUND IN THE MIDDLE OF HIS CELL BY HIS PRAYERS.

See *Life*, § 25, p. 24.

Both the Lindisfarne Monk and Bede state that there were two wells or springs on the island—one very near the landing-place and hospitium and the other in the middle of Cuthbert's cell. Both these wells exist to this day. That the one mentioned first, though incidentally, was not a natural spring, we learn from Bede's *Ecclesiastical History*, where he states that when Cuthbert came to the island it was quite destitute of water, and that he obtained this by his faithful prayers.—(Book IV., p. 227.) The Lindisfarne monk also leads us to infer the same, when he quotes the words of St. Cuthbert—"O beloved brethren, you know that this spot is almost uninhabitable for want of water; therefore let us implore the help of God, and do you dig in this stony piece of ground in the middle of the pavement of my abode, seeing that the Lord God is able to bring water out of the stony rock for those who pray to Him."— (§ 25.) Simeon of Durham, quoting from Bede, mentions that at first the island was "nunc aquæ prorsus inops," but that the holy man "de rupe saxosa precibus fontem elicit." Both Cuthbert and his Lindisfarne biographer testify to the excellent quality of this water.

Reginald states, in addition, on the authority of Bartholomew and Elwin, monks from Durham, then living at Farne, that when Eistan, King of Norway, during the reign of King Stephen, was ravaging the coast of England, and, landing on Farne, destroyed the property of the holy men resident there, the well ceased to flow, and the barbarians were compelled to leave the island, because they could not drink salt water. At their departure the water began to flow as usual.—(*The History of St. Cuthbert*, by Archbishop Eyre, p. 39.

Spades and shovels were generally made of wood, shod with iron. On these shovels, see *Arch. Journal*, xxxi., 53.



XXI.

HOW BY A WORD HE DROVE AWAY A FLOCK OF BIRDS FROM A CROP OF CORN WHICH HE HAD SOWN WITH HIS OWN HANDS.

Cuthbert at the door of his cell is addressing three birds, which fly away ; and in a field by the sea-shore a young man in red tunic and green hose is occupied sowing corn broadcast from a basket slung round his neck. Two birds are pecking at the corn.

At the beginning of his seclusion Cuthbert accepted a little bread from the monks for his food, and drank of his fountain ; but afterwards he judged it more suitable to live by the labour of his own hands, according to the example of the fathers. He asked the monks, therefore, to bring him some implements of husbandry and barley to sow. As soon as the crop of barley sown by Cuthbert appeared above the ground, the birds came in flocks to devour it. The Saint advanced towards them and thus addressed them : “ Why do you touch the grain which you have not sown ? Do you think you have more need of it than I ? If, nevertheless, you have obtained leave from God to do this, do what He allows you ; but if not, depart, and do no injury to the goods of another.” At his words the birds at once flew away, and never afterwards molested his harvest.—(Bede, *Life of St. Cuthbert*, § xix.)



XXII.

IN WHAT MANNER TWO CROWS SOUGHT TO APPEASE BY PRAYERS
AND GIFTS THE MAN OF GOD FOR THE INJURY WHICH THEY
HAD DONE HIM.

See *Life*, § 27, p. 26.

Cuthbert with crutch-staff, standing at the door of a circular building very near the sea, on the roof of which are four black crows, holds out his hand over another crow fluttering at his feet with a piece of lard in its beak.

There were then, as there are now, vast numbers of sea-fowl who resorted to the islands to breed. Amongst these the eider ducks deserve particular notice from their intimate connection with the saint. For centuries they have been known as "St. Cuthbert's ducks," and their down was called Cuthbert's down. These beautiful birds breed nowhere but on the Farne Islands. According to Reginald, he lavished upon them special marks of kindness and affection. They obeyed his every word, and became so tame and so familiar with him that they would allow him to approach them at all times without fear, and caress them with his hand, He gave them full liberty to come and go, and build their nests, and rear their offspring; though he confined them, for this purpose, to certain localities of the island. (Reginald of Durham, chap. xxvii., p. 62, quoted by Archbishop Eyre, p. 47.)



XXIII.

HOW EVEN THE SEA MINISTERED TO HIS NECESSITIES.

See *Life*, § 26, p. 25.

There is a deep and narrow cleft in the rocks of Farne, into which the sea has free access. It is now called St. Cuthbert's Gut, and it is probable that Cuthbert wished to build over it a little hut, as Bede says, suited to his daily necessities. He required a beam twelve feet long to put across this chasm, and besought the brethren to bring him one. They, however, forgot to do so. The artist has represented them returning on the appointed day, but without the beam they had promised to bring. St. Cuthbert points to a red beam of the above-named size, which the tide had drifted in and laid on the shore at the very place where it was required for the building. Seeing this, they marvelled greatly at the holiness of the venerable man, to whose necessities even the elements ministered.



XXIV.

HOW HE GAVE COUNSELS OF SALVATION TO MANY WHO CAME TO HIM, AND HOW HE EXPOSED THE FEEBLE SNARES OF THE OLD ENEMY.

See *Life*, § 29, p. 29.

St. Cuthbert stands at his door talking to laymen in long robes, on the grassy shore of the blue sea, in which part of their boat is seen. In the Oxford MS. he is looking out of the window of his cell, and conversing with a group of laymen in tunics.

The more St. Cuthbert tried to fly from the conversation of men, and hide himself in the deepest solitude, the more did God manifest his sanctity, and proclaim his virtues before the eyes of the whole world. Not only from the neighbouring districts of Lindisfarne, but also from the remoter parts of Britain, pilgrims came to see him, to confess their sins to him, and to seek light in their doubts, guidance in their difficulties, and comfort in their services. Their confidence in the Saint was well repaid, "for no one," says Bede, "departed from him without the joy of consolation; and the sorrow of mind which each man brought with him accompanied him no more in his departure." "For Cuthbert knew how to refresh the mourner with pious exhortation; he knew how to remind those that were in tribulation of the joys of heavenly life, and to show that both the smiles and the frowns of this world are equally transient; and he was skilled in revealing to those that were tempted the manifold wiles of the old enemy. He showed how readily the soul that was void of brotherly or Divine love might be taken prisoner, and how he that walked in the strength of Divine faith, might pass safely through the snares of the adversary, with the Lord's assistance, as through the threads of a spider's web."—(Bede, *Life of St. Cuthbert*, chap. xxii.)



XXV.

HOW THE ABBESS ELFLEDA AND ONE OF HER NUNS WERE HEALED OF THEIR INFIRMITY BY HIS GIRDLE.

A monk in a light-coloured habit brings a long green girdle to a nun wearing a black mantle over a white dress, and seated in a fine Norman building, while a young girl binds the girdle round her head.

Bede states that several miraculous cures were wrought by the man of God, even when he had withdrawn from human intercourse. The venerable and saintly Elfleda, the Abbess of St Hilda's Monastery at Whitby, as she herself informed Herefrid, priest of the church of Lindisfarne, from whom Bede heard the story, had almost entirely lost the use of her limbs, so as to be unable to walk or stand upright or move, except on all fours. One day, along with the burden of her sad thoughts, the holy mode of life of Cuthbert came into her mind, and she said, "I would that I had something belonging to my dear Cuthbert, for I know of a surety, and I trust in the Lord, that I should soon be healed!" God made known her wish to the saint, for not long after a message arrived at the monastery, and with it a linen girdle which Cuthbert had sent to her. Full of joy and confidence, she girt herself round with it, and next morning was able to stand erect, and on the third day she was restored to perfect health.—(Bede, *Life of St. Cuthbert*, chap. xxiii.)

She could boast royal descent on both sides of her family, her father being Oswin, King of Bernicia, and her mother Eanfleda, daughter of Edwin, first Christian King of Deira. Concerning Elfleda see the *Acta SS. Mens.*, Feb. ii., p. 178.



XXVI.

WHAT HE FORETOLD TO THE SAME ELFLEDA ON HER INQUIRY AS TO THE LIFE OF KING EGFRID AND HIS OWN EPISCOPACY.

See *Life*, § 28, p. 27.

The Abbess Elfleda, in black habit, kneels prostrate on the sea-shore before Cuthbert, who is bending over her as if to raise her up. At his back are two monks, and behind Elfleda a crowd of laymen in long robes of various colours.

In the year 684 Cuthbert's solitude was interrupted for a brief space by a memorable interview which took place between him and Elfleda. The Abbess had sent to the man of God, adjuring him in the name of our Lord that he would condescend to meet her. The place fixed upon for this meeting was the island of Coquet, opposite the mouth of the river of that name, about a mile from Amble, and twenty miles south of Farne. Upon the island is still to be seen a fragment of the monastic ruin. Cuthbert, accompanied by some of the brethren from Lindisfarne, sailed from Farne, and met Elfleda at the large monastery which then existed on the island.

After they had conversed together for a short time, Cuthbert answering the many questions which she put, the royal Abbess made known to him the real motive which had induced her to seek for this interview. She suddenly fell at his feet, and adjured him to tell her how long King Egfrid, her brother, should live and reign over the kingdom of the Angles? It was not through idle curiosity that she asked the question. A great crisis in the state seemed to be near at hand. The long struggle between the Kings of Northumbria and Mercia had weakened the Northumbrian kingdom, and now the savage Picts were invading it from the north. Egfrid's ambition and restless character were well known to her, and she was anxious to learn from Cuthbert what would be the termination of the war in which he was now embarked, and the fate of the brother whom she loved so well. Thus entreated, the saint revealed to her that her royal brother would not outlive the year.



XXVII.

KING EGFRID AND BISHOP TRUMWIN, BISHOP OF THE PICTS, AND
MANY NOBLEMEN, SAIL OVER TO FARNE, AND BESEECH CUTHBERT
TO QUIT HIS CELL IN FARNE AND TO ACCEPT THE BISHOPRIC.

In the autumn of A.D. 684, a well-attended Synod (see Bede, *Eccl. Hist.*, IV., xxviii.), under the presidency of Theodore, to which King Egfrid himself came, was held at Twiford (the two fords, probably at Alnmouth, about three miles from Alnwick). At this Synod Cuthbert was unanimously chosen Bishop.

When, in spite of the numerous messengers and letters which were sent to him, he could not be dragged from his retreat, the King himself and Bishop Trumwin, and many noblemen and religious, sailed to the island, and there all kneeling down, with tears adjured him by the Lord to consent; nor did they desist till they drew him, weeping, from his beloved seclusion, and dragged him before the Synod. (Bede, XXIV., § 42.)



XXVIII.

CUTHBERT IS ELECTED BISHOP OF HEXHAM BY THE UNANIMOUS WILL
OF ALL ASSEMBLED IN THE SYNOD.

See Life, § 30, p. 30.

On his arrival at the Synod, in spite of his great reluctance, his unwillingness was overcome by the unanimous will of all assembled, and he was constrained to bow his neck to accept the yoke of the bishopric. Nevertheless, his consecration did not follow immediately, nor until the winter, which was then at hand, had passed. (He was consecrated at York, on Easter Day—26th March 685. See Bede, *Eccl. Hist.*, IV., xxviii., § 347.)



XXIX.

HOW, AFTER HE WAS CHOSEN BISHOP, HE CURED THE SERVANT OF AN EARL WITH CONSECRATED WATER.

After his election to the episcopate, Cuthbert returned to his island, where for some short time he continued, with his wonted devotion, to wrestle in secret for the Lord, till Eata, the venerable Bishop of Lindisfarne, called him forth, and summoned him to a conference with himself at Mailros.—(Bede, *Life of St. Cuthbert*, xxv., § 43.)

In that sacred spot, where they had spent so many happy years together, these two holy Bishops mutually agreed to make an exchange of their episcopal sees. Eata chose Hexham, and Cuthbert was translated to the charge of his beloved Lindisfarne.

As he was returning from his visit to Eata at Mailros, an Earl, attached to the Court of King Egfrid, earnestly besought him to turn aside from his journey that he might give a blessing to his village and household. On his arrival, the nobleman told him of the severe illness of one of his servants, saying, "I thank God the holy Father has vouchsafed to enter my house." Cuthbert blessed some water, and sent it to the sick man by one of the Earl's dependants, who afterwards became a priest of the church of Lindisfarne, and was an eye-witness of the miracle. No sooner had the sick man received some drops of the blessed water into his mouth, than he fell into a profound sleep, and on wakening next morning found himself restored to perfect health.—(Bede, Chap. xxv.)



XXX.

HOW WHEN ABSENT HE SAW IN SPIRIT THE DEATH OF KING
EGFRID, AND HIS WARFARE, WHICH HE HAD FORMERLY FORE-
TOLD.

See Life, § 37, p. 35.

Cuthbert, with white mitre and crozier, and in red cope, is speaking to Elfreda in a black habit with hood raised. Lay folk are standing around, and in the foreground is placed a circular well, out of which water flows.

King Egfrid, though noted for his piety and zeal for religion, was fond of conquest, and engaged in many wars. During the May of 685, much against the advice of St. Cuthbert (see Bede's *Eccl. Hist.*, IV., xxvi., § 341), he led an army into Scotland, and began to ravage the kingdom of the Picts with great violence and cruelty.

Cuthbert knowing that the time of Egfrid's death was near at hand, as he had foretold a year before to the King's sister, the Abbess Elfreda, set out for the city of Carlisle¹ to meet the Queen Ermenburga, who had gone there to the monastery of her sister, to await the issue of the campaign.

Meanwhile Egfrid crossed the firth, and, penetrating beyond the Tay, destroyed two forts. But the native forces, by feigned retreats, succeeded in luring the invaders into a defile at Dunnichen, near Forfar, where Egfrid was surrounded and slain, with nearly all his army, on that very day, the 20th of May, and at the same hour in which it was revealed to Cuthbert, as he was standing in ecstasy beside the fountain (see § 37). The shock of the fatal termination of Egfrid's expedition induced his Queen, Ermenburga, to retire into the monastery over which her sister presided at Carlisle, and St. Cuthbert shortly after gave her the religious habit.

¹ King Egfrid before his death had bestowed on the saint the ancient Roman city of Carlisle; and the county adjoining was made over to him. There he established a monastery of nuns, and a school in which clerics were trained for the service of the church.



XXXI.

EARL HEUNNA'S WIFE CURED BY HOLY WATER.

See Life, § 32, p. 31.

A monk, holding a holy water bucket in his left hand, and a sprinkler in his right, stands by a bed in which is a woman in white night-dress.

The Lindisfarne monk records several additional particulars, and his narrative gives us an insight into the manner in which visitors were received at the houses of the wealthy.

A certain Count Heunna, from whom he sought hospitality during one of his pastoral journeys, received him on his knees, thanking him for his visit, but at the same time telling that his wife was at the point of death, and he himself in despair. "However," said the Count, "I firmly believe that were you to give her your blessing, she would be restored to health, or at least delivered by speedy death from her long and cruel sufferings." The saint immediately sent one of his priests, without entering into the sick-room himself, to sprinkle her with water which he had blessed. The patient was at once relieved; and herself came to act as cup-bearer to the prelate, offering him, in name of all her family, that cup of wine which, under the name of the *loving cup*, has continued since the time of the Anglo-Saxons to form a part of all solemn public banquets."—(Montalembert, *Monks of the West*, vol. iv., p. 405.)

Cf. Oxford MS.; J. T. Fellow, *On the St. Cuthbert Window*, p. 90.



XXXII.

HOW HE CURED A DAMSEL OF A PAIN IN HER HEAD AND SIDE BY ANOINTING HER WITH OIL.

See *Life*, § 33, p. 32.

Cuthbert, "having heard of the young woman's illness, anointed her with oil consecrated by himself." On the use of extreme unction in the Anglo-Saxon Church, see Lingard's *Antiquities of the Anglo-Saxon Church*, vol. ii., p. 40.

This girl was a kinswoman of Ethelwold, one of the many witnesses who were present and related the above cure. He was then Cuthbert's chaplain, and became Abbot of Mailros and Bishop of Lindisfarne in 724 (see *Ecl. Hist.*, § 395; *Acta SS. Mens.*, Feb. ii., 604).



XXXIII.

HOW HILDMER, A PREFECT OF KING EGFRID'S COURT, WAS HEALED BY BREAD WHICH HAD BEEN BLESSED BY CUTHBERT.

A bishop in mitre and red cope, holding a crozier in his left hand, places a piece of bread in the mouth of a man who sits up in bed, wearing a light-coloured nightshirt.

We have made mention already of Hildmer the prefect (§ 21), whose wife had been freed from an unclean spirit by the man of God. The same Hildmer fell afterwards into a very grievous illness, so that his trouble increasing daily, he was confined to his bed, and appeared to be gradually declining to the point of death. Several of his friends assembled to comfort the sick man, and as they were seated by the bed on which he lay, one of them suddenly happened to mention that he had a loaf with him, which Cuthbert, the man of the Lord, had lately given him, after bestowing on it the grace of his benediction. "I believe," said he, "that were Hildmer to taste of this, it would prove a remedy, provided the slowness of our faith did not prevent it." Now they were all laymen, but devout persons. Then each of them turning to the other, confessed that they believed, without any doubt, that he might be cured by the communion of this blessed bread. And filling a cup with water, they put into it a little piece of that loaf and gave it him to drink. As soon as that taste of water, which was sanctified by the bread, reached his bowels, the pain which he felt entirely departed, the wasting away of his outward limbs ceased, and not long after he was restored to robust health. The speed of this unexpected cure deservedly stirred up the hearts, not only of himself and his friends, but also of all who heard of it, to praise the holiness of the servants of Christ, and to marvel at the virtue of a faith unfeigned.—(Bede, chap. xxxi.)



XXXIV.

HOW, DURING A TIME OF MORTALITY, HE RESTORED A DYING CHILD
TO SOUND HEALTH IN ITS MOTHER'S ARMS.

See *Life*, § 35, p. 37.

St. Cuthbert, in red cope over a green dalmatic bordered with red, having a plain alb beneath, with white mitre, and a crozier in his left hand, holds his right, with two fingers extended, towards a child. The mother, with long yellow hair, and flowing robes, holds before him her child dressed in white.

Of this pestilence, which must have occurred about the year 684, Bede says that it produced so great a mortality that, in towns which had formerly been large, and in villages once filled with inhabitants, few, yea, sometimes not one, remained.—(Bede, *Life of St. Cuthbert*, chap. xxxiii.)

This subject is represented in the Oxford MS., the Carlisle Paintings, and the St. Cuthbert Window in York Minster.



XXXV.—XXXVI.

HOW CUTHBERT, SITTING AT ELFLEDA'S TABLE, SAW THE SOUL OF A CERTAIN PERSON TAKEN UP TO HEAVEN WHO WAS KILLED BY FALLING FROM A TREE.

See *Life*, § 39, p. 37.

XXXV. represents a man falling headlong from a tree. (XXXVI.) St. Cuthbert sits at a table with white diapered cloth, on which are placed a fish lying in a dish, a plate, and a covered cup; a knife is seen to drop from Cuthbert's hand. Elfleda stands on his left. A man in tunic and cloak is delivering a letter to the Abbess.

Cuthbert was heartily attached to all the royal family of Northumbria, the Bernician dynasty, which had been restored in his childhood under the great and saintly Oswald. He had special devotion for that martyred king, whose head was represented on his seal. Oswald's niece, the Abbess Elfleda, as we have seen (Pl. XXV.), had the liveliest affection for the Prior of Lindisfarne, and at the same time an absolute confidence in his sanctity.

Shortly before his death, and during his last pastoral visitation, Cuthbert went to see Elfleda, in the neighbourhood of the great monastery of Whitby, to consecrate a church which she had built there, and to converse with her for the last time. They dined together, and during the meal, seeing his knife drop from his trembling hand in the abstraction of supernatural thoughts, she had a last opportunity of admiring his prophetic intuition, and his constant care for the salvation of souls.

The fatigue of the holy bishop, who said, laughingly, "I cannot eat all day long; you must give me a little rest"—the eagerness and pious curiosity of the young Abbess, anxious to know and do everything, who rushes up breathless during the ceremony of the dedication to ask from the bishop a *memento* for a monk whose death she had just heard of—all those details, says Montalembert, form a picture complete in its simplicity, upon which the mind can repose amid the savage habits and wild vicissitudes of the struggle, then more violent than ever, between the Northumbrians and Picts, the Saxons and the Celts.

This subject is represented in a fresco discovered some years ago in the church at Pittington, near Durham.—(Consitt, *Life of St. Cuthbert*, p. 118.)





XXXVII.

CUTHBERT TURNING WATER INTO WINE.

Cuthbert receives with his right hand a cup from a man dressed in green, who presents it on one knee. To the right of St. Cuthbert the Abbess Verca is seated. Another man, in a red cloak, and with a tonsure, probably his chaplain, sits by Cuthbert.

Cuthbert's last visit of all was to the nunnery at Tynemouth, over which Verca ruled as Abbess. A chapel of wood was built here by King Edwin, in which his daughter took the veil. This chapel was afterwards rebuilt with stone in the eighth century, and dedicated to St. Mary; and after being repeatedly plundered by the Danes and demolished, was rebuilt in 1110.

St. Cuthbert was received with great veneration by the Abbess and her sisters. After the hour of the noonday rest, which was usually observed by all religious communities, Cuthbert, feeling thirsty, asked for something to drink. Upon their wishing to know whether they should bring him wine or beer? "Give me water," he said, and they offered him water which they had drawn from the fountain. He made the sign of the cross over it, as was his custom, and having drunk a small quantity, handed back the glass to his priest, who was standing beside him, and returned it to the attendant. Having taken the cup, the attendant said, "May I be permitted to drink of the draught of which the Bishop has drunk?" To which the other replied, "Yea, why may you not?" Now this man was the priest attached to the monastery. He drank accordingly, but the water seemed to him to have acquired the flavour of wine, and wishing that a brother who was standing by should likewise be a witness of so great a miracle, he handed him the cup, and when he too had drunk of it, the water seemed to his palate also to have acquired the flavour of wine.—(Bede, xxxv.)

This miracle was related to Ven. Bede by one of the priests of the church, who afterwards lived and died in the monastery of Jarrow, of which Bede was a monk.

With many Anglo-Saxons it was an object to prepare during life the linen in which they wished to be buried. Thus, on taking his leave of Verca, the Abbess presented a linen winding-sheet to Cuthbert, which he ever afterwards retained, and in which his body was enveloped at his death.—(Lingard, *History of the Anglo-Saxon Church*, vol. ii., p. 44.)



XXXVIII.

CUTHBERT'S LAST VOYAGE TO FARNE.

It is probable that this illumination represents St. Cuthbert's last voyage to Farne, and that in the Lawson MS. it was apparently by mistake set at the beginning of the following chapter, which relates the cure of Walhstod.—(*Cf. Yorkshire Archæological Journal*, vol. iv.)

Two years, counting from the date of his election, had been spent by Cuthbert as bishop. Warned of his approaching end, he returned to Lindisfarne, and there spent the festival of Christmas in the midst of his brethren. Immediately afterwards he withdrew to his hermitage in the island of Farne. "His faithful monks gathered round him as he was about to embark, and one of their number, who, on account of his venerable age and long-trying virtue, was privileged to speak, asked him to tell them when they might hope for his return." He replied, "When you shall bring my body hither." The sorrowing community then accompanied him in tears to the sea-shore.

Does not this final parting between the saintly Bishop and his spiritual children recall to their minds that last farewell between St. Paul and the clergy of Ephesus on the shores of the Ægean? "Kneeling down, he prayed with them all, and there was much weeping among them all; and falling on the neck of Paul, they kissed him, being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ships."—(Acts xx., 36.)



XXXIX.

WHAT WERE THE LAST COMMANDS WHICH HE GAVE TO THE BRETHREN, AND HOW, AFTER RECEIVING THE VIATICUM, HE YIELDED UP HIS SPIRIT AMID WORDS OF PRAYER.

See Life, § 42, p. 39.

St. Cuthbert is seated on a chair, after just receiving viaticum from the hands of Herefrid. Behind him stands a tonsured figure in alb supporting the dying saint. In front the Priest Herefrid holds a golden ciborium. In the air above two angels bear up the soul of the Saint into the presence of Christ.

LAST INSTRUCTIONS OF ST. CUTHBERT.

“When God shall have taken my soul bury me in this cell, at the south side of my oratory, opposite the east arm ¹ of the Holy Cross² which I have erected there. There is at the north of the same oratory a (stone) coffin, hidden by sods, which formerly the venerable Abbot Cudda presented to me. Place my body in that, and wrap it in the fine linen which you will find there. I would not indeed be clothed in it while living, but for the love of the God-beloved woman who sent it to me (the Abbess Verca to wit) I have taken care to preserve it wherein to wrap my body.³”

“He spent a quiet day till evening, in the expectation of future blessedness; yea, and tranquilly continued during the wakeful night also in prayer. Now when the wonted time of the nocturn prayers—that is, of matins—was come, after receiving the salutary Sacraments (of penance and extreme unction) at my hands, he fortified his departure, which he knew was drawing near, by the communion of the Body and Blood of our Lord; and having lifted up his eyes to heaven, and extended his hands on high, his soul, intent on heavenly praises, departed to the joys of the kingdom of heaven.”—(Prior Herefrid’s Relation.)

His departure took place early on the morning of Wednesday, the 20th of March, A.D. 687.

¹ Concerning the custom of being buried with the face looking towards the east, see Martene, *De Antiq. Eccl. Ritibus*, ii., 347, ed. fol.

² “Et in quocumque loco extra cæmeterium Christianus sepeliatur, semper crux capiti illius apponi debet, ad notandum illum Christianum fuisse. . . .” Durand’s *Rationale Div. Offic.*, vii., xxxv., § 39.

³ Much curious information on this subject may be seen in the treatise of J. E. Franzenius, *De Funeribus Veterum Christianorum*, p. 85, ed. Helm, 1709; as also in Martene, *De Antiq. Monachorum Ritibus*, v., x., § 92.



XL.

ONE OF THE BRETHREN WHO ACCOMPANIED HEREFRID RAN AND LIGHTED TWO CANDLES, AND HOLDING ONE IN EACH HAND, HE WENT UP TO A HIGHER PLACE TO SHOW TO THE BRETHREN WHO REMAINED IN THE MONASTERY OF LINDISFARNE THAT THE HOLY SOUL OF CUTHBERT HAD NOW DEPARTED TO THE LORD.

St. Cuthbert died at the hour when it was usual to sing matins. One of his attendants immediately mounted to the summit of the rock, where the lighthouse is now placed, and gave to the monks of Lindisfarne, by waving a lighted torch, the signal agreed upon to announce the death of the greatest saint who has given glory to that famous isle.

“Seeing the lights, the monk who had been appointed to watch upon the watch-tower on the heugh at once ran down to the church, where the whole community were assembled for matins, and announced to them that the sainted bishop and father was no more.”—(Bede, chap. xl.)



XLI.

HOW HIS BODY WAS FOUND INCORRUPT ELEVEN YEARS AFTERWARDS.

See *Life*, § 43, p. 39.

“In the year 698, during the episcopate of Eadbert, the seventh Bishop of Lindisfarne, the monks, wishing to place the relics of the saint in a new shrine raised above the floor of the church, after obtaining the permission from the Bishop, opened his tomb on the 20th of March, the anniversary of St. Cuthbert's death, expecting that by this time the body would have been consumed, and nothing left but the skeleton. To their joy and amazement they found the body as entire as when he was living, and more like one in a sound sleep than one who was dead. All the vestments, moreover, with which he had been clothed were not only unsoiled, but even appeared in all their freshness. Trembling with fear at the sight, the monks hastened to inform the Bishop, who was spending the Lent on the little island where St. Cuthbert had lived for a time before migrating to Farne. They took with them the chasuble in which the saint had been vested as a proof of the truth of their story. The holy Bishop kissed the sacred relic, ordered the monks to swathe the body in new garments, and to place it in the coffin or chest which had been prepared. Not long after, on the 6th of May, the Bishop himself died, and was buried in the grave in which the relics of St. Cuthbert had reposed. The monks did as they were directed by the Bishop, and wrapping the sacred remains in new raiment, they laid them in a light chest upon the pavement of the sanctuary, on the right side of the high altar in the Cathedral Church of St. Peter.

“The incorrupt body of the saint reposed in peace in this shrine for nearly one hundred years, and was visited by innumerable pilgrims, in whose behalf many miracles were wrought, as is duly recorded in the pages of Simeon and Reginald.”—(Bede, chap. ix. ; Consitt, *Life of St. Cuthbert*, p. 145.)

Too much weight or importance cannot be given to this testimony of the Lindisfarne biographer, as the anonymous monk, if even not present at the opening of the tomb, must have very frequently heard the account of the opening from those who were present.

The same account is given by Bede, who at that time would have been about twenty-one years old, and must have heard over and over again from the monks themselves every little particular connected with the disinterment. If he, who was so scrupulous in receiving evidence, and who wrote the account when his judgment was matured by age, was satisfied of the fact of the body being incorrupt, we may rest quite assured that on the occasion of the first opening of his tomb the body of the saint was found whole and entire.—(Archbishop Eyre, *Life of St.*

Cuthbert, p. 147. Cf. Lingard's "Remarks on the St. Cuthbert of the Rev. J. Raine, Newcastle, 1828.")

According to contemporary accounts, when the Royal Commissioners came to Durham in the course of the year 1540, it happened, contrary to their expectation, that not only his body was whole and uncorrupted, but the vestments wherein his body lay, and wherein he was accustomed to say mass, were fresh, untouched, and not consumed.—(Cf. *Rites of Durham*, and the account given in the *Origin and Succession of the Bishops of Durham*, MS. in the Library of the Dean and Chapter of Durham.)

These testimonies to the incorrupt condition of the body in 1540 are decisively confirmed by that of Harpsfield, Archdeacon of Canterbury during the reign of Queen Mary. In his *Historia Anglicana Ecclesiastica* he gives a most minute account of the condition of the body of the saint when the shrine was broken open.

"When, by command of King Henry VIII., the coffins of the saints were everywhere throughout England plundered and broken to pieces, and their remains thrown into places of disgrace, there was broken also the wooden coffin of this holy body, which was cased in white marble. . . . And not only his body, but even the vestments in which it was clothed were perfectly entire, and free from all taint and decay. . . . There were present, among others, when this sacred body was exposed to daylight, Doctor Whitehead, the president of the monastery, Doctor Sparke, Doctor Tod, and William Wilan, the keeper of the sacred shrine. And thus it is abundantly manifest that the body of St Cuthbert remained inviolate and uncontaminated eight hundred and forty years."

We learn from records of the Chapter that the vault in which the body of the saint was finally buried was begun about the 28th of December 1541, and finished, together with the marble slab which covers it, soon after the Epiphany.

Much has been said and written of a supposed discovery of his remains in the year 1827; but it is very far from being proved that those remains were the bones of St. Cuthbert. Archbishop Eyre, in the *History of St. Cuthbert*, p. 197, has given the state of the question, and the chief arguments that have been used in endeavouring to show that the remains found were those of the saint. His own opinion is, "that the coffin found in 1827 was the original coffin of St. Cuthbert; that the skeleton found was not that of the saint; that the body of St. Cuthbert was removed in the reign of Queen Mary (1553-58); that it is very possible that at the time they removed the body they erected the screen round the feretory in order to disguise the removal; and that the body was removed in the linen cloth which was missing at the investigation of 1827."

"But whether the remains found in the vault in 1827 were or were not the relics of St. Cuthbert, the question of the incorruption of the body down to 1537 is not thereby at all affected."—(*Life of St. Cuthbert*, p. 218.)



XLIII.

HOW A SICK MAN WAS CURED BY PRAYING AT ST. CUTHBERT'S TOMB.

See Life, § 45. p. 41.

Beside a plain oblong tomb kneels a man with a crutch, at one end sits the keeper of the shrine reading over the tomb, a burning lamp hangs from the roof of a Norman building.

St. Cuthbert's Shrine.

When the necessary preparations had been made, the body of the deceased Bishop was "placed in the church of the holy Apostle Peter, in a stone coffin, on the right hand side of the altar."—(Bede, chap. xl.)

The Keeper of the Shrine.

A keeper was appointed for the holy shrine of St. Cuthbert.

When the shrine was removed to the splendid feretory in Durham Cathedral, there existed an officer named the feretory master, or feretrar, and a clerk of the feretory. The feretrar was appointed to take charge of the feretory and shrine, as well as of the relics, books, and other valuables therein contained.

In the midst of the feretory St. Cuthbert's "sacred shrine was exalted, with most curious workmanship of fine and costly marble, all limned and gilt with gold, having four seats or places convenient under the shrine for the pilgrims or laymen sitting on their knees to lean and rest on, in time of their devout offerings and fervent prayers to God and holy St. Cuthbert."—(*A Description of the Ancient Monuments, Rites, and Customs of Durham*, Surtees Soc., 1842.)

The basement of the feretory still remains, and in the roof of the church may still be seen the holes through which the cords passed that served to raise the cover of the shrine.



XLIII.

HOW A MAN AFFLICTED WITH Palsy WAS CURED BY THE APPLICATION OF ST. CUTHBERT'S SHOES.

See Life, § 64.

It was the custom to bury the dead body in the dress which the deceased had worn while living.—(See Martene, *De Antiq. Monach. Ritibus*, V. x., § 87.)

At the time of the disinterment in the year 698 the shoes he had worn were undecayed, and they were taken off and kept among the relics in the church.



XLIV.

BETHWEGEN HEALED OF A PALSY AT ST. CUTHBERT'S TOMB.

St. Cuthbert's hand is seen issuing forth to touch him.

“There dwelt in that same monastery a brother whose name was Baduthegn, who had for a considerable time waited upon the guests, and who is still living, having the reputation with all the brethren and strangers resorting thither, of being a man of much piety and religion, and serving the office assigned to him only for the sake of a heavenly reward. This man, having on a certain day washed in the sea mantles or garments such as he used in the guest-house, was returning home, when on a sudden, about half-way, he was seized with a sudden distemper in his body, insomuch that he fell down, and having lain on the ground some time, could scarcely rise again. When at last he got up, he felt that one-half of his body, from the head to the foot, was struck with palsy, and with much difficulty he reached home by the help of a staff. The disorder increased gradually, and as night approached became still worse, so that when day returned he could scarcely rise or walk alone. In this weak condition a good thought came to his mind, which was to go to the church, the best way he could, to the tomb of the reverend father Cuthbert, and there on his knees to beg of the divine goodness either to be delivered from that disease, if it were for his good, or if God's grace had ordained him longer to lie under the same for his punishment, that he might bear the pain with patience and a composed mind.

“§ 356. He did according to his intention, and supporting his weak limbs with a staff, entered the church, and prostrating himself before the body of the man of God, he, with pious earnestness, prayed that through his aid our Lord might be propitious to him. In the midst of his prayers he fell, as it were, into a sleep, and, as he was afterwards wont to relate, after feeling a large and broad hand touch that part of his body which had been affected with the distemper, he was gradually delivered from the weakness, and restored to health down to his feet. He then awoke, and rose up in perfect health, and afterwards, returning thanks to God for his recovery, told the brethren what had happened to him, and to the joy of them all, he returned the more zealously, as if chastened by his affliction, to the service which he was wont before so carefully to perform. The very garments, moreover, which had clothed Cuthbert's body, dedicated to God, either whilst living or after he was dead, were not exempt from the

virtue of performing cures, as may be seen in the books of his life and miracles, by such as shall read it.”—(Bede’s *Ecclesiastical History, Church Historians of England*, p. 491.)

A similar miracle is related by Thomas, Archbishop of York, A.D. 1090. The Archbishop shall speak for himself from his own original charter, preserved under his seal in the Treasury of the Dean and Chapter of Durham, and printed at full length in Raine’s *History of St. Cuthbert*. “We for our part having been for two years chastised by the scourge of God, and dried up by fever and faintness after an incredible manner, when all our physicians held out to us nothing which they could devise to soothe our pains, being warned by a vision, I spent a whole night before the tomb of St. Cuthbert, groaning and wailing, and having, from excess of disease and fatigue, fallen into a hasty sleep, there stood before me, in a vision, St. Cuthbert himself, who, touching with his hand my limbs, one after another, and rapidly passing over the diseased parts of my body, straightway roused me from sleep, and restored me to health.”—(*History of St. Cuthbert*, p. 69.)



XLV.

A CERTAIN YOUTH CURED OF A SWELLED EYELID BY HAIR OF ST. CUTHBERT TAKEN FROM A RELIQUARY.

“Of one who was cured recently of a Disease in his Eye by these Relics.—§ 357. Nor is that cure to be passed over in silence which was performed by his relics three years ago, and was told me by the brother himself on whom it was wrought. It happened in the monastery, which, being built near the River Dacore, took its name from it, and over which at that time the religious Suidberct presided as Abbot. In this monastery was a certain youth on whose eyelid a large growth had come, which, increasing daily, threatened the loss of his sight. The surgeons applied medical fomentations to ripen it, but in vain. Some said it ought to be cut off; others opposed this, for fear of worse consequences. The said brother, having suffered long from his malady, and seeing no human means that was likely to save his eye, which, on the contrary, daily grew worse, felt himself suddenly cured, through the mercy of the Divine goodness, by the relics of the most holy father Cuthbert; for the brethren, finding his body incorrupt, after having been so many years buried, took a portion of the hair, that they might, at the request of friends, give or show it in testimony of the miracle, as is generally done with such relics.

“§ 358. A priest belonging to that monastery, named Thruired, who is now Abbot there, had a small part of these relics in his possession at the time. One day, having entered the church, he opened the box of relics, that he might give part of them to a friend who begged this favour, and it happened that the youth with the diseased eye was then in the church. The priest, after giving his friend as much as he thought fit, delivered the rest to the youth to put into its place. Having received some hairs from the Saint's head, by a happy impulse he applied them to the sore eyelid, and endeavoured for some time by their application to soften and abate the swelling. Having this done, he again placed the relics in the box, as he had been ordered, believing that his eye

would soon be cured by the hair of the man of God which had touched it; nor did his faith go unrewarded. It was then, as he was wont to relate, about the second hour of the day; but being busy and intent upon other things which had to be done, he waited till the sixth hour, when, touching his eye on a sudden, he found that his eyelid was as sound as if there never had been any swelling or deformity on it at all."—(Bede, *Church Historians of England*, Book IV., c. 32, p. 491.)

