

**THE WORK OF THE
MONK IN EARLY
ENGLAND: THESIS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649338085

The Work of the Monk in Early England: Thesis by Harriet E. Tuell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HARRIET E. TUELL

**THE WORK OF THE
MONK IN EARLY
ENGLAND: THESIS**

THE WORK OF THE MONK

IN

EARLY ENGLAND.

THESIS

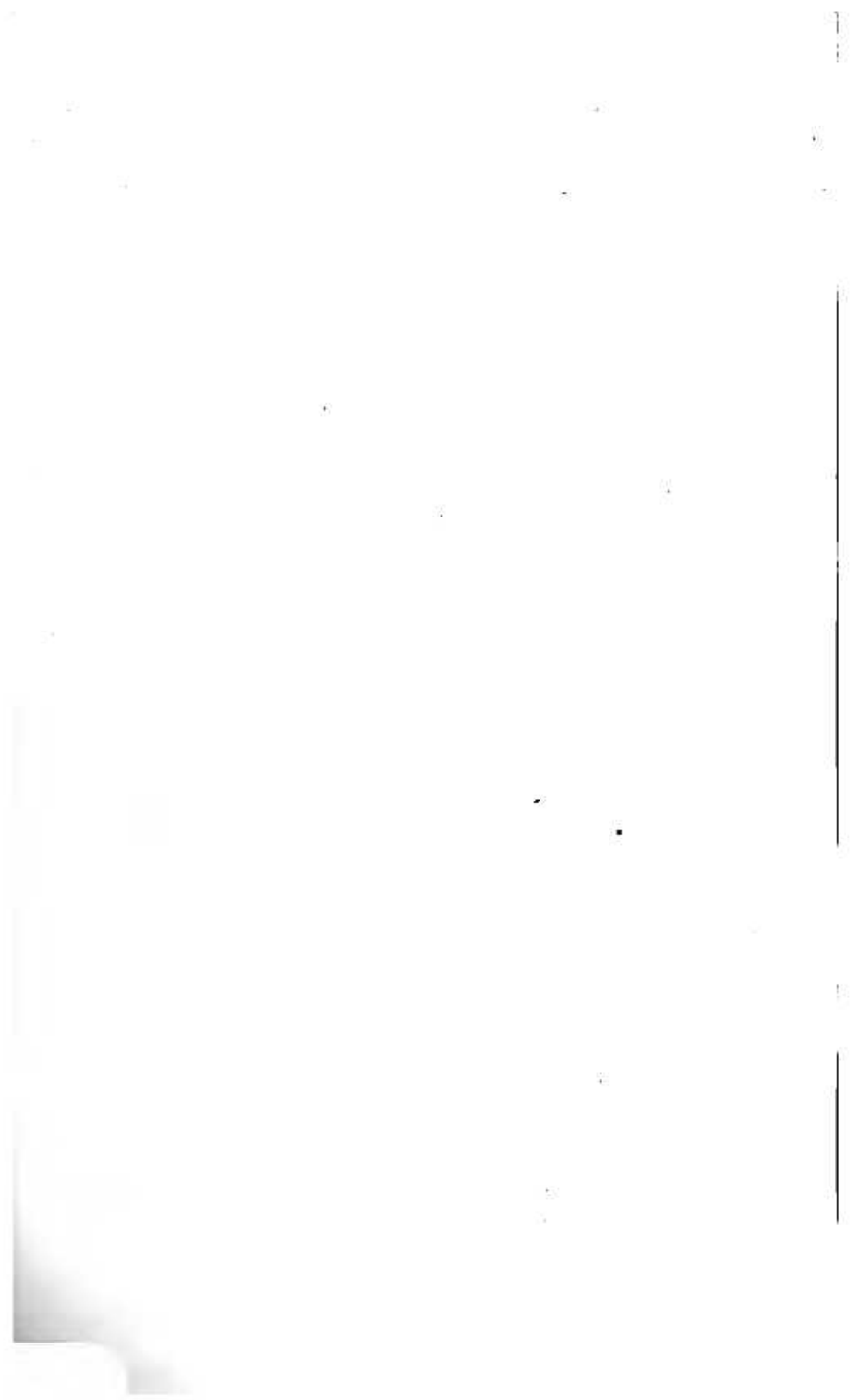
PRESENTED TO THE UNIVERSITY FACULTY OF CORNELL UNIVERSITY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY BY

HARRIET E. TUELL.

CORNELL UNIVERSITY,

1894.

BOSTON:
L. H. LANE, BOOK PRINTER,
97 OLIVER STREET.
1898.



U4 3 50 170

PREFACE.

M. Guizot, in his *History of Civilization*, says that civilization seems to him to be the sum, the expression of the whole life of nations. He defines it as a fact subsisting on two conditions and manifesting itself by two symptoms, the development of social activity and that of individual activity; the progress of society and the progress of humanity. To one of our day, looking from an environment which is characterised by so high a degree of individual and social activity, back to a less fortunate age, it would be hard to find anything of greater interest than an attempt to discover what has brought about the change. Encouraged by the statement of M. Guizot that, if limited to certain centuries and certain people, this civilization is a fact which may be described, related, we have attempted within very narrow limits of time and space a study of the work of a single class, that of the monks, toward the furtherance of the progress of society and the progress of humanity.

Early England makes a particularly fortunate subject for such a study, in that valuable testimony is given by one of the monks themselves, the venerable Bede. His *Ecclesiastical History of the English nation*, which was finished in 731, is made up of the results of his personal knowledge and of material which he gained from correspondence with people in other parts of the island, from the archives of the church at Rome, parts of which were copied by a friendly monk, from earlier written records and from traditional accounts. These materials were gathered and put together with the thoroughness and carefulness of an author whose habits and instincts were those of a scholar, and whose familiarity with the scenes and atmosphere which he described give to his narrative a peculiar vividness. Even

the traits which would be imperfections in a modern historical work, such as his extreme credulity, are valuable to us as representative of the time in which he lived.

Hardly less valuable for this study is the edition by Haddan and Stubbs of the Councils and Ecclesiastical Documents Relating to Great Britain and Ireland. The names of the editors of this work are a sufficient guarantee for its authoritativeness, and in all cases of doubt in regard to the date or authenticity of documents, their dictum has been regarded as final.

For the rest, the investigation has been confined chiefly to contemporary works like the writings of Bede and Aldhelm, since it seemed that, in a study which depended so much upon incidental hints in regard to the manners and customs of the people, less reliance could be placed upon works written even a few centuries after the event treated of than if the subject were of a different nature.

In order to understand the work of the Irish monks in England, it seemed necessary to glance, at least, at the beginnings of Irish Christianity and monasticism. As this was somewhat removed from the general subject under discussion, it seemed best to avoid as much as possible all doubtful points and confine the work to comparatively settled ground. The lack of assistance from Haddan and Stubbs in one part of the work was keenly felt, as the subject is difficult, especially to one restricted to sources in the Latin language. Much help has been gained from Skene's *Celtic Scotland*, in the volume devoted to Church and Culture, and from Reeves' critical edition of *Adamnan's Life of Columba*.

TABLE OF CONTENTS.

	Page
INTRODUCTION	7
Rise of monasticism in the East.	
Its spread in the West.	
Benedict of Nursia and the Benedictine Rule.	
The work of Gregory the Great.	
The civilization of the Anglo-Saxons before the monkish invasion.	
CHAPTER I., AUGUSTINE AND HIS FOLLOWERS	13
Augustine's mission in Kent.	
Organization and attempt at union with British bishops.	
Work of Laurentius.	
Work of Mellitus.	
Work of Justus.	
Mission of Paulinus to Northumbria.	
Heathen reaction.	
CHAPTER II., BEGINNINGS OF IRISH CHRISTIANITY	23
Work of Patrick and the first order of Irish saints.	
Work of the second order of Irish saints.	
Typical monastic establishments of the Irish.	
Bangor.	
Hy.	
CHAPTER III., FROM THE PAGAN REACTION TO THE COMING OF THEODORE	35
Oswald and Aidan in Northumbria.	
Conversion of the East Angles.	
Conversion of the Middle Angles.	
Conversion of the East Saxons.	
Conversion of Mercians.	
Synod of Whitby and its results.	
CHAPTER IV., THE CHURCH UNDER THEODORE	41
Character and qualifications of Theodore and Hadrian.	
Organization of the church.	
The Penitential.	
Relations with Rome.	
Extension of influence by Chad, Willfred and Cuthbert.	
Intellectual life in time of Theodore.	

	Page
CHAPTER V., THE ENGLAND OF BEDE	50
Aldhelm and Wessex.	
State of the Church in Kent.	
Other provinces South of the Humber.	
Northumbria.	
General organization.	
Foreign missions.	
CHAPTER VI., CONCLUSION	59
Work of the monks for society in general.	
Work of the monk for culture.	
Work of the monk for religion.	
BIBLIOGRAPHY	69

INTRODUCTION.

History has handed down to us the story of one Antony, an Egyptian youth, who withdrew from the life about him that he might spend his days in labor and prayer. All his desire and energy were kept for perfecting his self-discipline. He subjected himself to many austerities with the object of keeping a firm hold on himself, and finally went off into the desert. There he tried so to order his life that he should neither fall into sin nor have a lust for anything, nor cherish wrath against any, nor heap up treasure upon earth.

His fame gradually spread abroad, and many followed his example, so that the great Athanasius, bishop of Alexandria, who visited the desert during one of his periods of exile, said: "Their cells were in the mountains like tabernacles filled with holy bands of men who sang psalms, loved reading, fasted, prayed, rejoiced in the hope of things to come, labored in almsgiving and preserved love and harmony one with another, and truly it was possible, as it were, to behold a land set by itself filled with piety and justice. There, there was neither the evildoer nor the injured nor the reproaches of the tax gatherer, but, instead, a multitude of ascetics, and the one purpose of them all was to arrive at virtue. So that anyone beholding the cells again and seeing such good order among the monks, would lift up his voice and say, 'How goodly are thy dwellings, O Jacob, and thy tents, O Israel, in shady glens and as a garden by a river, as tents which the Lord hath pitched, and like cedars near waters.'"

The example of Antony was followed up and extended by Pacominus and Basil, who gave greater organization to the movement. Basil's rule for the guidance of monks became very popular.

Although Antony was not the first to embrace a solitary life, he is most important to us because it was he who first established communities of Christian monks, and was considered by Athanasius to be a worthy subject for biography. Now, Athanasius, in the course of his many periods of exile, was a great traveler, and, among other places, visited various points in the West, notably Treves and Rome.