

0407a Augustinian Inheritance, p. 7

Into this well prepared ground, 'Quite suddenly toward the end of the eleventh century,' writes R. W. Southern, '... large numbers of miracle stories of the Virgin began to appear.'⁸⁶ Behind many of them was the probable author of the Aelfsige tale, Abbot Anselm of Bury Saint Edmund⁸⁷ This nephew of Archbishop Anselm had been a monk of Saint Michael's Chiusa, in the alpine foothills, and had had ties with greek monks who had fled West. When he returned to England with his exiled uncle and his travelling companions--his biographer Eadmer, and Ralph, his successor at Canterbury--the younger Anselm apparently introduced the lore of the east into England's green and pleasant and fertile land.

86. R. W. Southern, *The Making of the Middle Ages* (New Haven: Yale, 1953) 248. On the textual history of *The Apocryphal Gospels of Mary in Anglo-Saxon England*, see the recent book of that title by Mary Clayton (Cambridge: University Press, 1999).

87. Southern, 251, deduces that 'we must give the chief place in making the collection of the stories of the Virgin, which first set the fashion in this form of literature and formed the nucleus of nearly all the later collections' from the frequent Italian and English settings of the stories and the role played by Anselm himself in one of them.

0407b Anselmian Appropriateness, p. 9

PSEUDO-ANSELM.

The Canterbury monks who accompanied Anselm in exile to Rome, visited Chiusa and travelled home in the company of the younger Anselm both wrote treatises in honor of the Blessed Virgin. Ralph, the next archbishop, penned a homily which passed under Anselm's name.¹⁵

15. Ps-Anselm, Homily XI; PL 158L644-9 On Ralph's identity, see R. W. Southern, *Anselm and His Biographer* (Cambridge: University Press 1963) 206-207.

0407c Franciscan Probabilities, p. 23

When the Church of England began to define itself apart from papal or puritan polemic, there were many others who also believed in Mary's perpetual virginity on the authority of the church fathers. John Cosin (+ 1672) specifically singles out the Assumption and Immaculate Conception as erroneous roman doctrines unsupported by Scripture,¹ **but he kept the feast of her Conception, and of her Nativity, in his *Collection of Private Devotions*.**² **John Pearson, in his career Lady Margaret Professor of Divinity, Master of Trinity College Cambridge, and Bishop of Chester, wrote that 'We cannot bear too reverend a regard unto the Mother of Our Lord, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the Primitive Church. Let her be honoured and esteemed, let Him be worshipped and adored'.³**

¹ Letter to the Countess of Peterborough, item 14; published 1705 in *Several Letters*. Library of Anglo-Catholic Theologians 4:332, cited from Paul Elmer More and Frank Leslie Cross, *Anglicanism* (London SPCK 1962), p. 54: '... we totally differ from them (as they do from the ancient Catholic Church) in these points:...the dedicating of diverse holidays for the Immaculate Conception and the Bodily Assumption of the blessed Virgin....'

² *John Cosin. A Collection of Private Devotions*, ed. P. G. Stanwood with Daniel O'Connor (Oxford: Clarendon, 1967) 31.

³ *An Exposition of the Creed* (1659) cited from More and Cross, 538.