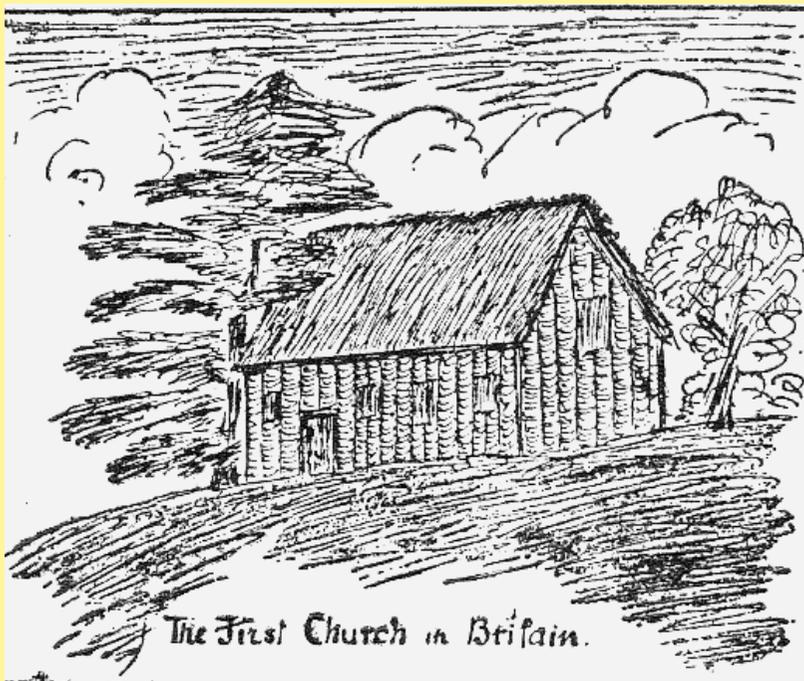


# The Early British Church

## Originally Hebrew

### Not Papal



**By Rev. L. G. A.  
Roberts, Com. R.N.**

# BRITISH CHURCH

ORIGINALLY HEBREW

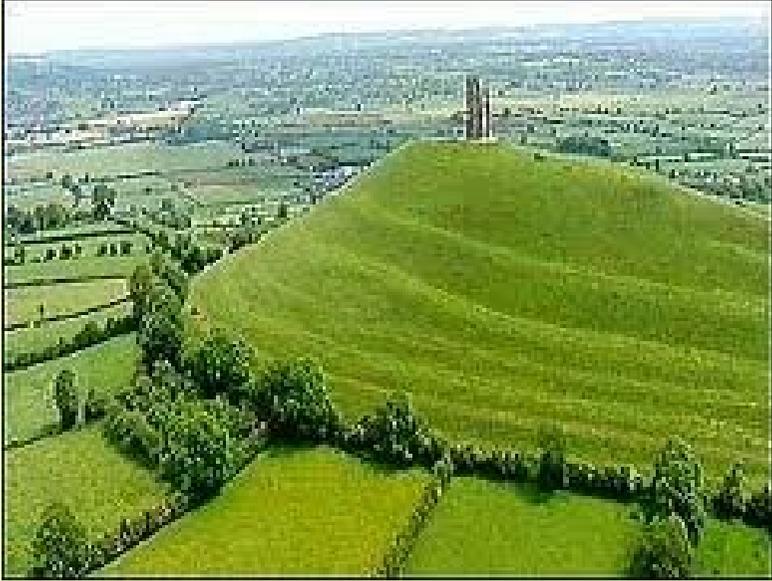
Not Papal

By Rev. L. G. A. ROBERTS, Corn. R.N.



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**Glastonbury Tor - One  
of the many centres of the  
ancient British Church**

## PREFACE

**T**HIS EDITION IS RE-CAST, and is a reproduction of *EARLY BRITISH CHURCH* of former series collated. It has for its object the proof that the British Church is the result of Hebrew inception and not from Rome. It also establishes deductive evidence that the original British settlers were Hebrews in their original.

We must refer our readers to articles written by the same author in *The Covenant People*, vol. xiii, and others prior to this and afterwards, say, from 1907 in C.P. All evidences are given there ; and considering that these articles have been before the public and sent to very many of the clergy and bishops, and not one single refutation having been brought against the evidences, we must take it for granted that they are tacitly accepted as incapable of disproof. In 1897, the Thirteenth Century Anniversary of the landing of "Augustine the Monk," which made such a wrong impression, the first series of this *EARLY BRITISH CHURCH* went out in its thousands to very many of the leaders of our Church and the author received very many "private" acknowledgments and thanks.

## The Early British Church

**T**HE importance to us as Christians of an inquiry into our Early Christianity should be to every one of the first consideration. To know that our Protestant Evangelical Church is derived from Jerusalem and not from Rome should lead us to see the force of such an argument as is used by St. Paul in Rom. xi, when rebuking the Roman Church for its conceit and presumption. Rome is not the root, nor does she bear the root, but the root bears her as a branch, if she clings to the real Church by faith. Otherwise she also must be cut off, even as the Jewish branches. Israel, the remnant according to the election of grace, stands by. God's promise and therefore the remnant is standing at that time and ever since by faith, and so they that be of faith are the children of Abraham. That the promise might be sure to all the seed. In the foreknowledge of God this was foretold, Gen. xviii. 18-19; xxii. 16-18; Rom. iv, including those also who had become uncircumcised under the law, but had become re-incorporated

by faith, for they had been redeemed from the curse of the law by the death of Christ (Gal. iii. ; Rom. viii. 28-34).

No Church can stand but by faith, and can only be blessed with faithful Abraham, for God will never cast off His people, but will betroth them to Himself through faith. (Hos. ii. 17 ; xiv.)

## **BRITAIN BEFORE CHRIST**

It is well, therefore, to look into our own British History and see ourselves as others see us. In the History of Scotland, Rev. J. A. Wylie, LL.D., we have a digest of those antiquarians who have made British History their study. He says, p. 31, vol. 1: "We have been taught to picture the earliest condition of our country as one of unbroken darkness. A calm consideration of the time and circumstances of its first peopling warrants a more cheerful view. Believing in a God, invisible, and eternal, and knowing that He heareth those in every land who pray unto Him, who can tell how many 'devout fearers' of His name there may have been among the first inhabitants of our country? How many lives this knowledge may have purified, and how many death-beds may it have brightened! The Patriarchs themselves had not much more than was possessed by those whom we behold setting out towards our distant shores."

Again, p. 71: "In the darkest eras of our country, the rites of public worship were publicly observed. And with worship there are necessarily associated two ideas—a Supreme Being and a life to come.

There is one fact which throws a pleasing light on these remote times of our country—no idol or graven image has ever been dug up in our soil.----In the lands of Italy, of Greece, of Assyria, and of India, long-buried deities are ever and anon cropping up and showing themselves in the light of day ; but no such phenomenon has ever occurred on the soil of Scotland----Relics of all sorts have been found in our soil, but never idol of British manufacture, nor is one such to be seen in any of our museums.

Our readers might profitably turn to Isa. xxiv. 13-16, also xlii. 8, spoken to Britain.

Referring to monoliths and stone altars (p. 86): "Worship at the stone" passed easily, naturally and speedily "into worship of the stone"; (p. 87: "Their stone pillars" (by Divine injunction) "were to be demolished, their graven images of gold were to be battered and broken with a hammer, their wooden deities hewn with the axe, their sacrificial dolmens overturned, and the groves in which these demon-altars had stood were to be burned with fire. It is the very picture of Scotland some thousand years later; and hence the fallen menhirs, the broken and ragged stone-circles, and the overturned and moss-grown dolmens that strew the face of the country."

On p. 93, quoting from "Amédée Thierry, Histoire des Gaulois," speaking of the mystical Pantheism of the Ancient Britons, he says : "The latter appeared to him as the foundation of Druidism,, and had been brought into the country by the Cymric Gauls when they entered it under their leader, Hu or Hesus, deified after his death."

On p. 96, "The Druidic Gods"---"Cæsar found---in Belenus or Bel, he saw a likeness to Apollo, the god of the Sun. In Taranis, which is the Celtic for thunder, he found Jupiter the thunderer. And in Hu or Hesus he thought he could detect Mars." (Cæsar Bell. Gall. vi. 17.) "These have the same attributes and functions" to the British mind.

On p. 98, The Arch-Druid: "He was clothed in a stole of virgin-white, over a closer robe of the same, fastened by a girdle on which appeared the crystal of augury, cased in gold. Round his neck was the breast-plate of judgment; below the breast-plate was suspended the Glain Neidr, or Serpent's jewel. On his head he had a tiara of gold; on each of two fingers of his right hand he wore a ring; one plain, and the other the chain ring of divination." Nash, Taliesin. *The Bards and Druids of Britain*, p. 15.)

Dr. Wylie admits the constant intercourse with Phoenicia, which contaminated to a large extent the original pureness of Druidism; but notwithstanding this (p.. 107), "Those in Gaul who wished to be more

perfectly initiated into its mysteries than was possible in their own country (on account of the polytheism surrounding) crossed the sea to what they believed to be its birthplace, and there drank of the wells of undefiled Druidism." (B.G. vi. c. 14.)

On p. 110: "There are others who are equally confident that Caledonia was nearly as brightly illuminated as Judea itself, and place the priesthood of the Druids only a little way below the priesthood of the Hebrews." Yeowell 1847. Nash 1858, "These find in the ritual of the mistletoe an amount of Christian doctrine and evangelical sentiment."

On p. 111: "The Druid named the mistletoe 'All heal' and they made it, according to the theory of which we speak, the emblem of the Great Healer who was to appear on the earth at a later day, and by His sovereign interposition cure all our ills. The oak, out of which the mistletoe sprang, was held to represent the Almighty Father, eternal, self-existent, defying all assaults, and living through all time. From him was to come the 'Branch' foretold by the prophets of Israel, and sung of also by the poets of classic antiquity. Virgil, speaking of this plant, calls it the 'golden branch,' and says, that 'by its efficacious powers alone we return from the realms below. 'Homer, too, makes mention of the 'golden rod or branch.' Above these doubtful utterances a far greater voice is heard predicting the advent of the Messiah, and saluting Him as the 'branch,' the rod from the stem of Jesse,' the plant of renown.' The Druids, catching up and prolonging the strain of the inspired prophet, hail the coming Deliverer, and adopt the mistletoe as His symbol; they see in this plant, as it clings to the great oak, the figure of one who was to spring from the eternal stock, and who was to grow up as a tender plant, full of heavenly virtue, the desired of all nations, and by whose efficacious death man was to return from the realms of the grave. Such is the evangelical garb Druidism has been made to wear."

Bible light, as we are showing, tells us this is what we must expect when the light left Palestine at the overthrow of the two Kingdoms of Israel and Judah, it was to pass into the British Island. (Isa. xxiv. 13-16, xlii. 6-12; xlix. 1-12; Jer. xxxi. 1-11, etc., etc.)

The festival of the plucking of the mistletoe is most interesting.

Pp. 113, 114: "The festival has come round, and this day the fires are to be lighted and the sacrifice is to be offered on 'the high place. The procession has been marshaled. At its head walks the high priest, a venerable and imposing figure, in his long flowing robes of white (Toland. Hist. of the Druids, p. 69). His train is also swelled by other priests, also clothed in white, who follow leading the animal destined for sacrifice. It is the best and choicest of its kind; for only such is it fit to lay upon the altar. It is a bullock, or a sheep, or a goat, or, it may be, other animal. It has been previously examined with the greatest care, lest, peradventure, there should be about it defect, or maim, or fault of any sort. It has been found 'without blemish,' we should suppose, and now it is adorned with flowers, and led away to be slain. As the procession moves onward, songs are sung by the attendant bards. The multitudes that throng about the priests and the victim perform dances as the procession, with slow and solemn steps, climbs the sacred mount.

"The height has been gained, and priests and victim and worshippers sweep in at the open portal of the stone circle, and gather round the massy block in the centre, on which 'no tool of iron has been lifted up,' and, on which the sacrifice is to be immolated. The more solemn rites are now to proceed; let us mark them.

"The priest, in his robe of snowy whiteness, takes his stand at the altar. He lays his hand solemnly on the head of the animal which he is about to offer in sacrifice. In this posture—his hand on the sacrifice—he prays. In his prayer he makes a confession of sin, his own, and that of all who claim a part in the sacrifice. These transgressions he lays—such is his intention—on the victim, on whose flower-crowned head his hand is rested. It is now separated--devoted—for every Druid feels that with sin is bound up doom, and that on whomsoever the one is laid the other lies also. Wine and frankincense are freely used in the ceremony of devotion. Set free from human ownership, the animal is now given to the Deity. In what way? It is dismissed to range the mountains as no man's property? No! Bound with cords, it is laid on the altar; its blood is poured on the earth, its flesh is given to the fire, its life is offered to God.

"Such is the worship of the Druid. It consisted of three great acts. First, the laying of his offence on the victim; second, the offering up of the life of that victim; third, the expiation, as he believed, thereby effected. The three principles which underline these three acts look out upon us with unequivocal and unmistakable distinctness. We can neither misunderstand nor misinterpret them."

We know of the wonderful places of worship scattered over the British Isles, of which Avebury stands pre-eminent, then Stonehenge, and Stennis in the Orkneys. Hecatoeus of Miletus (cir 600 B.C.) tells us of the sacred worship that used to ascend, from Stonehenge apparently, where harpers with harps praised their God, and of the Temple of great splendour in which priests ministered who inherited from father to son their sacred office. (Archdeacon Williams' Essays, Hellas and Britain.)

In *Crania Britannica* we are also told of the unearthing of a cist or barrow at Stonehenge, in which was the remains of a Druid perfectly clad in his sacred garments, with a breast-plate on his breast, the facsimile of those worn by the Hebrew High Priest. Diodorus Siculus tells us that the Island of Britain (known as the Hyperborean land) was populous : they were primitive in their mode of life; they used chariots in their wars as did the Trojans: in their habits they are simple, and far removed from the craftiness and wickedness of the present age.

It has been already stated that these islands were inhabited by the Hebrew race at a very early date, probably, in the first place, as far back as 1700 B.C., when Jacob came into Egypt and the sons of Bilhah and Zilpah had to face their younger brother, Joseph, as lord over all Egypt. Their sin, brought to their remembrance, caused, so we take it, the first migration of the Danai, some through Crete, others through Palestine into Greece. Stonehenge is said to have been built, or erected, on astronomical orientation in the year 1680 B.C.

It is here we saw the ancient Britons, hailing from Greece and Palestine, serving God by the Urim (Isa. xxiv. 13-16). It must not be supposed that their worship was anything but crude at the first, but as Hebrews left their Palestinian home and came hither, they would bring all the latest ritual

and service. So when we hear that the first-corners brought with them the Laws of Moses, this need not refer to the very first, but to some who came and were afterwards reckoned as among the first to arrive.

The Druidical service was an exact replica of the Hebrew. The sacrifices were propitiatory, and the Druidic High Priest was clothed precisely as was Aaron. The heifer was led to the altar called the "Stone of the Covenant," and the Arch-Druid having confessed his own sin by placing his hands upon the head of the victim, and then confessing the sins of the people in the same manner, the bullock was then slain, his blood poured out at the base of the altar, he was then immolated and wholly burnt up by fire as a holocaust to God in atonement.

It is also stated, quite apart from any wish to identify the Ancient Britons with the Hebrew race, that the earliest workers in the tin mines in the Cassiterides were Jews, and this before 400 B.C. That the implements they used were pickaxes of holme, box, and harts horn, tools even lately found amongst the rubble in the mines (Edwards).

The existence of such terms in Cornwall as "Jews' houses," "Jews' tin," "Jews' leavings," "attall," and "attall Saracen," prove the connection of the people with the Cornish mines (Hunt, Romances of the West).

The ancient Britons called these Jews "Saracens" (Sarazin).

We have also a number of words, "Bowjewan"—Abode of the Jews; "Trejewas"—Jew's Village ; "Marghasjewe"—Market Jew, and "Mara-Zion"—The Bitterness of Zion ; "Mount St, Michael," "Isaac-town," and "Port Isaac."

Then we have seen the language of the Welsh and Ancient Britons was purely Hebrew, as also the Ancient Irish, as proved from the Poenulus of Plautius, which is Punic, i.e. Phoenician-Hebrew.

Taliesin tells us the doctrines of Christ were taught in Britain before the coming of Christianity. This confirms the testimony contained in the Monthly Magazine, 1796, vol. ii, p. 543, where the writer proves the

affinity of the Hebrew and Welsh languages by saying: "It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there are many whole sentences in both languages exactly the same in the very words." He adduced instances from Psalms vii. xxiv. xxix; Prov. vii.; Lam. ii., etc.

The names Solomon, Abraham, Daniel, Asaph, Isaac, Sarah, Jacob, Joseph, and many others, are the common property of the British race.

It is promised in Isa. xlii. 6, and xlix. 8, that Christ should be given to Britain, to Britain when pronounced phonetically and not translated; but if translated, then let us adopt Hitzig's rendering, to the covenant people, or that of Ewald, to the mediatorial people, and to the light of the Gentiles; both words being taken as composite, and so no hyphen between. This agrees with the context, it is a nation, and that nation is Israel. In Isa. xlix. it is clearly stated that though the Jews despised Him and rejected Him, He was sent to Israel that was not then gathered, in order to restore the preserved of Israel. Look at the marginal reading, which is generally the most correct, verses 5 and 6; "And now, saith the Lord that formed me from the womb to be His servant---and that Israel be gathered unto Him; [another reading, but Israel is not gathered] yet shall I be glorious in the eyes of the Lord, and my God shall be my strength: And He said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light of the Gentiles, that thou mayest be My salvation unto the end of the earth." Here Britain, or the covenant people, are also the light of the Gentiles, as told us in Isa. lx. 3, "And the Gentiles shall come to thy light." Christ is the Light of the Gentiles, because His Glory is seen upon Israel (Isa. ix. 2).

## THE CHRISTIAN ERA

The opening up of Britain to the Roman World by the invasion of Julius Cæsar was, without doubt, in God's Providence the harbinger of the coming also of Christianity here. For the immediate result following Cæsar's departure was an increase of communication for commerce

between Londinium and Rome. Londinium is the name given by Tacitus to the Emporium of trade in Britain. The older name of the city was Troy-novant (Caer Troia) until the time of Lludd, whose reign began in 72 B.C., and who built a strong wall of lime and stone fortifying it with divers towers 66 B.C. In the west part he erected a strong gate which he commanded to be called Ludgate (Holinshed).

It is stated in the Prize Essay on "*The Early British Church*," by the Rev. John Pryce (1876):-

"In this distant corner of the earth, cut off from the rest of the world, unfrequented except by merchants from the opposite coast of Gaul, a people who only conveyed to the Roman mind the idea of untamed fierceness, was being prepared for the Lord. Forecasting the whole from the beginning and at length bringing the work to a head, the Divine Logos unveiled Himself to them in the person of Christ, as the realisation of their searching instincts and the fulfilment of their highest hopes. It would be difficult to conceive of Christianity being preached to any people for the first time under more favourable conditions. There was hardly a feature in their national character in which it would not find a chord answering and vibrating to its touch. Theirs was not the sceptical mind of the Greek, nor the worn-out civilisation of the Roman, which even Christianity failed to quicken into life, but a religious impulsive imagination—children in feeling and knowledge, and therefore meet recipients of the good news of the Kingdom of Heaven. To a people whose sense of future existence was so absorbing that its presentiment was almost too deeply felt by them, the preaching of Jesus and the Resurrection would appeal with irresistible force. There was no violent divorce between the new teaching and that of their own Druids, nor were they called upon so much to reverse their ancient faith as to lay it down for a fuller and more perfect revelation."

## **THE INTRODUCTION OF CHRISTIANITY**

This has been ascribed to at least ten different agencies: 1—Bran, the father of Caradoc (Caractacus); 2—St. Paul, the Triads of St. Paul; 3—St. Peter; 4—St. Simon Zelotes; 5—St. Philip; 6—St. James the Great; 7—St. John; 8—Aristobulus, the Arwystli Hen and his two Israelites of the

Triads; 9—Joseph of Arimathea; 10—is absurd, from Rome. This last in the time of King Lucius, the letter from Eleutherius to the British King is proved to be spurious. (Fuller.)

The date of the foundation of the British Church was the subject of discussion at the Councils of Pisa (1409), Constance (1417), Bale (1434), and Sena confirmed it. These all gave precedence to the English Church as having been founded by Joseph of Arimathea. Cardinal Baronius is the one to whom we owe the assertion as to the earliest missionary, under the year A.D. 35 in the Vatican MSS. He ascribes the expulsion of Joseph of Arimathea from Palestine to the persecution which took effect at the martyrdom of St. Stephen, stating that he and his companions came to Britain, preached the Gospel here and died. Gildas says that in the latter end of the reign of Tiberius Caesar (A.D. 38) the Gospel came to Britain.

In *The Coming of the Saints* (J. W. Taylor), the journey of Joseph of Arimathea is followed place to place from Palestine through Gaul, via Marseilles, into Britain. The legends and relics existing at this day are given, and yet none of these nine or ten places claimed him as having died there, until we come to Glastonbury.

There is very strong evidence that Joseph of Arimathea came very early into Britain and founded the first Christian Church at Glastonbury. Bishop Burgess has much to say concerning Gildas' interea (in the meanwhile) as referring to the death of Tiberius Caesar, A.D. 37-38, and his *ut seimus* (as we know) is positive. This would suit the time as to immediately after the martyrdom of Stephen as the expulsion of Joseph of Arimathea. (Acts viii. 3-4 ; xi. 19.)

The excavations which have taken place at Glastonbury, according to the Official Surveyor, are all corroborative of the story told as to the wicker church (the model of which may be seen at the British Museum) at Glastonbury having been there. This also received confirmation from Bishop Browne's *The Christian Church in these islands before the coming of Augustine*, pp. 43-48. He describes the work of an antiquarian who dug up one of the dome-shaped hillocks, and found the remains of the old

British houses of wicker-work, the impress of the wicker remaining on the burnt clay, as indelible as the writing upon Assyrian monuments.

Dr. Lingard, a Romanist, in *Anglo-Saxon Church*, p. 2, says: "It was about the year 43---. we are indeed told that history has preserved the names of two British females, Claudia and Pomponia Græcina, both of them Christians, and both living in the first century of our era." Of Pomponia Græcina, she was the wife of Aulus Plautius, the first Roman Governor of Britain, who held his Court at Regnum (now Chichester). He came here in A.D. 43 and was recalled in A.D. 51, When Pomponia Græcina was charged with having submitted to a foreign heresy (Tacitus Ann. xiii. 32). Fortunately her husband was her judge and he exonerated her, but Dion Cassius tells us that at her death she had been for forty years of this persuasion. This would bring her conversion back to A.D. 41, and agree with both Cardinal Baronius and Gildas. (See also Lewin's *Life and Epistle of St. Paul*. Vol. 393.)

The British Triads and the Genealogy of the Saints, as well as the Greek Menology, ad. Mar 15, all assert that the Gospel came to Britain at a very early date. The Triads attribute it to Bran, the father of Caractacus, and to Aristobulus and two men of Israel. We are also told that Aristobulus was sent by St. Paul. The evidence for Aristobulus seems confirmed lately by an epitaph found inscribed upon a stone dug up at St. George's Fordington, Dorchester, with Aristobulus's name upon it. The relic has been asserted by the experts to belong to the first century of our era. When restored, the inscription rendered into English, reads: "Gaius Aristobulus, a Roman Citizen, aged 50 years; Rufinus and Marina and Avca, his children, and Romana, his wife. As to the 1 it is stated that there is space for xii to be placed, which would make Aristobulus 62 when he was martyred. Another proof is obtained by the mention made by St. Paul, 2 Tim. iv. 21: "Eubulus greeteth thee and Pudens and Linus and Claudia." Eubulus is the same as Aristo-bulus, the prefixes Eu and Aristes in Greek meaning the same. Of the other three we have satisfactory proof.

Pudens was a young officer attached to Aulus Plautius then in Britain, and he became attracted to Claudia, the British princess, daughter of Caractacus, and niece of Pomponia Græcina, then staying at Regnum.

Martial, the Roman poet, tells us a great deal about Pudens marrying this "British maid," and his, being a "saint"; he also speaks of their children afterwards in Rome, when Pudens obtained his advancement. A tablet found in 1723 at Silchester, giving particulars of a gift of land there, in A.D. 61, by Pudens, the son of Pudentinus, confirms his presence in Britain. The year is confirmed by another tablet discovered and showing upon it the abolishment of the College of Engineers, referred to in 62. The house of Pudens at Rome became the first Christian Church in Rome (Baronius). Linus was the son of Caractacus, and brother to Claudia (Clemens Romanus), and was appointed by St Paul as the first Bishop of Rome.

So, naturally, St. Paul would thus refer to Aristobulus, Pudens, Linus, and Claudia, and every true Briton should look upon this verse as conveying the fact to ourselves of the early establishment of our Christianity. We must remember St. Paul was in Rome during the most terrible struggle the British had against Rome, and the cries of such people, as well as their brave resistance, must have provoked his sympathy. His heart's desire and prayer to God for Israel was that they might be saved. Surely he knew more of their whereabouts when he caused to be written the Epistle to the Hebrews. The high probability is that he himself, during some part of the nine years unaccounted for of his life, visited his brethren. There are two places, one called St. Paul's Grove at Porchester, the other Paul's Landing up the Chichester Reach.

There is also a strong supposition that St. Paul came to Lud's Hill, and addressed the Druids concerning the Kingdom of God. We must remember that both Henry and Sharon Turner tell us that the principal Deity of the Ancient Britons was Hesus. So when Jesus was preached unto them they never changed their original. Polydore Virgil, in the reign of Henry VII, and after him Cardinal Pole, both rigid Roman Catholics, affirmed in Parliament, the latter in his address to Philip and Mary, that "Britain was the first of all countries to receive the Christian faith." "The glory of Britain," remarks Genebrard, "consists not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but that she made this confession when the Roman Empire itself was Pagan and a cruel persecutor of Christianity."

The four councils referred to, state that Joseph of Arimathea founded the Church in Britain, "immediately after the passion of Christ."

In the Triads of the Cymry we have the three priorities of the Cymry:

1. Priority as the first Colonisers of Britain.

2. Priority of Government and Civilisation.

3. Priority as the first Christians of Britain.

That St. Paul himself preached in Britain is gathered from the words of Clemens Romanus—ἐπι το τερμα της δυσεως—"the extremity of the West." "Paul, after he had been to the extremity of the West, underwent his martyrdom," etc.

In the Rev. R. W. Morgan's St. Paul in Britain, we have five independent testimonies as to Joseph of Arimathea's mission to Britain. Irenæus, Clemens Romanus, Tertullian, Origen, Eusebius, Theodoret, and many others, besides a host of modern writers—Ussher, Fuller, Sir. Henry Spelman, Bishop Godwin, and even Stillingfleet if he had known there were Hebrews in Britain (Acts xi. 19). As a result of the early conversion of the British we have three British missionaries, Mansuetus, Beatus and Marcellus, who preached in foreign countries. Evidences quoted in Covenant People, vol. xiii. p. 226. Also Augustus J. C. Hare gives us the evidence of the founding of St. Romolo in A.D. 60, of which St. Donatus, an Irish missionary, was enthroned bishop.

We now come to the second century, when we learn from Dean Murray's Ireland and Her Church, that in the reign of Cohn, Ireland sent forth the famous St. Cathaldus to preach the doctrine of Christianity; he became Bishop and Patron of Tarentum, in Italy. We have also other proof of Irish Christianity at this period. It is supported too by the evidence of Tertullian, who said (A.D. 198-201) that places in Britain not yet subjected to the Romans were conquered by Christianity. Later on we have St. Peiran and Celestius, also Sedulius, all from Ireland.

## FURTHER DEVELOPMENT

King Lucius, a descendant of Caractacus, was converted through the ministrations of two native Britons, Elaunus and Mediuus. The story of his letter to Eleutherius is disproved by quaint old Bishop Fuller showing up that the quotations of Scripture in the supposed letter are taken from Jerome's translation, two hundred years after; besides the use of very modern lawyer's technology which had no existence at that early date.

Bede seems to have been the originator of this story; he was never a lover of the British, and clung much to Roman theology.

It was during Lucius' reign that the church became to all intents and purposes a National Church: about three Arch-flamens and twenty-eight Flamens of the Druidic religion become so many Archbishops and Bishops of the British Church. Fuller gives a list of institutions founded by this king. Cambridge University claims precedence of Oxford by charter about A.D. 178. *Caius de Antiq. Cantab.*, p. 51, *et Hist. Cantab.*, p. 22.

St. Peter's, Cornhill, in London cir A.D. 179.

A chief Cathedral Church in Gloucester.

A Church at Winchester cir A.D. 180.

A Church and College of Christian Philosophers at Bognor.

A Church dedicated to St. Mary in Glastonbury, said to be repaired and raised out of the ruins of a former church, cir A.D. 187.

A Chapel in honour of Christ, in Dover Castle.

The Church of St. Martin's, Canterbury, understand it thus: That Church that in after ages was new named, and converted to the honour of that saint. (Fuller.) Bishop Fuller tells us that Lucius converted the three Arch-Flamens and the twenty-eight Flamens

of the Druids, into so many Archbishops and Bishops of the Christian Church. He could not have done this unless the Druids had generally accepted Christianity as the National Religion (see page 5).

Gildas, the historian, say: "Christ's precepts, though they were received but lukewarmly by the inhabitants, yet they remained entirely with some, until the nine years of persecution under Diocletian."

Everyone has heard of the martyrdom of St. Alban and others in Britain in the time of Constantius. Alban sheltered a Christian presbyter, when the Edict of Diocletian was being enforced in Britain. This man's piety and earnestness had such an effect upon Alban that, when summoned to deliver up the refugee, he willingly sacrificed himself to such a cause. He was brought before the Governor and ordered to sacrifice to the Roman gods. This he deliberately refused to do; for this cause he was sentenced to execution. His executioner is said to have been won over by his faithfulness. Others were sentenced about the same time. The present St. Alban's Abbey stands upon the spot of his martyrdom.

After the Diocletian persecutions had died out the churches in Britain were again rebuilt, and Christianity flourished to such an extent that at the Council of Arles, held in the South of France, in A.D. 314, the British Church was represented by at least three bishops and a presbyter. Again, at the Council of Sardica and Ariminium (and probably at Nice), all in the fourth century.

## **The Established Church In England, From Britain, Not From Rome**

We pass over the Pelagian heresy and its attempt to bring about man's salvation by human attainments and quote the words of St. Hilary in the latter part of the fourth century. Spoken of the British churches:

"I congratulate you upon having remained undefiled in the Lord, and untainted by all the contagion of detestable heresy. Oh, the unshaken steadfastness of your glorious conscience! Oh, house, firm on the

foundation of the faithful rock ! Oh, the unimpaired and unmoved constancy of your uncontaminated will!" (*Gleanings from Ecclesiastical History.*)

Many Irishmen were amongst the first missionaries. St. Cathaldus in the second century became Bishop of Tarentum, also Cormas, an Irish prince, was converted to the faith. Sedulius was the opponent of Pelagianism Celestius also was an Irishman. The Irish Church at this time varied very little from the Established Church, says Archbishop Ussher.

We must leave alone the work of Keby, a Prince of Cornwall, St. Patrick in Ireland, St. Peiran, an Irishman in Cornwall, St. Ninian in Scotland, also Fastidius, Bishop of London, all in the fifth century; also swarms of devoted missionaries into every part of Europe coming from Ireland ; so much so that Dr. Johnson says "that Ireland, during the sixth, seventh, eighth, and part of the ninth centuries was the School of the West."

The invasion of Britain by the Saxons, Jutes, and Angles, brought about a suspension of Christian work ; but Fastidius gives us the spirit of his people (A.D. 450 cir): "It is the will of God that His people should be holy, and free from all stain of unrighteousness ; so righteous, so merciful, so pure, so unspotted from the world, so single-hearted, that the heathen should find in them no fault, but should say in wonder, 'Blessed is the nation whose God is the Lord, and the nation whom He hath chosen for His own inheritance'. "(Rev. Canon Browne.) *The Christian Church in these Islands before the coming of Augustine*, p. 99" A list of Archbishops of London he also gives before Augustine's time, beginning about the year 180, and ending with Theonus, whose date may be put about 586. In those four centuries sixteen names are given, a number clearly insufficient for 400 years. The names are specially insufficient in the latter part of the time, only four being given between 314 and 580. This is rather in favour of the four names being real; for it is evident that if people were inventing names they might as well have invented twenty, while they were about it, instead of only four, for 260 years. His authorities are given to this list:

- |              |                           |                |
|--------------|---------------------------|----------------|
| 1. Theanus.  | 7. Stephanus              | 12. Restitutus |
| 2. Elluanus. | 8. Iltutus                | 13. Guitelinus |
| 3. Cadar     | 9. Theodwinus (Dewiznus). | 14. Fastidius. |
| 4. Obinus.   |                           | 15. Vodinus.   |
| 5. Conanus   | 10. Theodredus.           | 16. Theonus    |
| 6. Palladius | 11. Hilarius.             |                |

The first on the list is said to have been made Archbishop by King Lucius. The date of the twelfth is of course **314**.

The traditions of York do not supply any long list of bishops, continuous or not. Eborius, at Arles in 314, is the first named. And there are only three others ; each of them has a date with Matthew of Westminster (Sampson 507, Piran 522, Thadioc 586).

Restitutus signed the decrees of the Council of Arles, as Bishop of London, in the year 314. This is sure ground.

The two bishops last named on each list were the last to leave their dioceses after the clergy had been forced to leave, one in 586, the other in 588. Only ten years before the landing of Austin.

## COMING OF THE MONK

It must not be supposed that Britain was altogether so overrun by the Saxons, Jutes, and Angles as to destroy the whole country. The portion west of Dorset and a line drawn somewhat elliptical to Edinburgh, the radius being deeper towards the east coast, would represent what was held tenaciously by the Ancient Britons, though, of course, a strong mixture of Anglo-Saxons might be found within the tangents of a line direct from, say Bournemouth and through Oxford to the Firth of Forth. But the terrible ruthlessness of the heathen Saxon was such, that they destroyed everything, and had no respect for presbyter or people; they devastated all before them, and gave no mercy. The Britons, however willing they might have been to teach these ignorant heathens, had not the slightest opportunity of doing so ; and yet we hear of Ethelbert, King of Kent, desiring to be wedded to a Christian, Bertha, daughter of Caribert, King

of France : but in order to obtain her, Ethelbert had to allow her to practise her own faith and have her own chaplain. "She brought Luidhard, a French Bishop, to attend her, and service was regularly carried on in one of the ancient British Churches, now restored and dedicated to St. Martin, at Canterbury." The French writers say that Bertha, being a princess of great beauty and greater virtue, so insinuated herself into the affections of her husband, that she prevailed on him to receive the Christian religion. (Wood's *Ancient British Church*, p. 92.)

This is very reasonable, and it is highly probable that the piety and zeal of this charming queen should largely contribute to the conversion of the Saxons to the faith of Christ. However, this is not the view placed before us in Gregory's own letters : he makes out that the Saxons asked for missionaries to be sent to them. After censuring the French for not doing their duty, Gregory sends Austin. Our author goes on to say:

"That Augustine prevailed on the British Churches to receive several of the forms and dogmas of the Roman Church, there can be no doubt, and that a new species of idolatry, the worship of angels, saints, images and relics, arose out of this, there is much reason to believe, but that he was the Apostle of Britain, we most positively deny." (p. 96, *ibid.*)

We need not go into all the means and contrivances pursued by Gregory and Augustine to force the British Church into subjection. The first resistance of the British Church was brought about by the assumption of Augustine. A conference was arranged, on the borders of Wessex by the River Severn. Augustine's avowed object was to test the British Church to unite their forces in the conversion of the Angles. But the conditions attached were dictatorial, and placed the British under the supremacy of Augustine. Augustine worked upon the imagination by a supposed miracle, which, though it attracted attention, did not convince his opponents.

The British asked for another conference, but before this meeting consulted an old recluse. "Ought they, on the demands of Augustine, to forsake their own traditions ?" The recluse's answer was, "If he be a man of God, follow him." "And how shall this be discovered?" "Take my yoke

upon you, and learn of me, for I am meek and lowly in heart, is what the Lord saith."

"If, then, Augustine is meek and lowly in heart, you may believe that he himself bears Christ's yoke, and that he offers you what he himself has borne. But if he is proud, it is clear that he is not of God, nor are we to regard his words." "And how shall we discern this?" "Do ye contrive," said the anchorite, "that he be at his place of meeting first, and then you, who are the many, come in; if he rise to greet you, then be sure that he is a servant of Christ's; but if he shall despise you, and not rise up to you, whereas ye are more in number, let him also be despised by you."

They acted upon this advice. Augustine was seated in the Chair and remained so. They noted him therefore as proud, and rejected him.

## **RESULTS OF THE ROMISH MISSION**

The result of Augustine's mission we must just refer to here, in bringing the British Church History up to this point. We cannot do better than follow Bishop Browne:

"The knowledge of the Christian faith had, before the English came, extended over the whole of that part of this island, which the English invaders in their furthest reach ever occupied. It had covered, and continued to cover, and has never ceased to cover—very much that they never even touched. To convert the early English to Christ, which was the task undertaken by Augustine, a very small part of it being accomplished by him or his mission, from first to last, was to restore Christianity to those parts from whence the English had driven it out. It was to remove the barrier of heathendom which the English invaders had formed between the Church universal and the Celtic and British Church or Churches. It proved in the end that the undertaking was much beyond the powers of the Italian missionaries ; and that the earlier Church (i.e. British) stepped in from its confines in the West and did the work." (*The Church in these Islands Before Augustine.*)

"The Christian labours of Augustine and his companions had to show as their actual geographical result the little kingdom of Kent alone. There were many stirrings of Christianity in other parts of the land, and the East Angles were once more Christian ; but none of that work was done, or was being done, from Kent." "The Augustinian succession had been altogether unfruitful---Of all the twenty-six counties of England there is only one, namely, Kent, of which the same can be said, that it owed its permanent conversion to the mission of Augustine---Rome had very little to do with the early navigation and gathering way of the ship.' (Conversion of the Heptarchy, pp. 142, 179, 180.)

It can be easily proved that the whole of England owes its conversion to the instrumentality of the old British, Celtic or Culdee Church, with very rare exceptions.

And what interests us more particularly is the fact that kings were our nursing fathers and their queens our nursing mothers, as a Church, as well as a nation, whether British or Anglo-Saxon. (Isa. xlix.)

The Synod at Whitby (As). 664) brought about the separation of the Anglican Church, owing to the intrigues of the Romanizing Wilfrid. This independence of the British Church continued till 1022-1188 (Newell). It is, however, satisfactory to know, on the evidence of Haddon and Stubbs Concilia, that the British and Celtic Church depended upon their own version of the Bible, which existed previous to the Vulgate, or even the older Italia, or Latin, version. This is seen by quotations by Sedulius, Celestius, Fastidius, Gildas, and Columbanus.

The main point we assert is that the Early British Church was entirely apart from Rome in its original, both as to their Scriptures and their rites and ceremonies.

Our Church is a branch of that Church from Jerusalem founded upon Jesus Christ and Him alone as its Founder, and owes allegiance to no man-made pope or dogma, but takes the Word of God as its infallible source.

From all the errors of Rome, Greece, or any other sacerdotalism, Good Lord deliver us.

## What is Catholic Union?

In a series of articles commenced in the Oxford Diocesan Magazine (September 1925), a proposition is put forward for Catholic Unity. The Bishop of Oxford in the first of these, "Concerning Kikuyu," gives us of course only his opinion, and he stated also the Archbishop of Canterbury's judgment formed upon the advice given by the Consultative Committee of the Lambeth Conference, to whom he had referred the differences of opinion between the Bishop of Zanzibar and the Bishops of Uganda and Mombasa.

The point we wish to draw attention to is the Bishop's assertion of his position, which according to him is held by all extremists. It is contained in the following sentence:-

"Amongst ourselves (we assume this means the Anglican party) they look for re-union with Rome and the East, and their very zeal for re-union with the Catholic communions makes them shy of even the most wholesome element in Protestantism." This re-union, we infer, is earnestly sought for, even when the Church of Rome is determined to hold to her infallible dogma of *semper eadem*; and, consequently, as Rome will not bend towards Anglicanism, the latter must bend towards Rome. This we see has been the case ever since Pusey insisted upon his "little by little" process.

The introduction of the cross on the re-table, has now, in many churches, been followed by the crucifix. We ask anyone who cares for the truly Catholic Church to consider whither all this is tending. The sacerdotal element which is so abhorred by every true Englishman is gradually assuming a dictatorial assertion over the mind of the laity, which our forefathers fought vigorously against. This, not only at the time of the Reformation, but also as far back as the Early British and Anglo-Saxon times. This free constitution from the earliest times has ever fought against not only the priestly despotism, but also the regal. The tendency of either

of these to assert itself over the people has always ended in failure. It will do so again.

Our main object is not to fight the battle of the Reformation over again, but to, point out that this running after the Church of Rome is founded upon a wrong premise. In fact the true Catholic Church is not Rome, but British and Anglo-Saxon. Catholic, is essentially that which was from the first, is now and ever will be. The only Church which was from the first is Israel's. The constitution of this Church is stated in Exodus xii. ; Isaiah lvi. 1-8, and the Church is spoken of in Acts vii. 38, before the Church at Rome was in existence. Every Church, therefore, that seeks for Union, should seek it with Jerusalem that is above and is free, which is the mother of us all, and not with Rome.

A close analysis of Romans xi. would teach us clearly that the arrogance of the Church of Rome is the cause of her herself being cut off from the true Church. It also, as clearly as language can speak, points us to an Abrahamic stock as the root or foundation. So in our zeal for re-union, let us look for this Abrahamic Church. Otherwise we are resisting the counsel of God, and will find ourselves in union with "Babylon the Great, the mother of harlots."

The experience we gather from all we have seen of Rome in France, where it has been our lot to live for upwards of two years, in Belgium where we have stayed constantly, and in Canada where we had 18,000 Romanists in our parish, has been that stated in Revelation xviii. True the Church of Rome does not practise here in England the same methods as she does on the Continent or in any truly Roman Catholic country. It is her method of accommodation, which stands her so well as to make her popular to the human character, wherever she finds herself. But, "to the Law and to the Testimony," if they speak not according to this Word there is no light in them. Rome does not care for the Bible, the traditions of the fathers are far more important to her. But Israel is God's Witness, the Keeper of the Holy Writ: the true Catholic Apostolic, in that she follows the Apostles' doctrine, built solely upon the Word of God. This is the true Apostolic succession.

And here we wish to say that the true Church of England does not cast out her brethren of other denominations, she invites them to union, if they will accede to doing all things decently and in order. We do not reckon them as outside our pale, but merely dissenters from what they judge to be our truckling to Rome. We believe that if the Church of England would banish all crosses, pictures and sacerdotalism from its midst, and conform to the Word of God, we should be a happy National Church. The erroneous supposition of the "Apostolic Succession" descending through the Bishops, of which there is no proof, has frightened many earnest Christians from our midst, and no wonder when we contemplate the gross error of this "succession" as perpetrated in the Church of Rome, and liable to be so also in our leaders, if they are led to respect individuals or office bearers rather than doctrine.

A word might be hazarded as to the Archbishop's "opinion." Does the Lambeth Conference or any Diocesan Synod rightly convey to our Church and nation the universal judgment of our National Church? Is it not a fact that the main body of the Convocation and Synods, as at present constituted, is to a very great extent clerical rather than lay? We have yet to learn that the Clergyman and the Bishop are but the Ministers of the main body, and if we want the opinion of the Church, it is the Congregation that should have the hearing and not their Minister. If the Ministry were selected by the Congregation, and the Bishops and other Officers by the Church, there would be a fit representation in Convocation, and also at the Lambeth Conference. Then, and then alone, could one expect the whole nation to abide by the decision of the main Executive.

Until this comes about, which we pray God may soon be, there is sure to be a divided opinion.

We long for union, but let it be union in Christ, without any other intermediary, a pure worship more upon the system of the Homilies of the Church of England and the Protestant character of her Prayer Book and Thirty-Nine Articles, which are diametrically opposed to any SACERDOS upon earth, recognizing Him alone Who is passed into the heavens, and is now making reconciliation for us.

How beautifully all this is brought out in the Epistle to the Hebrews. This Epistle, written, we believe, especially to Hebrews in Britain and elsewhere, gives us the true Successional in the Lord Jesus Christ alone.

We have come across very many Roman Catholics, who, in spite of their creed, are wholly trusting in our common Saviour. These belong to the Universal Church as much as we do ourselves.

In our present status, we are but acting out wisely the warning of our Lord, Who, when asked by His disciples: "Wilt thou then, that we gather out the tares?" answered: "Let both grow together until the harvest."

This harvest is close upon us, and Malachi iv. will clearly define who are His and who are not

**THE END**



**AN OLD SAXON CHURCH AT SOMPTING  
WEST SUSSEX**

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