

The Painted Savages of England



By
Alban Heath

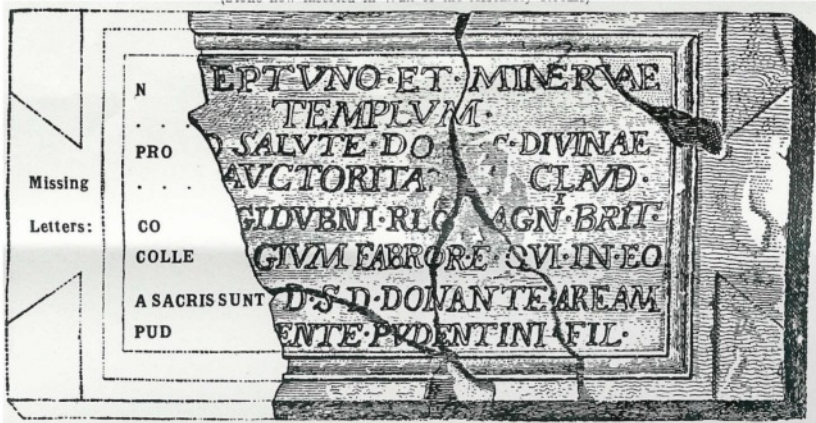
**THE
"PAINTED SAVAGES"
OF ENGLAND**
by
The Rev. ALBAN HEATH

**"Regions Caesar never knew
Thy posterity shall sway;
Where his eagles never flew,
None invincible as they."**

1934



THE "PUDENS" ROMAN INSCRIPTION OF CHICHESTER



In AD 1723, in the foundation of a house at North Corner of St. Martin's Street, where the road turns into North Street, was found this dedication stone of the Roman Temple of Neptune & Minerva:
"PUDENS" ... GIVING THE GROUND



FOREWORD

THE SUBSTANCE of the following pages was given as a lecture at The College, Harrow Weald Park. In issuing the lecture in printed form as a Hand-book I have thought it advisable to give in full the speeches of Caradoc, Boadicea and Galgacus. This was not possible in a single lecture; but it is only by reading these noble utterances in full that we can visualize the circumstances and appreciate the lofty sentiments expressed therein.

Further, as some readers may not have at hand the works of Tacitus from which the extracts are taken, it seemed best to give what I have given here. While this little book does nothing more than bring together in compact form information with which most students of History are familiar, it may be that to some the information will come as new and useful.

If this book should prove to be of service to those who are seeking to spread the truth, it will serve the purpose intended. It is only as our message is based upon established facts that we can hope to succeed in enlightening those "who sit in darkness."

I have not thought it necessary to labour the distinction between British and English. It's enough to show that this land was blessed with culture long before the coming of the English and with Christianity long before the arrival of Augustine.

ALBAN HEATH

**The College
Harrow Weald Park
October 25th, 1934**



The "Painted Savages" of England

WHEN TOWARD THE END OF AUGUST 55 BC[1] CAESAR AND HIS LEGIONS LANDED ON THE SHORES OF KENT, "they saw the beach crowded with horses and chariots, and skin-clad, blue-dyed infantry armed with pointless swords, and uttering shouts of defiance," says Sanderson[2].

Thus does the painted savage theory perpetuate itself. It is based on the description of Julius Caesar. Caesar was in Gaul (France). Finding a little time hanging on his hands, Caesar resolved to visit England, "Having spent altogether eighteen days beyond the Rhine, and thinking he had advanced far enough to serve both honour and interest, (Caesar) returned into Gaul, and cut down the bridge[3]."

"During the short part of summer which remained Caesar—resolved to proceed to Britain[4]." He came with about eighty ships and two legions, but more ships and soldiers were in the offing. It was intended as a flying visit only for they came without baggage[5].

As the autumn equinox drew near, i.e. about September 23rd, Caesar was anxious to get away again and returned to France under cover of night[6]. It was too brief a visit to learn much, and his critics of a generation or so later seem to have made merry over his adventure.

They said the visit "tended to the advantage neither of the general nor of Rome, beyond the mere extension of the empire[7]." It was said he came to find pearls; instead of pearls he found painted savages.

This was a short visit, and there was not time to learn much. But Caesar learned one or two things that apparently affected his plans for a second visit. The following year Caesar came again. This time he brought with him five legions, i.e. 30,000 soldiers, (or if we accept Gibbon's findings on the strength of the legion, 63,000 men[8]) "a number of horse equal in number to that which he had left on the continent," namely 2,000, and 800 ships[9].

Things did not go well after landing. A fierce storm played havoc with his fleet. About 40 ships were lost, and most of the others were damaged[10].

Under these circumstances, Caesar suspended military operations, set his soldiers to mend the boats, while he himself beguiled the weary hours of waiting by writing a description of the country he had not seen and in delineating the character of the men he had come to conquer. He came, he saw, he described. He wrote:

"Most of the inland inhabitants do not sow corn, but live on milk and flesh and are clad with skins. All the Britons, indeed, dye themselves with wood[11] which occasions a bluish colour, and have a more terrible appearance in fight[12]."

Of course, we are greatly indebted to Caesar for placing on record much that he wrote, but in utter disregard of an abundance of evidence to the contrary writers of History have perpetuated the painted savage fallacy on such slender evidence as the above, the evidence of one who had advanced no further than Kent, and had such little knowledge of the people whom he describes.

"A kind of conquest Caesar made here; but made not here his brag of came and saw and overcame[13]."

It is my purpose to lay before you some of the evidence which shows that the painted savage idea is not only a fallacy; it is a libel on a people boasting a high state of civilisation and a proud degree of culture. Designedly, I give extracts from the works of others so that my theme may not rest on personal conjecture.

I begin with one of England's great law-givers, Molmutius, of the fifth century B.C. I shall quote from Prehistoric London by E. O. Gordon, and I shall give the page references as I proceed. "The earliest historical record of Winton (Winchester) as a 'Gorsedd,' i.e., a great seat of a monarch and a seat of government, is In 500 B.C., when, according to local tradition, Dunwal Molmutius made Winton his capital." (p.83)

"Molmutius' name and fame is more especially associated with the traditions of Winton (Winchester), the southern capital where his merits have been publicly recognised. As a road maker we have his work in the seven converging roads like the spokes of a wheel in the old White City; three of these roads centred in London. For that Londinium was only second in importance is exemplified by Winton and London being the only places shown on an Anglo-Saxon map of the world preserved among the monuments of Hereford Cathedral." (P. 142)

The following selection from the Triads of Molmutius will give some idea of his laws:

"There are three tests of Civil Liberty: equality of rights—equality of taxation—freedom to come and go."

"There are three civil birthrights of every Briton: the right to go wherever he pleases—the right, wherever he is, to protection from his land and sovereign—the right of equal privileges and equal restrictions."

"There are three sacred things by which the conscience binds itself to truth: the name of God—the rod of him who offers up prayers to God—the joined right hand."

"...Three persons have a right to public maintenance: the old—the babe—the foreigner who cannot speak the British tongue." (P.144)

"The Bryn Gwyn (i.e., White Hill or Mound, where the Tower of London now stands) in Caesar's time, we should remember, was still in its original condition, simply a green conical mound, with no building whatever upon it, consecrated to the service of the Most High, and venerated as the burial place of two of the most illustrious of our pre-historic British kings, Brutus, the reputed founder of London, and Molmutius, the 'Solon' of Britain." (p.154)

"From Barddas, being a collection of original documents illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic system published by the Welsh MSS. Society in 1852) we now learn that the Druidic Gorsedd Laws were incorporated by the British King Dunwal Molmutius, who lived in the fifth century B.C., in his famous code." (P.165)

After research in the British Museum, Mr. Harrison Hill writes: "The Laws of Dunvallo Molmutius, sixteenth king of the Britons, who reigned above 400 years before the birth of Christ. These were the first published laws in Britain, and together with those of Queen Mercia, were translated by Gildas into Latin (Usher's 'Primord.' 126, quoted in Wharton's 'Law Lexicon,' xiiiith Edition (1925), p. 569).

The same information plus an important statement appears in 'The Law Dictionary': 'These laws were famous in this land till the time of William the Conqueror. They were translated out of the British into the Latin tongue[14]'" Spencer sang the praises of Molmutius, and Shakespeare puts into the mouth of Cymbeline these words:

"Say, then, to Caesar, Our ancestor was that Mulmutius which Ordained our laws, whose use the sword of Caesar Hath too much mangled; whose repair and franchise Shall, by the power we hold, be our good deed, Though Rome be therefore angry: Mulmutius made our laws, Who was the first of Britain which did put His brows within a golden crown and call'd Himself a king." Cymbeline, Act iii, scene i, [15]

A system of jurisprudence implies a standard of education. Before a man can originate, or codify, a set of laws he requires a degree of culture commensurate with the task he undertakes.

Further, a degree of culture is implied among the governed. One of the problems which confronts us in the government of untutored Natives is their lack of knowledge of the meaning of the law which is designed for their good. Since Molmutius promulgated laws which survived for at least fifteen hundred years we are bound to infer a state of education far removed from the level of painted savages. Have we any evidence of such education? We certainly have. For untold and unknown centuries the

Druids had operated in this land. and our increasing knowledge of them bears witness to their culture. In describing the Druids of Gaul, a description which applies equally to the Druids in England, in England, Caesar says:

"The former (Druids) are engaged in things sacred, conduct the public and private sacrifices, and interpret all matters of religion. To these a large number of the young men resort for the purpose of instruction, and they (the Druids) are in great honour among them. For they determine respecting almost all controversies, public and private; and if any crime has been perpetrated, if murder has been committed, if there be any dispute about an inheritance, if any about boundaries, these same persons decide it—"

"The Druids do not go to war— They (scholars) are said there to learn by heart a great number of verses; accordingly some remain in the course of training twenty years. Nor do they regard it lawful to commit these to writing.[16]"

Turning from Caesar to a recent work on the subject we find supporting evidence[17]. Mr. Dudley Wright has produced a large and scholarly volume on Druidism from which I shall now quote, giving the page references as I proceed:

"In Britain, the Druidical order is said to have numbered thirty-one seats of education, each being a Cyfiath, or City, the capital of a tribe." (P.5)

"Repentance and purification were regarded by the Druids as necessary duties. They observed one day in seven as peculiarly sanctified and made holy by the Great Creator, and they were wont to dedicate one-tenth of all their substance to religious purposes." (P. 55)

"They were monogamists and of the highest morality." (P. 56)

"The period of novitiate and the character of the training of an aspirant to the Druidical priesthood-- lasted for twenty years." (P. 60)

"Four degrees were conferred during the long novitiate; the first being given after three years study in the arts of poetry and music, if the candidate, by his capacity and diligence, merited the honour. The second was conferred after six years further study, if merited; the third after a further nine years study; and the final degree, equal to a doctorate, was bestowed two years later on the completion of the twenty years course." (P. 66)

"Before an aspirant to the priesthood could attain to that exalted rank, he had to pass through the two preliminary and definite degrees of Bard and Vate, or Ovate." (p. 75) "The first requisite for admission as a disciple was unimpeachable moral character, for it was indispensably necessary that the candidate, above all things, should be above any criticism as to character and conduct." (P. 76)

"Afterwards their calling came to be held in such high esteem that they were maintained at the expense of the state." (P. 76) "Nine years was generally sufficient for graduation as a Bard, but his education was not considered complete, for the purposes of this graduation, until he had committed to memory 20,000 verses containing, in allegorical language, the tenets of the Druidical faith." (P. 79)

"From the Triads of Dynwal Moelmud, who is said to have written about four hundred years before the Christian era, we learn that: There are three distinguished characters of the art of Bardism. First, the chief Bard or the free privileged Bard, who obtains his dignity and privilege through discipline under a master duly authorised, being a conventional bard. He must preserve every record of the arts and sciences whilst he should continue in his office of Bard regularly inducted in dignity

and privilege. He must also keep every record and memorial of the country and tribe respecting marriage, pedigrees, arms, inheritances, and privileges of the country and tribe of the Cambrians.' " (P. 85)

Thus, that we have abundant evidence to show that a high state of culture existed in this land centuries before Caesar dubbed the people as painted savages.

Unfortunately, the Druids did not favour writing, and consequently their works have not come, down to us. But we see in the amazing feats of memory a strong argument in favour of the truth of those traditions which have come down to us through the ages.

If the Druids left no tomes of learning to show to posterity the nature and extent of their learning, they left a noble race of people whose courage in face of difficulty, whose conduct in the presence of the foe, whose dignified bearing in the day of adversity is to their eternal honour, and bears witness to the quality of that instruction and training they had received at the hands of the Druids.

Fortunately, most of the work of the Roman historian, Tacitus has come down to us and bears witness to his own industry and to the immortal fame of those noble Britons who withstood the onslaughts of the Roman legions. Tacitus flourished c. 55-120 A.D., so that he was not far removed in time from the events he so graphically describes in his pages.

First, let us take his account of the epic struggle Caradoc, or Caractacus to give him his Roman name, and the Roman legions between A.D. 49 and A.D. 54. Tacitus writes,

“These arrangements settled, Ostorius marched against the Silures. To their natural ferocity that people added the courage which they now derived from the presence of Caractacus. Renowned for his valour, and for various turns of good and evil fortune, that heroic chief had spread his fame through the island. His knowledge of the country, and his

skill in all the wiles and stratagems of savage warfare, gave him many advantages; but he could not hope with inferior numbers to make a stand against a disciplined army. He therefore marched into the territory of the Orovcians[18],

Having there drawn to his standard all who considered peace with Rome as another name for slavery, he determined to try the issue of a battle. For this purpose he chose a spot where the approach and the retreat were difficult to the enemy, and to himself every way advantageous.

He took post in a situation defended by steep and craggy hills. In some places where the mountains opened, and the acclivity afforded an easy ascent, he fortified the spot with massy stones, heaped together in the form of a rampart. A river, with fords and shallows of uncertain depth, washed the extremity of the plain.

On the outside of his fortifications, a vast body of troops showed themselves in force, and in order of battle. The chieftains of various nations were busy in every quarter. They rushed along the ranks, they exhorted their men; they roused the timid; confirmed the brave; and, by hopes, by promises, by every generous motive, inflamed the ardour of their troops.

Caractacus, was seen in every part of the field; he darted along the lines; he exclaimed aloud, 'This day, my fellow-warriors, this very day, decides the fate of Britain. The era of liberty, or eternal bondage, begins from this hour. Remember your brave and warlike ancestors, who met Julius Caesar in open combat, and chased him from the coast of Britain.

They were the men who freed their country from a foreign yoke; who delivered, the land from taxation, imposed at the will of a master; who banished from your sight the fasces and the Roman axes; and, above all, who rescued your wives and daughters from violation.

The soldiers received his speech with shouts of applause. With a spirit of enthusiastic valour, each individual bound himself by the form of oath

peculiar to his nation, to brave every danger, and prefer death to slavery. The intrepid countenance of the Britons, and the spirit that animated their whole army, struck Ostorius with astonishment.

He saw a river to be passed; a palisade to be forced; a steep hill to be surmounted; and the several posts defended by a prodigious multitude. The soldiers, notwithstanding, burned with impatience for the onset. All things give way to valour, was the general cry.

The tribunes and other officers seconded the ardour of the men. Ostorius reconnoitred the ground, and having marked where the defiles were impenetrable, or easy of approach, gave the signal for the attack. The river was passed with little difficulty.

The Romans advanced to the parapet. The struggle there was obstinate, and as long as it was fought with missive weapons, the Britons had the advantage. Ostorius ordered his men to advance under a military shell, and level the pile of stones that served as a fence to the enemy. A close engagement followed.

The Britons abandoned their ranks, and fled with precipitation to the ridge of the hills. The Romans pursued with eagerness. Not only the light troops, but even the legionary soldiers forced their way to the summit of the hills, under a shower of darts.

The Britons, having neither breast-plates nor helmets, were not able to maintain the conflict. The legions, sword in hand, or with their javelins, bore down all before them. The auxiliaries, with their spears and sabres, made prodigious havoc.

The victory was decisive. The wife and daughter of Caractacus were taken prisoner. His brother surrendered at discretion. Caractacus fled for protection to Cartismandua, queen of the Brigantes. But adversity has no friends. By that princess he was loaded with irons and delivered up to the conqueror. He had waged war with the Romans during the last nine years. His fame was not confined to his native island; it passed into the provinces, and spread all over Italy.

Curiosity was eager to behold the heroic chieftain who, for such a length of time, made headway against a great and powerful empire. Even at Rome the name of Caractacus was in high celebrity.

The Emperor, willing to magnify the glory of the conquest, bestowed the praise on the valour of the vanquished king. He assembled the people to behold a spectacle worthy of their view. In the field before the camp the praetorian bands were drawn up under arms. The followers of the British Chief walked in procession. The military accoutrements, the harness and rich collars, which he had gained in various battles, were displayed with pomp.

The wife of Caractacus, his daughter and his, brother, followed next. He himself closed the melancholy train. The rest of the prisoners, struck with terror, descended to mean and abject supplications. Caractacus alone was superior to misfortune. With a countenances still unaltered, not a symptom of fear appearing, no sorrow, no condescension, he behaved with dignity even in ruin. Being placed before the Tribunal he delivered himself in the following manner:

"If to the nobility of my birth, and the splendour of exalted station, I had united the virtues of moderation, Rome had beheld me not in captivity, but a royal visitor and a friend. The alliance of a prince, descended from an illustrious line of ancestors; a prince, whose sway extended over many nations, would not have been unworthy of your choice.

A reverse of fortune is now the lot of Caractacus. The event to you is glorious, and to me humiliating. I had arms, men and horses; I had wealth in abundance; can you wonder that I was unwilling to lose them? The ambition of Rome aspires to universal dominion; and must mankind, by consequence, stretch their necks to the yoke?

I stood at bay for years; had I acted otherwise where, on your part, had been the glory of conquest, and where, on mine, the honour of a brave resistance? I am now in your power; if you are bent on vengeance, execute your purpose; the bloody scene will soon be over, and the name of

Caractacus will sink into oblivion. Preserve my life, and I shall be, to late posterity, a monument of Roman clemency."

"Claudius granted him a free pardon, and the same to his wife, his daughter and his brother. Released from their fetters, they advanced to another tribunal near at hand, where Agrippina showed herself in state. They returned thanks to her, and paid their veneration in the same style as they

The sight was altogether new. A woman, stationed amidst the ensigns and the armies of Rome, presented a spectacle unknown to the old republic; but in an Empire acquired by the valour of her ancestors Agrippina claimed an equal share.

At the next meeting of the senate, the victory over Caractacus was mentioned with the highest applause, as an event no way inferior to what had been seen in ancient times, when Publius Scipio brought Syphax in chains to Rome; when Lucius Paulus led Perses in captivity; and when other commanders exhibited to the Roman people kings and princes at their chariot-wheels[19]."

Caradoc proved himself a foe worthy of the highly disciplined Romans. For nine years he had defied them. In thirty-nine battles they had failed to take him. Base treachery at last placed him within their power.

His speech before the Roman Tribunal was a noble deliverance which would do credit to the noblest in the land today. We have seen the spirit of the people of the West: we have seen the nobility of the man, Caradoc; now let us look at the quality and spirit of a noble woman, Boadicea. The following incident took place, according to Tacitus, during the period A.D. 59-62.

—While the Britons were preparing to throw off the yoke, the statue of victory, erected at Camalodunum, fell from its base without any apparent cause, and lay extended on the ground with its face averted, as if the goddess yielded to the enemies of Rome. Women in restless ecstasy rushed among the people, and with frantic screams denounced impending ruin. In the council chamber of the Romans, hideous clamours were heard in a foreign accent; savage howling filled the theatre, and near the mouth of

the Thames the image of a colony in ruins was seen in the transparent water; the sea was purpled with blood, and at the tide of ebb, the figures of human bodies were traced in the sand.

By these appearances the Romans were sunk in despair while the Britons anticipated a glorious victory. Suetonius, in the meantime, was detained in the Isle of Mona. In this alarming crisis, the veterans sent to Catus Decianus, the procurator of the province, for a reinforcement. Two hundred men, and those not completely armed, were all that officer could spare.

The colony had but a handful of soldiers. Their temple was strongly fortified, and there they hoped to make a stand. But even for the defence of that place, no measures were concerted. Secret enemies mixed in all their deliberations. No fosse was made, no palisade thrown up; nor were the women and such as were disabled by age or infirmity, sent out of the garrison. Unguarded and unprepared, they were taken by surprise and, in the moment of profound peace, overpowered by the Barbarians in one general assault. The colony was laid waste with fire and sword.

The temple held out, but, after a siege of two days, was taken by storm. Petilius Cerealis, who commanded the ninth legion, marched to the relief of the place. The Britons, flushed with success, advanced to give him battle. The legion was put to the rout, and the infantry cut to pieces. Cerealis escaped with the cavalry to his entrenchments.

Catus Decianus, the procurator of the province, alarmed at the scene of carnage which he beheld on every side, and further dreading the indignation of a people, whom by rapine and oppression he had driven to despair, betook himself to flight and crossed over into Gaul.

Suetonius, undismayed by this disaster, marched through the heart of the country as far as London, a place not dignified with the name of a colony, but the chief residence of merchants, and the great mart of trade and commerce.

At that place he meant to fix the seat of war; but, reflecting on the scanty numbers of his little army and the fatal rashness of Cerealis, he resolved

to quit that station and, by giving up one post, secure the rest of the province. Neither supplications nor the tears of the inhabitants could induce him to change his plan.

The signal for the march was given. All who chose to follow his banners were taken under his protection. Of all who, on account of their advanced age, the weakness of their sex, or the attractions of the situation, thought proper to remain behind not one escaped the rage of the Barbarians. The inhabitants of Verulamium[20] a municipal town, were in like manner put to the sword. The genius of a savage people leads them always in quest of plunder; and, accordingly, the Britons left behind them all places of strength.

Wherever they expected feeble resistance and considerable booty, there they were sure to attack with the fiercest rage. Military skill was not the talent of Barbarians.

The number massacred in the places which have been mentioned, amounted to no less than seventy thousand, all citizens or allies of Rome. To make prisoners and reserve them for slavery or to exchange them was not in the idea of a people who despised all the laws of war. The halter and the gibbet, slaughter and desolation, fire and sword were the marks of savage valour.

Aware that vengeance would overtake them, they were resolved to make sure of their revenge and glut themselves with the blood of their enemies. The fourteenth legion, with the veterans of the twentieth and the auxiliaries from the adjacent stations, having joined Suetonius, his army amounted to little less than 10,000 men.

Thus reinforced, he resolved without loss of time to bring on a decisive action. For this purpose he chose a spot encircled with woods, narrow at the entrance and sheltered in the rear by a thick forest.

In that situation he had no fear of an ambuscade. The enemy, he knew, had no approach but in front. An open plain lay before him. He drew up his men in the following order: the legions in close array formed the centre; the light-armed troops were stationed at hand to serve as occasion might

require; the cavalry took post in the wings.

The Britons brought into the field an incredible multitude. They formed no regular line of battle. Detached parties and loose battalions displayed their numbers in frantic transport bounding with exultation, and so sure of victory, that they placed their wives in wagons at the extremities of the plain where they might survey the scene of action and behold the wonders of British valour.

Boadicea in a warlike car, with her two daughters before her, drove through the ranks. She harangued the different nations (clans) in their turn 'This,' she said, 'is not the first time that the Britons have been led to battle by a woman.' But now she did not come to boast the pride of a long line of ancestry, not even to recover her kingdom and the plundered wealth of her family.

She took the field, like the meanest among them, to assert the cause of public liberty, and to seek revenge for her body seamed with ignominious stripes and her two daughters infamously ravished. 'From the pride and arrogance of the Romans nothing is sacred; all are subject to violation; the old endure the scourge and the virgins are deflowered. But the vindictive gods are now at hand.'

A Roman legion dared to face the warlike Britons; with their lives they paid for their rashness; those who survived the carnage of that day lie poorly hid behind their entrenchments, meditating nothing but how to save themselves by ignominious flight. From the din of preparation and the shouts of the British army the Romans even now shrink back with terror.

'What will be their case when the assault begins? Look round and view your numbers. Behold the proud display of warlike spirits and consider the motives for which we draw the avenging sword. On this spot we must either conquer, or die with glory.'

There is no alternative. Though a woman, my resolution is fixed; the men, if they please may survive with infamy, and live in bondage[21].'" In the final onslaught the Romans overwhelmed Boadicea, but not until they had

lost 400 men. Rather than fall into the hands of her enemies Boadicea committed suicide[22].

A noble Roman matron who committed suicide rather than surrender her virtue to the call of lust earned the praise of posterity. Shall we blame Boadicea for doing likewise? To us, at this remote day, it may seem that her wild words and her ferocious deeds are far removed from those standards we seek to inculcate; but we must not overlook the insults to her womanhood and the outrage to her maternal instincts that had driven her to frenzy.

"Princess! if our aged eyes
Weep upon thy matchless wrongs,
'Tis because resentment ties
All the terrors of our tongues[23]."

On the theory of the painted savage less might have been expected of her than of the Romans. When we have said the most and the worst we can against her we are left with the solid fact that she was brave enough to pit the strength of a British Queen against the might of the Roman legions.

The lines of William Cowper were prophetic: "Regions Caesar never knew,
Thy posterity shall sway, Where his eagles never flew, None invincible
as they."

We have taken a sample of the manhood of the West and a sample of the womanhood of the East. We conclude this section with a sample of the manhood of the North [24].

"Among the Chieftains a distinguished by their birth and valour the most renowned was, Galgacus. The multitude gathered round him eager for action and burning with uncommon ardour. He harangued them to the following effect:

"When I consider the motives that have roused us to this war; when I reflect on the necessity that now demands our finest vigour, I expect everything great and noble from that union

of sentiment that pervades us all. From this day I date the freedom of Britain. We are the men who never crouched in bondage. Beyond this spot there is no land where liberty can find a refuge.

Even the sea is shut against us, while the Roman fleet is hovering on the coast. To draw the sword in the cause of freedom is the true glory of the brave, and, in our condition, cowardice itself would throw away the scabbard. In the battles, which have been hitherto fought with alternate repose some hopes in us; they might consider us as their last resource; they knew us to be the noblest sons of Britain, placed in the last recesses of the land, in the very sanctuary of liberty.

We have not so much as seen the melancholy regions where slavery has debased mankind. We have lived in freedom, and our eyes have been un-polluted by the sight of ignoble bondage.

The extremity of the earth is ours: defended by our situation, we have to this day preserved our honour and the rights of men. But we are no longer safe in our obscurity; our retreat is laid open; the enemy rushes on, and, as things unknown are ever magnified, he thinks a mighty conquest lies before him. But this is the end of the habitable world, and rocks and brawling waves fill all the space behind.

The Romans are in the heart of our country; no submission can satisfy their pride; no concessions can appease their fury. While the land has anything left, it is the theatre of war; when it can yield no more, they explore the sea for hidden treasure. Are the nations rich, Roman avarice is their enemy.

Are they poor, Roman ambition lords it over them. The east and the west have been rifled, and the spoiler is still insatiate. The Romans, by a strange singularity of nature, are the only people who invade, with equal ardour, the wealth and the poverty of nations. To rob, to ravish, and to murder, in their imposing language, are the arts of civil policy. When they have made the world a solitude they call it peace. Our children and relatives are dear to us all.

It is an affection planted in our breast by the hand of nature. And yet those tender pledges are ravished from us to serve in distant lands. Are our wives, our sisters and our daughters safe from brutal lust and open violation?

The insidious conqueror, under the mask of hospitality and friendship, brands them with dishonour. Our money is conveyed into their treasury, and our corn into their granaries. Our limbs and bodies are worn out in clearing woods and draining marshes; and what have been our wages? Stripes and insult.

The lot of the meanest slave, born in servitude, is preferable to ours. He is sold but once, and his master maintains him; but Britain every day invites new tyrants, and every day pampers their pride. In a private family a slave who is last bought in provokes the mirth and ridicule of the whole domestic crew; and in this general servitude, to which Rome has reduced the world, the case is the same: we are treated at first as objects of derision and then marked out for destruction.

“What better lot can we expect? We have no arable lands to cultivate for a master; no mines to dig for his avarice; no harbours to improve for his commerce. To what end should the conqueror spare us? Our virtue and undaunted spirit are crimes in the eyes of the conqueror, and will render us more obnoxious. Our remote situation, hitherto the retreat of freedom, and do that account the more suspected, will only serve do inflame the jealousy of our enemies. we must expect no mercy.

Let us therefore dare like men. We all are summoned by the great call of nature; not only those who know the value of liberty, but even such as think life on any terms the dearest blessing. The Trinobantes[25], who had only a woman to lead them on, were able to carry fire and sword through a whole colony.

They stormed, the camps of the enemy and, if success had not intoxicated them, they had been, beyond all doubt, the deliverers of their country. And shall not we, unconquered and un-debased by slavery, a nation ever free, and struggling now, not to recover but to ensure our liberties, shall we not

go forth the champions of our country? Shall we not, by one generous effort, show the Romans, that we are the men whom Caledonia has reserved to be asserters of the public weal?

We know the manners of the Romans: and are we to imagine that their valour in the field is equal to their arrogance in time of peace? By our dissensions their glory rises; the vices of their enemies are the negative virtues of the Roman army; if that may be called an army which is no better than a motley crew of various nations held together by success and ready to crumble away in the first reverse of fortune.

That this will be their fate, no one can doubt, unless we suppose that the Gaul, the German and (with shame I add) the Britons, a mercenary band, who hire their blood in a foreign service will adhere from principle to a new master whom they have lately served and long detested.

They are now enlisted by awe and terror; break their fetters, and the man who forgets to fear will seek revenge. "All that can inspire the human heart, every motive that can excite us to deeds of valour, is on our side. The field to animate their drooping spirit; no parents to reproach their want of courage.

They are not listed in the cause of their country; their country, if any they have, lies at a distance. They are a band of mercenaries, a wretched handful of devoted men, who tremble and look aghast, as they roll their eyes around and see on every side objects unknown before. The sky over their heads, the sea, the woods, all things conspire to fill them with doubt and terror. They come like victims delivered into our hands by the gods, to fall this day a sacrifice to freedom.

"In the ensuing battle (about AD 83) be not deceived by false appearances; the glitter of gold and silver may dazzle the eye; but to us it is harmless, to the Romans no protection. In their own ranks we shall find a number of generous warriors ready to assist our cause.

The Britons know that for common liberties we draw the avenging sword. The Gauls will remember that they once were a free people, and the

Germans, as the Usipians lately did, will desert their colours. The Romans have left nothing in their rear to oppose us in the pursuit; their forts are un-garrisoned; the veterans in their colonies droop with age; in their municipal towns nothing but anarchy, despotic government, and disaffected Subjects.

In me behold your general. Behold an army of free-born men. Your enemy is before you, and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. Are those calamities to be entailed upon us? Or shall this day relieve us by a brave revenge? There is the field of battle, and let that determine. Let us seek the enemy and, as we rush upon him, remember the glory delivered down to us by our ancestors; and let each man think that upon his sword depends the fate of all posterity[26]."

The Caledonians were driven back, but the Romans never penetrated far into Scotland I have given these extracts at length, because isolated sentences fail to convey the real significance of the incidents. We see from the above that in Wales, England and Scotland the leaders were animated by the same noble sentiments.

"After a war of about forty years, undertaken by the most stupid, maintained by the most dissolute, and terminated by the most timid of all the emperors, the far greater part of the island submitted to the Roman yoke[27]," says Gibbon.

But the judgment of Gibbon is not endorsed by Tacitus.

"Even Julius Caesar, the first of the Romans who set his foot in Britain at the head of an army, can only be said by a prosperous battle to have struck the natives with terror and to have made himself master of the seashore. The discoverer, not the conqueror of the island, he did no more than show it to austerity. Rome could not boast of a conquest[28]."

"When Britain with the rest of the Roman world, fell to the lot of Vespasian, the ablest officers were sent to reduce the island; powerful armies were set in motion, and the spirit of

the natives began to droop. In order to spread a general terror, Petilius Cerealis fell with sudden fury on the Brigantes.—[29]"

These extracts make it abundantly clear that the Romans did not make the mistake of underrating the prowess of the Britons. They recognized that the Britons were foes worthy of the best roman steel.

In no sense was Britain conquered either by Caesar or his successors. At best the Romans only occupied this land.

**"This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself.
Come the three corners of the world in arms,
And we shall shock them: nought shall make
us rue, If England to itself do rest but true[30]."**



Christianity in Britain

I AM USING THE TERM BRITAIN AS DISTINCT FROM THE TERM ENGLAND, which came into use after the arrival of the English in the fifth century. In other words, I am using the term Britain as the name of this country for the first five hundred years of the Christian era.

Investigations into the available records show that Christianity was firmly established in this land centuries before the arrival of Augustine the monk, who is commonly credited with converting England. It may be safely asserted that Christianity in England took its rise from Glastonbury "What cannot be said for any other ecclesiastical city can be stated on behalf of Glastonbury, viz., that here the earliest British Christian Church remained

in the hands of the Britons, while other parts were invaded and conquered by the Saxons; and while in other places the people bowed the knee to Woden, here Christ was still acknowledged, and when Glastonbury in its turn was conquered and became English the Saxons had already joined the Christian Standard, so that there was no break in the one true worship.

"In or about the year AD 60 St. Philip sent Joseph of Arimathea over to Britain to preach the Gospel; and he, with twelve companions, came by way of Wales from the south of France, and the British Chief, Arviragus allowed them to settle in the isle of Ynysvitrin—which was the origin of the Twelve Hides of Glastonbury[31]"

The Rev. Lionel Smithett Lewis, M.A., Vicar of Glastonbury, has done a lot of valuable research work in this field, and I advise you to read his books[32].

On well-reasoned grounds he gives the death of Joseph of Arimathea at Glastonbury in A.D. 82. The story has been so well and so often told that it is not necessary for me to repeat it here. In The Long Lost Chapter of the Acts of the Apostles[33] we are told of the visit of St. Paul to England, and of his preaching on Ludgate Hill, London.

There is considerable doubt concerning the authenticity of this pamphlet and I do not ask you to accept it as beyond question. But we have the fact of St. Paul's Cathedral on Ludgate Hill, and we have St. Paul's Cross traditionally marking the spot where St. Paul stood[34].

I pass on to a valuable pamphlet by the Rev. C. C. Dobson, M.A., Vicar of St. Mary-in-the-Castle, Hastings., published by the Church Book Room, 7 Wine Office Court, E. C4. There are several paragraphs which bear witness to the early planting of Christianity in Britain, and to the connection of the household of Caradoc with the royal house of Rome.

After referring to the personal names mentioned by St. Paul in his Epistles to the Romans and the Philippians, Mr. Dobson says:, "The names that need our immediate attention are Pomponia, Linus, Claudia, and Pudens."

"Pomponia was a sister of Caractacus, her original name being Gladys. She married Aulus Plautius, the Roman commander of the Claudian invasion (of England) probably about the time of the Claudian Treaty in Britain.

She now took the name of Pomponia, the name of the clan or gens to which her husband belonged. Aulus Plautius was recalled to Rome about 47, taking her with him. For forty years she was a leader of the best Roman society, the name Grecina being added to her name Pomponia in recognition of her scholarship in Greek.

She was accused of a foreign superstition, but the charge does not seem to have been seriously pressed, since her husband was appointed her judge, and she was naturally acquitted." (p. 5)

Here I will add the words of Tacitus on which the above is based. "Pomponia Grecina, a woman of illustrious birth, and the wife of Plautius, who, on his return from Britain, entered the city with the pomp of an ovation, was accused of embracing the rites of a foreign superstition.

The matter was referred to the jurisdiction of her husband. Plautius, in conformity to ancient usage, called together a number of her relations, and in her presence, sat in judgment on the conduct of his wife. He pronounced her innocent[35]."

It seems to be generally agreed that the 'foreign superstition' was Christianity. It should be noted that Tacitus describes Pomponia as 'of illustrious birth,' and it is evident that she was a lady of culture and aristocratic manners.

Mr. Dobson brings forward supporting evidence for the following statement: "Linus, therefore, the first Bishop of Rome, ordained by St. Paul, was brother of Claudia, and therefore a British Prince and son of Caractacus, since, as we shall see, Claudia was the latter's daughter. The British form of his name was Llin." (p. 5) "Pudens. Here, again, we have a Pudens, son of Pudentius, praetor Castorum of the Roman headquarters at Regnum (Chichester) under Aulus Plautius during the Roman invasion in A.D. 42-43.

His name is on the 'Pudens Stone'[36] at Chichester as having given a site for a temple." (p. 5). In addition to the Pudens above referred to there is the Pudens of 2 Timothy iv, 21, and the Pudens mentioned by the Roman poet, Martial.

Mr. Dobson finds the three are the same person and shows the difficulties in the way of assuming they were different persons. He then concludes: "If, however, they are the same, everything, including dates, fits in exactly. Pudens meets (Claudia in Britain in A.D. 43 to 47, during which time his commander Plautius marries her aunt Pomponia. He returns to Rome with Plautius about 47, and in due course succeeds to his father's estates.

In 52 Claudia arrives as a captive with her father Caractacus[37], residing in the famous Palatium Britannicum. Pudens and Claudia renew their acquaintance, the palace of Plautius, the old commander of Pudens, and Pomponia, the aunt of Claudia, doubtless provides the place of meeting.

The marriage takes place in about 53." (p. 6). This "Claudia—daughter of Caractacus, captured in his final reverse, sharing his captivity in Rome. Her Welsh name was Gladys, and her aunt Pomponia bore the same name, which was the Welsh for 'Princess.' She took the name of Claudia, when the Emperor Claudius adopted her as his daughter. Martial extols her beauty, wit and fascination. He speaks of her as uniting the accomplishments of Rome and Athens.

'Claudia of the clan of Rufus belongs to the blue-eyed Britons. How popular she is, how she holds the hearts of the Latin folk! How beautiful of figure! Italian matrons might think she was of their own race—' " (p. 7)

Thus we see that Caradoc and his family were esteemed as worthy of the highest places. Character, culture, grace, charm and religion are all manifest in these illustrious people. If they were painted savages they were savages of a unique kind. They were counted worthy to share the palaces of the highest in the land. The Christian faith they had embraced in their own land emboldened them to be witnesses in the land and city of their captivity.

The above paragraphs have shown us that the Christian faith flourished in England a short time after the death of our Lord, that is in the first century A.D. We have ample evidence to show that it flourished in the second century also.

The Venerable Bede informs us that:— In the year of our Lord's incarnation 156, Marcus Antoninus Verus, the fourteenth from Augustus, was made Emperor, together with his brother, Aurelius Commodus. In their time, whilst Eleutherius, a holy man, presided over the Roman church, Lucius, king of the Britons, sent a letter to him, entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquillity until the time of the Emperor Diocletian[38]."

Similar information is given in the Anglo-Saxon Chronicle. "A.D. 167. This year Eleutherius obtained the bishopric of Rome and held it in great glory for twelve years. To him Lucius, king of Britain, sent letters praying that he might be made a Christian: and he fulfilled that he requested. And they afterwards continued in the right faith till the reign of Diocletian."

Shortly after this date we find the Church of St. Peter's, Cornhill, London, in existence. The present building is, of course, of a much later date. Over the chimney-piece of the vestry-room is a tablet, preserved from the Great Fire, bearing the following inscription:

"Bee it knowne to all men that the yeare of our Lord God 179, Lucius, the first Christian king of the land, then called Britaine, founded the first church in London, that is to say, the church of St. Peter upon Cornehill.

And hee founded there an Archbishop's see and made the church the metropolitane and chief church of this kingdome: and so indured the space of 400 years unto the coming of St. Austin the apostle of England, the which was sent into the land by S. Gregoire, the doctor of the church in the time of King Ethelbert,

And then was the Archbishop's See and Pall removed from the foresaid church of St. Peter upon Cornhill into Dorobernia that now is called Canterburie and there it remaineth to this day. And Millet a monke which came into this land with St. Austin, hee was made the first Bishop of London and his See was made in St. Paul's church. And this Lucius king was the first founder of S. Peter's church upon Cornhill. And he reigned in this land after Brute 1245 yeares. And in the yeare of our Lord God 124, Lucius was crowned king and the yeares of his reign were 77 yeares.

"And he was buried after some Chronicles at London: and after some Chronicles hee was buried at Glocester, where the order of St. Francis standeth now[39];"

We have melancholy evidence that the British people continued in the faith. Some of them witnessed unto the death and sealed their testimony with their life blood. St. Alban is generally recognised as the first English martyr. The Anglo-Saxon Chronicle gives 286 A.D. as the date of his death. In more recent times authorities have given 304.

Whatever uncertainty there may be about the date there is no uncertainty about the fact. St. Alban's Cathedral commemorates this noble British martyr. If England were enveloped in heathen darkness, as many writers would have us suppose, we have the singular fact of a man dying for a faith that did not exist.

In the *Sunday Observer* of October 7th, 1934, there is an article on "Links with London's Past" over the initials "G. G." In it the writer asks: "How many Londoners know that there was a St. Pancras, or that he was a Roman convert who died at the hands of Diocletian?"

In 303 A.D. Diocletian, Emperor of Rome, issued his decree against the Christians which led to that bitter persecution which must for ever stain his name. Again we ask, How came it to pass that a Christian in this land suffered martyrdom for the faith if the land was enveloped in heathen darkness?

The martyrdom of St. Alban and St. Pancras proves not only that the Christian faith flourished in this land at the time but, also, that it had become so strongly rooted that men thought death by torture preferable to disloyalty to their Lord.

The fourth century was a flowering period in the history of the British Church. It was so well developed, so well organised that it could send Bishops to the General Councils of the Church. Even the Anglo-Catholics, who would derive the Church in England from the Roman See, are compelled to admit this. "The Church in Britain from the beginning was recognised throughout Christendom as a true and integral part of the Universal Church of Christ, the ancient British Bishops having been consecrated by other Bishops who were in a direct line from the Apostles.

The first Council at which British Bishops were present, was held at Arles, in Gaul, A.D. 314." [40] The Council of Arles was called by order of Constantine, the Roman Emperor. "Its records show that thirty-three Bishops were present of whom three came from Britain, i.e., Eborius, Bishop of York, Restitutus, Bishop of London, and Adelphius, Bishop 'de civitate Coloniae Londinensium' (probably Caerleon-on-Usk, viz., Llandaff)." [41]

Professor Fisher identifies the last with Lincoln [42] "St. Athanasius, the leading debater on the orthodox side at Nicrea, tells us that a deputation of Bishops from Britain attended the Council of Sardica (347 A.D.) and defended him against the accusations of the Arian party, a fact which speaks well for the strength and vitality of the British Church [43]."

The Council at Ariminum (A.D. 360) "was summoned by Constantius, son of Constantine, and several Bishops from Britain were present, three allowing their expenses to be paid by Constantius out of the imperial treasury. Hilary of Poitiers congratulated the 'Bishops of the province of Britain,' among other Bishops, on having remained 'free from all contagion of the detestable (Arian) heresy,' while St. Athanasius reckoned the Britons among those who were loyal to the Catholic Faith, in his letter to the Emperor Jovian in A.D. 363. A few years later St. Jerome——

affirmed that 'Britain worships the same Christ, observes the same rule of faith with other Christian countries[44].

Such was "the land of heathen darkness" before the coming of the Roman monk. Such were "the painted savages" of England before Augustine in A.D. 597 brought to them the light of the glorious Gospel of the blessed God! For a thousand years before Augustine set foot on our shores the people of this land had been blessed with the light of learning, and illustrious men and women had proved themselves peers of the Romans, their misnamed conquerors.

No people has ever been so shamefully libelled. No people has ever been so caricatured by subsequent writers. Shakespeare with his mighty genius stands out as the one great writer who has done anything like justice to the land and its people.

**"This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Feared by their breed and famous by their birth,
Renowned for their deeds as far from home, For
Christian service and true chivalry. . . ."**

Richard II, ii, I



THE BRITISH CHURCH APPENDIX I

BRITAIN WAS THE FIRST OF ALL NATIONS TO ACCEPT CHRISTIANITY as its national religion. Few people realise that this is why the British King is called 'Our Most Religious King.' There remained for the French King the title 'Most Christian King,' and for the Spanish 'Most Catholic King.' We have too much forgotten our great inheritance, which was so firmly defended by our British Archbishop and Bishops in the days of Augustine.

How many Britons realise that the superior dignity and antiquity of our national Church has been decided by Church Councils? It was never disputed till in 1409 when, for political purposes, it was called in question by the Ambassadors of France and Spain, and then thrice our claim was vindicated at the Councils of Pisa in 1409, Constance in 1417, Sienna in 1424, and Basle in 1434, and never disputed again.

It was there decided that the Churches of France and Spain must yield in points of antiquity and precedence to that of Britain, as the latter Church was founded by Joseph of Arimathea immediately after the Passion of Christ ('statim post passionem Christi')."[45]



APPENDIX II

BEDE, HIMSELF A SUPPORTER OF THE ROMAN CHURCH, records the story of the opposition of the British Bishops to the claims of Augustine, and of Augustine's efforts in 603 A.D. to win their allegiance to the Roman See by threats and entreaties. At the end of an unfruitful conference "They therefore desired that a second synod might be appointed at which more of their number would be present. This being decreed, there came (as is asserted) seven

bishops of the Britons, and many most learned men, particularly from their most noble monastery, which, in the English tongue, is called Bancornburg."

When they met, Augustine appealed to them "jointly with us to preach the word of God to the English nation." This meant acknowledging Augustine as their Archbishop. "They answered they would do none of those things, nor receive him as their archbishop[46]."

The fact that seven Bishops were available for this Synod is further evidence of the strength and organisation of the British Church before the arrival of Augustine.



APPENDIX III

The Mayors of Bath, Colchester, and Dorchester, and the 150 visiting members of the Friends of Italy Society, were today (March 26th, 1931) received in special audience by the Pope. His Holiness, in a specially prepared address, advanced the theory that it was St. Paul himself and not Pope Gregory who first introduced Christianity into Britain.—*Morning Post*, March 27th, 1931.



APPENDIX IV

The Acts of the Apostles

(chapter 29, - the Sonnini manuscript[47])

AND PAUL, FULL OF THE BLESSINGS OF CHRIST, and abounding in spirit, departed from Rome, determining to go to Spain, for he had proposed to go there for a long time, and also from there to Britain. For he had heard in Phoenicia that some of the

children of Israel, about the time of the Assyrian captivity, had escaped by sea to 'the Isles afar off' as spoken by the prophet, and called by the Romans, Britain.

And the **LORD** commanded the gospel to be preached to all the nations of the gentiles, and to the lost sheep of the house of Israel. And no man hindered Paul; for he testified boldly of Jesus before the tribunes and among the people. He took with him certain brethren which were with him at Rome, and they boarded a ship at Ostium and having the winds fair were brought safely to a haven of Spain.

And many people were gathered together from the towns and villages, and the hill country; for they had heard of the conversion of the apostle, and his many miracles.

And Paul preached mightily in Spain and great multitudes were converted, for they perceived that he was an apostle sent by God.

And when leaving Spain, and Paul and his company found a ship in Armorica, which was sailing to Britain, they sailed along the south coast until they reached a port called Raphinus. Now when it was known that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously and he entered in at the east gate of their city, and stayed in the house of a Hebrew, one of his own nation.

The next day he came to mount Lud and the people thronged the gate, and assembled in the Broadway, and he preached Christ to them, and they believed the word and the testimony of Jesus.

At the even the Holy Spirit fell upon Paul, and he prophesied saying, 'Behold, in the last days the God of peace shall dwell in the cities, and the inhabitants thereof shall be numbered.

In the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. The nations shall come up to worship on the mount that testifies of the patience and long

suffering of the servant of the Lord. And in the latter days new things of the gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold the fountains shall be opened, and there shall be no more plague.

In those days there shall be wars and rumours of war; and a king shall raise up, and his sword, shall be for the healing of the nations, and his peace making shall abide, and the glory of his kingdom a wonder among the princes.

And it came to pass that certain of the Druids came to Paul privately, and showed by their rites and ceremonies they were descended from the Hebrews which escaped from bondage in the land of Egypt, and the apostle believed these things, and gave them the kiss of peace.

And Paul abode in his lodgings three months confirming in the faith and preaching Christ continually. After these things Paul and his brethren departed from Raphinus and sailed to Atium in Gaul. Paul preached to the Roman garrison and among the people, exhorting all men to repent and confess their sins.

And certain of the Belgae came to inquire of him and of the new doctrine, and of the man Jesus. Paul opened his heart unto them and told them all things that had befallen him, and how Christ Jesus came into the world to save sinners; and they departed pondering among themselves upon the things which they had heard.

And after much preaching and toil, Paul and his fellow labourers passed into Helvetia, and came to Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

And immediately a torrent gushed out of the mountain and washed his body, broken in pieces, into a lake.

And Paul stretched forth his hands upon the water, and prayed unto the Lord, saying O Lord God, give a sign unto all nations that here Pontius

Pilate which condemned your only-begotten Son, plunged down headlong into the pit.

And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in agony upon the cross.

And there came a voice out of heaven saying even Pilate has escaped the wrath to come, for he washed his hands before the multitude at the blood-shedding of our Lord Jesus Christ.

When, therefore, Paul and those who were with him saw the earthquake, and heard the voice of the angel, they glorified God, and were mightily strengthened in the spirit.

And they journeyed and came to Mount Julius where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus. Paul, filled with the Holy Spirit, stood up between the two pillars, saying,

Men and brethren these stones which you see this day shall testify of my journey here. Truly I say, they shall remain until the out pouring of the spirit upon all nations, neither shall the way be hindered throughout all generations.

Then they travelled to Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches, and they prospered in peace.

Amen



Notes

1. The date was probably several years earlier, but this is the date given by Sanderson.
2. History of England and the British Empire, p. 5.

3. The Gallic War, iv, 19.
4. Ibid, 20.
5. Ibid, 30.
6. The Gallic War, 36.
- 7 Ibid., 2 1, footnote.
- 8 Gibbon, Decline and Fall of the Roman Empire, vol.1, p. 20. Bohn's Libraries.
- 9 Caesar, Gallic War, v. 8.
10. Ibid., v.11.
11. This is evidently a typographical error for "woad"; *Isatis tinctoria*, a flowering plant commonly called dyer's woad.
12. Caesar, Gallic War, v.14
13. Cymbeline, iii, 1
14. Appendix 'H', in The Post-Captivity Names of Israel, Dr. Goard, p. 119.
15. There are many forms of the name Molmutius. "Molmutius was the first to put his brow within a golden crown." Before his time, there were chiefs who ruled.
16. Gallic War, vi, 13, 14.
17. Druidism, The Ancient Faith of Britain, Dudley Wright, 1924.
18. The people of North Wales.

19. Annals, xii, 33-38.
20. Now St. Albans.
21. Annals, xiv, 32-35.
22. Annals, xiv,37.
23. Boadicea, by William Cowper
24. From "**Life of Agricola**," chapters XXIX-XXXII
25. The people of Essex under Boadicea.
26. Life of Agricola, chapters xxix-xxxii.
27. Decline and fall of the Roman Empire, vol. 1, p. 4. Bohn's Libraries
28. Life of Agricola, xiii.
- 29 Ibid, xvii.
30. Shakespeare, King John, v.7.
31. Guide to Glastonbury, P.7. The date, A.D. 60, is probably much too late, it could possibly have been as early as A.D. 36.
32. (Glastonbury, "***The Mother of Saints***," Her Saints A.D. 37-1539); and "***St. Joseph of Arimathea at Glastonbury***."
33. See Appendix iv. p. 48
34. See Appendix iii,p. 47
35. Annals, xiii, 32
36. To see the "Pudens Stone" inscription turn to, p. 6.

37. Tacitus specifically states that a daughter of Caractacus accompanied him as he proceeded to the Tribunal. See above, p. 21

38. *Ecclesiastical History*, Book I, chapter iv.

39. Quoted in *The Coming of the Saints*, by John W. Taylor, p. 313.

40. Mowbray's Broadsheets. No. 10.

41. *The Early British Church*, Rev. G. H. Lancaster, M. A., p. 49.

42. *The History of the Church*, p. 89.

43. *The Early British Church*, p. 53:

44. *Ibid*, p. 53

45. *St. Joseph of Arimathea at Glastonbury*, p. 8. The Rev. Lionel Smithitt Lewis, M.A.

46. *Bede's Ecclesiastical History*, Book. II, chapter 2.

47. A copy of the Acts of the Apostles in the Turkish Archives at Constantinople (Istanbul) contains twenty-nine chapters, one more than the Book of Acts in our Bible.



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