

## **ADDENDUM 16: EDWARD GIBBON ON ROME'S DECLINE AND BRITAIN'S ASCENT**

Edward Gibbon, the celebrated historian of *“The Decline and Fall of the Roman Empire,”* was precocious from his childhood onward. Somewhat of a populist, in the course of his life he changed his religious convictions ó such as they were ó several times. Indeed, he could hardly be described as a protagonist of Orthodox Christianity.

A Romophile, his *magnum opus* and life's work ó *History of the Decline and Fall of the Roman Empire* ó appeared in 1776. Living and writing during an age of rationalism on the very eve of the French Revolution, it is no wonder that his approach has serious ideological deficiencies. Yet its considerable erudition makes his work well worthy of very careful study.

### **Gibbon's importance despite his unorthodox view of Christianity**

It is often said that Edward Gibbon's massive seven-volume 1776 *History of the Decline and Fall of the Roman Empire*<sup>1</sup> is not known for its fidelity to the Christian Faith in general and to Protestantism in particular. See especially its chapters fifteen and sixteen. Compare too particularly the article “Gibbon” in the *Encyclopaedia Britannica*<sup>2</sup> ó in its section entitled “His Attack on Christianity.”

Gibbon's famous work is, no doubt, too sympathetic to the not inconsiderable achievements of Pre-Christian Roman Paganism and Post-Christian Roman-Catholic Syncretism. Yet even he nevertheless clearly insisted that the Mosaic Law has a greater antiquity than Roman Law (or even than the very founding of the city of Rome).

Indeed, also Gibbon stressed the basic importance of the Mosaic Law in respect of all subsequent legal events (such as both Pre-Christian Roman Law and the regulations of Early-Patristic Christianity). Indeed, the Mosaic Law establishes the divine origin also of Pre-Christian and Post-Christian British Common Law ó and the latter's superiority, throughout, to the Law of the Ancient Romans.

### **Gibbon on the divine authority of the Mosaic Law but not of the Roman Law**

Stated Gibbon:<sup>3</sup> *“The divine authority of Moses [B.C. 1440f] and the prophets [B.C. circa 1000f], was admitted ó and even established as the firmest basis of Christianity. From the beginning of the World [B.C. circa 4000+], an uninterrupted series of predictions had announced and prepared the long expected coming of the Messiah....”*

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<sup>1</sup> E. Gibbon: *History of the Decline and Fall of the Roman Empire* (1776), Oxford University Press, London, 7-vol. Frowde ed., 1906f rep.

<sup>2</sup> 14th ed.

<sup>3</sup> *Op. cit.*, II p. 7 & IV pp. 524f.

¶I shall trace the Roman jurisprudence from Romulus (B.C. 753) and pause to contemplate the principles of a science so important to the peace and happiness of society. **The laws of a nation form the most instructive part of its history.**

Especially Gibbon's last sentence here needs to be set in concrete. For knowledge of a nation's laws, is indeed the key to the understanding of its character.

### **Roman Government before the B.C. 451 *Law of the Twelve Tables***

Gibbon explains<sup>4</sup> that "the primitive government of Rome [B.C. 753] was composed of with some political skill of an elective [Etruscan] king; a Council of nobles; and a General Assembly of the people. War and religion were administered by the supreme magistrate.... He alone proposed the laws, which were debated in the Senate and finally ratified or rejected by a majority of votes in the thirty *curiae* or parishes of the city.

¶Romulus, Numa, and Servius Tullius are celebrated as the most ancient legislators; and each of them claims his peculiar part in the threefold division of jurisprudence.

¶The laws of marriage, the education of children, and the authority of parents of which may seem to draw their origin from [the Law of] "Nature" itself are ascribed to the untutored wisdom of Romulus. The Law of "Nations" Numa introduced.... The "Civil" Law is attributed to the experience of Servius. He...guarded, by fifty new regulations, the observance of contracts and the punishment of crimes.

The Etruscan monarchy in Rome, from B.C. 753 onward, ended with the expulsion of those foreign kings. That was followed by the creation of the Roman Republic (from B.C. 508 to B.C. 60), and the setting up of the Republican Constitution (in B.C. 451).

### **The *Encyclopedia Americana* on the Roman *Law of the Twelve Tables***

The 1951 *Encyclopedia Americana* of in its article on the Republican "Decemvirs" describes<sup>5</sup> how such "Ten Men" were appointed to codify the laws of ancient Rome. Commissioners were sent to Greece to study Greek Statute Law. On their return in B.C. 451, all the magistracies were suspended of and a Commission of ten "Patri-cians" (or "Founding Fathers") were appointed.

These *Decemviri legibus scribendis* (alias "Ten Men to write the laws") were appointed with consular powers to reduce the laws to writing and to govern the State during their term of office. The finished code, after being ratified by the *Comitia* or "Commission" of the *centuriae* or "hundreds" (cf. Deuteronomy 1:13-15), was erected in the Forum of after being inscribed in wood on Ten Tables.

The next year, the Decemvirate or "Group of Ten Men" was renewed. Two Tables were added. The whole code was then known as the *Twelve Tables*.

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<sup>4</sup> *Ib.*, IV p. 525.

<sup>5</sup> Art. *Decemvirs* (in *Enc. Amer.*, 1951).

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The *Decemviri* resigned, in B.C. 447 after completing the written Constitution of the Roman Republic. Then, the usual magistracies were restored.

The *Americana* in its further article on the Twelve Tables<sup>6</sup> describes them as the first written code of Roman laws enacted in statutory form. It then mentions that they had been drafted by a Commission of ten elected for the purpose and approved by the Popular Assembly in B.C. 451 and 450.

It appears to have been a compilation of older laws founded on custom and precedent. But it formulated personal and property rights in such clear language that the Patrician magistrates were no longer able to misinterpret and misapply them with impunity, as in former times.

It was regarded by the people much as Americans regard their national *Constitution*. Roman schoolboys learned the *Twelve Tables* by heart, even as late as the age of Cicero (*circa* B.C. 65).

A great body of rules grew up around the *Twelve Tables*. As these called for expert legal interpretation, the study and practice of law gradually developed into a distinct profession.

### **Law Professor T.C. Sandars on the Roman *Law of the Twelve Tables***

Law Professor T.C. Sandars has written a volume titled *The Institutes of Justinian*. There, he has stated<sup>7</sup> that the following are the chief provisions of the *Twelve Tables* so far as they are known.

The First Table related to the proceedings in a civil suit. The Second Table fixed the amount to be deposited in the action by wager. The Third Table was apparently made in favour of debtors. (They were to have thirty days before any steps could be taken against them on a debt.)

The Fourth Table referred to the father of the family, whose power over his children was established. The Fifth Table related to inheritances and tutorships. The Sixth Table referred to ownership.

The Seventh Table contained provisions as to buildings and plots of land. The Eighth Table dealt with delicts. (A limb was to be given for a limb; three hundred asses for the breaking of a bone of a free man.) The Ninth Table related to public law, and provided that there were to be no *privilegia* or laws affecting individuals only.

The Tenth Table related to funerals. The Eleventh Table prohibited the marriage of Patricians and Plebeians. And the Twelfth Table had reference to miscellaneous matters. *Cf.* Exodus chapters 20:2 through 23:33.

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<sup>6</sup> Art. *Twelve Tables* (in *Enc. Amer.*, 1951).

<sup>7</sup> Longmans Green & Co. Ltd., London, 1927 ed., pp. xiv - xvi.

### Gibbon admitted the *Law of the Twelve Tables* borrowed from the East

Observed Gibbon:<sup>8</sup> "I shall not repeat the well-known story of the Decemvirs.... The substance of the *Twelve Tables* was adapted to the state of the city....

"The colonies of Great Greece [in Italy and Sicily], had transported and improved the arts of their mother-country.... The laws of Solon were transfused into the *Twelve Tables*....

"In the comparison of the [B.C. 590 Athenian] *Tables of Solon* with those of the Decemvirs, some casual resemblance may be found ó some rules which nature and reason have revealed to every society; **some proofs of a common descent from Egypt or Phoenicia**. The Tenth Table [of the B.C. 450 *Twelve Tables*] ó the table *De Modo Sepulturae* ó was borrowed<sup>9</sup> from Solon.ö

Again: "The right of killing a nocturnal thief was declaredö a millennium earlier, by the B.C. 1440f Israelite Moses.ö Compare Exodus 22:3 *etc.* Indeed, it was declared also by the B.C. *circa* 590 Athenian Solon ó and by the B.C. 452 Roman Decemvirs.

In that regard, Gibbon concluded:<sup>10</sup> "Whatever might be the origin or the merit of the *Twelve Tables*, they obtained among the Romans that blind and partial reverence which the lawyers of every country delight to bestow on their [own] municipal institutions....

"The *Twelve Tables* were committed to the memory of the young and the meditation of the old. They were transcribed and illustrated with learned diligence.... They subsisted in the age of Justinian (A.D. 528f)....

"These venerable monuments were considered as the rule of right and the fountain of justice.... The Decemvirs had been named, and their *Tables* were approved, by an assembly of the *centuriae*ö or ñhundreds.ø *Cf.* Exodus 18:21.

### Gibbon on devolution of the Roman Republic into the Roman Empire

However, continued Gibbon,<sup>11</sup> the Roman Republic gradually degenerated into a demo-cracy ó alias mob-rule. "The Tribunes soon established a more specious and popular maxim ó that every citizen has an equal right to enact the laws which he is bound to obey. Instead of the *centuriae*, they convened the tribes.ö

The Roman Republic thus devolved first into a popular democracy and then into an populist demagogy. Indeed, the Constitutional Roman Republic was finally destroyed by the unconstitutional imperial tyrant Julius Caesar in B.C. 60f ó and by the erection of the Pagan Roman Empire, especially by Octavian Augustus Caesar, from around B.C. 27 onward.

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<sup>8</sup> *Ib.*, IV pp. 526-29.

<sup>9</sup> Cicero: *De Legibus*, II:23-26.

<sup>10</sup> *Op. cit.*, IV pp. 529f.

<sup>11</sup> *Ib.*, IV p. 531.

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Explained Gibbon:<sup>12</sup> "A new method of secret ballot abolished the influence of fear and shame, of honour and interest. And the abuse of freedom accelerated the progress of anarchy and despotism."

The B.C. 60f Roman Republican "Cicero debates<sup>13</sup> this constitutional question, and assigns to his brother Quintus the most unpopular side. The Romans had aspired to be equal. They were levelled to the equality of servitude and the dictates of Augustus [alias Octavian Caesar] were patiently ratified by the formal consent of the tribes or *centuriae*."

"Once, and once only, he experienced a sincere and strenuous opposition" said Gibbon of Augustus Caesar. However, for the rest, "his subjects had resigned all political liberty."

Thenceforth, "the silence...of the laws was supplied [or supplemented] by the occasional "edicts" of those magistrates who were invested with the "honours" of the State.... Instead of the *Twelve Tables*, the "perpetual edict" was fixed as the invariable standard of civil jurisprudence."

### **Gibbon's outline of the declining Roman Empire until A.D. 1453**

The Roman Republic had been replaced by a populist democracy. Then that democracy degenerated. It dissolved into the (initially) elected dictatorship of Imperial Rome.

Continued Gibbon:<sup>14</sup> "I have presumed to lay before the public a "first" volume only, of the *History of the Decline and Fall of the Roman Empire*.... The memorable series of revolutions, which in the course of about thirteen centuries [A.D. 117 to 1453+] gradually undermined and at length destroyed the solid fabric of human greatness, may with some propriety be divided into the three following periods:

"I. The first of these periods may be traced from the [A.D. 98-117] age of Trajan and the Antonines" (the A.D. 138-161 Emperor Antoninus Pius and his adopted son the A.D. 161-180 Emperor Marcus Aurelius Antoninus) "when the Roman Monarchy, having attained its full strength and maturity, began to verge towards its decline." This first period "will extend to **the subversion of the Western Empire by the barbarians of Germany and Scythia, the rude ancestors of the most polished nations of modern Europe....**

"II. The second period of the *Decline and Fall of Rome*, may be supposed to commence with **the reign of Justinian**" 529 to 565 A.D. He, "by his laws as well as by his victories, **restored a transient splendour to the Eastern Empire**." That second period "will comprehend the invasion of Italy by the Lombards; the conquest of the Asiatic and African provinces by the Arabs who embraced the religion of Mahomet" and also "the elevation of **Charlemagne**, who in the year 800 established the **second or German Empire of the West**."

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<sup>12</sup> *Ib.*, IV pp. 531-34.

<sup>13</sup> *De Legibus*, III:16-18.

<sup>14</sup> *Op. cit.*, I pp. v-vi.

øIII. The last and longest of these periods includes about six centuries and a half.ø That runs øfrom the [A.D. 800] revival of the Western Empire, till the taking of Constantinople by the Turksø in 1453 A.D.

### **Gibbon on Roman attempts to conquer Britain (B.C. 55 to A.D. 43f)**

Stated Gibbon:<sup>15</sup> øThe principal conquests of the Romans were achieved under the Republic [B.C. 508 to B.C. 60].... The Emperors [B.C. 60 B.C. to A.D. 600f] for the most part were satisfied with preserving those dominions which had been acquired by the policy of the Senate, the active emulation of the Consuls, and the martial enthusiasm of the people.ø

In the first century A.D., continues Gibbon,<sup>16</sup> the Roman Generals øGermanicus, Suetonius Paullinus and Agricola were checked and recalled in the course of their victories.... The only accession which the Roman Empire received during the first century of the Christian aera, was the province of Britain....

øIn this single instance, the successors of [the B.C. 55f Julius] Caesar and [Octavian] Augustus were persuaded to follow the example of the former rather than the precept of the latter. The proximity of its situation to the coast of Gaul, seemed to invite their arms. The pleasing though doubtful intelligence of a pearl fishery, attracted their avarice.... As Britain was viewed in the light of a distinct and insulated World, the conquest scarcely formed any exception to the general system of continental measures.ø

### **Gibbon on the Pre-Roman history of the Ancient Britons (before 55 B.C.)**

Gibbon then referred to the stories of the followers of Brut[us] anent the B.C. 1200f migrations from Troy, allegedly to Brit-ain. He also referred to the similar arrival of Scots in Ireland ø perhaps from Scyt-hia.

øThe romance of ÷Brutusø the Trojan...with ÷Scotaø the daughter of Pharaoh,ø wrote Gibbon, ømay still be found among the original natives of Ireland.ø In this way, Gibbon linked the history of Ancient Britain to that of Ancient Ireland.

øThe islands of Great Britain and Ireland,ø he continued, øwere gradually peopled from the adjacent continent of Gaul.... It is ÷probableø that in some remote period of antiquity, the fertile plains of Ulster received a colony of hungry Scots....

øIt is ÷certainø that ó in the declining age of the Roman Empire [from A.D. 98 and especially from 500 onward] ó Caledonia, Ireland and the Isle of Man were inhabited by the Scots.... The Missionaries of the ÷Isle of Saintsø [alias Ireland], who diffused the light of Christianity over North Britain, established the...opinion that their Irish countrymen were the natural as well as spiritual fathers of the Scottish race.ø<sup>17</sup>

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<sup>15</sup> *Ib.*, I p. 2.

<sup>16</sup> *Ib.*, I pp. 3f.

<sup>17</sup> *Ib.*, III pp. 48-51.

### **Gibbon on the Roman conquest of South Britain alias *Britannia***

Gibbon indeed conceded<sup>18</sup> that **“the various tribes of Britons possessed valour...and the love of freedom.”** However, “neither the fortitude of Caractacus nor the despair of Boadicea nor the fanaticism of the druids could avert the slavery [or conquest] of their country ó or resist the steady progress of the imperial generals who maintained the national glory when the [Roman] throne was disgraced by the weakest or the most vicious of mankind.

“At the very time when Domitian, confined to his palace, felt the terrors which he inspired ó his legions, under the command of the virtuous Agricola, defeated the collected force of the Caledonians at the foot of the Grampian hills.... But the superior merit of Agricola soon occasioned his removal from the government of Britain; and for ever disappointed this rational though extensive scheme of conquest.”

### **Gibbon on Free North Britain’s attempts to liberate *Britannia***

However, even after that: “The native Caledonians preserved, in the northern extremity of the island, their wild independence.” Indeed, from that very base, British independence would later be extended, and then fully recovered.

By A.D. 117f, continued Gibbon,<sup>19</sup> “in the time of Hadrian a rebellion of the Jews raged with religious fury.” That, however, was “only in a single province.

“Pausanias mentions two necessary and successful wars conducted by the Generals of [the A.D. 138f Caesar Antoninus] Pius. 1st, against the wandering Moors ó who were driven into the solitudes of Atlas [in North Africa]. 2nd, against the *Brigantes* of [North] Britain ó who had invaded the Roman Province [of *Britannia*]....

“Such, under the reign of the Antonines (A.D. 138-180), were the six provinces of Gaul: the Narbonnese, Aquitaine, the Celtic or Lyonnese, the Belgic, and the two Germanies.” *Britannia*, however, was still in a condition of periodic revolts.

### **Gibbon on the very intense Pagan Roman hatred of British Druidism**

Gibbon then summarized:<sup>20</sup> “We have already had occasion to mention the conquest of Britain, and to fix the [A.D. 138 maximum] boundary of the Roman province in this island. It comprehended all England, Wales, and the Lowlands of Scotland, as far as the firths of Dumbarton and Edinburgh.

“Before Britain [or rather Roman *Britannia*] lost her freedom, the country was irregularly divided between thirty tribes...of whom the most considerable were the *Belgae* in the West, the *Brigantes* in the North, the *Silures* in South Wales, and the *Iceni* in Norfolk and Suffolk.

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<sup>18</sup> *Ib.*, I pp. 4f.

<sup>19</sup> *Ib.*, I pp. 9 & 22.

<sup>20</sup> *Ib.*, I p. 22.

“As far as we can either trace or credit the resemblance of manners and language to Spain, Gaul and Britain were peopled by the same hardy race [the *Celtiberi*].... Before they yielded to the Roman arms, they often disputed the field and often renewed the contest.”

Gibbon also described<sup>21</sup> Rome’s opposition to Celtic Druidism. He even dealt with the establishment of Rome’s pagan colonies among the *Celtiberi* and other Celts not just elsewhere but also in Britain.

Admitted Gibbon: “It is not easy to conceive from what motives a spirit of [religious] persecution could introduce itself into the Roman Councils.... Avarice and taste very frequently despoiled the vanquished nations of the elegant statues of their gods, and the rich ornaments of their temples.”

Nevertheless, the conquering pagan Romans **usually** left the religion of the conquered Celts intact. “In the exercise of the religion which they derived from their ancestors they uniformly experienced the indulgence, and even protection, of the Roman conquerors.

“The province of Gaul seems...and indeed only seems, an **exception** to this universal toleration. Under the **specious** pretext of abolishing human sacrifices the Emperors Tiberius [A.D. 14 to 37] and Claudius [A.D. 41 to 54] **suppressed the ‘dangerous’ power of the druids**.... Twenty-five **[Roman] colonies were settled in Spain; and nine in Britain** of which London, Colchester, Lincoln, Chester, Gloucester, and Bath still remain considerable cities.”

### **Gibbon on the Pagan Roman Caesars from Octavian till Vespasian**

Edward Gibbon next gave details of many of the early pagan Roman Emperors. He mentioned those from Julius Caesar’s nephew Octavian Augustus, till Titus’s father Vespasian Caesar.

As Gibbon explained:<sup>22</sup> “After the victory of Actium [B.C. *circa* 31], the fate of the Roman World depended on the will of Octavianus or surnamed ‘Caesar’ by his uncle’s adoption, and afterwards ‘Augustus’ by the flattery of the Senate....

“The Senate had lost its dignity; many of the most noble families were extinct. The Republicans of spirit and ability had perished in the field of battle or in the proscription.

“The door of the Assembly had been designedly left open for a [‘democratic’ alias a] ‘mixed multitude’ of more than a thousand persons, who reflected disgrace upon their rank instead of deriving honour from it. Julius Caesar introduced soldiers, strangers and half-barbarians into the Senate.”

This represented the ‘populist’ corruption of an originally ‘limited’ and constitutional Republican Senate. This, a novel and revolutionary ‘social democracy’ has frequently done at many points in history.

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<sup>21</sup> *Ib.*, I pp. 35-40.

<sup>22</sup> *Ib.*, I pp. 66f.



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“Before an Assembly thus modelled and prepared,” explained Gibbon,<sup>23</sup> “Augustus pronounced a studied oration.... As long as Antony lived, the Republic forbade him to abandon her to a degenerate Roman [Augustus] and a barbarian queen [Cleopatra]. He [Augustus] was now [after Antony’s death] at liberty to satisfy...his inclination....”

“It was dangerous to trust the sincerity of Augustus.... The crafty tyrant “submitted” to the orders of the Senate; and “consented” to receive the government of the provinces and the general command of the Roman Armies under the well-known names of “Proconsul” and “Imperator.”

“Imperator” [from which we have derived our own word “Emperor”] signified under the Republic no more than “General” and was emphatically bestowed by the soldiers when, on the field of battle, they proclaimed their victorious leader worthy of that title.

“When the Roman “Emperors” assumed it in that sense, they placed it after their name and marked how often they had taken it.” Thus they soon changed even the very meaning of the word.

“The two centuries from Augustus [B.C. 27f] to Commodus [A.D. 180f],” Gibbon went on,<sup>24</sup> “passed away.... The Emperor was [still] “elected” by “the authority of the Senate” and “the consent of the soldiers”... [However:] The Roman Emperors...invested their designed successor with so large a share of present power as should enable him after their decease to assume the remainder without suffering the Empire to perceive the change of masters.

“Thus [the B.C. 27 to A.D. 14 Emperor] Augustus...rested his last hopes on [the A.D. 14 to 37 Emperor] Tiberius and obtained for his adopted son [Tiberius] the censorial and tribunitian powers.... Thus [the A.D. 70 to 79 Emperor] Vespasian subdued the generous mind of his eldest son—the A.D. 79 to 81 Emperor Titus.

From perhaps A.D. 60 onward, the Roman general and later emperor “Titus was adored by the eastern legions which, under his command, had recently achieved the conquest of Judea [in A.D. 65-70]. His power was dreaded....”

“As his virtues were clouded by the intemperance of youth, his designs were suspected.... The prudent monarch [Vespasian] associated Titus to the full powers of the imperial dignity....”

“The Romans still revered and in the person of Nero (emperor from A.D. 54 to 68) “the lineal successor to [the B.C. 27 to A.D. 14 Emperor] Augustus.... The rapid downfall of [the A.D. 68 to 70 emperors] Galba, Otho, and Vitellius and taught the armies to consider the emperors as the creatures of “their” [the armies] will, and the instruments of “their” [the armies] licence.

“The birth of Vespasian, was mean. His grandfather had been a private soldier, his father a petty officer.... His own merit had raised him [in the army]....”

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<sup>23</sup> *Ib.*, I pp. 68f.

<sup>24</sup> *Ib.*, I pp. 82f.

“Under the mild administration of Titus, the Roman World enjoyed a transient felicity. And his beloved memory served to protect, above fifteen years, the vices of his brother Domitian [emperor from A.D. 81 to 96].”

Yet Gibbon had no illusions about the infamy of those early emperors. He summed them all up, very candidly, as follows.

“It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices and the splendid theatre on which they were acted have saved them from oblivion. The dark unrelenting Tiberius [A.D. 14-37], the furious Caligula [A.D. 37-41], the stupid Claudius [A.D. 41-54], the profligate and cruel Nero [A.D. 54-68], the beastly Vitellius [A.D. 69], and the...inhuman Domitian [A.D. 69-70 as vice-emperor, A.D. 79-81 as co-emperor, and A.D. 81-96 as sole emperor] are condemned to everlasting infamy.

“During fourscore years and excepting only the short and doubtful respite of Vespasian’s [A.D. 70-79] reign and Rome [and also her whole unfortunate Empire] groaned beneath an unremitting tyranny.” That imperial tyranny exterminated the ancient families of the Republic, and was fatal to almost every virtue and every talent that arose in that unhappy period.<sup>25</sup>

### **Gibbon on the Celtic & Germanic descendants of the Ancient-Japhethites**

Gibbon had an interesting section on the Ancient Japhethites in general, and the Ancient Irish and especially the Ancient Germans in particular. He explained:<sup>26</sup>

“Among the nations who have adopted the Mosaic history of the World, the ark of Noah has been of the same use as was formerly to the Greeks and Romans the siege of Troy....

“According to [the great historian of Ancient Ireland] Dr. Keating, the giant Partholanus who was the son of Seara, the son of Esra, the son of Sru, the son of Framant, the son of Fathaclan, the son of Magog, the son of Japhet, the son of Noah [cf. Genesis 10:1f] landed on the coast of Munster [in Ireland] the 14th day of May, in the year of the World one thousand nine hundred and seventy-eight.... The wild Irishman...could point out the individual son of Japhet from whose loins his ancestors were lineally descended....

“The learned Rudbeck allows the family of Noah a few years to multiply from eight to about twenty thousand persons. He then disperses them into small colonies to replenish the Earth, and to propagate the human species. The **German...detachment** which [cf. Genesis 10:3f perhaps only later] marched...**under the command of Askenaz, the son of Gomer, the son of Japhet** distinguished itself by a **more than common diligence** in the prosecution of this great work.

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<sup>25</sup> *Ib.*, I p. 90.

<sup>26</sup> *Ib.*, I pp. 249f & 259-65.

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øThe German tribes acknowledged not any supreme chief. ÷Princesø [alias ÷leadersø] were, however, appointed ó in the General Assembly ó to administer justice.... The comparative view of the powers of the magistrates...is alone sufficient to represent the whole system of German manners.

øThe disposal of the landed property within their district, was absolutely vested in their hands.... A people thus jealous of their persons...must have been...animated with a high sense of honour and independence....

øIn the hour of danger, it was shameful for the chief to be surpassed in valour by his companions.... **The ancient Germans**...delighted in mutual presents, but without either imposing or accepting the weight of obligations.

øIn the days of chivalry ó or more properly of romance ó all the men were brave, and **all the women were chasteø** (Tacitus).... Polygamy was not in use.... Divorces were prohibited by manners rather than by laws.

ø**Adulteries were punished as rare and inexpiable crimes.** Nor was seduction justified by example and fashion. The adulteress was whipped through the village. Neither wealth nor beauty could inspire compassion, or procure her a second husband....

øTacitus indulges an honest pleasure **in the contrast of 'barbarian' virtue with the dissolute conduct of the Roman ladies.** Yet there are some striking circumstances that give an air of truth, or at least of probability, to the conjugal faith and chastity of the Germans....

ø**The Germans treated their women with esteem and confidence,** consulted them on every occasion of importance, and fondly believed that in their breasts resided a sanctity and wisdom more than human.... The rest of the sex, **without being adored as goddesses, were respected as the free and equal companions of soldiers;** associated even by the marriage ceremony to a life of toil, of danger, and of glory.ö

øThe religious system of the Germans...was dictated by their wants.... The German priests, improving this favourable temper of their countrymen, had assumed a jurisdiction even in temporal concerns which the Magistrate could not venture to exercise.... The haughty warrior patiently submitted to the lash of correction, when it was inflicted not by any human power but by the immediate order of God....

øThe **immortality...promised by the priests** was in some degree conferred by the bards. That singular order of men has most deservedly attracted the notice of all who have attempted to investigate the antiquities of the Celts, the Scandinavians, and the Germans.ö

## Gibbon's rather Anti-Protestant view of Primitive Christianity

Gibbon then presented his own perverted and Anti-Protestant perception of Primitive Christianity. "Our curiosity is naturally prompted to inquire," he observed,<sup>27</sup> "by what means the Christian Faith obtained so remarkable a victory over the established religions of the Earth.... It was most effectually...assisted by the five following causes:

I. The inflexible and...intolerant zeal of the Christians, derived...from the Jewish religion but purified from the narrow and unsocial spirit which instead of inviting had deterred the Gentiles from embracing the Law of Moses. II. The doctrine of a future life.... III. The miraculous powers ascribed to the Primitive Church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian Republic, which gradually formed an independent and increasing State in the heart of the Roman Empire....

"Christianity offered itself to the World ó armed with the strength of the Mosaic Law.... The important truth of the immortality of the soul was inculcated with more diligence, as well as success ó in India, in Assyria, in Egypt, and in Gaul.... The edification of the "New Jerusalem" was to advance, by equal steps, with the destruction of the mystic Babylon....

"The epithet of "Babylon" was applied to the City and to the Empire of Rome.... From what causes, then, is the Apocalypse at present so generally received by the Greek...and the Protestant churches? ... The advantage of turning those mysterious prophecies against the See of Rome inspired the Protestants with uncommon veneration for so useful an ally" as the book of Revelation.

Gibbon continued:<sup>28</sup> "The public functions of religion were solely intrusted to the established ministers of the Church, the "bishops" and the "presbyters" ó two appellations which, in their first origin, appear to have distinguished the same office.... A larger or smaller number of these "episcopal presbyters" guided each infant congregation with equal authority and with united councils....

"A regard for the public tranquillity, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honourable and perpetual magistracy." Then they would "choose one of the wisest and most holy among their Presbyters to execute, during his life[time], the duties of their ecclesiastical Governor.

"It was under these circumstances, that the lofty title of "Bishop" began to raise itself above the humble appellation of "Presbyters"... The latter remained the most natural distinction for the members of every Christian Senate. The former was appropriated to the dignity of its new President."

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<sup>27</sup> *Ib.*, II, pp. 2f, 7, 23 & 28.

<sup>28</sup> *Ib.*, I pp. 46f & II pp. 54, 65, 69 & 72f.

### **Gibbon's use of the Mosaic Law in the spread of Celtic Christianity**

According to Gibbon: "The Mosaic Law was still of divine obligation; and that, since the Jews under a less-perfect discipline had been commanded to pay a tenth part of all that they possessed. It would become the disciples of Christ, to distinguish themselves by a **superior** degree of liberality...."

"The public highways...had been constructed for the use of the [Pagan Roman] legions. Those highways "opened an easy passage for the **Christian Missionaries from Damascus to Corinth, and...to the extremity of Spain or Britain**...."

"The light of the Gospel was...reflected on the remote provinces of Spain and Britain.... If we may credit the vehement assertions of Tertullian, they **had already received the first rays of the faith** when he addressed his *Apology* to the magistrates of the Emperor Severus. The date of Tertullian's *Apology*, is fixed in a dissertation of Mosheim to **the year 198**...."

"Even the conversion of Iberia [alias Spain], of Armenia [alias Transcaucasia] or of Aethiopia [alias Abyssinia] was not attempted with any degree of success till the sceptre was in the hands of an orthodox Emperor. See the fourth century.... Before that time, the various accidents of war and commerce might indeed diffuse an imperfect knowledge of the Gospel among the tribes of Caledonia...."

"According to Tertullian, the Christian faith had penetrated into parts of Britain inaccessible to the Roman arms. About a century afterwards [and thus around 298 A.D.], Ossian the son of Fingal is said to have disputed in his extreme old age with one of the foreign Missionaries.... The dispute is still extant, in verse, and in the Erse."

### **Gibbon on the Briton Constantine's christianization of the Roman Empire**

Gibbon then went on to deal<sup>29</sup> with the remarkable christianization of the Pagan Roman Empire after the accession thereto of its first Christian Emperor. We mean the Briton Constantine the Great.

"The fame of Constantine [274-337 A.D.] has rendered posterity attentive to the most minute circumstances of his life and actions. The place of his birth, as well as the condition of his mother Helena, have been the subject not only of literary but of national disputes.... Recent tradition...assigns for her father a **British king**...."

"This tradition...embellished by Jeffrey of Monmouth and the writers of the twelfth century, has been defended by our antiquarians of the last age, and is seriously related in the ponderous *History of England* compiled by Mr. Carte...."

"With regard to the place of Constantine's birth...our English antiquarians were used to dwell with rapture on the words of his panegyrist [addressed to Constantine

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<sup>29</sup> *Ib.*, I p. 446.

himself]: ***Britannias illic oriendo nobiles fecisti***” – ‘**thou hast made Britons eminent by arising yonder.**

After growing up, Constantine spent some time in Europe. Then he returned to Britain. Explained Gibbon:<sup>30</sup> “Constantine...reached the port of Boulogne in the very moment when his father was preparing to embark for Britain. The British expedition, and an easy victory over the barbarians of Caledonia, were the last exploits of the reign of [Constantine’s father] Constantius....

“The flower of the Western Armies had followed Constantius into Britain... The assurance that Britain, Gaul, and Spain would acquiesce in their nomination was diligently inculcated to the legions, by the adherents of Constantine.”

Although with reservation, Gibbon admitted<sup>31</sup> that Constantine embraced the Christian Religion. “The **Christianity of Constantine must be allowed**, in a...qualified sense.... The nicest accuracy is required in tracing the slow and almost imperceptible gradations by which the Monarch declared himself the protector, and at length the proselyte, of the Church....

“A great number of the soldiers had already consecrated their swords to the service of Christ and of Constantine.... The legions of Constantine were recruited with Germans; and the court even of his father had been filled with Christians.

“The powerful influence of Constantine was not circumscribed by the narrow limits of his life, or of his dominions. The education which he bestowed on his sons and nephews, secured to the Empire a race of princes whose faith was still more lively and sincere as they imbibed, in their earliest infancy, the spirit or at least the doctrine of Christianity.”

### **Gibbon on the Constantinian resurgence of British nationalism**

With the accession of the Briton Constantine, there was also a resurgence of British nationalism against the influence of the Romans. Throughout the A.D. 43 to 397 Roman occupation of Southern Britain, and increasingly after 340, the Free Britons in North Britain continued to press down upon the alien Italian garrisons to the south of them.

Explained Gibbon:<sup>32</sup> “The Scots mentioned by Ammonius Marcellinus [around A.D. 340], were already settled in Caledonia.... Three of the Irish tribes which are mentioned by Ptolemy [A.D. 150], were of Caledonian extraction.... A younger branch of Caledonian princes of the house of Fingal acquired and possessed the monarchy of Ireland.... Fergus the cousin of Ossian...was transplanted [in A.D. 320] from Ireland to Caledonia.

“Six years after the [A.D. 337] death of Constantine and hence in A.D. 343 the destructive inroads of the Scots and Picts required the presence of his youngest son, who reigned in the Western Empire. Constantine visited his British dominions....

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<sup>30</sup> *Ib.*, I pp. 448f.

<sup>31</sup> *Ib.*, II pp. 328, 338 & 355.

<sup>32</sup> *Ib.*, III p. 51 & n. 77 and pp. 52f.

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The oppression of the good and the impunity of the wicked equally contributed to diffuse through the island a spirit of discontent and revolt....

øThe hostile tribes of the North ó who detested the pride and power of the [Roman] ÷King of the Worldøó suspended their domestic feuds.... The ÷Barbariansø of the land and sea ó the Scots, the Picts, and the Saxons ó spread themselves with rapid and irresistible fury from the wall of Antoninus [in Southern Caledonia] to the shore of Kent [in the extreme Southeast of Britain].

øEvery production of art and nature, every object of convenience or luxury..., was accumulated in the rich and fruitful [Roman] province of **Britain**. The Caledonians praised and coveted the gold, the steeds, the lights, &c, of the ÷strangerø ó alias the ÷Romanø in South Britain.

### **Gibbon on the acts in Britain of the Emperors Theodosius I & II**

This brought Gibbon to a discussion of the Roman Emperor Theodosius the Elder. Gibbon was concerned especially with the event when, around A.D. 367f, that Roman General repelled the invasion of the Picts and the Scots into South Britain.

øThe [Roman] defence...of Britain,ö explained Gibbon,<sup>33</sup> öwas intrusted to the abilities of the brave Theodosius.... Theodosius defeated several parties of the ÷Barbariansø released a multitude of captives....

øThe citizens of London...threw open their gates.ö Then øTheodosius...executed, with wisdom and vigour, the laborious task of the deliverance of Britain....

øThe splendour of the cities and the security of the fortifications were diligently restored by the paternal care of Theodosius: who, with a strong hand, confined the trembling Caledonians to the northern angle of the island....

øThe son of that general, who likewise bore the name of Theodosius, was educated by skilful preceptors.... Young Theodosius sought glory and knowledge...and observed the various warfare of the Scots, the Saxons, and the Moors.... He was born of a Christian family...[and] suppressed the insolent reign of Arianism.ö

Young Theodosius ó ÷the Greatø ó proclaimed Christianity the state religion throughout the Roman Empire around 380 A.D. Indeed, it was Emperor Theodosius II who around A.D. 408f compiled the *Theodosian Law Code*.

### **Gibbon on the disruption of Britain during the fourth century**

Gibbon then gave<sup>34</sup> a clearer picture of Britain during the fourth century. øWhilst Italy was ravaged by the Goths, and a succession of feeble [Roman] tyrants oppressed the Provinces beyond the Alps ó **the British island separated itself from the body of the Roman Empire**.

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<sup>33</sup> *Ib.*, III, pp. 54, 55, 142f, 167 & 180.

<sup>34</sup> *Ib.*, III pp. 415f.

ōThe regular [Roman] forces which guarded that remote province, had gradually been withdrawn.... Britain was abandoned.... **The Britons...**no longer relied on the tardy and doubtful aid of a declining monarch. They assembled in arms...and **rejoiced in the important discovery of their own strength....**

ōThe **independence of Britain and Armorica [alias Brittany in France]** was soon **confirmed** by Honorius himself, the lawful [Roman] Emperor of the West.... Britain was irrecoverably lost.

ō*Bretannian mentoi Rhoomaioi anasosasthai ouketi eichon* ò or ðthe Romans certainly no longer had the means to recover Britain ò òare the words of [the *circa* 550 A.D.] Procopius.ö<sup>35</sup> Indeed, according to Gibbon, òeven [the 700 A.D. Pro-Roman] Bede acknowledged<sup>36</sup> that the Romans finally left Britain in the reign of Honorius ò ò the Roman Emperor from 395 to 423 A.D.

Now òthis revolution,ö explained Gibbon,<sup>37</sup> òdissolved the artificial fabric of [Roman] civil and military government [in Britain].... **The independent country [of Britain], during a period of forty years [397-437 A.D.] – till the descent of the Saxons [commencing around 429f A.D.] – was ruled by the authority of the [British] clergy; the [British] nobles; and the [British] municipal towns....**

ōNinety-two considerable towns had arisen in the several parts of that great province.... Among these, thirty-three cities were distinguished above the rest ò by their superior privileges and importance.

ōEach of these cities...formed a legal corporation.... And the powers of municipal government were distributed among annual magistrates, a select Senate, and the Assembly of the people.... The management of a common revenue, **the exercise of civil and criminal jurisdiction**, and the habits of public counsel and command ò were inherent to these petty Republics....

ōWhen they asserted their independence, the youth of the city and of the adjacent districts would naturally range themselves under the standard of the magistrate.ö This was ò**the restoration of British freedom**....

ōThe chieftain might assume, within his own domain, the powers of a civil magistrate. **Several of these British chiefs might be the genuine posterity of ancient kings**; and many more would...adopt this honourable genealogy and...vindicate their hereditary claims which had been suspended by the usurpation of the Caesars.

ōThe [re-]establishment of their power would have been easy.... A lively and learned antiquarian...supposes that **the British monarch of the several tribes continued to reign, though with subordinate jurisdiction from the [A.D. 43f] time of Claudius to that of Honorius [in A.D. 384f]**. See Whitaker's *History of Manchester*.ö<sup>38</sup>

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<sup>35</sup> Procopius: *De Bell. Vandal.*, 1.i.2.

<sup>36</sup> Bede: *Hist. Gent. Anglican.*, 1.i.12.

<sup>37</sup> *Ib.*, III pp. 417f.

<sup>38</sup> W. Whitaker: *History of Manchester*, Vol. I pp. 247-57.



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As Gibbon explained:<sup>39</sup> "The British Church might be composed of thirty or forty bishops, with an adequate proportion of the inferior clergy.... The interest as well as the temper of the clergy, was favourable to the peace and union of their distracted country. Those salutary lessons might frequently be inculcated in their popular discourses...."

"The episcopal Synods...could pretend to the weight and authority of a National Assembly.... In such Councils, where the princes and magistrates sat promiscuously with the bishops on the important affairs of the State as well as of the Church might freely be debated; differences reconciled; alliances formed; contributions [alias tributes] imposed; wise resolutions often concerted, and sometimes executed...."

"There is reason to believe that, in moments of extreme danger, a *pendragon* or 'dictator' [alias a chief leader] was elected by the general consent of the Britons.... The British clergy incessantly laboured to eradicate the Pelagian heresy which they abhorred...."

"The monastery of Banchor [alias Bangor] in Flintshire [within Wales], which contained above two thousand brethren, dispersed a numerous colony among the -Barbarians of Ireland. Compare too St. Patrick, *etc.*"

### **Gibbon on the A.D. 430f arrival of the Anglo-Saxons in Britain**

However, after the forced Roman withdrawal from occupied Britain in A.D. 397f Gibbon pointed out<sup>40</sup> "the sea-coast of Gaul and Britain was exposed to the depredations of the Saxons especially from about 430f onward. That celebrated name [of -Saxon], in which we Englishmen have a dear and domestic interest, escaped the notice of [the A.D. 116] Tacitus. Not so, however, Tacitus's notice of their kindred *Angli* or Angles. See his *Germania* 40."

"In the maps of [the *circa* 150 A.D. Claudius] Ptolemy, it faintly marks the narrow neck of the [Danish or] Cimbric peninsula and three small islands toward the mouth of the Elbe [in Northern Germany]. *-Epi ton auchena tes Kimbrikees Chersonesous Saxonos.* [-Saxons are at the northern extremity of the Cimbric Peninsula.]"

"At the northern extremity of the Peninsula on the -Cimbric Promontory of Pliny<sup>41</sup> on Ptolemy fixes the remnant of the *Cimbri*. He fills the interval between the -Saxons and the *Cimbri* with six obscure tribes who were united as early as the sixth century [A.D.] on under the national appellation of -Danes."

"The most numerous auxiliaries of the Saxons were furnished by the nations who dwelt along the shores of the Baltic. They possessed arms and ships, the art of navigation, and the habits of naval war.... A military confederation was gradually moulded into a national body, by the gentle operation of marriage and consanguinity...."

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<sup>39</sup> *Ib.*, III pp. 419-20 & IV p. 74.

<sup>40</sup> *Ib.*, III p. 45.

<sup>41</sup> Pliny: *Hist. Nat.*, IV:27.

“The adjacent tribes, who solicited the alliance, accepted the name and laws of the Saxons.... The polite and philosophic citizens of Rome were impressed with the deepest horror, when they were informed that the Saxons consecrated...the tithe of their human spoil.”

### **Gibbon on the break-up of the Roman Empire into Daniel two’s ten toes**

Gibbon continued:<sup>42</sup> “The progress of Christianity had been marked by victories over the learned and luxurious citizens of the Roman Empire, and over the warlike Barbarians of Scythia and Germany.... The Goths were the foremost of these.... The formidable Visigoths [who settled in Spain *etc.*] universally adopted the religion of the Romans, with whom they maintained a perpetual intercourse....

“During the same period, Christianity was embraced by almost all the Barbarians who established their kingdoms on the ruins of the Western Empire: Vandals [or Andalusians] in Africa; the Ostrogoths [or Austrians] in Pannonia [within Eastern Europe]; and the various bands of mercenaries that raised Odoacer to the throne of Italy.

“The Franks...still persevered in the errors of Paganism but...obtained the monarchy of Gaul [in France].... The Saxon conquerors of Britain were reclaimed from their...superstition by the Missionaries....

“These Barbarian proselytes [to Christianity] displayed an ardent and successful zeal in the propagation of the faith.... The Ostrogoths [or Austrians], the Burgundians [or Belgians *etc.*], the Suevi [or Swiss], and the Vandals [or Spanish Andalusians] ó listened to the eloquence of the Latin clergy.” See Daniel 7:19-25.

“Nations and their kings were successively broken by the ‘iron’ monarchy of Rome. See Daniel 2:31-40.” The ten ‘horns’ are the ten ‘toes’ ó alias the ten kings ó of the Iron Empire of Rome.

### **Gibbon on the hostilities between the Angles/Saxons/Jutes and the Britons**

Gibbon went on:<sup>43</sup> “The Saxons achieved the conquest of Britain, the third great diocese of the praefecture of the West.... Britain was already separated from the Roman Empire.... The Saxons...excelled in the use of the oar and the battle-axe....

“About forty years after the [397 A.D.] dissolution of the Roman government [in occupied South Britain], Vortigern [the Celto-Brythonic king] appears to have obtained the supreme though precarious command of the princes and cities of Britain....

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<sup>42</sup> *Ib.*, IV pp. 90, 92f, 97 & 193.

<sup>43</sup> *Ib.*, IV pp. 172-74.

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ōThe Saxons flew to arms.... [The Saxon Chief] Hengist, who boldly aspired to the conquest of Britain, exhorted his countrymen to embrace the glorious opportunity....

ōThe Jutes, who fought under the peculiar banner of Hengist, assumed the merit of leading their countrymen in the paths of glory and of erecting in Kent the first independent [Anglo-Saxon-Jutish] kingdomö in Britain.

ōThe fame of the enterprise was attributed to the primitive Saxons; and **the common laws and language** of the conquerors are described by the national appellation of a people which, at the end of four hundred years [by 800f A.D.], produced the first [West-Saxon Christian] monarch of South Britainö ö Alfred.

ōThe Angles were distinguished by their numbers and their success.... They claimed the honour of fixing a perpetual name [-Angle-landø alias -Englandø] on the country of which they occupied the most ample portion.ö

**Gibbon on the initial battles between  
the Britons and the Anglo-Saxons**

The many battles between the attacking Anglo-Saxons and the defending Celto-Brythons, are next referred to<sup>44</sup> by Gibbon. For öthe Britons were not ignorant ö they could not be ignorant ö of the manufacture or the use of arms. The successive and disorderly attacks of the Saxons allowed them to recover from their amazement, and the prosperous or adverse events of the war added discipline and experience to their native valour.

ōThe Continent[s] of Europe and Africa yielded, without resistance, to the -Barbariansø... The British island, alone and unaided, maintained a long ö a vigorous, though [ultimately] an unsuccessful ö struggle against the formidable pirates who, almost at the same instant, assaulted the northern, the eastern and the southern coastsö before they themselves became christianized.

ōThe conquest of each district [of Eastern Britain by the invading Anglo-Saxons] was purchased with blood.... The defeats of the Saxons are strongly attested by the discreet silence of their annalist.

ōHengist might hope to achieve the conquest of Britain. But his ambition, in an active reign of thirty-five years [432-467 A.D.], was confined to the possession of Kent.... The numerous colony which he had planted in the north, was extirpated by the sword of the Britons.

ōThe monarchy of the West-Saxons was laboriously founded by the persevering effort of three martial generations. The life of Cerdic...was consumed in the conquest of Hampshire and the Isle of Wight..., the loss which he sustained in the Battle of Mount Badon.ö

This was fought against the famous Celtic Briton, King Arthur. öAround 516, it reduced Cerdic to a state of inglorious repose. Kenric, his valiant son, advanced into

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<sup>44</sup> *Ib.*, IV p. 177.

Wiltshire; besieged Salisbury...and vanquished an army which advanced to the relief of the city.

öIn the subsequent battle of Marlborough at Beran-Birig or Barbury Castle near Marlborough ö the *Saxon Chronicle* assigns the name and date ö Kenricæs öBritish enemies displayed their military science. Their troops were formed in three lines; each line consisted of three distinct bodies; and the cavalry, the archers, and the pikemen were distributed....

öThe Saxons charged in one mighty column; boldly encountered with their short swords the long lances of the Britons; and maintained an equal conflict till the approach of night. Two decisive victories; the death of three British kings; and the [Saxon] reduction of Cirencester, Bath, and Gloucester ö established the fame and power of Ceaulin the grandson of Cerdic, who carried his victorious arms to the banks of the Severn.ö

### **Gibbon on the final battles between the Anglo-Saxons and the Britons**

Thus, the Celto-Brythons were slowly pushed back by the advancing Anglo-Saxons. Explained Gibbon:<sup>45</sup> öAfter a war of an hundred years [432-532 A.D.], the independent Britons still occupied the whole extent of the western coast ö from the wall of Antoninus [in Scotland] to the extreme promontary of Cornwall... The principal cities of the inland country still opposed the arms of the [Saxon] öBarbariansö...

ö[Yet] the number and boldness of the assailants continually increased. Winning their way by slow and painful effort ö the Saxons, the Angles and their various confederates advanced (from the north, from the east, and from the south) till their victorious banners were united in the centre of the island.

öBeyond the Severn, the Britons still asserted their national freedom, which survived the heptarchy and even the [later] monarchy of the Saxons. The bravest warriors, who preferred exile to slavery, found a secure refuge in the mountains of Wales.

öThe reluctant submission of Cornwall was delayed for some ages. Cornwall was finally subdued by [the Saxon King] Athelstan [A.D. 927-941] ö who planted an English colony at Exeter and confined the Britons beyond the river Tamar.

öIn a century [432-532 A.D.] of perpetual or at least implacable war, much courage and some skill must have been exerted for the defence of Britain [against the invading Saxons]... The tomb of the [Celto-Brythonic chief] Vortimer the son of Vortigern, was erected on the margin of the sea-shore as a landmark formidable to the Saxons whom he had thrice vanquished in the fields of Kent.ö

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<sup>45</sup> *Ib.*, IV p. 178.

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Embres Erryll alias ðAmbrose Aurelian [A.D. 474-491] was descended from a noble family.... His modesty was equal to his valour; and his valour, till the last fatal action, was crowned with splendid success.

ðBut every British name is effaced by the illustrious name of Arthur...the elected king or general of the nation.... He defeated, in twelve successive battles, the Angles of the north and the Saxons of the west....

ðThe [later] pride and curiosity of the Norman conquerors [of the English] prompted them [after 1066 A.D.] to inquire into the ancient history of Britain. They listened with fond credulity to the tale of Arthur, and eagerly applauded the merit of a prince who had triumphed over the Saxons ó their common enemies.

ðHis romance, transcribed in the Latin of Jeffrey of Monmouth..., was enriched.... The royal ancestors of Arthur ðderivedø their origin from Troy.

ðResistance, if it cannot avert, must increase the miseries of conquest; and conquest has never appeared more dreadful and destructive than in the hands of the Saxons ó who hated the valour of their [Celto-Brythonic] enemies; disdained the faith of treaties; and violated without remorse the most sacred objects of the Christian worship [of the Celtic Britons].... The arts and religion, the laws and language...so carefully planted in Britain, were extirpated by their barbarous successors.

ðAfter the [Saxon] destruction of the principal [Celto-Brythonic] churches, the bishops...retired with the holy relics into Wales and Armorica [alias ðNew Cornwallø in French Brittany].... A band of [Celto-Brythonic] fugitives acquired a settlement in Gaul, by their own valour....

ðThe Western angle of Armorica acquired the new appellations of ðCornwallø [alias *Cernyw*] and ðThe Lesser Britainø [alias ðBrittanyø or *Bretannie*].... The vacant lands [of Northwestern France]...were filled by a strange people [from Celtic Britain] who, under the authority of their counts and bishops, preserved the laws and language of their ancestors.ð

Even previously, from 370 onward, the Proto-Protestant Celto-Brythonic ðmonastery of Banchor [or Bangor] in Flintshire [Wales] ó which contained above two thousand brethren ó dispersed a numerous colony among the ðBarbariansø of Ireland.ð Thus Gibbon.<sup>46</sup>

ðNow, even after the pagan Saxons had finally defeated the Celto-Brythons, ðIona, one of the Hebrides ó which was planted by the Irish monks ó diffused over the northern regions a...ray of science.... This small though not barren spot ó Iona, Hy or Columbkil ó has been distinguished...by the monastery of St. Columba, founded A.D. 566. Its abbot exercised an extraordinary jurisdiction over the bishops of Caledonia....

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<sup>46</sup> *Ib.*, IV p. 4.

“The independent [Celtic] Britons, however, were now separated by their [Saxon] enemies from the rest of mankind. Consequently, explained Gibbon,<sup>47</sup> they soon became an object of scandal and abhorrence to the [Roman] Catholic World.”

### **Romanized Anglo-Saxon pressure against Proto-Protestant Britons**

Gibbon now dealt with the rise of the Roman Catholic Church in its papal format. The first “pope” of Rome “Gregory,” he insisted<sup>48</sup> “boldly assumed in the name of St. Peter a tone of independent dignity which would have been criminal and dangerous [even in the Roman Emperor himself as] the most illustrious layman of the Empire....”

“The ‘Pontificate’ of Gregory the ‘Great’..lasted thirteen years [from 590 to 604].... In his rival, the Patriarch of Constantinople, he [Gregory] condemned the antichristian title of ‘Universal Bishop’...”

“The bishops of Italy and the adjacent islands acknowledged the Roman pontiff as their special metropolitan.... The Roman bishops...deluged Europe and Asia [Minor] with blood....”

“The ‘Church of Rome’..was endowed with ample possessions in Italy, Sicily and the more distant provinces.... Her agents, who were commonly subdeacons, had acquired a civil and even criminal jurisdiction over their tenants and husbandmen....”

“Rome involved the ‘Apostolic Pastor’ in the business of peace and war.... [‘Pope’] Gregory awakened the ‘Emperor’ from a long slumber.”

Now “the first [Roman Catholic] missionaries who preached the Gospel to the [Saxon] barbarians” in England from 596 onward, explained Gibbon,<sup>49</sup> “appealed to the evidence of reason “ and claimed the benefit of toleration. But no sooner had they established their spiritual dominion [over the English Saxons], than they exhorted the [Saxon] Christian kings to extirpate without mercy the remains of...barbaric superstition.

“ They...inflicted one hundred lashes on the peasants who refused to destroy their idols. The crime of sacrificing to the demons was punished by the Anglo-Saxon laws with the heavier penalties of imprisonment and confiscation.”

According to Gibbon,<sup>50</sup> “at the conclusion of his history” around A.D. 731, the Venerable Bede<sup>51</sup> “the first Anglo-Saxon Roman-Catholic Church Historian of England “ describes the ecclesiastical state of the island.” Indeed, he “censures the implacable though impotent hatred of the [Celts-]Britons “ against the English[-Saxon] nation, and the [Roman] Catholic Church.”

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<sup>47</sup> *Ib.*, IV p. 185.

<sup>48</sup> *Ib.*, V pp. 40-45.

<sup>49</sup> *Ib.*, IV p. 115.

<sup>50</sup> *Ib.*, IV pp. 185f.

<sup>51</sup> Bede: *op. cit.*, l.v.23, p. 219.

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Yet Proto-Protestant Celto-Brythonic or Non-Saxon (and Non-Romish) Christianity was still professed in the mountains of Wales. Those Celto-Brythonic Christians obstinately resisted the imperious mandates of the Roman Pontiffs....

In Wales...the Celtic tongue of the native idiom of the West was preserved and propagated.... The bards who had been the companions of the druids were still protected in the sixteenth century by the laws of Elizabeth around 1560f.

In mediaeval times, insisted Gibbon,<sup>52</sup> the British chief of a respectable officer of the courts of Pengwern or Aberfrew or Caermarthaen accompanied the king's servants to war. The monarchy of the Britons, which he sung in the front of battle, excited their courage....

The last retreats of Celtic freedom [were] the extreme territories of Gaul and Britain.... **The wealth of the Britons consisted in their flocks and herds... Liberty had peopled the mountains of Wales....** They were bold in action, and in speech....

The archers of Merioneth were equally formidable; but their poverty could seldom procure either shields or helmets.... The dark cloud which had been cleared by the Phoenician discoveries and...by the arms of Caesar...again settled on the shores of the Atlantic and...was again lost among the fabulous islands of the Ocean.

### **Gibbon on Procopius's account of the sixth-century Anglo-Saxons**

Let us now trace the progress of sixth-century Anglo-Saxon power in England. Here, explained Gibbon,<sup>53</sup> we first go back to around 573 A.D., or about one hundred and fifty years after the [395-423 A.D.] reign of Honorius the last Roman Emperor over Roman-occupied *Britannia*.

Procopius, the gravest historian of the times,<sup>54</sup> described [around 550 A.D.] the wonders of a remote isle whose eastern and western parts are divided by an antique wall, the boundary of life and death.... The east is a fair country.... The waters are pure and plentiful, and the earth yields her regular and fruitful increase....

The name of this island is *Brittia*.... It lies in the Ocean of [opposite or over] against the mouth of the Rhine, and less than thirty miles from the Continent.... It is possessed by three nations of the Frisians, the Angles, and the Britons....

An English heroine...boldly sailed from Britain to the mouth of the Rhine, with a fleet of four hundred ships and an army of one hundred thousand men.... This remarkable adventure may be placed between the years 534 and 547 [A.D.].... This gallant exploit appears to be the last naval enterprise of the Anglo-Saxons.

The arts of navigation, by which they had acquired the Empire of Britain and of the sea, were soon neglected.... Seven independent [Anglo-Saxon] kingdoms were

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<sup>52</sup> Gibbon: *op. cit.*, IV pp. 186f.

<sup>53</sup> *Ib.*, IV pp. 185-89.

<sup>54</sup> Procopius: *De Bell. Gothic.*, l. iv. c. 20, pp. 620-25.

agitated by perpetual discord; and the ÷British Worldø was seldom connected, either in peace or war, with the nations of the Continentö again.

### **Gibbon on the ongoing christianizing of the Anglo-Saxons till King Alfred**

After the beginning of the nominal christianization of the Anglo-Saxons in England from about 600 [and especially from around 650f] A.D. onward, öwhen time and religion had mitigated the fierce spirit of the Anglo-Saxons ó the laws encouraged the frequent practice of manumission.... **Their subjects of Welsh or Cambrian extraction assumed the respectable station of inferior freemen**, possessed of lands and entitled to the rights of civil society.ö

Later, during the reign of the Saxon King Ina [655f A.D.], continues Gibbon,<sup>54</sup> öthe life of a *Wallus* or *Cambricus* [alias a Welshman]...who possessed a hyde of land, is fixed at 120 shillings ó by the same laws which allowed 200 shillings for a free Saxon and 1200 for a *thane*<sup>55</sup> [alias a Saxon nobleman]. We may observe that these legislators, the West-Saxons and Mercians, continued their British conquest after they became Christians....

öGentle treatment might secure the allegiance of a fierce people who had recently been subdued on the confines of Wales and Cornwall. **The sage Ina, the legislator of Wessex, united the two nations [the Britons and the Saxons] in the bands of domestic alliance** ó and four British lords of Somersetshire may honourably be distinguished in the court of a Saxon monarch.

öThe wise [880f Christian English Saxon King] **Alfred adopted as an indispensable duty the extreme rigour of the Mosaic institutions.**ö Thus explained Gibbon.<sup>56</sup>

öAccording to the legend of antiquity, the gospel was preached in India by St. Thomas. The ÷Indian Missionaryø St. Thomas...was famous...as early as the [*circa* 385 A.D.] time of Jerome.<sup>57</sup>

öAt the end of the ninth century, his [Thomasø] shrine, perhaps in the neighbourhood of Madras, was devoutly visited by the ambassadors of Alfred ó and their return with a cargo of pearls and spices rewarded the zeal of the English monarch.... **Neither the author of the *Saxon Chronicle* [A.D. 883] nor William of Malmesbury...in the twelfth century were capable of inventing this extraordinary fact.**ö

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<sup>54</sup> Ina, xxxii (in *Leg. Anglo-Saxon.* pp. 20 & 71).

<sup>56</sup> Gibbon: *op. cit.*, IV p. 115 and V p. 178.

<sup>57</sup> Jerome: *Ad Marcellam*, epist. 148.



## Gibbon on the decline of the Roman Empire on the European Continent

We must now go back from the healthy condition of independent Christian Britain in the days of Good King Alfred [*circa* 880] ó in order to study specifically *The Decline and Fall of the Roman Empire* on the European Continent. This is what we see.

ōThis imperial decline is apparent ó especially after its last great legal achievements in the reign of the last great pre-papal Christian Roman Emperor Justinian [527-565 A.D.]. We now make some remarks about this matter ó and then go on to give what Gibbon himself terms:<sup>58</sup> ōGeneral Observations on the Fall of the Roman Empire in the West.ö

Explained Gibbon:<sup>59</sup> ōThe arms of the [Roman] Republic [B.C. 509 to B.C. *circa* 80f] ó sometimes vanquished in battle, [but] always victorious in war ó advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the [Atlantic] Ocean...

ōThe images of gold or silver or brass that might serve to represent the nations and their kings, were successively broken by the ñironñ monarchy of Rome. See Daniel 2:31-40. ñAnd the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in[to] pieces, and subdueth all things.ñ

See too Gibbon's references to Daniel 7:19-25 previously given some time ago.<sup>60</sup> We mean the references to the ñten toesñ alias the ñten hornsñ or the ñten kings[dom]ñ of the so-called ñHoly Roman Empireñ ó under the Romish Papacy, which itself replaced the Pagan Roman Emperor.

## Gibbon on course of Roman Law toward Justinian and the Middle Ages

Gibbon also described the rise and progress of Mediaeval Roman Law. Here, he is especially concerned with the work of the Emperor Justinian. Explained Gibbon:<sup>61</sup>

ōThe Emperor Justinian was born near the ruins of Sardica ö ó the modern Sophia, in what is now Bulgaria ó ö of an obscure race of ñBarbariansñ... The aged Emperor [Justin I] adopted the talents and ambition of his nephew Justinian ó an aspiring youth, whom his uncle had drawn from the rustic solitude of Dacia and educated at Constantinople as the heir of his private fortune, and at length of the Eastern Empire....

ōFrom his elevation to his death, Justinian governed the Roman Empire thirty-eight years.ö He thus ruled from about 525 till 565 A.D.

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<sup>58</sup> *Op. cit.*, IV p. 191.

<sup>59</sup> *Ib.*, IV pp. 192f [*cf.* too pp. 90, 92f & 97].

<sup>60</sup> See our text at n. 42 above.

<sup>61</sup> *Op. cit.*, IV pp. 243-51.

Gibbon noted<sup>62</sup> that Justinian had a lasting influence upon the laws of the European Continent. "The jurisprudence and theology of the emperor...[and] the reformation of the Roman Law...is obeyed or respected by the nations of modern Europe.... The vain title of the victories of Justinian, are crumbled into dust. But the name of the legislator is inscribed on a fair and everlasting monument.

"Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the *Code*, the *Pandects*, and the *Institutes*. The public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations.

"Germany, Bohemia, Hungary, Poland, and Scotland have received them.... In France, Italy, &c., they possess a direct or indirect influence.<sup>63</sup> And they were respected in England from [the 1135-54 A.D. English King] Stephen to [the 1274-1307 A.D. English King] Edward I, our national Justinian."

### **Gibbon on the permanent Pre-Justinianic features of Roman Law**

Gibbon then traced<sup>64</sup> the development of Imperial Roman Law **before** Justinian. "Hadrian [*circa* 115f A.D.] appears to have been the first [Roman Emperor] who assumed, without disguise, the plenitude of legislative power....

"During four centuries, from Hadrian to Justinian, the public and private jurisprudence was moulded by the will of the sovereign.... Few institutions, either human or divine, were permitted to stand on their former basis.

"The origin of imperial legislation was concealed by the darkness of ages and the terrors of armed despotism... A double fiction was propagated by the servility, or perhaps the ignorance, of the civilians....

"The Latin expression of "released from the laws" [or *legibus solutus*] was supposed to exalt the emperor above all human restraints " and to leave his conscience and reason as the sacred measure of his conduct.... The will of a single man, of a child perhaps, was allowed to prevail over the wisdom of ages and the inclinations of millions.

"In the "rescripts" replies to the "consultations" of the magistrates " the wisest of princes might be deceived by a partial exposition of the case... It was a maxim of [the 305-37 A.D.] Constantine, *contra jus rescripta non valeant* [or "none may prevail against rescriptive law"]....

"The third [book of "rescripts" by the emperor], which is still extant, was digested in sixteen books by the order of the younger Theodosius to consecrate the laws of the

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<sup>62</sup> *Ib.*, IV pp. 523f, & n. 2 on p. 523.

<sup>63</sup> *Duc. de Usu et Auctoritate Juris Civilis*, l. ii c. I, 8-15. Heineccius: *Hist. Juris Germanici*, c. 3,4, No. 55-124; and the legal historians of each country.

<sup>64</sup> *Op. cit.*, IV pp. 534f.

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Christian princes from [the 305f A.D.] Constantine to his own [Theodosian] reign  
from 388f A.D. onward.<sup>65</sup>

### **Gibbon on the place of Justinian in the development of Roman Law**

So, continued Gibbon,<sup>66</sup> when Justinian ascended the throne the reformation of the Roman jurisprudence was an arduous but indispensable task. In the space of ten centuries, the infinite variety of laws and legal opinions had filled many thousand volumes, which no fortune could purchase and no capacity could digest....

He directed the faithful Tribonian and nine learned associates to revise the ordinances of his predecessors, as they were contained, since the time of Hadrian in the Gregorian, Hermogenian, and Theodosian codes.... The new *Code of Justinian* was honoured with his name, and confirmed by his royal signature.

Authentic transcripts were multiplied.... They were transmitted to the magistrates of the European, the Asiatic, and afterwards the African provinces.... The Law of the Empire was proclaimed...at the doors of churches.

A more arduous operation still was...to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputes, of the Roman civilians. Seventeen lawyers, with Tribonian at their head, were appointed by the Emperor to exercise...the rapid composition of the *Digest of the Pandects*....

The edition of this great work was delayed a month after that of the *Institutes*.... It seemed reasonable that the [instituted] elements should precede the [pandected] digest of the Roman Law....

The *Code*, the *Pandects*, and the *Institutes* were declared to be the legitimate system of civil jurisprudence. They alone were admitted in the tribunals; and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian...ascribed the consummation of this great design to the support and inspiration of the Deity.

Sadly, however, there are also serious shortcomings in Justinian. Declared Gibbon:<sup>67</sup> **The narrow distinction of Paganism and Christianity, introduced by...Theodosius, had been abolished....** And the writings of the old Republicans [from B.C. 510 onward], however curious or excellent, were no longer suited to the new system of...government....

Six years had not elapsed from the publication of the *Code*, before he condemned the imperfect attempt by a new...edition of the same work, which he enriched with two hundred of his own laws and fifty decisions of the darkest and most intricate points of jurisprudence....

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<sup>65</sup> *Ib.*, IV pp. 536f.

<sup>66</sup> *Ib.*, IV p. 546-49.

<sup>67</sup> *Ib.*, IV pp. 551-56.

“Many of his acts were rescinded by himself; many were rejected by his successors.... But the number of sixteen *Edicts* and one hundred and sixty-eight *Novels* has been admitted into the authentic body of the civil jurisprudence.”

### Gibbon’s useful analysis of the Early-Mediaeval Roman Law of Persons

Gibbon then gives a useful analysis of Early-Mediaeval Roman Law. “The *Institutes* of Justinian,” summarized Gibbon,<sup>68</sup> “are divided into four books. They proceed, with no contemptible method, from: I “Persons” to II “Things,” and from “Things” to III “Actions.” And the article IV of “Private Wrongs” is terminated by the principles of “Criminal Law.”

“I. The distinction of ranks and “persons” is the firmest basis of a mixed and limited government.... The Law of Nature instructs most animals to cherish and educate their infant progeny. The Law of Reason inculcates to the human species the returns of filial piety. But the exclusive, absolute and perpetual dominion of the father over his children is peculiar to the [Pagan] Roman jurisprudence, and seems to be coeval with the foundation of the city [in 753 B.C.]....

“Reason must applaud the humanity of [the *circa* 200 A.D. Roman Jurist] Paulus ó for imputing the crime of murder to the father who strangles or starves or abandons his new-born infant, or exposes him in a public place.... But the exposition of children was the prevailing and stubborn vice of antiquity....

“**The Roman Empire was stained with the blood of infants** ó till such murders were included...in the letter and spirit of the Cornelian Law. **The lessons of jurisprudence and Christianity had been insufficient to eradicate this inhuman practice – till their gentle influence was fortified by the terrors of capital punishment.**

“Experience has proved that savages are tyrants over the female sex.... The Roman husband might educate, to his will, a pure and obedient virgin.... Clearly was woman defined not as a “person” but as a “thing”... The inclination of the Roman husband, discharged or withheld the conjugal debt so scrupulously exacted by the Athenian and Jewish laws [*cf.* Exodus 21:10].

“The dignity of marriage was restored by the **Christians** [*cf.* First Corinthians 7:3-5].... The origin, validity, and duties of the holy institution were regulated ó by the tradition of the Synagogue, the precepts of the Gospel, and the canons of general or provincial Synods.... Yet the magistrates of Justinian were not subject to the authority of the Church....

“Besides the agreement of the parties, the Roman marriage required the previous approbation of the parents.... A father might be forced...to supply the wants of a mature daughter. But even his insanity was not generally allowed to supersede the necessity of his consent.

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<sup>68</sup> *Ib.*, IV p. 558.

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øThe causes of the dissolution of matrimony, have varied among the Romans.... Passion, interest, or caprice suggested daily motives for the dissolution of marriage....

øThe Christian princes were the first who specified the just causes of a private divorce.... Their institutions, from Constantine to Justinian, appear to fluctuate between the custom of the Empire and the wishes of the Church.

**Gibbon's useful analysis of the Early-Mediaeval  
Roman Law of Things**

øII. The original right of property,ø states Gibbon,<sup>69</sup> øcan only be justified by the accident or merit of prior occupancy.... Jurisprudence...asserts the claim of the first occupant to the wild animals of the earth, the air, and the waters....

øThe original territory of Rome consisted only of some miles of wood and meadow along the banks of the Tiber.... But the goods of an alien or enemy, were lawfully exposed to the first hostile occupier.

øThe city was enriched by the profitable trade of war. And the blood of her sons was the only price that was paid for the Volscian sheep...or the gems and gold of Asiatic kingdoms.

øIn the language of Ancient jurisprudence, which was corrupted and forgotten before the age of Justinian, these spoils were distinguished by the name of *manceps* or *mancipium* or ætaken with the hand.ø And, whenever they were sold or æ-man-cipatedøó the purchaser required some assurance that they had been the property of an enemy and not of a fellow-citizen.

øThe jurisprudence of the Romans appears to have deviated from the Jewish, the Athenian, or the English institutions.... Among the patriarchs, the first-born enjoyed a mystic and spiritual primogeniture (Genesis 25:31). In the land of Canaan, he was entitled to a double portion of inheritance (Deuteronomy 21:17, with Le Clercø's judicious *Commentary*).

øAt Athens, the sons were equal, but the poor daughters were endowed at the discretion of their brothers.... In England, the eldest son alone inherits all the land ó a law, says the orthodox Judge Blackstone,<sup>70</sup> unjust only in the opinion of younger brothers. It may be of some political use in sharpening their industry.ø

In Roman Law, continued Gibbon,<sup>71</sup> øthe personal title of the first proprietor must be determined by his death; but the possession, without any appearance of change, is peaceably continued in his children.... In the death of a citizen, all his descendants ó unless they were already freed from his paternal power ó were called to the inheritance of his possessions.... All the sons and daughters were entitled to an equal portion of the patrimonial estate....

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<sup>69</sup> *Ib.*, IV pp. 572-75.

<sup>70</sup> *Commentaries on the Laws of England*, Vol. II p. 215.

<sup>71</sup> *Op. cit.*, IV pp. 574-77.

“The Voconian Law..., enacted in the year of Rome 584 [viz. B.C. 169]..., abolished the right of female inheritance... quite unlike the Mosaic Law of Numbers chapters 27 & 36. A new and more impartial order was introduced by the *Novels* of Justinian, who affected to revive the [Ancient Pagan Roman] jurisprudence of the [B.C. 450] *Twelve Tables*.... Each degree, according to the proximity of blood and affection, succeeded to the vacant possessions of a Roman citizen.”

### Gibbon’s useful analysis of the Early-Mediaeval Roman Law of Actions

Gibbon continued:<sup>72</sup> “III. The general duties of mankind are imposed by their public and private relations. But their specific obligations to each other can only be the effect of: 1, a promise; 2, a benefit; or 3, an injury; and, when these obligations are ratified by law, the interested party may compel the performance by a judicial action... In the lives of the Romans... a naked pact, a promise, or even an oath did not create any civil obligation unless it was confirmed by the legal form of a stipulation...”

“Usury, the inveterate grievance of the city [of Rome], had been discouraged by the *Twelve Tables*, and abolished by the clamours of the people. It was revived by their wants and idleness, tolerated by the discretion of the praetors, and finally determined by the *Code of Justinian*.”

“Persons of illustrious rank were confined to the moderate profit of four per cent... six was pronounced to be the ordinary and legal standard of interest; eight was allowed for the convenience of manufacturers and merchants; twelve was granted to nautical insurance.” Perhaps in no other field was the contrast between Roman and Biblical Law greater. Cf. Exodus 22:25 & Psalm 15:5 etc.

Coming now to the Roman *lex talionis*... quite unlike the even more Ancient Mosaic Law with its pecuniary scale of compensation (cf. Exodus 21:21-34)... Ancient Roman Law apparently provided for physical retaliation in like kind to the injury itself. However, where the wound inflicted was psych(olog)ical rather than physical, even in Roman Law there was of necessity a monetary penalty... and a very severe one at that.

Said Gibbon:<sup>73</sup> “The pain or the disgrace of a word or blow cannot easily be appreciated by a pecuniary equivalent. The rude jurisprudence of the [450 B.C.] decemvirs had confounded all hasty insults which did not amount to the fracture of a limb, by condemning the aggressor to the common penalty of twenty-five lashes... The cruelty of the *Twelve Tables* against insolvent debtors, still remains to be told.”

In other matters, added Gibbon, “the consent of the Jewish, the Athenian and the Roman Law approved the slaughter of the nocturnal thief... though in open daylight a robber could not be slain without some previous evidence of danger and complaint [cf. Exodus 22:1f].... Armed robbers were pursued and extirpated as the enemies of society.”

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<sup>72</sup> *Ib.*, IV pp. 581-84.

<sup>73</sup> *Ib.*, IV pp. 586-93f.

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öThe driving away [of] horses or cattle was made a capital offence [in Roman though never in Biblical Law]... Simple theft was uniformly considered as a mere civil and private injury [again in Roman though never in Biblical Law].

öThe degrees of guilt and the modes of punishment [in Roman but never in Biblical Law,] were too often determined by the discretion of the rulers.... The subject was left in ignorance of the legal danger which he might incur by every action of his life.ö

**Gibbon's useful analysis of the Early-Mediaeval  
Roman Law of Delicts**

Continued Gibbon:<sup>74</sup> öA sin, a vice, a crime ó are the objects of theology, ethics, and jurisprudence. Whenever their judgments agree, they corroborate each other... Religion pronounces an equal censure against the infidelity of the husband. But, as it is not accompanied by the same civil effect, the wife was never permitted to vindicate her wrongs [at Roman Law].

öIn cases of adultery, Severus<sup>75</sup> confined to the husband the right of public accusation.... The distinction of simple or double adultery ó so familiar and so important in the Canon Law ó is unknown to the jurisprudence of the *Code* and *Pandects*.

öI touch with reluctance,ö added Gibbon,<sup>76</sup> öa more odious vice ó of which modesty rejects the name, and nature abominates the idea. The primitive Romans were infected by the example of the Etruscans and Greeks. The Persians had been corrupted in the same school ó *ap' Helleenoon mathontes paisi misgontai*<sup>77</sup> [or -learning from the Greeks to have intercourse with boys]....

öI wish to believe that at Rome, as in Athens, the voluntary and effeminate deserter of his sex was degraded from the honours and the rights of a citizen. But the practice of vice was not discouraged by the severity of opinion.... From Catallus to Juvenal, the poets accuse and celebrate the degeneracy of the times.ö

However, öa new spirit of legislation even in Rome arose in the Empire ó with the [Christian] religion of [the Briton] Constantine. The laws of Moses were received as the divine original of justice.... The Christian princes adapted their penal statutes ó to the degrees of moral and religious turpitude [*cf.* Leviticus chapter 18 *etc.*]. **Adultery was first declared to be a capital offence.... The same penalties were inflicted on the passive and active guilt of paederasty.**ö

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<sup>74</sup> *Ib.*, IV pp. 593-94.

<sup>75</sup> *Cod. Justinian*, l. ix, tit. ix, leg. 1.

<sup>76</sup> *Op. cit.*, IV pp. 594-95.

<sup>77</sup> Herod.: *Hist.*, l. 1, c. 135.

## Gibbon's useful analysis of the Early-Mediaeval Roman Criminal Law

Unfortunately, however, those laws of the Christian Briton Constantine were later softened. Declared Gibbon:<sup>78</sup> "The adulterers were spared by the common sympathy of mankind.... The lovers of their own sex were pursued [only] by general and pious indignation.... The impure manners of Greece still prevailed in the cities of Asia [Minor]. And every vice was fomented by the celibacy of the monks and clergy."

Indeed, even Justinian relaxed the punishment at least [in respect] of female infidelity. The guilty spouse was only condemned to solitude and penance, and at the end of two years she might be recalled to the arms of a forgiving husband.

"But the same Emperor [Justinian] declared himself the implacable enemy of **unmanly lust**.... He stretched to past as well as future offences the operations of his *edicts*.... **A painful death was inflicted**....

"The free citizens of Athens and Rome enjoyed, in all criminal cases, the invaluable privilege of being tried by their country.... The administration of justice is the most ancient office of a prince.... The task of convening the citizens for the trial of each offender became more difficult, [however,] as the citizens and the offenders continually multiplied....

"The ready expedient was adopted of delegating the jurisdiction of the people to the ordinary magistrates, or to extraordinary inquisitors... By these inquisitors the trial was prepared and directed. But they could only pronounce the sentence of the majority of judges who, with some truth and more prejudices, have been compared to the English juries."

"A [pagan] Roman accused of any **capital crime** might prevent [or frustrate] the sentence of the law, by voluntary exile or death [by suicide].... A voluntary death which, in the case of a capital offence, intervened between the accusation and the sentence was admitted as a confession of guilt....

"Suicides are enumerated by Virgil.... But **the precepts of the Gospel, or the Church, have at length imposed a pious servitude on the minds of Christians – and condemn them to expect, without a murmur, the last stroke of disease or the executioner.**"

## Gibbon on the growth of the papacy from A.D. 540 until 1453

Already within one generation after the death of the Roman Emperor Justinian, the Bishop of Rome had started calling himself "Pope" or Supreme Roman Pontiff of the Church Universal. Over the next several centuries, the papacy more and more dominated even the kings of the West. Simultaneously, superstition more and more riddled even the Church of the East.

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<sup>78</sup> *Ib.*, IV pp. 595-600.



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Not uncritical of the papacy, Gibbon wrote:<sup>79</sup> "The Roman Pontiff had fought and conquered.... The cardinals and favourites were enriched with the spoils of nations.... The ambition of the popes subsided in the meaner passions of avarice and luxury. They rigorously imposed on the clergy the tributes of first-fruits and tenths. But they freely tolerated the impunity of vice, disorder and corruption.

"Pope John XX [in 1334] left behind him at Avignon eighteen millions of gold florins; and the value of seven millions more, in plate and jewels.... A treasure of six or eight millions sterling in the 14th century, is enormous, and almost incredible."

Understandably, since the rise of the papacy during the seventh century and by way of reaction Islam too expanded (as a punitive scourge also against increasing idolatry within the Church [Revelation 9:20]). Finally, the Moslem leader Mahomet II: destroyed the Eastern Roman Empire; invaded Constantinople in 1453; and so threatened the Vatican and that the pope himself got ready to flee across the Alps.

### **Gibbon on the 15th-century fall of Constantinople to the Turks**

"The precise aera of the invention and application of gunpowder," conceded Gibbon,<sup>80</sup> "is involved in doubtful traditions and equivocal language. Yet we may clearly discern that it was known before the middle of the fourteenth century....

"Nor was it possible to circumscribe the secret.... It was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans had sense to adopt, and wealth to reward, the talents of a Christian engineer....

"The Genoese who transported Amurath into Europe, must be accused.... It was probably by their hands that his cannon was cast and directed at the siege of Constantinople. The Turkish cannon, which Ducas<sup>81</sup> first introduces before Belgrade [A.D. 1436], is mentioned by Chalcondyles<sup>82</sup> in 1422 at the siege of Constantinople.... To the Venetians, the use of gunpowder was communicated without reproach to the sultans."

Continued Gibbon:<sup>83</sup> "It was thus, after a siege of fifty-three days, that Constantinople and which had defied the power of Chosroes, the Chagan, and the Caliphs and was irretrievably subdued by the arms of Mahomet the Second. Only her empire had been subverted by the Latins; her religion, was trampled in the dust by the Moslem conquerors....

"At the same hour, a similar rapine was exercised in all the churches and monasteries.... The riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin....

"The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself and the earthly heaven; the second

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<sup>79</sup> *Ib.*, VII pp. 112f.

<sup>80</sup> *Ib.*, VII pp. 91f.

<sup>81</sup> Ducas, c. 30.

<sup>82</sup> *Op. cit.*, V p. 123.

<sup>83</sup> *Op. cit.*, VII pp. 219-25.

firmament; the vehicle of the cherubim; the throne of the glory of God ó was despoiled of the oblations of ages. And the gold and silver; the pearls and jewels; the vases and sacerdotal ornaments ó were most wickedly converted...by the zealous Musulman on the monuments of idolatry.ö

The Islamic conqueror Mohamet the Second ó continued Gibbon<sup>84</sup> ó ögazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental Architecture.... His eye was attracted by the twisted column of the three serpents.... He shattered with his iron mace...one of these monsters, which, in the eye of the Turks, were the idols or talismans of the city....

öBy his command, the metropolis of the Eastern Church was transformed into a mosque. The rich and portable instruments of superstition had been removed. The crosses were thrown down, and the walls which were covered with images and mosaics were washed and purified and restored to a state of naked simplicity.ö

### **Gibbon on the Islamic threat to the Vatican in A.D. 1481f**

At this point, Gibbon made an astute observation:<sup>85</sup> öHad every country from Sweden to Naples supplied a just proportion of cavalry and infantry, of men and money ó it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates.

öBut the Secretary of the Emperor, who composed every epistle and attended every meeting, Aeneas Sylvius ó a statesman and orator ó describes from his own experience the repugnant state and spirit of Christendom. -It is a body,ø says he, -without an headø... The pope and the emperor may shine as lofty titles; as splendid images. But they are unable to command.ö

So the Turkish armies swept on from Constantinople, through Albania, and even into Italy itself. Declared Gibbon:<sup>86</sup> öScanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naplesö by the Turks. However, öthe siege and sack of Otranto by the Turks [in 1481] diffused a general consternation....

öPope Sixtus was preparing to fly beyond the Alps ó when the storm was instantly dispelled by the [1481 A.D.] death of Mahomet the Second, in the fifty-first year of his age. The reader may consult Giannone...for the Turkish invasion of the kingdom of Naples.... His [Mahomet IIø] lofty genius aspired to the conquest of Italy.... The same reign might have been decorated with the trophies of the new and the ancient Romeö ó had Mahomet the Second only lived longer.

Constantinople and the Eastern Roman Empire fell to the Turks in 1453 A.D., and the Islamic armies of Mohamet II continued to roll on into Europe and toward Rome. In the Western Roman Empire ó continues Gibbon<sup>87</sup> ó öunder the [1471-1483] reign

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<sup>84</sup> *Ib.*, VII pp. 225f.

<sup>85</sup> *Ib.*, VII pp. 235f.

<sup>86</sup> *Ib.*, VII pp. 236f.

<sup>87</sup> *Ib.*, VII pp. 333f.

*ADDENDUM 16: EDWARD GIBBON ON ROME'S  
DECLINE AND BRITAIN'S ASCENT*

of [Pope] Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses.... But [after the sudden death of Mahomet II in 1481], the popes no longer trembled in the Vatican. They had strength to command, if they had resolution to claim, the obedience of their subjects.ö

**Gibbon on the very remarkable papal come-back after A.D. 1481 f**

So, after the 1481 death of Mohamet II, the popes now made a comeback. Wrote Gibbon:<sup>88</sup> öAfter their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel. The use of cannon is a powerful engine against popular seditions. A regular force of cavalry and infantry was inlisted under the banners of the pope.

öHis ample revenues supplied the resources of war. And, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects.

öBy the economy of Sixtus V [1585-90], the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns. And so regular was the military establishment, that in one month Clement VIII [1592-1605] could invade the Duchy of Ferrara [in A.D. 1597] with three thousand horse[men] and twenty thousand foot[soldiers].ö

Remarked Gibbon:<sup>89</sup> öA Christian, a philosopher, and a patriot ó will be equally scandalized by the temporal kingdom of the clergy.... But the sacerdotal artist will imbibe some portion of the bigotry which he inculcates.

öThe [1585f A.D.] genius of [Pope] Sixtus the Fifth burst from the gloom of a Franciscan cloister. In a reign of five years, he...formed a naval and military force, restored and emulated the monuments of antiquity, and (after a liberal use and large increase of the revenue) left five millions of crowns in the castle of St. Angelo....

öHis activity was prompted by the ambition of conquest. After his decease, the abuses revived. The treasure was dissipated. He entailed on posterity thirty-five new taxes, and the venality of offices.ö

**Gibbon on the Protestant Reformation  
and the subsequent Jesuit intrigue**

The 1517f Protestant Reformation indeed purged Northern Europe of the papacy. Yet even there, it did not altogether check the pope's abuse of power. This was especially so, however, in Southern Europe. Indeed, in Northern Africa, he now even expanded his power.

For in the previously-monophysitic Aethiopia, in 1632 Segued (the emperor of that land) ó explained Gibbon<sup>90</sup> ó ödeclared himself a proselyte to the Synod of

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<sup>88</sup> *Ib.*, VII p. 334.

<sup>89</sup> *Ib.*, VII, pp. 337f.

Chalcedon.... A Jesuit, Alphonso Mendez ó the Catholic Patriarch of Aethiopia ó accepted in the name of [Pope] Urban VIII the homage and abjuration of his penitent [Segued].

õI confess,ø said the emperor on his knees, ÑI confess that the pope is the Vicar of Christ, the Successor of St. Peter, and the Sovereign of the World! To him I swear true obedience, and at his feet I offer my person and kingdom!ø

õA new baptism [and also] a new ordination was inflicted on the natives [of Ethiopia].... They trembled with horror when the most holy of the dead were torn from their graves; when the most illustrious of the living were excommunicated by a foreign priest. In the defence of their religion and liberty, the Abyssinians rose in arms, with desperate but unsuccessful zeal....

õBut the victorious [romanized] monarch was finally subdued by the constancy of the nation, of his mother, of his son [Basilides], and of his most faithful friends.... On the death of his father [Segued], Basilides expelled the Latin patriarch ó and restored to the wishes of the nation the faith and the discipline of Egypt. The monophysite churches resounded with a song of triumph Ñthat the sheep of Aethiopia were now delivered from the hyaenas of the Westø ó alias the legates of the Pope of Rome.

### **Gibbon's Pro-British and somewhat 'broadly-Protestant' position**

Though Gibbon was by no means at all an orthodox Christian, his last *Preface*<sup>91</sup> (to his *Decline and Fall*) nevertheless thoroughly endorsed his Pro-British attitude ó and, ultimately, even manifests a Ñbroadly-Protestantø position.

For there, he stated: õI shall ever glory in the name and character of an Englishman! I am proud of my birth in a free and enlightened country! And the approbation of that country is the best and most honourable reward for my labours.... Downing Street, May 1, 1788.ö

It only remains to close with three quotations<sup>92</sup> from Gibbonø admirers. Firstly, J. Cotter Morison in his article ÑGibbonø remarked: õThe fall of Rome was the death of the old Pagan World and the birth of the new Christian World.... This is Gibbonø subject. He has treated it in such a way as even now fills competent judges with something like astonishment.ö

Secondly, the famous Romish Cardinal Newman made an important observation in his *Development of Christian Doctrine*. There he remarked: õThe chief, perhaps the only English writer who has any claim to be considered an ecclesiastical historian, is Gibbon.ö

Finally, H.T. Buckle declared in his *History of Civilization in England*: õGibbonø ÑDecline and Fallø has now been jealously scrutinized by...unscrupulous opponents.... I am only expressing the general opinion of competent judges ó when I say that by each successive scrutiny, it has gained fresh reputation.ö

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<sup>90</sup> *Ib.*, V pp. 198f.

<sup>91</sup> *Ib.*, I p. ix.

<sup>92</sup> Cited in *ib.*, I pp. xiii-xv.

## ADDENDUM 17: GLASTONBURY AND EARLY BRITISH CHRISTIANITY

Even in Pre-Christian times, Somerset's Celtic *Inis Vitrin* (alias Avalon) ó the 'Glass Island' alias the 'Isle of Apples' which the later Anglo-Saxons called Glastonbury ó was already inhabited. Indeed, also by then it was already established as a regional and even as an international trading centre of considerable importance.

The Ancient Celtic settlement in British Somersetshire was situated less than twenty miles east of the present estuary of the Severn River. Even decades before the time of Christ's incarnation, Glastonbury was connected by a lake to the Bristol Channel.

Then, it commanded the entrances to the inland waterways of the British Midlands. It also strategically lay astride the international sea-traffic routes from France to Ireland; from Spain to Scotland; from Britain to the Baltic and from the Western Isles to the Mediterranean and even to Phoenicia and Palestine.

### **The *Encyclopaedia Britannica* on Ancient Glastonbury**

In its article 'Glastonbury' the *Encyclopaedia Britannica* declares<sup>1</sup> that the village was the abode of cultivators and craftsmen ó probably not entirely cut off from the sea *via* the inland lakes. The place was occupied in the last century B.C., and part of the first century A.D.

Forty-four human remains have been found by the archeological excavations of Professor Boyd Dawkins.... That valuable work furnishes the best indication so far available of the life of the British people at the time of the Roman invasion and even prior thereto.

Also there, even today, is a chapel dedicated to St. Joseph of Arimathea. *Cf.* Matthew 27:57f. This was constructed by restorers of the old wattle church built allegedly by companions of St. Philip who had placed Joseph of Arimathea at their head ó there, in Britain, even during the Apostolic Age.

### **The *Encyclopedia Americana* on Ancient Glastonbury**

To this, the 1951 *Encyclopedia Americana* similarly adds<sup>2</sup> that Glastonbury in England is a market-town and borough of Somerset on the Brue River. It was once an island and was originally called *Inis Vitrin* (or 'Isle of Glassy Water').

It has many interesting historical features. There is a legend that Joseph of Arimathea came over to Glastonbury, and founded a church there. Thus the *Americana*.

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<sup>1</sup> 14th ed., X, p. 421.

<sup>2</sup> Art. *Glastonbury*, 12:7111.

## **The Presbyterian Rev. Prof. Dr. McNeill on Ancient Glastonbury**

The noted Canadian-American Calvinist Church Historian, Rev. Professor Dr. J.T. McNeill, addresses this matter in his famous book *The Celtic Churches: A History, A.D. 200-1200*. There, he states<sup>3</sup> that the antiquities of Glastonbury have attracted much study.

About B.C. 56, during the Roman invasion of Gaul, the area was occupied by refugees from Armorica alias Brittany (in the later France). Either then or later, their kindred native Britons too inhabited the same area and its environs.

With the coming of Christianity to Glastonbury ó Christian and Pagan themes both began to appear there, in ornamentation, alongside of one another. Glastonbury, from very ancient times an active seaport on the Severn Estuary, was well-situated to be the entrance-point for a new religion into Western Britain. This new religion ó Christianity ó was most likely ãtrade-borne.ø

At the A.D. 1409f international ecclesiastical meeting at Constance, and also at the other ãReform Councilsøó the English spokesmen claimed Joseph of Arimathea as the establisher of Britainø's ancient church, at Glastonbury. Thus McNeill.

## **Archbishop Parker's book *Ancient British Church on Glastonbury***

Similarly, at the Protestant Reformation, the prevailing name of Joseph of Arimathea was invoked by the Episcopalian Archbishop Parker, in his 1572 *De Antiquitate Ecclesiae Britanniae* (alias ãConcerning the Antiquity of the British Churchø). He did this while disproving modern Romanismø's claim of an A.D. 597f papal origin for the Ancient British Church.

According to Parker,<sup>4</sup> Joseph of Arimathea died in A.D. 76, and was buried in Somerset. Parkerø's very words are: ãat Glastonbury in Avalonø's solitudeö (*in Glasconia in Avaloniae solitudine*).

## **Prof. Dr. Margaret Deansly on the antiquity of Glastonbury**

Professor Margaret Deansly has written a very important book titled *The Pre-Conquest Church in England*. There, she gives a very balanced view of Glastonburyø's ancient importance to British Christianity.

According to Professor Deansly,<sup>5</sup> we even read that in the first and second century (B.C.) a great number of Greek coins were brought to Britain by sea, and many also from the autonomous cities of **Phoenician Carthage**. They were brought to Britainø's ãWest Countryö ó to be bartered for their weight in exchange for tin, lead, and hides.

On Early British Christianity in general, Professor Deansly states that there are indeed some literary references to the introduction of Christianity into Britain. Yet

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<sup>3</sup> University Press, Chicago, 1974, pp. 17f & 233 n. 2.

<sup>4</sup> Archbishop Parker: *In Glasconia in Avaloniae solitudine*, p. 5.

<sup>5</sup> Black, London, 1961, pp. 3f.

*ADDENDUM 17: GLASTONBURY AND EARLY  
BRITISH CHRISTIANITY*

such references are few, for papyrus was the common writing material and papyrus perishes all too easily in fires or by damp. The moist British climate did not favour the survival of papyrus.

Apart from that, there must have been many fires and destructions of records in the disturbances that preceded and followed the Roman evacuation in A.D. 397 as well as earlier, during the prior Roman conquest of South Britain from A.D. 43 till 84, and the three centuries of alien occupation which followed.

For it needs to be remembered that already in B.C. 58f, Julius Caesar bore witness to the existence of written records (using Greek characters) among the Ancient Britons. Indeed, Caesar himself admitted having torched British buildings and having burned and ravaged the countryside in B.C. 55 and again in B.C. 54. See his *Gallic War* 4:35 & 5:20 & 6:13-19.

Professor Deansly insists there is fair probability that Britain received Christianity early. The A.D. 516f Gildas asserted she did so, during the A.D. 14-37 reign of Tiberias. Eusebius was aware of this claim, and certain passages in his A.D. 300 *Ecclesiastical History* are apparently based on it.

Christianity had certainly reached Britain by the second century. For Tertullian wrote *circa* A.D. 196 that parts of Britain inaccessible to the Romans were indeed conquered by Christ.

Now the Romans did not start conquering Southern Britain till A.D. 43f, nor finish conquering it till A.D. 84. Consequently, Tertullian might well be suggesting that Christianity had already reached Pre-Roman parts of Britain even before then.

The tradition of a very early church at Glastonbury is of interest, continues Deansly,<sup>6</sup> because of the curious appositeness of the site selected by tradition as that of the oldest church in Britain. When Julius Caesar raided Britain in B.C. 55 and 54, Britain's trade with Gaul and the Mediterranean was conducted by way of the Severn Mouth and Glastonbury.

Economists and historians stress the importance of Glastonbury as the focal point of trackways from the Midlands, Wiltshire and Somerset as well as the near neighbour of the lead-workings carried on in the region of Meare and the tin-workings of Wales. Thus the *Cambridge Economic History of Europe* (II:30).

The small ships of trade then tied up not at the spot now called Bristol as but at Glastonbury. For the latter was then protected by its marshes, at the head of the Old Rhyne River in Somersetshire.

Glastonbury was the Bristol of its day. Archaeological evidence shows that at the beginning of the Christian Era, Gaul as a *La Tene* trading centre as shared in a most advanced civilization at that time established also in the country of Britain.

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<sup>6</sup> *Ib.*, pp. 12f.

## Professor Dr. Deansly on the ancient church at Glastonbury

Professor Deansly further states that the claim made for the church at Glastonbury to an antiquity beyond memory, goes hand in hand with a further claim. The latter, is that the old Celtic *La Tene* culture ó which itself had contact with Glastonbury in B.C. days ó also had later contact with Christianity too, and indeed independently of the Romans.

The speed with which Christianity then spread, clearly shows it is not impossible that a similar expansion along a trade route could have occurred also from the *La Tene* culture on the Continent to Britain, round the western promontories to the Severn Mouth ó and therefrom into, and indeed also throughout, South Britain.

Be that as it may. One fact is highly significant. It is this. No early claim was made on behalf of any other church in Britain to have been the earliest founded ó than precisely the claim of the church as Glastonbury.

The Celtic Christians got no notable artistic inheritance from Roman Britain. The series of churches disclosed by excavation at Glastonbury, shows that the *vestusta ecclesia* alias the -oldest churchø there ó was much older than the age of the A.D. 460f St. David, who was said to have visited it.

The Celtic minster there, may have been founded from Ireland in the Patrician period (of the 430 A.D. St. Patrick). But the *vetusta ecclesia* was older than the Celtic minster.

The *vetusta ecclesia* was a wooden building of wattle and daub. In the time of King Ine of Wessex (A.D. 689-728), this old timber church was regarded with great reverence. King Ine built his own church to the east of it.

In 1954, the foundations of another very old building were discovered beneath Ineø floor ó a building showing at least that the site was inhabited in the Roman period (A.D. 43-397). Fragments of pottery trodden into the surface, however, were found ó and included pieces of native ware of the first century A.D.

Professor Deansly then advances the testimony of William of Malmesbury. He was the finest Church Historian of the twelfth century in England. He was librarian of his own abbey. He studied Glastonburyø old charters. He was familiar with that place.

The church of Glastonbury, he says, is very old. He was ready to believe that the original little wattle church there, was the oldest in the land.

It is therefore altogether possible that Christianity penetrated at a very early period the land of the *La Tene* Celts in the -West Countryø of Britain. The Anglo-Saxon acceptance of Glastonbury as the earliest (Pre-Saxon Celto-Brythonic) Christian Church in the land, reflects the belief in this early origin. Thus Professor Deansley.



## Architect Bond on the story that Glastonbury's church was apostolic

British architect Frederick Bligh Bond (F.R.I.B.A.) ó in his book *An Architectural Handbook of Glastonbury* ó remarks<sup>7</sup> that the tradition which ascribes to Joseph of Arimathea and his companions the building of the first little church of wattle work, is a familiar one. It is upheld in John of Glaston's *History*<sup>8</sup> and also in William of Malmesbury's *Gesta Pontificorum*.<sup>9</sup>

Bond points to the story that Joseph the companion of St. Philip, together with eleven other disciples, introduced the Christian religion into the "West Country" at Glastonbury (*circa* 63 A.D.). This companion is believed to be Joseph of Arimathea. Luke 23:50f & 24:47f *cf.* Acts 1:8-14 & 8:26-40 & 11:19f & 21:6-8.

It is maintained that this Joseph obtained permission to settle there from the British King Arviragus, who gave each member of Joseph's party a "hide" of land. The whole formed the district known as the "Twelve Hides of Glaston." See also Polydore Vergil's *Historia*.<sup>10</sup>

Bond concludes that all through the era of Celtic dominance, Glastonbury's true site and form were claimed to have been preserved. There appears good reason for its reputed sanctity, in the fact that it was always the object of so jealous a regard on the part of its early occupants.

## Austin told Pope Gregory about the Pre-Romanist church in Glastonbury

The A.D. 600 papal legate Austin of Rome was the converter of the pagan Anglo-Jutes in Kent to the only-then-emerging Roman Catholic Church in England. Yet even he acknowledged the prior existence of the Non-Romish and Pre-Saxon Celto-Brythonic church building at Glastonbury.

As Austin informed Pope Gregory:<sup>11</sup> "In the western confines of Britain, there is a certain royal island of large extent ó surrounded by water, abounding in all the beauties of nature and necessaries of life. In it, the first [Anglo-Saxon] neophytes of [Roman] Catholic Law ó God beforehand acquainting them ó found a church constructed [and already long in use].... The Almighty...continues to watch over it, as sacred to Himself."

Important here too, is the testimony of the famous (somewhat Anti-Celtic) Anglo-Norman English Church Historian William of Malmesbury in A.D. 1120. For William is called "the chief of our Historians" ó by the great British Puritan Anglican Archbishop and Westminster Assembly Theologian James Ussher.

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<sup>7</sup> Central Somerset Gazette, Glastonbury, 1925, pp. 9f.

<sup>8</sup> John of Glaston: *History*, ed. Hearne, I pp. 1, 10 & 48.

<sup>9</sup> William of Malmesbury: *Gesta Pontificorum*, ed. Hearne, pp. 5 & 12.

<sup>10</sup> Polydore Vergil: *Historia*, fol. Basileae, 1557, lib. IV, p. 89.

<sup>11</sup> *Epist. ad Greg. Pap.*

Stated William:<sup>12</sup> "The church of Glastonbury, from its antiquity called by the Angles *ealde churche* [alias "old church"], savoured of sanctity from its very foundation [allegedly in A.D. 64]. Here arrive whole tribes....

"St. Patrick is buried by the right side of the altar in the "old church... St. David, that celebrated and incomparable man, built and dedicated the second church here. He sleeps by St. Patrick."

### **Geoffrey Arthur & William Malmesbury on the church at Glastonbury**

Indeed, according to the A.D. 1138 Welsh Historian Geoffrey Arthur of Monmouth,<sup>13</sup> even the dying King Arthur "was borne hence to the Isle of Avalon [alias Glastonbury].... There he gave up the crown of Britain unto his kinsman...in the year of the incarnation of our Lord 542."

Now the great Christian Celto-Brythonic King Arthur's friend, the Cumbrian Caw, had fought with his liege against the then-pagan Anglo-Saxons. The Christian Caw's son, the Ancient Celto-Brythonic British Church Historian Gildas, apparently went to live in Glastonbury. For a while, it seems Gildas lived near the very church believed to have been established there by Joseph of Arimathea himself.

Wrote even the Anti-Celtic A.D. 1120f Anglo-Norman Church Historian William of Malmesbury:<sup>14</sup> "We have heard from men of old time" about Glastonbury "viz. also from the Celto-Brythonic "Gildas " an Historian neither unlearned nor inelegant, to whom the Britons are indebted." This Gildas " insisted William of Malmesbury " "captivated by the sanctity of the place, took up his abode [there] for a series of years." Indeed, after his death, he "was buried [there], in front of the altar in the old church."

In light of the above, it is very significant that Gildas himself [around A.D. 540] claimed the Christian religion had first reached Britain within five years after Calvary. Said he:<sup>15</sup> "We know that Christ the true Sun afforded His light to our island in the last years of Tiberius Caesar." That pagan Roman Emperor, it will be recalled, died in 37 A.D.

In one sentence, as the charter of the 688 A.D. King Ina of Wessex declared: "Glastonbury is the city which was the fountain and origin of Christ's religion in Britain " built by Christ's disciples" during the Apostolic Age upon the foundation of a pre-existing important and international trading centre."

Nor is *Ina's Charter* alone, in claiming this. Also the A.D. 959 charter of King Edgar insisted, it was "the first church in the kingdom [of Britain] built by the disciples of Christ."

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<sup>12</sup> *Chronicle of the Kings of England*, I:8.

<sup>13</sup> *History of the Britons*, XI:2f.

<sup>14</sup> *Chronicle*, Bohn, London, 1847 ed., p. 22.

<sup>15</sup> *Ruin of Britain*, 8.

### **George F. Jowett on the apostolic ancient church in Glastonbury**

In his recent and well-documented book *The Drama of the Lost Apostles*, George F. Jowett has given a very detailed apologetic account of the arrival<sup>16</sup> of the first Christian Missionaries in Britain. Indeed, he gives evidence of their arrival there from Caesarea in Palestine to by ship to Avalon alias Glastonbury around 36 A.D.

As Jowett observes, on this fruitful Isle of Avalon Joseph of Arimathea and his dedicated companions were met by King Guider and his brother Arvirag (Prince of the *Silures* in Britain). The first act of Arvirag was to present to Joseph, as a perpetual gift to be free from tax to twelve hides of land.

This was the first charter given to any country to be dedicated in the name of Jesus Christ. The gift was defined as the Blessed Acres of Christendom, in A.D. 36. It was the first of many charters this historic sacred spot was to receive, throughout its sacred existence, from the kings and queens of Britain.

In A.D. 156, King Lucius, the descendant of Arvirag, renewed and enlarged the charter. One finds these charters officially recorded in the British Royal Archives. Many are extant today.

One finds, for instance to and in remarkable detail to a record of the original charter embodied in the *Domesday Book*. This received recognition from William I, the first Norman King of England, in A.D. 1088.

Throughout the reigns of the Celto-Brythonic sovereigns, these charters were the means of settling political and religious disputes in refusing to recognize papal authority. See Ussher's *Britannicarum Ecclesiarum Antiquitates*.<sup>17</sup>

The charters proclaimed Britain's seniority to unbroken apostolic succession, through its bishops. They claim to stretch all the way back to St. Joseph the Apostle to Britain appointed and consecrated by St. Philip (and on orders arising from St. Paul). Thus Jowett.

### **J.W. Taylor on the apostolic ancient church in Glastonbury**

In his book *The Coming of the Saints*, J.W. Taylor points out<sup>18</sup> that in A.D. 1184 the Glastonbury chapel and the greater churches to the east of it to all the abbey buildings to were destroyed by fire. Only a few of the treasures and relics were preserved.

Still, within two years, the old church was rebuilt. There, from the beginning, the *vetusta* (or oldest church) had stood to with squared stones of the most perfect workmanship.

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<sup>16</sup> Covenant, London, 1980, pp. 72f.

<sup>17</sup> J. Ussher: *Britannicarum Ecclesiarum Antiquitates*, ch. 2.

<sup>18</sup> Covenant, London, 1969 rep., pp. 155f.

If one goes to Glastonbury today, one still sees it. Its **dimensions** correspond roughly with those of the **Hebrew tabernacle**.

One cannot help wondering whether St. Joseph did not so design it. St. Joseph's Chapel, though shattered and broken, is still standing and remains **a type of that Hebrew recognition of and obedience to the Moral Law** which often stands even when Christian faith is lost.

Jowett observes<sup>19</sup> that Raphael Holinshed, in his famous A.D. 1577 *Chronicle*,<sup>20</sup> speaks about the sepulchre of St. Joseph as then still being at Glastonbury. The learned John Ray, in his *Itinerary*, records that on June 2nd 1662 he saw Joseph of Arimathea's tomb and chapel at the end of the church.

Sadly, however, Cromwell's more radical Levellers had quite **literally** levelled many of the relicts there. That occurred just a decade or two before John Ray records he saw at least the tomb and chapel of St. Joseph.

Jowett concludes<sup>21</sup> with the claim that also King Coel, father of the famed Empress Helena the mother of the Brythonic Emperor Constantine the Great, was laid to rest at Glastonbury. There he is buried, allegedly in the old cemetery.

Yet it remained for the intrepid Queen Elizabeth the First, a lineal descendant of Arvirag, to make the World-shaking declaration also for the Reformation. Alluding to the Glastonbury charters, she pronounced not Rome's but Britain's priority in the Christian Church.

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<sup>19</sup> *Op. cit.*, pp. 233 & 237.

<sup>20</sup> *Chronicles of England, Scotland and Ireland* (1577f), AMS Press, New York, I-VI, 1965 rep.

<sup>21</sup> *Op. cit.*, p. 73.

## **ADDENDUM 18: GILDAS THE FIRST EXTANT CELTO-BRYTHONIC CHURCH HISTORIAN**

According to Gildas, Britain's first extant Celtic Church Historian (A.D. 516-70), it would seem that the self-governing Ancient Britons and their druids upheld much of the Moral Law of God. Indeed, he claimed they readily received Christianity at a very early date.

### **Overview of Early-British Church History from A.D. 35 to 570**

Gildas insisted his fellow-Britons had begun to be converted to the Christian Religion from about A.D. 35 onward. In spite of the A.D. 43-84 Pagan Roman conquest of Southern Britain, the Christian Church there nevertheless grew steadily. This continued even under the Pagan Roman persecutions during A.D. 202f, 249f, 257f, & 285f. It became particularly rapid after Constantine was crowned emperor in York, and then (however nominally) christianized the whole Empire from Britain to Asia Minor in A.D. 321.

This spiritual growth accelerated especially after the A.D. 397 Roman withdrawal from Britain. Indeed, even under subsequent persecution, the Brythonic Church continued to expand in spite of devastations caused by the invading pagan Picts in 429 and the heathen Anglo-Saxons from 449 onward.

The flourishing condition of the Celtic Church in Britain throughout that entire time, can be seen quite clearly from the vigorous outreach then being undertaken. That includes such work then being executed by Christian Celts from the British Isles.

It is probable that this was already undertaken by persons like Mansuet, Pomponia, Beatt, Caradoc, Meric, Marcel and Coill. It was certainly undertaken by Llew, Amphibal, Alban, Aaron, Julius, Helena, Constantine, Ninian, Patrick, Illtud, Dewy ó and Gildas.

The *circa* 400f A.D. Britons Patrick (alias Padraig) and Illtud (alias Hiltutus) were contemporaries. Both were pupils of the great Celt Garmon ó who won the Hallelujah victory for Christian Britain (against the Pagan Picts and Iro-Scots) around 429 A.D.

While the Christian Briton Patrick evangelized especially the Irish, his colleague the Christian Briton Illtud worked among the Christian Welsh. By 460 A.D., the latter was at Llan-Illtud [alias the Church of Illtud] in Wales.

There, Illtud trained teachers who themselves later taught great Celto-Brythonic Christian leaders like Dewy (alias St. David) and Gildas (the oldest extant Christian Church Historian of Ancient Britain). Thus the notable modern (though critical) Church Historian of Early Britain, Rev. Professor Dr. Hugh Williams.<sup>1</sup>

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<sup>1</sup> H. Williams: *Christianity in Early Britain*, Clarendon, Oxford, 1912, pp. 231 & 367.

## Rev. Professor Dr. Hugh Williams on the importance of Gildas

Explains that somewhat broad yet very eminent Welsh scholar Dr. Williams:<sup>2</sup>  
Two names appear in British tradition as prominent.... One of the two is Dubricius [Dyfrig]; and the other Illtud, belonging to...the period between 420 and 500....

Dyfrig...is said to have been consecrated Archbishop over all South Britain by Germanus [alias Garmon] and Lupus [alias Lypp] two Celtic Bishops (from Gaul).  
Illtud was a Briton...in a community of devoted disciples, among whom we [later] find Gildas.

That A.D. 516-570 Gildas wrote the oldest still-extant church history about Christian Celtic Britain. Like many before and after him, Gildas lived for some years in Glastonbury (reputedly one of the chief cradles of first-century British Christianity). Indeed, his chief extant writing claims Christianity had already reached that land by 38 A.D.

## Immediate ancestry of the early British Church Historian Gildas

The Angles and the Saxons were originally invited over into Britain, only to help the Christian Britons withstand the pagan Picts. However, thereafter the bulk of the Anglo-Saxons invaded Britain in force especially during the half-century from A.D. 449 onward. Throughout that entire period, there were almost incessant wars between the Christian Celto-Britons and the colonizing Anglo-Saxons.

Notably in Cumbrian Strathclyde and specifically in Westmorland and Cumberland the clash between defending Christian Briton and the attacking Anglo-Saxons was particularly bloody.<sup>3</sup> As C.I. Elton indicated in his book *Origins of English History*,<sup>4</sup> the A.D. 560 Celtic Chronicler Gildas described with a horrible minuteness the sack of some Cumbrian city and the destruction of the faithful found therein.<sup>5</sup>

Gildas's father was the Christian Caw. The latter had fought with his friend and liege the renowned Christian Briton King Arthur Pendragon against the Anglo-Saxons.

Professor Ernest Anwyl, in his own article on King Arthur,<sup>6</sup> quoted from the antiquarian works of the renowned Irish Puritan and Westminster Assembly Theologian James Ussher.<sup>7</sup> Anwyl declared there appears to be no reason for doubting that he was one of the leaders of the Britons against the English in the sixth century A.D.

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<sup>2</sup> See H. Williams's art. *Church, British* in Hastings's *Encyclopaedia of Religion and Ethics (ERE)*, Clark, Edinburgh, 1909, pp. 631-38.

<sup>3</sup> Agnes, Sister: *The Story of Kendal*, Westmorland Gazette, 1947, p. 14.

<sup>4</sup> Quaritch London, 1890, p. 350.

<sup>5</sup> Gildas: *Ruin of Britain* 24:3 - 25:1.

<sup>6</sup> *In loco*, Hastings's *ERE*.

<sup>7</sup> See J. Ussher's works: *Antiquities of the British Churches* (London, eds. 1639 & 1687); *Glastonbury Traditions concerning Joseph of Arimathea* (1930 ed.); *Melchiri Fragments* (Cottonian Manuscript, Oxford, n.d.); *The Religion of the Ancient Irish*; and his *Works* (Dublin, ed. 1864).

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The name ðArthurø is Brythonic. Arthur seems to be closely associated with the father of Gildas. Certain historical names other than that of Arthur ó such as that of Maelgwyn Gwynedd (the Maglocunos of Gildas) ó were far from being excluded by that Church Historian.

Gildas ó though he does not name Arthur ó mentions a battle of Badon (fought according to the *Annales Cambriae* in 516). The A.D. 810f Welsh Historian Nenni(us) gave Mt. Badon by name as one of the battles of Arthur.

The later mediaeval Anglo-Saxon Christian Historian Henry of Huntingdon conceded,<sup>8</sup> from several different earlier sources, that ðArthur the mighty warrior ó General of the Armies, and Chief of the Kings of Britain ó was constantly victorious in his wars with the Saxons. He was the Commander in twelve battles ó and gained twelve victories....

ðBy the grace of our Lord Jesus Christ,ö explains Henry, ðthe Saxons were routed.... The twelfth was a hard-fought battle with the Saxons on Mount Badon.... Arthur received succour from the Lord. **These battles and battle-fields are described by Gildas the Historian.**ö Thus Henry Huntingdon.

### **The life and times of Gildas the early Celtic Church Historian**

Now Gildas was born in the very year his father Prince Caw was helping King Arthur to defeat the Anglo-Saxons in the Battle of Mt. Badon. After that, however, the Britons steadily lost ground to the Saxons ó being irreversibly defeated around 545.

It was only thereafter that Gildas then wrote his chief work ó *On the Ruin of Britain*. He died in exile, in French Brittany, during 570 A.D.

There is, however, a credible tradition recorded by the famous A.D. 1120 English Chronicler William of Malmesbury<sup>9</sup> (whom the later Puritan Archbishop Dr. James Ussher called ðthe Chief of our Historiansö). That tradition asserts that Gildas was buried, either at the time of his death or later, in Britainø's Ancient Glastonbury.

There, it is alleged, Gildas previously laboured for several years. There, in Glastonbury alias *Inis Vitrin* or Avalon, the first centuryø's Joseph of Arimathea<sup>10</sup> and the first extant British Church Historian Gildas are reputed to lay in the grave ó in close proximity to one another.

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<sup>8</sup> See his *History of England*, Bohn, ed. 1853, pp. 48f.

<sup>9</sup> See his *Chronicle of the Kings of England*, Bohn, London, 1847 ed., p. 22.

<sup>10</sup> See William of Malmesbury other great work *The Early History of Glastonbury* (1126), ed. Scott, Boydell St. Edmundsbury Press, Bury St. Edmunds, Suffolk, 1981, I pp. 43f.

## The Bible used and committed to memory by the Celtic Gildas

The Latins called Gildas ðAlbanus ó meaning: the Briton. Rev. Professor Dr. Williams writes in his famous book *Christianity in Early Britain*<sup>11</sup> that Gildas was attracted to Llan-Iltyd ó Iltyd's Church or Seminary.

In the school of that Iltyd (alias Hildutus), a great number of the sons of the nobles were taught. Of them, Gildas was the greatest.

Gildas may be regarded as a learned man. He shows an acquaintance with the Greek-language *History* of Eusebius; with the *Historiae* of the Spaniard Orosius; and with other Latin works. To maximize his own readership, Gildas himself wrote in Latin as the international language of that time.

Gildas committed the Scriptures to memory. He went round all the territories of the Hibernians; restored the churches; and instructed the whole body of the clergy.

Williams further stated<sup>12</sup> that one discovers in him a real devotion to the Word of God alias the Holy Bible. Above all, he is a student well versed in Scripture. The extracts given by Gildas, represent the Old Latin Version of the Septuagint as it existed **before** Origen's *Hexapla* (of A.D. 250).

More than a century later, that was superseded by Jerome's own New-Latin Version now called the Vulgate (which subsequently became the official version of the Roman Catholic Church). Yet in what had been the Imperial Roman province of *Britannia* in South Britain, not the Vulgate but this ancient Pre-Vulgate Old-Latin Bible lived on ó even till the sixth century.

ðIn those parts of his writings in which he sets out quotations at some length, Gildas does occasionally employ the New-Latin Vulgate. Yet he also there every so often lapses into the more familiar Pre-Vulgate Old-Latin Version.

The Greek language was known and taught in Britain ó *cf.* the B.C. 58f Julius Caesar's testimony about the Greek-speaking British druids. Gildas himself translated numerous passages of the Old and New Testament from the Greek (See Schoell's *Concerning the Sources of the Ecclesiastical History of the Britons and the Scots*).

In this Church of the Britons, Gildas is very important. His moral code is high and exacting.

In his article *The British Church*,<sup>13</sup> Rev. Professor Dr. Williams further declares that Gildas, from the Tyne in the north, travelled far ó to become a disciple of Illtud, at Llan-Iltyd, in South Wales. Gildas committed nearly the whole Bible to memory, and acquired an intimate knowledge of the Christian literature of the West. Indeed, the teachings of Illtud were carried by Gildas even into Ireland.

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<sup>11</sup> *Christ. Earl. Brit.* pp. 366-73.

<sup>12</sup> *Ib.*, pp. 448-54.

<sup>13</sup> *Op. cit.* pp. 631-38.



## London University's Dr. Morris on Late-Celtic pre-papal Britain

We now give further particulars specifically of Gildas as the oldest extant Celto-Brythonic Historian. We do so from the modern edition of his works by Michael Winterbottom, titled *Gildas: The Ruin of Britain and Other Works*.<sup>14</sup>

The above edition's "Historical Introduction" was written by John Morris of London University College. There we are told that Gildas wrote his main work *The Ruin of Britain* just before, when he was forty-three years old (in 560 A.D.). Gildas's own "Preface" remarks Morris is the only surviving narrative history of fifth-century Britain.

At the beginning of the fifth century, British society was dominated by a landed nobility whose splendid country mansions so abundant in the Southern Lowlands were built and furnished on a scale not matched again until the eighteenth century. The rents that sustained them were drawn from a vigorous agriculture and industry, whose output was distributed along an intricate road system.

This sophisticated civilization was destroyed during and toward the end of that fifth century so before Gildas was born in 516 A.D. When he wrote, the realities of that sophisticated civilization were fast fading from men's memories. Romans were again foreigners.

The Britons, in 410, once again now had to provide their own defence and government. At first, they were outstandingly successful.

A strong sovereign emerged in the 420s, and survived for some thirty years. Later writers knew him by the name or title of Vortigern (which means "superior ruler"). Invasion by the Scots from Ireland and from beyond the Forth in Scotland now ended so permanently. But to curb such invasion, Vortigern settled German confederates in South Britain. Britons and Irishmen called them Angles (or Saxons); but in Britain, they called themselves English (later corrupted to "English").

In or about 441, the English rebelled against Vortigern. This was followed by nearly twenty years of fighting between the Britons and the English. It ended with the destruction of a large part of the Brythonic nobility, and the emigration of many of the survivors especially to Brittany (in France).

In Britain itself, renewed resistance was begun under the leadership of Ambrosius Aurelianus alias Embres Erryll. It continued under the leadership of Arthur so King or *Pen-Dragon* of the Britons.

This went on for over thirty years so until what Gildas later called "the final victory of our fatherland." That "final victory" of the Britons over the Saxons followed the decisive battle at Badon Hill around 516 A.D.

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<sup>14</sup> Phillimore, London, 1978.

## Gildas on his own perceptions of Britain in the sixth-century

Gildas asserted that the Brythonic victors maintained orderly government for a generation. The Britons had won the war. The English were beaten, though not expelled. They were confined to partitioned reservations, chiefly in the East.

Yet victory had come too late. Though Britain was now calm and secure, her civilization had largely been destroyed. Industry and market agriculture had perished ó as roads became unsafe. Towns that lost their supplies became ãruinous and unkempt.ø

The Britons maintained their power throughout Gildas's lifetime. But soon after his death, the English rebelled again. Indeed, between 570 and 600, they permanently subdued most of what is now England.

But Gildas did not write in vain. Few books have had a more immediate and far-reaching impact than his. His readers opted to seek communion with God.

Their sheer numbers forced them to form communities of non-celibate ãmonksø ó thriving together with their wives and their children in Celtic ãmonasteriesø (alias clustered clans of Christians). On the non-celibate and family-based character of those Non-Benedictine and Proto-Protestant Non-Romish monasteries in the Early Church of the British Isles, see too our paragraphs immediately following note 73 below.

The vastly different and celibate Latin monasticism was unknown in the British Isles ó even as late as the A.D. 500-600 time when Gildas wrote. Yet non-celibate Celtic monasticism (in groups of families) had become a mass movement in South Wales and in Ireland, even then. Its extensive literature reveres Gildas ó himself apparently a married man with a family ó as its founding father.

Reforming monks were many and popular in South Wales, Ireland and Brittany before the mid-sixth-century plague. Gildas was respected.

Even in the seventh century, his movement spread to Ireland ó and, through Northumbria, even to much of England. Indeed, during the eighth century, also English and Irish missionaries brought Christianity and ãmonasticismø even to Germany. Yet then and thereafter, Romanism was on the rise ó and celibacy on the increase.

A few notes outline Gildas's life. He was born in the Cumbrian Kingdom of Strathclyde, but is said to have been schooled in Cambrian South Wales. In later years he is said to have migrated to St. Gildas de Rhuys in Morbihan ó in Brythonic Southern Brittany within what is now northwestern France, opposite Brythonic Cornwall in what is now southwestern England.

The *Welsh Annals* report a visit by Gildas to Ireland in 565. They enter his death at 570. His narrative remains our chief guide to the history of Britain between the Romans who left in 397 and the English who arrived especially after 450 A.D.

## The extent to which the Briton Gildas lived in the Holy Bible

Editor Michael Winterbottom explains that ðGildas musters all-pervading Biblical language reinforced with borrowings. They testify to the controlled and sophisticated rhetoric of Early-British writing. His Bible rang differently, in the ears of his countrymen. For Gildas used, over large stretches of the Bible, versions older than Jerome's Vulgate and nearer to the Greek.

Gildas was thoroughly rooted in Holy Scripture. This can be seen from a swift examination of even his minor extant works. It is seen especially in his major work on *The Ruin of Britain*.

There, he cited from the Law of Moses: Genesis 4:5f; 5:24; 6:11f; 7:13; 14:14f,24; 15:16; chapter 19; 19:17; 22:1f; 26:26,30f; chapters 41 & 42; 50:15f; Exodus 14:22f; 15:19; 16:15; 17:6,11; 18:12; 19:16; 32:31f; 34:19; Leviticus 10:1-2; Numbers chapter 12; 20:12; chapter 22; 25:1-8; 26:51,65; and Deuteronomy 17:5f; 27:17 & 32:28f,39.

From the Historical Books, Gildas cited: Joshua 3:15-16; 6:20; 7:1f; 9:3f; chapters 21 to 22; 24:11; Judges 6:25f; 6:36f; 7:9f; 11:30f; 16:25f; First Samuel 2:12f,30-34; 7:7-10; 10:1f; 12:2-4,8; 15:20f,28f; 16:13; Second Samuel 21:1; 24:12f,17; First Kings 11:6,11; 13:21-24; 16:2f; 18:40; 19:10; 21:19; 22:22f; Second Kings 1:9f; 4:32f; 5:27; 6:17; and Second Chronicles 15:2; 19:2; 21:12f & 24:20.

From the Poetical Writings, Gildas quoted: Job 21:7-13,16-20; 24:2-7,18-24; 27:14-17; Psalms 2:13; 7:13; 18:5; 21:7; 25:5; 33:9,15f; 36:8; 43:12; 50:19; 54:22f; 73:7; 78:1; 96:10; 106:20; Proverbs 5:22; 11:4; 22:8f; 24:11,24f; 26:11; 29:4,12,19; and Ecclesiastes 3:7.

From the Major Prophets, Gildas cited: Isaiah 1:3-28; 2:11; 3:11-15; 5:11f,20f; 6:6f; 10:1-3; 13:6-11; 14:13f; 19:11; 22:12-13; 24:1-23; 28:7f,14f,17f; 29:13-16; 31:4; 33:1; 37:25,36; 48:22; 52:2; 56:10; 57:21; 58:1; 59:1-15; 64:6; 65:5; 66:1-3; Jeremiah 1:5; 2:1-9,19-22,29-32; 4:14,22; 5:3,20-31; 6:10,14; 7:11-16,27f; 8:4-7,11; 8:21f; 9:1-5,13-15,21; 10:20-21; 11:14-16; 12:9-12; 13:22f; 14:10-13; 15:1,5f; 18:7f,11-15; 20:2; 22:3-5,24f; 23:1f,9,11-20; 32:39; 48:10; Lamentations 1:1; 3:40f; 4:1-8; and Ezekiel 1:5f; 5:8-11; 7:23-26; 9:9f; 13:8-10,18f; 14:12-16; 18:20-24; 22:24-26,30-31; 33:1-11 & 39:23-24.

From the Minor Prophets, Gildas quoted: Hosea 5:1; 8:1-4; Joel 1:5,9-12; 2:17; Amos 2:4-7; 5:6,10,21-23; 7:14-17; 8:4-12; 9:10; Obadiah 5; Jonah chapter 3; Micah 3:1-12; 6:9-12; 7:1-3; Habakkuk 1:2-4; 2:12f; Zephaniah 1:14-19; 2:1f; 3:1-5; Haggai 2:22f; Zechariah 1:3f; 5:2f; 7:9-12; 10:2-3; 11:3-6; and Malachi 1:6-9,13f; 2:1-3,5-10; 3:1-3,13-15 & 4:1.

From the Gospels, Gildas cited: Matthew 5:3f,13-16,19,29; 6:2; 7:1-6,15-17,21-23,26f; 8:11f; 9:10; 10:16,28; 11:28f; 13:13; 15:14,24f; 16:15-19; 18:10,18; 19:6; 21:31; 23:2-4,13; 24:20,48-51; 25:10,32f,41; 26:15; Mark 9:43; 16:16; Luke 13:27; 15:15f; 23:29,41-43; and John 5:30.

From Paul's Epistles, Gildas quoted: Romans 1:21f,25f,28-32; 2:5f,11f; 6:1f,13; 8:35; 9:3; 10:2f; 11:17; 13:12-14; Acts 1:15-18,26; 4:32; 5:9; 7:58; 8:20; 12:2; 16:23-

25; 20:26f; First Corinthians 3:10-19; 5:1,11; 7:24; 10:33; 11:1; 12:21-23; Second Corinthians 4:1f,7; 6:2; 11:13-15; Galatians 5:19-21; Ephesians 4:17-19; 5:17-18; Philippians 1:8; 2:3; Colossians 3:5f,19; First Thessalonians 2:5-8; 4:2-8.

Also from the rest of the New Testament, Gildas cited: First Timothy 3:1-5,8-10; 6:3-5,17-19; Second Timothy 2:3-5; 3:1-5,7-9; Titus 1:12; 2:7f; Hebrews 10:28f; 11:37f; James chapter 5; 5:17; and First Peter 1:3-5,13-16,22f; 2:1-3,9 & 4:18.

### **Gildas's intimate acquaintance also with Extra-Biblical Literature**

Truly, Gildas lived in the Holy Scriptures. Less importantly, but also worthy of note, Gildas also cited ó from the Old Testament Apocrypha; from the Classics (Vergil and the Christian Patristic Fathers); and from the Church Histories of Jerome, Rufinus and Sulpicius Severus.

Indeed, Gildas also referred to: Aetius, Alban, Ambrosius Aurelianus (alias Embres Erryll), Aquileia, Arius, Caerleon, Conan, Cestynnyn of Cernyw (alias Cornwall), Cuneglas, the Welsh Demetae, Gaul, the Irish, Italy, Maximus, Melgwyn, Philo, the Picts, Porphyry, the Romans, Rome, Samson of Dol, the Saxons, the Scots, the Severn, Spain, the Thames, Tiberius, Trier, Verulam, Vortigern, and Vortipor.

### **References to Gildas by name in subsequent Mediaeval Historians**

It seems some of Gildas's other works ó now no longer extant ó were certainly known to mediaeval historians. Such include the A.D. 731 Anglo-Saxon Bede; the A.D. 805 Welsh Historian Nenni; the A.D. 1138 Welsh Scholar Geoffrey Arthur of Monmouth; the A.D. 1120 Anglo-Norman Historian William of Walmesbury; and Lincolnshire's A.D. 1154 Henry of Huntingdon.

The Anglo-Saxon Bede did not at all like the Brythonic Celts. Yet in his *Ecclesiastical History of England* (I:22), also Bede admitted that even among the Britons óin Britain ó there was some respite.... Their own Historian Gildas mournfully takes notice...that they never preached the faith to the Saxons or English who dwelt amongst them.ö

Among Nenni's chief authorities, were Gildas the Wise and Muirchu Maccu Machteni's *Life of Patrick*. The bulk of Nenni's manuscript certainly seems to have been written down for the first time by an unnamed Briton already in the days of Gildas.

In his *History of the Britons*, Geoffrey Arthur of Monmouth stated<sup>15</sup> öthe blessed Gildasö wrote that the (B.C. circa 510f) British Lawgiver King Dunwallo Mulmutius öordained that the temples of God and the cities [of Ancient Britain] should enjoy such privileges...as of his **Common Law**.... If any would fain know all of his ordinances as concerning them ó let him read the [B.C. 510f] *Molmutine Laws* that

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<sup>15</sup> Slatkine, Geneva, ed. 1977, II:12 & III:5f. H. Williams, in his own (1899-1901) two-volume edition of Gildas's *Ruin of Britain* (Nutt, London), includes a work titled the *Lorica of Gildas* and two different biographies of Gildas. See too Williams's edition of the 1140 Caradoc of Llancarvan's *Life of Gildas*.

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[the 516f A.D.] **Gildas the Historian** did translate out of the British..., and [the 880f A.D.] King Alfred...into the English tongue.ö

Here are more details about the historical importance of Gildas. The A.D. 1120 somewhat Anti-Celtic (and Anti-Culdee) Anglo-Saxon-Norman English Church Historian William of Malmesbury ó whom the great Westminster Assembly Theologian James Ussher called öthe chief of our historiansö ó made a very important statement in his own famous *Chronicle of the Kings of England*.

Wrote the Mediaeval Christian, William of Malmesbury: öWe have heard from men of old timeö ó about Glastonbury. Thus we have heard also from ö**Gildas, an Historian neither unlearned nor inelegant**, to whom the Britons are indebted.ö This Gildas, öcaptivated by the sanctity of the place, took up his abode [there] for a series of years.ö Indeed, after his death, he öwas buried [there in Glastonbury] before the altar in the old church.ö<sup>16</sup>

At note 8 we saw how the Historian Henry of Huntingdon approved the reliable way his own Anglo-Saxonsø A.D. 500f battles were ö**described by Gildas the Historian**.ö It is also striking that Gildas himself claimed the Christian religion had first reached Britain within five years after Calvary. Said he:<sup>17</sup> ö**We know (*scimus*)** that Christ the true Sun afforded His light to our island in the last years of Tiberius Caesarö ó who died in 37 A.D.

### **Gildas on the Ruin of Britain by Roman and Saxon depredations**

In the öPrefaceö of his extant *Ruin of Britain*,<sup>18</sup> the 540 A.D. Gildas wrote that öin our time too ó just as Jeremiah had lamented ó ðthe cityø (that is the church) ðat solitary; bereaved.ø Formerly, it has been full of peoples; mistress of places; ruler of provinces. Now, it had become tributary....

öBritain has her governors; she has her watchmen.... Yes, she has them...if not more than she needs.... **In zeal for the Sacred Law of the House of the Lord**...I now pay the debt so long ago incurred.ö<sup>19</sup>

Gildas referred next to the then-recent military triumph of the Christian Britons over the pagan Saxons around 516 A.D. He then went on to describe the land of Britain ó before thereafter coming to öthe final victory of our country that has been granted to our times by the will of God.ö<sup>20</sup>

Explained the A.D. 520f Gildas: öThe island of Britain lies virtually at the end of the World.... It is fortified on all sides by a vast and more or less uncrossable ring of sea.... It has the benefit of the estuaries of a number of streams, and especially two splendid rivers, the Thames and the Severn, arms of the sea along which **luxuries from overseas used to be brought by ship**.

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<sup>16</sup> *Chronicle of the Kings of England*, Bohn ed., London, 1847, p. 22.

<sup>17</sup> *Ruin of Britain* ch. 8.

<sup>18</sup> Gildas: *Ruin*, 1:5.

<sup>19</sup> *Ruin* 1:14-16.

<sup>20</sup> *Ruin* 2:1f.

It is ornamented with twenty-eight cities and a number of castles, and well-equipped with fortifications.... The island is decorated with wide plains..., excellent for vigorous agriculture.... The island has clear fountains..., and brilliant rivers that glide with gentle murmur...of living water.<sup>21</sup>

Now Porphyry, the mad dog of the East who vented his fury on the Church, had this to add to his crazy and meaningless writings: Britain is...fertile with tyrants [alias strong rulers]. Hence, Christian Britain was well-known even to the A.D. 250 Porphyry in Palestine.

I [Gildas] shall simply try to bring to light the ills she suffered in the time of the Roman Emperors.... I shall do this...using not so much **literary remains** from this country which, such as they were, are not now available, having been **burnt by enemies** or removed by our countrymen when they went into exile which as foreign tradition.<sup>22</sup>

Gildas gave a very graphic description of the westward expansion of the pagan Roman Empire toward his own Britain, at the beginning of the first century. The Roman kings, having won the rule of the World..., were able...to impose [that rule] for the first time on the Parthians.... The[re]after, the] keen edge of flame, holding its unbending course westward, could not be restrained....

Crossing the strait [alias the English Channel]...to the island [of Britain in 43 A.D.]...the people were not subdued, like other races. They offered stiff resistance even after the betrayal of their famous General Prince Caradoc; and even after the later defeat of their brave Princess Boadicea.

Then the Britons were indeed overwhelmed which but not overawed. Subsequently, their obedience to the edicts of Rome, was superficial.... A Lioness [the A.D. 62 Boadicea] slaughtered the governors from Rome, who had been appointed by the Romans to rule over occupied Britain. So the Romans slaughtered many of the Britons which by way of reprisal.<sup>23</sup> Yet the Romans did not, and could not, vanquish the Britons.

### Gildas on the first establishment of Christianity in Britain

Continued Gildas: Even **before that time [of the A.D. 62 "Lioness" Princess Boadicea]** which to an island [viz. Britain]...far removed from the visible sun, Christ the true Sun [Malachi 3:1 & 4:2] made a present of His rays (namely His precepts).... This happened first, as we know, in the last years of the Emperor Tiberius [circa 33-37 A.D.], at a time when Christ's religion was being propagated without impediment (in Britain).

The Christians became known as soldiers of God. At first, remarked Gildas, the death penalty was threatened for informers against the soldiers of God.<sup>24</sup> This seems

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<sup>21</sup> *Ruin* 3:1-4.

<sup>22</sup> *Ruin* 4:1-4.

<sup>23</sup> *Ruin* 5:1-2.

<sup>24</sup> *Ruin* 6:1 to 8:1f.

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to show **the speed and solidness with which Christianity initially spread in Britain – and quickly gained the support of her power-wielding political leaders.**

Gladys Taylor rightly comments in her book *The Early Church*<sup>25</sup> that Gildas here gives the date of the arrival in Britain of the holy precepts of Christ as being at the latter part, as we know, of the reign of Tiberius Caesar. He adds that the faith was propagated without impediment at that time and that death was threatened to those who interfered with those professing Christianity. Thus, capital punishment against any rabid Anti-Christians in Pre-Roman Britain!

This implies that absolutely **no later than A.D. 37, and before the A.D. 43 Pagan Roman invasion of Britain**, free rulers there as like the British leaders Cynbellin alias Cymbeline and Guider(ius) and Arvirag(us) as permitted the propagation of Christianity in their domains. Indeed, it is even more likely that their royal relatives as like Britain's Prince Bran and his son Prince Caradoc as then had their various lieutenants sympathetically **protect Christianity and punish its persecutors in their domains.**

Actually, continued Gladys Taylor (in her ongoing analysis of this important statement of Gildas), the words **we know** (*scimus*) suggest it was common knowledge that Christianity was brought to Britain during the reign of Tiberius. Gildas's words *tempore summo* as here translated as at the latter part as could better be rendered as at the height of.

This evidences that Christianity was brought to Britain at the height of the reign of Tiberius Caesar. We know that Tiberius died in A.D. 37. That places the arrival of the first Missionaries in Britain (and indeed straight from Palestine) at somewhere between A.D. 34 and 37. That was very early indeed.

Now Gildas was the son of Prince Caw, the friend of King Arthur. The young Prince Gildas was also a Scholar from the Christian-Brythonic School of Iltyd, the colleague of St. Patrick. Here, Gildas is apparently echoing as and truthfully so as the language of the great A.D. 300 Church Historian Eusebius of Caesarea.

The latter had declared<sup>26</sup> that the doctrine of the Saviour, like the beams of the sun, soon irradiated the whole World. Throughout every city and village, churches were found rapidly abounding as and filled with Members from every people. Indeed, Eusebius even added<sup>27</sup> that the **Apostles** passed beyond the Ocean, to the islands called **the Britannic Isles**.

We should note that Gildas did not say that Christianity reached Britain only in the final year of Tiberias Caesar (37 A.D.). Instead, Gildas said Christianity reached Britain at the **highest time** of the [14-37 A.D.] reign of Tiberias Caesar.

This means soon after Christ's crucifixion (*circa* 29-33 A.D.). It also means: probably during the (A.D. 34-36) height of Tiberias's reign. It certainly means before Tiberias's death in 37 A.D.

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<sup>25</sup> Covenant, London, 1969, pp. 14f.

<sup>26</sup> See his *Ecclesiastical History*, II, chs. 2 & 3.

<sup>27</sup> See his *De Demonstratione Evangelii*, lib. III.

## Pre-Roman Christianity in Britain after the Pagan-Roman invasion

As Gildas himself rightly stated, at the height of the A.D. 14-37 reign of Rome's Emperor Tiberius outside of the free British Isles, Christ's religion was being propagated without impediment specifically inside the island of Britain. Indeed, this free proclamation of the Gospel seems also to have continued specifically there.

It did so throughout the reign of Pagan Rome's subsequent Emperor Claudius, who invaded Britain in 43 A.D. It continued also during the early years of his successor Caesar Nero and at least until A.D. 64. Indeed, thereafter too the Gospel in Britain outlived Nero in his own Rome.

Even the famous sceptic David Hume conceded in his famous *History of England*<sup>28</sup> that Gildas the Wise appears in any case to have been a British Ecclesiastic of high birth and born (as he himself tells us) in the year of the great battle of Mount Badon (516). His death is placed in A.D. 570. His *Liber Querulus de Excidio Britanniae...* has come down to us.... It is a history of Britain from the Roman invasion in 43 A.D., to his own time [560 A.D.].

The noted Calvinistic Church Historian Rev. Dr. J.T. McNeill and in his famous book *The Celtic Churches: A History* added<sup>29</sup> that Paul had high praise for Epaphras as the teacher of Christianity to the Colossians (1:6-7). Yet Paul gave no narrative of this pioneer mission to Britain and in the Word of the truth of the Gospel which has come...into all the World.

Similarly, in the ordinary course of interprovincial migration, Christians would be among those who were constantly entering Britain. It would early form a recognizable element.

The statement of Gildas is that Christianity entered Britain in the reign of Tiberius (who died in A.D. 37). When one realizes the busy traffic on Roman roads and Western seas, one can hardly regard the statement of Britain's earliest extant native Church Historian as certainly false.

## Gildas on the development of Christianity in Britain from A.D. 35-311

In the preface to his great work *The Ruin of Britain*, Gildas thus indicated that the Ancient British Church had already been established before the death of the pagan Rome's Emperor Tiberius in 37 A.D. In the second part of his work, Gildas reviewed the history of Britain from its A.D. 43 invasion by the Romans and till his own times, 516-560 A.D.

There, he referred to the persecution of British Christians by the (285 A.D.) Pagan Roman Emperor Diocletian. He then alluded to the (397 A.D.) Roman withdrawal from Britain. Next, he described the independent Christian Britons' successful defence of their territory against the invading Pagan Picts. Finally, he went on to deal

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<sup>28</sup> Brewer's ed., Murray, London, p. 19.

<sup>29</sup> *Op. cit.*, University Press, Chicago, 1974, pp. 17ff.



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with the subsequent arrival of the Anglo-Saxons and their destruction of Britain ó chiefly on account of the Celtic British Christians' own apostasy from the Lord.

Gildas himself apparently<sup>30</sup> insisted that soon after the establishment of Christianity in Britain before 37 A.D., Druidism's three archflamenships, and the twenty-eight flamenships of Ancient Britain ó ultimately yielded to the three archbishoprics [or regional synods], and the twenty-eight bishoprics [or metropolitan presbyteries] of the Early British Church. Apparently also as regards these claims, the godly Puritan Anglican Archbishop Ussher (of Westminster Assembly fame) rightly described Gildas as 'a most truthful author.'<sup>31</sup>

Even before the first persecutions of Christians, continued Gildas, 'Christ's precepts were received by the inhabitants of Britain. There, Christ's precepts...remained more or less pure ó right up till the nine-year persecution [303-311 A.D.] by the tyrant Diocletian (the last pagan Emperor of Rome).

At that time, churches were razed throughout the World. The Holy Scriptures, wherever they could be found, were burned. God therefore acted to save Britain from being plunged deep into the thick darkness of black night. For He [during the third century A.D.] lit for us the brilliant lamps of holy martyrs...

Their graves and the places where they suffered, would [even] **now** have the greatest effect in instilling the blaze of divine charity in the minds of beholders ó were it **not** that our [British] citizens...have been deprived of many of them by the unhappy partition with the [Saxon] barbarians.

I refer to St. Alban of Verulam, Aaron and Julius ó citizens of Caerleon ó the City of Legions' alias Chester. Gildas referred also to 'others of both sexes who in different places displayed the highest spirit in the battle-line of Christ.'<sup>32</sup>

The above-mentioned 'partition' of Britain between the Christian Celts and the heathen Anglo-Saxons from 450 A.D. onward, can still be located ó from sixth-century graves. They can also be located from the villages of the Pre-Christian Anglo-Saxons.

Those 'English areas' constituted four large but separated regions ó Surrey/Kent; Norfolk; Lincolnshire; and the East Riding of Yorkshire ó together with several much smaller districts in Hampshire and East Sussex. The Anglo-Saxon areas did not include either Verulam or Caerleon.<sup>33</sup>

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<sup>30</sup> Thus Gildas Ms., Julius, D.xi; cited in Rev. R.W. Morgan's *St. Paul in Britain*, Covenant, London, 1860, p. 23, n. 14. See too *Ruin* 3:1-4 as cited above.

<sup>31</sup> Ussher on Gildas: 'auctor veracissimus' ó as cited in Morgan's *op. cit.*, 1978 abridged version, p. 68, n. 11.

<sup>32</sup> *Ruin* 9:1 to 10:1.

<sup>33</sup> Thus Winterbottom's *op. cit.*, p. 148.

## Gildas on Pagan Roman persecutions of the Early-British Church

George F. Jowett in his book *The Drama of the Lost Apostles* maintained<sup>34</sup> that the British Church lists the following eminent prelates by martyrdom ó Amphibal[us], Bishop of Llandaff; Alban of Verulam; Aaron and Julius, citizens and presbyters of Chester; Socrates, Bishop of York; Stephen, Bishop of London; Argul[ius], his Successor Bishop; Nicholas, Bishop of Penrhyn (Glasgow); Melior, Bishop of Carlisle; and about ten thousand communicants in different grades of society.

Gildas himself next described those Pre-Saxon persecutions of British saints by the Pagan Romans ó around 245f, and again especially around 285f or 303 A.D. He stated that ðAlban, for charity's sake ó and in imitation even here of Christ Who laid down His life for His sheep ó protected a confessor [of Christ] from his persecutors when he was on the point of arrest...in the presence of wicked men who displayed the [pagan] Roman standards to the most horrid effect....

ðAs for others, they were so racked with different torments ó so torn with unheard of rending of limbs ó that there was no delay in their fixing the trophies of their glorious martyrdom.... The survivors hid in woods, desert places and secret caves ó looking to God the just Ruler of all, for severe judgments one day on their tormentors, and in respect of protection for their own lives.ð<sup>35</sup>

ðBefore ten years of this whirlwind had wholly passed, the wicked edicts were beginning to wither away [around 310 A.D.].... All the champions of Christ welcomed, as though after a long winter's night, the calm and serene light of the breeze of Heaven.

ðThey rebuilt churches that had been razed to the ground. They founded, built and completed chapels to the holy martyrs ó displaying them everywhere like victorious banners.... With pure heart and mouth they carried out the holy ceremonies.ð<sup>36</sup>

Further: around 310f A.D., the south of Britain alias ðthe **island was still Roman in name, but not by law and custom** [emphases mine: F.N. Lee]. Rather, it cast forth a sprig of its own planting...and sent Maxim[us] to Gaul with a great retinue [383-88 A.D.]....

ðOne of his wings he stretched to Spain, one to Italy.... Of the two legitimate emperors, he drove one from Rome.... In these...acts of daring...he...cast down the crowned heads that ruled the whole World.ð<sup>37</sup>

## Gildas on the Pictish and their Saxon allies' attacks on the Britons

After the nominal christianization of the Roman Empire under the British Emperor Constantine in 314f A.D., the Romans finally withdrew from the occupied areas of Britain in 397 ó in order to defend Rome itself against the Goths in 410 A.D. This

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<sup>34</sup> *Op. cit.*, Covenant, London, 1980, pp. 216f.

<sup>35</sup> *Ruin* 11:1-2.

<sup>36</sup> *Ruin* 12:1-3.

<sup>37</sup> *Ruin* 13:1f.

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created a vacuum in Britain, which was soon to be filled by the increasing arrival of the Pagan Anglo-Saxons ó from 429-449f onward.

This came about when the Christian Britons were attacked from the west and the north ó by ferocious Iro-Scots and pugnacious Picts. Wrote Gildas: òBritain was despoiled...by two exceedingly savage overseas nations, the Scots from the northwest and the Picts from the north.... The British were...to construct across the island a wall linking the two seas.ö<sup>38</sup>

At that time and thereafter it was rightly felt that òthe British should stand alone, get used to arms, fight bravely ó and **defend with all their powers their land; their property; their wives; their children; and...their life and liberty.... They built a wall...straight from sea to sea, linking towns.... They employed the normal method of construction, drew on private and public funds.**ö<sup>39</sup>

The above passage is of profound importance to British Common Law. For it shows that the Ancient Brythons were of an independent mindset. It also shows they highly valued their land, property, wives, children, life, and liberty. Indeed, they were so self-reliant that they built a defensive wall across their island from coast to coast ó utilizing both private and public funds for that purpose.

Yet now, however ó asserted Gildas ó òthere eagerly emerged from the coracles that had carried them across the sea-valleys ó the...hordes of Scots and Picts.ö<sup>40</sup> Barrister-at-Law Owen Flintoff declared in his important book *The Rise and Progress of the Laws of England and Wales*<sup>41</sup> that Gildas called the Irish Sea òVallem Scythicamö ó alias the Scythian Valley or Scot-ian Sea.

òThe groans of the British,ö complained Gildas, were heard by those who wrote that òthe barbarians push us back to the sea.... Their enemies had been plundering their land for many years.... Now, trusting not in man but in God, they [the Christian Britons] inflicted a massacre on **them**ö ó compare their ÑHallelujah victoryø around 429 A.D.

òSo the impudent Irish pirates returned home.... For the first time the Picts, in the far end of the island, kept quiet ó from now on.... The island was so flooded with abundance of goods, that no previous age had known the likes of it.ö<sup>42</sup>

However, òalongside, there grew luxury. It grew with a vigorous growth. Consequently, to that age were fitly applied the words: òThere are actually reports of such fornication as is not known even among the Gentiles.ö First Corinthians 5:1.

òThe old saying of the prophet denouncing his people [Isaiah 1:4-6], could aptly have been applied to our country. ÑLawless sons, you have abandoned God, and provoked to anger the holy one of Israel!ö<sup>43</sup>

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<sup>38</sup> *Ruin* 14:1 & 15:3.

<sup>39</sup> *Ruin* 18:1-2.

<sup>40</sup> *Ruin* 19:1 (*cf.* 14:1).

<sup>41</sup> Richards, London, 1840, pp. 16f.

<sup>42</sup> *Ruin* 20:1-2 & 21:1-2.

<sup>43</sup> *Ruin* 21:2-5.

Here is no dispensationalistic derision of the Old Testament. Here is a covenantal application of the Old Testament to the exigencies of the Ancient British Church, by Gildas, to his own post-apostolic times.

The A.D. 1154 Anglo-Saxon Historian Henry of Huntingdon, here largely drawing from the A.D. 560f Christian Brythonic Church Historian Gildas, declared:<sup>44</sup> "After the victory of the Britons had restored peace [in 429f A.D.], they were blessed with an harvest of such extraordinary abundance as was in the memory of no prior times so that as their triumph had restored order, this plenty relieved the famine....

"But excess was followed, without respect to God... Not only "secular" men, but [even] the pastors of the Lord's flock so casting off His light and easy yoke so became the slaves of drunkenness, revenge, litigious contention, animosities, and every kind of wickedness."

### **Gildas on the history of Britain under Vortigern and its aftermath**

As Gladys Taylor wrote in her book *The Hidden Centuries*,<sup>45</sup> Gildas the Early-Brythonic Church Historian tried to sum up the many calamities of the age so and to give the reason why God allowed them to take place. Gildas would have been clever indeed if he could have perceived these purposes so whilst living in the midst of the chaos. He did, however, see the petty tyrannies, the sudden flaring up of violence and superstitions encouraged by the Saxons. Indeed, he sees them as being rather like the circumstances prevailing in Israel when that nation was taken captive.

In her "Introduction" to H.M. & N.K. Chadwick's *Studies in Early British History*, Professor Nora Chadwick declared<sup>46</sup> that Gildas wrote some ten or twenty years after (the 550 A.D.) Procopius. Gildas was a native of Britain, and dealt with the period at some length. In chapter 20, he said that the Britons themselves (perhaps in 446 A.D.) overcame their Pictish enemies.

In chapter 21, he spoke of kings who were anointed. In chapter 23, we learn of a meeting at which "all the councillors, together with the supreme ruler" Vortigern (alias Gildas's "tyrant") invited the Saxons to help the Britons against the attacking Picts.

Then, however, comes the dispute about the pay therefor. This leads, in chapter 24, to the appalling Saxon devastation of the country from A.D. 455 onward.

Chadwick concluded that we see, in chapters 23 and 27 (of Gildas's *Ruin of Britain*), evidence of "a certain Guoyrancgon reigning in Kent. He, alias Vortigern, has sons Gourthemir and Cattedgirn. They were Gildas's "silly Princes of Zoan...giving foolish advice to Pharaoh."

All of this suggests Vortigern was a wartime "High King." He so by representative election in Britain's aristocratic *Re-public* (or "thing of the people") so ruled with

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<sup>44</sup> *Op. cit.*, pp. 35f.

<sup>45</sup> *Covenant*, London, 1969, pp. 24f.

<sup>46</sup> *Op. cit.*, University Press, Cambridge, 1954, pp. 12f, 16 & 25f (in the essays *The End of Roman Britain and Vortigern*).

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several other ðUnder-Kingsö alias State Governors or County Chiefs. Compare with this the Co-Celtic Ancient Irish ðHigh Kingø or *Ard-Ri*.

Continued Gildas: ðGod, meanwhile, wished to purge His family [in Britain].... ðGod had called to wailing and baldness and girding with sackcloth.ø Isaiah 22:12f.

Consequently, God brought them to reflect on their situation. ðThey convened a council to decide the best and soundest way to counter the brutal and repeated invasion and plunderings by the peoples [the Iro-Scots and the Picts] I have mentioned.ö<sup>47</sup>

### **Gildas on the disastrous decision made by Vortigern's Council**

But early in the fifth century, the Council of Britons made a disastrous decision. Explained Gildas: ðAll the members of the Council, together with the proud tyrant [Vortigern], were ðstruck blind.ø The guard (or rather the method of destruction) they devised for our land ó was that the ferocious Saxons...(hated by man and God) ó should be let into the island like wolves into the fold, to beat back the peoples of the north....

ðOf their own free will, they [Vortigern and his Councillors] invited under the same roof a people [the Anglo-Saxons] whom they hated worse than death.ö Thus, Vortigern and his Councillors and indeed also his sons showed themselves to be like ðthe silly Princes of Zoanö in their ðgiving foolish advice to Pharaoh.ö<sup>48</sup>

The consequences were appalling. Explained Gildas: ðThen a pack of cubs burst forth from the lair of the barbarian [Anglo-Saxon] lioness, coming in three **keels** ó as they call warships in their language....

ðThey would live...in the land towards which their prows were directed. And for...a hundred and fifty years [*circa* 428-578 A.D.], they would repeatedly lay it waste.ö<sup>49</sup>

Consequently, ðin just punishment for the crimes that had gone before, a fire heaped up and nurtured by the hand of the impious Easterners ó spread from sea to sea. It devastated town and country round about.... Once it was alight, it did not die down until **it had burned almost the whole surface of the island**....

ðIn this assault, comparable with that of the Assyrians of old on Judaea, there was fulfilled according to history ó for us also ó what the prophet said in his lament: ð**They have burned with fire Your sanctuary to the ground**; they have polluted the dwelling-place of Your Nameø [Psalm 73:7]. And again [Psalm 78:1, compare Lamentations 2:2-7]: ðGod, the heathen have come into Your inheritance; they have desecrated Your holy temple!øö<sup>50</sup>

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<sup>47</sup> *Ruin* 22:1-3.

<sup>48</sup> *Ruin* 23:1-2.

<sup>49</sup> *Ruin* 23:3.

<sup>50</sup> *Ruin* 24:1-2.

As a result: ðAll the major towns were laid low by the repeated battering of enemy rams. Laid low too were all the inhabitants, church leaders, presbyters and people alike ó as **the swords glinted all around, and the flames cracked....**

ðSo a number of the wretched survivors were caught in the mountains and butchered wholesale.... **Others made for lands beyond the sea [to Brittany].** Beneath the swelling sails they loudly wailed, singing a Psalm [43:12]...-You have given us like sheep for eating, and scattered us among the heathen!ö<sup>51</sup>

### **Gildas on the Celtic fightback by Embres Erryll (and King Arthur)**

But still ó the many Christian Britons who remained in their land, would now fight back! Indeed, they finally subjugated the pagan Anglo-Saxons ó at least until 570 A.D. ðGod gave strength to the survivors [of the A.D. 460f Christian Britons, who kept on]...burdening Heaven with unnumbered prayers....

ðTheir leader was Ambrosius Aurelianus [alias Embres Erryll], a gentleman who...had survived the shock of this notable storm. Certainly his parents, who had worn the purple, were slain in it....

ðUnder him, our people regained their strength [460-80 A.D.] ó and challenged the victors to battle. The Lord assented, and the battle went their way.ö<sup>52</sup> For quite a while ó the Christian Celto-Britons had regained the initiative from the Pagan Anglo-Saxons.

ðFrom then on, victory went now to our countrymen, now to their enemies. So that in this people [the Christian Celto-Britons] the Lord could make trial (as He tends to) of **His latter-day Israel** ó to see whether it loves Him or not.

ðThis lasted right up till the year of the siege of Badon Hill [probably by King Arthur in 516 A.D.], pretty well the last defeat of the villains, and certainly not the least. That was the year of my birth.... One month of the forty-fourth year since then has already passed.ö<sup>53</sup>

### **Gildas on the political life of early Christian-Brythonic society**

Gildas then gave interesting details of Celto-Brythonic society. ðKings; public and private persons; priests and churchmen ó kept to their own stations.... All the controls of truth and justice have been shaken and overthrown...with the exception of a few....

ðLike posts and columns of salvation...by their holy prayers they support my weakness.... Their worthy lives...all men admire, and...God loves.ö<sup>54</sup>

The political information Gildas provided, is particularly enlightening. ðBritain has kings.... She has judges.... They chase thieves energetically all over the country....

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<sup>51</sup> *Ruin* 24:3 to 25:1.

<sup>52</sup> *Ruin* 25:2-3.

<sup>53</sup> *Ruin* 26:1.

<sup>54</sup> *Ruin* 26:2-4.

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They distribute alms profusely.... They take their seats as judges.... They keep many prisoners in their jails.<sup>55</sup>

The above testifies to an excellent system of political administration ó see Professor Chadwick's earlier remarks<sup>56</sup> ó strengthened by the testimony of a strong indigenous Christian Church. Yet many of the leaders of the Celtic Britons were living in sin ó and hence bringing the wrath of God (in the form of the Anglo-Saxons *etc.*) upon their nation.

### **Gildas's fearless exposure of the sins of the Briton Cestynnyn**

Explained Gildas: "The ðunspeakable sinø is not unknown to Cestynnyn...of Dumnoniaö ó a State which then consisted of Devon, Cornwall, and part of Somerset. This Cestynnyn of Dumnonia alias Dyvnant or Devonshire seems to have been an apostate descendant of Cestynnyn Mawr alias Constantine the Great ó who had been crowned at York in Britain as the first Christian Emperor of the Roman Empire.

Cestynnyn Mawr had demolished Paganism throughout the then-civilized World at the beginning of the fourth century A.D. But, since then ó how far from Cestynnyn Mawr had his later successor Cestynnyn of Dyvnant now fallen! As Gildas recorded in 560 A.D.: "This very year, he bound himself by a dreadful oath not to work his wiles [apparently the ðunspeakable sinø of sodomy] on our countrymen who trusted first of all in God....

"Their arms were stretched out not to weapons ó though almost no man handled them more bravely than they at this time ó but to God.... Those same arms shall, in the day of judgment, hang at the gates of Christ's cityö alias His Church.

Cestynnyn of Dyvnant himself, however, having been "many years before overcome by the stench of frequent and successive adulteries..., is adding new evils to old."<sup>57</sup> Those ðnew evilsø ó apparently including also that of the ðunspeakable sinø of which Gildas assures us Cestynnyn of Dyvnant was guilty ó cried out for punishment.

So Gildas now pleaded with this Cestynnyn: "Look back I pray you, and come to Christ! For you are in trouble, and bent under an immense burden.... He ó as He has said ó will make you rest.... Break, as the prophet says, the chains on your neck!

"Son of Sion, come back, I beg you ó though from the far-off haunts of sin ó to your loving Father! ... Then you will have a foretaste of the savour of the heavenly hope ó and feel how sweet the Lord is!"<sup>58</sup>

### **Gildas on the serious sins of various other Brythonic Leaders**

Gildas next turned to the Celtic King of Gloucester: "What are you doing, Erryll Conan, lion-whelp? ... Why are **you** senseless..., bad son of a good King [Aircol

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<sup>55</sup> *Ruin* 27:1.

<sup>56</sup> See our main text at its n. 46 above.

<sup>57</sup> *Ruin* 28:1-3.

<sup>58</sup> *Ruin* 29:2-3.

Llauhof], like Manasseh son of Hezekiah ó Vortipor tyrant of the Demetae [in Dyfed alias Southwest Wales]? ... Turn aside...from evil, and do good! Search out good peace, and follow it! For the eyes of the Lord will be on you, as you do good things.ö<sup>59</sup>

Gildas also rebuked the A.D. 550 great-grandson of Cuneda, the famous Maelgwyn (alias Maglocunus). He was the *Pen-Dragon* or High King and Chief Military Commander of the Isle of Britain.

Admonished Gildas: öWhat of you, Dragon of the Island [Inys Pen-Dragon]?... Maelgwyn..., you are...strong in arms.... The King of all kings has made you higher than almost all the generals of Britain ó in your kingdom, as in your physique....

öYou vowed to be a monk.... You broke through the chains of all royal power, gold, silver, and ó what is more than these ó your own will!ö<sup>60</sup>

The warning of Gildas to Maelgwyn continued:<sup>61</sup> öYour excited ears hear not the praises of God from the sweet voices of the tuneful recruits of Christ ó the melodious music of the Church.... Yet surely, you have no lack of warnings. For you have had as your Teacher the refined master of almost all Britain ö Illtud of Llan-Illtud, where Gildas and Samson of Dol and Pol Erryll were all schooled!

### **Gildas called for a strong prophetic testimony against the wicked**

Gildas then explained<sup>62</sup> that öthe holy prophets...were, in a sense, the mouth of God and the instrument of the Holy Spirit. Let them [then] reply to the proud and stubborn princes of this age....

öHow much more serious are the sins of today, than those of the early days!... We are met first by [the Biblical] Samuel who, at the orders of God, established a lawful kingship and was dedicated to God before his birth. From Dan to Beersheba, he was a truthful prophet to all the people.... It is the sin of idolatry to be recalcitrant towards God!ö

Gildas continued: öWhat of Isaiah, chief of the prophets ... Addressing the princes in particular, he said: Hear the Word of the Lord, you princes of Sodom! [Isaiah 1:10].... It should be observed that these wicked kings ö even though Israelites ó ðare called princes of Sodom... Such men...are an abomination to God....

öHe turns his attention to greedy judges. Your princes are disloyal, they are thieves and accomplices. They all love bribes.... You have no regard for the work of the Lord [Isaiah 1:23f].... For they have rejected the Law of the Lord of hosts, and made mock of the Holy One in Israel....

öBehold, the Lord will scatter the land!... **Because they have broken the laws; changed the right; broken the everlasting covenant!**ö<sup>63</sup> Isaiah 24:5.

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<sup>59</sup> *Ruin* 30:1 to 31:2.

<sup>60</sup> *Ruin* 33:1 to 34:3.

<sup>61</sup> *Ruin* 34:6 to 36:1.

<sup>62</sup> *Ruin* 37:1 to 38:5.



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Indeed, ðIsaiah [59:1-4] says: ðBehold, the hand of the Lord is not too short to save ó nor His ears too heavy to hear. But your sins have made a division between you and your God.... There is no one to summon justice or to judge according to the truthø...

ðNow, pay heed for a little ó to the words of one who was known before his conception and made a holy prophet to all nations before his birth. I mean Jeremiah [8:4-7].... ðMy people do not recognise the judgment of God!ø<sup>64</sup>

Explained Gildas: ðThe prophet [Jeremiah 1:5 & 8:21f]...weeps for those who would not weep for themselves.... ðWho will give water for my head, a fountain of tears for my eyes? Night and day will I lament the slain among my peopleø...

ðAnd again [Jeremiah 9:13-15]: ðAnd the Lord said: ðBecause **they have broken the Law I gave them**, and refused to listen to My Voice..., I will feed this people on wormwood, and give them gall for their drinkø...

ðAnd again: ðAnd the Lord said to me [Jeremiah 15:1]: ðIf Moses and Samuel stood before Me, I should not feel for this people. Remove them from My sight, and let them depart!øThe Lord says [Jeremiah 22:3-5]: ðMake judgments, and pronounce justice!ø<sup>65</sup>

Furthermore, also ðthe holy Habakkuk [2:12-13] has a cry to raise: ðWoe to those who build a city in blood!... The judge has received [a bribe]ø...

ðHear too the threat of the holy prophet Amos [2:4-7]!: ð**They have rejected the Law of the Lord**, and failed to keep His orders.... They have bartered the just man for money, and the poor man for a pair of shoesø...

ðHeed too what was said of the wicked by the excellent prophet Ezekiel!.: ðThe son will not bear the injustice of the father.... As for the wicked man, if he turns from all the wicked things he has done and keeps all My ordinances and acts justly and compassionately ó then he will live his life, and not die.ø<sup>66</sup>

### **Gildas discussed both the wicked and the godly British Clergy**

Gildas continued: ðSo far, I have addressed the kings [alias the confederation of governors] of my country ó both in my own words, and in the Oracles of the prophets.... How glad I should be...to rest here..., if I did not see such great mountains of wickedness raised against God by Bishops [or Moderating Overseers] and other Presbyters and Clericsø alias Preachers!<sup>67</sup>

ðNevertheless, Gildas could still add that his ðtwo sides are protected by the victorious shields of the saints.ø<sup>68</sup> By ðsaintsø Gildas here apparently means godly Presbyters. He seems to mean especially those of them that became non-celibate

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<sup>63</sup> *Ruin* 42:1 to 44:2.

<sup>64</sup> *Ruin* 46:1 to 49:1.

<sup>65</sup> *Ruin* 49:2-3.

<sup>66</sup> *Ruin* 51:1 to 53:1 & 61:1-3.

<sup>67</sup> *Ruin* 64:1 to 65:1.

<sup>68</sup> *Ruin* 65:2.

monks living with their families or their wives and their children or in Christian communities.

According to Winterbottom,<sup>69</sup> the works of the Culdee Iro-Scots Columba and Columbanus, and the Welsh Christian Samson and the Brittany saints or all attest a sudden large-scale growth of (non-celibate) monasteries before the plague-years of the later 540s.

Indeed, there was also a rapid acceleration thereafter or simultaneously in South Wales, Ireland, Cornwall and Brittany or where very many hundreds of new monasteries entailed a massive shift of population.

The impetus of the reforming monks was brought to Burgundy in the 590s by Columbanus, and there erupted into an extensive movement in the 640s. In the 630s the Irish had brought non-celibate monasticism to the Northumbrians, then dominant over most of the English.

Thenceforth, increasing numbers of English and Irish monks founded or inspired monasteries in northern and central Europe. This culminated in the conversion of most of the Germans and some of the Slavs, in the eighth century.

### **Gildas on the shortcomings of the backslidden British Clergy**

Continued Gildas, perhaps too pessimistically: "Britain has Presbyters, but they are fools; very many Ministers, but they are shameless.... They have church-buildings, but they go to them for the sake of base profit....

"They do not reprimand the people for their sins. Indeed, they do the same things themselves. They make a mockery of the precepts of Christ!"<sup>70</sup>

Further: "They look askance at the just [who are] poor.... Showing no regard for shame, they respect the wicked.... They preach, lip-deep, that the poor should be given alms or but [they] themselves contribute not a goat.... They indecently make light of strange women....

"They canvass posts in the Church more vigorously than those [in the] Kingdom of Heaven. They get them, and keep them, like tyrants....

"What is so impious and so wicked...[as] for anyone to want to purchase, like Simon Magus, the office of Bishop or Presbyter for a worldly price or when such office is more fittingly acquired through holiness and right behaviour.... If these impudent men had suggested the same bargain...to any holy Presbyter or pious King, they would have got the same reply as Simon Magus (their original) received from the Apostle Peter: "Go and perish with your money!"<sup>71</sup>

Nevertheless, yet it may be said: "Not all Bishops and Presbyters are categorised as above.... They are not all stained with disgrace....

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<sup>69</sup> *Op. cit.* pp. 153f.

<sup>70</sup> *Ruin* 66:1-2.

<sup>71</sup> *Ruin* 66:2 to 67:3.

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ōI agree entirely. But...which of them went forth with men full of faith, like Gideon, to...lay low the camps of proud Gentiles [alias Pagans] ó **symbolizing...the mystery of the Trinity**?ö<sup>72</sup>

Again Gildas asked the backslidden clergy of the Britons: ōWhich of you, who slouch rather than sit lawfully in the presbyterial seat, was cast out of the council of the wicked like the holy Apostles, and beaten with diverse rods ó and then **thanked the Trinity** with whole heart for being judged worthy to suffer insult for Christ the true God?ö

ōWhich of you, under the shock of the Tyrants, kept rigidly to the rule given by the words of the Apostle ó a rule that has always been kept in every age by all the holy Presbyters who reject the proposals of men that try to hasten them down the slope to wickedness: †One must obey God rather than men?ø<sup>73</sup>

### **Gildas on the usual marriedness of the Ancient-British Clergy**

Gildas then further reminded his colleagues: ōEli the [married] priest in Shiloh was reprimanded, because he had not punished his sons severely and with a zeal worthy of God.... Hear too what the holy [married] Prophet Isaiah has to say about Presbyters!ö

Without a doubt, Gildas's appeal to the neglect of the Priest Eli to discipline his own sons, here clearly showed that Celtic Culdee Priests themselves raised families. See too Gildas's later reference to First Timothy 3:4-10, as cited in the paragraph containing our note 81 later below.

Gildas continued: ōHear too what the unmarried Prophet Jeremiah says to foolish shepherds!... Heed with care the words of the holy [married] Prophet Hosea to Presbyters of your type!...

ōHear also what the excellent Prophet Zephaniah [3:4] said once, about your fellows [in the City of God]...: †Her Prophets bore within them the spirit of a despiser; her Presbyters profaned holy things and acted impiously in the Lawø...

ōHear too the blessed Zechariah the Prophet [7:9-12] warning you with the Word of God: †The Almighty Lord says: †Give just judgment!... But they made their hearts immovable ó so as not to hear My Law!ø<sup>74</sup>

### **Gildas urged complete obedience to the Bible and to its Christ**

Stated Gildas: ōThese few testimonies out of many from the Prophets, which serve to restrain the pride and laziness of stubborn Presbyters, may suffice to prevent them supposing that it is by my own fabrication rather than on the authority of law and the saints that I bring such denunciations against them....

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<sup>72</sup> *Ruin* 69:1 & 70:3.

<sup>73</sup> *Ruin* 73:2 & 75:3.

<sup>74</sup> *Ruin* 76:2 & 78:1 & 80:1 & 84:1 & 87:1 & 88:1.

It is a clear sign that a man is no lawful shepherd or even middling Christian if he denies or rejects pronouncements that originate not so much from me (and I am very worthless) as from the Old and New Testaments.

One of us is right to say: We greatly desire that the enemies of the Church be our enemies also, with no kind of alliance; and that her friends and protectors be not only our allies but our fathers and masters too.<sup>75</sup>

Winterbottom explains<sup>76</sup> that this sentence seems to mean we should have no pagan antichristian *foederati* (or allies) but that our proper allies should be Christian rulers who are defenders of the faith. The context seems to rebuke those bishops who favour antichristian *foederati*.

Continued Gildas: Let us see...what the Saviour and Maker of the World says. You are the salt of the Earth. But if the salt vanishes, what will there be to salt it? It has no further value, except to be thrown out of doors and trampled underfoot...

Who then among the Presbyters of today, plunged as they are in the blindness of ignorance, could shine like the light of the clearest lamp to all those in a house by night with the glow of knowledge and good works?... Rather does a dense cloud and black night of their sin so loom over the whole island.<sup>77</sup>

Gildas then concluded with the words of Jesus. Explained Gildas: I should certainly like...to interpret in the historical and moral sense all these testimonies from the Holy Scripture that I have so far inserted.... Whoever breaks one of these least commands and teaches men to follow his example, will be called the least in the Kingdom of Heaven [Matthew 5:19]....

The testimony that follows [was] spoken by the Saviour to the Apostle about evil Bishops [Matthew 23:2-3]: Let them be! They are blind, leading the blind.... Scribes and Pharisees have sat down in the seat of Moses. Observe and do whatever they tell you but do not act, as they act!<sup>78</sup>

### **Gildas appealed to St. Paul the Apostle against clerical celibacy**

Now let us see what the true disciple of Christ [and] teacher of the Gentiles Paul...himself suggests [Romans 1].... They said they were wise, but they became stupid.

This may appear to be addressed to the heathen.... Observe how readily it may be applied to the Presbyters and peoples of this age.... They changed the truth of God into lies, and worshipped and served the creature rather than the Creator....

Therefore God handed them over to base passions.... Though they had learned of the justice of God, they did not understand that those who do such things are worthy of death...

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<sup>75</sup> *Ruin* 92:1-5.

<sup>76</sup> *Op. cit.* p. 154.

<sup>77</sup> *Ruin* 92:4-5 & 93:2f.

<sup>78</sup> *Ruin* 93:4 to 96:2.

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ōAlso listen to what he says to the Ephesians.... There is, further, what he says to the Thessalonians.ö<sup>79</sup>

Gildas then mentioned the Biblical charges given to Ministers at their inductions. ōI think it necessary,ö he declared,<sup>80</sup> ōto have recourse finally to the readings that have very properly been extracted from almost the whole corpus of the Sacred Scripture.ö Such are ōnot only to be read out.ö

For they are ōalso to add their support to the blessing by which the hands of Presbyters and Ministers receive their initiation ó and to teach them perpetually not to degenerate in the dignity of Presbyter, nor retreat from the commands which are faithfully contained in them.

ōBy these means, it will become clearer to all men that those who do not fulfil the teaching and instruction contained in these readings in practice so far as they are able ó are no Presbyters or Ministers of God, but have eternal punishments to look forward to!

ōBy the Word of God...these things were prescribed by the Apostle and read on the day of your ordination.... O, you are enemies of God; and not Presbyters.... You desire a Bishopric greatly.... ÷Such a man must...be beyond reproachø... The Apostle had said he ought to be, further, beyond reproach ó to everyone else.ö

To Gildas, a Presbyter should rather not be ÷celibateøó but instead ÷the husband of one wife.ø Gildas added: ōLet us have a look at what follows [First Timothy 3:4-10]: ÷One who rules his house well, keeping his sons subject to him in all chastity.ø

ōSo the chastity of fathers is incomplete ó unless it is crowned by that of their sons too.... ÷But if a man does not know how to govern his own house[hold] ó how can he give due attention to the Church of God?ø These are words proved by results that leave no room for doubt.ö<sup>81</sup>

Gildas then concluded: ōMay Almighty God...preserve the...good shepherds from all harm and, conquering the common enemy, make them citizens of the heaven city of Jerusalem ó that is, of the congregation of all the saints! **To the Father, the Son and the Holy Spirit...be honour and glory, for ever and ever! Amen.**ö<sup>82</sup>

### **Fragments from some of the lost letters of St. Gildas the Wise**

There are also a few fragments extant from lost letters by Gildas (probably written during or after his 565 A.D. visit to Ireland). We give just a few excerpts from only some of these.

In *Letter Three*, Gildas condemned those who, ōignorant of the justice of God and seeking to set up their own[,],...are not subject to Godø's justice.ö There, he also ōcommends those who ōset themselves to do charity ó which is the highest fullness of

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<sup>79</sup> *Ruin* 97:1-3 and 102:1 to 103:1.

<sup>80</sup> *Ruin* 106:1.

<sup>81</sup> *Ruin* 106:4 to 108:3f & 109:1.

<sup>82</sup> *Ruin* 110:3.

the Law. For **they** are taught by God.ö Hence ó to Gildas ó law is not replaced, but rather strengthened, by grace.

In *Letter Four*, Gildas insisted that a Presiding Presbyter alias ðan Abbot...deserves to be barred from the table of holy men, and even to be loaded with the charge of fornication ó not on suspicion but [only] as a clearly-detected evil... If any monk has a superabundance of worldly things...he will not be blamed for owning anything he is compelled to possess by need, rather than choice, so as to avoid destitution.ö To Gildas, there must thus be due process; legal rights; and no celibate communism.

In *Letter Six*, Gildas said: ðCursed is he who removes boundary stones, particularly those of his neighbourø [and] ðLet each in God stay where he is called!ø Thus the chief should not be changed, except at the choice of his subjects ó nor the subject obtain the place of his superior, without the advice of an Elder....

ðIt is quite proper for Bishops and Abbots to judge those beneath them. For their blood will be required at their hands by the Lord, if they do not rule them well. But those who disobey their fathers, shall be as the heathen and publicans.ö To Gildas, there is only a Biblical chain of command ó and no egalitarian revolutionism.

In his *Letter Seven*, Gildas wrote: ðIt is better for fellow-Bishops and Abbots, and also fellow-subjects, not to judge each other. But let them gently and patiently reprove those in bad odour for some ill report, rather than openly accuse them.... They should avoid them as suspect ó without excommunicating them like true criminals, or keeping them from their table or the Communion....

ðBut as for persons we know without doubt to be fornicators, we keep them from Communion and our table ó unless they repent in the legitimate manner.ö To Gildas, a brother is to be corrected charitably for minor faults ó and to be viewed as innocent till proven guilty, regarding grave offences.

In his *Letter Eight* and his *Letter Nine*, Gildas advised: ðA wise man recognises the gleam of truth, whoever utters it... Miriam was condemned to leprosy, because she and Aaron agreed in blaming Moses.... We should be afraid of this fate, when we disparage good princes for trifling faults.ö To Gildas, there is common grace in all persons ó as well as special grace only in Christians. Yet even the latter should not be expected to behave sinlessly.

Finally, in the Preface to his work on *Repentance*, Gildas insisted: ðA presbyter or a deacon committing natural fornication, or sodomy ó who has previously taken the monastic vow ó shall repent for three years.... After a year and a half, he may receive the eucharist and...sing the psalms with his brethren ó lest his soul perish utterly....

ðIf a monk [merely] **intends** to commit [such] a sin, [he shall repent] for a year and a half.... One who sins with a beast, shall expiate his guilt for a year.ö

Clearly, especially celibacy among monks ó rather than their living together naturally with their wives and children in Christian communities ó increases the danger of such sordid and unnatural sins. To the Celtic Christian Gildas, the Biblical and therefore the British system of married Presbyters is wise ó and the Romish and revolutionary system of celibate clergy, most unwise.

## Various other authorities on the importance of St. Gildas the Wise

According to the Historian P.H. Blair<sup>83</sup> in his book *Roman Britain and Early England, 44 B.C. to A.D. 871*, Gildas ó a British monk writing at about the middle of the sixth century ó was not so much concerned with Saxon heathenism but with the failure of a number of British kings to conduct their lives according to the principles of the Christian faith which they professed.

By and large, that is very true. Yet Gildas's known missionary work among the Irish and those in what is now France also clearly proves that he was by no means xenophobic.

For the British Church even then vigorously continued to evangelize both at home and in Ireland ó which country Gildas himself visited around 565 A.D. Wrote the famous Christian German Church Historian Rev. Professor Dr. Friedrich Loofs in his great book *The Customs of the Ancient British and Scottish Church*:<sup>84</sup>

öDuring the sixth century, the Irish Church was ó in a way ó built anew.... There appears to have been no corner of Ireland without its monastery. Among the founders of these...were: Finian, Abbot of Clonard in Meath (Midia), whose disciple Columba himself is said to have been; and Comgall Abbot of Bangor, in Ulster. **These men had been disciples of Gildas.**ö

The *Historians' History* declares<sup>85</sup> that the encroachments of the Saxons which forced many of the Cymri from North Britain into Wales, and the consequent driving out of the Irish from their possessions in Wales and Southwest Britain, appear to have caused many British ecclesiastics to seek a refuge in Ireland. Among them was Gildas, who is said to have been invited over by King Ainmire.

Gildas certainly helped to streamline the Irish Church. To this renewed Church of the second half of the sixth century and early part of the seventh ó belong Columba, Comgall, and many other saints of renown who established the schools from which went forth the Missionaries and Scholars who made the name of Scot and of Ireland so well known throughout Europe.

Rev. Professor Dr. Hugh Williams explained<sup>86</sup> that even ö**Finian afterwards consulted Gildas upon a question of discipline**.ö Indeed, from Ireland and through the British Isles ó and, *via* Iceland, perhaps even from as early as A.D. 500 onward ó Celtic Christian Missionaries (like Brendan) seem to have reached North America.

For, even during the first millennium, they appear to have left a trail. That trail reached as far as Minnesota ó if not also to Florida, and even to the Caribbean!

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<sup>83</sup> Nelson, Edinburgh, 1963, p. 224f.

<sup>84</sup> *Op. cit.* p. 55.

<sup>85</sup> *Historians' History of the World*, The Times, London, 1908, XXI, p. 341.

<sup>86</sup> *Christ. in Earl. Brit.* pp. 371f.





## ADDENDUM 19: SURVEY OF TREVELYAN ON WALES AS THE “LAND OF ARTHUR”

Marie Trevelyan of Wales, at the end of the nineteenth century, wrote a trilogy of books about her country. They were titled: *Glimpses of Welsh Life and Character*; *From Snowdon to the Sea*; and *The Land of Arthur*.

### Trevelyan’s background-reading before writing *Land of Arthur*

Before in 1895 writing her book *Land of Arthur* ó subtitled *A History of Ancient Wales*<sup>1</sup> ó Trevelyan consulted more than sixty authoritative reference books. These included: the *Ancient Welsh Chronicles*; the *Annales Cambriae*; the *Annales Menevenses*; the *Archaeologia Cambrensis*; the *Brut*; the *Cambria Depicta*; the *Cambrian Register*; Caradoc of Llancarvan’s *Life of Gildas*; Churchyard’s *Worthiness of Wales*; Cotton’s *Historia Anglicana*; Davies’s *Celtic Researches*; Davies’s *Mythology of the Druids*; Geoffrey of Monmouth’s *History of the Kings of Britain*; and Lady Charlotte Guest’s *Mabinogion*.

She also consulted: the famous Welshman Sir Richard Hakluyt’s *Voyages*; the *Harleian Manuscripts*; the *Hengwret Manuscripts*; Henry of Huntingdon’s *History of Britain*; Holinshed’s *Chronicles*; the *Iolo Manuscripts*; the *Mostyn Manuscripts*; the *Myvrian Archaeology*; Powell’s *History of Cambria*; Probert’s *Ancient Welsh Laws*; Rees’s *Essay on the Welsh Saints*; Skene’s *Ancient Books of Wales*; and Southey’s *Madoc*.

Finally, she further consulted: Stephen’s *Literature of the Cymry*; Stukeley’s *Stonehenge*; Tacitus’s *Works*; the collection *Tracts on the British Church*; Dr. Sharon Turner’s *History of the Anglo-Saxons*; the *Vita Sancti Cadoci*; the *Vita Sancti Illuti*; Warrington’s *History of Wales*; the *Welsh Archaeology*; William of Malmesbury’s *Glastonbury*; William of Malmesbury’s *Chronicle of the Kings of England*; and Williams’s *Cymry*.<sup>2</sup>

### Trevelyan on the coming to Britain before B.C. 1800 of Hu Gadarn

First, Trevelyan described òthe Island of Green Hillsö known to the remotely-ancient hero Hu Gadarn; to Prydain of Britain; to King Moelmud; and to Prince Belin. These Britons all lived before Christ’s incarnation ó at times ranging from before B.C. 1800, until after B.C. 500.

Trevelyan wrote<sup>3</sup> that in those undated days before B.C. 1800, a long nomadic procession toiled steadily onward ó from the golden glory of the òSummer Countryø across the weird and wild Sarmatian steppes. Those in that procession then moved along the dreary stretches of the Baltic shores until they reached the òHazy Seaø that formed a barrier between them and the òHoney Islandø of Britain.

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<sup>1</sup> Hogg, London, 1895, pp. 436.

<sup>2</sup> *Ib.*, pp. ix-x.

<sup>3</sup> *Ib.*, pp. 13f.

Some of those wanderers settled in Bretagne (in France). But others followed their great chieftain Hu Gadarn or ÆHug the Mighty ó who, with vocal song, led his nomads into the unexplored country of Ancient Britain.

Now Hu Gadarn, explained Trevelyan,<sup>4</sup> stands forth in Welsh history as the first and foremost of its early heroes. In the *Triads* he is described as the leader of nomadic hordes; the hero of many adventures; the guardian of a nation's infancy; and the lawgiver of stern-souled people. In the manuscripts of Ancient Wales, he is described as ðhaving originally conducted the nation of the Cymry into the Isle of Britain.ð

The ancient Welsh manuscripts further state that in his capacity of lawgiver, ðHu the Mighty first formed mote and retinue for the nation of the Cymry ó and was the ðfirst who applied vocal song to the preserving of memory and record.ð

Taliesin, writing in the sixth century A.D., described him as the ðdispenser of good.ð Hu Gadarn also appears in the ancient *Triads* ó as the promoter of agriculture, and as the one who ðfirst showed the method of ploughing land to the nation of the Cymri when they were in the Summer Country before their coming into the Isle of Britain.ð<sup>4</sup>

In the *Triads*, Hu is described as one of the ðthree pillars of the race of the island of Britain ó and as the leader of one of the ðthree benevolent tribes.ð For ðhe would not have lands by fighting and contention, but by equity and in peace.ð He is recognized as one of the ðthree great regulatorsð of Britain; as one of the ðthree benefactors of the race of the Cymri; and as one of the ðprimary sagesð of his adopted land.

In his most awe-inspiring dignity, Hu Gadarn stands as the central figure in the great historical scenes of the *Triads* beginning with the deluge. For Hu was a descendant of Gomer, the Japhethitic son of Noah ó and the father of the Gomerites alias the *Cymri* or the Brythonic Celts. Cf. Genesis 9:15,27f & 10:1-5.

The sanctuary of ÆHu the Mightyð was supposed to be in *Ynys Enlli*. In that ÆSacred Islandð the shrine or *ked* alias the ark rested. This may originally well have been a small-scale model of Noah's ark ó though later simplified, and then stylized. At any rate, within the precincts of the druidical temple, festive rites were held with solemn and splendid ceremony. Thus Trevelyan.<sup>5</sup>

### **Aedd Mawr and his descendant the B.C. 1185 Prydain (alias Brit)**

One of the followers of Hu, explained Trevelyan,<sup>6</sup> was Aedd Mawr. Around 1185 B.C., his descendant Prydain (alias ÆBritð or ÆBruteð) established the monarchy in Britain. That land was called, in honour of its first king, *Ynys Prydain* (alias ÆThe Isle of Britainð).

In the *Triads*, Prydain is described as one of the ðthree pillars of the race of the island of Britain.ð His is there said to have been the ðfirst established regal governmentð in that country.

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<sup>4</sup> *Ib.*, pp. 14f.

<sup>5</sup> *Ib.*, pp. 15f.

<sup>6</sup> *Ib.*, pp. 19f.

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In another *Triad*, his name appears as one of the ðthree regulatorsö of the Law. He is also termed one of the ðthree happy controllers.ö

In the *Iolo Manuscripts* Prydain is mentioned as being a ðpotent, wise, and merciful king ó and sole monarch of the island. He introduced many sciences and much knowledge to the Cymric nation ó and lived eighty-seven years after he was made king.ö

**Trevelyan on the B.C. 510-441 King  
Dyvnwal Moelmud (or Mulmutius)**

Trevelyan then came to the great Mulmutius. In some of the chronicles, she goes on, Dyvnwal Moelmud ó the celebrated lawmaker ó is described as being the descendant of Prydain. In the Welsh *Chronicles of the Kings* it is recorded that he was the immediate son of Cludno, Earl of Cornwall.

He lived till the year 441 B.C. In the ancient manuscripts of Britain, he is stated to have been a ðwise, powerful, and praiseworthy king ó who made a survey of the island, its mountains, its rivers, its forests, and its chief harbours. He also erected on the banks of the Severn a city...called *Caer Odor*.... This town is called to this day...*Brysto*ö ó alias Bristol.

In the *Triads*, he is mentioned as being one of the ðthree pillars of the island of Britain.ö There he was the first who ðdiscriminated the laws and ordinances, customs and privileges of the land and of the nation.ö

The Mediaeval Historian Geoffrey of Monmouth, when describing the monarch Moelmud, said:<sup>7</sup> ðWhen he had made an entire reduction of the whole island, he prepared for himself a crown of gold ó and restored the kingdom to its ancient state. This prince established what the Britons call the *Moelmutine Laws* ó which are among the English to this day [1895 A.D.].

ðIn these, among other things of which St. Gildas wrote a long time after [in 530f A.D.] ó he enacted that the temples...as also cities should have the privilege of giving sanctuary and protection to any fugitive or criminal that should flee to them from the enemyö until trial. *Cf.* Numbers chapter 35.

ðHe likewise enacted that the ways [or roads] leading to these temples and cities ó as also husbandmenø [or farmersø] ploughs ó should be allowed the same privileges. Consequently, in his day the murders and cruelties committed by robbers were prevented ó and everybody passed safe without any violence offered to him.ö Thus Geoffrey on Mulmutius.

**Trevelyan on some of the laws of the B.C. 510-441 King Moelmud**

Trevelyan further recorded that the laws of Dyvnwal Moelmud ó known as the *Moelmutine Laws* ó were adopted by the Saxons. *Cf.* the laws of King Alfred and

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<sup>7</sup> *Ib.*, pp. 20f.

Edward the Confessor *etc.* Also among the later Anglo-Saxons, these Mulmutine Laws became almost as celebrated as they were in Wales. *Cf.* Asser and Hywel Dda *etc.*]. In the *Triads of Law and Equity*, enacted by this monarch Dyrnwal Moelmud, the following excellent maxims are included:

ōThe three privileges and protections of a social State ó security of life and person; security of possession and dwelling; security of national right.

ōThree things that confirm the social State ó effectual security of property; just punishment when it is due; and mercy tempering justice where the occasion requires it in equity.

ōThree elements of law are ó knowledge, national right, and conscientiousness.

ōThree ornaments of a social State ó the learned scholar, the ingenious artist, and the just judge.

ōThree proofs of a judge ó knowledge of the Law; knowledge of the customs (which the law does not supersede); and knowledge of its times and the business thereto belonging.

ōThree things which a judge ought always to study ó equity habitually; mercy conscientiously; and knowledge profoundly and accurately.ö<sup>8</sup>

### **Trevelyan on Moelmud's laws in Probert's book of *Welsh Laws***

Now this early legislator Mulmutius, continued Trevelyan,<sup>9</sup> displayed extraordinary wisdom and liberality in his capacity as a lawmaker. In Probert's book titled *Welsh Laws*, the following decrees of Moelmud appear.

ōThere are three common rights of the neighbouring country and bordering kingdom ó a large river, a high road, and a place of meeting for religious adoration... These are under the protection of God and His tranquillity, so long as those who frequent them do not unsheathe their arms against those whom they meet. He that offends in this respect, whether he may be a citizen or a stranger, shall be visited with the penalty for murder upon application to the lord of the district.

ōThere are three privileged persons of the family who are exempt from manual labour, work and office ó the infant, the aged, and the family teacher. For these are not to bear arms, attend to the horn, nor cultivate the soil.

ōThere are three things which strengthen the tranquillity of the neighbouring country, emanating from union and national right.

ōThere are three leading objects of the neighbouring country ó common and perfect defence, equal protection of the arts and sciences, and the cherishing of domestication and peaceable customs.

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<sup>8</sup> *Ib.*, pp. 21f.

<sup>9</sup> *Ib.*, pp. 21f.

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There are three family arts of agriculture or the cultivation of the soil, the management of a dairy, and the art of weaving. Indeed, it is the duty of the chief of the tribe to insist that they are duly taught and to avouch for their being so in the court, in the sacred-place, and in every assembly for religious adoration.

In addition it is stated too that every Cambrian who is a landed proprietor, must keep and support a wife.

### **Trevelyan on the laws of King Dyfnwal Moelmud's son King Belin**

Trevelyan further stated<sup>10</sup> that in the chronological records of Wales, Dyfnwal Moelmud is called one of the three wise kings of Britain. He established a national and municipal government at Caerlleon-upon-Usk, the capital of all Britain and granting it a right of barter in all the other cities of the island.

In the *Chronicles of the Ancient British Kings*, this monarch is thus described: Dyfnwal Moelmud (d. 441 B.C.): Dyfnwal ab Cloden, Duke of Cornwall, made into one monarchy all Britain which before was divided between five kings or dukes. He built a city called...Bristowe at the side of a little river. Dyfnwal Moelmud reigned for forty years, and was buried in the city of New Troy or Trinovantium (alias London).

Upon the death of his father Dyfnwal, the kingdom was divided between Belin and his brother Brenn. Belin was crowned King of Loegria and Wales; and Brenn, subject to his brother, succeeded to all the kingdom north of the Humber.

Belin, in consideration of the payment of an annual tribute, devoted himself to the enforcement of the *Moelmutine Laws* and the advancement of his people. In his reign, two very important causeways were made with stone and mortar one from Menevia to Hamo's Port; and the other from Cornwall to Caithness.

Conwenna, Queen of Britain (and widow of the celebrated British lawmaker Dyfnwal Moelmud) appears as the first of the early heroines of Welsh history. Her name survives in Celtic lore as having effected a great change in the history of Europe. Through her intercession and affectionate appeals to Belin, the two triumphant brothers Belin and Brenn subsequently destroyed the power of Gaul and passing on through Italy and compelled Rome to pay them tribute.

Belin, after many victories, returned to Britain. His name lives in the active present as the builder of that wonderful structure the site of which is known to this day as Billingsgate (corrupted from Belin's Gate). Thus Trevelyan.<sup>11</sup>

The following record appears in an ancient Welsh manuscript: Belin (B.C. 401). Belin, the son of Dyfnwal, was king of all Britain; and his brother Brenn was made emperor in the East.... He made a city at the side of the River Usk, where an old castle of Llyon the Great was and called the same city *Caer Llyon ar Wyrge*....

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<sup>10</sup> *Ib.*, pp. 23f.

<sup>11</sup> *Ib.*, p. 25.

“This was the principal city of all *Brithayne*.... It was all the *Rialte* [or Realm] of all Britain ó the seven liberal arts, the Round Table, and the head archbishopric of the three archbishoprics ó because of her fairness, mirth, strength, and riches. And he built Watling Street in London.”

“In the list of Ancient British kings, the following particulars are recorded also about a subsequent King of Britain some two centuries after Dyfnwal Moelmud. “Cybylyn ap Gwrgant was king of all Britain (B.C. 356), and his Queen Marcia made the most part of the laws.... He built a city at the side of the sea, and called it *Caer Byris*.”

### **Trevelyan on the times of the Early-British King Lludd (B.C. 70f)**

Trevelyan next discussed<sup>12</sup> Lludd the builder of London, and other early British monarchs. The name of Lludd, explained Trevelyan, is thus mentioned in the *Records of the British Monarchs*. They stated:

“This Lludd renewed the city of London, and called it after his own name Lud’s Town ó in British, *Caer Lludd* ó alias Lon-don. His burial-place has been known through all generations even to the present day ó as the historical Lud-gate.

The *Brut*, and Geoffrey of Monmouth, stated that Lludd surrounded the ancient city of *Troy-novant* or New Troy with stately walls. The city afterwards became known as *Trinovantum*. Then Lludd subsequently again changed its name to the *Caer* or City of Lludd. This was altered by the later British to *Porth-Lud* ó and by the Saxons to “Lud’s Gate.” The Celto-Britons then usually called it *Dun Lludd* alias Lud’s Fort and hence: Lud’s *Dun* or Lon-don.

In the Welsh epic *Mabinogion*, Lludd is represented as having “rebuilt the walls of London and encompassed it about with numberless towers. And after that, he bade the citizens build houses therein ó such as no houses in the kingdom could equal.... And he dwelt therein most part of the year.”

### **Trevelyan on King Lludd’s brother Prince Caswallon (B.C. 60f)**

Trevelyan also discussed<sup>13</sup> *Caswallon ap Belin* ó the Cassivellaunus mentioned by Julius Caesar. Caswallon, it is noted, also known as Cassibellaunus or Cassivelaunus ó succeeded his brother Lludd.

In one of the *Old Welsh Chronicles* he is described as the fourteenth king of Britain. It stated: “*Cadwallawn ab Bely* (B.C. 47), brother unto Lludd, was King of all Britain ó and he fought with Julius Caesar, Emperor of Rome....

“This Cadwallawn made a great [victory] feast in London ó after his successful battle against Julius Caesar. At that feast were slaughtered “twenty thousand oxen and other fatted beasts; forty thousand sheep; sixty thousand geese and capons; and twice as many of all kinds of other birds, both wild and tame.... This was one of the three

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<sup>12</sup> *Ib.*, pp. 27f.

<sup>13</sup> *Ib.*, pp. 30f.

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greatest feasts ever made in Great Britain.... This celebrated war-king made stern resistance against Julius Caesar.ö

According to the *National Chronicles of Wales*, Caswallon commanded an army of about sixty-two thousand men against Julius Caesar. He, attracted by the wonderful charms of Flur the daughter of Mynnach Gorr, made his first incursion into Britain.

### **Trevelyan on the British King Tenefan & King Cynfelyn (Cymbeline)**

In the *Triads*, Caswallon is described as one of the öthree makers of golden shoes of the Isle of Britain.ö This monarch was succeeded by Tenefan (alias Teneuvan or Tenuantius), whose coinage bears the name Tasciovanus.

Trevelyan next came<sup>14</sup> to Cynfelyn or Cunobelinus ó the brave sovereign immortalized by Shakespeare as Cymbeline. He is described in the *Records of the Ancient British Kings* thus: öCynfelyn ab Tenefan (B.C. 4) was the right king of all Britain.... In his time, was our Saviour the Lord Jesus Christ born.ö

### **Trevelyan on the British King Gwydyr and King Gwairyd (Arviragus)**

Explained Trevelyan: öAfter the death of Cynfelyn, his eldest son Gwydyr [or Guiderius] ó who succeeded as king ó heroically refused to submit to the Romans.... In his time, was our Lord Jesus Christ baptized when He was thirty years old.... Also in this king's time, our Saviour suffered death upon the tree-cross, when He was somewhat about thirty-two years of age.ö

This reign of Gwydyr brings the record down to the dawn of the Christian era. At that time, the ancient faith of the druids ó abolished as a political institution by the Romans who successfully invaded Britain in A.D. 43f ó gradually developed into christianized Bardism.

*Gwairyd ab Cynfelyn* succeeded his brother Gwydyr. Gwairyd, or as he is known to Saxon readers Gweyrydd, gained renown for his justice and wisdom. According to the *Welsh Triads*, his obstinate steadfastness of purpose against the invading Pagan Romans became a household word.

In the *Chronicles of the Kings*, he is thus described: ö*Gwairyd ab Cynfelyn*...was King of all Britain.... This king...built a city at the side of the River Severn.... And that city in the British tongue is called *Caer-Loyne*.ö

### **Trevelyan on the Pagan-Roman suppression of British Druidism**

It was the policy of the Roman powers to suppress ó and, if possible, totally to exterminate ó nationality. This they would here attempt to do by blotting out the past, by destroying natural rights, and by crushing out all hallowed traditions connected

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<sup>14</sup> *Ib.*, pp. 33f.

with the newly-conquered country of South Britain (which thereby became Roman *Britannia*). Rome strove to weaken the power of the druids and bards. In *Britannia*, the conquering Romans sternly interdicted the religious rites of the Ancient Britons.

With the druids, the execution of criminals was a religious act, in order to surround outraged divine justice with warning terrors ó amid which the victim bled on an altar. To the druids ó as a matter of course ó the Roman imperial invaders attributed the continual conspiracies, insurrections and revolts. The leaders of the Britons made sturdy resistance against the enemies of their lives and liberties. For that reason, the Romans sternly denounced their religious rites and sacrifices.

During this bitter persecution of the British druidists by the pagan Romans, the druids themselves are believed to have formed a bardic college in the marches of Scotland. There, the solemn festivals were held which devout adherents of the national faith attended.

Thus the tenets of Druidism survived the pagan Roman suppression of druidical power. The ancient faith was cherished in remote districts of Britain where Roman influence was not much felt.

With the last of the early heroes of British history such as Caradoc, the old faith of the druids had partially given way. Nevertheless, the hitherto passive inhabitants of Wales arose in a rebellion at the Menai Straits on Anglesey ó and in the uprising of Boadicea. The result of this was the introduction of Christianity to Britain's *Clas Merddin* or the Island of Green Hills.ø

### **Trevelyan on the life and times of the Briton Prince Caradoc**

In that regard, Trevelyan now described<sup>15</sup> the story of Caradoc (alias Caractacus) and his Christian family. When the Roman General Aulus Plautius led his legions westward against the men of Essyllwg ó the name corrupted by the Romans to the *Silures* ó he was met by one of the bravest and most intrepid races he had yet encountered.

Their Commander was no less a person than the celebrated Caradwg, the son of Bran ó better known by his latinized name of Caractacus. For nine years, he heroically struggled against the enemy.

In the *Silures*, the invaders found unquailing hearts and heroic fortitude. It was not until A.D. 50f, when the Roman General Plautius was succeeded in the command by Publius Ostorius Scapula, that the *Silures* were finally conquered ó and their brave chieftain was first betrayed, and then led into captivity.

Having successfully defended himself for nine years against the Romans, Caractacus found he had to urge his forces with fresh vigour to meet the new Roman Commander, Ostorius Scapula. The men of Essyllwyg, led by their brave general (Caradoc), had fought against the Romans under Aulus Plautius. Probably for the first

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<sup>15</sup> *Ib.*, p. 38.



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time in the history of the Roman invasion of Britain, the common soldiers had to urge their general to lead the attack.

However, by nightfall, the Roman Imperial Army was in possession of the British camp ó together with the wife, daughters and relatives of the great Briton General Caradoc. All were taken as prisoners-of-war, but Caradoc himself managed to flee to his relative Cartismandua (Queen of the *Brigantes*). But that treacherous Queen betrayed her brave warrior-kinsman to the Romans.

It is stated by Tacitus that the dignified attitude of Caractacus in Rome before Claudius Caesar and the Empress Agrippina, caused the emperor to pardon the distinguished British captive. He, however, appears to have been detained in military custody ó but allowed to go freely about the city.

It is known that St Paul spent two years, about the period A.D. 59-60, in Rome. It is highly probable he then met Caractacus, and a warm friendship between the great Apostle and the Cambro-British Commander was probably the result.

**Trevelyan on the Christian Pomponia &  
Caradoc's daughter Eurgain**

Trevelyan next dealt<sup>16</sup> with Caradoc's daughter, Princess Eurgain ó the pioneer of British Education. In the ancient documents, explained Trevelyan, Eurgain is described as the õfirst female saint of the Island of Britain.ö This distinguished Welsh Princess is described in the records as having founded a church and a college that afterwards became very celebrated as the first Christian University in Britain.

The Roman Poet Martial, in his *Epigrams*, addressed Pudens ó whom he congratulated upon his marriage with the British Princess Claudia Rufina. Also in Paul's *Second Epistle of Paul to Timothy* (4:21) ó kindly messages and greetings are sent from Pudens, Linus and Claudia to his friend. Both Protestant and Roman Catholic writers agree in the belief that this lady was Eurgain ó the daughter of Caractacus, who assumed the name of Claudia.

At the time of 49f A.D., when Caractacus and his young family in Britain were taken captives before Claudius Caesar and the Empress Agrippina in Rome ó Aulus Plautius, the first Roman Governor of Britain, had been recalled. The wife of Aulus Plautius was known as Pomponia Graecina, but her real surname was Rufina. It is considered probable that Claudius became so greatly interested in the noble British captive Caractacus and his family, as to give the name Claudia to Eurgain the daughter of Caractacus.

The British Princess Eurgain, then a child of tender years, was placed under the care of Pomponia who was regarded as being the best guardian at Rome for the purpose. For that reason, doubtless, Eurgain came to be known at Rome as Claudia Rufina. Tacitus stated that when Aulus Plautius returned from Britain to Rome, his wife Pomponia Graecina was accused of õforeign superstition.ö

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<sup>16</sup> *Ib.*, p. 48.

The noble lady was declared to be innocent. The ðsuperstitionö was supposed to be Christianity ó to which, as a matter of course, Eurgain was in time converted by her guardian Pomponia. Later on, Claudia or Eurgain became the wife of Pudens, a member of one of the highest Roman Patrician families. Her brother Cyllin embraced the Christian Faith, under the baptismal name of Linus [Second Timothy 4:21].

### **Trevelyan on Eurgain's British Christian College (*Cor Worgorn*)**

In the *Genealogies of the Saints* it is stated that ðCaractacus King of Morgan-wg (Siluria or Gla-morgan)...was, together with his daughter Eurgan, converted to the Christian Faith by St. Ilid, a man of Israel.... They were the first that converted the *Cymry* to Christianity. And Eurgan formed a College of twelve saints....

ðAfter that, it became an exceeding eminent monastery.... Eygen, by some called Eurgain, [was] sister in the faith to Saint Ilid.... She founded the church and college of *Caer Urgan*, called by some *Caer Worgorn*, and now *Llan-Illyd* [or ðChurch of Illydö] ó from the name of Illyd, knight and saint.

The terms *Cor*, *Chor-æa*, and *Ban-gor* mean a circle ó a college or a ðhigher circleø or a college (including also a choir). For this, the Early Christian Church was justly celebrated in Britain.

The primitive *cor* or *ban-gor* then developed into a university. The most renowned, was the *cor* or *ban-gor* founded by the British Princess at the old *Caer* (or City) of Eurgain. Its name was afterwards corrupted to *Caer-worgan* or *Cor-worgan*.

From this ancient institution, the Christian religion extended all over the country. The *Cor-worgan* or *Ban-gor Eurgain* continued in a flourishing condition ó until a raid was made upon it by Irish pirates, who carried away therefrom a beautiful youth and scholar afterwards known as St. Patrick.

Probably around A.D. 385, Theodosius ó the father of the Roman Emperor of that name ó was sent by Valentinian to restore order in Britain. According to some authorities, this distinguished general restored and re-established the primitive institution founded in Britain by Princess Eurgain. He then gave it the name of *Cor Tewdws* or the ðCollege of Theodosius.ø

Early in the fifth century, this college again suffered at the hands of the piratical hordes that ravaged the shores of Siluria. But in A.D. 430, when the Christian Celts Garman (Bishop of Auxerre) and Lupus (Bishop of Troyes) came to controvert the Pelagian heresy in Britain ó Iltyd the Breton Knight was persuaded to undertake a religious life.

### **Trevelyan on Eurgain's College at the fifth-century time of Iltyd**

Immediately after this, Iltyd was appointed Principal of the *Cor Tewdws*. That College was subsequently known as the *Cor Illutus* or *Bangor Iltyd*.

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This college, under the guidance of Iltyd, developed into a celebrated university. Its reputation spread all over Europe. From every part of Britain and the opposite Continent, pupils flocked to it. Its fame was so great, that it became the *Alma Mater* of renowned scholars and teachers.

The students of this fifth century University included: St. David; Dyfrig alias Bishop Dubricius of Caerleon; Teilo; Gildas the Historian; St. Maglor(ius); St. Pol Llyon alias Paul de Leon; Paulinus or Paul Hen; Patern(us); Taliesin and Talhairan the Christian bards; Archbishop Samson of Dol in Brittany; Elphin the son of Gwyddno; and others well-known in Welsh history. The *Bangor Iltyd* had 2400 members, and was in the fifth century the largest and most flourishing university in Britain.

The University which succeeded the Primitive School of Eurgain ó the College of St. Dubricius at Hen-Llan on the Wye, and the College of Cadoceus or Cattwg the Wise at Llancarvan in Glamorganshire ó were in existence and of wide renown nearly 400 years before Alfred the Great established the University of Oxford. Indeed, that latter institution had Brythonic ó and indeed specifically Christian-Brythonic ó roots and antecedents.

It is still more interesting to know that when the A.D. 870f Alfred the West-Saxon desired to give a newly-founded (or more correctly his re-founded) University of Oxford a good beginning ó he sent for three of the most learned men in the kingdom to assist him.

One of these was the Benedictine Monk of St. Davidø, beloved in Wales as Geraint Bard Glas or the blue bard and Celtic minstrel ó afterwards known as Asser Menevensis. He was a historian; then a friend of Alfred; and the author of the latterø biography *The Life of Alfred*. He was also the translator of the B.C. 510f *Mulmutine Laws* into Latin (which is one of the sources from which Alfredø own *Christian-Saxon Code* was drawn up).

### **Trevelyan on British Christianity from Bran to Caradoc & Eurgain**

Trevelyan briefly related the history of Christianity in Britain from Prince Bran to Prince Caradoc. Then, from the days of Bran and Caradocø daughter Eurgain, the Christian religion steadily progressed until the reign of King Lucius.

Trevelyan gave<sup>17</sup> great details anent the dawn of British Christianity ó in terms of St. Paul, and in terms of Branø son Caradoc (and the latterø family). For the A.D. 52f Caradoc is so closely allied with the introduction of Christianity into Britain, that it is necessary to note a digest of the ancient records of Wales. Only then should one sketch the career of Bran the Blessed, who is regarded as the first veteran convert and patron of Christianity in Wales.

Stillingfleet stated that Godeau, in his life of St Paul, calculates the apostle to have spent eight years in the journey he made ó including those years to øthe **utmost** bounds of the **West**.ø Thus Clementø *First Epistle to the Corinthians*, chapter 5. This

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<sup>17</sup> *Ib.*, pp. 56f.

was after Paul's liberation from his imprisonment, which, according to Massutius, came to a close in A.D. 60.

The Non-Cambrians Godeau, Massutius and Stillingfleet knew nothing of the Cambro-British national historical records preserved in the Cymric language. Possibly neither could the Welsh compilers know anything about the statements of **those** thus-mentioned **Non**-Cambric authorities. Yet the overlap, is remarkable.

In startling and most interesting confirmation of Godeau's statement, it is recorded in ancient Welsh manuscripts that the blessed King Bran, the father of the great Brythonic General Caradoc, spent seven years in Rome as a hostage for his son. This was apparently from A.D. 60 to A.D. 67.

St. Paul was beheaded at the close of the last-named year; and Nero was assassinated in June A.D. 68. The very fact that Bran remained as a hostage seven years for his illustrious son, proves that Caradoc himself passed those seven years **outside** the jurisdiction of the pagan Roman Imperial Government ó whether in an area of Britain (such as Cornwall or Somerset) then not yet occupied by the Romans, or whether yet further to the west (such as in Ireland).

According to Trevelyan, everything appears to indicate those seven years ó or at least a portion of them ó were spent by Caradoc in South Wales with St. Paul. It is also supposed that the great Apostle Paul, and the celebrated Prince Caradoc, later both hurried back to Rome ó when St. Paul heard of the terrible persecutions of the Christians which Nero had instigated.

Now St. Paul and Caractacus were liberated in A.D. 60. But the British Prince, though then free in Rome, was not permitted to leave that city. St. Paul had, it is supposed, become highly interested in the British captive's account of the druids. So Caractacus, by inducing the Roman authorities to accept his own father Bran as a hostage, as a guarantee that the son would not join his old army in Britain ó was allowed to accompany the Apostle Paul to Welsh Siluria, where they spent part or the whole of the next seven years.

Immediately after the death of Nero in June 68, all the British captives ó including Bran and most of his descendants still in Rome ó returned home and settled down for the remainder of their lives in Siluria. Some Welsh authorities believe the Eubulus mentioned in the *Second Epistle of Paul to Timothy* (4:21), was Caractacus. He perhaps adopted that Roman name because of its resemblance to the Welsh name -Helbulusø (which signifies 'one full of perplexity') ó thus aptly describing the condition of the Cambro-British hero since he had become a captive in Rome. In the most reliable *Welsh Annals*, it is stated that Caractacus spent the last years of his noble life at Aber Gwaredwyr in the Vale of Glamorgan.

According to the mediaeval *Genealogy of Jestyn ap Gwrgan*, Caractacus 'was the bravest and most renowned of any in the whole world.... He vanquished the Romans in many battles; but was at last overcome through treachery, and carried captive to Rome ó whence he returned eventually to Cambria....

'This Caradog built a palace...at Aber Gwerydwyr, called now Llan-Ddunwyd.... His daughter Eurgain married a...chieftain who...had been converted to Christianity.

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Also converted was Caradoc's wife Eurgain, who first introduced the faith among the Cambro-Britons, and sent for Ilid (a native of the land of Israel)...to [come back to] Britain.

### **Trevelyan on the Palestinian Christian Ilid and Bran's family**

Trevelyan then expanded<sup>18</sup> on the role of the above-mentioned Palestinian Hebrew Ilid as regards the establishment of Christianity among the Britons. This Ilid is perhaps another name for Joseph of Arimathea? He became the principal teacher of Christianity to the Cambro-Britons.

Ilid, explained Trevelyan, introduced good order into the school or church of Eurgain. This she had established for twelve saints near the place now called *Llantwit* alias *Ilid's Church* or *Llan-Ilid*.

After this arrangement, Ilid went to *Ynys Afallon* alias the Isle of Apples in the Summer Country (Somersetshire). There he died and was buried. Ina, king of that country in later Anglo-Saxon times, raised a large church over his grave at the place called now *Glasinbyri* (Glastonbury) in Welsh: *Aberglaston*.

Together with Ilid, also Prince Bran now came back to Britain. Trevelyan explained that Bran, the son of Llyr Llediaith alias King Lear, worthily received the title of Bendigeid (or the Blessed) in recognition of his being the first to introduce Christianity into Britain. In the ancient documents, he is described as one of the three hallowed princes of the island of Britain, and as a royal representative of the nine holy families of the island of Britain.

He was called *Bran Vendigaid* alias *Bran the Blessed* and *Bendigeidvran* (or *the blessed Bran*). His name is again mentioned as one of the three chief holy families of the island of Britain... First, the family of Bran, the son of Llyr Llediaith.... From this stock comes the family of Caw of North Britain called *Caw Cawlwyd*, and *Caw of Twrcellyn* in Anglesea.

In the *Genealogies and Families of the Saints of the Island of Britain*, the following was given: *The family of Bran, the son of Llyr. Bran, the son of Llyr Llediaith, brought the Christian Faith first to this island...and is therefore called Bran the Blessed....*

*With him came St. Ilid, an Israelite, who converted many to the Christian faith. Eigen the daughter of Caractacus [the son of Bran]...married a chieftain named Sarllog, who was lord of Caer-Sarllog [Old Sarum].... She was the first female saint of the island of Britain.*

In the *Achau Saint Ynys Prydain* it was recorded that *Bran the Blessed, the son of Llyr Llediaith, [was] the first of the race of the Cymry who was converted to the Christian Faith; and his family is the most ancient of the holy families of the island of Britain.... His church is in Llandaff.*

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<sup>18</sup> *Ib.*, pp. 59f.

öArwystli Hen ö alias the Aristobulus of Romans 16:10? ö öcame with Bran the son of Llyr, to the island of Britain to teach the Christian faith. St. Ilid a man of Israel...came with Bran the son of Llyr...to teach the Christian Faith to the race of the *Cymry*. Eigen, the daughter of Caradoc, the son of Bran...[became the] wife of Sallwg ö Lord of Garth Mathrin.ö

One of the *Ancient British Triads* gave the following account: öThe three blissful rulers of the island of Britain. Bran the Blessed, the son of Llyr Llediaith, who first brought the Christian Faith to the nation of the *Cymry*.... Bran also takes rank with Prydain the son of Aedd Mawr, and Dyvnwal Moelmud ö as one of the three kings celebrated for their stability and the excellence of their system of government.ö

### Trevelyan on the Christian Aristobulus of Romans 16:10, and on Ilid

Trevelyan then gives<sup>19</sup> even more particulars about Ilid ö and also concerning Arwystli. It is a remarkable coincidence, observed Trevelyan, that the Englishman Bishop Stillingfleet in his *Origines Britannicae* ö and being unacquainted with the [*Ancient Brythonic or Welsh*] *Triads* ö should have mentioned the name of Bran in connection with the introduction of Christianity into Britain.

This great authority Stillingfleet wrote: öIt is certain that St. Paul did make considerable converts at his coming to Rome ö which is the reason of his mentioning the **saints** in Caesar's household [*cf.* Philippians 4:22].... It is not improbable that some of the **British captives** carried over with Caractacus and his family, might be some of them ö who would [then later] certainly promote the conversion of their country.ö

In *Tracts on the British Church*, the following account is given. It is a remarkable and very interesting fact that the detention of the British hostages should have been coincident with St. Paul's residence there as a prisoner. It was not a less favourable coincidence that they should be released from confinement in the same year in which St. Paul was set at liberty.

Nothing could be more convenient for St. Paul's mission to the Gentiles, than the opportunity which their return must have afforded him of introducing the Gospel into Britain. The names of the four Missionaries who accompanied Bran on his return home, were: Ilid; Arwystli Hen; and Cyndav with his son Mawan, both ömen of Israelö according to the records of Ancient Wales.

In Romans chapter 16 verse 10, there appears the following: öSalute them which are of Aristobulus's household.ö In his *Essay on the Welsh Saints*, Professor Rees wrote: öIn the *Silurian Catalogue*, Arwystli is said to have been the...spiritual instructor of Bran.... By some modern commentators he is identified with Aristobulus, mentioned in the Epistle to the Romans, 16:10.

öIt is, however, remarkable that ö according to the *Greek Martyrology* (as cited by Archbishop Ussher), Aristobulus was ordained by St. Paul as an apostle to the Britons. Cressy also says: that St. Aristobulus, a disciple of St. Peter or St. Paul..., was

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<sup>19</sup> *Ib.*, pp. 62f.

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sent as an apostle to the Britons; and was the first Bishop in Britain; and that he died at Glastonbury A.D. 99; and that his commemoration or saint's day was kept in the Church.

There is an important extant reference to the Silurian home of Bran and the precise locality where the early Missionaries held the first assemblies of British Christians who met to worship Christ. That reference even appeared in the *Iolo Manuscripts*. It stated:

Llan-Ilid, in Glamorganshire, appears to have been a retirement of the Silurian princes.... Its ancient name was *Caer-Ceri*.... In this parish, there is an old well...called *Ceri's Well*... Close to the church, a very large round tumulus appears called *Y Gaer Gronn* (or *The Circular Fortress*) on which *o* within the memory of persons now living *o* immense old oaks grew.

One may infer that it was originally a druidic oratory alias an oaken prayer-place. For the first Christian churches were built near such places. The parish wake or mourning-place was, until of late years, held for several successive days between this hillock and the adjoining churchyard.

At a short distance, is an old farmhouse *o* called from time immemorial *Tre-Frau*, or Bran's residence. The parish is called *Llan-Ilid*, or the Church of Ilid. Old fortifications are numerous in the vicinity, and *Bryn Caradoc* (Caractacus's eminence) stands not far off.

Now Bran's great-grandfather was Ceri, of whom it is said in the records of Ancient Wales that he *o*was a remarkably wise man, and constructed many ships at the expense of the country and its lords. Hence he was called *Ceri of the extensive navy* *o* having numerous fleets at sea. He lived at the place called Porth-Kery.

How easy it would be for Ceri's ships, in Pre-Christian times, to sail from his *West Country* *o* in Britain *o* down the Severn River into the Irish Sea, and then through the Atlantic Ocean. Next, how much easier still it would have been for them thereafter to enter into the Mediterranean; to sail right across it to Palestine; and also then to sail all the way back to Britain.

Trevelyan then concluded<sup>20</sup> her section regarding Ceri's great-grandson Bran and the Early-Christian Missionaries. She stated that Llan-Ilid *o* which means the *Llan* or Church of Ilid the *Man of Israel* *o* (who came to Glamorganshire with his friend and patron King Bran of Siluria) *o* is the oldest church in the whole of Great Britain.

Arwystli, or Aristobulus, one of the seventy disciples (Luke 10:1 *cf.* Romans 16:10), was ordained by St. Paul and sent into the country of the Britons. He preached Christ *o* and converted many from Druidism, and from Paganism, to Christianity. Then he founded a church; appointed elders and deacons; and, after many sorrows and great tribulation, he died.

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<sup>20</sup> *Ib.*, p. 66.

## Trevelyan on British Christianity from King Lucius to King Arthur

Also in post-apostolic times, one may trace the later Early-British Christian kings. Such included: Coill (*circa* 140 A.D.); Llew or Lucius (*circa* 156 A.D.); Coel Godeboy alias Iarle Caerloyn, the father of Ellen or Helen, A.D. 295; (H)Elenø son Cystennyn or Constantine (*circa* 313f); and Arthur Pendragon (*circa* 516f).

In one of the documents of Ancient Britain, Llew alias Lucius is thus described:<sup>21</sup> ðLleirwg, the son of Coell, who was the son of Cyllin, was surnamed Lleuver Mawr.... He bestowed the privilege of country and nation and judgment and validity of oathð upon those who should be of the Christian Faith.ð

The phrase ðvalidity of oathð here refers to the substitution of **an oath on the Decalogue** in the place of the similar old druidic oath. The ancient Christian form of oath in Wales was **on the “Ten Commandments, the Gospel of St. John, and the blessed cross.**ð

Lucius established the Archbishopric of Llandaff between A.D. 173 and 189. That was ðthe first in the Isle of Britain.ð

Lleufer Mawr or the Great Luminaryð was in succeeding ages better known by his Latin name ó Lucius. He confirmed the rights of teachers of the Gospel to equal immunities with those enjoyed by the druids.

These, according to Williamø book *Cymry*, were: five acres of land free; exemption from personal attendance in war; permission to pass unmolested from one district to another in time of war, as well as in peace; support and maintenance wherever they went; exemption from land tax; and a contribution from every plough in the district in which they were authorized teachers.

In the ancient record of the British monarchs, King Lucius is so described: ðLles ab Coell [alias Llew-the-son-Coell]...(A.D. 181), was a wise and godly king. He said that his end should be better than his beginning.... He caused the rest of the Kingdom of Britain to be christianized ó they which had not received the Christian Faith before from Joseph of Arimathea nor from his disciples.

ðNow this King [Llew] sent to themð ó viz. to the unconverted among his own countrymen ó ðtwo preachers whose names in the British tongue were Dyfan and Fagan...who instructed the Britons in the Universal Faith. And from thence until now of late, the Britons continue altogether with one accord in the same faith, without any alteration or changing of religion.ð

Trevelyan also stated<sup>22</sup> that according to the *Chronicles of the Ancient British Kings*, the famous ðOld King Coleð of our nursery rhymes certainly did live. He seems to have been a descendant of King Llew, and the father of Helen the mother of Constantine.

After the time of Llew, continued Trevelyan, the *Chronicles* refer to this ðCoel Godeboy (Iarle Caerloyn), A.D. 295. Coel Godeboy...made two cities or towns.... He

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<sup>21</sup> *Ib.*, pp. 53f.

<sup>22</sup> *Ib.*, pp. 71f.



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had a daughter called Elen, and she married Constance, Emperor of Rome.... In her right, [he] was King of Great Britain.... She was the mother of Constantine the Great, the first Christian Emperor [of Rome]....

Constantine, was a Prince of Britain.... At this time, were sent from Great Britain to inhabit Little Britain [alias Armorica or Brittany in France] one hundred thousand ploughmen *etc.* Among their descendants in Britain were several local princes each called Constantine alias Cystennyn (after their illustrious imperial predecessor).

With reference to Cystennyn Fendigaid, Constantine the Blessed or, as he is sometimes described, Cystennyn Llydaw, Constantine of Armorica or the *Chronicles* contain a reference to *Cystennyn brawd Aldwr brenin Llydaw* who died circa 428 A.D. That was after the Romans forsook the tribute of Great Britain in 397f A.D., because they were weary to defend the land from the strange rebels or the Picts, and/or the Anglo-Saxons who had just started warring against the Britons.

Now the above-named Constantine of Armorica was the son of Lidwal, the King of Little Britain alias Brittany. He had three sons *viz.* Cystennyn, Embres, and Uthyr Pendragon. They were all three, one at a time, kings of Britain.

Uthyr Pendragon's son, was the famous King Arthur. Trevelyan explained<sup>23</sup> that at Mount Badon, pagan Saxons fell by the sole attack of Arthur. None but he laid them low. Thus the A.D. 805f Brythonic Historian Nenni(us).

The *Annales Cambriae* gives Bannesdown (near Bath) as the locality of this battle or A.D. 516 as its date. They state that in this important conflict, Arthur bore the cross of our Lord Jesus Christ *viz.* as an emblem embossed upon his own royal shield and that the Britons were the victors.

### **Trevelyan on Cadoc and Arthur and Illyd and Devi & Maelgwyn**

Then there were also other leading Britons or like Cadoc, Illyd, Devi and Maelgwyn. Trevelyan explained<sup>24</sup> that Cadawg, who with Illyd and Peredur was a guardian of the grail, is better known to students of Celtic lore as Cattwg Ddoeth (Cadoc the Wise) or and to others as St. Cadoc. He was the first Principal of the celebrated College of Llan-Carvan which was founded in the fifth century.

From the *Sayings of the Wise*, which are attributed to Cadawg or St. Cadoc, the following verses are selected: Have you heard the saying of Illyd, the studious golden-chained knight? Whosoever does evil, may evil betide him! Have you heard the saying of St. Ilid, one come from the race of Israel? There is no madness like extreme anger.

Illyd was another co-guardian of the grail. He was also a renowned officer leaving his earthly warfare...for obtaining the highest crown. He was afterwards known as St. Iltutus. Of him the *Iolo Manuscripts* give the following account:

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<sup>23</sup> *Ib.*, pp. 87f.

<sup>24</sup> *Ib.*, pp. 98f.

ōIlltyd Varchog [the knight]ö was öthe son of Bicanus of Armorica. His mother was the daughter of the King of Morgan-wg [Gla-Morgan], and he was chief of all [King] Arthur's knights.... Whenever he was at prayer, they could not move him in the least....

öThe Emperor [Arthur]...gave property to Illtyd to form a college on the site of the church of Eurgan [alias Eurgain] the daughter of Caractacus King of Morgan-wg who...was together with his daughter Eurgan converted to the Christian faith.... Eurgan formed a College of twelve saints.... Illtyd [later] made three large new cells.... It was the most celebrated of all the monasteries for piety and learning.... There were two thousand saintsö or Christian students there.

Trevelyan then conceded<sup>25</sup> that from the death of Arthur (at the Battle of Camlan in 542 A.D.) to the close of the sixth century ó although the struggles between the Welsh and the Saxons were frequent and prolonged ó there was a dearth of heroes in the noblest sense of the word. But warriors and fierce fighters for the cause of their country, were numerous.

Three of these appear in the [Anti-Welsh] *Saxon Chronicles*, as [Cymric] ðtyrants.ø They were ðConstantinus the tyrantø (son of Cadur of Cornwall and Devon); ðVortiporiusø or Vortimer the Second (the ðtyrantø of Southwest Wales); and ðMaglocunusø or Maelgwyn Gwynedd (the ðtyrantø of North Wales). The latter, who was contemporary with Arthur, survived that great king and lived to a very advanced age.

Also according to the A.D. 540f Brythonic Church Historian Gildas, such Britons were indeed ðtyrants.ø Yet, however nominally, they were also members of the Ancient Celto-Brythonic Church ó fighting hard to survive against the onslaughts of the pagan Anglo-Saxons.

Thus Gildas charged Maglocunus or Maelgwyn Gwynedd with disregarding and neglecting öthe praises of God uttered by the sweetly-modulated voices of Christ's disciples and the breath of church-melody.ö The *Triads* recorded his name as being the chief elder at Caerlleon. Indeed, Geoffrey of Monmouth stated that Maelgwyn was even honourably buried ó at St. David's ó after Dewi alias St. David himself had died in the monastery of his own foundation at Menevia.

### **Mediaeval British Church from Cadwallader to Caradoc of Gwynedd**

Trevelyan then traced<sup>26</sup> the development of Mediaeval Wales. He does so from the A.D. 650 Cadwallader, to Caradoc of Gwynedd.

According to the *Iolo Manuscripts*, öCadwallader the Blessedö was celebrated as being öthe last king of Britain descended from the primitive royal lineage of the island ó until it was restored in the person of Henry VII [f. 1485-1509 A.D.].ö Cadwallader

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<sup>25</sup> *Ib.*, pp. 176f.

<sup>26</sup> *Ib.*, pp. 186f.

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was the last of his race to assume the royal title. He received the surname of *Bendigaid* (meaning ðBlessedð).

In the *Triads*, he is called one of the ðthree canonized kings of the island of Britainð ó and one of those who gave sanctuary in all parts of his dominions to those who fled before the oppression of the Saxons. After the A.D. 664 death of Cadwallader ó even as the Synod of Whitby was promoting the Roman-Catholicization of the churches of Britain ó ðthe ancient Welsh princes never regained the monarchy.

The next heroes that appear are those whose fiery blood was roused by the making of Offa's Dyke. In A.D. 786, Caradawg Prince of Gwynedd ó with many other distinguished and princely warriors ó was slain by the Saxons at Rhuddlan.

### **Trevelyan on the famous A.D. 926f *Law Code* of Hywel Dda**

Trevelyan then gave interesting insights<sup>27</sup> into the *Laws of Hywel Dda*. At the beginning of the tenth century, the Welsh unanimously elected Hywel to rule the whole principality, thus re-uniting the kingdom which had been divided by his grandfather Rhodri the Great. The illustrious Hywel Dda appears in striking contrast to the warlike kings, princes and chieftains whose brilliant successes or unhappy failures fill the long pages of Welsh history.

Hywel Dda was a patriotic prince quite ready to take up arms against the enemy ó though more willing to apply the arts of legislation to the security of peace. Hywel Dda, holding the olive branch and the tablets of the law instead of sword and shield, stands pre-eminent in the annals of Wales ó as Alfred the Saxon appears in the history of England. Calling his wise men together, he drew up a revised code of laws ó and next proceeded to see that the law-courts did their duty.

He was not a hasty and impetuous reformer who like an impatient disputant goes about his work in reckless fashion. Nor did he resemble many of the erratic law-alterers of today who care little for traditions of the past.

This monarch entered upon this patrimony in A.D. 907, and his first public work was in A.D. 926. Hywel, attended by several bishops and other clerical and lay dignitaries, set forth on a pilgrimage ðwith wise men respecting the means of improving the laws of the realm of Cambria.ð

On his return home, Hywel convened a great assembly of all the learned men, the clergy and nobility of Wales at *Ty Gwyn ar Daf*, the White House on the Taf. This convocation consisted of one hundred-and-forty ecclesiastics, six men of learning from every *cymwyd* or commote in his kingdom.

Each commote comprised twelve manors and two hamlets. Blegwryd, Chancellor of Llandaff, who was the first scholar and lawyer of his day, was appointed head commissioner over twelve other commissioners ó to examine the Welsh Laws and draw up an improved code.

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<sup>27</sup> *Ib.*, pp. 194f.

After much deliberation, the laws of Dyvnwal Moelmud were chosen as the basis of the new and reformed system, which was submitted by the commissioners to the judgment of the convention. Being thereby approved and ratified, it was passed on to Hywel Dda, and received the royal assent.

In the *Ancient Welsh Laws*, continued Trevelyan, the code is divided into three books. The first contains the laws of the royal court; the second the laws of the country; and the third appertains to wild and tame animals.

First for consideration comes the royal court. Twenty-four servants were appointed. The King's Chaplain was also his Secretary of State and Chancellor. He sat at the king's table.

According to these laws, a son came of age at fourteen, and a daughter at twelve. Cf. Luke 2:42-52. The *saraad* or fine had special provision. "The fine due to the king for violating his protection, was a hundred cows for every *cantred* or hundred."

According to the *Code of Dyved*, "twenty-four pence was the worth of the blood of every kind of person. For thirty pence was the worth of the blood of Christ; and it was unworthy to see the blood of the Son of God and the blood of men appraised of equal worth. So therefore the blood of a [mere] man was of less worth."

There is a valuable and ancient copy of the *Laws of Hywel Dda* preserved among the *Cotton Manuscripts* in the British Museum. *The Ancient Laws and Institutes of Wales* edited by Aneurin Owen is the most valuable modern record extant.

In A.D. 948, the long and peaceful reign of Hywel Dda or, in English, Howel the Good is one of the most enlightened monarchs of Wales, came to a close. Hywel Dda was buried in the Church of St. Illtudus.

### **Trevelyan on the Welsh Prince Madoc's migration to North America**

Trevelyan next referred<sup>28</sup> to the story of Prince Madoc, the Welshman who migrated to America in the twelfth century. According to the *Triads*, one of the "three lost or missing ones of the island of Britain" was Madog, the son of Owain Gwynedd, who "went to sea along with 300 men in ten ships" and it is not known whither they went.

In a mediaeval record, the following account appears under date 1170 A.D.: "Madawc, another of Owen Gwynedd's sons, finding how his brothers contended for the Principality, and that his native country was like[ly] to be turmoiled in a civil war, he did think it his better prudence to try his fortune abroad...."

"Therefore, leaving Northern Wales in a very unsettled condition, he sailed with a small fleet of ships...to the westward.... Leaving Ireland upon the North, he came at length to an unknown country where most things appeared to him new and uncustomary, and the manner of the natives far different from what he had seen in Europe."

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<sup>28</sup> *Ib.*, pp. 252f.

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In 1584, David Powel's *Historie of Cambria* was published. He says ðby reason and order of cosmographie, this land to the which Madoc came, must needs be some part of North [New] Hispania or Florida. Whereupon, it is manifest that that countrie was long before by Brytaines discovered ó afore either Columbus or Americus Vesputius lead anie Spaniardes thither.ö

The first edition of anglicized Welshman Sir Richard Hakluyt's *Voyages* appeared in 1589. There, it recorded: ðThe most ancient discovery of the West Indies by Madoc the son of Owen Gwyneth, Prince of North Wales, in the yeere 1170.ö

### **Trevelyan on the last independent Welsh King Llewellyn the Great**

Around 1280 A.D., observed Trevelyan,<sup>29</sup> the English crown clashed significantly with Llewellyn the Great of Wales. The public articles sent by the English to the Welsh were brief and to the point. ðThe [English] king will have no treaty of the four [Welsh] *cantreds*ö or hundreds. Cf. Exodus 18:21.

Llewellyn promptly forwarded to the king [of England] the ðNational Replyö of the Welsh. It noted that ðthe king [of England] would not consent to treat of the four *cantreds* nor of the Isle of Anglesey. Yet,ö it added, ðunless these be comprehended in the Treaty ó the [Welsh] Prince's Council will not conclude a peace [with the English]; by reason that these *cantreds* have, ever since the time of Camber the son of Brutus, properly and legally belonged to the princes of Wales!ö

War then ensued. Thus perished *Llewellyn ap Gruffydd*, the last native Prince of Wales, on the 11th of December 1282 ó after a reign of twenty-eight years. With him vanished the already waning shadow of the ancient Celtic ðBritishö Empire ó and its independence.

### **Trevelyan on the resurrection of the Welsh by the House of Tudor**

However, according to Trevelyan,<sup>30</sup> there was a great change during the lifetime of Sir Rhys ap Thomas. For the relations between the Welsh and the English then began to become more cordial.

Addressing this period, the chronicle referred to ð**King Henry the Seventh**,ö f. 1485-1509. He, ðbeing by his grandfather Owen Tudor descended out of Wales, sufficiently experienced the affection of the Welsh towards him.ö

The chronicle then continued: ðKing Henry the Seventh had already abrogated those unreasonable and intolerable laws which the former kings of England, particularly Henry the Fourth, had made against the Welsh.... Now, **King Henry the Eighth** [f. 1509-47] ó wishing to make a plenary **Reformation** of what his father had wisely begun ó thought it necessary towards the good and tranquillity of both nations to make the Welsh subject to the same laws and the same government with the English....

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<sup>29</sup> *Ib.*, pp. 352f & 363.

<sup>30</sup> *Ib.*, pp. 363 & 422f.

öAccordingly, in the twenty-seventh year of his reign, A.D. 1536, an *Act of Parliament* passed to that purpose which, together with another Act in the thirty-fifth of his reign [1544], made a plenary incorporation of the Welsh with the English. This Union has had that blessed effect that it has dispelled all those unnatural differences which heretofore were so rife and irreconcilable.ö Thus Trevelyan.

## ADDENDUM 20: THE A.D. 796F NENNI(US) ON THE HISTORY OF THE BRITONS

The Welshman Rev. Nenni was a British Historian and Christian Minister. Thus Oxford's Regius Professor of Modern History, Henry William Carless Davis.

### The life and times of the Brythonic Historian Nenni(us) of Wales

Nenni flourished around A.D. 796f. He was a resident apparently of either Brecknock or Radnor in North Wales. He was proud of his Brythonic ancestry, and critical of the Anglo-Saxons.

Yet, in order to achieve the maximum publicity for his work ó he wrote it in Latin as the international academic language at that time. Other less important works, however, he may well have written originally in his own native Welsh.<sup>1</sup>

Rev. Nenni's *Historia Britonum* traced the history of the Britons ó from Adam, down till about A.D. 650f. There are some thirty extant ancient manuscript copies, rather defaced by later interpolations.

Yet Heinrich Zimmer ó in his famous critique *Nennius vindicatus*<sup>2</sup> ó has demonstrated that precisely Nenni indeed wrote the *Historia* proper. This Zimmer did, by comparing the manuscripts with the 11th-century translation thereof by the Irish Scholar Gilla Coemgim (d. 1072).

After his fellow Briton, Gildas of Greater Cumbria, Nenni was the oldest extant Brythonic authority on the struggle between the English and the Britons for the conquest of England. Also, Nenni has given us the oldest extant account of King Arthur's victories over the Saxons.

Nenni's chief authorities seem to be: Gildas the Wise; Eusebius's *Church History*; Muirchu Maccu Machteni's *Life of Patrick*; Tirechan's *Collectanea*; the *Liber Occupationis* (an Irish work on the settlement of Ireland); the *Book of the Six Ages of the World*; the *Chronicle* of Prosper of Aquitaine; and the *Book of the Blessed Garmon*.

As the *Encyclopedia Americana* notes,<sup>3</sup> the work of Nenni has a recognized importance. A manuscript is in the British Museum, and the great antiquary Theodor Mommsen<sup>4</sup> has prepared one of the best editions thereof in his own *Monumenta Germaniae Historica*. Ellis speaks of Nenni as a compiler ó valuable because of the antiquity of his materials.

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<sup>1</sup> Thus art. *Nennius* (in *Enc. Brit.* 14th ed. 16:x & 16:213).

<sup>2</sup> H. Zimmer: *Nennius vindicatus*, Berlin 1893. Compare T. Mommsen in *New Archives of the Society for Ancient German History*, XIX:283.

<sup>3</sup> Art. *Nennius* (in *Enc. Amer.*, 1951, 20:71).

<sup>4</sup> T. Mommsen: *Monumenta Germaniae Historica*, Vol. 13, 1898.

The famous antiquary Dr. J.A. Giles (D.C.L.), Fellow of Corpus Christi College at Oxford, explained<sup>5</sup> that little is known of Nenni(us) other than what is found in the manuscript attributed to him. That manuscript was re-edited in the tenth century by Mark the Hermit.

Yet the bulk of Nenni's manuscript indeed seems<sup>6</sup> to have been written down for the first time by an unnamed Briton already in the days of Gildas (A.D. 550f). It was subsequently updated by the Welsh Historian Nenni himself, around A.D. 805f.

The manuscript throws considerable light on the history and ways of the Ancient Britons. Here follow our own extracts and discussions of the portions in Nenni relevant to our own present subject.

### **Nenni's autobiographical notes on how he wrote his *History***

ōI, Nennius, the lowly minister and servant of the servants of God ó by the grace of God, disciple of St. Elbuta ó to all followers of the truth, sendeth health!ö<sup>7</sup>

That ðElbutaö is apparently Elvod, who was the Welsh Bishop of Bangor from A.D. 755 onward. From the time-frame ó less than a century after the Synod of Whitby ó this would indicate that Bishop Elvod was not a Romanist but a Culdee Christian, and thus a Proto-Protestant High-Church Presbyterian.

By implication, the same would follow also in respect of Nenni himself (as Elbuta's ðdiscipleö). Indeed, that would be in agreement also with the internal evidence contained in his manuscript.

Continued Nenni:<sup>8</sup> ðI have presumed to deliver these things...partly from the traditions of our ancestors; partly from the writings and monuments of the ancient inhabitants of Britain; partly from the annals of the Romans and the chronicles of the sacred fathers Isidore, Hieronymus [alias Jerome], Prosper, Eusebius ó and from the histories of the Scots and Saxons.... Here begins the apology of Nennius, the historiographer of the Britons, of the race of the Britons....

ōI, Nennius, disciple of St. Elbotus, have endeavoured to write some extracts.... I have got together all that I could find as well from the annals of the Romans; as from the chronicles of the sacred fathers Hieronymus, Eusebius, Prosper; and from the annals of the Scots and Saxons; and from our [own Brythonic] ancient traditions.ö

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<sup>5</sup> J.A. Giles: *Six Old English Chronicles*, Bell & Daldy, London, n.d., frontispiece and pp. iii & vii-viii.

<sup>6</sup> *Ib.* p. 415.

<sup>7</sup> Nenni: *Hist. Brit.*, 1.

<sup>8</sup> *Ib.*, 1-2.



### Nenni on the early history of mankind and of Ancient Britain

Nenni then started off in earnest:<sup>9</sup> ðFrom Adam to the flood, are 242 years. From the flood to Abraham, 942. From Abraham to Moses, 600.... The island of Britain derives its name from Brutus ð circa B.C. 1185.

Rev. Nenni then gave<sup>10</sup> a description of the cities in Ancient Britain. Somewhat reminiscent of that given by the earlier Greek Strabo, of Britain Nenni declared: ðTaken from the southwest point, it inclines a little toward the West, and to its northern extremity measures eight hundred miles, and is in breadth two hundred.ð

It contains thirty-three cities, namely: 1, *Cair Ebrauc* (York); 2, *Cair Ceint* (Canterbury); 3, *Cair Gurcon* (Anglesey?); *Cair Guortegern* (near Carlisle);<sup>11</sup> *Cair Custent* (Carnarvon); *Cair Guoranegon* (Worcester); 7, *Cair Segont* (Silchester); 8, *Cair Truis* (Norwich, or Winwick); 9, *Cair Merdin* (Carmarthen); and 10, *Cair Peris* (Porchester).

Other of these cities, were: 11, *Cair Lion* (Caerleon-upon-Usk); 12, *Cair Mencipit* (Verulam); 13, *Cair Caratauc* (Catterick); 14, *Cair Ceri* (Cirencester); 15, *Cair Gloui* (Gloucester); 16, *Cair Luilid* (Carlisle); 17, *Cair Grant* (Grantchester, now Cambridge); 18, *Cair Daun* (Doncaster), or *Cair Dauri* (Dorchester); 19, *Cair Britoc* (Bristol); 20, *Cair Meguaid* (Meivod); 21, *Cair Maniguid* (Manchester); and 22, *Cair Legion* (Chester).

Finally, there were also: 23, *Cair Guent* or *Caerwent* (alias Winchester in Monmouthshire); 24, *Cair Collon* (Colchester or St. Colon in Cornwall); 25, *Cair Londein* (London); 26, *Cair Guorcon* (Worren or Woran in Pembrokeshire); 27, *Cair Lerion* (Leicester); 28, *Cair Draithou* (Drayton); 29, *Cair Pensavelioit* (Pevensey in Sussex); 30, *Cairteim* (Teyn-Grace in Devonshire); 31, *Cair Urnah* (Wroxeter in Shropshire); 32, *Cair Celemion* (Camalet in Somersetshire); 33, and *Cair Loit Coit* (alias Lincoln).

### Nenni on the postdiluvian popularity of the British Isles

Nenni next expatiated<sup>12</sup> ðrespecting the period when this Island became inhabited, subsequently to the flood.... Dardanus [cf. Genesis 38:30 with First Chronicles 2:4-6 & First Kings 4:31f]...having possessed himself of part of Asia [Minor, viz. the Dardanelles], he built the city of Troy.

ðDardanus was the father of Troius, who was the father of Priam and Anchises. Anchises was the father of Aeneas....

ðBrutus [the son of Aeneas]...afterwards subdued the island of Britain.... He was called *Posthumus*, because he was born after the death of Aeneas his father....

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<sup>9</sup> *Ib.*, 4f.

<sup>10</sup> *Ib.*, 7.

<sup>11</sup> Thus *ib.* in the n. on p. 404.

<sup>12</sup> *Ib.*, 10-18.

ōThe Britons...sprang from him.... They were called ðBrit-onsø ó from ðBrut-usø ó and rose from the family of Brutus....

ōAeneas, after the Trojan War, arrived with his son in Italy.... Lavinia bore to Aeneas a son.... The mother of the child dying at its birth, he was named Brutus.... At length he came to this Island ó named, from him, Britain.

ōHe dwelt there, and filled it with his own descendants.... Brutus...governed Britain at the time Eli the high priest judged Israelö ó B.C. *circa* 1150f. See: First Samuel 3:20f & 4:18.

ōAfter an interval of not less than eight hundred years, came the Picts ó and occupied the Orkney Islands.... Long after this, the Scots arrived in Ireland from Spain.... Afterwards others came from Spain, and possessed themselves of various parts of Britain....

ōIreland was a desert, and uninhabited ó when the children of Israel crossed the Red Sea.... At that period, there lived among this people [the Israelites], with a numerous family, a Scythian of noble birth....

ōA thousand and two years after the Egyptians were lost in the Red Sea [and hence around B.C. 450,] they passed into Ireland and the district of Dalrietaö alias Northwest Antrim in Ulster.

Thus did some Scyths ó originally from the Ukraine, and then by way of Egypt ó at length arrive in Ireland. There, those Irish Scyths became the Iro-Scots.

On the other hand, continued the Brythonic Nenni, ðthe Britons came to Britain in the third age of the World.... In the fourth, the Scots took possession of Ireland.ö

In later years, the Scots moved into the north of Britain. In course of time, those Scots and the Picts ó then started attacking the Britons to their south.

Explained Nenni: ðThe Britons who, suspecting no hostilities, were unprovided with the means of defence ó were unanimously and incessantly attacked, both by the Scots from the west, and by the Picts from the north.... A long time after this, the Romans obtained the empire of the World....

ōI have learned another account of this Brutus from the ancient books of our ancestors. After the deluge, the three sons of Noah severally occupied three different parts of the Earth. Shem extended his borders into Asia; Ham into Africa; and Japheth into Europe [Genesis 9:19-27 & 10:1-5f].

ōThe first man that dwelt in Europe was Alanus ó with his three sons Hisicion, Armenon and Neugio. Hisicion had four sons ó Francus, Romanus, Alamanus and Brutus.... We have obtained this information respecting the original inhabitants of Britain from ancient tradition.

ōThe Britons were thus called, after Brutus. Brutus was the son of Hisicion; Hisicion was the son of Alanus; Alanus was the son of Rhea Silvia; Rhea Silvia was the daughter of Numa Pompilius; Numa was the son of Ascanius; Ascanius of

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Aeneas; Aeneas of Anchises; Anchises of Troius; Troius of Dardanus; Dardanus of Flisa; Flisa of Juiun; Juiun of Japheth.

öBut Japheth had seven sons. From the first, named Gomer, descended the Galli; from the second, Magog, the Scythi and Gothi; from the third, Madian, the Medi; from the fourth, Jauan, the Greeks.... These are the sons of Japheth, the son of Noah, the son of Lamech [Genesis 5:28-30].ö

### **Nenni on the rise of the Roman Empire against Ancient Britain**

Nenni next described the rise of the Roman Empire and its clashes with Ancient Britain. He explained:<sup>13</sup> öThe Romans having obtained the dominion of the World, sent legates or deputies to the Britons to demand of them hostages and tribute, which they received from all other countries and islands. But they [the Britons] ó fierce, disdainful and haughty ó treated the legation with contempt.

öThen Julius Caesar ó the first who had acquired absolute power at Rome ó highly incensed against the Britons, sailed in sixty vessels to the mouth of the Thames. There they suffered shipwreck, whilst he fought against Dolobellus (the proconsul of the British king who was called Belin [Cassi-belaunus], and who was the son of Minocannius (who governed all the islands of the Tyrrhene Sea).... Thus Julius Caesar returned home without victory ó having had his soldiers slain, and his ships shattered.

öBut after three years he again appeared with a large army and three hundred ships, at the mouth of the Thames ó where he renewed hostilities. In this attempt, many of his soldiers and horses were killed. For the same [British pro]consul placed iron pikes in the shallow part of the river. And this, having been effected with so much skill and secrecy as to escape the notice of the Roman soldiers, did them considerable injury [in their ships]. Thus Caesar was once more compelled to return without peace or victory....

öThe second [Caesar] after him [Julius] who came into Britain ó was the Emperor Claudius. He reigned forty-seven years after the birth of Christ. He carried with him war and devastation.... Though not without loss of men, he at length conquered Britain....

öNo tribute was in his time received [by the Romans] from the Britons, but it was paid to British emperorsö or rulers. Then, **ö167 years after the birth of Christ, King Lucius – with all the chiefs of the British people – received baptism...**

öSeverus was the third [Roman] emperor who passed the sea to Britain. There, to protect the Provinces recovered from barbaric incursions, he ordered a wall and a rampart to be made between the Britons, the Scots and the Picts ó extending across the island from sea to sea, in length one hundred and thirty miles....

öIt is called in the British language *Gwal* [or -The Wallö]. Moreover, he ordered it to be made between the Britons ó and the Picts and the Scots. For the Scots from the west, and the Picts from the North, unanimously made war...[against the Romans in

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<sup>13</sup> *Ib.*, 19-23.

*Britannia*]...but were at peace among themselves. Not long after, Severus died ó in Britain.ö

From this, it would seem that the Roman Emperor Severus ordered ðThe Wallø to ðbe madeö across the then-border between *Britannia* and Scotland. This would indicate that ðThe Wallø had fallen into much disrepair since its initial construction by the earlier pagan Roman Emperor Hadrian. For it now needed to be ð[re-]madeö by Emperor Severus. Doubtless, the dilapidation of ðThe Wallø which occurred between the time of Hadrian and that of Severus was caused as a result of repeated attacks by the free Brythons from Caledonia in the north and into *Britannia* in the south.

### **Nenni on Constantine and the Emperors of Rome who succeeded him**

We now come to the famous Briton and first Christian Emperor of the Roman Empire ó Constantine the Great. Here Nenni wrote<sup>14</sup> that ð**Constantius the father of Constantine the Great...died in Britain**. His sepulchre, as it appears by the inscription on his tomb, is still seen near the city named *Cair Segont* (near Carnarvon). Upon the pavement of the above-mentioned city he sowed three seeds of gold, silver and brass ó [so] that no poor person might ever be found in it...

ðThe seventh [Britain-visiting Roman] Emperor, was Maximus. He withdrew from Britain with all his military force....

ðAfter this, **the Britons despised the authority of the Romans, equally refusing to pay them tribute, or to receive their kings**. Nor did the Romans any longer dare to attempt to govern a country the natives of which massacred their deputies.

ðThe Romans had undertaken the government of the Britons.... After having exhausted the country of its gold, silver, brass, honey and costly vestments ó and having besides received rich gifts ó they returned...to Rome....

ðAfter the above-said war between the Britons and the Romans, the assassination of their rulers...and the termination of the Roman power in Britain ó they were in alarm for forty years.ö The Brythons of what had been *Britannia* were now once again independent ó although indeed under increasing pressure from the Picts and the Scots to the north.

### **Nenni on Post-Roman revival of the Christian-British Confederacy**

Thus it was, after 354 years of Roman occupation, that South Britain regained her independence. Immediately, the Britons then re-instituted the old Pre-Roman ðConfederation of Statesø for which those insular Celts had been famous in the past. Compare the ðHigh Kingø or ð*Ard-ri*ø of the Ancient Irish Celts, with the ð*Arvi-rag*ø or ð*Ard-an-rhaig*ø who had led the Free British States against the invading Romans ó in the days when Caswallon fought against Julius Caesar, and later again when Caradoc fought against Claudius Caesar.

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<sup>14</sup> *Ib.*, 25-31.

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So now, once more, from the various contemporaneous Brythonic kings of the various States then again ruling in Post-Roman Britain ó one ÆHigh Kingø or ÆVortigernø was appointed to lead the free British States. The ÆConfederacyø lived again!

Nenni then described this Post-Roman Brythonic ÆHigh Kingø ó alias the ÆPresidentø of the Confederacy. He wrote:<sup>15</sup> ðVortigern then reigned in Britain.ö However, this Confederacy ó already under pressure from the Picts and the Scots to the north ó now entered into an alliance with the Saxons to the east.

Explained Nenni: ðIn the meantime, three vessels ó exiled from Germany ó arrived in Britain.... Vortigern received them as friends, and delivered up to them the island which is in their language called Thanet, and by the Britons Ruym [off the coast of Kent].... The Saxons were received by Vortigern 447 years after the passion of Christ....

ðAt that same time St. Garmon, distinguished for his numerous virtues, came to preach in Britain.... Garmon addressing himö (an unnamed minor wicked ruler), ösaid, ÆDost thou believe in the Holy Trinity?ø To which the man ó having replied, ÆI do believe!ø ó he baptized.ö Garmon then enjoined: ðPray without ceasing, and invoke the protection of the true God!ø

Then, öthe following day a hospitable man who had been converted by the preaching of St. Garmon, was baptized, with his sons ó and all the inhabitants of that part of the country.... The name of this person is Catel Drunlucö ó alias Cadel Deymllug, Prince of the Vale Royal and the upper part of Powys in Wales.

ðAfter the Saxons had continued some time in the island of Thanet, Vortigern promised to supply them with clothing and provisions ó on condition they would engage to fight against the enemies of his country.... But Hengist [the Saxon]...replied to Vortigern, ÆWe are indeed few in numbers. But if you will give us leave, we will send to our country for an additional number of forces, with whom we will fight for you and your subjects.ø

### **Nenni on Saxon betrayal of and attacks upon their British allies**

Foolishly, Vortigern gave such leave. Angles, Saxons and Jutes from Germany and Denmark consequently poured into Britain. Soon they were challenging the Britons themselves for the possession and enjoyment of the whole of Eastern Britain ó from Edinburgh in the north, to Canterbury in the south.

In desperation, effective Brythonic leaders were searched for. Two such were finally found ó first, Embres Erryll; and later, King Arthur.

Nenni thus described<sup>16</sup> the rise of Embres Erryll. ðThe king sent messengers throughout Britain.... After having inquired in all the provinces, they came to a field of Aelecti [alias Bassalig], in the district of Glevesing [between the Usk and Rumney

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<sup>15</sup> *Ib.*, 31-36.

<sup>16</sup> *Ib.*, 41f.

in Monmouthshire], where a party of boys were playing at ball.... Then the boy...said to the king:...:Our people shall rise and drive away the Saxon race from beyond the seaø...

øWhat is your name?ø asked the king. I am called Ambrose (in British **Embres** Guletic)øreturned the boy.... Then the king assigned him that city, with all the western provinces of Britain....

øDeparting with his wise-men...he arrived in the region named Gueneri, where he built a city [Guasmoric **near Carlisle** (called Palmecastr)]. There he built a city which, according to his name, was called *Caer Guorthegirn*.ö

### **Nenni on the fallout between the Briton Vortigern & the Saxon Hengist**

The struggles in Eastern Britain of the Brythonic King Vortimer against the Saxon Chief Hengist, are next described by Nenni. He explained:<sup>17</sup> øAt length Vortimer the son of Vortigern valiantly fought against Hengist.... After a short interval, Vortimer died.

øBefore his decease, anxious for the future prosperity of his country, he charged his friends to inter his body at the entrance of the Saxon port ó viz. upon the rock where the Saxons first landed.... They imprudently disobeyed this last injunction, and neglected to bury him where he had appointed.

øAfter this, the [Scotic and Pictish] barbarians became firmly incorporated, and were assisted by [Anglo-Saxon] foreign Pagans.... Let him that reads understand that the Saxons were victorious and ruled Britain not from their superior prowess, but on account of the great sins of the Britons ó God so permitting it....

øHengist, under pretence of ratifying the treaty [between the Saxons and the Britons], prepared an entertainment to which he invited the [Brythonic] king, the nobles, and military officers ó in number about three hundred.... After they had eaten..., Hengist suddenly vociferated *Nimed eure Saxes!*ø ó and instantly his adherents drew their knives.... Rushing upon the Britons, each slew him who sat next to him.

øThus there were slain three hundred of the nobles of Vortigern. The king, being a captive, purchased his redemption by delivering up [to the Saxons] the three provinces of East-Sex [alias Essex], South-Sex [or Sussex] and Middle-Sex ó beside other districts....

St. Garmon [alias the Celtic Garmon] admonished Vortigern to turn [back] to the true God.... The blessed man [Garmon] was unanimously chosen Commander against the Saxons. And then, not by the clang of trumpets but by prayerfully singing *hallelujah*ø ó and by the cries of the army to God ó the enemies were routed and driven even to the sea.ö

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<sup>17</sup> *Ib.*, 43-50.

### Nenni on Vortigern's sons and their commitment to Christianity

Continued Nenni of Vortigern: ðHe had three sons. The eldest was Vortimer who, as we have seen, fought four times against the Saxons and put them to flight. The second, Categirn, was slain in the same battle with Horsa [the Saxon].

ðThe third was Pascent, who reigned in the two provinces Builth and Guorthegirnaim [in Northern Radnor and Brecknock] ó after the death of their father. These were granted him by Ambrosius [alias Embres Erryll], who was the -Great Kingø ó alias the Brythonic -Arvi-Ragø (compare the Irish -Ard-Riø) ó ðamong the kings of Britain.

ðThe fourth was Faustus.... He built a large [Proto-Protestant Culdee Christian] monastery on the banks of the river Renis, called after his name....

ðThis is the genealogy of Vortigern, which goes back to Fernvail [or Farinmail the King of Gwent or Monmouth], who reigned in the Kingdom of Guorthegirnaim.

ðHe was the son of Teudor; Teudor, the son of Pascent; Pascent, of Guoidcait; Guoidcait, of Moriad; Moriad, of Eltat; Eltat, of Eldoc; Eldoc, of Paul [Pol]; Paul, of Meuprit; Meuprit, of Braciat; Braciat, of Pascent; Pascent, of Guorthegirn; Guorthegirn, of Guortheneu; Guortheneu, of Guitaul; Guitaul, of Guitolion; Guitolion, of Gloui. Bonus, Paul, Mairon [and] Guotelin were four brothers who built Gloiuda ó a great city upon the banks of the Severn. In British it is called Cair Gloui; in Saxon, Gloucester....

ðThe more the Saxons were vanquished, the more they sought for new supplies of Saxons from Germany ó so that kings, commanders and military bands were invited over from almost every province [in Germany]. And this practice they continued till the reign of Ida, who was the son of Eoppa. He was the first king of the Saxon race in Bernicia [alias the northern province of Northumbria in what is now called Scotland], and in Cair Ebrauc [alias York]....

ðThe Saxons were **received** by Vortigern in the year of our Lord 447 ó and up to the year of which we now write: 547.ð This latter remark by Nenni apparently comes from a Pre-Nennian document written long before the time of Nenni himself ó which document he at this point incorporated unamendedly into his own *History of the Britons*.

After 447, it would seem the British -High Kingø Vortigern no longer -receivedø such Saxons. But ó and not with ultimate success ó he then started resisting their ongoing and increasing arrivals.

Nenni then concluded this section. He stated: ðWhosoever shall read herein, may receive instruction ó assistance being afforded by the Lord Jesus Christ Who, co-eternal with the Father and the Holy Ghost, lives and reigns for ever and ever. Amen.ð

Very clearly, Nenni was a consistent Trinitarian. He understood that all history, including that of his beloved Britain, is controlled by the Triune God ó Who was, and Who is, and Who always will be.

## Nenni on St. Patrick the British Christian Missionary to Ireland

Nenni then gave a most interesting portrait of Vortigern's contemporary, the great Proto-Protestant Brythonic Christian Padraig (alias Patrick). "In those days," explained Nenni,<sup>18</sup> "Saint Patrick was a captive among the [Iro-]Scots. His master's name was Milcho, to whom he was a swineherd for seven years. When he [Patrick] had attained the age of seventeen, he [Milcho] gave him his liberty.

"By the divine impulse, he [Patrick] applied himself to the reading of the Scriptures... Replenished with the Holy Spirit, he continued a great while "studying the sacred mysteries of those writings... Pallad(ius)...was sent by...Celestine to convert the [Iro-]Scots.... He came to Britain, [however,] and died in the land of the Picts....

"Patrick was sent to convert the [Iro-]Scots to the faith of the Holy Trinity... Germanus then sent the ancient Segerus with him "as a venerable and praiseworthy bishop "to King Amatheus.... He [Padraig] assumed the name of Patrick, having hitherto been known by that of Maun [and Succat].

"Having distributed benedictions, and **having perfected all in the Name of the Holy Trinity**, he embarked on the sea which is between the Gauls and the Britons. Then, after a quick passing, he arrived in Britain.

"There he preached for some time.... He came [later] to the Irish Sea.... Having filled the ship with foreign gifts and spiritual treasures "by permission of God he arrived in Ireland, where he baptized and preached....

"From the beginning of the World, to the fifth year of King Logiore [alias Laoghaire or Leary], when the Irish were baptized and faith in the unity of the individual Trinity was published to them "are five thousand three hundred and thirty years. **St Patrick taught the Gospel, in foreign nations, for the space of forty years.... He bought many captives of both sexes at his own charge, and set them free – in the Name of the Holy Trinity.**

"He taught the servants of God, and he wrote three hundred and sixty-five official and other books relating to the universal faith. **He founded as many churches, and consecrated the same number of bishops** [one per congregation, as in Culdee Proto-Presbyterianism], strengthening them with the Holy Ghost.

"He ordained three thousand presbyters [thus about ten such Presbyterian Elders for each of his 365 Congregations] "and converted and baptized twelve thousand persons in the province of Connaught.... In one day, he baptized seven kings, who were the seven sons of Amalgaid [King of Connaught].

"He continued fasting forty days and nights on the summit of Mount Eli, that is Cruachan-Aichle "alias Croagh-Patrick in Mayo. There, he "proffered three petitions to God for the Irish who had embraced the Faith....

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<sup>18</sup> *Ib.*, 50-54.



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ōAfter a life spent in the active exertion of good to mankind, St. Patrick, in a healthy old age, passed from this World to the Lord.... Changing this life for a better ó with the saints and elect of God he [now] rejoices for evermore. He attained the period of one hundred and twenty years. No one knows his sepulchre, nor where he was buried.ö

### **Nenni on the celebrated Brythonic Christian King Arthur the Great**

Nenni then gave a very interesting statement about the famous Brythonic Christian King, Arthur the Great. He flourished soon after the death of Patrick. Wrote Nenni:<sup>19</sup>

ōThen it was that the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons.... He was twelve times chosen[!] as their ãCommanderøó and was as often conqueror.

ōThe first battle in which he was engaged, was at the mouth of the river Gleni [either in Lincolnshire or in Northern Northumberland]. The second, third, fourth and fifth were on another river ó by the Britons called Douglas [or Dubglas alias Douglas in Lancashire] in the region Linius.

ōThe sixth [battle occurred] on the river Bassus [in the Firth of Forth]; the seventh in the wood Celidon, which the Britons call Cat Coit Celidon [the Caledonian Forest or the Forest of Englewood extending from Penrith to Carlisle in Cumbria].

ōThe eighth was near Gurnion Castle, where Arthur bore...the image [of the cross of Christ] upon his shoulder [or shield] ó and through the power of our Lord Jesus Christ...put the Saxons to flight and pursued them the whole day with great slaughter.

ōThe ninth was at the City of Legion [Exeter], which is called Cair Lion. The tenth was on the banks of the river Trat Treuroit [being the Brue near Glastonbury in Somersetshire; or the Ribble, in Lancashire]. The eleventh was on Mount Breguoin, which we call Cat Breguoin [or Agned Cathregonion alias Cadbury in Somersetshire; or Edinburgh].

ōThe twelfth was a most severe contest, when Arthur penetrated to the Hill of Badon [Bath]. In this engagement, 940 fell by his hand alone ó no one but the Lord affording him assistance. In all these engagements, the Britons were successful. For no strength can avail against the will of the Almighty!ö

We need to point out, with Professor Rachel Bromwich, that the meaning of part of what Nenni here recorded as having happened during Arthur's eighth great battle ó is somewhat obscure. This obscurity is due to the ambiguities of a word or two in Old-Welsh alias Brythonic.

It may just be that the record is claiming here ó that Arthur was carrying into battle upon his shoulder a three-dimensional image or representation of Christ (or alternatively of Mary). It is far more likely, however, that the record is claiming here

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<sup>19</sup> *Ib.*, 56 (first part). In some manuscripts, this material is found as the first part of ö50ö ó together with the second part of ö50ö and between ö49ö and ö51.ö

ó that Arthur was carrying into battle his shield adorned with a two-dimensional image or representation merely of a simple cross of Christ thereon.

### **The amalgamation of Celts and Saxons into Christian Anglo-Britons**

Nenni next provided details of the beginning of the amalgamation of [christianizing] Anglo-Saxons and [christianized] Celto-Brythons into the new Anglo-British or Celto-English nation. The latter, in his own day [A.D. 805f] ó had long been conceived; was even then being born; and would soon grow up from its infancy into its vigorous childhood.

The genealogy of the kings of Benecia or Bernicia ó the Anglo-Saxon kingdom which absorbed the Celtic kingdom of Berneich ó is next given.<sup>20</sup> This Bernicia ó which stretched up past Edinburgh in the north ó in turn later combined with the adjacent Celtic kingdom of Deur or Deira in the south. Together, they two then constituted the new Anglo-British kingdom of Northumbria.

Nenni noted<sup>21</sup> regarding Anglo-Saxon Bernicia that õits first King (Ida) had twelve sons, including Ethelric. The latter begat Ethelfrid, who himself begat seven sons ó including Oswy, who begat Egfrid (who was defeated by the Picts).

õOswy married the daughter of Edwin [after whom Edwinø Burg or Fortress, alias Edinburgh, was named].... Two sons of Edwin fell with him in battle at Meccen [alias Hatfield in Yorkshire].... All were slain with him, by the army of Catguollaunus [or Cadwalla] King of the Guendota [in Western Britain].

õIda, the son of Eoppa, [circa A.D. 550f] took possession of countries on the left-hand side of Britain...and reigned twelve years. He united Dynguyath Guarth-Berneich [Dinguerin and Gudbernech in Deurabernech alias Deira and Bernicia].

õThen Dutigirn at that time fought bravely against the nation of the Angles. At that time, Talhaiarn Cataguen [a descendant of King Coel Godebog and a chaplain to Ambrosius alias Embres Erryll] was famed for poetry ó and Neirin and Taliesin and Bluchbard and Cian (who is called Guenith Guant) were all famous at the same time in British poetry.

õThe great King Mailcun [alias Maelgwyn] reigned among the Britons, *i.e.* in the district of Guenedota.... His great-great-grandfather Cunedda, with his twelve sons, had come before from the left-hand part (*i.e.*, from the country which is called Manau Gustodin), 146 years before Mailcun reigned....

õSometimes the [Pagan Saxon] enemy and sometimes our [Christian Brythonic] countrymen were defeated.... Edwin son of Alla...seized on [Brythonic] Elmete, and expelled Cerdic its king....

õThe following Easter, Edwin himself received baptism ó and 12 000 of his subjects with him. If anyone wishes to know who baptized them, it was [the Brython]

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<sup>20</sup> *Ib.*, 56 (second part). In some manuscripts, this material is found as the second part of õ50ö ó immediately following the first part of õ50ö and located between õ49ö and õ51ö.

<sup>21</sup> *Ib.*, 60f.

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Rian Map Urbgen. He was engaged forty days in baptizing all classes of the Saxons; and by his preaching, many believed on Christ.

ōOswald son of Ethelfrid reigned nine years; the same is Oswald Llauiguin. He slew Catgublaun [Cadwallon or Cadwalla], King of Guenodot [or Gwynedd in North Wales] in the Battle of Catscaul [or Denisø Brook], with much loss to his own army....

ōOswy, son of Ethelfrid, reigned 28 years.... During his reign, there was a dreadful mortality among his subjects, when Catgualart (Cadwallader) was king among the Britons. Succeeding his father, he himself died among the rest. He slew Penda [the Pagan Anglo-Saxon King of Mercia] in the field of Gai.

ōThen Oswy restored all the wealth which was with him in the city, to [another] Penda ó who distributed it among the kings of the Britons (that is, Athert Judeu).... Egrid, son of Oswy, reigned nine years. In his time, the holy Bishop Cuthbert [an Anglo-Saxon Culdee] died in the island of Madcautö ó alias Farne, off the coast of what is now Southeastern Scotland.

### **The great historical importance of Nenni's A.D. 805f testimony**

By this time, the bulk of the Brythonic Celts and all of the Anglo-Saxons were being absorbed into a new nation ó Anglo-British Christian England. Yet a minority of Brythonic Celts withdrew into Wales where they continued the Culdee Church. This was where Nenni served the Lord ó when he wrote the above words around A.D. 805f.

Fortunately, at least some of Nenni's writings are still extant. They provide indispensable information regarding Pre-Christian Britain, the infant Early Brythonic Church, King Arthur, and many details of the clash between the Brythons and the Saxons not found in other extant sources before the Anglo-Saxon King Alfred the Great.



## **ADDENDUM 2 1: GEOFFREY ARTHUR OF MONMOUTH'S *HISTORY OF BRITAIN'S KINGS***

This important work, *The History of the Kings of the Britons*, was written in Latin. It was thus compiled by one Galfridus ó alias Geoffrey (or Jeffrey) Arthur ó in 1138f A.D.

More importantly, however, it claimed to be a translation from an Ancient-Celtic manuscript. It alleged that this manuscript had been taken from Britain to Brittany by the last Brythonic monarch of Britain, King Cadwallader ó when he fled into exile from the Anglo-Saxons around 675 A.D. That latter manuscript, in turn, is presumed to rest on very long-standing prior traditions ó both written and unwritten.

Here below, we quote from a 1963 edition of Geoffrey.<sup>1</sup> That was translated by Sebastian Evans; revised by Charles W. Dunn; and furnished with an introduction by Gwyn Jones.

### **The life and times of Welsh Historian Geoffrey Arthur of Monmouth**

In that edition, the editor gives a very valuable introductory note. He explains<sup>2</sup> that Geoffrey of Monmouth was also known as Geoffrey Arthur. He was born about A.D. 1100 ó presumably at Monmouth, South Wales, near Caerleon.

From about 1129 to 1150, Geoffrey was a secular Augustinian Canon at St. George's College (in Oxford Castle). It was at Oxford that Geoffrey wrote his *History of the Kings of Britain*, about 1138-39. He became Bishop of St. Asaph in North Wales in 1153.

### **Geoffrey's claims a 675 A.D. writing down of the book he translated**

Geoffrey himself, at the very outset of his book,<sup>3</sup> claimed to be translating into Latin (and indeed also editing) òa certain most ancient book in the British language that did set forth the doings of...all [the British kings] in due succession and order.ö Those kings, recorded Geoffrey, run òfrom [the 1185 B.C.] Brute the first king of the Britons onward, to Cadwalladerö in 675 A.D.

Geoffrey's *History* thus claimed to cover the various dynasties within the kingdom of Britain over almost two millennia. It runs from the moment Brut arrived there after the destruction of Troy, to the moment Cadwallader left it for Brittany almost nineteen centuries later ó after his kingdom in Britain had been destroyed by the Anglo-Saxons.

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<sup>1</sup> Everyman's, London.

<sup>2</sup> *Ib.*, p. 11.

<sup>3</sup> *Ib.*, I:1.

For at the end of his book, the Welsh Briton Geoffrey of Monmouth related that the last Brythonic king (in 675 A.D.) fled from the Anglo-Saxons.<sup>4</sup> They were then pressing the Britons more and more out of England and into Brittany, Cornwall, Cumbria, Scotland and especially Wales.

Thus and then, explained Geoffrey, the Brython King *ō*Cadwallader himself voyaged with his wretched fleet for Brittany [in Northwestern France] and, upon his landing, came with all his multitude unto King Alan [of Brittany].... Then Alan took diverse books *ō* from Cadwallader *ó* and so the records of the Ancient British Kings of Britain were preserved, in Alan *ø*s own (closely-related) Bretagne language.

About four centuries later, Walter of Oxford brought those records from Brittany in France *ó* back to Britain. It was, claimed Geoffrey,<sup>5</sup> *ō*Walter, Archdeacon of Oxford *ó* a man learned not only in the art of eloquence but in the histories of foreign lands *ó* [who] offered me *ö* that *ö*most ancient book in the British language.*ö*<sup>6</sup>

Again, at his conclusion,<sup>7</sup> Geoffrey once more set forth his reliance upon *ö*that book in the British speech which Walter, Archdeacon of Oxford, did convey hither out of Brittany. That, being truly issued in honour of the aforesaid princes [of Ancient Britain from Brute to Cadwallader] *ó* I have on this wise been at the pains of translating into the Latin speech.*ö*

Geoffrey thus seemed to be claiming that Cadwallader the last king of the Britons, while fleeing the Saxon-dominated Britain in 675 A.D., then took with him an ancient book in the British language *ó* to Brittany in France. There, King Alan of Brittany edited the book and translated it into the closely-related Bretagne language.

Then, four centuries later, Walter of Oxford brought it (back) to Britain *ó* where he showed it to Geoffrey who then translated it into Latin. Such seem to be Geoffrey *ø*s claims.

### **Internal evidence within Geoffrey's book favours its veracity**

Now it has sometimes been questioned whether there ever was such a book taken by King Cadwallader to Brittany. Yet it should not be forgotten that Geoffrey himself was a clergyman, and strongly asserted the truth of what he here proclaimed.

Indeed, in the modern *Introduction*,<sup>8</sup> even the critical editor Gwyn Jones concedes that Walter may have given Geoffrey some written source of information. Jones also admits that the author was not ingenuous *ó* and that Geoffrey was a well-read man.

Jones also recognizes that Geoffrey was acquainted with earlier histories. Indeed, for some of his material, he went: to the 560 A.D. Gildas; to the 731 A.D. Bede; and to the 805 A.D. Nennius.

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<sup>4</sup> *Ib.*, XII:1,14-18.

<sup>5</sup> *Ib.*, I:1.

<sup>6</sup> *Britannici sermonis librum vetusissimum*.

<sup>7</sup> *Ib.*, XX:20.

<sup>8</sup> *Ib.*, pp. vii-viii.

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Jones certainly affirms that Geoffrey indeed received information from Walter of Oxford. One can accept Geoffrey's statement<sup>9</sup> about oral communications from Archdeacon Walter, and no doubt from others too. Also, admits Jones, Geoffrey was open to classical and Scriptural reminiscence and well-versed in general history. It is also likely that he could draw on sources of Welsh tradition which have since then been lost.

The *Encyclopedia Americana* claims<sup>10</sup> of Geoffrey's *History of the Acts of the Kings of Britain* that this was as the compiler Geoffrey himself stated was chiefly a translation from Armorican alias Bretagne-Celtic manuscripts discovered in French Brittany by Walter Calenius, an Archdeacon of Oxford. Significantly, Geoffrey himself<sup>11</sup> further called his mentor "Walter of Oxford" a man of passing deep lore in many histories.

**Geoffrey's Introduction to his rendition of  
the 675 A.D. book from Brittany**

His own *Introduction* to the 675 A.D. book which he translated in 1138f A.D., is very illuminating. There, Geoffrey declared:<sup>12</sup> "Often times in turning over in my own mind the many themes that might be the subject-matter of a book, my thoughts would fall upon the plan of writing a history of the kings of Britain...."

"Now, whilst I was thus thinking upon such matters as Walter, Archdeacon of Oxford, a man learned not only in the art of eloquence but also in the histories of foreign lands, offered me a certain most ancient book in the British language that did set forth the doings of them all in due succession and order from Brut the first king of the Britons, onward to Cadwallader the son of Cadwallo.... At his request...have I been at the pains to translate this volume into the Latin tongue."

Geoffrey concluded his own brief introduction to this ancient British book, as follows:<sup>13</sup> "Britain, best of islands, lieth in the Western Ocean, betwixt Gaul and Ireland.... She aboundeth in metals of every kind. Fields hath she, stretching far and wide, and hillsides meet for tillage of the best, whereon also by reason of the fruitfulness of the soil the divers crops in their season do yield their harvests...."

"Watered is she...by three noble rivers, to wit: Thames, Severn, and Humber. Thereby she stretcheth forth as it were three arms whereby she taketh in the traffic from overseas, brought hither from every land in her fleets."

"By twice ten cities moreover and twice four [viz. twenty-eight], was she graced in days of old. Thereof, some with shattered walls in desolate places be now fallen into decay. Whilst some, still whole, do contain churches of the saints with towers built wondrous fair on high also wherein companies of religious [persons], both men and women, do their service unto God after the traditions of the Christian faith."

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<sup>9</sup> In Book XI:1.

<sup>10</sup> 1951 ed., s.v. "Geoffrey of Monmouth"

<sup>11</sup> *Op. cit.*, XI:1.

<sup>12</sup> *Ib.*, I:1.

<sup>13</sup> *Ib.*, I:2.

“Lastly, it is inhabited by five peoples ó to wit: Normans, Britons, Saxons, Picts, and Scots. Of these, the Britons did first settle them therein, from sea to sea ó before others.... Remaineth now for me to tell from whence they came.” Thus Geoffrey’s own **introduction**.

### Geoffrey’s on the history of Ancient Britain as from the B.C. 1180’s Brut

Next, there commenced Geoffrey’s **translation** of the “most ancient book in the British language.” Understandably, the A.D. 1138f Geoffrey **updated** that antique document ó **while** translating it from Celto-Brythonic into mediaeval Latin. Sometimes containing also **later** historical material inserted by Geoffrey himself, his expanded translation states:<sup>14</sup>

“After the Trojan War, Aeneas fled from the desolation of the city...and begat a [grand]son...named Brut.... **Brut...landed at last in safety at Totnes [in the modern Devonshire]**. At that time, the name of the island [of Britain] was Albion.... Brut calleth the island Britain, and his companions Britons, after his own name.

“For he was minded that his memory should be perpetuated in the derivation of the name. Whence afterward the country speech, which was aforetime called Trojan or “Crooked Greek” [alias Celto-Pelasgian] ó was called British. But Corineus called that share of the kingdom which had fallen unto him by lot “Cornwall” (after the manner of his own name), and the people “Cornishmen”...

“After that he had seen his kingdom, Brut was minded to build him a chief city. And, following out his intention, he went round the whole circuit of the land.... When he came to the river Thames, he walked along the banks.... He therefore founded his city there, and called it “New Troy”...

“By this name, was it known for many ages thereafter ó until at last, by corruption of the word, it came to be called *Trinovantum*.

“But afterward, Lud ó the brother of Cassibelaunus who fought with Julius Caesar ó possessed him[self] of the helm of the kingdom.... Surrounding the city with right noble walls, as well as with towers built with marvellous art ó he commanded that it should be called *Caer-Lud*; that is, the City of Lud [*cf.* Lud-town or Lut-ton alias London], after his own name....

“At that time [of Brut], Eli the priest reigned in Judah... The ark of the covenant was taken by the Philistines [First Samuel 4:1-18f]....

“Now Brutus knew Innogen his wife, and she bare unto him three sons of high renown ó whose names were Lochrine, Albanact, and Camber. When their father departed this life in the twenty-fourth year after his arrival, they buried him within the city that he had built, and divided the realm of Britain amongst themselves ó each succeeding him in his share therein.

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<sup>14</sup> *Ib.*, I:3 & 14f and II:1.



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ōLochrine, that was eldest born, had the midland part of the island [now called England]....

ōNext, Camber had that part which lieth beyond the river Severn and is now called Wales ó which afterward was for a long time called Cambria, after his name. Thence[forth,] unto this day do the folk of the country call them ðCymriø in the British tongue.

ōBut Albanact, the youngest, had the country which in these days in our tongue is called Scotland, and gave it the name of Albany, after his own.ö

### **Geoffrey on the early kings of Britain from Lochrine to Mulmutius**

Geoffreyø translation next deals<sup>15</sup> with the descendants of **Lochrine** – down to the great **Dunwallo Mulmutius**. “**Lochrine...married Corineus’s daughter Gwendolen....** Gwendolen reigned fifteen years after the slaying of Lochrine.... When she saw that her son Maddan had grown to manø estate, she conferred upon him the sceptre of the realm.... Whilst Maddan held the sceptre, his wife bare unto him two sons, Mempricius and Malim....

ōAfter the death of Mempricius, his son **Ebraucus, a man tall of stature and of marvellous strength, undertook the government of Britain [from Eburacum or York]....** He begat, moreover, twenty sons...

ōThe names of his sons were these: Brute Greenshield, [etc.].... Brute, surnamed Greenshield, remained with his father, and obtained the government of the kingdom after his fatherø death.... **He was succeeded by his son Leil, a lover of peace and justice who, taking advantage of a prosperous reign, built a city in the northern parts of Britain called after his name Carlisle [*Caer-Leil*]....**

Next succeeded Bladud, his son.... Bladud was a right cunning craftsman.... His son Leir was next raised to the kingdom.... He it was that built the city on the river Soar, that in British is called *Caer-Leir* but in the Saxon Leicester.

ōMale issue was denied unto him, his only children being three daughters named Goneril, Regan and Cordelia.... When Cordelia had governed the kingdom in peace for five years, two sons of her sisters began to harass her ó Margan, to wit, and Cunedag.... Upon the death of Cunedag, his son Rivallo succeeded him....

ōAt last, in after days, arose a certain youth **renowned above all others for his singular prowess – by name Dunwallo Molmutius**, the son of Cloten, King of Cornwall. Excelling all the kings of Britain in comeliness and courage, he...fashioned for himself a crown of gold, and restored the realm unto the former estate thereof.

ōThis king it was that did **establish amongst the Britons the Laws that were called the *Molmutine Laws*** ó the which even unto this day are celebrated amongst the English. For among other things which, long time after, the ðBlessed Gildasø [circa 560 A.D.] did write of him ó he ordained that the temples of God and the cities

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<sup>15</sup> *Ib.*, II:4-17.

should enjoy such privilege as that, in case any runaway or guilty man should take refuge therein he should depart thence, forgiven by his adversary [*cf.* Numbers chapter 36].

ōHe ordained, moreover, that the ways which led unto the foresaid temples and cities ó no less than the ploughs of the husbandmen ó should by the same law be held inviolable. In his days, therefore, the knife of the cut-throat was blunted and the cruelties of the robber ceased in the land. For nowhere was any that dared to do violence unto other.ö

### **Geoffrey on the laws of Moelmud's (Mulmutius's) son King Belin**

The translation of Geoffrey next discussed<sup>16</sup> the settling of **British Common Law**. That was during the days of Dunwallo Moelmud's sons Belin and Brenn.

ōAfter Dunwallo's death, his two sons (namely Belinus and Brennius) clashed ó both being desirous of succeeding him in the kingdom.... The friends of both did intervene between them. They restored them to concord, covenanting that the kingdom should be shared between them....

ōMoreover **Belin, finding none in the kingdom of Britain that was minded to withstand him** and that he was undisputed master of the island from sea to sea, confirmed the laws which his father had ordained ó and **commanded that even and steadfast justice should be done throughout the realm**. Especially careful was he to proclaim that the cities and the highways that led unto the city should have the same place that Dunwallo has established therein....

ō**The king therefore, being minded to leave no loophole for quibbles in the law**, called together all the workmen of the whole island.ö Belin then öcommanded a highway to be builded of stone and mortar that should cut through the entire length of the island from the Cornish sea to the coast of Caithness....

ōA second [highway] also he bade be made across the width of the kingdom. This, stretching from the city of St. Davids on the Sea of South Wales as far as Southampton, should show clear guidance to the cities along the line.

ōTwo others also he made, to be laid out slantwise athwart the island ó so as to afford access unto the other cities.

ōThen he dedicated them with all honour and dignity, and **proclaimed it as of his Common Law, that condign punishment should be inflicted on any that shall do violence to others thereupon** [*viz.* upon those öKing's Highwaysö]. But if that any would fain know all of his ordinances as concerning them ó let him read the *Molmutine Laws* that Gildas the Historian did translate out of the British into Latin, and King Alfred out of Latin into the English tongue.

ōAt that time there were two consuls at Rome, Gabius and Porsenna, unto whose government the country had been committed ó who...saw that no people were so strong they might withstand the fierce fury of Belin and Brenn.ö Belin and Brenn and

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<sup>16</sup> *Ib.*, III:1-10.

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their Britons then successfully attacked Rome, and defeated the Romans there. ðAfter he had won this victory, Brenn abode still in Italy...

ðHowbeit, Belin returned to Britain and ruled the kingdom all the rest of his life in peace. Wheresoever the cities that had aforetime been built, had fallen into decay ó he restored them; and many new ones did he found....

ðIn the city of London, made he a gate of marvellous workmanship upon the banks of the Thames ó the which the citizens do still in these days call Billin-gs-gate, after his name.

ðHe built, moreover, a tower of wondrous bigness, with a quay at the foot whereunto ships could come alongside. **He renewed his father's laws everywhere throughout the kingdom, rejoicing always in doing steady and even-handed justice.**ð

### **Geoffrey on Belin's descendants from Kings Gurguint to Cligueill**

Geoffrey next described<sup>17</sup> the immediate descendants of Belin: ðHis son succeeded him, **Gurguint Barbtruc**, a sober man and a prudent ó who, imitating his father's deeds in all things, **did love peace and justice**... When he had fulfilled the days of his life in peace, he was buried in Caer-Leon [*Caer-Usk*] ó which, after his father's death, he had made it his care to beautify with public buildings and walls.

ðAfter him, **Guithelin won the crown** of the kingdom, which all the days of his life **he governed in a kindly and sober way. His wife was a noblewoman named Marcia**, learned in all the arts. She, among many other and unheard-of things that she had found out by her own natural wit, **did devise the law which the Britons call Marciana. This also did King Alfred [*circa* A.D. 880] translate along with the others, and called it in the Saxon tongue the *Mercian Law*.**

ðWhen Guithelin died, the rule of the kingdom fell unto the foresaid queen and her son ó who was called Sisillius.... After him, Kimar his son held rule ó unto whom succeeded Danius his brother; and, after his death, Morvid was crowned....

ðFive sons had been born unto him ó whereof the eldest-born, **Gorbonian, succeeded to the throne. None at that time was a man more just, nor more a lover of upright dealing, nor none that ruled his people with greater diligence. For it was ever his custom to pay first due honour to God, and then right justice to the commonalty.**

ðHe restored the temples of God throughout all the cities of Britain, and built many new.... He enjoined the husbandmen to till their lands, and **protected them against the oppressions**.... After him, Arthgallo his brother wore the crown.... Thereafter Elidur [his brother]...was made king....

ðAfter Elidur's death, Regin ó a son of Gorbonian ó took the crown.... After him reigned Margan, the son of Arthgallo.... Him succeeded Enniaun, his brother.... In his

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<sup>17</sup> *Ib.*, III:11-15.

place was set his kinsman, Idwallo.... Unto him succeeded Runno...; and him Gerontius, son of Elidur.

ōAfter him came Catell, his son; and after Catell, Coill; after Coill, Porrex; and after Porrex, Cherin. Unto him were born three sons ó namely Fulgentius, Eldad, and Andragius ó who reigned the one after the other.

ōThenceforward Urian, son of Andragius, succeeded; unto whom, Eliud; unto whom, Eliduc; unto whom, Cloten; unto whom, Gurgintius; unto whom, Merian; unto whom, Bledud; unto whom, Cap; unto whom, Owen; unto whom, Sisillius; unto whom, Bledgabred. He surpassed all the singers of the forepast age, both in measures of harmony and in the fashioning of all manner of musical instruments, so as that he might seem the very mouthpiece of all minstrels.

ōAfter him reigned Arthinail, his brother; and after Arthinail, Eldol; unto whom succeeded Redion; unto whom, Rhydderch; unto whom, Samuil-Penissel; unto whom, Pir; unto whom, Capoir. **Then succeeded Cligueill**, the son of Capoir ó a man in all his acts moderate and prudent, and **who above all things did exercise right justice among his peoples**.ö

Thus Evans's translation into English of Geoffrey's 1138f translation into Latin of the 675 A.D. manuscript from Celtic Brittany. One again needs to bear in mind, however, that also the latter A.D. 675 writing itself presupposed earlier manuscripts and/or oral traditions transmitting this information. For independent extant fragments of earlier Brythonic records, such as the more-ancient *Welsh Triads*, themselves refer to some of the above-mentioned kings.

### **Geoffrey on the Brythonic King Lud or Lloyd and Regent Caswallon**

With King Cligueill, Geoffrey reached the grandfather of the great Lloyd and Caswallon. The former rebuilt *Trinovantum* ó as ðLloyd's Fortö alias Lud's *Dun* or Lon-don. The latter thereafter defeated Julius Caesar ó when he twice attempted to invade Britain, during B.C. 55 and 54.

Explained Geoffrey:<sup>18</sup> ðAfter him [Cligueill], succeeded his son Hely.... Unto him, were born three sons ó Lud, Cassibelaun, and Nenni ó whereof the eldest-born, namely **Lud**, **took the kingdom on his father's death**.

ōThereafter ó for that a right glorious city-builder was he! ó he renewed the walls of *Trinovantum*, and girdled it around with innumerable towers.... Albeit that he had many cities in his dominion, yet this [city] did he love above all other ó and therein did he sojourn the greater part of the whole year.

ōWhence, it was afterward named *Caer-Lud*ö [or ðLloyd's Cityö] alias *Dun Lud* [or ðLloyd's Fortö] ó ðand, after that, by corruption of the name, *Caer-London*ö [alias ðCity of Lloyd's Fortö]. This was then subsequently abbreviated, simply, to: ðLondon.ö

ōAfter the death of Lud,ö continued Geoffrey, ðhis body was buried in the foresaid city nigh unto that gate which even yet is called *Porth-Lud* in British [alias

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<sup>18</sup> *Ib.*, III:20 & IV:1f.

Brythonic], but in Saxon *Lud-gate*. **Two sons were born unto him, Androg and Tenuan.... By reasons of their infancy, they were unable to rule** the kingdom.

Consequently, as regent, **their uncle Cassibelaun [alias Caswallon] was raised to the throne of the kingdom in their stead**. So soon as he was crowned king, he did so abound alike in bounty and in prowess, as that his fame was bruited abroad, even in far-off kingdomsö [e.g. Caesarø Rome].

öIn the meantime it so fell out ó as may be found in the Roman histories ó that, after he had conquered Gaul, Julius Caesar came to the coast.... He espied from thence the island of Britain [in B.C. 55].... ðBy Hercules!ø saith he.... ðFirst of all let us send them word, bidding them pay us toll and tallageø... He sent this message in a letter to King Cassibelaun....

öCassibelaun waxed indignant, and sent him back an epistle in these words: ðCassibelaun, King of the Britons, to Gaius Julius Caesar. Marvellous, Caesar, is the covetousness of the Roman people ó the which, insatiable of aught that is of gold or silver, cannot even let us alone that have our abode at the edge of the World....

öBe it therefore clearly understood, Caesar!... In case, as thou hast threatened, thou dost emprise the conquest of this island of Britain ó thou shalt find us ready to fight both for our freedom and for our country!ø

### **Geoffrey on Caswallon's successful resistance to Julius Caesar**

Geoffrey next described<sup>19</sup> Caesarø attacks on Britain ó and his defeats. öWhen he read this letter, Gaius Julius Caesar fitted out his fleet.... He hoisted sail, and came with a fair course into the mouth of the Thames with his army.

öThey had already landed from the boats ó when, lo, Cassibelaun with all his strength came to meet him.... When they came together, the Emperorø company was well-nigh scattered by the close ranks of the British assailants....

öAt last, when the day was far spent, the Britons pressed forward in close rank and ó charging on undaunted, time after time ó by Godø grace won the day.... Caesar with his wounded Romans retreated to the beach.... When his comrades dissuaded him from continuing the campaign, he was content to abide by their counsel ó and returned unto Gaul. Cassibelaun, rejoicing in the victory he had achieved, gave thanks unto God....

öAfter a space of two years, he [Julius Caesar] again maketh ready to cross the Ocean-Channel [in B.C. 54], and revenge him[self] upon Cassibelaun. He, on his part, as soon as he knew it ó garrisoned his cities everywhere; repaired their ruined walls; and stationed armed soldiers at all the ports.

öIn the bed of the river Thames, moreover ó whereby Caesar would have to sail unto the city of London ó he [Cassibelaun] planted great stakes as thick as a manø thigh and shod with iron and lead below the level of the stream so as to crash into the

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<sup>19</sup> *Ib.*, IV:3-9.

bows of any of Caesar's ships that might come against them. Assembling, moreover, all the youth of the island he constructed cantonments along the coast, and waited for the enemy's arrival.

Julius meanwhile, after providing everything necessary for his expedition, embarked with a countless multitude of warriors on board and eager to wreak havoc upon the people who had defeated him.... Whilst he [Julius Caesar] was making way up Thames towards the foresaid city [of London] his ships ran upon the fixed stakes, and suffered sore and sudden jeopardy....

The Romans, albeit they had suffered this jeopardy in the river, so soon as they stood on dry land withstood the charge of the Britons like men.... While the ranks of the Britons, multiplied every hour by fresh reinforcements, outnumbered them by three to one.

No marvel, therefore, that the stronger triumphed over the weaker. Wherefore, when Caesar saw that he was thoroughly routed, he fled with his diminished numbers to his ships and reached the shelter of the sea.... Hoisting sail, he made the coast of Flanders....

Cassibelaun, after winning this second victory, was mightily elated. He issued an edict that all the barons of Britain and their wives should assemble in the city of London to celebrate the solemnities due unto their country's God Who had granted them the victory over so mighty an Emperor. They accordingly all came without tarrying, and made sacrifice of divers kinds, and profuse slaying of cattle.

Forty thousand kine did they offer; a hundred thousand sheep; and of all manner of fowl a number not lightly to be reckoned and besides thirty thousand in all of every sort of forest deer. And when they had paid all due honour unto God, they feasted them[selves] on the remainder, as was the wont on occasion of solemn sacrifices....

In those days was the British race worthy of all admiration and which had twice driven in flight before them him [viz. Julius Caesar] who had subjected the whole World unto himself.... [They] now withstood him whom no nation of the Earth had been able to withstand and ready to die for their country and their freedom. To their praise it was that [even the A.D. 39-65 Roman Poet] Lucan sang how Caesar, "scared when he found the Britons that he sought for and only displayed his craven back before them!"

### **Geoffrey on the Brythons from King Tenuan to King Arviragus**

Geoffrey next described<sup>20</sup> the situation in Britain after King Caswallon and until Prince Arviragus. "After seven years had passed by, Cassibelaun died and was buried in the city of York. Unto whom succeeded Tenuan Duke of Cornwall, the brother of Androg....

**Tenuan was crowned king, and governed the realm with diligence.** He was a man of warlike spirit, **and dealt out strong-handed justice.**

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<sup>20</sup> *Ib.*, IV:11-16.

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ōAfter him, **his son Cymbeline was raised to the kingly dignity**, a strenuous knight.... In those days was born our Lord Christ Jesus, by Whose precious blood was redeemed mankind that aforetime had been bound in the chains of the devils.

ōCymbeline, after that he had ten years governed Britain, begat two sons ó whereof the elder born was named Guider, and the other Arviragus [alias Gwairydd]. And when the days of his [Cymbelineø] life were fulfilled, he gave up the helm of state to Guider.

ōBut when **Guider refused to pay the tribute which the Romans demanded**, [the Roman Emperor] Claudius ó who had been raised to the Empire ó made a descent upon the island. There was with him his Commander-in-Chief of his Army, who was called in the British tongue Lelius Hamo ó by whose counsel all campaigns that were undertaken, were directed.

ōWhen the tidings of Claudius Caesarø arrival was spread abroad, Guider assembled every armed man in the realm and marched against the Roman Army ó and, when the battle began, at first stoutly made head[way] against the enemy.... Then the crafty Hamo, casting aside the [Roman] armour he was wearing, put on the arms of a Briton.... In guise of a Briton...he made shift, by degrees, to come close up to the [British] king ó and...slew him....

ōBut **Arviragus, as soon as he espied that his brother [Guider] was slain, straightway cast aside his own armour and put on that of the king [alias the 'High-King' or 'Ard-an-Rhaig']** ó hurrying hither and thither and cheering on his men to stand their ground, as though it had been Guider himself. They, not knowing that the king was dead, took fresh courage from his cheering.... [Thus they] at once held their ground and battled on, doing no small slaughter among the enemy. At last, the Romans gave way....

ōMeanwhile Claudius, as soon as he could get his men together again, attacked the city...at that time...called *Caer-Peris* (but now Por-Chester).... Arviragus, when he beheld himself besieged, mustered his forces and, opening the gates, sallied forth to fight. Howbeit, just as he [Arviragus] was preparing to charge, Claudius sent messengers unto him ó bearing word that he [Claudius] was minded to make peace. For he feared the hardiness of the king and the valour of the Britons ó and chose rather to subdue him by prudence and policy, than to run the hazard of a doubtful encounter.

ōHe therefore proposed a reconciliation, and promised to give him [Arviragus] his [Claudiusø] daughter.... They were joined in lawful wedlock.... The island was at peace; Claudius returned to Rome.... At that time, Paul the Apostle did found the Church of Antioch [Acts 13:1f]....

ōAfter Claudius had returned to Rome, Arviragus began to show his policy and his prowess ó to rebuild cities and castles, and to hold the people of the realm in check with justice.... Howbeit, his pride did therewithal wax so great ó that he...was minded no longer to be bound by his homage to the [Roman] Senate....

ōUpon hearing these tidings, [the Roman General] Vespasian was sent by Claudius.... He marched upon *Caer-Penhuelgoit* (which is called Exeter), to besiege it.... When the winter was over, Vespasian returned to Rome....

ōArviragus remained in Britain. At last, on the verge of old age, he began to show greater regard for the [Roman] Senate. **He ruled his kingdom in peace and quietness; confirmed the ancient customary laws; and established others.**

ōHis fame being bruited abroad throughout all Europe, **the Romans...feared him...** Whence [the *circa* A.D. 100f Roman Satirist] Juvenal in his book doth record how a certain blind man, when he was speaking to Nero [f. A.D. 54-68] about the huge turbot that had been caught, said: “Some king you shall lead captive ó or from the draught-tree of his British chariot headlong, shall fall Arviragus!ø”

### Geoffrey on Britain’s kings from Meric (Marius) to Llew (Lucius)

Geoffrey next traced<sup>21</sup> the kings in Britain from Arviragø’s son Meric (alias Marius) till Llew (alias Lucius). After the death of the Briton Prince Arviragus, ðhis son **Marius [alias Meric] succeeded him in the kingdom – a man of marvellous prudence and wisdom!** In his reign, after a time came a certain...Rodric with a great fleet from Scythia and landed in the northern part of Britain which is called Scotland ó beginning to ravage the province.

ōAssembling his people, Marius accordingly came to meet him and, after sundry battles ó obtained the victory. He then set up a stone in token of his triumph in that province which was afterward called West-more-land [or West-mere-land] ó after his name [Mer-ic or Mar-ius]. Thereon is graven a writing that beareth witness unto his memory even unto this day....

ōWhen he [Meric or Marius] had ended the course of his life, his son **Coill guided the helm of state...** Unto Coill was born one single son whose name was Lucius.ö

Lucius was the king the Welsh call Llew[ellyn]. ðHe, upon the death of his father, had succeeded to the crown of the kingdom.ö

Explained Geoffrey, this **Lucius** “**did so closely imitate his father in all good works** ó that he was held by all to be another Coill.... He despatched his letters...beseeching that...[to help evangelize his people] he might receive Christianity.... His devotion was such that there were sent unto him two most religious doctors, Fagan and Duvian, who ó preaching unto him the incarnation of the Word of God ó did wash him in holy baptism, and converted him unto Christ....

ōThe blessed doctors [Fagan and Duvian] therefore ó when they had purged away...well-nigh the whole island ó dedicated the temples...unto the one God and unto His saints, and filled them with divers companies of ordained religious [persons]. There were then in Britain [among the druids] eight-and-twenty flamens as well as three archflamens, unto whose power the other **judges of public morals** and officials of the temple were subject.

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<sup>21</sup> *Ib.*, IV:17f & V:1.



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ōThese also...did they lead on [to Christianity]. And where there were flamens, there did they [Fagan and Duvian] set bishops ó and archbishops where there were archflamens.... The nation of the British was in a brief space established in the Christian faith. Their names and acts are to be found recorded in the book that Gildas wrote....

ōMeanwhile, ÷King Lucius the Gloriousø ó when he saw how the worship of the true faith had been magnified in his kingdom ó did rejoice with exceeding great joy. He, converting the revenues and lands which formerly did belong unto the temples..., did by grant allow them to be still held by the churches of the faithful....

ōFor that, it seemed him, he ought to show them yet greater honour.... He did increase them with broader fields and fair dwelling-houses, and confirmed their liberties by privileges of all kinds. Amidst these and other acts designed to the same purpose, he departed this life and was right respectfully buried in the church of the first see [or archbishopric], in the year from the incarnation of Our Lord 156.ö

**Geoffrey on the British kings from Asclepiodot  
to Emperor Constantine**

Geoffrey now moved on<sup>22</sup> to a century beyond King Llew. There, he traced especially the reign of the Briton Prince Constantine ó who became the first ever Christian Emperor of the Roman Empire.

Around 285f, related Geoffrey, ÷Asclepiodot took the crown of the kingdom ó and with the assent of the people set it upon his own head. Thenceforward, **he ruled the country in right justice and peace ten years, checking the cruelties of robbers and the murders wrought by the knives of the highwaymen.**

ōIn his days, arose the persecution of the [Roman] Emperor Diocletian ó wherein Christianity was well-nigh blotted out of the whole island, where it had remained whole and inviolate from the days of King Lucius [or Llew].... Amongst others of both sexes who with undaunted courage stood firm in the ranks of Christ, Alban of Verulam and Julius and Aaron of Caerleon suffered....

ōMeanwhile **Coel, Duke of Caer-Colun** ó that is, Col-Chester ó raised an insurrection again King Asclepiodot.... After slaying him in a pitched battle, he did **set the crown of the kingdom upon his own head.** When the tidings thereof were announced at Rome, the Senate rejoiced greatly over the death of the king [Asclepiodot], who had throughout been so sore a trouble unto the Roman power.... They sent, as legate, Constantius the Senator.... So soon as Constantius set foot within the island, Coel sent his messengers unto him, and besought peace from him....

ōThis message delivered, Constantius thereunto agreed.... A month afterward, Coel was overtaken by a right grievous malady.... After his death, **Constantius took unto himself the crown of the kingdom, and therewithal the daughter of Coel unto wife.**

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<sup>22</sup> *Ib.*, V:5f.

øHer name was Helena, and all the damsels of the kingdom did she surpass in beauty. Nor was none other anywhere to be found that was held more cunning of skill in instruments of music, nor better learned in the liberal arts....

øAfter Constantius had taken her [the British Princess Helena] as his Queen, **she bare unto him a son and called his name Constantine**. Since that time, eleven years passed. Then Constantius died at York and bequeathed the kingdom unto his son.

øHe [Constantine], when he was raised to the honours of the throne, within a few years did begin to manifest passing great prowess.... What prince is there that may be compared unto [Constantine,] the King of Britain?ø

### **Geoffrey on Britain's kings from Constantine II till Vortigern**

Constantine the Great ruled Britain till his death in 337 A.D. Thereafter, Britain was successively ruled by his sons Constantine II (till 340 A.D.); Constans I (till 350 A.D.); and Constantius II (till 361 A.D.).

Then, another Constantine became Prince of ðGreat Britainø in 384 A.D. He started a colony in Brittany alias ðLittle Britainø in French Armorica. There, his grandson Constantine (alias Cystennyn Fendigaid) ruled, until being invited to become king of ðGreat Britainø too ó after the A.D. 397f Roman evacuation thereof.

He accepted the invitation. Then he moved from ðLittle Britainø to ðGreat Britainø ó soon after 400 A.D.

Geoffrey now described<sup>23</sup> **the rule of this later Constantine – the A.D. 400f Cystennyn Fendigaid** of Brittany ó when invited to move from ðLittle Britainø and to become King of ðGreat Britainø too. øHe smiled...in exultation, crying out: ðChrist conquereth! Christ is Emperor! Christ is King! Behold here the [Supreme] King of forsaken Britain! Only be Christ with us ó and lo, here is He that is our safety, our hope, our joyø...

øThereupon the Britons that afore were scattered, flocked unto them from every quarter. And a Great Council was held at Silchester, where they raised Constantine to be king and set the crown of the realm upon his head.

øThey gave him also a wife...who in due course did bear unto him three sons. Their names were Constans [alias Cestyn], Aurelius Ambrosius [alias Embres Erryll], and Uthyr Pendragon [the father of King Arthur].

øOn the death of Constantine [viz. Cystennyn Fendigaid the 400f A.D. King of Great Britain], a dissension arose among the barons as to whom they should raise to the throne.... The two children, to wit Uthyr Pendragon and Aurelius Ambrosius, were not yet out of the cradle....

ø**Vortigern, Earl of Gwent...was himself panting to snatch the crown** at all hazards.... Whereupon Vortigern [saw]: ðIt hath been told me that the Picts are minded to lead the Danes and Norwegians against us, so as that they may harry us to the

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<sup>23</sup> *Ib.*, VI:4-9.

uttermostø.. Vortigern, when he saw that there was none his peer in the kingdom, set the crown thereof upon his own head ó and usurped precedence over all his fellow-princes.ö

### **Geoffrey on the sudden Anglo-Saxon attacks against the Brythons**

However, the Jutes from Denmark and the Anglo-Saxons from Germany attacked Britain nonetheless. Explained Geoffrey:<sup>24</sup> öIn the meanwhile [*circa* A.D. 449f], three brigantines, which we call long-boats, arrived on the coasts of Kent ó full of [Anglo-Saxon] armed warriors, and captained by the two brothers Horsus and Hengist. Vortigern was then at Dorobernia, which is now called Canterbury.

öTo him [Vortigern], Hengist...began to make answer [for the Anglo-Saxons] on behalf of them all: ÑMost noble of all the kings, the Saxon land is our birthplace, one of the countries of Germany.... We do worship our countryø gods ó Saturn, Jove, and the rest of them..., but most of all Mercury whom in our tongue we do call Wodenø...

öSaith Vortigern: ÑRight sore doth it grieve me of this your belief, the which may rather be called your unbelief! Yet nevertheless, of your coming do I rejoice ó for either God or some other hath brought you hither to succour me in mine hour of need.

öFor mine enemies do oppress me on every side. Then, as you make common cause with me in the toils of fighting my battles ó ye shall respectfully be retained in my service within my realm; and right rich will I make you in all manner of land and fee.ö

However, it would seem the disbelief of the Saxons soon began to corrupt the belief of many Britons. For, explained Geoffrey,<sup>25</sup> öat that time came St. Garmon, Bishop of Auxerre ó and Lupus, Bishop of Troyes ó to preach the Word of God unto the Britons. For their Christianity had been corrupted ó not only on account of the [British] king having set a heathen folk [the Anglo-Saxons] in their midst, but [also] on account of the Pelagian heresy.ö

Meantime, however ó continued Geoffrey ó the Saxons became increasingly strong in Britain. öLittle and little, Hengist invited more and more ships, and multiplied his numbers daily. So when the Britons saw what he was doing, they began to be adread of their treason ó and spoke unto the king [Vortigern] that he should banish them [the Anglo-Saxons] forth from his realm.

öFor **Paynims [or Pagans] ought not to communicate with Christians; nor be thrust into their midst. For that this was forbidden by the Christian Law [Deuteronomy 7:2f; Ezra 9:12 & 10:2; Nehemiah 13:23-30; First Corinthians 7:15-39 and Second Corinthians 6:14-18]...**

öMoreover, so huge a multitude had already arrived.... They were a terror to the folk of the country ó insomuch as that none could tell which were the Paynims and

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<sup>24</sup> *Ib.*, VI:10.

<sup>25</sup> *Ib.*, VI:13.

which Christians. For the Heathens had wedded their [the Christian Britons] daughters and kinswomen.ö

The showdown came, explained Geoffrey,<sup>26</sup> when öHengist...raised an army of three hundred thousand armed men.... Many fell on the one side and the other; but the Saxons had the upper hand.... The Britons, never suspecting..., had come without arms.... When therefore Vortigern beheld so terrible a devastation, he betook him[self] privily into the parts of Wales.ö

### **Geoffrey on Brythonic victories over the Saxons until King Arthur**

Fortunately, however, the Christian-Brythonic resistance against the Anglo-Saxons still continued. That was so, even after the time of **Cestynnyn Fendigaid's three sons – Cestyn, Embres Erryll and King Uthyr Pen-Dragon.**

Explained Geoffrey:<sup>27</sup> öAfter the death of Uthyr Pendragon, the barons of Britain did come together from the divers provinces unto the city of Silchester. They did bear on hand Dubric, Archbishop of Caer-Leon, that he should **crowne – as king – Arthur**, the late king's son.... At that time, Arthur was a youth of fifteen years, of a courage and generosity beyond compare....

öHaving thus established peace, he marched towards Dumbarton, which Arthur had already delivered from the oppression of the barbarians. He next led his army into Moray, where the Scots and Picts were beleaguered. For, after they had thrice been defeated in battle by Arthur and his nephew, they had fled into that province....

öHe fitted out his fleet and sailed unto the island of Ireland, which he desired to subdue.... Thus subdued, he made with his fleet for Iceland ó and there also defeated the people and subjugated the island....

öWhen the high festival of Whitsuntide began to draw nigh, Arthur, filled with exceeding great joy at having achieved so great success, was fain to hold high court and to set the crown of the kingdom upon his head ó to convene the kings and dukes that were his vassals to the festival, so that he might the more worshipfully celebrate the same and renew his peace more firmly amongst his barons....

öSituated in a passing pleasant position on the river Usk in Glamorgan, not far from the Severn Sea, and abounding in wealth above all other cities ó it was the place most meet for so high a solemnity.... This was the cathedral church of the third metropolitan see [or archbishopric] of Britain. It had, moreover, a school of two hundred philosophers ó learned in astronomy, and in the other arts.ö

### **Geoffrey on Britain's King Arthur the Great's repudiation of Rome**

Continued Geoffrey: öWhilst Arthur was allotting these benefices amongst them, behold, twelve men of ripe age...approach anigh the king with quiet step.ö They then

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<sup>26</sup> *Ib.*, VI:15f.

<sup>27</sup> *Ib.*, IX:1,6,10,12,15-18 & X:5 & XI:2,20.

*ADDENDUM 21: GEOFFREY ARTHUR OF  
MONMOUTH'S HISTORY OF BRITAIN'S KINGS*

ōpresent unto him a letter on behalf of [the Roman Emperor] Lucius Hiberius. It was conceived in these words:

ōLucius, Procurator of the [Roman] Republic, unto Arthur, King of Britain, wisheth that which he [Lucius Hiberius] hath deserved. With much marvel do I marvel at the insolence of thy tyranny.... I am moved unto wrath, for that thou art so far beside thyself as not to acknowledge.... For the tribute of Britain that the [Roman] Senate hath commanded thee to pay...thou hast presumed to hold back in contempt.... I do command thee that thou appear in Rome...there to make satisfaction!ø...

ōWhen this letter was read in presence of the king and his earls, Arthur went apart with them.... When they were all set, Arthur spake unto them thus:

ōComrades..., the more easily shall we be able to withstand the attack of Lucius [Hiberius] ó if we shall first with one accord have applied us to weighing heedfully.... He doth with so unreasonable cause demand the tribute that he desireth to have from Britain! For he saith that we ought of right to give it unto him ó for that it was paid unto Julius Caesar and the other his successors who...did of old [in B.C. 55 and again in B.C. 54 unsuccessfully] invade Britain by force of arms....

ōIn like manner, do I now decree that Rome ought of right to pay tribute unto me ó forasmuch as mine ancestors did of yore obtain possession of Rome! For Belin, that most high and mighty [British] king, did with the assistance of his brother Brenn...take the city [around B.C. 390] ó and, in the midmost of the market-place thereof, did hang a score of the most noble Romans.... Moreover, after they had taken it ó [they] did for many a year possess the same.

ōConstantine also, the son of Helena..., both of them nigh of kindred unto myself ó and both of whom, the one after the other, wore the crown of Britain ó did also obtain the throne of the Roman Empire [around A.D. 313f]. Bethink ye, therefore, whether we should ask tribute of Rome!øø

Thereupon: øKing Arthur, seeing that all those of his allegiance were ready with one accord, bade them return...and call out the armies...to meet the Romans.... He sent word unto the [Roman] emperors through their ambassadors, that in no wise would he pay the tribute nor would go to Rome....

ōLucius Hibernius, when he learnt that such answer had been decreed, by command of the Senate called forth the kings of the orient to make ready their armies and come with him to the conquest of Britain.... In the end the Romans, unable to stand up against them, hastily retreated from the field....

ōBut the Britons, still pursuing them, slew many.... The victory complete, Arthur bade the bodies of his barons be separated from the carcasses of the enemy....

ōArthur, burning with yet hotter wrath for the loss of so many hundred comrades-in-arms ó after first giving Christian burial to the slain...himself was wounded deadly. He was borne hence unto the isle of Avallon...where he gave up the crown of Britain unto his kinsman...in the year of the incarnation of our Lord 542.ø

## Geoffrey on the Brythons' losses to the Saxons after King Arthur

Geoffrey then went on to relate<sup>28</sup> how after the death of Arthur, the Britons lost to the Anglo-Saxons that part of Britain now known as England. He also related how Gregory the first pope then romanized the Anglo-Jutes ó and later, at least to some extent, most of the rest of the Anglo-Saxons ó despite resistance from the Anti-Romish Britons.

After the A.D. 542 demise of the Christian Brythonic King Arthur, ðthe folk of the country...by the treachery of the Saxons...were utterly laid waste.... They [the Anglo-Saxons] desolated the fields; set fire to all the neighbouring cities; [and]...burnt up well-nigh the whole face of the country from sea to sea...

ðAll they that dwelt therein, along with the priests of the churches, [were] delivered up to the flashing of their swords or the crackling of the flames.... [Satan] the tyrant of evil omen had laid waste...well-nigh the whole island....

ðMore the part thereof which was called England, did he [Satan the tyrant] make over unto the Saxons ó through whose treachery he had come into the land. The remnant of the Britons did therefore withdraw them[selves] into the West of the Kingdom ó to wit: Cornwall and Wales.

ðFrom hence, they ceased not to harry their enemies.... Thereafter, for many ages did the Britons lose the crown of the kingdom and the sovereignty of the island ó nor did they...recover their former dignity....

## Geoffrey on the arrival of Romanism and its clashes with the Brythons

Continued Geoffrey: ðIn the meantime was Augustine [alias Austin of Rome] sent by...Pope Gregory into Britain [*circa* 600 A.D.] ó to preach...unto the English who, blinded by heathen superstition, had wholly done away with Christianity in that part of the island which they held. Howbeit, in the part belonging to the Britons, Christianity still flourished ó which had been held there from the days of [the A.D. 140f King Llew and]...Eleutherius, and had never failed amongst them....

ðAmongst others, there was in the city of Bangor a certain most noble church wherein was said to be such a number of monks that when the monastery was divided into seven portions with a prior set over each, not one of them had less than three hundred monks ó who did all live by the labour of their own hands.

ðTheir **Abbot** was called **Dinoot**, and was in marvellous wise **learned in the liberal arts**. He, when **Augustine** did demand **subjection from the British bishops...**, made answer with divers arguings that **they owed no subjection unto him**. ð

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<sup>28</sup> *Ib.*, XI:8-12.

### **Geoffrey on the Brythons' loss of the whole of England to the Saxons**

Politically, however, the end was nigh ó for all Celto-Brythons still living in that part of Britain now known as England. Explained Geoffrey:<sup>29</sup> ðThereafter, all the princes of the Britons did come together in the city of Leicester ó and took common counsel that they would make Cadvan their king....

ðA little later, a son [Cadwallo] was born unto King Cadvan.... Cadwallader his son succeeded him in the government of the kingdom, a youth whom Bede calleth Caedwald.ð

### **Geoffrey on the Britons' King Cadwallader's migration to Brittany**

According to Geoffrey, ðCadwallader himself voyaged with his wretched fleet for Brittany.... Cadwallader was borne forth unto the shore of Brittany, and, upon his landing, came with all his multitude unto King Alan...and by him was worthily received....

ðThe Saxons..., collecting a countless host of men and women, landed in the parts of Northumbria ó and inhabited the desolated provinces from Scotland even unto Cornwall. For none indweller was there to say them nay ó save only the few and needy little remnants of the Britons that had survived and herded together in the forest fastnesses of Wales. From that time, the power of the Britons ceased in the island, and the English began to reign.

ðThen Alan took diverse books, as that of the prophecies.... Cadwallader renounced worldly things for the sake of God and His Kingdom everlasting.ð

Cadwallader then ðno long time after, being smitten by a sudden lethargy, upon the twelfth day of the Kalends of May in the year of our Lord's incarnation 689 was released from the contagion of the flesh and did enter into the hall of the Kingdom of Heaven....

ð[The Brittany Britons] Ivor and Ini...harassed the English people..., but all to little avail.... Pestilence and famine and customary dissensions had so caused this proud people [the Britons] to degenerate ó that they could no longer keep their foes at a distance.... They were [in Britain] no longer called Britons, but Welsh ó meaning -Foreigners.ð

### **Geoffrey on the continuation of the Britons even under the Saxons**

However, recorded the Welshman Geoffrey: ðThe Saxons did wiselier; kept peace and concord amongst themselves; tilled their fields; and built anew their cities and castles.... Thus, throwing off the sovereignty of the Britons, [the Saxons] held the empire of all England under their Duke Athelstan ó who was the first to wear a crown amongst them.ð

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<sup>29</sup> *Ib.*, XII:1,14,16,18f.

Geoffrey then closed<sup>30</sup> his informative translation of this ancient Brythonic document. He concluded: "The Welsh, degenerating from the nobility of the Britons, never afterwards recovered the sovereignty of the island...."

"Howbeit, their kings who from that time have succeeded [or followed them] in Wales I hand over, in the matter of writing, unto Caradoc of Llancarfan my contemporary. I do the same with those of the Saxons, unto William of Malmesbury and Henry of Huntingdon whom I bid be silent as to the kings of the Britons...."

"They [the Anglo-Saxons William and Henry] have not that book in the British speech which Walter Archdeacon of Oxford did convey hither out of Brittany. That, being truly issued in honour of the aforesaid princes [of Ancient Britain from Brut to Cadwallader] I have on this wise been at the pains of translating into the Latin speech."

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<sup>30</sup> *Ib.*, XII:19f.



## ADDENDUM 22: WILLIAM OF MALMESBURY ON EARLY BRITISH HISTORY

Who was (the *circa* 1090 to *circa* 1143 A.D.) William of Malmesbury? According to the great seventeenth-century Puritan Anglican Archbishop James Ussher<sup>1</sup> ó himself perhaps the most important appointed Commissioner to the Westminster Assembly ó William of Malmesbury öis the chief of our historians.ö

By this statement, the erudite Rev. Dr. Ussher clearly meant that William of Malmesbury was the most important of all British Historians prior to the seventeenth century. This is a remarkable claim, especially because made by one who was himself an accomplished Church Historian anent the Ancient British Isles ó and the author of many famous books, including *Glastonbury Traditions concerning Joseph of Arimathea* and *The Antiquities of the British Churches*.

### The credibility of William of Malmesbury as a Church Historian

Now William of Malmesbury was a descendant not from either Celto-Brythonic or Celto-Gaelic but rather from both Norman and Anglo-Saxon ancestors. Indeed, as an Anglo-Norman, he was often very critical of Britain's earlier Celtic Christianity.

Yet he himself was no bigot. Indeed, he was quite the greatest and most important Anglo-British church historian between the time of A.D. 730 Bede and the advent of the A.D. 1215 *Magna Carta*.

Malmesbury himself candidly declared:<sup>2</sup> öA long period has elapsed since, as well through the care of my parents as my own industry, I became familiar with books. This pleasure possessed me from my childhood. This source of delight has grown with my years.... I gave, indeed, my attention to various branches of literature....

öNow, having scrupulously examined the several branches of ethics ó I bow down to its majesty.... It spontaneously unveils itself to those who study it, and directs their minds to moral practice. History, more especially...by an agreeable recapitulation of past events, excites its readers by example ó to frame their lives to the pursuit of good, or to aversion from evil.

öNot content with the writings of ancient times, I began myself...to bring to light events lying concealed in the confused mass of antiquity. In consequence, rejecting vague opinion, I have studiously sought for chronicles far and near.... I ceased not my researches, as long as I could find anything to read....

öWhat I had ascertained clearly...I have inserted.... Following the strict laws of history, I have asserted nothing but what I have learned either from relators, or from writers of veracityö

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<sup>1</sup> Cited in the Giles ed. of William of Malmesbury's *Chronicle of the Kings of England*, Bohn, London, ed. 1847, p. v.

<sup>2</sup> *Ib.*, pp. 93f. & 477.

## William of Malmesbury's timeous access to Glastonbury's Library

Many of the ðwritings of ancient timesö referred to by Malmesbury in the previous paragraph but one, he apparently found around 1120-26 in the Abbey Library at Glastonbury ó before it was destroyed by fire in 1184 A.D.<sup>3</sup> Those ðwritings of ancient timesö probably included the *History* written by Melkyn (or Melchin) around 560 A.D.

He is said to have been older than Merlin (the adviser of King Arthur). In another book written before the end of the fifth century A.D.,<sup>4</sup> Melkyn described also the coming to Glastonbury of St. Joseph of Arimathea.

According to William of Malmesbury, also the earlier John of Glastonbury had referred to some who had known Jesus personally and who had come and stayed at Glastonbury in Britain. He wrote that such ðdisciples...died in succession, and were buried in the cemeteryö at Glastonbury. Among them, Joseph of Marmore ó named ðof Arimatheaøó receives perpetual sleep.... He lies...near the south corner.ö<sup>5</sup>

## John Scott's remarks in his edition of William's *Glastonbury*

Malmesbury's compendious A.D. 1120 *History* or *Chronicle of the Kings of England* (hereinafter referred to simply as ðKingsö), together with its later supplement called the *New History*, begins<sup>6</sup> at the time of the massive arrival of the Anglo-Saxons in England in A.D. 449. It then takes one down to the middle of the A.D. 1142 reign of King Stephen.

However, Malmesbury's A.D. 1126 more specialized book *The Early History of Glastonbury* ó hereinafter referred to simply as *Glastonbury* ó takes us further back. Indeed, it removes us all the way from Norman times ó right back to the resurrection of Jesus Christ Himself (around 33 A.D.).

The *Encyclopaedia Britannica*<sup>7</sup> calls Malmesbury **the best** historian of his age. The *Encyclopedia Americana*<sup>8</sup> evaluates his works as being **of very great value**.

There is liturgical evidence that not only Bridget of Ireland, David of Wales, and Gildas of Cumbria were all venerated at Glastonbury during the eleventh century. So too was the even earlier A.D. 430f Patrick. Thus even the modern critical scholar John Scott, in his own 1981 edition<sup>9</sup> of Malmesbury's *Glastonbury*.

An examination of Glastonbury's past revealed more than just a long tradition of holiness. It shows also that the monasteries there had been richly endowed by devout

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<sup>3</sup> See our Addendum 17 on *Glastonbury* at its n. 18 (above).

<sup>4</sup> See the *Flores Historiarum*, London, 1890, p. 127 (as cited in Jowett's *op. cit.*, p. 152 & n. 16).

<sup>5</sup> See John of Glastonbury: *Chronicles* (1726 Hearne ed.).

<sup>6</sup> *Kings*, pp. iii, vii, & 5.

<sup>7</sup> 14th ed.

<sup>8</sup> 1951 ed.

<sup>9</sup> Boydell, St. Edmundsbury Press, Bury St. Edmunds, Suffolk, pp. 29-31 & 34f.

*ADDENDUM 22: WILLIAM OF MALMESBURY  
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kings and nobles ó down through very many centuries. Indeed, **there is a strong case to be made out for a Pre-Saxon Christian settlement at Glastonbury.**<sup>10</sup>

John Scott further argues<sup>11</sup> that the possibility has been raised of Glastonbury having played a crucial role in trade with the Mediterranean, by way of the Severn River. More concretely, archaeological excavations have revealed the remains of a wattled chapel and an ancient cemetery of a type which corresponds to the traditional account of the foundation of Glastonbury ó by Joseph of Arimathea in no later than 63 A.D.

As Scott himself concludes, Malmesbury knew about the (*circa* A.D. 160f) contact between the Brythonic King Lucius and Eleutherius. Indeed, adds Scott, Malmesbury was able to conjecture intelligently and **not implausibly** about the possibility of St. Philip having sent disciples to Britain. *Cf.* Acts 8:5f and 21:8f.

This conjecture was so, states Scott, because of Malmesbury's familiarity with the work of the French Church Historian Freculph. Indeed, Malmesbury would probably have been able to find a copy of Freculph's *History* in the library at Glastonbury.

Now Freculph himself says<sup>12</sup> *õPhilippus...**Gallis** praedicat Christum; barbarasque gentes vicinasque tenebris et tumentis Oceano, coniunctas ad scientiae lucem fideique portum deducit.* Translation: *õPhilip...preached Christ to the **Gauls** and led, from darkness to the gate of faith, the **foreign neighbouring nations** by the raging Ocean who became joined to the knowledge of light.*<sup>13</sup>

### **Malmesbury on the first-century arrival of Christianity in Britain**

Wrote Malmesbury himself:<sup>14</sup> *õAfter the glory of the Lord's resurrection and the triumph of His ascension and the sending from Heaven of the comforting Spirit to fortify the disciples' hearts..., the priests of the Jews...instigated a persecution of the Church ó killing Stephen the first martyr, and driving most of the rest far from their homes [Acts 8:1f].*

*õThe believers who were dispersed by the raging hurricane of this persecution, sought out the various kingdoms of the World assigned to them by the Lord in order to refresh their inhabitants with the Word of salvation [cf. Acts 11:19f].*

*õSt. Philip, as Freculph attests in the fourth chapter of his second book, came to the land of the Franks. There he converted many to the faith by his preaching, and baptized them. Desiring to spread the Word of Christ further, he sent twelve of his disciples into Britain to teach the Word of life.*

*õIt is said that he [St. Philip] appointed as their leader his very dear friend Joseph of Arimathea ó who had buried the Lord. They [Philip's twelve disciples] came to Britain in A.D. 63...and confidently began to preach the faith of Christ.*

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<sup>10</sup> See too the *Life of Gildas* by William of Malmesbury's contemporary, Caradoc of Llancarvan.

<sup>11</sup> See at n. 9 above.

<sup>12</sup> See in Migne's *Patrologia Latina* 106:1148.

<sup>13</sup> See Scott in his ed. of Malmesbury's *Glastonbury* pp. 1-2,8,24, & 176 n. 22.

<sup>14</sup> *Glastonbury* 1, pp. 43.

“The alien king and his people...granted them a certain island on the outskirts of his territory on which they could live ó a place surrounded by woods, bramble bushes and marshes and called by its inhabitants *Ynis Witrin*.

Later, two other kings...successively granted and confirmed to each of them a portion of land. From these saints, it is believed, the “twelve hides” derive the name by which they are still known....

“In the thirty-first year after the passion of the Lord [and thus around 64 A.D.]...they completed a chapel..., making the lower part of all its walls of twisted wattle ó an unsightly construction, no doubt, but one adorned by God.... These things we learn both from the charter of [the 430f A.D. **Celto-Brythonic**] St. Patrick, and the writings of the **elders**.” See in our next paragraph below.

### **The writings of the elders on the ancient church in Glastonbury**

Malmesbury very clearly distinguishes between the earlier Christian Celto-Brythons (alias the Britons), and the later English (alias the Anglo-Saxon migrants to Britain). Speaking of “the writings of the **elders**” (alias the “men of old”) mentioned at the end of our previous paragraph, Malmesbury states:<sup>15</sup> “In the church of St. Edmund, and also in the church of [the A.D. 597f Austin alias] St. Augustine the Italian “apostle” to the English ó we have seen a work by one of the latter “**elders**.” It begins thus:

“There is on the western border of Britain[!] a certain royal island called by its ancient name of Glastonia.... It is fit to serve many human needs and, best of all, consecrated to sacred offices. It was there that the first English[!] converts to the Christian religion discovered, with God’s guidance, an ancient church.”

### ***Book of the Deeds of King Arthur on Glastonbury’s ancient church***

According to Malmesbury, “the book of the deeds of the famous [*circa* A.D. 500f **Briton**] King Arthur bears witness” also. For it too states that “the high-born *Decurion* [or elder-over-ten] Joseph of Arimathea, together with his son named Joseph[es] and very many others, came into greater Britain (now called “England”) ó and ended his life there.” Cf. too Exodus 18:21-25 with Acts 8:4-40 & 11:19-30.

The translation of Malmesbury given by Jowett,<sup>16</sup> is even more illuminating. In part, it runs: “In the year of our Lord 63, twelve holy missionaries, with Joseph of Arimathea (who had buried the Lord) at their head, came over to Britain, preaching the incarnation of Jesus Christ.

“The king of the country and his subjects refused to become proselytes to their teaching; but in consideration that they had come a long journey, and being somewhat pleased with their soberness of life and unexceptionable behaviour, the king at their petition gave them for their habitation a certain island...called *Ynis-wytren* (and later Glastonbury).

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<sup>15</sup> *Id.*

<sup>16</sup> *Op. cit.*, pp. 151f.

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ōAfterwards two other kings...having information of their remarkable sanctity of life, each gave them a portion of ground; and this at their request...was confirmed to them.... Thence the ðtwelve hides of Glastonburyø..derive their origin. These holy men...were in a little time admonished...to build a church...

ōThey immediately built a chapel...of osiers, wattled together all round. This was finished in the one-and thirtieth year (A.D. 64) after our Lordø's passion...

ōThese twelve saints ó serving God...and spending their time in watching, fasting and prayer ó were supported.... For the truth of this matter, we have *St. Patrick's Charter*, and the writings of the ancients, to vouch for us.ö

### **Malmesbury on King Llew's Missionaries and the Glastonbury Church**

According to William of Malmesbury,<sup>17</sup> the story of an apostolic-age church in Glastonbury is documented from even before the time of [the Celto-Brythonic] King Llew (in the middle of the second century). Explained Malmesbury: **ōReliable annals** record that Lucius, **King of the Britons [circa 140f]**, sent a plea to Eleutherius...that he should illuminate...Britain with the light of **Christian preaching**.

ōThis great-souled king undertook a truly praiseworthy task...at the very time when almost all [other] kings and people[s elsewhere] were persecuting it,ö *viz.* **ōChristian preachingö** (as at the end of our previous paragraph). **ōAt the bidding of Eleutherius, therefore, two very holy men (the preachers Phagan and Deruvian) came to Britain ó as the *Charter of St. Patrick* and the *Deeds of the Britons* attest.**

**ōProclaiming the Word of life, they ðcleansedø the king and his people at the sacred font [of baptism] in 166 A.D.** Then they travelled through the realm of Britain, preaching and baptising until ó penetrating like Moses the Lawgiver into the very heart of the wilderness ó they came **to the island of Avalon.**

ōThere, with Godø's guidance, **they found an old church** built by the hands of the disciples of Christ.... One hundred and three years had passed between the arrival in Britain of the disciples of St. Philip, and the coming of these two saints.... The Lord had especially chosen that place before all others in Britain....

ōThey also **found in some old documents** a complete account of how, when the holy apostles [of Christ] were scattered all over the World, **St. Philip the legate** ó who had come into France **with a crowd of disciples – sent twelve of them into Britain to preach.... They constructed the chapel of which we have been speaking....**

ōKings had given to those twelve [disciples], twelve portions of land for their sustenance. Moreover, they [the 166 A.D. Phagan and Deruvian] **found their deeds written down.**

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<sup>17</sup> *Ib.*, 2 pp. 47f.

Therefore they loved that place before all others and in memory of the first twelve chose twelve of their own companions whom, with the consent of King Lucius, they established on that island [of Avalon].... They used to gather together frequently in the old church, in order to celebrate divine worship more devoutly.

Just as the three...kings had formerly granted the island [of Avalon alias *Ynis Witrin* alias Glastonia] with its appurtenances to the first twelve disciples of Christ so Phagan and Deruvian obtained confirmation of the same from King Lucius, for their twelve companions and the others who should follow them in the future.

Thus, many successors in always in twelves dwelt on that island throughout the course of many years, until the arrival of St Patrick.... So it was, by the work of these men, that the old church of St. Mary at Glastonbury was restored as trustworthy history has continued to repeat throughout the succeeding ages.

### **Malmesbury on the Ancient Brythons' derivation of the name *Glaston***

William of Malmesbury next indicated that the island where Joseph of Arimathea built the church, was first called *Ynys Avallon* or alias 'Island of Apples.' It got its later name from that of a migrant or a visitor from Cumbria or the Celt named Glasteing.

On one occasion, this Glasteing's sow had suckled her young under an apple-tree near the church. From, then on, the place was named *Glaston* or in Brittonic. Later, it was called 'Glastonburie' or alias Glaston's Town or by the Saxons, when they reached it at the beginning of the seventh century. Still later, it was called 'Glastinghbie' or by the first Anglo-Norman King (William the Conqueror) in his *Domesday Book* of 1085 A.D.

According to Malmesbury:<sup>18</sup> 'We read in the *Deeds of the Ancient Britons* that twelve brothers from the northern parts of Britain came into the west, where they held several territories or namely Gwynedd, Dyfed, Gower and Kidwelly or which their ancestor Cuneda had possessed. The names of the brothers are noted below: Ludnerth, Morgen, Catgur, Cathmor, Merguid, Morvined, Morehel, Morcant, Boten, Morgent, Mortineil and Glasteing.

It was this Glasteing who followed his sow through the kingdom.... He found her suckling her piglets, under an apple tree near the church of which we have been speaking. From this, it has been passed down to us that the apples from that tree are known [in Anglo-Saxon] as *ealde cyrcenas epple* or that is, old church apples.

This island was at first called *Ynis Witrin* [alias 'Glass Island'] by the Britons. But at length [around 604 A.D., it] was named by the English (who had brought the land under their yoke), 'Glastinbury' or either a translation into their language of its previous name, or after the Glasteing of whom we spoke above.

It is also frequently called the island of Avalon.... Glasteing found his sow under an apple tree near the church. Because he discovered on his arrival that apples were

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<sup>18</sup> *Ib.*, 4-6 p. 53.

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very rare in that region, he named the island *Avallonie* in his own language ó that is, Apple Island....

ōThe church of which we are speaking ó frequently called by the English ðthe old churchø because of its antiquity ó was at first made of brushwood.... We have heard from our forefathers [that the 516f A.D.] Gildas ó neither an unlearned nor an inelegant historian, to whom the Britons are indebted for any fame they have among other peoples ó passed many years there, captivated by the holiness of the spot.... He died...and was buried before the altar in the old church.ö

### **Malmesbury on Patrick's alleged connection with *Ynis Witrin***

Malmesbury then noted<sup>19</sup> the Briton St. Patrick's connection with Glastonbury. That was even before the days of the above-mentioned Gildas.

Explained Malmesbury: ðA little before this time ó when the Angles were threatening the peace of the Britons, and the Pelagians were assaulting their [Christian] faith ó St. Germanus of Auxerre provided help against both.... He received Patrick into his immediate company, before sending him some years later...to preach to the Irish [in 430f A.D.].

ōAfter he had diligently carried out the duty enjoined on him, Patrick returned to Britain in his old age.... He landed in Cornwall.... Then, coming to Glastonbury [in Somerset], and finding twelve brothers living there..., he gathered them together and...taught them..., as he quite clearly declares in the following document that he wrote at the time.

According to Malmesbury, Patrick wrote: ðIn the Name of our Lord Jesus Christ! I, Patrick, the most humble and least of God's servants, was despatched A.D. 430 to Ireland..., to convert the Irish to the way of truth by the grace of God. After I had established them in the universal faith, I at length returned to Britain. There, as I believe by the guidance of God Who is the life and the way, I came to the island of *Ynis Witrin* on which I discovered a holy and ancient place chosen by God and consecrated....

ōThere too, I encountered some brothers, instructed in the rudiments of the universal faith, and pious in their lives ó who had succeeded the disciples of the saints Phagan and Deruvian and whose names I truly believe to be inscribed in Heaven.... **The brothers showed me writings by saints Phagan and Deruvian which asserted that twelve disciples of saints Philip and James had built that old churchø...**

ōMuch later, taking brother Wellias with me, I climbed with great difficulty through a dense wood to the peak of a hill which rises on that island. When we reached it, we saw an old oratory [or place of prayer], almost destroyed yet suitable for Christian devotion....

ōExamining the place very carefully inside and out, we found a single volume, the great part of which was destroyed, in which had been written the Acts of the Apostles

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<sup>19</sup> *Ib.*, 6-9, pp. 53-55f & 188 n. 27.

together with the acts and deeds of saints Phagan and Deruvian. At the end of the volume, we found writing to the effect that saints Phagan and Deruvian had built the oratory.ø Thus St. Patrick, according to Malmesbury.

Continued Malmesbury:<sup>20</sup> øThat these things truly occurred, we have confirmed in the testimony of a very ancient document ó as well as by the traditions of our elders. After this, the saint [Patrick] who was the ÷Apostleø of the Irish and the first abbot on the island of Avalon, suitably instructed the brethren in the disciplinary rules and appropriately enriched the place with lands and possessions, the gifts of kings and other leaders.

øSome years passed by, and at length he [Patrick] yielded up to nature and earned burial in the old church to the right of the altar.... Patrick died at the age of one hundred and eleven, A.D. 472 ó which was the 47th year after he had been sent into Ireland [initially in 425 A.D.]. If he was [as by some reported] indeed born in 361 and was sent into Ireland in 425 ó this took place when he was 64.... He converted the Irish to the Christian Faith in 433.

øWhen he eventually returned to Britain, he remained on the island of Avalon for 39 years, leading the best possible life. Then [after dying], he rested at the right hand side of the altar in the old church for many years.... Hence the custom developed among the Irish of visiting that place [Glastonbury] to kiss the relics of their patron [Patrick].ö

### **Malmesbury on famous Post-Patricians associated with Glastonbury**

Malmesbury went on to say<sup>21</sup> that not just Patrick but also the later Indract and Bridget visited Glastonbury from Ireland. øWhence the well-known story that St. Indract and the blessed Bridget, prominent citizens of that land [Ireland], once frequented the place [Glastonbury]....

øSt. Bridget who had come there A.D. 488, left behind certain of her ornaments...which are still preserved there in memory of her. As our pen has recorded elsewhere, Indract and his companions were martyred and buried there. Later, he was translated by [the Saxon Christian] King Ine from his [Indractø] place of martyrdom into the church of Glastonbury.ö

Not just Britons and other Celts but also later Anglo-Saxon Christians themselves venerated Glastonbury. Explained the Anglo-Norman Malmesbury:<sup>22</sup> øThere is much proof of how venerated the church of Glastonbury was even by the nobles of **our** country, and how desirable for burial....

øBut I omit it, from fear of being tedious. I pass over Arthur, [the 500 A.D.] famous King of the Britons, buried with his wife in the monksøcemetery between two pyramids [there]; and many other leaders of the Britons ó as well as Centwine who lies in one of the pyramids.

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<sup>20</sup> *Ib.* 10f, pp. 59f.

<sup>21</sup> *Ib.* 12, p. 61.

<sup>22</sup> *Ib.* 31, p. 31.



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ōAlso, there are the tombs of the [later Anglo-Saxon Christian] kings Edmund the Elder, in the tower to the right; Edmund the Younger, before the high altar; and Edgar, previously in a column before the entrance to the church.... I pass over in silence too the tombs of the bishops Brihtwig and Brihtwold...and those of the Bishops Lyfing and Sigfrid and the *ealdormen* Aelfheah, Athelstane, Aethelwin and Aethelmoth.ö

**Malmesbury's summary of Glastonbury  
visitors from Philip to Arthur**

Malmesbury continued:<sup>23</sup> öIt ought...[again to] be mentioned that three kings first gave twelve portions of land to the twelve disciples of Saints Philip and James who came to Britain A.D. 63 ö whence the name 'the twelve hides' still persists.

öThen Saints Phagan and Deruvian, who came to Britain and illuminated it with the gift of faith [in 166f A.D.], obtained from King Lucius, who was reborn in Christ through their efforts, confirmation of the island of Avalon...for the twelve brethren established there and others who should follow them. Their successor after many years was the blessed Patrick [*circa* 450 A.D.]....

öHis successor [after his death and burial there in 472 A.D.], was St. Benignus. Who he was and what his name was in the native [British] tongue, is expressed not inelegantly by the verses which are written as an epitaph on his tomb at Meare: 'The bones of father Beonna are disposed within this stone. He was in ancient times the father of the monks here. And formerly Patrick's servant too, perhaps. So say the Irish, who call him Beonna.ö

öHe was succeeded there by many abbots of the [Pre-Saxon] British nation, whose names and deeds...have been lost to memory over time. Yet their remains which still rest there, reveal that the church was held in the highest veneration by the great men of the British....

öWe read in the deeds of the most illustrious [500 A.D. Celto-Brythonic Christian] King Arthur that...when he returned to Glastonbury, he established eighty monks there. He generously granted them lands and territories for their sustenance, as well as goldö *etc.*

**Malmesbury's *Kings of England* on Britons from Vortigern to Arthur**

We now go on to Malmesbury's other great work, on the *Kings of England*. This starts only after the arrival of the Anglo-Saxons there, around 449 A.D.

Wrote Malmesbury:<sup>24</sup> öIn the year of the incarnation of our Lord 449, Angles and Saxons first came into Britain.... At this time, Vortigern was king of Britain....

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<sup>23</sup> *Ib.* 33f & 69, pp. 87f & 141.

<sup>24</sup> *Kings*, pp. 5,7,10f.

ōVortimer the son of Vortigern...saw himself and his Britons circumvented by the craft of the Angles, [and] turned his thoughts to their expulsion.... Vortimer who had been the instigator of the [ensuing] war...perished prematurely.... When he died, the British strength decayed ó and all hope fled from them....

ōThey would soon have perished altogether, had not **Ambrosius...[alias Embres Erryll] – who became monarch after Vortigern – quelled the presumptuous [Anglo-Saxon] barbarians by the powerful aid of warlike Arthur [the neighbouring British king]. It is of this Arthur that the Britons fondly tell so many tales even to the present day – a man worthy to be celebrated...by authentic history.**ō

Early in the sixth century, ðhe long upheld the sinking State [of the Celto-Britons], and roused the broken spirit of his countrymen to war. Finally, at the siege of Mount Badon...he engaged nine hundred of the enemy ó single-handed ó and dispersed them with incredible slaughter.ö This Anti-Celtic William of Malmesbury's evidence as to the sometimes-questioned historicity of the exploits of the Celto-Brythonic King Arthur, is indeed very significant.

Continued Malmesbury: ðOn the other side, the Angles ó after various revolutions of fortune ó filled up their thinned battalions with fresh supplies of their countrymen; rushed with greater courage to the conflict; and extended themselves by degrees, as the natives retreated, over the whole island [around 545f A.D.]. For the counsels of God ó in Whose hand is every change of empire ó did not oppose their career.ö

### **Malmesbury on the conversion of the Anglo-Saxon Kings of Wessex**

Herewith, Malmesbury commences<sup>25</sup> a discussion of the kings of Wessex. ðThe kingdom of the West Saxons ó and one more magnificent or lasting, Britain never beheld ó sprang from Cerdic, and soon increased to great importance. He was a German by nation ó of the noblest race.... Cenric his son...closely followed his father's track to glory, and with his concurrence transported his forces into Britain....

ðThis took place in the year of our Saviour's incarnation 495.... Coming into action with the Britons..., this experienced soldier [Cerdic] soon...compelled them...to flee....

ðHe died after enjoying it [his rule] sixteen years ó and his whole kingdom, with the exception of the Isle of Wight, descended to his son.... Cenric moreover ó who was as illustrious as his father ó after twenty-six years bequeathed the kingdom, somewhat enlarged, to his son Ceawlin.

ðThe Britons, who in the times of his father [Cenric] and grandfather [Cerdic] had escaped destruction either by a show of submission or by the strength of their fortifications...he [Ceawlin] now pursued [A.D. 577f].... He ejected them from their cities, and chased them into mountainous and woody districts ó as at the present day....

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<sup>25</sup> *Ib.*, pp. 17f.

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ōShortly after he died, the floating reins of government were then directed by his nephews, the sons of Cutha ó that is to say: Celric during six, Ceolwulf during fourteen years.... After him, the sons of Celric ó Cynegils and Cuichelm ó jointly put on the ensigns of royalty [A.D. 626f].... Cynegils departed six years afterwards ó in the thirty-first year of his reign ó enjoying the happiness of a long-extended peace.

ōKenwalk his son succeeded in the beginning of his reign to be compared only to the worst of princes; but, in the succeeding and latter periods, a rival of the best.... By a sense of his own calamities...he was...brought back to the Christian faith.... Recovering his strength and resuming his kingdom, he exhibited to his subjects the joyful miracle of his reformation....

ōBut since we have arrived at the times of Kenwalk [658 A.D.], and the proper place occurs for mentioning the monastery of Glastonbury, I shall trace from its very origin the rise and progress of the church [at Glastonbury] ó as far as I am able to discover it from the mass of evidences.ö

### **Malmesbury's *Kings* on the church in Glastonbury under the Britons**

In his A.D. 1126 work *Glastonbury*, as already seen, Malmesbury gave great details of that place. However, also in his earlier A.D. 1120 work *Kings*, he mentions some pertinent facts thereanent either not repeated or otherwise not set out in such detail in his later work. Thus, in his *Kings*, Malmesbury wrote:<sup>26</sup>

ōIt is related in annals of good credit that Lucius King of the Britons [*circa* 156 A.D.] sent...to entreat that he would dispel the darkness of Britain by the splendour of Christian instruction.... In consequence, preachers...came into Britain – the effects of whose labours will remain for ever.... By these was built the ancient church of St. Mary of Glastonbury ó as faithful tradition has handed down through decaying time.

ōMoreover, there are documents of no small credit which have been discovered ó in certain places ó to the following effect: ñNo other hands than those of the disciples of Christ [*viz.* Joseph of Arimathea and/or Philip the Apostle *etc.*] erected the church of Glastonbury.ø Nor is it dissonant from probability. For if Philip the Apostle preached to the Gauls ó as Freculphus relates in the fourth chapter of his second book ó it may be believed that he also planted the Word on this side of the Channel....

ōThe church of which we are speaking, from its antiquity called by the Angles...*Ealde Chirche* – that is, the ‘Old Church’ of wattle-work ó at first even from its very foundation savoured somewhat of heavenly sanctity. This it exhaled over the whole country....

ōAs we have heard from men of old time, here [the *circa* 530 A.D. famous British Church Historian] Gildas – an historian neither unlearned nor inelegant, [and] to whom the Britons are indebted for whatever notice they obtain among other nations ó captivated by the sanctity of the place, took up his abode for a series of years.

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<sup>26</sup> *Ib.*, pp. 18f.

øThis church, then, is certainly the oldest I am acquainted with in England, and from this circumstance derives its name.... The antiquity, and multitude of [the tombs of] its saints, have endued the place with so much sanctity.... It is clear that [Glastonbury,] the depository of so many saints, may be deservedly styled an heavenly sanctuary upon Earth.ö

Now Glastonbury's church was flanked by man-made pyramids.ø Explained Malmesbury: øWillingly would I declare the meaning of those pyramids [or tombs].... These, situated some few feet from the church, border on the cemetery of the monks. That which is the loftiest and nearest the church, is twenty-eight feet high and has five stories....

øThe other pyramid is twenty-six feet high and has four stories, in which are buried ó Kentwin, Hedda the bishop, and Bregored and Beorward.... **Bregored and Beorward** were **abbots** of that place in the time of the **Britons**.ö

### **Malmesbury on the importance of Glastonbury to the Irish and the Welsh**

The prominence which the Anglo-Norman Englishman William of Malmesbury gave<sup>27</sup> to the **importance of Glastonbury also in the eyes of the Irish and the Welsh**, is truly striking. Wrote Malmesbury: øI shall briefly mention St. Patrick [the great Pre-Saxon Celto-Brythonic Christian Missionary to the Irish], from whom the series of our [Anglo-Saxon] records dawns.

øWhile the Saxons were disturbing the peace of the Britons, and the Pelagians assaulting their [Christian] faith, St. Germanus of Auxerre assisted them [the Britons] against both ó routing the one by the Chorus of Hallelujahø and hurling down the other by the thunder of the evangelists and apostles.... He summoned Patrick to become his inmate and, after a few years, sent him...to preach to the Irish.

øWhence it is written in the *Chronicles*...: øIn the year of our Lord's incarnation 425, St. Patrick is ordained to Irelandø... Also: øIn the year 433, Ireland is converted to the faith of Christ by the preaching of St. Patrickø...

øIn his latter days returning to his own country, he landed in Cornwall.... Proceeding to Glastonbury [in nearby Somerset] and there becoming...abbot ó after some years he [died, alias] øpaid the debt of natureø... Patrick died in the year of his age 111; of our Lord's incarnation 472 ó being the forty-seventh year after he was sent into Ireland. He lies on the right side of...the old church....

øThe report is extremely prevalent that both St. Indract and St. Bridget [*circa* 455 to *circa* 523 A.D.], no mean inhabitants of Ireland, formerly came over to this spot. Whether Bridget returned home [to Ireland] or died at Glastonbury, is not sufficiently ascertained ó though she left here...her necklace, scrip, and implements for embroidering.... It will appear that St. Indract, with seven companions, was martyred near Glastonbury and afterwards interred in the old church....

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<sup>27</sup> *Ib.*, pp. 24f.

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øThe esteem in which [St.] David Archbishop of Menevia [the A.D. 520-89 great Welsh ðDevi Santø] held this place, is too notorious to require repeating. He established the antiquity and sanctity of the church....

øPurposing to dedicate it, he came to the spot with his suffragan bishops.... He quickly built and dedicated another church [at Glastonbury]. Of this celebrated and incomparable man, I am at a loss to decide whether he closed his life in this place or at his own cathedral. For they affirm that he is with St. Patrick [buried at Glastonbury].ö

### **Malmesbury on Pope Gregory the First's contact with Glastonbury**

Malmesbury then dealt<sup>28</sup> with Glastonbury at the beginning of **the period of the Roman-Catholicization of England**. øAfter a long lapse of time, St. Augustine [alias Austin of Rome], at the instance of St. Gregory [the first sole pope], came into Britain in the year of our Lordø incarnation 596....

øThe tradition of our ancestors has handed down that the companion of his labours, Paulinus, who was Bishop of Rochester after being Archbishop of York, covered the church ó built, as we have before observed, of wattle-work ó with a casing of boards....

øIn the year of our Lordø incarnation 601 ó that is, the fifth after the arrival of St. Augustine ó the King of Devonshire, on the petition of [the local Celto-Brythonic] Abbot Worgrez, granted to the old church which is there situated the land called *Ines Witrin*ö or ðIsle of Applesø alias the old Celto-Brythonic name for the area surrounding Glastonbury.

øWho this king [of Celto-Brythonic Devonshire] might be, the antiquity of the instrument prevents our knowing. But that he was a Briton, cannot be doubted ó because he called Glastonbury ðInes Witrinø in his vernacular tongue.

øIt is well-known that it is so called in the British [alias the Pre-Saxon Brythonic language of South Britain]. Moreover, it is proper to remark [about] the extreme antiquity of a church which even then was called ðthe old church.ø In addition to Worgrez, Lademund and Bregored ó whose very names imply British foreignness [*cf.* ðWelsh-nessø] ó were abbots of this place.ö

The above Celto-Brythonic King of Devonshire was only mentioned but not named by Malmesbury. However, according to Frederick Bligh Bond (F.R.I.B.A.) ó in his book *An Architectural Handbook of Glastonbury Abbey*<sup>29</sup> ó that monarch was in fact Gwrgan King of Damnonia (or Devonshire), 601 A.D.

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<sup>28</sup> *Ib.*, pp. 26f.

<sup>29</sup> Central Somerset Gazette, Glastonbury, 1925, p. 11.

## Malmesbury on Glastonbury under the Saxon King Ina of Wessex

Malmesbury then moved on<sup>30</sup> to deal with Glastonbury under the Anglo-Saxons. He explained: ðNext sprang forth a noble branch of the royal [West-Saxon] stock ó Caedwalla, grand-nephew of Ceawlin [*circa* 670f A.D.]... Enjoying his government for the space of two years, he [Caedwalla] performed many signal exploits....

ðAfter his departure to Rome, the government was assumed by Ina, grand-nephew of Cynnegils.... He [the 686-94 A.D. King Ina] was a rare example of fortitude; a mirror of prudence; unequalled in piety.... He grew old in the discharge of his duties for fifty-eight years, the pious conciliator of general esteem....

ðHow sedulous he was in religious matters, the laws he enacted to reform the manners of the people are proof sufficient.... To Glastonbury he ordered the bodies of the blessed martyr Indract and his associates to be taken from the place of their martyrdom, and to be conveyed into the church.... Here too he erected a [new] church.... He enriched it with vast possessions, and granted it a privilege to the following effect:

ð-In the Name of our Lord Jesus Christ! I, Ina, supported in my royal dignity by God [*etc.*]... To the ancient church, situate[d] in the place called Glastonbury ó which church [Christ] the Great High-Priest and Chiefest Minister formerly through His own ministry and that of angels sanctified...(as was formerly revealed to St. David) ó do grant out of those places which I possess...for the maintenance of the [non-celibate and family-based] monastic institution and the use of the monks: [to the monk] Brente, ten hides [or fields]; Sowy, ten hides; Pilton, twenty hides; Dulting, twenty hides; Bledenhida, one hide ó together with whatever my predecessors have contributed to the same church.ö

King Ine then told his readers exactly what he meant by the gifts of his predecessors. For he mentioned his own additional grant ötogether with whatever my predecessors have contributed to the same churchö in Glastonbury. öTo wit, [my predecessor] Kenwalk [who also gave hides to that church]...; Kentwin, who used to call Glastonbury [church] öthe mother of saintsö and liberated it from every secular and ecclesiastical service...; Hedda the Bishop, with permission of Caedwalla; Baltred, who gave Pennard six hides; [and] Athelard, who contributed Poelt sixty hides....

ð-I, Ina, permit and confirm it..., in order that **the [Glastonbury] church of our Lord Jesus Christ...as it is the first in the kingdom of Britain and the source and the fountain of all religion** may obtain surpassing dignity and privilege....

ðI appoint and establish that all lands, places and possessions of St. Maryø [church] Glastonbury be free, quiet and undisturbed from all royal taxes...as is found to be confirmed and granted by my predecessors Kenwalk, Kentwin, Caedwalla [and] Baltred in the ancient charters of the same church.... The charter of this donation was written in the year of our Lordø incarnation 725...in the presence of the King Ina and of Berthwald Archbishop of Canterbury.ø

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<sup>30</sup> *Kings*, pp. 30f.

### Malmesbury on Wessex after Ina under King Alfred & his son Edward

Malmesbury next described the history of Glastonbury after Ine. He also discussed the life of King Alfred, and of his son Edward the Elder.<sup>31</sup>

Apparently some time after 670 A.D., the bones of St. Aidan the bishop, of Ceolfrid the abbot, and of that...Hilda ó together with those of many others ó were, as I have related in the book which I lately published on the antiquity of the church of Glastonbury, at that time removed to Glastonbury....

In the year of our Lord's incarnation 872, [Good King] **Alfred [the Great]**, the youngest son of Ethelwulf ó who had...before received the royal unction ó **acceded to the sovereignty**.... The king himself was, with his usual activity, present in every action, ever daunting the [Danish] invaders and at the same time inspiring his subjects with the signal display of his courage....

The king is to be admired and celebrated with the highest praise.... He, amid the sound of trumpets and the din of war, enacted statutes by which his people might equally familiarise themselves to religious worship and to military discipline.... **He appointed 'centuries' which they call 'hundreds'; and 'decennaries' (that is to say 'tythings')** – so that every Englishman, living according to law, must be a **Member of both** [cf. Exodus 18:21f & Deuteronomy 1:13f].

If anyone was accused of a crime, he was obliged immediately to produce persons from the hundred and tything to become his surety [cf. bail].... Whosoever was unable to find such surety ó must dread the severity of the laws....

By this regulation, he [King Alfred] **diffused such peace throughout the country**.... He confirmed the privileges of the churches...and **sent many presents...into India** ó a matter of astonishment even in the present time... The king gave his whole soul to the cultivation of the liberal arts, insomuch that no Englishman was quicker in comprehending or more elegant in translating....

He translated into English the greater part of the Roman authors, bringing off the noblest spoil of foreign intercourse for the use of his subjects ó of which the chief books were: Orosius; Gregory's *Pastorals*; Bede's *History of the Angles*; Boethius's *Concerning the Consolation of Philosophy*; [and Alfred's]...own book [or manual] which he [Alfred] called in his vernacular tongue *Handboc*.

Alfred's manual appears to have contained psalms, prayers, texts of Scripture, etc. He died, ó declared Malmesbury of King Alfred, ó just as he had begun a **translation of the Psalms**.

In the year of our Lord's incarnation 901, Edward the son of Alfred succeeded to the government, and held it twenty years. He [King Edward the Elder] was much inferior to his father in literature ó but greatly excelled in extent of power.... Alfred, indeed, united the two kingdoms of the Mercians and West-Saxons....

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<sup>31</sup> *Ib.*, p. 51.

ōAt his death, Edward first brought the Mercians altogether under his power; next, the West- and East-Angles and Northumbrians, who had become one nation with the Danes; [then] the Scots who inhabit the northern part of the island; and [finally] all the Britons, whom we call Welsh, after perpetual battles in which he was always successful.ö

### **Malmesbury on Glastonbury's privileges from Athelstan to Edgar**

Malmesbury next discussed<sup>32</sup> the history of England's kings ó from Athelstane to Edgar. öIn the year of our Lord's incarnation 924, Athelstan, the son of Edward, began to reign, and held the sovereignty sixteen years.... **Athelstan, being elected king by the unanimous consent of the nobility** [*cf.* the later *Magna Carta!*]...was crowned....

ōI forbear how many **new and magnificent monasteries he founded**; but I will not conceal that there was scarcely an old one in England which he did not **embellish either with buildings or ornaments or books** or possessions....

ōAs a noble mind, when once roused, aspires to greater things ó he compelled Jothwel King of all the Welsh, and Constantine King of the Scots, to quit their kingdoms.... He compelled the rulers of the Northern Welsh, that is, of the North Britons, to meet him at the city of Hereford and, after some opposition, to surrender to his power....

ōDeparting thence, he turned towards the Western Britons, who are called the Cornwallish.... Fiercely attacking, he obliged them to retreat from Exeter which, till that time, they had inhabited....

ōIn the year of our Lord's incarnation 940, Edmund, the brother of Athelstan, a youth of about eighteen, received and held the government.... Among the many donations which the king conferred on different churches, he exalted that of Glastonbury through his singular affection towards it, with great estates and honours ó and granted it a charter in these words:

ō-In the name of our Lord Jesus Christ, I, Edmund, King of the Angles and Governor and Ruler of the other surrounding nations, with the advice and consent of my nobility...do grant to the Church...of [St.] Mary's of Glastonbury...rights, customs, and all the forfeitures of all their possessions....

ōMore especially shall the town of Glastonbury, in which is situated that most ancient church...together with its bounds, be more free than other places...in the same manner as my predecessors have granted and confirmed by charter ó to wit, Edward my father, and Elfred his father, and Kentwin, Ina, and Cuthred, and many othersø...

ōIn the year of our Lord's incarnation 959, Edgar (the honour and delight of the English, the son of Edmund, the brother of Edwy) ó a youth of sixteen years old ó assuming the government, held it for about a similar period.... [Around 973] Edgar advanced the monastery of Glastonbury, which he ever loved beyond all others, with

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<sup>32</sup> *Ib.*, pp. 128f, 133f, 141f, 147f & 150f.



*ADDENDUM 22: WILLIAM OF MALMESBURY  
ON EARLY BRITISH HISTORY*

great possessions, and was anxiously vigilant in all things pertaining either to the beauty or convenience of the church, whether internally or externally.

It may be proper here to subjoin to our narrative the *Charter* he granted to the said church, as I have read it in their ancient chartulary. Malmesbury then quotes from it *verbatim*:

In the Name of our Lord Jesus Christ... I, **Edgar, by the grace of God, King of the English** and Ruler and Governor of the adjacent nations, **in the Name of the blessed Trinity**...do by this present privilege decree, appoint and establish that the aforesaid monastery and all its possessions **shall remain free and exonerated from all payments to the Exchequer** now and for ever....

I confirm and establish what has hitherto been observed scrupulously by all my predecessors.... The Abbot [of Glastonbury] shall cause any bishop of the same province he pleases to ordain his monks and the clerics of the aforesaid churches **according to the ancient custom of the church of Glastonbury and the apostolical authority**.

Another version of Edgar's manuscript, explained Malmesbury, reads as follows: Edgar, of glorious memory, King of the Angles, son of King Edmund, whose inclinations were ever vigilantly bent on divine matters, often coming to the monastery of...Glastonbury and studying to honour this place with dignity superior to others, hath...conferred on it many and very splendid privileges....

It shall not be lawful for any person to enter that island [*Inis Witrin* or *Avalon* the Apple Island alias Glastonbury]...for the purpose of there doing anything prejudicial to the servants of God. This he [King Edgar] forbids altogether, in the same manner as his predecessors that is to say Kentwin, Ina, Ethelard, Cuthred, Alfred, Edward, Athelstan and Edmund have sanctioned and confirmed by their privileges.

### **Malmesbury on the great Anglo-Danish King Canute and Glastonbury**

Also the Anglo-Danish King Canute, and the last Anglo-Saxon King Edward the Confessor, served the Lord. Thus Malmesbury explained<sup>33</sup> that around 1031 A.D., the godly King Canute took a journey to the church of Glastonbury so that he might visit the remains of his brother Edmund (as he used to call him)... Near the king stood...Ethelnoth [the Monk of Glastonbury] who, upon showing to the king the immunities of predecessors, asked and obtained from the king's own hand a confirmation of them. This was to the following effect:

The Lord reigneth for evermore! He disposes and governs all things by His unspeakable power, Who wonderfully determines the changes of times and of men... He teaches us how lasting, instead of fleeting and transitory, kingdoms are to be obtained....

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<sup>33</sup> *Ib.*, pp. 202f.

ðWherefore I, Canute, King of England and Governor and Ruler of the adjacent nations, by the counsel and decree of our Archbishop Ethelnoth and of all the Presbyters of God..., grant to the church...at Glastonbury its rights and customs throughout my kingdom...[so] that its lands shall be free from all claim and vexation...[even] as my predecessors have ratified and confirmed by charters ó that is to say: Kentwin, Ina, Cuthred, Alfred, Edward, Ethelred, Athelstane, the most glorious Edmund, and the equally glorious Edgar.œ

### **Malmesbury on the last Anglo-Saxon King Edward the Confessor**

Of the last Saxon King of England, Edward the Confessor (who died in 1065 A.D.), Malmesbury said:<sup>34</sup> ðKing Edward...was...by no means degenerated from the virtues of his ancestors.... He was a man by choice devoted to God, and lived the life of an angel in the administration of his kingdom.

ðTo the poor and to the stranger, more especially foreigners and men of religious orders, he was kind in invitation, munificent in his presents.... When inquiring about his posterity, it was answered [to him], ðThe kingdom of the English belongs to God; after you, He will provide a king according to His pleasure.œ

### **Malmesbury on the Norman King William the Conqueror and Glastonbury**

That new king of God's own pleasure proved to be Britain's first Norman King. We mean, of course, the famous 1066 monarch ó William the Conqueror.

Continuing the history of the endowment of Glastonbury, Malmesbury testified<sup>35</sup> that ðKing William kindly admitted foreigners to his friendship...; was attentive to almsgiving...; and scarcely did his own munificence...leave any monastery unnoticed.... Monasteries arose, ancient in their rule but modern in building.ö

Those monasteries certainly included Glastonbury. In his famous *Domesday Book* of 1085f, King William the Conqueror specifically exempted the national heritage of ðGlastinghbhieö from having to pay taxes.

### **Malmesbury on the justness of the Norman King Henry the First**

Yet later, continued Malmesbury,<sup>36</sup> ðHenry [the First, 1100-29 A.D.] ó the youngest son of William the Great ó was born in England the third year after his father's arrival.... He **restrained** – by **edict** – the exactions of the courtiers, **thefts**, **rapine**, and the **violation of women**.... **Inflexible in the administration of justice**, he ruled the people with moderation..., **pursuing robbers** and with the **greatest diligence**, and **punishing them** when discovered....

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<sup>34</sup> *Ib.*, pp. 246f.

<sup>35</sup> *Ib.*, p. 308.

<sup>36</sup> *Ib.*, pp. 425, 434 & 445f.

*ADDENDUM 22: WILLIAM OF MALMESBURY  
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“In consequence of the rectitude of his conduct..., he was venerated by the nobility and beloved by the commoners. If at any time the better sort, regardless of their plighted oath, wandered from the path of fidelity ó he immediately recalled them to the straight road, by the wisdom of his plans and his unceasing exertions.”

### **Malmesbury on Stephen’s promise to uphold the church’s charters**

Finally, Malmesbury’s courage and truthfulness as a historian is seen in the way he frankly writes about his own contemporary Sovereign. We mean “Bad King Stephen.”

Explained Malmesbury:<sup>37</sup> “Stephen Earl of Moreton and Boulogne, nephew of King Henry..., was crowned King of England...A.D. 1135.” He was not at all a man of good character. Consequently, “the bishops swore fidelity to the king ó so long as he should maintain the liberty of the Church and the vigour of its discipline.

“He himself [therefore] swore according to the tenor of the following instrument: “I, Stephen, by the grace of God, **elected King of England by the consent of the clergy and of the people**..., grant and appoint that the immunities of the churches confirmed by their charters and their customs observed from ancient usage, do remain inviolate.

“All the possessions of the churches, and the tenures which they held during the life and at the death of my grandfather King William [the Conqueror], I grant to them free.” Thus, according to Malmesbury, even “Bad King Stephen” re-affirmed all earlier Common Law ó and all earlier endowments of churches like that of Glastonbury, ever since they were first established.

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<sup>37</sup> *Ib.*, pp. 490f. Note that Malmesbury’s supplementary *New History* here augments his earlier 1120 *Chronicle of the Kings of England* ó updating it almost until the time of his death around 1143 A.D.



## **ADDENDUM 23: HENRY OF HUNTINGDON'S B.C. 60 TO A.D. 1154 *HISTORY OF BRITAIN***

During the twelfth century, the mediaeval scholar Henry of Huntingdon wrote an important *Chronicle Comprising the History of England from the Invasion of Julius Caesar [B.C. 60] to the Accession of Henry II [A.D. 1154]*. A useful edition thereof, by Thomas Forester (M.A.), was published in 1853.

### **Life and times of the mediaeval English historian Henry of Huntingdon**

In that edition, Forester ó in his own *Preface* thereto ó wrote<sup>1</sup> there appears little doubt that Huntingdon was a native either of Lincoln(shire) itself, or otherwise of some part of that formerly-extensive and important diocese. He was born towards the close of the eleventh century ó probably between the years 1080 and 1090.

His father, Nicholas, was an ecclesiastic of some distinction in the church of Lincoln. This, one learns from an affectionate tribute to his memory ó in the eighth book of his son Henry's above-mentioned *History*.

It would appear from this avowal of his parentage, that the circumstance of his being the son of a presbyter was considered no blemish on Henry of Huntingdon's origin. Certainly Henry himself, regarded this as quite natural and unshameful. Presumably, so too did his late-eleventh-century readers.

The struggles of the papal court to enforce the celibacy of the secular clergy had at that time not yet been successful in England. So much, then, for mandatory clerical celibacy in England ó even as late as 1080 A.D.

### **The various known publications of the historian Henry Huntingdon**

Henry of Huntingdon also wrote other works ó beside his *History of England* already mentioned. Those other works, explained Forester, consist of the following:

1. *An Epistle to Henry I* ó subtitled *On the Succession of the Jewish, Assyrian, Persian, Macedonian and Roman Kings and Emperors to his Own Time*. This was written in the year 1130.

2. *An Epistle to Warin the Briton*, containing an account of the Celtic kings of ancient Britain ó from the B.C. 1185 Brut to the A.D. 675 Cadwallader. There the author accounts for his having commenced his earlier *History of England* from the B.C. 55f unsuccessful invasion of Britain by Julius Caesar. For in the later work Henry says that at the time he composed the earlier writing ó he was unable to discover any records of an earlier period.

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<sup>1</sup> Bohn, London, 1853, pp. iii-xiv.

However, Henry then tells his friend Warin the Briton that ó while at the Abbey of Bec in Normandy ó Henry had made the acquaintance of Robert Del Mont (alias De Torigny). Robert was a monk of that monastery ó and a great antiquarian.

Conversing with Henry on the subject of the latter's *History* which had just been published ó Robert had shown Henry, much to the latter's great surprise, Geoffrey of Monmouth's *British History* which had itself only just then been written. From Geoffrey, then ó and possibly also from other sources recently disclosed to him by authorities like Robert Del Mont ó Henry now proceeded to extract the accounts of the earlier kings of Britain.

These were then given in his own (1135 A.D.) letter titled *Epistle to Warin the Briton*. Though largely derived from material encountered in the writings of the Welshman Geoffrey Arthur of Monmouth, the *Epistle to Warin* has the merit of giving Henry of Huntingdon's Anglo-Saxon perspective on the subject of the Celtic kings of Early Britain.

3. Henry's only other extant work of any importance, is his *Account of English Saints*. This, explains Forester, was principally collected from Bede.

According to Forester, Henry of Huntingdon's merits as an historical writer were perhaps overrated by the somewhat later bibliographers Pitts, Polydore Vergil and John Leland. However, modern critics have done him but scant justice.

The value of his *History* varies, of course, with its different epochs. The earlier books, as Henry himself informs us in the Preface, are a compilation from Bede's *Ecclesiastical History* ó and from the *Anglo-Saxon Chronicle*. The third book, describing the conversion to Christianity of the several kingdoms of the Anglo-Saxon Heptarchy in A.D. 600-700 of England ó though wholly compiled from Bede ó has the merit of being a well-digested epitome.

### **The general description of Britain in Henry Huntingdon's *History***

The first Book of Henry's *History* ó as his editor Thomas Forester points out<sup>2</sup> ó embraces a general description of Britain. Thereafter, it then covers the period from the invasion of Julius Caesar ó to the final abandonment of the province by the Romans in the time of Theodosius II.

That book is rather an epitome of the lives and characters of the Roman Emperors ó than a narrative of events in British or Romano-British history. Henry's principal authorities for the former are Eutropius, and the *Epitome* of Aurelius Victor.

Bede's *Ecclesiastic History* furnishes the staple of his narrative. He also draws largely from the history of the Britons attributed to Nennius (and by some to Gildas). Henry also interweaved into his account information derived from other sources, which cannot now be traced.

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<sup>2</sup> *Ib.*, p. 1.

*ADDENDUM 23: HENRY OF HUNTINGDON'S  
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Wrote Huntingdon himself:<sup>3</sup> ðTo the north of Britain, where it is exposed to the open and boundless Ocean, lie the Orkney Islands. The farthest of these is called Thule. As it is said, -Even utmost Thule shall Thy power obey!ø

ðBritain is indeed surrounded by a number of islands, three of which are greater than the rest. First, we have the Orkneys, already mentioned. Next, the Isle of Man, which lies in the middle of the sea between Britain and Ireland. And third, the Isle of Wight, which is situated to the south ó opposite the Normans and the Armoricans who are now called Bretons. Thus it was said in an ancient discourse which dealt with judges and rulers, -He shall judge Britain with her three islands.ø

ðBritain was formerly famous for twenty-eight cities, which, as well as innumerable castles, were well fortified with walls and towers and with gates secured by strong locks. The names of these cities in the British language were: *Kair-Ebrauc*, York; *Kair-Chent*, Canterbury; *Kair-Gorongan*, Worcester; *Kair-Lundene*, London; *Kair-Legion*, Leicester; *Kair-Collon*, Colchester; *Kair-Glou*, Gloucester; *Kair-Cei*, Chichester; *Kair-Bristou*, Bristol; *Kair-Ceri*, Cirencester; *Kair-Guent*, Winchester; *Kair-Grant*, Grantchester, now called Cambridge; and *Kair-Lion*, which we call Carlisle. *Kair-Dauri* is Dorchester; *Kair-Dorm*, Dormchester...; *Kair-Loitchoit* is Lincoln; *Kair-Merdin* still retains its former name (*Car-marthen*).

ðThere were also *Kair-Guorcon*, *Kair-Cucerat*, *Kair-Guortigern*, *Kair-Urnac*, *Kair-Celemion*, *Kair-Meguaid*, *Kair-Licelid*; *Kair-Peris* (that is, Porchester); and *Kair-Legion*, which was the seat of an archbishop in the time of the Britons...on the bank of the river Isk not far from its confluence with the Severn. Besides these were *Kair-Draiton*, *Kair-Mercipit*, and *Kair-Segent* on the Thames.ö

Huntingdon further observed<sup>4</sup> that ðsince the beginning of [British] history, there have been five inflictions of the divine wrath on the people of Britain. The visitations of Providence fall...on the faithful, as well as its judgments on unbelievers.

ðThe first was by the Romans, who conquered Britain ó but after a time withdrew from the island. The second was by the Scots and Picts, who grievously harassed it by hostile inroads ó but never succeeded in gaining permanent possession. The third was by the Angles ó who completely subjugated and occupied the country [except for Wales and Caledonia]. The fourth was by the Danes, who established themselves on the soil by successful wars ó but afterwards disappeared and were lost. The fifth was by the Normans, who conquered all Britain, and still [during Henry of Huntingdon's own time of A.D. 1154] hold the English in subjectionö ó but not permanently.

### **Huntingdon's random remarks about the whole of South Britain**

Continued Huntingdon:<sup>5</sup> ðWhen the Saxons had subjugated the country [A.D. 550], they divided it into seven kingdoms, to which they gave names of their own selection. 1, their first kingdom was called Kent; 2, Sussex, in which Chichester is situated; 3, Wessex, of which the capital was Wilton.ö

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<sup>3</sup> *Ib.*, pp. 3f.

<sup>4</sup> *Ib.*, p. 4.

<sup>5</sup> *Ib.*, pp. 4f.

Then there was: 4, Essex, which did not long remain independent, but became subject to other kingdoms; 5, East Anglia, which contained the counties of Norfolk and Suffolk; 6, Mercia, in which was Lincoln and several other cities; 7, Northumbria, of which the capital was York.

Afterwards, when the kings of Wessex acquired the ascendancy over the rest, and established a monarchy throughout the island, they divided it into thirty-seven counties.... Kent, then, is the first county, in which are the sees of the Archbishop of Canterbury and the Bishop of Rochester....

The second [is] Nottingham; the third, Yorkshire, in which is the Archbishopric of York. The fourth is Northumberland, over which presides the Bishop of Durham. The fifth is that district in which the new Bishopric of Carlisle is established. The latter was founded by Henry I in 1133, in Henry of Huntingdon's own time and included Cumberland and Westmorland.

Counties are called, in English, shires. At the present time, therefore, explained Huntingdon, "England can boast of having seventeen bishoprics. But it contains many more cities than such as are bishop's sees such as Gloucester, Leicester, Oxford, and many others which have no bishops."

In the Western part of the island, which is called Wales, there are three bishoprics: one at St. David's; another at Bangor; and the third at Glamorgan. But these are sees without cities, by reason of the desolation of Wales, the only part of the island retained by the Britons after the Saxon conquest.

Henry Huntingdon added:<sup>6</sup> "There are...things in England which are very remarkable. One is the winds which issue with such great violence from certain caverns in a mountain called the Peak [in Derbyshire].... The second is at Stonehenge, where stones of extraordinary dimensions are raised as columns, and others are fixed above like lintels of immense portals; and no one has been able to discover by what mechanism such vast masses of stone were elevated...."

So important was the safety of Britain to its loyal people that, under royal authority they [even in Old Testament times] constructed **four great highways from one end of the island to the other, as military roads by which they might meet any hostile invasion.**

The first runs from west to east, and is called Ichenild. The second runs from south to north, and is called Erninge Strate [or Ermeninge Street]. The third crosses the island from Dover to Chester, in a direction from southeast to northwest, and is called Watling Street.

The fourth, which is longer than the others, commences in Caithness [in Scotland] and terminates in Totness in Devonshire. There, the 1185 B.C. King Brut is first reputed to have landed. This road runs diagonally from southwest to northeast, passing by Lincoln, and is called the Foss-Way.

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<sup>6</sup> *Ib.*, pp. 7f.



öThese are the four principal highways of Britain ó which are noble and useful works.ö They were “founded by the edicts of kings, and maintained by venerated laws.ö

### **Huntingdon on the ancient settlements within Pre-Christian Britain**

öWe come now to speakö continued Huntingdon<sup>7</sup> ó öof the people by whom, and the time at which, the island was first inhabited. What we do not find in Bede, we borrow from other authors [Nennius *etc.*].

öThey tells us that the British nation was founded by Dardanus, who was the father of Troius. Troius was the father of Priamus and Anchises. Anchises was father of Aeneas, Aeneas of Ascanius, Ascanius of Silvius.

öWhen the wife of Silvius was pregnant...the son that was born...was called Brut. After a time, Brut [alias Brit]...came into Gaul.... He passed from thence into this island [around 1185 B.C.]; subjugated its southern regions; and called it after his own name ó Brit-ain.

öAfter an interval of eighty years [and thus around B.C. 1100], it happened that the Picts ó a Scythian race ó having embarked on the Ocean, were driven by the winds round the coast of Britain till at length they reached the north of Ireland. There, finding the nation of the Scots already in possession, they begged to be allowed to settle also, but failed in obtaining their request....

öThe Picts, therefore ó crossing over to Britain ó began to colonize the north of the island. For the Britons were already settled in the south.

öNext to Britain, Ireland is the finest island in the world.... Though it is inferior to Britain in wealth, it greatly surpasses it in the salubrity and serenity of its climate.... This [Ireland] is truly the country of the Scots. But if anyone is desirous of knowing the time when it was first inhabited ó though I find nothing about it in Venerable Bede, the following is the account given by another writer.

öAt the time the Egyptians were drowned in the Red Sea [*circa* B.C. 1440], the survivors banished from among them a certain nobleman named Scyt-icus.... The banished man, having wandered for some time in Africa, at last came with his family to...Mauritania, navigating the Tuscan Sea to the Pillars of Hercules. Thus they arrived in Spain, where they dwelt many years and their posterity multiplied greatly. Thence they came into Ireland [around 250 B.C.], 1200 years after the passage of Israel through the Red Seaö in 1440 B.C.

öThe Britons, however, inhabited Britain before. For the Britons occupied Britain in the third age of the World; the Scots [occupied Ireland] in the fourth....

öIt is certain that the Scots came from Spain to Ireland, and that part of them, migrating from thence to Britain, added a third nation there to the Britons and the

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<sup>7</sup> *Ib.*, pp. 9f.

Picts. For the part which remained [in Spain] still speak the same language [Basque *cf.* Pictish], and are called Navarrese.ö

### **Huntingdon on Julius Caesar's defeats by the Ancient Britons**

Huntingdon next dealt<sup>8</sup> with the first Roman Emperor Julius Caesar's attacks on Britain. öJulius Caesar was the first of the Romans who invaded Britain.ö He did so approximately some ösixty years before the incarnation of our Lord....

öThings did not at first turn out according to his [Julius Caesar's] expectation. For, when disembarking, he had to encounter an attack from the Britons much severer than he had expected.... Finding his force outnumbered by a foe whom he had greatly underrated, he was compelled to re-embark his troops....

öExasperated at his ill success, having established his legions in winter quarters, he [Caesar] caused six hundred ships...to be fitted out [in B.C. 54]. Early in the Spring, he sailed again for Britain with his whole force. But, while he marched his army against the enemy, his fleet lying at anchor was assailed by a furious tempest which either dashed the ships against each other or drove them on shore as wrecks....

öThe consummate general [Caesar], therefore ó seeing all hopes of retreat cut off ó the more urgently roused the spirit of his troops.... While he was in the act of exhorting them, battle was joined.... It was fought on both sides with the greatest ardour ó the Romans having no hope of a retreat, the Britons an assured hope of conquering as they had done before.... The main body of the Royal [British] Army...was commanded by Belin [II, alias Cassibelaun] ó the brother of the King and the son of Lud.... The Britons pursued the retiring army, and slew great numbers....

öCaesar marched to the River Thames. A large body of the [British] enemy had posted themselves on the further side of the river ó under the command of Cassibelaun, who had planted sharp stakes in the river bank and in the water where it was crossed by a ford.

öThe remains of these stakes are to be seen at the present day. They appear to be about the thickness of a man's thigh and, being shod with lead, remain immovably fixed in the bed of the river....

öEventually, Caesar ó returning into Gaul and being distracted by the cares of wars which beset him on every side ó withdrew from Britain the legions which he had placed in winter quarters.

öIn this second...expedition, Caesar was not able ó after much opposition and one signal defeat ó to penetrate farther into the country than about eighty miles from his place of landing near Walmer: to Verulam or St. Albans, following for the most part the valley of the Thames.... London and St. Albans were the only towns he reduced.... These he abandoned after a few months' occupation ó withdrawing his whole army from the island, to which he never returned.

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<sup>8</sup> *Ib.*, p. 12.

öThe Britons retained their independence,ö explained Huntingdon.<sup>9</sup> Thereafter, they öcontinued unmolested under the government of their native kings and chiefs ó during the reigns of Augustus, Tiberius and Caligulaö over the Roman Empire.

### **Huntingdon re Roman designs on Britain from Augustus to Vespasian**

Huntingdon next described<sup>10</sup> the history of Britain during the century commencing with the incarnation of Christ. öSucceeding Julius Caesar, Augustus [from B.C. 29 to A.D. 14] obtained the empire of the whole World.... This he did...when [Jesus Christ] the true Light shone upon the World, and [when] all kingdoms...[then began to be] taught that there is only one God....

öCaius, surnamed Caligula, ruled the empire of the World about five years [A.D. 37-41]. Claudius who succeeded him...visited Britain [A.D. 43]...and received the submission of some revolted tribes....

öVespasian, commissioned by Claudius, went into Gaul and afterwards to Britain [circa A.D. 47f]. There he had thirty-two engagements with the enemy; reduced two very powerful tribes; took twenty townsø and added the Isle of Wight to the [Roman] Empire.

öNero, who reigned thirteen years...[A.D. 54-68] ó though he had been an active soldier in his youth ó lapsed into sloth after he had obtained the Empire. Hence, besides other injuries to the Empire, he nearly lost Britain. For, during his government, two of the greatest cities in the island were sacked and ruined [by British patriots].

öThe successes of Boadicea, Queen of the Iceni (a British tribe)..., are here alluded to. She is said to have reduced to ashes [the Roman-occupied] London, Colchester and Verulam ó and to have massacred seventy thousand of the Romans....

öSuetonius Paulinus (the Roman General) reduced Mona (the Isle of Man); exterminated the druids [there], and was ultimately successful in recovering the province [of *Britannia*] after the losses in the time of Boadicea. Nero perished miserably the same year in which he slew Peter and Paul [A.D. 68]....

öVespasian, who destroyed Jerusalem [in A.D. 66-70] reigned nearly ten years [as Roman Emperor ó A.D. 70-79]. It was he who under Claudius [A.D. 41-54] was sent into Britain and reduced the Isle of Wight to the power of the Romans.ö

### **Huntingdon on British Christianity from Lucius till Constantine**

A century later, explained Huntingdon,<sup>11</sup> Bishop öEleutherius...governed the...Church.... Lucius the British king implored him by letter to take measures for his

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<sup>9</sup> *Ib.*, p. 17 n. 1.

<sup>10</sup> *Ib.*, pp. 16f & 19.

<sup>11</sup> *Ib.*, pp. 23f & 28f.

conversion to Christianity. His embassy was successful; and the Britons retained the faith they received, inviolate and undisturbed ó until the [A.D. 285f] time of Diocletian....

õ[Then,] a most cruel persecution of the Christians raged throughout the [Pagan Roman] World. In the course of it, [the British Christian] St. Alban devoted himself [as] a sacrifice to God. Of him, Fortunatus in his poem...speaks thus: -The sainted Alban fruitful Britain bearsø... There suffered, during the same persecution, two citizens of Caerleon ó Aaron and Julius ó with a multitude of both sexes, who bore witness to Almighty God when torn limb from limb....

õConstantius, who under the later [Pagan Roman] Emperors ruled Gaul, Britain and Spain for fifteen years...received in marriage the daughter of the British King [Coell] of Colchester. Her name was Hoel or Helen, our Saint Helena ó by whom he [Constantius] had Constantine the Great....

õConstantine, who reigned thirty years and ten months, was the flower of Britain. For he was British both by birth and country; and Britain never produced his equal, before or afterwards.

õHe led an army from Britain and Gaul into Italy.... Constantine founded a city called after his own name [-Constantinopleø] in Thrace, which he made the seat of the [Roman] imperial power....

õTradition says that Constantine's mother] Helen, the illustrious daughter of Britain, surrounded London with the wall which is still standing; and fortified Colchester also with walls. But more especially, she rebuilt Jerusalem ó adorning it with many basilica purified from idols.õ

### **Huntingdon on Britain's independence after Rome's withdrawal**

Huntingdon next described<sup>12</sup> the re-assertion of Britain's independence, after the fall of Rome. That, however, was soon followed by attacks upon the Britons by first the Iro-Scots and the Alba-Picts and then by the Angles and the Saxons.

õAlaric King of the Goths besieged and took Rome,ö explained Huntingdon, õabout 470 years after Julius Caesar -subduedø Britain. The Romans had settled its southern region within the wall built by Severus.... The Roman forces [around A.D. 400] being withdrawn from Britain [in order to protect Rome itself]..., the province lay open to the incursions of those barbarous tribes the Scots and Picts....

õThe Britons, perceiving that all human aid failed, invoked the divine. Then the Almighty, having tried them, had compassion on them ó giving strength to their arms and point to their swords.... Thus the Lord gave victory to His people, and confounded their enemies...in the eighth year of Theodosius [around 429 A.D.].

õAfter the victory of the Britons had restored peace, they were blessed with an harvest of such extraordinary abundance as was in the memory of no prior times ó so

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<sup>12</sup> *Ib.*, pp. 32f & 35f.

that as their triumph had restored order, this plenty relieved the famine.... But excess was followed by every kind of wickedness, without respect to God....

øWhoever manifested a more gentle and truthful disposition, was considered the enemy of Britain and became the common mark for hatred and persecution. Not only secular men, but the pastors of the Lord's flock ó casting off His light and easy yoke ó became the slaves of drunkenness, revenge, litigious contention, animosities and every kind of wickedness.

øThen the anger of the Lord was moved, and He visited the corrupt race with a terrible plague, which in a short time carried off such great multitudes that those who survived scarcely sufficed to bury the dead.... He stirred up against them the Scots and Picts, who were ready to avenge their former losses by still fiercer attacks. They rushed on the Britons, like wolves against lambs....

øIt was agreed, therefore, by common [British] consent, with the concurrence of their King Vortigern, that the nation of the Saxons should be invited to come to their aid from over the sea ó a counsel disposed by Divine Providence to the end that punishment should follow the wicked, as the issue of events sufficiently proved.ø

### **Huntingdon on the long wars between the Britons and the Saxons**

In his second book, Henry of Huntingdon principally followed Bede, with occasional assistance from the *Anglo-Saxon Chronicle*. The first part records the establishment of the Anglo-Saxon settlements. Regarding the epic A.D. 515f Celto-Brythonic resistance thereto, Henry wrote as follows:<sup>13</sup>

øIn those times Arthur the mighty warrior, General of the Armies and Chief of the Kings of Britain, was constantly victorious in his wars with the Saxons. He was the Commander in twelve battles ó and gained twelve victories....

øBy the grace of our Lord Jesus Christ..., the Saxons were routed.... The twelfth was a hard-fought battle with the Saxons on Mount Badon, in which...Arthur alone received succour from the Lord.

øThese battles and battle-fields are described by Gildas the historian [A.D. 530f].... At this period, there were many wars ó in which sometimes the Saxons, sometimes the Britons, were victors. But the more the Saxons were defeated, the more they recruited their forces by invitations sent to the people of all the neighbouring countries.ø

Later, øthe Britons and Saxons fought a battle at Wodnesburie [in 591 A.D.]. The British Army advanced in close order.... But the Saxons rushed forward with desperate but disorderly courage, and the conflict was very severe.

øGod gave the victory to the Britons; and the Saxons...suffered much in their retreat....

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<sup>13</sup> *Ib.*, pp. 48f.

Now, also the Lombards invaded Italy [590 A.D.]... Not long afterwards, Gregory [Bishop of Rome] introduced...God into [Anglo-Saxon] England in 597 A.D.<sup>14</sup>

### **Huntingdon on the Anglo-Saxons' capitulation to Christianity**

In his third book, Henry of Huntingdon relates the conversion to the Roman Catholic brand of Christianity [from 597 A.D. onward] of the Angles and Saxons settled in England. It is wholly an abridgment of Bede, though better ordered.

Interesting is Henry of Huntingdon's remark<sup>15</sup> that Kenwald, King of the West-Saxons, was compelled to fight the Britons near Pen... The English, for a time, gave way. But, as they dreaded flight more than death, and stood on their defence the Britons became exhausted... An incurable wound was inflicted that day on the race of Brut in A.D. 661.

Meantime, the Anglo-Saxons in Britain became a new and indeed also a baptized nation the English. Thus Huntingdon explained<sup>16</sup> that the King of Anglo-Saxon Mercia...converted to the faith Ethelwulf the [the Saxon] King of Sussex.

### **Huntingdon on the Anglo-Saxon Bede as a historian of Early Britain**

In his fourth book, Henry of Huntingdon has given us his perspective of Anglo-Saxon history down to the time when the last of the Anglo-Saxon kings of the English heptarchy embraced Christianity and indeed, specifically in its Roman Catholic form. Henry here still follows the Roman Catholic historian Bede and occasionally also the *Anglo-Saxon Chronicle* up to the point where Bede's history ends in A.D. 731. Thereafter, Huntingdon used other sources.

He wrote:<sup>17</sup> Bede was a presbyter of the monastery at Wiremundham and Ingvurvs: alias Yarrow. Having been educated and brought up by Benedict, abbot of that place, and his successor Ceolfrid Bede **continually devoted himself to the study of the Scriptures...**

He composed: three books of commentaries, from the beginning of Genesis to the birth of Isaac; three books concerning the tabernacle, its vessels and vestments; four books on the early part of Samuel to the death of Saul; two books...of the building of the temple...; a book on the *Histories of the Saints*; also on the *Life of St. Cuthbert...*; two books also on the *Lives of the Abbots*; also a *Martyrology...*; and lastly, the *Ecclesiastical History of the English* in five books.

Henry continued:<sup>18</sup> Thus far [up till 731 A.D.], I have relied on the authority of Venerable Bede the presbyter in weaving the thread of this my *History...* Henceforth [for the period 731-1154 A.D.], it will be my endeavour to commit to

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<sup>14</sup> *Ib.*, p. 54.

<sup>15</sup> *Ib.*, p. 60.

<sup>16</sup> *Ib.*, p. 66.

<sup>17</sup> *Ib.*, pp. 111 & 124f.

<sup>18</sup> *Ib.*, p. 126.

writing, for the instruction of posterity, whatever I have been able to find by diligent inquiry in the works of [subsequent] old authorsö ó after the time of Bede. öFor, as our learned Bede asserts in the preface to his *History of the English*, "The true rule of history is to commit to writing with simplicity, for the instruction of posterity, what is gathered from common report.ö

### **Huntingdon on the conversion of Anglo-Saxons to Roman Catholicism**

Resuming five years after Bede's *terminus ad quem* in 735 A.D., Huntingdon himself now continues:<sup>19</sup> öIn the tenth year of King Ethelward [A.D. 736], Nothelm the Archbishop received the pallium from the pope.... In the eleventh year of King Ethelward, Ceolwulf ó the most illustrious king of Northumbria ó performed a most memorable deed....

öEthelbald, the haughty King of the Mercians, [was] a prince of a different character.... King Ethelward died in the fourteenth year of his reign [A.D. 741], and Cuthred, his kinsman, who succeeded him, reigned over Wessex sixteen years....

öIn the fourth year of his reign [A.D. 743], Cuthred joined his forces with those of Ethelbald King of Mercia...against the Britons.... The Britons, unable to sustain the brunt of such an attack, betook themselves to flight.... In the fourteenth year of his reign [A.D. 753], Cuthred fought against the Britons ó who being unable to withstand...soon took to flight, and suffered a severe defeat....

öIn the first year of King Cynewulf [A.D. 755], Beornred succeeded Ethelbald in the Kingdom of Mercia. But his reign was short. For Offa dethroned him the same year, and filled the throne of Mercia thirty-nine years....

öOffa proved a most warlike king, for he was victorious in successive battles.... He was also a very religious man, for he translated the bones of St. Alban to the monastery which he had built and endowed with many gifts....

öIn the third year of King Cynewulf [757 A.D.], Eadbert King of Northumbria, reflecting on the troubled lives and the unhappy deaths of the afore-named kings (Ethelbald and Sigebert) ó and on the meritorious life and the glorious end of his predecessor Ceolwulf ó he chose the better part which shall not be taken away from him.... He makes the eighth of the kings who voluntarily abdicated their kingdoms, for the sake of Christ....

öIn the year of our Lord 769, the fifteenth of the reign of Cynewulf, the operations of the right hand of the Most High began to change. For the Roman Empire, the summit of power for so many years, became subject to Charlemagne King of the Franks...and has continued in the line of his posterity from his time to the present day [1154 A.D.]....

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<sup>19</sup> *Ib.*, pp. 126, 128, 131, 133f, 136, 139 & 142f.

ōCynewulf had been king twenty-six years [in A.D. 784], and had fought many battles against the [Celtic] Britons in which he was always victorious, subduing them in every quarter....

ōIn the tenth year of Berticø's reign [A.D. 793]..., followed two calamities. The first was a severe famine. The second was an irruption of the heathen nations from Norway and Denmark, who first cruelly butchered the people of Northumbria and then...destroyed the churches of Christ with the inhabitants in the Province of Lindisfarne....

ōIn the thirty-third year of King Egbertø's reign [A.D. 832], the Danes again made their appearance in England.... The Danes landed in West-Wales, and the Welshmen joined them and revolted against [the Anglo-Saxon] King Egbert.

ōThe king, however, with his usual good fortune, soundly beat both the Danes and the Welshmen.... The year afterwards [A.D. 836], Egbert, King [of Wessex] and Paramount Monarch of all Britain, yielded to fate and died....

ōWe are now arrived at a period when England was united under one Paramount King, and the terrible scourge of the Danes was introduced.ö

### **Huntingdon on the Christian King Alfred's defeat of the Danes**

In the Preface to his fifth book, Henry of Huntingdon observed:<sup>20</sup> ōIn the beginning of this *History* ó I remarked that Britain had been afflicted with five scourges. The fourth of which, that inflicted by the Danes, I propose to treat of in the present Book.

ōThis infliction was more extensive as well as vastly more severe than the others. For the Romans subjugated Britain in a short time; then governed it.... The Picts and Scots made frequent irruption from the Northern Districts of Britain; but their attacks were confined....

ōThe Saxons, as their strength increased, gradually took possession of the country by force of arms. They then settled on the lands they conquered, established themselves in their possession, and were governed by fixed laws. **The Normans, again,** suddenly and rapidly subjugating the island, **granted to the conquered people life and liberty – with their just rights according to the ancient laws of the kingdom....**

ōThe Danes, however, overran the country...not to settle but to plunder it.... In the early days of the English Church, religion flourished.... But in process of time, all piety became extinct.... The Almighty, therefore, let loose upon them the most barbarous of nations..., viz. the Danes....

ōIn the first year of [the Anglo-Saxon] King Alfred [A.D. 872], the [Danish] Army came...to London and there wintered.... In the fourth year of King Alfred [A.D. 875], the army broke up...in[to] two divisions ó with one of which [the Danish] King Healfdene marched into Northumbria.... Some of the [Anglian] people fled beyond the

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<sup>20</sup> *Ib.*, pp. 147f.



sea; some [went] to King Alfred, who concealed himself in the woods with a small band of followers; [and] others submitted to the enemy.

ōBut when King Alfred neither possessed any territory nor had any hope of possessing it ó the Lord had regard for the remnant of His people. For, the brother of King Healfdene coming with twenty-three ships to Devonshire in Wessex, King Alfred's people slew him.... Upon which King Alfred, who had constructed a fortified post at Athelney ó encouraged by this success ó sallied forth from thence with the men of Somersetshire....

ōThen the [Danish] army delivered hostages to the [English] king, and promised on oath to quit the kingdom [of England]. Their [Danish] king also agreed to be baptized; and it was done. For Guthrun, the chief of their kings, came to Alfred for baptism; and Alfred became his god-father....

ōKing Alfred died [in 901 A.D.], after a reign of twenty-eight years and a half over all England except those parts which were under the dominion of the Danes. His indefatigable government...I cannot worthily set forth, except in verse:

ōUnconquered Alfred! Thine the dauntless mind  
that in defeat could fresh resources find....  
Today, victorious future wars were planned;  
today defeated, future triumphs scanned....  
Peaceful thy end: may Christ be now thy rest!  
Thine be the crown and sceptre of the blest!

ōEdward, the son of King Alfred, succeeded [in A.D. 901] to his father's kingdom, which he held twenty-four years.... King Edward, in the fifth year of his reign [A.D. 906], concluded a peace with the East-Angles and Northumbrians.... The next year the Danish Army entered Mercia, with intent to plunder....

ōA pitched battle ensued, in which the Lord severely chastised the [Danish] Heathen.... **The [English] servants of the Lord, having gained so great a victory, rejoiced in the living God, and gave thanks with hymns and songs to the Lord of hosts.**ō

### **Huntingdon on England's Christian kings from Athelstan to Edgar**

Huntingdon next described<sup>21</sup> the English Saxon kings from Athelstan to Edgar. In 924 A.D., ōAthelstan the son of Edward was **elected king** of the Mercians and crowned. His reign was short, but not the less illustrious for noble deeds.

ōHe fought with the bravest, but was never conquered.... King Athelstan, resolving to subjugate entirely the heathen Danes and faithless Scots, led a very large army both by sea and land into Northumbria and Scotland...and then retired in triumph.

ōIn the year of grace 945...King Athelstan fought at Bruneshurh one of the greatest battles on record against Anlaf, [Danish] King of Ireland, who had united his

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<sup>21</sup> *Ib.*, pp. 169-72.

forces to those of the Scots and Danes settled in England [and in Northern Britain].... Numbers fell, Danish by race....

øKing Athelstan...was succeeded by his son Edmund [A.D. 940].... Afterwards King Edmund received in baptism another Danish king named Anlaf ó who yielded as much to the force of arms as to his [Edmundø] convictions of the truth of the faith.ö

Next, explained Huntingdon,<sup>22</sup> øEdgar the peaceful – **the brother of the last-named king – reigned sixteen years [from 959 A.D. onward].... He widely established the Christian Faith in his dominions and, by his bright example, encouraged fruitfulness in good works.**

øBeloved by both God and man, his great concern was to promote peace among all the nations of his realm. Nor did any of his predecessors hold the reins of power so quietly and so happily. **Honouring God's Name and studying His Law, he willingly learnt and gladly taught it,** and was ready both by word and deed to invite his people to the practice of virtue.

øThe Divine Providence rewarded His servant Edgar for his good deeds ó not in the next life only, but even in the present. For the several subordinate kings, and the chiefs and people for the several subordinate kings, and the chiefs and people of all the nations of the land ó submitted to him voluntarily in fear and love without a struggle, and without any hostile movements. Meanwhile, the fame of the kingø illustrious character was spread through all countries....

øIn the fifth year of the reign of King Edgar the peaceful [A.D. 963], the venerable Ethelwold was happily raised to the see of Winchester. This prelate, in the second year of his episcopacy, ejected some canons from the old monastery of Winchester who observed the rules of their order with sloth and negligence ó and introduced monks in their stead....

øThis excellent prelate Ethelwold was diligent in fencing about the Lordø vineyard and ó setting deep the roots of charity ó in diverting from it the paths of unrighteousness. For he sowed good counsels, so that by his advice **King Edgar made new plantations and nursed up offshoots of young growth most acceptable to God. The king built the abbey of Glastonbury....**

øEdgar the peaceful, that glorious king, that second Solomon ó in whose time no foreign army landed in England; to whose dominion the English kings and chiefs were subject; to whose power even the Scots bent their necks ó after a reign of sixteen years and two months, died in A.D. 975 as happily as he had lived. For he who had lived well, could not die unhappily ó he who had dedicated so many churches to God; and who had in a short time founded so many establishments consecrated in perpetuity to pious uses....

øBlest in his kingdomø wealth, his peopleø love,  
the royal Edgar soars to realms above.

**Just laws he gave, and with the arts of peace,  
made crime and violence and war to cease.**

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<sup>22</sup> *Ib.*, pp. 174f.

Another Solomon, his fame extends  
to distant lands and time that never ends!ö

### **Huntingdon on England's Christian kings Edward to Edmund Ironside**

Huntingdon next discussed<sup>23</sup> the last of the Anglo-Saxon kings of England ó from Edgar's son Edward, till Edward the Confessor. öEdward, the son of King Edgar who is called St. Edgar, succeeded to his father's kingdom [in A.D. 975].... St. Edward the King, after reigning five years, was treasonably slain.... He who was rejected by traitors on Earth, was received with glory by God in Heaven.... Whereupon the Lord was again moved to anger more than He was wont, and determined to visit the wicked nation with a grievous calamity....

öEthelred, son of King Edgar and brother of Edward, was consecrated king.... In the nineteenth year of King Ethelred [A.D. 995], the Danes sailed round the coast of Cornwall into the Severn and pillaged Devonshire and South Wales.... Now King Ethelred assembled a powerful army and marched into Cumberland which was at that time the stronghold of the Danes, and he vanquished them in a great battle [in 1000 A.D.]....

öIn the year 1000 from our Lord's incarnation, King Ethelred, before mentioned ó in order to strengthen himself on the throne ó formed the design of demanding in marriage the daughter of Richard Duke of Normandy.... The English king was deeply sensible of his own and his people's weakness....

öThis was the work of God, Who brings evil on the reprobate. For it was the purpose of the Almighty to distract and afflict the [Anglo-Saxon] English nation, whose wickedness called for punishment ó just as before He had humbled the [Celtic] Britons, when their sins accused them.... **The Normans justly, according to the law of nations**, established a footing in England [even] while they vilified it....

öIn the thirteenth year [after the year 1000 A.D., and thus in the year 1013] ó Sweyn King of Denmark entered the Humber [River] as far as Gainsborough.... Uhtred the earl and all the Northumbrian nation quickly submitted to him.... In the fourteen year [A.D. 1014], Sweyn ó now become King of England ó died suddenly; and the Danish Army elected his son Canute king....

öThen King Ethelred issued a proclamation that every able man throughout England should join his Army.... Ethelred the king...died there [in A.D. 1016] ó before the arrival of the enemy's fleet.... His son Edmund ó surnamed 'Ironside' on account of his prodigious strength and his extraordinary resoluteness in war ó was chosen king.ö

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<sup>23</sup> *Ib.*, pp. 176-79, 183, 190f, 195f & 199f.

## Huntingdon on England's very godly Anglo-Danish King Canute

This brought Huntingdon to an assessment of the Anglo-Danish kings of England. In many respects, they were the predecessors of their fellow-Scandinavians, the Normans ó whose ancestors had migrated from Norway *etc.* to France, before thence invading England.

Wrote Huntingdon: ðCanute was not wanting in courage.... At length the incomparable strength of Edmund [Ironside] dealt thunder on his rival.... Canute ó though he defended himself stoutly ó beginning to quail, cried out [to Edmund]: -Bravest of youths, why should either of us risk his life for the sake of a crown? Let us be brothers by adoption, and divide the kingdom ó so governing that I may rule your affairs, and you mine! Even the government of Denmark I submit to your disposal!ø

ðThe generous mind of the young king [Edmund Ironside] was moved to gentleness by these words, and the kiss of peace was mutually given. The people assenting with tears of joy ó the Kingdom of Wessex was allotted to Edmund, and the Kingdom of Mercia to Canute who then returned to London.... King Edmund Ironside, after a short reign of one year...was buried at Glastonbury, near his grandfather Edgar....

ðCanute, now [sole] King of England [A.D. 1017], married Emma the daughter of the Duke of Normandy ó who was before[hand] the wife of King Ethelred.... In the fifteenth year of Canute's reign [A.D. 1031], Robert Duke of Normandy died during his pilgrimage to Jerusalem, and was succeeded by his son William....

ðKing Canute died at Shaftesbury, after a reign of twenty years [in A.D. 1035].... Before him, there was never so great a king of England. He was lord of the whole of Denmark, England and Norway; as also of Scotland.... His nobleness and greatness of mind were eminently displayed....

ðWhen at the summit of his power, he ordered a seat to be placed for him on the sea-shore when the tide was coming in. Thus seated, he shouted to the flowing sea..., -I command you then, not to flow over my land, nor presume to wet the feet and the robe of your lord!øThe tide, however, continuing to rise as usual, dashed over his feet and legs without respect to his royal person.

ðThen the king leaped backwards, saying: -**Let all men know how empty and worthless is the power of kings!** For there is none worthy of the name ó but He Whom Heaven, Earth and Sea obey ó by eternal laws.ø

ðFrom thenceforth, King Canute never wore his crown of gold. But he placed it, for a lasting memorial...to the honour of God the Almighty King ó through Whose mercy may the soul of Canute the king enjoy everlasting rest!ö

## Huntingdon on England's Anglo-Danish kings Harold and Hardecnute

Huntingdon next showed how the Anglo-Danish successors to Canute were themselves freely elected by Parliament to become: -King of England.ø ðHarold, the

son of King Canute by Elfgiva daughter of Elfelin the *ealdorman*, was chosen king. For there was a Great Council [or *Witan*] held at Oxford, where Earl Leofric and all the thanes north of the Thames with the Londoners chose Harold in order to preserve the kingdom....

ōKing Harold died at Oxford [in A.D. 1040], after reigning four years... [His half-brother] **Hardecanute, the son of King Canute and Queen Emma, coming from Denmark, landed at Sandwich and was unanimously chosen king by both the English and the Danes.**ō However, ōHardecanute was snatched away by a sudden death in the flower of his age at Lambeth, after a short reign of two yearsö in 1042 A.D.

### **Huntingdon on England's last Saxon kings Edward and Harold**

After the sudden death of Hardecanute, a brilliant strategy was developed to try and satisfy both Saxons and Normans. The Saxon Prince Edward the Younger ó alias the ðConfessorø ó was then living in Normandy. Specifically him being appointed as the new King of England, it was felt, should satisfy everybody.

Explained Huntingdon: ōThey then sent messengers...into Normandy for Edward the Younger, offering to establish him firmly on the throne.... King Edward, under obligation for his kingdom to the powerful Earl Godwin, married his daughter Edgitha ó sister of Harold, who afterwards became king.ö

### **Huntingdon on the first Norman kings of England (from A.D. 1066)**

Huntingdon now described<sup>24</sup> the rule in Britain of the first Norman King ó William the Conqueror. ōIn the twenty-second year of King Edward's reign when Philip was King of France, on the death of his father Henry, William Duke of Normandy subjugated Maine.

ōHarold [the Saxon], crossing the sea to Flanders, was driven by a storm...and brought to William Duke of Normandy. Whereupon Harold took a solemn oath to William...that he would marry his daughter and, on the death of King Edward [the Confessor], would aid his [William's] designs upon England.... However, after his return to England, he [Harold] became guilty of perjury....

ōIn the year of our Lord 1066, the Lord Who ruleth all things accomplished what He had long designed with respect to the English nation ó giving them up to destruction by the fierce and crafty race of the Normans.... William was the most valiant of all the dukes of Normandy; the most powerful of all the kings of England; more renowned than any of his predecessors. He was wise, but crafty; rich, but covetous; glorious, but his ambition was never satisfied. Though humble to the servants of God, he was obdurate to those who withstood him.ö

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<sup>24</sup> *Ib.*, pp. 206f & 217.

William's son Rufus did not rule illustriously. However, according to Huntingdon<sup>25</sup> the Conqueror's grandson ó the ðgreat king [Henry I] ó died on the first day of December [1135] after a [very significant] reign of thirty-five years and three months....

ðHark! How unnumbered tongues lament  
Henry, the wide World's ornament....  
England, his cradle and his throne,  
mourns, in his glory lost, her own!ö

### **Huntingdon on the poor rule of the Anglo-Norman King Stephen**

The eighth book of Henry Huntingdon's *History of England* takes us from the accession of King Stephen [in 1135 A.D.] to the accession of King Henry II [in A.D. 1154]. That latter was during Henry of Huntingdon's own time.

Explained Huntingdon:<sup>26</sup> ðIn all haste came Stephen...who, disregarding his oath of fealty to King Henry's daughter, tempted God by seizing the crown of England with the boldness and effrontery belonging to his character.... After his coronation [in 1135 A.D.], he held his court at London....

ðStephen, after holding his court at London during Christmas, came to meet the body of his uncle [the deceased Henry I]. And William Archbishop of Canterbury, with many earls and great men, buried King Henry with the honours due to so great a prince.ö

Huntingdon continued:<sup>27</sup> ðIn the fourteenth year of King Stephen's reign [in 1149 A.D.], David King of Scots knighted his nephew Henry [later to become Henry II King of England]....

ðKing Stephen, in his seventeenth year [1152 A.D.], wished to have his son Eustace crowned.... He required Theobald Archbishop of Canterbury and the other bishops whom he had assembled with that design, to anoint him king and give him their solemn benediction. But he met with a repulse....

ðEustace the king's son and Simon Earl of Northampton were suddenly snatched away, Providence so ordering it at the same moment.... The Almighty having removed these formidable adversaries of Henry [II] His beloved, He had now in His mercy prepared the way for his [Henry II's] reigning in tranquillity.

ðThus, through God's mercy, after a night of misery [under King Stephen] ó peace dawned on the ruined realm of England.... The duke [of Normandy ó the later English King Henry II ó] was dissatisfied that the castles, which after the death of King Henry [I] were built in every part of the country with the worst designs, had not been demolished....

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<sup>25</sup> *Ib.*, p. 260.

<sup>26</sup> *Ib.*, pp. 262f.

<sup>27</sup> *Ib.*, pp. 287f, 293f & 297.

*ADDENDUM 23: HENRY OF HUNTINGDON'S  
B.C. 60 TO A.D. 1154 HISTORY OF BRITAIN*

oUpon the duke's complaining of it to the king [Stephen], he met with a repulse... Not long afterwards the duke o having obtained the king's licence, returned to Normandy, flushed, with his success.

oThese were the acts of Henry [Duke of Normandy], the most illustrious of youths, during his second visit to England... The Almighty..., as was fitting, perfected His own o and made the counsels of the wicked and their perverse machinations of no effect....

oThe King [Stephen] fell sick; of which sickness he died eight days before the feast of All Saints [1154 A.D.]... England, therefore, was left for six weeks without a king; but by God's providence it was in perfect tranquillity o the love or the fear of the expected king [Henry II] securing it. Upon his landing, he proceeded to London and, ascending the throne of England, was crowned and consecrated with becoming pomp and splendour, amidst universal rejoicings....

oStephen grasped feebly, through his troubled reign  
what absent Henry's name alone can gain  
If such, when lingering in a foreign land o  
what with the reins of Empire in his hand?....  
**Then shall beam forth, in England's happier hour,  
justice with mercy, and well-balanced power!"**

Fifty years later, that great document known as the *Magna Carta* would enshrine that very "justice with mercy" etc. Indeed, it would also powerfully promote anti-autocratic constitutional government o forever.





## ADDENDUM 24: FLINTOFF ON THE RISE OF THE LAWS IN ENGLAND AND WALES

In 1765, Britain's great Oxford University Vinerian Law Professor and Court of Common Pleas Judge Sir William Blackstone published his *Commentaries on the Laws of England*. This was for years in England and especially in the United States of America as well as in Australia the chief text-book for jurisprudence. Indeed, it is still the standard work on the Common Law.

There, the Briton Blackstone rightly recognized that the "antient collection of unwritten maxims and customs which is called the "Common Law" has subsisted immemorially in this kingdom.... An academic expounder of the laws...should be engaged...in tracing out the "originals" of the law....

"These originals should be traced to their fountains..., to the customs of the Britons and Germans, as recorded by Caesar [B.C. 58f] and Tacitus [A.D. 98f]..., and more especially to those of our own Saxon princes.... The British...druids committed all their laws as well as learning to memory; and it is [also] said of the primitive Saxons here, as well as their brethren on the Continent.... Our antient lawyers...insist with abundance of warmth that these customs are as old as the primitive Britons."<sup>1</sup>

The "originals" of Anglo-British Common Law, remarked Blackstone, "should be traced to their fountains." By thus, he apparently meant Anglo-Saxon Law and even Ancient-Brythonic Law.

### Life and times of the 19th-century Barrister Owen Flintoff (M.A.)

Perhaps nobody has done precisely that, more succinctly than has Barrister Owen Flintoff (M.A.). Grounding Britain's Common Law in Noah at the time of the great flood, the 1840 Flintoff traced its development right down to the early part of the reign of Queen Victoria.

For a date-by-date outline of Flintoff's tracing of that development from B.C. 2350 till A.D. 1840, see our footnote 55 below. (We ourselves there conclude that same footnote by then briefly tracing the development yet further, from A.D. 1840 till 1990f of F.N. Lee.)<sup>2</sup>

Owen Flintoff was a Barrister-at-Law. His valuable book *Rise and Progress of the Laws of England and Wales* was printed by Roworth & Son of the Temple Bar. Therein, Flintoff declared<sup>3</sup> that but few persons have any other than a vague notion of the splendid history of Christian Britain.

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<sup>1</sup> *Op. cit.*, Chicago University Press, rep. 1979, I, pp. 35f,63f,73,95.

<sup>2</sup> For our own and quite comprehensive date-by-date outline, compare the "Chronological Table" toward the end of Part I of our D.C.L. dissertation. For our summary of Flintoff's dates, see at our note 55 below.

<sup>3</sup> *Op. cit.*, pp. i-iii. Published in London by Richards in 1840, and printed by Roworth & Son (Bell-Yard, Temple-Bar).

Still less do they sufficiently appreciate the valour of their British ancestors, who long and bravely withstood the Pagan Romans ó over the hundred-and-forty years from B.C. 55 to A.D. 85f ó when all other nations offered but feeble resistance. Indeed, also in later times, for generation after generation ó from A.D. 429 to 600f ó the Christian Britons repelled, and finally helped christianize, the invading Saxons.

### **Outline of Flintoff's *Rise of the Laws in England and Wales***

The first part of Flintoff's book is historical. It runs from the arrival in Britain of the Cymric Celts before or about 1200 B.C., down to the 449f A.D. arrival of the Saxons (and later of the 860f A.D. Danes) ó until that of the Normans in 1066 A.D.

The second part of the book ó the legal portion ó first traces the roots of the Common Law from the earliest times. It goes as far as the "methodizing" of these laws, and the checking of the power of the pope during the reign of King Henry II (1154-1189 A.D.).

The third part of the book deals with the main statutes in England. These stretch down from the first, during the reign of the 1189f A.D. Richard the First ó to the *Reform Bill* of 1832. That latter, which was to some extent influenced by the humanistic French Revolution of 1789, then began to weaken Britain's English Common Law.

It is certain that the Pre-Christian druids wrote down their natural philosophy ó even though Julius Caesar records they were reticent to inscripturate their Ancient British Law. It is entirely possible, however, that their early law as well as their early philosophy may well have been inscripturated in Britain both before and after Julius Caesar ó but that such records were then destroyed thereafter, by the pagan Romans and the Anglo-Saxons.

In general, **the unwritten Common Law alias the Lex non scripta** reached down till the A.D. 1189f reign of King Richard the First. For it was in his time that the first extant statutes were inscripturated in England.

Barrister Flintoff clearly seems to be a classic Blackstonian. Indeed, he explained<sup>3</sup> that the legal part of his book is descriptive ó tracing the progress of the Common Law to the culminating period of Richard the First (1189-99 A.D.). His book then descends to the improvement of the statute law, from A.D. 1189 down to 1840. In that, the valuable labours of the A.D. 1765f Judge Blackstone have occasionally been put into requisition.

### **Flintoff on the Ancient Britons from the flood till B.C. 1200**

As regards the historical part of Flintoff's book, he remarked<sup>4</sup> that in considering the aboriginal natives of that portion of the Britannic Islands which is properly called Britain ó it is necessary to consider their early history. Here, Barrister Flintoff referred to the Holy Bible.

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<sup>4</sup> *Ib.*, pp. 9f.

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When, after the flood (which happened in the year 2204 before our Saviour), the three sons of Noah retired with their families from Armenia ó they spread themselves over the Earth in different directions. öBy these were the nations divided in the Earth, after the flood.ö Genesis 10:32.

The descendants of Japheth, who inherited his father's blessing that his borders should be enlarged, took possession of both Northern Asia and also Europe and its islands. Genesis 9:27f and Ezekiel 38:6 & 39:29. öBy these,ö says the sacred history, öwere the Isles of the Gentiles divided in their lands.ö Genesis 10:5.

The people sprung from the race of Japheth, says the seventh-century A.D. Isidore<sup>5</sup> ó quoting from an ancient writer ó left their names to places and people. Gomer, the eldest son of Japheth (Genesis 10:2), was the ancestor of the Gomerians.

They obtained the names of *Cimmerii*, *Cymri* or *Cymbri* ó and also *Celti* and *Galli*. The last ó viz. the ðGaelsö ó still linger in the north of Great Britain. The *Cymri* or Celtic Britons call themselves *Kumero*, *Cymero* and *Kummeri*. The Britons thus form part of the great Cimmerian or Gomerian nation.

Flintoff further states<sup>6</sup> that at the time of the Trojan War, which took place about 1200 years before the Christian era ó and therefore about 1000 years from the time when [Noah's son Gomer] the founder of their race (*cf.* Genesis 10:1-5) left the mountains of Ararat ó their principal seat was the country bordering on the Caspian and Euxine or Black Seas. There appears a strong resemblance between the customs of the nations engaged in the Trojan War (compare the *circa* 1200 B.C. Brute alias Brit) and the Brit-ons (*circa* 1190f B.C.).

### **Flintoff on the history and religion of the Ancient Britons**

The religion of the Britons had its origin in the truth. It changed little, and even thrived, for many centuries in the British Isles. There, its very isolation kept it more intact ó than that of any other degenerating system of thought and law.

Yet it too ultimately got perverted, also after the Britons' long wanderings from the East. Nevertheless, Britain's Pre-Mosaic law and religion both remained more pure than that of any other country ó and also stayed so, for very much longer.

It was principally founded on the British traditions of the deluge, considering Noah the restorer of mankind. The Ancient Britons retained traces of the Trinity. Accordingly, the *cromlech* ó of which there are many in Britain ó was intended to represent both the Trinity as well as the trinitarian Noah's ark. See: Davies's *Mythology of the Druids*.

Nennius (805f A.D.) expressly called the Scots ðScythae.ö Compare Colossians 3:11. Gildas (560 A.D.) calls the Irish Sea: *Vallem Scythicam*.

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<sup>5</sup> *Orig.*, IX:2.

<sup>6</sup> *Op. cit.*, pp. 9f.

The 880 A.D. Alfred, in the English translation of Orosius, called the Scots ð-*Scyttam*.ø The Germans call both Scythians and Scots ð-*Scutten*.ø And the old Britons called them ð-*Yscott*.ø

The Irish sometimes styled themselves ð-*Scoitagh*ø or ð-*Scuiteigh*.ø It appears that Ireland retained the name of ð-*Scotia*ø down till the fifteenth century A.D. See Archbishop Ussher's *Philosophical Survey of Ireland*.<sup>7</sup> Thus Flintoff.<sup>8</sup>

The Britons had powerful fleets. In 56 B.C., Julius Caesar mentioned his having engaged the combined fleets of the Britons and Veneti (a nation inhabiting the western coast of Gaul). He stated<sup>9</sup> their vessels to have been built of oaken planks so firmly constructed that the ð-beaksø of the Roman fleets could scarcely make any impression on them.<sup>10</sup>

### Flintoff on the Pre-Saxon Celto-Brythonic Law in Ancient Britain

On Pre-Saxon Celtic-British Law (before 449 A.D.), Flintoff wrote<sup>11</sup> that a hamlet ó or in their own tongue *tref* (= ð-familyø) ó was the primary settlement of a British *sept* (= ð-tribeø). The districts were arranged into *commot*ø containing fifty, and into *cantred*ø containing a hundred of these *trefs* for the purposes of judicature. Cf. Exodus 18:21f. The *Gorsedd* (or ð-Great Sessionø) was the Great Assembly of the nation. Cf. Numbers 10:2-4 & Acts 15:2-4f. It was the highest tribunal, at which national laws were framed.

Flintoff went on to state<sup>12</sup> that in the earliest ages, when the different inhabitants of the Earth were divided into families (Genesis chapter 11 & Deuteronomy 32:8), the representative in the highest degree of the common ancestor was the head of each. To him allegiance was paid in respect of his person and hereditary descent. In the early bardic time, the Britons possessed their lands ó as well as all their other rights ó in respect of their forming part of their family or clan.

Each ð-familyø with its connections formed a separate community. At the head of each of these communities, was its hereditary chieftain called *pen-cenedl* (or ð-headman of the hundredø). This he represented, by right of his birth, at the *Gorsedd* or ð-Great Sessionø (alias the Ancient British Parliament).

In that *Gorsedd* convened by Hoel in A.D. 940-948 for the reformation of the law, a total of the biblical number of seven ó six laymen and one cleric ó was summoned for each *commot*. That is to say, twelve from each *cantred*. Such indeed were men versed in the law, and distinguished in station. Compare the earlier twelve apostles, and the later twelve jurymen.

They repealed bad laws; amended others; and enacted new. The code thus prepared, was afterwards confirmed by a second delegation.

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<sup>7</sup> *Op. cit.*, pp. 72f.

<sup>8</sup> *Op. cit.*, pp. 16f.

<sup>9</sup> *Gallic Wars*, III c. 13.

<sup>10</sup> *Op. cit.*, p. 33.

<sup>11</sup> *Ib.*, pp. 49f.

<sup>12</sup> *Ib.*, pp. 52f.

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It was necessary for the parliamentary representative to be in full vigour of body and mind. He probably had to resign his dignity if incapacitated by disease or age, being then considered to be legally dead. *Cf.* Deuteronomy 23:1f. Thus the Ancient British Laws.<sup>13</sup>

Besides the Cymric Britons, continued Flintoff,<sup>14</sup> the Scythian Britons [or Gaels and Picts] who occupied the north originally possessed their lands in tribes. So in Ierne or Ireland [too, where both the Gaels and the Picts also resided], each tribe or *sept* held its territory by a custom. But the chief could not transmit the inheritance to his posterity. For his heir, called the *tanaist*, was elected by the *sept*.

This custom of elected tanistry also partially prevailed amongst the Scythians of Scotland. *Cf.* Colossians 3:11. Amongst them, each male heir was entitled to an endowment of land.

As the members of the communities in Britain were originally all of the same blood, they were all alike in the rank of Freemen. Compensation was due to their relatives for injuries done to them, or if they were slain. *Cf.* Exodus 21:19-22f. Lepers were considered as if dead. *Cf.* Leviticus 13:15f. Their heirs succeeded accordingly.

Flintoff also explained<sup>15</sup> that anciently the lands of the Cymric Britons were partible, or to be shared amongst the members of the same family ó the eldest choosing his share first. *Cf.* Genesis 25:31f & 27:32f. The Cambrian or Welsh pedigrees, which have been so carefully preserved, were in fact the records and registers of title to each man's lands.

There was also a community of lands among the Cymri, principally amongst the ville-ain (or vill-age) townships. *Cf.* Joshua 13:7f. This was called *taeawgdref* ó from *taeawg* a ville-ain; and *tref* a hamlet. *Cf.* the ville-age green.

Of such lands, no portion reverted to the king. Nor could they be alienated by the occupant. Nor did any of the ville-ains succeed thereto as heir.

### **Flintoff on the Saxons' laws before and after moving to Britain**

Barrister Flintoff then stated<sup>16</sup> that the Pre-Christian religion of the Saxons, when they arrived in Britain in 449f A.D., was very similar to that of the Pre-Christian Britons before A.D. 35f ó recognizing, like them, a Triune Deity. Indeed, even their -Oden was originally but a diluvian patriarch.

It is then remarked by Flintoff<sup>17</sup> that the Angles, even when united with their other Saxon brethren, never constituted anything near one-half of the population of Britain. The latter was, and is, essentially Brythonic ó and not essentially Saxon.

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<sup>13</sup> See *Law Triads*, 40 & 147.2; *Leg. Wall.* IV, & pp. 3-7.

<sup>14</sup> *Op. cit.*, pp. 55f.

<sup>15</sup> *Ib.*, pp. 59.

<sup>16</sup> *Ib.*, p. 67.

<sup>17</sup> *Ib.*, p. 64.

Gradually, the mass of the Celto-British population became blended with the different Saxon tribes. This occurred increasingly so, especially from 700 A.D. onward. Consequently, the term ÆAnglo-Britons seems the best as descriptive of the then-uniting nation of Saxons and Britons.

The Saxons in their territorial organization in Britain were naturally much influenced by the previous state of things amongst the Britons. The Britons maintained their ground in the principal parts of England (alias the southern and southwestern and western and northern parts of South Britain) ó until about 600 A.D.

It was only on the eastern and southeastern coasts of South Britain ó already occupied by German settlers since 449 A.D. onward ó that the invaders sometimes (though even then only seldom) ó went further than an alteration of name. For in fact, all the previous rights of the conquered Celtic princes were transferred to the Saxon conquerors.

This preservation of the former territorial organization occurred particularly in the west of England ó and to the north, in Cumbrian Westmorland and Cumberland as well as even in Northumbria. There, the Britons ó when uniting with the Saxons ó retained their rights. So too on the border of Mercia (in the British Midlands).

In these quarters, the ancient boundaries of the British lordships or *maenawls* were less disturbed than elsewhere.<sup>18</sup> As the Saxons occupied the different districts of the Britons, they gave to that which was previously denominated *maenawl* or Æmanor the name of Ætown (or Ætownship). The latter was a word of their own language ó derived from the verb *tynan*, to inclose. See Lye. Thus Flintoff.<sup>19</sup>

The areas of Wessex generally comprised the Isle of Wight, Hampshire and Dorsetshire ó and later, also large parts of Somersetshire, Devonshire and Gloucestershire. Mercia embraced the greater part of Staffordshire, Derbyshire, Nottinghamshire, Warwickshire and Leicestershire. Both of especially these two Saxon kingdoms ó Wessex and Mercia ó incorporated great numbers of Celtic Britons and their legal institutions.

### **Progressive amalgamation of the laws of the Britons and the Saxons**

By 700 A.D., all of the Saxon kingdoms in South Britain ó Northumbria, Anglia, Norfolk, Suffolk, Kent, Essex, Sussex, Middlesex, Wessex and Mercia ó had embraced Christianity. Thus Sir Winston Churchill. Throughout, the Saxons were then also amalgamating with the large numbers of remaining Britons ó to form the advancing ÆAnglo-British nation.

Flintoff wrote<sup>20</sup> that in the year 685, Caedwalla of the royal race of the Gewissi conquered the kingdom of Wessex. This Caedwalla is claimed by the Welsh as their King Cadwallader. This is not a Saxon name.

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<sup>18</sup> Palg., I:78.

<sup>19</sup> *Op. cit.*, p. 83.

<sup>20</sup> *Ib.*, pp. 26f.

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Alliances of the two nations took place, during the long contests between them. Moreover, the successor of Caedwalla ó Ina ó is identified by the Welsh with the Brythonic King Ivor. Also four British chiefs or lords of Somerset attended the court of Ina.

The Saxons brought with them from Germany their nation's usages. See Tacitus's A.D. 98f *Germania*. Even after their A.D. 429f arrival in Britain, there too they punished injuries of all kinds by certain settled fines or penalties, which differed in amount according to the circumstances.

Every man's life had its value according to his rank. This, which had been various at different periods ó as in the 688 A.D. time of King Ina<sup>21</sup> ó was finally determined and fixed by a law of the A.D. 925 King Athelstan.<sup>22</sup> Thus Flintoff.<sup>23</sup>

Generally, injuries to property were compensated by a payment from the wrongdoer to the party injured. Cf. Exodus 21:22f. As the penalty due on these occasions was considered not only in the light of compensation, but also as the punishment inflicted by a community or State ó it was not lawful for it to be remitted.<sup>24</sup> See too Exodus 21:30.

Flintoff next stated<sup>25</sup> that a person present at the wilful death of any one, was himself considered to be a partaker of the crime. Cf. Proverbs 24:11f.

On the other hand, those present at the scene of a crime would also need to have had the legal capacity so to act. Thus the *Laws of Canute* (s. 6) state: 'The crime of larceny, called by the Saxons *stale*..was not imputed unless the child was twelve years of age and not therebelow. Cf. Luke 2:42 & Genesis 17:25 with Exodus 12:3f and with the *Laws of Athelstane* (s. 1).

Indeed, such regard was paid to the character of a wife and the subjection she was supposed to be in to her husband (cf. First Timothy 2:12f & Ephesians 5:22f), that when any stolen article was found in the house and not manifestly in her separate custody (cf. Genesis 31:26-37) ó the law considered her as no party to the stealing. See the *Laws of Ina* (s. 58); and the *Laws of Canute* (s. 74).

False swearing, continued Flintoff,<sup>26</sup> was at first only punishable by a fine. See: *Laws of Ina* (s. 12). But afterwards, perjurers were considered as no longer entitled to credit. Cf. Exodus 23:1f & Deuteronomy 19:16f. They were therefore obliged to purge themselves not by their own affirmation on oath, but by the ordeal.

Sometimes they were excommunicated. *Laws of Edward* (s. 3); *Laws of Canute* (s. 33); Glanville II:19.... The ordeal was considered as a religious ceremony ó and an appeal to Heaven. Such trials were called 'judgments of God.' Numbers 5:12-31, cf. the *Laws of Athelstan*.

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<sup>21</sup> *Leg. Inae*, s. 69.

<sup>22</sup> *Leg. Athel.*, s. 3.

<sup>23</sup> *Op. cit.*, pp. 70f.

<sup>24</sup> *Leg. Edm.*, s. 3.

<sup>25</sup> *Op. cit.*, pp. 72f.

<sup>26</sup> *Ib.*, p. 76.

## Flintoff on the legal results of the christianization of the Saxons

After the Saxons had been converted to Christianity, places of public worship came to be held in such reverence that these, like the Jewish cities of refuge (*cf.* Numbers chapter 35), protected a criminal who escaped within them ó whatever offence he had committed (*Laws of Ina*, s. 5). That protection continued, until the legal compensation was paid. Thus, the *Laws of Ina* declare that the fugitive shall be protected as to his life ó and make compensation, as justice demands.

A penalty was inflicted for the violation of the sanctuary by evil-intreating anyone who had fled to its protection. *Laws of Alfred*, s. 2. Notwithstanding the veneration thus shown for the buildings of the Church, there seems to have been no immunity granted to its spiritual professors. For if a cleric committed homicide, he was degraded from his order (*cf.* James 3:1) ó and had also to make the usual compensation or suffer punishment. *Laws of Canute*, ss. 36-38. Thus Flintoff.<sup>27</sup>

Flintoff further stated that the Saxons copied from the Britons frankpledge or surety. See: *Triads*; *Ancient Welsh Laws*; and the translation of the *Cymmrodorion*.

This frankpledge was of two kinds. *Freeborgh* existed in cases where the **lord** or nobleman was the permanent pledge or *borh* for his retainers. *Tything* was an association of some **ten of the class of persons** called *ceorls*, or free commoners ó all of whom were mutually pledged for the good and orderly conduct of each other.

These *tythings* obtained their name from the number of ten ó being the smallest of which they could be composed. *Cf.* Exodus 18:21. *Laws of Edgar*, II s. 6, & III s. 1.

Should it happen that a person charged with any crime had fled from justice ó and his superior was unable by the oaths of himself and of five thanes or chiefs, or of his compurgators or forsworn sureties, to clear himself from the imputation of having connived at the escape ó he forfeited to the king the amount of the fine. Then the fugitive became an outlaw. *Laws of Canute*, II s. 28. Thus Flintoff.<sup>28</sup>

Note the connection between this ðbailø ó and suretyship. Ruth 4:4f *cf.* Proverbs 6:1f & 11:15 & 17:17f & 20:16 & 22:26f & 27:13 *etc.*

Flintoff then went on further to discuss<sup>29</sup> the Saxon territorial divisions known as the *tythings* ó also called decennaries. They derived their name from containing ten free families. At the head of every *tything*, an officer presided who was called the ðhead.ø Compare the Celto-Brythonic *pen-cenedl*; and the Hebrew ðruler-of-tenø in Exodus 18:21f. See: *Laws of Edward*, s. 20.

Every one of the free members was, as we have seen, a security for the rest ó pledging himself that each would behave orderly and stand to the inquiries and awards of justice (called ðfrankpledgeø). If any of them fled from justice, the *tything* was allowed thirty-one days to produce him.

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<sup>27</sup> *Ib.*, pp. 75f.

<sup>28</sup> *Ib.*, p. 81.

<sup>29</sup> *Ib.*, p. 85.



### Origin of Brythonic and Saxon hundreds and shires and ‘motes’

According to Flintoff, the division of the Saxon *hundred* was derived most likely from the British *cantred* with its hundred *trefs* ó although something of the same kind appears to have existed amongst the Saxons in their native seats in Germany. Tacitus’s *Germania*, chapter 12. More remotely, both the Saxon *hundred* and the Brythonic *cantred* seem to have been derived from Scripture ó and/or from nature. Cf. Exodus 18:21 & Daniel 2:42. Note also the ten fingers and the ten toes of all normal human beings *etc.*

Indeed, the Celto-Brythonic word *leet* ó originally implying merely a tribe or an assembly of the people (from *lluodd* alias a throng or a multitude) ó was sometimes used as equivalent to an *hundred*. The *hundred* bore, north of the Trent, the name of *wapentake* ó a name supposed to have owed its origin from, and its mode of installation to, that of the *ealdorman* or *alder-man* alias *elder-man*. Thus Flintoff.<sup>30</sup>

The Saxon -shiresø generally appear to have been distinctly Brythonic -count-iesø each under a count (alias a lord or a chief). They seem to have been formed gradually ó as the different Saxon leaders won them from their former owners by conquest, submission, or intermarriage. Other -shiresø seem to have been formed ó by placing one or more -hundredsø or *wapentakes* under the government of an earl or his deputy. *Laws of Edward the Confessor*, s. 32.

Every township was the seignory of a lord. Like the Brythonic lord whom he superseded in most instances, the Saxon *thane* or chief had the right of trying actions arising within the township.

Whilst the soil of the township was vested in one person, the jurisdiction over the tenants belonged wholly or partially to another. This probably arose from the Saxon intruder having allowed the former British chief to retain his land ó but requiring the tenants to acknowledge him as their superior lord.

The tribunal of the hundred, was termed the *folkmote*. Julius Caesar, in B.C. 58f, spoke positively of the judicial power exercised in the German hundred-courts and courts-baron. See Caesar’s *Gallic Wars*, II:22. Compare too Tacitus’s *Germania* 13.

Note the existence then of the bicameral courts ó the Lower House of the hundreds-courts and the Upper House of the courts-baron. Compare Numbers 10:2-4 with Acts 15:2-4f.

Such, Flintoff continued,<sup>31</sup> were tribunals of the nation. Tacitus’s *Germania* 11f. In this custom, brought into Britain by the Saxons ó and blending with the usages of the Brythonic -Great Assemblyø called the *Gorsedd* ó one sees the origin of the *Witenagemote* of the Anglo-Saxons. Though bicameral, it was still only one Parliament.

At this *Witenagemot*, the Cymric or Welsh underkings ó who, though bound by fealty to the Anglo-British sceptre, yet maintained in their own country an

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<sup>30</sup> *Ib.*, pp. 86-90.

<sup>31</sup> *Ib.*, pp. 93f.

independent rule ó attended as the vassals of the Saxon king, one of whose principal titles was that of the "Defender of the Britons" or *Breatannwealda*.

That latter term means: "Superior of the British Sceptres" ó and corresponded very closely to the modern title of "Prince of Wales" (both originally being assumed for the purpose of reconciling the people's national love of independence). At this *Witenagemot* Assembly, the Celto-Brythonic lords sat together amongst the Anglo-Saxon peers of the realm ó as "the House of Lords."

The *Witenagemot* was the only superior court of justice in the kingdom which took cognizance of both civil and ecclesiastical causes. It formed the foundation of the *English Constitution* ó represented by the king; the lords spiritual and temporal; and the commons.

### Flintoff on the Early-English vassals and churls and debtors

Flintoff also claimed<sup>32</sup> that the homage of the vassal to his Anglo-Saxon lord was performed in the high place of religious worship. The vassal placed his hands between those of his lord (*cf.* Genesis 24:2-9). He then and repeated the following words: "By the God for Whom this house is consecrated, I vow to be faithful and true to you...and to love what you love and to shun what you shun ó **conformable to the Laws of God** and man."

The homeless *ceorl* or free commoner had to find a master who would allow him to be a member of his family. This relationship arose in some instances from mere permissive hospitality ó a custom derived from the Celto-Brythonic Christians. Among other Brythonic customs retained among the *ceorls*, was the important one that a person of this class might rise to the rank of a *thane* or chief.

This principle shows the spirit of freedom which prevailed from the earliest times of British and Anglo-Saxon history. Ville-ains alias vill-agers and towns-men were by no means contemned classes.

We find the same principle carried out in the noble fabric of the modern *British Constitution*, erected upon these ancient customs. According to this, the humblest of the community may obtain the highest honours of the State and rise to become the first subject in the land. However, only home-owners had real political power.

On slavery during those Anglo-Saxon times, Flintoff remarked<sup>33</sup> that if any one could not discharge the penalty or *wite* imposed on an offence of which he had been convicted ó he became what was called a *wite-theow* (or "criminal slave"). He was then liable to the utter loss of his rights as a member of the free community. His kinsmen might redeem him (*cf.* Ruth 4:4f) within twelve months. But if they refused this office of kindness, he then became a slave.

The same thing resulted from the inability of a bankrupt debtor to discharge his obligations. Exodus 21:2f & 22:3 *cf.* Deuteronomy 24:10 *etc.*

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<sup>32</sup> *Ib.*, pp. 101f.

<sup>33</sup> *Ib.* pp. 105f.

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On tithing, Flintoff added<sup>34</sup> that among the laws of Canute (the Anglo-Danish king of England from A.D. 995 till 1035) ó there is a remarkable one respecting the payment of tithes. *Laws of Canute*, s. 11. See too Genesis 14:20 & 28:22 *etc.*

### **Flintoff on the laws of Late-Saxon and Early-Norman Britain**

This then brings us to the end of the Anglo-Saxon period, and to the establishment of Norse-man or Nor-man power in Britain. This latter was achieved by William the Conqueror and his Norman followers, who till then had resided in France. Together with those Normans, certain Brittany Celts now returned to reclaim (from the Saxons) their own Brythonic ancestors' ancient home in England.

Flintoff explained<sup>35</sup> that the Normans ó and also numbers of people from Brittany who had descended from those Britons who had emigrated there when Britain had been invaded by the Saxons ó now made a landing in Britain during 1066 A.D. This was the first serious attempt for more than six centuries which those Brittany Celts had made to re-occupy Britain.

### **Flintoff on the origin of Ancient Celto-Brythonic Common Law**

We now deal with the second part of Flintoff's book. That is the section on the establishment of the Common Law.

Here, explained Flintoff,<sup>36</sup> with regard to the Ancient Britons ó our knowledge must be derived principally from Welsh Law ó which appears to have been founded upon the old customs and usages of Ancient Britain. It appears also from Caesar's account of the tenets and discipline of the ancient druids ó in whom centred all the learning of Western Europe.

Those druids in Gaul ó Julius Caesar related in B.C. 55f ó had been sent over precisely to Britain to be instructed. Indeed, their instruction in juridical law, though not in the natural sciences ó was given only orally.

From this fact, we may collect a few points which bear a great affinity and resemblance to some of the modern doctrines of English Law. The very notion of an unwritten oral law handed down from age to age merely by custom and tradition ó seems derived from the practice of the druids, who never committed any of their legal instructions to writing.

Early Brythonic Law, suggested Barrister Flintoff,<sup>37</sup> seems to rest upon Biblical Law. A witness had to swear to a fact as being within his own knowledge ó and not as having been assimilated just by hearsay. *Cf.* John 5:30-37.

A husband and wife were one in the eye of the law. Genesis 2:24f *cf.* Malachi 2:14f. They could not bear evidence against one another. *Cf.* Deuteronomy 17:6. The

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<sup>34</sup> *Ib.*, p. 113.

<sup>35</sup> *Ib.*, p. 115.

<sup>36</sup> *Ib.*, p. 128.

<sup>37</sup> *Ib.*, p. 129.

wife had a right to her articles of dress and to dower (Exodus 21:7-10 *cf.* Genesis 16:3-9) ó except where she had committed adultery (Deuteronomy 22:22f). So too an heir who had assets in his hands was obliged to discharge the debts of his ancestor. *Cf.* Leviticus 25:10f *etc.*

The customs of the Britons are in a great measure the roots of the territorial organization of the country. *Cf.* Numbers 36:1f & Joshua chapters 13f. In their tribunals and the tenures of their lands, one observes the first indications of our present system. From the antiquity of the kingdom and its government, it would be impossible to search out the originals of its laws unless one had authentic monuments thereof ó just as the Jews had, by the hand of Moses. Genesis to Deuteronomy, *etc.* See too: Hallam's *History of the Common Law*.<sup>38</sup>

### **Flintoff on the origin of incipient Wessex-English Common Law**

Christianity was propagated among the Saxons in Britain by learned foreigners. They prevailed upon the Saxon States to abrogate such usages as were inconsistent with Christianity ó and to introduce many others that were more conformable thereto. One finds some rules of the Mosaic Law blended and adopted into our own system. For example: Exodus chapters 21f, in the A.D. 880f *Code of King Alfred*.

When Alfred succeeded to the monarchy of England of which his grandfather Egbert was the founder, his mighty genius prompted him to undertake a most great and necessary work. Like another Theodosius, Alfred collected the various customs he found dispersed in the kingdom ó and reduced and digested them into one uniform system or code of laws called the *West-Saxon Lage* (alias the *Wessex Law*).

He inscripturated them in his *Dom-Boc* ó alias his *Book of Dooms* or *Book of Deemings*. This obtained great authority during several reigns, and in the laws made by King Athelstan and referred to as an authoritative guide. *Laws of Athelstan*, s. 5.

### **Flintoff on fusion of British & Danish & Saxon laws as Common Law**

Anglo-British Common Law was further enriched by Anglo-Danish Law (from North Britain). Indeed, it was also further augmented by the Mercian Law (from the border region between England and Wales).

Flintoff stated<sup>39</sup> that the Danish invasion of England (*circa* 860f A.D.) was a severe blow. But a plan of laws so excellently concerted by Alfred, could never get thrown aside for very long. Upon the expulsion of those Danish intruders in 1035f A.D., the English returned to their Ancient Law ó retaining, however, some few of the customs of their late visitants which went under the name of *Dane Lage* (alias *Danelaw* or *Danish Law*).

The local constitutions of the ancient kingdom of Mercia (*circa* 500f A.D.), which obtained in the English counties nearest to Wales, probably abounded with many Celto-Brythonic customs. They were consolidated, and then called the *Mercen Lage*

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<sup>38</sup> *Op. cit.*, p. 59.

<sup>39</sup> *Ib.*, pp. 133f.

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(or ðMercian Lawø). Those laws were, about the beginning of the eleventh century, used in different counties of the realm.

The A.D. 959f King Edgar projected and began what his grandson the A.D. 1060f King Edward the Confessor afterwards completed. That was ó one uniform digest or body of laws to be observed throughout the whole kingdom.

Yet that was probably no more than a revival of the Christian King Alfredø's code ó with some improvements suggested by necessity and experience. Such included particularly the incorporation of more of the Christian Celto-Brythonic or rather Anglo-British customs, especially in Mercia.

Also incorporated were such of the Danish laws as were reasonable and approved. All this was then incorporated into the expanded *West-Saxon Lage* ó which was still the groundwork of the whole.

This appears to be the best supported and most plausible conjecture anent the origin and rise of that admirable system of maxims which is now known by the name of the **Common Law**. By then, that Common Law was extending its authority over all the realm. It is doubtless of Saxon origin ó and remotely also of Brythonic parentage.

### **Flintoff on Anglo-Saxon components of Anglo-British Common Law**

Flintoff then summarized the Anglo-Saxon component of Anglo-British Common Law. He explained<sup>39</sup> that among the most remarkable features of the Saxon laws, one may reckon eight in particular.

1, the constitution of Parliaments or *Witena-gemote* ó alias General Assemblies of the principal and wisest men in the nation. *Cf.* Numbers 10:2-4 & Acts 15:2-4f.

2, the election of magistrates by the people. Deuteronomy 1:13f; Acts 1:16-23 & 6:3.

3, the descent of the crown. Deuteronomy 17:14-20 *cf.* Psalm 72:1f & Proverbs 31:1f.

4, for the first offence, a fine or *wergild* alias ðhuman money.ø Compare Exodus 21:22-30. In default of payment, this meant bondage. Exodus 22:3 *cf.* 21:2.

5, certain customs much resembled the feudal constitution, but were exempt from all its rigorous hardships. These customs appear to have existed amongst the Pre-Saxon Celto-Britons ó before they got into the hands of the A.D. 1066f Norman Jurists, who extracted the most slavish doctrines and oppressive consequences out of what was originally intended as a ðlaw of liberty.ø *Cf.* James 1:25 & 2:8-12.

6, the descent of their lands to all males equally. *Cf.* Genesis 48:2-5f; 49:1f; Numbers 27:1-11; Luke 15:11f; Second Corinthians 12:14. This was a custom which obtained previously among the Britons and continued among the Saxons till the Norman Conquest.

7, the courts of justice consisted principally of the county courts. *Cf.* Exodus 18:21f. In cases of weight or necessity, the king's court was held before himself in person at the time of his Parliaments. Accordingly, the court sessions were kept at the three great festivals of Christmas, Easter and Whitsuntide. Exodus 23:17f; Deuteronomy 16:18f; 17:2-9; 19:12; Acts 2:1f; 15:2f.

8, Trials among a people were permitted to be by ordeal; by the *cornfed* or morsel of execration; or by a wager of law with compurgators, if the party chose it. *Cf.* Numbers 5:12-31. But frequently, trials were also by jury. Numbers 1:4f & 10:4 *cf.* Luke 6:13. This latter was the most important guardian both of public and private liberty.

### **Flintoff on the temporary perversion of Common Law by the Normans**

Flintoff then dealt with the temporary perversion of Anglo-British Common Law by the Normans. He stated<sup>40</sup> that William the Conqueror ascended the English throne in 1066 A.D., claiming it in right of the will of the last Saxon king (the A.D. 1060f Edward the Confessor). William solemnly swore that he would observe the ancient and approved laws of the kingdom, particularly those of Edward the Confessor.

Subsequently to this, it was solemnly ordained in a General Council that the *Laws of Edward* with such alterations as the Conqueror himself had made should in all things be observed. *Laws of William the Conqueror*, s. 63. Thus one sees that the system of Anglo-British jurisprudence was confirmed as the Law of England and also thenceforth formed the basis of the Common Law.

Among the first of these alterations was the separation of the ecclesiastical courts from the civil. This was effected, in order to ingratiate the new king with the popish clergy who for some time before had been endeavouring all over Europe to exempt themselves from the secular power and to fill the upper ecclesiastical echelons with Italian and Norman Prelates. *Per contra*, however, Acts 6:1-6.

Another violent alteration of the *English Constitution* consisted in the depopulation of whole counties for the purposes of the king's royal diversion, and subjecting both them and all the ancient forests of the kingdom to the unreasonable severities of forest laws imported from the Continent. Thereby the slaughter of a beast was made almost as penal as the death of a man. *Per contra*, however, Luke 13:15f.

A third alteration to English Law, was effected by narrowing the remedial influence of the county courts and the great seats of Saxon justice and extending the original jurisdiction of the king's justiciars to all kinds of causes. *Per contra*, however, Deuteronomy 17:3-9 & First Samuel 8:5-22.

A fourth innovation was the introduction of trial by combat for the decision of all civil and criminal questions of fact in the last resort. That was an immoral practice, and clearly unchristian as well as uncertain. *Per contra*, Exodus 21:12f. Fortunately, however, even during the Norman Period it was abolished.

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<sup>40</sup> *Ib.*, pp. 134f.

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The last and most important alteration both in Britain's civil and in her military polity, was the engrafting on all landed estates of a few only excepted. This was, however, the fiction of feudal tenure. Thus it was claimed that all the lands in England were derived from, and holden mediately or immediately of, the crown. *Per contra*, however, First Kings 21:2-25.

**Flintoff on the rise and progress of Norman tyranny in Britain**

Throughout, the Normans tilted Brythono-Saxon Christian-Biblical Constitutional Government of toward totalitarian Romanistic Centralism and Tyranny. This, explained Flintoff,<sup>41</sup> was a temporary disaster.

He elaborated<sup>42</sup> by pointing out that the nation at this period seems to have groaned under a slavery imported from Rome. For the first time, there was a whole *farrago* of superstitious novelties which had been engendered by the blindness and corruption of the times of such as transubstantiation, purgatory, communion in one kind, and the worship of saints and images of not forgetting the universal supremacy and dogmatical infallibility of the Roman holy see.

The laws too, as well as the prayers, were administered in an unknown tongue. The ancient trial by jury of gave way to the impious decision by battle. The new royal forest laws totally restrained all rival pleasures. Cities and towns were subjected to fires and candles being ordered to be extinguished by eight o'clock at night, at the sound of a melancholy curfew. The ultimate property, of all kinds, and a considerable share of the present profits of were vested in the Norman king, or by him granted out to his Norman favourites.

Much of our own situation today of under the ever-increasing tyranny of twentieth-century centralism and socialism of looks all too similar. How history repeats itself!

After William the Conqueror himself of stated Flintoff<sup>43</sup> of his son William Rufus proceeded on his father's plan, and in some points extended it. But his brother and successor, Henry the First [1100-1135], found it expedient to ingratiate himself with the people of by restoring the laws of the last Saxon King, Edward the Confessor (1060f A.D.). He also abolished the curfew.

By the time of Henry II (1154-1189 A.D.), much was done to methodize the laws. There are things which peculiarly merit the attention of a legal antiquary of *e.g.*, the constitution of the Parliament at Clarendon (A.D. 1164) whereby the king checked the power of the pope and his clergy *etc.*

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<sup>41</sup> *Ib.*, p. 147.

<sup>42</sup> *Ib.*, p. 142.

<sup>43</sup> *Ib.*, p. 143.

## Flintoff on the 1215 *Magna Carta* and its many re-affirmations

Lex Scripta or Statute Law, Flintoff next explained,<sup>44</sup> dates its rise from the time of King Richard the First (1189-99). The king's thought was then being taken up chiefly by the knight errantry of a crusade against the Saracens in the Holy Land.

King John (1199-1216 A.D.), and afterwards his son Henry III, consented to two famous charters of English liberties ó *Magna Carta* and *Carta de Foresta*. The latter was well calculated to redress many grievances and encroachments of the crown in the exertion of forest law....

The former confirmed many of the liberties of the Church, and redressed many grievances incidental to feudal tenures. Care was also taken therein to protect the subject against other oppressions then frequently arising ó from unreasonable amercement; from illegal distresses; or other process for debts or services due to the crown; and from the tyrannical abuse of the prerogative of purveyance and pre-emption.

It fixed the forfeiture of lands for felony. It prohibited for the future the grants of exclusive fisheries and the erection of new bridges so as to oppress the neighbourhood. It established the testamentary power of the subject over part of his personal estate, the rest being distributed among his wife and children. It laid down the law of dower.

It enjoined an uniformity of weights and measures; and gave new encouragements to commerce, by the protection of merchant strangers. It prohibited all denials or delays of the administration of justice. It fixed the Court of Common Pleas at Westminster and directed that assizes be taken in the proper counties.

In one word, *Magna Carta* protected every individual of the nation in the free enjoyment of his life, his liberty and his property ó unless declared to be forfeited by the judgment of his peers: viz. through trial by jury, or by the law of the land (viz. through judicial sentence by due process of law).

Edward the First (1272-1307) has justly been styled the English Justinian. 1, he established, confirmed and settled the *Magna Carta* and the *Carta de Foresta*. 2, he gave a mortal wound to the encroachment of the pope and his clergy, by limiting and establishing the courts of the highest jurisdiction. 3, he defined the limits of the several temporal courts of the highest jurisdiction. 4, he settled the boundaries of the inferior courts ó in counties, hundreds, and manors. 5, he secured the property of the subject, by abolishing all arbitrary taxes. 6, he guarded the common justice of the kingdom from abuses.

From the exact A.D. 1272f observation of *Magna Carta* rather than from its A.D. 1215f making or renewal in the days of his grandfather and father, the liberty of Englishmen began again to rear its head. One cannot give a better proof of the excellence of his constitutions ó than that, from his time to that of Henry VIII (1509-

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<sup>44</sup> *Ib.*, pp. 182f.



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1547), there happened very few, and those not very considerable, alterations in the legal forms of proceedings. Thus Flintoff.<sup>45</sup>

### **Flintoff on English Law from the Reformation to the Restoration**

Flintoff then comes<sup>46</sup> to the third period of statutory history, viz. the **Reformation of religion** under Henry VIII (1509-1547) and his children. The power usurped by the pope was then for ever routed and destroyed in Britain. The incorporation of Wales with England would ever make the administration of Henry VIII a very distinguished era in the annals of juridical history. Henry VIII had proceeded to establish the Reformed Faith in Ireland.

Next, in the short reign of the young Calvinistic King Edward VI (1547-1553), his regent Lord Somerset closely corresponded with John Calvin. However, in the bloody reign of Mary (1553-1558), the old system of Romanism was restored to favour. But in the succeeding reign of Elizabeth (1558-1602), it was again driven from power ó and the Protestant religion was established in Ireland.

Flintoff explained<sup>47</sup> that in considering the reign of Queen Elizabeth (1558-1602) ó in general she was a wise and excellent princess. She loved her people. In her time trade flourished, and riches increased ó the laws were duly administered; the nation was respected abroad; and the people were happy at home.

The 1603-1625 rule of James I gave Britain her greatest treasure: the Authorised Version of the English Bible. Then, after the 1643f Westminster Assembly of the Puritans, Flintoff observed<sup>48</sup> that the members of the English Parliament after Charles I (1625-1649) set themselves in earnest to effect the conquest of Ireland. This was achieved by Cromwell (1649-1658) and his powerful army.

### **Flintoff on English Law from Restoration to ‘Glorious Revolution’**

Flintoff then points out<sup>49</sup> that the fourth period which we are next to mention, is after the 1660 **Restoration of King Charles the Second**. The concurrence of happy circumstances was such that from thence we may date not only the re-establishment of the Church and Monarchy, but also the complete restitution of English liberty by that great bulwark of the Constitution known as the *Habeas Corpus Act*.

Sadly, James II (who reigned from 1685 to 1688) then tried to romanize Britain ó precipitating his removal from the throne. Happily, however, this was then immediately succeeded by the bloodless and **‘Glorious Revolution in 1688**.

In this period, Flintoff explained,<sup>50</sup> many salutary laws were passed ó such as the *Bill of Rights*; the *Toleration Act* (anent the practices of Non-Conformist Protestants);

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<sup>45</sup> *Ib.*, p. 185.

<sup>46</sup> *Ib.*, pp. 190 & 206.

<sup>47</sup> *Ib.*, p. 194.

<sup>48</sup> *Ib.*, p. 206.

<sup>49</sup> *Ib.*, p. 200.

<sup>50</sup> *Ib.*, p. 202.

the *Act of Settlement*, with its conditions (requiring the Protestant succession of all future British monarchs); and the *Act for Uniting England with Scotland*. These laws also included some other, which asserted Britain's liberties in more clear and emphatic terms.

### **Flintoff on English Common Law during his own nineteenth century**

The 1840 Flintoff then concluded<sup>51</sup> with a brief synopsis of the first part of his own nineteenth century. The passing of the *Roman Catholic Relief Bill* in 1829 required the following oath to be taken by every successful Roman Catholic Member of Parliament before assuming his seat:

“I do swear that I will defend to the utmost of my power the settlement of property within this realm, as established by laws.... I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant Religion or Protestant Government of the United Kingdom.”

Flintoff further noted<sup>52</sup> that the earliest records of the regular existence of the House of Commons, is in the twenty-third year of Edward the First (*viz.* 1295 A.D.). Henry VIII gave a remarkable proof that no part of the kingdom subject to English Parliamentary Laws ought to lack its representation by extending the right of election to the whole of Wales.

Interestingly, Flintoff also noted<sup>53</sup> that it is a problem of no inconsiderable difficulty to determine with perfect exactness by what class of persons the electoral franchise in ancient boroughs was originally possessed. The burgesses of William the Conqueror's *Domesday Book* were inhabitants of tenements within the borough. This implies a qualified franchise only for property-owners.

Flintoff explained<sup>54</sup> that the *Reform Bill* of 1832 was carried, finally, under a Non-Conservative Whig Government. It was effected in a violent and sudden manner, teaching the unreflecting mass of people how to force a continual and uneasy thirst for change.

One cannot cite any more illustrative passage, than one from the *Reflections on the Revolution in France* of 1789 by the immortal statesman Edmund Burke. He, although an ardent reformer, became startled by the dangerous extravagances of democracy.

“This distemper of remedy,” said the great Irishman Edmund Burke (while speaking in the British Parliament of this unreasoning liberty and its alliance with the worst slavery), “grown habitual, relaxes and wears out by a vulgar and prostituted use of the spring of that spirit which is to be exerted on great occasions.... They see no merit in the good and no fault in the vicious management of public affairs. They rather rejoice in the latter, as more propitious to revolution.”

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<sup>51</sup> *Ib.*, p. 212.

<sup>52</sup> *Ib.*, p. 215.

<sup>53</sup> *Ib.*, pp. 220f.

<sup>54</sup> *Ib.*, p. 230.

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It was the Irishman Burke who defended the *Declaration of Independence of the Thirteen United States of America*. Significantly, Art. III Sect. 2 of the *U.S. Constitution* of 1787 implicitly ó and its Seventh Amendment of 1791 explicitly ó upheld Anglo-British Common Law as the system for the United States of America.

### **The relevance of Flintoff for twenty-first century Common Law**

We conclude with our own Post-Flintoff assessment (F.N. Lee). Today (1993), it is just over 200 years since the ungodly French Revolution of 1789 raised its ugly head ó and sought to replace more than a millennium of Christian Law with its own revolutionary new order. That Revolution's motto was: "No God, and no Master!"

The Russian Revolution of 1917 ó even according to Lenin ó was but the fruit of the revolutionary root of 1789. Frankly, so too is much of the modern "New Age" Movement which has now replaced it especially since the collapse of communism as from A.D. 1990.

Since the French Revolution, our Christian Common Law (rooted in the incorruptible Triune God) has been challenged constantly by a humanistic sociologized "law" (*sic*) ó proceeding from an unregenerate mankind. Toward and into the twenty-first century of our Christian Era, this humanistic challenge is increasing daily. Respect for all law has dwindled. Authority has more and more been replaced by mere pragmatism.

Predictably, social cohesion has increasingly broken down, and crime has rapidly increased. Humanists have not yet realized that law as such cannot be maintained long, once its ethical and religious foundations have been eroded.

The legal flower has been cut off from its ethical stalk and its divine root. The cut flower still blooms, though fadingly so. Soon it will shrivel, unless re-engrafted onto its root.

Humanistic Law ó actually a misnomer for pseudo-legal sociology ó has no long-range future. Historically, it will collapse into anarchy ó or otherwise invoke the transcendent reaction of vertical religious recommitment. On the basis of the Christian Gospel, a resurgence of Biblical Law ó provided it re-asserts its classic comprehensive scope and resumes its confident eschatological focus ó must necessarily replace it.

Barrister Flintoff's 1840 work represents a conservative approach to understanding the history of British Common Law. It was written after the insidious French Revolution of 1789. Yet Flintoff re-acted against it, rather than capitulating to it (as do most more modern legal text-books).

His book is also an accurate record of the nature and development of British Common Law ever since its inception. It faithfully traces its course ever since God's Law was taught by Noah to his son Japheth the father of Gomer ó and since his descendants the Brythonic *Cymri* took it to Britain.<sup>55</sup>

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<sup>55</sup> See table on the following page.

There, it was later much influenced by Early Christianity ó and subsequently itself then influenced even the kindred Anglo-Saxons from A.D. 449 onward. Indeed, there it developed further as Anglo-British Common Law ó a Biblical bastion of Christian customs which still challenge the advances of atheism and revolution throughout the World. Lord willing, Christian Common Law will continue ó and progress yet further ó also during the twenty-first century.

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- B.C. 2350 c. End of Noachic flood; Gen. 10:1-5ø Gomer (father of Britons).
  - c. 2200. Great dispersion of mankind from Armenia starts (Gen. 8 - 11).
  - 1450f. Inscripturation of primordial history and Mosaic Law.
  - c. 1200f. Trojan War, and earliest British customs.
  - c. 510f. Mulmutine Laws of British King Moelmud (and later of Beli).
  - 60f. Julius Caesar writes about Britons.
  - c. 0. Advent of Jesus Christ, the Saviour of the World.
  - A.D. 98f. Tacitusø *Germania* (describing customs of Anglo-Saxons)
  - 449f. First Anglo-Saxon invasion of Britain.
  - 560. Gildas, first extant Celtic Christian British Historian.
  - c. 620. Isidoreø *Origins* claim Gomer fathered Cymric Britons.
  - 627. Edwinø Christian Laws (in Northumbria).
  - 688f. Inaø Christian English Laws (in West-Saxon Wessex).
  - 805. Nenni(us)ø great work *History of the Britons*.
  - 860f. First Danish invasion of Britain.
  - 880f. Alfredø Christian-Saxon Laws.
  - 901f. Edward the Elderø Christian Anglo-British Laws.
  - 925f. Athelstanø Christian Anglo-British Laws.
  - 930f. Welsh Laws of Hywel Dda (codify the B.C. 510 Mulmutine Laws)
  - 940f. Edmundø Christian Anglo-British Laws.
  - 959f. Edgarø Christian Anglo-British Laws.
  - 995f. British Laws of the Anglo-Danish King Knut (Canute).
  - 1060f. Last Saxon King Edward the Confessor settles English Common Law.
  - 1066f. William the Conqueror, first Norman King of England, & his Laws.
  - 1085. William the Conquerorø *Domesday Book*: property franchise!
  - 1100f. Henry I restores Christian Anglo-British Laws.
  - 1154f. Henry II methodizes Anglo-Norman laws.
  - 1164. *Constitutions of Clarendon*: Parliament checks power of Pope.
  - 1176. Englandø Lord Chief Justice Glanvill limits scope of Canon Law.
  - 1189f. Richard I pioneers English Statute Law.
  - 1215f. *Magna Carta* and *Carta de Foresta* (under the 1199f King John).
  - 1272f. Edward I ó our English Justinianøó confirms English Law.
  - 1295. First records of transactions of House of Commons.
  - 1509f. Henry VIII promotes Reformation, and Union of England & Wales.
  - 1517f. The Great Protestant Reformation influences English Law.
  - 1547f. Edward VI and his Regent Lord Somerset promote Calvinism.
  - 1558f. Elizabeth I ó Good Queen Bessøó promotes Protestantism.
  - 1603f. James I authorizes *King James Version* of the English Bible.
  - 1643f. Puritansø Westminster Assembly; Charles I; Oliver Cromwell.
  - 1660f. Charles II *Habeas Corpus Act* (14th cent.) reformulated.
  - 1685f. James II, because relinquishing Protestantism, dethroned
  - 1688f. William & Mary: øGloriousø Revolution; Bill of Rights.
  - 1707. Union between England-Wales and Scotland ó Union Jack.ø
  - 1765f. Sir William Blackstone: *Commentaries on Laws of England*.
  - 1787f. *U.S. Constitution*ø *7th Amendment* on the Common Law.
  - 1789. French Revolution: radical humanism, foreshadowing socialism.
  - 1829. *Roman Catholic Relief Law*: allegiance still to Protestant State.
  - 1832. Whig-inspired British *Reform Bill* stimulates radicalism.
  - 1837f. Queen Victoria reigns, and upholds Christian Law (till 1901).
  - 1917f. Communism (radical socialism) assaults Christian Law.
  - 1990f. Communism collapses; Christian Common Law must now revive!

## **ADDENDUM 25: THE CHADWICK *STUDIES IN EARLY BRITISH HISTORY***

The famous antiquarians Professor Hector M. Chadwick and Professor Nora K. Chadwick are the eminent editors of the very important book *Studies in Early British History*. The latter is a mine of information ó also for researches into Early Celto-Brythonic and Anglo-Saxon Common Law.

### **Professor Nora Chadwick on independent fifth-century Britain**

In her *Introduction* to the above-mentioned book, Professor Nora Chadwick declares<sup>1</sup> that the fifth century is the only historical period since Britain's A.D. 43f occupation by the Romans ó in which the Celtic people had been the final rulers of South Britain. It is the only historical period since A.D. 43 in which one has reason to believe that Celtic was the official language of Britain.

It is the formative period of Britain ó which saw the birth of most of the languages, the ideals, and the traditions which even today still predominate in the greater part of the British Isles. The traditions were carefully preserved during these centuries, at the local celtic courts, by official poets and genealogists.

Local schools of tradition and poetry arose in various centres ó notably in Strathclyde and Cumberland; in North and South Wales; and in Cornwall and Brittany.

From the Celtic education of Aldfrith, the great School of Learning in Northumbria later had its beginnings. That would then further develop under the influence of instruction from the Continent introduced by Biscop and Bede.

Indeed, in Wessex the greatest of all Early-Saxon Scholars ó Aldhelm ó owed his training to the Celtic foundation at Malmesbury. There, he built up his famous library.

The Celtic inspiration of the sees of St. David's and Sherborne, must have been an important formative element in the intellectual ideals of Alfred the Great. It is from these two peripheral areas of Saxon culture, Northumbria and Wessex ó situated on the Celtic borders, and originally founded on Celtic intellectual traditions ó that the most original and highly-developed Saxon schools of learning arose.

What Professor Nora Chadwick calls<sup>2</sup> the hereditary Celtic ruling families on the Welsh marches ó are at the root of the later Anglo-British synthesis in the Kingdom of Mercia. Consequently, that later synthesis should not really be called 'Anglo-Saxon' but 'Anglo-British' ó or rather even 'Brython-Anglic' culture.

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<sup>1</sup> University Press, Cambridge, 1954, pp. 1f.

<sup>2</sup> *Ib.*, p. 3.

### Professor Hector Chadwick's essay *The End of Roman Britain*

Professor Hector Chadwick has written an important essay titled *The End of Roman Britain*. In it,<sup>3</sup> he claims there is no evidence that Hadrian's Wall (on the northern border of the Roman Province of *Britannia*) was occupied after the Roman Governor Maximus's departure in 383.

The cessation of Roman Government in Britain, is recorded by the Historian Zosimos who wrote in the latter part of the fifth century. Zosimos's statements are to the effect that **the people of Britain were forced by the inroads of Anglo-Saxon barbarians from beyond the Rhine to secede from the Empire and that the Britons then acted independently, namely without regard to the laws of the Romans.**

In 407 A.D., Prince Constantine (alias Cestynnyn III of Amorica and Cornwall) got himself proclaimed Emperor in Britain. In Professor R.G. Collingwood's book *Roman Britain*,<sup>4</sup> the view is taken that the narratives of St. Garmon's visit in the year 429 give no hint of the presence of Roman troops or *bona fide* officials in Britain.

Hector Chadwick goes on to say<sup>5</sup> that after the great raid during the year 367 by continental barbarians against Rome, the Romans virtually placed the northern defences in the hands of the native princes of Britain. The defences of the west were left in the hands of a native militia; those of Lancashire and Cumberland, in the hands of the ancestors of Urien Rheged (the later Celto-Brythonic kingdom of Cumbria).

The Roman Emperor Honorius's letter in 410 was addressed to the *ἡpoleis* (alias the *ἡcities*) in Britain. This latinized Greek word (*poleis*) doubtlessly means *civitatibus* and might perhaps better be translated *to the States* (or *to the City-States*).

It is known that even throughout the period when Britain was occupied by the Romans, most of the Brythonic peoples or districts still retained their individuality. Each of them had been distinctly different and discrete kingdoms or states before the A.D. 43-83f Roman Conquest of Britain. And each preserved some kind of self-government even from A.D. 83 through 397f.

During that period of the Roman occupation of Britain, the official title of such States and their cantons (alias *cantreds* or *ἡcenturies* or *ἡhundreds*) was *respublica civitates*. Each of them apparently possessed an *ordo* (alias a council) which met in the chief city as the cantonal capital. The officers and members of the councils were then called *decuriones* and were drawn from the leading men of the canton. Compare Exodus 18:12-25f.

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<sup>3</sup> In *op. cit.*, pp. 9f.

<sup>4</sup> 1936, pp. 295f.

<sup>5</sup> *Ib.* pp. 12f.

### Sixth-century writers on the demise of the Romans in Britain

Writers of the following century give us more definite information. Procopius, who wrote about 550, referred<sup>6</sup> to the A.D. 407 revolt of Britain under Prince Constantine. Then Procopius added: "The Romans, however, were never able to recover Britain."

The oldest extant Brythonic historian Gildas wrote some ten or twenty years after Procopius. Gildas was a native of Britain, and dealt with the period at some length. In chapter 20 of his book *The Ruin of Britain*, he said that (perhaps in 446) the Britons themselves overcame their enemies.

In chapter 21, he spoke of British kings who had been anointed. In chapter 23, one reads of a meeting at which "all the councillors, together with the supreme ruler (Vortigern), invite the Saxons to help them against the attacking Picts. Then comes the dispute about pay which leads (in chapter 24) to the appalling Saxon devastation of Britain.

In chapter 25, the survivors of the Britons take up arms under Ambrosius Aurelianus or Emreis Erryll and repel their enemies. From that time (chapter 26), the war continued with varying success down to the siege of Mount Badon. For that, the date 516 seems to be indicated as the year of Gildas the Author's birth. That was forty-four years before the A.D. 560 time of his writing.

### Hector Chadwick's essay *The End of Roman Britain and Vortigern*

In his further essay *The End of Roman Britain and Vortigern*, Professor Hector Chadwick states<sup>7</sup> that Gurthigirn is clearly represented as a Supreme King. He seems to have other kings under him. We hear in chapter 37 of Gildas about a certain Guoyrancgon, reigning in Kent. He, Vortigern, has sons Gourthemir and Categirn.

In the Preface to the A.D. 805 *Historia Brittonum* by Nennius (chapter 38), Vortigern seems to have the whole of what had been Roman Britain under his authority in some sense. The name *Ver-Tigernis* means *Over-Lord*.

Fortchernn was a son of Fedelmid the son of Loiguire, who was *High King* of Ireland throughout the period of St. Patrick's mission. But Fortchernn's mother was a daughter of the king of the Britons. The name of that princess's father is not recorded. But there is at least very great probability that he was Vortigern, the contemporary ruler of Britain.

*Fortchernn* is the Irish cognate of *Vortigern*. So the child would then have taken his name from his mother's father. Irish and later British authorities describe him as *Rex Brittonum* or *King of the Britons*.

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<sup>6</sup> *Vand.*, 1:2.

<sup>7</sup> *Op. cit.*, pp. 16 & 25f.

### **Professor Nora Chadwick's essay *A Note on the name Vortigern***

Professor Nora Chadwick asks in her essay *A Note on the name Vortigern*,<sup>8</sup> who this Fortchernn is ó whose conversion is here represented as taking place shortly after the encounter of St. Patrick with the druids on Ireland's Tara Hill. She then answers that Fortchernn's mother is said to be British, and that his grandmother was the daughter of a king of Britain.

Mrs. Chadwick further explains, professorially, that both Fortchernn and his father spoke Brythonic. Indeed, the very word Fortchernn ó Vortigern or Overlord ó is virtually the Brythonic equivalent of the Irish *Ard-ri* (alias High-King).

The name Gurthiern alias Vortigern is known also in Brittany. There he is said to be the king of the whole of Great Britain. Here one seems to be in the very midst of the stories related by Geoffrey of Monmouth regarding the colonization of Brittany when Maximus revolted against the Romans and led the British soldiers to the Continent around A.D. 390f. One may compare too the account given in the *Dream of Maxen Wledig* alias Maximus ó and further also of the British conquest and settlement of Armorica alias Brittany.

### **Hector Chadwick on *The Foundations of the Early British Kingdoms***

In his essay titled *The Foundation of the Early British Kingdoms*, Professor Hector Chadwick makes reference<sup>9</sup> to letters which are said to have been written by the Roman Emperor Honorius to the cities of Britain. There, he exhorted them to provide for their own safety. This was in 410 A.D.

Here, the word cities must mean the states into which Roman Britain was divided for purposes of local self-government. Most of these States had been kingdoms before the Roman conquest (A.D. 43f). But under the Romans they had adopted a republican form of government which was centred in the chief city of each State.

On King Arthur, Hector Chadwick states<sup>10</sup> that the evidence for the genealogy of Arthur is not by any means non-existent. It is true that no families traced their descent from him. So, if he had any children, they all died either young or childless. Consequently, there is a lack of genealogical evidence anent Arthur ó apart from that of Geoffrey of Monmouth, who names Uthyr Pendragon as Arthur's father.

Yet Uthyr certainly existed, in independent Welsh tradition. Compare the *Marwnad Uthur Ben*, and *Triad* 28. Arthur's traditional home was Kelli Wic in Cornwall. We may regard this point of the genealogy as **probably correct**.

Ambrosius Aurelianus alias Embres Erryll is the most prominent figure after Vortigern. In the A.D. 805f *Historia Brittonum* of Nennius, he figures both in the Snowdon story (chapter 42); and later also in relation to Pascent son of Vortigern (chapter 48). In the first instance, he is called Emreis ó alias Embres Erryll. In chapter

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<sup>8</sup> In *op. cit.*, p. 37f.

<sup>9</sup> *Ib.*, p. 47.

<sup>10</sup> *Ib.*, pp. 54f.



48, he is said to be: ðKing among all the kings...of the British nationö ó alias a British *Vortigern* or *Ard-an-Rhaig* (corresponding to Ancient Ireland's *Ard-Ri*).

### **Nora Chadwick's essay *A Note on Constantine Prince of Devon***

In her essay *A Note on Constantine Prince of Devon*, Professor Nora Chadwick remarks<sup>11</sup> that a date *circa* A.D. 360 for the birth of Cynan would be consistent with the traditional period of Cynan Meriadoc. He, according to Geoffrey of Monmouth,<sup>12</sup> led the first colony to Brittany at the time when the Roman Maximus led the British troops to the Continent.

The evidence of the *Historia Regum* of Geoffrey of Monmouth, should not be overlooked. Here we learn<sup>13</sup> that a certain Aldroen, King of Brittany, was fourth in descent from Conan Meriadoc.

Geoffrey tells us that this Aldroen sent his brother Constantine to the help of the Britons, against raiding Picts and Scots. This Constantine, after leading the Britons to victory, was chosen to be their king. He became the father of Uthyr Pendragon, the father of Arthur. This ðConstantineø is doubtless to be identified with Custennin Corneu of Welsh tradition.

### **Jackson's *British Language during...the English Settlements***

In his important essay *The British Language during the Period of the English Settlements*, Professor Kenneth Jackson states<sup>14</sup> that a careful study of the development of the Brythonic tongue at this time is essential ó if one is to understand the many names borrowed by the English settlers. Even during the period of Roman Britain (A.D. 43-397), the native Celtic speech was probably current everywhere ó in both the Highland and the Lowland Zone of the entire island of Britain. In the country, the peasantry was entirely British-speaking.

Britain was a Celtic-speaking country. There is no basis for the view still sometimes expressed that, but for the English invasion, we should have been speaking some sort of Romance language allied to French at the present day.

As a consequence of the English invasion, the native chieftains of the Highland Zone now emerged as the force of civilization and order among the Celts. In this, they stood together with the descendants of the Irish rulers who had settled in Wales and Cornwall in the fourth century ó and who there continued to speak Erse and set up inscriptions in Irish.

All this stands for an upsurge of the Celtic element in British life ó the foundation of the later Celtic World of mediaeval Wales. The rising tide of Celticism must have played an important part in the Highland Zone in the fifth and sixth centuries.

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<sup>11</sup> *Ib.*, pp. 56f.

<sup>12</sup> *Historia Regum Britanniae*, V:12.

<sup>13</sup> Book VI ch. 4.

<sup>14</sup> *Ib.* pp. 61f.

The old theory that the English invasion made a clean sweep of the British population of England, has long been abandoned. This is so, partly owing to the clear evidence of Celtic place-names borrowed by the invaders. To illustrate this, Professor Jackson next gives a demographic sketch of Anglo-Brythonic Britain.

### **Dr. Jackson's demography of fifth-century Anglo-Brythonic Britain**

Beginning in the east, we have first the district on that side of a line from the Yorkshire Moors and the neighbourhood of York running south. It passes west of Oxford; bends east in Hampshire; and then goes west again, to the Sea at Southampton.

In this Eastern Area, British names are rare, almost exclusively those of large or medium rivers like the Trent or Thames. Yet there is some evidence for the continued existence of British communities in certain districts which did not attract the English settlers early ó such as the forests of Essex and the Chilterns, and possibly the Fens.

Next, there is a wide intermediate strip to the west of the parts described and east of a line down the western fringes of the Pennines along the border of Cumberland and Westmorland, cutting through Western Yorkshire ó and to the Sea (south of the Ribble Estuary). It is taken up again near Chester, running southeast to the Severn; down it to the Bristol Channel; and then down the valleys to the Wiley and Wiltshire Avon; and finally to the Sea.

In this great belt, British river-names are commoner than further east, and the proportion of certainly-Celtic ones is somewhat higher. The English came now perhaps chiefly as pioneers rather than as conquering armies. The result would be that the Britons were perhaps less roughly handled than in the excitement of the invasions further east, and their English masters were less numerically superior. Special nuclei of Britons seem to have survived in the hills between Tyne and Tees, on the Cumberland border, and in the Yorkshire Moors.

Thirdly, there are three regions which together constitute one from the point of view of the history of the Anglo-Saxon conquest of Britain ó though cut off from each other by land. These are: Cumberland, Westmorland, and Lancashire west and north of the boundary already described; the Welsh Marches between the Severn, the present Border, and the Wye; and Somerset, Dorset, Southwest Wiltshire, and Devon.

Here, British river-names are especially common ó including many of small streams, and the proportion of certainly-Celtic names is still higher. There are also more villages, hills, and forests. It is only here that we find plentiful and definite examples of names of the type called -late compoundsø ó like Carlisle; Blencarn; Pensax; and Dunchideock.

The area constituted by these three subsections is much more definitely Celtic even than the second of the two to the east. This is the scene of the final stage of the Anglo-Saxon conquest (exclusive of Cornwall). In the north, it was occupied by the Saxons only in the middle and third quarter of the seventh century.

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The native population survived in recognizable and considerable numbers in the new lands of Western Wessex ó and in Cumbria (alias Cumberland and Westmorland and Northern Lancashire), as well as Northern Strathclyde or Southwestern Scotland. Again, one must also reckon with the British reoccupation of Northern Cumbria from Northern Strathclyde ó in the tenth and eleventh centuries.

Fourthly, in the Far West there is also Wales and Cornwall. Their toponymy being almost entirely Celtic, it does not concern us here. A few border areas, like Archenfield and Ewyas in Herefordshire, were still Welsh as late as the Norman Conquest.

Whereas names like Eccles and Ecclestone *etc.* were obtained probably from the Primitive Welsh *Egles* (alias ‘Church’) and other derivations ó we seem to have proof of a surviving local population of Britons sufficiently organized to make a definite Christian community. Along with all this, there is the striking fact that no names of Romano-British country estates have survived.

Much depended on the nature of the relations between conquerors and conquered. That there was some degree of intermarriage, seems certain ó indeed, evidences of it have been traced in the royal families of Wessex and Lindsey. There, the Britons must have adopted the tongue of the English. Indeed, there must have been a period ó at least for a generation ó when they were bilingual.

In the west, we can trace the emergence of a Western and a Southwestern British dialect ó possibly as far back as the first century. By ‘Western British’ is meant the ancestor of Welsh ó and probably also of the Celtic language of Cumbria called Cumbric. The latter seems to have agreed with Welsh, in the main. By ‘Southwestern British’ is meant the ancestor of Cornish and Breton ó spoken also in Devon as long as the native speech survived.

**Dr. Bromwich’s essay *The Character of Early-Welsh Tradition***

In her essay *The Character of the Early Welsh Tradition*, Professor Rachel Bromwich<sup>15</sup> ó quoting from a mid-sixth century document describing the foundation of the Northumberland kingdom of Bernicia by the Saxon King Ida ó finds it interspersed with references to important episodes in the history of Wales and also to the North British kingdoms against the encroaching Anglian power in Bernicia and Deira.

Professor Bromwich concludes it seems certain that for a considerable time after this ó probably until the coming of the Northmen alias the Danes and the Norwegians in the late-eighth century ó close communication was maintained between North Wales and what remained of the North British kingdoms.

As with the Irish *filid*, so too with the Welsh Bards. Bromwich declares<sup>16</sup> that the *filid* alias the learned poets of Ireland were required to attain a very high degree of proficiency in all branches of that traditional native learning ó saga, genealogy, law,

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<sup>15</sup> *Ib.*, pp. 84f & 92n.

<sup>16</sup> *Ib.*, pp. 96 & 98 n. 3.

and the rules of metre and poetical composition. The antiquarian activities of the Welsh bards evolved a regnal list ó linking Brut with Beli Mawr, who is recorded in the genealogies as the founder of various dynasties in Wales.

The genealogy referred to, appears to present a variant. It is possible that the list in the twelfth-century *Hanes Gruffydd ap Cynan* ó and that underlying Geoffrey of Monmouth's Pre-Roman king-list ó are independent versions.

Bromwich further argues<sup>17</sup> that as some of the *filid* specialized in the composition of panegyric poetry ó so others specialized in the study of the Law. To these were given the name: *brehons*. They were the learned counsel, whose knowledge equipped them to advise the kings who were the judges ó in the arbitration of cases. There is evidence that Law formed the study of a similar class in Britain.

Early Welsh Law is a complex system of customary procedure based on the privileges and obligations appertaining to the different members of the Welsh *enedl* or tribes. These were standardized and codified in the mid-tenth century ó under the auspices of Hywel Dda (King of all Wales from 942 to 950).

These laws, as they have come down to us as a result of Hywel's codification, are extremely ancient in origin. Hywel inaugurated his task by summoning to himself a great conference ó at his hunting lodge on the River Taf ó which was representative of both the ecclesiastical and lay interests of the country.

From this *Gorsedd* or Assembly, one reads that ðthe king chose the twelve wisest laymen (*y dewissawd y brenhin y deudec lleyc*) ó and the wisest scholar (*wyr a'r un yscolheic*) whose name was ðBlegywryd the Teacherøó to frame and interpret for him and for his kingdom **perfect laws and customs**, and the nearest possible to **truth and justice**.... And by the advice of these wise men: some of the old laws were maintained; others were improved; and others...had new laws put in their place.ö

### **Prof. Rachel Bromwich on Ancient-Welsh law-books and -terminology**

Professor Bromwich next cites several Ancient-Welsh source books. She also states that however great was the influence of the Church in the Assembly ó it was not to the bishops but to the law scholars that the essential task of codification was entrusted.

The reason for the presence of ecclesiastics is given in the text of the *Black Book of Chirk*. That explains: ðThis is why the scholars were summoned ó lest the laymen should set down anything that was against the Holy Scripture.ö

The laymen were a trained body of professional law-men, who alone possessed the knowledge required. These indications lead to the belief that there were in Wales, as in Ireland, schools of law taught by lay scholars where native traditions were handed down.

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<sup>17</sup> *Ib.*, p. 99.

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A reference in the *Book of Llandaff* (219) ó to *famosissimus ille vir* (or ‘that most famous man’) ó implies that Blegywryd was a learned layman. A crude hexameter affixed to a Latin text of the *Laws*, states that Blegywryd was ‘Doctor of Law’ at the court of King Hywel. The clear, succinct and objective style of the Welsh Laws ó and at the same time the richness of their technical vocabulary ó are testimony to the high degree of culture attained by these Welsh legal scholars.

The mutual contact between law-man and story-teller, is evinced alike in the number of legal and semi-legal terms frequent in the prose tales. Thus one read of *sarhad* (alias ‘payment for insult’); *wynebwerth* (alias ‘honour price’); *argyfreu* (alias ‘a bride’s personal possessions’); *meichiau* (alias ‘sureties’); and *agweddi* (alias ‘a dowry’). Professor Bromwich then discusses the significance within this tradition of the narrative material, which was transmitted by word of mouth over many generations ó before it attained even partially to a literary form.

### **Prof. Bromwich on the historicity of some Ancient-Welsh folk-heroes**

Professor Rachel Bromwich also refers<sup>18</sup> to the great Ancient-Brythonic heroes Bran Venigeit and Maxen Wledig. Throughout the *Mabinogi*, there is no single allusion to the British kingdoms in the north. The roots of these tales are in the soil of Wales. London is recognized as the capital of Britain ó and therefore as the royal seat of Bran Venigeit, King of the ‘Island of the Mighty.’ A little is known of the geography of Ireland. Cornwall and Aber Henvelyn (alias the Bristol Channel) are also referred to.

There is extensive acquaintance with the heroes of earlier sagas. The other tales in the *Mabinogion* are of later date. With the exception of the *Dream of Maxen [Wledig]*, they are not relevant for the study of Common Law.

The *Dream of Maxen*, however, is fundamentally important. The historical Emperor Maximus (*circa* 400 A.D.) impressed himself very deeply upon Welsh tradition. Firstly, he took away Roman troops from Britain ó transferring them to the Continent. Secondly, he married a British bride ó and thus became the progenitor of several dynasties of Britain.

The first tradition had already been combined with that of Nennius anent the colonization of Brittany ó in chapter 27 of Nenni’s (A.D. 800f) redaction of the *Historia Brittonum*. The second is honoured, in romantic form, in the tale of the *Dream of Maxen*.

There it is told how Maximus loved a beautiful girl whom he saw in a dream. He found her, the daughter of a Welsh chieftain at Caernarvon, and made her his wife.

She was Helen Luyddog. She early became amalgamated with reminiscences of Helena the mother of Constantine. The connection of Helena’s son Constantine with Britain, led to her introduction into British tradition.

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<sup>18</sup> *Ib.*, pp. 107f & n.

Her fusion with the native Helen Luyddog is already manifested in the *Harleian Genesis* (2). The genealogy is important, as showing this stage to have been reached before Maximus and Helen Luyddog were themselves united in tradition.

Geoffrey Arthur's account of Maximus, is in several respects nearer to what was probably the original tradition. Geoffrey follows Nennius's *History of the Britons* (chapter 27). There can be no doubt as to Helen Luyddog's husband Maxen's identity with Maxen Wledic which is also the name substituted by the *Bruts*.<sup>19</sup>

Geoffrey Arthur of Monmouth further states that Maxim(us) was persuaded to take over the rule of Britain by marrying a British heiress the daughter of a British ruler to whom he gave the name of *Octavius Dux Gewissei*. This was Octav the Leader of the Gwessex-ians or alias the Pre-Saxon Celtic inhabitants of Wessex in the extreme south of Britain.

Confirmation of this association between Vortigern and Maximus is to be had from the inscription on the ninth-century *Valle Crucis Pillar*. That traces the origin of the Welsh Powys Dynasty to the issue of a marriage between Vortigern and Sevira (the daughter of Maximus). The statements of Geoffrey and of the *Pillar* can in fact be reconciled on the hypothesis that Vortigern (like Maximus in Geoffrey's account) derived his ostensible claim to rule this territory, from and through his wife.

### **Prof. Bromwich on various manuscripts anent Ancient Britain**

Further discussing Celto-Brythonic influence in the later Anglo-British Wessex, Professor Rachel Bromwich writes<sup>20</sup> that Geoffrey states Maximus married a British heiress the daughter of *Octavius Dux Gewissei*. Whatever Geoffrey means by the title *Dux Gewissei* or he gives this designation to only one other character in his *Historia* or and that is Vortigern. The word is used by the Anglo-British King Alfred A.D. 870f mentor (the ninth-century Welshman Asser) for the West-Saxons or rather for the Anglo-British inhabitants of Wessex in his own day and age.

Clearly, by *Gewissei* is meant the inhabitants of the central part of the southern coastal strip of South Britain. The word may refer either to the original Celts there; or to the later (part-Celt and part-Saxon) people of Wessex which replaced them there; or to the new nation resulting from the amalgamation of both.

According to Bromwich,<sup>21</sup> Nennius and Geoffrey's accounts or as well as the accounts in the various *Bruts* of Pre-Roman British kings or possibly belong to a genuine complex of tales about the sons of Belin Mawr. There are further indications in allusions to tales about Casswallawn or in Caesar's *Gallic Wars* (5:11-22).

Bromwich also explains<sup>22</sup> that the *Triads*, like the *Beddau* Stanzas, are the keys to a lost wealth of earlier sagas. The popularity of grouping by threes is evinced among the Celtic nations almost as far back as we have any record of them.

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<sup>19</sup> Compare *Brut Ding* 72, and the Red Book *Bruts* 111.

<sup>20</sup> In eds. H.M. & N.K. Chadwick's *op. cit.*, p. 109.

<sup>21</sup> *Ib.*, pp. 110 & 132.

<sup>22</sup> *Ib.*, p. 113 & n. 2.

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Thus the A.D. *circa* 230 Diogenes Laertius's *Lives of the Philosophers* (6) ó attributes a moral maxim in the form of a triad to the druids. Indeed, the Welsh *Triads* themselves place beyond doubt the former existence of a considerable body of native Welsh narrative material comparable in volume and variety with the saga cycles of Ancient Ireland.

On the (*circa* 500 A.D.) Celto-Brythonic King Arthur, Bromwich concedes<sup>23</sup> that (the 805f A.D.) Nenni wrote about Arthur in Latin. Nevertheless, that Nenni's immediate source was not Latin but written Welsh ó is shown by Nenni's reference to the battle óin which Arthur carried the Christian emblem ó upon his shoulders (Latin: *humeros*).

Here, it is clear that the Latin redactor was translating from the original Welsh. For here he has confused the two Welsh words *ysgwyd* (=shield) and *ysgwydd* (=shoulder) ó which, in Old Welsh, could both have been written *iscuit* or *isguid*. Plainly, it was upon his shield ó and not upon his shoulder ó that Arthur bore the sacred device of Christianity.

Bromwich further argues<sup>24</sup> that Arthur's prestige was already fully established in the Celtic districts of Britain long before the Normans and the Bretons later began to circulate and popularize the Welsh and Cornish Arthurian traditions. The Normans from France may themselves have started to do so only after borrowing ancient materials from the French Bretons. Indeed, Geoffrey blended classical and biblical themes with native Celtic elements<sup>25</sup> ó from, or at least *via*, Brittany.

Professor Bromwich concludes<sup>26</sup> that also in Ireland a period can be distinguished when the narration of sagas was the closely-guarded privilege of the *filid*. The Early-Welsh parallel to this essentially aristocratic literature, is to be discovered in the stories which form the basis of the *Pedeir Keinc y Mabinogi*.

The earliest Irish records might be read as a chronicle from the time of the Noachic Flood. Traces of a similar project may be discerned in Wales ó in the traditional Welsh flood account; at the inception of Brut; and in the Trojan origin of the Britons.

### **Professor Blair's essay *The Bernicians and their Northern Frontier***

Peter H. Blair wrote an essay titled *The Bernicians and their Northern Frontier*. There, he insisted<sup>27</sup> that the form of script used in Northumbria in the eighth century proves that Northumbrian scholarship owed much to the Celtic and particularly the Irish Church.

In his work on Northumbria's Bede, C.W. Jones recently demonstrated<sup>28</sup> the importance of Irish influence on Northumbrian scholarship. There can be no quarrel

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<sup>23</sup> *Ib.*, p. 124 n. 5.

<sup>24</sup> *Ib.*, p. 125.

<sup>25</sup> *Ib.*, p. 128.

<sup>26</sup> *Ib.*, pp. 129f.

<sup>27</sup> *Ib.*, p. 137f & n.

<sup>28</sup> C.W. Jones: *Bedae Opera de Temporibus*, Cambridge Mass., 1943, pp 105-13.

with his belief that Northumbrian scholarship owed little to Austin's mission to Kent from Rome in A.D. 597.

By 626 A.D., the Anglo-Saxon Bernicians had been in contact with the North-Welsh for nearly sixty years and the Celtic Deirans of Northumbria perhaps for very much longer. The Welsh themselves claimed credit for the baptism of many of the Anglo-Saxon Northumbrians. See: Nenni's *Historia Brittonum* (chapter 63).

To assume from Bede's silence on the point, that the Welsh Church indeed played no part in the conversion of the Northumbrians would be most unwise. The Anglo-Saxon Bede himself was strongly prejudiced against the Pre-Anglian Celtic Church. As a Romanist, he vehemently favoured his own Romish Church over against the Ancient British Church which had an antipathy toward Pagan Rome right down till the fourth century and which from at least the middle of the sixth century had also been distinctly Anti-Romish and Anti-Papal, for more than a hundred years even before Bede had been born.

Indeed, Bede lost no opportunity of belittling the Brythonic Church in particular. Yet even from Bede's account,<sup>29</sup> it is clear that Iro-Scotic and also Alba-Scottish Presbyters had evangelized Northumbria in considerable numbers during the reign of Oswald and that Lindisfarne was only one of several (non-celibate) monastic centres which they established.

Blair further points out<sup>30</sup> how Bede stated in the chronological summary (which forms the last chapter of his *History*) that Ida and to whom the Northumbrian royal family traced its origin began to reign in 547. His reign lasted twelve years. The same statement is found *verbatim* in the Moore Manuscript *Memoranda*. No doubt these two items are at least dependent on a common original.

According to the data in the Moore *Memoranda* and seven Anglo-Saxon kings reigned in Bernicia before the A.D. 613 of Aethelfrith, the last of the pagan kings in Northumbria. The list is as follows: 1, Ida (547-59 A.D.); 2, Glappa (559-60 A.D.); 3, Adda (560-68 A.D.); 4, Aedilric (568-72 A.D.); 5, Theodric (572-79 A.D.); 6, Fruuuald (579-85 A.D.); and 7, Husa (585-92 A.D.).

Apart from his own brief reference to Ida, Bede did not mention any of these seven kings. Indeed, there seems to be only one source and the additions to the *Historia Brittonum* of Nenni and which refers to any events connected with their history. To this framework, there has been added a small number of historical notes.

It is evident, from the use of Brythonic names for some of the battles of the seventh century, that these historical notes originated in Wales (and probably in North Wales). -Dutigirn is said to have fought against the English. Four other Welsh rulers and Urbgen, Riderch hen, Guallauc and Morcant and are said to have fought against Husa.

It is said further, of Urbgen, that he and his sons fought against Deodric (*cf.* -Theodric). Urbgen besieged the enemy for three days and three nights. Urbgen is to be identified with the Cumbrian Urien, the ruler of Rheged. -Riderch hen can be

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<sup>29</sup> Bede: *Hist. Eccl.*, 3:3.

<sup>30</sup> In eds. H.M. & N.K. Chadwick's *op. cit.*, pp. 145 & 149f.



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recognized as the ÆRodericus (or Roderick the king of Strathclyde) mentioned by Adamnan as a contemporary of Columba.

These passages suggest that some thirty years after the establishment of Ida's kingdom, the English invaders had made little or no progress inland. Indeed, they had even come near to total expulsion at one time.

### **Blair on developments in and near Northumbria from 603 till 711**

Blair next<sup>31</sup> gives considerable information regarding the important Battle of Degrastan in 603 A.D. Bede recorded three incidents relating to the North-Anglian King Aethelfrith's a victory over the Scots at Degrastan in 603; a victory over the Welsh near Chester, which seems to have been between 612 and 615; and his defeat and death in 616 at the hands of Raedwald (the King of East-Anglia and the Protector of the exiled Edwin).

Bede also recorded what has the appearance of being a popular tradition about Aethelfrith, namely that he conquered more British territory than did any other English king. In some parts of these conquered territories, the Brythons were exterminated and their lands occupied by the English. In others, the Britons were made to pay them tribute.

A Welsh elegy, the *Gododdin* which is ascribed to the bard Aneurin's seems to tell part of the story of an unsuccessful Brythonic attempt to form a major coalition against the English invaders (possibly during Aethelfrith's reign). A Brythonic chieftain, ruling at Edinburgh, assembled a war-band from among his people the *Gododdin* that is, the inhabitants of the kingdom of Manau Guotodin, which lay near the head of the Firth of Forth. He led them against the English invaders.

The expedition ended in the complete annihilation of the Welsh forces. It seems to be agreed among Welsh scholars generally that ÆCatraeth's the scene of the disaster is to be identified with Catterick (in what is now Northern Yorkshire). This was perhaps the last occasion on which the Brythonic Cumbrian and Strathclydians took the initiative's from Southwestern Scotland, Cumberland, Westmorland, Yorkshire, Lancashire and Cheshire's in a joint attack against the Anglians.

In about 574's that is, approximately when Rhydderch of Strathclyde and Urien of Rheged are said to have been besieging the English in Lindisfarne's Aedan, son of Gabran, became King of Dalriada. Soon afterwards, he began to extend his influence towards the east.

Irish sources record a victory won by Aedan in the Battle of Mano (alias Cath Manand), circa 583. There is also a Welsh tradition (preserved in the *De Situ Brecheniauc*) that Aedan's mother was a Brythonic princess called Luan, who may possibly have been connected with Manau Guotodin.

Bede is the principal source of information about the Battle at Degrastan's the earliest event in Northumbrian history (apart from the foundation of Bernicia) which

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<sup>31</sup> *Ib.*, pp. 152f and 155f & n. 7.

he thought fit to record. It was fought, he wrote, between Aedan King of the Scots (who lived in Britain) and Aethelfrith supported by his brother Theobald ó öin that most celebrated place called Degsastanö (that is, the ðStone of Degsaø).

That part of the Northumbrian Army which was commanded by Theobald, was wholly destroyed. Theobald himself was killed. Nevertheless, Aethelfrith's victory was complete. The battle was fought in the year 603 A.D.

Blair further points out<sup>32</sup> that Eanfrith the son of Aethelfrith returned to Northumbria in 633 ó and was killed in 634. He had been converted during his period of exile in Scotland; but he later apostasized. Eanfrith married a Pict. He was the father of Dau, King of Strathclyde, and the grandfather of Brude mac Bile (who died in 693). The Briton Cadwallon defeated and killed both Eanfrith of Bernicia and Osric of Deira ó but was himself defeated by Oswald of Northumbria at Hefenfelth in 634.

In or soon after 680, Trumuini is described by Bede<sup>33</sup> as being a bishop at the province of the Picts. The Picts had, of course, long been Christian ó and at this date they still observed Celtic forms.

In his victory over the Picts at the beginning of his reign, Ecgrith was assisted öby his brave sub-king Beornhaeth.ö About twelve years later, Ecgrith sent an expedition to invade Ireland under the leadership of Berct. He is styled öealdormanö by the (684 A.D.) *Anglo-Saxon Chronicle* ó and öduxö by the (731 A.D.) Bede.<sup>34</sup>

Berctfrid's victory in 711 is the last recorded incident in the frontier warfare against the Picts. That had been waged, intermittently, since at least the accession of Ecgrith some forty years earlier. It was followed by an abrupt improvement in the relations between Picts and Northumbrians ó for which the Church was mainly responsible.

### **Owen Chadwick's essay on the *Early History of the Welsh Church***

According to Owen Chadwick, in his critical essay on the *Early History of the Welsh Church*,<sup>35</sup> Columba has been put forward as the prototype of Scottish Presbyterianism. Certainly Columba was no Romanist. Indeed, his contemporary countryman the Culdee Columbanus is in fact known to have been quite hostile to Romanism ó and to its new institution of the Papacy.

Owen Chadwick<sup>36</sup> ó compare too Calvin on Daniel 12:1 ó writes that evidence needs checking from the history of the cult of ðMichaelø on the Continent and in the British Isles. The cult of Michael was expanding in the early years of the eighth century. ðMichaelø was not a martyr or a confessor. But, as the archangel, he was peculiarly associated with the destiny of the soul.

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<sup>32</sup> *Ib.*, pp. 160, 163 & 169f.

<sup>33</sup> *Op. cit.*, 4:12.

<sup>34</sup> *Ib.*, 4:24.

<sup>35</sup> In eds. H.M. & N.K. Chadwick's *op. cit.*, p. 173.

<sup>36</sup> *Ib.*, pp. 182f.

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As the guardian of the gates of Eden and of Heaven, he became in a peculiar sense the patron of the dead. By the end of the sixth century, Michael was honoured in Gaul as the angel who presented the Virgin Mary to God at her death. Indeed, when it is considered that Calvin regarded Christ Himself as Michael (*cf.* at Daniel 12:1 *etc.*) ó the Proto-Protestant character of the Early-Brythonic Church becomes even more apparent.

For, as Owen Chadwick points out,<sup>37</sup> it is doubtful whether the Welsh followed the above-mentioned romanizing European practice anent the cult of a created angel **they** called Michael. There are a few signs that the cult of relics may have made but slow progress among the Celts. See: Zimmerø book *The Celtic Church* (pages 119f).

Indeed, there are instances even in Bedeø *History*<sup>38</sup> of the founding of churches by Celts without **any** ðsaintø being mentioned! Only later, when those churches were taken over by Anglo-Saxons under Romish influence, does one encounter a solemn dedication to a saint.

**Nora Chadwick's *Intellectual Contacts between Britain & Gaul***

In her essay *Intellectual Contacts between Britain and Gaul in the Fifth Century*, Professor Nora Chadwick rightly observes<sup>39</sup> that writing was known and practised in Ancient Britain. But we have very few literary remains of the period, except the writings of St. Patrick. This lack of remains is due, in all probability, by and large because the Early Anglo-Saxon Pagans ó like the Pagan Romans before them ó destroyed nearly all of the Celto-Brythonic records.

Professor Nora Chadwick further states<sup>40</sup> that Latin writers about Britain generally seem to refer to that landø druids and sages as: *magi*. Pliny<sup>41</sup> tells us that the *druidae* are designated under the term *magi*. In Wales, the ðdruidsø and the ðvatesø do not appear under those names. But the *Historia Brittonum* of the Welshman Nenni ó in using the term ðmagiø in the story of the boy Ambrosius (alias the young Emreis Erryll) ó is probably translating the Welsh ðderwyddø (alias ðdruidø).

The most interesting references to Welsh druids occur in the Irish ðLivesø of St. Brigit and of St. Mochta (of Louth). In the *Life of St. Brigit*, the parents of Mochta are said to have been the slaves of a certain druid in Britain with whom they sailed to Ireland; and Brigit is claimed to be the daughter of that druid. In the *Life of St. Mochta*, it is stated that Brigit was brought up in the house of a druid. Thus, these two ðLivesø show a consistent tradition pointing to the existence of druids in Wales during the fifth century.

Moreover, Ancient Welsh Law shows the bards to have been held in very high repute ó both the *pen kerdd* (alias the chief bard) and the *bard teulu* (alias the domestic bard) having privileged positions at the kingø court. The texts of Ancient

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<sup>37</sup> *Ib.*, pp. 186f.

<sup>38</sup> *Op. cit.*, 3:23 & 25.

<sup>39</sup> In eds. H.M. & N.K. Chadwickø *op. cit.*, p. 189.

<sup>40</sup> *Ib.*, pp. 194f & n.

<sup>41</sup> Plin.: *Nat. Hist.*, 16:249.

Welsh Law make it clear that tradition associated famous bards with the middle of the sixth century. Among these, are Taliesin and Anieurin. The internal evidence of these laws ascribes their codification to Hywel the Good (d. 950). But their contents appear to be based on much earlier native laws.

### **Nora Chadwick on Irishmen in Britain and Cumbrians in Scotland**

The isolated Ireland has preserved, in her great wealth of manuscript material, a vast storehouse of ancient tradition which has been lost in the embattled Britain. However, adds Professor Nora Chadwick,<sup>42</sup> there are indications in Ireland's ancient tradition that Western Britain (alias Cumbria and Wales and Cornwall) shared a common culture with the Ancient Irish ó and even that Britain was regarded as the source of much of the early intellectual life in Ireland.

A fundamental unity of culture existed between Ireland and Western Britain. In some measure, this culture was ðGaelic and to this extent identical also with that of Ancient Gaul. Indeed, in this regard and at that stage and in those places one may indeed speak of a Pan-Celtic Brythono-Gaelic culture ó rather than of a specifically-Brythonic culture quite independent of the Gaelic.

By the fourth century A.D., Christianity had many adherents among the Britons. Already before the close of the period of her occupation by the Romans, Christianity had become a widespread religion in Britain.

Yet Bede's statement (in A.D. 731) about St. Ninian's alleged visit to Rome (presumably around A.D. 400), is almost certainly without foundation. For Bede's primary object in writing at all, was to further the supersession of the Ancient Celtic Church especially in Britain by the Anglo-Roman form of Christianity introduced by Austin into Kent directly from Rome during A.D. 597.

It is wrongly supposed that the dedication of the church of St. Martin's at Canterbury and of Ninian's episcopal seat at Whithorn (named as Bede tells us after St. Martin) ó imply the early introduction of the Martinian cult into Britain. For **even the Romanist Bede does not say that either the church of St. Martin's at Canterbury or the church of St. Martin's at Whithorn had been dedicated to St. Martin already in Pre-Saxon and Pre-Romish Celtic Britain.** Indeed, it is extremely doubtful that this could have been the case.

Now Queen Bertha, the Romish wife of the Anglo-Jutish King Ethelbeht of Kent, was a Merovingian Frank. The church building in Canterbury she now appropriated as her own chapel, had existed for a very long time even prior to her arrival in Britain. It had been used by Celtic Culdee Christians in earlier centuries, before the Jutes had chased them away out of Canterbury ó after which their abandoned church building had become somewhat dilapidated.

So Bertha now renovated that building as her own chapel, and then dedicated it to St. Martin. Indeed, his cult in Tours was extremely flourishing at that time among the

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<sup>42</sup> In eds. H.M. & N.K. Chadwick's *op. cit.*, pp. 196f & 199f.

Franks. Yet no early dedications of any churches to either St. Martin or St. Ninian have survived in the neighbourhood of Whithorn in Galloway!

### The Gaulic testimony anent fourth- and fifth-century Britain

Professor Chadwick then considers<sup>43</sup> the Gaulic evidence anent the character of Ancient Britain. For the spiritual and intellectual life of the Britons in the fourth century, she explains, one has very few contemporary records from Britain. But among the Christian writers of Gaul, one has a number of contemporary notices ó and references do bear upon the Insular Brythons.

Thus Hilary of Potiers, in his treatise *De Synodis*, addresses öthe Bishops of the Province of Britain.ö Also the Brythonic Hedibia, the last of the line of the American druidists whose name has come down to us, corresponded from her home in Bordeaux with Jerome in Bethlehem on questions of Scriptural interpretation and other matters.

In his *Epistle 120 (to Hedibia)*, Jerome around A.D. 406f answered twelve of her questions. Those questions were as follows:

(1) How can anyone be perfect, and how ought a widow without children to live for God? (2) What is the meaning of Matthew 26:29? (3) How can Matthew 28:1 be reconciled with Mark 16:1-2? (4) How can Saturday evening in Matthew 28:9 be reconciled with Sunday morning in John 20:1-18? (5) How can Matthew 28:9 be reconciled with John 20:17? (6) How was it that, the soldiers guarding the sepulchre (Matthew 27:66 & John 20:1-8), Peter and John were allowed to go in freely?

(7) How is the statement of Matthew and Mark that the apostles were ordered to go into Galilee to see Jesus there, to be reconciled with that of Luke and John who make Him appear to them in Jerusalem? (8) What is the meaning of Matthew 27:50-51? (9) How is the statement of John 20:22 that Jesus breathed the Holy Ghost onto His apostles to be reconciled with that of Luke 24:49 (*cf.* Acts 1:4) that He would send the Holy Ghost to them after His ascension? (10) What is the meaning of the passage Romans 10:14-29? (11) What is the meaning of Second Corinthians 2:16? (12) What is the meaning of First Thessalonians 5:23?

Nora Chadwick further observes that the Romano-Gallic poet Rutilius Namatianus, writing shortly before 420, still spoke<sup>44</sup> of Britain as being öat the extremity of the Earth.ö Also Jerome's associate Paula wrote from Bethlehem: öEven **the Briton, remote from our world, forsakes the setting sun; and seeks the spot he knows by fame and from the Scriptures.**ö

There are diaries of pilgrimages from Gaul, possibly even from Britain, to Christian centres in the Eastern Mediterranean. There is also an anonymous itinerary written by a woman who came öfrom the ends of the Earthö to visit Palestine *etc.* Again, öthe ends of the Earthö was almost certainly understood to refer to Britain. Isaiah 49:1,6,12 *cf.* Acts 1:8 & 13:47.

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<sup>43</sup> *Ib.*, pp. 200f.

<sup>44</sup> Rutilius Namatianus: *De reditus Suo* 1:1:503; compare the opening words of Gildas's *De Excidio*.

Moreover, Rutilius has given a picture of a Gaulish official who had held high civil office in Britain ó doubtless before 408. His name is Victorinus. Rutilius admired him very justly, because he had won the lasting affection of the Britons during his firm administration öin Thule and the whole country ploughed by the Briton.ö<sup>45</sup>

### **Nora Chadwick on *The Epistle of Sidonius to Faustus the Briton***

In 475 A.D., the Frenchman Bishop Sidonius wrote a Latin *Epistle to Faustus* (Bishop of Riez). It is apparent that Faustus himself was a Briton ó an æxiledø Celto-Brythonic Christian serving the cognate Celtic-Gaulish Church of France.

In that letter, Sidonius related how a British Presbyter named Riagath (or Riocatus) ó who had until just recently been dwelling in Gaul with the Briton Faustus for quite some time ó had very briefly visited Sidonius. That was on the occasion of Riocatus's return journey to his own country of Britain. For in Sidonius's letter to Faustus, the passage concerning Riocatus commenced: öI had read those works of yours which Overseer [viz. Presiding Presbyter] Riocatus...was taking back to your Britons (*Britannis tuis*).ö<sup>46</sup>

As Professor Nora Chadwick explains, the passage makes it clear that Riocatus was a British Presbyter. He, on behalf of an exiled Briton (Bishop Faustus of Riez), was taking back with him to Britain some of the exiled Briton Faustus's works for his own countrymen.

The æxiledø Faustus may have been a son of the great (Saxon-defeated) British Prince Vortigern ó or possibly a grandson. For pedigrees record also a grandson of Vortigern called æRiagathø ó a name which appears in Sidonius as Riocatus. There is nothing inherently improbable in our identifying Faustus with the son of a British king.

It may be assumed with confidence that Brythonic commerce with Gaul continued also during the fifth century. For trade between Britain and what is now France had been strong even during the fourth. Thus, in 359, corn was being exported<sup>47</sup> on ships from Britain to the Rhine. Indeed, in 360 and 368, a fleet was used to transport troops from France to Britain.<sup>48</sup>

### **Nora Chadwick on fifth-century contact between Britain & Brittany**

Professor Nora Chadwick next observes<sup>49</sup> that one of the most important chapters in the unwritten history of the period (*circa* 448 A.D.), is that of communications between Brittany and Britain in the fifth century. Professor Rachel Bromwich<sup>50</sup> suggests that there may have been a joint rule in Brittany and Cornwall under a king

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<sup>45</sup> In eds. H.M. & N.K. Chadwick's *op. cit.*, p. 224.

<sup>46</sup> *Ib.*, pp. 224f.

<sup>47</sup> Julian's *Ep. ad S.P.Q. Ath.*, 2790; and Zosimus's *Opera* III:5:2f, cited in N.K. Chadwick's *Intellectual Contacts* (in eds. H.M. & N.K. Chadwick's *op. cit.* p. 229 & n. 3).

<sup>48</sup> *Ib.*, p. 229 n. 4 (citing Ammianus Marcellinus XX:1f; 9:9 & XXVII:8:6).

<sup>49</sup> N.K. Chadwick's *Intellectual Contacts* (in eds. H.M. & N.K. Chadwick's *op. cit.* p. 230 & n. 1).

<sup>50</sup> *Ib.*, p. 122 n. 5, & p. 251f.

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called Cunomorus in the following century. Something of the same kind may well have existed already in the fifth.

Breton tradition recorded in the *Life of St. Leonorus* claims that Rhival was the founder of *Cornuaille* ó alias the Dumnonian ÆBreton Cornwallø in what is now French Brittany. He died *circa* 520, and ruled over kingdoms ðon the both sides of the Sea.ö

The name of the later ÆHigh Kingø of this same Breton Dumnonia, was Conumorus. He died *circa* 554. He was a contemporary of the Frankish King Hildeberht ó an Æancestorø of Bertha the Frankish wife of the 600f A.D. first Anglo-Jutish Christian King Ethelberht of Kent.

Cunomorusø name has been found also on a cross-shaft near Fowey in Cornwall. The ÆCunomorusø of the stone cross-shaft is probably identical with Kynvawr (the later Welsh form of the name). The name Kynvawr is found in the genealogies of the kings of British Dumnonia. His son (or perhaps his brother) Custennin alias Prince Constantine, is known as ÆCorneuøó clearly from his close association with Cornwall.

There can be no doubt it was the stability established by the foundations of these British kingdoms in Armorica during the fifth century, which made possible the astonishing development of the Breton Church. No Celtic country is so rich in hagiographical traditions as Brittany.

Many of them embody much earlier material. These traditions of the Breton ÆSaintsø are of the greatest importance for their incidental evidence bearing on the history and tradition of Early Britain.

For Britain was by no means isolated during the fifth century. Neither the Salian Franks nor the pirates from Saxony prevented a lively intellectual communication between the Continent and the British Isles. It is true that our records for the period are less numerous than those for later times. This is due partly to the destruction caused by the barbarian invasions. Such documents as we do have, are preserved only by a lucky chance.

But their character does not suggest that the fifth century was a Dark Age. That was to come only later. The oldest extant Celto-British Church Historian Gildas, writing toward the middle of the sixth century, was a man of superior culture. Such sources as we do possess, suggest that the intellectual life of both Gaul and Britain in the fifth century was very close to modern standards. Thus Professor Nora Chadwick.

### **Nora Chadwick on Pre-Scandinavian Pan-Celtic culture of the Norse**

A very important factor often overlooked, is the Pre-Scandinavian Pan-Celtic culture of all Norse countries ó from Ancient Estonia in the east to Ancient Iceland in the west. Throughout that whole vast region, Celts preceded the later Germanic elements.

Indeed, initially, Proto-Celtic and Pro-Germanic customs ó even in the early historic period characterized by written remnants ó both seem to have proceeded from

a common ðProto-Aryanø (or Proto-Japhethitic) root. Compare the A.D. 55-117 Tacitusø *Germania* 3 & 45 with his *Agricola* 10-13 & 32.

Professor Nora Chadwick writes<sup>51</sup> that in Early Norway; in the Norse Kingdom of Orkney; and also in Ancient Iceland ó probably all or almost all of the earliest historical saga material is based ultimately on the poetry which was composed and handed down by the native poets or *skalds*. The only European country which has an elaborate traditional prose development analogous to that of the ancient Norse world, is Ireland ó though it is certain that also Wales once had a similar traditional prose literature.

The Celtic presence from Ireland in Pre-Scandinavian Iceland is well-known. So too is the strong and ongoing Celto-Brythonic influence on and in the early Anglo-British Wessex of Cerdic and Alfred. So too are the claims of the great Anglo-British Christian King Alfred ó whose immediate ancestors were both Saxons and Britons ó to have descended *via* Woden from Noah.

As Professor Nora Chadwick explains,<sup>52</sup> in Scotland and Wales functions similar to those of the Irish *filid* seem to have been carried on by the court bards. In Ireland, the *filid* seem to have possessed the actual functions ascribed by classical authors (such as Julius Caesar) to the Gaulish and especially to the British druids. In Ancient Ireland, the close corporations to which the *filid* belonged ó were known as the ðschools of the *filid*ø.

The final organization of the ðschools of the *filid*ø was probably stimulated and reinforced during the fifth century from the ðschools of the *rhetors*ø of Gaul. They attached themselves to the native princes of Ireland and Britain. Along with other *literati*, they bequeathed to them their own inherited learning and literary conventions both written and oral.

### **Nora Chadwick on fifth-century contacts between Gauls and Gaels**

The connection also between the Ancient Gauls (in what is now France) and the Ancient Gaels (in what is now Ireland), is obvious. Indeed, as Nora Chadwick points out,<sup>53</sup> the professors of Bordeaux had supplied Ireland with their best public speakers. The most brilliant family of all, included the descendants of the druids of Armorica. The descendants of these *literati* of druidical ancestry made their way to Ireland.

These descendants of the druids, with their ancient traditions, were the most brilliant teachers of rhetoric in Southwestern Gaul at the close of the fourth century. To them we owe the threefold classification of the learned classes in Ireland ó the bards, the *filid* and the druids ó and some at least of the traditional lore associated with them.

The *Hisperica* may well be a work composed in Ireland by exiles from Southwestern Gaul. The Hisperic texts may be the oldest writings of Irish provenance which have survived ó except for the writings of the A.D. 432f Briton Patrick.

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<sup>51</sup> *Ib.*, p. 239.

<sup>52</sup> *Ib.*, p. 243.

<sup>53</sup> *Ib.*, pp. 248f.



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The *rhetorici*, once established at the Irish Courts, would naturally adapt themselves to the country of their adoption, and would gradually acquire the traditions valued by their patrons. They would come to identify themselves with the native *literati* and the schools of the *filid*.

**Nora Chadwick on fifth-century contact between Celts in many lands**

Professor Nora Chadwick then draws attention to an Irish glossary ascribed to Cormac the Bishop-Prince of Cashel (*circa* 900). It speaks of joint kingdoms in Ireland and Britain held by Irish kings in much earlier times, of which the more important part was in Britain.

That glossary gives as an instance a certain *Dind map Lethain* (or -Fortress of Lethain) ó apparently on the North-Dumnonian peninsula on the Severn Sea in the west of Britain. Indeed, it declares that the Irishmen in Welsh Dumnonia at that time õpossessed that power long after the coming of Patrickö in 432 A.D.

The picture is therefore clear enough. The Ancient British Isles were inhabited by kindred peoples. As Celts, they all had a common culture. They shared in a common Japhethitic ancestry ó and, progressively, also in a common Christianity. Genesis 9:27; 10:1-5; Isaiah 42:1-4; 49:1-12; Acts 1:8; 13:47.

They were either Bible-believing Brythons or godly Gaels ó and thus cognate Christian Celts. Indeed, constant contact between Bretons and Britons, as well as between Gaels and Gauls ó and again between Brythonic Celts in Britain and Gaelic Celts in Ireland ó was the rule rather than the exception.



## ADDENDUM 26: LORD CHIEF JUSTICE SIR EDWARD COKE ON BRITISH COMMON LAW

Lord Chief Justice Sir Edward Coke (1552-1634) was probably the most eminent jurist in the history of English Law. For this reason, it is appropriate that something first be said about his life and times.

### The dramatic life and times of Lord Chief Justice Sir Edward Coke

Edward Coke was born in Norfolk in 1552, and educated at Trinity College in Cambridge and the Inner Temple in London. In 1578, he was called to the bar. In 1589, he became a Member of Parliament and later the Speaker of the House of Commons. Then, in 1594, he was appointed Attorney-General.

In 1605, he was Chief Prosecutor against Guy Fawkes in the Gunpowder Plot to blow up the British Houses of Parliament. In 1606, he was appointed Chief Justice of the Common Pleas. Even when in 1613 he was appointed Lord Chief Justice of the King's Bench, Coke still maintained the supremacy of the Common Law. He died in 1634.

Perhaps Coke's greatest achievement was his shaping of the 1628 British *Petition of Right*. There he welded various ancient precedents, and notably *Magna Carta*, into a charter of liberty. His defence of the supremacy of the Common Law against royal tyranny has very profoundly influenced Britain and indeed also the entire English-speaking World.

### Coke's elevation of Biblical Christianity as basis of Common Law

Already in 1607, King James I had stated that he himself was the 'Fountain of Justice' and could remove any case he pleased from the judges, and then try it himself. Coke refuted James on this. Indeed, by 1610 Coke was proclaiming that the king's mere proclamation cannot change the Law.

Coke derived the Law of England from Ancient British Common Law. In turn, *via* the Mosaic Law, he further traces that latter back to the primordial Law of Nature, and to Nature's **God**.

While discussing the case of the infant Robert Calvin (in his own *English Reports*), Coke cited Second Corinthians 6:15. He also commented (*obiter*):<sup>1</sup> 'If a Christian king should conquer a kingdom of an infidel..., there, *ipso facto*, the laws of the infidel are abrogated. For they be not only against Christianity; but against the Law of God, and of Nature, contained in the Decalogue.'

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<sup>1</sup> 77 King's Bench VI, Green, Edinburgh, pp. 397f.

## Coke's Common Law use of Proverbs 6:23 & 20:27 and Romans 2:14

Coke dedicated his *Institutes of the Laws of England*<sup>2</sup> to 'God' and 'Country.' He sought to apply the Word of God 'from the land of Ancient Israel, and via the Christian Celtic Britons' even to the history of the legal system of his own country England. Thus, explained Coke: 'The light of nature...Solomon calleth the candle of Almighty God. Proverbs 20:27.'

That great Hebrew lawyer the apostle Paul had rightly observed in Romans 2:14f that whenever even Gentiles, who do not have the Hebrew Law, by **nature sometimes do the things contained in the Law** 'they thereby demonstrate that the work of the Law has been written in their hearts.

This was affirmed also by Lord Chief Justice Sir Edward Coke. For, in respect thereof, he declared: 'It may be verified by these laws that *lex est lux*. Proverbs 6:23 'the law itself is a light.' See Romans 2:14.'

## Coke on Moses as the very first 'Law Reporter' in World History

Sir Edward Coke further claimed that Moses was the first Law Reporter in the history of the World. Indeed, the matter regarding the succession rights of Zelophehad's daughters (in Numbers chapters 27 & 36) 'is the earliest recorded case which is still of authority.

Discussing Coke's views on Zelophehad's case, the famous Law Professor Sir Frederick Pollock (LL.D. and D.C.L.) claimed<sup>3</sup> in 1920 that this remains a practical decision even to this present day. For it governs the civil law of succession in some Jewish communities (such as the Jews of Aden).

Yet also much of the Pre-Mosaic Common Law 'then consisting largely of time-honoured customs and oral traditions' is now found inscripturated between Genesis chapter one and Exodus chapter twenty-four. It was Moses who undertook that inscripturation 'as well as that of the specifically-Mosaic laws now contained in the rest of the Pentateuch.

Even prior to Moses, however, much of that or similar material had already taken root especially in Ancient Gaelic and Ancient Brythonic Common Law. Furthermore, such Ancient Law before B.C. 1000 and in the centuries following 'also via apparent migrations from Palestine first to Brut's Troy and thence, after B.C. 1100, to Ancient Britain 'governed even the earliest laws of the Ancient Britons.

## Coke on the origin of Brythonic Law from Troy in days of Samuel

In his *Preface* to his *Reports*, the Englishman Coke appealed<sup>4</sup> to 'the antiquity and honour of the Common Law' of Britain. He wrote that 'Brut(us), the first king of this

<sup>2</sup> *Proeme* to 3rd Part, p. ii: 'Deo' & 'Patriae.'

<sup>3</sup> In his *Introduction* to Sir H. Maine's *Ancient Law*, Murray, London, 1920, pp. v & 22.

<sup>4</sup> E. Coke: *Preface* to Vol. II & Vol. III 'as cited in the book *The Law of the Lord or the Common Law* by Rev. W.P. Goard, Covenant, London, 1943, pp. 113-16.

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land ó as soon as he had settled himself in his kingdom ó for the safe and peaceable government of his people, wrote a book in the Greek tongue, calling it the *Law of the Britons*.... He collected the same out of the laws of the Trojans.

öThis King [Brut]...died after the creation of the World 2860 years, and before the incarnation of Christ 1103 years ó Samuel then being judge of Israel.... That the laws of the Ancient Britons, their contracts and other instruments, and the records and proceedings of their judges, were written and ÷sentencedø in the Greek tongue ó it is plain and evident.ö

### **Coke on Britain's Rule of Law even before the time of Christ**

So Britain, even since her most ancient times, has traditionally been a land under law ó and not an antinomian monarchical monarchy. To the Puritan Sir Edward Coke, British Common Law was above<sup>5</sup> any autocratic king of England (such as all of the A.D. 1603f Stuarts).

Indeed, British Common Law was rooted in the decisions of the druids of Ancient Britain ó as the Brythonic Celtsø very ancient judges. See too the doctrine of common grace contained in the *Westminster Confession*<sup>6</sup> and the *Westminster Larger Catechism*.<sup>7</sup>

In his own famous *Institutes of the Laws of England*, Coke himself lamented the loss of the written records anent the laws of Ancient Britain. He expressed<sup>8</sup> his own deep regret that öthe books and treatises of the Common Law in...other kingsø times ó and specially in the time of the Ancient Britons (an inestimable loss) ó are not to be foundö any longer.

No doubt, this was largely as a result of the deliberate destruction of those precious manuscripts by the Anti-Brythonic armies which from time to time invaded Britain. This would have been done from A.D. 43f onward by the conquering Heathen Romans ó who had long tried to ÷outlawø the druids and no doubt their writings too.

Later, this would again have been done by the then-still-pagan invading Anglo-Saxons ó especially from A.D. 449 onwards. Indeed, this very thing is chronicled by the earliest extant Celto-Brythonic Christian Church Historian Gildas. He refers to it in his (A.D. 560) book *Concerning the Destruction of Britain*<sup>9</sup> ó namely by the former invaders from Caesarø Rome, and especially by the more recent invaders from Germany and Denmark.

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<sup>5</sup> Compare P.D. Edmunds: *Law and Civilization*, Public Affairs Press, Washington D.C., 1959, p. 109.

<sup>6</sup> 5:6z & 10:4qs.

<sup>7</sup> Q. 68r.

<sup>8</sup> Brooke, London, 1797 ed., Part II:1, *Proeme*, pp. ixf.

<sup>9</sup> Cymmrodorion, London, 1899 ed.

## Coke's Puritan Member of Parliament Sadler on Ancient British Law

Coke's mention of this very matter was referred to also, just several decades later, by John Sadler. He was a 1649 Constitutionalist and Puritan Member of Parliament during the British Civil War. Affirmed Sadler in his own work *The Rights of the Kingdom* (sub-titled *On the Customs of our Ancestors*):<sup>10</sup>

Our British druids...would not speak about the State but [only] in, or by, Common Councils... Among these..., [Julius] Caesar will tell us, there [was at least in B.C. 55f] a Chief or President but chosen by deserts, and not by blind way of succession....

Nor is it probable that Britons should be patrons of monarchical succession. For this would hardly agree well with their *gavelkind*. This was not only in Kent, but in divers other places of England and in Wales.... From the British *gavelkind*, all the children yet among us part [or share in] their father's arms. On this, see also the great Judge [Sir Edward Coke] on Littleton's *Villinage* (alias his *Tenures*).

Apparently still following Coke, Sadler then further went on to say that we should believe Taliesin [the A.D. 550f British bard] about Trojans coming hither with their Brute [around B.C. 1200]. The British *gavelkind* relates their own Brute parting [or sharing] his kingdom among his three sons....

Again, the crown parted between the two sons of Madan [B.C. 1017f]; two of Gorbodio [B.C. 530f]; two of Molmutian [B.C. 450f]; and two of Lud [B.C. 58f] so that Caesar found [the British Chief Caswallon alias Cassibelaunus to have been] elected by the Common Council. Thus Sadler, elaborating on his contemporary Coke, the strong opponent of one-man tyranny.

### Coke on God's giving Britons laws even before the time of Christ

Sir Edward Coke himself stated<sup>11</sup> that unity and consent in such diversity of things proceeds only from God the Fountain and Founder of all good laws and constitutions. For, concerning the antiquity and honour of the Common Law in Britain this should be traced back to Brut the first king.

Sir Edward also discussed<sup>12</sup> the origin of the term the King's Highways. It is traced back to the public roads constructed by the B.C. 510f King of Ancient Britain called Dunvall Moelmud (or Mulmutius) as improved by his son King Belin around 450f B.C.<sup>13</sup>

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<sup>10</sup> Bishop, London, 1649, p. 38.

<sup>11</sup> In his *Preface to the Reader* of the Third Part of his *Reports*, Butterworth, London, 1826, II, pp. iv & xi v-xix.

<sup>12</sup> In his *Preface* to the third volume of his *Pleadings on the Origin of the Common Law of England*.

<sup>13</sup> Thus Rev. W.P. Goard (LL.D., F.R.G.S.): *The Law of the Lord or the Common Law*, Covenant, London, 1943, p. 125.

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Regarding Coke on England and Scotland, the great Sir William Blackstone would later state<sup>14</sup> that “the first ground and chief cornerstone of the Laws of England...is general immemorial custom or Common Law.... Sir Edward Coke observes how marvellous a conformity there was ó not only in the religion and language of the two nations, but also in their antient laws.... He supposes the Common Law of each to have been originally the same.”

### **Coke on Britain’s legal officers even before Christ’s incarnation**

Now the druids were the great judges of Ancient Britain. They were, according to Julius Caesar,<sup>15</sup> very learned ó even in the studying and writing of Greek (as the great international Mediterranean trading language before the time of Christ).

Held Coke:<sup>16</sup> “The very same, witnesseth Pliny<sup>17</sup> also.... The daily commerce and traffic betwixt those Britons and French...[is] spoken [about] by Caesar, Strabo and Pliny.... The Massilienses [alias the inhabitants of Ancient Marseilles], a Greek colony ó and, as the histories report, the chiefest merchants then in the world next [to] the Phoenicians[!] ó spread abroad the desire of learning their [Greek] language.

“That there passed constant traffic likewise betwixt these very Massilienses and the Britons [long before the birth of Christ], Strabo...directly affirmeth<sup>18</sup> [around B.C. 20f].... Juvenal (who wrote about 1500 years past)...saith:<sup>19</sup> *Gallia caussidicos docuit facunda Britannos* ó “Gaul was said to teach eloquence to the Law Professors of England.”

From the above, Coke now drew his own conclusions. He declared: “I think this sufficiently proves that the laws of England are of much greater antiquity than they are reported to be.” Indeed, they are also of much greater antiquity óthan among the constitutions or imperial laws of Roman Emperors.”

Continued Coke: “Our chronologers...say that 441 years before the incarnation of Christ, Mulumucius ó by some, called Dunwallo Mulumucius; by some, Dovenant ó did write two books of the *Laws of the Britons*..., the Statute Law and the Common Law....

“356 years before the birth of Christ, Martia Prova ó queen and wife of King Gwintelin ó wrote a book of the *Laws of England* in the British language....

“You should read more, to the like purpose, in: Gildas; Gervasius; Tilburiens; Geoffrey of Monmouth; William of Malmesbury; Roger de Hovenden; Matthew of Westminster; Polydor Virgil; Harding; Caxton; Fabian; Balaeus; and others.

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<sup>14</sup> *Commentaries on the Laws of England*, University Press, Chicago, 1979 rep., I, p. 95.

<sup>15</sup> J. Caesar: *Gallic Wars*, 6:13f.

<sup>16</sup> E. Coke: *Origin of the Common Law of England* in his *Preface* to the third volume of his *Pleadings*, Butterworth, London, 1826 ed., II, pp. iv & xiv-xix.

<sup>17</sup> *Nat. Hist.* 13:1.

<sup>18</sup> *Geog.* lib. 4.

<sup>19</sup> In his fifteenth *Satire*.

“So, as it appeareth from them, before the [A.D. 1066 Norman] Conquest, there were ó amongst others ó seven volumes or books.” These were titled: *Leges Britannum*; *Statuta Municipalia*; *Leges Judiciarienses*; *Merckenleg Breviarum Legum*; *Legum Instituta* ó and **Common Law**.

### **Coke on the Normans’ appreciation of Anglo-Brythonic Common Law**

Coke went on:<sup>20</sup> “It is verily thought that, with [William] the Conqueror, even the A.D. 1066f Normans, ó finding the excellency and equity of the laws of England, did transport some of them.” Indeed, they then ótaught the former laws ó written as they say in Greek, Latin, British and Saxon.”

Thus, at the 1215 A.D. *Magna Carta*, even the Norman barons demanded the revitalization of the laws of the last Pre-Norman Anglo-Saxon King of England ó Edward the Confessor. This, in turn, had in large measure derived ó *via* Early-Medieval Anglo-British Law ó from **Pre-Roman Ancient Celto-Brythonic Common Law**.

### **Coke on the importance of Parliament and of the *Magna Carta***

In one sense, the major phase in the development of the common law may be traced to the time when the barons went to óparleyö with King John. That (re-)established the supremacy of Parli-ament [óParley-amentö] above the Monarchy ó especially at the A.D. 1215 *Magna Carta*.

In his *Institutes*, Sir Edward Coke declared<sup>21</sup> that “there be four ends of this great charter, mentioned in the preface. *Viz.*: 1, the honour of Almighty God; 2, the safety of the king’s soul; 3, the advancement of the holy Church; and 4, the amendment of the realm.”

Indeed, especially from about that time onward, the English Lords and Commons by fresh statutes constantly updated and augmented the Common Law ó óby favour of God, and under Christ’s oversight.” Thenceforth, explained Coke,<sup>22</sup> that is principally where all new legislation is to be found.

Coke therefore elevated the British Parliament ó under the Triune God ó over both the king and his people. Thus Coke concluded that “we ó *favente Deo, et auspice Christo* [óby favour of God and by auspices of Christö] ó begin with the high and most honourable Court of Parliament.”

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<sup>20</sup> Coke’s *Origin* in his *Pleadings* II p. xl.

<sup>21</sup> W. Clarke, London, ed. 1817, II, *Proeme*.

<sup>22</sup> *Institutes* IV, *Proeme*.



### Coke on supremacy of Common Law above both King and Parliament

Yet even Parliament is not a law unto itself. For both the king, and also the Parliament elected by the people, are subject to their **Common Law**.

Indeed, that Common Law, in turn ó as stated by Lord Chief Justice Sir Edward Coke in *Robert Calvin's case* ó is rooted in ðthe Law of God and of Nature contained in the Decalogue.ö<sup>23</sup> For ðthe Law of nature is part of the Law of England.ö<sup>24</sup>

The fact is, continued Coke,<sup>25</sup> ðthe Law of England by many successions of ages...has been...refined by an infinite number of grave and learned men.ö Therefore, ðthe king in his own person cannot adjudge any case.ö

King James had been raised not under English Common Law, but under Roman-Scottish Law. As Coke observed: ðHis majesty was not learned in the laws of his realm of England.... I said that Bracton saith *quod Rex non debet esse sub homine sed sub Deo est lege*ö ó ðthe king ought not to be under man but under God and the law.ø

ðTo those laws which Holy Church hath out of **Scripture**,ö concluded Coke, ðwe ought to yield credit. For **that**...is the **Common Law**, upon which all laws are founded!ö<sup>26</sup>

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<sup>23</sup> See n. 1 above.

<sup>24</sup> *Ib.*, p. 377.

<sup>25</sup> 1 Sir Edward Coke, *Systematic Arrangement of Lord Coke's First Institute of the Laws of England 1* (ed. J.H. Thomas, Alex. Tower, Philadelphia), 1836 rep., para. 97b.

<sup>26</sup> *Ib.*, 2 Coke at 625.



## **ADDENDUM 27: JOHN SELDEN ON THE EARLY LAWS OF THE ANCIENT BRITONS**

John Selden was perhaps the greatest Barrister in seventeenth-century Britain. He was also Keeper of the Rolls; a competent Theologian; an astute Politician; an accomplished Orientalist; and also perhaps the very greatest Antiquarian that England has ever produced.

### **The life and times of the great lawyer and polymath John Selden**

John Selden was born in Sussex in 1584, and educated at Oxford. His two 1610 works *England's Epinomis* (alias *On the Legal Rights of England*) and *Jani Anglorum* (alias *Beginnings of the English*), established him as Britain's premier antiquarian.

He was called to the bar of London's Inner Temple in 1612. In 1615, he produced his *Analecton Anglo-Britannicon* (alias his *Anglo-Brythonic Miscellanies*) ó a history of Pre-Norman government in Britain. And in 1617 he established his reputation as an Orientalist ó with his thick tome on religion in the Near East called *De Diis Syris*, alias his *On the Syrian God(s)*.

In 1623, he was elected as a Member of Parliament. In 1628, he helped Sir Edward Coke draw up the *Petition of Right* ó and was later repeatedly imprisoned by the Royalists.

In 1643, he participated in the discussions with his fellow divines at the Westminster Assembly which drew up the Puritans' *Confession of Faith* and their two *Catechisms*. In 1646, he too subscribed to the *Solemn League and Covenant*.

In 1647, he published his *Mare Clausium* (alias his *Closed Seas*) ó in refutation of Grotius's influential work on International Law called *Mare Liberum* (alias *Free Seas*). In the same year, he published the first printing of the old English lawbook *Fleta*. He died in London, during 1654.

Selden was a very eminent polymath. As such, his knowledgeable views also about the origin of the Common Law are of very great importance. No wonder that the famous legal ÆSelden Societyø has immortalized him ó and that also modern publications constantly remind us of his name.

### **John Selden's book *On the Law of Nature and of the Gentiles***

In his celebrated book *On the Law of Nature and of the Gentiles*, Selden wrote<sup>1</sup> that the Law of Nature derives, *via* Noah, from Eden. He also discussed<sup>2</sup> the influence of the Ancient Hebrews, the Ancient Egyptians, and the Ancient Phoenicians ó and Pythagoras, on the one hand; and on the druids of Ancient Britain, on the other.

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<sup>1</sup> *De Jure Nat. et Gent.*, in Selden's *Omnia Opera* I pp. 150f as per G.W. Johnson's summary in the *Memoirs of John Selden* (see n. 6 below).

<sup>2</sup> *Omnia Opera*, London: ed. D. Wilkins, 1726, I pp. 83 & 89f.

In that latter regard, Selden cited<sup>3</sup> the great B.C. 70-19 Latin poet P. Vergilius Naso. For Vergil mentioned "the Britons together with the remotest part of the entire divided globe."<sup>4</sup>

This shows that even before the time of the incarnation of Christ, Vergil was himself very aware of the existence of the Britons at the westernmost edge of the civilized World. Indeed, as the author of the *Aeneid*, he knew much about the destruction of Ancient Troy and the subsequent migrations of the surviving Trojans.

It is very significant that Selden here mentioned Vergil. This is so, especially in light<sup>5</sup> of Selden's own apparent conviction that the Trojan Brut himself ruled Britain "three hundred years and more before Rome was built" in B.C. 753.

### **John Selden on the relation of the Law of Nature to the Noachide Law**

According to G.W. Johnson in his famous *Memoirs of John Selden*,<sup>6</sup> that great lawyer explained the *Jus Naturale* [alias the Law of Nature] to mean the Law of the World or Universal Law. The *Jus Gentium* [alias the Law of Nations] he deemed to be the peculiar law of the various different nations.

Selden limited this Natural or Universal Law to those precepts which the Jewish books and traditions lay down as having been delivered by Noah to his posterity. As a Puritan, Selden therefore agreed with the Jews that these Noachide laws were derived by Noah from Adam and to whom they had been given by God. Compare the Westminster Assembly's *Confession of Faith*, 19:1-2.

Of these, seven heads are enumerated, namely: 1, idolatry; 2, blasphemy; 3, homicide; 4, illicit concubinage; 5, theft; 6, eating flesh severed from a living animal; 7, judicial proceedings and civil obedience.

Under these heads, Selden gave a digest of all the laws embracing the civil and religious polity of the Jews. In so doing, he distinguished that part of it which belongs to the Universal Law and from that part of it which is national or municipal.

In an introductory book, Selden detailed the Hebrew Philosophy and the sources of Natural Law according to the Jewish Writers. Here, he particularly considered the supposed origin and authority of the Noachide precepts.

No one can deny that Selden's work is a valuable repertory of all that which history or tradition informs us and concerning the Hebrew institutions before and after the Mosaic dispensation. Thus Johnson. *Cf.* too: Genesis 1:26 to 2:17; 9:1-9f; Exodus 20:1-17; Ecclesiastes 7:29; 12:13f; Acts 15:18-21; 17:24-29; Romans 1:18-25; 2:14-16; Ephesians 4:24; Colossians 3:10.

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<sup>3</sup> In his *Omnia Opera*, I pp. 832-31.

<sup>4</sup> *penitus toto diviso orbe Britannos.*

<sup>5</sup> See our text at notes 8, 69 & 74 below.

<sup>6</sup> London, 1835, pp. 264f.

## John Selden on Early Britain's druids as her ancient judges

Also Selden's own remarks on Ancient British Druidism, in his work *De Synedriis* (alias 'Concerning Assemblies'), are very illuminating. Concerning **penal law** in the prohibition of sacred things among the Celts, declared Selden,<sup>7</sup> 'there is also the most eminent and resoundingly proven testimony ó in the writings of Julius Caesar.'<sup>8</sup> Specifically, Selden here referred to Caesar's B.C. 58f *Gallic Wars*.

'There, Caesar deals with the forensic teaching of the druids. It is evident that they were among the highest philosophers, theologians and priests of the most ancient ages. Thus [the B.C. 384f] Aristotle's *Preface* to Laertius's [well-known writing titled] *Magic*.<sup>9</sup> They also had the highest powers, and dealt with parties disputing against each other.'

The B.C. 58f Julius Caesar wrote<sup>10</sup> of the druids of Ancient Britain: 'If any person, whether private or public, should not submit to their decree ó they forbid [him] the sacrifices.' Selden here renders those words as follows: 'If anyone...whether private or popular'<sup>11</sup> ó thus many manuscripts. That is: any ['popular'] State ó or any gathering of men<sup>12</sup> coming together in a civil body.<sup>13</sup>

'Other manuscripts here have: 'or public.'<sup>14</sup> With those, the Greek version agrees. There, it reads: *ee deemotees* [meaning 'if a commoner or 'if a fellow-citizen'].  
**This clearly evidences popular or representative government in Ancient Britain – precisely when she was judged by druids.**

Caesar also said<sup>15</sup> of the druids in Britain: 'If anyone does not submit to their decree, they forbid [him] the sacrifices. This punishment among them, is very great.

'To those of the number of the impious and of the wicked, this [sacrificing] is thus prohibited ó once the druids have tried and condemned such impious and wicked persons. Then, 'all people avoid them and flee their approach and conversation ó lest they [too] should receive some evil from that contact. Neither justice nor any honour is then communicated to them, whenever they seek it.'

Selden here commented<sup>16</sup> on the B.C. 58f Julius Caesar regarding the Ancient Brythonic Celts that 'such words **show the very same aspect and sufficient usage [as were later encountered] among Christians. Quite credibly, the same also obtained among the customs of our Ancient Britons. For, in the time of Julius**

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<sup>7</sup> In his *Opera Omnia*, I, pp. 1004-7.

<sup>8</sup> *Gallic Wars*, 6:13.

<sup>9</sup> Selden here means Aristotle's *Preface* to the book of Laertius questionably titled *Magic*. Of the latter, some of its contents simply describe the quite 'unmagical' and straight-forward juridical practices of Ancient Britain's Celts.

<sup>10</sup> *Gallic Wars*, 6:13.

<sup>11</sup> *aut populus*.

<sup>12</sup> *coetus hominum*.

<sup>13</sup> *in corpus civili coalitus*.

<sup>14</sup> *aut publicus*.

<sup>15</sup> *Op. cit.*, 6:13.

<sup>16</sup> *inde in Galliam translatum*.

Caesar, by his own testimony...it was considered that **the teaching of the druids had originated in Britain**<sup>17</sup> and had been transferred from there into Gaul.

Indeed, in the [A.D. 116] *Annals* of Tacitus,<sup>18</sup> there is an equally accessible mention of them [the druids] as being in Britain herself. Their rule is described as having obtained there where it was not regarded as evil...

The **druidic teaching was [at least by the A.D. 98f time of Tacitus] even among the Germans**. For it was at length prohibited there too [by the attacking Roman aggressor] as regards both sacred things and community life. Also see John Chrysostom's *Oration 49*. Thus Selden.

### Aristotle/Diodorus/Caesar/Suetonius/Prusaicus/Pliny on Druidism

Selden went on: Now **Aristotle has expressly testified about the Celts and the Gauls – being as it were from the western world – that they are primary proponents of traditional learning**... Certainly, it was for that reason easier for the power of prohibiting sacrifices to be received among them in the same way.<sup>19</sup> That was so, not only when there was a **prodigious human immolation**. This had long been celebrated among them and even yet **in public**.

This latter implies the **public execution of capital criminals** after their trial, verdict and sentence. Indeed, added Selden, no other sacrifices were performed either unless a certain **druid effected it according to divine law**.<sup>21</sup> This we know from **Julius Caesar**<sup>22</sup> who so wrote about the druids of Ancient Britain.

The B.C. 60 **Diodorus expressly called them ‘Sarronides’** [or ‘Sons of Sarron’]: *Eth autois esi meedena thusias oooien aneu philosophe* – It is **their custom to make sacrifice for nobody without a philosopher** – that is, **[without] a druid**.

Selden continued:<sup>23</sup> It is certain that even before the times the excommunication of Christians first came into use since the earliest Christian centuries that they [the druids] had prohibited sacrifices [for delinquents], as we have said.... Again, **the druids’ religion of prodigious omens was [itself] prohibited** under [the B.C. 29 to 14 A.D. Pagan Roman Emperor] Augustus **to citizens [of Rome] among the Gauls**.

Furthermore, **it was abolished by Claudius Caesar** who, ruling as [Pagan] Roman Emperor from A.D. 41 to 54, was contemporary to the time of the Apostles. **Thus writes Suetonius** [in his A.D. 102 work *The Twelve Caesars*] 5:25. See too Pliny's (A.D. 77) *Natural History* 30:1.

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<sup>17</sup> *in Britannia reperta*.

<sup>18</sup> 14:29f.

<sup>19</sup> *potestas ejusmodi sacris interdicendi illis admittaretur*.

<sup>20</sup> *immanem*.

<sup>21</sup> *fas*.

<sup>22</sup> *Gallic Wars*, 6.

<sup>23</sup> *Op. Omn.*, I:1007.

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“Nothing in the customs of Pagans on this point, expressly suggests Christian excommunication. Yet this custom of the druids [cf. ostracism] and the impression and force they had indeed obtained the greatest powers.”

Concerning these druids, the A.D. 40-115 Greek writer Dio Chrysostom of Prusa alias “**Dio Prusaëus** plainly declared that **neither their rule nor their religion would ever have vanished** during their time unless these things were ominous and prodigious to their enemies, before Claudius so decided to abolish them throughout the Roman Empire during the 41-54 A.D. reign of the Pagan Roman Claudius Caesar.

“On the other hand,” explained Selden on *Suidas in Dione*, it must be remembered that “this Dio lived under [the A.D. 98-117 Pagan Roman Emperor] Trajan. The Consul, if he wished, held one learned man responsible on behalf of twenty” as regards the later druids.<sup>24</sup>

“I am certain that, to the [A.D. 74 Pagan Roman Emperor] Vespasian, the teaching of the druids manifestly seemed to be flourishing among the Gauls and the Britons about twenty years after Claudius. For it is clear that suppressed Druidism was still continuing especially in conquered *Britannia* even while Vespasian was still the Caesar of the Roman Empire.

“So too Pliny’s A.D. 77 *Natural History*, 30:4. When **in the time of [the A.D. 14-37] Tiberius**, the druids of the Gauls sustained pre-eminence and he himself wrote that this type of soothsayer and mediator...had been **derived** from Jewish usage.”<sup>25</sup>

This latter statement of the learned Selden is truly remarkable! For it clearly shows that he, the author of the epoch-making books *To the Syrian God(s)* and *Collected Anglo-Brythonic Miscellanies*, was convinced that Celtic Druidism had been derived from the very Ancient Hebrews. Cf. Genesis 9:27; 10:1-5; 10:24f; 11:15-26.

**Selden on the link between Ancient-Brythonic  
and Hebrew-Christian Law**

Now it is not just in Genesis (9:27f & 10:1-5 & 10:24f & 11:15-26) that Selden saw clear traces of close affinity between the Ancient-Brythonic Law and the Hebrew Law. For he elaborated at length on this, also in his works *The Hebrew Wife* and *Collected Anglo-Brythonic Miscellanies*.

In his book *The Hebrew Wife*, Selden set out the Old Testament doctrine of marriage (from Genesis 1:27f & 2:18-25 to Malachi 2:14-16). There, he declared:<sup>26</sup> “Remnants from a good many Welsh Britons seem to manifest the same thing and in the most celebrated of those laws of Hywel Dda...the [930f A.D.] King of Wales.” Those laws, Hywel had himself sublimated and from the *Mulmutian Code* of the B.C. 510f British King Dunvallo Moelmud.

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<sup>24</sup> *de druidibus postea.*

<sup>25</sup> *ex usus Judaico deductam.*

<sup>26</sup> In Selden’s *Op. Omn.*, II:843.

In his work *Collected Anglo-Brythonic Miscellanies*, John Selden said<sup>27</sup> that the well-known Antiquarian William Camden (and others) ó quoting Genesis 10:1-5 & Josephus's *Antiquities of the Jews*<sup>28</sup> ó established that öthe Ancient Cymri [came] from Gomer. They were derived he says from öGomer, the Gomerites, the Cimbri, the Cimmerians, the Cambrians and/or the Cumbrians. For that is what these names signify among the Ancient Britons, and also among the Ancient Gauls. That these conjectures are very greatly probable,<sup>29</sup> W. Camden has proven.ö<sup>30</sup>

John Selden then<sup>31</sup> described Brut, the Celts, and Mulmutius ó from the well-known writings of Geoffrey Monmouth, Gildas the Wise, and Polydor Vergil. Selden also cited Caesar's *Gallic Wars* (5), Camden, Tacitus, and Strabo's *Geography* (4).

Selden said of the Ancient Britons: öMany chiefs govern the body politic.ö<sup>32</sup> Annually they elect a President. öFrom the first times they choose one annually.ö<sup>33</sup> öAlso in war, from the multitude, one is assigned as Commander<sup>34</sup> or *Pen-dragon*. This was a non-centralistic representative confederacy!

Selden also stated<sup>35</sup> Seneca's testimony<sup>36</sup> about druids from Britain going as judges to Ancient Gaul. In return, Gaul taught the Britons eloquence. As the *Sixth Satire* of Juvenal declared: ö*Gallia caesidica docuit facunda Britannos*.ö

Selden mentioned<sup>37</sup> the A.D. 120f Christian Briton, King Llew alias Lucius. öHe was indeed the first of kings to have embraced the God-man [Jesus Christ]. Yet it was not just from Llew onward<sup>38</sup> that the first beginnings<sup>39</sup> of the Christian religion were found in this most fertile field of witnessö<sup>40</sup> in Ancient Britain.

For, added Selden, this is obvious also from öGildasö ó in his A.D. 530 book *Concerning the Destruction of Britain*. There, he wrote: öWe know that, at the peak of the time of Tiberias Caesar [A.D. 14-37]..., Christ the true Sun [*cf.* Malachi 1:11 & 4:2]...afforded His rays, and the knowledge of His preceptsö to our Island. Indeed, that was at least three decades before the arrival in Britain even of the Hebrew-Christian Missionary Joseph of Arimathea.

As Selden explained:<sup>41</sup> öIn fact,<sup>42</sup> the more remote originö<sup>43</sup> of Christianity in Britain öwas not only<sup>44</sup> Joseph the citizen of Arimathea who...established<sup>45</sup> the first

<sup>27</sup> *Analect. Anglo-Brit.*, in Selden's *Op. Omn.*, II:865-69.

<sup>28</sup> *Op. cit.*, I:6.

<sup>29</sup> *maxime sane probabili conjectura.*

<sup>30</sup> *probavit.*

<sup>31</sup> *Anal. Anglo-Brit.* (in *Op. Omn.* II:870f).

<sup>32</sup> *plurimas civitatem primores gubernant.*

<sup>33</sup> *ducem unam primis temporibus ad annum deligentes.*

<sup>34</sup> *imperator.*

<sup>35</sup> *Op. cit.* II:877-78, Ch. 4.

<sup>36</sup> *Ad Lucill. Ep.*, 90.

<sup>37</sup> *Op. Omn.*, II:875-76, ch. 6.

<sup>38</sup> *nec tamen a Lucio.*

<sup>39</sup> *primordia.*

<sup>40</sup> *in fertilissimo martyrum hoc agro.*

<sup>41</sup> *Op. Omn.*, II:875-76, ch. 6.

<sup>42</sup> *etenim.*

<sup>43</sup> *oriundum.*

<sup>44</sup> *non solum.*



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foundations of true religion.... To most of us, our Historians<sup>46</sup> have put forward that the first region of God<sup>47</sup> and the first region of saints in England<sup>48</sup> has been said to be from him. But Nicephorus has left us a writing<sup>49</sup> that also Simon Zelotes [*cf.* Acts 1:8-13] entered this Island.<sup>50</sup>

**Selden on druidic oaks commemorating  
Jehovah and prefiguring the cross**

On the groves of oaks tended by the druids of Ancient Britain, Selden also expressed his considered opinion. In his work *Collected Anglo-British Miscellanies*, he approvingly quoted<sup>51</sup> the work *De Cruce*<sup>52</sup> (alias *On the Cross*). That was authored by the famous A.D. 1547f Catholic Calvinist Belgian Historian, Justus Lipsius.

Frequently, explained Lipsius, this tree foreshadowing the cross is repeatedly mentioned in Judah ó both formerly, and now. Genesis 18:1f; 21:33f; 35:1-8; Deuteronomy 21:22-23; Acts 5:30; Galatians 3:13; First Peter 2:24; *etc.*

Such indeed was its purpose among the oriental Jews. Yet the distance from that site [in Palestine] did not at all permit participation in the ceremonies there ó by the occidental druids in Britain. So the latter developed their own similar ceremonies, right there in the British Isles.

Indeed, the same is seen in the [*circa* A.D. 94] testimony of Flavius Josephus against Apion.<sup>53</sup> And, therein,<sup>54</sup> also of Hermippus on the Pythagoreans. *Cf.* the Ancient Britons.

Concluded Lipsius: Not only did Josephus recognize<sup>55</sup> the ancient institutions of the Jews. He in many ways also traced their further influence and emulated them (elsewhere) ó and transferred much from the Jews even into his own philosophy.

**Selden on the very widespread literacy of the Ancient Brythons**

In Selden's *Jani Anglorum* (alias his *Beginnings of the English*), it is from Numbers 1:38f and Ezra 7:24 that he apparently derives<sup>56</sup> the Dan-like and mature-age and tax-free features of the druids of Britain. Those seem to be the same features of the Celts as described by Julius Caesar in his B.C. 58f *Gallic Wars*.

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<sup>45</sup> *posuisse.*

<sup>46</sup> Polydor Virgil Book 2.

<sup>47</sup> *prima terra Dei.*

<sup>48</sup> *Anglia.*

<sup>49</sup> *scriptam reliquit.*

<sup>50</sup> *hanc insulam adiisse.*

<sup>51</sup> *Op. Omn.*, II:876f.

<sup>52</sup> 3:13.

<sup>53</sup> *Lib. I con. App. Gram.*

<sup>54</sup> Ch. 22.

<sup>55</sup> *novit.*

<sup>56</sup> In his *Op. Omn.*, II:977f.

Selden then again cited Caesar<sup>57</sup> ó where the druids, in their own British alphabet, use Greek letters.<sup>58</sup> So too, continued Selden, in Strabo's *Geography*.<sup>59</sup>

However, this does not mean that the Ancient Britons spoke or wrote in Greek ó **to one another**. It merely means that they used the Greek alphabet for the purpose of writing in their own Celto-Brythonic language ó and no doubt also in communicating with the Ancient Greeks themselves.

As Selden explained: óSimilarly in the Chaldean *Targum*...the Hebraist excuses [Aramaic] characters ó when establishing a Hebrew discourse.... Concerning the New Testament, the same can be said. Syrian is utilized for Hebrew letters.ö

óLearned men regard the Greeks as having received an example from the Hebrews ó not before, but after Phoenicia. Thus too, the Celts ó according to Wolfgang Lazius.ö

Thus, according to Selden, the Ancient Britons derived the letters of their written alphabet ó from the Greeks. Yet the Greeks in turn had derived them from the Phoenicians (adjacent to the Hebrews). Indeed, also they regularly visited Britain ó to trade in tin ó almost two millennia before the incarnation of Christ.

As also in the case of the Ancient Hebrews, observed Selden,<sup>60</sup> óthe sixth new-moon of the year was the beginning of the months for the druids ó and after the thirtieth year of age. Thus Pliny's *Natural History*.ö<sup>61</sup>

All this implies age-old literacy among the Ancient Brythons. Compare too: Exodus 12:2 & 13:4; Numbers 4:2f,34f,42f,46f; Esther 3:7; Luke 3:23. Hence Selden also further concluded: óFor Britain, there was the cult of the true Christ.ö

### **Selden's *Closed Seas* and the Culdees' voyages to and from Britain**

In his *Closed Seas*, Selden referred<sup>62</sup> to the Ancient Celto-British fleet which helped their kinfolk the Celto-Gauls against the Romans. See Caesar's *Gallic Wars*.<sup>63</sup> Selden also cited Agricola's circumnavigation of Britain in the days of Galgacus. See Tacitus's *Agricola*.<sup>64</sup>

As regards the connection between St. Andrew and Culdee Scotland, Selden stated: óThese 'Cultivators of God'<sup>65</sup> were Culdees and Caledonians.ö He also cited Hector [Boece] and Giraldus Cambrensis concerning the Scots formerly being in Ireland.

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<sup>57</sup> *Op. cit.*, 6:14.

<sup>58</sup> *Graecis literis utantur.*

<sup>59</sup> *Op. cit.*, Book 4.

<sup>60</sup> *Op. Omn.*, II:978. VIII.

<sup>61</sup> *Op. cit.*, 16:44.

<sup>62</sup> *De Mare Claus.*, in Selden's *Op. Omn.* II:1130.

<sup>63</sup> *Op. cit.*, III:8f.

<sup>64</sup> *Op. cit.*, chs. 24-28.

<sup>65</sup> *Keledei.*

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Indeed, Selden further quoted Jerome's *84th Epistle to Evagrius*<sup>66</sup> and Ambrose's *Epistle to the Ephesians* (4).

**Selden on Gomer and Meshech in his *The Legal Rights of England***

In his *England's Epinomis* (alias *On the Legal Rights of England*), Selden stated<sup>67</sup> that the great third century B.C. Chaldee Berosus mentions one Samothēs alias the Meshech mentioned in Genesis 10:2. That Meshech was the brother to Gomer and Tubal, of Japheth's line.

Also according to this same Chaldean Historian Berosus, that Samothēs was the ancestor or author of the Celts.... His commentator Annius de Viterbo adds<sup>68</sup> that Samothēs was the brother of Gomer and Tubal. He had Japheth as his ancestor, from whom first the Britons and thence the Gauls descended. Genesis 9:27 & 10:1-5.

Around B.C. 1200, explained Selden in his *Legal Rights of England*,<sup>69</sup> that celebrated Trojan branch, *Brute*, entered the Isle and composed a book with the title: *The Laws of the Britons*.... Times so near the golden age...have left few [such] notes of expressly binding laws.

Selden then mentioned Geoffrey Monmouth as regards the Pre-Christian Celtic Law of King Mulmutius, and that of the later Pre-Christian British Queen Martia. [This has nothing to do with the very much later A.D. 650 Anglo-Saxon English Kingdom of Mercia. That latter derived its name from the Germanic *Mearc*, meaning the limit or the boundary between the Anglo-Saxons and the Celto-Brythons.]

Selden further stated<sup>70</sup> that the Ancient Britons were truly free from all foreign imposition of laws. This is expressly affirmed by Seneca.<sup>71</sup>

**Selden's Notes on Drayton's 'Polyolbion' re the druids of Britain**

In his *Notes on Drayton's 'Polyolbion'* Selden stated:<sup>72</sup> The druids being in profession very proportionate in many things to *Cabalistick* and *Pythagorean* doctrine, may well be supposed much antienter than any that had note of learning among the Romans.

This clearly discloses Selden's conviction that the learning of Ancient Britain including its Common Law was more time-honoured than that of Ancient Rome.

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<sup>66</sup> See too Jerome's *Epistle 42:10 to Marcella*.

<sup>67</sup> *Op. Omn.*, III:5.

<sup>68</sup> *Antiq. Chald.*, lib. 5.

<sup>69</sup> In *Op. Omn.*, III:5.

<sup>70</sup> *Ib.*, III:11.

<sup>71</sup> In *Octav.*, act. I.

<sup>72</sup> In Selden's *Op. Omn.* III:1817.

Selden also wrote of the A.D. 1138f Geoffrey of Monmouth:<sup>73</sup> “The name of *Brute* was long before him in Welsh. The druids taught their scholars for matters of law. However, those druids delivered all in a multitude of verses. In that regard, the transmission of the druidic laws exactly imitated the *Cabalists*, which until of late time did not write but taught and learned by mouth and diligent hearing of their Rabbins....

In other matters private and publick (so is Caesar’s assertion) in *Graecis literis utantur* [they use Greek letters]. That is to say, the druids of Ancient Britain used Greek letters to write not in the Greek language but in the Celto-Brythonic language while using only the Greek characters. So too, in the Late-Hebrew of Palestine prior to the incarnation of Christ, the Hebrew words were written not in the Aramaic language but only in the Aramaic or Syriac script.

### **Selden’s Notes on Sir John Fortescue’s ‘In Praise...of England’**

Significantly, in his *Notes on Sir John Fortescue’s ‘In Praise of the Laws of England’* Selden stated<sup>74</sup> that Brut ruled in Britain “three hundred years and more before Rome was built” in B.C. 753. Indeed, Brut did that, “with no disparagement to our common laws....

Much more is to be had from the antienter and true origination of the Britons, which is from Japheth and his posterity. See *Camden*. And in the Greek Scaligerian chronicle of Eusebius in the British Isles, with all the West, are given by Noah’s last will and testament to Japheth. Genesis 10:1-5.

### **Selden’s friend Sadler’s Rights...[and Customs of our Ancestors]**

Selden’s friend and fellow Member of Parliament, the Puritan John Sadler, reflected the above in his own 1649 dissertation *The Rights of the Kingdom on the Customs of our Ancestors*.<sup>75</sup> Indeed, also Sadler traced the history of the Ancient Britons back to the Hebrews in *via* Troy.

For one may assume the possible if not the probable colonization of Ancient Troy in the Dardanelles by the Judahite Darda (Genesis 38:26-30 cf. First Chronicles 2:4-6 etc.). Even according to the article on the *Trojan War* in the 1979 *New Illustrated Columbia Encyclopedia*,<sup>76</sup> it has now been established definitively that the Troy of the Trojan War was a Phrygian city and so was colonized from Phoenicia in Palestine, during the centuries before Troy’s destruction around B.C. 1200.

Sadler suggested that the druids in Britain “might come...from the Jews.... It may be that the druids had their learning.... I could also believe their characters to be very like those of Canaan (as Scaliger or Eusebius and others).

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<sup>73</sup> *Ib.* III:1818.

<sup>74</sup> In Selden’s *Op. Omn.* III:1889f.

<sup>75</sup> *Op. cit.*, Bishop, London, 1649, pp. 39f.

<sup>76</sup> New York, 22:6883 & 6888.

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The druids ðto be Hebrew, many learned men affirmö ó continued Sadler. ðSee...Buxtorf's *Dissertations*, with the Punick Columns of Iosuah..., with **Mr. Selden's** *De Dis Syris* ['Concerning the Syrian God'] and *De Jure Gentium* ['Concerning the Law of the Nations'].

ðThe late [book] *Peleg* [compare Genesis 10:21-25 & 10:1-5 & 11:10-17f] hath found...for the name of ðBritainø..[that] it would...be called by the Phoenician *Berat Anac* or the ðField of Tin and Lead.ø This would then obviously refers to the Ancient Palestinian sea-trade ó hauling from Ancient Britain's Cornwall the metals then needed for the forging of brass and bronze ó perhaps if not probably also for the temple of Solomon.

### **Britain's 1761f Solicitor-General Sir William Blackstone on Selden**

The great Sir William Blackstone later spoke very highly of Selden. ðThat antient collection of unwritten maxims and customs which is called the Common Law,ö Blackstone observed (in his *Commentary on the Laws of England*),<sup>77</sup> ðhad subsisted immemorially in this kingdom.... In the knowledge of this law consisted [a] great part of the learning....

ðIt was then taught, says Mr. Selden<sup>78</sup> ó in the monasteries, in the universities, and in the families of the principal nobility. The clergy in particular (as they then engrossed almost every other branch of learning), so ó like their predecessors the British druids ó they were peculiarly remarkable for their proficiency in the study of the law.... The judges, therefore, were usually created out of the sacred order.

ðOur antient lawyers, and particularly [the *circa* 1470 A.D.] Fortescue, insist with abundance of warmth that these customs are as old as the Primitive Britons, and continued down through the several mutations of governments and inhabitants to the present time unchanged and unadulterated.... This may be the case....

ðAs Mr. Selden in his notes observes, this assertion must be understood...that there never was any formal exchange of one system of laws for another.... King Edward the Confessor [1042f A.D.] extracted one uniform law or digest of laws, to be observed throughout the whole kingdom....

ðRoger Hoveden [1201 A.D.]...and the author of an old manuscript chronicle (in *Selden*),<sup>79</sup> assure us...that this work was projected and begun by his grandfather King Edgarö ó the 959f great-great-grandson of the 871f A.D. Alfred the Great. Thus Sir William Blackstone.

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<sup>77</sup> *Op. cit.*, I pp. 17 & 64f.

<sup>78</sup> *In Fletam*, 7:7.

<sup>79</sup> J. Selden: *On Eadmer*, 6.

## Lord Clarendon on the vast erudition and solid character of Selden

Lord Clarendon once declared:<sup>80</sup> "Selden was of so stupendous learning in all kinds and in all languages (as may appear in his excellent and transcendent writings), that a man would have thought he had been entirely conversant amongst books and had never spent an hour but in reading and writing. Yet his humanity, courtesy and affability were such that he would have been thought to have been bred in courts [of nobles]...."

"In his conversation, he was the most clear discourser." Moreover, concluded Clarendon, Selden "had the best faculty of making hard things easy and presenting them to the understanding, of any man that hath been known."

## Selden a real polymath by virtue of his widespread interests

In 1621, Selden was elected to Parliament. He supported the parliamentary privilege. Later, he helped draw up the 1628 *Petition of Right*. He joined in the protestation of the Commons to maintain Protestantism "according to: the doctrines of the Church of England; the authority of the crown; and the liberty of the subject. He was regarded as one of the most erudite men of his time."

Selden's interests were wider than Law. They included History, Judaism, and Oriental Studies. Very significantly, he opposed mythical interpretations of the past "thus adding great weight to what he elsewhere alleged about the History of Ancient Britain and the Near-Eastern origin of her druids. Indeed, Selden was acknowledged as the "Grand Master" of the Society of Antiquaries."

In his own *Areopagita* (16), the great English Writer John Milton "a contemporary of his fellow-Puritan John Selden" called him "the chief of learned men reputed in this land." Indeed, Selden was a great defender of the Common Law "and thus also of the "ancient liberties" of all Englishmen and other Britons."

## Selden's *Dissertation on Fleta* and *Notes on Fortescue*

In his own famous *Dissertation on Fleta* (the historic mediaeval writer or writing on the development of British Common Law), Selden stressed the uniqueness of the Common Law of Ancient Britain as well as the Common Law of Ancient Ireland. Yet there too, he also denied that "the supreme and governing law of every other Christian state (save England and Ireland)...[is] the old Roman Imperial Law." For indeed: "Every Christian state hath its own Common Law "as [just] as this kingdom [of England] hath."

Indeed, in his *Notes on Sir John Fortescue's 'De Laudibus Legum Angliae'* (alias his *In Praise of the Laws of England*) "Selden remarked<sup>81</sup> that all such "laws in general are equally ancient. All were grounded upon nature.... Nature being the same in all [nations], the beginning of all laws must be the same.... This beginning of

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<sup>80</sup> See Johnson's *Memoirs of John Selden* [in loc.].

<sup>81</sup> Thus Warfield's *op. cit.*, p. 37.

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laws...remained always [what] they were at first ó save that additions and interpretations in succeeding ages increased and somewhat altered them by...the civil law of any nation....

öThe Law of Nature [may] truly be said [to be] immutable.... The same may be affirmed of our British laws.ö For the latter were held to derive from the Law of Nature, and thus ó as the -Common Lawøó to root in the Law of Natureø God.

To the question -When and how began your common laws?ø ó the Englishman Selden therefore answered: öWhen there was first a state in that land which the Common Law now governs!ö

### **Tributes by others as to Selden's towering knowledge and character**

Selden was one of the few but powerful Erastian representatives in the Westminster Assembly ó appointed by an overwhelmingly Erastian-Puritan Parliament. Yet he sat ó as an Erastian-Puritan at the Westminster Assembly ó together with its majority of Non-Erastians.<sup>81</sup>

There, from 1643 onward, he certainly gave great support to that Assemblyø Erastians (such as Coleman and Lightfoot).<sup>82</sup> There, many were over-awed ó by Seldenø great learning, vast memory, and impressive library.

Soon he was appointed Keeper of the Rolls and Records in the Tower. In 1644, he subscribed to the British Islesø *Solemn League and Covenant* ó between England/Wales and Scotland in Britain, and Ireland to the West.

Remarkably, in 1645 he declined an offered mastership at Trinity Hall in Cambridge. Instead, he spent his last years in literary work. In 1647, he was voted five thousand pounds by the Parliament ó as compensation for all his sufferings under the monarchy.

Selden died in 1654. At his own request, his good old friend the famous Puritan Anglican Archbishop James Ussher preached at his funeral.

In Seldenø will, a very remarkable statement is found ó which seems to sum up his whole life. That declares: öWith all humility of heart and with true repentance of my manifold sins and offences, I commend my soul and self into the gracious protection and preservation of my Creator, Redeemer and Saviour ó from and through Whom only, with fulness of assurance, I expect and hope for eternal bliss and happiness in the World to come!ö

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<sup>82</sup> Thus de Witt: *op. cit.*, p. 25 & n. 58.





## **ADDENDUM 28: THE SCEPTIC SIR DAVID HUME ON THE PRE-880 HISTORY OF BRITAIN**

The famous Philosopher Sir David Hume also wrote an exhaustive and well-known *History of England* between 1754 and 1762. Republished in truncated form a century later under the title *A History of England from the Earliest Times to the Revolution in 1688*<sup>1</sup> ó it is a very valuable and influential textbook.

### **The life and times of the very scholarly sceptic Sir David Hume**

Although Hume was born and educated in Edinburgh, he lived in France from 1734 till 1737. There, he became a friend of the heretic Jean Jacques Rousseau (the grand architect of the later French Revolution). To him, Hume later gave refuge in England ó at which time Hume himself was sometimes suspected of atheism.

This, plus Hume's own well-known scepticism, must always be kept in mind. These very factors render those concessions to Christianity and to conservatism which he himself sometimes makes in his exhaustive *History of England* ó all the more striking, and indeed well-nigh impregnable.

That *History* was for many years regarded as the standard work on the subject. Then, after becoming Under-Secretary of State until 1769, Hume died in 1776.

Here, we quote from Hume's views ó in his *History* ó about Ancient Britain. We present his perception of its development from its early historical beginnings ó up to the A.D. 880 time of the famous Christian Saxon monarch, -Good King Alfred.ø

### **Hume on Near-Eastern & Mediterranean contacts with Ancient Britain**

Stated Hume:<sup>2</sup> øThe southwestern coasts of Britain were probably known to the Phoenician merchants several centuries before the Christian era. The Phoenician colonists of...Spain and especially of Carthage, were attracted to the shores of Britain by its abundant supply of tin, a metal of great importance in antiquity ó from the extensive use of bronze for the manufacture of weapons of war and implements of peace....

øWhen the voyagers obtained tin in Cornwall and Devon..., these parts were called the *Cassiterides* or the Tin Islands ó a name by which they were known to Herodotus<sup>3</sup> in the fifth century before the Christian era. Later writers mention the Britannic Islands as -Albionø and -Ierneø ó including in the former, England and Scotland; in the latter, Ireland.

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<sup>1</sup> See Brewer's ed., London, Murray, 1883.

<sup>2</sup> *Ib.*, p. 2.

<sup>3</sup> *Hist.*, III:115.

ōIn addition to the Phoenician merchants, the Greek colonists of Massalia (Marseilles) and Narbo (Narbonne) carried on a trade at a very early period with the southern parts of Britain ó by making overland journeys to the Northern Coast of Gaul.ō Several extant Pre-Christian writings record this.

ōThe principal British exports seem to have been tin, lead, skins...and hunting-dogs...; corn and cattle; gold, silver and iron; and an inferior kind of pearl.... An interesting account of the British tin-trade is given by Diodorus Siculus,<sup>4</sup> a contemporary of Julius Caesarō *circa* B.C. 60.

### Hume on the early inhabitants of the Ancient British Isles

Continued Hume:<sup>5</sup> ōThere can be no doubt that the inhabitants of Britain, when it was first known, were Celts who peopled the island from the neighbouring Continent. The Celts were divided into two great branches, the Gael and the Cymry; the former of whom now inhabit Ireland and the highlands of Scotland, and the latter the Principality of Wales....

ōThe great mass of the Britons, like the Gauls of the Continent, were Cymry.... Most of the Celtic words which still exist in the English language, are clearly to be referred to the Cymric and not to the Gaelic dialect....

ōThe Gallic origin of the Ancient Britons is expressly affirmed by [the B.C. 58f Julius] Caesar, who says<sup>6</sup> that the maritime parts of the island were inhabited by Belgic Gauls who had crossed over from the mainland [alias the European Continent].... The inhabitants of the interior, he adds, were indigenous, according to tradition.

ōFrom this we can only infer that the earlier immigrations of the Celts took place long before the memory of man.... Tacitus, who derived his information from his father-in-law Agricola,<sup>7</sup> supposed (around A.D. 98) that the red hair and large limbs of the Caledonians indicated a Germanic origin....

ōThe religion of the Britons was a most important part of their government; and **the druids**, who were their priests, possessed great authority.... Besides ministering at the altar and directing all religious duties, they presided over the education of the youth; they enjoyed immunity from war and taxes; they **possessed both civil and criminal jurisdiction; they decided all controversies between States as well as among private persons....**

ōIn the ordinary concerns of life..., when writing was necessary, they employed Greek characters ó or a sort of hieroglyphics formed from the figures of plants.... **They inculcated reverence for law**, and fortitude under suffering. They taught their disciples to observe the stars and to investigate the secret powers of nature. A term of

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<sup>4</sup> *Hist. Lib.*, V:22.

<sup>5</sup> *Ib.*, p. 3.

<sup>6</sup> In his B.C. 58f *Gallic Wars*, V:12.

<sup>7</sup> *Agric.*, 11.

twenty years was commonly devoted to the acquisition of the knowledge which they imparted.<sup>8</sup>

### Hume on Julius Caesar's B.C. 55f perceptions of the Britons

Hume next gave<sup>9</sup> a thumb-nail sketch of the Britons during the time before the Romans first observed them through the eyes of Julius Caesar in B.C. 55.

“Already, before the arrival of Caesar,” explained Hume, “the southeastern parts of Britain had made the first and most requisite step towards a civil settlement.” There, “the Belgic Britons, by tillage and agriculture, had greatly increased....

“The Britons...wore checkered mantles like the Gael or Scottish Highlander; their waists were circled with a girdle, and metal chains adorned the breast. The hair and moustache were suffered to grow, and a ring was worn on the middle finger....

“Their arms were a small shield, javelins, and a pointless sword. They fought from chariots..., having scythes affixed to the axles.... The dexterity of the driver excited the admiration of the Romans.

“He [the average charioteer in Britain] would urge his horses at full speed down the steepest hills.... Thus the Britons were enabled to combine the rapid evolutions of cavalry with the steady firmness of infantry....

“British earthworks, enclosing permanent habitations, are found in open situations.” Indeed, they were prominent “especially on hill-tops....

“The **Britons** were divided into many small nations or tribes,” as can to some extent still be seen from the county boundaries. Hence, stated Hume,<sup>10</sup> “it was impossible “ after **they had acquired a relish for liberty** “ for their princes or chieftains to establish despotic authority over them. Their governments, though monarchical, were **free**... The **common** people seem to have **enjoyed more freedom than among the nations**” on the European Continent.

“The British tribes with whom the Romans became acquainted by Caesar’s invasion, were mainly the following:- 1. The *Cantii*, under four princes, inhabited Kent.... 2. The *Trinobantes* were seated to the north of the Thames...in the present counties of Middlesex and Essex.... 3. The *Cenimagni* “ perhaps the same as the *Iceni* of Tacitus “ dwelt in Norfolk, Suffolk, and Cambridgeshire. 4. The *Segontiaci* inhabited parts of Hants and Berks. 5. The *Ancalites* and *Bibroci* inhabited parts of Berks and Wilts. 6. The *Cassii* appear to have been the tribe of which Cassivelaunus was the chief “ and the same as the *Catuvellauni* in Herts, with their capital at Verulamium.

“Caesar invaded Britain with two legions in the end of August, B.C. 55. Aware of his intention, the natives were sensible of the unequal contest.... After some resistance

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<sup>8</sup> *Op. cit.*, pp. 4f.

<sup>9</sup> *Ib.*, pp. 5f.

<sup>10</sup> *Ib.*, pp. 6f.

he landed...but was constrained, by the necessity of his affairs and the approach of winter, to withdraw....

øCaesar resolved next summer (B.C. 54) to chastise them.... He landed...with five legions, numbering above twenty thousand men.... He found a more regular resistance from the Britons, who were now united under Cassivelaunus....

øLater Welsh writers call him ‘Caswallon’... He passed the Thames in the face of the enemy at a ford...in spite of the piles which the Britons had driven into the bed of the river.... The Historian Bede mentions the remains of these piles as existing in his own time, in the eighth centuryö A.D.

### **Hume on the A.D. 43-84f Pagan Roman conquest of South Britain**

Hume then went on<sup>11</sup> to describe the successful Roman invasion of Britain. That lasted from A.D. 43 to 84f.

We have seen that Julius Caesar’s B.C. 55f expeditions against Britain were unsuccessful. For, remarked Hume, the Pagan Roman øCivil Wars which ensued, prepared the way for the establishment of imperialism in Rome ó and [at least for many decades] saved the Britons from the impending yoke.

øAugustus [B.C. 27f] was content with levying duties on British commerce in the ports of Gaul.... Almost a century elapsed [after Julius Caesar], before another Roman force appeared in Britain....

øAt length...Bericus instigated the Emperor Claudius to undertake the reduction of the island.... [General] Aulus Plautius was despatched thither (A.D. 43) at the head of four legions augmented with Gallic auxiliaries....

øThe Southeastern parts of Britain were formed into a Roman province. In this invasion, Vespasian, the future Emperor, distinguished himself ó and at the head of the Second Legion fought thirty battles, stormed twenty towns, and subdued the Isle of Wight.

øThe other Britons, under the command of Caractacus, still maintained an obstinate resistance.... The Romans now made little progress ó till Ostorius Scapula was sent over (A.D. 50). Under Scapula, a line of Roman camps was drawn across the island from the Severn to the marshes of the Nen.

øThe *Iceni* were reduced, after a desperate and brilliant struggle. The league of the *Brigantes* (between the Humber and the Tyne) was surprised, and dispersed....

øBut the *Silures* [or South-Welsh] and *Ordovices* [or North-Welsh] still held out.... It was not till after nine years of warfare that the camp of Caractacus was stormed, and his residence ó perhaps *Caer Caradoc*, situated on a hill in Shropshire near the confluence of the Clun and Teme, was captured by the Romans ó and, with it, his wife and family.

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<sup>11</sup> *Ib.*, pp. 7-9.

*ADDENDUM 28: THE SCEPTIC SIR DAVID  
HUME ON THE PRE-880 HISTORY OF BRITAIN*

öCaractacus himself sought shelter at the court of Cartimandua Queen of the *Brigantes*...by whom he was treacherously surrendered to the conquerors (A.D. 50)... But even after the capture of their leader [Caractacus], the Silures still held out, and offered so determined a resistance that Ostorius is said to have died of vexation.ö

Hume continued:<sup>12</sup> öThe Romans did little towards the further subjugation of the island till the appointment of Suetonius Paulinus ó in the reign of Nero, A.D. 58. After three years of successful warfare, he resolved on reducing the island of *Mona* or Anglesey ó the chief seat of the druids ó which afforded a shelter to the disaffected Britons....

öBut the Britons...rose in arms and, headed by Boadicea Queen of the *Iceni* ó whose daughters had been defiled and herself scourged with rods by the Roman Tribunes ó sacked and burnt Camulodunum, the colony of their insulting conquerors.

öSuetonius hastened to the protection of London, already a flourishing commercial town; but found...it would be requisite...to abandon the city to...the enemy....

öThe same fate befell Verulamium.... This...was revenged by Suetonius in a great and decisive battle (A.D. 61), where eighty thousand of the Britons are said to have perished.

öThe man who finally established the dominion of the Romans in [the southern portions of] this island, was Julius Agricola ó who governed it seven years (A.D. 78-85) in the reigns of [the Roman Emperors] Vespasian, Titus and Domitian. This able general [Agricola] formed a regular plan for subjugating Britain and rendering its acquisition useful to the conquerors.

öAfter subduing the *Ordovices* ó and again reducing *Mona*, which had revolted ó he carried his victorious arms northwards.... In the sixth and seventh years of his administration he made two incursions into *Caledonia*, in the latter of which he gained a great and decisive victory over the inhabitants under their leader Galgacus at the foot of the highland hills.ö

### **Hume on the Roman rule over *Britannia* from A.D. 84 to 397**

Hume next traced<sup>13</sup> the character of the A.D. 84f Roman rule over South Britain alias *Britannia* ó and the latter's recovery of her independence from Rome in A.D. 397f. Meantime, observed Hume, öthe Caledonians alone ó defended by barren mountains ó sometimes infested the more cultivated part of the northern frontiersö of the Roman area of Britain.

öTo repel their attacks, [the Roman Emperor] Hadrian ó who visited this island (A.D. 120) ó built a stone wall and an earthen rampart between the River Tyne and the Solway Firth called the Roman or Pictsø Wall.... Considerable portions still exist.... Except, however, on its northern frontier ó Britain under the Roman dominion enjoyed profound tranquillity....

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<sup>12</sup> *Ib.*, pp. 9f.

<sup>13</sup> *Ib.*, pp. 11-13.

ōIn the third century of our era, it began to be disturbed by new enemies. These were the Franks and Saxon pirates, whose descents upon the eastern and southern coasts...became so troublesome.ö

Yet Christianity still kept on expanding in Britain ó and, after the collapse of Pagan Rome, also there. This was so especially after öConstantius Chlorus died at York in 306 ó where his son, Constantine the Great, assumed the title of Caesar....

ōIn the early times of the Roman dominion in Britain, the northern parts of the island were inhabited by the *Caledonii* and *Maeatae*.... But in the beginning of the fourth century, these names were supplanted by the ÷Pictsø and ÷Scotsø... ÷Pictsø..appears to have been only a new Latin term for those ancient...tribes who preserved their independence...and maintained possession [against the Romans] of the northern parts of the Island, till the later invasion of the Irish Scots.

### **The Roman withdrawal from and the Iro-Scotic invasion of Britain**

ōAll ancient writers agree in representing Ireland as the proper [ancestral] home of the Scots; and for several centuries that [Irish] island bore the name of *Scotia*. The Scots who invaded Roman Britain, appear to have made their inroads by sea, on the northwest....

ōFrom the second to the eleventh century, the Scots are mentioned as the inhabitants of Ireland.... Thus, Claudian says:<sup>14</sup> *Scotorum cumulos flevit glacialis Ierne totam cum Scotus Iernen movit* [namely ÷icy Ireland poured forth clouds of Scots when the Scot moved all Irelandø].... The Gaelic spoken by the Scotch Highlanders is the same language as the Erse spoken by the Irish, and there can be no doubt that it was brought into [Northern] Britain by the Irish Scots.ö

After öRome was sacked by the Gothsö and after öher final loss of Britain (A.D. 410),ö continued Hume,<sup>15</sup> öthe incursions of the ÷northern barbariansø were now renewed.... [Yet] a party of Picts, Scots, and Saxons fled without a blow ó when St. Germain Bishop of Auxerre [alias Garmon] and his priests raised the cry of ÷Alleluiaø (A.D. 429).ö This was when Garmon led the Christian Britons to defend themselves against those attackers.

ōIt must be remembered that the Roman occupation of Britain [till A.D. 397] was chiefly military, and that the country was never completely Romanized like the provinces of Gaul and Spain. The natives living at a distance from the towns, continued to speak their own languages.

ōThe number of Latin words which have found a permanent place in the Welsh language, is comparatively small.... As in Ireland, the peasantry, having no attachment to their lords, were easily excited to revolt. And a successful inroad of the Caledonians would always be attended by a corresponding agitation among the Britons.ö

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<sup>14</sup> *De IV Cons. Hon.*, 33; & *De Laud. Stilich.*, II:251.

<sup>15</sup> *Ib.*, pp. 13f.

## Hume on the firm establishment of Christianity in Early Britain

Hume the sceptic now discussed the establishment of Christianity in Britain ó presumably even **before** the A.D. 43f Pagan Roman Invasion! For remarkably, even he observed:<sup>16</sup> **Christianity was introduced into Britain at an early period** ó in all probability...**not** through **Rome** but from the **East** by means of the Mediterranean commerce....

ó Tradition ascribes the adoption of Christianity in Britain to a Prince Lucius or *Lever Maur* (the Great Light).ó This Prince Lucius, alias King Llew, ó flourished some time in the latter half of the second century.

ó Under Diocletian [A.D. *circa* 284-93], Britain reckons the martyrdom of St. Alban at Verulam ó and of Aaron and Julius, two citizens of Caerleon on the Usk. This city...and the commercial and military capitals of London and York...are named as the three archiepiscopal sees of Britain.

ó At the first Council of Arles in 314, three British bishops appeared ó namely Eborius of York, Restitutus of London, and Adelfius...of Caerleon.... The monastery of Bangor, near Chester, was founded at an early period. Its name (*Ban Gor* or the Great Choir) was a generic one for a monastery ó and thus we find more than one the Bangor in Britain.ó

## Hume on the setbacks for British Christianity at the Saxon conquests

Two centuries later, as a result of constant Anglo-Saxon attacks against the Christian Celts, the Brythons lost control of what is now England. ó Christianity, extirpated from England by the heathen conquerors, survived in Wales ó observed Hume. ó Meanwhile, at the very time when Britain [or rather England] was lost..., Ireland appears in our history as receiving the Christian faith through the ministry of Palladius and St. Patrick, natives of Britain.ó

As regards Ancient British and Ancient Saxon historians, remarked Hume,<sup>17</sup> the earliest English writer Bede (A.D. 730), in his *Ecclesiastical History and Chronicle*, chiefly follows ó for the Roman period ó Jerome's version of the *Chronicle* of Eusebius and other Latin chroniclers.... The *Anglo-Saxon Chronicle* follows Bede....

ó Gildas the Wise...[was] a British ecclesiastic of high birth, born (as he himself tells us) in the year of the great battle of Mount Badon (516), and his death is placed in A.D. 570. His *Liber Querulus de Excidio Britanniae*...has come down to us.... It is a history of Britain from the Roman invasion to his own time....

ó The *Historia Britonum from the Creation to 687* [is] ascribed to Nennius [A.D. 805f].... The author professes to have collected his materials from: the traditions of his elders; the monuments of the Ancient Britons; the Latin Chroniclers (Isidorus, Jerome, Prosper, &c.); and from the histories of the Scots and Saxons.ó

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<sup>16</sup> *Ib.*, pp. 15f.

<sup>17</sup> *Ib.*, p. 19.

## Hume on the clashes between the Anglo-Saxons and the Celto-Britons

Sir David Hume now went on to describe the early conflicts between the Celto-Britons and the Anglo-Saxons. "The first arrival of the Saxon tribes in England," he remarked,<sup>18</sup> "is commonly placed either in the year 449 or 450.... The two Jutish leaders Hengest and Horsa...were rewarded with the Isle of Thanet in Kent.

"Then, at the Second Settlement of the German invaders, A.D. 477..., Ella (Aella or Aelle)...assumed the title of king of the South-Saxons or Sussex.

"[The] Third Settlement of the German invaders...landed in 495, under the command of Cerdic...on the east...of Southampton.... Many districts were conquered, and among them the Isle of Wight.... Cerdic assumed the royal title, and erected the kingdom of the West-Saxons or Wessex...

"Cerdic's further progress towards the west was checked by a great defeat which he received in the following year [520] at Mount Badon from Arthur Prince of the *Damnonii*, whose heroic valour now sustained the declining fate of his country. This is that Arthur so much celebrated in the songs of British bards."

The Fourth Settlement of the German invaders, A.D. 526, founded the kingdom of the East-Saxons or Essex ó to which the Middle-Saxons of Middlesex also belonged....

"[The] Fifth Settlement of the German invaders..., divided into two tribes ó the North-folk and the South-folk ó founded the kingdom of East-Anglia, comprising the modern counties of Norfolk and Suffolk [*etc.*]....

"[The] Sixth Settlement of the German invaders, about A.D. 547...[occupied] the country North of the Humber.... In 617, the united kingdoms seem to have assumed the name of Northumbria....

"The country to the West of East-Anglia...was known by the name of The March (or Boundary).... It was erected into an independent state by Penda, about 626, under the name of The March or Mercia ó which was subsequently extended to the Severn." This then constituted the Seventh Settlement.

"Thus," concluded Hume,<sup>19</sup> "after a century and a half, was gradually established in Britain what has been called the **heptarchy** or seven Anglo-Saxon kingdoms ó namely Kent, Sussex, Wessex, Essex, East-Anglia, Mercia, and Northumbria.... The Britons, or ancient Celtic inhabitants ó driven into the western parts of the Island ó [also] formed several small States.

"In the extreme southwest lay *Damnonia*, called also West-Wales (the Kingdom of Arthur) ó occupying at first the present counties of Cornwall and Devon....

"In Somersetshire, Wiltshire, and Dorsetshire, conquered by the West-Saxons at an early period, a large native population still maintained its ground....

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<sup>18</sup> *Ib.*, pp. 24-27.

<sup>19</sup> *Ib.*, pp. 28-30.



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ō*Cambria* or ÷Walesø was divided into several small kingdoms or principalities. The name of Welsh (*Wealas*) was the German term for ÷foreignersø ó or those who speak another language....

ōThe history of the Celts who dwelt in *Cumbria* to the North of Wales, is involved in obscurity. *Cumbria*, or Cumberland properly so called, included besides the present county [of Cumberland, also] Westmoreland and Lancashire ó and extended into Northumbria, probably as far as the modern Leeds [in Yorkshire]. *Caerleol*, or Carlisle, was its chief city.ö

Significantly, Hume commented:<sup>20</sup> öIt is usually stated that the Saxons either exterminated the original population, or drove them into the western parts of the Island. But there are good reasons for believing that this was not uniformly the case....

ōWe may conclude from the Welsh traditions, and from the number of Celtic words still existing in the English language, that a considerable number of the Celtic inhabitants remained upon the soil.ö

### **Hume on the christianization of the Angles and Saxons and Jutes**

Hume next described<sup>21</sup> the christianization of the Angles, Saxons and Jutes in Britain. öAethelberht of Kent obtained the supremacy.... The most memorable event of his reign [*circa* 560-600f] was the introduction of Christianity among the Anglo-Saxons....

ōAfter his accession to the pontificate [around 590 A.D.], Gregory ó anxious for the conversion of Britain [meaning especially England] ó sent Au[gu]stine, a Roman Monk, with forty associates, to preach the Gospel in this island....

ōAethelberht, already well-disposed towards the Christian faith, assigned him a habitation in the isle of Thanet.... Augustine was consecrated Archbishop of Canterbury, [and] was endowed by Gregory with authority over all the British churches....

ōChristianity was soon afterwards introduced into the Kingdom of Essex. Its sovereign ó Seberht or Sebert ó was Aethelberhtø's nephew.... Aethelberht also, with the advice of his counsellors, enacted a body of laws ó the first written laws promulgated by any of the German conquerors.

ōThe supremacy among the Anglo-Saxon kingdoms south of the Humber passed to the fourth *Bretwalda*, Redwald.... Edwin subsequently became the fifth *Bretwalda*.... He distinguished himself...by the strict execution of justice in his own [kingdom]. He reclaimed his subjects from the licentious life to which they had been accustomed.... During his reign, a woman with her infant might go on foot from sea to sea without fear of violence or robbery....

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<sup>20</sup> *Ib.*, pp. 30-32.

<sup>21</sup> *Ib.*, pp. 32-37.

Edwin had married Aethelburga, the daughter of Aethelberht King of Kent. This lady, emulating the glory of her mother Bertha, who had been instrumental in converting her husband and his people to Christianity, carried Paulinus, a learned bishop, along with her... Edwin was baptized on Easter Day, A.D. 627....

Northumbria was divided into two separate kingdoms.... In 634, Oswald...again united the kingdoms...and restored the Christian religion in which he and his brothers had been brought up during their exile among the Picts. For, while South Britain was overrun by heathen conquerors, Christianity had been firmly planted among the Scots and Picts by the missionaries led from Ireland by St. Columba.

### **Hume on the expansion of Christianity in the Anglo-Saxon Heptarchy**

The last half of the seventh and the first half of the eighth century, explained Hume, saw the foundation of the monasteries of Whitby, Jarrow, and Wearmouth and the great school of learning at York. It produced the poems of Caedmon, and the history of Bede....

The history of the kings of Wessex, presents nothing remarkable till we arrive at the reign of Ine or Ina, who ascended the throne in 688.

Ina was remarkable for his justice, policy, and prudence. He treated the Britons of Somersetshire and the adjoining districts (the *Wealas* or Welsh-kind) whom he had subdued, with a humanity hitherto unknown to the Saxon conquerors.

He allowed the proprietors to retain possession of their lands, encouraged marriages and alliances between them and his ancient subjects, and granted them the privilege of being governed by the same laws.... His long reign of thirty-seven years may be regarded as one of the most glorious and most prosperous in the annals of the Anglo-Saxons.

After the death of Penda, the history of Mercia presents little of importance till we arrive at the long reign of Aethelbald (716-755).... Aethelbald...was succeeded by Offa, the most celebrated of all the Mercian princes....

He constructed the mound or rampart between the mouth of the Dee and that of the Wye known as Offa's Dyke.... The king of Mercia had now become so considerable that Charles the Great [Charlemagne] entered into an alliance and friendship with him.

Offa, at his desire, sent to him Alcuin, a Northumbrian monk much celebrated for his scholarship. Alcuin received great honours from Charles, and even became his preceptor in the sciences.... Offa endeavoured...liberality to the church. He founded the monastery of St. Albans.

## Hume on the emergence of Christian England under King Alfred

Hume finally discussed<sup>22</sup> the emergence of Christian England, under the impeccable leadership of King Alfred. "Thus all the Anglo-Saxon kingdoms were united under the supremacy of one king [Egbert of Wessex] " nearly four hundred years after the first arrival of the Anglo-Saxons in Britain. This event took place in the year 827....

"Although England was not firmly cemented into one State under Egbert..., yet the power of this monarch and the union of so many provinces " opened the prospect of future tranquillity....

"Egbert...unfortunately died (A.D. 836), and left the government to his son Aethelwulf.... This prince had neither the abilities nor the vigour of his father, and was better qualified for governing a convent than a kingdom....

"Aethelwulf died in 858..., dividing his kingdom "by will" between his two sons Aethelbald and Aethelberht.... Aethelred, fourth son of Aethelwulf, ascended the throne (866).... Aethelred died at Easter, 871, and was succeeded by his brother Alfred....

"In 876," however " explained Hume,<sup>23</sup> "Wessex was again invaded by a great fleet and army under Guthorm or Guthrum (in Danish "Gormhinrige").... The Danes, surprised to see an army of English, and still more astonished to hear that Alfred was at their head, made but a faint resistance notwithstanding the superiority of their number " and were soon put to flight with great slaughter....

"Alfred spared their lives, and even formed a scheme for converting them... He required, as a pledge of their submission, that they should embrace Christianity. Guthrum, with thirty of his officers, had no aversion to the proposal, and were admitted to baptism....

"After the treaty with Guthrum, Alfred enjoyed tranquillity for some years. He employed the interval in restoring order to his dominions.... He died (October 26th 901), in the vigour of his age and the full strength of his faculties....

"After a glorious reign of thirty years and a half...he deservedly attained the appellation of "Alfred the Great" and the title of "Founder of the English Monarchy."

"The merits of this prince, both in private and public life, may with advantage be contrasted with those of any monarch which the annals of any age or nation can present us.... When Alfred came to the throne, he found the nation sunk....

"Alfred himself complains that on his accession, he knew few even of the clergy south of the Thames and not many in the north...who could interpret the Latin service. He invited the most celebrated scholars from all parts of Europe; he established schools for the instruction of his people....

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<sup>22</sup> *Ib.*, pp. 38-43.

<sup>23</sup> *Ib.*, pp. 44-48.

“The most effectual expedient employed by Alfred for the encouragement of learning, was his own example.... He employed himself in the pursuit of knowledge. He usually divided his time into three equal portions. One was devoted to sleep, food, and exercise; another to study and devotion; a third to the despatch of business....

“He translated into Anglo-Saxon the *Histories* of Orosius and of Bede.... To these must be added a version of Boethius’s *Consolation of Philosophy* ó besides several other translations which he either made or caused to be made from the *Confessions* of St. Augustine, St. Gregory’s *Pastoral Instructions, Dialogues, &c.*”

Neither ó concluded Hume ó was Alfred “negligent in encouraging the mechanical arts.... He introduced and encouraged manufactures, and suffered no inventor or improver of any ingenious art to go unrewarded.

“He prompted men of activity to betake themselves to navigation; to push commerce into the most remote countries; and to acquire riches by promoting industry among their fellow-citizens. He set apart a seventh portion of his own revenue for maintaining a number of workmen, whom he constantly employed in rebuilding the ruined cities and monasteries....

“Next to Charlemagne, Alfred was long regarded as the greatest of the wisest and best that ever adorned the annals of any nation. Alfred’s great reputation had caused many of the institutions prevalent among the Anglo-Saxons, the origin of which is lost in remote antiquity, to be ascribed to his wisdom ó such as the division of England into shires, hundreds, and tithings; the law of frankpledge; trial by jury; *etc.*....

“Even the *Code of Laws* which he undoubtedly promulgated, was little more than a new collection of the laws of Aethelberht, Offa, and Ina ó into which, with the assistance of his *witan* or wise-men, he inserted a few enactments...of his own.” Indeed, Alfred’s *Law Code* was grounded in very much earlier material ó *viz.* Exodus chapters 20 to 23. Compare the *Westminster Confession of Faith*, 19:4g.

Thus, even Hume the great sceptic witnessed to the long Christian tradition in England ó before the time of her mediaeval history. Significantly, he grounded it all in the Brythonic Christianity which preceded it. Indeed, that in turn he attributed to influences initially reaching Britain “not through Rome but from the East.”<sup>24</sup>

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<sup>24</sup> *Ib.*, pp. 15f.

## **ADDENDUM 29: BEDE ON BRITAIN'S A.D. 156-731 *CHURCH HISTORY***

The Venerable Bede of Anglian Northumbria, a dedicated Roman Catholic, was born at Monkton-on-Tyne about A.D. 673. He died just a few miles away ó at Jarrow, in 735.

### **Bede biased racially vs. the Celts and theologically vs. the Culdees**

Bede was a very patriotic Englishman ó descended from the A.D. 449f pagan Anglo-Saxon invaders from Germany. As such, he had scant regard for the earlier (Non-Romish) Christianity of the Non-English Celto-Brythonic Britons.

Bede strongly disliked the Celtic Britons. He ignored even the very existence of the Briton Patrick, the famous A.D. 430 Brythonic Christian Missionary to the Irish. Indeed, Bede gave but one very short and insignificant mention of the great A.D. 520f (and oldest extant) church historian of Ancient Britain ó Gildas the Celtic Briton.

Nevertheless, Bede was certainly a most knowledgeable and dedicated Christian. However, it must not be forgotten that he strongly adhered to a degenerating and early-mediaeval form of Christianity ó that deformity now known as Roman Catholicism.

In Early-Mediaeval Britain, that deformity was encountered not among the Celto-Brythons but only among the Anglo-Saxons. It is true that this deformity never became as pronounced in England as it has become in Europe (and even more so in South America). Yet even in England, it was implemented precisely by the 597 A.D. papal legate Augustine (alias Austin of Rome).

### **Bede's strengths and weaknesses also because of his being a monk**

The Englishman Bede was not only a Romanist, but also a Benedictine monk. This is pointed out by the Anglo-Catholic scholar, Dom David Knowles ó in his 1954 Everyman's edition<sup>1</sup> of Bede's *Ecclesiastical History of the English Nation*.

Knowles reminds us<sup>2</sup> that Bede spent his whole life in the Benedictine monastery at Jarrow established by Benedict Biscop. The latter had visited Rome time and again ó bringing back with him to his monasteries of Wearmouth and Jarrow books and paintings and carvings from St. Peter's at Rome.

Even Knowles concedes that though we may admire Bede, we must not expect to find in him the qualities of a better age. He checked and sifted his witnesses, but he did not criticize the evidence they produced and the stories they related.

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<sup>1</sup> Dent & Sons, London, 1954.

<sup>2</sup> *Ib.*, pp. vi-x.

It is very probable that many of his stories of wonders [such as those claimed by him for St. Cuthbert] ó even if we do not rule out all ongoing miracles on *a priori* grounds ó are wholly legendary. In neither of these cases did Bede criticize his documents. He did what almost all historians do. He set down just what his authorities told him. Thus Knowles.

### **Bede was perhaps first and foremost a Propagandist of Romanism**

Bede was strongly committed to the errors of Roman Catholicism. Unfortunately, he was therefore also vehemently opposed to the earlier and purer Non-Romish form of Christianity then still extant among the Non-Saxon Celto-Brythonic Christians of Ancient Britain.

Significantly to us, but not to Bede, they had embraced that faith long before the arrival in England of the Anglo-Saxons in A.D. 425f. Indeed, even Roman Catholicism would not arrive in Britain until 597f A.D.

Yet the A.D. 731 Roman Catholic Anglo-Saxon Bede all but ignored the earlier history of Non-Romish Pre-English Celto-Brythonic Christianity ó though clearly recorded by the A.D. 520f Brythonic Church Historian Gildas whom Bede quoted! Thus, while indeed referring to the Celto-Brythonic Christian Gildas ó **Bede suppressed Gildas's statement that "Christ afforded His light" to Britain "in the last time of Tiberias Caesar" (alias before A.D. 37) and indeed apparently not *via* Rome but much rather straight from Jerusalem.**

Yet even Bede does describe the christianization of the Celto-Brythonic King Llew alias Lucius in A.D. 156 ó albeit only by Christians said to have been sent to him specifically from Rome! Similarly, Bede also mentions (and misassumes) that the great Brythonic Christian Ninian alias Ninias ó and Ninian's fellow Celt St. Martin ó were tools of Rome. Yet, as noted, to Bede the greatest of all Brythonic Christians ó the Proto-Protestant St. Patrick ó did not even exist!

Thus, Bede's work ó though principally intended to be the earliest historical chronicle of both the earlier Celto-Brythonic Church in England as well as especially the later Anglo-Saxon Church in England ó is in fact far more. For it was perhaps even principally intended to be an Apologetic specifically for Roman Catholicism ó *viz.* against the Proto-Protestant Pre-Saxon Celto-Brythonic -Culdeeø or Non-Roman tradition of -Original Christianityø in Britain.

### **Bede's *Church History of England* very valuable despite limitations**

Nevertheless, Bede's account of British and English Church History is indeed of great value. For, however obliquely and unintentionally ó it also evidences the ongoing existence among Celtic Britons of even the earlier Pre-Saxon and Non-Romish kind of Christianity.

Thus, it refers expressly to the A.D. 520f British Christian Gildas ó and implicitly even to the yet earlier St. Martin's Church, built by and for the Britons who inhabited Kent around 360 A.D. Consequently, even the Roman Catholic Bede himself had

received considerable exposure to influences from Pre-Saxon and Non-Romish Celto-Brythonic Christians.

Now the rejuvenation of the Church in England had been carried to Wearmouth or Wiremundham by Benedict Biscop ó who had lived in the monasteries of Southern France and who had visited Rome time and again. As Knowles remarks in his *Introduction* to Bede's work,<sup>3</sup> the latter had been taken as a child of seven to that newly-founded Roman Catholic Monastery. Thereafter, he spent the whole of the rest of his life either there or at the nearby similar monastery of Jarrow ó reading, teaching, writing, and praying.

However, this stream to Northumbria from the Romish southeast of England had met another from the north ó viz. the southward flow of the Non-Romish Celtic Culdee Proto-Protestant Missionaries from Iona. Aidan and Cuthbert had given not only examples of singularly noble lives, but also some of the traditions and artistic skill of the golden age of Irish and Scottish learning.

In Bede, those two streams combined. He was indeed most decidedly an outspoken Romanist, and basically hostile to the Celtic Culdee Church. Yet he also did not hesitate to praise some of the latter's leaders ó especially in those situations where some of their actions were not incompatible with Romanism.

### **The Venerable Bede's many known or extant Commentaries & Writings**

óThe Venerable Bede ó as he is usually termed ó was a very knowledgeable member of the monasteries at Wiremundham and Jarrow. Having been educated and brought up by Benedict Biscop, Bede continually devoted himself especially to study. Fortunately, his subject matter was chiefly the Holy Scriptures.

Thus Bede composed: three books of commentaries, from the beginning of Genesis to the birth of Isaac; three books concerning the tabernacle, its vessels and vestments; four books on the early part of Samuel to the death of Saul; and two books on the building of the Temple. He further wrote a book on the histories of the Saints; another on the life of Cuthbert; and yet two more on the lives of the Abbots.

Bede's greatest work ó the *Ecclesiastical History of the English* ó consisted of five books. Forty-five of his works remain, attesting to his prodigious industry. The most important were the commentaries and homilies upon various books of the Bible, which he had drawn up from the writings of the Early Church Fathers.

But Bede was far from confining himself only to theology. He threw together all that the World had then accumulated in astronomy and meteorology; in physics and music; in philosophy, grammar, rhetoric and arithmetic. He became the father of English learning, and also of England's national education. In his physical treatises, he was the first figure to which English science looks back. Indeed, he was also a statesman ó as well as a scholar. Thus Professor J.R. Green, in his own *Short History of the English People*.

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<sup>3</sup> *Ib.*, pp. v-vi.

## **Bede on the Pre-Roman history of the various Ancient British Isles**

Wrote the A.D. 731 Bede himself:<sup>4</sup> ðBritain, an Island in the Ocean, formerly called Albion, is situated between the north and west ó facing (though at a considerable distance) the coasts of Germany, France and Spain....

ðBritain excels for grain and trees, and is well adapted for feeding cattle and beasts of burden. It also produces vines in some places..., besides many sorts of shell-fish...in which are often found excellent pearls....

ðBritain has also many veins of metals ó [such] as copper, iron, lead, and silver.... **The island was formerly embellished with twenty-eight noble cities – besides innumerable castles, which were all strongly secured with walls, towers, gates, and locks....**

**“This island at present [A.D. 731] – following the number of books in which the Divine Law was written – contains five nations: the English, Britons, Scots, Picts, and Latins. Each, in its own peculiar dialect, cultivates the sublime study of divinity.**

ðAt first, this island had no other inhabitants but the Britons ó from whom it derived its name. They, coming over into Britain...from Armorica [alias Brittany in France], possessed themselves of the south [of Britain]....

ðWhen they, beginning at the south, had made themselves masters of the greatest part of the island ó it happened that **the nation of the Picts from Scythia...in a few long ships were driven by the winds beyond the shores of Britain and arrived on the northern coast of Ireland**ö a few centuries before the resurrection of Christ.

ðThere, finding the nation of the Scots, they begged to be allowed to settle among them ó but could not succeed in obtaining their request.... The Scots [then already long in Ireland] answered [the arriving Picts], that the island [of Ireland] could not contain them both....

ðThe Picts, accordingly, sailing over into Britain, began to inhabit the northern part.... For the Britons possessed the south....

ðIn process of time Britain, besides the Britons and the Picts, received a third nation ó the Scots. They, migrating from Ireland under their leader Reuda...secured to themselves those settlements among the Picts which they still possess.ö

So, even according to the Anglo-Saxon Bede, Britain was first inhabited by the Britons ó alias the Gomer-ians mentioned in Genesis 9:27 to 10:2f. Later, the Picts arrived from Scythia ó alias the ðMagogö mentioned in Genesis 10:2 and the original homeland of those referred to in Colossians 3:11.

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<sup>4</sup> *Ib.*, I:1.



## Bede on the early christianization of Britain despite the Roman Occupation

Bede next detailed<sup>5</sup> the period of the Pagan-Roman involvement with the Britons. He also mentioned the christianization of the Britons, in spite of their being conquered by those Pagan Romans.

ōBritain had never been visited by the Romans...before the time of Caius Julius Caesar...[in] the sixtieth year before the incarnation of our Lord.... The strong city of Trinovantum [*viz.* London and]...many other cities...made a treaty.... By their assistance, Caesar at length ó with much difficulty ó took [the British Leader] Cassibelaunø town.... After this, Caesar returned into Gaul....

ō[Later,] Claudius ó fourth Emperor from Augustus...[the Pagan Roman Caesar Octavian] ó undertook an expedition into Britain [in A.D. 43f].... He was the only one, either before or after Julius Caesar, who had dared to land upon the island....

ōNero, succeeding Claudius in the Empire [from A.D. 54-68], attempted nothing in martial affairs.... He almost lost Britain. For, under him, two most noble towns were there taken and destroyedó ó by the Britons.

ōIn the year of our Lord's incarnation 156...Lucius King of the Britons...entreated that...he might be made a Christian. He soon obtained his pious request.... The Britons preserved the faith which they had received – uncorrupted and entire, in peace and tranquillity – until the [A.D. 285] time of the [Pagan Roman] Emperor Diocletian.ö

## Bede on Roman persecution of British Christians before Constantine

Bede next dealt<sup>6</sup> with the time of the Pagan-Roman persecutions of British Christianity. Thereafter, he also touched on the Briton Constantine's later christianization of the Pagan-Roman Empire.

ōIn the year of our Lord's incarnation 286, Diocletian, the thirty-third [Pagan Roman Emperor] from Augustus..., reigned twenty years [A.D. 286-306].... He commanded the churches to be destroyed, and the Christians to be slain.

ōThis persecution was the tenth since the reign of Nero, and was more lasting and bloody than all the others before it. For it was carried on incessantly for the space of ten years ó with burning of churches, outlawing of innocent persons, and the slaughter of martyrs. At length, it reached Britain also – and many persons, with the constancy of martyrs, died in the confession of their faith.

ōAt that time [A.D. 305], suffered St. Alban.... [He had] cast off the darkness of idolatry and become a Christian in all sincerity of heart.... The blessed Alban suffered death...near the city of Verulam..., which is now by the English nation called Verlamacestir or Varlingacestir.

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<sup>5</sup> *Ib.*, I:2f.

<sup>6</sup> *Ib.*, I:6-8.

There, afterwards when peaceable **Christian** times were **restored** a church of wonderful workmanship and suitable to his martyrdom was erected.... At the same time suffered Aaron and Julius, citizens of Chester [on the edge of Christian Greater Cumbria] and many more of both sexes, in several places.

When the storm of persecution ceased [A.D. 307f], the faithful Christians who during the time of danger had hidden themselves in woods and deserts and secret caves appeared in public and **rebuilt the churches** which had been levelled with the ground. They founded, erected and finished the temples of the holy martyrs.... They displayed their conquering ensigns in all places. They celebrated festivals, and **performed their sacred rites with clean hearts and mouths**.

This **peace continued in the churches of Britain** until the time of the Arian madness.... At this time **Constantius** who, whilst Diocletian was alive, [had] **governed** Gaul and Spain [and who was also] a man of extraordinary meekness and courtesy died **in Britain**. This man left his son Constantine.... **Constantine, being created Emperor in Britain, succeeded his father in the sovereignty** as from A.D. 310 onward.

### **Bede on the expansion of Christianity into Scotland from Cumbria**

Also the expansion of Brythonic Christianity into Scotland, from about A.D. 393 onward, was related<sup>7</sup> by Bede. So too was its further consolidation also within South Britain.

For the Caledonians of Southern Scotland, explained Bede, forsook the errors of idolatry and embraced the truth by **the preaching of Ninias. He was a most reverend Bishop and holy man of the British Nation**....

His episcopal see named after St. Martin the bishop famous for a stately church (wherein he and many other saints rest in the body) is still in existence among the English nation. The place..is generally called the White House because he [Ninias] there built a church of stone, which was not usual among the Britons....

Rome was taken by the Goths [in A.D. 411].... Then, the Romans ceased to rule in Britain almost 470 years after Caius Julius Caesar [had] entered the island.... From that time, the south...of Britain...suffered many years under two very savage foreign nations the Scots from the west [viz. Ireland], and the Picts from the north [viz. Caledonia].<sup>8</sup>

However, there is at this very point an unfortunate yet highly significant omission in the writings of the great Northumbrian. Indeed, Bede was not only Anti-Brythonic, but also allergic to all of the Insular Celts (including also the Iro-Scots). And these antipathies affected the objectivity of our Anglo-Saxon and Roman Catholic Church Historian, the Venerable Bede.

For Bede made no reference whatsoever about even the very existence of the famous (Non-Romish) Celto-Brythonic and Proto-Protestant British Christian Patrick.

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<sup>7</sup> *Ib.*, III:4.

<sup>8</sup> *Ib.*, I:10-12.

Still less did Bede mention Patrick's excellent evangelistic work among the Scots in Ireland, from about A.D. 420 onward.

Possibly, this betrays the Anglo-Saxon Northumbrian Bede's dislike of his Celto-Brythonic Cumbrian neighbours or Patrick's own kinfolk. Even more probably, it certainly also reveals Bede's Roman Catholic dislike of the Culdee nature of that Cumbrian Christianity.

Bede does mention,<sup>9</sup> in the year of our Lord 423, that "Palladius was sent by Celestinus [the Bishop of Rome!]...to the Scots who believed in Christ." Herein Bede's Romish bias can be seen very clearly. For it was the Culdee Patrick and not the Romanist Pallad(ius) who was the principal evangelizer of Ireland. Yet nevertheless, even Bede here admitted that there were "Scots who believed in Christ" even **before** the arrival of the first Romanist Palladius in Ireland!

"At the same time," continued Bede, "there was a famine" precisely in Britain. "The aforesaid famine, distressing the Britons more and more, and leaving to posterity lasting memorials of its mischievous effects or obliged many of them to submit themselves to the [Pictish] depredators...."

"Others still held out, confiding in the divine assistance or when none was to be had from men.... They [the Christian Britons] consulted what was to be done or and where they should seek assistance to prevent or repel the cruel and frequent incursions of the northern nations.... They [the Britons] all agreed with their King Vortigern or to call over to their aid, from the parts beyond the sea, the **Saxon** nation."

### **Bede on the arrival of the Saxons and their betrayal of the Britons**

This then brought Bede to give an account of his own ancestors or the Anglo-Saxons. First, he details<sup>10</sup> their arrival in Britain at large.

"In the year of our Lord 449...the nation of the Angles or Saxons or being invited by the aforesaid king [the Briton Vortigern] or arrived in Britain with three long ships. They had a place assigned them to reside in, by the same king, in the east...of the island. Thus they [the Anglo-Saxons] might appear to be fighting for their country [Germany] or while their real intentions were to subjugate [the Britons]...."

"The newcomers received from the Britons a place to inhabit or upon condition that they should wage war against their enemies" or that is, against the Picts as the enemies of the Britons. This was "for the peace and security of the country [against the Pictish invasions] or whilst the Britons agreed to furnish them [the Anglo-Saxons] with pay...."

"Those who came over, were of the three most powerful nations of Germany or Saxons, Angles, and Jutes.... The two first Commanders are said to have been Hengist and Horsa...."

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<sup>9</sup> *Ib.*, I:13f.

<sup>10</sup> *Ib.*, I:15-17.

ōIn a short time, swarms of the aforesaid nations came over into the island [of Britain].... They began to increase so much, that they became terrible to the [Brythonic] natives themselves who had invited themō to come to Britain in the first place!

Now the Picts, the Saxons ōhad by this time repelled by the force of their arms.... Then, having suddenly entered into league with the Pictsō ó into league **with** the Britonsø Pictish enemies, as a **new** alliance **against** the Saxonsø own previous allies the Britons! ó ōthey [the Saxons] began to turn their weapons against their [own Brythonic] confederates.

ōThe fire kindled by the hands of these pagans, proved Godø's just revenge for the crimes of the [Brythonic] people.... Public as well as private structures were overturned. The presbyters were everywhere slain before the altars.... The people, without any respect of persons, were destroyed with fire and sword.ö

### **Bede on the revival of the Britons' Christianity despite the Saxons**

ōIn the meantime,ö continued Bede, ōthe **Apostolical Presbyters** filled the island of Britain with the fame of their **preaching and virtues**.... **The Word of God was by them daily administered [to the Brythons] not only in the churches but even in the streets and fields.**ö

God then crowned the Brythonsø prayers to Him. For He then gave them their -Hallelujah Victoryø over the Picts and the Saxons. Explained Bede:<sup>11</sup>

ōThe Saxons and Picts, with their united forces, made war upon the Britons. They, being thus by fear and necessity compelled to take up arms..., implored the assistance of the holy bishops. The latter, hastening to them as they had promised, inspired so much courage into these...[Brythonic] people ó that one would have thought they had been joined by a mighty army.

ōThus, by these holy apostolic men, Christ Himself commanded in their camp.... Germanus [Bishop of Auxerre], bearing in his hands the standard, instructed his men all in a loud voice to repeat his words.... The [Anglo-Saxon and Pictish] enemy advanced securely, thinking to take them [the Britons] by surprise.

ōThe Presbyters three times cried out -Hallulujah!ø A universal shout of the same word followed [by and from the Britons].... The hills resounded the echo on all sides.... The [Anglo-Saxon and Pictish] enemy was struck with dread ó fearing that not only the neighbouring rocks but even the very skies were falling upon them.ö

### **Bede's Anti-Celtic & Anti-Culdee views even on Gildas and Columba**

The Anglo-Saxon Bede next revealed his Anti-British (*viz.* Anti-Celtic) and Pro-Romish bias. This is to be seen in his statement:<sup>12</sup> ōIn the meantime, in Britain, there was some respite.... **Their** own [A.D. 520f Celto-Brythonic] Historian Gildas

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<sup>11</sup> *Ib.*, I:20.

<sup>12</sup> *Ib.*, I:22.

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mournfully takes notice...that they [the British Christians] never preached the faith to the Saxons or English who dwelt amongst them.ö

This above-mentioned word ötheirö ó speaks volumes! That one little word reveals the Romanist Anglian Bede's Anti-Celtic and Anti-Culdee bias. For he has here referred to the Brythonic Culdees' Gildas as ötheirö Historian ó and not as öourö Historian!

öHowever,ö remarked the Romanist Anglo-Saxon Bede himself, öthe goodness of God did not forsake His [English!] people whom He foreknew. [For] He sent to the aforesaid [Anglo-Saxon] nation much more worthy[!] preachers [than the Celto-Brythons] ó to bring it to the Faith.ö That is to say, Roman Catholic Missionaries were sent to the English ó straight from Rome!

Bede's statements immediately above, were highly bigoted. Yet even he nevertheless did record<sup>13</sup> the [Pre-Romish] conversion of the Picts in Northern Scotland ó as a result of sermons preached to them by the **Non-Romish** and Proto-Protestant Culdee Missionary, **the Celtic Columba of Ireland**.

öIn the year of our Lord 565,ö explained Bede, öthere came into Britain a famous Presbyter...whose name was Columba, to preach the Word of God to the provinces of the Northern Picts ó who are separated from [the Scottish Caledonians in] the south...by steep and rugged mountains [viz. the Grampians]. For those...who dwell on this [southern] side of those mountains, had **long before** [viz. around A.D. 393f]...forsaken the errors of idolatry ó and embraced the truth by the preaching of Ninias, a most reverend bishop and holy man of the British nation....

öNow Columba was the first teacher of Christianity to the Picts beyond the [Grampian] mountains northward ó and the founder of the monastery in the island of Hii [alias Iona]. He was for a long time much honoured by many tribes of the Scots and Picts. Therefore, he is now by some called ÆColumbilleø ó the name being compounded from *Columb* and *Celle*.ö<sup>14</sup>

Accidentally, the Romish Bede now revealed<sup>15</sup> Columba's Proto-Protestantism. öColumba came into Britain,ö explained Bede, in A.D. 565 alias öthe ninth year of the reign of Bridius...the powerful king of the Picts.... He [Columba] converted that nation to the Christian Faith, **by his preaching** and example.... Thereupon he received from them [the Picts] the aforesaid island [of Hii alias Iona].... His successors hold the island, to this day [A.D. 731]....

öBefore he passed over into Britain, he [Columba] had built a noble monastery in Ireland...(in the Scotie tongue called *Dearmach*).... From both of these monasteries [Dearmach and Iona], many others had their beginning through his disciples ó both in **Britain and Ireland**....

**“They followed uncertain [viz. Non-Romish!] rules in their observances...of Easter.... They only[!] practised such works of piety and chastity as they could**

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<sup>13</sup> *Ib.*, III:4.

<sup>14</sup> *Ib.*, V:9.

<sup>15</sup> *Ib.*, III:3-4.

learn from the prophetical, evangelical and apostolical Writings. This manner of keeping Easter continued among them for the space of 150 years ó [from A.D. 565] till the year of our Lord's incarnation 715.ö

The above statement is vitally important! For it is a clear admission by the English Romanist Bede that the Pre-Romish Iro-Scotic Christians ó who had themselves been taught by the Celto-Brythonic Patrick, just as the Caledonians in turn had been taught by the Briton Ninian ó did not follow Rome regarding Easter. Instead, they followed only (!) the Biblical Writings of the prophets, of the evangelists, and of the apostlesö of the primitive Christian Church. In other words, unlike the Romanists ó the Brythonic and Irish Culdees grounded their Christianity solely on the **Holy Bible!**

### **Bede on the first pope's A.D. 597 attempts to romanize the Anglo-Saxons**

The Romanist Bede next gave his own version of the first pope's attempts to romanize the Anglo-Saxons. Throughout, Bede downplayed the Celtic Culdees' efforts to proto-protestantize those Anglo-Saxons. Yet those efforts are nevertheless quite apparent ó even from the writings of the Venerable Bede himself.

öIn the year of our Lord 582,ö stated Bede,<sup>16</sup> öMaurice ó the fifty-fourth [Roman Emperor] from Augustus ó ascended the throne.... In the tenth year of his reign, Gregory ó a man renowned for learning and behaviour ó was promoted to the apostolical see of Rome, and presided over it thirteen yearsö ó and thus till A.D. 605.

öHe, being moved by divine inspiration[?!] , in the fourteenth year of the same Emperor and about the 150th after the coming of the English into Britain [and thus in A.D. 596], sent the servant of God, Augustine [alias Austin], and with him several other monks..., to the English Nation....

öAugustine thus...arrived in Britain. The powerful Ethelbeht was at that time King of Kent.... He permitted them to reside in the city of Canterbury, which was the metropolis of all his dominions. Indeed, pursuant to his promise, besides allowing them sustenance ó he did not refuse them liberty to preach.ö

In A.D. 600, from Canterbury, Augustine alias Austin sent a report to Pope Gregory. There, he stated: öIn the western confines of Britain, there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessaries of life. In it, the first neophytes [of the Romish Austin's own Anglo-Saxon Roman Catholics]...found a church constructed [by Non-Romish and Pre-Austinian Brythonic Christians]...for the salvation of Christ's people. The Almighty has made it manifest.... He continues to watch over it as sacred to Himself.ö<sup>17</sup>

Importantly ó the Pope's response to this was for Austin now to ignore First Peter 5:1-3. Instead, Austin started ñording it over all the Non-Roman Ministers he (on his arrival in Britain) already found serving in the Celto-Brythonic Church!

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<sup>16</sup> *Ib.*, I:23 & 25.

<sup>17</sup> Austin's *Epistle to Pope Gregory*, cited in T. Foster's *How Did Christianity Come to Britain?* (Melbourne, n.d., p. 1).

## **Bede admitted there had been Christians in Kent ere the Romanists**

According to Bede,<sup>18</sup> the Pope wrote to Austin. The Pontiff declared: "To you, my brother, shall, by the authority of our God and Lord Jesus Christ, be subject not only those Bishops you shall ordain, and those that shall be ordained by the [Romish] Bishop of York ó but also all[!] the Presbyters in Britain."

A modern Roman Catholic Scholar Hugh Ross Williamson, has understood this rightly. Indeed, he even further observes<sup>19</sup> that when in the year A.D. 597 Augustine arrived from Rome to convert the Anglo-Saxons in Kent to Christianity ó Glastonbury in Somerset was still a Celto-Brythonic Culdee Christian centre with an unbroken tradition.

The Anglo-Saxon invaders had not yet penetrated so far west. So, when Augustine's helper Paulinus around A.D. 625f visited the Isle of Glass (alias Glastonbury), which had become an Isle of Saints ó he found the wattle church (built in the first century) still there.

**More than thirty years before** the A.D. 597 coming of Austin and the mission from Rome ó Glastonbury was pre-eminent as a Christian centre. She linked the British, the Irish, and the Welsh strains ó and carried them back, in continuity, to apostolic times.

Continued Bede:<sup>20</sup> "Augustine had his episcopal see [in Angle-land alias England] granted him [by the Bishop of Rome] in the royal city [of Canterbury].... He was supported by the King [of the Anglo-Jutes in Kent].

"He recovered there [in Kent]...a church which he was informed **had been** built by the ancient [**Pre-Saxon** and **Pre-Romish**]...**Christians**.... He consecrated it in the Name of our holy Saviour [as "St. Martin's"].... And there [he] established a [Romish] residence for himself and his successors" in A.D. 602f.

## **Bede admitted the Brythonic Christians rejected Austin's Romanists**

The Proto-Protestant Brythonic reaction to Austin's arrival from Rome in Canterbury around 602 A.D., was abrupt. Explained the A.D. 731 Romanist Bede:<sup>21</sup>

"The **Britons** then confessed...that they **could not depart from their ancient customs**.... There came (as is asserted) **seven bishops of the Britons, and many most learned men**, particularly from [Bangor]...which in the English tongue is called Bancornburg.... It happened that when they came, Augustine...said to them, "**You act in many ways contrary to our custom.... And yet, if you will comply with me..., we will readily tolerate all the other things you do**...."

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<sup>18</sup> *Op cit.*, I:29.

<sup>19</sup> H.R. Williamson: *The Flowering Hawthorn*, 1962 (cited in T. Foster's *op. cit.*, p. 4).

<sup>20</sup> *Op. cit.*, I:33.

<sup>21</sup> *Ib.*, II:2-4.

ōThey [the Celto-Brythonic Christians] answered they would do none of those things, nor receive him [the Roman Catholic Augustine] as their Archbishop.... Most of them were of...Bangor.... It is reported **there was a great number**..., divided into seven parts..., each containing no less than three hundred men who all lived by the labour of their hands.

ōMany of these, having observed a fast of three days, resorted among others to pray at the battle [of the Christian Britons against the Pagan Saxons]. They had one Brocmail appointed as their protector ó to defend them whilst they were intent upon their prayers against the swords of the [Anglo-Saxon] barbarians.ö

### **Bede on the Anti-Romish attitude of also the Scottish Christians**

Explained Bede: òLaurentius succeeded Augustine in the [Roman Catholic English] Bishopric in Kent ó *circa* A.D. 610f. òHe wrote, jointly with his fellow [Roman Catholic] Bishops...:

ōWe held both the Britons and Scots in great esteem for sanctity, **believing** that they had proceeded according to the custom of the Universal [Roman Catholic] Church. **But**, upon becoming acquainted with the **errors** of the Britons ó we [would have wished and] thought the Scots had been better.

ōBut we have been informed by [the Celto-Scottish] Bishop Dagan...that **the Scots in no way differ from the Britons** in their behaviour. For Bishop Dagan, coming to us ó not only refused to eat with us, but even to take his repast in the same house where we were entertained!ø

ōThe same Laurentius and his fellow [Roman Catholic] Bishops wrote a letter to the Presbyters of the [Non-Romish] Britons suitable to his rank, by which he endeavoured to confirm them in [Roman] Catholic unity. But what he gained by so doing ó the present times still declare!ö

The meaning of Bede's latter statement is simply that even while he was writing, during 731 A.D., the Celto-Brythonic Christians ó being Culdees (alias Proto-Protestants) ó were still resisting Romanism. So too were the Iro-Scotic and Scottish and Pictish Christians ó who also, similarly, were Culdees. Compare further Bede himself ó at the very end of his *History*.<sup>22</sup>

### **Bede on the establishment of Christianity among the Anglic Northumbrians**

Bede now went on to deal<sup>23</sup> with the establishment of the Christian Church among the Anglic Northumbrians. Here he wrote:

ōAt this time [A.D. 627], the nation of the Northumbrians ó that is, the nation of the Angles that live on the north...of the river Humber ó with their king Edwin

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<sup>22</sup> Compare *ib.*, V:15 & V:23. See our main text below at its nn. 43 & 44.

<sup>23</sup> *Ib.*, II:9 & II:14f.



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received the [Roman Catholic] Faith through the preaching of Paulinus [the assistant of Rome's Austin]. This Edwin, as a reward of his receiving the Faith..., reduced under his dominion all the borders of Britain that were provinces either of the aforesaid nation or of the Britons in those parts.

King Edwin therefore, with all the nobility of the nation and a large number of the commoners, received the Faith in the eleventh year of his reign which is the year of the incarnation of our Lord 627 (and about 180 after the coming of the English into Britain)....

Edwin was so zealous...he likewise persuaded Eorpwald King of the East Saxons and son of Redwald to abandon his idolatrous superstitions and, with his whole province, to receive the Faith and Sacraments.

Yet even Bede had to admit<sup>24</sup> that not Romish but Iro-Scotic Culdee Missionaries performed the lion's share in the work of christianizing the Anglic Northumbrians. Oswald, as soon as he ascended the throne of Anglian Northumberland in 635 A.D., explained Bede, was desirous that all his nation should receive the Christian Faith... So he sent to the [Non-Romish Celtic Christian] Elders of the Scots among whom [he] himself and his followers...had received the sacrament of baptism.

He desired they would send him a Bishop by whose instruction and ministry the English nation which he governed might be taught the advantages and receive the Sacraments of the Christian Faith. Nor were they [the Celtic Scots] slow in granting his request. They sent him Bishop Aidan a man of singular meekness, piety and moderation.

He [Aidan] was zealous in the cause of God – though not altogether according to [Roman Catholic] knowledge! For he was wont to keep Easter Sunday according to the custom of his country [Non-Romish Scotland]....

On the arrival [in English Northumberland] of the [Non-Romish Scot] Bishop Aidan explained Bede the king appointed him his episcopal see in the isle of Lindisfarne.

**Bede admitted the Northumbrian Lindisfarne  
adopted Iona's Culdee views**

Explained Bede: Bishop Aidan was himself...from the island called Hii alias Iona. He was also the chief of almost all those of the Northern Scots and all those of the Picts. He had the direction of their people.

That island [of Iona]...had long since been given by the Picts...to the [Iro-]Scots. This was done by the Picts out of gratitude, because they had received the Christian Faith through their preaching which is, through sermons brought to them by the Celtic Iro-Scotic Culdee Christians.

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<sup>24</sup> *Ib.*, III:3.

ōFrom the aforesaid island [of Hii alias Iona] and college of monks, was Aidan sent [in 635 A.D.] to instruct the English Nation in Christ.... It was [to] the highest commendation of his doctrine with all men, that he taught not otherwise than he and his followers had lived....

ōHis course of life,ö admitted the Romanist Bede, öwas so different from the slothfulness of our times [731 A.D.]! **All those who bore him company..., were employed in meditation – that is, either in reading the Scriptures or learning Psalms. This was the daily employment of himself and all that were with him – wheresoever they went.**ö

The Scotie Culdee Christians, continued Bede, ösent him [Bishop Aidan] to their friend, [the Scottish-educated Anglian] King Oswald, to preach.... King Oswald, with the nation of the [Northumbrian] English which he governed, was instructed by the teaching of this most reverend prelate [the Celtic Bishop Aidan]....

ōHe [King Oswald] also obtained from the same one Almighty God Who made Heaven and Earth ó larger earthly kingdoms than any of his ancestors. In short, He brought under his dominion all the nations and provinces of Britain which are divided into four languages ó viz. the Britons, the Picts, the Scots, and the English. When raised to that height of dominion ó wonderful to relate ó he always continued humble, affable and generous to the poor and strangers.ö

The Gospel now spread from Northumbria to the other Anglo-Saxon kingdoms. Explained Bede:<sup>25</sup> öAt that time [635 A.D.], the West-Saxons...embraced the Christian Faith ó at the preaching of Bishop Birinus.... The Middle [or Midland] Angles, under their Prince Peada..., received the Faith and Sacramentsö in 653 A.D.

ōCeollach, of the Scottish Nation, succeeded...to the Bishopric...and [then] returned to the island of Hii [Iona] which, among the [Iro-]Scots, was the chief and head of many monasteries.... [Then] King Oswy [of Northumbria]...converted the Mercians [near the River Trent], and the adjacent provinces, to the grace of the Christian Faith....

ōIn the meantime, Bishop Aidan being dead, Finan ó who was ordained and sent by the Scots ó succeeded him in the Bishopric. **He built a church in the isle of Lindisfarne, the [Northumbrian] episcopal see.... It was after the manner of the Scots that he made it.**ö That is to say ó Finan the Culdee Missionary from Scotland constructed a Culdee (alias a Proto-Protestant and Non-Romish) ecclesiastical establishment on Northumbriaø Lindisfarne.

### **Pope Vitalian's letter regarding relicts to the Northumbrian King Oswy**

Interesting evidence concerning the strenuous efforts made by the mid-seventh-century Roman Catholic Church to try to win christianized Anglians in Britain to her fold, is provided by the Romanist Bede.<sup>26</sup> This evidence, as George F. Jowett

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<sup>25</sup> *Ib.*, III:7,21,24,25.

<sup>26</sup> *Ib.*, III:29.

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explains,<sup>27</sup> is found in a document written by Pope Vitalian to the Northumbrian King Oswy in A.D. 656.

King Oswy had apparently requested the Pope to send to Britain the remains of several important leaders in the Early Church ó all of whom had laboured in Britain, yet had ended up being buried at Rome. In reply, Pope Vitalian permitted the remains of the bodies of St. Paul and St. Peter ó with the remains of the martyrs St. Lawrence, St. John, St. Gregory and St. Pancras ó to be removed from Rome to England. There they were then re-interred in the great church at Canterbury ó at least for a time.

Professor Kinnaman, the learned American Scholar and Archaeologist, has a remarkable reference to St. Paul in his book *Diggers for Facts*. Alleges Professor Kinnaman: "The real earthly remains of the apostle to the Gentiles, sleep in the soil of England ó beyond the reach of the arm of the Roman Law." Thus Jowett.

This "re-burial" of Paul and Peter and others in Britain's England, was allegedly authorized by Pope Vitalian ó apparently in order to attempt to placate both the Celto-Britons and the Anglo-Saxons. The aim was to try to win both of them away from the old Biblical-Johannine to the new Roman-Catholic way of celebrating Easter. See too our next paragraphs below.

### **The Apostolic Culdees vs. the Post-Apostolic Romanists at Whitby**

This then brings Bede to the great turning point in Anglo-Saxon Church History. We mean the Synod of Whitby in A.D. 664 ó with its 666f aftermath. For it was at Whitby ó through misrepresentation by the Romanists and misunderstanding by the Northumbrians ó that a formally proto-protestantized and increasingly-protestantizing Anglo-Saxon Nation ó suddenly started romanizing.

"At this time," explained Bede,<sup>28</sup> "a great and frequent controversy happened ó about the observance of Easter. Those that came from Kent or France, affirmed that the Scots kept Easter Sunday contrary to the custom of the Universal [Roman Catholic] Church...."

"After the death of Finan..., when Colman (who was also sent out of Scotland), came to be Bishop ó a greater controversy arose about the observance of Easter."

As Gladys Taylor rightly explains in her book *The Early Church*,<sup>29</sup> in all debates about the origin of the early churches ó those of Gaul and Britain were acknowledged by Rome to be products of the Eastern Church. The latter followed the teaching of St. John. The Celtic Church followed the eastern practice of celebrating Easter as nearly as possible to the time of the Passover ó and refused to conform to the dates only later decreed by the pope.

The Venerable Bede, of Romish persuasion, described in detail the debate anent this matter within Northumbria. Yet already during the first half of the second century

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<sup>27</sup> *The Drama of the Last Disciples*, Covenant, London, 1980, pp. 180f.

<sup>28</sup> *Op. cit.*, III:25.

<sup>29</sup> *Op. cit.*, Covenant, London, 1969, p. 47.

ó one finds John's disciple Polycarp, Bishop of Smyrna, setting off to discuss the question of the date of Easter with Anicetus Bishop of Rome.

Stated Polycarp: **óI adhere...to the usage followed in Asia, when I was with the Apostle John!ö**

### **Bede admitted the Culdees followed the Non-Romish Apostle John**

This controversy, explained Bede,<sup>30</sup> óreached the ears of [the Northumbrian Anglian] King Oswy, and his son Alfrid. For **Oswy, having been instructed and baptized by the Scots, and being very perfectly skilled in their language, thought nothing [to be] better than what they taught.**

óBut Alfrid, having been instructed in Christianity by **[the Roman Catholic] Wilfrid...**, thought **this** man's doctrine ought to be preferred before all the traditions of the Scots....

óIt was agreed that a Synod [of Whitby] should be held in the Monastery of Streaneshalch.... There...this controversy should be decided.

óThe kings, both father [Oswy] and son [Alfrid] came thither ó Bishop Colman with his Scottish clerics; and [the Romanist] Agilbert with the priests Agatho and Wilfrid...on their side.... **The Abbess Hilda and her followers were for the Scots – as also was the venerable Bishop Cedd, long before ordained by the Scots....**

óKing Oswy first observed that it behoved those who served one God ó to observe the same rule of life.... He then commanded his [Scottish] Bishop, Colman, first to declare what the custom was which he observed ó and whence it derived its origin.

óThen **Colman** said, **'The Easter which I keep, I received from my Elders, who sent me hither as Bishop. All our forefathers, men beloved of God, are known to have kept it after the same manner. And that the same may not seem to any[one as] contemptible or worthy to be rejected – it is the same which St. John the Evangelist, the disciple beloved by our Lord, with all the churches over which he presided, is recorded to have observed.ö**

### **Bede admitted Romanist Wilfrid preferred papacy to the Apostle John**

At this juncture, however, Wilfrid the Romanist arose. Ignoring the Culdee Colman's appeal to the **apostolic practice of John** – Wilfrid instead appealed to the **then-current tradition of the Bishop of Rome**.

Stated the Romanist Bede:<sup>31</sup> óThen Wilfrid, being ordered by the king to speak, delivered himself thus: **∴The Easter which we observe, we saw celebrated by all at Rome.... We found the same practised...wherever the [Roman Catholic] Church of Christ is spread abroad, through several nations and tongues, at one and the same time**

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<sup>30</sup> *Op. cit.*, III:25.

<sup>31</sup> *Ib.*, III:25f.

ó except only these [Celtic Christians] and their accomplices in obstinacy. I mean the Picts and the Britons ó who foolishly, in these two remote islands of the World [Britain and Ireland]..., oppose all the rest of the Universe!ø

øWhen he [the Roman Catholic Wilfrid] had so said, Colman [the Iro-Scotic Culdee] answered: 'It is strange that you will call our labours foolish! For we follow the example of so great an Apostle [John] – who was thought worthy to lay his head on our Lord's bosom.... All the World knows him to have lived most wisely!ø

øWilfrid (the Romanist) [then] replied: 'Far be it from us to charge John with folly.... He literally observed the precepts of the Jewish Law ó whilst the Church still judaized in many points, and **the Apostles were not able at once to cast off all the observances of the Law which had been instituted by God.**ø

Just think of it! Here the A.D. 731 Romanist Bede supported the earlier A.D. 664f Romanist Wilfrid ó in the latterø setting aside of øthe Law which had been instituted by Godø as if it were merely øJewish Lawø ó even though that Law had been instituted by God Himself, and even though it was also clearly upheld by Christø Apostle John! What next? !!!

Well, explained Bede, it was then that the Proto-Protestant Culdee øColman rejoined: 'Did Anatolius, a holy man much commended in church history, act contrary to the Law and the Gospel ó when he wrote how Easter was to be celebrated? ... Is it to be believed that our most reverend father Columba and his successors – men beloved by God, who kept Easter after the same manner – thought or acted contrary to the Divine Writings?ø

### **Bede defended Wilfrid's elevation of Rome above the Divine Writings**

Here Bede, in a momentary lapse of good common sense, seems to have defended Wilfridø elevation of Rome ó above even the Holy Scriptures! According to Bede, Colman the Culdee had just grounded his own theological views upon øthe Divine Writingsø ó alias the written Word of God. Thereagainst, the bold Romanist Wilfrid had proceeded to marshal ó the then-current practices of the then-Bishop of Rome!

Continued Bede: ø'It is evident,ø said Wilfrid, 'that Anatolius was a most holy, learned, and commendable man... Concerning your father Columba and his followers, whose sanctity you say you imitate and whose rules and precepts you observe...., I answer that when many on Judgment Day shall say to our Lord that in His Name they prophesied and cast out devils and wrought many wonders – our Lord will reply that He never knew them.... If that Columba of yours, and I may say ours also (if he was Christø servant), was a holy man and powerful in miracles ó yet, could he be preferred before the most blessed Prince of the Apostles to whom our Lord said: øThou art Peter and upon this rock I will build My Church?øø

Observe here that the Romanist Wilfrid could not and did not establish that Peter himself agreed with Romanism on this point. Wilfrid could only allege and imply that

Peter was or would have been in agreement with the Church of Rome in Wilfrid's own day, anent the time and manner of celebrating Easter!

For Wilfrid and others here gratuitously assumed: a) that the Apostle Peter was indeed ever a Pope; b) that Peter definitely went to and settled in Rome; and c) that Peter differed, regarding the matter of Easter, from the truly '**infallible**' Apostle **John** for whom Jesus had a very **special** love. Indeed, **all** of Wilfrid's assumptions here were false.

Continued Bede: "The disputation being ended and the company broken up, Agilbert returned home. Colman, perceiving that his [Non-Romish] doctrine was rejected [by the Northumbrian Synod of Whitby], and his [own Proto-Protestant] sect despised, took with him such as would not comply with the Catholic Easter...and went back into Scotland to consult with his people..."

"This disputation happened in the year of our Lord's incarnation 664, which was the twenty-second year of the reign of King Oswy, and the thirtieth of the Episcopacy of the Scots among the English. For [the Scot] Aidan was Bishop [among the English] seventeen years; Finan [the Scot] ten; and [the Scot] Colman three."

### **Bede on the curse unleashed in Post-Whitby England after A.D. 666**

Bede rightly assessed the very great historic importance of that Synod of Whitby. It was indeed as if even nature itself would soon protest against the Northumbrians' lapse. We mean nature's protest against the Northumbrians' then-recent departure, at Whitby, from Holy Scripture.

"In the same year of our Lord's incarnation 664," explained Bede,<sup>32</sup> "there happened an eclipse of the sun.... In the same year, a sudden **pestilence** also depopulated the south...of Britain and **afterwards** extended into the province of the **Northumbrians**..."

"This pestilence did not do less harm, in the island of Ireland. Many of the nobility and of the lower ranks [also] of the English Nation were there [in Ireland] at that time. They, in the days of the Bishops Finan and Colman, forsaking their native island [of Britain] retired thither [to Ireland]... The [Irish] Scots willingly received them all, and took care to supply them with food and also to furnish them with books to read."

That pernicious pestilence apparently lasted throughout the significant year of our Lord **666**. Explained Bede:

"In the meantime Colman, the Scottish Bishop, departing from Britain [around 667 A.D.] took along with him all the Scots he had assembled in the isle of Lindisfarne, and also about thirty of the English Nation who had all been instructed..."

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<sup>32</sup> *Ib.*, III:27.

øHe retired to a small island which is to the West of Ireland and at some distance from its coast ó called in the language of the Scots *Inisbofinde*: the ðIsland of the White Heifer.ø Thus Bede.<sup>33</sup>

Meantime, the Roman Catholic ø**Wilfrid went to Rome**. He afterwards returned to Britain... Taking his way into the province of the South-Saxons...who at that time [681 A.D.] were still Pagans ó he administered to them...the baptism of salvation.ø Thus Bede.<sup>34</sup>

The romanization of England, and the spread of the error of baptismal regenerationism, clearly went together here. Indeed, they did so ó hand in hand!

### **Bede on the completion of the nominal christianization of England**

Yet, at least nominally, Britain had now become a baptized island. For even the Anglo-Saxons were now (at least outwardly) a Christian Nation. Indeed, the new yet **embryonic Anglo-British Nation** had already been initiated by its **recently-converted Anglo-Saxon father** ó within the womb of its **long-Christian Celto-Brythonic mother**.

Explained Bede:<sup>35</sup> øAfter Caedwalla possessed himself of the kingdom of the *Gewissae* [or West-Saxons], he also took the Isle of Wight which till then was entirely given over to idolatry.... After all the Provinces of the Island of Britain had embraced the faith of Christ, the Isle of Wight also received the same.ø

Even in England, God still continued to witness powerfully. This was now done through the ministries of Adamnan, Alfrid, Cuthbert and Edbert.

Wrote Bede:<sup>36</sup> øAt this time [679 A.D.], the ðmonastery of virginsø in the city of Coludi [alias Coldingham]...was burned down.... There was in that monastery a man of the Scottish race called Adamnan, leading a life entirely devoted to God in continence and prayer....

øIn the year of our Lordø's incarnation 684, Egfrid King of the Northumbrians...rashly led his army to ravage the province of the Picts.ø That was done ømuch against the advice of his friends and particularly Cuthbert of blessed memory, who lately had been ordained Bishop.ø

Next, ø**Alfrid succeeded Egfrid in the throne [of Northumbria].**" This was **highly significant** – Alfrid “being a man most **learned in Scripture**.”

øThe same year that King Egfrid departed this life [685 A.D.], he...promoted to the bishopric of the church of Lindisfarne the holy and venerable Cuthbert.... From his very childhood, he [Cuthbert] had always been inflamed with the desire of a religious life....

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<sup>33</sup> *Ib.*, IV:4.

<sup>34</sup> *Ib.*, IV:13.

<sup>35</sup> *Ib.*, IV:16.

<sup>36</sup> *Ib.*, IV:26f.

øHe first entered into the monastery of Melrose, which is on the bank of the River Tweed and was then governed by the Abbot Eata ó a meek and simple man.... **Cuthbert, humbly submitting himself to this man's direction, from him received both the knowledge of the Holy Scriptures and example of good works.**

øCuthbert was, by the unanimous consent of all, chosen bishop of the church of Lindisfarne.... Following the example of the apostles, he became an ornament to the episcopal dignity by his virtuous actions.... He thought it equivalent to praying ó to afford the infirm brethren the help of his exhortations: well knowing that He Who said :thou shalt love the Lord thy Godø said likewise :thou shalt love thy neighbour as thyselfø...

øThe most reverend father [namely Cuthbert] died in the isle of Farne [in 687 A.D.].... He consented to be carried back to the isle of Lindisfarne, and there buried in the church....

øAfterwards, **Edbert was consecrated – a man renowned for his knowledge in the Divine Writings, as also for keeping the Divine Precepts...according to the Law.** He every year gave the tenth part not only of four-footed beasts but also of all corn and fruit, as also of garments, to the poor.ø

Thus, Edbert was a tither! Genesis 14:20 & 28:22 and Leviticus 27:30f with Hebrews 7:4.

### **Bede on the godly kings of Saxon Wessex such as Caedwalla and Ina**

Also the Wessex Kings Caedwalla and Ina were indeed men of God. Yet the Brythonic Christians still clung tenaciously to their ancient and Anti-Romish customs.

Explained Bede:<sup>37</sup> øIn the third year [688 A.D.] of the reign of Alfrid [King of Northumbria], Caedwalla King of the West-Saxons ó having most honourably governed his nation two years ó quitted his crown for the sake of our Lord and His everlasting Kingdom....

øIna succeeded him on the throne, being of the blood royal. Then, having reigned thirty-seven years [and thus till 715 A.D.] over that nation ó he gave up the kingdom in like manner to younger persons....

øThe same thing, about the same time, was done through the zeal of many of the English Nation ó noblemen and commoners; laity and clergy.ø

Explained the Anglo-Saxon Bede: øAnglo-Saxons have no king, but several lords that rule their Nation;<sup>38</sup> and when war happens, they cast lots indifferently,<sup>39</sup> and on whomsoever the lot falls,<sup>40</sup> him they follow and obey during the war.ø *Cf.* Judges 9:6f & 18:1 with First Samuel 8:1-5 & 10:20 to 11:4f and Acts 1:25f. øBut as soon as the war is ended, all those lords<sup>41</sup> are again equal in power.ø<sup>42</sup> This clearly shows the anti-

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<sup>37</sup> *Ib.*, V:8-10.

<sup>38</sup> *sed satrapas plurimos suae genti praepositos.*

<sup>39</sup> *mittunt aequaliter sortes.*

<sup>40</sup> *sors ostendit.*

<sup>41</sup> *satrapae.*



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tyrannical ÷republicanø (alias sanely representative) tendency of Anglo-Saxon Christian Law ó at least in its earliest phases.

Observed the Romanist Bede:<sup>43</sup> ÷At this time [703f A.D.], a great part of the Scots in Ireland, and some also of the Britons in Britain, through the goodness of God, conformed to the proper [Roman Catholic] and ecclesiastical time of keeping Easter. Adamnan, priest and abbot of the monks that were in the isle of Hii [Iona], was sent as an ambassador by his Nation to [the Northumbrian] Alfrid, King of the English....

÷He [Adamnan] was earnestly admonished by many who were more learned than himself not to presume to live contrary to the universal [Roman Catholic] custom of the Church ó either in relation to the observance of Easter or any other decrees whatsoever.÷ Thus the Romish Propagandist Bede.

**Bede admitted that many Culdee Celts  
refused to romanize even by 731**

However, even Bede admitted that many Culdee Celts still refused to follow Adamnan in joining the Church of Rome. ÷Returning home, he endeavoured to bring his own people that were in the isle of Hii or that were subject to that monastery ó into the way of [Roman Catholic] truth, which he had learned and embraced with all his heart [only quite recently while elsewhere]. **But in this, he could not prevail!**<sup>43</sup>

The romanized Adamnan died in A.D. 704. He left this life ó without himself having lived long enough to see the Culdee Christians of Hii (alias Iona) relinquish their Proto-Protestantism in favour of Romanism. Once again, as the Romanist Bede himself remarked of the romanized Adamnan: ÷In this, he could not prevail!÷

In passing, Bede further observed:<sup>44</sup> ÷The Picts also at this time [731 A.D.] are at peace with the English Nation.... The Scots that inhabit Britain, satisfied with their own territories, meditate no hostilities against the Nation of the English.

÷The [Proto-Protestant] Britons, though they, for the most part...are adverse to the English Nation...from...custom, oppose the appointed Easter of the whole [Roman] Catholic Church.... In part, they are their own masters.... **What will be the end hereof, the next age will show."**

**Yes, how right Bede was – at least as to this particular point! For “the end” of those matters was indeed shown by “the next age” – viz. that of the Protestant Reformation.**

Bede then concluded: ÷This is, for the present, the state of all Britain ó in the year since the [446 A.D.] coming of the [Anglo-Saxon] English into Britain ó and in the 731st year of the incarnation of our Lord.... May Britain exult in the profession of His Faith; and may many islands be glad, and sing praises in honour of His holiness!<sup>44</sup>

At least in the Biblical sense of Bede's last words above ó we ourselves would heartily concur. Cf. Isaiah 42:4-12!

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<sup>42</sup> *rursum aequalis potentiae omnes fiunt.*

<sup>43</sup> *Ib.*, V:15.

<sup>44</sup> *Ib.*, V:23.



## ADDENDUM 30: DR. ALEXANDER MITCHELL ON THE CELTIC CHURCH AND THE CULDEES

Rev. Dr. Alexander F. Mitchell was a Church of Scotland Missioner to the Orient. There, he did much work in both Hebrew and Greek.

Later, he became Professor of Ecclesiastical History at the University of St. Andrews in Scotland. Then, with copious annotations, he co-edited<sup>1</sup> an updated 1874 edition of the (A.D. 1643f) *Minutes of the Westminster Assembly*.

### Dr. A.F. Mitchell's articles on the Celtic Church and the Culdees

*Inter alia*, Dr. Mitchell also authored three excellent articles in the Schaff-Herzog *Encyclopaedia of Religious Knowledge*. Respectively, those discuss: the "Keltic Church"<sup>2</sup> the great Irishman "Columba"<sup>3</sup> and the Proto-Protestant "Culdees."<sup>4</sup> There, Mitchell has given the following valuable insights.

The title of the first article, *Keltic Church* may be said to apply in at least two different senses. It may mean the Early Christian Church established among the Celts or alternatively the Church their Missionaries soon thereafter established among Non-Celts.

Primarily, the term "Celtic Church" applies to the Early-Christian communities of Great Britain and Ireland. These embraced the Britons of South Britain, the Picts of North Britain, and the *Scoti* or Irish before many of them subsequently migrated to Scotland.

They were bound together by affinities of race and language. There also had similar customs and peculiarities of Church Organization, to which they tenaciously clung long after these had been abandoned elsewhere.

Secondarily, the term "Celtic Church" may be held to embrace Celtic missions among other nationalities of Saxon, Frank, Burgundian, German, Swiss and Lombard. For the latter all originated from the zealous and self-denying labours of Celtic Missionaries from Ireland or Iona.

Until the middle of the seventh century, the Celtic Church influenced Europe far more than did the Roman Church. Indeed, to some extent the later Protestant Reformation can be seen at least in part as a rediscovery and a re-expansion of Celtic Christianity.

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<sup>1</sup> Mitchell, A.F., & Struthers, J. (eds.): *Minutes of the Sessions of the Westminster Assembly*. Edinburgh & London. Ed. 1874.

<sup>2</sup> Art. in Schaff-Herzog *Encyclopaedia of Religious Knowledge*, Funk & Wagnall, New York, 1882, II pp. 1230-37.

<sup>3</sup> *Ib.*, I pp. 515-16.

<sup>4</sup> *Ib.*, I pp. 579-81.

<sup>5</sup> A.F. Mitchell: *Keltic Church*. (in Schaff-Herzog's *op. cit.* II p. 1230).

### **Dr. Mitchell on the Celtic Church coming at an early date from the Orient**

When and how Christianity was first introduced into Britain is a question we cannot fail to ask, remarked Dr. Mitchell.<sup>6</sup> The little we know of British Christianity in Pre-Saxon times ó of the doctrine, rites and constitution of the Church ó seems rather to favour the idea of its origin from and close connection with the half-Oriental half-Celtic Churches ó than more directly with the Church of Rome.

At the close of the second century we reach firm standing-ground in the brief but significant statement of Tertullian around A.D. 195: *inaccessa Britannorum Romanis loca Christo vero subdita* (places of the Britons inaccessible to the Romans but subdued to Christ). The soldiers of the cross, even at that early date, had succeeded in extending the Master's sway beyond the limits which the Roman legions had reached.

Hardly less significant is the testimony of Origen around 230 A.D., that there were those in Britain who believed in the Lord. Throughout the whole of the third century, there were those in Britain who in truth gave themselves to Christ and did not dishonour His Name ó and who, when the day of trial came, proved faithful unto death.

This was so, especially in the Diocletian persecution ó the longest and bloodiest the Christian Church had to endure. Gildas, the oldest extant Brythonic Church Historian, tells us of the Christians then in Britain: "The whole Church seemed under execution and, charging bravely through an ill-natured and inhospitable World, marched as it were in whole troops to Heaven."

From the cessation of the persecution we may date a more flourishing era of the British Church. It increased considerably in numbers, and was more fully organized.

Three of its Bishops ó those of London, York and of *Colonia Londinensium* (which some identify with Colchester and others with Lincoln or Caerleon) ó are registered among those who attended the Synod of Arles held in 314. This presupposes their solid commitment to the trinitarian theology formulated both at Arles and especially a few years later at Nicaea.

It is possible that some British theologians were present also at the Council of Sardica in 347. It is certain that some were at the Synod of Ariminum in 359. This presupposes their ongoing interest in the further refinement of the fundamental Christian doctrines regarding the Trinity and the Deity of Christ.

The British churches and their Bishops (alias Moderators or Presiding Regional Presbyters) ó like most of those in the West ó sided with Athanasius and the Council of Nicaea against Arius. The general orthodoxy of the British churches and their pastors is unquestionably established by the statements of Athanasius and Hilary.

From Pelagianism, at the beginning of the fifth century, the British Church confessedly suffered far more severely than she had done from any previous heresy.

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<sup>6</sup> *Ib.*, p. 1231.

Pelagius, from whom it took its name, is supposed on good grounds to have been a native of Britain. It was not in Britain, however, that he first promulgated his errors.<sup>7</sup>

It was precisely while he was at Rome, that he first did so. Indeed, he first seems to have absorbed his heresy precisely when in Rome. Moreover, thereafter it was especially the British Church which swiftly condemned him.

### **Dr. Mitchell on Cumbria as the bulwark of the Early-Celtic Church**

However, it is ó remarked Dr. Mitchell<sup>8</sup> ó in the North-British kingdom of **Greater Cumbria alias Strathclyde that some would place the *loca Romanis inaccessa Christo vero subdita* (alias the ‘places of the Britons inaccessible to the Romans but subdued to Christ’) of which Tertullian speaks.**

Two very famous fourth-century Missionaries were born precisely there ó both of whom were of Christian parentage, and both of whom were apparently Cumbrians. Those Missionaries were Patrick and Ninian. Indeed, also the somewhat-later famous Missionaries Gildas and Kentigern hailed from the very same area.

St. Patrick is still, by many authorities, held to have been born near Alcluith in Strathclyde [the western part of Britain from Dumbarton or Dunn Breatunn on the Clyde in the north down to the Gwent in Central Britain in the south]... As his father was a Deacon and his grandfather a Presbyter, we seem warranted to infer that Christianity ó and some organizations of Christians ó were not unknown in the district before the close of the previous century (*viz.* the third).

The various dedications of congregations *etc.* to Patrick in the district, seem ó according to Celtic usage ó to show that he had laboured there as well as in Ireland. Two who did much for the continuance or revival of his work in Ireland, are said to have been **born in Cumbria – *viz.* Mochta (or Machutus) and Gildas**. Thus Dr. Mitchell.

**Ninian or Ninya is supposed to have been a native of the same region – born of Christian parents soon after the middle of the fourth century.** His alleged visit to Rome is rather doubtful. His training under the Gaulic St. Martin of Tours is more unquestioned.

Ninian dedicated the stone church built at *Candida Casa* or Whithorn in what is now Southwestern Scotlandø Galloway, just north of his own native kingdom of Cumbria. He not only acted as bishop of the region, but became the head of a great -monasticøschool.

By his missionary labours, he spread the Gospel thoroughly among the inhabitants of Galloway ó as well as among the Northern Picts, at least to some extent. The memory of it lived, and gave an advantageous foothold to (the later Cumbrian) Kentigern ó and to the (still later Irish) companions of Columba who afterwards brought these various regions more thoroughly under the influence of Christianity.

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<sup>7</sup> *Ib.*, p. 1232.

<sup>8</sup> *Ib.*, pp. 1232-33.

Gaelic Ireland was the earliest home of the *Scoti*, and is undoubtedly the *Scotia* of the Early Middle Ages. Christianity is supposed to have come to it from Gaulic France, with which there was quite close intercourse.

Celestinus the companion of the Briton Pelagius is presumed to have been of Iro-Scotic origin. Under the year 431 A.D., one reads in the *Chronicon* of Prosper of Aquitaine: *ōad Scotos in Christum credantes...Palladius...mittitur* ('Palladius...is sent...to the Scots who believe'). There were, then, **already [Irish] 'Scots' who believed in Christ** ó even **before** the A.D. 431 mission of Pallad(ius) to Ireland.

The true ðApostleø of (Scotic) Ireland, however, was Patrick. According to Old-Irish tradition, the leading saints of the first order were all Bishops (alias Presbyters). St. Patrick ordained three hundred and fifty of them. Hence, this represents one ðPreaching Presbyterø for each congregation, as in Presbyterianism ó and not only one ðPrelatical Bishopø over each county, as in Episcopalianism.

Patrick further founded as many churches alias congregations as he appointed Bishops (for them). Such Bishops alias Preaching Presbyters were therefore of a very humble grade ó such as the ðVillage Bishopsø who were to be found also in Celtic Brittany. In Ireland, they appear to have continued to a comparatively late date.

Two writings attributed to St. Patrick have been preserved ó his *Confession* and his *Epistle*. The former is certainly and the latter is probably genuine.

Both exhibit him as a humble, simple-minded, self-denying and devoted Missionary ó holding to the great truths generally held by the worthy Christians of the Ancient Church, and apparently unacquainted with or averse to several erroneous opinions which were coming into favour elsewhere.

Neither the style nor the contents of his *Confession* are in harmony with the opinion that he spent several years in Rome. Nor did he seek or get any confirmation of his mission from that city.

### **Dr. Mitchell on the rise of non-celibate monasteries in the Celtic Church**

Dr. Mitchell next dealt with the Celtic clergy in the time of and soon after the rise of their non-celibate monasteries. Such were erected as centres of learning ó and subsequently also as centres of defence against the pagan Saxons, and especially against the heathen Vikings. Only yet later ó and probably precisely under the influence of invading Romanism ó did they degenerate into celibate cloisters on the one hand or anchorite cells on the other.

As Dr. Mitchell explained,<sup>9</sup> the clergy of the earlier period ó even in Ireland ó seem to have been mainly a ðsecularø clergy (of married parish presbyters). ðMonasticø institutions, so far as they were present at all, formed but a subordinate feature in the Church of that time.

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<sup>9</sup> *Id.*

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But in this second period (after Patrick) and under the second order of saints ó namely **married monks living with their wives and children in monastic communities called ‘houses’** ó these institutions held a more important place in Wales and Ireland. Indeed, in Scotland they became the most distinctive feature of the Church. With their dependencies and missionary colonies they there may be said to have **constituted** the Church.

These houses were rather Missionary Institutes (like those of the Moravians) for the conversion of surrounding tribes and the training and protection of the converts ó than monasteries in the later sense. New life and organization came. The A.D. 516f Cumbrian church historian Gildas says this was a result of the deep penitence of the Britons, under the terrible chastisements they suffered from 450 A.D. onward at the hands of the Saxon invaders.

In the sixth century, it specially manifested itself in the Monastic Schools of Wales. This was conveyed from them to Ireland, through Finnian of Clonard. From Ireland, it was brought back ó in intensified form ó to Scotland.

This century was in Wales an age of national religious and mental activity. It was the age of David, Iltutus, Sampson, and Teilo. It sent Missionaries to Ireland and to Brittany.

It was during this epoch that the celebrated monastic college of Bangor ó Iscoed on the Dee ó was founded. It was from the Welsh saints ó especially David, Gildas and Cadoc ó that the impulse to the new movement in Ireland came.

That, and the two subsequent centuries, are spoken of as the golden age of Ireland ó when, within these monastic sanctuaries (at least), there was zealous study and earnest Christian life. They were the resort of students from Britain, and from the Continent of Europe. The land was known as the Home of Learning ó as well as the Island of Saints. Finnian's disciples covered their native land with such institutions.

### **Dr. Mitchell on some leading Celtic Missionaries after Patrick**

Dr. Mitchell next described some of the leading Missionaries sent forth by and from the Early Celtic Church. They reached out throughout the British Isles ó and indeed therefrom even into vast areas of Darkest Europe itself.

The chief of all, explained Mitchell,<sup>10</sup> was Columba (A.D. 521-597). He had been the pupil of Finnian of Moville ó who, together with the Cumbrian Christians, himself also supervised the training being given at the Whithorn Theological Seminary in what is now Southwestern Scotland.

Columba was trained also by Finnian of Clonard ó who himself supervised the training also of the Welsh School. The work begun by Columba and his twelve companions was carried on by their successors ó till all Pictland and the whole of the Scotie kingdom of Dalriada, as well as part of their native country (Ireland), were

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<sup>10</sup> *Ib.*, pp. 1233-35.

covered with institutions subject to their own Mother-House of Iona and its Presbyter Abbot or *Coarb*.

Columba had an intense love for the Word of God; and spent much time in reading, studying and copying it. Evangelists were sent out from Iona to many of the outlying islands, and to the great Saxon or Anglian kingdom of Northumbria.

It was in the very year of Columba's death that Austin of Rome and his companions of the Emissaries of Pope Gregory the First commenced their mission in Kent for the conversion of the pagan English-Saxon and Anglo-Jutish tribes to Romanism. The pope's emissaries made various but fruitless efforts to bring the British Church to adopt their usages. The ultimate conversion of the tribes between the Firth and the Humber, however, was far more largely due to influences proceeding from Iona than from Rome or Canterbury.

The family of the Northumbrian King Edwin's predecessor had taken refuge among the Scots; had been educated by the monks of Iona; and some of them, at least, had sincerely embraced the Christian Faith. When Oswald succeeded his elder brother on the throne, he was desirous that all his people should be brought over to the Christian Faith.

He accordingly sent to the Presbyters alias the Elders or the Seniors of the Scots among whom he and his followers, previously, had received the sacrament of baptism. He now requested that they would send him a Bishop alias an Overseeing Presbyter to instruct his people in the Christian Faith.

They sent, first, Cormac. Then they commissioned Aidan of a man, even according to the later Romanist and Anglo-Saxon Bede, of singular meekness.

The king assigned to Aidan, as his residence, the island of Lindisfarne (alias the Holy Island). There he established a monastery after the model of that in Iona. He had brought at least twelve companions with him and he took into training several bands of young Saxons, some of whom afterwards became Missionaries.

Aidan died in 651, and Finan or Finnian was sent from Iona as his successor. Thus, from Celtic Iona and Ireland the Gospel was carried among the pagan tribes of Saxons from the Firth to the Thames.

In 661, Finan was succeeded by Colman. He was the great Proto-Protestant adversary of the Romanist Wilfrid at the A.D. 664 Synod of Whitby.

In the course of the sixth century, many earnest and able men went forth from the Scoto-Irish monasteries to labour as Missionaries on the Continent of Europe and win over to Trinitarian Christianity the Arian or Pagan tribes who had broken up and overspread the Western Roman Empire. Chief among these, toward the close of the century, was Columbanus of a pupil of Comghall and Finnian.

Columbanus passed on to the Continent, and settled first in Burgundy at Luxovium. There amidst the forests he constructed a monastery, in Iro-Scotic form, which soon became famous as a nursery of piety of a centre of Nicene Orthodoxy and a school for the training of young Christians.



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Two other institutions of a similar character were set up in the surrounding districts, and occupied by his disciples. **Their adherence to the custom of the Irish Church...and their claim to a separate organization [from Rome], exposed them to much trouble.**

Columbanus wrote boldly in defence of his views both to Pope Gregory the First and to one of his successors. He made his way into Switzerland, and then passed over the Alps into Italy. Columbanus died in 615 ó in the Northern Italy of the later Waldensians! Thus Dr. Mitchell.

It would be very instructive to trace the widespread influence of these anti-papal Bible-believing Celtic Christians. We mean their abiding influence: in the North-Italian strongholds of the later Pietro Waldo and his Proto-Protestant Waldensians; in the Proto-Culdee Cumbro-Northumbria of the later Pre-Reformer John Wycliffe; and in the Picardy of the sixteenth-century Presbyterian John Calvin (adjacent to Brythonic Brittany).

### **Dr. Mitchell on the wide and enduring influence of the Early-Celtic Church**

Widespread indeed was the influence of the Celtic Church. It reached forth from the British Isles ó all the way into Italy in the south; to the Danube in the east; to the Faroe Islands in the north; and as far as Iceland in the west.

There is some evidence to suggest that the Irish Culdee Brendan, *via* Iceland, reached even America itself around 560f. Also the Welshman Prince Madoc, with hundreds of followers, indeed seems to have settled in Minnesota by 1175 A.D.

Dr. Mitchell explained<sup>11</sup> that the monastery of Columbanus at Luxovium in Burgundy became the mother of a considerable number of similar institutions. Eustasius, who presided over it, carried the Gospel to Bavaria; Kilian, to Thuringia; Ultan and others, to various parts of Belgium or the Southern Netherlands *etc.*

Lesser-known Irish Missionaries in the eighth century introduced Christianity into the Faroe Islands, and even into Iceland. Thus, between the fifth and eighth centuries, the Celtic Church extended north and south from Iceland to Spain. East and west, it extended from the Atlantic to the Danube ó from westernmost Ireland, to Bobbio in Italy, and even to Salzburg in Austria.

Nevertheless, Celtic Christianity was not just regionally widespread. It was also catholic in doctrine and practice. It produced a long roll of saints, every name of note on which is either that of somebody like St. Columbanus taking a line wholly independent of Rome ó or somebody like Colman directly in collision with Rome. For Celtic Christianity had its own liturgy; its own translation of the Bible; and its own -monasticø rule. It brought religion straight home to menø hearts, by the sheer power of love and self-sacrifice.

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<sup>11</sup> *Id.*

The British Churches in Wales did not conform to the Roman rule for determining the Easter festival ó till a century after the A.D. 664f Synod of Whitby. Nor were they brought fully under the English metropolitan see of Canterbury till the twelfth century. The churches of Devonshire and Cornwall were not completely brought under the Archbishop of Canterbury till Norman times.

However, Nechtan the imperious king of the Picts turned away from the Culdees ó unto Romanism. He then required the clergy in his kingdom to conform to Rome. In A.D. 717, he took the strong step of expelling from his dominions the Scotie monks or -Family of Hiiø (alias Iona). Thereafter, they were not restored to their old foundations till the time of Kenneth MacAlpine.

Immigrants were then brought from various quarters ó from the south of Ireland. These were disciples of the third order of Irish saints, and are supposed to have been mainly Culdees.

The final extinction of the old Celtic Church, both in Scotland and Ireland, was due in part at least to internal decay. It was not completed till the close of the eleventh century ó under Margaret in Scotland, and Malachy in Ireland.

### **Dr. Mitchell on the Proto-Protestant doctrine of the Early-Celtic Church**

What were the doctrines of the Early Celtic Church? This too was addressed by Dr. Mitchell.<sup>12</sup> He observed that the Christological and Trinitarian Orthodoxy of its great teachers is shown by the -Confession of Faithø contained in the writings of St. Patrick and Columbanus; by the statements of Gildas and others in early times; and by the acknowledgment of Montalembert and other Roman -Catholicsø in our own time.

The Irish Church took a different view from that of Rome. But what mainly separated it and the British Churches from Romanism, was: the difference of their usages; their claim to independence in their own lands; and assertion of the right to send missionaries elsewhere without authority from Rome.

The great German, **Rev. Professor Dr. J.H.A. Ebrard – and some others – regard the Celtic Culdees as premature Protestants**. As also the twilight lasts so much longer in the Northern Regions ó so also the afterglow of the primitive day was lengthened out there, even when darkness was coming on apace elsewhere to the south.

The great teachers there in the Culdee British Isles, retained a singularly-living hold of **the central doctrines of the Gospel and above all of the evangelistic commission** given by the great Head to His Church, and of the **supremacy of His Holy Word**.

Nowhere in the early literature of the Christian Church will any more emphatic reference be found to that commission, than in the ***Confession of St. Patrick*** ó nor

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<sup>12</sup> *Ib.*, pp. 1235-36.

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any more touching and hearty vindication of the **supremacy of Scripture** than in Columbanus's letters to the first popes (Gregory and Boniface).

In 731 A.D., the Romish Anglo-Saxon Bede testified that the Culdee Celtic Christians only observed those works of piety and chastity which they could learn in the prophetic, evangelical and apostolical writings — in other words, **in the Holy Bible**. The teaching of their great doctors, from Patrick to Columbanus, concentrated itself round the person and work of our divine-human Redeemer — Christ before, Christ behind, Christ above, Christ beneath, Christ in the heart, Christ in the eye, Christ at home, Christ abroad (thus Patrick).

They had a vernacular Service-Book. A detailed and interesting account of these Celtic liturgical fragments has been given by F.E. Warren, B.D., in his *Liturgy and Ritual of the Keltic Church* (1881). The Scottish fragment in the *Book of Deer*; the Irish fragments in the *Book of Dimma*; the *Book of Mulling Armagh*; and in certain St. Gall and Basle manuscripts — he and other careful students of liturgiology hold to be of a distinctly Johannine alias Ephesine character.

**Dr. Mitchell on the High-Presbyterian character  
of the Early-Celtic Church**

Dr. Mitchell also discussed the ecclesiological organization of the Early Celtic Church. By and large, that may be described as having been High Presbyterian.

Thus, explained Mitchell,<sup>13</sup> in South Britain there were Bishops, with distinct sees (corresponding to Moderators of Presbyteries). There were at least seven in Wales at the time of the conference with Austin of Canterbury in 607 A.D. They seem to have been but Regional Bishops — and at times **located in Presbyteries (alias presbyterial groups of seven congregations near each other)**. Cf. Exodus 25:37 & 37:17-23 and Revelation 1:11 to 3:22.

The Columban Bishops were, like the abbots (or Principals alias Presidents) and the Lectors (alias the Doctors or Teachers), simply Presbyters appointed to a special work. This fact, admitted by Bede — and in harmony with many others recently brought to light by Ritschl, Lightfoot and Hatch — is capable of explanation on the hypothesis that Bishop and Presbyter were originally but different names for one office (cf. Acts 20:17-28 & Titus 1:5-7), and that the distinction between them was a matter of human arrangement. Thus Mitchell.

As regards the Celtic *Culdees* — Professor Mitchell pointed out<sup>14</sup> that in Professor Ebrard's (1873 A.D.) standard work *The Iro-Scottish Missionary Church*, he ably defends the long-received view. That view was not in any sense, as it is sometimes charged, an invention of Presbyterians seeking historical support for their system. It came to them from Hector Boece and other Historians who wrote before the Protestant Reformation. Yet it was, from the first, substantially accepted by all of the Protestants.

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<sup>13</sup> pp. 1236-37.

<sup>14</sup> A.F. Mitchell: *Culdees*, in Schaff-Herzog's *op. cit.* II pp. 579f.

The monastic Church of the Columbites who implemented the Celtic Columba's Proto-Protestantism, after the fervour of its first zeal had passed away, was assailed by a secular clergy from abroad and especially from Rome. The name *Ceile De* was applied to the members of the ð-Culdee's Church and as meaning primarily *socius* or ð-friend, and secondarily *servus* or ð-servant or *famulus Dei* (alias ð-family of God).

Historically, **the Culdees made their appearance in the territory of the Southern Picts after King Nechtan had expelled the old Columban monks for refusing to conform to the Roman times of observing Easter.** Adamnan himself may have had to do with their introduction. So too may St. Serf or Servanus, who was of Pictish descent.

In time they came to occupy many of the old seats of the Columbite monks within the Pictish kingdom, as at St. Andrews. **The highest offices in their establishments were often in the hands of laymen** (and especially of Ruling Elders).

In the Late-Middle Ages, the old endowments to a large extent were transferred to the newly-founded ð-bishoprics and to the new orders of monks and the Culdees generally being absorbed into these, or gradually being superseded by them. After the thirteenth century, all trace of them disappears. However, their resurgent influence on the Protestant Reformation certainly merits careful investigation.

It seems probable that the Greater Cumbrian John Wycliffe arose from the matrix of the Culdees, and that his disciples (like Resby) re-ignited dormant Culdee beliefs in Scotland during the times of the Pre-Reformation. Certainly some of the Culdees survived in Ireland, right down till the Protestant Reformation and then joined it there.

Dr. Mitchell has noted<sup>15</sup> that the Scoto-Irishman *Columba* was of lofty stature and noble bearing. He also had a clear and commanding voice. He deserves to be held in lasting remembrance as the ð-Apostle of Caledonia. Twenty-four churches or other religious foundations are said to have been dedicated to him in Pictland; thirty-two in other parts of Scotland; and thirty-seven in Ireland.

Moreover, also his younger contemporary and fellow Iro-Scot Columbanus deviated from the Roman Church in many points. The idea of a papal primacy was entirely foreign to him. Indeed, he moved in a thoroughly-Biblical direction, toward a Christian life in evangelical freedom<sup>16</sup> and in continuity with the Ancient Celtic Church, and in opposition to Mediaeval Romanism.

Columba and Columbanus were the two great embodiments of the Culdees, and the very heart and soul of the Early Celtic Church. More significantly, they were also the sunset of the Apostolic Church.

Yet they were also the glimmerings of the dawn of the Pre-Reformation. For they prepared the way for the Piedmontese Waldo and the Cumbrian Wycliffe and for those who followed them, like Calvin of Picardy (near Brythonic Brittany).

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<sup>15</sup> A.F. Mitchell: *Columba* (in Schaff-Herzog's *op. cit.* I p. 516).

<sup>16</sup> See A. Werner's art. *Columbanus*, in Schaff-Herzog's *op. cit.* (I p. 517).