

PART IV

**CHRISTIAN BRITISH LAW BEFORE THE
ANGLO-SAXON INVASION**

CH. 10: BRITAIN EVANGELIZED BY JUDEAN CHRISTIANS FROM 35F A.D.

Did Ancient Britain ever hear the Gospel of Christ, before the pagan Romans invaded her in A.D. 43? Certainly she could have received predictions about the Messiah from visiting or resident Hebrews even before Christ's incarnation. But was that incarnation actually announced in Britain, when or soon after it occurred?

Did Jesus Himself ever visit Britain, in his youth? Indeed, after His ascension, what Christian Missionaries (if any) proclaimed His Lordship over Britain ó before the antichristian Roman Caesar attempted to usurp that Lordship for himself, in A.D. 43?

Was Christ's advent, when it occurred, announced at that time in Britain?

The famous seventeenth-century Puritan Member of Parliament John Sadler acquired a good knowledge of then-extant ancient literature. He reflected this, in his book *The Rights of the Kingdom: on the Customs of our Ancestors*.¹ There, he refers to a ðBritish bard who from the stars did tell the Britons of our Saviour's ó viz., around the actual time that He was born. Cf. Matthew 2:1-6.

The British druids were *inter alia* also astronomers. Compare their achievements at Stonehenge, and also the testimonies of the Roman Julius Caesar and the Greek Strabo about them. See, for example, Strabo's B.C. 20 claims as regards the Britons' use of reflector telescopes in wells of water.

The great Swiss-American church historian Rev. Professor Dr. Philip Schaff explains² that the oldest inhabitants of Britain, just like the Irish, were of Celtic origin. Their priests were called druids. In the Irish Scriptures, *draiod* is used for *magi* [alias ðwise-men]. Matthew 2:1. They were in possession of all education; and professed to know the secrets of nature, medicine and the arts.

E.O. Gordon ó in his book *Prehistoric London: Its Mounds and Circles* ó mentions³ the probability that the druidic astronomers of Britain discovered the ðstar of prophecy at the same time as did Matthew 2:2's *Magoi*. Numbers 24:17 cf. Isaiah 60:3. That star's appearance, believed the philosophers of Matthew 2:1f, would inaugurate a new Kingdom.

Many centuries before the Christian era, there had been constant communication between the chief port in Palestine and the trading stations of Britain. It would have been most remarkable if the latter's druids had learned nothing of the above predictions from their contact with Hebrews.

¹ J. Sadler's *The Rights of the Kingdom: on the Customs of our Ancestors*, Bishop, London, 1649, pp. 52f.

² P. Schaff: *History of the Christian Church*, II pp. 22-27.

³ *Op. cit.*, p. 66.

The druids were the great teachers of science and astronomy in that day. Clearly they would, at the birth of the Lord Jesus Christ, have tried to discern the long-expected -Dayspringø (Luke 1:78) and the -Starø that would then rise out of Judah. Genesis 49:10 *cf.* Numbers 24:17.

Certainly Britain was quite -healthy and wealthy and wiseø enough ó herself to have sent a richly-attired ðwise-manø or -druidø bearing a precious gift for the Saviour at that time or soon thereafter. For not only was Britain then the international -headquartersø of the druids and their university colleges (complete with faculties of astronomy and theology *etc.*). But in addition, British wealth was at that time the envy of the Romans ó and even of the gold-saturated Irish themselves.

Thus the Irishman Creevan (alias Crimhthain) raided Britain around A.D. 9. Back to Ireland, record the *Irish Chronicles of the Four Masters*⁴ ó he brought with him, from Britain, wonderful jewels. Among those were a golden chariot; a golden chess-board; and the *Cedach-Crimhthain* (which was a beautiful cloak embroidered with gold). Clearly, this gives a good indication of Pre-Roman Britain's great wealth and many accomplishments.

Yet there is considerable evidence that first-century Britain had much greater wealth than mere gold. For it seems she also had the Ten Commandments, even from Old Testament times.

Better yet. It seems she might also very well have had advanced knowledge ó either by way of general revelation or special revelation or both ó of Christ's then-impending incarnation. Certainly she began to be evangelized ó from no later than A.D. 35 onward.

Cymbeline's rule over Britain at Christ's incarnation

Now the famous B.C. 72f Briton King Lludd had two young sons, Androg or Llyr and Tenwan. While they were still minors, after Lludd's death his brother Caswallon (who twice defeated the B.C. 55f invader Julius Caesar) acted as regent.

Later, Llyr alias Lear and Tenwan each ruled different areas of Britain. Llyr was the father of Bran, and the grandfather of Bran's son ó the very renowned British Prince and General Caradoc, alias Caractacus.

King Tenwan ruled expansively over a region in Southern Britain from about B.C. 47, until his death around A.D. 14. However, his son King Cunbelin alias Cymbeline (*circa* B.C. 4 onward) ruled over an apparently much larger (and yet more expanding) area of South Britain.

Already around B.C. 17, writes the historian C.E. Stevens,⁵ coins of Cymbeline's father ó the regional -Free Britonø King Tenwan who had ruled in St. Albans alias Verulamium ó suddenly appeared also in Caer-Coell alias Camulodunum or Colchester. His son Cunbelin alias Cymbeline ó who had been ruling elsewhere on a

⁴ Haverty (*op. cit.* pp. 33f) calls him a contemporary of Agricola (A.D. *circa* 40-93), but the Four Masters (*op. cit.* I p. 93) with more probability date him at 9 A.D.

⁵ C.E. Stevens: *The Eve of the Conquest*, as cited in Churchill's *op. cit.*, p. 61.

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small scale ó was seen to be ruling also in Caer-Coell by A.D. 9. Thereafter, he ruled over a yet wider area.

Now although his father Tenwan was wealthy indeed, Cunbelin himself was yet wealthier. As Professor Charles Oman has observed,⁶ the wealth of Cymbeline is sufficiently vouched for by the enormous number of coins which have been discovered, bearing his name. Those coins still continue to turn up, in increasing quantities, from year to year.

Yet the great King Cymbeline was but a shadow of his very much greater contemporary, King Jesus. Indeed, Cymbeline may even have heard reports about the Lord Jesus Christ ó from sailors and merchants constantly trading between Britain and Phoenicia. Cf.: Mark 3:8f; 7:24-31; Luke 6:17; Acts 1:8; 11:19f; 13:47; 21:2f; 27:3f; Romans 15:19-24.

The Briton King Tenwan died about the same time as did the Roman Emperor Octavian Augustus Caesar ó in A.D. 14. Then, according to Matthew Paris⁷ (the celebrated mediaeval historian of Ancient Britain): ðIn the twenty-second year of the divine incarnation, King Cymbelineö ó Tenwanø greater son ó seems to have reached the very zenith of his own rule.

Importantly, the A.D. 102 Roman historian Suetonius says Cymbelinus was called -King of the Britons.ø He died in A.D. 43, and was succeeded by his son King Gwydyr.

Then, after Gwydyr alias Guiderius or Gwiddy was killed in battle, very speedily ó against the invading Romans in that same year ó his younger brother Gwairyd (alias Gweyrydd or Arviragus or Togodumnus) took over. He and his close relative Caradoc then resisted the armies of Romeø pagan dictator Claudius Caesar ó even when those pagan armies started and continued to pour into Britain from A.D. 43 onward.

The great modern British historian and statesman Sir Winston S. Churchill explains in his book *The Island Race*⁸ that King Cunobelin had established an overlordship over the southeast of Britain, with his capital at Colchester. On his death, the kingdom was ruled jointly by Caradoc and Togodumnus. Yet that was already some eight years after the probable arrival date of Christianity in Britain ó and approximately a decade after Christø resurrection from the dead and His ascension into Heaven.

Historiographical problems in dating Christianity's arrival in Britain

As we shall see later, it seems Britain began to be evangelized apparently from A.D. 35 onward. Indeed, this seems clearly establishable ó even though very many of the ancient records chronicling this are no longer extant.

⁶ C. Oman: *A History of England Before the Norman Conquest*, Methuen, London, 1910, p. 55.

⁷ *Op. cit.*, I, p. 92.

⁸ W. Churchill: *Island Race*, London: Corgi, 1964, I pp. 3f.

Gladys Taylor rightly states⁹ that the first five centuries of the Christian era in Britain have frequently been described as ‘the hidden centuries’ because of the scarcity of surviving writings. This is true of Southern Britain ó alias ‘England’ ó more than of other parts of the British Isles.

The reason for this, should be obvious. Successive wars against invading Romans, Saxons and Norsemen have resulted in the wholesale destruction of existing records. This occurred especially in Eastern and Southern Britain. Yet those pagan invaders ravaged also other areas of the land.

Thus, in their forty-two years of warfare against the Britons (from A.D. 43 until 85), the Romans torched the druids’ headquarters on Anglesey around A.D. 60f¹⁰ ó and the Britons themselves then counter-torched the Roman colonies and garrisons in London and in several other cities. Indeed, the later Anglo-Saxons systematically scorched¹¹ the greater part of Britain ó intermittently, from A.D. 450 until about 650.

Then came the destructive Danes and the Vikings. They ravaged large parts of England, Scotland and Ireland. Even under the later Normans, some of the very valuable remaining records were destroyed by fire. Indeed, the same occurred even during the English Civil War of the 1640s.

Great libraries in ‘England’ ó notably at Bury St. Edmunds and Lindisfarne ó suffered loss especially during the Norse invasions. Also the great and famous Library at Glastonbury was annihilated. Little has survived of all the writings that caused these abbeys to become known as famous for profitable study.

Gladys Taylor observes¹² that we are dependent mainly upon Welsh records for our historical knowledge of Early Britain. The destruction wrought by successive Roman and Anglo-Saxon and Danish and Norman invasions, from the A.D. 43 Roman aggression against the Britons and the A.D. 61f Boadicean war onward ó destroyed many important documents. The fire at Glastonbury Abbey in A.D. 1184 finished the process ó with the destruction of the great library there, where John of Glastonbury, William of Malmesbury and other writers had studied.

That valuable ancient library was near the ancient Glastonbury Chapel of St. Joseph of Arimathea ó in Britain’s Somersetshire, where Joseph himself is still reputed to have evangelized and to have been buried. However, as John Taylor explains,¹³ in 1184 both the library and also the greater churches to the east of it were destroyed by fire. Only a few relics were preserved.

Gladys Taylor further explains¹⁴ that many parts of Britain knew fire and destruction, though they were there not so widespread and continuous as in the southern part now called England. Bangor in North Wales, and the Isle of Anglesey ó both renowned as training centres for Missionaries ó were invaded by Roman soldiers

⁹ G. Taylor: *Hidden Centuries*, Covenant, London, 1969, p. 5.

¹⁰ Tacitus: *Annals*, 14:29f.

¹¹ Gildas: *Ruin Brit.*, 24:1f.

¹² G. Taylor: *Early Church*, Covenant, London, 1969, p. 62.

¹³ J. Taylor: *op. cit.*, p. 155.

¹⁴ G. Taylor: *Hid. Cent.*, pp. 5 & 12.

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during the A.D. 285f reign of Diocletian, and again later by Norsemen (who also ravaged the coasts of Scotland and Ireland).

However, some records were still preserved. Thus we know that a first-century Christian named Mansuet ó an Irishman ó was baptized in the southwest of Britain in A.D. 40. Gladys Taylor adds¹⁵ that much is available from those extant Welsh sources which ó together with Roman records (like those of Suetonius and Tacitus) ó give us reliable clues about the conditions of the time around A.D. 35 onward.

Indeed, there are also the extant writings of: Gildas (A.D. 520); Nenni (A.D. 825); the *Anglo-Saxon Chronicle* (A.D. 880); Geoffrey Arthur of Monmouth (A.D. 1138); William of Malmesbury (A.D. 1142); and Henry of Huntington (A.D. 1154). All of them derive much of their material from apparently reliable much earlier sources (themselves now unfortunately no longer extant). So they, too, provide us with additional historical material of considerable value.

Pre-Christian Hebrew influences and Ancient Britain's "Wise-men"

According to the leading church historian, the Swiss-American Rev. Professor Dr. Philip Schaff, the Pre-Christian British and Irish **druids** were ÷wise-menø (*cf.* Matthew 2:1). In the words of the A.D. 225 Epicurean Diogenes Laertius: they were highly educated; they taught obedience to the Law of God; and they insisted on the immortality of the soul.¹⁶

It should not surprise us that all this was true of, and was taught by, the Gomeri-cymric druids of Ancient Britain. For Noah himself had prayed that Japheth and his firstborn son Gomer (and his Gomer-ic descendants the Cymri) would keep on dwelling in the tents of Shem. Genesis 9:27.

So, already the Pre-Abrahamic Heber-ews and the later Pre-Davidic Danites had contact with Britain. Presumably, they had a healthy influence upon the Ancient Britonsø druidic religion. So too, apparently, did even the later Jewish traders who visited Britain from their colonies in Spain and even all the way from Palestine ó right down to the time of the incarnation of Jesus Christ and beyond.¹⁷ Indeed, especially in Cornwall, much early evidence of Hebrew influence is found.¹⁸

Shirley Toulson has written a stimulating book ó *The Celtic Alternative: the Christianity we Lost*. There, she states¹⁹ that the Old-Israelitic Essenesø total dependence ó which still plays such an important part in Eastern Orthodox tradition ó reached the British Isles. Thus it became built into the doctrine and practice of the Early-Celtic Church.

Those first Celto-British Christians re-emphasized the Commandments of Noah ó and re-minded the Gentiles thereof. Genesis 9:1-7 & 10:1-5 *cf.* Acts 15:18-29f. Those

¹⁵ G. Taylor: *The Earl. Ch.*, p. 62.

¹⁶ *Op. cit.*, IV pp. 22f.

¹⁷ See our ch. 9 above, at its nn. 201f.

¹⁸ See our ch. 9 above, at its nn. 218f.

¹⁹ S. Toulsonø *The Celtic Alternative: the Christianity we Lost*, Century, London, 1987, pp. 27f.

Noachic Commandments were contained also in the second-century B.C. pseudepigraphical *Book of Noah*. They amount to the Golden Rule, as the summary of the Ten Commandments. Matthew 19:17-19 *cf.* 22:36-40. Indeed, from Palestine too the Ten Commandments in full had reached also Britain ó apparently even before Christ's incarnation.

The elements of the Old Testament remained the mainstay of the Irish Church for some three hundred years before the A.D. 685f Cuthbert. The food eaten at both Hebrew and Christian feasts, must have been similar in the early centuries. The *agape* meal came to be celebrated also by Gentile Christians ó Second Peter 2:13 & Jude 12 ó and especially by those among the Celtic Britons. *Cf.* the Feast of Tabernacles at Leviticus 23:34f *etc.*

These practices probably reached the British Isles and became known to the small Hebrew communities who lived in Britain probably even during the first century B.C. With the advent of Christianity soon thereafter, the same practices then readily took root also in the Early-British Church.

Thus there was a synagogue in the ancient town of Caer-Coell. Gildas tells us that a man named Aaron was among the A.D. 250f Christian martyrs at Caer-Leon. This suggests that there too, Hebrew and Celtic races had several natural affinities.

Both Celts and Hebrews counted time by nights rather than by days. They both used a lunar calendar ó using a twelve-month year of four weeks to a month, each week being demarcated from the week following it by a sacred holy day. Indeed, especially the Feast of Tabernacles seems to have been relevant to the Celtic Church.

The Presbyterian Rev. Dr. Stokes ó Professor of Ecclesiastical History at the University of Dublin ó has insisted²⁰ that in Early Britain the system of public roads easily lent itself to the rapid extension of the Gospel. But there were also two other influences at work which must have introduced Christianity to Britain from the earliest date. One was the army; the other was commerce.

The military intercourse between Britain and the most distant East, is shown by an ancient inscription in the language of Syrian Palmyra ó discovered at South Shields in Britain. It is shown also by the presence of British troops at Palmyra. Thus LeBas and Waddington.²¹

The Syrian inscription in Early Britain is well documented. Thus Dr. Wright.²² Indeed, British mercenary soldiers may well have fought in the Roman armies even before the days of Julius Caesar ó during the period of the old Republic of Rome. *Cf.* Ezekiel 38:6f & 39:29.

Also, a vigorous trade in tin was indeed carried on between Britain and the Mediterranean ó very long before the Roman Julius Caesar abortively invaded the island from B.C. 55 onward. Such British tin reached the Mediterranean not only

²⁰ *Op. cit.* pp. 7f, 8 n. 2, & 10.

²¹ Re British troops in Syrian Palmyra, see LeBas and Waddington: *Voy. Arch.*, III:332, Ins. No. 1364; and *Ephrem Epigraph.*, 1884, Vol. V, p. 28, no. 41.

²² See: Dr. Wright's art. in the *Transactions of the Society of Biblical Archaeology*, VI:436; and Clermont-Ganneau in the *Revue Critique*, Feb. 2nd 1885, p. 89.

through Carthaginian and Phoenician traders many centuries before Christ ó but also by direct export to the opposite coasts of Gaul, and thence on horseback to the seaport of Marseilles.

All of this active commercial intercourse must inevitably have brought Hebrews all the way from Palestine to Britain. It brought also Christianity, in their train.

Yet after Julius Caesar's two visits to Britain in B.C. 55 and 54, Roman traders too ó from about B.C. 40 onward ó joined the increasing number of Hebrew tradesmen in Britain. They were all desirous of sharing in the country's obvious wealth. Many Roman roads were (both then and later) built in Britain ó often over the Pre-Roman roads made by the earlier Ancient Britons themselves. This augmented the already-sophisticated Pre-Roman and British-made local and national transportation system.

Later, as D.E. Gardner observes in his book *The Trumpet Sounds for Britain*, it was down precisely such roads that Christianity travelled, in very quick time. Even while the Lord Jesus Christ was preaching in Palestine, traders were establishing settlements also in the interior of Britain.²³

Indeed, it seems the first Hebrew-Christian Missionaries straight from Judah ó from A.D. 35 onward ó evangelized down those British roads. Quite probably, they would have done so even from the already internationally-famous British chariots. This would then have been **before** the Pagan Roman armies ó only in A.D. 43 ó started their harassments in the southeast of Britain.

Significantly, Palestine's Jewish historian Josephus (writing in A.D. 75 about the events of A.D. 63-70), knew about Britain and her heroic resistance to Rome in A.D. 43-63f. So too did even the A.D. 70 Jews still residing in the doomed Jerusalem ó whom Josephus reminded of then-recent events in Britain.²⁴

Great unlikelihood of the Gospel reaching Britain from or even *via* Rome

As we will show in some depth just a little later, it is indeed **very likely** that the Gospel reached Britain already before Claudius Caesar's successful A.D. 43f pagan Roman invasion of that land. **However, it is very unlikely that the Gospel had previously reached Britain – via Rome.** For the Gospel had hardly reached Rome itself before A.D. 43. Moreover, the Celtic Britons had reprehended Rome and everything connected with her ó ever since Julius Caesar's unsuccessful attempts to invade Ancient Britain in B.C. 55f.

In addition, especially after the A.D. 43 successful invasion of Ancient Britain by the pagan Romans, it is extremely unlikely that the Britons would ever have heeded any Missionary **coming to them from or even via their great arch-enemy Rome**. Therefore all indications are that the Gospel reached the Ancient Britons directly from Palestine ó and indeed not only after but also especially even before the A.D. 43 Roman invasion of Celtic Britain.

²³ D.E. Gardner: *Trump. Sounds for Brit.*, I, pp. 19-23. See too Luke 2:1 and Acts 2:5.

²⁴ Josephus: *Wars*, 6:6:2.

The Presbyterian Rev. R. Paton addresses this matter, in his significant book *The Scottish Church and its Surroundings in Early Times*. Especially after the A.D. 43f pagan Roman Invasion of Britain, he argues ó the Ancient Britons would have rejected any import from or *via* Rome.

Yet even prior to A.D. 43, Paton explains,²⁵ the Britons would hardly have favoured receiving any importation from Rome. For they would still have had the most painful recollection of the B.C. 55f aggressions perpetrated against their country by the Romans who accompanied Julius Caesar. Thus the Briton Prince Caradoc, even around A.D. 48, reminded his countrymen how they had in B.C. 55f ödriven back the dictator Caesar.ö See Tacitus's *Annals*, 12:34. Indeed, any emissaries coming from among the people who had sent Julius Caesar forth against them ó could not have had any reason at all to expect a cordial welcome among the Ancient Britons.

This was the case for very many years after Julius Caesar's two unsuccessful invasions of Britain from 55 B.C. onward. In fact (as we shall demonstrate in a subsequent chapter), also the very much later Romish (per)version of Christianity was viewed unfavourably²⁶ by Britain ó and even by the British Church ó even as late as A.D. 560f & 606f.

Yet, continues Rev. Paton,²⁷ the Ancient Britons had indeed enjoyed many pleasant and profitable communications with the Near East. The tin from Cornwall had found its way, long before, to the Levant. The bond of connection between Britain and the East would thus have been drawn close and firm. A Missionary from Palestine ó *cf.* Acts 8:4; 8:40; 11:19-22f; 21:2f ó would have been much more readily received in Ancient Britain than one from Rome.

This is held by some to account for the Non-Roman and ÆOrthodox Orientalö character of Early British Christianity. For it partook more of what then characterized the Eastern and specifically the Ancient Palestinian Church ó than it resembled the Latin Church in Rome. Indeed, it seems it was only later that the Gospel took root in that latter citadel of ancient Paganism.

Britain's locality most favourable for her early evangelization

Why was it especially Britain that was evangelized apparently as early as from A.D. 35 onward? Why not instead other countries much closer to Palestine ó such as Libya, Persia, Russia or Germany *etc.* ?

Of all the territories in the Mediterranean World, the island of Ireland and especially the island of Britain were then unique. Particularly the Britons' fame and influence were already considerable. Their non-idolatrous druids and their erudite druidic colleges were internationally esteemed. But above all ó of the many and various countries adjacent to the pagan Roman Empire ó the druidic British Isles alone were influential. Indeed, of those lands ó the British Isles alone had remained free from the totalitarian tyranny of imperialistic pagan Rome.

²⁵ R. Paton: *The Scottish Church and its Surroundings in Early Times*, Gennell, Edinburgh, 1884, p. 44.

²⁶ See below at our chs. 18 to 20.

²⁷ *Op. cit.*, p. 44f.

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It is true that the famous (B.C. 3 to A.D. 65) Roman Stoic Seneca had very considerable business interests in Britain.²⁸ Yet precisely he affirmed²⁹ that the Ancient Britons were truly free from all imposition of foreign laws.

Spain had fallen to Rome in B.C. 197. Greece fell in B.C. 170. Also Southern France fell in B.C. 121, and Northern France (including the Benelux lands) in B.C. 58-52. Even Palestine and North Africa succumbed to Egypt falling in B.C. 30.

The Balkans fell in B.C. 29, and Galatia in B.C. 25. Asia Minor (the modern Turkey) fell in A.D. 17, and Mauritania by A.D. 43f. This gave Rome control even of the Pillars of Hercules alias the Straits of Gibraltar. Now, the whole of the Mediterranean Sea (and all lands bordering on it) was one huge Roman Lake.

Even many areas of Switzerland and parts of Germany itself had already been attacked by the armies of pagan Rome. Britain was then the only-remaining Free State of stature in civilized Western Europe.

Quiet Ireland would remain uninvaded by the pagan Romans³⁰ even when being visited early and ongoingly by British Christians.³¹ Apart from Ireland, then, it was busy Britain alone in spite of the presence there of Roman (and Hebrew?) traders from B.C. 40f to A.D. 40f which remained free, strong and self-governing.

So, at that time, precisely those Western Isles (of Britain and Ireland) in general and the island of Britain in particular constituted the ideal place to receive the preaching of the Gospel. As the **only** major country insularly separated from Eurasia and insulated from the Pagan Roman Empire in Britain was ideally located to nourish Early Christianity in a favourable cultural and geographical environment.

Because of Colossians 3:11 cf. First Corinthians 14:11-21, all Bible-believing Christians will concede the evangelization even before A.D. 60 of at least some of the Scythians. The latter doubtlessly included Eastern Scots (and/or Saxons?) in the remote area to the North of the Black Sea. Yet curiously, some of those who concede this, are not willing to admit even the possibility of any similar apostolic-age evangelization in *inter alia* among the Western Scythians in the much more cultured and accessible Britain and Ireland.

Undeniably there were Scots in Ar-Gyle and the Hebrides in Scotland during the several centuries before Christ. It is also undeniable there were Christians in Scotland before the A.D. 195f Tertullian.³² It is once again undeniable that Britain as such was already christianized in long before the A.D. 596 arrival there of the papal legate Austin of Rome.³³ Indeed, as we shall soon see, the Ancient British Church certainly

²⁸ Cf. Dio Cass. 62:2.

²⁹ Seneca: *Octav.* act. I, as cited in Selden's *Op. Omn.* 1817f.

³⁰ Tacitus: *Agricola* 28f.

³¹ According to the A.D. 520 British Church Historian Gildas, Ireland was first evangelized in A.D. 61 (and probably by the British Christian Prince Caradoc). Thus I. Elder's *op. cit.*, p. 110.

³² Tertullian: *Against the Jews*, ch. 7.

³³ See especially: Morgan's *op. cit.*, pp. 108-188; Elder's *op. cit.*, pp. 87-141; Williams's *Christianity in Early Britain*, pp. 2-34; Roberts's *Early British Church Hebrew Not Papal*, pp. 1-14; and the whole of Bishop C. Browne's book *The Christian Church in These Islands [Britain] Before the [597 A.D.] Coming of Augustine* (alias Austin of Rome).

seems to have been launched by Hebrew Christian Missionaries straight from Jerusalem ó even during the first century A.D.

Also, Christianity was early established especially in Britain's royal family. For there is evidence of the conversion of at least Prince Bran, his daughter Gladys Pomponia, his granddaughters Eurgan and Gladys Claudia and his grandson Llin (the various children of Caradoc), and various noblemen ó even **prior** to the A.D. 43 Pagan Roman invasion of Britain.

Dr. J.B. Lightfoot: Celtic Britain evangelized by her kinfolk in Galatia

Now the hundred years from B.C. 60f to A.D. 40f, seem to embrace also the very century Christianity first reached Britain. Importantly, it seems that some of the earliest Christian Missionaries ó who had known Jesus personally ó came also to Britain not from the hated Rome but straight from Palestine (and apparently before *circa* A.D. 37). However, it perhaps also seems that at least some of them came from Palestine to Britain ó by way of Celtic Galatia. *Cf.* Acts 1:8; 8:1f; 11:19f; 15:21; Romans 1:5-8; Galatians 1:2; 4:26; 6:16; Colossians 1:6; 3:11.

The above-mentioned texts particularly from Acts and Galatians, are rather relevant. To show their degree of relevance, we deem it helpful here to give an extended citation from Rev. Dr. J.B. Lightfoot's famous commentary *St. Paul's Epistle to the Galatians*.

Those Galatians were Gaul-asians alias the Galts or Kelts specifically of Asia Minor. Some of them were the descendants even of those Britons who, with King Moelmud's son Prince Brenn, had attacked Rome in B.C. 390 ó and then moved on into first Greece and later Galatia. Yet Lightfoot rather describes the condition of the Celts in general ó from Galatia in the East, to Britain in the West ó around the time of Christ's incarnation.

Lightfoot writes³⁴ that the Celtic peoples first appear in a ferment of busy turmoil and ceaseless migration. In the West, they overflowed the barrier of the Alps; crossed the Rhine; and reached as far as the British Isles. In the East, a large influx also of Hebrews from Palestine must have invaded Galatia. For Antiochus the Great, the king of Syria from B.C. 223 to 187, had settled two thousand Hebrew families³⁵ from Phoenicia in Lydia and Phrygia within Asia Minor.

Those Hebrew colonists must in course of time have overflowed into the neighbouring country of Celtic Galatia, which possessed so many attractions for them. Commercial instincts achieved a wide renown among the neighbouring Phoenician race. Indeed, the Hebrews themselves there made rapid progress during the palmy days of their national life.

³⁴ J.B. Lightfoot: *St. Paul's Epistle to the Galatians*, Macmillan, London, 1887, pp. 4,9-13,16,239-41,250f.

³⁵ Compare Josephus's *Ant.*, 3:4.

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Galatia afforded great facilities for commercial enterprise. It was very conveniently situated for mercantile transactions, being traversed by a great highroad between the East and the shores of the Aegean. It also commanded the route from the South toward the Northwest ó and then westbound, through Europe and toward Britain. There was a considerable traffic, we read, especially in cloth goods. With these attractions, it is not difficult to explain the vast increase of the Hebrew population in Galatia.

Augustus Caesar directed a decree granting that special privileges for the Jews be inscribed in his temple at the Galatian metropolis of Ancyra. Inscriptions found in Galatia here and there, present Hebrew names and symbols. At the time of St Paul, they probably boasted a large number of proselytes. Points of resemblance in the Mosaic ritual may perhaps have secured a welcome for the inspired teaching of the Old Testament. Acts 14:11-17 & 16:5f *cf.* Galatia 3:1f & 4:9f.

Indeed, it was precisely these Mosaic features of Gaul-asian Druidism ó all the way from Galatia in the East to Celt-ic Britain in the West ó which had for many centuries kept alive hope in the advent of the World's Messiah. Significantly, the great Westminster Assembly theologian and legal antiquary Dr. John Selden himself wrote³⁶ that ówhen in the time of [the A.D. 14-37] Tiberius the druids of the Gauls sustained pre-eminence ó he himself wrote that this type of soothsayer and mediator...had been derived from **Jewish** usage.ö³⁷ Precisely this would now facilitate the acceptance ó especially in Celtic Britain ó of Jesus as the proper fulfilment of that promised hope.

It was, continues Dr. J.B. Lightfoot, the Celtic blood which gave its distinctive colour to the Galatian character. A very striking instance of the permanence of Celtic institutions, is the retention of their language. In the Celts of Western Europe, beneath the surface the Celtic character still remained the same. The religious philosophy of the druids involved a more spiritual creed, and passionate religion had developed among the Gauls.

The remarkable people who settled in the heart of Asia Minor were members of the great Celtic family ó and brothers of the Gauls occupying the region west of the Rhine. Luther once said óthat we Germans are descended from the Galatians...for we Germans are not much unlike them in temper.ö The Gauls sprang from that Celtic nation whose proper home was North of the Alps and West of the Rhine.

Galatia's Commander Leonnorius had a namesake in a British Celtic saint. Dr. Lightfoot maintains **it is with especially the Belgian members of the Celtic family who settled in Britain during the first century B.C., that the Celts or Gelts or Galts in Galatian Asia Minor seem to be connected.**

The Galatian settlers were genuine Celts. Of the two main subdivisions into which modern philologists have divided the Celtic race, the Galatians seem to have belonged to the Cymric ó of which the Welsh are the living representatives.

³⁶ *Op. Omn.*, I pp. 1007f.

³⁷ *ðex usus Judaico deductam.*ö

Thus, in the age when St. Paul preached, a native of Galatia spoke a language essentially the same with that which was current in the southern part of Britain. We then picture to ourselves one of his Asia-tic converts [from Asia Minor] visiting the far West ó to barter the hair cloths of his native country for the useful metal which was the special product of this island. We can imagine that, finding a medium of communication in a common language, he may have sown the first seeds of the Gospel ó and laid the foundation of the earliest Church in Britain. Thus Dr. Lightfoot.

Neander/McNeill/Bruce on an early Galatian/Gaulic evangelization of Britain

The above views are not peculiar to the Englishman Rev. Dr. Lightfoot. They are shared also by the great German Hebrew-Christian, Rev. Professor Dr. Augustus Neander. As that famous Lutheran church historian rightly observes,³⁸ the peculiarities of the British Church are evidence against its owing its origin to Rome. For in many ritual points, it dissented from the later usage of the Roman Church. It agreed much more closely with the Early Churches of Asia Minor. Cf. Acts 13:14f to 19:10f and Revelation 2:1 to 3:14f. It withstood, for a long time, the later authority of the Bishops of Rome.

The Britons received Christianity either immediately from Asia Minor or by way of Gaul ó a thing quite possible and easy by means of commercial intercourse. Britain then retained the early form of Christianity. Rome later departed from that early form. But that **early form of Christianity was introduced into Britain already by the middle of the first century** ó and thus quite before A.D. 50. Thus the great German Hebrew-Christian, Dr. Augustus Neander. Thereafter, Britain did not depart therefrom ó till well after A.D. 666, subsequently to the first arrival of Romanism in that land about seventy years earlier.

The Calvinist Rev. Professor Dr. J.T. McNeill writes in his 1974 University of Chicago book *The Celtic Churches*,³⁹ that whether the Galatians to whom Apostle Paul wrote an important epistle about A.D. 50 were situated in the Celtic northern area ó or alternatively in the adjacent southern cities of that wide province ó is still an unsettled issue in New Testament research. Yet he addressed his readers as ðGalatiansö (3:1), suggesting that they were a people and not just inhabitants of a province. From the early centuries, the interpreters of the epistle associated it with the Celtic areas.

The Celtic-founded provincial capital came within the Christian mission area during Paul's lifetime. Also, the Crescens mentioned in Second Timothy 4:10 as having gone ðinto Galatiaö ó is there with equal manuscript authority stated to have gone ðinto Gaul.ø

³⁸ A. Neander: *General History of the Christian Religion and Church*, Bohn, London, 1850, I, p. 118. See too Paton's *op. cit.* pp. 44f.

³⁹ *Op. cit.*, pp. 9f & 231 n. 10 (citing *The Interpreter's Bible*, New York, 1955, 11:514, and Griff's *Christian Gaul from the Roman Epoch*, Paris, 1964, p. 17).

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McNeill concludes that Western tradition makes Crescens the founder of the church of Lyons and Vienne in Gaul. That Celtic land was **just over twenty miles away, across the British Channel, from Celtic Britain.**

Even the modern scholar Professor Dr. F.F. Bruce, himself sceptical about a very early date for the arrival of Christianity in Britain, believes it was imparted (when it did arrive there) ó probably *via* Gaul. Bruce writes⁴⁰ we may suppose it was from Gaul that Christianity first spread into Britain. Gaul began to be evangelized at quite an early time.

There is a possible reference to a Gaulish mission in the New Testament itself. In the statement in Paul's Second Epistle to Timothy (4:10) ó *ōCrescens has gone to Galatia* ó Galatia may mean Gaul. Indeed, *ōGaul* is actually the reading there ó in some early authorities for the text. Thus Bruce.

Furthermore, there is a strong tradition that Joseph of Arimathea brought the Gospel from Palestine *via* Gaul to Britain ó and possibly as early as A.D. 35. This, however, we will examine only later.

**Dr. Margaret Deansly's thesis anent Britain's
first church at Glastonbury**

Apart from the Ancient Hebrew religious influences on Britain from perhaps the earliest times, there is also specifically the influence of Jewish traders on Britain in general and on Cornwall in particular. This was so especially throughout the first century B.C. and the first century A.D. For, as previously stated,⁴¹ it is certain that Jews and Phoenicians traded in Cornish tin ó and traded as merchants in Somerset's Avalon alias Innis Witrin or Glastonbury ó even from B.C. times.

The renowned church historian Dr. Margaret Deansly has written a very important book titled *The Pre-Conquest Church in England*⁴² ó dealing with ecclesiastical growth in Britain prior to William the Conqueror in A.D. 1066. There, Dr. Deansly states it used to be thought that the Roman army brought Christianity to Britain toward the end of the second century A.D. However, she adds that this can no longer be held. To explain why this is so, we here give Dr. Deansly's arguments at some length.

Britain received Christianity probably at an **early** date ó explains Dr. Deansly ó **not long** after the **beginning** of the **first** century A.D. The pioneer (540 A.D.) Celto-Brythonic church historian Gildas asserts that Britain did so **in the reign of Tiberius (A.D. 14 to 37)**. Eusebius was aware of this, and certain passages in his A.D. 323f *Ecclesiastical History* are apparently based on this time-frame.

Christianity followed the trade routes to the West Country region of Britain. From the first and second century B.C. onward, a great number of Greek coins had been

⁴⁰ F.F. Bruce's *The Spreading Flame: the Paternoster Church History*, Paternoster, Exeter, 1978, I: 334f.

⁴¹ See chs. 7 to 9 above.

⁴² M. Deansly: *The Pre-Conquest Church in England*, A. & C. Black, London, 1963, pp. 4f & 12f.

brought to Britain by sea and many also from the autonomous Semitico-Phoenician cities in Carthage. They were brought to the West Country in Britain to be bartered for their weight in exchange for tin, lead and skins. It cannot be ruled out that also Christianity came there, together with such traders.

There was also a trade from the Mediterranean to the mouth of the Severn, continues Dr. Deansly, and no reason at all why Greeks and **Syrians** should not so come. So now, the question of an early church at Glastonbury arises.

The tradition of a very early establishment of Christianity at Glastonbury is of interest, because of the curious appositeness of the site selected by tradition as that of the oldest congregation in Britain. When Julius Caesar raided Britain in 55 and 54 B.C., Britain's trade with Gaul and the Mediterranean was conducted by way of the Severn and Glastonbury.

Economic historians stress the importance of Glastonbury as the focal point of trackways from the Midlands, Wilts and Somerset as well as the near neighbour of the lead-works carried on in the region of Meare and the tin-workings of Wales and Cornwall. See the *Cambridge Economic History of Europe* (II:30). The small trading ships tied up not at the spot now called Bristol but at Glastonbury, protected by its marshes at the head of the Old Rhyne River in Somersetshire.

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

Professor Deansly then argues that the claim made for the Christian Church at Glastonbury or the claim to an antiquity beyond memory or was a claim that the old Celtic La Tene culture had contact with Christianity independently of the Romans. Points can be made in its favour. The speed with which Christianity spread, renders it not impossible that a similar expansion along a trade route should have occurred in Britain round the western promontories to the Severn. No early claim was made on behalf of any other church in Britain to have been the earliest founded.

Too, the Celtic Christians got no notable artistic inheritance from Roman Britain. The whole series of church buildings constructed almost right over the very ruins of yet earlier churches now disclosed by excavation at Glastonbury, shows that the "oldest church" yet unearthed there or was older than the A.D. 460f age of St. David who was said to have visited it.

The Celtic minster there may well have been founded from Ireland in the A.D. 430 period of St. Patrick. Yet the "oldest church" was older than that. The "oldest church" was a wooden building of wattle and daub. In the A.D. 688f time of King Ine of Wessex, this old timber church was regarded with great reverence. King Ine built his own church just to the east of it.

Now in 1954 A.D., the foundations of yet another very old building were disclosed beneath Ine's floor. That building shows at the very least that the site was inhabited even in the Roman period (A.D. 43-397). However, fragments of pottery trodden into the surface were found or fragments which included pieces of **native ware from the first century A.D.**

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Professor Deansly then concludes by noting that William of Malmesbury was the finest twelfth-century historian in England. He was the librarian of his abbey. He studied Glastonbury's old charters, and was familiar with the place. The Church of Glastonbury, he says, is very old. He believed that the original little wattle church there, was the oldest in the land.

So it is altogether possible that Christianity at a very early period penetrated the land of the La Tene Celts in Britain's West Country. The Anglo-Saxon acceptance of Glastonbury as the earliest Pre-Saxon Celto-Brythonic Christian Church in Britain, reflects the belief in this early origin.

Historical corroboration of the Deansly thesis on Glastonbury

This above archaeological evidence is corroborated by Ancient British historical records. For the ancient Welsh document *Mabinogion* not only states it was Bran the Blessed, the father of the famous British Prince Caradoc, who first introduced Christianity into Britain. It also states that Bran was the son of Lear alias Llyr and Penardim the daughter or descendant of Beli(n).

According to Professor Rhys and David Brynmor Jones, in their book *The Welsh People*, Penardim was the immediate daughter of Anna who (according to several ancient manuscripts) was herself a cousin of the virgin Mary and the daughter of Joseph of Arimathea (the brother of Heli the father of Mary).⁴³ See Luke 3:23.

These Ancient Welsh manuscripts thus represent the Briton Prince Bran to have descended from an immediate ancestor of the virgin Mary. They also represent Prince Bran as having been a follower of the virgin Mary's son Jesus the Messiah; as having introduced Christianity into Britain; and as having fathered the famous Prince Caradoc whose whole family is widely claimed to have embraced Christianity.

There is also some other evidence⁴⁴ that Joseph of Arimathea may have been an uncle or some other relative of Jesus and that Joseph repeatedly went to Britain (and at least once took the boy Jesus with him on a short trip). Perhaps Jesus Himself could then have made more than one such trip.

The A.D. 550 Welsh bard and Christian druid Taliesin⁴⁵ testifies that even Christ Himself preached or witnessed in Britain at the very height of the reign of Tiberius and thus between A.D. 20 and 27. Indeed, there is considerable evidence that after Christ's resurrection and ascension Joseph went (back) there: in order to preach the Gospel, and to help establish the young British Church.

The modern scholar R.T. Jones asserts⁴⁶ in his 1976 Inter-Varsity Press book *The Great Reformation* that Christianity was brought to Britain by Joseph of Arimathea. He further asserts that the purity of the Early Church was preserved by the Britons and

⁴³ Thus Bishop: *op. cit.*, p. 25.

⁴⁴ See Jowett's *op. cit.*, p. 144.

⁴⁵ Rev. C.C. Dobson: *The Boyhood and Early Manhood of Jesus*, Gazette Office, Glastonbury, n.d., pp. 15f & 24.

⁴⁶ R.T. Jones: *The Great Reformation*, Inter-Varsity Press, Leicester, 1985, pp. 176f.

until the monk Austin, the Vatican's A.D. 597 Roman Missionary, brought the errors of Rome to sully the beauty of the Celtic Church. In fact, maintains Jones, the later Reformation in Britain was essentially the resurrection of the Celtic Church and the process of transforming Wales back into a Protestant country.

Now Joseph of Arimathea was known to be a wealthy and very influential man. Matthew 27:57; Mark 15:43; Luke 23:50f. Compare too the apocryphal Gospel of Nicodemus (11:5) etc. There are many stories in Cornwall, to this very day, that Joseph of Arimathea was a locally-known Hebrew tin merchant. It is still believed there, that Joseph more than once sailed to Britain at the very beginning of the Christian era taking his nephew the boy Jesus with him on at least one occasion.

For an interesting statement of this theory,⁴⁷ see Rev. L.S. Lewis's book⁴⁸ *St. Joseph of Arimathea at Glastonbury*. Also consult especially the book of Rev. C.C. Dobson (M.A.):⁴⁹ *Did Our Lord Visit Britain, as they say in Cornwall and Somerset?*

See too the hymn of the 1757 famous poet and artist William Blake. There he asks:⁵⁰

And did those feet in ancient time walk upon England's mountains green?
And was the holy Lamb of God in England's pleasant pastures seen?

It is certainly conceivable that such a trip or trips to Britain by Jesus Himself, could indeed have been made. This could have been done from Egypt, while He resided there until about eight years old. Or this could have been done from Nazareth in Palestine itself during Jesus' later childhood; or during His adolescence; or even during His early manhood. Compare Matthew 2:1,14,19,23 with Isaiah 9:1 & vv. 6f.

At any rate, George F. Jowett in his recent book *The Drama of the Lost Disciples* alleges⁵¹ history and tradition both report that Jesus as a boy was frequently in the company of His uncle. Jesus is alleged also to have made voyages to Britain with Joseph of Arimathea his wealthy half-uncle in the latter's ships. Cornish traditions abound with this testimony, and numerous ancient landmarks bear Hebrew names alleging such visits.

Could Jesus Himself while young possibly have visited Glastonbury?

In his notable essay *Did Our Lord Visit Britain as They Say in Cornwall and Somerset?* Rev. C.C. Dobson argues⁵² that traditions associate our Lord Jesus with Glastonbury in Somerset. It is to be noted that while one of these traditions is located in Cornwall, and the other three in Somerset, none is found in Devonshire.

⁴⁷ Cited in Jowett's *op. cit.* pp. 18,69,101,140 & 143.

⁴⁸ L.S. Lewis: *St. Joseph of Arimathea at Glastonbury*, posthumous ed. by James Clarke, Covenant, London, n.d.

⁴⁹ C.C. Dobson: *Did Our Lord Visit Britain, as they say in Cornwall and Somerset?*, Avalon Press, Glastonbury, n.d. (also Destiny, Haverhill Mass., 1944).

⁵⁰ Hymn No. 640, in *The Scottish Psalter and Church Hymnary* (= ðC.H. 30 of the Presbyterian Churches of the British Commonwealth), Oxford University Press, London, 1929, p. 782.

⁵¹ G.F. Jowett: *The Drama of the Lost Disciples*, Covenant, London, 1980, p. 18.

⁵² *Op. cit.* (Destiny ed.), p. 7.

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The four traditions may be summarized as follows. 1) It is an eastern tradition that Joseph was a relative of our Lord. 2) This may be inferred also from two Bible passages ó Luke 2:40f (*cf.* 3:23 & 23:49-55) and Matthew 12:46. 3) Joseph buried Jesus in his own garden (Mark 15:43f). 4) Joseph was in the tin trade.

The latter tradition above, is purely Celtic. However, it is not limited to Glastonbury in Somerset, nor even (and more appropriately) to Cornwall. The Rev. L.S. Lewis, Vicar of Glastonbury, tells us the tradition lingers also in Gloucester ó and even in the West of Ireland. Indeed, according to Rev. Dobson, it is also a Gallican tradition.⁵³

In his book *The Boyhood and Early Manhood of Jesus*, Rev. Dobson further claims that Joseph, by tradition, was a trader in tin and other metals. These metals he is said to have imported from Cornwall and Somerset to the Middle East. Joseph of Arimathea, with Jesus, followed the usual route ó continues Dobson ó and landed at Mount St. Michael in Cornwall, the port of the tin export. Indeed, Joseph of Arimathea is also said to have traded with Cornish tin-miners at Mara-Zion in Southwestern Cornwall.⁵⁴

Adjacent Devonshireø Rev. Sabine Baring-Gould ó the fine author of the famous hymns “Onward Christian Soldiers!” and “Now the Day is Over” (*etc.*) ó writes in his *Book of the West*⁵⁵ that Joseph of Arimathea came in a boat to Cornwall and brought the boy Jesus with him. There, claims Baring-Gould, Joseph taught Him how to extract tin and purge it from wolfram (alias tungsten). Consequently, when tin was flashed during later times, the Cornish tanners shouted: “Joseph was in the tin trade!”

Furthermore, Josephø business required a visit also to the lead and copper mines of the Mendip Hills in Somerset ó an important adjunct of the Cornish tin trade. Thus Sabine Baring-Gould. Indeed, the Mendip Hills themselves are located just ten miles north of Glastonbury.

Rev. Dobson states⁵⁶ that another ancient tradition speaks of Jesus and Joseph as having come ó not too long after the events recorded in Luke 2:42-51f ó òin a ship of Tarshish to the Summerland.ö There, “Tarshish” means Semitico-Phoenician Spain ó and the “Summerland” means Somerset. In the latter county, continues the tradition, they sojourned in a place called “Paradise” ó near Glastonbury. Further, Jesusø first trip to Britain is alleged in this tradition to have occupied the best part of a year. At the age of fifteen, however, He would have found Himself back in Nazareth.

Dobson further alleges that Gildas (the A.D. 530f oldest extant British church historian), and Taliesin (the *circa* A.D. 550 Christian British druid and bard) both witness to the fact that Christ was not only in Britain but that He also “preached” the truth there. Taliesin the bard and Gildas the historian both suggest it would then have occurred at the “height of” ó Latin, *summo* ó the reign of Tiberias Caesar.

⁵³ *Op. cit.* pp. 13f.

⁵⁴ Thus John Taylor: *op. cit.*, pp. 140 & 144 *cf.* 176f.

⁵⁵ Compare too S. Baring-Gouldø *Cornwall*, p. 57.

⁵⁶ *Op. cit.*, pp. 15f & 24.

Tiberias became Emperor of Rome in A.D. 14 and died in A.D. 37. The length of his reign, therefore, was probably between A.D. 20 to 27. Reaching Glastonbury, the Lord would then have lived there awhile. Being a carpenter, He would then well have been able to erect for Himself a humble dwelling of mud and wattle. Significantly, two strange titles from the very earliest times were attached to Glastonbury. They are: *Secretum Dominum* (the Lord's Secret); and *Domus Dei* (House of God). Thus Rev. Dobson.

Other traditions still allege that Joseph later erected the first wattle-church at Glastonbury precisely on the site of the wattle-dwelling previously said to have been erected by Jesus Himself. Significantly, Gildas the oldest extant Celto-Brythonic church historian in his *History* (compare his *Epistle*) himself states:⁵⁷ **“Christ the true Son afforded His light and the knowledge of His precepts, as we know, to our Island during the height of the reign of Tiberias.”**

Dr. G. Smith (LL.D.), in his *Short History of Christian Missions*, gives an interesting version of the above citation. Smith renders it:⁵⁸ “Christ the true Son afforded His rays, *i.e.* His precepts, to this island during the height of the reign of Tiberias.” Indeed, Gildas's contemporary British Christian bard Taliesin said: “Christ, the Word from the beginning, was from the beginning our teacher; and we never lost His teaching.”

About fifty years after Taliesin, Austin of Rome seems to have been referring to this above-mentioned wattle-church in his own A.D. 600 *Letter to Gregory of Rome*. Writing from Canterbury in the then Anglo-Saxon portion of Southeastern Britain, Austin declared:⁵⁹

“In the western confines of Britain, there is...a church constructed by no human art but by the hands of Christ Himself for the salvation of His people.” There, explains Austin, the Pre-Romish Celto-Brythonic Christians worshipped the Lord Jesus.

Indeed, there is also an important charter, granted to Somerset's Glastonbury by the later Christian Anglo-Briton, King Ina of Wessex in Southwestern England (*circa* A.D. 688). That charter too seems to be referring to the above ancient wattle-church. For it boldly commences:⁶⁰

“In the Name of our Lord Jesus Christ! I, Ina, supported in my royal dignity by God etc., do grant out of those places which I possess certain royal lands for the maintenance of the monastery...to the ancient church situated in the place called Glastonbury. This church [the Lord Jesus Christ] the great High-Priest and Chiefest Minister formerly, through His own ministry, built and sanctified.”

Thus, as John Taylor writes,⁶¹ there are legendary traces of the presence of St. Joseph of Arimathea in Britain's West Country. He is represented as coming in a boat; as at least once bringing the young Jesus with him; and as teaching the Cornish miners how to purify their tin.

⁵⁷ *Ib.*, pp. 29f.

⁵⁸ G. Smith: *Short History of Christian Missions*, Clark, Edinburgh, 1886, pp. 59f.

⁵⁹ Cf. T. Foster's *How Did Christianity Come to Britain?* (Melbourne: N.R.C.), n.d., p. 1.

⁶⁰ Cf. Will. Malmesb.: *op. cit.*, pp. 30f.

⁶¹ *Op. cit.*, pp. 140 & 144 cf. 176 & 177.

The antiquity of Glastonbury's first "wattle church"

George Jowett goes further. He not only alleges that the young Lord Jesus erected a wattle **dwelling-place** at the later Glastonbury. He even refers⁶² to the little wattle **temple** he claims the youthful Saviour would then have built with His own hands at Avalon. There, he would then have communed with His Father in Heaven ó and dedicated it to Him as a place of worship. Thus Jowett.

Jowett further suggests it was to this hallowed spot that Joseph of Arimathea later led his missionary band, when they disembarked in Britain around A.D. 35f. When Joseph built the first **church** at Avalon, then ó thus Jowett ó he was continuing the prior dedication of the site there which would then already have been consecrated previously even by the Lord Jesus Christ Himself.

Similarly, the later St. David of Wales would have done likewise ó when he erected the first **stone** church there (in A.D. 540). That he then did, over the hallowed wattle temple of Christ ó which St. David then got encased in lead, for its preservation.

On what does Jowett ground this claim that the youthful Jesus Himself had built a wattle temple in Glastonbury? He bases it⁶³ on an ambiguous statement in the A.D. 601f *Letter to Pope Gregory* of the Roman Catholic Italian Missionary Austin ó written from Canterbury in Kent.

That letter, however, simply states: ðIn the western confines of Britain, there is a certain island.... On it, the first neophytes of [Italian Roman] Catholic law ó God beforehand acquainting them ó **discovered** [around A.D. 600] a church constructed **long before that time**. Austin claims it had been built ðby no human art, **but divinely** constructed ó **or** by the hands of **Christ Himself** ó for the salvation of His people.... He continues to watch over it, as being sacred to Himself.ö

Clearly, the above represents just the A.D. 601 **opinion** of the Italian Romish Missionary Austin of Rome ó as to the origin of the Non-Romanist and Pre-Romanist church structure he had then come across in the West Country of Britain. It had been encountered there, apparently, during a visit to the West Country by Austin's own recent converts from Anglo-Saxon Paganism to Romanism.

However, as to **by whom** that Pre-Romanist church structure had been built ó Austin is ambiguous. For he merely alleges it was either ðdivinely constructedö ó or alternatively, that it had been built ðby the hands of Christ Himself.ö **Nor does Austin allege exactly when he believed that church had been constructed.**

Yet Jowett also points⁶⁴ to the traditions of Cornwall, Devon, Somerset, Wiltshire and Wales. There, he explains, it has ever been believed and definitely claimed, that Jesus as a boy accompanied His uncle [meaning Joseph of Arimathea] on at least one of his many seafaring trips; then, later, again as a young man ó to Southwest Britain.

⁶² *Op. cit.*, pp. 135f.

⁶³ *Ib.*, p. 138.

⁶⁴ *Ib.*, p. 69.

The historicity of the above-mentioned stories regarding a physical visit or visits not merely by Joseph of Arimathea but specifically by Jesus Himself to Britain's Avalon ó though certainly possible ó seems to be somewhat tenuous. Yet it cannot be doubted that the Gospel also had many **other** opportunities for reaching Britain at a very early date.

That may have occurred in any one or more of a number of ways, even before Jesus died. It may well also have occurred even **between** the death of Jesus around A.D. 33 ó and the traditional date for the establishment of Christ's Church in Britain by Joseph of Arimathea around A.D. 35.

Could Joseph of Arimathea have taken the Gospel to Britain by A.D. 35?

In his valuable written compendium *The Rights of the Kingdom and the Customs of our Ancestors*, the seventeenth-century British Puritan John Sadler explains⁶⁵ that a British bard proclaimed the actual advent of Christ at the **very time** of His incarnation ó and also that the Ancient Britons **later** again heard that the Saviour had indeed **become** incarnated. They heard the latter, he declares ó quoting the A.D. 520f oldest extant Celto-Brythonic church historian Gildas ó ðat the peak of the time of Tiberias Caesar.ö

As Tiberias ruled from A.D. 14 to 37, the ðpeakö of his time could well mean between A.D. 20 and 27. Yet it could also well mean: toward the end of his time, alias around A.D. 35.

Apparently mindful of Acts 8:1-4f & 11:19-22f, Sadler shows how ðGildas, Badonicus and Albanus tell how St. Philip the apostle sent hither Joseph of Arimathea out of Gaul. See, *inter alii*: Baronius, *E. Ms. Historia*, in the Vatican; Melchin, as cited by Bale; Capgrave, on Arviragus; and William of Malmesbury, on the famous Glastonbury...founded by the Lord's disciples and...therefore stated to be ðfountain and origin of religionö in Britain.

For, very soon after His *circa* A.D. 33 resurrection as described in Acts 1:3 ó right before His ascension, Jesus had given an infallible prediction in Acts 1:8f. There, He promised His apostles they would be His witnesses ðunto the uttermost part of the Earthö ó or, as the Greek predicted, ð*heoos eschatou tees Gees*.ö

That would include even the faraway land of ð*Ultima Thule*ö ó and therefore surely Britain itself. For precisely Britain was then regarded ó not only in Palestine but also throughout the Mediterranean World ó as being at or near ðthe uttermost part of the Earth.ö

In Acts 1:12-15, the apostles then immediately repaired to an upper room in Jerusalem. There they doubtless shared this prediction with the others. They encouraged ðthe womenö and ðHis brethrenö ó among ðabout an hundred and twentyö disciples all told. Significantly, some of ðthe womenö are later alleged to have accompanied Joseph of Arimathea to Britain around A.D. 35. Indeed, Joseph himself

⁶⁵ *Op. cit.*, pp. 52f.

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was almost certainly one of those ðhundred and twentyö then in the upper room. Cf. Luke 1:1-4 & 23:50-55 with Acts 1:1-8 & 1:13-14.

In Acts 2:4-10, when the gift of the Holy Spirit was poured out into the Christian Church ten days later ó there were then ðlodgingö at Jerusalem ðdevoutö Jews and proselytes. These had come there for the Feast of Pentecost, ðfrom every nation under Heavenö ó from Persia and other places in the East, to Rome and other places in the West. Indeed, in his book *The Rise and Progress of the Laws of England and Wales*, Barrister-at-Law Owen Flintoff has suggested⁶⁶ that even some visiting Cymr-ic or Gomer-ic **Britons** may actually have witnessed the outpouring of the Holy Spirit in Jerusalem on Pentecost Sunday. Cf. Ezekiel 38:6 with 39:29.

For it is entirely possible and even probable that also **Hebrews living in Britain** were then visiting Jerusalem ó and heard the apostles preach the Gospel on that Pentecost Sunday. Cf. Acts 2:5-10. It is even morally certain that some of those ðstrangersö then temporarily lodging in Jerusalem, went back to their own foreign countries either sooner or later after that Feast ó and then related there ðthe wonderful works of Godö which they had just seen and heard. Indeed, it is extremely probable that some of them right then started to go even to the regions beyond the Roman Empire ó cf. Romans 15:19-24 & Matthew 28:19 ó to the very ðends of the Earth.ö Acts 1:8 cf. 13:47.

The noted Calvinist and church historian Rev. Professor Dr. J.T. McNeill ó in his famous book *The Celtic Churches*⁶⁷ ó observes that in Britain as elsewhere, there was much early Christian activity that remains undocumented. Paul himself had high praise for the teachers of Christianity in pioneer mission ó such as that among the far-flung Scythians. That, at least, was documented. Colossians 1:6 & 3:11.

Dr. McNeill accordingly concludes there is **every probability** in the ordinary course of interprovincial migration, that **Christians** would be among those who were **constantly** entering **Britain**. Accordingly, the statement of Gildas that **the Christian religion entered Britain in the reign of Tiberias** (who died in A.D. 37) could hardly be discounted as certainly false. For according to Acts 8:4, there were many ðthat were scattered abroad and went everywhereö ó gossiping the Gospel.

**Significance of Acts 8:1-4 & 11:19f & 21:8
for the early evangelization of Britain**

In Acts 8:1-4, when ða great persecution against the Church which was at Jerusalemö broke out right after the martyrdom of Stephen, ðthey were **all scattered abroad**.... They that were scattered abroad, went **everywhere** ó evangelizing the Wordö (*-euangelizomenoi ton Logon*).

After those who thus went forth ó Evangelist Philip followed. He ðpreached in all the cities ó till he came to Caesarea.ö That place was then a great sea-port. Acts 8:5,40 cf. 21:8.

⁶⁶ Thus Flintoff: *op. cit.*, pp. 9f.

⁶⁷ *Op. cit.*, pp. 17f.

It is significant to note that Philip settled there. In Caesarea, he built a strong Christian church with a great missionary outreach ó even westbound across the Mediterranean and into the regions beyond. Acts 11:19-26 & 21:1-8f. Indeed, either by the time described in Acts 8:1f ó or alternatively by the later times described in Acts 11:19-26 and 21:2-8f ó even Joseph of Arimathea may well have been one of the Missionaries associated with Philip.

Rev. R.W. Morgan observes⁶⁸ that ðallö (except the apostles) were scattered at that time. That is indeed specifically stated in Acts 8:1f. Accordingly, Joseph of Arimathea too was among the ðallö ó and therefore also he was then ðevangelizing the Wordö (alias gossiping the Gospel).

Gildas the A.D. 520f Celto-Brythonic church historian expressly states that ðthe Wordö was introduced into Britain during ðthe reign of Tiberias Caesarö (A.D. 14-37). That synchronizes with the Acts 8:1-4f first persecution of the Church in Palestine.

Jowett adds⁶⁹ the Sanhedrin expelled all the faithful in Judea, during the exodus of A.D. 36. Some of them then soon took the Gospel to Britain (as William of Malmesbury points out). Others might already have done so, even earlier.

Too, William of Malmesbury wrote his outstanding works in the twelfth century when he had full access to the world-famous Glastonbury Library. Therein were contained all the original documents from druidic times onward.

William wrote his history with the benefit of first-hand material ó long before the great fire completely destroyed Glastonbury Abbey and its wonderful library, which was then considered to be one of the largest in the World. Consequently, William's historic literary work is probably the most precious document of the British Christian Church in existence.

There are other outstanding works on this subject one can refer to with profit, such as *De Origine Ecclesiae Britannicae* (alias -Concerning the Origin of the British Churchö) by Elvan of Avalon alias Glastonbury. Elvan was an illustrious British scholar who had been educated at Avalon in the school of the Arimathean Joseph around A.D. 180.

Elvan is referred to by the eminent mediaeval Roman Catholic ecclesiastics Pitsaeus and Cardinal Baronius. Far more importantly and much more anciently, he is mentioned also by Gildas, Bede, the *Magna Tabula* of Glastonbury, Geoffrey Monmouth, Capgrave, Hearne, and many others.

Coming to Acts 11:19f, John Taylor observes⁷⁰ that long before the apostles themselves had left Jerusalem ó the chief non-apostolic disciples of our Lord, probably many of whom had been among the number of the ðother seventyö (Luke 9:1f *cf.* 10:1f), began carrying far and wide the news of Christ's Kingdom. Much of this missionary work was the outcome of enforced dispersion ó occasioned by the

⁶⁸ *Op. cit.*, 1978 ed., pp. 68f.

⁶⁹ *Op. cit.*, pp. 135-39.

⁷⁰ *Op. cit.*, pp. 47f.

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persecution which arose at the martyrdom of Stephen. Acts 7:59 to 8:1. The passages referring to this, are definite and important. Acts 8:1-4 and 11:19-26.

Consider the latter passage, Acts 11:19f. It states that they which were scattered abroad as a result of the persecution that arose surrounding Stephen, travelled as far as Phenice and Cyprus. They did so, speaking the Word (or *Alountes ton Logon*).

However, as John Taylor adds,⁷¹ the ports of Phenice alias Phoenicea (and also of Cyprus) were of just as much value to Christianity as to commerce. For both, those ports were chief points of embarkation across the Great Sea alias the Mediterranean, from which one could ship to Marseilles.

Greco-Gaulish Marseilles had been founded in the sixth century B.C., by Greeks from near Galatia in Asia Minor. Significantly, the Early Church in Gaul as well as the Early Church in Britain both reflect such (Non-Roman) Greco-Gaulish and Celto-Galatian influence.⁷²

Taylor concludes⁷³ that most of the Hebrew Colonies of the Pre-Christian Dispersion had never been forgotten by the Hebrews in Palestine. Accredited messengers from Jerusalem had been **in the habit of** visiting them at regular intervals.

The traditional Hebrew-Christian Missionaries followed exactly the same course as that of the earlier Hebrew and Phoenician colonizations. The traditional sites of these colonies and missions are found at all the main Phoenician and Hebrew settlements from Cyprus to Spain, and finally at the so-called Cassiterides alias the Tin Islands of Britain's West Country.

The eminent Hebrew Christian, Rev. Dr. Moses Margoliouth, went to Cornwall in order to ascertain the origin of the Ancient Britons. He tells us, in his 1846 book *Jews in Britain*, that their folk-lore was Hebrew.

Dr. Margoliouth proved from the B.C. 14 edict of Augustus Caesar concerning them, that there must then have been Jews also in Britain. So, when we read in Acts 11:19 that the Hebrew Christians in Palestine were scattered abroad upon the persecution which arose about Stephen some time later, and that they travelled...speaking the Word we should not make the mistake of asserting that none could then have come into Britain.

Indeed, Gildas the oldest extant Celto-Brythonic church historian points precisely to the summit of the (14-37 A.D.) reign of Caesar Tiberias for the coming of Christ's light to the British Isles.⁷⁴ Whether that refers to the coming of Christ Himself or alternatively of Christ's disciples, is unimportant in that regard. The point is, according to Gildas, that Christianity as such had reached Britain already before 37 A.D.

⁷¹ *Op. cit.*, p. 53.

⁷² Thus Hanna: *op. cit.*, p. 15.

⁷³ *Ib.*, pp. 49f.

⁷⁴ *Druidism in Britain*, pp. 12 & 19.

Gildas on the arrival of the Gospel in Britain before A.D. 37

The *Ancient Welsh Triads* call the long-reigning (B.C. 4 to A.D. 43) Cynfelyn ðthe right King of all Britain.ö⁷⁵ Even the A.D. 100f Pagan-Roman historian Suetonius calls him ó Cymbelinus ó ðthe King of the Britons.ö⁷⁶

Under this Cymbeline ó who struck many new coins ó Britain prospered. As Elton has explained,⁷⁷ British chiefs grew rich from the price of their cattle and hides, and of the wheat and barley from the Kentish fields ó during the time of Cynfelyn alias Cymbeline.

Now after his death, he was succeeded by the last Free-British king ó his son Gwydyr or Guiderius. It was apparently prior to Gwydyr's extremely brief reign ó ere he was slain in battle against the invading Pagan-Romans in A.D. 43 ó that Hebrew Christian Missionaries directly from Palestine had reached Britain (namely even before A.D. 37). Thus several Ancient Christian documents, and notably the Celto-Brythonic Gildas (whom the great Puritan, Archbishop Dr. James Ussher, has called ða most truthful authorö).

Gildas, the oldest extant Celto-British church historian ó and doubtless utilizing very much older then-extant but now-extinct records ó lived in the first part of the sixth century. Talking of the British Isles as a whole ó of Britain, the Isle of Wight, the Scilly Islands, Anglesey, the Isle of Man, the Hebrides and Ireland *etc.* ó he declared:⁷⁸ ðWe know (*scimus*) these islands...received the beams of light, that is the holy precepts of Christ the true Sun, in the latter part of the reign of Tiberius Caesar.ö

This could mean: during the last few years of the life of Tiberias (who died on the 31st of March in 37 A.D.).⁷⁹ Or it could also mean: during the last year of Tiberius's reign. Even the latter, however, would then mean: no later than between the April of A.D. 36 and the March of A.D. 37.

Indeed, even the year A.D. April 36 to March 37 ó is only a few years after Jesus Christ's crucifixion. For the latter itself occurred probably in the April of A.D. 33 ó and certainly no earlier than the April of A.D. 30 yet no later than the April of A.D. 35. Cf. Luke 3:1; Acts 8:1; 11:18-28; 18:2.

As Rev. J.W. Morgan observes,⁸⁰ this is certainly an early period. Gildas speaks positively ó ð*scimus*ö (alias ðwe **know**ö)! Indeed, as already seen above,⁸¹ it is precisely in connection with this claim of Gildas that Rev. Professor Dr. J.T. McNeill has remarked that there is every probability Christians would be among those who were constantly entering Britain in the reign of Tiberius (who died in A.D. 37).

⁷⁵ Trevelyan: *op. cit.*, pp. 32f.

⁷⁶ Suetonius: *Twelve Caesars*, 4:44; compare the art. *Cymbeline* in the 1952 *Enc. Amer.*

⁷⁷ *Op. cit.*, p. 293.

⁷⁸ Gildas: *Destruction of Britain*, sec. 8.

⁷⁹ Thus the art. *Tiberius*, in the 1951 *Enc. Amer.*

⁸⁰ *Op. cit.*, 1978 ed., pp. 68f.

⁸¹ See above at nn. 57 & 67f.

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George Jowett remarks⁸² that Gildas, A.D. 520 ó Britain's foremost early historian ó wrote in his *De Excidio Britanniae*: "We certainly know that Christ the true Son afforded His light, the knowledge of His precepts, to our Island in the last year of Tiberias Caesar." He is alleged also to have written the following most important statement: "Joseph introduced Christianity into Britain in the last year of the reign of Tiberias ó viz., in the year 36-37 A.D.

Here, we ourselves would make only one observation. Jowett has translated Gildas's phrase *summo tempore* as if it meant "in the last year" of Tiberius ó thus arriving at the year A.D. 36-37. However, the phrase can also (if not better) be translated: "at the height of the **time**" of Tiberius. That would then mean "in the midst" of his A.D. 14 to 37 **reign**, and thus around A.D. 26. Most likely, however, it means "at the height" of the **power** of Tiberius ó and thus probably around A.D. 35.

Corroboration that the British Church was the oldest in antiquity

On the basis of also much other evidence (to be discussed below), the British Church was and is often regarded as the first in antiquity. This was the opinion even of many famous Non-British Church Councils. Thus: the A.D. 1417 Council of Pisa; the 1419 Council of Constance; the 1423 Council of Siena; and the 1431 Council of Basle.

Similarly, even many leading Roman Catholic scholars have done the same. Thus, the sixteenth-century Polydore Vergil and Cardinal Pole and Genebrard and Baronius all regarded Britain as the first nation to establish Christianity as its national religion.⁸³

Not just these Romish scholars so believed. So too did the famous Puritan Anglo-Irish Archbishop James Ussher, who added: "The British National Church was founded A.D. 36 ó long before Heathen Rome confessed Christianity"⁸⁴ in A.D. 313f.

Even the sceptic Sir David Hume exclaims in his *History of England*⁸⁵ that Christianity was introduced into Britain at an early period. That was done, adds Sir David Hume, in all probability not through Rome but from the East ó namely by means of the Mediterranean commerce carried on through Gaul.

Rev. Professor Dr. Philip Schaff declares⁸⁶ that some Galatian converts visiting the far west to barter for the useful metal of Britain, may have first made know the Gospel to the Britons in their kindred Celtic tongue. See Lightfoot's *Commentary on Galatians*. For Paul's epistle to the (eastern) Galatians in the modern Turkey, had implications also for the western "Galatians" or Gaul-ic Celts ó and even for their cousins just across the British Channel in Celtic Britain.

⁸² *Ib.*, pp. 82f.

⁸³ Roberts's *Druid. in Brit.*, p. 21; compare Jowett's *op. cit.*, p. 80.

⁸⁴ *Id.*

⁸⁵ *Op. cit.*, pp. 15f.

⁸⁶ *Op. cit.*, IV pp. 23-27.

Paul himself was converted around A.D. 37. After becoming an apostle, he around A.D. 50f wrote an epistle to the previously-established Church in Gaul-atia. See Galatians 1:1-2 & 6:16, Acts 16:6 & First Corinthians 16:1. Irenaeus was the A.D. 180f Bishop of Lyons in Gaul-ish France. He relates how all the neighbouring British Celts were being reached by the Gospel ó **even during the apostolic age.**⁸⁷

John Taylor notes⁸⁸ that in most Bibles the passage Second Timothy 4:10 is translated -Crescens to Galatia.ø However, in the *Codex Sinaiticus* ó that early fourth-century manuscript ó the word is -Gallia.ø See the Revised Version. Both Gaul and the province of Galatia (alias -Gaul-asiaø) were equally called -Galatiaø in the time of St. Paul.

Eusebius, around A.D. 300f, very definitely states that Crescens was sent to Gaul. Also in the -List of Seventyø drawn up by the A.D. 300 Dorotheus, Crescens is enumerated as øBishop of...Gaul.ø Earlier, in a similar list drawn up by (the A.D. 230) Hippolytus, he appears as øCresces...Bishop of...Gaul.ø Indeed, according to Sophronius, he was the founder of the Church of Vienne in Gaul.⁸⁹

The great fourth-century theologian Jerome of Bethlehem wrote in his *Commentary on Paul's Epistle to the Galatians*⁹⁰ that øwhile the Galatians...do speak Greek ó their own language is almost identical with that of the Treviri.ø The latter were the people who lived between the Moselle and the Ardennes, in and around the modern Treves ó in what is today the region between Belgium and Trier (in nearby Western Germany). Indeed, the westernmost branch of those people ó the Belgae ó had already settled in Britain⁹¹ around B.C. 80.

Epiphanius too, in the fourth century A.D., wrote that in Second Timothy 4:10 Paulø words øCrescens [has gone] to Gal[...].iaø ó mean that he was øin Gaul.ø In this text, explains Epiphanius, the latter two words ømust not be read -in Galatiaø ó as some have thought ó but: -in Gaulø⁹² (*Gallia*).

The celebrated Roman Catholic church historian, Caesar Baronius ó who was appointed Vatican Librarian in 1596 ó agrees with the A.D. 400 Epiphanius. In his own *Notes to the Roman Martyrology*, Baronius even insists⁹³ that the words of Galatians 1:2f ó which Paul wrote to the Gal-atians ó are to be understood to mean -to the Gaulsø in Gal-lia or what is now France.

Ancient Druidism as a preparation for the Gospel in Early Britain

Druidism ó with its correct stress on the immortality of the soul and the concept of blood atonement for human sins ó seems to have helped prepare the British people to

⁸⁷ Iren. *Ag. Her.* I:1:3; I:10:2; III:3:1-3. Cf. 11 nn 244f & J. Fosterø *op. cit.*, pp. 12f.

⁸⁸ *Op. cit.*, p. 137 n. 12.

⁸⁹ Thus the *Encyclopaedia Biblica*.

⁹⁰ Jerome: *Commentary on Galatians*, II, Introd. in *Nicene and Post-Micene Fathers (NPNF)*, Eerdmans, Grand Rapids, 1968 ed., 2nd series, VI, p.497 & n. 4.

⁹¹ Julius Caesar: *Gall. Wars*, 5:12.

⁹² Cited in Jowettø *op. cit.*, p. 66.

⁹³ Cited in Jowettø *op. cit.*, p. 66.

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receive Christianity. The (circa A.D. 215f) theologian Hippolytus remarks:⁹⁴ "The Celtic druids investigated, to the very highest point, the Pythagorean philosophy.... The Celts esteem this."

Heinrich Zimmer explains, in his famous book *On the Direct Commercial Connections of Western Gaul with Ireland in Antiquity*,⁹⁵ that the druids readily adopted Christian ideas. In Europe itself, they were suppressed by pagan Rome ó under Caesar Augustus (B.C. 27 to 14 A.D.), under the A.D. 14-37 Caesar Tiberius, and under the A.D. 41f Caesar Claudius. Then and thereafter, they congregated especially in England and in Ireland ó and naturally became suspicious of anything Roman. By the same token, they also naturally warmed to whatever the Pagan-Romans intensely disliked ó such as apostolic Christianity.

Also Shirley Toulson observes this ó in her informative book *The Celtic Alternative: the Christianity We Lost*. There, she describes⁹⁶ the religion which flourished in the British Isles during those early times. When news of Christianity first came to Britain and Ireland, she observes, the new faith was smoothly grafted onto the old. This was made possible, because so many of the tenets of both faiths were the same.

The druids, for example, encouraged an unshakable belief in the continuity of life after physical death. Many druidic practices were equally acceptable to Christianity ó in particular the custom of the "soul friend" called *periglour* in Wales and *anmchara* in Ireland. He was a person who acted as a spiritual guide and counsellor. Cf. Acts 16:1-6; First Timothy 1:2f; Second Timothy 1:2,6,13; etc.

Long before Pagan-Rome's invasion of Britain in A.D. 43, her pagan caesar Julius⁹⁷ wrote in B.C. 54 that Britain's druids "make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life." Too, also Pagan-Rome's Lucan(us) ó in his A.D. 38 *Pharsalia* ó wrote that the Britons' indifference to death was the result of their religious beliefs. Again, Pagan-Rome's A.D. 41 Pomponius Mela similarly ascribed the extraordinary bravery of the Britons, precisely to their religious doctrine.⁹⁸

There is evidence that many of the British royal family were among the "firstfruits" won for the Gospel in Britain ó already from A.D. 35 onward. Indeed, many druids too ó perhaps previously influenced in favour of the Bible by Pre-Christian Hebrew traders or even Jewish synagogues in Britain ó now seem to have become converted to Christianity at a very early date.

Dr. Diana Leatham's illuminating book ó *Celtic Sunrise: An Outline of Celtic Christianity* ó upholds⁹⁹ the claim of Gildas and especially of Freculph, that certain

⁹⁴ Hippolytus: *Refutation of All Heresies*, 22.

⁹⁵ H. Zimmer: *On the Direct Commercial Connections of Western Gaul with Ireland in Antiquity*, Berlin, 1909, pp. 578f & 582; as cited in L. Bieler's book *St. Patrick and the Coming of Christianity*, Gill, Dublin, 1967, I, p. 3 n. 3.

⁹⁶ *Op. cit.*, p. 1.

⁹⁷ *Op. cit.*, 6:14.

⁹⁸ Cf. Jowett's *op. cit.*, p. 87.

⁹⁹ D. Leatham's *Celtic Sunrise: An Outline of Celtic Christianity*, Hodder & Stoughton, London, 1951, pp. 54f.

friends and disciples of our Lord in the persecution that followed His ascension, soon found refuge in Britain during 37 A.D. It tallies too with the strong tradition still held in the ancient heart of Britain ó the West Country ó that these Judean refugees were welcomed by Caradoc alias Caractacus, and given shelter by him in a Druidism College in Glastonbury where they were known as the ðStrangersø or Culdees.

Dr. Leatham explains it is well to remember that Christianity was in fact grafted onto the Celtic tribal system, so that druids and bards changed imperceptibly into Christian priests and poets. There is only one recorded martyr among the Missionaries to the Celts. So carefully did the Missionaries preserve the best of the ancient heritage of religion and learning that, in the sixth century, Columba studied and wrote poetry in the native tradition ó and spoke of Christ as his ðdruid.ø

In Early Britain, writes Gladys Taylor,¹⁰⁰ we see the religion of Druidism quickly being exchanged for the Christian Faith. The druids had always respected and eagerly sought to administer Godø Law. Theirs were like the various works of the Levites in Israel. There was nothing in early British laws, so far as we know them, which offended against Biblical principles.

Many such laws have survived in the *Welsh Triads*. They had been codified by Molmutius about five centuries before Christianity was brought to Britain. They were still in use in Wales, as late as A.D. 930 ó and have been transmitted into Anglo-British Common Law through documents like the *Code of Alfred* and *Magna Carta*.

Evidence that Joseph of Arimathea brought the Gospel to Britain

There is much evidence that Joseph of Arimathea and Philip and other Hebrew Christians left Palestine in A.D. 34 or 35 by boat ó and thereafter proceeded by way of the overland route from Marseilles *via* Narbonne to Brittany in Gaul or to Belgium.¹⁰¹ Thence, Philip is reputed to have sent Joseph and several others across the British Channel ó to preach in Britain by 35f A.D.¹⁰²

Digesting some two hundred ancient manuscripts, the great Elizabethan chronicler and historian Holinshed explains:¹⁰³ ðJoseph of Arimathea is the one who had buried the body of our Saviour.ø *Cf.* Luke 23:50f & John 19:38f. The Briton Prince Arviragus was a son of the renowned Cunvelin. Indeed, he later became his successor, after the very short reign and sudden death of Cynvelinø elder son King Gwydyr.

ðIn the days of Arviragus, this Joseph was sent [into Britain] by Philip.... Thus John Bale, following the authority of...British writers.... This was after the Christians were dispersed out of [first Palestine and then] Gaulø alias Gaul-asia. See Acts 8:1-4,40; 11:19-25; 16:6; 18:23; 21:2-8.

ðThey came into Britain with several other godly Christian men, and preached the Gospel there among the Britons.ø Isaiah 41:1-5 & 42:1-12 *cf.* Acts 1:8 & 13:47. ðThey instructed them in the Faith and Law of Christ; converted many to the true

¹⁰⁰ G. Taylor: *The Hidden Centuries*, p. 60.

¹⁰¹ J. Taylor: *op. cit.*, pp. 61 & 140.

¹⁰² Thus Jowettø *op. cit.*, pp. 63f.

¹⁰³ *Op. cit.*, I:486f.

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Faith; and baptized them.... There, Josephus continued for all the rest of his life ó obtaining from the king a plot of ground to inhabit, not more than four miles from Wells. And there, with his fellows, he began to lay the first foundation of the true and perfect religion. In that place (or near to it), the abbey of Glastonbury was afterward erected.ö

Geoffrey Ashe¹⁰⁴ informs us that about 638 A.D., Isidore of Seville declared that Philip had visited Gaul. Freculphus, a compiler of general history some two hundred years later, repeated¹⁰⁵ Isidore's statement.

Clearly, Philip and his company would have had very little difficulty in sailing from either Caesarea or the nearby Tyre ó either directly or *via* East Galatia to Marseilles. Either way, they could easily have sailed from Caesarea through the Aegean Sea to Corinth ó and thenceforth to Marseilles in Gaul (or even yet further to Spain). Acts 8:1,26,40 & 21:1-8 *cf.* 27:2-14 & 28:1-4 with Romans 15:19-24.

From there it was not far to Britain, öthe extreme limit of the West.ö See First Clement chapter 5, and Williams's *Antiquities of the Cymry*.¹⁰⁶

On the basis of several ancient documents (some to be discussed later below), one can largely reconstruct such a missionary journey. Here follows Rev. L.S. Lewis's account¹⁰⁷ of part of it.

The route from Marseilles overland through Brittany must have been quite known well to Joseph. It was that of his fellow traders, seeking ore. From Cornwall, an ancient road led to the mines of Mendip ó remains of which exist still today. The British Prince Arviragus's reception of Joseph on his *circa* A.D. 35 arrival in Britain, suggests a very possible previous acquaintance. Testimony from the Early Fathers in varied branches of the Church, shows that Christianity reached Britain in its earliest days. Thus Rev. Lewis.

It must be remembered that the pagan Romans disliked Judean religion ó and *vice-versa*. The Romans's unwelcome presence in Palestine, was deeply resented by the Hebrews. Similarly, the pagan Romans also hatred Druidism. Their threats of war against Britain were growing increasingly ominous. Consequently, Jowett's extended and dramatic account¹⁰⁸ of the departure of Joseph's party from Roman-occupied Palestine and its passage through Roman-occupied Gaul ó and that party's subsequent journey to and arrival in Britain ó has quite a lot of credibility.

Jowett's extended theory of Joseph's alleged trip to Britain

Jowett alleges that, after setting sail from Palestine, Joseph did not linger long in Gaul. A British druidic delegation arrived at Marseilles to greet him. It extended an

¹⁰⁴ *Op. cit.* p. 48.

¹⁰⁵ Freculph. VII:4 [7:4].

¹⁰⁶ *ANF*, Eerdmans ed., I p. 6 n. 16 & p. 21 n. 4.

¹⁰⁷ L.S. Lewis: *St. Joseph of Arimathea at Glastonbury*, pp. 75f; cited in Jowett's *op. cit.* pp. 67.

¹⁰⁸ *Op. cit.*, pp. 68 & 72.

enthusiastic invitation to Joseph, urging him to return with them to Britain, and there to teach Britons the Christian Gospel.

This invitation was enlarged upon by the druidic emissaries of the Briton Arviragus ó offering Joseph lands, a safe haven, and protection against Roman molestation. Arviragus was Prince of the noble Silures of Britain, in the Dukedom of Cornwall. He was the brother of Gwydyr and the younger son of Britain's High-King Cunobelin (alias the Cymbeline of William Shakespeare).

Arviragus soon became king. He was a kinsman of the renowned warrior-patriot Caradoc. Both of them were great-grandchildren of King Lludd. Together, they represented the Royal Silurian dynasty. That was the most powerful warrior kingdom in Britain ó from which the Welsh Tudor kings and queens of England later had their descent.

Taking their farewell of Philip (*cf.* Acts 21:8) and the faithful, in Gaul ó Joseph and the Bethany group of Missionaries set sail for Britain in company with the druidic delegation. Reaching its shores, the illustrious band sailed up the waterway of the West Country ó the Severn Sea. They made their way up the estuary, arriving at a cluster of islands. The most inspiring of these was the Sacred Isle of Avalon ó its shores sheltered in apple orchards.

The isle derived its name from *aval* ó Celtic for "apple." That was the holy fruit of the druids, and also an emblem of fertility. *Cf.* the Hebrew place name *Tappuah* in Palestine. Thus, its name applied a significance to the spot destined to become the fertile sapling of Christendom.

On this fruitful Isle of Avalon, Joseph of Arimathea and his (twelve) dedicated companions were met by another assemblage. It consisted: of the friendly British druidic priesthood; of King Cunobelin's son Prince Guider; of his younger brother Arviragus; of other princes of the royal Silures of Britain; and of an entourage of nobles.

The first act of Arviragus was to present to Joseph, as a perpetual gift free of tax, twelve "hides" of land. That prince gave Joseph one "hide" for each of his twelve disciples ó each "hide" representing 160 acres.

This was the first charter (in any country) ever given in respect of any land to be dedicated in the Name of Jesus Christ. It defined those twelve "hides" as the "Hallowed Acres of Christendom." A.D. 36. It was the first of many charters this historic sacred spot was to receive ó throughout the very many centuries of its sacred existence ó from the kings and queens of Britain. We find these charters officially recorded in the British Royal Archives. Many are extant today. Thus Jowett.

The great mediaeval historian of Early Britain, William of Malmesbury ó himself drawing on much earlier documents of the Ancient Britons (subsequently destroyed since William's time) ó states that Arviragus gave Joseph of Arimathea the hides of land. Arviragus is stated in the *Chronicles* to have been one of the later founders of Caerleon-on-Usk, only thirty-four miles from Glastonbury on the opposite coast of the Bristol Channel.

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Dramatically wrote the Elizabethan Edmund Spenser:

ōWas never king more highly magnifyd, nor dread of Romans was, than Arvirage.... Joseph converted this King Arviragus by his pre[a]ching, to know the laws divine, and baptized him, as write hath Nennius the chronicler, in Brytain[ø] tongue full fyne. And to Christø lawes made hym enclyne, and gave him then a shield of silver white ó a crosse, and long....These armes were used throughout all Brytain for a common syne.... Full longafore Saint George was generate!¹⁰⁹

As E.O. Gordon explains,¹¹⁰ it was in Glastonbury that Joseph and his companions died and were buried. After being christianized, many of the early Celto-Brythonic and also many of the later Anglo-Saxon kings and queens were buried at Glastonbury ó King Coel or Hoel the father of the Queen-Empress Helena (the mother of Constantine the Great) among them.

By far the most illustrious of the mighty dead, was Britainø renowned warrior the *circa* A.D. 500f King Arthur. His tomb at Glastonbury, and Round Table at Winton (where around B.C. 510 King Moelmud alias Mulmutius had made his capital), in a very interesting way link the *Gorsedd* of remote antiquity with all that is noblest and best in early Celto-Brythonic and also in later Anglo-British Christendom.

Professor Freeman rightly remarks there has been no break in time when Christ has been set aside for any other name in Glastonbury.¹¹¹ Patrick, David, Bridget, Gildas and Columba were all dwellers in or visitors to Glastonbury ó as the first spot where the Gospel had shone in Britain.

At Canterbury, Christ was worshipped by the Anglo-Saxons in A.D. 620f ó on the same spot as He had been worshipped by the Celto-Brythons no later than A.D. 300f. There was a time between, at which (on some spot not far from Canterbury) Anglo-Saxons had bowed to Woden. But there was never a moment when men of any race bowed to Woden in the Isle of Avalon at Glastonbury! Thus Jowett.

The fulfilment of Biblical predictions through Britain's evangelization

With the A.D. 35f proclamation of the Gospel of Christ in the British Isles ó by the party of Joseph of Arimathea, to King Gwydyr and Prince Arviragus and their entourage of nobles (*etc.*) ó many predictions would seem then to have started being fulfilled. Isaiah 24:14-15f; 42:1,4,10-12; 49:1,6,12,22f; 51:5; 52:15; 60:1-5,9-11,16; 66:19 ó *cf.* Genesis 1:27; 9:27; 10:1-5; 49:10; *etc.*

Indeed, particularly Isaiah (above) had predicted that, at the time of Christø incarnation, the Law of God and the Gospel of Christ would reach even the noble first family of the faraway Isles to the northwest of Palestine. For the økingsø and øqueensø of the øislesø and their people ó øfrom farø in øthe Northø and to øthe Westø of Palestine, and at øthe end of the Earthø then known to the Ancient Near-Eastern

¹⁰⁹ Cited in E.O. Gordonø *Prehist. London*, pp. 67f.

¹¹⁰ *Prehist. London*, pp. 68f & 72.

¹¹¹ *Id.*

World ó would then receive Christ's Gospel, apparently soon after His own heavenly session.

öThe Isles of the seaö alias the West ó the Hebrew *Yam* meaning both 'Seaö and 'Westö ó would now öglorify...the Lord.ö Those öIslesö were among those that did öwait for His Law.ö Thenceforth, öthe Isles...from farö ó the Isles to öthe Northö and to öthe Westö of the Near East ó would now give their own ökingsö and ötheir queensö to be the önursing fathersö of the people of God. In fact, those öIsles afar offö would soon start to ödeclare My glory among the Gentiles.ö

With the speedy outbreak soon after Calvary of Anti-Christian Judaistic persecution of Christianity in Palestine, there was rather an exodus of Hebrew Christians from Judah to safer places elsewhere in the then-known World. Acts 1:8; 8:1-4,40; 11:19-26; 13:47. Britain in the 'Far Westö on the very edge of that World, seemed a logical place of refuge from a now Anti-Christian Judaism ó for Hebrew Christians then in Palestine.

Particularly was this so before, but even after, Caesar Claudius's A.D. 43 invasion of Britain. Indeed, Claudius's expulsion of the Jews from Rome (*cf.* Acts 18:2) no doubt encouraged the migration of Hebrew Christians also from Palestine even toward, if not indeed especially toward, the British Isles.

Probably not too far off the mark, the historical writer Geoffrey Ashe has propounded an interesting hypothesis as to how he thinks the Gospel first reached Ancient Britain's leading 'West Countryö commercial and cultural centre of Ynys Witrin alias Glastonbury. Ashe puts that event perhaps at about A.D. 45f ó a decade later than we ourselves think likely. Yet even the rather sceptical Professor T.F. Treharne of the University College of Wales regards¹¹² Ashe's following hypothesis as öby no means implausible.ö

According to Ashe,¹¹³ soon after the commencement of Claudius's conquest of the southeastern region of Britain in A.D. 43 ó the swarm of civilians who followed the Roman Army there, included a merchant from Judea. He then moved on to Glastonbury in Southwest Britain, for business reasons. He set up his household there, and he happened to be a Christian. Men of substance were exceptional in the Early Church, but they did exist. Most of them carried on their vocations as usual, also after their conversion. Matthew 27:57f; Mark 10:24-30; Acts 16:14f; First Timothy 6:17f; James 1:2,9f.

Now if a wealthy Christian indeed went and settled on Ynys-Witrin ó the then-island of Glastonbury ó his house certainly would become a hostel for the occasional Christian preacher or traveller (such as the Aristobulus mentioned in Romans 16:10). This situation might well have continued thus, for as long as the descendants of the wealthy Christian remained there. *Cf.*: Romans 1:8; 15:8-12; 15:18-24; 16:10. The foundation of a church on that very spot would have ensued quite naturally ó encouraged by the desire to purify the local druidical shrine. *Cf.* Genesis 14:18f & First Chronicles 15:1f *etc.*

¹¹² *Op. cit.*, p. 120.

¹¹³ *Op. cit.*, pp. 57.

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Such a hypothetical merchant is not too unlikely. Immigrants did pour into Britain, in the wake of the legions and they did come from every part of the Roman Empire. The historian Collingwood estimates their number at one hundred thousand. Archaeologists have found tomb inscriptions dating from the first century, which show that there were many traders among them and an appreciable sprinkling of people from the eastern end of the Mediterranean. Thus Ashe.

Indeed, some people then travelled even in the opposite direction from Britain to Palestine. Thus, for example, even the great Roman General Vespasian.¹¹⁴ Before coming to Judea in A.D. 66, he was in Britain in 43 and 44 A.D.¹¹⁵ Indeed, as far as the establishment of Christianity in the West Country of Britain was concerned, Vespasian was then in just the right place. He may have advanced as far as Devon. He indubitably advanced as far as Somerset where Inis Witrin alias Glastonbury is located.

We ourselves would make only two further observations in this regard. First: Geoffrey Ashe's Jewish merchant, the wealthy Christian from Judea, need not have been a trader. He could well have been a non-wealthy refugee or indeed a full-time Christian Missionary. Second: he need not have arrived in Britain as late as A.D. 43f, only in the wake of the Roman invasion. His arrival may very well have preceded it. For such arrival would have been a lot easier before the outbreak of the A.D. 43-84 Romano-British War. Compare: Acts 1:8,13; 8:4,40; 11:19-22; 13:47; etc.

Some Theologians on the saga of Joseph at Glastonbury

Discussing the first introduction of Christianity into Britain, the great church historian Rev. Professor Dr. Philip Schaff declares¹¹⁶ that the A.D. 300 Eusebius¹¹⁷ speaks as if some of the twelve apostles (Luke 9:1) or of the other seventy (Luke 10:1) had crossed the Ocean to the Isles called British. Indeed, Joseph of Arimathea is sometimes said to have brought even the holy grail or the vessel or platter used at the first Lord's Supper to England. Cf. Luke 1:1-4 & 23:50-56f with Acts 1:1-14f & 11:19f.

Also Rev. Professor Dr. H. Williams or Vice-Principal and Professor of Church History at the Bala Theological College in Wales has studied these issues. He makes the following remarks¹¹⁸ in his famous book *Christianity in Early Britain*.

Of the existence of an ancient church at the place the Britons called Inis Witrin alias Glass Island or Glastonbury there can hardly be any doubt. Thus the great Puritan Anglican, Archbishop Ussher, is copious in his account of the authors who wrote about Joseph and King Arviragus and Avallon alias Ynys Witrin.

One such was the great French Roman Catholic church historian Polydore Vergil. He indeed ridiculed the very existence of the B.C. 1185f Brute and the B.C. 390

¹¹⁴ *Ib.*

¹¹⁵ See art. *Vespasian*, in the 1929 *Enc. Brit.*, 23:106.

¹¹⁶ Schaff: *Hist Chr. Ch.*, IV pp. 23-27.

¹¹⁷ Eusebius: *Demonstration of the Gospel*, III:5.

¹¹⁸ H. Williams: *Christianity in Early Britain*, Clarendon, Oxford, 1912, pp. 57-59,65.

Brenn, and also of most of their kingly successors. Yet he nevertheless regarded Joseph of Arimathea as indeed having taken a real part in the evangelization of Britain.

Rev. R.W. Morgan writes¹¹⁹ that the church of Joseph in Avalon or Glastonbury was the first and oldest of the Early British churches. The Puritan Archbishop, James Ussher, adds: "The mother church of the British Isles, is the Church in *Insula Avallonia*, called by the Saxons Glaston."

Also many early writers such as Maelgwyn, Gildas and Nenni record that Joseph of Arimathea received a grant of land (in Somerset) from the British Prince Arviragus and then built a little wattle church there. George Jowett even states that Joseph and his helpers constructed that Avalon-Glastonbury church building after the pattern of the Mosaic tabernacle and in front of the huge old druid *gorsedd* or high place of worship.¹²⁰

Ussher thoroughly researched this matter. He makes even more important claims. For he writes that when the Briton, Prince Arviragus, gave Joseph of Arimathea the land in the "West Country" region of Britain on which to build a Christian church building Joseph then gave him the *flag of the cross* "for the insignia of the British race."¹²¹

The above-mentioned "flag of the cross" is believed to be similar to or the same as the one called the "cross of St George" (circa A.D. 305). That was later widely used as the emblem first of Wales and then also of England (especially during the mediaeval crusades). Today, it has been incorporated with the two diagonal crosses of the St. Andrew's cross of Scotland and the St. Patrick's cross of Ireland into the British Union Jack itself.

This "flag of the cross" is thought to have been a vertical-and-horizontal red cross on a white background. It is believed to have been presented by Joseph of Arimathea to Prince Arviragus in Britain, around 35 A.D. Under it, some believe that the then christianizing Ancient Britons are thought to have fought the pagan Roman invaders seven years later in A.D. 43f Britain. It is almost certainly with this flag emblazoned on his shield that the later King Arthur indeed led his Christian Celto-Brythons into battle against the then-still-pagan Anglo-Saxons around 500 A.D.

Those pagan Anglo-Saxons would first attack the Christian Celto-Brythons around 449 A.D. Significantly, just a few years after that first Anglo-Saxon attack, the 455 A.D. Celto-Brython Maelgwyn of Llandaff stated:¹²² "Joseph of Arimathea, the noble elder-over-ten, received his everlasting rest with his eleven associates on the Isle of Avalon.... He lies in the southern angle of the bifurcated line of the Oratorium or "Prayer-Place" on Britain's Ynys Witrin (alias Glastonbury).¹²³

In the above testimony, Maelgwyn is supported also by: the *British Triads*; the *Genealogy of the Saints*; the *Greek Menology*; St. David; King Arthur; Pseudo-

¹¹⁹ *Op. cit.*, pp. 120f.

¹²⁰ *Op. cit.*, pp. 76f.

¹²¹ Cited in Jowett's *op. cit.*, p. 231.

¹²² *Cottonian ms.*; cited by Morgan in his *op. cit.*, p. 119.

¹²³ See Jowett's *op. cit.*, pp. 179 & 229.

Nicodemus; Gregory of Tours; Isidore; Ina; Freculph; Edgar; the *Domesday Survey* of 1088; Pseudo-Dexter; Haleca; Forcatulus; the 1120f William of Malmesbury; Edward III; the 1409 Council of Pisa; the 1417 Council of Constance; the 1424 Council of Sienna; the 1434 Council of Basle; Baronius; Fuller; Spelman; Godwin; Cressy; Pitsaeus; and Alford.

Various manuscripts supporting the Glastonbury thesis

Most of the above evidences are reflected in the compendious work of the famous Vatican Librarian, Cardinal Baronius (see later below). Some of them are found also even many centuries before Baronius ó in Isidore and Freculph (see immediately below).

Thus the A.D. 600f Isidore of Seville, writes in his *History*:¹²⁴ ðPhilip, of the city of Bethsaida whence also came Peter, preached Christ to the Gauls and brought [through Joseph of Arimathea]...neighbouring nations...close to the swelling Ocean ó to the light of knowledge and the port of faith.ö

Similarly, the A.D. 825f Freculph (Bishop of Lisieux in France) records¹²⁵ that ðPhilip of the city of Bethsaida...whose daughters also were outstanding prophetesses [Acts 1:8 & 6:5 & 8:40 & 21:2-8f] preached Christ to the Gauls.ö Freculph (and also the A.D. 1120f William of Malmesbury)¹²⁶ further describes Joseph's burial ó in Britain's Isle of Avalon.¹²⁷

Cardinal Baronius was the very learned A.D. 1570 Vatican Librarian. In his great work *Ecclesiastical Annals*, he writes ðad annum 35ö alias ðat the year 35ø (A.D.) ó about the discovery of a very ancient manuscript.

That latter describes the arrival in France from Palestine of a party under ðJoseph the elder-over-ten of Arimatheaö on its way to Britain. ðIn that yearö (35 A.D.), explains Baronius, ðthe vessel [from Palestine] drifted finally to Marseilles.... Joseph and his company passed into Britain and, after preaching the Gospel there, died.ö¹²⁸

Baronius also quotes¹²⁹ from the *Acts of Magdalen* and other manuscripts (compare Mistral's *Mireio*).¹³⁰ John Taylor too refers¹³¹ to the poet Mistral in his *Mireio*.

According to that *Mireio*, after the first persecution (*cf.* Acts 8:1-4f) ó in the refugee boat from Palestine were Joseph of Arimathea and others. The boat drifted to the coast of Provence in Southern France. Following the Rhone northward, it arrived

¹²⁴ See Jowett's *op. cit.*, p. 65.

¹²⁵ Thus Jowett's *op. cit.*, p. 65.

¹²⁶ See William of Malmesbury's *Glastonbury* (1), St. Edmundsbury Press, Bury St. Edmunds, Suffolk, 1981 ed., pp. 43,33-4,69,87f,141.

¹²⁷ See Capgrave's *Concerning St. Joseph of Arimathea*, quoting ancient manuscripts; and *The Book of the Holy Grail* (compare Jowett's *op. cit.*, p. 163).

¹²⁸ Jowett's *op. cit.* pp. 32f; Morgan's *op. cit.*, 1978 ed., pp. 70f; G. Taylor's *Early Church*, pp. 15f.

¹²⁹ Baronius: *Ann. Eccl.*, I, p. 327.

¹³⁰ See Jowett's *op. cit.*, p. 63 n. 1, & p. 70.

¹³¹ *Op. cit.*, pp. 104f.

at Arles ó which was then and there thus converted to Christianity. Joseph is stated to have gone farther, and to have crossed the sea to Britain.

Baronius himself alleges that, from Gaul, Joseph of Arimathea and twelve disciples went on to Britain ó together with Martha's handmaid Marcella. The twelve disciples he mentions as accompanying Joseph into Britain, are: Lazarus, Martha, Mary Magdalene, Mary the wife of Cleopas, Salome, Maximin, Eutropius, Clean, Saturninus, Maximin, Martial, and Sidonius.¹³²

To this list, also the name of Clement is sometimes added. Baronius also says that ðLazarus returned from Britain to Gaul ó to Marseilles, taking with him Mary Magdalene and Martha. He was the first appointed Bishop in Marseilles. There he died, seven years later¹³³ ó between A.D. 44 and 45.

Jowett observes¹³⁴ that ó of the twelve above-mentioned disciples whom Baronius insists accompanied Joseph of Arimathea into Britain ó St. Martial was the only one who never (like Lazarus) left Avalon in Britain to go abroad again. He remained throughout his lifetime, converting and teaching neophytes, as the 'right hand' of Joseph ó in Britain. Thus, an Old French song refers to: *Eutrope et Martial, Sidonie avec Joseph.*

In the same report, continues Jowett, it is interesting to note the statement that together with Martial also his parents remained at Avalon. So too did the Hebrew Christians Marcellus and Elizabeth ó and also Zacchaeus (*cf.* Luke 19:2-9). The mention of the latter three names would evidence that faithful Judeans were domiciled in Britain ó aiding Joseph at Avalon in his great work.

Jowett further maintains¹³⁵ Prince Caradoc's son Linus was taught at Avalon by Marcellus the father of Martial. This Marcellus was the teacher of Linus (*cf.* Second Timothy 4:21) ó before the latter went to Rome as one of the royal captives together with his father Caradoc alias Caractacus in A.D. 52.

According to the famous chroniclers Raphael Holinshed and John Ray,¹³⁶ Joseph's tomb was still to be seen at Avalon or Ynys Witrin alias Glastonbury ó even in their own times. Such were respectively in A.D. 1577 and 1662.

Cressy too writes ó in his *Church History of Brittany* ó that Joseph was buried near the little wattle-church he built at Somerset's Avalon in Britain. Across the stone lid of the tomb where his bones were later laid, under the initials of Joseph of Arimathea, were inscribed the words: ðTo the Britons I came, after I had buried Christ. I taught. I have entered my rest.ö¹³⁷

¹³² Jowett's *op. cit.*, p. 70.

¹³³ Thus: British *Triads of Lazarus*; Morgan's *op. cit.*, pp. 120 & 126; McBirnie's *The Search for the Twelve Apostles*, Wheaton Illinois, Tyndale, 1973, pp. 278f.

¹³⁴ *Op. cit.*, p. 167.

¹³⁵ *Ib.*, p. 170.

¹³⁶ Thus Jowett's *op. cit.* pp. 233f.

¹³⁷ Jowett's *op. cit.*, p. 229.

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Citing Hearne's *Antiquities of Glastonbury* and John of Tynemouth's *Joseph of Arimathea* ó also Rev. J.W. Morgan claims¹³⁸ that Joseph and his company came from Marseilles into Britain, and were located at Ynys Avalon. This was then the seat of a druidic *corò* which was subsequently made over to them in free gift by Arviragus.

Here they built the first church, which became the centre and mother of Christianity in Britain. Here they also terminated their mortal career, the gentle and conciliatory character of Joseph securing the protection of the kin of the British ruler Prince Arviragus ó and the conversion of many of its members (such as Caradoc's father Prince Bran and the latter's grandchildren *etc.*). Joseph died and was interred in A.D. 76. Thus Rev. Morgan.

Joseph's Glastonbury helpers: Josephes and Lazarus *etc.*

Joseph of Arimathea is not believed to have laboured alone in Britain. As Jowett points out,¹³⁹ according to the *Magna Tabula Glastonia* ó cited also by the great Puritan, Archbishop Ussher ó every time Joseph went from Britain to Gaul, he returned from Gaul to Britain with more Missionaries.

We are told that among them, was his own son Josephes ó whom Philip, then stationed in France, had himself baptized. From various records, it is quite evident that the son of Joseph journeyed as an emissary between Gaul and Britain.

Joseph of Arimathea died. He is reputed to have been buried in Glastonbury. Thenceforth, his son Josephes ó and later also one Alain ó are said to have continued Joseph's missionary work in Britain.¹⁴⁰

It was especially at the important¹⁴¹ Ancient British commercial and cultural and religious centre of Glastonbury (or Ynys Witrin alias Avalon), that Joseph of Arimathea and his company are reputed to have laboured as Missionaries. Arriving in Britain apparently in A.D. 35, they may first indeed have laboured elsewhere in that land before finally settling in Glastonbury.

It is precisely there that the first British Christian church building seems to have arisen. This would have occurred probably before¹⁴², and apparently no later than A.D. 60.

Even the critical Professor R.F. Treharne¹⁴³ finds a suggestion of Ashe in the latter's book *King Arthur's Avalon*, to be by no means implausible. That suggestion relates to the arrival of the Arimathean Joseph at Glastonbury about the middle of the first century and even before the consolidation of the Roman conquest of Britain from A.D. 43-85. Here in Glastonbury one then finds what Ashe has called ósome highly

¹³⁸ *Op. cit.*, pp. 123f.

¹³⁹ *Op. cit.*, p. 157.

¹⁴⁰ J.W. Taylor: *op. cit.*, pp. 168 & 245.

¹⁴¹ *Cf.* in ch. 9 above.

¹⁴² See here especially Geoffrey Arthur, Gildas, Glastonbury, Henry of Huntingdon and William of Malmesbury.

¹⁴³ *Op. cit.*, p. 120.

civilized and wealthy Jew who had migrated from his homeland to settle in a remote place.

Such an exile, Ashe further suggests, might have built himself a villa at Glastonbury. Supposing him further to have been a Christian, he might even have erected some sort of Christian place of prayer in which to practice his Christian faith.

This is an ingenious idea, concedes even the sceptical Treharne. Yet it is an idea which cannot be dismissed out of hand. See Luke 23:50-56 with Acts 8:1-4f & 11:19-20f.

Now it seems that Lazarus too had come from Palestine with Joseph of Arimathea at least as far as France. Basing himself there, Lazarus between A.D. 37 and 38 apparently paid a short visit to Joseph at Glastonbury. This was after the latter had established his work in Britain from about A.D. 35 onward.

Faillon relates that Lazarus, after the ascension of Jesus (John 11:1-45f), remained for a time in the company of the apostles. After this, he went to the island of Cyprus, in order to escape from the persecution which arose surrounding Stephen. Acts 8:1-4 cf. 11:19f. He entered into a ship and, traversing the sea, by the grace of God arrived at Marseilles.¹⁴⁴

It has been suggested further that Lazarus first moved northwestwards through France, from Marseilles to Brittany. It is suggested he would have done so together with his sisters Mary and Martha, and also with Jesus' grandmother Anne.

In her book *The Celtic Influence*,¹⁴⁵ Gladys Taylor explains the strong Breton traditions concerning Anne the mother of the Virgin Mary as having resided in Brittany. Those traditions are too important to be dismissed. Indeed, they are hard to explain at all unless truly evidencing some sort of a factual state of affairs.

The fact that the *Welsh Triads* contain also a Triad of Lazarus which is not found in any other literature suggests that Lazarus Bishop of Marseilles may well have visited his old friend Joseph of Arimathea in Britain and left behind (as the custom was) a few words of wisdom in the form of a triad. That reads: "The three counsels of Lazarus: believe in God Who made thee; love God Who saved thee; fear God Who will judge thee!"

Indeed, Gladys Taylor also appropriately argues in her book *The Early Church*¹⁴⁶ that Lazarus must have visited his friends in Britain sometime during his busy life as Bishop of Marseilles. For the Triad of Lazarus is preserved in the Celto-Welsh literature alone, and nowhere else is the only words attributed to him in any literature.

Wrote the noted ninth-century French church historian Freculphus:¹⁴⁷ "Joseph [of Arimathea] and his company including Lazarus, [his sisters] Mary [and] Martha,

¹⁴⁴ See J. Taylor's *op. cit.*, pp. 121f.

¹⁴⁵ G. Taylor: *The Celtic Influence*, Covenant, London, 1972, pp. 54f.

¹⁴⁶ G. Taylor: *The Early Church*, p. 66.

¹⁴⁷ Freculphus: *On God.*, p. 10.

Marcella and Maximin ó came **at the invitation of certain druids of high rank into Britain.**¹⁴⁸

John Taylor explains¹⁴⁹ that the mediaeval historian Roger of Hovedon remarks: ðMarseilles is an episcopal city.... Here are the relics of St. Lazarus, the brother of St. Mary Magdalene and Martha, who held the Bishopric for seven years.

ðThe ancient church records at Lyons confirm the same facts: ðLazarus returned to Gaul from Britain to Marseilles.... He was the first appointed Bishop. He died there seven years later.ø

The records state he died seven years **after** returning to Marseilles from Britain. His stay in Britain is reported to have been short, which would place the date of his death between A.D. 44 and 45.

The above evidences would then place Lazarusø reported visit to Joseph of Arimathea in Britain, some seven years earlier ó thus between A.D. 37 and 38. Before then, Joseph would have been in Britain for some two years ó having previously left France around A.D. 35.

The entire party would have arrived in France from abroad. Not from pagan Rome ó but from our Saviourø Palestine. Indeed, Britain was not then evangelized by Christians from pagan Rome. If anything at all, pagan Rome would soon be evangelized also by British Christians like Bran and his royal family ó themselves the converts of Palestinian Christian Missionaries in Britain.¹⁵⁰

Other evangelists not of Joseph's party in Britain before A.D. 43

So, then, Joseph of Arimathea and his son Josephes and their party would have started evangelizing Britain (apparently around A.D. 35f). Indeed, also Lazarus and his party for a short while would have done the same (between A.D. 37 and 38). However, there would apparently also have been many other Hebrew-Christian preachers in Britain prior to the A.D. 43 pagan Roman invasion of that Isle ó quite apart from yet others who would have come there subsequently (but yet still during the apostolic age).

Who would these additional Missionaries in Britain then have been, even before A.D. 43? At the very least, they would seem to have included also the apostles James and Peter and Simon the Zealot ó as well as the disciples Clement and Ilid.

They and their successors were called ðCuldeesø (probably meaning ðStrangersø), also by the Ancient Britons they evangelized. The reasons for this, must now be explained.

It was apparently not till about A.D. 41 that believers in Jesus the Messiah were first called ðChristians.ø Acts 11:26 & 26:28 *cf.* First Peter 4:16. Before this, both by

¹⁴⁸ Thus Morganø *op. cit.*, 1978 ed., p. 73 & n.

¹⁴⁹ *Op. cit.*, pp. 163f.

¹⁵⁰ See J.W. Parkerø *op. cit.*, p. 49.

their opponents and by themselves, they were usually called: "Strangers." Compare: Genesis 15:13f; 17:8f; 28:4f; 36:7; 37:1; Exodus 6:4; Matthew 25:35,38,44; Acts 7:29; 13:17; 17:18-20; 26:11; First Timothy 5:10; First Peter 1:1; 2:11; 4:1-4; Hebrews 11:9-16; 13:2-14f; James 1:1; 4:1-14; Third John 5.

Jowett declares¹⁵¹ that the Bethany group which landed in Britain was never referred to by the druidic priesthood as being "Christians" or not even later, when that name came into common usage. Instead, the members of that Bethany group were called "Culdees" or as too were the other early disciples who later followed the Josephian mission into Britain.

There are two interpretations given to this word "Culdee" or "Culdich" or both words purely of the Celto-Brythonic language. The first interpretation suggests the meaning: "certain strangers." The other is explained by Lewis Spence. He states that "Culdee" is derived from *Ceile-De* or meaning "servant of the Lord." In either case, however, the meaning is very appropriate.

In the *Ancient British Triads*, Joseph and his twelve companions are all referred to as "Culdees" or as also are Peter, Lazarus, Simon Zelotes and James. One should again note the word "strangers" in First Peter 1:1 & 2:11 & Third John 5f or and also compare James 1:1 etc.

Was Clement indeed in Britain (and even before A.D. 43)?

Now Clement may very well have left Palestine together with the group containing Joseph of Arimathea and Lazarus, around A.D. 34f. On the other hand, he may have left that land only later. Cf. Philippians 4:3. Either way, Clement is alleged to have visited Britain, and to have spent some time there.

Long after 34 A.D., around 91f, Clement certainly became the Overseer of the church in Rome. In that regard, he there succeeded Linus. The latter, it is alleged, was the son of the Briton Prince Caradoc or who was himself probably a Christian and who had certainly been exiled from Britain to Rome (together with his apparently-godly family) from A.D. 52-59f. Cf. Second Timothy 1:11-16 & 4:7f,16f,21-23.

Jowett claims¹⁵² Clement was one of the original Bethany band that dwelt at Avalon in the southwest of Britain with Joseph of Arimathea. Jowett further alleges that (both in Britain and in Rome) Clement cultivated and sustained a relationship of friendship with Linus on the one hand and with the latter's sister Claudia on the other. Cf. Second Timothy 4:21.

According to Jowett, Clement was acquainted with Claudia even while he was in Britain. For he was the Clement sometimes mentioned among the twelve companions of Joseph. Later, Clement also knew Paul intimately (cf. Philippians 4:3). That too was long before Clement in A.D. 91 was elevated to the office of his beloved friend Caradoc's son Linus: as Bishop of Rome.

¹⁵¹ *Op. cit.*, p. 40.

¹⁵² *Op. cit.*, pp. 196,126 & 169.

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Rev. L.S. Lewis's book *St. Joseph of Arimathea at Glastonbury* (by Rev. L.S. Lewis) contains the following thought-provoking statement. The *Recognitions of Clement*,¹⁵³ explains Lewis,¹⁵⁴ state that Clement while going to Caesarea around A.D. 34f found Joseph of Arimathea there ó together with Lazarus, Mary, Martha and others. Caesarea was quite a likely place for the start of the voyage of Joseph and the Bethany family and others ó to Marseilles.

Caesarea became the home of Philip, in the Bible story. Acts 8:5-40. Afterward, tradition ó supported by secular records ó brings him to France (at least for a while). Thence he sent Joseph to Britain. Shortly thereafter ó having left Lazarus and his party in France ó Philip would have returned to Caesarea. Acts 21:8f.

It would seem, then, that Clement went with ó or perhaps after ó the above party. He would have travelled by ship from Caesarea to Marseilles. Thence he would have travelled overland to Brittany. Later he would have moved on from Northern Gaul with, or after, Joseph of Arimathea into Britain. Indeed, right after the Irish Christian Mansuet was converted and baptized by Joseph during A.D. 40 in Britain ó Mansuet at Avalon became closely associated with the intrepid Clement.

The latter also laboured with the apostle Paul, presumably even in Britain, almost two decades later. Philippians 4:3 *cf.* First Clement chapter 5. He apparently also became well-acquainted in Britain with the British Royal Family ó probably even before the A.D. 43 Pagan Roman invasion.

Apparently while in Britain, Clement seems to have become a firm friend of Linus (which latter became the later first Bishop of Rome). Indeed, also Clement himself seems to have left Britain for Rome ó where he then yet later still became its second Bishop (following Linus). Philippians 4:3 *cf.* Second Timothy 4:21-23 & First Clement 1:1f.

Throughout, there is no evidence that the apostle Peter ever became Bishop of Rome. Indeed, it is not certain that he ever even visited that city. Yet even the Roman Catholic Church ó which certainly claims that Peter was indeed the first Pope ó also further affirms that Linus and Clement were appointed, successively, as Bishops of Rome.

The missionary significance of the great famine of Acts 11:28

The Acts 11:28 famine in A.D. 41f, is very significant. It occurred at the very beginning of the imperial reign of the Pagan Roman Emperor Claudius ó shortly before his A.D. 43 invasion of the southeastern part of Free Britain so rich in both corn and cattle.

This famine raged óthroughout all the Worldö of the Roman Empire. Indeed, it may very well have encouraged the arrival ó precisely in (the agriculturally prolific) Free Britain which was still outside the Roman World ó of greedy Pagan Romans

¹⁵³ Most scholars, however, now consider these *Recognitions* to be Post-Clementinian (and therefore Pseudo-Clementinian).

¹⁵⁴ Cited in Jowett's *op. cit.*, pp. 66f; compare too in John Taylor's *op. cit.* pp. 215ff,42,60,174.

from A.D. 43 onward. For it will be remembered that a century earlier, even Julius Caesar's own soldiers had gone out reaping and had brought grain into the camp every day from the countryside while in Britain where farm-buildings are to be seen everywhere and there are great numbers of cattle. *Gallic Wars*, IV:31f & V:12.

That famine may also very well have encouraged a third wave of hungry Hebrew-Christian refugees to emigrate from Palestine, from A.D. 41 onward. Many may then have migrated to the cattle-rich and corn-rich Britain. They would then have augmented the ranks of the first two waves of Hebrew-Christians, who had apparently already arrived in Britain around A.D. 35 and 37 respectively.

The great famine of A.D. 41 was soon followed by an infamous edict promulgated by the new Pagan Roman Emperor Claudius. This was a decree against (British) Druidism everywhere in his empire; and against Hebrew-Christians too, expelling them from Rome *etc.* See Acts 18:2. Indeed, his decree on the Continent would soon be followed in A.D. 43 by his invasion of Britain as the very heartland of Druidism.

The famous A.D. 229 pagan historian Dion Cassius of Rome¹⁵⁵ puts this decree which we will discuss more fully later below in the first year of Emperor Claudius's reign, alias in A.D. 41. Others date it in A.D. 42. Either way, when that decree was issued, even further Hebrew-Christian Missionaries or people like Ilid and others may well have gone to witness for Christ particularly outside the Roman Empire and thus especially in Britain.

The Hebrew-Christians Cyndaf and Ilid arrived early in Britain

Ilid was one such Early Hebrew-Christian or -Culdeeø missionary to Britain. Of him, the Ancient Cymric or Welsh document *Achau Saint Ynys Prydain* states: "Ilid a man of Israel...came...to teach the Christian faith to the race of the Cymry."¹⁵⁶

John Taylor observes¹⁵⁷ that the chain of traditions marking the journey of Joseph of Arimathea and his son Josephes and others or the story of his mission at Glastonbury do not stand alone. For the historical writings referring to British Christianity in the first two centuries, are not without very considerable confirmations from the old Welsh records and traditions regarding British saints.

Three Hebrew-Christian Missionaries are definitely mentioned in those old Welsh records or though by their British names only or as bringing the Gospel into Britain. Mawan, according to one of the copies of the *Silurian Catalogue*, is said to have been a son of Cyndaf. Both Cyndaf and Ilid are definitely stated to have been -men of Israelø coming together with Mawan.

One of Ilid's sayings is actually preserved in an ancient Welsh manuscript. That latter asks: "Hast thou heard the saying of St. Ilid, one come from the race of Israel?" It then quotes Ilid's saying: "There is no madness like extreme anger!"¹⁵⁸

¹⁵⁵ D.C. Cassius.: *Roman History*, 60:6.

¹⁵⁶ Cited in M. Trevelyan's *op. cit.*, pp. 60f.

¹⁵⁷ *Op. cit.*, p. 157.

¹⁵⁸ Thus the *Chwedlau y Doethion Iolo-morganwy* MS.

The impact of Claudius's (Acts 18:2) edict on Britain's evangelization

Now Rome's pagan Emperor Claudius had commenced his reign in A.D. 41. This was followed quickly by a disastrous drought, throughout the Pagan Roman Empire. Very soon thereafter, and probably in A.D. 42, he then issued his edict.

That edict expelled all Jews and therefore also all Hebrew-Christians from Rome itself (and from certain other Roman territories). It also prohibited Druidism throughout the Roman Empire, and wherever else Rome would soon expand her influence. Acts 11:28f; 18:2f; 21:10f; Suetonius's *Twelve Caesars*, 5:2-25; Josephus's *Antiquities*, 19:5:2-3; Tacitus's *Agricola*, 13f.

Already previously, the B.C. 27 to A.D. 14 Augustus Caesar¹⁵⁹ had prohibited Roman citizens from practising the religion of Druidism. Later, under the A.D. 41f Claudius Caesar, scapegoats were needed to blame for the fearful famine around A.D. 41f. Acts 11:26-29. It certainly seems the Hebrews and Hebrew-Christians were blamed. Acts 18:2. Perhaps the pagan Romans also blamed the Druidists or both the Christians and the Druidists.

For Rome's A.D. 100f pagan historian Suetonius declares:¹⁶⁰ "The Jews at Rome caused continuous disturbance at the instigation of Chrestos or perhaps meaning Christ. So Pagan Rome's Claudius Caesar took actions against all Roman Jews or including also all Hebrew-Christians like the Acts 18:2 Aquila and Priscilla. For, explains Suetonius, Caesar Claudius expelled them from the city."

Suetonius continues. He implicates also the Druidists: "Augustus [who died in A.D. 14] had been content to prohibit any Roman citizen from taking part in the...**druidic** cult. Claudius [A.D. 41f] abolished it altogether.... On the other hand: he attempted to transfer the Eleusinian Mysteries from Athens to Rome or and had the ruined temple of Venus on Mount Eryx in Sicily, restored...."

"The Senate [of pagan Rome]...decided that Britain was the country where a real triumph could most readily be earned. Its conquest had not been attempted since Julius Caesar's day; and the Britons were now threatening.... Sailing from Ostia, Claudius...crossed the Channel or and invaded Britain in A.D. 43.

In his book *The Drama of the Lost Disciples*, Jowett has a very important chapter. It is titled: "Edict of Emperor Claudius, A.D. 42 or Exterminate Christian Britain!" There, he makes some extremely pertinent remarks.

Jowett explains¹⁶¹ that this edict was issued some ten years after the scandal of the cross had occurred [around A.D. 32f], and less than six years since Joseph of Arimathaea had in A.D. 35f started to get Christianity proclaimed in Britain from his sanctuary on the Isle of Avalon alias Glastonbury. That holy crusade had spread rapidly from Avalon throughout that land, and indeed even to beyond the seas. Rome was so disturbed, it could no longer ignore the challenge to its own pagan policies and imperial security.

¹⁵⁹ See Suetonius: *Twelve Caesars* 2:25,62,68f.

¹⁶⁰ *Twelve Caesars*, 5:2-25.

¹⁶¹ *Op. cit.*, pp. 89f.

In the year A.D. 42, then, Rome's Emperor Claudius issued the fateful decree to destroy Druidism and Christianity in Britain and burn her libraries. Then Claudius in A.D. 42f equipped the largest and most efficient army ever sent by Rome to conquer a foe and from A.D. 43f onward.

In his edict, Claudius proclaimed in the Roman Senate that acceptance of either Druidism or Christianity, was a capital offence. The Romans had not previously held any special enmity toward the British. Indeed, they had held the Briton in respect. Association in commerce and culture, had drawn them closer. It had not been uncommon for the children of the nobility on both sides to seek education in the institutions of the other.

However, it was the impetus the Britons had given to the new *Christian* faith, that had now cast the Roman die. So, to seek to inflame the populace against both Hebrew-Christian and Jew, the Romans became the first to create the false slander that Hebrew-Christian and Jew and Druidist alike practised human sacrifice in their three religions.

The Romans knew better. They knew that (except regarding punishment for convicted capital criminals) the burnt offerings of Jew and Druidist were not humans but merely animals and chiefly sheep, goats, and doves. They also knew that Christians at their feasts ate bread and not human flesh, as Rome would soon so foully allege. Compare the A.D. 110 Pliny's *Letter to Trajan* 10:96f with Athenagoras's A.D. 175f *Plea for Christians* 3.

The overwhelming and rapid rise of Christianity in populous Britain was viewed with grave consternation at Rome. Britain was still the World Headquarters of Druidism, and had long exported druids to Europe. The pagan Romans accordingly feared, and rightly so, that Britain was now becoming the seeding-ground of Christianity. For there, an ever-flowing and increasing stream of neophytes were being tutored and converted by apostles and disciples and thence sent forth into other lands, also there to teach the Gospel. This, the Pagan Romans determined, had to be stopped. Thus Jowett.

As we shall see, **some of the apostles themselves had – straight from the ‘Roman’ Province of Palestine – apparently just started to visit Britain**. Among them, it seems, even at this early date (from A.D. 41 onward) were James, Peter, and Simon the Zealot. *Cf.* Acts 1:8-13.

Did the Apostle James visit and evangelize in Britain around A.D. 41?

Now the apostle James was probably the half-brother of Jesus, and the Moderator of the General Assembly of the Presbyterian Church. Acts 12:16-17 & 15:13-22 *cf.*

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21:18 & Galatians 2:9-12. There is some evidence¹⁶² that he visited Britain in A.D. 41 (and again in A.D. 48).

Rev. R. Paton deals with this in his book *The Scottish Church and its Surroundings in Early Times*. There, he explains¹⁶³ that according to the great Puritan-Anglican Archbishop and Westminster Assembly Commissioner Rev. Dr. James Ussher,¹⁶⁴ the Gospel in Britain was said to have been preached by the apostle James as early as A.D. 41.

Maximus, in his *circa* 621 A.D. *Chronicle*, says that ðreturning from the west St. James visited Britain. There he preached.ö By ðthe westö ó Maximus here probably means at least Spain,¹⁶⁵ if not even Ireland.¹⁶⁶ On the latter point, see the six paragraphs of our next section below.

Jowett writes¹⁶⁷ concerning James the Just, the half-brother of Jesus. He claims that Flavius Dexter ó quoting the ecclesiastical Benedictine historian Cressy in his *Church History of Brittany* ó states: ðIn the one and fortieth year of Christ [A.D. 41], St. James, returning out of Spain, visited Gaul and Britain.ö Other records confirm this date of his first visit to Britain; and some records claim he was present at Avalon, again, in A.D. 48.

Had the Apostle James preached in Ireland before in Britain by A.D. 41?

There is also evidence that James visited not just Britain but ó even farther to the west, and perhaps too a shade earlier ó Ireland too. There, he may well have preached also to the Iro-Scots, some of whom had even then already started to migrate from Ulster toward Scotland. For, as MacGoeghegan rightly observes in his *History of Ireland*, there were Christians in that land during even the first century.¹⁶⁸

Barrister-at-Law Dr. John O'Donovan (LL.D.), in his famous edition¹⁶⁹ of the Four Masters' *Annals of the Kingdom of Ireland*, declares it is **highly** probable there were Christian communities in Ireland **long** before the final establishment of Christianity there by the A.D. 432 St. Patrick.

Hall's *Early Christian Ireland* concurs. For King Cormac MacAirt, about one hundred and fifty years before Patrick, professed himself to believe in Christ.¹⁷⁰

¹⁶² See: M'Lachlan's *op. cit.*, p. 38; E.J. Jones's *Some Accounts of the Nature and Constitution of the Ancient Church of Scotland*, Masters, London, 1886, p. 14; G.A.F. Knight's *Archaeological Light on the Early Christianizing of Scotland* (Clark, London, 1933, I, p. 87); & Hanna's *op. cit.*, p. 13.

¹⁶³ *Op. cit.*, p. 37.

¹⁶⁴ J. Ussher: *op. cit.*, ed. 1639, pp. 5 & 20.

¹⁶⁵ See nn. 167f.

¹⁶⁶ See nn. 173f.

¹⁶⁷ *Op. cit.*, p. 171.

¹⁶⁸ *Op. cit.*, p. 137.

¹⁶⁹ *Op. cit.* I p. 50.

¹⁷⁰ E. Hull: *Early Christian Ireland*, Nutt, London, 1905, p. 1.

Indeed, it is probable that for a long time back, there had been at least some Christians in Ireland.¹⁷¹

The historian Haverty explains¹⁷² that Irishmen eminent for holiness received the light of Christianity. Mansuet, reputedly baptized by Joseph in Britain during A.D. 40, and then the first bishop of Toul in Lorraine ó and Sedul or Shiel, the author of some beautiful church hymns still extant ó were of this number.

Holinshed observes in his work *The First Inhabitation of Ireland*¹⁷³ that immediately after Christ's time, the apostle James and others travelling into these western parts, did first instruct the Irish people and teach them the glad tidings of the Gospel. Consequently, several among them were even then christianized ó but not in such numbers that the nation was converted.

The Presbyterian Rev. Paton explains¹⁷⁴ that the antiquarian Richard of Cirencester¹⁷⁵ says that of the apostles, James was cast upon the Irish coast and boldly preached the Word of God. There he chose seven disciples. Perhaps this was right before he, returning from the west, visited Britain. Thus Maximus and Ussher.¹⁷⁶

At any rate, also Stanihurst and Holinshed¹⁷⁷ report (in their respective chronicles) that the apostle James and others ó travelling into these western parts ó first instructed the Irish people and taught them the glad tidings of the Gospel. However, even apart from the apostle James ó Stanihurst and Holinshed both claim there were also other Christians who early visited Ireland.

The story of Altus the Irish soldier at Calvary

The Calvinist and church historian Rev. Professor Dr. John T. McNeill, in his book *The Celtic Churches*, has summed up the situation correctly. He explains¹⁷⁸ that the intimate relations of Ireland with Britain, and their active sea-trade with Gaul ó both reaching back into antiquity ó make it antecedently likely that some infiltration of the new religion took place as soon as it became dispersed in these nations. Acts 2:5f; 8:4,40; 11:19f; 21:2-8.

Worth noting is the legend that Altus, an Irish mercenary centurion in the imperial Roman Army, witnessed the crucifixion of Christ. Cf. John 19:23 & Matthew 27:54. Thereafter, he is reputed to have returned to his own country ó there to proclaim the Gospel.

The Irish Presbyterian Rev. Professor Dr. George T. Stokes¹⁷⁹ held it remotely possible that an Irish soldier with the Romans, was in Jerusalem. He would probably

¹⁷¹ MacManus: *op. cit.*, pp. 104-6.

¹⁷² *Op. cit.*, pp. 59f.

¹⁷³ In his *Chronicles* VI:83f.

¹⁷⁴ *Op. cit.*, pp. 44f.

¹⁷⁵ Richard of Cirencester: *Historical Mirror*, VIII:7 (circa A.D. 1375f).

¹⁷⁶ See above at nn. 164f above.

¹⁷⁷ *Op. cit.*, VI:83f.

¹⁷⁸ *Op. cit.*, pp. 50f & 240 nn. 1-3.

¹⁷⁹ In his famous book *Ireland and the Celtic Church*, 3rd ed., London, 1892, p. 19.

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have been enlisted in Gaul, for then there was constant intercourse between Ireland and Gaul.

Dr. Stokes,¹⁸⁰ formerly Professor of Ecclesiastical History in the University of Dublin, explains that the annals of Ireland speak of one Altus ó an Irish warrior in the service of Rome who was present at our Lord's crucifixion and was so impressed with the miracles he beheld, that he returned to preach the faith to his countrymen. This tradition has been embodied also in verse by Sir S. Ferguson, in his *Lays of the Western Gael*. After examining the tradition, Professor Stokes concludes that the story is not impossible.

Of course, if accurate, the above story points to Christian preaching in Ireland probably even before that of the A.D. 41 apostle James ó and perhaps (or perhaps not), even before similar preaching in Britain around A.D. 35f. At any rate, the Christian Gospel would thus apparently have been heard by some of the Irish during the first century.

Indeed, around A.D. 40, the Irishman Mansuet was baptized in Britain ó before later going off to Illyria as a Missionary.¹⁸¹ Again, in A.D. 63, Britain's Christian Prince Caradoc is reputed to have visited Ireland.¹⁸² Further, in A.D. 74, Ireland's King Conor heard about Christ's crucifixion.¹⁸³

Unlike Britain, Ireland was never invaded by the pagan Romans. Yet, as the pagan Roman historian Tacitus¹⁸⁴ himself tells us in A.D. 98: "Ireland...between Britain and Spain...is small when compared to Britain.... In soil and climate ó in the disposition, temper and habits of its population ó it differs but little from Britain. We [Romans] know most of its harbours and approaches ó and that, through the intercourse of commerce. One of the petty kings of the nation...had been received by Agricola ó the (circa A.D. 78-85) Roman governor of Southern Britain, and the father-in-law of Tacitus.

This reference to "petty kings" shows that first-century Ireland was still a confederation of regional rulers under no centralized government. Yet Ireland, as a confederacy, was even then also an important international trading power.

As Alice Stopford Green writes in her book *Irish Nationality*,¹⁸⁵ Irish ports were well-known to merchants. Irishmen themselves served as sailors and pilots in the ocean traffic, and travelled as merchants. The Irish craftsmen interlaced ornament for metal work, and illuminated manuscripts. Their gold and enamel work has never been surpassed, and in writing and illumination they went beyond the imperial artists.

Yet there was not only much contact between Ireland on the one hand and Britain and Gaul on the other, during the first century A.D. There was at the same time also some mercantile contact between Ireland and even the Roman Empire. As already

¹⁸⁰ *Ib.*, 1907 ed., pp. 18f & 19 n. 1 (citing Sir S. Ferguson's *Lays of the Western Gael*).

¹⁸¹ See in ch. 12 at its nn. 123f below.

¹⁸² See below in ch. 12 at its nn. 122f.

¹⁸³ Bryan: *op. cit.*, p. 55.

¹⁸⁴ *Agricola*, 24.

¹⁸⁵ *Op. cit.*, pp. 3f.

seen from the historian Tacitus, the Romans were already then trading with Ireland, and knew most of its harbours and approaches.

Also Rome's A.D. 100f poet Juvenal¹⁸⁶ stated that the Romans had carried their arms beyond the Irish shores. Indeed, the A.D. 120 geographer Claudius Ptolemaeus describes Irish ports and mercantile towns including Dublin, Donegal, Shannon and Cork.¹⁸⁷ So first-century trips also of Hebrew-Christians from Palestine even to Ireland, were altogether likely.

Did the Apostle Peter visit Britain even before A.D. 43?

It should not be necessary to say there is little solid evidence to suggest that Peter ever visited Italy. Paul wrote to the Christians in Rome around A.D. 55f, when their faith was already being spoken of throughout the whole Mediterranean World. Romans 1:8. Yet although he greets fully twenty-six persons by name at Rome in the final chapter of his epistle to the Romans (16:3-15) there is no greeting whatsoever from him to Peter.

Similarly, when Paul himself arrived in Rome in A.D. 56f, there is no record of his meeting Peter there as had indeed formerly occurred in Jerusalem and in Antioch. Acts 15:7-12 & Galatians 1:18f & 2:9f. To the contrary, we are told instead that Paul met even Non-Christian Jewish leaders in Rome.

They had heard nothing at all about Paul's Christian sect other than that it was then being opposed everywhere. Acts 28:17-22. It seems likely that whatever they might have heard in Rome about Christianity would have been because of the A.D. 52 arrival there of exiles or refugees, such as the Christian British royal hostages (Caradoc and his family). Before then, the Christian Church in Rome was still very inconspicuous. Indeed, Peter had certainly not yet as then arrived in that city even if assumed he ever did so thereafter.

In fact, prior to a claim made by the A.D. 185f Irenaeus other than a claim that Peter indeed went to Rome there is no indication whatsoever that Peter even visited and much less ever resided in that city. For Rome came under not Peter's but Paul's apostolic jurisdiction. Acts 15:7-14; Romans 1:5-13; 15:24-28; 16:1-28; Galatians 2:7-16; 6:18; Ephesians 6:19-25; Philippians 1:7,13; 4:22-24; Colossians 4:10-19; Philemon 10,13,23-26; Second Timothy 4:16-24; and possibly even Hebrews 13:3,23,26; etc.

From the inspired Holy Scriptures, it would seem Peter's ministry was centred not in Rome but in the Near East. Unless his once-only reference to "Babylon" is but a cautious code name for Rome itself, Peter's sphere of influence is stated to have been in: Palestine, Turkey, Syria, and Mesopotamian Babylon. Acts chapters 1 to 15; Galatians 2:11; First Peter 1:1; 5:13.

¹⁸⁶ Juvenal: *Satires* II, v. 159 (*ölitora Iuvernæ promovimus*).

¹⁸⁷ T. Wright: *op. cit.* I, pp. 2f.

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However, from uninspired yet early (Pre-180 A.D.) Extra-Biblical sources ó there is very considerable evidence that Peter indeed went *inter alia* to Britain. Indeed, he apparently first did so right after the Claudian Edict of A.D. 42.

There is even some evidence he remained in Britain till A.D. 44, or perhaps yet a little longer ó before then leaving that land for many years. There is even further evidence (about which later) that he subsequently returned there for a short while yet once again.

Note the addressees in Peter's later (*circa* A.D. 62f) epistle. For it was written òto the **strangers** scattered.ö First Peter 1:1. This reminds one of the British *Culdee* Christians (alias the ñStrangersø) ó the first of whom, it seems, had come to Britain in A.D. 35f as Missionaries from Palestine.

The historical writer Isabel Hill Elder¹⁸⁸ elaborates on this. She writes that Peter would therefore be a *culdich* or ñrefugeeø (or ñstrangerø) to the people of Britain. Indeed, he would then have come to Britain only a few years after the arrival there of the ñJudean refugeesø (or ñstrangersø) from Palestine ó in the last year of Tiberias, A.D. 37 (if not even earlier).

The A.D. 300 Eusebius clearly taught¹⁸⁹ that òthe apostles passed beyond the Ocean to the islands called the Britannic Isles.ö As the great church historian Rev. Professor Dr. Philip Schaff remarks,¹⁹⁰ Eusebius speaks as if some of the twelve (Luke 9:1f) or of the seventy (Luke 10:1f) had òcrossed the Ocean to the British Isles.ö Compare too: Luke 1:1f & 24:47f with Acts 1:5-14 & 8:1-40 & 11:19 & 21:2.

Eusebius Pamphilius ó according to the later Simon Metaphrastes ó stated òPeter to have been in Britain.ö¹⁹¹ Indeed, according to William Cave's *Apostolic Antiquities*,¹⁹² Metaphrastes reported that Peter was not only in the west of Europe parts. In particular, he was for a long time specifically in Britain ó where he converted many tribes to the faith.

Were Claudius's edicts against Druidism and Christianity connected?

It has already been noted¹⁹³ that the Roman Emperor Claudius issued an edict seven years **after** the reputedly A.D. 35f arrival of Christianity in druidical Britain. For around A.D. 42, Claudius proclaimed the professing of Druidism and/or of what pagan Rome might have regarded as ñdruidical Christianityø ó to be a capital offence in Rome itself. Indeed, it is well-known that he then even ordered the departure of all Jews and also of all Hebrew-Christians ó from Rome. Acts 18:2.

¹⁸⁸ *Op. cit.*, p. 137.

¹⁸⁹ *Dem. Evang.*, III:5:12.

¹⁹⁰ *Hist. Chr. Ch.*, IV, pp. 23f n. 1.

¹⁹¹ Eusebius Pamphilius: *Menologii Graecorum*, ad 29 Junii.

¹⁹² W. Cave: *Apostolic Antiquities*, p. 45; cited in H. Hoeh's art. *Where Did the Original Apostles Go?* (in *The Good News*, Sept.-Oct. 1987, p. 16).

¹⁹³ See our text at nn. 159 & 160 above.

Depending on the **date** of that departure order ó the prohibition of [British] Druidism in Rome and the expulsion of all Hebrews (and therefore also all Hebrew-Christians) from Rome, may well have been connected. At any rate, the following five claims do seem to represent undeniably true states of affairs.

First, there is good evidence that Christianity reached Britain from Palestine by A.D. 35f. Second, there is no real evidence of Christianity reaching pagan Rome before about A.D. 42. Third, the pagan Roman Emperor Claudius made British and Gallic Druidism (and/or what he might have regarded as ðdruidic Christianityø) a capital offence in Rome around A.D. 42. Fourth, Claudius invaded ðdruidicø Britain in A.D. 43. Fifth, Claudius expelled all Hebrews (and therefore also all Hebrew-Christians) from Rome ó either in A.D. 42 or later.

The celebrated Rylands Professor of Biblical Criticism at the University of Manchester, Dr. F.F. Bruce, once tersely observed¹⁹⁴ that the most famous expulsion of Jews from Rome was that under Claudius Caesar. It involved also that of Aquila and Priscilla, who at that time made their way to Corinth ó and met Paul there. Acts 18:1f. However, many other Hebrew-Christians similarly expelled from pagan Rome at that same time ó may very well, instead, immediately have gone and sought refuge in the already-christianizing and Anti-Roman Britain.

Seventy years later, Romeø historian Suetonius would observe¹⁹⁵ that Claudius had øexpelled the Jews from Rome ó because they were indulging in constant riots at the instigation of Chrestosö (alias Chrestus or even Christus?). Professor Dr. F.F. Bruce comments¹⁹⁶ that this last reference is especially interesting.

This ðChrestusø seems to have been troublesome in Jewish circles at Rome during that time (A.D. 42f). Yet the way in which Suetonius mentions him, implies the riots resulted from the recent introduction ó among the Jews at Rome ó of Christianity (as the religion which had just recently been founded by that Chrestus). For ðChrestusø was a variant spelling of ðChrist(us)ø in Gentile circles.

The pagan Claudius would have attributed the sudden friction in Rome to ðChrestusø as such. The Emperorø solution to the friction was therefore to expel all Hebrews from Rome ó both those who judaistically opposed Christ(us), and those who christianly supported Him.

Hence, the A.D. 758 to 829 Byzantine historian Nicephorus, Patriarch of Constantinople, wrote: øIn the year A.D. 41, a Claudian Edict expelled the Christian leaders (cf. Acts 18:2)... Among those who fled to Britain..., was Peter.ø¹⁹⁷

This was again reflected by the A.D. 1620 famous Romanist Rev. Professor Cornelius á Lapide. He wrote¹⁹⁸ that the apostle øPeter, banished with the rest of the Jews...by the [A.D. 41f] Edict of Claudius, was absent in Britain.ø This, of course, was while that latter land was still a free and a Non-Roman Commonwealth.

¹⁹⁴ See his *Spreading Flame*, I, pp. 136f.

¹⁹⁵ Suetonius: *Life of Claudius*, 5:2-25.

¹⁹⁶ See his *Spreading Flame*, I, p. 137.

¹⁹⁷ Nicephorus Callistusø *Ecclesiastical History*, as cited in McBirnieø *op. cit.*, pp. 213f.

¹⁹⁸ C. a Lapide: *Argument of St. Paul's Epistle to the Romans.*, ch. 16.

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Rev. Dr. Joseph Faà di Bruno ó Rector-General of the Roman Catholic -Pious Society of Missionsó makes a similar declaration in his book *Catholic Belief*. There he writes¹⁹⁹ that in Rome the Emperor Claudius banished all the Jews.

Together with the Jews, the Hebrew-Christians ó who were still considered by the pagan Romans to be but a Jewish sect ó also had to go. Peter directed his journey, according to some, first to Britain. Thus Faà di Bruno.

Also Jowett accordingly maintains²⁰⁰ that after the A.D. 42 Claudian Edict had expelled the Christian leaders from Rome and from other parts of her pagan empire, many of them sought sanctuary outside that empire ó in free Britain. Among those who fled to Britain, was Peter. He fled directly to Britain ó as affirmed by Cornelius á Lapide.

The Irish Christian Mansuet, who had journeyed to Avalon three years before the Claudian campaign began in A.D. 43, was converted and baptized by Joseph in A.D. 40. Then, at Avalon, Mansuet became closely associated with Clement ó and there also formed a great friendship with Peter when the latter sought sanctuary in Britain. Accordingly, Mansuet is referred to as a disciple of Peter.²⁰¹

Jowett further avers²⁰² that Peter left the southwest of Britain only in or after the year A.D. 44. This was eight years after Joseph of Arimathea and his Bethany companions Lazarus and Mary and Martha arrived in Britain. That was two years after the Claudian campaign of persecution began against Christian Britain in A.D. 42f ó and one year after the pagan Romans had invaded the southeast of Britain in A.D. 43.

Did the Apostle Simon Zelotes visit Britain before A.D. 43?

There is evidence that also other famous Christians came to the British Isles from Palestine ó and also still prior to the A.D. 43 Pagan Roman invasion of Britain. Such may well have included even the apostle Simon Zelotes.

In the *Magna Tabula Glastoniae* cited by Bishop Ussher ó relates Jowett²⁰³ ó according to Hippolytus (A.D. 215f) and Cardinal Baronius (A.D. 1570f), Simon the Zealot's first arrival in Britain was in the early forties. However, evidently his stay in Britain from A.D. 42 onward was short ó as he returned to the Continent in order to continue helping Lazarus in Gaul.

Also according to Jowett,²⁰⁴ the A.D. 758-829 Byzantine historian Nicephorus (the Patriarch of Constantinople) wrote that óSimon (born in Cana)...was surnamed

¹⁹⁹ J. Faa di Bruno: *Catholic Belief*, Burns & Oates, London, 1884f, 5th ed., p. 312.

²⁰⁰ *Op. cit.*, pp. 158 & 174.

²⁰¹ *Ib.*, pp. 168f.

²⁰² *Ib.*, p. 113.

²⁰³ *Op. cit.*, p. 157.

²⁰⁴ *Op. cit.*, pp. 157f & nn. 1f.

Zelotes.... He taught [even as far as] to the Occidental Sea, and to the Isles called *Britanniae*. So too, similarly, the A.D. 300 Dorotheus.²⁰⁵

As with the apostle Simon Peter ó so too, apparently, even with the apostle Simon the Zealot. In the year A.D. 42, explains Jowett,²⁰⁶ the Claudian Edict expelled the Christian leaders from Rome. Acts 18:2. Many of them sought sanctuary in Britain. This was the year Simon Zelotes first went to Britain. He did not come from Rome, but from Gaul ó where he had been assisting Philip.

So the apostles Simon Peter and Simon the Zealot were both alleged to have visited Britain even before the pagan Romans invaded that land in A.D. 43. This may very well be a reason why ó according to the *Life of Garmon* (of fifth-century Celtic Gaul) ó relics of apostles were (during a subsequent time of religious decline) later buried in a special tomb at St. Albans in Britain. Thus the A.D. 730 Bede himself records²⁰⁷ that relics even of Peter and Paul were sent in 656 by Pope Vitalian to Oswy the King of Northumbria.

Converts to Christianity in Britain before the A.D. 43 Pagan Roman invasion

There were, then, already quite a few Hebrew-Christian Missionaries in Britain ó **before** the pagan Roman Emperor Claudius suddenly invaded her in A.D. 43. As now to be seen below, those **several Hebrew-Christian Missionaries** made many **Early-British converts** to Christianity at that time. Indeed, all of this started occurring ó and much of it had even finished starting to occur ó even **before** the A.D. 43 pagan Roman invasion of Britain.

Even from before the time of Julius Caesar's unsuccessful B.C. 55f invasions onward, and until Claudius Caesar's partially successful A.D. 43f attacks ó Britain had stayed governed by its various successive Free-British kings. These included: Lludd (or Lloyd), Caswallon (Cassibelaunus), Llyr (Lear), Teneffin or Tenwan (Tenuantius), Cynvelin (Cymbeline), Gwydyr (Guiderius), and Gwairyd or Ardanrhaig alias Arviragus.

All of the above were educated persons. They had each been raised in Druidism ó itself massively influenced by the Hebraic religion. Some of them may also even have been acquainted directly with the Old Testament teachings and Messianic predictions of Pre-Christian Hebrew traders in Britain. Indeed, it seems some of them readily embraced Hebraic Christianity.

Such early converts from partly-Hebraized Druidism to Hebraic Christianity included possibly the old King Llyr and apparently his son Prince Bran and his grandson Caradoc and his kinsman Prince Ardanrhaig alias Arviragus. Such converts probably included also Caradoc's sister Gladys Pomponia Graecina; his daughters Eurgan and Gladys Claudia; and his eldest son Llin or Linus. Further, such converts

²⁰⁵ Dorotheus: *Synod. de Apostol.*

²⁰⁶ *Op. cit.*, pp. 89 & 158.

²⁰⁷ Bede: *Ecclesiastical History*, III:29.

definitely included Celtic noblemen and Christian Missionaries like the Irishman Mansuet and the Briton Beatt *etc.*

Significantly, the Ancient-Welsh writing known as the *Mabinogion* calls Branø mother Penardim. It and several other old manuscripts allege she was the cousin of the virgin Mary, and a daughter of Joseph of Arimathea.²⁰⁸

The first Hebrew-Christian Missionaries attempted to convert especially the leaders of the Britons. Such latter included old King Llyr, King Gwydyr, Prince Ardanrhaig, and Prince Bran ó and perhaps also the latterø children Prince Caradoc and Princess Gladys and their families *etc.* Indeed, the Missionaries did so ó probably **extremely soon** after their own (apparently A.D. 35) arrival in Britain.

This should not surprise us. For the first (Proto-Protestant) Hebrew-Christian Missionaries from Palestine to the British Isles (and elsewhere) ó concentrated especially on, and tried to secure the conversion of, particularly the **leaders** of the nations. Compare: Acts 4:6-13; 5:27-41; 6:8-10f; 7:1-2f; 9:15f; 13:2-12f; 25:22f; 26:1-32; 27:24; 28:7-10,19; Philippians 1:13 & 4:22. Consequently, on reaching Britain, such Hebrew-Christian Missionaries could certainly **be expected** to witness ó and as soon as possible ó especially to the British Royal Family.

King Llyrø son, Prince Bran (or Brannus), was ó till about A.D. 36 ó the Head of the Royal Navy. At that time, however, he retired ó and undertook further religious studies (possibly in Christianity).

Again, when King Gwydyr was killed in battle against the pagan Roman invaders in A.D. 43, his close relative Gwairyd succeeded him as high king alias Ardanrhaig or Arviragus (but not as Commander-in-Chief of the Armed Forces).

It was Gwairydø brother (or perhaps cousin) Prince Caradoc (or Caractacus), the son of Prince Bran and the grandson of King Llyr, who then became Commander-in-Chief of the British Army. Caradoc was certainly a good soldier. As we shall see presently below, there is some evidence that he also became a good øChristian soldier.ö *Cf.* Luke 3:14 & Second Timothy 2:3.

The historian Trevelyan writes²⁰⁹ that Prince Caradocø older relative Cynfelyn or Cunobelin was the brave sovereign immortalized by Shakespeare as Cymbeline. He is described in the *Records of the Ancient British Kings* thus: øCynfelyn ab Tenefan (B.C. 4) was the right king of all Britain.... In his time our Saviour the Lord Jesus Christ was born.ö

Did the British Kings Gwydyr and Gwairyd or Arviragus ever become Christians?

Those *Records of the Ancient British Kings* continue: øAfter the death of Cynfelyn, his eldest son Gwydyr who succeeded as king...heroically refused to submit to the Romans.... In his time, our Lord Jesus Christ was baptized when He was thirty years

²⁰⁸ Bishop: *op. cit.*, p. 25.

²⁰⁹ *Land of Arthur*, pp. 33f.

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 circa A.D. 33.

The above-mentioned reigns of Cynfelyn and Gwydyr bring the record right down to the very dawn of the Christian era ö especially in Ancient Britain. Thenceforth the ancient faith of Britain's druids gradually developed into christianized Bardism. Thus Trevelyan.

Gwairyd ab Cynfelyn succeeded his older brother Gwydyr ö when the latter fell in battle against the invading Romans in A.D. 43. Gwairyd (or Ardanrhaig alias Arviragus) gained renown for his justice and wisdom. In the ancient British document called *Chronicles of the Kings*, he is thus described: öGwairyd ab Cynfelyn...was King of all Britain.ö

Indeed, the [*Welsh*] *Triads* relate that Gwairyd's stern steadfastness of purpose (against the invading pagan Romans) became a household word. Again, thus Trevelyan.

E.O. Gordon relates in his book *Prehistoric London*²¹⁰ that Arviragus had gold coins minted at Colchester, while himself residing in his royal city of Caerleon-on-Usk. That was only about thirty miles away from Glastonbury, on the opposite shores of the Severn. Probably as a result of the work of the first Christian Missionaries in that region, Caerleon soon became a chief centre of Christianity in Britain. Its famous Druidism College very speedily and willingly began to be utilized for the promotion of Christianity.

Gladys Taylor states²¹¹ that the arrival of Joseph of Arimathea together with his eleven companions at Glastonbury in A.D. 35f, took place more than twenty years before St. Paul's A.D. 55f arrival in pagan Rome. Two years would yet elapse, after Joseph of Arimathea's A.D. 35 arrival in Britain ö before the conversion of Paul near Damascus in A.D. 37. Thereafter, another four years would elapse before the pagan Claudius ascended Rome's imperial throne in A.D. 41.

It would thereafter be a further two years before that pagan Roman, Emperor Claudius, would first attack Britain in A.D. 43 ö and another nine years before Caradoc and his family would be captured. The British Royal Family could therefore easily, and very well, have accepted the Christian faith ö **long before** being taken to Rome in A.D. 52.

There is an interesting declaration in the later Charter of the A.D. 688 Christian Anglo-Saxon king, Ina of Wessex. *Inter alia*, that states:²¹² öGlastonbury is the city which was the fountain and origin of Christ's religion in Britain, built by Christ's disciples ö during the apostolic age. Or, as also the A.D. 959 Charter of King Edgar insists, it was öthe first church in the kingdom [of Britain] built by the disciples of Christ.ö

²¹⁰ *Op. cit.*, p. 35n.

²¹¹ *Earl. Ch.*, p. 60.

²¹² Cited in Morgan's *Paul in Brit.*, 1978 ed., p. 72.

King Llyr and Prince Bran and their religious faith

Perhaps already in A.D. 35 or 36, alleges Jowett,²¹³ King Llyr Llediaith became a Christian. Llyr, the father of Bran, is the King Lear later dramatized by Shakespeare. According to Jowett, Llyr founded the first Christian Church in Wales at Llandaff, after his conversion and baptism by Joseph of Arimathea.

Indeed, all the members of the Llyr-Bran-Caradoc dynasty ó continues Jowett ó were won for the Church by Joseph. After the latter and his companions arrived in Britain ó in A.D. 35f, Bran (the father of Caradoc) abdicated his dukedom in favour of his son Caradoc ó for religious reasons.

The noted historical writer Isabel Hill Elder remarks²¹⁴ that ðBran the Blessedø became archdruid of Siluria in South Wales, precisely in order to devote the remainder of his life to Christianity. For it was the latter into which Druidism was then beginning to merge, in that part of the World.

J.W. Parker, in his book *St. Paul and his British Friends*, maintains²¹⁵ that ðBran the Blessedø had been the king of Siluria. But when his son Caradoc alias Caractacus grew to mature manhood, the father voluntarily handed over the throne to him as the worthy Prince of Wales ó while Bran himself took up his new position as head of the British Church.

Trevelyan,²¹⁶ citing from Ancient British records, writes that Bran the son of Llyr Llediaith alias King Lear worthily received the title of *Bendigeid* (or ðthe Blessedø). That was in recognition of his being the first to introduce Christianity into Britain.

In the *Welsh Triads*, he is described as one of the ðthree hallowed princesö of the island of Britain ó and royal representative of ðthe nine **holy** families of the island of Britain.ö He was called ðBran Vendigaidö or ðBran the Blessedö and ðBendigeidvranö alias ðBlessed Bran.ö His name is again mentioned as being at the head of one of the ðthree chief holy families of the island of Britainö ó namely, in his case, ðthe family of Bran the son of Llyr Llediaith.ö

In A.D. 36, Prince Bran ó alleged to have been *inter alia* also in charge of Britain's Royal Navy ó resigned that command. This was done so that he could yet more further his religious studies. He did so perhaps as a result of even at that point having embraced the Gospel then being proclaimed also in Britain by Hebrew-Christian Missionaries straight from Palestine.

The ancient *Welsh Triads* suggest that Bran, the father of Prince Caradoc, believed the Gospel while in Britain ó after hearing it from the (previously-discussed) Hebrew-Christian ðCuldeeø Missionary Ilid soon after A.D. 35. ðHast thou heard the saying of Ilid, the saint of the race of Israel? ðNo folly but ends in misery!ø Hast thou heard the

²¹³ *Op. cit.*, p. 184.

²¹⁴ *Op. cit.*, p. 43.

²¹⁵ J.W. Parker: *St. Paul and his British Friends*, British Israel, Vancouver, n.d., p. 39.

²¹⁶ M. Trevelyan: *op. cit.*, pp. 59f.

saying of the noble ÆBran the Blessed to all the renowned? ÆThere is no good but God Himself!ö²¹⁷

Again ó in the *Triads of the Isle of Britain* ó one reads:²¹⁸ ðBran son of Llyr...first brought the faith of Christ to the Cymriö alias the Welsh. Too, in the Ancient British manuscript *Achau Saint Ynys Prydain* ó it is recorded that ðBran the Blessed, the son of Llyr Llediath, [was] the first of the race of the Cymry who was converted to the faith in Christ. And his family is the most ancient of the holy families of the island of Britain. And his church is in Llandaff.ö²¹⁹

The Druid Ancestors and the Christian Descendants of Bran the Briton

Let us now note the ancestors and descendants of the most important British family first converted to Christianity ó that of ÆBran the Blessed (the grandfather of his son Caradoc's Christian children). Citing the Ancient Welsh *Iolo Manuscripts*, Trevelyan writes²²⁰ that Bran's great-grandfather was Ceri. Of him it is said that he ðwas a remarkably wise man, and constructed many ships.ö Hence he was called ðCeri of the extensive navyö ó having numerous fleets at sea. ðHe lived at the place called Porth-Kery.ö

How easy it would have been for his ships, also in Pre-Christian times, to sail from Britain's West Country down the Severn River ó across the British Channel ó and then through the Straits of Gibraltar! Once there, it would then have been even easier for him to have sailed through the Mediterranean right into Palestine ó and back.

Trevelyan also attempts to pin-point the South-Welsh home of Bran ó and the precise place where the Early-Christian Missionaries held the first assemblies of British Christians who met to worship Christ. In that regard, he points to the Early-Welsh *Iolo Manuscripts*.

The following note, explains Trevelyan, appears in the *Iolo Manuscripts*: ðLlan-Ilid, in Glamorganshire, appears to have been a retirement of the Silurian princes.... Its ancient name was Caer-Ceriö ó alias ÆCity of Ceri.ö

The *Iolo Manuscripts* go on: ðClose to the church, immense old oaks grew.... It was originally a dru-idic oratory [alias an oak-en prayer-place]. For the first Christian churches were built near such places.... The parish is called *Llan-Ilid*ö or Æthe Church of Ilidöó the A.D. 35f Hebrew-Christian Missionary who seems to have converted the Briton Bran. ðBryn-Caradoc [alias the ÆHill of Caradoc] stands not far off.ö

Trevelyan remarks that *Llan-Ilid* means the ÆChurch of Ilidöó the latter being the Æman of Israelö who came to plant Christ's Church in Glamorganshire. Indeed, *Llan-Ilid* is one of the oldest churches in the whole of Great Britain.

²¹⁷ Morgan: *op. cit.*, p. 136.

²¹⁸ As cited in Morgan's *op. cit.*, 1978 abridged ed., p. 84.

²¹⁹ Thus M. Trevelyan: *op. cit.*, pp. 60f.

²²⁰ *Ib.*, pp. 64-66.

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Too, the ancient *Triads of the Isle of Britain* and the *Triads of the Cymri* both state: ðThese came...to Britain...: Ilid, Cyridaw, men of Israel... Hast thou heard the saying of Ilid, the saint of the race of Israel? ñThere is no folly which does not end in passion!øø

In his famous book *History of Wales*, Woodward states²²¹ that the *Bonedd y Saint* or ñGenealogy of the Saintsø and other authorities mention some companions of Bran in the work of spreading the Gospel in Britain. The *Bonedd* mentions ðIlid, Cyndav [or Cynfan] and Mawan, who were ñmen of Israelø and Arwystli Hen... These were the teachers by whom the Gospel was first communicated to the Britons.ø Clearly, the Welsh *Bonedd y Saint* thus declares that Christian Missionaries from Palestine and ñmen of Israelø were at an early date preaching to the Ancient Britons.

Woodward himself explains that in Glamorganshire there is a church, *Llan Ilid*, dedicated to the first of these men of Ilid. The name of the last, Arwystli Hen, coincides with that of Aristobulus in Romans 16:10.

According to the *Greek Menology*, Aristobulus was one of the seventy disciples. Cf. Luke 10:1f. Later, this Aristobulus alias ñArwystli Henø was ordained as an overseer by Paul and himself converted in A.D. 37 and then sent to the country of the Britons. Thus the later *Greek Menology*.

Aristobulus, continues the *Greek Menology*, then preached Christ in Britain; there became known as ñArwystliø to the Britons; and **persuaded many (of them) to come to him and to be baptized**. Whence, having constituted a church and appointed elders and deacons in it, he died.

In the *Hastings' Encyclopaedia of Religion and Ethics*, in his article ñCeltsø Rev. Dr. J.A. McCulloch explains this further. There,²²² he writes that King Lludd and King Llyr's descendant Bran was a Christian saint, one of the three inspired kings of Prydein or Britain who brought the Christian faith to the Cymri²²³ alias the Celtic Britons.

Bran's epithet ñblessedø led to the supposition that he was a saint. Hence too, Bran's family was looked upon as one of the three saintly families of Prydein, and Welsh saints were frequently held to be his descendants.²²⁴

Jowett observes²²⁵ that the Commander-in-Chief of the pagan Roman Army, selected by the Emperor Claudius himself, arrived in the area of Britain we now know as England in A.D. 43. The Romans were then resisted by Caradoc, a prince of the Welsh Silures.

A few years before this, his father and known as ñGood King Branø had abdicated his throne voluntarily. Bran was a deeply-religious person. He and his family had accepted the new faith, and some of the members of the family had already been converted and baptized by Joseph of Arimathea. Thus Jowett.

²²¹ *Op. cit.*, p. 76.

²²² *Op. cit. (in loc.)*.

²²³ *Triads* [Loth. 2:284].

²²⁴ Thus: *Triads* [Loth. 2:257]; Rees's *Welsh Saints*, 1836, p. 77.

²²⁵ *Op. cit.*, pp. 95f.

The Swiss-American Rev. Professor Dr. Philip Schaff puts it neatly in a single sentence. He declares²²⁶ that Bran, a British prince (and his son Caradoc), was said to have become acquainted with St Paul and to have introduced the Gospel into his native country.

Were Gwydyr and Gwairyd converted to Christianity by Joseph of Arimathea?

Jowett declares²²⁷ that Prince Caradoc's kinsman Guiderius (alias Cymbeline's son King Gwydyr) ó together with the latter's supportive brother Gwairyd (the subsequent High King or Ardanrhaig alias Arviragus) ó had welcomed Joseph of Arimathea in Britain. They had then given him land to be dedicated in the Name of Jesus Christ ó and indeed during A.D. 36 ó on which to build Britain's first Christian Church.

When the pagan Romans later invaded Britain in A.D. 43, at the outset the British Silurian Army was led by Gwydyr (alias Guiderius). On the battlefields, Gwydyr and Gwairyd or the later Ardanrhaig alias Arviragus led against the Romans.

Jowett alleges that the battle-flag of the Æcross of Christ's was unfurled on those battlefields ó the flag given to Gwydyr and Arviragus by Joseph of Arimathea. In that sense, Gwydyr would have been the first British king to fall for the cause of Christ (as such). The British battalions would then have marched towards the foe ó flying, on their battle-standards, the coat-of-arms bequeathed by Joseph of Arimathea.

Gwairyd alias the later Ardanrhaig or Arvirag(us) might possibly have become a Christian even in the earlier days before the A.D. 43 pagan Roman invasion of Britain. Prior to himself becoming king of Britain after the death of Gwydyr in A.D. 43, Gwairyd had been Prince of Cornwall. In the mid-thirties, if not even earlier, he had apparently met Joseph of Arimathea on at least one occasion.

Jowett explains²²⁸ that Joseph of Arimathea was the one who first brought Christianity to Britain. To this great work the Briton Prince (Gwairyd alias the later) Arvirag, then an unmarried young man, was converted. Along with the rest of the Royal Silurian families in England and Wales, they gave it their fullest support.

From the later *British Chronicles* we obtain an interesting picture anent this conversion of Gwairyd alias Arvirag. It records: "Joseph converted this King Arviragus, by his preaching ó to know the Laws Divine.... [Joseph] baptized him, as [the 825] Nennius has written.... [Joseph] made him [Gwairyd] incline to Christian Laws ó and gave him then a shield of silver white bearing a [red] cross.... These arms were used throughout all Britain, for a common sign. Each man [was thereby] to know his nation and thus his arms...full long before Saint George was generated ó around A.D. 300. Thus too Hardyng's *Chronicle*.

Jowett adds²²⁹ that the cross, as the Christian symbol of royal heraldry given to Arvirag (Gwairyd) by Joseph, has remained the special symbol of the sovereigns of

²²⁶ *Op. cit.*, IV, pp. 23-27.

²²⁷ *Op. cit.*, pp. 72,95,98.

²²⁸ *Ib.*, pp. 82f.

²²⁹ *Op. cit.*, p. 86.

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Britain right down till today. It denotes that the British was the first nation, as such, to accept Christ. Gwairyd Arvirag was to carry the banner of the cross through the most bitterly-fought battles between the Britons and the Romans, from A.D. 43 onward. He was the most powerful representative of the Royal House of the Silures, and the first Christian warrior in history.

At the onset of the A.D. 43 pagan Roman invasion of Britain, the British Silurian Army was led by King Gwydyr. He was the elder brother of Prince Gwairyd, who was second in command. Gwydyr had succeeded his father Cynbelyn as High King to the throne of Britain. Gwairyd, as a prince, ruled over his own dukedom of Cornwall.

In the second battle against the Romans, Gwydyr was killed. Gwairyd then succeeded his slain brother, henceforth himself to rule as Ard-abn-Rhaig alias Arvirag(us) or High King of the Britons.²³⁰ He would also command the army until his kinsman Caradoc was later appointed to that latter office.

So Arvirag concludes Jowett²³¹ was a Christian British King. Brythonic Druidism had been pointing toward him and now smoothly began to yield to Christianity. On the battlefields against the pagan Romans, the cross of Christ was unfurled the flag given to Gwydyr and Gwairyd by Joseph of Arimathea so that all nations should see it, for the first time in military history.

This flag now increasingly proclaimed what the leading Britons were fighting for the defence of their new faith Christianity (as the fulfilment of their old religion of Druidism). For their flag represented the Gospel of Jesus, with the freedom it gave to all who believed in Him.

Gwydyr and Gwairyd thus led in the first battle against the Romans. It was they who first stopped the (then-still-pagan) Roman General] Aulus Plautius in his tracks. Gwydyr was the first king as such and indeed also the first British king to fall while fighting under the banner of Christ.

Even before Caradoc was elected *Pendragon* (or Commander-in-Chief), the brave British battalions would then have marched towards the foe flying the coat-of-arms bequeathed to King Gwydyr by Joseph of Arimathea. It would then be affixed to the battle-standards of the Britons, and painted on their war-shields. And all this would then have occurred more than two centuries before St. George was born. Thus Jowett.

When Gwydyr fell, Gwairyd succeeded him as king or Arviragus. Prince Caradoc or Caractacus then became *Pendragon* alias the military Commander-in-Chief of Britain.

Jowett observes that throughout the entire campaign, Arvirag the High-King then fought as the right-hand man of the *Pendragon* Caradoc. Years later, after Caradoc was captured by the Romans in A.D. 52, another would then start to lead the British forces.

²³⁰ *Op. cit.*, p. 95.

²³¹ *Op. cit.*, pp. 99 & 98.

Though the Romans destroyed every adverse object in their path, not once were they able to pierce through to the Isle of Avalon with its Christian sanctuary. So the Arimathean Joseph and his Bethany companions there were never molested. Nor was their shrine ever violated by the Romans.

Did Caradoc ever become a Christian – and, if so, when?

We must now look at Arvirag the High-King's close kinsman of the British Army (43-52 A.D.) Commander-in-Chief, Prince Caradoc alias Caractacus. For it seems that both he and his immediate family too had become Christians or even before the A.D. 43 of Pagan-Roman invasion of Britain.

Gladys Taylor rightly states²³² that in the *Triads of the Cymri* there are repeated references to Caradoc. One triad speaks of him as Caradoc son of Bran, whom every Briton from the king to the peasant followed when he lifted his spear.

The genealogy of Caradoc, given in the *Pantliwydd Manuscripts*, traces him back through some thirty generations or beginning with Caradoc son of Bran Vendigeit [the Blessed], son of Llyr Lledieith [King Lear]. This shows him to be the grandson of Llyr, who was King of the Silures in Southern Wales.

The *Mabinogi of Branwen* refers to Caradoc as leader of the seven chief officers who ruled the country during his father Bran's absence in Ireland. This was during his early youth. In Triad 13 of *Trioedd Ynys Prydein*, he is given as the first of the three chief officers of the island of Britain and is there further described as Caradoc son of Bran.

Taylor observes that modern interference with native history would deny, among many other well-recorded facts, the part played by Bran and Caractacus in the establishment of Christianity in Britain or even though this theme shows prominently in much Early-Welsh literature. The *Iolo Manuscript* states that Christianity was introduced into Britain by Caradoc ap Bran alias Caradoc the son of Bran. A note in *Harleian Ms. No. 4181* shows that there were also other early references to this subject. *Iolo* was not alone in this belief.

Indeed, also the ancient *Welsh Triads* themselves seem to suggest that, just like his father Prince Bran or Caradoc too had believed the Gospel even when yet in Britain, and around A.D. 35, soon after hearing it from the Hebrew Christian Culdee Missionary Ilid. State those *Triads*: "Hast those heard the saying of Ilid, the saint of the race of Israel? No folly but ends in misery!... Hast thou heard the saying of Caradoc, the exalted son of the noble Bran? Oppression persisted in, brings on death!"²³³

Describing the beginning of the Pagan-Roman invasion of Britain in A.D. 43, Jowett declares²³⁴ that Caradoc was a close kinsman of Arvirag. Caradoc's father Good King Bran had abdicated his throne voluntarily.

²³² *The Early Church*, pp. 29f.

²³³ Thus Morgan's *op. cit.*, p. 136.

²³⁴ *Op. cit.*, pp. 95f.

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Bran was a deeply religious person. He and his family had accepted the new faith. Some of its members had already been converted and baptized by Joseph of Arimathea.

It was law among the Britons that the supreme leader of the army ó especially when more than one clan was involved ó could only be appointed by general acclamation of all the people. The one elected to such a command, was known by the official title of *ÆPendragon* ó meaning Commander-in-Chief. By popular election, Caradoc was created *Pendragon*.

After the sudden death of King Gwydyr ó Caradoc was given official credit as having become the general to lead a British Army into battle, in defence of the motherland. As *Pendragon* of the Britons, elected by them in open council, this is true.

Fearlessly the Britons then met the full force of the Pagan Romans, and often defeated them. This is the imperishable record of the valiant Britons, in the Claudian nine-year war (A.D. 43-52).

No better picture can be obtained than by reading the reports of the foremost Roman writers ó Tacitus, Martial, Juvenal, and others. The story chronicled by the pens of these their enemies, gives more substance to the truth than if it had been written by the Britons themselves.

With ungrudging admiration, the Roman writers tell how the Silurian Army ó led by Caractacus, Arviragus and the druids ó swept onward. The Roman soldiery heard the amazing motto of the ancient druidic priesthood transferred into a clarion battle-cry: *ÆY Gwir erbyn y Byd!* ó meaning, *ÆThe Truth against the World!*

Truly, the Britons indeed stood alone against the whole World of the Pagan-Roman Empire. They fought and died alone, for the *ÆTruth* ó and for the preservation of freedom ó thus Jowett ó in the Name of the Saviour Jesus Christ.

The above opinion of Jowett might easily seem to be a very exaggerated and extravagant one. Yet ó following Archdeacon Williams, and following Lewin~~ø~~ *St. Paul* ó even the Rev. Dr. A. Cleveland Coxe,²³⁵ the American editor of the 1965f Eerdman~~ø~~ edition of the *Ante-Nicene Fathers*, believes of Caradoc that there is **very** strong reason to believe he was a Christian ó even before being exiled from Britain to Rome in 52 A.D.

Were the Members of Caradoc's immediate family Christians?

Yet Caradoc could hardly have been converted to Christianity in isolation from his family. Following the principles of the Old Testament~~ø~~ covenant theology, and also agreeable to Druidism, the Hebrew-Christian Missionaries would have won his children too for their religion ó together with their father the famous prince.

²³⁵ Compare *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1968), III, pp. 105 & 108.

Trevelyan points out²³⁶ the Ancient British document *Genealogies of the Saints* states that the prince ðCaradoc of Morgan-wg [the Silurian Gla-morgan)...was, together with his daughter Eurgan, converted to the Christian faith by St. Ildid, a man of Israel.... They were the first that converted the Cymri to Christianity.ö

Indeed, the Ancient Welsh or Cymric document *Achau Saint Ynys Prydain* states:²³⁷ ðSt. Ildid, a man of Israel..., came...to teach the Christian faith to the race of the Cymri...[and] Eigen the daughter of Caradoc the son of Bran.ö It would seem Caradoc's daughter Eigen/Eurgain/Eurgan was converted by Joseph of Arimathea at the same time as her brother Llyn or Linus ó and was the first female saint in the British Isles.²³⁸

Jowett writes²³⁹ that Eurgain had been converted by Joseph the -Apostle of Britainø at the same time as her brother Linus (the latinized name for Llyn). Linus the son of Caradoc ó Linus who was later exiled in Rome together with Caradoc, but who remained there even after A.D. 59, had long before been baptized and confirmed by Joseph of Arimathea in Britain.

Eurgain, eldest daughter of Caractacus, was the first to be baptized by Joseph. Immediately following, the order of instruction and baptism was: her grandfather the archdruid Bran; her great-grandfather Llyr Llediath; then her brother Linus, who later became an Overseer of the Church in Rome; and then her husband Salog ó all again at the hands of Joseph.

Jowett also adds²⁴⁰ that Linus was taught at Avalon by Marcel the father of the Hebrew-Christian Culdee Missionary Martial ó of the original Bethany band. Marcel was the teacher of Linus, before the latter went to Rome as one of the royal captives together with his father Caradoc in A.D. 52.

Not just the above-mentioned Eurgan but even Caradoc's other daughter, Gladys, also became a Christian. As later to be explained, she is believed to be the same person as the Claudia mentioned in Second Timothy 4:21.

Her conversion occurred apparently while Gladys was still in Britain. This would very probably have occurred also even before the A.D. 43 Pagan-Roman invasion of Britain. It would have happened almost certainly long before Gladys-Claudia's later A.D. 52 banishment together with her father to Rome ó their banishment by the victorious Pagan-Roman Emperor Claudius, after his A.D. 43-52 occupation of the southeast of Britain.

Jowett declares that Gladys, the younger daughter of Caradoc, was born and baptized by Joseph in Britain during A.D. 36. On her attainment of puberty around A.D. 49, he later confirmed her in the faith ó by the laying on of hands. Both girls, Eurgain and Gladys, were profoundly spiritual. They were devoted to the Christian faith with all the zeal of a Mary Magdalene.

²³⁶ M. Trevelyan: *op. cit.*, pp. 50 & 103f.

²³⁷ *Ib.*, pp. 60f.

²³⁸ See: Martial's *Epigrams*, 4:13 & 11:53; Jowett's *op. cit.*, p. 114; Morgan's *op. cit.*, pp. 135-8; Tacitus's *Annals*, XIII:32; Roberts's *Earl. Brit. Ch.*, p. 9; and Heath's *op. cit.*, pp. 37-40.

²³⁹ *Op. cit.*, pp. 114, 125 & 184.

²⁴⁰ *Op. cit.*, p. 170.

According to the A.D. 229 Roman historian Dion Cassius, Gladys Claudia seems to have been converted around A.D. 41, and while yet in Britain. This was still fully two years before the Roman invasion of that land.²⁴¹

Caradoc's two sons Cyllin and Cynon and their baptisms

Llyn alias Linus seems to have been Caradoc's eldest son and to have been baptized, along with his sister Eurgan, before A.D. 43. Yet, in addition, Caradoc apparently also had two younger sons.

Those two other sons of Caradoc, Cyllin and Cynon, were apparently not baptized before at least A.D. 43 and perhaps not until A.D. 58. Probably they had not even been born till the 43 A.D. Roman invasion of Britain (or thereafter).

Cyllin, the elder of the two, may well have been born during the dislocating Brito-Roman War of A.D. 43-52 (when baptisms in Britain would have been difficult to administer appropriately). Perhaps Cyllin was baptized in Rome and early during Caradoc's own A.D. 52-59 hostagehood there, together with his family. It is known Cyllin was soon permitted to return from Rome to Britain, and to rule over the kingdom of the Welsh Silurians in the place of his hostage father and as the latter's regent.²⁴²

Cynon, the younger son of Caradoc, may well have been born in Italy while his father's family was exiled there from A.D. 52 onward. At any rate, it seems Cynon was indeed baptized in Rome and by the apostle Paul, during the latter's own first captivity there from around A.D. 58 onward. This would very probably have occurred before the family of Cynon's father Caradoc and but without the latter and returned to Britain in 59 A.D.²⁴³

Caradoc's sister Princess Gladys alias Pomponia Graecina

Not only had the British Prince Bran undergone a religious conversion in A.D. 36. Not only had his son Prince Caradoc (and his family too) apparently embraced Christianity at that same early time. But this also seems to have happened and at that same early time and even to Bran's other child, Caradoc's sister the influential Princess Gladys.²⁴⁴

Caradoc's sister Gladys (alias Pomponia Graecina) is not to be confused with Caradoc's daughter Gladys (alias Claudia). Yet it is possible Caradoc named his daughter after his sister, and it is highly likely his daughter was strongly influenced by his sister. For the latter was the Christian aunt of her younger niece.

From various ancient documents (soon to be discussed), it seems that this elder Gladys: was the daughter of that religious Briton Prince Bran and the sister of the

²⁴¹ See too: Martial's *Epigrams*, 4:13 & 11:53; Morgan's *op. cit.*, pp. 135-8; Tacitus's *Annals*, XIII:32; Roberts's *Early British Church*, p. 9; and Heath's *op. cit.*, pp. 37-40.

²⁴² Jowett's *op. cit.*, pp. 107 & 184.

²⁴³ *Ib.*, pp. 184 & 190f.

²⁴⁴ Thus Morgan's *op. cit.*, pp. 135 & 186.

British Commander-in-Chief and Christian General, Prince Caradoc. She herself was converted to Christianity around A.D. 36f.

Apparently, she herself also had such an excellent grasp of Greek culture ó which had for centuries been esteemed by educated Britons ó that she was called ‘Graecinaø (alias ‘the Greek-like oneø). Unlike her friend Julia, Gladys escaped the Pagan-Roman persecution of British Christians which started after the Roman invasion of Britain in A.D. 43.

Indeed, in Britain, Gladys Graecina later married the by-then-christianized Roman General Aulus Plautius. She did so, apparently during the vert temporary Brito-Roman truce of A.D. 45.

Consequently, it would appear, she then assumed her husbandø’s clan name ó and thus herself became known as ‘Pomponiaø rather than as Gladys. She then removed to Rome together with her returning husband, in A.D. 47. Later, she survived an A.D. 57 trial in Rome when accused of ‘foreign superstition.ø That apparently meant British Christianity ó to which she had continued to hold, even from before the time of the slaughter of her fellow-believer Julia in A.D. 43.

According to Dion Cassius, the Greek A.D. 229 historian of Rome, Pomponia Graecina was converted around A.D. 41 ó while yet in Britain. That was fully two years before the Roman invasion of that land.²⁴⁵

As yet to be seen from other sources, Caradocø’s sister Gladys (= Celtic for ‘Princessø), was apparently one of the early converts to Christianity in Britain between A.D. 35 and 41. The question is whether this Gladys was, or was not, the same person as Gladys Pomponia Graecina.

Jowett on the faith of Gladys Pomponia Graecina

Jowett declares²⁴⁶ that Gladys had been converted by Joseph of Arimathea personally ó as too were her niece (Caradocø’s daughter Eurgain), her kinsman (Gwgyr), his brother (Gwairyd/Arvirag), and other members of the British aristocracy. Like her father Prince Bran, she was devoutly religious, completing her religious instruction at Avalon and in association with the Bethany women Mary and Martha.

This Gladys seems to be the same person who went from Britain to Rome ó the person whom the Pagan-Romans later called Pomponia Graecina. It would appear Gladys became called Pomponia, when she later married a man with the name of that clan. She was also called ‘Graecinaø ó perhaps even earlier ó because of her mastery of the Greek tongue.

Especially the Romans called this highly-educated woman ‘Graecinaø ó on account of her remarkable fluency in Greek (which was even then still the leading

²⁴⁵ See: Martialø’s *Epigrams* 4:13 & 11:53; Morganø’s *op. cit.*, pp. 135-38; Tacitusø’s *Annals* XIII:32; Robertsø’s *Early Brit. Ch.*, p. 9; and Heathø’s *op. cit.*, pp. 37-40.

²⁴⁶ *Op. cit.*, p. 100.

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international cultural language of the World).²⁴⁷ This noteworthy facility of Britons in the Greek language, was recognized already by the B.C. 60 Greek Scholar Diodorus of Sicily.²⁴⁸ It was an ability which even the B.C. 55f Anti-British pagan Roman Emperor Julius Caesar himself insisted²⁴⁹ was not at all rare among the Ancient Britons. Indeed, also the B.C. 20 Greek geographer Strabo²⁵⁰ later said much the same.

This Gladys -Graecinaø the Romans subsequently called -Pomponiaø too ó after the clan of the one who became her husband, the victorious Roman General Aulus Plautius. He, from A.D. 43 onward, laboriously subjugated the southeast of Britain ó but not the southwest where Gladys had been living. Hopefully only after his own conversion to Christianity, Aulus Plautius Pomponius married Gladys Graecina -Pomponiaø in Britain ó apparently during the Brito-Roman truce of A.D. 45. Thereafter, he returned to Rome ó this time with his new British bride ó in A.D. 47.

As Jowett points out,²⁵¹ after the battle of Brandon Camp in A.D. 45, a six-month truce was declared in which Caradoc and Arvirag were invited to Rome to discuss the possibilities for peace. Claudius went far to arrive at satisfactory terms with the obstinate British leaders. Hoping to clinch the peace, the Emperor Claudius offered to Arvirag, in marriage, his Roman daughter Venus Julia ó during that truce period.

At that same time, the Roman General in Britain, Aulus Plautius Pomponius, met the British General Caradocø's sister Princess Gladys Graecina. He married her there.

Jowett states²⁵² Plautius knew that Gladys was a Christian, as too were all the immediate members of her family ó as well as her royal relatives. Plautius and Gladys were married in Britain around A.D. 46. Evidently Plautius even then already had a sympathetic leaning toward the new faith, for we are later informed that he also had become a Christian. It is even possible, though not certain, that his conversion occurred from before the time of his marriage.

Sadly, the truce of A.D. 45f fell through. When that happened, hostilities were resumed between the Britons and the Romans. Subsequent to the marriage of the Roman Commander Aulus Plautius to the British Princess, it appears the Pagan-Roman Emperor Claudius distrusted leaving further operations of the war in Britain to Plautius. So he was recalled to Rome in A.D. 47 ó though honourably relieved of his command.

The Roman records state that when the Roman General Aulus Plautius was recalled from Britain to Rome, òhe took his foreign wife with him.ö This statement clearly indicates that his wife was not Roman. Since Plautius had been unmarried when he arrived in Britain during A.D. 43, and was never absent during the years of his command, it seems his wife had to be British.

²⁴⁷ Cf. Jowettø *op. cit.*, p. 100.

²⁴⁸ See in ch. 9 at its nn. 70 & 80f above.

²⁴⁹ See ch. 9 at n. 95.

²⁵⁰ See ch. 9 at n. 195.

²⁵¹ *Op. cit.*, p. 99.

²⁵² *Ib.*, pp. 101f.

Ten years after leaving Britain, a grave crisis occurred in the life of this deeply-religious noblewoman Pomponia Graecina, who had gone from Britain to Rome with her husband in A.D. 47. After the death of Emperor Claudius, in A.D. 57 she was accused of a foreign superstition and placed on trial. Thankfully, however, she was later pronounced to be innocent.

The Roman Historian Tacitus on the faith of the Briton Pomponia Graecina

Pagan Rome's famous historian Tacitus (A.D. circa 60 to circa 120) gives us a very interesting reference²⁵³ to the Briton Pomponia Graecina's trial in Rome around A.D. 57 during the early part of the reign of Caesar Nero. There and then, she was apparently accused of long-standingly embracing the rites of a foreign superstition *etc.*

Writes Tacitus: "Pomponia Graecina, a woman of high rank & the wife of Aulus Plautius who...was granted an ovation for his British campaign & was accused of foreign superstition and handed over to her husband for trial. He followed ancient precedent, in hearing a case which involved his wife's legal status and her honour, in the presence of members of the family & pronounced her innocent. Pomponia's long life was passed in unbroken sadness. For after the death of Julia...she lived forty years in the dress of mourning.... This [Pomponia] escaped punishment in Claudius's reign & and, thereafter, was turned to her glory."

Thus, according to Tacitus: "Pomponia" was also "Graecina" & a lady well acquainted with Greek culture. This would commend her to the Greek-loving Claudius and would help enable her to have escaped punishment in Claudius's reign (A.D. 41-54) & in spite of the dislike he would otherwise harbour toward her British nationality; doubtless toward her probable previous commitment to Druidism; and also toward her subsequent Christian religion.²⁵⁴

"Pomponia Graecina," explains Tacitus, was "a woman of high rank & the wife of Aulus Plautius" the famous Roman General in Britain from A.D. 43-47. Thereafter, observes Tacitus, when back in Rome & Aulus Plautius "was granted an ovation for his British campaign."

Here, Jowett declares²⁵⁵ that the Rev. C.C. Dobson (M.A.), a keen student of Celtic and Roman history, points out that Tacitus refers to Pomponia as "a woman of illustrious birth" (alias "a woman of high rank") & indeed, as an aristocrat. Her marriage to the Roman nobleman Aulus Plautius, bears this out. That she was unusually talented, as well as highly cultured, is borne out by the honour of her Roman-conferred title "Graecina."

Britain's "Pomponia," continues Tacitus & when she had lived in Rome for fully ten years & "was accused of foreign superstition" *etc.* Indeed, she was long in mourning after Claudius's (A.D. 43) slaying of people like Pomponia's friend

²⁵³ *Annals*, 12:32.

²⁵⁴ Compare G. Taylor's *Earl. Ch.*, pp. 27 & 32.

²⁵⁵ *Op. cit.*, pp. 101f.

ōJuliaö *etc.* That slaying, of course, took place during the A.D. 43f Pagan-Roman invasion of Britain ó which latter land had even by then already started to advance Christianity.

The correct inference from the above statements of Tacitus, then, seems to be that Lady Pomponia was already a Christian before leaving Britain for Rome in A.D. 47. Indeed, she was probably already a Christian even when ōJuliaö was put to death in A.D. 43. This inference is upheld by Christian inscriptions dating from at least the third century, if not earlier ó inscriptions celebrating the Christian family of Pomponia.²⁵⁶

There is agreement here among many noted church historians ó such as Stokes,²⁵⁷ Bettenson²⁵⁸ and McNeill.²⁵⁹ For example, the noted Irish Presbyterian and Professor of Church History Rev. Dr. Stokes states²⁶⁰ that British Christianity existed in the British Isles for ages before the A.D. 597 Austin of Rome. Consequently, Pomponia Graecina's religion is ōidentified with Christianity...with good reason.ö

Bettenson & McNeill & Bruce on the faith of the Briton Pomponia Graecina

Bettenson in his *Documents of the Christian Church*²⁶¹ insists regarding Pomponia that the surmise that the "foreign superstition" mentioned by Tacitus was Christianity, is indeed supported. The retirement and sobriety of a Christian might well appear to be a kind of perpetual mourning ó to a Non-Christian like Tacitus. Such was that "mourning" which Tacitus indeed says characterized Pomponia.

Professor of Church History Rev. Dr. J.T. McNeill agrees. He observes in his book *The Celtic Churches*²⁶² that in A.D. 57, Pomponia Graecina, the **British** wife of the famed Roman Commander Aulus Plautius ó who had gone with her husband **from Britain to Rome** about A.D. 50 ó was there accused of a "foreign superstition" namely **Christianity**.

Indeed, that specifically **Christianity** was the Briton Pomponia's religion ó also seems apparent from Tacitus's own statement that she was long in "mourning" after Claudius's A.D. 43 Anti-Christian slaying of people like her friend ōJuliaö *etc.* Furneaux adds, in his editions of the *Annals of Tacitus*, that the retirement and sobriety of a **Christian** like Pomponia in Rome might well appear to a Non-Christian like Tacitus as a kind of perpetual "mourning" ó when compared to Pagan Rome's dissolute society of the Neronian period²⁶³ from A.D. 54 to 68.

²⁵⁶ See H. Bettenson's *Doc. Chr. Ch.*, p. 1.

²⁵⁷ See his *op. cit.*, pp. 5f.

²⁵⁸ See his *op. cit.*, p. 1.

²⁵⁹ See his *op. cit.*, pp. 16f.

²⁶⁰ See his *op. cit.*, pp. 2-6.

²⁶¹ *Op. cit.*, p. 1.

²⁶² *Op. cit.*, pp. 16f.

²⁶³ Cited in Bettenson's *op. cit.*, p. 1 (*cf.* H. Pitman in F.F. Bruce's book *The Spreading Flame*, Paternoster, Exeter, 1978 ed., I, p. 137 & n. 4 and p. 138 & n. 1).

Perhaps the most interesting testimony regarding Pomponia, is that of the famous modern Professor of Biblical Studies Dr. F.F. Bruce. He was Editor of the *Evangelical Quarterly*, and was formerly Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester²⁶⁴ from 1950 to 1978. The careful and critical Bruce²⁶⁵ opts for the **probability** that Christianity made its way into the family of Aulus Plautius who conquered Britain for the Roman Empire in A.D. 43 when Claudius was Emperor.

Bruce explains²⁶⁶ that in the year A.D. 57 when Paul wrote his letter to the Roman Church, Pomponia Graecina the wife of Aulus Plautius the **conqueror of Britain** was charged before a domestic court with having embraced “**a foreign superstition**”. Thus Tacitus: *Annals* XIII:32. It may well be, suggests Bruce, that her foreign superstition was in fact **Christianity**. It is unlikely to have been Judaism, which was well-known as a *religio licita* then in Rome, where it was affected by several Roman ladies including the A.D. 54 Pagan Roman Caesar Nero's own wife Poppaea.

In Rome, the crypts of Lucina, one of the oldest Christian cemeteries going back to circa A.D. 140 contain inscriptions commemorating members of the *Gens Pomponia*. One was named Pomponius Graecinus possibly a collateral descendant of this Pomponia mentioned by Tacitus. Thus Professor Bruce.

However, Tacitus's Pomponia clearly survived the accusation of erring through foreign superstition etc. For her husband-judge a fellow-Christian? pronounced her innocent. He did so, in the presence of members of the family such as her own brother Prince Caradoc and his family, who were by that time also living in Rome as hostages (from A.D. 52-59). Indeed, thereafter, she even had a long life. For, after the death of Julia apparently in A.D. 43, Pomponia lived forty years and thus till A.D. 83.

For, according to the Greek Dio Cassius,²⁶⁷ the famous A.D. 229 historian of Rome, Pomponia Graecina died in A.D. 83. Because Tacitus says Pomponia lived for forty years after the death of Julia it must then follow that this Julia died in A.D. 43.

Bettenson states:²⁶⁸ that this Julia was a great-granddaughter of the daughter of Atticus; that she was probably a relation of the British Lady Pomponia Graecina; and that she was put to death in A.D. 43 (according to Dio). That was the very year in which the anti-druidic and anti-christian Pagan-Roman Emperor Claudius was attacking Britain.

Just the previous year, in A.D. 42, Claudius had issued his infamous Edict. Thereby he had proclaimed any adherence to Hebrew religion and Hebraic Christianity and/or to the British Druidism (which pointed to it) to be a capital offence in Rome itself. Acts 18:2.

²⁶⁴ *Spreading Flame*, I, outside dust jacket.

²⁶⁵ *Ib.*, I, p. 353.

²⁶⁶ *Ib.*, pp. 137 & n. 4 and 138 n. 1.

²⁶⁷ Cited in Roberts's *Druid. in Brit.*, p. 19.

²⁶⁸ *Op. cit.*, p. 1, n. 2.

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The next year, A.D. 43, the Pagan-Roman Claudius Caesar attacked the Christian British Royal House ó and put ðJuliaö to death (probably for upholding that same Christian religion). Prince Branø's daughter Pomponia, apparently herself **already** an adherent of that same Christian religion, then mourned the A.D. 43 untimely murder of her fellow-Christian friend ðJuliaö ó even until Pomponiaø's own death öforty yearsö later in A.D. 83.

Was the Briton Pomponia Graecina's A.D. 43 religion Christianity?

Pomponia herself escaped death in A.D. 43 ó perhaps because of her royalty, and/or acquaintance with her later husband the Roman General Aulus Plautius. Thus, as Tacitus states, she ðescaped punishment in Claudiusø's reignö (A.D. 41-54). Removing to Rome with her returning husband in A.D. 47, she obviously continued her same religion there ó where it was regarded as a ðforeign superstitionö. Incidentally, this also shows the extent to which Christianity had indeed taken root in Britain but not yet in Pagan Rome ó by 57.

Yet Pomponia was enthusiastic in promoting that ðforeignö religion ó even in Pagan Rome. For, after the death of Emperor Claudius, she was ðaccused of foreign superstitionö in 57 under Neroø's regime ó even though she was soon ðpronouncedö to be ðinnocentö by her husband-judge.

This ðforeign superstitionö was ðthereafterö ó adds Tacitus ó ðturned to her glory.ö For, ðafter the [A.D. 43] death of Julia...she [Pomponia] lived forty years in the dress of mourningö ó until A.D. 83f.

The long-lived Pomponia thus seems to have been a Christian. After her acquittal in A.D. 57, she still served the Lord right down to her old age. *Cf.* Luke 2:36-38 & Acts 9:36-42 & First Timothy 5:3-10f. Remarks Tacitus: ðThis [Pomponia] escaped punishment in Claudiusø's reign [A.D. 41-54] ó and thereafter [A.D. 54-83], was turned to her gloryö in Neroø's reign and beyond.

Of Pomponia, Rev. Dobson writes²⁶⁹ that according to Tacitus she was a leader of the best elements in Roman society for ðforty years.ö According to Jowett,²⁷⁰ she was a brilliant woman of wide cultural learning; a past scholar in classical literature; and the author of a number of books of prose and poetry in Greek and Latin as well as in her native language Cymric. According to the Roman historian Dion, she died in 83 A.D.²⁷¹

The Briton Princess Gladys Pomponia Graecina thus practised the Christian religion for almost half a century, from about A.D. 36 to 83. She apparently became a Christian around A.D. 35f. Her convertedness was noted as early as A.D. 43 ó even in the Roman sources undergirding the A.D. 229 Pagan-Roman historian Dio Cassius.

As a member of Britainø's Christian Royal Family and as a noted scholar of Greek in her own right, she ðescaped punishment in Claudiusø's reignö *etc.* Then, in A.D. 43,

²⁶⁹ See Jowettø's *op. cit.*, pp. 101f.

²⁷⁰ *Ib.*, p. 102.

²⁷¹ Cited in Robertsø's *Druidism*, p. 19.

the pagan Romans were butchering her fellow Christians like Julia during their prolonged war of aggression against the Britons. The butchering ceased during the (short-lived) truce of A.D. 45. During that time the Christian Briton Gladys Graecina married the (recently-christianized) Roman, General Aulus Plautius Pomponius and thus herself became Pomponia.

Coming from Britain to Rome together with her husband in A.D. 47, the British Christian Pomponia again survived even (thus Tacitus) when accused of foreign superstition in A.D. 57. This thereafter was turned to her glory (again Tacitus). For (once more Tacitus) she lived forty years even after her fellow Christian Julia had been put to death in 43 A.D.

Jowett describes the religious activities in the home of Aulus Plautius Pomponius and his wife Gladys Graecina Pomponia. He does not describe Pomponia's becoming a Christian around A.D. 36; nor the conversion of Plautius, apparently during A.D. 43; nor their subsequent marriage to one another (perhaps in A.D. 45). Yet he does describe their life together while yet in Britain from A.D. 45 to 47, and also when in Rome from A.D. 47 to 83.

According to Jowett,²⁷² their home was a meeting-place for the talented. They were to become as intimately acquainted with the apostles Peter and Paul in Rome from A.D. 47 onward as Gladys had been with Joseph, Lazarus, Mary Magdalene and the rest of the Missionaries at Avalon in Britain from about A.D. 35 until 47.

British royalty and nobility converted to Christianity before A.D. 43

The British Royal House was apparently converted to Christianity even before A.D. 43 (and perhaps as early as A.D. 35 or 36). Such included: King Llyr, Prince Bran, King Gwydyr, King Arvirag, and Prince Caradoc. They would then have started to incorporate Christianity also into their political activities (as seen in Arvirag's adoption of a red cross on a white background as his and Britain's coat-of-arms). This would necessarily lead to the incorporation of their Christianity also into the British legal system.

However, it was not just the British Royal Family that was converted to Christianity and apparently even before the Pagan-Roman invasion and persecution of A.D. 43. So too were many of the nobility, and also other influential Britons. Consequently, by the time the Pagan Romans invaded in A.D. 43 Britain was well on her way to becoming a Christian Commonwealth.

For by A.D. 43, Britain was already identified with the advance of Christianity in the view of many of her most influential leaders. By A.D. 43, Britain was already exporting her own native-born Christian Missionaries to go and evangelize Darkest Europe.

It is known that even many nobles in Britain, converted to Christ before the A.D. 43 Pagan-Roman invasion of their land, soon became Preachers in Britain. Others became Missionaries even to foreign countries.

²⁷² *Id.*

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Thus the wealthy noble Beatt (or Beatus) was converted in Britain's Avalon or Glastonbury ó where also he was educated. Baptized by Barnabas at Avalon during one of that apostle's trips to Britain, Beatt was trained as a Missionary and then went to Switzerland. There he died in 96 A.D.²⁷³

Indeed, as previously noted, even the Irish Christian Mansuet was converted and baptized in Britain already during the year 40 A.D. This was before he was then trained there ó in order to become a Missionary. Too, Mansuet also fellowshipped with the apostle Peter ó during the latter's brief visit to Britain in 42f A.D.²⁷⁴

Jowett remarks²⁷⁵ that Mansuet had mingled with the royal Silurian families while at Avalon. He was a friend of Llyn (or Linus) the brother of Claudia ó Llyn the son of the Christian Briton, Prince Caradoc himself. Thereafter, and probably still before the A.D. 43 Roman invasion of Britain, Mansuet was sent off as a Missionary to the European Continent. There he was finally martyred, around 89 A.D.²⁷⁶

All the above-mentioned Britons were apparently converted to Christianity even before 43. Interestingly, many were related to one another by blood. Thus: King Llyr, Prince Bran, King Gwydyr, King Gwairyd (Arvirag), Prince Caradoc and his several children (Eurgen, Llin, Gladys Claudia, Cyllin and Cynon), and his sister Princess Gladys Pomponia.

Almost certainly, this also implies that, even then ó everybody under the care of the above-mentioned important persons ó were themselves reached with the Gospel, and baptized too. This would include their wives, their children, and all their many faithful servants. Cf. Genesis 14:14f; 17:6,7,13-14,26-27; 18:18-19; Matthew 3:5-6; 28:19 Mark 1:4-5 & 16:15f; Acts 2:28-39; 10:1-2,27,33,48; 16:30-33 & 28:7-9 *etc.*

For, in those Biblical days, kings and princes and nobles and religious ministers and leaders in other important fields ó had tremendous influence in and over the many humbler members of their own nation. Consequently, with the conversion to Christianity of many Britons in those important categories even before A.D. 41 ó the common people too were also right then greatly influenced toward that religion.

So even by the time the Pagan Romans attacked in A.D. 43, it is probable that Britain at least as regards her leadership could already be regarded (at least nominally) as a nation committed to the advance of Christianity. No wonder that the A.D. 525 historian Procopius of Palestine wrote²⁷⁷ that the actual Name of the Messiah was familiar on the lips of every Briton.

²⁷³ Morgan's *op. cit.*, 1978 ed., p. 76; Jowett's *op. cit.*, p. 168; G. Taylor's *Hid. Cent.*, p. 11.

²⁷⁴ See at nn. 172, 191, 197 & 201 above.

²⁷⁵ *Op. cit.*, p. 169.

²⁷⁶ Morgan's *op. cit.*, 1978 ed., pp. 76f; Jowett's *op. cit.*, pp. 168f; G. Taylor's *Hid. Cent.*, p. 12.

²⁷⁷ Procopius: *On the Goths*, Bk. III; cited in Jowett's *op. cit.*, p. 78, & n. 1.

**Rev. Dr. John Owen: Christianity established
in Britain during apostolic age**

The famous Puritan Rev. Dr. John Owen, in his *Sermon to the British Parliament* on 29th April 1646, well stated all this. "In the very morning of the gospel," wrote Owen, "the Sun of righteousness shone upon this land; and they say the first potentate on the Earth that owned it, was in Britain. *Nicephorus* II:40, and the *Epistle of Eleutherius* to Lucius."

On "the gospel" among the early "Britons, we do not find that they were corrupted.... They were tenacious enough of antique discipline."

In Owen's 1662 *Animadversions on a Treatise entitled Fiat Lux*, he observes: "Christianity coming into Britain...came directly by sea from Palestine into France and was thence brought into England by Joseph of Arimathea.... The gospel was preached here in England probably before ever St. Paul came to Rome."

On the "conversion" of "this nation...by Joseph of Arimathea," declares Owen, "we have no contest.... The gospel was preached here in the apostles' days, either by him or some other evangelist.... Immediately from Palestine...the gospel...came to England.... Joseph brought no other religion with him, than what was taught by Peter and Paul and the rest of the apostles.... That doctrine then, unquestionably, taught Joseph in Britain."

Finally, there is Owen's 1663 *Vindication of the Animadversions on Fiat Lux*. Here he insists "that we received the gospel...not first from Rome, but by Joseph of Arimathea from Palestine.... The Britons...inhabited the land... Christendom...prevailed and lasted among the Britons.... It was never utterly extinct in Britain from its first plantation...."

"I know not certainly who **first** preached the Gospel in Britain. Some say Peter, some Paul, some Simon Zelotes, most Joseph of Arimathea.... But some one it was, or more, whom God sent upon His errand and with His message.... The gospel was preached in England before any church was founded at Rome. It was so, saith Gildas, *summo tempore Tiberii Caesaris*—that is, *extremo*, about the end of the reign of Tiberius Caesar, who died in the thirty-ninth year of Christ...."

"Joseph of Arimathea...delivered his Christianity unto some Britons.... The gospel came out of the East into this land.... The land was then called Albion or Brittany, and the people Britons or Cimbrians."

Even in his more critical *Theologoumena Pantadapa*, the Briton Dr. Owen nevertheless insisted: "Our island was as it were severed from the rest of the World. Yet it was by God's merciful providence that messengers and preachers of the gospel landed here even in the very infancy of faith. Simon Metaphrastes, and Menalogius, says that Peter preached the gospel here. Theodoret and Sophronius say that Paul did. Nicephorus says that Aristobulus...(mentioned by Paul in his letter to the Romans) did...."

"Nearly all English writers of modern days such as Parker, Bailey, Fox, Camden, etc., say that Joseph of Arimathea preached here. In Joseph's case, there is hardly a

*CH. 10: BRITAIN EVANGELIZED BY JUDEAN
CHRISTIANS FROM 35F A.D.*

voice raised in doubt, and very early sources such as Tertullian and Origen state that Britain received the faith from this source.

ōMartial makes mention of Claudia Rufina, a British woman of high birth and great erudition. Some scholars have seen in her the Claudia mentioned by Paul in 2 Tim. 4:21. The dates certainly fit.ō See Owen's *Biblical Theology*, 1994 ed., Pittsburgh, pp. 330-41.

**Summary: Britain evangelized by Judean
Christians from A.D. 35 onward**

Let us summarize. Christ's advent, when it occurred, might possibly have been announced also in Britain ó by learned druids or "wise-men." Indeed, the knowledgeable and wealthy Cymbeline ruled over Britain at the time of Christ's incarnation.

Many of the early records are no longer extant, but there are still abiding evidences of strong Hebrew influences in Pre-Christian Ancient Britain. Indeed, also the Church's Missionaries in Britain during those early years were not from the hated Pagan Rome. Instead, they were Hebrew Christians ó directly from Galilee and Judah.

Britain's locality was most favourable for her early evangelization ó whether by Galatian Christians (thus Lightfoot, Neander and McNeill); or from Palestine (thus Ussher, Roberts and Goard); or both (thus this present writer Francis Nigel Lee). Dr. Deansly explains the likelihood of Britain's first church being at Glastonbury. This thesis has some degree of historical corroboratability ó especially in light of the antiquity of that Glastonbury's first "wattle church" and the countless late-patristic stories thereanent.

Possibly Jesus Himself, and certainly his alleged uncle Joseph of Arimathea and also Philip could well have taken the Gospel to Britain by A.D. 35. Thus, Acts 8:1-4 and 11:19f and 21:8 are all seen to be of some significance as regards the early evangelization of Britain.

The writings of Gildas, Britain's oldest extant historian, place the arrival of the Gospel in Britain at before A.D. 37. Indeed, the Reform Councils of Pisa, Constance, Siena and Basle all corroborate that the British Church was the oldest in antiquity. So too even the Romanists Polydore Vergil, Cardinal Pole, Genebrard and Baronius ó and the great Westminster Assembly divine, Rev. Professor Dr. James Ussher.

Ancient Druidism was a preparation for the Gospel in Early Britain. Moreover, there are many Biblical predictions which seem to have been fulfilled in Britain's early evangelization ó such as Isaiah 24:14-15f & 42:1-12 & 49:1-22.

There is also much evidence that Joseph of Arimathea brought the Gospel to Britain. See in Eusebius, Maelgwyn, Gildas, Isidore, Freculph, Nenni, Baronius, Cressy, Hearne, Ussher, Dr. John Owen, Dr. H. Williams & Rev. R.W. Morgan.

Joseph of Arimathea seems to have been helped at Glastonbury by Josephes, Lazarus, Mary and Martha. Other evangelists not of Joseph's party in Britain before

the Pagan-Roman invasion of A.D. 43, would seem to have included the apostles James and Peter and Simon the Zealot (thus Dorotheus and Eusebius) ó and the disciples Clement, Cyndaf and Ilid. Such Hebrew Christians straight from Palestine, were the ðStrangersö or -Culdeesö ó thus the *Ancient British Triads* (compare First Peter 1:1).

The great famine of Acts 11:28 had much missionary significance. So too does the Claudian Edict of Acts 18:2 ó which apparently expelled not only Hebrews but also Hebrew Christians and British Druidists from the western parts of the Roman Empire (and even into Britain therebeyond).

The story of an Irish soldier named Altus being at Calvary, is set out by Professor Stokes and by Dr. McNeill. Haverty notes the two early Irish Missionaries Mansuet and Sedul ó Mansuet having been baptized in Britain in A.D. 40. Indeed, even the apostle James had preached in Ireland by A.D. 41 ó thus Maximus, Richard of Cirencester, Holinshed, Ussher, MacGoeghegan and Paton. Directly thereafter, in that same year, he is said to have visited and evangelized also in Britain ó thus Ussher, Flavius Dexter, Cressy and Paton.

Converts to Christianity in Britain before the A.D. 43 Pagan-Roman invasion seem to have included: King Llyr, Prince Bran, King Gwydyr, King Gwairyd (Arviragus) and Prince Caradoc. Thus the *Triads*, Archdeacon Williams, and Rev. Lewinø *St. Paul*. Indeed, Rev. Dr. A. Cleveland Coxe in the *Ante-Nicene Fathers* believes of Caradoc that there is **very** strong reason to conclude he was a Christian.

In the best traditions of the Bibleø covenant theology ó and, incidentally, also of Druidism ó those first British Christians seem to have been closely related to one another by blood. Thus: King Llyr, Prince Bran, King Gwydyr, King Gwairyd Arviragus, & Prince Caradoc. Certainly the members of Caradocø immediate family were Christians: his daughters Eurgan & Gladys; his sons Llin, Cyllin and Cynon; and his sister Princess Gladys alias Pomponia Graecina. See Tacitus, Dion Cassius, Bettenson, McNeill, and F.F. Bruce. So too were many of the nobility in Ancient Britain and Early Ireland ó such as Mansuet and Beatt the Christian Missionaries.

Those first British converts included very prominent members also of the Royal Family ó like Bran and his son Caradoc (and family), and the latterø sister Gladys Pomponia. **Inevitably, this would soon and massively impact on the political life of Britain – and on the British legal system.**

These first British and/or Irish converts, were reached for Christ from Palestine ó before the Pagan Roman Army invaded Britain in A.D. 43. They were reached by Hebrew Christians who had known Jesus personally. *Cf.* Acts 1:8; 8:1f; 11:19f; 15:21; Romans 1:5-8; 16:25-6; Galatians 1:2; 4:26; 6:16; Colossians 1:6; 3:11. Indeed, it would seem that even by A.D. 43 ó Britain had already been influenced by the Gospel of the Lord Jesus Christ, more than any other nation.

CH. 11: BRITONS, CHRISTIANIZING, RESIST THE PAGAN ROMANS (A.D. 43-87F)

Mercifully, throughout Rome's Republican Period (from B.C. 507 to *circa* B.C. 70), both the pagan worship of the "mother-earth goddess" Cybele and also statist absolutism were forbidden to the rulers of Rome as well as to her subjects. This was so, chiefly because of the then-strong operation of God's "common grace." Cf. Genesis 6:3; Daniel 11:30f; Second Thessalonians 2:6f. Indeed, even some degree of freedom was experienced as due to the Republic's doctrine of separation of powers (in her government).¹

The decline and fall of the Roman Republic before Julius Caesar

Especially since its B.C. 146 defeat of the Carthaginian Empire, the Roman Republic had remained the World's sole remaining super-power. However, Roman society then rapidly and progressively produced a plutocracy. Simultaneously, others even in Rome herself increasingly became impoverished.

This led to popular uprisings under the Gracchi. The Senate later backed Sulla, in order to hold back the populist Marius. Pompey did manage to crush the slave-uprising under Spartacus in B.C. 71, but thereafter civil liberties were suspended.

Especially Cicero then desperately tried to preserve the old and embattled *Constitution*. The Roman Republic, however, was dying.

Indeed, around B.C. 60, populist elements as utilizing the occult and greatly exploited by imperialistic elements as unconstitutionally began overthrowing the Republic's tribunes and consuls. Those elements ultimately defeated Constitutional Republicans like Cicero as and "democratically" then elevated the demagogic dictators of the embryonic Roman Empire.

De facto, they soon began to act like pagan gods. Then, throughout the Roman World, the blasphemous refrain repeatedly resounded: "Caesar is Lord!"

Rome's imperialists then tyrannically proclaimed the arrogant and despotic "little horn" as the Anti-God and Anti-British Julius Caesar as to be Rome's first emperor in B.C. 49. Compare here Calvin's comments on Daniel 7:8,20f & 11:30-45f. Indeed, Julius Caesar's imperialistic exaltation of himself at the head of a newly-emerging pagan empire was in stark contrast to his great opponent Cicero's efforts to preserve the old Republic.

"There is nothing above God" and "the universe is governed by Him" as Cicero had stated. "God is not subject to nature, but nature to God." For God "Himself governs all nature." He does so as "a Power" Who, "in creating us, designed our ultimate

¹ Compare Edmunds's *op. cit.*, p. 139.

happiness. And so, concluded Cicero, mankind's intelligence and fidelity and virtue and friendship are all from God.²

However, Rome's increasingly imperialistic little horn (starting with Julius Caesar) now speedily destroyed the Roman Republic and itself then grew further, during subsequent centuries, into the later Romish Papacy. It wore down Continental Europe.

It even endangered both Britain and the Christian Church herself, but never overwhelmed them. Daniel 7:1-25; 11:30; 12:1-11; Second Thessalonians 2:4-9; Revelation 13:1 & 17:8f. For the organs through which Almighty God manifests His divine presence, are not consumed. Exodus 3:2. *Nec tamen consumebatur!*

However, from B.C. 55 onward, **Julius Caesar did try to wear down the Ancient Britons – and to discredit their druids.** His successor **Augustus Caesar banned his own Romans from practising Druidism – and planned the invasion of Britain.** Indeed, he even gave imperial status to the worship in Rome of the pagan mother earth goddess Cybele.

All this occurred during Augustus's reign from B.C. 27 to 14 A.D. Indeed, this was then followed by the Anti-Judean and Anti-Christian actions of Tiberias Caesar (A.D. 14-37) and, following in the footsteps of Julius Caesar, by the Anti-British actions of Caius Caesar alias Caligula (A.D. 37-41).

Then, from A.D. 41 to 54, Caligula Caesar's successor Claudius Caesar incorporated gross paganism into the established religion of his Roman Empire. He expelled both Jews and Hebrew-Christians from Rome. He also banished Druidism throughout all of Rome's international domains. Indeed, he then massively invaded Free Britain.

Later, even the first Romish popes or papal Caesars transformed pagan Cybele-worship into the Mariolatry or at least the Mariodouly of the Roman Catholic Church. Regarding Britain as the dowry of Mary they have constantly sought to banish its Protestantism, and to bring it under the heel of Rome.

The Roman Historian Suetonius on the rise of the Roman Caesars

Before B.C. 70, Rome had lived at arms-length from Britain though not from the countries of the Mediterranean. However, with the collapse of the constitutional Roman Republic and its replacement with the dictatorial Pagan Roman Empire from about B.C. 60 onward, a dramatic change took place in the Roman attitude toward Northern Europe and even Britain.

As Pagan Rome's A.D. 100f historian Suetonius indicated:³ "Julius Caesar [circa B.C. 60-44]...invaded Britain, a hitherto unknown country.... [Yet] He met with...reverses in Britain...."

² Cicero: *De Leg.*, 1.ii., n. 15; *Tusc. Disp.*, 1.ii., n. 5; *Divin.*, 1.ii.; *De Amic.*

³ Suet.: *Twelve Caes.*, 1:25,47,50-2.

CH. 11: BRITONS, CHRISTIANIZING, RESIST
THE PAGAN ROMANS (A.D. 43-87F)

Fresh-water pearls seem to have been the lure that prompted his invasion of Britain. Other lures probably included also Britain's precious metals and rich agricultural harvests.

However, it would seem that Ancient Britain was invaded by the Pagan Romans also if not even chiefly because **Druidism** was headquartered there. See Julius Caesar's *Gallic Wars*, 6:13f.

Druidic Britain and her Royal Navy had assisted their druidic cousins, the Anti-Roman Gallic Veneti (in the modern Belgium and Northern France), to defend themselves against Roman aggression in B.C. 56. See Caesar's *Gallic Wars* 3:8f. So, then, Julius Caesar abortively tried to invade Britain herself in B.C. 55, and again in 54. *Gallic Wars*, 4:20f & 5:14f.

Later, Julius Caesar's nephew Octavian became Augustus Caesar and ruled the Roman Empire from B.C. 27 to A.D. 14. Remarks Suetonius:⁴ "Augustus had been content to **prohibit any Roman citizen...from taking part in the...druidic cult** but did not execute his plan to invade Britain where it had its headquarters.

After the following reign of Tiberias Caesar (A.D. 14-37), his successor Caius Caesar alias Caligula (A.D. 37-41) **intended to invade Britain**. Yet with his aborted expedition, he achieved nothing in that regard.

Explains Suetonius:⁵ "All that he accomplished in this expedition was to receive [in Roman Gaul]...Arminius, son of the British King Cymbeline, who had been banished by his father and come over to the Romans. Significantly, Arminius had been expelled from Britain as a romanizing traitor to his country.

The real clash between Rome and Britain, explains Suetonius, occurred in the days of "Claudius Caesar [A.D. 41-54].... He decided that Britain was the country where a real triumph could be earned....

"Its conquest had not been attempted since Julius Caesar's day.... The Britons were now threatening vengeance because the [Roman] Senate refused to extradite certain deserters [such as Arminius], who had landed in [Roman] Gaul during Caligula's reign."⁶

More important still, the A.D. 41f **Claudius Caesar hated** the still-spreading international influence of **Britain's Anti-Roman Druidism**. So **Claudius Caesar outlawed Druidism throughout the Roman Empire, and in A.D. 43f proceeded to invade Britain where it was headquartered**.⁷

The first decade of the A.D. 43-85 Romano-British War, was inconclusive. However, after the betrayal and capture of Caradoc alias Caractacus, the Romans began to penetrate even into the West of Britain.

⁴ *Op. cit.*, 2:25,62,68,69.

⁵ *Op. cit.*, 4:25-7,36,44.

⁶ *Op. cit.*, 5:2,3,10,17,21,25.

⁷ *Ib.*, 5:2-25, compare Jul. Caesar's *Gallic Wars* 6:13.

Indeed, the conquering armies of Claudius's A.D. 54-68 successor Nero Caesar ó at length destroyed the chief Seminary of Druidism (in Britain's Anglesey). They then outlawed that religion even in its own citadel of occupied South Britain herself.⁸

Law Professor Edmunds on the legal lapse of Rome from Republic to Empire

Chicago School of Law Professor Edmunds gives an excellent account⁹ as to how the constitutional Roman Republic was replaced by the tyrannical Pagan Roman Empire. The latter, both before and after the birth of Christ, tyrannized the Mediterranean World and most of Europe ó and ultimately even parts of Britain itself.

Edmunds explains¹⁰ that there never seems to have been any question of introducing free institutions in Rome for that nation at large ó or even for any province as a whole. Representative government found no place in that society.

In B.C. 71, he writes, Pompey led the Roman forces which finally put down a slave revolt led by Spartacus. From then on, the changing government of Rome had little regard for her previously-established and hard-won republican institutions. A state of low morals in high places accompanied the violence that ushered in the final days of the Republic. Then, invested with dictatorial powers, Pompey cleared the Mediterranean of the pirates who had taken possession of it. He conquered Syria and Phoenicia ó and captured Jerusalem.

Following the exposure by Cicero of the Catilinian conspiracy, came the First Triumvirate. Thereby Pompey, Crassus and Julius Caesar ruled Rome and its provinces.

After Pompey died by assassination, Julius Caesar was supreme. The Senate named him perpetual Dictator (and *Imperator* alias 'Emperor') ó and also gave him the title of *Pontifex Maximus* alias 'Supreme Priest'. In B.C. 31 the dynasty of the Ptolemies in Egypt ended. With the death of Mark Antony, the curtain fell on the Roman Republic.

Edmunds concludes there is certainly a serious question as to whether any government which makes war and conquest its primary business, can tolerate individual personal rights to any degree and yet survive. Some two centuries before the demise of the Roman Republic, Polybius had written with pride of the high fidelity of Roman officials ó saying that it was a rare thing to find a man who had his hands in the public purse.

This high standard, however, did not continue ó especially as the influence of oriental idolatry was imported into, and then spread throughout, the imperial city of Rome itself. Subsequently, Rome's far-flung conquests lent themselves to growing graft and corruption. This befouled the whole body politic.

⁸ See Tacitus's *Annals* 14:29f and his *Agricola* 11 & 14.

⁹ *Op. cit.*, pp. 157f.

¹⁰ *Op. cit.*, p. 136.

*CH. 11: BRITONS, CHRISTIANIZING, RESIST
THE PAGAN ROMANS (A.D. 43-87F)*

If not by B.C. 70, then certainly by B.C. 27 the Roman Republic was dead and buried. According to Professor Edmunds, the Roman Empire began in 27 B.C. At that time, Julius Caesar's adopted son Octavius was invested with imperial power. He adopted the title of *Imperator*, and receiving from the Senate the honorary name of *Augustus* (alias *Most Sacred Majesty*).

Edmunds explains that Augustus won over the soldiers with gifts; the populace with cheap grain; and all men with the sweets of repose. Thus he grew greater ó by degrees. He concentrated **to himself** the functions of the Senate, the Magistrates, and the Laws.

However, upon his death, Augustus left the government without any stabilized plan of successorship. The Senate had been reduced to a condition of impotence. In the choice of his successor, the way was left open for intrigue and force to dominate.

Following Augustus, came a line of emperors the names of most of whom have since been synonymous with tyranny. Thus Professor Edmunds.

During the A.D. 14-37 reign of Tiberius, the adopted stepson of Augustus, Jesus Christ was tried before Pontius Pilate the Governor of Judaea, under the patronage of the Roman Empire ó and crucified. Tiberias himself came to a violent end, being smothered to death.

Caligula (A.D. 37-41) set an example of dissipation. The normal excitement of the arena so paled for him that at times he ordered spectators to be thrown to the lions. Claudius (A.D. 41-54) succeeded him, and savagely invaded Britain in A.D. 43. A decade later he had his career terminated by his fourth wife Agrippina, who poisoned him to insure the succession of her son Nero.

Nero (A.D. 54-68) accused the Christians of starting the conflagration that burned Rome ó in order to discredit the spreading story that he himself was responsible. Christians were thrown to the lions in the arena, and put to death by torture.

Then, under the Emperor Vespasian (A.D. 69-79), Jerusalem was taken. The Temple there, was then sacked. The Jewish nation was almost totally exterminated, and her tiny remnant scattered.

Jerusalem's exterminator, Vespasian's son Titus, himself came to power as Caesar in A.D. 79. Then his younger brother and successor, the Emperor Domitian, came to power in A.D. 81. He feuded with the Senate, and proceeded ruthlessly against Christians ó because they refused to offer obeisance to statues of himself. At his death in A.D. 96 ó assassinated by his own household ó the Senate ordered his name to be blotted from the very records of the government.

So the Roman Empire was born ó in a bloodbath. Even the famous and Pro-Roman historian Edward Gibbon agrees with the above description of Law Professor Edmunds. The constitutional government of the Roman Republic died with the *deification* of the first caesars ó Julius and Augustus ó between B.C. 60 and 27.

It is almost superfluous,ö admits Gibbon,¹¹ öto enumerate the unworthy successors of Augustus [who died in A.D. 14]. Their unparalleled vices...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] ó are condemned to everlasting infamy.... Rome groaned beneath an unremitting tyranny which exterminated the ancient families of the Republic ó and was fatal to almost every virtue and every talent that arose in that unhappy period.ö

The road to war between Britain and Rome as from A.D. 10 onward

Rome's first Pagan Emperors enslaved the Mediterranean, and lusted after the Britons' cattle and crops and pearls. Julius Caesar had twice attacked Britain (in B.C. 55 & 54), but unsuccessfully. His nephew the mighty Octavian alias Augustus Caesar (B.C. 27 to 14 A.D) planned to invade her, as too did his stepson Tiberias Caesar (A.D. 14-37) and his successor Caligula alias Caius Caesar (A.D. 37-41). Compare Daniel 11:41-44 with Luke 2:1f & 3:1f and Acts 18:2f and Revelation 17:1f.

A successful invasion of Southern Britain was then launched by Claudius Caesar (A.D. 41-54). That was consolidated by his successors: Caesar Nero (A.D. 54-68); Caesar Vespasian (A.D. 69-79); Caesar Titus (A.D. 79-81); and Caesar Domitian (A.D. 81-96).

The above aggression was dramatized by the great playwright William Shakespeare.¹² According to Dr. Johnson, he seems to have derived his historical material ó *via* Holinshed ó from Geoffrey Arthur of Monmouth (who himself had access to very ancient records).

Tribute, argues Shakespeare, was a fundamental cause of the A.D. 43-84 Romano-British Wars. The Romans were preparing to invade Britain ó because the A.D. 10 West Country King Lear's nephew, the A.D.15f East Country's King Cymbeline (as the High King of all Britain), had refused to pay tribute to Rome.

Cymbeline is said to have asked the Roman legate Caius Lucius: öNow say, what would Augustus Caesar with us?ö On being told that Caesar wanted tribute to be paid, the British Queen's son Cloten is said bluntly to have told the Roman legate: öBritain is a world by itself, and we will nothing pay!ö

Sarcastically, Cymbeline's British Queen herself is then reputed to have said: öA **kind** of conquest [Julius] Caesar made here! ... **Not here** his brag of 'Came! and 'Saw! and 'Overcame!' With shame ó the first that ever touched him ó he was carried from off our coast, **twice beaten!** ... The famed [British General] Cassibelan, who was once at [the] point...to master Caesar's sword, made Lud's town [London] with rejoicing-fires bright ó and [made] Britons strut with courage!ö

¹¹ *Op. cit.*, I, p. 90.

¹² W. Shakespeare: *Cymbeline*, Act Third, Scene I. Shakespeare is seen to have relied upon the same historical material, based upon ancient records, as did the Elizabethan antiquary and historian Holinshed. See too W. Shakespeare: *Works*, Cunningham ed., Billing, Woking, Surrey, n.d., p. xxxiii.

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THE PAGAN ROMANS (A.D. 43-87F)

Yet Rome's ambassador kept on insisting that the Britons should pay tribute to Octavian Augustus Caesar. So Cloten then told the Roman legate: "Why tribute? Why should we pay tribute? If Caesar can hide the sun from us with a blanket, or put the moon in his pocket ó [then] we will pay him tribute, for light! Else, sir, no more tribute!" Thereupon, Prince Cloten's father King Cymbeline himself refused to pay Rome the demanded tribute.

Cymbeline alias Cynbelyn is said then to have told the Roman legate: "You must know, till the injurious Romans did extort this tribute..., we were free.... We do say then to Caesar ó **our ancestor was that Mulmutius which ordained our laws** whose use the sword of Caesar hath too much mangled; whose repair and franchise shall by the power we hold be our good deed, though Rome be therefore angry ó Mulmutius, who was the first of Britain which did put his brows within a golden crown and called himself a king." Thus William Shakespeare.

Shakespeare had acquired his history from Holinshed, and Holinshed from Geoffrey Arthur. The mediaeval Geoffrey in turn had translated his work from a Celtic manuscript compiled by the last Celto-Brythonic monarch, King Cadwallader ó who in A.D. 675 protected all Christians then being persecuted by pagan Anglo-Saxons.

Throughout, **the flashpoint in the first century was a clash between the British and the Roman legal systems**. Julius Caesar; his successor Augustus Caesar; and also the latter's successors Tiberias Caesar, Caligula Caesar and Claudius Caesar (*etc.*) ó all wished to romanize the laws of Britain.

As William Shakespeare puts it, the A.D. 15f free British King Cynbelyn declared that "our ancestor...Mulmutius...ordained **our laws**" in B.C. 510f. Those laws "the sword of Caesar hath **too much mangled**" since Julius's B.C. 55f attacks; but "**whose repair**...shall, by the **power** we hold, be our **good deed** ó though Rome be therefore **angry**."

In his book *The Dark Ages*,¹³ the BBC historian Michael Wood gives some indication of the "taxable" wealth of those Britons ó which Rome desired to filch by way of tribute. The Romans came with their legions in A.D. 43, explains Wood. They invaded Britain perhaps for its precious metals, its corn, wool, and other natural resources.

In the area of what is now Norfolk, the best Iceni golden metalwork torques, bracelets and ornate chariots and horses' gear have been found ó dating from the first century B.C. Their great iron swords were finely welded and decorated by skilled Celtic smiths ó and were prized as heirlooms and marks of aristocratic status. There have been domestic finds of coins, rings, pins and fine decorated brooches for cloaks and dresses.

Coins were actually minted there, suggesting a site of considerable importance. Tacitus speaks of a palace. Study of Iceni coinage has furnished further clues. Before the Roman Conquest in A.D. 43-85, the Britons minted their own coins. The coinage was in gold.

¹³ M. Wood: *In Search of the Dark Ages*, Facts on File, New York, 1987, pp. 16-23.

Just before the final revolt around A.D. 62, the golden coinage bears the tribal name in the form: *Eceni*. These pieces were apparently issued during the reigns of Prasutag[us] and Boadicea herself, and they were buried in large numbers. Later coins were struck only in silver. Consequently, earlier ó during the -goldenø age of Boadicea ó there was a very high standard of living and trade. Thus Michael Wood.

Even the Romanophile Sheppard Frere ó in his recent book '*Britannia*': a History of Roman Britain ó admits¹⁴ the mineral wealth of Britain long before its Roman Conquest. He admits that lead from which silver could be won, was present in Somerset; and copper in East Cheshire. Larger lead-fields ó again with extractable silver ó were to be sought in North Wales, Derbyshire, or Yorkshire. There was also: copper in Anglesey; gold in Wales; tin in Cornwall; and iron in the Forest of Dean.

Quite apart from those minerals, Frere continues, the wealth of Britain lay also in its corn lands ó which produced an exportable surplus. Then again there were the leather and woollen products of her herds and flocks ó and her overflowing manpower. The value of Britain to the Roman Empire is shown by the maintenance there for almost four centuries (from A.D. 43 to 397) of a garrison amounting to a tenth part of the entire imperial army.

The implacable Pagan Roman hatred of British Druidism

So Rome was jealous of the wealth of Britain. However, yet another main reason for the Roman hatred of Ancient Britons, was the latterø historic religion of Druidism.

Headquartered in Britain, Druidism upheld much of the true Old Testament revelation. It also roundly condemned Roman imperialism.

We have already seen¹⁵ with what disdain Julius Caesar had spoken against Druidism, at the time of his own unsuccessful invasions of Britain in B.C. 55f. His successor and nephew, Augustus Caesar (B.C. 27 to A.D. 14), had gone so far as öto prohibit any Roman citizen in Gaul from taking part in the...druidic cult.ö

Next, the Roman invader of Britain, Caesar öClaudius, abolished it altogether.ö Thus Romeø A.D. 100f pagan historian Suetonius.¹⁶

In his references to the Pre-Roman Ancient Britons, observes Sir Winston Churchill,¹⁷ Greeceø B.C. 20f romanized geographer Straboø narrative is strongly Anti-Gaulish and Pro-Roman. He tells us that the druids ó öand others as wellö ó believed in the indestructibility of the human soul. He tells us that öthe Romans put a stop to these customs, as well as to all those connected with the [druidical] sacrificesö ó and also all Celtic ödivination opposed to Roman practices.ö

In A.D. 16, ömathematiciö and ömagiö ó compare Matthew 2:1f ó were expelled from Italy by Tiberias. Yet, according to Pomponius Mela, they continued to teach in

¹⁴ *Op. cit.* (3rd ed. 1987), p. 4.

¹⁵ See ch. 9 above at its nn. 94f & 100f.

¹⁶ *Op. cit.*, 2:25,62-69 & 5:2-25.

¹⁷ *Op. cit.*, pp. 36f.

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caves and hidden glades. Finally, in A.D. 54, the Emperor Claudius is stated by Suetonius to have completely abolished the barbarous [*sic*] and inhuman religion of the druids.

No doubt Rome's moral weakling Claudius Caesar regarded the druids as barbarous precisely because they still insisted on capital punishment for capital crimes. On the other hand, imperial Rome did not. She herself rather perpetrated such crimes and indeed, practically with impunity.

Churchill then concludes that for the pagan Romans, Druidism was a subversive political movement. Its nationalism is emphasized by Tacitus. The discipline of the Celtic druids represented a remote survival of that brilliance. Their Deity is described as being in triple form for the number three was sacred to the Celtic peoples. Behold their strong remnant of primordial trinitarianism!

Even the critical (and Pro-Roman) historian Edward Gibbon concedes in his *Decline and Fall of the Roman Empire*¹⁸ that before Britain lost her freedom to Rome from A.D. 43 onward, the country was divided between thirty tribes. The most considerable were the Belgae in the South-East, the Brigantes in the North, the Silures in South Wales, and the Iceni in Norfolk and Suffolk.

Spain, Gaul and Southwestern Britain were peopled by the same hardy Celtiberian race. Before they yielded to the Roman arms, they often disputed the field and often renewed the contest against Rome. Explains Gibbon: **“Under the specious[!] pretext of abolishing ‘human sacrifices’ the Emperors Tiberius [A.D. 14 to 37 A.D.] and Claudius [A.D. 41 to 54] suppressed the ‘dangerous’ [viz. the Anti-Roman] power of the druids.**”

Discussing the A.D. 43f Roman invasion of Southeastern Britain, the famous antiquarian and historian Professor Nora Chadwick writes that the Romans considered the druidical rites of Pre-Roman Britain¹⁹ to be barbarous. Rome made great efforts to stamp them out.

But behind the several druidical heads and sacrifices explains Professor Chadwick lay a philosophy well ahead of its time. For, unlike British Druidism, imperial Rome's pagan jurisprudence did not at all consistently adhere to the Biblical requirement of the death penalty for capital crimes.

However, that Biblical requirement is indeed upheld also by Christianity. Nowhere is this seen more clearly than in the doctrine of the crucifixion. Furthermore, compensation is seen also in the druidic doctrine of donations to the Deity in acknowledgement for valuable blessings received.

Indeed, at Llyn Cerrig Bach in Welsh Anglesey explains Professor Chadwick in 1943 there was found a large **votive deposit** which had been made in Pre-Roman times. Temples then consisted of a square-built central sanctuary, surrounded by a portico. **Celtic temples** have been excavated also at Heathrow Airport in London.

¹⁸ Oxford, London, 1906 rep., I, pp. 22f & 35f.

¹⁹ See N. Chadwick's *Pagan Island[?!]*, as cited in Churchill's *op. cit.*, p. 32.

Moreover, adds Professor Chadwick, a pre-historic cross of an open cathedral of was discovered on Lewis in the Hebrides (off the northwestern coast of Scotland). Probably that island had been visited previously, if not indeed also colonized, by Ancient Hebrews.²⁰ Very conscious of the way their Messiah would die, they would then have depicted this by means of pre-incarnational crosses like the one found on Lewis. Cf. Deuteronomy 21:22f & Psalm 22:1-16 & Isaiah 53:4-8 with Galatians 3:13.

A final note on this matter by the learned modern historian of Ancient Britain Geoffrey Ashe, is helpful here. The druids, he explains in his book *King Arthur's Avalon*,²¹ were not a celibate order set apart from the World. Many had wives and children. No wonder, then, that the British Church resisted both the vestal virgins of Rome's paganism and the increasing mandatory celibacy of the latter's fulfillment in later Roman Catholicism.

In Britain, the druids wielded influence over the community. Their annual congress was the chief political fixture in the calendar. **Every member could aspire to the position of the supreme druid** of with jurisdiction over the druidic order, and indirectly over society as a whole.

The druids were profound teachers and philosophers. Greek and Latin authors describe them with respect. Druids fortified their flocks with the doctrine of immortality more forthrightly and dogmatically than any other priesthood in Europe. They formed the minds of their aristocratic students, and they **acted as judges in criminal and civil cases**. They advised officials, and presided over the rites governing administrative appointments.

When the Romans occupied Gaul, the druids effectively opposed them. Britain remained unconquered by the Romans, but indeed seemed to offer a base for the subversion of Rome. Augustus talked of an expedition. Caligula brought an army to the Straits of Dover. **When the Emperor Claudius at last undertook to invade the Island – the extirpation of Druidism was very likely one of his main objects.** Thus Geoffrey Ashe.

The political situation in Britain just before the A.D. 43 Roman invasion

It seems the first Hebrew-Christian Missionaries, straight from Judah, had evangelized down the British roads (and perhaps even from British chariots) with ever-increasing success. They seem to have been doing so for quite some years before Rome's pagan armies in A.D. 43 started harassing the Ancient Britons.

Various foreign traders visited and even resided in Britain from B.C. 40 to A.D. 40f. Yet she had still remained free and self-governing of under her successive British kings: Llyr, Bran, Tenwan, Cynvelyn, and Gwydyr.

²⁰ Cf. Hebrides in chs. 5 nn. 14f above.

²¹ *Op. cit.*, pp. 30-34.

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Yet the insular Pre-Roman Britons had not perceived the increasing threat of the growing Roman expansion. Britain's one great political weakness at that time, was its consisting of too loose a confederation of sovereign smaller states or kingdoms. Especially did she lack a centralized military executive.

As Professor Chadwick declares,²² on the eve of the Roman conquest of Britain, the Britons were still in a heroic age of society. Their country was divided into a number of separate kingdoms, and there was no real political unity. This must greatly have facilitated the Roman conquest. For each kingdom could be attacked separately. Some had a great hill-top citadel where many could take refuge. But apparently there was no overall policy or no agreement among the tribal kingdoms on methods of warfare.

And no wonder. For before the Romans first arrived on the scene, the British tribes had apparently lived relatively at peace with one another. Indeed, prior to Julius Caesar's two brief attacks in B.C. 55f, the Romans had never even visited Britain. Even since B.C. 54, they never again attacked her or until, and very suddenly, in A.D. 43.

As Professor Chadwick explains, between B.C. 54 and A.D. 43 there was not war or but trade (both internal and with the Continent). Native coinage was minted in South Britain. Indeed, the tribes of the Cantii of Kent; the Trinovantes of Essex; and the Icenii of East Anglia or were quite prepared even to enter into a trade and treaty relationship with the Romans.

The Gospel of Christ apparently reached Britain some time even before the death of Rome's pagan emperor Tiberias in A.D. 37. Yet, rather rapidly, relations between pagan Rome and druidic Britain had been worsening. With hostilities now beginning to seem unavoidable, the former British monarch King Llyr's son (Prince Bran) had been put in command of the Royal Navy or in order to guard the British Channel. There, it was his task to ensure the shores against attack.

However, in A.D. 36, Bran suddenly resigned his naval commission or upon making a serious religious commitment. This was apparently a commitment to the newly-arrived religion of Christianity.

Bran's naval successor was his kinsman, Admiral Gweirydd alias Gwairyd. He became the later Duke of Cernyw (or Cornwall). Then, upon the sudden death of his older brother the new High King Gwydyr (during battle against the invading Romans) or Gweirydd himself was appointed the Paramount King or Ard-an-rhaig (alias Arviragus).

Previously, both Gwydyr and Gweirydd had given land in the west of Britain to Joseph of Arimathea or so that he could there construct a Christian place of worship. Thereafter, the British Admiral Prince Gweirydd or the later King Arviragus or continued to keep Tiberias Caesar at bay, from A.D. 36 to 37.

²² *Op. cit.*, pp. 64f.

After Tiberias Caesar was murdered in 37 A.D., Rome's next emperor was Tiberias's own poisoner. That was the new Caesar, Caius or Gaius or Caligula (37-41 A.D.).²³

Greece's A.D. 229 historian of Rome, Dion Cassius, informs us²⁴ that in A.D. 37 Caligula Caesar alias "Gaius...set out as if to conduct a campaign against Britain. However, he then turned back from the [Atlantic] Ocean's edge, showing no little vexation at his lieutenants.... He murdered some men.... The real complaint was...the fact that they were rich."

Dio said that Caligula "reached the [Atlantic] Ocean as if he were going to conduct a campaign in Britain." For he "had drawn up all the soldiers on the beach in what is now France or Belgium. He next embarked in a trireme. But then, after putting out [to sea] a little from the land [of Europe, he] sailed back again."

Perhaps he suddenly became afraid, mindful of the failure of Julius Caesar's two earlier expeditions against the Britons. All Caligula ever succeeded in doing during his own expedition, was to order his soldiers "to gather up the shells on the beach or perhaps hopeful of finding therein some of the pearls for which Britain was famous.

Yet Caligula then decided to leave Britain unmolested.²⁵ In this, he thus joined all previous Roman emperors or ever since Julius Caesar himself had twice failed in his own plans to invade and occupy the Isles.

However, Rome's diabolical pagan emperor Caligula, after being murdered by his own tribune in A.D. 41, was succeeded by Caesar Claudius (A.D. 41-54). He was soon to oppose the Briton Cynvelyn's successor, the latter's son King Gwydyr (or Guiderius).

The age-old *Records of the Ancient British Kings* make an important declaration. They state very clearly: "After the death of Cynfelyn, his eldest son Gwydyr who succeeded as king...heroically refused to submit to the Romans."²⁶

Roman records of Claudius's A.D. 43 attack on Britain

In A.D. 41-43, the first few years of his own reign, Rome's new pagan emperor Claudius had his hands full. For there were famines and Jewish or Hebrew-Christian disturbances even in Rome itself. *Cf.* Acts 11:28 & 18:2.

In A.D. 42, Claudius prohibited both Judaism and Hebrew Christianity at Rome or as well as British Druidism throughout his empire. He then raised a huge army and navy, getting prepared to invade Britain.

Only in A.D. 43 did Claudius actually strike at the Britons or and with some hesitancy. As the Roman Catholic historian Bede later wrote²⁷ in A.D. 731, Claudius

²³ Thus Suetonius: *Twelve Caes.*, 4:11-12.

²⁴ *Op. cit.*, VII p. 325, Book 59:21:1-3 & 25:1-3.

²⁵ Thus Morgan's *op. cit.*, 1978 abridged ed., pp. 39f; *cf.* Suetonius's *op. cit.*, 4:14,44.

²⁶ Cited in M. Trevelyan: *op. cit.*, pp. 33f.

²⁷ *Eccl. Hist.*, I:3.

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was the only Roman Emperor ó apart from the defeated Julius Caesar ó who had thus far dared to land upon the island.

Yet Claudius now arrived, in 43 A.D. Indeed, he did so in strength, as also Sir Winston Churchill explains in his history of the Britons titled *The Island Race*. Claudius crossed the seas, bringing substantial reinforcements ó including a number of elephants.²⁸

Writes the mediaeval historian Matthew Paris,²⁹ Romeø overwhelmingly well-equipped (yet still hesitating) ðEmperor Claudius invaded Britain.ö Yet ðArvirag(us) the brother of the king...persuaded the Britons to resist.ö

The reason for the hesitancy of Claudius, should be obvious. As Jowett points out,³⁰ in the year B.C. 390 Belin and Brenn ó the sons of Britainø famous king Dunwall Moelmud ó with a British Army assaulted and even captured Rome. Again, from B.C. 113 to 101, European observers affirm that the *Cimbri-Keltoi* of Britain were the terror of Rome ó and could indeed then have brought her under their own subjection (if they had so desired). Thereafter, even the great Julius Caesar had been thrashed by the Britons in B.C. 55 ó and then once more in B.C. 54.

Greeceø A.D. 229 historian of Rome, Dion Cassius, reflects Claudiusø hesitancy. Dio accordingly writes³¹ that in A.D. 43 Emperor Claudiusø General-in-Chief, ðAulus Plautius ó a Senator of great renown ó made a campaign against Britain.... A certain Bericus...had persuaded Claudius to send a force thither.... ut he [Plautius] had difficulty in inducing his army to advance beyond Gaul. For the soldiers were indignant at the thought of carrying on a campaign outside the limits of the known World.ö

So, it is with some hesitancy that Claudius Caesarø famous General Aulus Plautius went to Britain in A.D. 43. However, he did disembark. Then he amassed his forces in that area of Britain now known as Southeast England ó making his headquarters at Chichester.

As Jowett observes,³² the skilful Plautius lost no time in sending his veteran legions into action. First he directed his campaign against the tribes of the Southeast ó the Belgae and the Cantii.

Next, he proceeded against the Silurians in Southern Wales. He thus cut off the powerful Celtic Brigantes, in the north of what is now Yorkshire. Nevertheless, both the British and the Roman armies clashed with violence.

In the first conflict, the Romans ó once again probably underestimating the quality of their opponents ó were forced to retreat. In the various battles that followed, to his surprise the Roman General realized he was confronted with a military intelligence that matched his own.

²⁸ Sir W. Churchill: *The Island Race*, I pp. 3f.

²⁹ *Op. cit.*, I p. 99.

³⁰ *Op. cit.*, p. 92.

³¹ *Op. cit.*, VII pp. 415-27, Book 60:19:1-2 & 20:2-4 & 21:1f & 23:1.

³² Jowett: *op. cit.*, p. 95.

Rome's A.D. 100f pagan historian Suetonius doubtless had access to many documents now no longer extant. Indeed, he served for a time as the Private Secretary of Rome's later emperor ó Hadrian himself. Looking back upon it all from the perspective of the Romans, Suetonius tells the story of how the A.D. 43f invasion of Britain began.

Remarks Suetonius:³³ "Claudius became emperor...and decided that Britain was the country where a real triumph could most readily be earned. Its conquest had not been attempted since Julius Caesar's day.... Sailing from Ostia, Claudius was nearly wrecked...but made port safely at Marseilles. Thence he marched...until reaching Boulogne; crossed the [British] Channel...; but was back in Rome six months later."

Objective comments on Claudius's A.D. 43 Anti-British attack

The famous sceptic Sir David Hume, in his famous *History of England*,³⁴ declares that Bericis instigated the emperor to undertake the reduction of the island. Then Aulus Plautius was despatched there (in A.D. 43) ó at the head of four Roman legions, augmented with Gallic auxiliaries.

The *Encyclopaedia Britannica*³⁵ states that it was then the policy of Rome to annex various lands. Cunobelin had just been succeeded by new leaders like Gwydyr and Arviragus, who were hostile to Rome. The Roman General Aulus Plautius, **with a singularly well-equipped army of some forty thousand men**, landed in Kent and advanced on London.

Rev. R.W. Morgan provides the following graphic account³⁶ of the early days of that A.D. 43 Roman invasion of Britain. From Dover in East Britain's Kent, to Holyhead in West Britain's Anglesey, ran the British Causeway ó constructed by the B.C. 510f King Dyfnwal Moelmud and his son Belin the Great. It was called *Sarn Wyddelin* (alias the "Irish Road"). Along it, Claudius Caesar directed his march.

Claudius found the British Army drawn up under King Gwydyr and Prince Gwairyd (the later Arviragus) at Southfleet ó between the Kentish hills and the Thames. The action terminated in the Britons falling back to the spot now known as Wimbledon Heath. There, a second battle was fought ó in which Gwydyr fell.

He was succeeded on the throne by Gwairyd (as Arviragus). But, the national emergency requiring the establishment of the "pendragonate" (or military commandership) ó Caradoc was unanimously elected to that high office. King Arviragus gave his vote in Caradoc's favour ó and consented to act under him on the battlefield.

So Caradoc took over the command of the British armed forces from King Arviragus ó around A.D. 44. Commander Caradoc ó or Caer-vraight-tac alias Caractacus ó now led the British forces. This the brilliant Caradoc did most capably.

³³ *Op. cit.*, 5:2,3,10,17,21,25.

³⁴ *Op. cit.*, pp. 7f.

³⁵ 14th ed., art. Britain, 4:159.

³⁶ *Op. cit.*, 1978 ed., p. 45.

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As the modern historian Sir Winston Churchill has observed,³⁷ Caractacus maintained an indomitable resistance for more than six years.

In a biographical footnote, Rev. R.W. Morgan relates³⁸ that Caradoc was born at Trevran, the seat of his father Prince Bran. That was located within the present parish of *Llan-Ilid* alias the Church of *Ilidø* in Glamorganshire. Caradoc received his education at the druidic *Cor* or College of Caerleon-on-Usk. There, most of the Silurian nobility were trained ó in the encyclopaedic cycle of Celtic accomplishments.

On the public reception of a child into the clan on his attainment of teenage ó *cf.* Proverbs 22:6 & Luke 2:42 ó Caradoc's family genealogy was proclaimed. Pedigree and inheritance were so identified in the *Ancient British Code* that an heir even in the ninth descent could redeem any portion of an hereditary estate, at a jury valuation. Compare Deuteronomy 23:2.

Caradoc's pedigree can be traced back for thirty-five generations ó all the way to the B.C. 1185 Prythain alias King Brit the son of Aedd Mawr. In the *Pantliwydd Manuscripts of Lan-Sannor*, one finds the ðGenealogy of Caradocö ó namely ðCaradoc ab Bran..., ab Llyr..., ab Brwt..., ab Brydain, ab Aedd Mawr.ö

As Rev. R.W. Morgan comments, reckoning thirty years for a generation ó this pedigree carries us back 1080 years. That is, 330 years **before** the B.C. 753 foundation of Rome.

But fierce fighting now broke out in the land of Britain, between the Roman invaders and the defending Britons. It escalated.

Rev. Morgan concedes³⁹ that Caradoc then withdrew his forces across the Thames at Chetsey. Plautius following along the *Sarn*. However, in attempting to force the passage of the Thames at Kingston ó the Roman general was foiled thrice.

So Emperor Claudius now created an imperial province of *Britannia* ó and appointed his own general, Aulus Plautius, to be its first Roman Governor. At that time, it was confined to the southeastern part of Britain south of the Thames ó the area so far conquered by the invaders.

The Brythonic accounts of their first A.D. 43 battles against the Romans

Let us now look at these first A.D. 43 battles between the Romans and the Britons ó **from the viewpoint of the Ancient Britons**. This has been preserved in the oldest relevant record to come down to us ó the Ancient Celtic document known as *History of the Kings of Britain*. It was translated later from the Brythonic into Latin, by the mediaeval Scholar Geoffrey Arthur of Monmouth in Wales.

³⁷ *Op. cit.*, p. 52.

³⁸ *Op. cit.*, 1978 ed., pp. 42f.

³⁹ *Id.*

States that *History*:⁴⁰ ðCymbeline, after governing Britain ten years, begat two sons.... The elder was named Guiderius; and the other, Arviragus.... When the days of his [Cymbeline's] life were fulfilled, he gave up the helm of state to Guiderius. But when Guiderius refused to pay the tribute which the Romans demanded, [the Roman Emperor] Claudius ó who had been raised to [become Caesar of] the Empire ó made a descent upon the Island. There was with him [Claudius] his Commander of his Army, who was called in the British tongue Lelius Hamo....

ðWhen the tidings of Claudius Caesar's arrival was spread abroad, Guiderius assembled every armed man in the realm. He marched against the Roman army 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 the guise of a Briton..., he made shift by degrees to come close up to the [British] King [Guiderius] ó and...slew him....

ðBut Arviragus, as soon as he espied that his brother [Guiderius] was slain, straightway cast aside his own armour and put on that of the king. As though it had been Guiderius himself, he hurried hither and thither and cheered on his men ó to stand their ground. They, not knowing that the king was dead, took fresh courage from the cheering.... [Thus they] at once held their ground and battled on, doing no small slaughter among the enemy. At the last, the Romans gave way.ð

Thus the British King Guiderius alias Gwydyr ó though apparently won by Joseph of Arimathea for Christianity some seven or eight years previously ó was killed in the very first or second battle against the invading Romans during A.D. 43. However, he was then immediately succeeded by the new king ó his brother Prince Gwairyd (alias Ardanrhaig or Avirag).

The Welsh historian Trevelyan explains⁴¹ that in the work *Chronicles of the Kings*, Arviragus is described thus: ðGwairyd ab Cynfelyn...King of all Britain.ð Gwairyd (or Gweyrydd as he was known to later readers), gained renown for his justice and wisdom. According to the *Welsh Triads*, his stern steadfastness of purpose against the pagan Romans became a household word. This reign of Gwairyd or Gweyrydd brings the record down to the dawn of the Christian era, when the ancient faith of the druids gradually developed into christianized Bardism.

As the mediaeval historian Geoffrey of Monmouth remarks in his Latin translation from the Ancient Celtic *History of the Kings of Britain*:⁴² ðAfter Claudius had returned to Rome ö six months after he had begun his invasion, ðArviragus began to show his policy and his prowess.ð This embraced also his plans ðto rebuild cities and castles, and to hold the people of the realm in check with justice.ð

⁴⁰ *Op. cit.*, IV:12-6.

⁴¹ M. Trevelyan: *op. cit.*, pp. 33f.

⁴² *Op. cit.*, IV:12-16.

Other accounts of the Romans' first A.D. 43-45f battles against the Britons

A Greek account of these developments is very fascinating. Shortly after the arrival of the Roman army in Britain, relates Greece's Cassius Dio,⁴³ the A.D. 229 historian of Rome, Cymbeline's son Guiderius alias Togodamnus perished. But the Britons, so far from yielding, united all the more firmly to avenge his death.... Plautius became afraid, and sent for Claudius.... Extensive equipment, including elephants, had already been got together for the expedition.

The only puzzling statement here, is the claim that Togodamnus perished elsewhere, Togodamnus seems to refer to Arviragus. However, if this word Togodamnus is simply the title of an heir-apparent or alternatively if not just the perished Guiderius but also his brother Arviragus similarly bore the additional name of Togodamnus there would be no problem at all. For then, the meaning would be that Togodamnus Guiderius perished only to be succeeded by his brother Togodamnus Gwairyd as the new High-King or Ard-an-Rhaig alias Arviragus.

Together with the extensive equipment and the elephants etc., Claudius now sent his best generals against the Britons. These included: General Geta, the vanquisher of Mauritania; General Vespasian (who would later conquer Egypt before himself becoming the Emperor of Rome); and the latter's son General Titus (the later destroyer of Jerusalem and subsequent Roman Emperor).

The great Elizabethan antiquarian and historian Raphael Holinshed first digested some two hundred ancient manuscripts before writing his famous *Chronicles*. Therein, he presents altogether a similar picture to Geoffrey Arthur's account of the first battle which account of Geoffrey the later Holinshed calls *The Britons' History*.

Writes Holinshed:⁴⁴ In *The Britons' History*, we find...that Claudius, at his coming ashore near Porchester, besieged that town. Guider [or Gwydyr] came to its rescue. Giving battle to the Romans, he put them to the worse till at length one Hamo, being on the Romans' side, changed his shield and armour. Apparelling himself like a Briton, he entered the thickest press [or crowd] of the British host. At length he came to where the king [Gwydyr] was, and there slew him.

Raphael Holinshed also gives yet another account, apparently derived via either Matthew of Westminster or Hector Boece. The account concerns Gwydyr's brother Gwairyd. It relates that he, Arviragus, perceived this mischief. To the end that the Britons should not be discouraged with it, he caused himself to be adorned with the king's coat-of-arms and his other insignia. And so as king's Arviragus continued the fight with such manhood that the Romans were put to flight. Claudius retired back to his ships, and Hamo to the next woods. Arviragus pursued and at length drove him back to the sea-side, and slew him there.

Holinshed then adds that Gwairyd alias Arviragus, the youngest son of Cunbellow and brother to Gwinder [alias Gwydyr] because the same Gwinder left no children

⁴³ *Ib.*, 21:1f & 23:1.

⁴⁴ *Op. cit.*, I:434f, citing Tac. *Agric.* 5-6, Geoff. Mon., Matt. West, Hect. Boece, & Caxton.

to succeed him ó was admitted as king of Britain. That was in the year of our Lord 45, or rather 46. This Arviragus...is also named Armiger (in the *English Chronicle*).

øHe bare himself right manfully against Claudius and his Romans, in the war they made against him. So much so, that when Claudius had renewed his forces and won Porchester ó and afterwards came to besiege Winchester (where Arviragus was then enclosed) ó Arviragus, assembling his forces, was ready to come forth and give Claudius battle.

øThereupon Claudius, doubting the sequel of the thing, sent messengers to Arviragus to seek a concord.... Two of the conditions were that Claudius should give his daughter Genissa in marriage to Arviragus ó and that Arviragus should acknowledge that he possessed his kingdom on behalf of the Romans.ø

Continues Holinshed: øArviragus was to be the crowned king of Britain. Then King Arviragus rode about to view the state of his realm, repairing cities and towns destroyed in the Romano-British War. **He saw his people governed with such justice and good order**, that he was both feared and greatly beloved.ø

Vespasian's first attack against the Britons at Exeter in Devon

øThereupon,ø continues Holinshed, øClaudius appointed Vespasian with an army to go into Britain.... He did not gain much at Arviragus's hands. For when he wanted to land at Sandwich or Richborough, Arviragus was ready to resist him. Thus, he did not once dare enter the haven....

øVespasian therefore withdrew from thence. Coasting westward, he landed at Totnes. Coming to Exeter [alias Penhuelgoit],⁴⁵ he besieged that city. But about the seventh day after he had planted his siege, Arviragus came and gave him battle.ø

Why? Citing the historian Vowell, Holinshed explains⁴⁶ that øArviragus ó king of this land then named Britain ó **resolved to keep the land in its ancient estate, freedom and liberty**. He declined and **denied to pay the Romans the tribute they demanded**. Therefore Claudius the emperor sent Vespasian, then duke of the Roman Army, into this realm with a great host ó either to extract the tribute, or to subdue the land.

øThis is that Vespasian who, twenty-four years after this journey of his, destroyed Jerusalem [in A.D. 70]. Therefore this duke, landing in Torbay (then named Totnes Coast), came to this city [of Exeter], laid siege to it, and gave continual assaults to it....

øArviragus the king, being then in the eastern parts of the land, and hearing of this ó with a great army and forces marched toward this city, to remove the siege. He

⁴⁵ The mediaeval historian Geoffrey Arthur of Monmouth remarks in his translation from the Ancient Celtic *History of the Kings of Britain* (IV:12-6): øUpon hearing these tidings, [the Roman General] Vespasian was sent by Claudius.... He marched upon Kaer-Penhuelgoit that is called Exeter, to besiege it.ø

⁴⁶ *Op. cit.*, III:926f.

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encountered the enemy. **The Roman, after a long fight – but not able to prevail** ó was content to come to parley.ö

The famous Roman General was apparently in Britain for some years ó notwithstanding the intervening truce ó before the British King Arviragus finally broke Vespasian's siege of Exeter. Explains Holinshed: öIn the end, a composition was concluded ó as is apparent from, and as was set down and written by, sundry historiographers.

öThe chronicle of the cathedral church of the said city has these words: *Anno Domini 49, Vespasianus cum Romano exercitus civitatem nunc vocatam Exeter...obsedit sed minime praevaluit. Arvirago rege civibus auxilium praestante.*ö Translation: öIn the year of our Lord 49 Vespasian with a Roman army...besieged the city now called Exeter...but hardly prevailed ó help being offered to the citizens by King Arviragus.ø

Citing both Suetonius and Dio Cassius, Rev. R.W. Morgan explains⁴⁷ that Vespasian besieged Caer Usc alias Exeter. On the eighth day of the siege, he was surprised in his entrenchments by Caradoc and Arviragus ó and was routed with great slaughter.

His famous son Titus had on this occasion the glory of saving his father's life. The British attack was so sudden, that Vespasian was on the point of being slain in his tent, when Titus charged Vespasian's captors and rescued him from their hands.

Had Titus not then charged, the history of not just Britain and Rome but even of Jerusalem itself may well have been very different. For Jerusalem was patiently besieged by that very same Vespasian ó and finally destroyed by his son, that very same Titus, in A.D. 70.

As the writer Xiphilinus states in his own *Epitome* of the account by Dion Cassius, the Greek historian of Rome:⁴⁸ öIn Britain, Vespasian had on a certain occasion been hemmed in...and been in danger of destruction [during A.D. 49]. But his son Titus...managed by unusual daring to break through.ö

The Romans' use of war-elephants to disrupt the Britons' war-horses

At this point of time, explains Rev. R.W. Morgan,⁴⁹ messages were sent to Rome for instructions and reinforcements. Claudius himself immediately quit Rome, and landed at Richborough with the second and fourteenth legions, their auxiliaries, and a cohort of elephants brought over for the express purpose of neutralizing the British chariot-charges.

Caradoc fought two more battles ó the first at Coxall Knolls, and the second at Brandon Camp on the Teme. In this latter ó the odour of elephants being insufferable

⁴⁷ *Op. cit.*, pp. 48f, citing Suetonius's *Life of Vespasian* and Dion Cassius's *op. cit.* IX.

⁴⁸ Dio: *op. cit.*, VIII p. 7, Book 61:30:1.

⁴⁹ *Op. cit.*, 1978 ed., pp. 46f.

to horses of the British cavalry and chariots gave way in all directions. There, Caradoc suffered his first decisive defeat.

Jowett writes⁵⁰ that Claudius had brought over to Britain a squadron of elephants, with other reinforcements, to bolster the distressed Roman Legions. This was the first time these strange creatures had been seen in Britain. They were introduced into the fight with the hope that their massive charging weight would offset the havoc wrought upon the Roman army by the British war-chariots armed with scythes on their wheels.

Neither the size nor the charges of these monsters dismayed the British. It was rather the offensive odour of the elephants that distracted and panicked the horses that drove the British chariots of war. Going completely out of control, the horses and chariots wrought more havoc within the British lines during the battle than did the arms of the Romans.

Thus the A.D. 229 Dion Cassius, Greece's pagan historian of Rome. So no wonder, therefore, as Dio explains:⁵¹ "Portions of Britain, then, were captured at this time."

The Romano-British Treaty of A.D. 45

Yet also the Roman soldiers were exhausted. As Jowett remarks,⁵² after two years of ceaseless warfare (A.D. 43-45), Claudius of recognizing the futility of the struggle and the terrible drainage on his finest legions of took advantage of a reverse against Caractacus at Brandon Camp during A.D. 45 to seek peace through an armistice.

Rev. R.W. Morgan states⁵³ that a truce was concluded for six months. The truce, known as the *Claudian Treaty*, stipulated that the British tribes of the Coranidae and Icenii in Eastern Britain of on payment of a certain amount of tribute of would under a Roman protectorate **be guaranteed their land, laws, and native government.**⁵⁴ Hence, the maintenance of their own laws and also that of their own self-government were of great importance to those Britons.

Apparently during that time of the truce, the Roman Governor-General Aulus Plautius met the Christian Princess Gladys Graecina (the sister of Caradoc). Plautius, who by then seems to have become a Christian (possibly as a result of her witness to him) of proceeded to marry Princess Gladys. She then herself took on the new family-name of Pomponia.

Sadly, however, the truce expired and the treaty then broke down. As Jowett states,⁵⁵ the armistice had proved fruitless. The British leaders clearly considered the peace terms unsatisfactory. So the war was resumed. Plautius would soon be relieved of his command and sent back to Rome of this time together with his foreign wife, the Christian Princess Gladys of Britain.

⁵⁰ *Op. cit.*, p. 108.

⁵¹ *Op. cit.*, 21:1ff & 23:1.

⁵² *Op. cit.*, p. 99.

⁵³ *Ib.*, pp. 49f.

⁵⁴ *Op. cit.*, p. 47.

⁵⁵ *Op. cit.*, p. 102.

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Woodward rightly states in his *History of Wales*⁵⁶ that Emperor Claudius suppressed druids and bards in the Roman-occupied part of Britain around A.D. 45. Perhaps this was one reason why the truce collapsed.

There can be little doubt, however, that the tenets of Druidism survived the Pan-Roman suppression of the druidical order. The remote and inaccessible districts of Britain where the influence of Rome was not immediately felt, thrived on Druidism. Moreover, as also Christianity was silently spreading, it found its way through the land ó and into the hearts and lives of Britain's highest leaders and their lieutenants.

Recapitulation till A.D. 45 and the resumption of the Romano-British War

No doubt on the basis of then-extant earlier material, the actions of Vespasian in Britain were described also by mediaeval historians before the Elizabethan Holinshed. Thus the mediaeval historian Henry of Huntingdon declares in his *History of Britain*⁵⁷ that ðVespasian, commissioned by Claudius, went...to Britain.... There, he had thirty-two engagements with the enemy.ö

Also the famous sceptic and historian Sir David Hume, in his *History of England*,⁵⁸ records that ó **with the assistance of German mercenaries** ó Vespasian the future emperor of Rome distinguished himself against the Ancient Britons. For he fought thirty battles; stormed twenty towns; and subdued the Isle of Wight.

Illustrating something of the enormity of the conflict even thus far, Rome's A.D. 100f pagan historian Suetonius simply states:⁵⁹ ðVespasian was indebted to Narcissus for the command.... Proceeding to Britain...he fought thirty battles; subjugated two warlike tribes; and captured more than twenty towns ó besides the entire Isle of Wight.ö

Just think of it! According to a Roman historian writing fifty years after those events, while in Britain Rome's most famous General ó Vespasian ó ðfought thirty battlesö and ðcaptured more than twenty towns.ö That was quite apart from battles further fought on the ðIsle of Wight.ö Truly, already by then the Romano-British War had assumed epic proportions.

It was, in fact, chiefly when the Romans began to use **experienced German mercenary troops** against the Britons ó that Caesar's armies began to advance. Thus, according to Manchester University's History Professor T.F. Tout,⁶⁰ the German auxiliaries were much better fitted for such warfare of harassing the Britons than were the legionary soldiers of Rome herself. The German mercenaries followed the Britons across rivers and morasses and ó though the [British] natives made a gallant resistance ó the Germans drove them to the northern bank of the Thames.

⁵⁶ *Op. cit.*, pp. 56, 65, 75.

⁵⁷ *Op. cit.*, pp. 16f.

⁵⁸ *Op. cit.*, pp. 7f.

⁵⁹ *Op. cit.*, X:4.

⁶⁰ *Op. cit.*, p. 13.

Plautius then, writes Rev. J.W. Morgan,⁶¹ proceeded to Silchester. There, by means of his mercenary cavalry (*viz.* the Germans), he defeated a British division at Nettlebed in Oxfordshire and then crossed the Thames.

Dion Cassius, the A.D. 229 Greek historian of Rome, gives a most vivid description of the action. The Romans were led by Plautius; by Flavius Vespasian (the future emperor); by his son (Rome's yet-subsequent ruler Emperor Titus); and also by Vespasian's brother. They entered the river in three columns. The German cavalry swam it lower down, and assailed the British position on the flank. In this first battle as *Pendragon*, fighting against four such generals of the Romans, Caradoc was still able to hold his ground during two days of incessant fighting.

Dion indicates⁶² that, fortunately for the Romans, the Britons were...divided into groups.... Plautius sent Flavius Vespasian across...and killed many of the foe, taking them by surprise. The survivors, however, did not take to flight, but on the next day joined issue with them again. The struggle was indecisive.

Sir Winston Churchill explains⁶³ that the Roman General Vespasian's veterans of the Second Legion besieged and stormed Maiden Castle in the southwest, within Dorsetshire. Even women and children were massacred. The truce had been broken. Instantly, the Romano-British War then resumed in earnest.

The Romano-British War moves out toward the western uplands

The war now became increasingly bitter. As Raphael Holinshed explains in his famous *Chronicles*:⁶⁴ **Arviragus was established in the kingdom of Britain... Caratac [alias Caradoc or Caractacus] was General of all the Confederates...** When Vespasian had somewhat refreshed his men and taken order how to proceed in the reducing of the Britons to...obedience, he set forward toward Arviragus and the other enemies.

But General Caradoc was now Commander-in-Chief of the armies of all the Confederated States of Ancient Britain. Citing Hector Boece, Holinshed chronicles:⁶⁵ **Out of all parts, a chosen number of piked men were sent for. Out of Devonshire and Cornwall, there came six thousand; forth from Wales and the marches, came twelve hundred; and a like number came out of Kendal, Westmorland, and Cumberland. Out of Oxfordshire and other parts of Britain subject to Arviragus, there came thirty-five thousand...**

Caratac excelled in fame, above all other princes of Britain... In forces of soldiers, he was overmatched [by the Romans]. So therefore, he removed the battle into the parts of that country which the Ordovices inhabited.

⁶¹ *Op. cit.*, 1978 ed., pp. 45f, paraphrasing Dio.

⁶² *Op. cit.*, VII pp. 415-27, Book 60:19:1-2 & 20:2-4 & 21:1f & 23:1.

⁶³ *Op. cit.*, p. 67.

⁶⁴ *Op. cit.*, V:61f.

⁶⁵ *Ib.*, V:72f.

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They are thought to have dwelled in the borders of Shropshire, Cheshire and Lancashire. He united those people ó together with others that disliked the Roman government.⁶⁶

Sir Winston Churchill explains it well. A.D. 44-47, he writes,⁶⁷ had seen the Romans advance to the ÆFosseway Lineø ó the ÆDiagonalø from the Severn to the Humber. Yet Thereafter, the battle-line moved from the eastern lowlands to the foothills of the west.

By the latter, is meant the area between what is now the southeast of Wales and the foothills of Cumbria. That area excludes both the mountains of Wales and the mountains of Cumbria, which both then and later still remained solidly under the control of the Britons.

The *Encyclopaedia Britannica* notes⁶⁸ that the lowlands of Britain, with their scanty population and their easy physical features, presented no insuperable obstacle to the extending Roman conquest. Within three or four years, A.D. 43-47, everything south of the Humber and east of the Severn had been either directly annexed or entrusted as protectorates to native client-princes.

A more difficult task remained. The wild hills and wilder tribes of Wales and Yorkshire offered far fiercer resistance. There followed thirty-two years of intermittent hill fighting (A.D. 47-79). Progress would also be delayed by the great revolt of Boadicea and a large part of the nominally-conquered lowlands ó in A.D. 60-62.

The Romano-British War gets underway with a fierce earnestness

Rev. R.W. Morgan states⁶⁹ that now the war had, in reality, only just begun. Caradoc, having carried fire and sword through the territories of the revolted tribes, now transferred hostilities from the fields of the eastern counties to the hilly districts of the southwest. Here he proceeded to levy and arm fresh forces.

The Roman General Geta was left at Colchester. His legions commenced the construction of that celebrated line of fortresses which extended from the head of the fens (which now form the Isle of Ely) in the east ó to Gloucester (near the Severn River) in the western part of Britain. This immense work, the object of which was to mark off Southern Britain at once as a Roman Province, was carried on day and night.

Notwithstanding this, *Dyvnaint* (alias the ÆDeep Valesø of Devon), *Dorset* (alias the ÆWater Landø) and *Somerset* (alias the ÆSummer Landø) were admirably adapted for the display of British tactics. Here the war rolled backward and forward for seven years (from A.D. 43 to 50), absorbing throughout that time the almost undivided military interest of the Roman World.

⁶⁶ *Ib.* I:488f ó citing Tacitus *Annals* 12, & Hum. Lloyd.

⁶⁷ *Op. cit.*, p. 66.

⁶⁸ 14th ed., 1929, 4:159 (art. *Britain*).

⁶⁹ *Op. cit.*, 1978 ed., pp. 47f.

Caradoc the British *Pendragon* was bearing the whole brunt of the attack. He opposed the arms of the pagan Roman Empire ó led by a series of its finest generals. In those seven years, according to Romeø A.D. 100f pagan historian Suetonius, thirty battles were fought. Eutropius, even calculates thirty-two. The central camp of the Romans was fixed between Silbury Hill and Amesbury; that of Vespasian and his son Titus on Hampden Hill, near Ilchester ó the area of which was able to accommodate a hundred thousand men.

As Sir Winston Churchill points out,⁷⁰ the British War continued. Caractacus advanced to the Welsh border and, rousing its tribes, maintained an indomitable resistance for more than six years.

Rev. Morgan explains⁷¹ that Caradoc was supported by the Silures or Southern Welsh and Ordovicians or Northern Welsh ó the fierce indomitable mountaineers whom the Roman arms never succeeded in subduing. The *Pendragon* contested every advance of the invaders. Around *Caer Essylt* (the Hereford Beacon), a succession of encounters took place for six months. The winter did not interrupt hostilities. A Roman division which had penetrated as far as *Caerleon*, was cut to pieces.

The *Ancient British Triads* state⁷² that öthree have been our hero-kings ó Cynvelin; Caradoc; Arthur. Except by treachery, they could not be overthrown.... Three have been the chief battle-kings of the Isle of Britain: Caswallon [who had defeated Julius Caesar]...; Arviragus (son of Cynvelyn); Caradoc (son of Bran)...whom every Briton from the king to the peasant followed when he lifted his spear to battle.ö

Discussing the brave A.D. 50 resistance of Britainø King Arviragus, even Romeø A.D. 100f pagan poet Juvenal⁷³ satirically stated: öSeize a certain king ó or Arviragus will cut off the British tribute!ö By this, he meant that unless and until Britainø King Arviragus were seized by the Romans ó Britain would never pay tribute to Rome. Citing this statement of Juvenal, the mediaeval historian Matthew of Paris observed:⁷⁴ öKing Arviragus denied tribute to the Romans.ö

Moreover, King Arviragus still had the assistance of his greatest general ó Caradoc, the Commander-in-Chief of the confederated British Armies. Even the sceptical historian Sir David Hume remarks⁷⁵ that Britons under the command of Caractacus yet maintained an obstinate resistance. The Romans now made little progress ó till the new Roman General, Ostorius Scapula, was sent over (in A.D. 50).

Under Scapula, a line of Roman camps were drawn across the island from the marshes of the Nen in the east to the Severn in the west of Britain. It was not until after nine years of warfare (from A.D. 43 to 52) that the camp of Caractacus was stormed. His residence ó perhaps *Caer Caradoc* situated on a hill in Shropshire near the confluence of the Clune and the Teme ó was captured by the Romans. With it, so too were his wife and family. Yet Caradoc eluded the Romans, and withdrew to the Brigantes in Yorkshire.

⁷⁰ *The Island Race*, I pp. 3f.

⁷¹ *Op. cit.*, 1978 ed., p. 50.

⁷² *Ib.*, p. 49.

⁷³ Juvenal: *Satires* IV:26 ó öRegem aliquem capies, aut de themone Britannia excidet Arviragusö.

⁷⁴ *Op. cit.*, I, p. 106.

⁷⁵ *Op. cit.*, pp. 8f.

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The Roman General Ostorius had lost many battles before he started to win the war against Caradoc, the South-Welsh Silurian. As recorded in the A.D. 116 *Annals* (12:31f) of the Pagan-Roman historian Tacitus: "In Britain, Publius Ostorius the propraetor found himself confronted by disturbance. The enemy had burst into the territories...with all the more fury...to occupy with encampments the whole country to the Avon and Severn...."

"Ostorius had advanced within a little distance of the sea facing the island Hibernia.... But on the Silures neither terror nor mercy had the least effect. They persisted in war, and could be quelled only by [our Roman] legions encamped in their country...as a means of **imbuing...respect for our laws**."

Indeed, from A.D. 43 till 52, Caradoc had succeeded in fighting against four of the greatest Roman Generals of all time: Aulus Plautius, the Governor of Roman Britannia; Vespasian, the conqueror of Egypt, and the future Emperor of Rome; his son Titus, who would destroy Jerusalem in 70 A.D.; and Geta, the conqueror of Mauritania.⁷⁶ However, as Jowett explains,⁷⁷ the Britons "under the *Pendragon* Caradoc " met disaster at Clune in Shropshire during A.D. 52.

Still, it took the combined military genius of four great Romans Generals, together with Rome's Emperor and an army that vastly outnumbered the British, to bring about this victory. Soon thereafter " as a result of the treachery of Queen Cartismandua of the Brigantes " Caradoc was captured.

Thus Caradoc (alias Caractacus) " as Conybeare and Howson observe in their famous book *The Life and Epistles of St. Paul*⁷⁸ " was captured by the Romans in Britain and taken to Rome. Significantly, according to them, it was two years later when the Pagan-Roman Emperor Claudius expelled the Jews from Rome. Consequently, Caradoc may well have been exposed to some Hebrews (and the Old Testament) and also to Hebrew Christians like Priscilla and Aquila (with their witness about Jesus) even during the early years he was exiled in Rome. Cf. Acts 18:2,18,26 & 28:19-29f with Romans 16:3-5.

Tacitus's accounts of the great British General Caradoc

Rome's A.D. 100f pagan historian Tacitus himself gives an interesting account of these events. Born in A.D. 55, during A.D. 78 Tacitus married the daughter of Agricola " the Roman General who later governed occupied Southern Britain from A.D. 78 to 85.

Tacitus himself became a consul in Imperial Rome. He published his *Agricola* in A.D. 98; his *History* by A.D. 112; and his *Annals* in A.D. 116.

⁷⁶ Morgan: *op. cit.*, 1978 ed., p. 46.

⁷⁷ *Op. cit.*, p. 103. See too J.W. Parker's *op. cit.*, p. 38.

⁷⁸ W.J. Conybeare and J.S. Howson: *The Life and Epistles of St. Paul*, Eerdmans, Grand Rapids, 1957 rep., p. 833.

Around A.D. 52 ðin Britain,ö writes Tacitus in his *Annals*,⁷⁹ ðthe Iceni [in Southeastern Britain], a powerful tribe which war had not weakened..., were the first to resistö the fresh Roman advances. ðThe [Roman] Army then marched against the Silures, a naturally fierce people and now full of confidence in **the might of Caractacus** [alias Caradoc] who, by **many an indecisive and many a successful battle**, had raised himself far above all the other generals of the Britons....

ðThe chieftains of the several tribes went from rank to rank, encouraging and confirming the spirit of their men... Caractacus...flew hither and thither, protesting that this day and that battle would be the beginning [either] of the recovery of **their freedom** ó or of [the Britons] everlasting bondage. ð**He appealed, by name, to their forefathers who had driven back the dictator [Julius] Caesar** ó by whose [forefatherly] valour they were free from the Roman axe and tribute, and [by whom they] **still preserved inviolate the persons of their wives and of their children.**ö

Behold here the British commitment to ðfreedom,ö to ðtheir wivesö and to ðtheir childrenö ó to their liberty, and to their family! Behold here the historic sense of these free people, and their memory of their thwarting of the invasion of Britain by the previous tyrant Julius Caesar ó even in the eyes of Rome's pagan historian Tacitus!

Continues Tacitus of Caradoc: ðWhile he was thus speaking, the [British] host shouted applause. Every warrior **bound himself by his national oath** ó not to shrink from weapons or wounds. **Such enthusiasm confounded the Roman general...** The stern resistance and masses of fighting men everywhere apparent, daunted him.

ðBut his soldiers insisted on battle.... Ostorius [the Roman General]...led on his furious men.... **The wounds and the slaughter fell chiefly on our soldiers....** Both light and heavy-armed soldiers rushed to attack.ö

However, ðthe opposing ranks of the Britons were broken...**when they faced the auxiliaries**ö alias the German mercenaries in the Roman ranks. It was not the Roman soldiers themselves who now defeated the Britons.

According to the Roman historian Tacitus, the Britons ðwere felled by the swords and javelins of our legionariesö from Rome. This was so ó because ðif they wheeled round, they were again met **by the sabres and spears of the auxiliaries.**ö

Because of those German auxiliaries fighting for Rome, Caradoc alias Caractacus was finally defeated. His wife and daughter were captured, and his brothers too. Caractacus himself, however, escaped and sped to Yorkshire.

Elsewhere ó in his *History* ó Tacitus remarks⁸⁰ that ðCartismandua ruled the Brigantes [in Northern Britain around Yorkshire].... She strengthened her throne when, by the treacherous capture of King Caractacus, she was regarded as having given its chief distinction to the triumph of Claudius Caesar.ö

In his *Annals*, Tacitus explains⁸¹ that ðCaractacus, seeking the protection of Cartismandua Queen of the Brigantes, was put in chains and delivered up to the

⁷⁹ Tacitus: *Annals*, 12:31-37.

⁸⁰ *Hist.*, 3:15.44.45.

⁸¹ *Annals*, 12:36f.

[Roman] conquerors ó nine years after the [A.D. 43] beginning of the war in Britain. **His fame had spread thence, and travelled to the neighbouring islands** and provinces ó and was actually **celebrated in Italy**. All were eager to see **the great man who for so many years had defied our [Roman] power**.ö

This is quite a tribute which the Roman historian Tacitus here pays to Caradoc. It is important that we be reminded this tribute was given even sixty-four years after the event described. So powerful was the impact which the Briton Caradoc had made upon pagan Rome.

öAt Rome the name of Caractacus was no obscure one,ö explains Tacitus. öThe emperor, while he exalted his own glory, enhanced the renown of the vanquished. The people were summoned, as to a grand spectacle.... The praetorian cohorts were drawn up....

öThen came a procession of the royal vassals [Caradoc's captured family], and **the[ir] ornaments and neck-chains...were displayed**. Next were to be seen his brothers, his wife and daughter; last of all, **Caractacus himself**.... The rest stooped in their fear.... Not so the king [Caractacus], who neither by humble look nor speech sought compassion.

öWhen he was set before the emperor's tribunal,ö records Tacitus of Caradoc, öhe spoke as follows: -Had my moderation in prosperity been equal to my noble birth and fortune, I would have entered this city as your friend rather than as your captive! And you would not have disdained to receive, under a treaty of peace, **a king descended from illustrious ancestors and ruling many nations**. My present lot is as glorious to you as it is degrading to myself. **I had men and horses, arms and wealth**. What wonder if I parted with them reluctantly? If you Romans choose to lord it over the World ó **does it follow that the World is to accept slavery?**ö

As a consequence of Caradoc's bold speech in Rome, comments Tacitus, öthe emperor granted pardon ó to Caractacus, to his wife, and to his brothers. [They were] released from their bonds.... The Senate was then assembled, and speeches were delivered full of pompous eulogy on the capture of Caractacus. It was as glorious, they said, as the display...of any captive prince by any of our generals to the people of Romeö ó ever since the establishment of that city in 753 B.C.

Other accounts of Caradoc and his capture by the Romans

As Rev. R.W. Morgan explains,⁸² towards the end of the campaign, in the autumn of A.D. 52 the battle which terminated the career of Caradoc in the field was fought close to the confines of the Teme and the Clune in Shropshire. The Roman victory was complete. The wife of Caradoc and his daughter Gladys fell into the hands of the conquerors.

Caradoc himself took refuge ó at her repeated solicitations ó at Caer Evroc (York), with Aregwedd or Aricia, the Cartismandua of Tacitus, Queen of the Brigantes. Here, by her orders, he was seized while asleep in her palace, loaded with fetters, and

⁸² *Op. cit.*, 1978 ed. p. 50f.

delivered to Ostorius Scapula. On intelligence of the event, Claudius ordered him and all the captive family to be sent to Rome.

The ancient *British Triads* record:⁸³ "There were three families that were conducted to prison ó from the great-great-grandfather to the great-grandchildren, without permitting one to escape. First, the family of Llyr Llediaith [*viz.* old King Lear and his grandson Caradoc and his whole household] ó who was carried to prison at Rome by the sons of Caesar. Not one or another of these escaped."

Thus, the Romans first caught and imprisoned Caradoc's grandfather and his wife and his Christian children ó apparently in Britain. Then, Caradoc himself was betrayed and apprehended in his sleep ó and carried off in chains to Rome, together with his entire family, in A.D. 52.

Next followed the parading of the captured Caradoc and his family in the streets of Rome. Rev. Morgan relates⁸⁴ that the approach and arrival of Caradoc at Rome was thus described by a Roman historian shortly after that time: "Rome trembled when she saw the Briton ó though fast in chains!"

Amidst excitement, the Roman Army entered the Eternal City of three million inhabitants. The latter blocked up the line of the procession to obtain a view of the formidable and illustrious captive. The Senate was convened. The trial and speech of Caradoc before the pagan Roman, Emperor Claudius, are well-known ó chiefly on account of their description in the *Annals* of Tacitus.

Great was the interest in Rome, when Caradoc was led through her streets in chains. For as Jowett points out,⁸⁵ in those (A.D. 43-52) nine years of conflict culminating with the capture of Caradoc, Eutropius reports in his *Roman Records* that thirty-two pitched battles had been fought ó with victory swaying from one side to the other. The *British Annals* report that thirty-nine pitched battles were fought.

Is it then any wonder, as Tacitus remarks, that people from all parts of Europe poured into Rome to gaze upon this valiant warrior who had so seriously decimated the crack Roman legions? The record further states that Caradoc, heavily chained, walked proudly with his relatives and family behind the chariot of the emperor through the crowded streets of Rome.

Discussing Tacitus's account of Caradoc's famous speech in Rome, Rev. Morgan comments⁸⁶ that such an address as this had never before been heard by the Roman Senate. Tacitus, the anti-dictatorial conservative Roman historian, thought the event worthy to be reported and immortalized by his pen. Its spirit reminded him of the old republican times prior to B.C. 70. It was a spirit long since extinct in Rome itself.

For usually, the Roman custom at those displays of Post-Republican (and indeed Anti-Republican) pride was quite different. Bloodthirsty Imperial Rome called those displays "triumphs" ó even though they were clearly hideous and revolting.

⁸³ Cited in Jowett: *op. cit.*, pp. 103f.

⁸⁴ *Op. cit.*, p. 49.

⁸⁵ *Op. cit.*, p. 105.

⁸⁶ *Op. cit.*, pp. 52f.

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Captive kings and generals were removed from the procession and then either strangled or decapitated. Then their dead bodies were dragged by hooks into the Tiber. Jugurtha, the conquered king of Numidia, went mad during such a procession ó as he followed the chariot of his conqueror Marius. Such was the æchivalryø of the heathen warfare conducted by Imperial Rome.

The procession of Caradoc, however, formed a solitary exception. Nor can it be accounted for in any other way than by an immediate and supernatural intervention of Providence.

We have previously claimed that Caradoc had already been won for Christianity while yet in Britain. Now, God magnified Caradoc in the presence of his pagan enemies in Rome.

Moreover, God Himself would soon lead to that same Rome even the great apostle to the Gentiles ó Paul himself. There, God would also lead Paul possibly even to the very palace in Rome of the exiled Briton ó Prince Caradoc himself.

Caradoc's sojourn in Rome as a captive from A.D. 52 till 59

As Jowett rightly records,⁸⁷ the only restriction imposed on the pardon of Caradoc, was that he must remain at Rome ó on parole ó for seven years (A.D. 52-59). Neither he nor any member of his family were ever again to bear arms against Rome. To this Caradoc agreed, and never once thereafter did he break his pledge.

Before A.D. 59, while Caradoc yet remained in Rome, he enjoyed all the privileges of a freeman. With his family, he resided at the *Palatium Britannicum* ó the Palace of the Britishø ó which was soon to become World-famous in Christian deeds and history. A son (St. Cyllin) had been permitted to return to Britain (soon after A.D. 52), and to rule over the kingdom of the Welsh Silurians ó in the stead of his father Caradoc.

Caradoc himself returned to Britain seven years later (in A.D. 59). Yet, even though war was then raging between Briton and Roman ó a war in which the Britons were being led by the unrelenting and not yet captured Arviragus ó his kinsman Caradoc and the latterø's immediate family remained aloof, honour bound.

Tacitus on possible connections between Caradoc and Christianity

According to the **cumulative testimony** of Romeø's A.D. 98f pagan historian Tacitus, there is some **implicit evidence** that Caradoc could well have become an adherent of Christianity long before his capture ó and have spread that which the pagan Romans would have regarded as ðsuperstitionö even while he was in Rome. Writes Tacitus: ðThe Silures [alias the South Welsh]...who are nearest to the Gauls,

⁸⁷ *Op. cit.*, pp. 107f.

are also like them.... Their religious belief may be traced in the strongly-marked British superstition.... The Britons...exhibit...spirit.ö⁸⁸

Continues Tacitus:⁸⁹ öOn the Silures neither terror nor mercy had the least effect. They persisted.... The Silures [were]...a naturally fierce people...full of confidence in the might of Caractacus....

öCaractacus was captured.... At Rome, the name of Caractacus was no obscure one.... To be seen [there] were his brothers, his wife and daughter, [and] last of all Caractacus himself.... The Emperor granted pardon to Caractacus, to his wife, and to his brothers.ö

Caradoc was free to leave Rome, after being detained there from A.D. 52 to 59. In the latter year, he apparently did so leave, and returned to Britain.⁹⁰

However, Tacitus also adds⁹¹ something else ó of monumental significance. He explains that under Caesar Nero in A.D. 56 öPomponia Graecina ó a distinguished ladyö; seemingly Caradoc's sister; and certainly the öwife of the Plautius who returned from Britain with an ovation ó was accused of some foreign superstitionö in Rome.... During Claudius's reign [A.D. 41 to 54], she had escaped unpunished.ö

However, the plight of Christians in the Roman Empire changed dramatically for the worse under Caesar Nero (A.D. 54-68). In A.D. 64, right after the great fire at Rome ó Tacitus goes on⁹² ó öNero fastened the guilt and inflicted the most exquisite tortures on a class...called Christians....

öChristus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius [A.D. 14 to 37] at the hands of...Pontius Pilatus.... A most mischievous superstition, thus checked for the moment, [then] again broke out [thereafter] not only in Judaea...but [later] even in Rome.... An immense multitude was convicted.... They were torn by dogs and perished, or were nailed to crosses.ö

Three times Rome's historian Tacitus here speaks of: **superstition**. First, he calls it östrongly-marked British superstitionö ó and also mentions the Welsh öSiluresö as having öconfidence.ö Next, he speaks of the öforeign superstitionö of öPomponia Graecina...from Britain.ö Finally, he refers to the ömischievous superstitionö of those öcalled Christians.ö From these words, the conclusion that the ösuperstitionö of öChristiansö had rooted deeply in öBritainö even before the beginning of her A.D. 43f occupation by the pagan Romans ó is almost undeniable.

Suetonius on possible connections between Caradoc and Christianity

Also in the **cumulative testimony** of Rome's A.D. 100f pagan historian Suetonius, there is some **implicit evidence** that Caradoc could well have been a Christian ó and

⁸⁸ Tac.: *Agric.*, 11.

⁸⁹ Tac.: *Annals*, 12:32-37.

⁹⁰ See *Welsh Triads*, cited in Dr. G. Smith's *Short History of Christian Missions*, Clark, Edinburgh, 1886, pp. 59f; M. Trevelyan's *op. cit.*, pp. 57f; R.W. Morgan's *op. cit.*, 1978 ed., p. 84.

⁹¹ *Ib.*, 13:32.

⁹² *Ib.* 15:44.

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have spread that *superstition* while at Rome. For, states Suetonius⁹³ of the A.D. 41f Claudius Caesar, *since the Jews [and Hebrew-Christians] were continually making disturbances at the instigation of Chrestus [probably meaning Christ] he expelled them from Rome.*

Here, the historian Bettenson⁹⁴ dates this at A.D. *circa 52* *alias the very year in which Caradoc would have been exiled from Britain to Rome and then have started to testify there. Bettenson also cites Acts 18:2. Then he states that this probably refers to quarrels between Jews and Christians.*

Suetonius also describes the commencement of Caradoc's seven-years' hostagehood in Rome from A.D. 52 till 59. Indeed, that description even seems to imply (indirectly at least) its connection to the advent of Christianity in Rome *and the expulsion of all Hebrew-Christians therefrom.*

The account is admittedly sketchy. Yet when taken together with the recently-mentioned testimony of Tacitus *anent both Caradoc and Christianity in Rome*⁹⁵ *it certainly raises the possibility of it perhaps having been the British party of Caradoc and his family which pioneered Christianity among even the Hebrews in that city.*

Writes Suetonius:⁹⁶ *Claudius never behaved less formally, than at picnics.... He also staged, on the *Campus Martius* [or the so-called 'Field of War' in Rome], the realistic storm and sack of a town *with a tableau of [Caractacus] the British king's surrender [in A.D. 52]. There he [Claudius] presided in his purple campaigning cloak.**

Previously, explains Suetonius, the B.C. 27 to A.D. 14 Octavian Caesar *alias Augustus had been content to prohibit any Roman citizen from taking part in the...druidic cult* (headquartered in Britain). However, *Claudius abolished it altogether. On the other hand, he attempted to transfer the [Pagan-Greek] 'Eleusinian Mysteries' from Athens to Rome; and had the ruined Temple of Venus on Mount Eryx in Sicily restored....*

*He had children by three of his wives. Urgulanilla bore him Drusus.... Messalina's children were Octavia *who was betrothed...before marrying Claudius's step-son the notorious Nero and Germanicus, afterwards called Britannicus* (in commemoration of Claudius's 'triumph' in Britain).*

Finally, Suetonius writes⁹⁷ that under Nero (A.D. 54 to 68), *punishment was inflicted on the Christians *a set of men adhering to a novel and mischievous superstition.* The fact that Suetonius calls it *novel* *might well indicate that it had taken root in Rome only during the Briton Caradoc's A.D. 52-59 exile there.**

Indeed, Suetonius describes *Christians* as those who adhere to a *superstition.* These are the same words used by his contemporary and countryman Tacitus *in order to refer to what the latter termed the 'British superstition' of the Silures or the*

⁹³ *Op. cit.*, 25:4 (*Life of Claudius*).

⁹⁴ *Op. cit.*, p. 3.

⁹⁵ See our text above at its nn. 81f.

⁹⁶ *Op. cit.*, 5:2-25.

⁹⁷ Suet.: *Life of Nero*, 16.

South Welsh; and the foreign superstition of Pomponia from Britain; and the mischievous superstition of the Christians crucified by Nero. The great significance of all this, should be obvious.

Pagan Roman Historians on the moral superiority of Caradoc to Claudius

The contrast between the characters of Caractacus (from the increasingly christianizing Britain) and Claudius (from the increasingly paganizing Rome) **even in the opinion of Rome's pagan historians at that time** well illustrates the vastly different moral conditions of the two countries of which they were then the respective leaders. It also illustrates the great difference between the then-prevailing conscientious religiosity of Britain, and the then-prevailing unscrupulous corruption of Pagan Rome.

Caractacus was a brave and selfless patriot; a monogamous family man with devoted children who themselves seem to have been Christians. Claudius, however, was: a cowardly monster (thus his own mother); an idolatrous worshipper of the sex-goddess Venus; a polygamist with three pagan wives; and (according to Rome's pagan historians Tacitus and Suetonius) a perpetrator of every crime, of adultery, and finally of unmanly vice alias sodomy.⁹⁸

Rev. Morgan observes⁹⁹ Claudius perhaps feared that if he (as might be expected) were to execute Caradoc then such an action might still further imperil the position of the Romans in Britain. This consideration accordingly dictated the different course that was indeed now taken. Caradoc's daughter Gladys was adopted by the Emperor Claudius. She then, of course, assumed his family name: Claudia.

Through the grace of God she would survive even in pagan Rome. Indeed, Claudia would even there enjoy a Christian marriage and succeed in raising a Christian family. For even in Rome, she would train her own children not in the unnatural ways of her adopting father Claudius Caesar but rather in the noble ways of her natural father Caradoc the Christian.

Arviragus continues the fight against the Romans in Britain from A.D. 52 onward

From A.D. 52 onward, the exiled Prince Caradoc was removed from the Britons' fight against the Romans. Even thereafter, however, King Arviragus boldly continued that fight for freedom.

As the sceptical historian David Hume rightly notes,¹⁰⁰ back in Britain even after the capture of their leader Caradoc by the Romans in A.D. 52 the Silures or South Welsh still held out. They offered so determined a resistance that Ostorius the Roman General in Britain, is said to have died of vexation. Indeed, the Romans then did little

⁹⁸ So Suetonius's *op. cit.*, 5:2,3,10,17,21,25; Tacitus's *Annals*, 11:2,11 & 12:36.

⁹⁹ *Op. cit.*, pp. 53f.

¹⁰⁰ *Op. cit.*, pp. 9f.

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towards the further subjugation of the island ó till after the A.D. 58 appointment to Roman Britain of Suetonius Paulinus during the reign of Nero.

Meantime, after the capture of Caradoc, his uncaptured kinsman King Arviragus continued the Britons' defence against the attacking Romans. After Cartimandua's A.D. 52 betrayal to the Romans of the envied Prince Caradoc, the Britons elected his kinsman Arviragus to be his successor in the pendragonate. As a result, the Romans were beaten back across the Severn. For then, they were plagued by one disaster after another.

As Jowett observes,¹⁰¹ Arviragus and his family had not been numbered among the captives. Evidently he was more successful than his kinsman Caradoc had been in escaping at Clune. For we read of Arviragus thereafter re-organizing the British Army, and carrying on the war against Rome for many more years.

We must let Rome's great pagan historian himself continue his account of the further progress of the Romano-British War ó even after the beginning of Caradoc's A.D. 52f exile in Rome. Explains Tacitus:¹⁰²

öThe [Roman] Senate was then assembled, and speeches were delivered full of pompous eulogy on the capture of Caractacus.... When Caractacus was out of the way, our [Roman] discipline was relaxed [in Britain] ó under an impression that the war [against the Britons] was ended.ö

However ó continues Tacitus of the Britons ó öthe enemy, out of compassion for so great a king [*viz.* the captured Caradoc], instantly...rushed from all parts on the camp.... Had not speedy succour arrived from towns and fortresses in the neighbourhood ó **our forces would then have been destroyed totally**.... A foraging party of our men, with some cavalry squadrons sent to their support, was utterly routed....

öNow began a series of skirmishes.... Conspicuous above all in stubborn resistance, were the Silures [or Southern Welsh].... They cut off two of our auxiliary cohorts.... Ostorius, worn out by the burden of his anxieties, died....

öThe Emperor...appointed Aulus Didius in his place, [so] that the province [of *Britannia*] might not be left without a governor. Didius, though he quickly arrived, found matters far from prosperous. For the legion under the command of Manlius Valens had meanwhile been defeated.... This loss too had been inflicted on us by the Silures ó and they were scouring the country far and wide.ö

So, back in Britain from A.D. 52 onward, the Romano-British War was far from over. There, also many patriotic druids ó apparently aware of the christianizing of Britain's royal family and of other nobles and citizens ó themselves increasingly saw Christianity as an ally against the Romans. Thus, also the druidic priests stoutly withstood Rome's pagan aggression ó and themselves easily became Anti-Roman Christians. *Cf.* Acts 1:8 & 6:7. This was especially the case in the west of Britain,

¹⁰¹ *Op. cit.*, p. 104.

¹⁰² *Op. cit.*, 12:38-40.

where the Cymric King Arviragus had been promoting the Arimathean Joseph's Christian mission ever since A.D. 35f.

Indeed, even after Claudius Caesar had been poisoned in A.D. 54 the international conflict did not abate. For the Romans, things still went from bad to worse under his successor Caesar Nero especially in Britain.

What happened, declares Jowett,¹⁰³ is that in the year A.D. 53 the great Roman General Ostorius alias Scapula suffered a staggering defeat at Caervelin, near Caerleon in Wales. Discouraged and broken in health from the years of harrowing warfare against the Britons, he petitioned Nero to be relieved of his command and return to Rome. This was in A.D. 54 the year Nero had succeeded Claudius as emperor of the Romans. Nero accepted Scapula's resignation. He was immediately replaced by Aulus Didius. See Tacitus's *Annals*, 12:40.

Nor was that the end of the Roman reverses in Britain. For, as the later A.D. 731 Roman Catholic historian Bede points out:¹⁰⁴ "Nero, succeeding Claudius in the Empire [from A.D. 54-68]..., almost lost Britain. For, under him, two most noble towns [occupied by the Romans] were there taken and destroyed by the Britons.

Also under Nero, Caradoc's British sister, the Christian Princess Pomponia, continued to testify to her faith fearlessly. That she did also in Rome, and until her death in A.D. 83. Thus Tacitus's *Annals* 13:32.

New Roman Generals arrive to continue the fight in Britain

By A.D. 57, explains Rev. J.W. Morgan,¹⁰⁵ after a short command Didius the new Roman General in Britain gave way to Veranius. Under him, the Roman armies were again driven back by the Britons to behind the Plautian line of fortresses.

Yet in 58 A.D.,¹⁰⁶ continues Morgan,¹⁰⁷ Veranius was superseded by Suetonius Paulinus. The latter was a second Fabius Cunctator and was regarded as the ablest tactician in the Roman Army. Nevertheless, though he finally turned the tide in favour of the Romans, he too first sustained several defeats.

Britain had long been the field for the employment of the great generals and picked armies of the pagan Roman Empire. This may readily be understood merely by reviewing the names of the Roman Commanders who were successively entrusted with the conduct of the war. Until A.D. 58, these had included: Aulus Plautius; Geta; Vespasian; Titus; Ostorius Scapula; and Suetonius Paulinus.

Thereafter, the above list was augmented with the further names of the Roman Generals: Cerealis; Julius Frontinus; Julius Agricola; Sallustius; and Lucullus. Under the latter, at least for a while the Island was lost again when the Roman Armies were a second time withdrawn to the Continent in A.D. 86.

¹⁰³ *Op. cit.*, p. 149.

¹⁰⁴ Bede: *Ecclesiastical History*, I:3.

¹⁰⁵ *Op. cit.*, 1978 ed., p. 89.

¹⁰⁶ Thus Hume: *op. cit.*, pp. 9f.

¹⁰⁷ *Ib.*, pp. 89f.

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From A.D. 43 to A.D. 86, altogether sixty pitched battles were fought. Only thereafter could Rome effectively control her new province *Britannia* throughout most of South Britain.

Geoffrey Arthur translated the Ancient-Celtic *History of the Kings of Britain* out of Brythonic Old-Breton and into mediaeval Latin. There, he observes:¹⁰⁸ "Arviragus remained in Britain.... He ruled his kingdom in peace and quietness; **confirmed the ancient customary laws**; and established others.... His fame being bruited abroad throughout all Europe, the Romans...feared him."

Indeed, according to Rome's A.D. 100f satirist Juvenal, even "a blind man" when he was speaking to [the A.D. 54-68 pagan Roman Emperor] Nero about a huge turbot that had been caught "said: 'Some king shalt thou lead captive or from the draught-tree of his British chariot headlong shall fall Arviragus!'" By this, Juvenal meant that the British King Arviragus urgently needed to be caught by the Romans and then incarcerated.

Jowett comments¹⁰⁹ on this that Rome's writer Juvenal clearly indicates how greatly the Romans feared Arviragus. For he stated that his name trembled on the lips of every Roman. No better news could have been received at Rome than that of the fall of this royal Brythonic Christian. The great Elizabethan poet Edmund Spenser adds his own tribute: "Was never king more highly magnified nor dread[ed] by Romans, than Arviragus!"

Also Rev. J.W. Morgan rightly notes¹¹⁰ that the large space given by the Roman historians to the wars in Britain demonstrates the interest felt in them by the whole Latin Empire. "Britain was a familiar term in every Roman household. Upon it, the whole military attention had for some years been concentrated. The name of 'Arviragus' had by this time attained to as much prominence in Rome as had that of his kinsman Caractacus. It was in every one's mouth.

Juvenal could suggest no news which would have been hailed by the Roman people with more intense satisfaction, than that of Arviragus's fall. Hence his rhetorical question focussed on that Briton's life. Asked Juvenal: "Has our great enemy Arviragus, the chariot-borne British king, dropped from his battle-throne?" Unfortunately for the Romans during Arviragus's lifetime the answer remained negative.

As the Historian G.M. Trevelyan observes,¹¹¹ a battle for the passage of the Thames estuary and a march on Colchester had sufficed to reduce the old empire of Cymbeline in the south-east of the island. Another year or two of fighting had reduced the Belgae of Wilts and Somerset, and the Durotriges of Dorset with their great earthwork fortresses. However, when the legionaries found themselves on the edge of the Welsh mountains and the northern moors, the Romans like every other invader of Britain began to meet with much more serious difficulties.

¹⁰⁸ *Op. cit.*, IV:16.

¹⁰⁹ *Op. cit.*, p. 86.

¹¹⁰ *Op. cit.*, 1978 ed., p. 82.

¹¹¹ *Op. cit.*, pp. 18f.

In 60 A.D., they were struggling with only the first stages of the Welsh problem. But then, news reached them that a great rebellion had broken out in their rear.

The Anti-Roman ‘rebellion’ of Southeast Britain around A.D. 60f

In Britain, it was not just King Arviragus in the West Country and in South Wales that was now re-challenging Rome 6 years after the capture of Caradoc. So too was even Prince Venut(ius) in the East Country and in Yorkshire.

As Rome’s pagan historian Tacitus himself notes:¹¹² “Venutius of the Brigantes...was **pre-eminent in military skill...**, [even] while he was united in marriage to the Queen Cartismandua.” That was from before A.D. 52 and until A.D. 69.

Thus, even Eastern Britain kept on smouldering away 6 also for the next eight years. The British resistance to Rome again increased. This was so, even outside of Venut’s Yorkshire.

For also Caradoc’s kinswoman, the Lincolnshire Brythonic Queen Boudicca or Boadicea (alias Boeddig or Vuddig) 6 herself continued the war against the Roman invaders during the A.D. 54-68 reign of the Roman Emperor Nero. In a series of fierce new battles, the Romans were often defeated 6 and overwhelmingly so from A.D. 60 onward, until A.D. 62.

There was also the matter of Seneca, Rome’s famous entrepreneur. According to the Grecian A.D. 229 pagan historian of Rome Dio Cassius,¹¹³ the tycoon Seneca had many years earlier cajoled needy British noblemen into borrowing from him some forty million sesterces 6 at an exorbitant rate of interest. Now, he unexpectedly called for immediate repayment of the principal 6 plus all the outstanding interest. This, of course, caused widespread economic disruption and bitter dissatisfaction in an already war-torn Britain.

Yet it was chiefly events in Western Britain which now triggered off a tremendous uprising in Eastern Britain. As the great sceptical historian Sir David Hume rightly states,¹¹⁴ Rome now did little toward the further subjugation of the Britons till the appointment of her new general Suetonius Paulinus in A.D. 58. After three years of successful warfare, he in A.D. 61 resolved to reduce the island of Mona or Anglesey. It was the chief seat of the druids, and afforded a shelter to disaffected Britons.

Rome’s pagan historian Tacitus gives the definitive account. He explains:¹¹⁵ “A serious disaster was sustained in Britain, when Aulus Didius the emperor’s legate had merely retained our existing possessions.... Now, however, [at length the Roman province of] *Britannia* was in the hands of Suetonius Paulinus.

“In military knowledge...[General Suetonius Paulinus was] without a rival...and aspired to equal the glory of the [Roman Empire’s] recovery of Armenia by

¹¹² *Annals*, 12:40.

¹¹³ *Op. cit.*, 62:2.

¹¹⁴ *Op. cit.*, pp. 9f.

¹¹⁵ *Annals*, 14:29f.

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subjugating Rome's enemies. He therefore prepared to attack [the druidic headquarters of] the island of Mona [alias Anglesey], which had a powerful population....

On the shore stood the opposing [British] Army, with its dense array of armed warriors.... All around, **the druids – lifting up their hands to Heaven**, and pouring forth dreadful imprecations [*cf.* Psalm 18:37-42 & 68:1-2 *etc.*] ó scared our [Roman] soldiers.... Then, urged by their general's appeals and mutual encouragements not to quail..., they [the Roman soldiers] bore the standards onwards, smote down all resistance, and wrapped the foe in the flames....

A force was next set over the conquered.... **Their groves, devoted to...religion**, were destroyed. **They [the British druids had] deemed it indeed a duty to cover their altars with blood...and to consult their Deity.** *ö Cf.* Genesis 4:4f; 8:20f; 9:5-6; 21:33f; 35:7-8; Exodus 20:13-24f; 21:12-29.

Also in his work *Agricola*, Tacitus writes¹¹⁶ about the "religious belief" of the Britons and their "strongly-marked British superstition" alias religiosity. He adds¹¹⁷ that "Suetonius Paulinus...made an attempt on the island of Mona [alias Anglesey], as a place from which the rebels drew reinforcements."

The mediaeval historian Henry of Huntington in his *History of Britain* at this point gives us¹¹⁸ a brief but valuable note. He observes that Rome's General "Suetonius Paulinus reduced Mona; exterminated the druids; and was ultimately successful in recovering the province" of Rome's *Britannia*.

**Rev. J.W. Morgan on the Romans' savage
reduction of druidic Anglesey**

Rev. J.W. Morgan explains¹¹⁹ that the firm resistance by the Britons to the Roman Army, was mainly due to the national religion ó to Druidism. Though willingly yielding to Christianity as its fulfilment and replacement, Druidism then still acted on the British mind in much the same way as later Protestantism did during the Romish invasion of the Spanish Armada.

Now Druidism had been persecuted on the European Continent by pagan Rome ó as Protestantism in the Tudor era was, by papal Rome. Both had their headquarters and stronghold ó in Britain. Both had common points admirably suited to the native bent and genius of the British race. Both were religions of freedom. Both were thoroughly identified with British independence.

The Britons soon perceived the fact that Christianity and Druidism were the two religions being persecuted by Rome. Britons were ardent patriots ó and had been druidic, also precisely because patriots. Nothing therefore served so much to recommend Christianity and extend it in Britain ó as its persecution by Rome.

¹¹⁶ *Op. cit.*, 11.

¹¹⁷ *Ib.*, 14.

¹¹⁸ *Op. cit.*, p. 19.

¹¹⁹ *Op. cit.*, 1978 ed., pp. 91f.

Common oppression by the pagan Romans of both Druidism and Christianity, drove the two religions into each other's arms in Ancient Britain.

Two events now occurred which crowned the national hatred towards both the army and the paganism of Rome and, in the same degree, disposed Druidism to identify its sufferings with those of Christianity. Those events were: the Romans' massacre of the druids and their supporters on Anglesey; and the Romans' sexual outraging of the daughters of the Briton Queen Boadicea.

Orders were issued from Rome to Suetonius Paulinus to extirpate, at any cost, the chief seat of Druidism among the Cymri in Britain. Suetonius Paulinus, by forced marches along the Wyddelian Road toward Ireland, had reached the banks of the Menai.

On either side extended the *myvyrion* or colleges and the cemeteries of the ancient religion. Here reposed chiefs, whose ashes for fifteen hundred years had never been desecrated. Through these sanctuaries of so many and such ancient memories, the regulated march of the mailed legions of Rome now resounded.

Politically, Anglesey was then known in Celto-Brythonic as *Mon*. This the Romans latinized to *Mona*. Indeed, to this day Anglesey is known in Welsh as *Mon Mam Cymri* or 'Mon the Mother of the Cymri' or 'Anglesey the Mother of the Britons'.

Religiously, from the number of druidic groves which covered it (sweeping down to the margin of the Menai Straits between the mainland and that island) or Anglesey was known as *Ynys Tywyll*. That means the 'Dark Isle' or 'shadowed by oak trees'. Cf. Genesis 21:33 & 35:3-8 with Psalms 17:8 & 91:1-4 & 121:5f.

The massacre by Rome's pagan army of the druidic priests which ensued, is graphically described by Tacitus. Pagan Rome's General Suetonius Paulinus gave the colleges to the flame and their inmates to the sword. For many nights and days, the waters of the Menai were illuminated with the glare of the conflagrations of the favourite haunts for druidic meditation and philosophy.

Rev. Morgan concludes¹²⁰ that the news of the massacres was no sooner diffused throughout Britain, than it excited the nation to frenzy. The whole land was now about to ignite.

The outrages against Boadicea and the beginnings of her revolt

The Britons finally exploded in Eastern Britain. There, Caius Decius or Rome's prefect at Caistor in Lincolnshire or was instructed to take possession of all the druidic temples.

These orders were vigorously executed. The Roman legionaries stormed the British Palace. They perpetrated the most inhuman outrages on the persons of the

¹²⁰ *Op. cit.*, 1978 ed., p. 94.

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Lincolnshire Queen Boadicea and her daughters. They also carried off their treasures.¹²¹

As Rome's pagan historian Tacitus himself admits:¹²² **“Prasutagus, King of the Iceni [in Lincolnshire, was] famed for his long prosperity... His kingdom was plundered by [Rome's] centurions.... His wife Boudicea was scourged, and his daughters outraged. All the chief men...were stript of their ancestral possessions.... Roused by the insults...they flew to arms.”**

Rev. R.W. Morgan draws attention¹²³ to the return of Caradoc, at about this time, to Siluria in South Wales ó after some seven years of exile in Rome. Though bound by a solemn stipulation (which he faithfully observed) not to bear arms again against Rome ó his return nevertheless augmented the general commotion. The British Army, assembled at Caer Llyr (alias Leicester) ó under the Brigantic Briton General Venut ó was addressed by the Lincolnshire Briton Queen Boadicea in person.

Boadicea was a near relative of Claudia, Caradoc's Christian sister Gladys Pomponia. The latter princess was even then establishing a Christian Church in her own home ó while then dwelling, together with her husband Aulus Plautius, in his house at Rome. As we shall soon see, Greece's Dion Cassius, the A.D. 229 pagan historian of Rome, gives us an extremely graphic picture of her cousin ó the Briton, Queen Boadicea ó during the year A.D. 61 in Britain.

Yet also Rome's pagan historian Tacitus comments in A.D. 98f about the character of Britain's fighting forces, just before A.D. 61f. Those comments make very illuminating reading. Writes Tacitus:¹²⁴ “Their strength is in infantry. Some tribes fight also with the chariot.”

The overrun Britons of Southeast Britain, records Tacitus, at length started complaining against the Romans. Said they: “All we get by being patient, is that heavier demands are exacted from us.”

Nostalgically, they then added: “A single king once ruled us ó namely before the first and unsuccessful invasions of Britain by the Pagan Romans in B.C. 55f. Power had subsequently been decentralized among regional states in Britain ó until the successful Roman invasions from A.D. 43 onward.

Since then, the Britons had been threatened with the progressive loss of almost everything they held dear. Rightly did they complain: “Now, two [Roman rulers] are set over us ó a legate, to tyrannize over our lives; [and] a procurator, to tyrannize over our property....

“The centurions [too]...combine violence with insult. Nothing is now safe from their avarice; nothing from their lust....

¹²¹ *Ib.*, p. 92.

¹²² *Annals*, 14:31-35.

¹²³ *Op. cit.*, p. 95.

¹²⁴ *Agric.*, 12-15.

“Our homes are rifled; our children torn from us.... With us, fatherland, wives [and] parents are the motives to war; with them [the Romans], only greed and profligacy.”

Note here the Britons’ chief concerns: freedom; life; liberty; property; morality; and the pursuit of happiness! These undergirdings of their **Ancient Common Law** would ever re-echo, down through all the subsequent centuries, wherever their descendants might settle. Just witness, for example, the later mention of the above-mentioned very same things in the *Declaration of Independence* of the United States of America!

The Ancient Britons, continues the A.D. 98 Tacitus,¹²⁵ “roused each other by this and like language ó under the [A.D. 62] leadership of Boudicea, a woman of kingly descent.... All rose in arms. They fell upon our troops, which were scattered....

“In their...triumph, they [the Britons] spared not.... Had not [Suetonius] Paulinus on hearing of the outbreak...rendered prompt succour ó *Britannia* would have been lost ó as a province of the Roman Empire.

Under the onslaughts of Boudicea’s army, adds Tacitus,¹²⁶ “the [Pagan Roman] statue of Victory at Camulodunum [the Roman trading colony in Colchester] fell prostrate and turned its back to the [British] enemy, as though it fled before them... [Rome’s General] Suetonius [Paulinus], however, with wonderful resolution, marched amongst a hostile population to Londinium [alias London], which...was much frequented by a number of merchants and trading vessels....

“Like ruin fell on the town of Verulamium [the later St. Alban’s] ó which was a colony of Roman merchants residing in Britain. Explains Tacitus: “About seventy thousand...allies, it appeared, fell. The army of the [Free] Britons, with its masses of infantry and cavalry, was confidently exulting...so fierce[ly] in spirit that they actually brought with them ó to witness the victory ó their wives riding in waggons.”¹²⁷

The historian Holinshed explains¹²⁸ that the Romans in Camelodunum [alias Caer Col or Colchester] sent for aid to Catus Decianus the procurator. For in that city ó although it was inhabited by Roman traders ó there was no great garrison.

They were suddenly beset by the huge army of Britons. So, there went to spoil and fire all that could be found outside the enclosure of Rome’s pagan temple there. Into that, the Roman soldiers ó stricken with sudden fear by the sudden arrival of the enemy ó had thronged themselves. There they were besieged by the Britons. Within the period of two days, the place had been won. Those who were found inside it, were slain.

Greece’s A.D. 229 pagan historian of Rome, Dion Cassius, records the fall to Boadicea of two Roman-occupied cities in Britain, around A.D. 61. Her army then grew to some two hundred and thirty thousand troops.¹²⁹ These she directed from a

¹²⁵ *Ib.*, 16f.

¹²⁶ *Annals*, 14:31-35.

¹²⁷ Cf. too Henry Huntingdon’s *op. cit.*, p. 19.

¹²⁸ *Op. cit.*, I:496f, citing Tac. & Dion. Cass.

¹²⁹ Dio: *op. cit.*, VIII p. 94, Book 62:7:1.

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chariot, after having assigned the others to their stations ó against Romeø General Paulinus.¹³⁰

In his *Epitome of Dio*, Xiphilinus declares:¹³¹ ðA terrible disaster [for the Romans] occurred in Britain [in A.D. 61]. Two cities [occupied by the Romans] were sackedð by the Britons. Eighty thousand of the Romans and of their [mercenary] allies perished, and the island was lost to Romeö ó until Boadicea was defeated.

Jowett adds¹³² that Boadicea was always in the fore ó fiercely inspiring her warriors. With her two daughters riding beside her, she led her armies from one devastating victory to another. The scythes on the wheels of her war-chariot slashed deep into the enemy lines.

Colchester was the first to fall. Roman veterans held out for two days. Then disaster overtook them. The Ninth Legion, under Petilius Cerealis, was slaughtered at Coggeshall.

The Roman headquarters at Verulam were burnt down to the ground. The defenders were cut to pieces. It seemed nothing could stop the furious onslaughts of the British Queen. The Roman populace fled in terror, on news of her armed approach. One Roman legion which did dare to stand ó was cut down to the last man. Thus Jowett.

Events now moved rapidly. Rev. J.W. Morgan observes¹³³ that Colchester was conquered on the very first assault by the British Army. General Petilius Cerealis, the Roman Lieutenant, was defeated. The Roman colony of Verulam was then stormed, gutted and burnt. London had received a Roman garrison within its walls. Against it, the British Army ó now swelled to two hundred and thirty thousand men ó directed its vengeance.

Dr. W.S. McBirnie remarks¹³⁴ that the whole Iceni tribe and people rose up, and broke through Grimdsyke (which runs past Newmarket). Romeø London troops vainly endeavoured to arrest their passage. Having brushed these aside, Boudicca led the vengeance of her tribe ó against the Romans in Colchester. It fell into Boudiccaø hands, till nothing remained but smoking ruins. The Roman legionaries went down fighting. Decianus Catus hid in terror, and subsequently fled to Gaul.

Queen Boadicea's famous oration against the cruel Romans

Events were now rapidly moving toward a final showdown in South Britain. As Romeø famous pagan historian Tacitus relates:¹³⁵ ðBoudicea, with her daughters before her in a chariot, went up to tribe after tribe.... She said, ñIt is not as a woman descended from noble ancestry, but it is as one of the people that [I am now acting]. I am avenging: lost freedom; my scourged body; the outraged chastity of my daughters.

¹³⁰ *Ib.*, VIII p. 97, Book 62:8:1.

¹³¹ Xiph.: *Epitome of Dio's Roman History*, VIII p. 83f, Book 62:1:1f.

¹³² *Op. cit.*, p. 153.

¹³³ *Op. cit.*, 1979 ed., p. 97.

¹³⁴ *Op. cit.*, p. 219.

¹³⁵ *Annals*, 14:35f.

Roman lust has gone so far, that not our very persons ó nor even age or virginity ó are left unpolluted.

ō-**But Heaven is on the side of a righteous vengeance.** A [Roman] legion which dared to fight, has perished. The rest are hiding themselves in their camp ó or are thinking anxiously of flight. They will not sustain even the din and the shout of...our charge and our blows.... You will see that in this battle, you must conquer ó or die!ø

Xiphilinus too refers¹³⁶ to this ðBudicia, a Briton woman of the royal family and possessed of greater intelligence than often belongs to women. This woman assembled her army, to the number of some one hundred twenty thousand, and then ascended a tribunal...[and said:] -Have no fear whatever of the Romans; for they are superior to us neither in numbers nor in bravery.... Let us, therefore, go against them, **trusting boldly to good fortune**ø ó trusting in the propitiating favour of the Deity. Cf. Acts 26:2.

Rev. J.W. Morgan observes¹³⁷ that Boadicea soon found herself at the head of one hundred and twenty thousand men under arms. The Roman accounts are impressive. At Colchester, a Roman colony in Britain, the statue of the pagan Roman deity of victory ó like that of Dagon at Joppa ó fell backward and was shattered. In the Romansø Senate House there, the British warcry terrified and dispersed the councillors.

In the waters of the Thames, appeared the mirage of a Roman colony subverted and in ruins. The British Channel between Dover and Calais ran at high tide with blood. The Menai massacre had, in fact, terrified the consciences of its pagan perpetrators ó just as it also had roused to fury the passions of the whole druidic population.

Declares Greeceø A.D. 229 historian of Rome Dion Cassius,¹³⁸ anent the great British Queen Boadicea before the decisive battle of A.D. 62: ðHer stature exceeded the ordinary height of women. Her aspect was calm and collected. But her voice had become deep.... Her hair, falling in long golden tresses as low as her hips, was collected round her forehead by a golden coronet. She wore a tartanø dress fitting closely to the bosom, but below the waist expanding in loose folds as a gown. Over it was a chlamys or military cloak. In her hand she bore a spear.ö

Jowett observes¹³⁹ that such is the portrait of the majestic Boadicea, as she stood surrounded by the one hundred and twenty thousand warriors who had responded to her blazing call for vengeance. This Free-British Queen Boudicca, before leading her people to war, ascended the British Generalsø Tribunal. Ridiculing the pagan Romans and their heathen oriental mentors, she bravely addressed her army thus:¹⁴⁰

ōI do not like Nitocris rule over beasts of burden, as do the effeminate nations of the East; nor, like Semiramis, over tradesmen and traffickers; nor, like the [sodomitic]

¹³⁶ *Op. cit.*, VIII pp. 85 & 89, 62:2:2f & 4:2 & 5:6.

¹³⁷ *Op. cit.*, 1978 ed., pp. 94f.

¹³⁸ *Op. cit.*, 62:1:1 - 6:2f. Compare Morganø *op. cit.*, 1978 ed., p. 96, & Elderø *op. cit.*, p. 176.

¹³⁹ *Op. cit.*, pp. 152f.

¹⁴⁰ So Elderø *op. cit.*, pp. 36f & 31 ó citing Dion Cassiusø *Xiphiline Excerpts* (in Dioø *op. cit.*, p. 94, Book 62:6:2), and printed in the *Mon. Brit. ad an.* 58-59.

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man-woman Nero, over slaves and eunuchs.... But I rule over **Britons**, little versed indeed in craft and diplomacy, but born and trained to the art of war; men who in the cause of liberty stake down their lives, the lives of their wives and children, their lands and property.

ōQueen of such a race, **I implore your aid for freedom** ó for victory over enemies infamous for the wantonness of the wrongs they inflict; [infamous] for their perversion of justice; [infamous] for their insatiable greed.ö For the homosexual pagan Romans are ða people that revel in unmanly pleasure, more to be dreaded and abhorred for their affection than for their enmity. Never let a foreigner bear rule over me or over my countrymen! Never let slavery reign in this island!ö

It is of course we ourselves who have emphasized Boadicea's words, as shown above. Note, however, how the later *Magna Carta* and the U.S. *Declaration of Independence* and also the *Constitution of the Confederate States of America* all re-echo them!

The last decisive battles between Boadicea and Paulinus

Rev. J.W. Morgan explains¹⁴¹ that a battle was fought and lost by the Romans ó in its defence of Ambresbury, between Waltham and Epping. The spot of Boadicea's camp is approached across the old Ermine Street by the Camlet Battle-Way. Its figure is described in Cromwell's book *Colchester* ó as containing twelve acres; as surrounded by moats and high ramparts; and as overgrown with oaks.

The Roman citizens and foreign merchants took refuge. The ramparts of Ambresbury were escalated; the city fired to ashes; the walls levelled. Then, more than forty thousand Roman residents were put to the sword.

Boadicea now swept westward to intercept the Roman General Paulinus. Tacitus records only two engagements, but Dio many ó between her and the Roman forces.

Tacitus localizes the last battle on the margin of Epping Forest. The British traditions place it on the Wyddelian Road to Ireland.

In the *Roman History*, authored by Greece's A.D. 229 pagan historian Dio(n) Cassius ó we are given a graphic description of a deadly *melee* of legionaries, auxiliaries, archers, cavalry and charioteers at that great battle in 62 A.D. They all mingled together, swaying to and fro in long-sustained and desperate combat.

The Britons, driven back on their entrenchments, left a large number dead. They [still] prepared, however, to renew the conflict. But in the interim ó Boadicea died.

Xiphilinus records¹⁴² that the Britons sought to ðassail the Romans with a rush of their chariots, knocking them helter-skelter.... A band of Britons would come to close quarters with the archers, and rout them.... They contended for a long time ó both

¹⁴¹ *Op. cit.*, 1978 ed., pp. 97f.

¹⁴² Dio: *op. cit.*, VIII p. 103, Book 62:12:3.

parties animated by zeal and daring. But finally, late in the day, the Romans prevailed.ö

To the shame of his own nation, Rome's pagan historian Tacitus truthfully comments¹⁴³ on that battle: öOur soldiers spared not to slay even the women ó while the very beasts of burden, transfixed by the missiles, swelled the piles of bodies.ö The sceptical historian Sir David Hume adds¹⁴⁴ that in a great and decisive battle (A.D. 61), eighty thousand of the Britons are said to have perished.

Sir Winston Churchill explains¹⁴⁵ that Boadicea's revolt had almost broken the Roman hold on the Island. On both sides, it was all for all. No quarter was given by the Romans, not even to the women.

The outcome of that epoch-making battle was reported also in Palestine. The way in which it was received there, clearly shows the close liaison then existing between Britain and Judah.

A little earlier, the great apostle Paul had said in Palestine: öI regard myself happy, King Agrippa, because I shall answer for myself this day before you as regards all the things of which I am accused by the Jews ó especially because I know you to be expert in all customs and questions which are among the Jews.ö Then Agrippa had replied to Paul: öAlmost do you persuade me to become a Christian!ö Acts 26:1-28.

Immediately after Rome's defeat of Boadicea in Britain, that news reached Judah at the very time the Jews there were also themselves planning to revolt against the Romans. Anticipating a similar slaughter, the same above-mentioned King Agrippa tried to restrain the Jews in Palestine. Cautiously, he addressed them as follows in 62 A.D.:

öThe Romans...have carried their arms as far as the British Isles.... Who is there among you that has not [also] heard of the great number of the Germans? You have, to be sure, yourselves seen them [also as mercenaries in the Roman Army] to be strong and tall ó and that frequently, since the Romans have them among their captives everywhere....

öDo you who depend on the walls of Jerusalem, also consider what a wall the Britons had? For the Romans sailed away to them, and subdued them ó even though they were encompassed by the Ocean, and inhabited an island that is not less than this habitable land.ö Josephus: *Wars*, II:16:3f.

Yet the Judeans went ahead and started to revolt. So Rome's General Vespasian (and his son Titus) ó who had formerly fought against the Britons ó themselves now arrived in Palestine, in order to crush the Judeans.

That occurred in A.D. 66. At that time, the Judeans were just at the outset again reminded of the Britons. But this time not by the Jew, King Agrippa. Instead, they were now so reminded by the Roman ó General Titus.

¹⁴³ *Annals*, 14:35f.

¹⁴⁴ *Op. cit.*, p. 10.

¹⁴⁵ *Op. cit.*, pp. 49 & 55.

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Said Titus to the Jews: "Have you relied on the fidelity of your confederates? What nations are there, out[side] of the limits of our dominion, that would choose to assist the Jews before the Romans? Are your bodies stronger than ours? Nay, you know that the [strong] Germans themselves are our servants.

"Have you stronger walls than we have? Please, what greater obstacle is there than the wall of the oceans, with which the Britons are encompassed. And yet, they do pay homage to the arms of the Romans!" Josephus: *Wars*, VI:6:2.

Venut and further battles between the Britons and the Romans

Yet even the decisive A.D. 62 battle between Boadicea's Britons and Paulinus's Romans, by no means terminated hostilities. As Rev. R.W. Morgan observes,¹⁴⁶ the Roman General Paulinus was still harassed by the same anxieties that had undermined the health of the previous Roman General, Ostorius Scapula. So Paulinus resigned his command at the expiration of the year A.D. 61.

General Petronius Turpilianus now took over command of Rome's Army in Britain. The Romano-British War had now lasted eighteen years. Yet the Roman province of *Britannia* was still limited by the Exe and the Severn on its west, and the Humber on its north. Even within those lines, its boundaries fluctuated with the successes or reverses of the imperial Roman army.

Yet a major part of though by no means the whole of the British resistance to Rome had now been broken. Writes Rome's famous historian Suetonius:¹⁴⁷ "Nero probably...even considered withdrawing his forces from Britain but yet kept them there." For even the battle which defeated Boadicea's army, had not yet fully secured *Britannia* for Rome against the Britons.

The Britons were just not able to be held down by and under Rome. That is the frank admission even of the Roman *Augustini Scriptores* (or "Imperial Writers").¹⁴⁸

In his *Annals* 14:38f, Rome's historian Tacitus agrees. As he explains: "The **whole** army was then brought together" after the Roman defeat of Boadicea's forces in order to **try** to finish the remainder of the war. The Emperor **strengthened** the forces [of Rome's army in Britain] by sending **from Germany** two thousand legionaries, **eight cohorts of auxiliaries**, and a thousand cavalry.....

"Whatever tribes [of the Britons] still wavered or were hostile," continues Tacitus, "were **ravaged with fire and sword**. Nothing, however, distressed the enemy so much as **famine**." Nevertheless, when one of the imperial freedmen, Polycritus, was sent to survey the state of Britain and concludes Tacitus to the enemy he was a laughing-stock. For **they still retained some of the fire of liberty**."

¹⁴⁶ *Op. cit.*, 1978 ed., p. 99.

¹⁴⁷ *Op. cit.*, 6:18,18,24.

¹⁴⁸ Pg. 68; as cited in Morgan's *op. cit.*, 1978 ed., p. 99.

So skirmishes yet continued to occur. In A.D. 68, records Xiphilinus,¹⁴⁹ ðthe inhabitants of Britain..., oppressed by the taxesö imposed upon them by the Roman aggressors, ðwere becoming more vexed and inflamed than ever.ö

In A.D. 69, there were renewed uprisings against the Pagan Romans and their allies. These uprisings were spear-headed by freedom-loving and adultery-hating British patriots among the Yorkshire Brigantes.

Rome's pagan though very careful historian Tacitus faithfully relates those incidents. ðCartismandua,ö he writes,¹⁵⁰ had ðruled the Brigantes.... She [had] strengthened her throne when, by the treacherous capture of King Caractacus [in A.D. 52], she was regarded as having given...the triumph of Claudius Caesar. Then [viz. from A.D. 52 onward,] followed wealth and the self-indulgence of prosperity.

ðSpurning her husband Venut(ius), she made Vellocat(us)...the partner of her bed.... By this enormity, the power of her house was at once shaken to its base. **On the side of the husband, were the affections of the people.**ö

This shows the rightful ethical outrage of a moral nation even against its own queen. ðAccordingly,ö the Roman Tacitus goes on, ðVenut(ius) collected some auxiliaries and ó aided at the same time by a revolt of the Brigantes [in A.D. 69] ó brought Cartismandua into the utmost peril. She asked for some Roman troops.... We had the war on our hands!ö

Tacitus continues: ðThese dissensions...raised the courage of the Britons. They were led by one Venut(ius) who, besides being naturally high-spirited and hating the name of Rome, was fired by his private animosity against Queen Cartismandua.ö

Elsewhere, the Roman Tacitus concludes:¹⁵¹ ð**Venut(ius) of the Brigantes...was pre-eminent in military skill...**[even] while he was united in marriage to the queen Cartismandua. Subsequently, a quarrel broke out between them, followed instantly by war.... He then assumed a hostile attitude also towards us.... **Some [Roman] cohorts were sent to her aid ó and a sharp contest followed**ö in Yorkshire in A.D. 69, between Venut's Brigantes and the Roman army.

Peter Blair remarks in his book on *Roman Britain*¹⁵² that about the year A.D. 70 Petilius Cerialis ó the Roman Governor of Britain ó had crossed the Humber. He established himself at Brough, Malton and York.

The site at Stanwick had been fortified by Venut, in his attempts to hold up the advance of the Roman legions. This was the area for the Romans, *circa* 70, which held the key to further advances northwards towards the Tyne ó or westward, across the Pennines, to Carlisle in Cumbria.

¹⁴⁹ Dio: *op. cit.*, VIII p. 173, Book 63:1.

¹⁵⁰ *Hist.*, 3:45.

¹⁵¹ *Annals*, 12:40.

¹⁵² *Rom. Brit. & Earl. Engl.*, p. 189.

Roman persecution of Druidism and Christianity in Britain and elsewhere

After losing Boudicea, the defeated Southern Britons turned even more to Christianity as their natural ally ó in the ongoing war against the hated Roman Paganism. So too did the Western Britons, where many druids became Christians (*cf.* Acts 1:8 & 6:7). In order to perpetuate British culture against all of Caesar's attempts to romanize it, also the druids now turned many of their *æcorø* or colleges ó into Theological Seminaries for the Christian Church.

Yet even Boadicea's death, observes Rev. J.W. Morgan,¹⁵³ little affected the spirit or resources of the Western and Northern Britons. They continued hostilities with unabated vigour under Arviragus, Venut, Meric and Gwallog. About the two latter leaders, see later below.¹⁵⁴

The gallant and successful resistance against the Roman invasions by the Britons, was mainly due to the latter's patriotic spirit and exalted doctrines ó such as those anent the Deity, the Decalogue and the indestructibility of the soul. All these were instilled into them by their Druidism ó as well as by Christianity, which was right then rapidly increasing in Britain.

Cicero had noted the fact previously (around B.C. 60): "The Cimbri exult to die in battle." Also Seneca's famous nephew Lucan (around A.D. 60) now attributed¹⁵⁵ the Britons' fearlessness of death ó to druidic teaching.

How different was the depraved leadership then being offered by pagan Rome! Writes Rome's historian Tacitus:¹⁵⁶ "Nero began to lean on worse advisers.... Nero was believed to have destroyed by poison...Doryphorus ó on the pretext of his having opposed the marriage [of Nero] to Poppaea's the apostate Jewess.

Tacitus is elsewhere even more specific. There, he writes:¹⁵⁷ "At the very time when the city [of Rome] was in flames ó the emperor appeared on a private stage, and sang.... After five days, an end was put to the conflagration.... The conflagration was the result of an order....

"To get rid of the report that it was indeed he himself who had issued that order, Nero fastened the guilt...on a class called 'Christians' ó hated...by the populace.... They were torn by dogs and perished; or were nailed to crosses; or were doomed to the flames and burnt to serve as a nightly illumination.... Nero offered his gardens for the spectacle."

Rome's A.D. 100f pagan historian Suetonius adds:¹⁵⁸ "After the great fire at Rome [in A.D. 64]...punishments were also inflicted on the Christians.... Nero...even

¹⁵³ *Ib.*, pp. 98f.

¹⁵⁴ See our text below at nn. 165f & 182f.

¹⁵⁵ Citing: "Certe populi quos ille timorum felices errore suo, quos ille timorum maximus haud urget, lethi metus. Inde ruendi in ferrum mens prona vivis animaeque capaces mortis et ignavum rediturae parcere vitae."

¹⁵⁶ *Annals*, 14:52-6,65.

¹⁵⁷ *Annals*, 15:38-44.

¹⁵⁸ *Op. cit.*, 6:16,18,24.

considered withdrawing his forces from Britain ó yet kept them there, because such a decision might have reflected on the glory won by his adoptive father Claudius.ö

Judah in Palestine had by and large rejected Christianity. Rome's rejection thereof, was thus far almost total. But it was being embraced more and more in Britain. The moral contrast between the leaders of Rome and of Britain during the sixties, could hardly be greater.

We find Celtic Britain then being ruled by the brave High-Kingø Arviragus. He, almost three decades earlier, had donated land to the Arimathean Joseph for the first Christian church-building in Britain.

The nation was also strongly influenced by the courageous Prince Caradoc, who with his daughters promoted Christian Missions in Britain. Indeed, Britons were also inspired ó and still are ó by the freedom-cherishing and family-loving Queen Boadicea.

Yet we find Latin Rome then being ruled very differently during the sixties. For even according to Rome's pagan historian Suetonius¹⁵⁹ ó after the very idolatrous adulterer Claudius, we successively encounter: the anti-christian murderer Nero; the homosexual pervert Galba; and the drunken slob Otho. Almost by definition of the word, all of these 'caesarsø were corrupt.

As also Rome's pagan historian Tacitus has observed:¹⁶⁰ öGalba was Consulö in A.D. 69 during öa period rich in disasters, frightful in its wars.... Four emperors perished by the sword. There were three civil wars; there were more, with foreign enemies.... There was...disaster in the West.... Britain was...immediately abandoned....

öPaulinus especially entertained hopes for himself [of becoming Rome's emperor], on the ground that he...had attained great distinction and fame by his campaigns in Britain.... Vitellius [another Roman general striving to become emperor] had also summoned reinforcements from Britain.... Many centurions and soldiers promoted by Vitellius...felt uneasy....

öThese dissensions and the continual rumours of civil war [in Rome] raised the courage of the Britons...led by one Venut(ius).... Britain in revolt,ö once again, loomed up large to challenge the Roman occupation of *Britannia*.

Well does the modern historian Trevelyan observe¹⁶¹ that it was the policy of the Roman powers to suppress and if possible totally to exterminate nationality ó by blotting out the past, destroying natural rights, and crushing out all hoary and hallowed traditions connected with Britain. To weaken the power of the druids and the bards, the Romans sternly interdicted the religious rites of the Britons. Yet the sacrificial rites of the druids were no more severe than later methods of executing capital criminals.

¹⁵⁹ *Op. cit.*, 6:26f & 7:7,14,21 & 8:1-3.

¹⁶⁰ *Hist.*, 1:1-4 & 2:31-45 & 3:15,44,45,49,69-72.

¹⁶¹ *Op. cit.*, p. 35.

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With the druids, the execution of criminals was a religious act. This was in order to surround outraged justice with warning terrors, amid which the victim bled on an altar.

Cf. Exodus 20:24; 21:23-29; Luke 23:41. It was to the druids that the Roman imperial invaders attributed the continual conspiracies, insurrections and revolts. Yet the druidic leaders made sturdy resistance against the enemies of their lives and liberties. For that reason, the Romans sternly denounced the religious rites and druidic sacrifices of the Ancient Britons. Thus Trevelyan.

**Co-operation between Druidism and Christianity
against the Pagan Romans**

In A.D. 42, the Pagan Romans had expelled Hebrew-Christians from Rome and also prohibited the exercise of British Druidism throughout the Roman Empire. Thereafter, the pagan Romans continued attacking the patriotic druids and indeed all classes of Druidists in Britain. Also, throughout their own Mediterranean Empire, the Romans began to attack Christians as well and from A.D. 64-69 onward.

Consequently, Druidists and Christians in Britain more and more perceived Pagan Rome as their common enemy and perceived one another as common allies against Pagan Rome. Moreover, and perhaps because of that British solidarity, even after the A.D. 67f Roman subjugation of the West Country Britons and the Free Britons in the far west of Wales (at least in Caernarvon in the north and in Pembroke in the south) were never really subjugated.

Indeed, Rome's historian Tacitus himself wrote¹⁶² (around A.D. 111) that even in the imperial city itself and around A.D. 70 rumors...were circulated respecting Britain. Above all, the [A.D. 69] conflagration of the Capitol in Rome and during the [Roman] Civil War between Vitellius and Domitian had made them [the Britons] believe that the end of the Roman Empire was at hand.

The Britons and their Celtic kin the Gauls they remembered had captured the city [of Rome] in former days.... **Now, the British druids declared...that this fatal conflagration [of Rome] was a sign of the anger of Heaven.** Indeed it was even though the Roman Empire would still continue.

The news of the A.D. 70 Roman burning of Jerusalem soon reached the Britons and perhaps by way of Hebrew-Christian Missionaries in their midst. That news may well have helped cement the Anti-Roman liaison between British Druidists and British Christians Compare Josephus's *Wars* 6:6:2.

A fresh outbreak of hostilities between the ferocious Pagan Romans and their merciless mercenaries (on the one hand), and British Druidists and British Christians (on the other hand) had now become inevitable. For British Druid and Christian Briton now both stood allied side by side in defence of their mother country and against the foreign Pagan Romans and their mercenary militiamen.

¹⁶² *Hist.*, 4:54.

The years A.D. 71 to 74, explains Sir Winston Churchill,¹⁶³ saw an advance against the Britons by Rome under the latter's Commander Petilius Cerialis. A.D. 75 saw the Romans conquer South Wales; and A.D. 78 witnessed the subjugation of North Wales ó except the extreme west and also the more mountainous strongholds of those regions.

The years A.D. 79 to 81 saw Rome's new governor, Agricola ó soon after arriving in Britain ó launch his first Caledonian Campaign. Then the years A.D. 83 to 84 saw Agricola's second Caledonian Campaign. It ended in the Roman annexation of what is now Southern Scotland: the area south of the Grampians.

Rome's relentless pagan advances in Britain against both Christian and Druidist alike, continued unabated. Historian Peter Blair writes¹⁶⁴ that the conquest of the Brigantes in Yorkshire, the occupation of the southern uplands of Scotland, and a penetration even deeper into the north ó took place between A.D. 71 and 84. It occurred under the direction of three successive Roman governors of *Britannia*: Petilius Cerialis, Julius Frontinus, and Julius Agricola.

There are indications ó in the form of temporary camps set up for brief halts by Roman troops on the march ó which point to the continuing advance of Cerialis onwards to perhaps even as far as Carlisle in Cumberland. On the other hand, there is also increasing archaeological evidence that many of the wilder parts of Westmorland and Cumberland escaped Roman occupation ó and remained free.

A.D. 75 to 87f: King Arviragus's son Prince Meric rules from Westmorland

Important is the extended 1979 monograph *Romans in North-West England* ó published in Kendal by the Cumberland and Westmorland Antiquarian and Archaeological Society. There, T.W. Potter shows that little of what is now called Cumbria was occupied by the Romans.

Indeed, Celtic sites there vastly outnumber the Roman sites there known to have existed. Significantly, such Celtic sites are still extant.

Potter explains:¹⁶⁵ "Only two forts can be proved Agricolan.... One is Lancaster.... The other is Carlisle." Very significantly, he adds that there is an "absence of proven Agricolan sites in the Lake District."

So it was that the apparently-Christianized King Arviragus's son, the Briton Prince Meric ó who continued to defend his Celtic country ó did so specifically from Westmorland's remote Lake District. Already in A.D. 73, at least *de facto*, Arviragus had been succeeded in part by his son Meric alias Meurig or Marius ó a man of admirable prudence and wisdom.

¹⁶³ *Op. cit.*, p. 66.

¹⁶⁴ P. Blair: *Rom. Brit. & Earl. Engl.*, pp. 49f.

¹⁶⁵ T.W. Potter: *Romans in North-West England*, Cumberland & Westmorland Antiquarian & Archaeological Society, Kendal, 1979, pp. 355-57. Further, Roman penetration of Cumbria ó and even then just slightly so ó took place only in later years.

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In A.D. 75, Roderick invaded the northwest of South Britain at the Solway with a great fleet. Meric, however, victoriously defeated Roderick there. Thus the mediaeval historians Geoffrey Arthur¹⁶⁶ and Matthew of Paris.¹⁶⁷

The mediaeval historian Geoffrey of Monmouth chronicles that Mer-ic ōset up and erected ō a triumphal monument ō ōa stone in token of his triumph in that province which was afterward called Westmorland [alias -West-Mer-landō] after his name [Mer-ic]. Thereon is graven a writing that beareth witness unto his memory, even unto this day ō (*circa* A.D. 1150).

Especially the Elizabethan antiquarian and historian Raphael Holinshed provides more details. According to his *Description of Britain*,¹⁶⁸ around A.D. 70-80f ōMarius [alias Meric or Meurig] the son of Arviragus ō was king of all Britain ō (that is, -High-Kingō). ōMarius assembled a force...in Westmorland.ō

Holinshed further relates: ōAfter the decease of Arviragus, his son Marius [Meurig or Meric] succeeded him.... He began his reign in the year of our Lord 73.ō Here Holinshed substantially agrees with the Welsh chronicler Humfrey Lloyd, who writes: ōAbout the 72nd year of the incarnation...Meurig or Maw...reigned in Britain....

ōIn the *Old English Chronicle*, he is fondly called West-mer [after whom West-mer-land *alias* Westmorland was named]. **He was a very wise man, governing the Britons in great prosperity, honour and wealth...** King Meric...with all speed...assembled his people and made towards his enemies. Giving them battle, he obtained the victory....

ōThe *Scottish Chronicles* avouch [that]...the victory which Meric obtained...happened in the year 87 after the incarnation. In remembrance of this victory, Meric caused a stone to be erected in the same place where the battle was fought. On this stone, these words were engraved: '*Marij victoria!*'ō Translation: -To Meric the victory!ō

ōThe *English Chronicle* says that this stone was set up on Stanesmoore ō and that the whole county thereabout, taking its name from this Meric, was West-mer-ia (now called West-mor-land). King Meric having thus subdued his enemies, and having escaped the danger of their dreadful invasion, **gave his mind to the good government of his people and the advancement of the common wealth of the realm.** He continued the rest of his life in great tranquillity.... **He was buried at Caer-leill [Carlisle], leaving a son behind him called Coill."** Thus the **Christian dynasty Arviragus-Meric-Coill (King Cole).**

Also Holinshed's *History of Scotland* records¹⁶⁹ that ō**Mar-ius [alias Mer-ic]...became King of Britain.... He resided chiefly...in the parts surrounding Kendal.** He named those parts (where he passed altogether the greater portion of his time in hunting) **West-mer-land** ō after his own name.... Afterwards, **when the**

¹⁶⁶ *Op. cit.*, IV:17-18.

¹⁶⁷ *Op. cit.*, I, pp. 107 & 113.

¹⁶⁸ *Op. cit.*, I:197f; and see too Holinshed's *History of England* I:503, citing Hector Boece & Matthew of Westminster.

¹⁶⁹ Holinshed's *op. cit.*, V:72f.

Romans were expelled, a portion of the same – [viz.] adjoining Caledonia – was called Cumberland.

Clearly then, according to the *Old English Chronicle*, the *Scottish Chronicles*, Geoffrey Arthur, Matthew Paris, Humfrey Lloyd and Raphael Holinshed ó the Christian King Arviragus's son the Briton King Meric ruled from near Kendal in Westmorland from about A.D. 72 onward. He wisely ruled the Britons in peace and prosperity, giving them õgood governmentö and promoting õthe advancement of the Commonwealthö ó no doubt under its Common Law. Significantly, King Meric's son King Coill in turn begat King Llew (Lucius), who proclaimed Christianity the national religion of Britain in 156 A.D.

So the Celtic Britons held their own in the uplands of what is now Cumbria ó in spite of the Roman conquest of South Britain as a whole. As the BBC's popular historian Michael Wood writes¹⁷⁰ ó in his 1986 reprint *Domesday: A Search for the Roots of England* ó **there are still extant at Shap in Westmorland stone-walled enclosures for houses, yards and corrals – probably inhabited by Celtic-speaking natives up to the fourth century.** The Romans invaded lowland Britain in A.D. 43. The land they overran was already an old country, which had been cultivated for a long time.

In the areas occupied by the Romans, the latter retained the old tribal organization of the land as the basis of their administration. **The basic Brythonic and Pre-Roman structure of regional and local organisation was retained.... The mass of the native Britons who spoke a Celtic language related to today's Welsh...covered Southern Britain.** By A.D. 300, the population may have reached as much as four million. Thus Michael Wood.

Tacitus on Agricola and his campaigns against the Britons till A.D. 85

However, the Roman juggernaut rolled on. The historian Peter Blair observes¹⁷¹ that the Roman Frontinus, who had succeeded Petilius Cerialis in 74 A.D., carried out measures designed to secure the final conquest and pacification of Wales. He moved across the Severn into the country of the Silures. This, however, again ignited further resistance on the part of the Britons.

Upon his arrival in Britain in the autumn of 78, Agricola found himself confronted with a situation which demanded prompt and stern action. His subsequent occupation of Anglesey may suggest that the diversion caused by Boudicca's rebellion in 60 had prevented Suetonius Paulinus from then driving home his own assault. The account of Agricola's seven seasons of campaigning (in A.D. 78-85) ó one in North Wales and the other six in Northern England and Scotland ó is derived from Tacitus.

Rome's historian Tacitus's biography of his own father-in-law Agricola gives us perhaps the best account of subsequent events in Britain for the rest of the first

¹⁷⁰ M. Wood's *Domesday: A Search for the Roots of England*, Facts on File, New York, 1986 (rep.), pp. 39-41.

¹⁷¹ *Rom. Brit. & Earl. Engl.*, pp. 49f.

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century A.D. The *Agricola* was written in A.D. 98 and describes highlights in the life of that great Roman. Agricola has been a Roman soldier in Britain during the early sixties. Later, as a General, he subjugated the Southern Britons and then ruled as Governor of the conquered areas of Britain from A.D. 78 to 85.

First, Tacitus recounts the chief events which had led up to the commencement of the governorship of Agricola. Only thereafter does the biographer and that same General's own son-in-law go on to give details of his campaigns and achievements in Britain.

Writes Tacitus:¹⁷² "Agricola was born [in A.D. 37].... He served his military apprenticeship in Britain, to the satisfaction of [the Roman General] Suetonius Paulinus [circa A.D. 60f].... Never indeed had Britain been more excited, or in a more critical condition as regards the maintenance of its conquest by the Romans.

"Veteran soldiers had been massacred; colonies burnt; armies cut off.... Britain was then under Vettius Bolanus who governed more mildly than suited so turbulent a province....

"The red hair and large limbs of the inhabitants of Caledonia [in Southern Scotland], point clearly to a German origin. The dark complexion of the Silures [in Southern Wales], their usually curly hair, and the fact that Spain is the opposite shore to them, are an evidence that Iberians of a former date crossed over and occupied these parts....

"Those [compare the Belgae of Southern Britain] who are nearest to the Gauls [or French Belgians], are also like them.... **Their religious belief may be traced in the strongly-marked British religiosity....**

"Some tribes fight also with the chariot.... **They were once ruled by kings**, but are now divided under chieftains.... **Tribes so powerful..do not act in concert.... Britain contains gold and silver and other metals, as the prize of conquest.** The Ocean, too, produces pearls.... They have been reduced to [Roman] subjection; but not, as yet to writing this in A.D. 98 to slavery."¹⁷³

Now "Claudius was the first Roman Emperor after Julius Caesar, explains Tacitus, to renew the attempt to subjugate Britain viz. in A.D. 43f. He conveyed over into the Island some legions.... Aulus Plautius [A.D. 43-47] was the first [Roman] governor of consular rank, and Ostorius Scapula the next....

"By degrees, the nearest[!] portions of Britain were brought into the conditions of a [Roman] province.... Didius Gallus [the subsequent Governor] consolidated the conquests of his predecessors, and advanced a very few positions into parts [of Britain] more remote."

In A.D. 60-62, yet another new Roman governor of occupied Southeastern Britain, "Suetonius Paulinus..., subdued several tribes.... He made an attempt on the island of

¹⁷² *Agric.*, 4-8 & 44.

¹⁷³ *Ib.*, 11-3.

Mona [alias Anglesey], as a place from which the [British] rebels drew reinforcements. But in doing this, he left his rear open to attack.¹⁷⁴

Referring to the subsequent great battles of A.D. 62, Tacitus explains of the Britons that, arousing each other...under the leadership of Boudicea, a woman of kingly descent..., they all rose in arms. They fell upon our troops, which were scattered.... In their rage and their triumph, they [the Britons] spared not.... Had not [Suetonius] Paulinus, on hearing of the outbreak..., rendered prompt succour ó Britain would have been lost [to Rome]....

When, however, Vespasian had restored to unity Britain as well as the rest of the World ó *cf.* especially Palestine (see Matthew chapter 24) ó in the presence of great [Roman] generals and renowned armies, the [British] enemy's hopes were crushed. Nevertheless, the Brigantes [of Yorkshire were]...most prosperous.... There were many battles.¹⁷⁵

The Romans finally get the upper hand over the Britons

From A.D. 69 to 79, according to Rome's historian Tacitus,¹⁷⁶ the Roman General óFrontinus...subdued by his arms the powerful and warlike tribe of the [South Welsh] Silures. Thus, he kept on ósurmounting...the valour of the enemy.ö

Still, there were the vicissitudes[!] of...war which [the new Roman Governor-General] Agricola found on his crossing over [to Britain] about midsummer in A.D. 78. The Ordovices [or North-Welsh], shortly before Agricola's arrival, had destroyed nearly the whole of a squadron of allied [Roman] Cavalry.¹⁷⁷

Indeed, by A.D. 79, Xiphilinus adds¹⁷⁸ that war had again broken out in Britain.... As a result of these events in Britain, Titus [Caesar] received the title of [Roman] -Imperator for the fifteenth time.ö

Only after more than forty years of continual warfare between Britain and Rome, did the outcome finally turn in favour of the latter. This was brought about by Rome's great and wise General Agricola. He himself was born in the very year of the Anti-British Gaius Caesar's accession to imperial power (as Caligula).¹⁷⁹ Now, Agricola was a man of forty-one.

Jowett writes¹⁸⁰ that Agricola had experienced the mettle of British valour on many a battlefield. He was convinced that the Britons were oblivious to persecution and war. He realized that defeat or privation had an adverse effect, but did not discourage this warrior nation. So he effected a more humane policy than his predecessors, by inaugurating a treaty that held no chains. Wisely, he incorporated the British as allies

¹⁷⁴ *Ib.*, 13f.

¹⁷⁵ *Ib.*, 16-18.

¹⁷⁶ See his *Agric.*, 17.

¹⁷⁷ *Ib.*, 18,28f.

¹⁷⁸ Dio: *op. cit.*, Book VIII p. 301, 66:20:1-3.

¹⁷⁹ See Tacitus's *Agric.*, 4-8; compare Morgan's *op. cit.*, 1978 ed., p. 38.

¹⁸⁰ *Op. cit.*, p. 199.

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of the Roman Empire, **recognizing all their native freedoms and kingly prerogatives.** Let us now see how he brought this about.

Rome's new general and governor of Britain Agricola, explains Tacitus,¹⁸¹ in the middle of the year A.D. 78 formed the design of subjugating the island of Monaö alias Anglesey. From its occupation, öPaulinus had been recalled...by the [A.D. 60-62] rebellion of the entire provinceö of *Britannia*.

In the following years, the victorious Romans consolidated their hold over Southern Britain and over Eastern Wales ö from about A.D. 78 onward. They then did the same over Northern Britain and Southern Caledonia ö from about A.D. 83 onward.

First, however, the Caledonians attacked from Scotland. They pushed the Romans in the south of North Britain ö further southward. Pre-eminently, they did so under the leadership of Gald (alias Kellogg or Gwallog or Galgacus or Galga or Calga).

**A.D. 84: The Romans decisively defeat
Gwallog at Scotland's Grampians**

The Elizabethan antiquary and historian Holinshed explains¹⁸² that Corbreid Gald was chosen to succeed in the government of Caledonia in what is now Central and Southern Scotland. Gald was also called *Galgacus* (by Cornelius Tacitus). **He purged the whole realm of all robbers, thieves and other suchlike offenders against the quiet peace of his subjects.** By this means, the state of the commonwealth was brought into better quiet. The year next ensuing [A.D. 76] ö being the third of Galdö's reign ö he called a council at Dun-Stafage.

Wrote the Roman Tacitus:¹⁸³ öThe Britons...abated nothingö They continued öarming their youth, removing their wives and children to a place of safety, and assembling together to **ratify with sacred rites a confederacy of all their States...** Many of the Britons...sought to **defend their property**ö and were **often victorious...**

öThe enemy [of the Romans in Caledonia] had already occupied the Grampian mountains. For the Britons...had made up their minds either to be avenged or enslaved.... Convinced at length that a common danger [*viz.* Rome] must be avertedö by establishing a Pan-British Confederacy or Union ö the Britons öhad, **by embassies and treaties**, summoned forth the whole strength of all their States.

öMore than thirty thousand armed men were now to be seen.... Among the many [British] leaders, one superior to the rest in valour and birth, Galgacus by name, is said to have thus harangued the multitude gathered around him and clamouring for battle.ö

¹⁸¹ *Agric.*, 18.

¹⁸² *Op. cit.*, V:72f.

¹⁸³ *Agric.*, 27-29.

Declared Gwallog to his fellow Britons:¹⁸⁴ "This Union [or rather Confederacy] of yours will be the beginning of freedom to the whole of **Britain**. **To all of us, slavery is a thing unknown**.... To **us** who dwell on **the uttermost confines of the Earth** and of freedom [*cf.* Acts 1:8 & 13:47], this remote sanctuary of Britain's glory has up to this time been a defence....

"**Romans**, from whose oppression escape is vainly sought by obedience and submission, [are] the robbers of the World. *Cf.* Daniel 11:14f,30,36-45 and Josephus's *Antiquities* 20:11:1 & *Wars* 2:14:2. "To **robbery, slaughter, plunder** do they give the lying name of **Empire**. They make a solitude, and call it **Peace**."

"**Nature has willed that every man's children and kindred should be his dearest objects**. Yet these are torn from us [by the Romans]...to be slaves elsewhere.... Take courage, I beseech you, whether it be safety or renown that hold most precious!....

"The Brigantes [in Yorkshire] were able: to burn a [Roman] colony; to storm a [Roman] camp; and do had not success ended in supineness do might have thrown off the yoke. Let us [in North Britain], then, a fresh and unconquered people..., show forthwith at the very first onset do what heroes Caledonia has in reserve!"

Clearly, also then the **Caledonians** certainly had at least the **Law of Nature**. Genesis 9:1-7 & Acts 15:16-21 *cf.* Romans 2:14-16. The pagan Romans, however, defied that Law of Nature.

Continued Gwallog: "The **Romans...are licentious**.... Their own army...[is] composed...of every variety of nations [*cf.* Ezekiel 38:2f to 39:29 with Luke 21:20-24]. The Romans have no wives [in Britain] to kindle their courage; no parents to taunt them with flight.... **God has delivered them into our hands**.

"Do not be frightened by idle display [on the part of the Romans].... In the very ranks of the enemy, we shall find our own forces. Britons will acknowledge their own cause; Gauls will remember past freedom; the other Germans will abandon them.... Therefore, as you advance to battle, think at once of your ancestors do and of your posterity!"

Gwallog and his Celts fought very bravely against the Roman invaders. Remarks Tacitus:¹⁸⁵ "In a moment, they flew to arms.... The action began with distant fighting. The Britons with equal steadiness and skill used their huge swords and small shields. However, then do Agricola encouraged three Batavian and two Tungrian cohorts [*cf.* **mercenaries** from Germany in the Roman army]¹⁸⁶ to bring matters to the decision of close fighting with swords."

This was the turning-point of that battle. For: "The swords of the Britons are not pointed, and do not allow them to close with the foe.... The Britons, wandering amidst the mingled wailings of men and women, were dragging off their wounded.... Agricola was still the Governor of Britain."

¹⁸⁴ *Ib.*, 20-32.

¹⁸⁵ *Ib.*, 35-40.

¹⁸⁶ Holinshed's *op. cit.* V:83f: "Germans (serving the Romans) rushed forth with great violence upon the Caledonians."

The Briton Gwallog's ongoing resistance against the Romans till A.D. 87f

After the brave Caledonian Gwallog's A.D. 84 defeat, all of the tribes of Britain to the south of the Caledonians were obliged to conclude peace with the Roman General Agricola in A.D. 86. Yet even after that, the Brythonic North Britons ó again under Gwallog ó soon won a convincing victory.

That was largely through the stupidity of the emperor in Rome. Because he had started to fear the ever-increasing efficiency and popularity of the competent Agricola in *Britannia*, he now recalled him. The emperor then appointed a far less capable new general in *Britannia* to replace Agricola.¹⁸⁷

Holinshed relates¹⁸⁸ that in fresh hostilities the Romans were sore troubled, by reason of the disorder among themselves. In the end, Sisinnius the Roman leader received a mortal wound, and at length they fell to running away. The Caledonians and Picts then chased them right fiercely.

This victory, achieved after so many unlucky enterprises, highly rejoiced the appalled hearts of the Britons. They had as it were through adverse fortunes now been oppressed grievously by the Romans, continually, for the period of fifty years. But now they won a major engagement.

Thereafter, the Romans got themselves back over the river Tay. They broke the bridge which they had made there ó so that the Caledonians and Picts should not be able to pass over that place. But Gald, coming to the castle of Caledon, got over the river Tay by a bridge of wood laid over the same river (in a place where it is narrow). There were slain, of the Roman part in this encounter, up to the number of five thousand; and of the Caledonians and other confederates, two thousand.

After this victory thus obtained by the Caledonians, a great number of the Britons revolted from obedience to the Romans. Thus, those inhabiting the country now called Wales (together with the marches), slew and chased away such Romans as were located in those parts. This news greatly abashed the Roman army so much the more.

Indeed, after Agricola's recall from Britain, Rome's new general quickly lost Britain. He, Lucullus, then withdrew the Roman army to the Continent. However, his replacement, General Neratius Marcellus, in A.D. 86 again restored Roman oppression in Britain. In Westmorland,¹⁸⁹ however, King Arviragus's son Prince Meric was apparently still ruling even in A.D. 87 ó and possibly also thereafter.

However, as far as *Britannia* as a whole was concerned, south of what is now Scotland the Romans then suppressed the Britons (intermittently) ó till 118 A.D.¹⁹⁰

¹⁸⁷ Holinshed's *op. cit.*, V:83f.

¹⁸⁸ *Op. cit.*, V:85f.

¹⁸⁹ See our text above at nn. 164-71.

¹⁹⁰ Thus Morgan's *op. cit.*, 1979 ed., p. 90.

Thereafter, Emperor Hadrian offered the Britons a new peace treaty which was accepted in 120 A.D.¹⁹¹

From A.D. 43 to 86, sixty or yes, sixty!¹⁹² pitched battles had been fought between the Britons and the Romans on British soil. Finally, however, the South Britons were overrun by the sheer numbers of the Pagan Romans.

After that, as Jowett points out,¹⁹³ the great peace (of the so-called *Pax Romana*) settled over the Island. It began with the *Treaty of Agricola* in A.D. 86. It continued for a period of two hundred years. However, it never extended over North Britain as such and it was frequently challenged by the Celto-Brythons also in the South.

Tacitus's A.D. 98f account of the subjugated Britons in Roman *Britannia*

It is most important to note that even some fifteen years after the cessation of all resistance on the part of the South Britons to Roman rule within the new province of *Britannia* in South Britain or neither their spirit nor their culture had been broken. A few extensive citations taken from Rome's then-contemporary pagan historian Tacitus, will establish beyond the shadow of a doubt that this was indeed the case.

In his A.D. 98 *Agricola* (13-21), Tacitus insisted: "The Britons themselves bear cheerfully the conscription, the taxes, and the other burdens imposed on them by the [Roman] Empire or **if there be no oppression. Of this, they are impatient. They are reduced to subjection; not, as yet, to slavery.**"

Tacitus then proceeded to review the **extreme resilience** of the Britons to Roman pressure for more than the previous century-and-a-half. "Julius, the very first Roman who entered Britain with an army" in B.C. 55f, observed Tacitus, "must be regarded as having indicated rather than transmitted the acquisition to future generations.... Caius Caesar [alias the A.D. 37-41 Caligula] meditated an invasion of Britain...but his purposes, rapidly formed, were easily changed...."

"Claudius was the first to renew the attempt," from A.D. 43 to 54. He "conveyed over into the island some legions and auxiliaries or choosing Vespasian to share the campaign with him...."

"Aulus Plautius was the first governor...and Ostorius Scapula the next. Both were famous soldiers, and **by degrees** the nearest [or southeasternmost] portions of Britain were brought into the condition of a province.... Didius Gallus consolidated the conquests of his predecessors...."

"Didius was succeeded by Veranius.... Then Suetonius Paulinus...made an attempt on the island of Mona [alias Anglesey].... But in doing this, he left his rear open to attack.... Had not Paulinus on hearing of the outbreak in the province rendered prompt

¹⁹¹ See: the Cymric Triads, 79; Suetonius and Tacitus, as cited in our addenda below; and Dion Cassius's *Xiphilinus Excerpta*, p. 176, in *Monumenta Britannica*, ad ann. 58-59 (A.D.).

¹⁹² Thus Jowett: *op. cit.*, p. 199 or who attributes this statement to Tacitus.

¹⁹³ *Op. cit.*, p. 211.

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succour ó **Britannia would have been lost** to the Romans as the most-recently-conquered province of their empire.

ōThere were **many battles**, some by no means bloodless.... The Ordovices [in North Wales], shortly before Agricola's arrival [in A.D. 78], had destroyed nearly the whole of a squadron of allied cavalry in their territory.... He [Agricola] formed the design of subjugating the island of Mona, from the occupation of which Paulinus had been recalled...by the rebellion of the entire province....

ōThe national experience in swimming...enabled **the Britons to take care not only of themselves but of their arms and horses.**ō Rome's A.D. 78-85 governor of Britain, ōAgricola, became great and famous.... Nor did he use his success for [increasing]...the repression of a conquered people.... **He lightened the exaction of corn and tribute...**

ōIn his very first year of office [A.D. 78], he restored to peace its good name.... **Agricola gave private encouragement** and public aid **to the building of temples, courts of justice and dwelling-houses – praising the energetic, and reproving the indolent.** Thus, an honourable rivalry took the place of compulsion. He likewise provided a liberal education for the sons of the chiefs, and showed...a **preference for the natural powers of the Britons** over the industry of the Gauls.ō

Britannia retains her ancient laws and her culture even under Roman rule

Of course, this hardly means that British culture now became romanized. To the contrary, the Britons ó even within *Britannia*, the Roman-occupied areas of South Britain ó continued to promote their own Celtic culture. Indeed, two subsequent centuries of peace would give them the opportunity to become thoroughly imbued also with the spirit of Palestinian Christianity.

Many areas even of ÷Roman Britainø were only very slightly influenced by the Romans ó areas such as Strathclyde, Cumbria, Wales, Cornwall and Devon. Yet other areas of the British Isles were not at all occupied by the Romans ó areas such as what is now Northern Scotland, the Isle of Man, and the whole of Ireland. There, the old Celtic culture continued even more dominantly. Indeed, there too the Christian Gospel ó but no pagan Roman influences ó began to penetrate.

For even after the establishment of the province of *Britannia* in Roman-occupied South Britain, not only were large parts of Cambrian Wales and Cumbrian Westmorland unoccupied by the conquerors. The same was true also of the whole of Southwest Britain below the Severn.

As Richard Conwell states in his book *The Dominance of Rome*,¹⁹⁴ Devon and Cornwall were not occupied. Rome's influence was much less even in Eastern Britain than in Northern Gaul. Such might indeed be expected in an insular region like the Roman province of *Britannia* ó situated as it was on the outermost and westernmost periphery of the far-flung Roman Empire.

¹⁹⁴ R. Conwell: *The Dominance of Rome*, Hamlyn, London, 1969, pp. 68f.

The modern historian G.M. Trevelyan explains anent the occupation of South Britain¹⁹⁵ that the Romans neglected Devon and Cornwall. Roman remains are scarce beyond Exeter. Moreover, especially north of the Humber and Trent ó and west of the Severn and Exeter ó Celtiberian tribalism survived.

Wales and Cornwall, Strathclyde and Lancashire – where independent Celto-Brythonic life was destined to survive even the later coming of the Anglo-Saxons, were precisely those districts wherein Celtic life had been least altered by the Roman occupation. Indeed, Roman influence was permanent ó in no part of the island.

The Roman Empire put no shackle on philosophic speculation, nor on variety in religion, and struck only at those organizations like Druidism and the Christian Church which seemed to challenge its authority as a government. **Although the druidical priesthood had been suppressed as politically dangerous, in other respects the natives of Britain continued freely to worship.**

Thus, the persecution of non-druidical British Christians by the Pagan Romans was probably on a very small scale (if at all) ó at least until the middle of the third century. But by then, it was only seven decades before the accession of the famous Christian Briton Constantine ó as the first Christian Roman Emperor. Thus Trevelyan.

From A.D. 84 onward, observes Sir Winston Churchill,¹⁹⁶ in the remote North Britain and the wild West Britain, freedom found refuge among the mountains ó even when the rest of the island, as *Britannia*, became one of the forty-five provinces of the Roman Empire. Ultimately, in Roman *Britannia* there was law and order; peace and warmth; food and life. Yet also in that region, the longing for national freedom could not be eradicated. Consequently, the Britons there would again and again strive to throw off the Roman yoke ó until they later succeeded.

Moreover, even in Roman *Britannia* the Celts were scarcely latinized. Writes England's very famous historian Lord T.B. Macaulay:¹⁹⁷ öIt is not possible that the islanders were at any time generally familiar with the tongue of their Italian rulers... In our island, the Latin appears never to have superseded the old [Brythonic and/or] Gaelic speech, and could not stand its ground.ö

Also the contemporary historian Canby declares¹⁹⁸ that despite Roman occupation from A.D. 43 to about A.D. 400, the Celts preserved their identity as a people. The Romans failed to implant their culture in the British Isles. Celtic remained the language of the peasantry.

Celtic folkways were not erased. The Celts still handed down their law by way of mouth, long after the druids had disappeared. The clan system in Scotland is directly descended from the tribal organizations of the Ancient Celts.

¹⁹⁵ *Op. cit.*, pp. 20f & 27.

¹⁹⁶ *Island Race*, I p. 6.

¹⁹⁷ *Op. cit.*, I p. 3.

¹⁹⁸ *Op. cit.*, p. 193.

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THE PAGAN ROMANS (A.D. 43-87F)

The modern historian Richardson adds¹⁹⁹ that conquest was never more dearly attempted than in the case of Britain by the Romans. By no people was every inch of a country at any age contested with more bravery, and surrendered more stubbornly ó than by the native inhabitants of Britain.

They had settled laws and institutions. They were distinguished by an ardent love of liberty ó in defence of which the highest degree of valour and self-devotion were on all occasions manifested. It is certain they revered the laws by which they had long been governed ó and evinced profound homage for the memory of their forefathers. Thus Richardson.

Indeed, the jurist and historian Dr. G. Smith (LL.D.) concludes²⁰⁰ that the series of invasions and sanguinary conflicts between the Romans and Britons, have no parallel in any age or country. Through it all, Britain's christianizing Celtic culture was even then well on the way toward its later triumph over the Paganism of the invading Romans.

**Summary: The Christianizing Britons resist
the Pagan Romans (A.D. 43-87f)**

We summarize. Here we have sketched the increasing resistance by the Britons, from A.D. 43 till 87f, to the crass Paganism of the Romans who invaded and occupied a large part of Ancient Britain.

We first showed the decline and fall of the Roman Republic itself until around B.C. 71f. Next we referred to the accounts of Rome's A.D. 100f pagan historian Suetonius anent the rise of Rome's Caesars. Then we cited Chicago Law Professor Edmunds ó on the legal lapse of Rome, from Republic to Empire.

We next outlined the road to war between Britain and Rome, B.C. 55f, and especially from A.D. 10 onward. The amoral imperialistic hatred of ethical and national British Druidism by the pagan Romans was noted ó as too was the political situation in Britain just before the A.D. 43 Roman invasion. We then looked at the Roman records of Claudius's A.D. 43 attack on Britain; at the British accounts thereof; and at other comments thereon.

We next noted Vespasian's first attack against the Britons at Exeter; the Roman use of war-elephants to disrupt the Britons' war-horses; and the *Romano-British Treaty* of A.D. 45. At that latter time, the Roman General Plautius was exposed to Christianity, and married the British Christian Princess Gladys (before then being relieved of his command). Next, the *Treaty* was broken, and the Romano-British War resumed.

That War now moved toward the western uplands. There, the Britons more than held their own against overwhelming odds ó until the Romans tilted the military balance in their own favour through the brave fighting of German mercenaries in the Latin armies.

¹⁹⁹ As cited in Morgan's *op. cit.*, 1979 ed., pp. 90f.

²⁰⁰ Morgan's *op.cit.*, 1979 ed., pp. 90f.

We then presented: Rome's A.D. 98f pagan historian Tacitus's account of the great British General Caradoc; other accounts; and the record of his capture by the Romans. We next related his sojourn in Rome from A.D. 52 till 59 and referred to implicit suggestions in Tacitus and in Suetonius on possible connections between Caradoc and Christianity.

We next cited Rome's pagan historians themselves on the moral superiority of the Briton Caradoc to the Roman Claudius. That moral superiority would again be seen from the war-speech of Boadicea in A.D. 61f, and also from that of Gwallog in A.D. 84f.

We next saw that, even after the capture of Caradoc, Britain's King Arviragus continued the fight against the Romans from A.D. 52 onward. New Roman generals now arrived to fight in Britain, but without much success. Indeed, the Romans even lost much ground during the massive Anti-Roman rebellion of Southeast Britain around A.D. 60f. This was inflamed even more by the Roman incineration of Druidism's headquarters and leaders on the island of Anglesey.

We then examined the Roman outrages against Boadicea and her daughters. This triggered off a widescale revolt in Eastern Britain around A.D. 61f, as seen in Boadicea's famous oration against the Romans. Though the Britons were defeated at the decisive Battle of Ambresbury between Boadicea and Paulinus, British resistance against the Romans still continued even thereafter.

Later, for quite some years, Venut fought successful battles against the Romans on the borders of Cumbria. This in turn was followed by many further skirmishes between the Britons and their pagan oppressors from Rome.

It was seen that the Roman persecution of both Druidism and Christianity, in Britain and elsewhere, unintentionally promoted co-operation between those two religions with one another, and against the Pagan Romans. Remarkably, from A.D. 75 to 87f, King Arviragus's son Prince Meric ruled over Britons from Westmorland. Yet the Roman juggernaut rolled ever northward as seen from Tacitus's account of Agricola's campaigns against the Britons from A.D. 78 to 85.

At that latter time, the Romans finally got the upper hand over the Britons in the Roman province of *Britannia* within South Britain. Again only with the help of their German mercenaries, the Latin invaders decisively defeated Gwallog at Scotland's Grampians. Yet even after the Romans inflicted their 'Peace Treaty' in A.D. 86, the brave Briton Gwallog continued his resistance against the Romans till A.D. 87f.

Even Rome's pagan historian Tacitus in A.D. 98 assessed that the subjugated Britons had not been deprived of their culture nor enslaved. Then and later, even Roman-occupied *Britannia* was never really romanized and retained her own Brythonic laws and way of life even under Roman rule.

CH. 12: THE GROWTH OF BRITISH CHRISTIANITY FROM A.D. 43 TILL 100

In chapter 10 above, we saw how the Gospel arrived in Britain apparently around A.D. 35 ó rapidly christianizing the British Royal Family, various noblemen, many other influential figures, and their dependents. Then, in chapter 11, we saw how Britain ó christianizing ó resisted Pagan-Roman aggression from A.D. 43 onward.

That Pagan-Roman aggression would continue ó and losingly ó until the Christian Briton Constantine the Great would himself become Emperor of Rome just after the beginning of the fourth century A.D. Thereafter, he would depaganize and to some extent christianize that Roman Empire.

In this present section, chapter 12, we now need to trace in detail ó after the Roman invasion of A.D. 43f ó the expansion among the Britons of the Christian religion which had already reached them around A.D. 35. Specifically, we shall show how it expanded among them ó in spite of their increasingly being under the first beginnings of Rome's pagan rule over *Britannia* during the latter half of the first century A.D.

Then, in our next section, chapter 13, we shall show how the Christian Briton King Llew was in A.D. 137 well instructed by his own British-descended uncle Rev. Timotheus. Thereafter, Llew in A.D. 156 proclaimed the already nationally-known Christian religion to be the established faith in his area of **Britain** ó as later somewhat evidenced also by Non-British writers like Tertullian and Hippolytus and Origen.

The ongoing missionary work in Britain by Joseph of Arimathea (A.D. 43-76)

As previously noted,¹ it would seem Joseph of Arimathea had started preaching in Britain by A.D. 37 ó if not perhaps even as early as A.D. 35. Throughout most of the Romano-British War (A.D. 43-85), Joseph continued preaching the Gospel, apparently in the safe southwest of Britain at Glastonbury ó until his death in A.D. 76.

Maelgwyn of Llandaff (A.D. 450), doubtless reflecting much earlier tradition, recorded that Joseph and his eleven companions were buried in Glastonbury: "He lies in the southern angle of the bifurcated line of the Oratorium." This Oratorium (or "Place of Prayer") was later built near that spot in Southwest Britain ó after Joseph's demise, and before the time of Maelgwyn.²

After Joseph's death, his group continued witnessing in Glastonbury and elsewhere too in Britain ó and beyond. Indeed, they did so unimpededly.

In addition to that southwestern witness, however, there were also other testimonies about ongoing Christianity elsewhere too in Britain. This was so even during the Romano-British War, as we shall now see.

¹ See ch. 10 above at its nn. 65f.

² Thus Dobson's *Did Our Lord Visit Britain* etc., p. 25.

The preaching in Britain of Simon the Zealot and Peter till at least A.D. 44f

The armies of the pagan Romans invaded Britain in 43 A.D. Immediately, there was fierce fighting between the attacking Romans and the defending Free Britons in the southeast of Britain. Yet the apostles Simon Peter and Simon the Zealot ó both of whom seem to have been working in Britain even before the Roman invasion ó apparently each continued evangelizing in the Island, until at least A.D. 44. Indeed, each of them ó even after then leaving Britain ó also subsequently seems to have returned there again at least one more time.

According to the A.D. 230 Hippolytus of Portus (near Rome in Italy), Simon the Zealot ó during his first visit to Britain in A.D. 42 ó seems to have continued preaching there until at least the year 44. Thus too the A.D. 1570 Cardinal Baronius.³

Jowett records⁴ that Simon came from Cana. His enthusiastic preaching of the Word earned him his -zeal-ousø surname (-æthe Zeal-otø). In the year of the A.D. 42 *Claudian Edict* (compare Acts 18:2), Simon first went to Britain. There and then, he decided to conduct his evangelizing campaign in the eastern part of the Island.

The *Claudian Edict* expelled even Hebrew-Christian leaders from certain key parts of the Roman Empire. Among those who then went to Britain, was also the apostle Peter (himself a Hebrew-Christian). See Cornelius a Lapideø *Argument of St. Paul's Epistle to the Romans*, chapter 16. A.D. 42, then, was the year Simon Peter first went to Britain.

Peter, acting as a free-lance Missionary stemming from Avalon, preached in Britain also during the Caradocian-Claudian War (A.D. 43-52). While in Britain, he became well acquainted with the members of the two branches of the Royal Silurian House ó that of Arvirag, and that of Caradoc. He thus knew the children of Caradoc years before they went into Roman captivity together with their father and his family, in A.D. 52. Thus Jowett.

Aulus Plautius and his Christian wife Gladys Graecina Pomponia in Britain

We have already noted⁵ that Plautius himself had apparently become a Christian and married Caradocø sister the Christian British Princess, Gladys Graecina, during the truce of A.D. 45. Unfortunately, that truce lasted for but six months.

It is likely the couple then went and resided in the Roman colony at Londinium (within the great international trading city of Caer Lludd alias London). There they would then have resided, until their later removal together ó to Rome ó around A.D. 47.

³ See McBirnieø *op. cit.*, pp. 58f & 213.

⁴ *Op. cit.*, pp. 158f & 174.

⁵ See ch. 11 above at its nn. 53f.

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Consequently ó as Rev. Dr. Clayton has stated⁶ ó the worship of Christ cannot have been unknown, even within the Roman colony within London. For in A.D. 57, the Briton Pomponia Graecina was accused in Rome apparently of being a disciple of Christ ó alias of having imported a ðforeign superstitionð when she and her husband the retired Roman General Aulus Plautius had arrived in Rome from ðBritainð⁷ some ten years earlier.

There was probably even before the A.D. 42 *Claudian Edict*, a small Christian presence even in the imperial Italian city of pagan Rome itself. Acts 18:2 *cf.* 2:5-10 with Suetonius⁸ *op. cit.* 5:2-25 and Josephus⁸ *Antiquities* 19:5:2*f.* However, after the A.D. 47 arrival in Rome of the British Christian Princess Gladys Pomponia Graecina and her husband the (by then apparently christianized) Roman General Aulus Plautius ó the embryonic Christian Church even in Rome was doubtless much strengthened.

**Rufus Pudentius and his British Christian wife
Gladys Claudia in Rome**

We also need to note that similar events occurred in respect of Plautius⁸ staff officer Rufus Pudentinus. For he married Caradoc⁸ daughter Gladys (later called Claudia).

While yet in Britain (till A.D. 47) ó and also on his staff at Regnum (alias Chichester) ó General Plautius had this officer Rufus Pudentinus (also called Pudens). It is known that he was then at Chichester. For his name has been found on a monument unearthed there, dating from the (A.D. 43-54) reign over *Britannia* of the Emperor Claudius alias Tiberius Claudius Caesar.

The inscription on this ðPudens Stoneð reads: ðBy permission of Tiberius Claudius...the College of Engineers and Ministers of Religion attached to it...have dedicated...this temple... The site was given by Pudens, son of Pudentinus.ð⁸ This Pudens would have been either Pudentinus himself, or otherwise the latter⁸ son.

Either by the time that monument was inscribed, or more probably shortly thereafter, the religious Pudens seems to have embraced Christianity ó and indeed before A.D. 47. Indeed, Pudens befriended (and later married) Caradoc⁸ Christian daughter Gladys.

This Gladys, the daughter of Caradoc, is not to be confused with her Christian aunt (Gladys Pomponia Graecina). Caradoc⁸ daughter Gladys was later called ðClaudiað ó after Rome⁸ Emperor Claudius, when he adopted her while she was a hostage in Rome from A.D. 52 onward.

An important statement is written in the *Roman Martyrology*⁹ about Pudens (alias Rufus). For, concerning that person, the *Martyrology* mentions: ðHaving by the

⁶ See the ðHarvest Thanksgiving Serviceð held on 1st October 1954 in All-Hallows-by-the-Tower, by Rev. P.B. Clayton (C.H., M.C., D.D.) ó as cited by McBirnie in his *op. cit.*, p. 219.

⁷ See Tacitus⁸ *Annals* 12:32; *cf.* too ch. 11 above at its nn. 31*f.*

⁸ Thus in Morgan⁸ *op. cit.*, 1978 ed., pp. 57*f.*

⁹ Cited in Taylor⁸ book *The Early Church*, p. 35.

apostle's hand put on Christian baptism, he preserved the robe of his innocence unspotted ó even to the end of his life.ö

On the one hand, that baptism could well have been performed even in Britain by Joseph of Arimathea, or by Simon Peter, or by Simon the Zealot ó and as early as around A.D. 43-44. That would have been before Pudens removed to Rome, between A.D. 47-52.

On the other hand, it seems from the *Roman Martyrology* that this Pudens is the same person as the Rufus mentioned in Romans 16:13. In that case, this Pudens may in all probability very well have been baptized already ó even before coming to Britain (in A.D. 43f?) and meeting Gladys there (during the truce of A.D. 45?). For then, he himself would be the son of a godly Christian mother who was well known to the apostle Paul himself. See Romans 16:13 & Second Timothy 4:21, and compare the *Roman Martyrology*.¹⁰

Either way, that Christian couple ó Pudens and his British wife Gladys alias Claudia ó would later play a major role in evangelizing, also while at Rome. This would be after their removal, perhaps together, to that city ó from Britain. Indeed, if removed together, this might very well have been at the same time as the A.D. 47 removal from Britain ó of Pudens's General Aulus Plautius and the latter's Christian British wife Gladys Graecina Pomponia.

Interestingly, Jowett writes¹¹ anent the apostle James that some records claim he was present at Avalon again in A.D. 48. Indeed, Jowett also adds¹² it is recorded around A.D. 48 that Conor Macnessa, King of Ulster in Northern Ireland, sent his priests to Avalon to commit the Christian Law and its teachings into writing for Ulstermen ó which they then named *The Celestial Judgments*. See: L.S. Lewis's *St. Joseph at Glastonbury*; and also the Irish Tourist Bureau's *Old History of Ulster*.

The Christian British Royal Family exiled in Rome

Let us now look more closely at the various members of the British Royal Family, exiled in Rome. The first member of that family to arrive there, was Caradoc's sister ó Princess Gladys (Graecina Pomponia).

The Roman Governor Plautius had been recalled from Britain to Rome. Plautius's British wife Pomponia (or Caradoc's sister Gladys) ó and apparently also his Christian Officer Pudens and the latter's British wife Claudia (alias Caradoc's Christian daughter Gladys) ó went to Rome with him in A.D. 47. Only later, around A.D. 57, was action finally taken in Rome against Plautius's British wife Pomponia, who had long been a Christian (and probably ever since the A.D. 35f beginning of the evangelization of Britain).¹³

¹⁰ *Roman Martyrology* (for May 17).

¹¹ *Op. cit.*, p. 171.

¹² *Ib.*, p. 80.

¹³ *Cf.* in ch. 10 at its nn. 244f above.

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In A.D. 52, the captured British General Prince Caradoc himself and his whole family ó apparently all Christians ó were themselves removed to Rome. There, he made his famous speech before Pagan Rome's Emperor Claudius.¹⁴

The important church historian Rev. Dr. A. Cleveland Coxe poses the question¹⁵ as to whether it really is so that Caradoc alias ðCaractacus...made the speech...ascribed to himö by ðBedeö and Gibbonö (and most significantly of all by Pagan Rome's A.D. 98f historian Tacitus). Coxe himself inclines to the view that Caractacus (alias Caradoc) indeed did make that speech.

If then that is indeed so, observes Coxe, ðit would confirm the opinion of those who make him **already** a convert to Christ.... Archdeacon Williams gives us very strong reason to believe he [Caradoc] was a Christian.... In that case, his [Caradoc's] words contain an eloquent ambiguity which Christians would appreciate.ö

By ðambiguityö Dr. Coxe here means deliberately ambiguous words in Caradoc's public speech before the masses in Rome ó which words the listening yet intimidated Christians in Rome would have recognized to be æcode words.ø By these latter words, Caradoc would have encouraged those intimidated Christians ó thus signalling to them that he too was a Christian.

Compare with this also the æcode wordsø in Second Thessalonians chapter two, and those in the Book of Revelation too. Certainly there is no ambiguity in the record of Caradoc's speech, as reported by Rome's accurate historian Tacitus. According to the latter ó himself born in A.D. 55 just after that time ó Caradoc certainly uttered those A.D. 52 words in Rome.

At any rate, Emperor Claudius was so impressed with Caradoc's behaviour in Rome ó that Claudius pardoned Caradoc and his family. Claudius Caesar gave them much freedom of movement within the City of Rome. He even adopted Caradoc's beautiful daughter Gladys as his own, and changed her name to æClaudiaø ó thus renaming her, after himself. As also Jowett states:¹⁶ ðHenceforth Gladys was known as Claudia.ö

Yet Claudius continued to detain all those members of the British Royal Family in Rome. There they remained for the next seven years, until A.D. 59.

Claudia the Christian daughter of the British Prince 'Cogidumnus'

Now it is certain that the Romans themselves latinized Caradoc's name to æCaractacusø (or æCaratacusø). Possibly, they may also have called him æCogidumnusø ó although the latter might also very well refer to Caradoc's kinsman Arvirag Gwaidyr, or to the previous king æTogodamnusø alias Guider the son of King Cynbelyn (alias Cymbeline).¹⁷ Then again, the word æTogodamnusø might also refer

¹⁴ See ch. 11 at nn. 81f above.

¹⁵ Thus Coxe, in the Eerdmans's edition of the *ANF*, III, pp. 105 & 108.

¹⁶ *Op. cit.*, p. 115.

¹⁷ Compare Dio. Cass.: *op. cit.*, 21:1 & 23:1f.

to any male member of the Royal Family ó or close kindred thereto ó who might well be in the line of succession to the throne.

At any rate, there is considerable evidence that the -Claudiaø mentioned by St. Paul in Second Timothy 4:21, was both -a Britonø and indeed also the daughter of the -British king...Cogidumnusø ó which may well also mean the -British nobleman...Togadamnus.ø Thus, the renowned Coneybeare and Howson themselves, in their standard volume on *The Life and Epistles of St. Paul*.

Here is their evidence. Around A.D. 67f, Paul wrote to Timothy who was then apparently in Ephesus.¹⁸ That apostle then states, apparently from Rome:¹⁹ øEubulus and Pudens and Linus and Claudia and all the brethren salute you.ø Second Timothy 4:21.

Concerning this -Pudensø and -Claudiaø ó Coneybeare and Howson boldly state²⁰ that the following facts relating to these names are taken from an ingenious essay on the subject entitled *Claudia and Pudens* by J. Williams (M.A.). Williams explains²¹ that there are two A.D. 66f epigrams by Romeø's famous poet Martial.²²

The former epigram describes the marriage many years earlier of a distinguished Roman named -Pudensø to a foreign lady named -Claudia.ø The latter epigram tells us that this -Claudiaø was a -Britonø ó and was given the cognomen of -Rufinaø when in Rome. This name *Rufina* could mean -the red-haired oneø (signifying her own Celtic tresses) ó or alternatively, it could also mean -the wife of Rufusø (alias Pudens).

At the time when the latter epigram was written ó between A.D. 66 and 85f ó Claudia already had grown-up sons and daughters. The former of the two epigrams was not **published** till the reign of Domitian around A.D. 89f. But it may well have been **written** many years earlier. Thus, the -Claudiaø and -Pudensø of Martial **may** be the same persons as the -Claudiaø and øPudensø who are in Second Timothy 4:21 seen to be friends of St. Paul in Rome around A.D. 64f.

But further. Romeø's A.D. 98 historian Tacitus mentions²³ that certain territories in the south-east of Britain were given to a British prince -Cogidumnusø ó viz. Caractac(us) alias Caradoc? This would have occurred around or just before A.D. 52 ó while Claudius (alias Tiberius Claudius Nero) was Roman Emperor from A.D. 41 to 54.

In 1723 A.D., a marble was dug up at Chichester. It bore an inscription in Latin, making mention of a British prince bearing the title of Tiberius Claudius Cogidumnus. This description might well indicate that the conquered Briton Cogidumnus (alias Caradoc?) had been given the extra names of his Roman conqueror: Tiberius Claudius. His daughter would then, according to Roman usage, have been called Claudia.

¹⁸ I Tim. 1:3 cf. II Tim. 4:13,19,ø23a,ø and Acts 18:18-26.

¹⁹ See II Tim. 4:ø23bø.

²⁰ *The Life and Epistles of St. Paul*, Eerdmans, Grand Rapids, 1957 ed., p. 780, n. 3.

²¹ J. Williams: *Claudia and Pudens*, London, 1848.

²² See below at nn. 39 & 56f.

²³ *Agric.* 14. See too at nn. 48 & 115f below.

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In the same inscription, we also find the name of Pudens. Coneybear and Howson then mention that other details of all this were given in their larger editions too. Further, they then refer to the *Quarterly Review* for July 1858 ó where these matters were previously addressed.

The Briton Llyr Llediaith with his grandson Caradoc in Rome

Jowett informs us²⁴ that Llyr Llediaith, the grandfather of Caractacus, was among the group of royal captives taken to Rome in A.D. 52. Shortly after the famous trial of the British *Pen-Dragon* (alias Head of the Army or Commander-in-Chief) before the Pagan-Roman Emperor Claudius in the Roman Senate, the old British Christian King Llyr died in Rome. Caradoc thus became the head in Rome of Llyr's extended family exiled there.

Jowett continues²⁵ that the only restriction imposed in the pardon of Caractacus or Caradoc, was that he must remain at Rome on parole for seven years ó and that neither he nor any member of his family were ever (again) to bear arms against Rome. To this, Caradoc agreed. Never once thereafter did he, a Christian, break his pledge.

While exiled as a hostage in Rome, states Rev. R.W. Morgan,²⁶ Caradoc took up his residence in the *Palatium Britannicum* (on the side of the *Mons Sacer*) ó converted afterwards by his grand-daughter Claudia Pudentiana into the first Christian church-building at Rome ó and now known as St. Pudentiana. Here the nuptials of Claudia and Rufus Pudens Pudentinus ó *cf.* Second Timothy 4:21 ó were [re-]celebrated in A.D. 53.

In his famous *Short History of Christian Missions*, Dr. G. Smith (LL.D. & F.R.G.S.) explains²⁷ that the *Welsh Triads* tell how the A.D. 15f Llyr Llediaith the father of Caradoc alias Caratac(os) was kept seven years as a hostage at Rome from A.D. 52 until A.D. 59. Thereafter, Caradoc returned as a Christian Missionary to his countrymen in Britain.

According to Dr. Smith, Rev. F. Thackeray ó the highest authority on the subject ó observes of the family and other captives who accompanied Caradoc himself, that Paul (during his first imprisonment) may have become acquainted with some of them. Thackeray further argues it is through their representations that Paul might very well have been induced, when liberated from his first confinement in Rome, to undertake a voyage to Britain.

²⁴ *Op. cit.*, p. 185.

²⁵ *Ib.*, p. 107.

²⁶ *Op. cit.*, 1978 ed., p. 54.

²⁷ G. Smith: *Short History of Christian Missions*, 1886, pp. 59f.

The Briton Caradoc's son the Christian Cyllin in Rome

Rev. R.W. Morgan explains²⁸ that of the sons of Caradoc ó Cyllin (probably already in A.D. 53), and Cynon (probably only in A.D. 58), returned to Britain. On Caradoc's death, Cyllin succeeded to the Silurian throne in the West of Britain.

Another son, Lleyrn or Llyn or Llin alias Linus (*cf.* Second Timothy 4:21), remained in Rome with his father Caradoc. Llin increasingly gave leadership there ó in the growing church within his father's household. According to Rev. Morgan, Llin or Linus was subsequently ordained by Paul as the first Overseer of the Christian Church in Rome ó perhaps just before his father Caradoc returned to Britain in A.D. 59.

Caradoc's son Cyllin was apparently allowed to return from Rome to Britain in A.D. 53. There, in Silurian Southeastern Wales (adjoining Glastonbury), Cyllin does seem to have functioned as Caradoc's regent (with at least the tacit approval of the Romans) ó during the continuing seven-years-long absence and hostagehood in Rome of his famous father.²⁹

Cyllin, himself a Christian, naturally promoted Christianity when himself his father's A.D. 53-59 regent in Britain ó even while his hostaged father Caradoc was still in Rome. George Jowett states³⁰ of Cyllin that during his reign, he is given credit for introducing into Britain the giving of ðChristianö names to infants ó that is, first names derived from well-known persons mentioned in the Bible (and especially in the New Testament). Prior to this, the British followed the old Hebrew method of naming a person by one name only, and adding the word -abø[or -apø] ó meaning -ofø(or -son ofø). Thus: -Cyllin ap Caradocø, compare -Simon ben Jonahø or -Joseph bar Sabasø (Matthew 16:17 *cf.* Acts 1:23).

Support for the credit given to Cyllin for this, explains Jowett,³¹ is evidenced in the following extract from the family genealogy ó as given by his descendant *Jestyn ap Gwrgant*, Prince of Glamorgan. ðCyllin ab Caradoc, a wise and just king ó in his days, many of the Cymri embraced the faith in Christ through the teachings of the saints.... He first of the Cymri gave infants (-Christianø) names. For before ó names were not given except from something characteristic in their bodies, minds or manners.ö

Also Rev. R.W. Morgan claims³² that Cyllin acted as regent in Britain, during the absence of his father Caradoc in Rome. Moreover, adds Morgan, Cyllin had all his own children baptized ó in Britain.

²⁸ *Op. cit.*, 1978 ed., p. 54.

²⁹ Corbett: *Why Britain?*, p. 32; compare Jowett's *op. cit.*, pp. 107f & 184.

³⁰ *Op. cit.*, p. 184.

³¹ *Ib.*, pp. 184-85.

³² *Op. cit.*, pp. 111 & 131-39.

The British Prince Caradoc's son Linus becomes Presbyter and Overseer at Rome

Who, in actual fact, was the very first (ecclesiastical) Overseer of the embryonic Christian Church in Rome? Not the apostle and Hebrew-Christian Peter! For he apparently never even visited that imperial city, until just before his death around A.D. 64-66.

Now Holy Scripture certainly suggests that the Christian community in Pagan Rome first consisted of house churches meeting in the homes of the faithful. Thus, around A.D. 54. See Acts 18:2,18,26.

Thus further, also around A.D. 56. See Romans 16:3-5 & 16:10-11 & 16:14-16. Too, within the A.D. 64f Second Timothy 4:21-23 passage, Paul's allusion should be noted to the presence in Rome of certain prominent persons connected to the exiled Royal British Household. For there he mentions Eubulus...and Pudens and Linus and Claudia.

Indeed, from Pagan Rome's first-century-A.D. historians Suetonius and Tacitus we do know that **even as early as A.D. 52** the (Christian?) British Royal Family had been exiled in Rome. There, it seems they resided in what very soon became known as the *Palatium Britannicum*.³³

Associated for worship there, and **as the extended household of Caradoc together with the latter's son Llin alias Linus, were those from Britain**. Such would have included also the immediate household of Eubulus (apparently the Aristobulus of Romans 16:10 alias the Arwystli of the *Ancient British Triads*).³⁴ Such would also have included the immediate households of Pudens and Linus and Claudia.³⁵ Second Timothy 4:21-23.

The importance of the Briton Caradoc's son Llin alias Linus being in Rome from A.D. 52 onward, cannot easily be exaggerated. We have already seen³⁶ that the Briton Llin had become a Christian even before leaving Britain for Rome together with Caradoc his father and the latter's immediate family in A.D. 52. Now we shall see that, once in Rome (where his name was latinized to Linus), Llin as a British Christian became Rome's first Christian presbyterial bishop or ecclesiastical overseer. Though no doubt a recognized leader among the brethren at Rome from several years previously Linus may well have been ordained as an overseer precisely by Paul around A.D. 59. Cf. Acts 14:21-23 with Second Timothy 1:1 & 4:21-23.

Gladys Taylor's book *The Early Church*³⁷ states there is one member of the British Royal Family then in Rome, whose position in the first-century church is vital. That is Prince Linus son of Caractacus and brother of Claudia. If the Roman Catholic Church could remove Linus from the pages of history, it would probably do so with

³³ See our text above in ch. 11 at its nn. 81f.

³⁴ See below at nn. 73f.

³⁵ See above at nn. 9f above & 59f below.

³⁶ See ch. 10, at its nn. 239f.

³⁷ *Op. cit.*, pp. 39f & p. 71.

great relief. For he is the one person who stands firmly between Rome and its claim to supremacy as the Mother Church of Christendom. The fact that a British Prince was the first Bishop of Rome, however, is for Romanists a bitter pill to swallow.

Peter was never merely a bishop, whether of Rome or anywhere else. The (temporary) Apostles themselves, were above the permanent bishops ó and were indeed the supreme authorities in the Church here on Earth after Christ's ascension into Heaven and until their own deaths. Indeed, they gave instructions to the bishops or overseers. Furthermore, there is no suggestion that any Apostle ever became a Bishop of Rome ó except in the allegations which the Roman Catholic Church **belatedly** started making and still makes about Peter having become the first Bishop of Rome. Thus Gladys Taylor.

However, all such allegations were indeed **very** belated! For they are claims that were first made only long after the apostolic age. Moreover, the notion that Peter was one of the bishops of Rome is quite unnecessary ó even to Romanism. For it is certain that Peter was indeed an Apostle ó and Romanism would allege also the pope ó long before he ever went to Rome.

The *Encyclopaedia Britannica* ó under Linus ó tells us that his name appears at the **head** of all the lists of the bishops of Rome. Furthermore, **the A.D. 185 Irenaeus**³⁸ identifies him with the Linus mentioned by St. Paul in Second Timothy 4:21 ó together with Pudens and Claudia.

Gladys Taylor concludes that the early catalogues of bishops at Rome would include those drawn up by the A.D. 300 of Eusebius and the A.D. 380 of Jerome. In them, the date of the appointment of Linus is given by Eusebius as A.D. 66 ó and by Jerome as A.D. 68. Dr. Plumptre dates it as 65.

The appointment is stated to have been made by the Apostle Paul (and indeed during his own second imprisonment at Rome). In actual fact, however, *de facto* leadership may well have been given to Linus right after his election thereto by the congregation itself ó and perhaps even shortly after A.D. 52. Cf.: Acts 6:1-7; 14:23; 18:2; Romans 16:10; Second Timothy 4:21-23.

The *Welsh Triads* claim that Linus (Linus) and Gwladys (Claudia) were Caradoc's children. Rome's A.D. 40-104 famous poet Martial calls Pudens ó Claudia's saintly husband. See Rev. J.A.M. Hanna's *History of the Celtic Church*.³⁹ Indeed, in their comment on Second Timothy 4:21 ó where Paul in Rome sends greetings from Pudens and Linus and Claudia ó the renowned Coneybear and Howson comment⁴⁰ that Linus is probably the same person who was afterwards Bishop of Rome, and is mentioned by Irenaeus and Eusebius.

³⁸ Irenaeus: *Ag. Her.*, III:3:3.

³⁹ *Op. cit.*, p. 14.

⁴⁰ *Op. cit.*, p. 780, n. 2.

More recent comments on the actions of the Briton Linus at Rome

Gladys Taylor draws attention⁴¹ to the fact that there is an important reference to Linus in the A.D. 325*f* *Apostolic Constitutions*. She quotes from the translation made by the seventeenth-century scholar Franz Junius, son of the Huguenot divine who was Professor at Heidelberg and Leiden. The younger Junius spent thirty years in England ó writing, translating and studying Anglo-Saxon *etc.* He bequeathed a rich collection of ancient manuscripts to Oxford University.

Junius's work on the Petrine *Apostolic Constitutions* was published in 1633. That states: "Concerning those bishops who have been ordained in our lifetime, we make known to you that they are these:- Of Antioch, Euodius, ordained by me, Peter; of the church of Rome, Linus, the [brother] of Claudia who was the first, ordained by Paul ó and, after Linus's death, Clemens, the second."

We are here being told that Linus, the first church overseer of Rome, is "Claudia's Linus" ó literally "Linus of Claudia." Probably many knew Claudia; and presumably they also knew that Linus was her brother. He is mentioned with Claudia in the A.D. 65 greeting to Timothy, from Paul in Rome: "Eubulus greets you, and Pudens and Linus and Claudia." Second Timothy 4:21-23. So we have a double witness to the relationship ó in Holy Scripture, as well as in the *Apostolic Constitutions* ó quite apart from additional references in Celtic literature.

Rev. R.W. Morgan⁴² adds that Clement of Rome, who is mentioned by St. Paul (*cf.* Philippians 4:3), states⁴³ in his epistle that Linus was the brother of Claudia. Clement states Linus was *sanctissimus Linus, frater Claudiae* ó or "the most holy Linus, the brother of Claudia."

Irenaeus the Early Church Father of Celtic Gaul (around the year A.D. 180) wrote that "the Apostles, having...built up the Church at Rome ó committed the ministry of its supervision to Linus. This is the Linus mentioned by Paul in his Epistle to Timothy."⁴⁴

Hence also Jowett concludes⁴⁵ that Clement of Rome, the next Bishop of Rome, affirms the relationship between Linus and Claudia. Clement knew of Claudia apparently even while both of them were still in Britain. For he was the Clement among the twelve companions of the Arimathean Joseph. By A.D. 91, within twelve years after the martyrdom of Linus, Clement ó and indeed from Britain ó was consecrated the next overseer of the Church in Rome.

⁴¹ *Op. cit.*, pp. 39f & p. 71.

⁴² *Op. cit.*, 1978 ed., pp. 115f.

⁴³ *Apostolic Fathers*, Lib. VII, c. 47 [Junius's ed.].

⁴⁴ *Works of Irenaeus*, Lib. III, c. I.

⁴⁵ *Op. cit.*, p. 126.

More particulars about Caradoc's daughter Gladys Claudia

Too, the historian Trevelyan maintains⁴⁶ that in Rome, Caradoc's daughter the British Princess Gladys Claudia was placed under the care of her aunt the British Christian Gladys Pomponia. That aunt, Caradoc's sister, was regarded as being the best guardian for the purpose. Gladys Claudia came to be known in Rome as Claudia Rufina. She became the wife of Pudens ó apparently also called Rufus. *Cf.* Romans 16:13 with Second Timothy 4:21.

The great New Testamenticians Coneybeare and Howson, in their famous book *The Life and Epistles of St. Paul*, suggest⁴⁷ that Claudia was the bride of Pudens and perhaps also the daughter of a British king. Indeed, they argue that the British King Cogidunus or Cogidumnus (alias Caradoc?) was the father of that Claudia mentioned in Second Timothy 4:21 ó and that he was in Britain.

Also the American theologian Rev. Dr. A. Cleveland Coxe in the Eerdmans edition of the *Ante-Nicene Fathers*,⁴⁸ thinks it possible that Caradoc's daughter Gladys is the same person as the Christian woman Claudia mentioned by Paul in Second Timothy 4:21. Indeed, such an identification is perhaps even probable.

According to Dr. A.C. Coxe, Mr. Lewin in his book *St. Paul* (II.397) ó building on the fascinating theory of Archdeacon Williams ó thinks St. Paul's Claudia (*cf.* Gladys?) may very well have been the daughter of Caradoc. Archdeacon Williams gives us very strong reasons to believe that Caradoc was a Christian.

If not even earlier in Britain then certainly while in Rome, Caradoc's daughter the British Christian Princess Gladys (alias Claudia) married her friend Rufus Pudens. He, as we have already seen,⁴⁹ had been at Chichester in Britain. He was there from early in the (A.D. 41 to 54) reign of Claudius Caesar ó and probably from the time of the latter's A.D. 43 invasion of Britain onward.

Rev. R.W. Morgan explains⁵⁰ that the family of Aulus Plautius was already connected, by marriage to Pomponia Graecina, with that of her brother Caradoc. Also an engagement existed between Caradoc's daughter Gladys Claudia and Aulus Rufus Pudens Pudentinus ó who had previously been an officer in General Aulus Plautius's army. *viz.* while stationed in Britain.

Sir Edward Creasy, Fellow of King's College at Cambridge and Emeritus Professor of History in the University College of London, states⁵¹ of Caradoc that probably at least his children became Christians. For Rome's famous poet Martial's Claudia of the British race is supposed by many to have been the daughter of Caradoc. She and her husband were among the earliest converts to Christianity. They were the Claudia and Pudens mentioned by Paul (in his Second Epistle to Timothy 4:21).

⁴⁶ M. Trevelyan: *Op. cit.*, p. 49.

⁴⁷ *Op. cit.*, pp. 771 & 780 n. 3 & 833; and see too below at n. 116.

⁴⁸ Compare the *Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1968, III, pp. 108 *cf.* 105.

⁴⁹ See our text at n. 23 above.

⁵⁰ *Op. cit.*, 1978 ed., p. 53.

⁵¹ E.S. Creasy: *History of England from the Earliest to the Present Time*, I-II, Walton, London, 1869, pp. 52 & 69.

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From this and other evidence, it is seen that the Christian religion had been diffused in Britain at a very early period, and even while some of our Saviour's Apostles were still on Earth. Thus Creasy. From Britain, Christianity spread out also in Rome, through the exiled family of Caradoc.

The actions of Caradoc's daughter Gladys Claudia in Rome

Jowett writes⁵² that the Emperor Claudius Caesar was very well aware of the strong Christian convictions of Gladys alias Claudia. She was betrothed to be married. She became the wife of Rufus Pudens Pudentius ó the same Pudens who previously went to Britain with the Roman Commander-in-Chief Aulus Plautius at the commencement of the Claudian campaign in A.D. 43.

Claudia was seventeen years of age when she married Rufus Pudens. The nuptials did not take place at the Imperial Palace of her adoptive father the Roman Emperor Claudius, but at the palace in Rome of her natural father the exiled Christian Briton Prince Caradoc ó the *Palatium Britannicum*, a Christian household. It was a Christian marriage, performed by the Christian Pastor Hermas (*cf.* Romans 16:14). Indeed, it probably proves that also Pudens was already a Christian. Thus Jowett. See First Corinthians 7:12-39 & Second Corinthians 6:14f.

After their marriage, they continued to live at the *Palatium Britannicum*. Pudens himself was an extremely wealthy man, but he chose to live at the Palace of the British in Rome. There he could learn more about the Christian faith; and there his four covenant children ó the illustrious Caradoc's grandchildren ó were born. Thus Jowett once more.

Pudens was apparently the Christian son of a Christian mother well-known to the Apostle Paul. Romans 16:13 & Second Timothy 4:21. The home of Pudens and Claudia soon became a Christian Church in Rome. Thus, even the Romanist Baronius.

Lleyn or Llin alias Linus, the brother of Gladys or Claudia, soon became a leader of that Church. *Cf.* Second Timothy 4:21-23; so too Irenaeus⁵³ and furthermore also the *Apostolic Constitutions*.⁵⁴ See too the citation from Clement of Rome that Linus was the brother of Claudia.⁵⁵ The assumption is that even Caradoc, the father of Claudia and Linus, also worshipped in this incipient Christian congregation while he was in Rome from A.D. 52 to 59.

There are also other evidences that this Claudia was neither Roman nor Greek but indeed a Briton ó and apparently also a Christian. Rome's celebrated poet Martial,

⁵² *Op. cit.*, p. 115.

⁵³ Iren.: *Ag. Her.* III:1:1 & III:3:3. ðThe apostle...departed to the ends of the Earth [Acts 1:8, a *terminus technicus* for Britain?].... The blessed apostles, then, having founded and built up the Church ó committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy.... After him, in the third place from the apostles, Clement was allotted the bishopric [*cf.* Clem. Rom. *1st Ep. to Cor.* 1:1 & ch. 5]. This man...had seen the blessed apostles.ö

⁵⁴ *Ap. Const.* VII:4:46. ðConcerning those bishops.... Of the church of Rome, Linus...of Claudia was the first, ordained by Paul.ö

⁵⁵ Thus Morgan: *op. cit.*, pp. 171-74.

perhaps around A.D. 58, wrote of Caradoc's exiled daughter Gladys. He stated:⁵⁶
"The fair one from a foreign shore, is with my Pudens joined in wedlock's band....
Our Claudia named Rufina sprung, we know, from blue-eyed Britons. Yet, behold,
she vies in **grace** with all that Greece or Rome can show.... For mountains; bridges;
rivers; **churches** and fair women ó **Britain** is past compare!"

The Christian couple Pudens and Claudia had settled in Rome permanently. Indeed, they were still living there even during Paul's second Roman imprisonment around A.D. 64. For, writing from that imperial city to Timothy in Ephesus, Paul then declared: "Eubulus greets you; and Pudens, and Linus, and Claudia; and all the brethren." Second Timothy 4:21-23 cf. 1:1,16,17,18 & First Timothy 1:3.

As Rev. Professor Dr. Williams comments in his book *Christianity in Early Britain*,⁵⁷ the conjecture that the "Claudia" mentioned along with Pudens in Second Timothy chapter 4 is the same person as the poet Martial's Claudia who is also the wife of "Pudens" suggests the possible existence of individual Christians in Britain. The *Epigram of Martial* (11.53) speaks of Claudia as being "from Britain" also, as a "stranger" newly-wedded to Pudens (in 4.13). These, it is concluded, must be British Christians at Rome.

Woodward adds in his *History of Wales*⁵⁸ that also Archdeacon Williams has satisfied himself the couple Pudens and Claudia Rufina of Martial's *Epigrams* and the couple Pudens and Claudia of Paul's Second Timothy 4:21 ó are the same persons. Also the Irish Puritan Archbishop Rev. Dr. James Ussher seems to have been of that opinion.

Something about the Christian covenant children of Claudia and Pudens

Rev. R.W. Morgan states⁵⁹ that the nuptials of Claudia and Rufus Pudens Pudentinus were celebrated in A.D. 53. Four godly children were the issue of this marriage ó St. Timotheus, St. Novatus, St. Pudentiana and St. Praxedes.

Gladys Taylor writes⁶⁰ that among the documents discovered by Baronius when he was Librarian at the Vatican during the sixteenth century, was a manuscript titled *The Acts of Pastor and Timotheus*. The honesty of Baronius was proverbial. He regarded the document as genuine, and as being written by the Hermas mentioned in Romans 16:14 ó and better known as "Pastor Hermas."

In this manuscript *The Acts of Pastor and Timotheus*, "Pastor" gives an account of the Pudens family. The period is after the death of Claudia. We are told of the building of a baptistery in their house. There, continues the manuscript, "at the

⁵⁶ Martial's *Epigrams* 4:32 & 11:40 (cf. 1:20 & 4:13-18 & 11:53f). See: G. Taylor's *Early Church*, p. 34; Baronius's *op. cit.*, "at May 19th" Heath's *op. cit.*, pp. 22 & 37-40; Morgan's *op. cit.*, pp. 102-107 & 136; Roberts's *Early British Church*, pp. 9-10; and Tacitus's *Annals* 13:32.

⁵⁷ H. Williams: *Christianity in Early Britain*, pp. 57-59 & 65.

⁵⁸ *Op. cit.*, p. 80.

⁵⁹ *Op. cit.*, 1978 ed., p. 54.

⁶⁰ *The Early Church*, pp. 36f.

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festival of Easter, ninety-six were baptized.... Pudentiana went to God. Her sister [Praxedes alias Pressedis] and I [Pastor Hermas] wrapped her in perfumes.ö

Novatus appears to have died soon after. Pastor Hermas tells us he bequeathed his goods to Pressedis, who built a church. Fifty-four days after her brethren had suffered, she passed on to God. Thus Gladys Taylor. The martyrdom of Pressedis's remaining brother, Timotheus, is given in the *Roman Martyrology* at the same day as for Novatus.

These extracts form part of the appendix, written by Pastor Hermas, to the *Acts of Pastor and Timotheus* ö which consists of the correspondence between Pastor in Rome and Timotheus in Britain. The *Roman Martyrology* refers to Timotheus as a Missionary to Britain. Indeed, in A.D. 137, Rev. Timotheus converted many to the faith, and also baptized his own nephew, King Llew (or Lucius) of Britain ö who was the great-grandson of King Arvirag Gwaidyr.⁶¹

The later Roman Catholic Vatican Librarian Baronius ö whom, we have seen,⁶² insisted that Christianity had reached Britain by A.D. 35 ö has also noted that the house of Pudens (called the *Titulus*) was the first that entertained St. Peter at Rome. There, the Christians ö when assembling ö formed a church.

Explains Rome's great scholar Baronius: öOf all our churches, the oldest is that which is called after the name of Pudens.... The letters...from the *Titulus* to [Pudens's and Claudia's son] Timotheus in Britain, are extant.ö

**Were the Apostles Peter and Paul ever in
Britain – before dying in Rome?**

Also the Roman Catholic Jesuit and historian Robert Parsons has insisted that Claudia was the first hostess or harbourer both of St. Peter and St. Paul at the time of their coming to Rome. See the *Annales Ecclesiae*, in its notes to the 19th of May.⁶³ The question is, however, whether either of those Apostles himself went to Britain, at any time after 43 A.D.

The famous Calvinist Rev. Dr. J.T. McNeill explains⁶⁴ that Baronius in his celebrated *Ecclesiastical Annals* (1601), under the date of A.D. 58, affirms on the authority of Symeon Metaphrastes (*circa* A.D. 950) that Peter did. öWhile the Gospel was being carried by others through Eastern Provinces,ö states Metaphrastes, öPeter enlightened the West ö and, in proclaiming the faith, went as far as to the Britons (*usque ad Britannos*).ö

⁶¹ See G. Taylor's *Celtic Influence*, p. 52 & n. 6; & Jowett's *op. cit.*, pp. 127 & 200.

⁶² See ch. 10 at nn. 127f above.

⁶³ Cited in Morgan's *op. cit.* 1978 ed. p. 59 & n. 19.

⁶⁴ *Op. cit.*, pp. 16f.

Indeed, Jowett too declares⁶⁵ anent Peter that as regards his visits in Britain we also have the corroboration of Eusebius Pamphilius (A.D. 306). For Simon Metaphrastes quotes also Eusebius as saying Peter had been in Britain.

One thing, however, is certain: neither Peter nor Paul was in Rome before A.D. 56. Paul only arrived there no earlier than during that year. Indeed, Paul's A.D. 56 *Epistle to the Romans* not only clearly implies that he himself ó at least since becoming a Christian ó had never been in Rome. It also evidences no recognition whatsoever of Peter: (1) ever having been there; (2) then being there; or (3) ever being expected to be there.

Yet that same A.D. 56 *Epistle* (at Romans 16:10) does evidence the presence in Rome and at that very time ó of the household of Aristobulus (whom many consider to be the Eubulus of Second Timothy 4:21). Indeed, the same *Epistle* (at Romans 16:13) also mentions Rufus as having then been there. This Rufus seems to have been the same person as the son of Simon who carried Christ's cross (Mark 15:21), and possibly also the same person as Caradoc's son-in-law Pudens.⁶⁶

Indeed, the later Second Timothy 4:21 ó written from Rome around 64 A.D.⁶⁷ ó specifically mentions certain important persons as then being in that city. Such include: Eubulus (alias Aristobulus or Arwystli?); Pudens (Caradoc's son-in-law); the latter's wife Claudia-Gladys (Caradoc's daughter); and her brother, Linus or Llin (Caradoc's son).

The British Christian household of Caradoc ó including Eubulus/Aristobulus and (very specifically) Linus, Claudia and Pudens-Rufus ó clearly seems to have played a leading role in the Church at Rome. This was apparently the case both before and after the arrival there of the Apostle Paul.

Paul's sojourn among the Britons in Rome – before going to Britain

The Apostle Paul himself, according to Rev. Dr. Plumpré, was converted in 37 A.D.⁶⁸ This was the year Rome's pagan Emperor Tiberius died, just after Joseph of Arimathea had already started preaching in Britain. Thereafter, Paul himself ó as early as around A.D. 45 ó had told the Jews that he himself must preach òunto the ends of the Earth.ö Thus: Acts 13:47 ó *cf.* the *Ultima Thule* (alias the British Isles?) of classical antiquity.

Emperor Claudius died in A.D. 54. He was succeeded by Nero. Paul first went to Rome around A.D. 56^f. Thus the A.D. 380 Jerome. For Jerome declares: òPaul went to Rome in the second year of Nero.ö So too, according to George Jowett:⁶⁹ Bede, Scaliger, Capellus, Cave, Stillingfleet, Alford, Bingham, and Trapp, *etc.*

While then in Rome, it seems that Paul *inter alia* became a rather close friend of the exiled Christian British General Prince Caradoc. The Apostle also baptized

⁶⁵ *Op. cit.*, pp. 174f.

⁶⁶ See our text above from between nn. 7 & 8 onward.

⁶⁷ II Tim. 1:17 & 4:ö23.ö

⁶⁸ See Taylor: *The Early Church*, p. 21.

⁶⁹ Thus Jowett: *op. cit.*, pp. 113, 122 & 185.

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Caradoc's son Cynon, and gave Christian instruction to Caradoc's grandchildren (alias the four children of Gladys Claudia and her husband Rufus Pudens). It further seems that Paul then sent Aristobulus off (together with most of Caradoc's family) to preach in Britain in A.D. 58 and then himself accompanied Caradoc at the latter's return to Britain in A.D. 59.

Caradoc alias Caractacus, Jowett further observes, remained with the Royal Welsh Silurian family exiled in Rome. There he dwelt at the Palace of the Britons in Rome and excepting Cyllin, who had returned to the southwest of Britain in A.D. 53 in order to take over the reins of its government. All the other members of Caradoc's immediate family were residing in the Imperial City of Rome when Paul arrived there in A.D. 56.

Paul was apparently well known to Rufus Pudens and to the latter's mother, both of whom were then living in Rome. Romans 16:13 *cf.* Second Timothy 4:21. Indeed, it would seem that Paul during his first Roman confinement (from perhaps A.D. 56 onward) often preached in the home and house-church of Caradoc's son the Briton Linus, and in the presence of the latter's father Caradoc and of his daughter Claudia and her husband Pudens. That was apparently the first congregation of Christians of the First Presbyterian Church of Rome as distinct from former groupings of believers there.

In that First Presbyterian Church of Rome St. Paul seems to have baptized the British Christian Prince Caradoc's youngest son Cynon soon after the Apostle's own A.D. 56 arrival in the imperial city.⁷⁰ Indeed, Paul probably also either then or later baptized and certainly instructed all four of their children and Novatus, Praxades, Pudentiana and Timotheus. The latter, incidentally, may even have been named after Paul's associate Timothy the evangelist.

From that household of Caradoc and indeed right at that very time Paul himself seems to have learned that the Gospel had already reached the land of Britain. *Cf.* Acts 28:30-32 & Romans 16:13 with Colossians 1:6 & 3:11. Two years of instruction of the royal group from Britain in Rome followed, probably conducted by St. Paul himself. *Cf.* Acts 28:16,30-31. Then, in A.D. 58, members of that group were to go and establish the Pauline mission in Britain.

To do this, it seems Paul in A.D. 58 sent the Evangelist Aristobulus from Rome to Britain. Acts 13:47 *cf.* Romans 16:10. Apparently, Paul sent him together with the returning household of his friend Caradoc.

Paul sends Aristobulus from Rome to Britain around A.D. 58

The Apostle Paul apparently sent his own Christian associate Aristobulus from Rome to Britain. He did so, before it seems Paul himself would soon follow.

Paul possibly together with Barnabas seems to have despatched Aristobulus together with the released family of Caradoc (yet without the latter himself) around A.D. 58. Indeed, Aristobulus seems to have been sent to prepare the way for Paul's

⁷⁰ *Ib.*, p. 184.

own visit to Britain ó either with or just after that of Caradoc himself ó upon the anticipated and secured release of both Caradoc and Paul in A.D. 59.

Following Adoniø ninth-century work *Martyrology*,⁷¹ George Jowett⁷² describes Aristobulus as the brother of Barnabas and father-in-law of Peter. He adds⁷³ that in the Cymric language, Aristobulus is known as Arwystli-Hen. Here, the suffix -Henø is Celtic for -aged.⁷⁴

This Aristo-bulus is mentioned in Romans 16:10-13 as being in Rome together with Rufus around A.D. 55f. He may very well be the same person as the Eu-bulus later mentioned as being together in Rome with (Rufus) Pudens and Linus and Claudia ó around A.D. 65f. See Second Timothy 4:21-ø23ö cf. 1:17.

At any rate, as Rev. L.G.A. Roberts explains,⁷⁵ we read in the *Greek Menology* that St. Paul ó while in Rome from about A.D. 56 to 58 ó ordained Aristobulus as an overseer to the country of the Britons. (For the further possibility that Eubulus may even have been -Helbulusø alias Caradoc himself ó see later below.)⁷⁶

John Taylor writes⁷⁷ that in the Welsh account, the coming of the Hebrew Christian Missionaries is associated with the arrival in Britain of Arwystli-Hen or Aristobulus. Cressy states that Aristobulus, a disciple of Paul in Rome, was sent as an -apostolosø alias a com-mission-er to the Britons ó and was the first overseer in Britain. He is reputed to have died in Glastonbury during the year A.D. 99.

Aristobulus seems to have been a Greek-speaking Christian. It will be remembered the B.C. 60 Diodorus of Sicily⁷⁸ and the B.C. 55f Julius Caesar⁷⁹ both implied that educated Britons were then fluent in Greek. Interestingly, it is reported that Paul sent Aristobulus together with certain (Greek-speaking) exiled British Christians from Rome to Britain ó to assist in its further evangelization. See: Romans 15:24-28 & 16:10-13 cf. Second Timothy 4:21f.

Some of the documents of early church history also seem to confirm that Aristobulus did indeed go and work in the Isles among the Ancient Britons. Thus the several writings of Hippolytus, Dorotheus, Haleca, Adoni, and the *Greek Menology*.

Regarding Aristobulus, according to Gladys Taylor,⁸⁰ Hippolytus ó writing early in the third century ó speaks of him plainly as ðan overseer of the British.ø Bishop Dorotheus of Tyre, writing circa A.D. 300, tells us: ðAristobulus, whom Paul saluted [while circa A.D. 55f] writing to the Romans [16:10], was probably [around A.D. 58 appointed] overseer of Britain.ø⁸¹

⁷¹ J.W. Parker: *op. cit.*, p. 9.

⁷² *Op. cit.*, p. 159.

⁷³ *Ib.*, p. 186 & n. 1.

⁷⁴ Citing from the *Triads* (thus *Myvyrnian Archaeology of Wales*, Vol. 2).

⁷⁵ *Druidism in Britain*, p. 20.

⁷⁶ Cf. our text at nn. 118f below.

⁷⁷ *Op. cit.*, p. 157 & n. 21.

⁷⁸ *Op. cit.*, II:2:47f; III:5:21f,32,38.

⁷⁹ *Op. cit.*, 6:14. So too the B.C. 20f Strabo.

⁸⁰ *The Early Church*, p. 65.

⁸¹ *Id.*, citing from *Synopsis concerning the Apostles*.

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According to Jowett,⁸² Bishop Haleca of Augusta adds: "The memory of many martyrs [or witnesses] is celebrated by the Britons especially that of St. Aristobulus, one of the seventy disciples." Coming from Augusta a Roman name for London this testimony has considerable weight.

Gladys Taylor observes⁸³ that Ado[ni], Archbishop of Vienne during the ninth century, tells us that this same Aristobulus was "brother of St. Barnabas the Apostle by whom he was ordained an overseer." Here she is citing from the *Adonis Martyrologia*. That also adds⁸⁴ that "Aristobulus...was sent to Britain where, after preaching the truth of Christ and forming a church, he received martyrdom or vindication as a witness.

Taylor adds⁸⁵ that the longest and most comprehensive reference to Aristobulus is found in the *Greek Menology* a martyrology. This is a collection of notes concerning the saints, collected from all the Eastern Churches during the ninth century.

It reads: "Aristobulus was one of the seventy disciples [Luke 10:1], and a follower of St. Paul the apostle [Romans 16:10], along with whom he preached the Gospel.... He was chosen by St. Paul to be the Missionary Overseer to the land of Britain.... He preached Christ, and converted many.... There he built churches and ordained deacons and presbyters for the Island."

Clearly this describes Aristobulus as being an overseer and as ordaining deacons and presbyters. Consequently, the government of the Early British Church seems to have been that of Tri-une Office/Presbyterianism.

Jowett informs us⁸⁶ that Alford ranks second only to the erudite Cardinal Baronius as an authoritative historian on the history of the Christian Church. Significantly, Alford wrote: "It is perfectly certain that [even] before St. Paul had come to Rome, Aristobulus was absent in Britain."

Indeed, Aristobulus first went into Britain with Barnabas. He did this as an exploratory agent also of St. Paul, who was himself later to follow them there.

Those who accompanied Aristobulus on his trip to Britain

On a later occasion, around A.D. 58, Aristobulus apparently did not go to Britain alone. Also, certain Hebrew Christians (apparently from Palestine) accompanied him on that missionary journey from Rome to the British Isles.

The Ancient British Manuscript *Achau Saint Ynys Prydain* states: "There came...from Rome to Britain to teach the Christian faith a Arwystli-Hen...; Cyndaw; **men of Israel**; and Maw or Manaw, son of Arwystli."⁸⁷

⁸² *Op. cit.*, p. 189.

⁸³ *The Early Church*, pp. 65f.

⁸⁴ *Cf.* in Jowett's *op. cit.*, p. 189.

⁸⁵ *Ib.*, pp. 65f.

⁸⁶ *Op. cit.*, pp. 188f.

⁸⁷ Jowett's *op. cit.*, p. 190; Taylor's *Early Church*, p. 65.

Also the *Ancient British Triads* clearly claim that the first overseer of Britain was Arwystli Hen (alias Aristobulus). They allege that he ó together with the latter's son and [one or] two other men of Israel ó were sent to Britain (by Paul and Barnabas).

Indeed, also Geoffrey Ashe ó in his book *King Arthur's Avalon* ó makes an interesting comment on Paul's statement: "My greetings to those of Aristobulus's household!" On that statement in Romans 16:10, Ashe comments⁸⁸ of Aristobulus that this personage's name became associated with Britain. He is called "Bishop of Britain" ó in a text ascribed to Dorotheus (a fourth-century Tyrian). Cf. Acts 12:20 & 21:3-7 with Romans 16:10f.

Caradoc's daughter Eurgain's return to Britain with Aristobulus

It must not be forgotten that even pagan Rome's great historian Tacitus himself wrote⁸⁹ in A.D. 116 that ó sharing the British General Caradoc's A.D. 52f exile in Rome ó were also "his brothers, his wife, and daughter." Indeed, it was not only a party of Hebrew-Christian Missionaries that accompanied Aristobulus on his (*circa* A.D. 58) journey from Rome to Britain. For it seems that most of the **family of Caradoc** went back to Britain together with those Missionaries at that time. Thus Rev. J.W. Morgan⁹⁰ claims that Aristobulus left Rome with Eurgain, the elder or eldest daughter of Caradoc.

The historical writer Isabel Hill Elder claims⁹¹ that Caradoc's daughter Eurgain and other "Culdees" or foreign refugees ó together with Aristobulus ó left Rome and returned to Britain. There they established the Culdee Church ruled by overseers (or presidents) and elders (or presbyters) ó "elder" and "presbuteros" being synonymous.

Jowett explains⁹² that only Caradoc was subject to the seven-year parole [A.D. 52-59]. The rest of the British royal hostages were free to leave at any time they wished. The record states that one year before A.D. 59, the following went to Britain: Aristobulus, who had been consecrated the first Overseer of Britain by St. Paul; his sons Manaw, Brennus, Iiid and Cyndaw as supporting Missionaries; and Eurgain and her husband Salog (Lord of Caer Salog or old Sarum alias Salisbury). They arrived at Llan-Iiid, Glamorganshire, erecting a church as a memorial.

Some of Caradoc's family, then ó his wife Eurgain, his daughter Eurgain, and his youngest son Cynon ó returned from Rome to Britain with the Christian leader Arwystli, around A.D. 58. Caradoc himself, however, apparently stayed on in Rome for about another year longer.

⁸⁸ *Op. cit.*, p. 46.

⁸⁹ *Annals*, 12:36.

⁹⁰ *Op. cit.*, pp. 111 & 131-39.

⁹¹ *Op. cit.*, pp. 99f.

⁹² *Op. cit.*, p. 186.

Aristobulus's work in Britain from A.D. 58 onward

What religious work was done by Aristobulus ó after being sent to Britain around A.D. 58? According to Jowett,⁹³ the inveterate hatred of the British for Rome and anything associated with it persisted with an unrelenting detestation. Anything at all tinged with the Roman stigma, was cause for grave suspicion.

The blessed Bran, writing later in his journals, said the not-yet-known Missionaries in Aristobulus's party were hard put to induce the Britons to accept anyone who came from Rome. However, the Britons' love for Caradoc's daughter the lovely Eurgain who had arrived back together with those unknown Missionaries ó and those Britons' proud loyalty to Caradoc her revered father ó did make the resident Britons willing to give a hearing to those whom many of them might otherwise have misperceived to be Roman religious delegates.

Moreover, Aristobulus himself was well-respected by the Silurians in South Wales. Perhaps he had made also a prior trip to Britain, straight from Palestine. Even now on this present trip, however, he had come to them originally **from** Jerusalem ó and indeed only *via* Rome (and even then apparently by way of Celtiberian Spain).

Furthermore, it is very probable that Aristobulus would have been known as trustworthy in the eyes of the beloved Joseph of Arimathea and his respected band in the Christian church at Avalon. Aristobulus, in his preaching zeal, would thenceforth too doubtless often have proclaimed God's Word there at Inis Witrin alias Glastonbury. Thus endorsed, he would thereafter frequently have journeyed far beyond the territory of the Silurians, even into the land of the British Ordovicians or North Welsh ó and quite conceivably also even into the territory of their Cumbrian cousins in Prince Meric's Westmorland.

In his *Essay on the Welsh Saints*, Professor Rees⁹⁴ writes that in the South-Welsh *Silurian Catalogue* one Arwystli is presented as a well-known person ó and is said to have been a spiritual instructor. By some modern commentators, he is identified with the Aristobulus mentioned in the Epistle to the Romans (16:10). Indeed, according to the *Greek Martyrology* ó cited approvingly by the very great Irish Puritan and Westminster Assembly historian and theologian Archbishop Ussher ó Aristobulus was ordained by St. Paul as a Missionary to the Britons.

George Jowett explains⁹⁵ that a district on the River Severn in Montgomeryshire from time immemorial perpetuates the presence and name of Aristobulus in the original Cymric vernacular: Arwystli.⁹⁶ Indeed, Rev. L.G.A. Roberts claims Aristobulus's name was inscribed also on a first century A.D. epitaph ó found in Dorchester (in what is now South England).⁹⁷

Even more interestingly, in 1908 a tombstone was found under the porch floor of the Prebendal Church of St. George ó in Glastonbury. It bears the following

⁹³ *Op. cit.*, p. 187.

⁹⁴ Cited in M. Trevelyan's *op. cit.*, p. 63.

⁹⁵ *Op. cit.*, p. 190.

⁹⁶ See too G. Taylor's *Early Church*, p. 66.

⁹⁷ Roberts: *Early British Church*, pp. 8-10.

inscription: ðTo Gaius Aristobulus..., aged fifty, Rufinus and Marina and Avaea his children.ö⁹⁸ Cf. Romans 16:10-13.

Caradoc's daughter Eurgain's return to Britain with Aristobulus

In A.D. 58, we have seen that some of Caradoc's family returned from Rome to Britain with Aristobulus and the men of Israel. One year later in A.D. 59 Caradoc himself ó at the end of his seven-year-long A.D. 52-59 hostageship, yet without those of his adult children who then stayed on in Rome ó would join the rest of his family and his relatives back in the West Country region of Britain.

As Rev. Hanna writes in his *History of the Celtic Church*,⁹⁹ Caradoc's imprisonment in Rome is contemporary with that of St. Paul. This agrees with W. Hughes, in his work *A History of the Church of the Cymri from the Earliest Period*.

Hughes points out¹⁰⁰ that Paul spoke of his own access to the court and of saints over there ó chiefly those that are of the household of Caesar.ö Philippians 4:22. The *Welsh Triads* bear marks of probability. Caradoc and his family were in Rome the same time as St Paul. When Caradoc later returned to Britain as a Christian, he brought with him four Missionaries ó one being Arwystli, alias the Aristobulus of Romans 16:10.

Hughes states¹⁰¹ that Christianity was introduced among the Cymri in Wales by various released prisoners-of-war who were taught by Paul himself in Rome. Aristobulus was a brother of Barnabas and father-in-law to Peter, and was ordained by St. Paul as first Bishop of the Britons. Aristobulus then left Rome, together with Bran and the royal family, for Siluria.

Thus too E.J. Newell, in his *History of the Welsh Church*.¹⁰² Indeed, a farmhouse in Glamorganshire named Trevran ó apparently an abbreviation of *Trev-Vran* alias 'Clan of Bran' ó is supposed to be the place where Bran once lived. St. Donat's Castle nearby, is similarly claimed to be the site of Caradoc's palace.

Immediately above we have been dealing with the introduction of Christianity specifically into **Wales** ó and around A.D. 59. However, the Gospel had of course **already** been introduced into **other British regions** ó such as Somerset ó even a quarter of a century **earlier**. Indeed, it is precisely from Avalon in Somerset, that the son of the Christian King Arviragus Gwaidyr ó Prince Meric ó left to go and reside in Brythonic Westmorland no later than A.D. 72f.

Now on thus returning to Britain in A.D. 58 (from their A.D. 52f banishment in Rome), that part of the British royal family which had been exiled in Italy would seem to have settled down not far from the Christian Church at Avalon-Glastonbury in Somersetshire. There, Joseph of Arimathea is reputed to have built the first church-building in Britain. Thus arose the 'Church of the Culdees' or the *Cuilteach* alias the

⁹⁸ Thus J.W. Parker's *op. cit.*, p. 8.

⁹⁹ *Op. cit.*, p. 14.

¹⁰⁰ *Op. cit.*, Stock, London, 1894, p. 13.

¹⁰¹ *Ib.*, p. 12.

¹⁰² Stock, London, 1895, p. 5.

Culdich ó the ðStrangersøChurchö especially of later fame. Compare the Gaelic *Gille De* or *Ceile De* alias öthe Servants of God.ö

That Church had been planted in Britain previously, from A.D. 35 onward ó by ðStrangersø straight from Jerusalem. Cf. Acts 8:1-4 & 11:19 & First Peter 1:1 & 2:11 with James 1:1. Now, after A.D. 58*f*, it was still further strengthened by long-standing British Christians returning home ó after themselves being ðstrangersø and hostages in Pagan Rome since A.D. 52.

Together with Aristobulus, Caradocø's eldest daughter Eurgain (and probably too her youngest brother Cynon and their mother Eurgan) returned to Britain from Rome ó in A.D. 58*f*. However, Eurgain had become a convinced Christian long before leaving Britain for Rome together with her hostage father in A.D. 52 ó and probably already in A.D. 35*f*.

Caradoc's daughter Eurgain's work for Christ after returning to Britain

As Jowett observes,¹⁰³ Caradoc ó apart from all his sons ó also had two daughters. They were Eurgain his eldest and Gladys his youngest child. Eurgain had been converted by Joseph, the first Christian Missionary to Britain. She was not only the first Briton converted to Christianity. She is also recorded as being the first female saint in Britain. Indeed, she herself then conducted outstanding missionary work ó to which she devoted the rest of her life. See St. Prydainø's *Genealogies of the Saints in Britain*.

Even though her father Caradoc remained behind in Rome till A.D. 59, it was he who would have urged Eurgain to return to Britain in A.D. 58 ó and to promote her missionary work there. As Jowett declares,¹⁰⁴ while the Royal House of Caradoc sponsored that Christian mission, it was Eurgain the eldest daughter of Caradoc who actually did the work ó endowing the mission with munificent gifts and lands. Eurgain and her husband Salog arrived at the place later called Llan-Ilid (alias the ðChurch of Ilidø) in Glamorganshire. There they erected a church-building, as a memorial.

Perhaps as early as A.D. 58, at Glastonbury, Caradocø's Christian daughter Princess Eurgain established the first Christian *cor* or missionary training centre in Britain. This functioned ostensibly on the site of an ancient druidic *cor* which had now apparently embraced Christianity. That christianized *cor* then continued right down till the tenth or eleventh century A.D.¹⁰⁵

Even King William the Conquerorø's A.D. 1086 taxation record ó known as the *Domesday Book*¹⁰⁶ ó confirms this. For it declares that the ðHouse of Godö alias öthe

¹⁰³ *Op. cit.*, p. 114 & n. 1.

¹⁰⁴ *Op. cit.*, pp. 185*f*.

¹⁰⁵ Thus: Morganø's *op. cit.*, p. 135; Elderø's *op. cit.*, pp. 99*f*.

¹⁰⁶ See its *fol.* p. 449.

Domus Dei in the great monastery of Glastingbury...possesses, in its own villa, twelve hides of land which have **never** paid tax.¹⁰⁷

Jowett claims¹⁰⁸ that Princess Eurgain became the chief influence in the ðPaulianø Mission. The famous *Iolo Manuscript* states that Eurgain founded twelve *cori* or ðcolleges of Christian druidsø for Culdee initiates at *Caer Urgan* (or *Cor Eurgain*). These colleges she endowed bountifully, developing them to the highest estate in theological learning.

The greatness of *Cor Eurgain* endured for centuries after her death. From here, many of the greatest Scholars and most able Missionaries flowed out in a constant stream ó from the first century right down till the tenth century. Her love for music and excellent talent created the first Christian choirs.

Eurgain was named after her mother, Prince Caradocø's wife the Christian Princess Eurgain. Their daughter Eurgain was as talented as was the latterø's younger sister Claudia ó and as was her famed aunt Pomponia. Eurgain the daughter wrote hymns and anthems that rang throughout the land ó in chants of praise and glory. Her attention to the education of the young in the many schools she provided, is a noble record. Thus Jowett.

The historian Trevelyan records¹⁰⁹ that in the Ancient British *Genealogies of the Saints* ó it is stated that Eurgain formed a college of twelve such saints. It became an exceedingly eminent institute. Indeed, it seems that the number twelve was here derived from the twelve patriarchs of Ancient Israel and the twelve Apostles of the Christian Church alias the New Israel. Some even see that college as a root of the British jury system.

This Eurgain, by some called Eygen, thus founded the church and college of Caer Urgan. It was called by some Caer Worgorn, and now Llan-Iltyd (or ðChurch of Iltydø) ó from the name of Iltyd, a later knight and saint.

The Brythonic terms *cor*, *chor-*ea** and *ban-gor* are all related ó and have several meanings. They mean: a circle; a choir; a college or higher circle; and a college including its choir. For all of these, the Early Brythonic Church was justly celebrated. In time, some of the primitive *cori* would develop into a ðgreat *corø* or *ban-gor* or university.

The most renowned of several such latter, was the *cor* founded by the British Princess at the old Caer or city of Eurgain. This ancient institution developed into a *ban-gor* or university, and from it the Christian religion extended all over the country. That ð*Ban-gor Eurgainø* then continued in a flourishing condition, until a raid was made upon it by Irish pirates around A.D. 400. Thus Trevelyan.

¹⁰⁷ Elder: *op. cit.*, p. 88.

¹⁰⁸ *Op. cit.*, p. 191.

¹⁰⁹ M. Trevelyan: *op. cit.*, pp. 49f.

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Gladys Taylor adds¹¹⁰ that from Welsh sources we learn what happened to the British Royal Family when once back in Britain by A.D. 58. St. Donat's Castle in South Wales is locally known as Caradoc's Castle to which he returned in A.D. 59.

Within a few miles, is Llantwit Major. There, the church was founded by Eurgain, one of the daughters of Caradoc. Llantwit Major was originally named *Caer Urgan*, after Princess Eurgain. Then it became known as *Bangor Eurgain*. Eurgain had founded there a Christian Druidism College for twelve students. At the *Cor Eurgain* alias the Choir of Eurgain it was customary to sing praises to God continuously. The Christian druids were Culdees. Indeed, Culdee churches were numerous in Wales and Scotland and Ireland.

If we look at Eurgain's background, we find it was purely druidic before she embraced Christianity. Her grandfather was Bran the Blessed. Her husband was Salog, the prince of Old Sarum, near Salisbury.

It seems more than probable that he was responsible for founding the college at Amesbury, which is listed among the great choirs of Britain. The later work at the same place by Embres Erryll alias Ambrosius Aurelianus the uncle of the subsequent King Arthur seems to have been a revival of an existing centre rather than the institution of a new one.

Did the Apostle Barnabas at least once visit Britain?

Jowett argues¹¹¹ that also the Apostle Barnabas (Acts 14:14) visited Britain. Jowett alleges Barnabas did so even more than once. The date for a first visit, is given at around A.D. 58-59. It is claimed that Beatt alias Beatus, a nobleman of the Britons, was baptized at Avalon by Barnabas the brother of Aristobulus. Other traditions, however, ascribe his baptism there to a date before A.D. 43.

Later too, apparently, Barnabas worked with his own brother Aristobulus and with Paul and with Joseph of Arimathea in expanding the Church in Britain, particularly in Wales. His stays were short, but effective.

The Briton Bran the Blessed's sojourn in Rome from A.D. 59 to 66f

The aged Prince Bran, as an exempt religious functionary, had apparently stayed on in Britain after his son, the defeated Briton General Caradoc, had together with his immediate family been exiled to Rome for the seven years A.D. 52-59. Now, however, it seems that Bran had offered himself as hostage in Rome for another seven years (A.D. 59-66 A.D.) in the place of his son Caradoc. With his father Bran as surety in his place, Caradoc could now return home and thus himself rejoin his immediate family which had just the previous year returned to Britain.

¹¹⁰ *The Early Church*, pp. 62-64.

¹¹¹ *Op. cit.*, p. 168.

The historian Trevelyan explains¹¹² it is recorded in ancient Welsh manuscripts that King Bran the blessed ó the father of Caractacus alias Caradoc ó spent seven years in Rome as a hostage for his son. This was apparently from A.D. 60 to A.D. 67. Bran remained as a hostage seven years, in the place of his illustrious son.

Paul (alias Saul) and Caractacus (alias Caradoc) were liberated in Rome during A.D. 59 or 60. But the Briton Prince Caradoc, though now free in Rome, was not initially permitted to leave that city. Caractacus, by inducing the Roman authorities to accept his own father Bran as a hostage ó as a guarantee that the prince would not join his old army in Britain ó was allowed to accompany the apostle to Welsh Siluria. There they spent part of the next seven years (A.D. 59-66) ó while Bran remained in Rome in Caradoc's stead.

Indeed, Bran himself seems to have stayed on in Rome almost till her holocaust and the death of her tyrant Nero Caesar in A.D. 68. Record the Ancient Welsh *Triads of the Isle of Britain*:¹¹³ ðBran the son of Llyr Llediaith...brought the faith of Christ to the Cymri from Rome. There, he had been seven years a hostage for his son Caradoc ó from A.D. 59-66. Bran thus left Rome for Britain just as the Pagan Romans were beginning to besiege Jerusalem ó and two years before Rome herself was incinerated by Nero Caesar.

Caradoc's A.D. 59 return from Rome to Britain and his subsequent actions there

Immediately after the A.D. 59 arrival in Rome of his substitute hostage ó his own father Bran ó Caradoc seems to have returned to Aber-Gweyrydd. This was adjacent to Llan-Ddunowydd in Siluria or South Wales.

It will be recalled that, while exiled in Rome for seven years (A.D. 52-59), Caradoc had agreed never again to bear arms against the Romans.¹¹⁴ Now especially if Caradoc is indeed the same person as the British prince whom the Romans called Cogidumnus¹¹⁵ ó from information supplied by Rome's great historian Tacitus himself, it would seem not just probable but also almost certain that Caradoc again settled in Britain after A.D. 59.

For Tacitus himself informs us¹¹⁶ in A.D. 98 that ðAulus Plautius...was the first Roman **governor** of the conquered **area** of Britain ó viz. from A.D. 44 to 52. ðOstorius Scapula was the next ó from A.D. 52 to 54. ðBy **degrees**, the nearer portions of Britain were brought into the condition of a [Roman] province.ö The rule over ðsome of the Statesö or ðCount-iesö in Roman-occupied Britain ðwere given by the Romans to King **Cogidumnus** who lived **down to our day**.... Thus was maintained the ancient and long-recognized **practice of the Roman people** ó which seeks **to secure among the instruments of dominion, even kings themselves**.ö

¹¹² M. Trevelyan: *op. cit.*, pp. 57f.

¹¹³ Thus Morgan's *op. cit.*, 1978 ed., p. 84.

¹¹⁴ Compare Jowett's *op. cit.*, p. 107.

¹¹⁵ See above at n. 48.

¹¹⁶ *Agric.*, 14.

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If this ðCogidumnus who lived down to our dayö as here referred to by the A.D. 98 Tacitus means Caradoc ó it implies that the latter ruled in Britain almost down to the start of the second century. On the other hand, if ðKing Cogidamnusö here means Prince Caradocø's kinsman King Arvirag, it means that certainly the latter ruled over Britain quite that long.

Now it will be remembered¹¹⁷ that while Caradoc himself was exiled in Rome together with his immediate family from A.D. 52 onward, his son Cyllin returned to Britain in A.D. 53 ó **in order to function there as Caradoc's Rome-approved regent**. Tacitus therefore next goes on to comment: ðSoon after, a new Roman Governor [of *Britannia*] ó Didius Gallus [A.D. 54 to 57] ó consolidated the conquests of his predecessors.... Didius was succeeded by Veranius, who died within the year [A.D. 58]. Then Suetonius Paulinus enjoyed success for two years ó A.D. 58 to 60. He made an attempt [in A.D. 61] on the island of Monaö alias Angelsey.

The historian Trevelyan draws attention¹¹⁸ to ancient Welsh manuscripts recording that King Bran spent seven years in Rome as a hostage for his son. This, states Trevelyan, was apparently from A.D. 60 to 67. The very fact that Bran remained as a hostage seven years for his illustrious son, proves that Caractacus alias Caradoc himself spent those seven years **outside** the jurisdiction of the pagan Roman Imperial Government. Everything appears to indicate that those seven years were spent by Caradoc in South Wales ó and at least part of that time together with St. Paul.

Paul and Caractacus were liberated in A.D. 59 or 60. Caractacus, by inducing the Roman authorities to accept his own father Bran as a hostage, as a guarantee that Prince Caradoc himself would not join his old army in Britain ó was allowed to accompany the Apostle to Welsh Siluria. There they spent part of the next seven years (A.D. 59-66) ó while Bran remained in Rome in Caradocø's stead.

Some Welsh authorities believe the ðEubulusø mentioned in the Second Epistle of Paul to Timothy chapter 4 verse 21, was Caractacus ó who perhaps adopted that Roman name because of its resemblance to the Welsh name ðHelbulusø which signifies ðone full of perplexity.ø This aptly describes the condition of the Cambro-British hero Caradoc since he had become a Roman captive in A.D. 52-59. Thus Trevelyan.

The mention of the above-mentioned ðEubulusø alongside of Caradocø's Rome-based children ðLinusø and ðClaudiaø (Gladys) and son-in-law ðPudensø (Rufus) in this same text Second Timothy 4:21, strengthens the above contention. If the contention is correct, it would mean that Caradoc (as a free man) returned to Rome at least for a short while and visited his family members residing there ó as well as then visiting also the incarcerated Paul, just before the latter was martyred in Rome during the mid-sixties.

Rev. L.G.A. Roberts in his book *Druidism in Britain* points out¹¹⁹ that the prefix *eu-* has a similar or the same meaning in Greek as *aristos*. Consequently, reasons the

¹¹⁷ See our text at nn. 28f above.

¹¹⁸ M. Trevelyan: *op. cit.*, pp. 57f.

¹¹⁹ *Op. cit.*, p. 20.

Rev. Roberts, the two names Aristo-bulus (in Romans 16:10) and Eu-bulus (in Second Timothy 4:21) have been considered to mean the same person.

This argument does merit some consideration. Combined with the further resemblance between Æubulusø and the Welsh name Æelbulusø (which could appropriately describe the previous hostage Caradoc)¹²⁰ ó it might even imply that Caradoc could himself be the ÆAristobulusø whom the Apostle Paul had sent on ahead of himself to Britain.

In that case, the final genitive in the phrase Ætous ek toon Aristoboulouø alias Æthem which are of Aristobulusø householdø ó in Romans 16:10 KJV (margin) ó would be highly significant. For in that case it would implicitly be referring to the Royal Household of Caradoc then in Rome. Cf. too Second Timothy 4:21-ø23.ø

Of Caradoc, Jowett states¹²¹ that on his return to his native land ó he built a castle at Aber Gweryd, now St. Donatø Major, in Glamorganshire. He aided his sons (Cyllin and Cynon) in governing his people, and strongly supported the Christian movement.

Caradoc's alleged A.D. 61f Missionary Work in Ireland and in Britain

Some claim that Caradoc then undertook the planting of the Christian Church also in Ireland ó even before the defeat of Boadicea, and around A.D. 61. Indeed, the historian Isabel Hill Elder claims¹²² that Christianity ó according to the writings of the most ancient extant Brythonic church historian Gildas ó was planted in Ireland before the defeat of Boudicca in A.D. 61. That was just two years after Caradoc returned from Rome to Britain.

It will be remembered that the Irishman Mansuet had been baptized in Britain already by A.D. 40; had next been trained, at Avalon in Somerset, as a Christian Missionary; and had then been sent off to labour in France.¹²³ It will also be remembered that already in A.D. 48, King Conor Macnessa of Ulster is said to have sent his druidic priests to Avalon ó to commit the Christian Law and its teachings into writing for the use of Iro-Scots back in Ireland.¹²⁴

Gladys Taylor adds¹²⁵ that the renowned nineteenth-century historian of monasticism, the Comte de Montalembert, described the Celtic monasteries of Ireland as nothing else than clans reorganized under a religious form. It is unfortunate that the early British saints are sometimes imagined to have been members of some or other order of celibate monks ó after the Roman pattern. In actual fact, however, those monasteries of the Celts were communities of Christians consisting of non-celibate clans ó living together in and with their families.

¹²⁰ See our text at nn. 76 & 118 above.

¹²¹ *Op. cit.*, p. 190.

¹²² *Op. cit.*, 1986 ed., pp. 110 *cf.* 106 & 130.

¹²³ Thus Taylorø *The Hidden Centuries*, p. 12.

¹²⁴ Thus Jowettø *op. cit.*, p. 80.

¹²⁵ *The Hidden Centuries*, p. 9.

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British saints were renowned. Their scholarship, in particular their profound knowledge of Holy Scripture, was widely acknowledged. Always they carried satchels by their side ó containing copies of Gospels, Epistles and Psalms. It was customary for a boy student to possess a psalter, carefully copied as part of his training ó and then learnt by heart. To memorize all the psalms would not be too great a task for those who were familiar with the form of education practised by the druids.ö See Julius Caesar's B.C. 54 *Gallic Wars*, 6:14.

The historian Trevelyan explains¹²⁶ that in the most reliable *Welsh Annals*, it is stated that Caractacus spent the last years of his noble life at Aber Gwerydwyr in the Vale of Glamorgan. According to the *Genealogy of Jestyn ap Gwrgan*, of all the earliest Brythonic saints, Caractacus öwas the bravest and most renowned.... He returned eventually [in A.D. 59] to Cambria.... This Caradoc built a palace...at Aber Gwerydwyr, called now Llan-Ddunowydd.... His wife Eurgan...first introduced the faith among the Cambro-Britons, and sent [around A.D. 68] for Ilid (a native of the land of Israel)...[to come] to Britain.ö

The latter would suggest that Ilid, like so many other Hebrew Christians, had already been evangelizing even earlier in Britain ó and then gone off elsewhere. However, Caradoc's wife the Christian Eurgan would have remembered his fruitful former witness for Christ among the Britons before the outbreak of the Romano-British War in 43 A.D. So she now sent to have him brought back to Britain.

Caradoc himself apparently enjoyed a very long and fruitful life. Of his death, Jowett writes¹²⁷ that this noble Briton was finally laid to rest alongside of his wife, his father Bran, and grandfather Llyr ó in the *cor* of Ilid in Siluria. There, later, were also to be gathered ó Cyllin, Cynon, Eurgain and Salog. All were heroes in Christ; all died in the light and joy of their Lord.

The Apostle Paul's alleged visit(s) to Britain after A.D. 58f

Also St. Paul seems to have visited Britain, in the steps of his own associate Aristobulus ó and after the Apostle's own first Roman confinement. See: Acts 9:15; 13:47; Romans 15:24-28; Second Timothy 4:21f.

In Britain the chronicler Holinshed recorded:¹²⁸ öPaul the Apostle preached the Word of salvation here, after...the 57th year of Christ... Fortunatus has written of Paul's coming into Britain...that Paul crossed even the Ocean and reached the Britons. *Paulus...transit et Oceanum...Britannos habet.*ö

The historian Trevelyan writes¹²⁹ it is recorded in ancient Welsh manuscripts that the blessed Prince Bran, the father of Caractacus, spent seven years in Rome as a hostage for his son. This was apparently from A.D. 59-60 to A.D. 66-67. St. Paul was beheaded at the close of the last-named year. Everything appears to indicate seven years were spent by Caradoc in South Wales ó some of them with St. Paul.

¹²⁶ M. Trevelyan: *op. cit.*, pp. 58f.

¹²⁷ *Op. cit.*, pp. 190f.

¹²⁸ *Op. cit.*, I p. 40.

¹²⁹ M. Trevelyan: *Op. cit.*, pp. 57f.

Caractacus, by inducing the Roman authorities to accept his own father Bran as a hostage, as a guarantee that the prince would not join his old army in Britain ó was allowed to accompany Paul the apostle to Welsh Siluria. There they spent part of the next seven years (A.D. 59-66). It is also supposed that the great Apostle Paul hurried back to Rome when he heard of the terrible persecutions of the Christians which Nero had instigated there from A.D. 64f onward. Thus Trevelyan.

So the Apostle himself apparently spent some time in Britain and elsewhere from A.D. 59 onward. Either together with Caradoc or just after him, Paul seems to have visited the Isles in the year 59.

Possibly he thereafter too made at least one further trip to Britain. Then, during his second imprisonment at Rome, it seems he appointed Caradoc's son the Christian Llin or Linus as the first Overseer of the Christian Church in Rome.¹³⁰

In fact, the Apostle Paul ó just before his release from prison in Rome around A.D. 59 ó was suggesting that even some of the **Scythians** had already received the Gospel. Jeremiah 51:27 and Colossians 1:5f & 3:11 cf. First Corinthians 14:21. These Scythians may well have included the -Saxonsø then in what is now the Caucasus. Indeed, at least a small number of them may even then have reached not just Northern Germany but even Northern Britain itself. For the A.D. 98 Tacitus himself tells us that ðthe red hair and large limbs of the inhabitants of Caledonia, point clearly to German origin.ö¹³¹

Perhaps with Caradoc himself and almost certainly (also) in A.D. 59, Paul seems to have visited Britain. Thus Paul would then have followed -in the stepsø of his own associate Aristobulus, whom he would have sent on to Britain the previous year ahead of the Apostle himself. See: Acts 9:15; 13:47; Romans 15:24-28; Second Timothy 4:21f.

It was only quite some years after thus leaving Rome around A.D. 59 ó that Paul returned to that city a second time. Even then, however, he again fellowshipped with the Britons Claudia and Linus, who still resided in Rome. Second Timothy 1:1 cf. 4:21f. Compare further the (perhaps A.D. 275f) *Apostolic Constitutions*¹³² anent Paul then ordaining (the British Christian Prince Caradoc's son) Linus as the first overseer of the Christian Church of Rome.

As early as *circa* A.D. 55f, when he wrote his epistle to the Romans (15:28), Paul already had plans to visit the West. There and then, he clearly intended later to travel at least as far as Spain ó much of which lies to the west even of Britain to its northeast.

As Gladys Taylor observes,¹³³ Paul intended travelling to Spain. Romans 15:28. Jerome says Paul was ðdismissed by Nero [*circa* A.D. 59], so that he might preach Christ's Gospel also in the regions of the West.ö

¹³⁰ See our text above at nn. 36f.

¹³¹ *Agric.*, 11.

¹³² VII:4:46.

¹³³ See her *Celtic Influence*, p. 54.

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Chrysostom says of Paul: "After he had been in Rome, he again went into Spain." The word "again" here implies that he had already visited Spain previously. Theodoret tells us that when Paul had been liberated from his first [A.D. 56-58] captivity at Rome "he preached the Gospel to the Britons and others in the West."

Paul's associate Clement (*cf.* Philippians 4:3), who himself apparently evangelized also in Britain from A.D. 36 to 91, wrote from Rome (around A.D. 91f) that "Paul also obtained the reward of patient endurance...after...having taught righteousness to the whole World, and [having] **come to the extreme limit of the West.**" Clement of Rome's *First Epistle to the Corinthians*, chapter 5. The extreme limit, it seems obvious, could hardly refer to any area other than the British Isles.

Again, according to the *Muratorian Fragment* "itself written around A.D. 170, and thus only some eighty years after Clement of Rome's *circa* A.D. 91f *First Epistle* " Paul the Apostle certainly reached at least Spain (to the west of Rome and largely to the west also of Britain). So too the A.D. 380 Jerome and the A.D. 400 Chrysostom.¹³⁴

Yet this "extreme limit of the West" or "terma tees Duseoos" clearly to the west of "Rome" where Clement was writing his letter (1:1) "could also mean "Ultima Thule." Thus, it could well mean (or at the very least include) North Britain and the Orkneys " if not even Iceland (which was Celtic before later becoming Scandinavian).

See the renowned Conybeare & Howson's *Life and Epistles of St. Paul.*¹³⁵ See too Lewin's *Life and Epistles of St. Paul,*¹³⁶ and Paley's *Horae Paulinae.*¹³⁷ As Jowett accurately avers,¹³⁸ "Extremity of the West" was the term used to indicate Britain. *Cf.* Acts 1:8 & 13:47 *cf.* Isaiah 49:1-12a.

Ancient manuscripts on Paul's alleged visit(s) to Britain

An ancient manuscript in Oxford's Merton College, purportedly contains several letters between Paul and Seneca (who died in A.D. 65). It bears more than one allusion to Paul's residence in Siluria or South Wales (some time before that date).¹³⁹

That Paul indeed resided for a while in Britain, is claimed also in the approximately A.D. 395 *Sonnini Manuscript.*¹⁴⁰ Such a Pauline residence is further suggested "in the biographical *Life of Pelagius* (A.D. 350f). Indeed, the same is presupposed too by the early British *Triads of Paul the Apostle.*

Gilbert Saddler cites from Sonnini's apocryphal "29th chapter" of the canonical book of Acts. This *Sonnini Manuscript*, states Saddler,¹⁴¹ claims to establish not only St. Paul's visit to Britain. It also purports to describe his preaching on Mount Lud in

¹³⁴ Thus Conybeare & Howson: *op. cit.*, p. 739 & nn. 1-4.

¹³⁵ *Op. cit.*, p. 780 n. 3.

¹³⁶ L. Lewin: *Life and Epistles of St. Paul*, II, p. 294 "on II Tim. 4:21.

¹³⁷ W. Paley: *Horae Paulinae [Pauline Hours]*, London, 1820, p. 40.

¹³⁸ *Op. cit.*, p. 196.

¹³⁹ Jowett: *op. cit.*, p. 193.

¹⁴⁰ See below at n. 142.

¹⁴¹ *Op. cit.* pp. 86-93.

the City of London. Its common-sense sequence rightly follows upon Acts Chapter 28.

It has all the appearances of being of ancient date. It is written in Greek and in the style of Luke's Acts. It was found in the archives of Constantinople which was the citadel of the old Byzantine civilization. It had lain there for centuries, probably since the days of the eldest son of Theodosius the Great in A.D. 395. The old manuscript was presented to the Frenchman Sonnini by the Sultan Abdoul Achmet.

In Sonnini's apocryphal and so-called 'Lost Chapter of the Acts of the Apostles' or alias Acts 29:1-13f there are references: to an alleged visit of Paul to Britain; to his alleged preaching at Ludgate in London; and to his alleged conversations with druids about the remarkable 'Jewish' origins of some of their ceremonies. Indeed, there are also various archaeological references: to 'Paul's Landing' (up the Chichester Reach); to 'Paul's Grove' (at Porchester); and to 'St. Paul's Cross' (in Ludgate itself).

We now quote¹⁴² from the *Sonnini Manuscript* itself (29:1-13f). It states that 'Paul, full of the blessings of Christ and abounding in the Spirit, departed out of Rome and determined to go into Spain. For he had a long time purposed to journey thitherward [cf. Romans 15:24], and was minded also to go from thence to Britain.

'For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to 'the Isles afar off, as spoken by the prophet [Isaiah 11:11f & 49:1-12f] and called by the Romans 'Britain'... The Lord commanded the Gospel to be preached far hence and to the Gentiles, and to the lost sheep of the House of Israel....

'No man hindered Paul.... So he took with him certain of the brethren which abode with him at Rome, and they...were brought safely into a haven of Spain....

'Then they departed out of Spain.... Paul and his company, finding a ship in Armorica [alias French Brittany] sailing unto Britain..., went therein.... Passing along the south coast, they reached a port called Raphinus.'

That latter was the Roman name for Sandwich, in the county of Kent. In the time of the later Saxon Heptarchy, there was still standing in Sandwich an old house called the 'House of the Apostles.'

Continues the *Sonnini Manuscript*: 'Now when it was noised abroad [in Kent] that the Apostle had landed on their coast, great multitudes of the inhabitants met him.... They treated Paul courteously.... He entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.

'Now on the morrow, he came and stood upon Mount Lud [in what is now Ludgate in London]. And the people thronged at the gate [alias at Lud-gate].... Then he preached Christ unto them, and many believed the Word....

'Then it came to pass that certain of the druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which

¹⁴² *Idem.*

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escaped from bondage in the land of Egypt.... The Apostle believed these things, and he gave them the kiss of peace....

Paul abode in his lodgings [fully] three months, confirming the faith and preaching Christ continually. Then, after these things, [the Apostle] Paul...departed...to...Gaul.ö Thus the *Sonnini Manuscript*.

Further, the *Life of Pelagius* is the biography of the famous A.D. 350f Welsh heretic known by that name. Pelagius is Latin for Man of the Sea ó which is the meaning of the Welsh heretic's real name (*Mor-gan*). And it needs to be noted that, before Pelagius's doctrinal defection, he had been a good orthodox friend of the highly-orthodox Augustine.

Now the biography claims that Pelagius himself had functioned, formerly, according to the Rule of Paul in the great Welsh abbey of Bangor Iscoed. Indeed, tradition alleges that this Bangor Abbey had actually been founded by the Apostle Paul himself.

However, as Jowett explains,¹⁴³ although Paul may well have founded the Abbey it is doubtful whether that Apostle stayed long enough in Britain to see it completed. He knew his time was short, and he thus sought to make the best use of that time during his British Mission ó in his fervent evangelizing.

While in Britain, Paul left his impress in writing his rule for a godly Christian life. It is to be found in the *Ancient British Triads*. There, his rule is termed: The Triads of Paul the Apostle.ö Nowhere else are they recorded ó and nowhere else is the term *Triads* employed outside Britain. This fact somewhat favours acceptance of their allegedly-Pauline origin.

The All-British *Triads of Paul the Apostle*

The following *Triads of Paul the Apostle*¹⁴⁴ have been preserved, significantly, **only** in Ancient British documents. They have (together with the even more influential canonical writings) had considerable impact in shaping the life and world view of the Early Church in Britain. These British *Triads of Paul* run as follows:

öThere are three sorts of men: the man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good....

öThree kinds of men are the delight of God: the meek; the lovers of peace; the lovers of mercy....

öThere are three marks of the children of God: gentle deportment; a pure conscience; patient suffering of injuries....

¹⁴³ *Op. cit.*, pp. 192f.

¹⁴⁴ See Morgan's *op. cit.*, pp. 176-77.

ōThere are three chief duties demanded by God: justice to every man; love; humility....

ōIn three places will be found the most of God: where He is mostly sought; where He is mostly loved; where there is least of self....

ōThere are three things following faith in God: a conscience at peace; union with heaven; what is necessary for life....

ōThree ways a Christian punishes an enemy: by forgiving him; by not divulging his wickedness; by doing him all the good in his power....

ōThe three chief considerations of a Christian: lest he should displease God; lest he should be a stumbling-block to man; lest his love to all that is good, should wax cold....

ōThe three luxuries of a Christian feast: what God has prepared; what can be obtained with justice to all; what love to all may venture to use....

ōThree who have the claims and privileges of brothers and sisters: the widow; the orphan; the stranger.ō Thus far the *Triads of Paul the Apostle*.

As Jowett explains,¹⁴⁵ the preservation of the *Triads of Paul the Apostle* is due to the Early-Welsh *Cor Ilid* alias *Ilid* College ó of which *Ilid* the man of Israelø was claimed to have been the chief architect. On this *Ilid* ó who was apparently a disciple of Paul ó see both above¹⁴⁶ and below.¹⁴⁷

Patristic fathers like Jerome and Theodoret on Paul in Britain

Jowett also elaborates¹⁴⁸ that Capellus, in his *History of the Apostles*, writes: ōI know scarcely of one author from the time of the Fathers downward who does not maintain that St. Paul, after his liberation, preached in...Britain.ō Thus: Irenaeus, A.D. 125-189; Tertullian, A.D. circa 200...; Origen, A.D. 185-254; Mello, A.D. 256; Eusebius, A.D. 315; Athanasius, A.D. 354; and many other chroniclers of church history. Thus Jowett.

Thus further, also the A.D. 380 Church Father Jerome states that ōSt. Paulø evangelical labours extended to the western parts¹⁴⁹ and ōfrom sea to sea.ö¹⁵⁰ This, according to the historian Isabel Hill Elder,¹⁵¹ includes Britain. Indeed, even the A.D. 390 Welsh heretic Pelagius ó himself previously the Abbot of Bangor ó claimed¹⁵² that Paul had personally taught the Apostleø own doctrine in that place.

¹⁴⁵ *Op. cit.*, p. 193.

¹⁴⁶ See our text at nn. 92, 104 & 125f above, and also in ch. 10 at its nn. 156f.

¹⁴⁷ See our text at nn. 194f & 197f below.

¹⁴⁸ *Op. cit.*, p. 196.

¹⁴⁹ See Jeromeø *Commentary on Amos*, ch. 5.

¹⁵⁰ Thus Paton: *op. cit.*, p. 39.

¹⁵¹ *Op. cit.*, p. 138.

¹⁵² See Morganø *op. cit.*, pp. 261 & 177.

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The A.D. 420 Theodoret Bishop of Cyrus in Syria insisted¹⁵³ that 'St. Paul brought salvation to the Isles in the Ocean.' Furthermore, Theodoret added that: 'Paul, liberated from his first captivity at Rome & preached Christ's Gospel to the Britons and others in the West...and...persuaded...the Britons also.'¹⁵⁴

Indeed, on Second Timothy 4:16, Theodoret also commented: 'When Paul was sent by Festus, on his appeal to Rome, he travelled & after being acquitted & into Spain. And thence, he extended his excursions into other countries & and to the Islands surrounded by the Sea.'

The Scottish Presbyterian Rev. R. Paton writes in his book *The Scottish Church...in Early Times*¹⁵⁵ that Theodoret tells us¹⁵⁶ how 'fishermen' carried the Gospel to Britons. Theodoret on Psalm 116 says that the words of the Apostle in Second Timothy 4:16-17 & where he says that 'by me...all the Gentiles might hear' & include also 'the Islands which lie in the Sea.'

Significantly, just a few verses later (namely in Second Timothy 4:21), St. Paul greets the brethren Eubulus and Pudens and Linus and Claudia. The latter were Britons. Moreover, as we have seen, if Eubulus means Aristobulus & the latter too seems to have ended up in Britain.¹⁵⁷

Around 595 A.D.,¹⁵⁸ Jerusalem's Patriarch Venantius Fortunatus speaks of Britain as having been evangelized by Paul. States Venantius: '*Transit et Oceanum vel qua facit Insula portum; quasque Britannus habet terras, atque Ultima Thule.*' This means that Paul 'crossed even the Ocean or that which constitutes the gateway to the Island; and the Briton possesses those lands, and also 'Furthest Thule.'

Subsequent Theologians like Ussher and Alford on Paul in Britain

Many subsequent historians, and/or theologians too, have agreed. Thus, a visit by Paul also to Britain was claimed by: Baronius, Ussher, Stillingfleet, Parker, Camden, Gibson, Cave, Nelson, Allix, Hughes, Burgess, Alford, Jowett, and others.¹⁵⁹

For example, William Camden writes in his 1674 book *Remains of Britain*:¹⁶⁰ 'The true Christian religion was planted here most anciently by Joseph of Arimathea, Simon Zelotes, Aristobulus, St. Peter and St. Paul & as may be proved by Dorotheus, Theodoret and Sophronius.' Indeed, Bishop Burgess¹⁶¹ writes anent Paul's journey to Britain that we have as satisfactory proof as any historical question can demand.

Even the pope of Rome confirmed this in 1931 & to the mayors of the three British cities of Bath, Colchester and Dorchester & and in the presence of more than 150

¹⁵³ Theodoret: *Interpretation of Psalm 116*.

¹⁵⁴ *On the Civil Offices of the Greeks*, 99.

¹⁵⁵ *Op. cit.*, pp. 37f.

¹⁵⁶ Theodoret's *Religious History*, ch. 9.

¹⁵⁷ See our text above at its nn. 93f & 130f.

¹⁵⁸ See Morgan's *op. cit.*, p. 160.

¹⁵⁹ See Morgan's *op. cit.*, pp. 158-59; Elder's *op. cit.*, p. 138; McBirnie's *op. cit.*, pp. 288-91.

¹⁶⁰ W. Camden: *Remains of Britain*, 1674, p. 5.

¹⁶¹ Jowett: *op. cit.*, p. 193.

members of the Friends of Italy Society. Explained the pontiff: "It was St. Paul himself and not Pope Gregory [A.D. 600] who first introduced Christianity into Britain."¹⁶²

George Jowett rightly points out¹⁶³ that a casual study of the life and works of Paul, after his A.D. 56-58 arrival at Rome, shows blank periods which Scripture does not explain. They total a silence of six years, from A.D. 58 to 64. The general opinion supported by the secular records, is that some of those years were spent in Gaul, but principally in Britain. We know he returned from Cambria in A.D. 61.

However, even after that, Paul may well have made at least one more trip to the Isles. Thus Jowett claims that he again returned to Britain. Enduring memorials of note to Paul's presence in Britain, are to be found. Llan-din (alias the "Church of Judgment") in London is referred to as the "Areopagus" of Britain "ó apparently arising from the event of Paul's preaching from the summit of Ludgate Hill. The famous St. Paul's Cathedral is erected on the site. The ancient St. Paul's Cross may well mark the spot where St. Paul stood, as he preached the Gospel to the British. Thus Jowett.

Even the unquillable Professor of Ancient History T.F. Tout of Manchester University "ó who doubted the adequacy of the evidence for both Petrine and Pauline visits to Britain "ó did not doubt the "very early" establishment of Christianity in that land. While somewhat sceptically regarding any visit of Peter or Paul to Britain as "improbable" "ó also Professor Tout indeed conceded: "It is, however, **certain** that at a **very early period there were Christians in Britain.**"¹⁶⁴

The above words of even the critical Professor Tout should once again be noted. A visit of Paul to Britain, though "improbable," would not have been impossible. For, explains Ancient History Professor Tout: "It is, however, **certain**[!] that at a **very early period there were Christians in Britain.**"

The early christianization of the Anti-Roman British Druids and Druidists

Whether through a possible witness to them by Paul or not "ó it does seem probable that many British druids now became Christians (*cf.* Acts 6:7). Thereupon they then turned their druidic *cori* or religious colleges into ecclesiastical seminaries. Compare, for example, the previously-mentioned *Ban-Cor Eurgain*.

This process apparently gathered even much more momentum "ó with the vicious attack by the Pagan Romans upon the druids of Anglesey, and then the soon resumption of fierce hostilities between Pagan Rome's army and that of the British Queen Boadicea in A.D. 60*f.* Yet the process may well also have been stimulated by the prior testimony in Britain of the Apostle Paul himself "ó and by the returned Briton Prince Caradoc "ó from about A.D. 59 onward.

¹⁶² See *Morning Post*, March 27th 1931; cited in Heath's *op. cit.*, p. 47.

¹⁶³ In his *op. cit.*, pp. 193*f.*

¹⁶⁴ *Historians History*, XIX, p. 23.

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The druids, headquartered in Britain, had especially there become strongly Anti-Roman. On the European Continent, the Roman Emperors Augustus and Tiberias ó and, in A.D. 42f, especially Claudius¹⁶⁵ ó had proscribed Druidism. Indeed, Claudius's counter-recognition of lasciviously-orgiastic Phrygianism as one of the established religions of Rome ó was just as objectionable to the monogamous druids, as the latter's sexual modesty was objectionable to the Roman lechers.¹⁶⁶

Only in the as-yet-still-unconquered Britain, had Druidism remained free from Roman proscription. However, especially after Claudius Caesar's invasion of Britain, his generals decimated particularly the druids among the Britons ó for being Anti-Roman patriots.¹⁶⁷ Indeed, in A.D. 59, the Roman Senate ordered the forcible destruction of the druidic *cori* or colleges in Britain.¹⁶⁸

Especially after that, it is readily understandable how and why the many Britons who practised Druidism ó more than ever regarded the gentle and monogamous and Non-Roman Hebrew-Christian Missionaries from Palestine as their own natural allies against the violent and meretricious Romans. Consequently, before a century had passed, many druids (and other Druidists) had themselves become christianized ó and had adopted this òCuldeeö faith of the Palestinian ñStrangers.ø

Jowett explains¹⁶⁹ that the malevolent infamy heaped upon the druidic priesthood and its religion ó through false allegations by the Pagan Romans that Britain's druids practised routine human sacrifice ó is just as untruthful, vicious and vile as all the other distortions stigmatizing the Ancient Britons. It is of course true that the druids, after trial, indeed put capital criminals to death. However, that no more made those druids to be ritual murderers ó than partaking of the Lord's Supper made the Early Christians to be cannibals (as their haters also untruthfully alleged).

Indeed, on close examination it will be found that those who uttered these vindictive maledictions against Druidism ó especially Julius Caesar, Tiberius and Claudius ó themselves stand out in Roman history as infamous dictators. Their bestial hatred for everything that was British ó and Biblical ó deliberately promoted the insidious propaganda to defame the very people they could neither coerce nor subdue.

Among others, also the eminent archaeologist Sir Flinders Petrie ó on examination of the ground around and under the altar at Stonehenge ó completely exploded these infamous accusations that the druids had engaged in ritual human sacrifices. He found only the fossilized bones of sheep and goats. This more firmly established the affinity of Druidism with the patriarchal faith of the East. In each case, the sacrificial burnt offerings were as stated in the Biblical record.

Whereas the Sadducean Judeans were never familiar with the Name of the Messiah ó His Name was indeed known to the Britons, long before the memorable event of Christ's crucifixion transpired on Golgotha's Hill. It was a Name familiar on the lips of every Briton. See Procopius's *On the Goths*, Book III.

¹⁶⁵ See ch. 11 above at its nn. 6f.

¹⁶⁶ See Frazer's *Golden Bough*, Macmillan, New York, 1983 ed., pp. 403-405.

¹⁶⁷ See Tacitus's *Annals* 14:29-32 and his *Agricola* chs. 14-18.

¹⁶⁸ Corbett: *op. cit.*, p. 27; compare Morgan's *op. cit.* p. 51.

¹⁶⁹ *Op. cit.*, pp. 59 & 78f.

To the druids, the advent of the Arimathean Josephus Culdees in Britain by A.D. 36 was a confirmation of the predicted atonement. The cross was already a familiar symbol with them in their religious rituals.

Yet the early British Christians never employed the *Latin* cross. For the Britons Cross combined the druidic symbol of the circle with the *Greco-Celtic* cross.

Even today, the *Celtic* cross appears on the peaks and spires of many churches throughout the World. The druidic circle embracing the Greco-Celtic cross, is the symbol of eternity. The cross itself is the symbol of victory over the grave through the salvation bought by the vicarious atonement of Jesus Christ.

The merging of British Druidism with Christianity was a normal procedure peacefully performed. Those who state that Christianity was bitterly opposed by British Druidism, speak falsely. Nowhere in the Celto-British records is there any mention of such alleged opposition.

Even later in fifth-century Ireland, only a minority of druids (with vested interests) opposed St. Patrick. The majority of the druids themselves (and also nearly all Druidists) readily embraced Christianity. Even Dubhthach O'Luair, the chief druid, then co-operated in helping Patrick to inscripturate and to christianize Irish Common Law.

Unlike the priests of Judaism, Britain's druidic archflamens by and large recognized that their old order had now been fulfilled and was then being replaced according to the prior prophetic predictions. Overwhelmingly, they then understood that with the coming of Christ and His atonement the new dispensation or the *New Testament* had arrived.

Simon the Zealot's second visit to Britain (around A.D. 60)

We have already referred¹⁷⁰ to the evidence anent the Apostle Simon the Zealot's alleged visit to Britain around A.D. 42-44. It seems he returned, round about A.D. 60.

Citing Nicephorus and Dorotheus,¹⁷¹ Otto Hophan declares¹⁷² that later Greek commentators in particular placed the scenes of Simon's apostolic labours before A.D. 60 in Northwest Africa and Mauretania and thereafter even in Britain. There he is stated to have preached and to have worked many miracles. In Britain, he is alleged to have been crucified and buried. Indeed, even the Coptic Church of Egypt believes that Simon went to Egypt; to (the centre of the northern coast of) Africa; and to Britain.¹⁷³

It will be recalled that crucifixion was a peculiarly Roman punishment. Indeed, there is no evidence that the Ancient Britons or just like the Hebrews themselves ever executed by way of crucifixion. The presumption must therefore be that Simon

¹⁷⁰ See above at nn. 3f, and also ch. 10 at its nn. 203f.

¹⁷¹ See too in Cave's *op. cit.*, p. 203; and in Hoeh's *op. cit.* pp. 17f.

¹⁷² O. Hophan: *The Apostles*, Sands, London, 1962, p. 285.

¹⁷³ Alkhrida: *Precious Jewels*, Coptic Church of Egypt, Cairo, 1915, p. 56; cited in McBirnie's *op. cit.* p. 208.

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the Zealot ó previously a nationalistic patriot in Roman-occupied Palestine ó later became a rallying-point for Britons. *Ipsa facto* he would therefore also have become a target for the Romans in occupied *Britannia* ó who would thus finally have crucified him there.

Around A.D. 800, the Constantinopolitan patriarch and Byzantine historian Nicephorus wrote: ðSimon, born in Cana..., was surnamed Zelotes.... He taught to the Occidental Sea [alias the Atlantic Ocean], and the Isles called *Britanniae*.ö¹⁷⁴

The *Magna Tabula Glastoniae* ó cited by the Irish Puritan, Archbishop Ussher ó states that Joseph of Arimathea made a trip from Britain to Gaul in A.D. 60, and returned with a band of recruits. Particularly mentioned is Simon Zelotes, one of the original twelve Apostles of Christ.

Indeed, explains Jowett,¹⁷⁵ the inclusion of Simon Zelotes indicated an important missionary effort. This was the second journey to Britain for Simon Zelotes, and his last.

Dr. McBirnie states¹⁷⁶ that, writing in 1685, Dorman Newman gave the following account of Simon Zelotes: ðHe is said to have diverted his journey towards Egypt, Cyrene, Africa, Maritania [Mauretania], and Lybia [Libya]. Nor could the coldness of the climate benumb his zeal or hinder him from shipping himself over into the Western Islands, yea even to Britain itself. Here he is said to have preached and suffered martyrdom for the faith of Christ ó being crucified by the [Roman] infidels, and buried.ö¹⁷⁷

Simon the Zealot, explains Jowett,¹⁷⁸ was unusually bold. In spite of the volcanic turmoil seething through Britain during the Boadicean War [A.D. 60f], Simon openly defied the barbaric edict in Britain of Rome's General Paulinus to wipe out the druids ó and also that of Catus Decianus, Rome's prefect in Britain, to destroy anything and anyone Christian.

Simon Zelotes decided to conduct his evangelizing campaign in the eastern part of the Island of Britain. His fiery sermons brought him speedily to the attention of Catus Decianus ó but not before he had sown the seed of Christ in the hearts of Britons.

Rev. Morgan declares¹⁷⁹ that Simon Zelotes suffered in the east of Britain. This was, perhaps ó as tradition affirms ó in the vicinity of Caistor. That place was then under the prefecture of Caius Decius, the Roman officer whose atrocities were the immediate cause of the Boadicean War.

¹⁷⁴ Cited in Jowett's *op. cit.*, pp. 157f.

¹⁷⁵ *Op. cit.*, p. 157.

¹⁷⁶ *Op. cit.*, pp. 207f & 210f.

¹⁷⁷ D. Newman: *The Lives and Deaths of the Holy Apostles*, p. 94.

¹⁷⁸ *Ib.*, pp. 158f.

¹⁷⁹ *Op. cit.*, pp. 130 & 186.

Jowett explains¹⁸⁰ that the zealous Apostle Simon was condemned to death and crucified by the invading Romans at Caistor in Lincolnshire. There he was buried circa May 10th, A.D. 61.

The *Menology of the Greek Church* celebrates St. Simon's Day on May 10. It supports the statements that he preached and was martyred in Britain. Thus Rev. L.S. Lewis.¹⁸¹

For, as the A.D. 300 Bishop Dorotheus of Tyre indicates: Simon Zelotes traversed all Mauretania and the regions of the Africans, preaching Christ.... He was at last crucified, slain, and buried in Britain.¹⁸²

The Apostle Peter's circa A.D. 58 visit to Britain

As already stated,¹⁸³ some believe that the Apostle Peter a Hebrew Christian from Palestine went to Non-Roman and Pre-Roman Britain in A.D. 42f. Such a journey would have occurred right after the Acts 18:2 Anti-Hebrew interdict of Rome's Emperor Claudius and before the latter's A.D. 43 invasion of Britain. Thus, even the very famous Roman Catholic theologian Cornelius a Lapidé.

We have also seen¹⁸⁴ that the A.D. 950 Simeon Metaphrastes apparently corroborates the A.D. 306 Eusebius Pamphilius. For Metaphrastes clearly stated that Peter went as far as to the Britons.

However, in addition, others believe Peter was also later **again** in Britain. Indeed, they believe it was there that he received one of his last (late-in-life) revelations perhaps around A.D. 64. See Second Peter 1:14.

In that regard, many of them point to the spot where the British Church of Lambeth or Lam-bedr or Llan-Petr or alias St. Peter's Church once stood. There, it is said, the Abbey of St. Peter's now stands at Westminster.¹⁸⁵

Jowett maintains¹⁸⁶ that Peter visited Britain and Gaul several times during his lifetime. His last visit to Britain would have taken place shortly before his final arrest and crucifixion by Nero in Rome.

Of his visits in Britain, we have the corroboration of Eusebius Pamphilius, in A.D. 306. Simon Metaphrastes quotes Eusebius as having said that Peter was in Britain.

Further evidence anent Peter's sojourn in Britain was brought to light in recent times. For an ancient, time-worn monument was excavated at the Early-Celtic Christian settlement of Whithorn alias *Candida Casa* or just north of the Solway in what is now the extreme southwest of Scotland.

¹⁸⁰ *Op. cit.*, p. 159.

¹⁸¹ L.S. Lewis: *St. Joseph of Arimathea at Glastonbury*, p. 177 or citing Baronius's *Church Annals*, under A.D. 44 sec. XXXVIII. All quoted in McBirmie's *op. cit.*, pp. 212f.

¹⁸² *Synopsis concerning the Apostles: Synopsis of Simon the Zealot*; cited in Morgan's *op. cit.* p. 130.

¹⁸³ See in ch. 10 at its nn. 187f above.

¹⁸⁴ See our text at nn. 64f above.

¹⁸⁵ Morgan's *op. cit.*, p. 183; compare Dean Stanley's *Memories of Westminster Abbey*, I, p. 18.

¹⁸⁶ *Op. cit.*, pp. 174f.

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It is a rough-hewn stone, standing four feet high by fifteen inches wide. On the face of this tablet, is an inscription that reads: *ÆLocvs Sancti Petri Apostoli* ó the ÆPlace of St. Peter the Apostle.ø This may (or may not) imply Peter was near Whithorn. But it would seem to allege that Peter did at least visit Britain.

Also the first church actually dedicated to Peter, was founded by Britain's King Lucius (alias Llew). He was the first by royal decree to proclaim Christianity the national faith of Britain: at Winchester, and in A.D. 156.

The church was erected in A.D. 179 ó to the affectionate memory of the Apostle Peter ó in commemoration of his evangelizing labours in Britain. It is still known as ðSt. Peter's of Cornhill.ö It bears the legend on its age-worn walls relating the historic fact and dates, by the order of King Lucius the descendant of Arviragus. It is preserved to this day, for all to see and read.¹⁸⁷

Did also the Evangelist Luke ever visit Britain?

Perhaps even Luke, with or without Paul, also visited Britain. According to Jowett,¹⁸⁸ Professor Smith ó in the *Dictionary of Christian Biography* ó says that Luke taught in Gaul, Dalmatia, Italy, and Macedonia. Stationed principally in Celto-Brythonic Gaul, Luke is said to have made frequent trips also to Celto-Brythonic Britain ó visiting the sainted company at Avalon alias Glastonbury in Somerset. Indeed, it is suggested he did this ó perhaps for the last time ó also around A.D. 66f.

For despite the fierce conflicts that raged in Britain from A.D. 43-85f against Roman tyranny, Avalon was ever a safe sanctuary ó for both Apostle and neophyte. To this hallowed haven, many of our Lord's original disciples came ó Lazarus, Barnabas, Zacchaeus, James, Luke, Simon [the Zealot], Paul, and Peter (of whom we have positive record). Thus Jowett.¹⁸⁹

The return of Prince Bran from Rome to Britain in A.D. 66

It will be remembered¹⁹⁰ that General Caradoc's father the Christian Briton Prince Bran offered himself as a hostage. After the [A.D. 59] parole of his son Caractacus, Bran remained with some of the Silurian family ó dwelling till A.D. 66 at the ÆPalace of the Britishø in Rome. Thus Jowett.¹⁹¹

John Taylor writes¹⁹² that in the Welsh account, the coming of Hebrew Christian Missionaries to Britain is associated with the [A.D. 66] return from captivity in Rome of ÆBran the Blessedø (*Bran Vendigaeth*). Trevelyan adds¹⁹³ that probably even before or at any rate certainly right after the death of Nero in the June of A.D. 68, all the British captives ó including Bran and most of those of his descendants still left in

¹⁸⁷ Cf. ch. 13 below, at its nn. 92f & 99f (179 A.D.).

¹⁸⁸ *Op. cit.*, p. 172.

¹⁸⁹ *Id.*, p. 171.

¹⁹⁰ Cf. our text above at its nn. 101f & 112f.

¹⁹¹ *Op. cit.*, p. 185.

¹⁹² *Op. cit.*, p. 157.

¹⁹³ *Op. cit.*, pp. 58f.

Rome ó returned home and settled down for the remainder of their lives in Siluria within South Wales.

The ancient *Triads of the Isle of Britain* and the *Triads of the Cymri* state: ðBran son of Llyr...brought the faith of Christ to the Cymri from Rome, where he had been for seven years a hostage for his son Caradoc.... Hast thou heard the saying of the noble Bran the blessed, to all the renowned? -There is no good but God Himself!ø

Gladys Taylor addresses the above evidence. Then she adds¹⁹⁴ that according to the Welsh genealogy *Achau Saint Prydain*: ðThese came with Bran the Blessed from Rome to Britain..., Iliid..., men of Israel.ö

Interestingly, Rev. R.W. Morgan observes¹⁹⁵ ó citing Coelbren¹⁹⁶ as his authority ó that all the family of Caradoc were attached to literary pursuits. Caradoc's father Bran introduced the use of vellum into Britain; and by the younger members of Bran's son Caradoc's family, copies of the best Roman authors were circulated in Siluria and deposited in the principal receptacles of druidic learning. No doubt copies of the Sacred Scriptures of Christianity would also similarly have been made ó and deposited in the various college libraries or *cori* of Ancient Britain.

The Hebrew-Christian Iliid's trip to Britain in A.D. 66

The Hebrew-Christian Missionary Iliid ó though perhaps not then for the very first time ó was one of those who accompanied Prince Bran during his A.D. 66 return to Britain. The *Genealogies and Families of the Saints of the Island of Britain* record this. They state that, accompanying ðthe family of Branö alias the children of Caradoc ó ðcame St. Iliid, an Israelite, who converted many to the Christian faith.ö¹⁹⁷

To the above, Gladys Taylor adds¹⁹⁸ that according to the Welsh genealogy Iliid and men of Israel came with the blessed Bran from Rome to Britain. In the Ancient-Welsh document *Achau Saint Prythain* ó one reads that ðSt. Iliid, a man of Israel..., came with Bran the son of Llyr...to teach the Christian faith to the race of the Cymri.ö¹⁹⁹

Rev. R.W. Morgan states²⁰⁰ that in an ancient collection of *British Proverbs*, we find certain sayings transmitted anent Bran and the first Christians in Britain. That collection includes the following: ðHast thou heard the saying of the noble Bran the Blessed, to all the renowned? -There is no good but God Himself!ø It also includes this: ðHast thou heard the saying of Iliid, the saint of the race of Israel? -No folly but ends in misery!øö

¹⁹⁴ *The Early Church*, pp. 64f.

¹⁹⁵ *Op. cit.*, 1978 ed., p. 55.

¹⁹⁶ Pg. 25.

¹⁹⁷ Thus M. Trevelyan: *op. cit.*, p. 60.

¹⁹⁸ *The Early Church*, pp. 64f.

¹⁹⁹ Cited in M. Trevelyan's *op. cit.*, pp. 60f.

²⁰⁰ *Op. cit.*, 1978 ed., pp. 84f & n. 18.

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Morgan also claims²⁰¹ that Ilid established his Christian mission in Britain under the protection of Bran and his grandson Cyllin the eldest son of Caradoc ó at a place in Glamorganshire subsequently known as Llan-Ilid (or ðllidø churchö). There, Caradocø daughter Eurgain established the first Christian *cor* and later her Missionary Training College.

Indeed, from this later *Cor-Eurgain* issued many of the most eminent theological Doctors and Missionaries of Christianity ó right down till the tenth century. Of the saints of this *cor* ó from Ilid, in succession ó there are catalogues in the *Achau Saint Prythain* (alias the *Genealogies of the Saints of Britain*).²⁰²

George Jowett explains²⁰³ that on the death of Aristobulus, Ilid ó ða man of Israelö (thus the Ancient Welsh document *Achau Saint Ynys Prythain*) ó took charge. He was a Judean convert, and is numbered first on the long list of Cambrian saints listed in the *Genealogy of the Saints in Britain*.ø

In the Cymric *Triads*, Ilid is shown as a very capable and energetic leader. His devout and efficient administration endeared him to the Silures in South Wales. He spent many years of his life in Cambria, espousing the original plan St. Paul had conceived with the aged Bran and Aristobulus. Financed by the Silurian Royal Family and by the personal efforts of the Princess Eurgain and her brother Cyllin, there was built a magnificent church and university at Llan-Ilid (alias ðllidø churchö) ó and also many new schools in Cambria.

The *Iolo Manuscript* says of Ilid that ðhe afterwards went to Glastonbury, where he died and was buried.... Ina [the later Christian Saxon] king of that country [Somerset], raised a large church over his grave.ö (King Inaø church at Glastonbury Abbey, built around A.D. 700, was recently excavated.)

The historian Trevelyan states²⁰⁴ that this Ilid further became the principal teacher of Christianity to the Cambro-Britons, and introduced good order into the ðchoirö or school of Eurgain the daughter of Caradoc which she established for twelve saints near the place now called Llan-twit (*cf.* Llan-Ilid). After this arrangement, Ilid went to Ynys Avallon alias Ynis Afallon or the ðisle of Applesø in the Summer Country or Somersetshire. There he died, and there he was buried. Ina, king of that country in later Anglo-Saxon times around A.D. 680, raised a large church over Ilidø grave at the place now called Glastonbury ó in Welsh Aberglaston.

Gladys Taylor remarks²⁰⁵ that a great company of the elect were found gathering on the shores of Britain. From the Welsh references, it seems that *Caer Eurgain* was a very popular place for them to gather. Perhaps that is the reason why so many *Triads* were preserved in Wales ó bearing the names of a whole host of distinguished guests. One is the contribution made by Ilid the ðsaint of the race of Israel.ø Ilid is the Celtic form of his name.

²⁰¹ *Op. cit.*, original ed., pp. 111 & 131-39.

²⁰² *Id.*, 1978 ed., pp. 83f & n. 18.

²⁰³ *Op. cit.*, pp. 191f.

²⁰⁴ M. Trevelyan: *op. cit.*, pp. 58f.

²⁰⁵ *The Early Church*, p. 66.

Also Rev. Dobson writes²⁰⁶ that Llan-Ilid was the centre for activity of Eubulus or Aristobulus ó who was sent by St. Paul and consecrated first Overseer of Britain. Here, Christianity was established through the support of Caradocø Christian Royal Family in Siluria. Hence, and soon thereafter, British Christian Missionaries went forth to other lands.

Did the Apostle Andrew visit Scotland around A.D. 69?

Perhaps around A.D. 68-69f, the Apostle Andrew certainly seems to have been preaching to the Scyt-hian-s²⁰⁷ in what is now the Southern Ukraine ó and to the red-haired Thracians in the Balkans. Either then or later, perhaps he preached also to their red-haired kinfolk even in Scot-land itself.²⁰⁸

The A.D. 700f Anglo-Saxon Bede²⁰⁹ himself held that even the Picts of Scotland were Scythians. Indeed, also the learned legal antiquarian and Westminster Assembly theologian Dr. John Selden points out²¹⁰ that the first Britons known as ðGodø cultivatorsö (alias the Culdees) were in fact the early Christians of Caledonia.

William Cave, in his *Apostolic Antiquities*, has well stated²¹¹ that Andrew had Scythia (compare Colossians 1:6 & 3:11) and the neighbouring countries primarily allotted him for his province. Indeed, it seems to be from Scyt-hia that the Scot-s had migrated in former times ó first to Ireland, and thence to Scot-land. Thus too the 805f Nenni of Wales, and Englandø 881f Alfred.

As Dr. McBirnie points out,²¹² Eusebius states Andrew went to the Crimea. Indeed, according to the *Martyrdom of St. Andrew* ó thus Budge ó he was stoned and crucified in Scythia on a cross which was made in the form of an -X.ø To this day, that type of cross is known as ðSt. Andrewø cross.ö Understandably, especially after some of St. Andrewø bones were later removed from Scyt-hia to the kindred Scot-land, the St. Andrewø cross soon became the national flag of the Scots.

Small wonder then that the Briton Constantine, the later Emperor of Rome, is reputed to have honoured Andrew. As the modern authority Michael Maedagen states in his book *The City of Constantinople*,²¹³ the Briton Constantine in A.D. 336 began to build a shrine in memory of the holy Apostles. The edifice was completed by his son. It contained relics of Timothy, Luke and Andrew.

²⁰⁶ See his *Did Our Lord Visit Britain* etc., pp. 27f.

²⁰⁷ Thus Eusebius: *Hist. Eccl.* III:5 (cf. S. Baring-Gouldø *Lives of the Saints*, 1914, Nr. 574).

²⁰⁸ Cf. the A.D. 98 Tacitusø *Agric.* 11 with the 230 A.D. Hippolytus in his *Concerning the Twelve Apostles* 2; in *ANF*, Eerdmans, Grand Rapids, 1971 ed., V p. 255 ó with F.N. Leeø *Christian Introduction to the History of Philosophy*, Presbyterian & Reformed Pub. Co., Philadelphia, 1967, p. 76 (on Xenophanes). See too McBirnieø *op. cit.*, pp. 81f.

²⁰⁹ See Bedeø *Church History*, I:2.

²¹⁰ *Op. Omn.*, II:1130.

²¹¹ W. Cave: *Apostolic Antiquities*, pp. 137f.

²¹² McBirnie: *op. cit.*, pp. 80f, citing Euseb. *Ch. Hist.* III:1:1.

²¹³ M. Maedagen: *City of Constantinople*, Thomas Hudson, p. 50; cited in McBirnieø *op. cit.*, p. 82.

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Rev. Dr. McBirnie adds²¹⁴ that a few bones reputed to be those of St. Andrew were transported to Scotland by a Christian named St. Regulus (alias Ruell) in the fourth or fifth century. There, they were buried at a place which was later called ðSt. Andrews.ö

Andrew is today the patron saint of Scotland. ðSt. Andrew's crossö is the official symbol of that country ó as obvious from its flag. Many if not most Scottish Presbyterian churches are named after St. Andrew. And even the Battle Flag of the C.S.A., as well as the Old Voortrekker Flag in South Africa, seem to have been modelled on the St. Andrew's cross.

The fact that some of St. Andrew's bones were later transported from a Christian shrine in Scythia to one in Scotland ó may indeed evidence a further genealogical and even a spiritual connection between the two lands. Perhaps it also suggests that Andrew himself might well have laboured in both of those two countries ó among peoples of the same kindred race.

Gladys Taylor maintains²¹⁵ that of St. Andrew we find little in the writings of the early fathers ó except that he preached in Scythia alias the Southern Ukraine. However, Dr. Skene quotes from a letter to a mediaeval pope ó alleging that ðChrist brought the nation of the Scots, settled in the confines of the World, almost first to His most holy faith. It was His desire to confirm them in the faith by no other than His first Apostle Andrew [cf. John 1:40f]; and him the nation desires to be always over the people as their protector.ö

Gladys Taylor also describes²¹⁶ a very strong local tradition that three wise men came to Sutherland in Scotland. This appears also in Coptic literature. Also a number of Irish saints crossed the sea to Scotland.

In the Highlands are many churches ó often called ðSt. Andrew'sö ó founded among the Picts by saints unknown outside that area. They are remembered as ðCuldees.ö Brechin, which has the only round tower in Scotland on the pattern of those in Ireland, was a notable Culdee training centre.

Gladys Taylor further observes²¹⁷ that the greatest collections of books used by the Celtic saints, found their way to libraries in Switzerland and Italy. They were taken there, by [Scoto-]Irish Missionaries. The books left behind in Switzerland and Italy by these [Scoto-]Irish saints, are in Pictish and Scottish dialects.

Dr. Diana Leatham describes the books at St. Gall in Switzerland and Bobbio in Italy, which were catalogued during the ninth and tenth centuries. Her description is very revealing.

At Bobbio, explains Dr. Leatham,²¹⁸ there were still seven hundred manuscripts, many of them in Celtic script. There is a copy of Mark's Gospel, with notes in Celtic by St. Columban himself, now at Turin. There is also a copy of his *Commentary on the Psalms*, with extra notes in Celtic, now at Milan.

²¹⁴ *Op. cit.*, p. 82.

²¹⁵ *The Early Church*, Covenant, London, 1969, pp. 48f.

²¹⁶ *Ib.*, pp. 49 & 63.

²¹⁷ *The Hidden Centuries*, pp. 10f.

²¹⁸ *They Built on Rock*, p. 155.

Regarding the library at St. Gall, in the tenth century there were still five hundred and fifty volumes to be found ó thirty of them written entirely in Celtic script. To emphasize how much we have lost, let it be remembered that of those thirty ó only one survives today. Thus Dr. Leatham.

Each of the above fragments of evidence, is hardly conclusive. Yet, when taken together cumulatively, the evidence probably does suggest at least one visit to Scotland (and/or to the Scots then in Irish Ulster) during apostolic times by St. Andrew himself.

Certainly, if he then indeed did pioneer the Christian Church in Scotie Ulster and/or in Sco-tland ó the reason for the later transportation of his bones to the latter land centuries later from the kindred Scyt-hia, becomes altogether understandable. *Cf.* Genesis 50:25*f*; Exodus 13:19; Joshua 24:32; Acts 7:15*f*; Hebrews 11:22.

The A.D. 61-to-69*f* Pagan Roman attacks against both Britain and Palestine

Also from A.D. 61-69, the Pagan Romans fought the Britons ó both their Druidists and their Christians ó in Britain.²¹⁹ From A.D. 64-68, they also persecuted both Hebrew-Christians and Gentile Christians in Rome.²²⁰ Indeed, from A.D. 66-70, they further attacked the Judeans in Palestine and besieged the Jews in Jerusalem.²²¹

The Pagan Roman armies demolished Jerusalem in A.D. 70 ó after first telling the Jews there of the pagan Roman successes against the Britons. According to the famous Jewish A.D. 75 historian Josephus,²²² Pagan Rome's General Titus deridingly asked his Hebrew enemies in Jerusalem just before destroying that city: "Have you relied on the fidelity of your **confederates**? And what nations are there, out of the limits of our dominion, that would choose to assist the Jews before the Romans? ... Have you stronger walls than we have? Pray, what greater obstacle is there ó than the wall of the Ocean with which **the Britons** are encompassed?"

The Pagan Romans were right then cracking down on Hebrews in Jerusalem; on Hebrew Christians and other Christians at Rome and elsewhere on the Continent; and on Britons in Britain. Yet even then, Christian British Missionaries were already evangelizing ó both in Britain and also in other lands.

Perhaps around A.D. 75, the young Minister Timotheus ó the Christian son of the Christian Pudens and his wife the godly Briton Claudia (*cf.* Second Timothy 4:21*f*) ó himself went to Britain. Previously, Timotheus had been instructed by the Apostle Paul during the latter's own two Roman captivities from A.D. 56*f* and again from *circa* 64*f*.

From about A.D. 75 onward in Britain, Timotheus no doubt renewed his acquaintance with his aunt Princess Eurgain at her Christian College in Wales. There,

²¹⁹ *Cf.* our last chapter at its nn. 114*f*.

²²⁰ *Cf.* Suetonius & Tacitus on Nero.

²²¹ *Cf.* Matt. 24 & Luke 21.

²²² *Wars*, 6:6:2.

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much later ó when himself a rather old man ó he baptized his other relative King Llew (in 137 A.D.).²²³

Joseph of Arimathea seems to have died in Britain around 76 A.D.²²⁴ However, though dead, he yet speaks (*cf.* Hebrews 11:4). For his work in Britain would continue after him.

Thus, the noted Canadian-American Presbyterian church historian Rev. Professor Dr. J.T. McNeill²²⁵ draws attention to the significant case of Sergia Paula, wife of Gaius Fronto the Roman Commander at York in A.D. 79. She was supposedly the daughter of Sergius Paulus, the Proconsul of Cyprus, who had listened favourably to Paul and Barnabas at Paphos and who had then become a believer (*cf.* Acts 13:7-12) around A.D. 45f ó before subsequently going to Britain.

The evidence suggests that also in Greater Cumbriøas York, Sergia found British Christians in 79 A.D. Apparently, such were the fruit of previous missionary work conducted in Britain by Ministers like Joseph of Arimathea.

Clement's long-lasting contacts with Britain from A.D. 36 onward

Already in chapter ten above, we have discussed the evidence for Clementø's presence in Britain from about A.D. 35f onward. Three questions must now be asked. First, how long did Clement then remain in Britain? Second, if he then ever left Britain ó did he later return? Third, if so ó for how long?

George Jowett apparently believes²²⁶ that Paulø's associate, Clement of Rome (*cf.* Philippians 4:3), was himself in Britain continuously from A.D. 36 onward. Jowett affirms that Clement remained there ó until he was appointed the new Overseer of the Christian Church at Rome (around A.D. 91), in succession to the Briton Caradocø's son Linus.

Be that as it may, it does seem that Clement probably did have a long-lasting contact with Britain. This seems so ó regardless of the place or places of his residency during that contact.

Clement himself wrote his own approximately A.D. 91f *First Epistle to the Corinthians* ó from Rome. There, he indicates²²⁷ that the Apostle Paul, whom he knew,²²⁸ ðwas the herald of the Gospel in the Westø *etc.* Indeed, ðafter he had been in the extremity of the West,ø Paul suffered martyrdom *etc.*

These statements suggest the probability that Paul, and the possibility that also Clement himself, may have been even in the ðextremely westernø Britain ó previously. Indeed, the evidence from the other sources for a Clementine presence in Britain ó

²²³ Morgan: *op. cit.*, pp. 166 & 170 n. 9.

²²⁴ Morgan: *op. cit.*, 1978 ed., pp. 73f.

²²⁵ *Op. cit.*, pp. 17f.

²²⁶ *Op. cit.*, p. 196.

²²⁷ I Ep. to Cor. 1:1 & 5:21.

²²⁸ *Cf.* Phil. 4:3.

especially when taken together with Clement's above-mentioned testimony²²⁹ ó greatly strengthens this perception.

In the same place, Clement also declares: "Let us place before our eyes the good Apostle Peter.... Having undergone his martyrdom, he went to the place of glory to which he was entitled."

Here, Clement indicates **that** ó but **not where** ó Peter was martyred. However, the excavation of the "Peter Stone" at Whithorn in Britain ó an ancient and time-worn pillar inscribed: "The Place of St. Peter the Apostle" ó is here of some significance.²³⁰

For these three factors taken together ó Clement's statement that Paul "had been in the extremity of the West"; the statement about Peter in the First Clementine Epistle; and the "Peter Stone" in Britain's Whithorn ó do give some evidence that not just Peter but even Clement was in Britain. Indeed, the latter seems to have stayed on there ó also after the death of Peter.

It was previously seen²³¹ that Clement, when first in Britain, had known the British Royal Family ó including Caradoc's son Linus ó even before the outbreak of the Romano-British War in A.D. 43. Now, in A.D. 91, Clement ó from Britain ó was to follow in the footsteps of Linus, the British Overseer in the church at Rome.

As Jowett remarks,²³² Clement was one of the original Bethany band which dwelt at Avalon with Joseph of Arimathea. Clement knew Paul intimately ó and long before the former followed in the office of his beloved friend Linus as Bishop of Rome.

Aggressive British Christian Missionary Work continues (despite Roman rule)

Significantly, there is considerable evidence that aggressive missionary work ó both nationally and internationally ó was undertaken by British Christians during the first century. This was the case throughout the A.D. 43-85 Romano-British War. Yet even under the subsequent Roman rule over *Britannia*, that missionary work still continued also for the rest of the century ó and thereafter too.

Avalon became a citadel of Christianity. George Jowett indicates²³³ that disciples gushed forth from many such Christian centres mushrooming up within Britain. They grew into ever-growing Christian bands, spreading God's Word. The bands which flowed forth from Britain, provided a great number of Foreign Missionaries.

For those British Missionaries labouring in foreign fields ó particularly in Rome ó the task was filled with grave personal danger. Abroad, they lacked the protection of the British warriors. Overseas, Christian Britons stood alone ó and would continue to do so for more than one hundred and fifty years ó before a British Army, led by its

²²⁹ See our text at n. 227 above.

²³⁰ McBirnie: *op. cit.*, p. 59.

²³¹ *Cf.* ch. 10 at its nn. 151f.

²³² *Op. cit.*, p. 196.

²³³ *Op. cit.*, p. 199.

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royal warrior chieftain the Christian Briton Constantine in A.D. 306^f, would smash down the gates of Rome and crush its pagan opposition.

Even the decisive A.D. 85 defeat of the Caledonians by the Pagan Romans, did not stop the christianizing Britons from sending out Foreign Missionaries. Thus the British Christian Missionary Beatt, a wealthy British nobleman, after being baptized in Britain by the Apostle Barnabas, evangelized in Switzerland for many years ó until dying there in 96 A.D.²³⁴

Too, the Scoto-Irish Christian Missionary Mansuet ó who had been baptized in Britain during A.D. 40 ó then left that land in A.D. 49 as a Foreign Missionary to France. He later penetrated even the city of Rome itself prior to A.D. 100 ó before later being martyred in Illyria.²³⁵ So, the Celto-Gaelic Mansuet and the Celto-Brython Beatt undertook missionary work in darkest Europe.

As Jowett claims,²³⁶ after the death of Clement around A.D. 100, Mansuet became the third official Overseer of the British Church at Rome. Thus we have three disciples of Avalon (*viz.* Linus & Clement & Mansuet) ó all instructed by Joseph of Arimathea in Glastonbury ó becoming, in succession, Overseers at Rome.

Significantly, all of the above was achieved by Celtic or at least Britain-based Christians. Moreover, it was all achieved before the end of the apostolic age ó which terminated with the A.D. 101 death of the Gospel-writer John.

Were the disciples of the Apostle John ever in Caledonia?

Either in A.D. 69-70, or alternatively in A.D. 81-96, there is some evidence that disciples also of the Apostle John took the Gospel to Caledonia in what is now Southern Scotland. Let us consider that evidence.

There is a widespread reliance today on the statement in the apocryphal *Acts of Thomas* that this Apostle went eastward to India. There is also evidence that the Apostle Thaddeus went southward to Ethiopia. This raises the question of similarly relying upon other records evidencing the westward journeys of certain other Apostles.

Gladys Taylor maintains²³⁷ that the antiquity of the Irish and Scottish churches is unquestionable. The Scottish Church claims an apostolic foundation. This would account for that branch of the Celtic Church possessing eastern traditions.

In an old Scottish book entitled *History of Paganism in Caledonia*, there is an interesting passage. It reads: öDuring the reign of Domitian [A.D. 69-70 and again A.D. 81-96], disciples of the Apostle John visited Caledonia and there preached the Word of Life.ö

²³⁴ Jowett: *op. cit.*, p. 168; compare J. Taylor's *op. cit.*, p. 158.

²³⁵ Thus G. Taylor: *The Hidden Centuries*, p. 12; compare J. Taylor's *op. cit.*, p. 158.

²³⁶ *Op. cit.*, p. 169.

²³⁷ *Early Ch.*, p. 48.

By about A.D. 101, that last surviving Apostle ó John Æthe divineø had himself passed away. Irenaeus speaks of him as still living in A.D. 98, and Jerome dates his death as sixty-eight years²³⁸ after the *circa* A.D. 33 crucifixion of Christ.

The Æapostolic ageø had ended. Yet by then, the British Church had already been very strongly established.

As even the semi-critical Dr. McBirnie observes,²³⁹ Alford in his *Annals of the British Church* accepts that an Apostle came to Britain. Indeed, also Eusebius says: ÆSurely later, Apostles preached in Britain.ö

The evangelization of Britain during the Apostolic Age

Let us now summarize early testimony about the evangelization of Britain during the apostolic age. This will prepare the ground to establish the feasibility of our later claim that Britain became the first Christian Country in the whole World.

As we have previously seen, the southern portion of Free Britain was already partially christianized by groups such as that of the Arimathean Joseph. This occurred apparently even from about A.D. 35 onward.

The evangelization of Britain by Hebrew-Christian Missionaries from Palestine continued. Apparently Simon the Zealot promoted this ó even during the A.D. 43-52 Roman invasion of Britain.

After the A.D. 52f temporary truce between Rome and Britain, the evangelization of the latter was continued apparently by Aristobulus. He is called ÆArwystliø in the *Welsh Triads*.

The family of the British Prince Caradoc started evangelizing back in Britain from A.D. 53 onward, and Caradoc himself from A.D. 59 onward. Too, Paul and Peter and Philip are all reputed to have preached there by the mid-sixties.

This process of evangelization continued and increased ó even after the south of Britain lost much of her political independence to Pagan Rome at the A.D. 52-62 military defeats of Britain's Prince Caradoc and his relative Queen Boadicea. For there was a considerable degree of British self-government even thereafter ó especially that secured by the A.D. 86 and the A.D. 120 treaties with the Romans.

The widescale winning of Druidists for Christianity, and the conversion of their colleges into centres for evangelism and missionary training institutes, is an important factor. This occurred not only in Somerset and in many areas of Wales. There is some evidence it occurred also in Cumbrian Westmorland, where the Christian King Arvirag's son Prince Meric went and settled.

For it was there that the Christian Prince Meric's son the Christian King Coill soon ruled ó before the latter's son the Christian King Llew proclaimed Christianity the official religion of at least that region within *Britannia*. Again, it was from that region

²³⁸ Thus Jowett: *op. cit.*, p. 198 & n. 1.

²³⁹ *Op. cit.*, p. 209.

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of Cumbrian Westmorland that the Briton Prince Ninian headed north ó just across the Solway and into Scotland to evangelize its ancient inhabitants, the Niduari Picts. Once again, more likely than not, it is also precisely from Cumbria that even the Briton Patrick proceeded into Ireland ó there to evangelize the Iro-Scots.

Thus, Britain thus heard the Gospel even before the destruction of Jerusalem in A.D. 70. Indeed, that Gospel took solid root especially in Cumbria ó long before the 118-126 A.D. erection by the Pagan Roman Emperor of Hadrian's Wall, just to the north of it, and across the land.

North of that Wall, the Britons were never subjugated. Nor were they routed in the remote regions of Cumbrian Westmorland just to the south of the Wall, as well as in the wild reaches of Western Wales ó even within Roman-occupied *Britannia*. Indeed, only after the completion of Hadrian's Wall was the province of *Britannia* south of the wall even fully incorporated into the Roman dominions. Moreover, that was then done by treaty ó rather than by conquest.²⁴⁰

It is indeed true that parts of Pre-Roman Æ-Free Britainø lost their political independence to Pagan Rome at the A.D. 52 and 62 defeats of Prince Caradoc and his relative Queen Boadicea. Yet they, and also the later A.D. 85 Caledonian Galgacus (just like the later *U.S. Declaration of Independence*) ó then appealed not only to human decency and to the laws of nature but also to God Himself in preservation of their freedom. Thus even Rome's pagan historians Tacitus and Dio Cassius. This too evidences that at least some Biblical values had even then already taken firm root in Britain.

During these years (A.D. 50-85f), the whole of Caradoc's British Royal Family promoted Christianity in Southwestern Britain. Indeed, they then promoted both Christian churches and Christian colleges *etc.*

Early Ante-Nicene testimony anent an Apostolic British Church

We now give some early post-apostolic Christian testimonies, evidencing that the British Church was indeed founded in the apostolic age. All these testimonies are Pre-Romish. They are quite independent of the claims often made by the later papal Church of Rome ó even some of which themselves, however, nevertheless proclaim exactly the same.

The A.D. 90 Clement was an associate of the Apostle Paul. Philippians 4:3. Clement observes²⁴¹ that Paul himself ðwent to the extremity of the West.ö

Pagan Rome's A.D. 116 famous historian Tacitus strongly implies²⁴² that the British Noblewoman Gladys Pomponia embraced specifically Christianity in about A.D. 41. This was when she was still in Britain, and before settling in pagan Rome where she was later persecuted for her faith.

²⁴⁰ See Morgan's *op. cit.*, p. 68.

²⁴¹ *1st Ep. to Cor.*, 5:21.

²⁴² *Annals*, 31:32.

Then, around A.D. 185, Irenaeus the Overseer of the church at Lyons (in Celtic Gaul) declared²⁴³ that "the Church in Ephesus was founded by Paul.... There, John lived " till the time of Trajan" (A.D. 98-117). Looking back toward those days, Irenaeus himself " who was born in Asia Minor *circa* A.D. 125 " explained: "I remember things then.... For lessons of boyhood grow up with the mind, and become a part of it. So I am able to speak even of the place where the blessed Polycarp sat and discoursed.... Even then...I used to listen eagerly."

But now, continues Irenaeus²⁴⁴ " writing around A.D. 185, when about sixty years old " "we spend our days among the Celts.... The churches planted in Germany do not believe or hand down anything different; nor do those in Spain; nor those in Gaul....

"Though scattered over the whole World, the Church guards the preaching and this faith.... The tradition of the Apostles [is] manifested throughout the whole World.... The blessed Apostles...committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the epistles to Timothy [4:21]."

It should be noted that by the time of the A.D. 185 Irenaeus, churches had been planted even in Germany. Indeed, just across the British Channel from Irenaeus's own Celtic-speaking Gaul " was the **apostolic age** Linus's Celtic-speaking Britain, where "this faith" had also been "received from the Apostles" and "scattered over the whole World." See Rev. Professor Dr. John Foster's book *They Converted Our Ancestors – A Study of the Early Church in Britain*.²⁴⁵

Before the end of the second century, there is very clear evidence that Christianity had by then penetrated even those areas of Britain which had always remained outside the Roman province of *Britannia* " or areas which, though within *Britannia*, still maintained their own regional autonomy. Such would include the Isle of Man and Northern Scotland " and also parts of Cornwall, Wales, Cumbria and Southern Scotland.

For from as far away as North Africa's Carthage, Tertullian observed around 195 A.D.:²⁴⁶ "The places of Britain inaccessible to the [pagan] Romans...had [already] been subjugated to the true Christ." Indeed, this might well also imply that those areas had heard the Gospel even before the A.D. 43^d arrival of the pagan Romans in Southeast Britain.

Around A.D. 225, the Early Church Father Hippolytus stated that Simon Zelotes and James and Luke all visited Britain even before Pagan Rome's Emperor Claudius invaded her in A.D. 43. Indeed, Hippolytus also claimed that Paul's associate Aristobulus (Romans 16:10) visited Britain " so that "all in the British Isles see, even in the North."²⁴⁷ Similar claims are made also by later church historians " such as Baronius, Creasy and Smith.

²⁴³ Iren.: *Ag. Her.* III:3:4.

²⁴⁴ *Ib.* I:1:3; I:10:2; III:3:1-3.

²⁴⁵ SCM, London, 1965, pp. 12-14. The book cites Irenaeus's *Ag. Her.* I:10 & III:3 " and Eusebius's *Ch. Hist.*, V:20.

²⁴⁶ Tert.: *Against the Jews*, ch. 7; compare his *Apology*, ch. 37.

²⁴⁷ See Bauer's *Hippolytan Chronicle*. Compare too: *Achau St. Prydain*; Halec's *Fragments on the Martyrs*; & Alford's *Regis Fides [Faith of the King]*, I p. 83.

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The A.D. 303 Dorotheus, Bishop of Tyre, insisted²⁴⁸ that ðAristobulus...was made Bishop in Britainö ó *cf.* Romans 16:10. Dorotheus also wrote that the Apostle ðSimon Zelotes preached Christö ó and ðwas crucified ö in *Britannica*.ö

Later Post-Nicene testimony anent an Apostolic British Church

The A.D. 320 church historian Eusebius of Caesarea wrote²⁴⁹ that ðthe Apostles passed beyond the Ocean to the islands called the Britannic Isles.ö Indeed, he is also reputed to have held²⁵⁰ that the Apostle Peter too was in that land.

Around A.D. 420, Theodoret of Syria wrote²⁵¹ that ðPaul preached Christø Gospel to the Britons.ö About A.D. 450, Maelgwyn of Llandaff (the uncle of the Welshman Dewi alias St. David) explains²⁵² that ðJoseph of Arimatheaö had died in ðAvalonö (alias Glastonbury) in Britain.

Indeed, in A.D. 540, the oldest extant Celto-Brythonic book on the history of the British Church (authored by Gildas the Wise) ó records²⁵³ that Christianity had reached Britain absolutely no later than A.D. 37. And around A.D. 595, Jerusalemø Patriarch Venantius Fortunatus was maintaining²⁵⁴ that Britain had been evangelized also by Paul.

Be it carefully noted that all of the above testimonies **antedate** the A.D. 597 arrival in Britain of the first popeø legate (Austin of Rome). For Austin came to convert not the Christian Celto-Britons ó but the pagan Anglo-Saxons (or rather the Anglo-Jutes) who had arrived in Britain only since A.D. 429. See Bishop Browneø book: *The Christian Church in These Islands Before the Coming of Augustine* alias Austin of Rome.

Later statements on Britain's evangelization in the Apostolic Age

We would also give the following later statements. For they are particularly useful in our endeavour to determine the **extent** to which Britain had already been evangelized by the end of the apostolic age ó and further to determine the **influence** of Early Christianity even on **Brythonic Common Law**.

Mediaeval church historian Moncaeus Atrebas declares:²⁵⁵ ðThe cradle of the Ancient British Church was a royal one.... It proceeded from the daughter of the Briton King Caractacus, Claudia Rufina ó a royal virgin...who was afterwards the wife of Aulus Rufus Pudens (Romans 16:13 & Second Timothy 4:21)...and the mother of a family of saints and martyrs.ö

²⁴⁸ Dorotheus: *Synopsis of the Apostles*, 9.

²⁴⁹ Euseb.: *Evang. Dem.*, III:5:12.

²⁵⁰ *Greek Menolog.*

²⁵¹ *Ch. Hist.*, IV:3.

²⁵² Cited in Morganø *op. cit.*

²⁵³ *Ruin of Brit.*, 8.

²⁵⁴ So cited in Ussherø *Ancient British Church*, p. 4.

²⁵⁵ M. Atrebas: *Syntagma [Collection]*, p. 38.

At the A.D. 1414^f Church Council of Constance, there was some rivalry between the English spokesmen and the French bishops as to which of their two lands had received Christianity first. The French boasted that they had received Christianity from Dionysius the Areopagite (*cf.* Acts 17:34) ó after he had heard Paul of Tarsus preaching in Athens around A.D. 53. However, the English spokesmen then claimed their country had received the Gospel directly from the Palestinian Joseph of Arimathea (*cf.* Luke 23:51f) ó soon after he had buried Jesus twenty years earlier, around A.D. 33.

The Canadian-American Calvinist Rev. Professor Dr. J.T. McNeill²⁵⁶ here explains that the English spokesmen, laying claim to Joseph of Arimathea, were one-up on the French bishops. For the latter had boasted that Dionysius received Christianity from Paul, in Athens ó and hence not from Jesus Himself, in Palestine. However, the English counter-alleged that Joseph had received Christianity directly from Jesus, in the Holy Land ó and had himself then preached Christ in Britain even before Paul was converted to Christ, and long before his later protegé Dionysius even arrived in France.

Similarly, at the time of the Reformation, the prevailing name of the Arimathean Joseph was invoked by Archbishop Parker ó in his 1572 work *De Antiquitate Ecclesiae Britanniae* (alias *Concerning the Antiquity of the British Church*). Parker did this ó in order to disprove the papal origin of Christø's Church in Britain.

Very forthrightly, the dedicated seventeenth-century Irish Puritan Anglican archbishop and Westminster Assembly theologian James Ussher declared:²⁵⁷ ðThe British National Church was founded in A.D. 36, a hundred and sixty years before Rome ever thought about Christianity.ö By the latter statement, Ussher probably meant the first mention of Christianity (in the days of Marcus Aurelius Caesar), by Romeø's 229 A.D. pagan historian Dion Cassius.

Ussher also declared:²⁵⁸ ðJoseph of Arimathea...fell asleep in the island of Avallon with eleven companions.ø The Mother Church of the British Isles is the Church in *Insula Avallonia* ó called by the Saxons Glaston[bury]ö and by the Celtic Britons *Ynys Witrin*.

As already seen,²⁵⁹ Ussherø's fellow-Puritan Rev. Dr. John Owen quite agreed with this.

Too, as observed Sir Henry Spelman:²⁶⁰ ðWe have abundant evidence that this Britain of ours received the Faith ó and that, from the disciples of Christ Himself ó soon after the crucifixion of Christ.ö Indeed, also Polydore Virgil ó a leading sixteenth-century Roman Catholic historian ó insisted:²⁶¹ ðBritain, partly through Joseph of Arimathaea, partly through Fugatus and Damianus, was of all kingdoms the first that received the Gospel.ö

²⁵⁶ In his *op. cit.*, p. 18.

²⁵⁷ As cited in Saddlerø's *Omens of the Age*, Destiny, Johannesburg, 1946, p. 84.

²⁵⁸ As cited in Morganø's *op. cit.* pp. 119,121,122.

²⁵⁹ See ch. 10 nn. 277f above.

²⁶⁰ H. Spelman: *Concilia*, fol., p. 1.

²⁶¹ P. Vergil: *Lib. II*.

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Stated Canterbury's famous nineteenth-century Dean Henry Alford:²⁶² "It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain; and it is confessed by all that Claudia was a British lady." The Roman Catholic church historian Dr. Parsons agrees: "The Christian religion began in Britain within fifty years of Christ's ascension."²⁶³

The renowned Presbyterian Dr. G. Smith (LL.D. & F.R.G.S.), in his *Short History of Christian Missions*, commented on the famous passage in Clement's *First Epistle to the Corinthians*. Smith remarked²⁶⁴ that Paul, the chief missionary Apostle, had been set down as the Apostle of Britain. For Clement represents²⁶⁵ Paul as "coming to the extremest limit of the West."

The progress of Christianity in Britain, continued Dr. Smith, extended for four centuries "before the flood of Saxon heathendom checked for a time the light of the Gospel in England south of the Humber. Their Celtic predecessors, however, were converted to Christ. Indeed, the **apostolic** origin of the Early British Church "whether from St. John's immediate disciples or from Paul himself or both" is seen in its purer doctrine and freedom, when it around A.D. 600 came into conflict with the papal Church of Rome.

The well-known Scottish Presbyterian Rev. Dr. Charles L. Warr was Chaplain-in-Ordinary to His Majesty King George V in 1933. Warr pointed out how Tertullian records that by the second century, and possibly in the first, Christianity had already made converts in Britain. He then concludes that the seeds of the Gospel were doubtless sown by nomadic Missionaries, and indeed also at that very time.²⁶⁶

Concessions by critics anent Apostolic-Age Christianity in Britain

Even the rather rationalistic Professor of History "the German Dr. J.L. Mosheim" has practically conceded that Christianity did take root in Britain already during the apostolic age. He observes²⁶⁷ that Eusebius²⁶⁸ and Theodoret²⁶⁹ name the Britons, among others "to whom the Apostles preached the Gospel. Whether any Apostle, or any companion of an Apostle, ever visited Britain" cannot be determined. Yet the balance of probability rather inclines toward the affirmative. Thus Mosheim.

Also the semi-sceptical and noted modern scholar Rev. Dr. W.S. McBirnie "B.A., B.D., M.R.E., D.R.E., Ph.D., O.S.J., F.R.G.S." does not disagree. On the one hand, he not infrequently questions claims sometimes made about the labours of first-century disciples. Yet he never questions the claims that Joseph of Arimathea evangelized in Britain.

²⁶² Alford's *Regis Fides*, I, p. 19.

²⁶³ Parsons: *The Jesuit's Three Conversions of England*, Vol. I, p. 26.

²⁶⁴ *Op. cit.*, pp. 59f.

²⁶⁵ Clem. Rom.: *I Ep. to Cor.*, ch. 5.

²⁶⁶ C.L. Warr: *The Presbyterian Tradition*, Maclehose, London, 1933, p. 158.

²⁶⁷ J.L. Mosheim: *Institutes of Ecclesiastical History*, Tegg, London, E.T., 1848, p. 52 n. 4.

²⁶⁸ *Evang. Dem.*, lib. III:5.

²⁶⁹ *The Care of Greek Affections*, lib. 9.

Indeed, McBirnie even concedes²⁷⁰ there is certainly no reason why also the Apostle Simon Peter could not have visited Great Britain. It is, he claims, not unlikely. The idea that St. Paul and other Apostles may have visited and ministered in England, does not find much serious consideration or even interest among most church historians. But there is too much evidence of at least the bare possibility of apostolic journeys there, for serious scholars to dismiss the whole question out of hand. There is solid evidence for an early Christian tradition of apostolic evangelism in Britain ó possibly also by St. Paul.

McBirnie further concedes²⁷¹ that there is a long and widespread tradition which links several of the apostolic figures to Great Britain. This was by no means unreasonable. If St. Thomas could journey east to India ó surely other Apostles could have journeyed northwest to Britain? It would be more than strange if some of them did not!

If the Apostle Simon the Zealot visited England, continues Dr. McBirnie, he might have come to Glastonbury ó in company with Joseph of Arimathea. Since the British tradition is vigorous, there is no reason to challenge it ó particularly because there are no conflicting traditions in respect of either Joseph or Simon.

Simon the Zealot would then have left Jerusalem and travelled first to Egypt; next through North Africa to Carthage; from there to Spain; and thence northbound to Britain. Nothing in this is impossible or unreasonable. He may then well have gone from Glastonbury to London. Possibly some Britons may have received the Gospel from this Apostle Simon Zelotes. If there were Jews in London, surely Simon would have gone to them.²⁷²

Dr. McBirnie concludes²⁷³ there is no doubt Simon the Zealot could have gone to Britain and preached there ó perhaps even in London. Indeed, there is a good likelihood that Simon preached for quite some time in what is now England. By the time of his possible visit to Britain, say in A.D. 50 ó it is most likely, and even probable, that Simon did go there. Thus Dr. McBirnie.

Rev. R.W. Morgan's thesis: Britain evangelized during the Apostolic Age

We may well conclude this chapter by giving our own general approval to Rev. R.W. Morgan's thesis. It summarizes the apostolic age in Britain, and runs as follows:²⁷⁴

Before Christianity originated in Judea, there had existed from the remotest period in the British Isles (B.C. 1800*f*) a religion known as the druidic. The two leading doctrines were identical with those of Christianity, *viz.* the immortality of the soul and vicarious atonement. *Cf.* Genesis 4:25-26; 5:22-24; 8:20-22.

²⁷⁰ *Op. cit.*, pp. 61,62,288,290.

²⁷¹ *Ib.*, p. 210.

²⁷² *Op. cit.*, pp. 230.

²⁷³ *Op. cit.*, pp. 214, 219 & 224*f*.

²⁷⁴ *Op. cit.*, pp. 185-88.

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Druidism did undergo some subsequent degeneration ó though not so badly as did the later Judaism. For Druidism not only commenced with, but also continued to uphold a primordial trinitarianism ó initially brought to Britain after the Noachic flood and the destruction of the tower of Babel. It was conveyed there by enlightened Japhethites then still living in the tents of Shem. Genesis 9:1,26,27; 10:1-5,22-25; 11:7-17.

Ancient British Druidism was probably then influenced first by Ancient Hebrews via Spanish Iberia and Irish Hibernia, and perhaps later also by Israelitic traders from Phoenicia *etc.* At that time it showed much similarity if not identity with the Mosaic religion. Exodus 20:1-25; Judges 5:17; Ezekiel 27:3,19,26f.

Rev. Morgan then continues by arguing that this identity pointed out Britain, of all Gentile countries, as the one best prepared for the reception of Christianity. *Cf.* Isaiah 42:4-10 & 49:6-12 & 66:19. During the first century and before A.D. 66, the only religions persecuted by the Roman government were Druidism and Christianity. *Cf.* Suetonius & Tacitus. Indeed, British Druidism retained its trinitarianism and its doctrines of vicarious atonement and human immortality long after the Mosaic religion itself had degenerated into the ritualistic unitarianism of the Pharisees and the Sadducees.

This common persecution of both Druidism and Christianity by the great Pagan Roman Empire with which Britain was engaged in prolonged military hostilities from A.D. 43 to A.D. 118, materially aided in predisposing the British mind to favour Christianity. Britain, then being the only Free State in Europe, was the only country which afforded a secure asylum to the Christians persecuted by the Romans.

A current of Christianity flowed into Britain from the East ó contemporaneously with the first dispersion of the Church at Jerusalem, A.D. 35-38. The first planters of the Gospel in Britain never were in Rome at all, but came to Britain straight from the Mother Church in Jerusalem. *Cf.* Acts 8:1-4 & 11:19-21 & 13:46-47.

These first church-planters in Britain, were Joseph of Arimathea and his associates. They were given the protection of the Christian Prince Bran's son Caradoc ó and his kinsman the Briton Prince (and later High-King) Arviragus. They settled on the Isle of Avalon (Glastonbury) ó and occupied one of the proffered druidic *cori* or colleges in Somerset. Among the earliest converts were Gladys (Pomponia Graecina) the sister, Gladys (or Claudia) and Eurgain the daughters, and Linus the son ó of Caradoc the Prince of Siluria in South Wales.

The second planter of the Word in Britain, if not the Apostle Peter in the early forties and perhaps again in the early sixties, was the Apostle Simon Zelotes. He was martyred and buried near Caistor in Lincolnshire. The third planter was Aristobulus, one of the seventy, brother of St. Barnabas and father-in-law of St. Peter. He was commissioned as the first Overseer in the Church of Britain by St. Paul ó and inducted by St. Barnabas.

Next, Rev. Morgan goes on, came the return of Caradoc (from exile as a hostage in Rome) to Siluria. Then St. Paul ó following the footsteps of his forerunner Aristobulus ó himself visited Britain.

Consequently, the foundations of the British Church were apostolical ó being coeval, within a few years, with those of the Pentecost Church at Jerusalem (in Acts chapter two). The British Church thus preceded the primitive (pre-papal) Roman Church ó so far as they were established by either an Apostle or an apostolic overseer ó by some seven years.

Indeed, the British Church preceded by some thirty years the arrival of St. Peter in Rome. For the date of the latter is fixed by the great majority of Roman Catholic church historians as having occurred in the thirteenth year of Nero ó alias in A.D. 67. Further, the establishment of the Early British Church preceded the first arrival of the papalized mediaeval Church of Rome in Britain under Austin ó by more than five centuries.

Hence further, concludes Rev. Morgan, **the Early British Church was never amenable to Roman Law – but indeed only to British Law [i.e. the Common Law]**. For the Early British Church knew of no superior within the Church ó except only Christ.

Whatever may be the religious advantages or disadvantages of the connection between the ecclesiastical and civil government in the person of the supreme political leader alias the Sovereign ó such a connection has existed from the first colonization of Britain in druidic times around B.C. 1800*f*. It again existed in Britain's Early Christian Church, from around A.D. 35 onward. Throughout, the Ancient Britons always opposed the principle of foreign influence ó especially from Rome. Thus Rev. Morgan.

Implications for today of this Apostolic-Age British Christianity

The above would then imply that even today we should not follow Roman nor Romish nor Roman-French Law. Nor should we ever follow the French Revolution's Law of the World-wide modern humanistic establishment.

Instead, we should follow British/Australian and Anglo-American Common Law. For that roots in pre-papal Christian British Law, itself built upon Ancient Celtic institutions derived from both Mosaic Law and the Law of Nature.

For the Law of Nature is the Law of Nature's God ó the Triune Father and Son and Spirit ó Who alone is just and righteous. *Cf.* Daniel 9:4,7,16,18. This one true Triune God of nature, is Exodus 34's Mosaic ó Lord God ó merciful and gracious; longsuffering; abundant in goodness and truth; keeping mercy for thousands; forgiving iniquity and transgression and sin; but Who will by no means clear the guilty.ö

Of all the countries in the World, Britain was the very first nation as such which in A.D. 35*f* had started to become Christian. Matthew 28:19 *cf.* Revelation 15:4. Indeed, the Britons had already embraced both God's Decalogue and also much of the Mosaic Law ó even during Old Testament times. Now, from the very beginning of New Testament times, they early and confidently began embracing also Jesus Christ the Saviour.

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Indeed, they first received the Gospel straight from Palestine itself ó and not at all from, nor even *via*, Pagan Rome. Even before A.D. 100, the Britons were themselves pouring forth Christian Missionaries ó both into Pagan Rome as well as even unto other lands of the Mediterranean World.

As Rev. J.A.M. Hanna declares in his book *A History of the Celtic Church*,²⁷⁵ Rome itself was hardly Christian until the year 400 A.D. It was Celtic Missionaries who carried the Gospel, converting sections even of Italy. The British Church was independent of Rome ó looking toward not Rome but Palestine for guidance, ritual, worship, architecture and law.

From about A.D. 35 onward, then, Britain heard the Gospel not from Rome but directly from Palestine (and probably even before pagan Rome herself did). Patristic testimony supports Britain's reception of Christianity and Biblical Law during the apostolic age. Indeed ó as we shall see in the next chapter ó such testimony even suggests that Britain was probably the first country ever to become a Christian nation.

Summary: The growth of British Christianity from A.D. 43 till 100

Summarizing, even after the A.D. 43^f Pagan Roman invasion of Britain, we noted the ongoing mission in Britain of the Arimathean Joseph till A.D. 76 ó and (briefly) also of Simon the Zealot and Simon Peter. After A.D. 43^f and until their A.D. 46^f removal to Rome, this was augmented by that of Aulus Plautius and his British Christian wife Gladys Graecina Pomponia, and by that of Rufus Prudentius and his British Christian wife Gladys Claudia.

The Christian British Royal Family, itself exiled to Rome from A.D. 52 onward, continued to witness there too. Thus Claudia, Llyr Llediaith, and Caradoc. The latter sent his Christian son Cyllin back to Britain as his regent in A.D. 53. His other son, Linus, in due course became Overseer of the Christian Church in Rome. His daughter Gladys Claudia raised at least four covenant children in Rome ó all of whom later greatly promoted Christianity.

We next asked whether the Apostle Paul was ever in Britain ó after the A.D. 43 Roman invasion, and before his death. From A.D. 58 onward, Paul does seem to have sojourned among the British exiles in Rome. To Britain he seems to have sent the Hebrew-Christian Aristobulus ó accompanied by his son Manaw, by Cyndaw, and by Caradoc's daughter Eurgain.

Aristobulus would have worked in Wales and in Dorchester. Indeed, an inscription at Glastonbury commemorates him and his children Rufinus and Marina and Avaea. In Wales, Eurgain endowed the mission in Llan-Ilid; launched the *Cor Eurgain* Missionary Training Centre; composed music; and organized Christian *cori* or colleges.

Possible trips of the Apostle Barnabas to Britain were considered, in the light of the report that he baptized Beatt at Avalon and expanded the Church in Wales. Meantime, with his father Bran the Blessed replacing him at Rome as a hostage in his

²⁷⁵ *Op. cit.*, p. xv.

place, Caradoc in A.D. 59 returned to Britain and from A.D. 61 onward conducted missionary work both there and in Ireland.

The Apostle Paul is alleged to have visited Britain after A.D. 58 and thus possibly Clement; and definitely Jerome, Theodoret and Fortunatus. This is taught also by Oxford's *Merton Manuscript* and by the *Sonnini Manuscript*. It is implied also by the All-British *Triads of Paul the Apostle*. Indeed, it is further asserted by: Venantius, Camden, Baronius, Ussher, Stillingfleet, Parker, Cave, Burgess, Alford and many others.

In Britain, there was an early christianization of the Anti-Roman British druids and Druidists. A visit to Britain by the Apostle Peter is asserted by Eusebius Pamphilius and Simeon Metaphrastes. It is suggested also by inscriptions in the St. Peter's Cornhill church-building in London.

The Apostle Simon the Zealot seems to have made a second visit to Britain around A.D. 60 and thereafter to have been crucified there by the Pagan Romans. Indeed, according to Professor G. Smith (LL.D. & F.R.G.S.), also the Evangelist Luke visited Britain.

Prince Bran returned from Rome to Britain in A.D. 66, introducing the use of *vellum* (subsequently used to preserve the Holy Scriptures as well as to record British Laws). The Hebrew Christian Ilid worked in Britain from A.D. 66 onward, especially at the spot now called Llantwit alias Llan-Ilid. Indeed, there is even some evidence that the Apostle Andrew may have visited Scotland around A.D. 69 and later, also some of the disciples of the Apostle John.

The A.D. 61-to-69 Pagan Roman attacks against both Britain and Palestine did not curb the expansion of Christianity especially in the former place. Clement maintained long-lasting contacts with Britain from about A.D. 35 onward, and possibly right until he became an Overseer of the Christian Church at Rome in A.D. 91.

Aggressive British Christian Missionaries worked despite Rome's pagan rule from A.D. 43 onward. Mansuet went to France, Rome & Illyria; Beatt to Europe.

There was indeed an apostolic age beginning of the evangelization of Britain. Early Ante-Nicene testimony includes that by Clement (to the extremity of the West); Tacitus (on Gladys Pomponia); Irenaeus; and Tertullian. Hippolytus states that Simon Zelotes, James and Luke all visited Britain. Indeed, Dorotheus declares that Aristobulus...was made a Bishop in Britain and that Simon Zelotes was crucified in *Britannica*. Post-Nicene testimony anent an apostolic British Church, includes that of Eusebius and Theodoret.

As to the **extent** of Britain's evangelization during the apostolic age especially because of the christianization of the Royal Family and many of the nobles, there was a considerable influence of Early Christianity even on Ancient British Common Law. Thus: Moncaeus Atrebas, the Council of Constance, Ussher, Spelman, Alford, Dr. G. Smith, and Rev. Dr. Charles L. Warr. This is conceded even by critics such as Mosheim and McBirnie.

*CH. 12: THE GROWTH OF BRITISH
CHRISTIANITY FROM A.D. 43 TILL 100*

Rev. R.W. Morgan's thesis is that Britain was evangelized during the apostolic age. This had been prepared for by centuries of Druidism with its doctrines of initial trinitarianism, vicarious atonement and human immortality. The conversion of Prince Bran and the British Royal Family gave great impetus to the Christian Faith in Britain. It was spread there by Simon Peter, Simon Zelotes, Aristobulus, Caradoc and his family, and Paul himself.

In one word the British Church was always amenable to British Law. Thus Rev. R.W. Morgan. This implies that British Christianity today should not follow Roman nor Romish nor Roman-French Law but firmly uphold British Common Law. For Britain was the first nation to become Christian. This is reflected and entrenched in her Common Law, which however much she may now be pressured by the United Nations and the modern European Community is simply not negotiable.

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Some of the Apostles (such as Paul and Peter) perished in the Roman Emperor Nero's persecution of Christians in A.D. 64-68. Only a few survived thereafter. Of those who did, even the Apostle John had died by about A.D. 101.

Let us look at the further development of Christianity in Britain in early post-apostolic times (from A.D. 101 onward). Christianity then expanded into the Far North (under Westmorland's Prince Meric-ap-Gwairyd) and consolidated itself in the Far West of Britain (under the family of Caradoc). Yet it also progressed even in the Southeast of Britain then under the tighter control of the pagan Romans.

The christianizing culture of Britain not romanized even after A.D. 100

In the century following its introduction into Britain around A.D. 35, Christianity no doubt flourished best first of all in the largely uninhabited West Country (around Glastonbury) and then in the North Country (around Kendal). For Eastern Britain (around London *etc.*) was pressured increasingly by the Romans — right before and after the beginning of their A.D. 43 Roman invasion.

Almost the entirety of South Britain became at least nominally subject to the Roman Empire — by military occupation in A.D. 86, and then by treaty in A.D. 120. This remained the case until the Romans withdrew from the Isle in A.D. 397.

Yet even in the early years of Roman Britain — within that Roman province of *Britannia* in Southern Britain, the Britons there were hardly at all romanized (or overwhelmed by the culture and values of Rome). They remained Brythonic Celts — while, **in spite of Rome**, also becoming more and more christianized. Yet Rome itself then remained largely pagan.

Even the liberal religionists A.S. Peake and R.G. Parsons concede this, in their *Outline of Christianity*. For there¹ they admit that, in spite of Rome, a knowledge of the Christian faith was probably introduced into Britain at the end of the first or early in the second century.

Indeed, Rev. Dr. Edmond de Pressensé — the renowned French Protestant and Senator — declared that the Gospel had been brought to the Britons by Christians from the East and not from Rome. He so stated² in his book *The Early Years of Christianity*. He made this claim especially from the fact that Easter was long celebrated in the churches of Great Britain according to the practice of Asia Minor.

Also in Roman-annexed *Britannia* — and to some extent even in the Roman-dominated and heavily-occupied southeast thereof — Christianity was nevertheless on

¹ A.S. Peake & R.G. Parsons: *Outline of Christianity*, Waverley, London, n.d., III, p. 360.

² E. de Pressensé: *Early Years of Christianity*, Hodder & Stoughton, London, 1879, II, pp. 53f.

its way toward triumphing. It soon did so ecclesiastically. At length, it would do so even politically too.

Christianity would achieve these political triumphs in Britain during at least three stages. First, under Britain's A.D. 156 King Llew (alias Lucius). Second, ever since then (and more and more), till the reign of her King Asclepiodot in A.D. 285. Then third, from Britain and even throughout the Mediterranean Christianity would achieve a colossal triumph under the Briton Constantine as the first Christian Caesar of the (then slowly christianizing) Roman Empire itself.

From Britain, Early Christian Missionaries were sent out into the Pagan Roman Empire. Thus Mansuet was sent from Avalon in Britain to evangelize in France as early as A.D. 40. Beatt, a Brythonic nobleman, soon followed him going forth from Britain to evangelize in Switzerland.

Even politically, the christianizing initiative still proceeded from Britain. She herself was politically christianized by A.D. 156. And it is from Christian Britain, even politically, that the A.D. 314 nominal christianization of the Roman Empire proceeded. That occurred under the Briton Constantine, as the first Christian Caesar the Roman Empire ever had.

Now even before the Ancient Britons had repulsed Julius Caesar's invasions of Britain in B.C. 55, Celtic-British Common Law had prevailed throughout that land. During those times, it was totally devoid of any influences from Pagan Roman Law.

Even since the successful A.D. 43 Pagan Roman invasion of South Britain, and at least until the Christian Briton Prince Constantine replaced the pagan Roman Caesar Diocletian as Emperor, British Law remained essentially unpolluted by Roman Paganism. Yet throughout that time, on the basis of its own national traditions, it eagerly absorbed and was progressively enriched by Eastern Christianity.

Britain's local self-government even in the Roman Province of *Britannia*

In respect of tribal Principalities or local States such as those inhabited by the Iceni and the Brigantes in Roman *Britannia*, explains Chicago Law Professor Palmer D. Edmunds³ very wisely, **municipal self-government** was to a large extent **left to them** by their Roman rulers, right down to the time of Diocletian.⁴ Indeed, it was precisely the A.D. 285 Pagan Roman Diocletian's sudden absolutism which produced a revolutionary re-action especially from Prince Constantine in his native Britain.

As the great Puritan jurist and Westminster Assembly theologian Dr. John Selden remarks in his *Preface to Fleta*,⁵ Roman rule in South Britain dates not from Julius Caesar but only from Claudius Caesar. This Roman rule was mild and intermittent, and lasted only from A.D. 43 to 397.

³ *Op. cit.*, p. 134.

⁴ *Ib.*, p. 167.

⁵ J. Selden's *Preface to Fleta*, cited in D. Ogg's *John Selden's Dissertation on Fleta*, Gaunt, Holmes Beach, Florida, 1986 rep., pp. 43f, 71, 53.

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During that whole period, British Common Law continued to obtain even in the Roman-ruled area of South Britain alias *Britannia* – especially in the inaccessible areas of Wales, Cornwall and Cumbria. Even more was this so further to the North, in Free Britain.

It is true, adds Selden, that Claudius had completely abrogated the original druidic cult ó as distinct from the rest of Celto-British Common Law ó in the Roman-occupied southern area of Britain. Nevertheless, even õwithin the Roman Empire itself, it was permissible for the nations Rome had conquered ó to profess by which law they wished to be governed. John 18:31f & 19:7f cf. Acts 18:12-15f & 23:29 & 25:19.

õIn my opinion,õ explains Selden, õthis privilege was enjoyed...by heads or rulers of cities [and] cantons and territoriesõ also in those areas of Britain occupied by Romans. õThis all remained until, with the decline of the Roman Empire, the yoke was thrown off and **the inhabitants, restored to their own jurisdiction” in A.D. 397f, “rejected the Imperial Law**õ of Rome.

õThere naturally survived such remainsõ of Celtic customs, explains Selden, õas had taken root and had assumed the form of British Law.õ For also much later, by A.D. 410, even the South Britons themselves õwere obliged ó as Zosimus records ó ñto desert the Roman rule and the Roman laws, living thenceforth in their own way.õ

õThese Celtic nations...[then] ñrejected their Roman guardsõ and ñestablished States of their ownõ... Hence Bedeõs correct statement that ñfrom the capture of Rome by the Goths, the Romans ceased to reign in Britainõ around A.D. 397. Indeed, this is õa statementõ which earlier had been õconfirmed by Procopiusõ around A.D. 550. Thus Selden.

Apostolic-Age Christianity and the British Culdees

A few paragraphs are here in order to link apostolic-age Christianity in Britain with the ñCuldeesõ ó variously meaning ñStrangersõ or ñFriendsõ or ñPeople of Heavenõ or ñWorshippers of Godõ and ñServants of God.õ While those Culdees indeed seem to have existed in the British Isles during the first centuries of the Christian era, they were certainly even more prominent there during the long Middle Ages.

Those Culdees operated especially during the hegemony of Roman Paganism. They also functioned against it, during the time of that later syncretism of Christianity with Paganism known as Roman Catholicism.

The Culdees endured for many centuries. They finally disappeared only at the outset of the Protestant Reformation. Indeed, the latter can ó in part ó perhaps be regarded as a veritable resurrection precisely of Culdee-ism.

The *Encyclopaedia Britannica*⁶ rightly describes the ñCuldeesõ as an ancient order ó with settlements in Ireland and Scotland. It was long believed by Protestant and especially by Presbyterian writers that the Culdees had preserved primitive

⁶ 14th ed., art. *Culdees*.

Christianity free from Roman corruptions in one remote corner of western Europe ó viz. the British Isles. As found in the Irish manuscripts, the name is *Ceile Dee* ó namely ðGodø comradeö or sworn ally. Cf. too the term ðcovenanter.ø

The *Encyclopedia Americana* adds⁷ that in Scotland the name ðCuldeeø in the Scottish Gaelic (*Cuilteach*) ó is equivalent to *Ceile-Dee* in the Irish Gaelic. It is, by some, derived from the Latin *Cultor Dei*.

Indeed, all three phrases ó in Scottish, Irish, and Latin ó mean: observer or worshipper of God. The Culdees seem to have been either immediate successors or continuators of the communities established among the Picts and Scots of North Britain and of the Western Isles, by Irish Missionaries.

The historian Isabel Hill Elder remarks⁸ regarding the origin of the Gaelic word *Culdich* ó anglicized as ðCuldeesø ó that indeed the celebrated hagiologist and topographer Colgan translates it: ðcertain strangersö (cf. ðcertain foreign friendsø). Mediaeval Franceø church historian Freculphus states: ðCertain ðfriendsø and disciples of our Lord, in the persecution that followed His ascension, found refuge in Britain in 37 A.D.ö⁹

Now there is a strong unvarying tradition in the West Country of what is now England, anent the arrival there in the early days of the first century A.D. of certain Judean refugees. Colganø *Culdich* ó ðcertain strangersøó were one and the same with these refugees who found asylum in Britain.

They were well received by Arviragus alias King Gwairyd and his kinsman Caradoc, and settled at a college for druids. Land, on which they built the first Christian church-edifice in Britain, was given them by Arviragus at Glastonbury.

These ðstrangersö who brought the Christian Faith to the British Isles continued to be known to the inhabitants of Britain as the *Culdich* (or Culdees). Their first converts, were druids.

The druids of Britain, in embracing Christianity, found no difficulty in reconciling the teaching of the Culdees or ðJudean refugeesø with their own druidic teaching anent the resurrection and the immortality of the soul. The name ðCuldeesö adhered also to the converted druids and their successors in the British Church founded by the first heralds of the Gospel.

This seems so because of Druidismø considerable degree of similarity to, and possible genealogical descent from, the true Melchizedekic and/or later Mosaic religion of Old Testament times. Even the druidic *cor* or college at Avebury was converted to Christianity. This was done apparently by the first Christian Missionaries from Glastonbury, who indeed included both Hebrew-Christians from Palestine and Gentile-Christians from Britain.¹⁰

⁷ 1950 ed., art. *Culdee*.

⁸ *Op. cit.*, pp. 87-108.

⁹ Baronius, *op. cit.*, ad. ann. 306; *Vatican Manuscripts; New Anglian Legends*, II, p. 78; *Iolo Manuscripts*.

¹⁰ Thus the *Welsh Triads*ø and the Vatican Librarian Baronius, as cited in Elderø *op. cit.* p. 94.

The Old-Celtic Version of the Bible in the Ancient British Church

There were ten waves of imperial persecutions of Christians throughout the Pagan Roman Empire ó from A.D. 63f under Nero Caesar, till A.D. 303 under Diocletian Caesar. Nevertheless, the British Culdee Church even sent out many Missionaries also throughout that time.

Thus, in the first century A.D., Beatt went to Switzerland and Mansuet to France and Illyria. Marcel went to Belgium and Germany in A.D. 125. Other Missionaries went to Gaul in A.D. 160, and Cadval went to Tarento in Italy in 170 A.D.¹¹ The records of the Gallic Church even relate that Treves and Rheims both had British Overseers from Glastonbury for many centuries.¹²

This Culdee Church in Ancient Britain was neither mariological nor papal, but trinitarian and presbyterian.¹³ Understandably, from the Pre-Christian Britonsø acquaintance with the Greek language, the Ancient British Church also had a good grasp of the Greek New Testament. In addition, through the impact of the Ancient Britonsø Druidism (itself influenced by the Old Testament); through the presence of Hebrew or Israelitic or Jewish traders (even from Old Testament times); and also through the ministrations of Hebrew-Christian Missionaries straight from Palestine) ó the Early British Church also had a healthy regard for the Old Testament Scriptures.

Yet the Ancient British Christians apparently also employed their own Old-Celtic Version of the Bible. It existed prior to the A.D. 404 Latin Vulgate translated by Jerome of Bethlehem (A.D. 345-419). Indeed, the Old-Celtic Version seems to have antedated even the Old Latin Versions (of the second and third centuries). This is seen in òceltesqueö quotations from Scripture found in statements made by Celtic churchmen like Sedul(ius), Celestin(us), Fastid(ius), Gildas, and Columban(us).¹⁴

The Ancient British Churchø Old-Celtic Bible also seems to have reflected the Common Law of Britain. The Old-Celtic Version itself apparently also had a deep influence on the further development of that Common Law. Each in its own way, both Brythonic Common Law and the Old-Celtic Version influenced the direction of British culture in the first few centuries of our Christian Era.

As Bacon rightly stated in his *Laws and Government in England*:¹⁴ òThose druids that formerly gave direction to the Britonsø faith, now became helpers of their joy. Through Godø mercy, this has continued in this Island ever since ó through many storms and dark mists of time ó until the present day.

Now the name by which the Christian Church was first known in the British Isles, was the Culdee Church. This was the natural result of Christianity having been introduced there by the *Culdich* or òRefugees.ö

The Culdees established Christian churches and colleges in remote places, wherever they fled from persecution at the hands of the Pagan Romans. That pattern

¹¹ Morgan: *op. cit.*, pp. 127 & 169. Elder: *op. cit.* p. 116.

¹² Corbett: *op. cit.* p. 19. Cf. Taylor: *op. cit.*, pp. 33f.

¹³ Elder: *op. cit.*, pp. 100f.

¹⁴ Thus Roberts: *op. cit.*, p. 16.

continued even after the Anglo-Saxon invasions. Thus: Lindsfarne; Iona; many of the islands off the west coast of Scotland; and inaccessible parts of Ireland ó were all inhabited, in the early days of British Christianity, by Culdees.

Eurgain, daughter of Caradoc and wife of Prince Salog of Old Sarum, founded a college for twelve Britons initiated into Culdee Christianity. This showed the latter's connection with apostolic Christianity, being founded on the teachings of the twelve disciples.

Yet the Culdee Church was further grounded on the teachings of the twelve tribes of Israel. Thus that Church was Presbyterian, being ruled by Overseers and Elders. Exodus 18:21f. "Elder" and "Presbyter" alias "Priest" ó both words from the Greek word *Presbuteros* (then meaning "old man" and hence "mature leader") ó were synonymous terms.

Colleges were attached to the early British churches. Seats of learning were styled *Cathair Culdich* ó Chairs of the Culdees. In each college there were twelve brethren, and one who was provost.

Wherever the Culdees formed a new settlement or college of presbyters, the fixed number of the council was twelve ó following the example of the apostles of Jesus Christ. That in turn seems to have encouraged the development of the jury system, in the legal realm.

There is a general tradition in the Highlands of Scotland that the Culdees immediately succeeded the druids as the religious Ministers. The Isle of Man was the seat first ordained by Finan King of Scotland for the priests and philosophers called druids. It continued to be a major seat for the Culdees, who were the first teachers of Christianity in Britain. Thus Archdeacon Monro's *Miscellanea Scotica*.¹⁵

The Culdees flourished increasingly from the first to the seventh century. Kings and rulers of provinces united in enriching the Church. The common practice of the Culdees was to dedicate their principal churches to the Trinity ó and not to the virgin or to any saint. One of the greatest lights of the Culdee Church was Padraig (alias St. Patrick). Another was the great Columba, who was associated with the Culdee Church of Iona.

So the Ancient Culdee Church of Britain was thoroughly Biblical. Indeed, the noted Roman Catholic scholar O'Driscoll makes a very astute observation. He rightly states: "The church discipline of the Culdees seems to have afforded the model for the modern Presbyterian establishment of Scotland."¹⁶

The Roman Peace Treaties unintentionally help the British Church

Now the Romano-British Treaties of A.D. 86f and 120 did at least promote political stability in the Roman-occupied area of Britain. However unintentionally, they also gave the strong pockets of Christians there ó the opportunity to consolidate

¹⁵ A. Monro: *Scottish Miscellanies*, Vol. II, p. 133.

¹⁶ R.C. O'Driscoll: *History of Ireland*, pp. 26f; as cited in Elder's *op. cit.*, 1986 ed., p. 134.

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their position in greater tranquillity than had previously been the case throughout the Romano-British War of A.D. 43-85.

Moreover, even after their subjugation of the freedom-loving Caledonians under Gwallog alias Kellogg ó the Romans never overran or occupied anything like the entire island of Britain. For they never ventured very far into Pictland (in what is now Northern Scotland) ó nor into Western Britain (into Cornwall, into the far west of Wales, or into the Isle of Man).

Greater Cumbria embraced the whole of Cumberland, Westmorland, Northern Lancashire and Northwest Yorkshire ó just south of Scotland, and west of the mountain range known as the Pennine Chain. There, Romans controlled only a minority of communities and but two forts (at Lancaster and at Carlisle) during the governorship of Agricola (78-85 A.D.).

Celtic sites still extant, vastly outnumber the Roman sites known to have existed in first- and second-century Cumberland and Westmorland. Moreover, there is a complete absence of proven Agricolan sites in the Lake District. See T.W. Potter's important monograph *Romans in Northwest England* (Cumberland and Westmorland Antiquarian and Archeological Society, Kendal, 1979).

The following was written about the Britons as a whole ó as the Roman Tacitus observed them in A.D. 98f. "They were once ruled by kings," he explained,¹⁷ "but are now divided...**under chieftains.**" Still,"the **Britons...take care** not only of **themselves**, but also of **their arms** and **horses**.... Many of the Britons...sought to **defend their property**. Often victorious..., some Britons [are] of remarkable bravery."

**Life in A.D. 100f Free Britain outside
the Roman Province of *Britannia***

Not only in Cornwall and Wales and Man, but especially further to the north in Cumbria and in what is now Southern Scotland, there had been social serenity and also considerable prosperity. This, throughout much of those regions, still continued ó as too did freedom from Rome.

David Hume has somewhat cynically suggested¹⁸ that the Caledonians were defended by barren mountains, and that they sometimes invaded the more cultivated part of the northern frontiers. To repel their attacks, the Roman Emperor Hadrian, who visited Britain in A.D. 120, built a stone wall and an earthen rampart between the River Tyne and the Solway Firth. It was called the Roman Wall or the Picts' Wall. Considerable portions still exist.

Isabel Hill Elder has shown¹⁹ that the condition of the country of the Northern Britons is indicated by the number of large cities beyond the Forth which Agricola explored with his fleet. This could not mean cities which he had erected. For he had

¹⁷ *Agric.*, 12f & 28f.

¹⁸ *Op. cit.*, pp. 11f.

¹⁹ *Op. cit.*, pp. 46-48.

been only six years in the country ó from A.D. 78 to 84. Nor could those cities have arisen just before that period and still have become *õamplas civitatesõ* alias -large statesø by the time of Agricola ó as we indeed learn from his biographer Tacitus.

The latter related in A.D. 98 that, just like Scotie Ireland, the kindred Caledonia too had õharboursõ²⁰ ó and indeed was also õassembling together to ratify, with sacred rites, a **confederacy** of all their states.õ²¹ Indeed, in a general account of Britain, the famous hellenistic geographer of Egypt Claudius Ptolemaeus in A.D. 110 enumerated fifty-six cities there. Later, Marcianus enumerated fifty-nine.

As the great Swiss church historian J.H. Merle DøAubigné has stated in his *History of the Reformation*:²² õIn the second century of the Christian era, vessels were frequently sailing to the...shores of Britain from the ports of Asia Minor, Greece, Alexandria... Among the merchants...would occasionally be found a few pious men from the banks of the Meanderõ in -Gaul-Asiaø alias Galatia (1:1f). They would then start õconversing peacefully...about the birth, life, death and resurrection of Jesus of Nazarethõ ó in Britain.

õIt would appear that some British prisoners-of-war, having learnt to know of Christ during their captivity,õ passed on further õalso to their fellow-countrymen their knowledge of this Saviour.... It is certain that the tidings of the Son of man ó crucified and raised againõ around A.D. 33 ó soon thereafter and before the Roman invasion of Britain in A.D. 43 õspread through these Islands more rapidly thanõ it did through õthe dominions of the emperors....

õBefore the end of the second century, **many churches worshipped Christ also beyond the walls of [H]adrianõ** ó in Cumbria and Caledonia. Christ was now worshipped õin those mountains, forests and the Western Isles which for centuries past the druids had filled with their mysteries and their sacrifices ó and on which even the Roman eagles had never stooped.

õThose churches were formed after the Eastern type. The Britons would have refused to receive the [Italian] type of that Rome whose yoke they detested.õ For õthe first thing which the British Christians [had ever] received from the capital of the Roman Empire, was persecution....

õMany Christians from the southern part of the Island took refuge in Scotland where they raised their humble roofs and, under the name of *Culdees*, prayed for the salvation of their protectors.õ When the surrounding people õsaw the holiness of these men of God, they abandoned in great numbers their sacred oaks, their mysterious caverns, and their blood-stained altars ó and obeyed the gentle voice of the Gospel.õ

We ourselves agree with nearly all of the above statements of the great church historian Merle døAubigné. We would be quick to point out that his õblood-stained altarsõ of Scotlandø Druidism had been derived probably from those of the Hebrews. At any rate, they had always pointed forward to their fulfilment in the blood-stained

²⁰ *Agric.*, 24f.

²¹ *Ib.*, 27.

²² J.H. Merle DøAubignéø *History of the Reformation*, Carter, New York, 1853 ed., V, pp. 19f.

altar of Calvary. No wonder, then, that especially in Ancient Strathclyde ó from Cumbrian Westmorland to Southwest Scotland ó the Gospel now took root.

Prince Meric of Westmorland's son King Coill of Cumbria

Especially in the remote mountains of Cumbrian Westmorland ó in the extreme north of the northwest of South Britain adjoining the modern Scotland ó the Pagan Romans were uninfluential. The region was named ðWest-Mer-Landøó after the ðFree Britishø Christian King Arviragus Gwairydø's son Meric alias Marius, who went to reside there. In that place, he then erected a monument.

That was where the Christian Mericø's son King Coill was born ó in 114 A.D.²³ The Christian Coill later became the father of Llew. He whom the Romans called ðLucius King of the Britonsø would proclaim Britain to be a Christian nation (in the middle of the second century).

The Elizabethan chronicler Holinshed explains:²⁴ ðCoill the son of Meric was, after his fatherø's decease, made King of Britain in the 125th year of our Lord.... He was much honoured by the Romans, and he...lived in peace and good quiet. He was also a prince of much bounty, and very liberal [or generous]. Thereby he obtained great love from both his nobles and commons....

ðWhen this Coill had reigned the space of fifty-four years, he departed this life at York ó leaving after him a son named Lucius [or Llew(ellyn)], who succeeded in the kingdom.... Coill the son of this Marius had Lucius as his issue ó who is counted the first Christian king of this nationø across the north of *Britannia*. For even while Coill continued ruling as Greater Cumbriaø King of Westmorland, his son Llew started to reign as ðHigh-Kingø over the north of *Britannia*.

In his book *St. Paul and his British Friends*, J.W. Parker surveys the legal and religious character of Britain from the time of Christø's incarnation till early in the second century A.D. He remarks²⁵ that at the time Christø's contemporary Paul was born (*cf.* Acts 7:58), Britain was the only free and self-governing land on Earth. The first Britons were christianized, in Britain, probably even before being invaded by the Pagan Romans in A.D. 43. This was apparently before Paul was converted to Christianity, when an adult.

During the forty-two years of constant warfare against the invading Pagan Romans, A.D. 43-85, Christianity continued to increase in Britain. Indeed, both during those four decades and thereafter ó even the Roman-occupied areas of Britain retained great legal and religious autonomy.

As also the historian Isabel Hill Elder observes,²⁶ it was not until the reign of Hadrian in A.D. 120 that Britain was incorporated ó by treaty and not by conquest ó

²³ See Matthew of Paris: *op. cit.*, I, pp. 120f.

²⁴ *Op. cit.*, I:197f & I:510, citing Fabian.

²⁵ J.W. Parker: *St. Paul and his British Friends*, British Israel Assoc., Vancouver, n.d., p. 7.

²⁶ *Op. cit.*, pp. 46-48.

with the Roman dominions. Spartian's *Life of Hadrian*, chapter I. **The Britons retained their kings, land, laws, and rights.**

The temper of the Britons may be judged by the important part their non-idolatrous religion exercised in their daily lives. From the most remote times, the ancestors of the British ó centuries before the Romans gained a footing in those Isles ó were a polished and intellectual people. They were skilled in learning, with a jurisprudence superior to the laws of Rome.

To British genius, by and large, is owed the foundation of modern civilization ó including roads, laws, learning and a culture of World-wide fame. From a more accurate knowledge of British history, one sees that primeval liberty and self-government were common to the Ancient Britons.

The Scoto-Irish British Christian Missionary Mansuet,²⁷ claims Jowett,²⁸ preached even in Illyria (alias Croatia). There he was martyred in A.D. 110 ó apparently as a very old man. This record is reported in *Mersaeus de Sanctis Germaniae* ó and confirmed by L'Abbé Guillaumé.²⁹ Also Beatt was a nobleman in Britain. He likewise became a Foreign Missionary.

Another blue-blooded Briton, born to the nobility of Southern Wales, was Marcel. He received his conversion and baptism at Avalon ó a number of years after Joseph had passed on to his eternal rest (in A.D. 76) ó from the hands of those who followed. Marcel, like Mansuet, also went to Gaul. There he founded the church at Tongres, being its first Overseer.³⁰

He later superintended the church in the region of Treves. Marsseus and Pantalin both state that Marcel the Briton was martyred in A.D. 166. The *Tungrenian Chronicles* confirm this fact. The *Gallic Records* state that for centuries the archbishops of Treves and Rheims were always Britons supplied by the mother church at Glastonbury-Avalon.³¹

Rightly does Cottrell observe in his book *Seeing Roman Britain*³² that life would in the main be comfortable and peaceful during the heydays of Hadrian (117f A.D.) and the Antonines (138f A.D.). As regards the cultural standards of the Britons, from chance scrawls which have been preserved one can judge that they were mostly literate. They wrote also in Latin ó even if they did not speak it habitually.

It will be remembered the B.C. 54 Julius Caesar had recorded that the British Druidists then wrote in Greek letters ó and that also the B.C. 60 Diodorus of Sicily and Greece's B.C. 20f Strabo wrote about the literacy and eloquence of the Britons. No doubt this still continued, at least among the educated classes. Yet the ancient Celtic Ogham script was now being replaced with the Latin alphabet ó with which the Britons also continued writing their same unchanged Celto-Brythonic language.

²⁷ Ch. 12 at its n. 235.

²⁸ *Op. cit.*, p. 169.

²⁹ *Id.*, citing Guillaume's *Apostolate of St. Manuel*, p. 38.

³⁰ *Op. cit.*, p. 170.

³¹ *Id.* See too J. Taylor: *op. cit.*, p. 158, & its n. 24.

³² C. Cottrell's *Seeing Roman Britain*; as cited in McBirnie's *op. cit.*, p. 226.

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Elton writes³³ that Emperor Hadrian was summoned to the defence of the frontier, and arrived in Britain during the year 120 A.D. There he found that the North Britons had broken the first line of Roman defence. Those Northerners were threatening the heart of the province of *Britannia*, having decimated Rome's Ninth Legion.

**The historic importance of Hadrian's Wall
between *Britannia* and *Caledonia***

Historian Peter Blair observes³⁴ that the disappearance of the Ninth Legion, last recorded at York, testifies to an uprising in Britain which took place during Hadrian's reign. It cost the Romans heavy losses. By A.D. 122, another Legion of the Sixth had been sent to York.

In that or the previous year, the Pagan Roman Emperor Hadrian himself was in Britain. One of the principal aims of that imperial visit, was to supervise the early stages of constructing a new frontier of Hadrian's Wall.

There is an important book, called *Hadrian's Wall*, written by A.R. Birley of M.A., D.Phil., F.S.A. There, Dr. Birley explains³⁵ that seven years after the Roman occupation of the Pennines in 71 A.D., Agricola's legions had penetrated into what is now Scotland. However, even before A.D. 96, the Romans were forced to abandon much of that territory.

Indeed, they lost even further territory shortly thereafter. For a successful rebellion of Britons in the north of Roman *Britannia* in A.D. 117, wiped out the Ninth Legion stationed in York. This wrested from Latin control all the land beyond the Cheviot Hills (on the border between what is now England and what is now Scotland).

The Roman Emperor Hadrian responded, from A.D. 122-130, by building a coast-to-coast fortification of Hadrian's Wall between what is now called England and what is now called Scotland. That wall ran less than five miles north of Caer-Leill (alias Carlisle) in Cumbria. For more than seventy miles, it traversed the uplands all the way from Bowness on the Solway in the west to Wallsend in the east (just north of Newcastle).

That whole region on both sides of the Wall was probably even then at least acquainted with Biblical Christianity. It will be recalled that the kinsmen of the Christian General, Prince Caradoc of the Crown Prince Gwydyr, and his brother Prince Gwairyd (the later Arviragus), had themselves donated land to Joseph of Arimathea for his Christian Mission around A.D. 35f.

Apparently embracing Christianity, Gwairyd became High-King or Ard-an-Rhaig alias Arviragus of Britain after the Pagan Romans attacked that land in A.D. 43 and slew his brother King Gwydyr. Arviragus then fought against the Pagan Romans with a Christian cross inscribed upon his shield. From A.D. 78-87 onward, his son the Christian Prince Meric made his headquarters in Cumbrian Westmorland.

³³ *Op. cit.*, p. 308.

³⁴ *Rom. Brit. & Earl. Engl.*, p. 69.

³⁵ Dept. of Environment, Her Majesty's Stationery Office, London, 1976, p. 19.

The indigenous tribes there readily exchanged their non-idolatrous Druidism (with its trincentric monotheism and belief in vicarious atonement and human immortality) ó for the religion of the Proto-Puritan Celtic Culdees. The Ancient Britons detested the image-worshipping and polytheistic materialism of the invaders from Pagan Rome.

This was so not just in Westmorland but also in Greater Cumbria. Indeed, as we shall demonstrate later,³⁶ it is precisely this very region which would subsequently produce many outstanding Celtic Christians ó like Ninian (definitely); like Padraig alias Patrick (probably); like King Arthur (possibly); and like Gildas and Kentigern (certainly).

The strength of Druidism and Christianity in first- and second-century Cumbria

Regarding Hadrian's Wall on the northern border of Cumbria, Dr. Birley observes³⁷ that from Bowness began the system of mile fortlets ó watchtowers and forts ó which extended the frontier defences another forty miles along the coast of Cumbria. It was probably from one of those places on this coast that the later young Briton Patrick was kidnapped by pirates ó to become known to posterity as the apostle of Ireland.

On a clear day, the hills of Southwest Scotland are visible from the Wall in Cumbria. To the south ó Skiddaw, Saddleback and Cross Fell can sometimes be made out. The whole Pennine range was the home of the Brigantians, the largest British tribe. Beyond, North Northumberland was the home of the Votadins (alias the -Gododdin of the Welsh) ó who later rescued their Celtic kinsmen of North Wales from the menace of the sea-raiders.

The fort Camboglunna on Hadrian's Wall is thought by some to be Camlan ó compare Camelot? ó where King Arthur later fought his last battle.

Near the above-mentioned Skiddaw and Cross Fell, and not far from the modern revivalist region of Christian Keswick, one finds Crossthwaite and the various churches of Cumbria. Observes J.W. Kaye in his book *The History of Crossthwaite Parish Church*,³⁸ below the southern slopes of the mighty Skiddaw lies the Valley of the Two Lakes.

Druidists believed in immortality. Skiddaw had looked down on the many such druidic assemblies. There, druidical ceremonies were enacted year by year. The circle of stones shares the secret with the surrounding hills.

Christianity was brought into the Valley of the Two Lakes. With the Roman occupation of *Britannia* in the early days of the Christian era, the great wall of the Emperor Hadrian might be seen from Skiddaw's top.

³⁶ See below: chs. 15 to 18.

³⁷ *Op. cit.*, pp. 50 & 45f.

³⁸ M. McCane: *Keswick*, n.d., pp. 3f.

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Later came Kentigern, born of royal parents in 518 A.D. He established the church at Crossthwaite. There is considerable evidence a series of willow-and-clay sanctuaries stood there for many years.

Also at Brideskirk in Cumbria, there is an extremely ancient stone baptismal font. It bears a pictorial inscription of a child being baptized. There a dove, doubtless portraying the Holy Spirit, is sketched as hovering over the infant. See Camden's *Britannia*.³⁹ See too Nicholson's *History of Westmorland and Cumberland*, and Wall's *History of Infant Baptism*.⁴⁰ Brideskirk is just over thirty miles, as the crow flies, from Kendal ó where the present author himself was born and baptized.

That whole area of Greater Cumbria was only very superficially controlled by the Romans from A.D. 43 till 397. Less than fifty miles northeast of Kendal, is Shap ó full of many very ancient stone circles (one from B.C. 3400). Shap was undisturbed by the Romans.

Less than four miles west of Kendal is Underbarrow, where a discovery was made of a B.C. 1800f special flint arrowhead from Southern Britain. Nearby is Staveley, a village on the river Kent between Kendal and Windermere. In that vicinity there were two British villages. Clusters of circles still show where the huts once stood. These were surrounded by a wall, which in those olden days protected the domestic animals.

Some twenty-five miles northwest of Kendal, is the great Christian conference centre of Keswick. Less than two miles east of Keswick, is the druidical stone circle at Castlerigg.

About thirty miles to the east of Keswick, is Westmorland's Appleby. It was never at any time even in the possession of the Romans. Just five miles to its northwest, is Kirkby Thore ó near Braonach, where the Celts once offered their sacrifices on a huge altar slab at the Druid's Oak facing Cross Fell.

Even in South Westmorland's Casterton, less than two miles from Kirkby Lonsdale and almost on the border with Lancashire, there is a druidical circle. It is fifty-nine feet in diameter ó with mistletoe growing nearby.

Indeed, apart from the well-known Roman forts at Lancaster and at Carlisle, the rest of first- and second-century Greater Cumbria seems to have been singularly devoid of Romans (who never even occupied places like Appleby and Shap nor the Lake District in Westmorland). For Cumbria in general and Meric's Westmorland in particular were then inhabited by increasing numbers of Brythonic Christians ó and also by many Celtic Druidists, who were themselves then fast embracing Palestinian Christianity.⁴¹

³⁹ Camden's *Britannia*, ed. Gibson, III p. 183.

⁴⁰ Nicholson's *History of Westmorland and Cumberland*, II p. 101; W. Wall's *History of Infant Baptism*, University Press, Oxford, ed. 1836, I p. 86.

⁴¹ See: A.H. Heaton & W.T. Palmer: *The English Lakes*, Macmillan, New York, 1908, pp. 2 & 148f & 231. "Of the history of the English Lakes, little need be said.... Druidical and perhaps more ancient remains are plentiful.... Opposite St. Herbert's Isle...is Keswick blessed above all Lakeland towns....

óSkiddaw, rather than Derwentwater, is the most prominent object as we leave Keswick northward.... Crossthwaite church has been subject of many pens. The history of the present building

Regarding Hadrian's Wall itself, Professor Dr. H.M. Chadwick (LL.D. *etc.*) ó in his article 'Britain' (in the *Encyclopaedia Britannica*) ó observes⁴² that after Agricola's departure, for the thirty years A.D. 85 till 115 the military history of Britain was troubled. In about A.D. 115 or 120, the Northern Britons rose in revolt ó and destroyed the Ninth Legion of Pagan Rome posted at York. The land beyond Cheviot was lost to the Romans.

So, in A.D. 122, Pagan Rome's Emperor Hadrian himself came to Britain. For over seventy miles from Tyne to Solway, he in A.D. 126 built a continuous rampart ó guarding the Cumberland coast beyond its western end. It was to be the definite limit of the Roman World.

goes back beyond [*viz.* to long before] the great Reformation. Somewhere near this point, St. Kentigern of Strathclyde raised the cross.... The present building is doubtless the last of several which have successively weathered the storms of fourteen hundred years. Probably the first were built of willow wands and clay.ö

See too D. Wallace: *English Lakeland*, Batsford, London, 1948, pp. 21 & 99, and the maps at the front and the back of the book. Near Naddle just east of Keswick, öthe Druids' Circle [is] a very fine specimen on the last ridge of the high ground before it falls away to the banks of the Greta. Of the several such circles in our district, this one has the grandest site.... The circles were not burial-places but meeting-places.ö

Also see J.H. Hacking & B.L. Thompson: *Some Westmorland Villages*, (Wilson: Kendal), 1957, pp. 1 & 87 & 90 & 163 & 184. öAppleby is the County Town of Westmorland. Situated on the banks of the River Eden, in the dawn of history Appleby was the most important town in the district. At no time was it ever in the possession of the Roman legions....

öCasterton is a pleasant village on the highroad from Sedbergh to Lancaster. One and a half miles from Kirkby Lonsdale, it lies between the Lancashire boundary, the parish of Barbon, and the River Lune.... The origin of the circle at the foot of the Fells...has been attributed to the druids. The circle is about fifty-nine feet in diameter, with twenty stones still clearly visible.... Mistletoe, the sacred plant of the druids, grew near to the circle until quite recently....

öKirkby Thore...is a parish in the Eden valley, five miles northwest of Appleby.... Kirkby Thore has been identified with the important Roman settlement of Braboniacum.... The name is presumed to be derived from the Gaelic 'Braonach'. The Druids' Oak was an ancient tree on the hilltop opposite Kirkby Thore station, the traditional site of the ceremonies of the ancient druids facing Cross Fell.... In this field there used to be a huge stone....

öShap [is] a large parish astride the main A6 road from Kendal to Penrith. There are many prehistoric stone circles, as well as the remains of British Settlements to be found in and around Shap, notably at Gunnerkeld and Oddendale. 'Carl Lofts' at the south end of the village, like several of these circles, was damaged when the main road [was] cut through them. Apparently this district was not disturbed by the Romans during their occupation in the first three centuries, but they passed northwards to Hadrian's Wall along...the mountain-top road to the west of Shap....

öStaveley [is] a village on the river Kent, between Kendal and Windermere.... Long ago, in the distant past, before the Romans invaded Britain, this valley must have been a wooded land.... We find in the vicinity [that] there were two British villages, both on the higher hillsides ó the one near Millriggs Farm in the Parish of Kentmere, and the other above High House in the Parish of Hugill. In both these ancient British villages, the clusters of circles show where the huts once stood.... These were surrounded by a wall, which in those olden days protected the domestic animals and kept the villagers safe from wolves....

öUnderbarrow [is] the first parish on the old road from Kendal to Ulverston.... The exciting discovery of a flint arrowhead in Barrowfield Wood enables us to start...with a reference to prehistoric times.... This 'barbed and tanged' type is characteristic of the Bronze Age period c. 1800-500 B.C. It is made of flint, a rock-type which does not occur in our area.... There is no doubt that it was made by specialist craftsmen maybe as far away as southern England, and would reach Westmorland by the usual trade channels.... It would...be a precious and fairly high-priced object of trade....ö

See further in our own present dissertation, in chapter 7 at nn. 11f & 84f; in chapter 11 at n 170f; and also in this present chapter [13] at nn 16-18.

⁴² H.M. Chadwick's art. *Britain* (in *Enc. Brit.* IV, pp. 159f).

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Why? Very clearly, the Romans lacked the ability to complete their annexation of the rest of the island ó namely the territory of Free Britain in the north. The plain fact is that the Free Britons were too strong for the Pagan Romans. That is why the latter constructed Hadrian's Wall across Britain ó to try to prevent the Caledonians to the north from invading Roman *Britannia* to the south.

**Anti-Roman ferment in North Britain even
after Hadrian's Wall completed**

For a few decades, Hadrian's Wall did somewhat protect the Roman province of *Britannia*. Nevertheless, disorder still broke out even in the north of *Britannia* itself ó apparently in the district between the Cheviots and the Derbyshire hills.

This occurred, explains Edward Gibbon in his famous *Decline and Fall of the Roman Empire*,⁴³ when the Brythonic Brigantes invaded the northwest of the Roman province of *Britannia*. They did so from both sides of Hadrian's Wall ó from Free Britain to the north, as well as from the northern corners of Roman *Britannia* itself.

Furthermore, some eighteen or twenty years later (in A.D. 180 to 185), yet another war broke out. This time the Romans were driven south of Cheviot, and perhaps even farther.

To the Elizabethan Holinshed,⁴⁴ the North Briton Galgacus enjoyed a long rule in Caledonia ó until he died around A.D. 131. He was then succeeded by his nephew Mogall, who also **restored the due worship of God...** Mogall had a mind no less given to deeds of chivalry than to the study of **civil government and religious devotion**. So he sent a herald-at-arms to the Romans, requiring restitution and amends for the injuries thus committed by them.

The herald [of the Free-Brython Mogall in Caledonia], after delivering his message [to the pagan Romans in *Britannia*], received nothing but scornful words and disdainful menaces. So Mogall drew into Annandale. There, Unian the king of the Picts awaited his coming. Then joining their forces together they marched forth with fire and sword into Cumberland and so forward into Westmorland ó wasting and spoiling the Roman garrisons.

Next, the Welshmen rebelled against the Romans. Then, right after this, the Britons of the Isle of Wight were up in arms against the Romans there. For Roman soldiers and traders were both then stationed in those areas.

It is, however, especially in the Non-Roman Celtic-governed areas of Britain ó yet also in the remoter areas even of Roman-occupied *Britannia* ó that Christianity would expand and thrive. Indeed, the Pagan Roman writers Tacitus (A.D. 98f) and Suetonius (A.D. 100f) and Pliny (A.D. 102f) all wrote about Britain's Celtic culture ó **and** about Christianity.

⁴³ *Op. cit.*, I pp. 9 & 22.

⁴⁴ V:85-87f.

As the historian Peter Blair observes,⁴⁵ we should hesitate before concluding that Christianity was an insignificant force even in the Pagan Roman province of *Britannia* ó just because only a few Christian religious ornaments have been found there during the period of its Roman occupation from A.D. 43 to 397. After all, the Biblical religion of Primitive Christianity ó until its later degeneration especially from about A.D. 450 onward into increasing ritualism ó abhorred such talismans!

Tertullian the (195f A.D) African of Carthage and Origen the (230 A.D.) Alexandrian of Egypt (who settled at Caesarea in Palestine) both allude to the preaching of Christianity in Britain. They testify to its widespread dissemination there well before the middle of the third century. Indeed, Christianity had by then undeniably become much more firmly established even in (Roman) *Britannia* ó and even more so, especially by the fourth century.

As already stated, *Britannia* alias South Britain was incorporated into the Roman Empire by treaty in A.D. 120. Yet British Law remained in force even there. North of Hadrian's Wall, of course, the Brythonic Caledonians remained unconquered by Rome. Yet even in Roman *Britannia* ó south of the Wall ó the Celto-Brythonic culture continued. There too it became more and more christianized ó quite in spite of the Pagan Roman over-rule in South Britain.

Thus, the Celto-Brythonic Christian king of northern *Britannia*, Prince Llew ó in York, and around A.D. 156 ó clearly proclaimed not Roman Paganism but British Christianity to be the law of the land. Indeed, he did so even though still an under-king to Pagan Rome.

One of the striking developments in the **modern** (or **recent**) attitude to the pagan Roman occupation of Britain, is a fuller realization of the **continuity** which persisted throughout the period between the earlier Celto-Brythonic tribal life and that which emerged when the last Roman military convoy left the Island. On the whole, the country had probably not greatly changed. **Roman civilization had hardly affected Britain.** Thus Professors Dillon and Chadwick, in their 1972 book *The Celtic Realms*.⁴⁶

The Historians' History of the World on First- and Second-Century Scotland

Regarding what is now called Scotland, the *Historians' History* (XXI:3f) rightly implies that the Caledonians were Britons. Only in 84 A.D. did the Roman Agricola reach Caledonia. It was a **confederacy** of clans. Fighting under their chief Galgacus), the Caledonians preferred death to servitude.

The Roman conquests were not secured. By 170 A.D., Caesar's men had retired behind Hadrian's Wall. Even Severus Caesar's armies in 207 and 208 lost fifty thousand men against the Brythonic Caledonians.

⁴⁵ *Rom. Brit.* pp. 146f.

⁴⁶ *Op. cit.*, p. 43.

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From this time onward, the war in Britain was ó on the part of the Romans ó merely defensive. On the part of the free Britons, it became an incursive predatory course of hostilities seldom intermitted.

The boast that Scotland's more remote regions were never conquered by the Romans, is not a vain one. For the army of Severus invaded Caledonia, without subduing it. Even his extreme career stopped on the southern side of Moray Firth, and left the northern and western Highlands unassailed.

North Britain remained in the possession of the Caledonians. No Roman towns existed, and only one or two villas have been found north of York (and quite near to that place).

A number of coins (chiefly prior to the second century) and a few traces of baths ó are the only vestiges of Roman occupation in this part of Britain.

In Britain, the Brythonic Britons in Roman times occupied a large area at least as far north as the Forth and Clyde. Their language, British ó later called Cymric ó survives in modern Welsh and the Breton of Brittany. Cornish, which became extinct in the seventeenth century, was a dialect of the same speech. Its extent northward is marked by the Cumbraes ó the islands of Cymry in the Clyde ó and Cumberland, a district originally stretching from the Clyde to the Mersey.

The Picts called themselves Cruithne. Their original settlements appear to have been in the Orkneys, the north of Scotland, and the north of Ireland. They spread in Scotland as far south as Fife, and perhaps left a detachment in Galloway. Often crossing the deserted Wall of Hadrian, they caused it to acquire their own name. Thus *The Historians' History of the World*.

**Christian Royalty from Arviragus and Caradoc
through Meric and Coill to Llew**

The mediaeval Geoffrey Arthur of Monmouth translated an important Ancient-Celtic manuscript into Latin, and titled it *History of the Kings of Britain*. This preserves the record of some of what had happened among the Britons after the death of the Christian Briton King Arviragus. Says Geoffrey:⁴⁷

ðHis son Marius [alias Prince Meric] succeeded him in the kingdom: a man of marvellous prudence and wisdom! In his reign, after a time, came a certain...Roderick with a great fleet and landed in the northern part of Britain. Assembling his people, Marius accordingly came to meet him and, after sundry battles, obtained the victory. He then set up a stone in token of his triumph in that province, which was afterward called West-mor-land [or West-mer-land] after his name [Mer-ic]. Thereon is graven a writing that beareth witness unto his memory even unto this day.

ðWhen he [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 [Llew]. He, upon the death of his father, succeeded to the crown of the kingdom. He so closely

⁴⁷ *Op. cit.*, IV:17-9.

imitated his father in all good works, that he was held by all to be another Coill.... He despatched his letters..., beseeching that...[the nation as such] might receive Christianity.... **The nation of the British was in a brief space established in the Christian Faith.**ö

The above remarks in the Early-Celtic manuscript translated by Geoffrey then elicited a further comment from its mediaeval translator himself. For Geoffrey himself then added: ðNames and acts are to be found recorded in the book that Gildas wroteö ó in A.D. 520*f*.

King Coill's son Llew the Lion alias King Lucius

We now come to a very important figure in the history of Britain and British Common Law. We refer to King Llew (alias Lucius) ó the son of Coill, the grandson of Mar-ius (the founder of West-mor-land), and great-grandson of Gwairyd the -High-Kingø Arviragus and also of Cyllin (the son of Caradoc). So vital is King Llew, that an extended treatment of him is warranted.

Llew, whose name means Lion,⁴⁸ was apparently the first monarch in the World to proclaim his own land ó in this case northern *Britannia* ó to be a Christian country. He did so around A.D. 156. This was fully a century-and-a-half before the next country, Armenia, followed suit.

This King Llew was also known as *Lleu(ver) Mawr*, meaning -Great Light.ø The Romans and the Romano-Britons called him Lucius. This King Llew Mawr, state the *Welsh Triads*,⁴⁹ was ðthe first in the Isle of Britain who bestowed the privilege of country and nation and judgment and validity of oath upon those who were of the faith of Christ.ö

Let us hear too the A.D. 731 Anti-Celtic and Anti-Culdee Anglo-Saxon Roman Catholic historian Bede. Writing more than half-a-millennium later about the Celto-Brythonic King Llew ó the Venerable Bede clearly extracted as much propaganda value for the mediaeval papacy therefrom, *ex post facto*, as he could.

Stated Bede in his *Ecclesiastical History*:⁵⁰ ðIn the year of our Lordø's incarnation 156...[A.D.], Lucius, King of the Britons, sent a letterö to Romeø's Bishop ó entreating that Missionaries might be sent to him so that Britain ðmight be made Christian. He soon obtained his pious request, and **the Britons preserved the faith which they had received – uncorrupted and entire, in peace and tranquillity – until the time of the Emperor Diocletian.**ö

The latter was the last Pagan Roman Emperor. From around A.D. 285 onward, he would wage vicious Anti-Christian persecutions against the people of God ó until the great Briton Constantine replaced him as the first Christian Caesar of the Roman Empire.

⁴⁸ Rolleston: *op. cit.*, p. 335.

⁴⁹ See E.O. Gordonø's *Prehistoric London*, p. 71.

⁵⁰ *Op. cit.*, I:3.

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The learned Fackenham pleaded before the House of Commons in 1555 for the retention of the sanctuary at Westminster Broadway. He urged:⁵¹ "It is no less than 1400 years since the sanctuary was there first ordained. For Lucius the first Christian king of this realm...about 100 years after Christ [and His death around A.D. 33] received the Christian faith." Then Llew did destroy the [Roman] temple that then stood here at Westminster, dedicated to the idol Apollo and in the place thereof erected a new temple to the honour of the true God our Saviour Jesus Christ.

In his rather famous book *The Early Scottish Church* and sub-titled *The Ecclesiastical History of Scotland from the First to the Twelfth Century* and Rev. T. M^oLaughlan insists⁵² the Welsh writers call the Celto-Brythonic King Llew: *Llewrig*. Lucius was the Latin equivalent. M^oLaughlan adds that in making use of all Bede's statements, one needs to remember the peculiar bias with which he and the writers of his own and a subsequent Romish age wrote.

Bede was a devoted adherent of the Roman See, and loses no opportunity of promoting its interests. The Ancient Brythonic Church, however, was strenuously Anti-Roman. Thus M^oLaughlan and who could certainly very well even have added that Bede was also an Anti-Celtic Anglo-Saxon.

The Ancient Brythonic Church was strongly Proto-Protestant. But the later Bede was a militant Romanist. Indeed, as an Anglo-Saxon he was also strongly Anti-Brythonic. Yet he was also **anything but** Anti-Romish.

Indeed, Bede clearly suppresses the demonstrably Non-Roman character and if not also the Anti-Romish character and of the Ancient British Church. Moreover, as an Anglo-Saxon living before the amalgamation of the English and the Celts into the newly-emerging Anglo-British culture and Bede's writings usually display a cavalier condescension⁵³ when referring to the Celto-Brythons. Nevertheless, **even Bede admits that *Britannia* as a whole became a Christian country in the A.D. 156 days of her King Llew.**

Also the great legal antiquarian and Westminster Assembly theologian Dr. John Selden mentions this *circa* A.D. 130 Christian Briton King Llew. Writes Selden:⁵⁴ "He was indeed the **first** of kings to have embraced the God-man [Jesus Christ]. Yet it was not just from the time of Llew onward that the first beginnings of the Christian religion were found in this most fertile field of witness (namely in Britain).

For, continues Selden and explicitly referring to the A.D. 530 Celto-Brythonic historian Gildas in his book *The Ruin of Britain* and we know that at the peak of the time of Tiberius Caesar [A.D. 14-37]...Christ the true Sun...afforded His rays and the

⁵¹ Thus E.O. Gordon's *Prehist. London*, pp. 132f.

⁵² T. M^oLaughlan: *The Early Scottish Church: the Ecclesiastical History of Scotland from the First to the Twelfth Century*, Edinburgh, 1865, pp. 47f.

⁵³ See Bede's *Eccl. Hist.* I:22 & V:23. About the Celto-Britons, the Anglo-Saxon Roman Catholic church historian Bede there declares: "In Britain...their own historian Gildas mournfully takes notice...that they never preached the faith to the Saxons or English.... However, the goodness of God did not forsake His people [the Anglo-Saxons].... He sent to the aforesaid nation much more worthy [viz. Roman] preachers to bring it to the faith.... The Britons...[are] for the most part...adverse to the English nation...[and] from...custom oppose the appointed Easter of the whole Catholic Church."

⁵⁴ *Op. Omn.* II:875-76, ch. 6.

knowledge of His precepts to the Island of Britain. Ever since then, more and more influential Britons had embraced Christianity and until about a century later King Llew proclaimed his land to be a Christian country.

For Llew's great-grandfather the Christian Cyllin had ruled Wales as regent, from A.D. 53 to 59 and during the exile in Rome of his banished father Prince Caradoc. Cyllin was the brother of the Christian Claudia, alias Gladys the daughter of Caradoc.⁵⁵ Hence, Christian influences in the very highest circles in Britain go back at least to that time and even earlier to the peak of the time of Tiberius who ruled Rome from A.D. 14 to 37. Second Timothy 4:21 cf. Gildas's *Ruin of Britain* (5:1 to 8:1f).

Prince Llew receives the Gospel from Elaun and Mediun

Also Llew's wife Gladys was herself a descendant of Gwairyd and the British High-King Arviragus and who had previously donated the land to Joseph of Arimathea for the Christian Church at Glastonbury. To Llew, this Gladys begat Cadvan Cymriog, Prince of Wales and who was himself an ancestor apparently even of the early-fourth-century British Christian Emperor Constantine.⁵⁶

The circa A.D. 1150 Geoffrey of Monmouth or Galfredus Monumetensis alias Gruffydd ab Arthur says that Ffagan and Dwyfan preached the incarnation of the Word of God to the Briton King Llew or Lles alias Lucius and that thus Britain as a whole was quickly converted to the faith. For the twenty-eight flamens and three archflamens of British Druidism were soon replaced by as many Christian bishops and archbishops. Thus the Welsh Church History Professor Rev. Dr. Hugh Williams, in his book *Christianity in Early Britain*.⁵⁷

Though a descendant of godly Christian ancestors, Llewrig himself was won for Christ apparently by the British Christians Elaun and Mediun.⁵⁸ After his own conversion, Llewrig vigorously promoted Christianity throughout his realm. Thus: the *Ancient British Triads*; the A.D. 520 Celto-Brythonic historian Gildas; the A.D. 730f Anglo-Saxon Bede; the Vatican Librarian Baronius; and John Foxe's *Acts and Monuments*.⁵⁹

Llewrig was baptized in A.D. 137, by his uncle the Briton Rev. Timotheus. The latter was apparently the Apostle Paul's own catechumen, and the son of the Briton Prince Caradoc's daughter the Christian Princess Gladys-Claudia and her husband Pudens-Rufus. Cf. here Romans 16:13 & First Timothy 4:21.

This King Lucius, explains Gladys Taylor,⁶⁰ studied under his uncle Timotheus and the son of Rufus Pudens and Gladys Claudia, and the grandson of Caradoc. Cressey, in his *Church History of Brittany*, speaks of "Timotheus the eldest son of Rufus coming from Rome to Britain. There, he converted many to the faith and...disposed

⁵⁵ Morgan: *op. cit.*, p. 136.

⁵⁶ Morgan: *op. cit.*, p. 166.

⁵⁷ *Op. cit.*, cf. 27.

⁵⁸ Roberts: *op. cit.*, p. 11.

⁵⁹ J. Foxe: *Acts and Monuments*, I, p. 146.

⁶⁰ G. Taylor: *Celt. Infl.*, p. 52 & n. 6.

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Lucius to his succeeding conversion. This also shows long-standing contact between native Brythonic princes like Llewrig and their relatives (like Timotheus) previously exiled in Rome.

The material in the late-mediaeval Non-Celtic and Anti-Brythonic *Anglo-Saxon Chronicle* was itself derived from Bede; from the *Mercian Register*; from the A.D. 880 King Alfred; and from various other earlier sources.⁶¹ Even in that *Chronicle*, we read⁶² that the Pre-Saxon Celtic Lucius, King of Britain, sent letters praying that he might be made a Christian.... He fulfilled that [which] he requested.

Britain's Celts, states the *Anglo-Saxon Chronicle*, afterwards continued in the right faith right until the reign of Diocletian in Rome. Thereafter, the Briton Constantine himself became the first Christian Emperor of the whole Roman Empire which then itself even strengthened Brythonic Christianity.

Funk & Wagnall's *New Encyclopedia* states⁶³ the *Anglo-Saxon Chronicle* records the history of England from the beginning of the Christian era to the middle of the twelfth century. It is the earliest-known history of a European people recorded in its own language by successive generations of their own scribes. Those parts of the *Chronicle* originating before the reign of Alfred, King of the West-Saxons from 871 to 899, were based on earlier sources.

The A.D. 805f Christian Welsh historian Nenni, in his own *History of the Britons*, records: "After 137 years from the birth of Christ, Llew (Lucius), a British king along with princes of Britain as a whole received baptism." The later historian Isabel Hill Elder adds⁶⁴ that the Christian faith and baptism came into Chester (then within Greater Cumbria) during the reign of Lucius King of the Britons. Indeed, the Culdee Church was firmly established throughout Britain especially after the actions of that King Llew(rig) in the middle of the second century A.D.

Jowett gives an extended comment. He states⁶⁵ that all the extant British and Roman records alike attest to the fact that Llew was confirmed and baptized in the faith by his uncle, Timotheus. He was baptized in the famous Chalice Well, at the foot of the Tor at Avalon on May 28th, A.D. 137.

Thirty years later (A.D. 167), Llew commemorated the event by building St. Michael on the summit of Avalon alias Glastonbury's tor which had formerly been the largest druidic *gorsedd*. This links up with the claims that the young Jesus Himself, alias the Michael in Daniel 12:1f,⁶⁷ was much earlier reputed to have visited the site with his alleged uncle Joseph of Arimathea.⁶⁸

That memorial King Llew's St. Michael's was destroyed in the earthquake which shook Glastonbury in A.D. 1275. The present St. Michael was erected only

⁶¹ See art. *Anglo-Saxon Chronicle*: in *Encyclopedia Americana*, 1951, 1:690.

⁶² *Anglo-Saxon Chronicle* (in loc.: Lucius).

⁶³ Funk & Wagnall: *New Encyclopedia*, New York, 1973, 2:103.

⁶⁴ Thus Heath: *op. cit.*, pp. 41f.

⁶⁵ *Op. cit.*, p. 94.

⁶⁶ Jowett: *op. cit.*, pp. 203f.

⁶⁷ See Calvin's *Commentary on Daniel* at 12:1.

⁶⁸ See our nn. 43f in ch. 10 above.

thereafter, on the same site. A most imposing monument, it can be seen for miles before entering the ancient town of Glastonbury.⁶⁹

In the year A.D. 137, Timotheus the son of Claudia Pudens (alias the Christian British Prince Caradoc's daughter Gladys Claudia) had journeyed from Rome to baptize his nephew King Llew at Winton alias Winchester. At the same time, Timotheus also set about consecrating Llew as Defender of the Faith (alias the legal royal successor to his ancestor and great-grandfather Gwaidyr Arviragus upon whom Joseph of Arimathea had conferred the original honour). This began a new wave of evangelism in Britain. Thus Jowett.⁷⁰

The enthusiastic religious zeal that Llew now supplied, infused a vigour akin to the energy that inspired the founders of the Josephian mission in Somerset. According to his royal genealogy, Llew was the son of Coill, and a descendant of Cyllin the son of Caradoc (of the so-called West-Welsh). By intermarriage, he was in addition directly descended also from Gwaidyr Arviragus (of the Cornish-Devon Silures or Southern Welsh). This made Llew the descendant of both Caradoc and Gwairyd Arviragus.

His native name was *Lleurig Mawr* alias Llew the Great. Because of his exemplary religious life and his outstanding achievements in church and state, he was also termed in Celtic *Lleuver Mawr ó* meaning the Great Light. Llew then made his royal seat at *Caer Winton*, alias Winchester.

King Llew, the ancestor of Constantine, was the first to mint coins displaying a cross. The other side of his coins displayed his name Luc. In the collection in the British Museum, there are two coins depicting the reign of King Lucius and bearing the motifs stated.

Llew proclaims Christianity as the religion of Northern *Britannia*

Jowett further observes⁷¹ that the most notable event in the meritorious reign of King Lucius, transpired in the year A.D. 156. Then, at the National Council in Winchester, he established Christianity as the National Faith in *Britannia*. By this act, Lucius solemnly declared to the World that Britain was officially a Christian nation ó by Act of Parliament.

Golding summarizes the position of the British Church in the second century with these words:⁷² "In A.D. 156, Lucius decided to establish Christianity as the State Religion ó on finding that a large proportion of the people were prepared to support this. He called a National Council [or Parliament] at Winchester, at which the change was brought about.... **All the rights previously held by the druidic hierarchy, were now conferred on the Christian Ministry.**"

⁶⁹ See: Capgrave; John of Teignmouth; the *Book of Teilo*, and William of Malmesbury.

⁷⁰ *Op. cit.*, pp. 200f *cf.* p. 127.

⁷¹ *Op. cit.*, p. 201.

⁷² Cited in G. Taylor's book *Hid. Cent.*, p. 21.

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The great Elizabethan Holinshed too insists:⁷³ ðLucius rejoiced much ó in that he had brought his people to the perfect light and understanding of the true God. **He abolished all profane worship of false gods**ó ó such as those introduced by the Romans after their 43f A.D. conquest of *Britannia*. ðHe converted all such temples as had been dedicated to their service, into the use of the Christian Religion.

ðThus, studying only how to advance the glory of the immortal God and the knowledge of His Word ó without seeking the vain glory of worldly triumph which is obtained by the slaughter and bloodshed of many a guiltless person ó **he left his kingdom** [when he died]. Though not enlarged with broader dominion than he had received it ó yet it became greatly augmented and enriched with **quiet rest and good ordinances** and (which is more to be esteemed than all the rest) **adorned with Christ's Religion** and perfectly **instructed by His Most Holy Word** and doctrine.

ðAll agree that **in this king's days, the Christian Faith was first by public consent openly received** and professed in this land.ö Consequently, continues Holinshed, ðBritain became the **first country which generally received the Christian Faith** ó and where the Gospel was freely preached without inhibition from her prince....

ðThe success thereof was not so universal that all men believed at the first.... Nor was the proceeding of the king so severe that he forced any man by public authority to forsake and relinquish his paganism.... Yet this freedom was [indeed] enjoyed ó so that whosoever wanted to become a Christian at that time, **without fear of the law** [of the land], profess the Gospel.ö

Thus did Llew reform the laws of the State. He also promoted **religious reform** on a very large scale.

Explains Holinshed:⁷⁴ ð**Lucius converted the three archflamines of this land into bishoprics**. He ordained bishops to each of them. The first remained at London. His authority extended from the furthest part of Cornwall, to the river Humber. The second dwelled at York. His authority stretched from the Humber, to the furthest part of all Scotland. The third abode at Caer-Leon upon the river Wisk [or Usk] in Glamorgan.... His authority extended from the Severn, throughout all Wales.ö

Isabel Hill Elder writes⁷⁵ that at a National Council held in A.D. 156, Llew established Christianity as the national religion to be the natural successor to Druidism. The changeover from Druidism was not an arbitrary act of the king. For, **according to the druidic law, there were three things that required the unanimous vote of the nation [viz.]: deposition of the sovereign; suspension of law; [and/or] introduction of novelties in religion**. Archbishop Ussher quotes twenty-three authors, including Bede and Nenni, on this point.

According to the *Descriptio Britanniae* ó King Llew drew up his own Christian Law Code. This A.D. 156 Act of the British Parliament is referred to in the *British Triads* as follows: ðKing Lucius was the first in the Isle of Britain who bestowed the

⁷³ *Op. cit.* I:512, citing Polydor, Fabian & John Harding.

⁷⁴ *Op. cit.*, I:197f.

⁷⁵ *Op. cit.*, p. 93.

privilege [or freedom] of country and nation, and judgment and validity of oath [or surety], upon those who should be of the faith of Christ.⁷⁶ This action is also referred to by historians like Geoffrey Arthur, Baronius, Ussher, *etc.*⁷⁷

The word **judgment** above, refers of course to the application of Christianity to the legal and political process. Similarly, explains Trevelyan,⁷⁸ the very next above-mentioned term **validity of oath** referred to the substitution of a **Christian oath on the Decalogue**, in the place of the old and originally trinitarian druidic oath (on the substance of the same Decalogue). Trevelyan remarks: "The ancient Christian form of oath in Wales was on the Ten Commandments, the Gospel of St. John, and the Blessed Cross."

Trevelyan continues: "Lleufer Mawr...confirmed the rights of teachers of the Gospel to equal immunities with those enjoyed by the druids. These according to Williams's *Cymri* 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 this way like his later descendant the British Christian Emperor Constantine the King Lucius, in an anti-revolutionary way, phased out obsolescent Druidism. Thus did he phase in adolescent Culdee Christianity, as its replacement even in legal and political affairs. Yet after the latter was subsequently lost during the late-mediaeval period, Christian maturity would follow with the recovery and expansion of Culdee Christianity, at the time of the Protestant Reformation.

Holinshed chronicles:⁷⁹ "Thus Britain became the first country which generally received the Christian Faith where the Gospel was freely preached without inhibition from her princes.... Whosoever wanted to become a Christian at that time, might, without fear of the law, profess the Gospel.... Christ had already in His Word left sufficient orders in the Scriptures...also for the rule of Llew's whole kingdom. Indeed, around A.D. 180, Llew even erected Britain's first really sizable Christian University in Bangor."

The Rationalistic Historians Harnack and Mosheim on King Lucius of Britain

The Romanist Bede **presumed** that the Briton King Llew whose name Bede latinizes as Lucius had acquired his Christianity **from Rome**. Also the mid-mediaeval William of Malmesbury stated that the missionaries to Lucius in Britain had been supplied specifically by Eleutherius whom Romanists regard as having been Bishop of Rome from 182 A.D. onward.

⁷⁶ *35th Triad*, as cited in John Taylor's *op. cit.* pp. 159f.

⁷⁷ Thus Corbett's *op. cit.*, pp. 37-40.

⁷⁸ M. Trevelyan: *op. cit.*, p. 54.

⁷⁹ Holinshed's *op. cit.*, I:247f.

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In actual fact, however, King Lucius acquired his Christianity from his own **Brythonic ancestors** ó long before 182 A.D. As will be seen later below at notes 104-119, the reference to Eleutherius properly relates to how the British Christian Lucius subsequently helped the Bishop of Rome to evangelize the Pagan Romans in the latter's own city and country.

Now the noted German rationalist and historian Professor Dr. Adolf von Harnack doubted whether ÆLuciusø was a Briton (as indeed claimed by Bede and William of Malmesbury). For there is evidence that the King of Edessa in Syria, one Abgar, corresponded with Bishop Eleutherius.⁸⁰ To that, we respond this no way precludes **also** King Llew(rig) of Britain from having done so.

Indeed, even Harnack's fellow rationalist and church historian ó the German Professor of Ecclesiology Dr. J.C. Mosheim ó here disagrees with Harnack. For Mosheim **affirms** the role of the Briton King Llewrig in constitutionally christianizing the Ancient British State.

Observes Mosheim:⁸¹ ðAs to Lucius, I agree with the best English writers in supposing him to be **the restorer and 'second father' of the British churches** ó and **not** their original founder.... The independence of the ancient British churches of the see of Rome, and their observing the same rites with the Gallic churches which were planted by Asiatics [from Asia Minor] and particularly in regard to the time of Easter ó show that they had received the Gospel...not from Rome.ö

Here, Mosheim clearly affirms the historicity of King Lucius and even his great role in promoting Christianity also in the public affairs of Britain. Even more importantly, Prof. Dr. Mosheim here presupposes the Pre-Lucian antiquity of the Early-Brythonic Church. For Mosheim here ðagree[s] with the best English writers in supposing him [Lucius] to be the restorer and ðsecond fatherø of the British churches ó and **not** their original founder.ö

Jowett comments⁸² that the great British Edict of Lucius was joyously welcomed by Christians in other lands. Later, even the Italian heretic Sabellius, A.D. 250, shows that this National Establishment of British Christianity was acknowledged elsewhere too ó even beyond the confines of Britain. Sabellius writes that ðChristianity was [indeed] privately confessed elsewhere; but [that] the first nation that proclaimed it as their religion ó and called itself Christian after the name of Christ ó was Britain.ö

Also the A.D. 1120 famous English church historian William of Malmesbury strikingly remarks⁸³ that Llewrig alias ðKing Lucius of the Britonsö was a ðgreat-souled king.ö For Lucius, writes William, ðundertook a truly praiseworthy task in voluntarily seeking out the Faith [Christianity]...at the very time when almost all kings and people were persecuting it.ö

⁸⁰ A. Harnack: *Mission & Expansion of Christianity in First Three Centuries*, Williams & Norgate, New York, 1908, II, p. 272.

⁸¹ *Op. cit.* p. 52 n. 4.

⁸² *Op. cit.*, p. 201.

⁸³ William of Malmesbury: *Glastonbury*, II, pp. 47f.

The Romanists Fortescue, Genebrard, Polydore Virgil and others on King Llew

Court of King's Bench Lord Chief Justice Sir John Fortescue in his (1470 A.D.) *Praise of the Laws of England*, discusses the christianization of the Ancient Britons. There, he apparently⁸⁴ concludes that "the time of their first conversion is said to be 1500 years ago *in anno* 162 after Christ" and around A.D. 35 as regards the first arrival of Christianity in Britain.

Even the A.D. 1555 Roman Catholic (and foreign theologian) Genebrard declares: "The glory of Britain consists not only in this that she was the first country which in a national capacity publicly professed herself Christian.... She made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity."⁸⁵

Also the famous historian of the Counter-Reformation, the Romanist Polydore Virgil who angered British Protestants by ridiculing their ancient kings Brut and Bran, and even questioning their historicity nevertheless regarded the Briton King Lucius as truly playing a very real role in the early evangelization of Britain. Indeed, Polydore conceded that "Britain, partly through Joseph of Arimathaea and partly through Fugatus and Damianus [in the days of Lucius] was of all kingdoms the first that received the Gospel."⁸⁶

The Christian Briton King Llewrig, observes Jowett,⁸⁷ was the first by royal decree to proclaim Christianity the national faith. He did so in A.D. 156.

Indeed, George Borrow adds in his book *Celtic Bards, Chiefs, and Kings*⁸⁸ that the first king in the whole World to confess the faith of Christ by Act of Parliament, was a British king whose name was Lles ap Coel or Llew the son of Coill and as early as the year *circa* 160. This, of course, makes Britain unique among the nations of the World both in the first and again in the second century A.D.

However, the above (*circa* A.D. 156) Act of the British Parliament had not only religio-political but also religio-ecclesiastical implications. Golding remarks that the *gorseddau* and the various high-courts of the druids then became bishoprics. Indeed, the headquarters of the archdruids at London, York and Caerleon and became archbishoprics. Lucius himself celebrated this great event by endowing four churches from the royal estates. They were respectively: Winchester Cathedral; the church that is now the cathedral at Llandaff; St. Peter's Cornhill in London; and the parish later known as St. Martin's in Canterbury.⁸⁹

Jowett too observes⁹⁰ that Lucius established those three famous archbishoprics at London. Indeed, John Taylor indicates⁹¹ that the Welsh account in the *35th Triad*

⁸⁴ Thus Waterhouse's great *Commentary on Fortescue's 'Praise of the Laws of England'*, Roycroft, London, 1663, p. 230.

⁸⁵ Thus Jowett: *op. cit.*, pp. 201f.

⁸⁶ Morgan: *op. cit.*, 1978 ed., p. 105.

⁸⁷ *Op. cit.*, pp. 174-75.

⁸⁸ *Op. cit.*, p. 32.

⁸⁹ Cited in G. Taylor's *Hid. Cent.*, p. 21.

⁹⁰ *Op. cit.*, pp. 205f.

⁹¹ *Op. cit.*, pp. 159f.

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(Third Series) ó records how the native king (Llew) õbuilt the first church at Llandaff.ö

Llew established churches also at Caer Diff (or Cardiff), and Caer Gloyw (or Gloucester). Indeed, Isabel Hill Elder adds⁹² that this Christian king built the first minster alias the first monastery church on the site of a druidic *cor* or circle at Winchester in A.D. 170.

It seems Lucius also established Christø Church in London. As the Episcopalian Taylor next states, it must have been at this time that the Bishopric of London was instituted. For about a hundred years afterwards, around A.D. 250*f*, it was the chief episcopal See. The chief church in the kingdom is said by an old tradition to have stood on the present site of St. Peterø Cornhill ó constructed in London around A.D. 179. The episcopal succession of the old London See, according to (the twelfth-century) Jocelyn Furness ó quoted by the late Bishop Stubbs in his book *Episcopal Succession in England*⁹³ ó commences with Bishop Thean(us), around A.D. 185.

Upon the christianization of the Anglo-Jutes in Kent from 600 A.D. onward, Anglo-Jutish Canterbury later became the chief See in England ó during ritualizing and romanizing Anglo-Saxon times. Yet Gladys Taylor insists⁹⁴ that even the earlier Celto-Brythonic congregation known as õSt. Martinø Canterburyö ó was founded by King Lucius during the second century.

According to Jowett,⁹⁵ Lucius founded the congregation which later built the majestic Winchester Cathedral ó the ðBattle Abbeyø of the British Empire. Therein repose its greatest warriors. The ðRound Tableø ó of the (500*f* A.D.) Brythonic Christian King Arthurø fame ó is preserved in the County Hall. Therein too is preserved the elaborate casket of the grandfather of the (880 A.D.) celebrated English Christian King, Alfred the Great.

King Llew sends British Christian Missionaries to ‘Darkest Italy’

In the same year 170 A.D., British Christian Missionaries were sent to ðDarkest Italy.ø However, most of them were recalled in A.D. 183 by King Lucius ó in his request to the Bishop of Rome.⁹⁶

As Jowett observes,⁹⁷ Cadval ó another famed British Missionary going out from Glastonbury ó founded the church of Tarentum in Italy around A.D. 170. The cathedral at Tarento is dedicated to him, and his achievements are reported in the *Vatican Catalogue of Saints*.⁹⁸

⁹² *Op. cit.*, pp. 93*f*.

⁹³ B. Stubbs: *Episcopal Succession in England*, Oxford, 1859, p. 152.

⁹⁴ *Hid. Cent.*, p. 14.

⁹⁵ *Op. cit.*, p. 204.

⁹⁶ See our text at nn. 104*f* below.

⁹⁷ *Op. cit.* p. 170 & its n. 3.

⁹⁸ See: *Customs of the Tarentine Church*.

In A.D. 179, Llew erected an ecclesiastical monument recognizing that the Apostle Peter himself had previously preached in Britain. Jowett tells us⁹⁹ that the first church in Britain dedicated to Peter, was founded by King Lucius. It is still known as St. Peter's of Cornhill.

Furthermore, it bears the legend on its age-worn walls relating the historic facts and dates. It does so, by the order of King Lucius the descendant of Arviragus the contemporary kinsman of Caradoc, and the son of the (circa B.C. 4f) British High-King Cunebelin.

Jowett explains¹⁰⁰ of the Christian Briton, King Lucius, that he built the historic St. Peter's on Cornhill in the year A.D. 179. This church is often referred to as the first Christian church-building erected in London. During the ensuing centuries, this church was enlarged but was destroyed in the Great Fire of London which almost completely levelled the ancient city. The tablet telling the history of this great church, embedded in the original walls of the destroyed building, survived the Great Fire and has since been preserved over the mantel of the fireplace in the new vestry.

The preserved tablet bears the following inscription: "Bee it knowne to all men that, [in] the yeare of our Lord 179, Lucius, the first Christian king of the land then called Britaine, founded the first church in London, that is to say, the church of St. Peter upon Cornehill. And hee founded there an Archbishop's See, and made the church the metropolitane and chief church of the kingdome.... This Lucius King was the first founder of St. Peter's church upon Cornehill. And hee reigned in this land, after Brute, 1245 yeares. And in the yeare of our Lord God 124, Lucius was crowned king; and the yeares of his reign were 77 yeares."¹⁰¹

The ancient *Record of the British Kings* describes¹⁰² Llew thus: "Lles ab Cael...(A.D. 181) was a wise and godly king. He said that he would that his end should be better than his beginning.... He caused the rest of the kingdom of Britain to be christianized which had not received the Christian faith before, from Joseph of Aramathia or from his disciples."

King Llew's A.D. 183 request to the Bishop of Rome

In A.D. 183, continues Jowett,¹⁰³ twenty-seven years after Lucius had nationalized Britain in the Christian Faith during A.D. 156, he sent his two emissaries Medwy and Elfan to Rome. They took an important request with them addressed to the Bishop of the Capital City of the Roman Empire.¹⁰⁴

Lucius made this request, because Rome was the capital of the Pagan Roman Empire. Indeed, that Pagan Empire had embraced even his own client kingdom of Brythonic *Britannia* ever since the latter's Roman conquest in 43-85 A.D. The Gospel had also, and even particularly, penetrated into the southwestern and western

⁹⁹ *Op. cit.*, pp. 175 & 174.

¹⁰⁰ *Op. cit.*, pp. 206f.

¹⁰¹ See Heath's *op. cit.*, pp. 41f; & Jowett's *op. cit.*, p. 207.

¹⁰² Trevelyan: *op. cit.*, p. 55.

¹⁰³ *Op. cit.*, p. 204.

¹⁰⁴ Cf. too Henry of Huntingdon's *op. cit.*, pp. 23f.

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and northern areas of the Island of Britain outside of the Roman province of *Britannia* never or hardly ever even touched by the Roman arms (thus Tertullian).¹⁰⁵ But Lucius's kingdom within *Britannia* was located somewhere in the Roman area of South Britain or from the North or Westmorland (named after Lucius's grandfather Meric), and also to the South.

At the Christian British king's initiative, explains Jowett,¹⁰⁶ Lucius requested the return to Britain of some of the British Missionaries aiding Eleutherius (the Christian Bishop in Pagan Rome) in his own work of evangelizing the environs of the Capital City of the Pagan Roman Empire. The reason for this request of Llew, was so that he himself would then be enabled better to carry out his own expansive Christian programme in Britain.

Eleutherius readily acceded to Lucius's request, and returned the borrowed Christian Missionaries to the Brythonic King Llew (alias Lucius). Together with them, Eleutherius also sent Lucius an encouraging letter or in A.D. 183.

Not just the oldest extant Celto-Brythonic church historian Gildas concurs with the above account. So too does the mediaeval Welsh scholar Geoffrey of Monmouth or and the Anglo-Saxon scholars Bede, John of Teignmouth and Capgrave.

The latter are referred to as the most learned of English Austinians (or Roman Catholic followers of Austin of Rome and of Canterbury) whom the soil of England ever produced. All the above insist that the emissaries of King Lucius returned to Britain from visiting Bishop Eleutherius at Rome on the date given in the Celtic *British Annals*.

That date given, is A.D. 183. This was a century and a half before the Briton, Caesar Constantine, christianized the Roman Empire. It was also more than four hundred years before the Bishop of Rome was first claimed to be sole pope or father of the Christian Church Universal.

Now the A.D. 1570 Vatican Librarian or Cardinal Baronius or very significantly not only denounces the Austinian claim that Britain was pagan till A.D. 600f. In addition, Baronius also recites the whole record of Britain's christianization or from the year A.D. 36 onward.

Also Bishop Eleutherius, in his letter of reply to King Lucius in A.D. 183, plainly shows he was aware that King Lucius already possessed all the necessary knowledge of the Christian teachings. Llew really needed no such advice from Rome. Moreover, the 183 Eleutherius had played no part in nationalizing Britain into the Christian Faith (back in A.D. 156) or nor in baptizing the British King Llew (back in A.D. 137).

By his A.D. 183 action, Eleutherius Bishop of Rome shows how unjustified is the later claim of the Roman Catholic Church or which latter was not yet even dreamed of. We mean the subsequent and false claim that Roman Missionaries or and specifically Roman Catholic Missionaries or were the first ever to evangelize Britain, and indeed

¹⁰⁵ See our text at nn. 141f below.

¹⁰⁶ *Op. cit.*, p. 204.

long before 1 around A.D. 600 (the actual first date that Rome sent Romish Missionaries to what is now England).

The Roman Bishop Eleutherius's response to the Briton King Llew

So, fully twenty-seven years after the Christian Briton King Llew had in A.D. 156 proclaimed Christianity the national religion of Britain ó the foreign Christian Bishop Eleutherius wrote him from pagan Rome in A.D. 183. Eleutherius was then writing to encourage Llew further ó as to ðthe right way of governing his people.ð¹⁰⁷

For Llew had written to Eleutherius about this matter. Here is the *Answer of Eleutherius to Lucius King of Britain* ó concerning the way he should conduct himself in the kingdom of Britain.¹⁰⁸

ðYou have asked us to send you the...laws...which you are anxious to use in the kingdom of Britain (*in regno Britanniae*). We are always at liberty to reject the Roman laws and those of Caesar. Not so the Law of God (*Legem Dei*)! By the divine mercy, you have recently received this Law and the Faith of Christ ó in the kingdom of Britain.

ðYou have both partsö ó *i.e.*, both the ðLaw [of God] and the Faith of Christð ó in your power, in the kingdom. From these [*ex illis*], by the grace of God, through the council [or *consilium* alias parliament] of your kingdom ó select the law [*sume legem*]! And by this [*per illam*], in the patience of God ó rule the kingdom of [pagan Rome's Province of] Britain [*rege Britanniae regnum*]!

ðYou are assuredly the representative [*vicarius* or deputy] of God in your kingdom. For King David says [of both himself and the Messiah]: ðGod, even your God, has anointed you with the oil of gladness above your fellows.ð And yet again ó ðGive the king Your judgment, O God!ð Psalms 45:7 & 72:1.

ðChristian peoples and populations of the kingdom [*gentes Christianae et populi regni*], are sons of the king. They are under your protection...and remain [according to the Gospel] as the chickens gathered under your wings. Indeed, these are the people of the kingdom of Britain and the nation of the kingdom ó whom...you ought to hold together, bound in concord and peace to the Faith and **Law of Christ** [ad Fidem et ad **Legem Christi**]....

ðGod Almighty grant you so to reign in your kingdom of Britain, that you may reign in eternity with Him Whose representative (*vicarius*) you are in the kingdom He has given you!ð¹⁰⁹ Thus Bishop Eleutherius to Britain's King Llew.

Now on the above A.D. 183 letter¹¹⁰ to the Christian Briton King Lucius from the Christian Bishop Eleutherius in Pagan Rome, Jowett has made a most valuable comment. He observes¹¹¹ that Eleutherius names Lucius ðvicarð of the Lord God (alias

¹⁰⁷ Thus J. Taylor's *op. cit.*, p. 159.

¹⁰⁸ *Ib.*, pp. 241f.

¹⁰⁹ *Mansi*, Vol. I, pp. 695 & 698; as cited in J. Taylor's *op. cit.*, pp. 241f *cf.* 116.

¹¹⁰ Thus too Foxe's *Acts & Mon.*; as cited in Jowett's *op. cit.*, pp. 204f.

¹¹¹ *Op. cit.*, p. 206.

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the divine -representativeø). This is the first time that title was ever bestowed on a king ó and on a British king at that ó and indeed by the Bishop of Rome. By this act, the Bishop of Rome rightly declared Lucius to be Christø representative in Britain. Later popes, on the other hand, would wrongly claim that vicariate only for themselves.

However, continues Jowett, Lucius did not accept or use this honourable title of *vicarius*. For he recognized the admonition of the Bishops of the British Church, and of all Christian Britons inured in the Faith, that Christ alone was the Head of the Church and the true -Representativeø of the Father. Instead, Lucius was named -the Most-Religious Kingø ó a title which every British ruler who has sat on the throne of Britain has held ever since.¹¹²

Indeed, as the later famous 1649 Puritan Member of Parliament John Sadler has pointed out:¹¹³ øThey which begin our British Christianity from [only the time of the A.D. 177] Eleutherius ó seem not to consider his epistle[ø] granting that the Britons were already[!] Christians, and had both the Old and New Testamentö before that time.

For, explains John Sadler, as Eleutherius then wrote to the Christian Briton King Lucius: ø*Suscepistis nuper mis[eratione] D[ivina] in regno Britanniae Legem & Fidem Christi: habetis penes vos in regno utramque paginam.*ö Translation: øYou recently received this Law and the Faith of Christ **in the kingdom** of Britain. You **have** both parts [both the Old and the New Testaments] in your power, in the kingdom.ö

For the Britons had thus been christianized, already during an earlier period. As Sadler points out: øThey were Christians long beforeö Eleutherius. Indeed, at least incipiently, øthey were Christians...*tempore summo Tiberii Caesaris*ö or -from the peak time of Tiberius Caesarø alias around A.D. 35 ó øas Gildas Badonicus and Albanus telleth.ö

Llew's Missionaries' return to Britain for their further work there

Bishop Eleutherius of Rome complied with the 183 A.D. request from the Christian Briton King Lucius. For the Bishop at Rome readily agreed that Llewø two British Christian Missionaries then evangelizing in Rome, should now return to Britain.

Eleutherius despatched his own A.D. 183 letter¹¹⁴ replying to Lucius. Together with that letter, Eleutherius also sent King Llewø Missionaries Medwy and Elfan back home to Britain.

As Jowett observes,¹¹⁵ Medwy and Elfan returned to Britain. They returned together also with Dyfan and Ffagan ó both British Teachers who had first received their schooling at Avalon in Somerset.

¹¹² Cf. too Lewisø *Jos. of Arim. at Glast.*, 6th ed., pp. 14-15.

¹¹³ *Op. cit.*, p. 52.

¹¹⁴ See our text at nn. 108.

Medwy was made a Doctor of Theology ó and Elfan, Dyfan and Ffagan were appointed Overseers in Britain. Elfan succeeded Thean(us), first Bishop of London, who died in A.D. 185. The Welsh authorities state that Missionary Elfan had previously presided over a congregation of Christian Culdees at Avalon ó before he had been sent to Rome with Medwy long before A.D. 180.

Pitsaeus, the Roman Catholic Canon ó in his *Relationes Historicae de Rebus Anglicis* (alias -Historical Connections in English Affairsø), says that Elfan of Avalon was brought up at Glastonbury. There, he was educated in the school of Joseph of Arimathea ó and wrote an informative work concerning the origin of the British Church. On being elected as the second Bishop of London, Elfan was the first prelate to occupy the new church building erected by King Llew in memory of Peter ó a building which then long remained famous throughout the centuries of Christian history, as St. Peterø of Cornhill.

King Llew then sent forth his Glastonbury-schooled British Christian Missionaries Elfan and Dyfan and Ffagan and Medwy. He appointed Elfan to succeed Theanus the first Bishop of London after the latter died in A.D. 185. He established churches at Llandaff, Cardiff, and Caer Gloyw (or Gloucester). He also appointed archbishoprics at London, York, and Caer Leon.

The (A.D. 1150) Welsh church historian of Early Britain, Geoffrey of Monmouth (alias Gruffydd ab Arthur), translated the ancient Celtic document *History of the Kings of Britain*. It relates¹¹⁶ that Ffagan and Dwyfan went õpreaching...the incarnation of the Word of Godö to õwell-nigh the whole island.ö

They õdedicated the temples...unto the one God.... 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.... Where there were flamens, there did they set bishops.... 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 [A.D. 530] book that Gildas wrote.ö¹¹⁷

Jowett concludes¹¹⁸ the three newly-appointed bishops (Elfan, Dyfan and Ffagan) shared Luciusø deep affection for Avalon. They journeyed to that Sacred Isle. Of this, the ancient Celtic document called *History of the Kings of Britain* (translated by the mediaeval Geoffrey) has the following to say:

õThere, God leading them, they found an old church built.... They also found the whole story in ancient writings.... On that account, they loved this spot above all others; and they also ó in memory of the first twelve [who had accompanied Joseph of Arimathea to that place] ó chose twelve of their own, and made them live on the island with the approval of King Lucius.... And thus too many succeeding these ó but always twelve in number ó abode in the said island [of Avalon] during many years, up to the [A.D. 400f] coming of St. Patrick the -apostleø of the Irish.ö

¹¹⁵ *Op. cit.*, p. 205.

¹¹⁶ *Op. cit.*, IV:19-20.

¹¹⁷ See too Robertsø *op. cit.*, p. 12.

¹¹⁸ *Op. cit.*, pp. 205f.

The political and other fruits of Llew's elevation of Christianity

The above-mentioned mediaeval historian Geoffrey of Monmouth, translating the Ancient British Manuscript *History of the Kings of Britain*,¹¹⁹ also records: ðKing Lucius the glorious 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..., did by grant allow them to be still held by the churches** of the faithful....

ðFor that, it seemed to 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.ð¹²⁰

According to Jowett,¹²¹ King Lucius died after a long reign of seventy-seven years ó from A.D. 124 to 201. The talented Foxe ó in his *Acts and Monuments* ó writes: ðThe said Lucius, after he had **founded many churches, and given great riches and liberties to the same**, deceased with **great tranquillity in his own land**, and was buried at Gloucester.ð¹²² Indeed, according to Rev. H. Haynes of Gloucester,¹²³ King Lucius was baptized on May 28, A.D. 137; and died on December 3rd in A.D. 201.

There exists a wealth of material extolling the exemplary life of King Lucius ó among which are the writings of Elfan, Bede, Nenni, Geoffrey of Monmouth, William of Malmesbury and Cressy *etc.* Ussher states he had consulted twenty-three works on Lucius: Rees, Baronius, Alford, the *Book of Llandaff*, the *Welsh Triads*, the *Mabinogion*, the *Achau Saint Prydain*, and many other reliable works. All pay noble tribute to this famed Christian monarch, who devoted his entire life as a disciple in Christ's service ó to the benefit of the Christian World which has forgotten him.¹²⁴

Desperate indeed are those modern Anti-British or Pro-Romanist critics who seek to deny the very existence and the long reign [A.D. 124-201] of the Christian Briton King Llew. Some of them, implicitly at least, accuse even the Anti-Culdee Anglo-Saxon and Roman Catholic church historian Bede of misinterpreting and transposing Early-Brythonic with Mesopotamian material!

They claim that Bede's reference to King ðLuciusö (in Bede's *Ecclesiastical History of the **British Peoples***) really relates not at all to the Celto-Brythonic King Llew ó but instead to an A.D. 200f Christian King of Edessa in northern **Mesopotamia**! They thus suggest that even the Anti-Celtic Bede ó himself a Non-Brythonic Anglo-Saxon, though internationally seen as the greatest scholar in his age ó in his *Ecclesiastical History of the **British Peoples*** created a mythical A.D. 150 **Mesopotamian** king in Edessa rather than be referring to the actual **Brythonic** Christian king ðLuciusø in Pre-Romanistic **Britain**!

¹¹⁹ *Op. cit.* IV:17-19.

¹²⁰ *Ib.*, V:1.

¹²¹ So Jowett: *op. cit.*, p. 208.

¹²² *Id.*

¹²³ Haynes: *Guide to the Cathedral (of Gloucester)*, 1867 ó as cited in Jowett's *op. cit.*, p. 209.

¹²⁴ Thus Jowett: *Id.*

Even more absurdly, these critics also overlook that the Bishop of Rome Eleutherius's A.D. 183 *Letter* is addressed to **Lucius** King of **Britain**.¹²⁵ Indeed, that *Letter* details even the way he should conduct himself in the kingdom of **Britain** as regards the laws...which you are anxious to use in the kingdom of **Britain** etc.

It claims that **Lucius** has received this Law and the Faith of Christ ó namely in the Kingdom of **Britain**.¹²⁶ Indeed, it even insists that assuredly the **Christian** people and nation of the kingdom...are the **people of the kingdom of Britain** ó as those who have been bound in concord and peace to the Faith and Law of Christ.¹²⁷

For further details of King Llewric, see Matthew Paris's *Chronica Majora* and his *Historia Anglorum*.¹²⁵ See too the *Anglo-Saxon Chronicle*,¹²⁶ and Capgrave's *Chronicle of England*.¹²⁷

On the basis of those and other careful collations of early histories, the great Elizabethan chronicler and historian Raphael Holinshed records¹²⁸ that Llewric's Christian influence helped the Britons endure the ongoing occupation of their land by the Pagan Romans. For Holinshed explains that when Governor Trebellius the pagan Roman came into Britain, he at first conducted himself very uprightly in his office. He showed all honour...towards the Britons...and especially to Lucius who then reigned as king of the land.

But once he won himself some credit among the Britons ó the Pagan Roman Trebellius changed his manners. Then, his only study was how to fill his own money-bags. Through his wickedness, the Britons began to hate their Roman Governor very much. Had it not been for their love of their own king Lucius, who restrained them ó there would have been some rebellion against Trebellius not only in the north but even in the south of *Britannia*.

The Caledonians and Picts in Free North Britain, however ó learning about this dislike of the South Britons toward their own Roman Governor ó thought it a convenient time also for them to avenge their former injuries. So they came southbound to the oft-remembered Hadrian's Wall.

Then, overthrowing it in various places, records Holinshed, they entered into the British confines ó greatly despoiling it. They harried the county of Westmorland (and Kendal).

However, immediately thereafter, continues Holinshed, the commons of the country rose against the Romans ó with the purpose of driving them all out of the land. The British commons rose against Trebellius. Their captain was one Caldor, a Pict by birth. There were also several of the British nobility amongst them.

The fury of these people was great. Yet the Romans vanquished them from *Britannia* ó howbeit, not without great slaughter on both sides. Such prisoners also of the Britons as fell into the hands of the Romans, were hanged. Others of the Britons,

¹²⁵ Matthew Paris: *Major Chron. and History of the English*.

¹²⁶ *Anglo-Saxon Chronicle* ed. Thorpe, Longmans, London, 1861.

¹²⁷ J. Capgrave: *Chronicle of England*, Longmans, London, 1858, II, p. 67.

¹²⁸ *Op. cit.*, V:92f.

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being offended, in the night season took down those dead bodies ó and hanged up as many of the Romans in their places.

Governor Trebellius the Pagan Roman ó thus perceiving what danger he stood in on every side ó wrote to Pagan Rome's Emperor Commodus. Unless some reformation were made, he explained, the Romans were not likely to keep foot for any long season in Britain. He therefore requested to have some aid sent over to him ó timeously.

**Influence of South Britain's Christian King Llew
on Free Britain's King Donald**

It is very likely that Christianity in South British Cumbria under the Brythonic King Llew(rig) much impressed especially his immediate neighbours. Indeed, his nearest contemporary was the younger Caledonian Brython ó King Donald of Free Britain. A Northern Briton ruling just adjacent to the realm of King Llew himself, Donald reigned immediately north of Hadrian's Wall in that part of Greater Cumbria alias Strathclyde now known as Southern Scotland.

öDonaldö of Caledonia, explains Holinshed,¹²⁹ öhad long been a prince ó free, courteous, and without any deceit. He was more righteous than rigorous. Before all things, he desired that peace and concord might prosper among his subjects. Yet he did not tolerate offenders.... **Such as were disobedient against the laws and wholesome ordinances of the realm, he caused to be duly punished.** Finally, he took such order for reformation of things, that he changed his subjects...unto a perfectly civilized kind of humanity.ö

About the same time, Lucius King of the Britons now being dead, the Romans perceived that a king's authority among the Britons did nothing else but diminish the majesty of the imperial Roman jurisdiction amongst them. So they determined not to permit any more of the British nation to enjoy that title.

This thing moved the Britons [in Roman-occupied *Britannia*] to such indignations that, by procurement of one Fulgent, various of them rebelled. Choosing the same Fulgent as their General, they directed a messenger with letters to King Donald of the Caledonians. These requested him to join with them, in league against their ancient enemies the Romans.

Donald received the messenger in a most friendly way. Being glad to learn of this news, he promised to aid Fulgent with all possible power. The like answer was given also by the king of Picts, to whom Fulgent had directed letters in a similar way.

Thus the Britons ó being confirmed with hope of great aid from the Caledonians and the Picts ó assembled their host together. Resorting to Hadrian's Wall, they overthrew it in several places ó so that their friends might thereby have the more free access and entry to them. Neither were the Caledonians and the Picts slow, on their part, to move forward. So they likewise came ó helping to throw down that Wall.

¹²⁹ *Op. cit.*, V:94f.

This done, they joined their forces together. Passing forth towards York ó they hoped to have found the Pagan Roman Governor Trebellius within that city, and to have besieged him there. But he had withdrawn to Kent.

Meantime, Trebellius informed the Pagan Roman Emperor Severus of all this trouble and rebellion in Britain. Thereupon Severus himself, with all speed, levied an army ó and set forward with it, in person, toward Britain.

Fulgent confirmed the minds of the Britons. In the best way he could, he exhorted them to stick to their enterprise ó begun out of necessity ó **for the recovery of their long-desired liberty.**

öBut now,ö continues Holinshed, öto return to Donald the Caledonian king... Being delivered from foreign trouble, he studied chiefly how **to preserve his people in good peace and perfect tranquillity.** This mind our Saviour Christ, the Author of all peace and concord had given to him. For **he had just beforehand been converted to the True Faith.**ö

Indeed, King Donald of Caledonia ó explains Holinshed¹³⁰ ó had öurgently requested [the Christian Britons in *Britannia*] to send over into Caledonia some godly learned men to instruct him in the right belief.... Not only the king, but also ó through his example ó **a great number of the nobility were baptized....** This was in the year 203 after the birth of our Saviour.

öMoreover, this Donald was the first (as the *Scottish Chronicles* allege) that **caused silver and gold to be coined** in his realm. The stamp which he devised for the same, was **a cross on the one side and his own face on the other....**

öFinally, King Donald, in the twenty-first year of his reign, departed from this life ó and was **buried according to the manner of our Christian Religion.**ö Thus Hector Boece and Raphael Holinshed. So, as (the A.D. 160-215f) Tertullian of Africa rightly observed (in his *On the Jews* 7 cf. his *Apology* 37), even öthe places of the Britons inaccessible to the Romansö had already been ösubjugated to the true Christ.ö

Modern Church Historians on the Christian British Kings Llew and Donald

We must now get ready to take leave of those Celtic Christian Kings ó Llew of Southern Britain and Donald of Caledonia. As Professor of Church History Rev. Dr. Hugh Williams remarks in his famous book *Christianity in Early Britain*,¹³¹ Britain's first Christian king and great-grandson of Arvirag was no other than Lucius ó or Lles ap Coel (alias Llew the son of Coill) as the Welsh records call him.

Williams adds that this story of Lucius became amazingly popular and widespread during the Middle Ages. The story is accepted by many as authentic history.

¹³⁰ *Op. cit.*, V:96f.

¹³¹ H. Williams: *Christianity in Early Britain*, Clarendon, Oxford, 1912, pp. 57-59 & 65.

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Even the Counter-Reformation's Polydore Virgil regards Lucius (Lles ap Coel alias Llew) as having taken a real part in the evangelization of Britain. And Polydore Virgil, as a tool of papal Rome, surely gained no advantage by such admission.

Woodward indicates in his own *History of Wales*¹³² that Lucius is linked to British Christianity by the *Brut y Breninoedd*, Nenni and Geoffrey Arthur. Indeed, that link is affirmed even by Ethelwerd, Bede, the *Anglo-Saxon Chronicle*, and England's mediaeval historian Henry Huntingdon.

No wonder that the Elizabethan poet Edmund Spenser extolled "good Lucius that first received Christianity & the sacred pledge of Christ's Evangely. Yet true it is, that long before that day, hither came Joseph of Arimathy & who brought with him the Holy Grayle (they say) and preacht the truth."

Thus, first the Christian Church and then the Christian Commonwealth early became established throughout Britain. The latter occurred especially after the actions of King Lucius in the middle of the second century A.D., establishing the Christian State.

The details of these latter matters must be reserved for discussion only subsequently. At this point, however, it needs clearly to be understood that Celtic Britain & incipiently christianized even before the A.D. 43's Roman invasion & more than maintained itself.

It resisted and repudiated romanization and accordingly paganization. So by A.D. 156, not Roman Paganism nor even some kind of syncretism (such as the later Roman Catholicism) but instead a Biblical Early-Celtic Christianity had been proclaimed as the national religion in Britain & also as regards **public** life.

Even the A.D. 730's Anti-Celtic Anglo-Saxon Bede presupposes the entrenchment of Christianity in Britain at least by the A.D. 150's time of the Celto-Brythonic King Llew. So too do Dr. Dillon and Professor Chadwick, in their famous book *The Celtic Realms*.

For at the very time the Christian Samaritan Justin was being martyred for his faith in the then-repaganizing Palestine & the land of Britain, especially in and around Cumbria, was establishing a Christian culture.

As Dillon and Chadwick insist:¹³³ "It is probable that in the days of the Early Church, the counties on the shores of the Solway Firth, Morecambe Bay and the Irish Sea were in close touch & and in this [matter of Christianity], as in other matters, shared a common culture."

Also Camden Professor Cardwell maintains:¹³⁴ "We can have no doubt that Christianity had taken root and [had] flourished in Britain in the middle of the second century."

¹³² *Op. cit.*, pp. 76f.

¹³³ M. Dillon & N.K. Chadwick: *The Celtic Realms*, Weidenfeld & Nicholson, London, 1972, p. 164.

¹³⁴ C. Cardwell: *Ancient History*, 1837, p. 18.

Note Cardwell's words: had taken root and [had] flourished in Britain in the middle of the second century. That is, Christianity had already taken root in Britain; and was flourishing there even before 150 A.D.

Bampton Lecturer Soames plainly adds:¹³⁵ "Our forefathers, you will bear in mind, were not generally converted so as many would fain represent so by Roman Missionaries. The heralds of salvation who planted Christianity in most parts of England, were trained in British schools of theology." Indeed, those schools functioned even from the middle of the first century onward.

Rev. Canon Browne, in his fine book *The Christian Church in These Islands Before the Coming of Augustine* (alias the A.D. 597 of Austin of Rome), gives¹³⁶ a valuable list of archbishops of London before Augustine's time. He begins about the year 180 with Thean, and ends with Theon around 586 (when the Britons were expelled from London by the Anglo-Saxons).

Here is Browne's list. 1, Thean; 2, Elluan; 3, Cadar; 4, Obin; 5, Conan; 6, Pallad; 7, Stephan; 8, Illtud; 9, Theodwin; 10, Theodred; 11, Hilarius; 12, Restitutus; 13, Guitelin; 14, Fastidius; 15, Vodin; 16, Theon.

Professors Williams and Foster on Second-Century British Christianity

Rev. Dr. Hugh Williams so sometime Professor of Church History at Bala Theological College so we think quite wrongly doubted that Christianity reached Britain already in the apostolic age. Yet even he wrote¹³⁷ that one may with confidence infer that Britain had seen both Christians and churches in the interval between A.D. 180 and 200.

The earliest Christians there, he explained, were immigrants. There came into the island skilled workers of all classes. Such included: Vettius Epagathus; Alexander the Phrygian physician (well known as a man of apostolic grace); Attalus (a person of distinction); and others.

Williams adds¹³⁸ that the Ancient Britons had so as the Welsh language still has so the old name which designated the Divine Being for the Aryan or Japhethic peoples. To the Welsh, God is *Duw*. The generic name was *dewas*, with its primary meaning of brightness. Such names easily yielded their place to "the God and Father of our Lord Jesus Christ" and "Creator of Heaven and Earth" and "the Father of lights" so as the Christians taught their own catechumens. Ephesians 1:3; Genesis 1:1; James 1:17.

Before the end of the second century A.D., the Christians had made themselves a people to be reckoned with. Some wrote about the Church in Britain. The second half of the reign of Marcus Aurelius (A.D. 161-180) might be regarded as a time when Christianity was penetrating among Britons.

¹³⁵ S. Soames: *Bampton Lectures*, pp. 112-257.

¹³⁶ C. Browne: *The Christian Church in These Islands Before the Coming of Augustine*, p. 99 (as cited in Roberts's *op. cit.* pp. 13f).

¹³⁷ See Williams's art. [*Brit.*] *Ch.*, in Hastings's *ERE*, 1910 ed., III pp. 631-38.

¹³⁸ See his *Christ. in Earl. Brit.*, pp. 39-40, 2-3, 16.

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Britain was being prepared to be a favourable place from which the religion of Jesus Christ could be propagated. One cannot forget how early and how thoroughly the Christian faith and Christian institutions have spread. All the simple rites which a Church required, could be formed in Britain. Thus Professor Williams.

Glasgow University's Church History Professor Rev. Dr. John Foster states¹³⁹ that Christianity had certainly jumped across the British Channel by the time of the A.D. 177f Irenaeus. In her book *Celtic Sunrise* Dr. Diana Leatham gives a similar testimony, for much stronger reasons.

Leatham insists¹⁴⁰ Christianity first reached Britain very early. The Brythonic Christians were linked to the Churches in Gal-atia alias Gaul-Asia, through their fellow-Christians in Celtic Gaul. During the persecution of Irenaeus's Church at Lyons by Marcus Aurelius in 177, many Celtic Christians fled. Of those who reached Celtic Britain, some may well have been disciples of Irenaeus. And this, through his master Polycarp, could have formed living links with the church founded by John at Ephesus.

The significance of Tertullian's claims anent British Christianity

As Tertullian wrote ó perhaps as early as A.D. 190, and hardly later than 198 A.D.¹⁴¹ ó within the British Isles it was not only the Roman province of *Britannia* in South Britain which had by then been permeated with the Gospel. For by then, **õthe places of the Britons inaccessible to the Romans" had already been "subjugated to [Jesus as] the true Christ.**õ Indeed, adds Tertullian,¹⁴² even those õregions of Britain which have never been penetrated by the Roman arms ó have received the religion of Christ.õ

Tertullian's exact [Latin] words here, are:¹⁴³ *Britannorum inaccessa loca Romanis, Christo vero subdita.*õ This clearly means that even though largely spurned by the Roman occupants of South Britain, the Gospel had already reached and subjugated (*subdita*) many of the Britons ó even in the Non-Roman areas of Free Britain (including at least parts of what is now Scotland). For in both South Britain and North Britain, the Britons had long-previously embraced Christianity from sources other than Roman.

The American Calvinist Rev. Dr. John T. McNeill rightly explains¹⁴⁴ we cannot dismiss as fanciful the famous boast of Tertullian that õin regions of the Britons beyond Roman sway but subjected to Christ...the name of Christ now reigns.õ The treatise was written between the years 200 and 208 ó if not as early as 196 A.D. Allowing for the exuberance of Tertullian, we must also remember that he was one of the best-informed persons of his time ó having been a trained lawyer from the time even before his conversion.

¹³⁹ *Op. cit.*, pp. 12-14.

¹⁴⁰ *Op. cit.*, p. 47.

¹⁴¹ Thus *ANF*, Eerdmans ed., 1968, III:151 n. 1 (citing Pamelius's dating with approval).

¹⁴² Tert.: *On the Jews*, ch. 7; compare too his *Apol.*, 37.

¹⁴³ The Latin text is cited in J. Taylor's *op. cit.*, p. 233.

¹⁴⁴ *Op. cit.*, pp. 18f; compare Migne's *Patrologia Graeca* 23:203.

Rev. Dr. H.M. Gwatkin observes¹⁴⁵ in his *Early Church History*, that Christian traders must have reached Ireland and Caledonia before Tertullian's time. Though himself a cool German, even the rationalistic Church History Professor Dr. J.L. Mosheim records¹⁴⁶ that the Scots say also their country was illuminated with the light of Christianity in the second century. And that, comments Mosheim, does not appear improbable in itself.

Even the Rome-loving historian Edward Gibbon¹⁴⁷ explains that the Mosaic Law was still of divine obligation, in that it would behoove the disciples of Christ to distinguish themselves from the Jews by a superior degree of liberality. The public highways, which had been constructed for the use of Pagan Rome's legions, opened an easy passage for the Christian Missionaries from Damascus to Britain.

According to the vehement assertions of Tertullian, adds the vacillating Gibbon, the Britons had already received the faith when he addressed his *Apology* to the magistrates of the Emperor Severus (who started to rule in A.D. 193). The date of Tertullian's *Apology* is fixed, in a dissertation of Mosheim, to the year 198. Thus Gibbon.

There is, writes Rev. Professor Dr. Hugh Williams,¹⁴⁸ an apparent indication of the presence of Christians within Britain from Tertullian's *Apology* (alias his *Defence to the Jews*), cited above. Yet, continues Williams, **there were Christians in Britain before**. Similarly, the Church was in Carthage **long before** Tertullian became a member of it.

Williams also pointed out that Christianity in Early Britain took root not only in her towns but also in the army camps of Roman soldiers then stationed there. He states that especially in Britain the very camps of Rome's soldiers themselves became filled with Christians.

Such are the words of Tertullian: "the very camps themselves [are] filled by Christians. Those camps were among the nursery-schools from even if not themselves the birthplaces of Britain's Christianity."

Furthermore, Professor Nora Chadwick remarks¹⁴⁹ that the Roman villa at Lullingstone is perhaps the most important Christian structure ever discovered in Britain. "Chi-Rho" monograms adorn its walls.

Also to the north of Hadrian's Wall, the legal and political situation was even then much better than in the pagan Roman Empire. For also the A.D. 200 pagan historian of Rome, Dio Cassius, then conceded:¹⁵⁰ "There are two very extensive tribes in Britain, **the Caledonians** [alias the Strathclyde Britons in Northern Greater Cumbria] and the Maeatae [alias the Meats or the Picts].... **They mostly have a democratic**

¹⁴⁵ H.M. Gwatkin: *Early Church History*, Macmillan, London, 1912, I, p. 173.

¹⁴⁶ *Op. cit.*, p. 87.

¹⁴⁷ E. Gibbon: *Rise and Fall of the Roman Empire*, Oxford Univ. Press, London, ed. 1907-14, II, pp. 54,65,69f,72f.

¹⁴⁸ See his art. [*Brit.*] *Ch.*, pp. 631-38.

¹⁴⁹ See N. Chadwick's essay *Roman Gods and the Coming of Christianity*, cited in Churchill's *op. cit.* p. 106.

¹⁵⁰ Dio Cass.; as cited in Churchill's *op. cit.*, p. 57.

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governmentö alias representative political authorities ö in Free Britain, to the north of South Britain alias *Britannia* then occupied by the alien and pagan Romans.

Thus, at the end of the second century A.D., even according to the pagan historian Dio Cassius (who was alive at that very time) ö the bulk of Free Britain had representative government. This implies that Roman *Britannia* to the south did not have representative government, except to the considerable extent to which the native-Brythonic customs constantly re-asserted themselves. Indeed, the Roman Empire as such ö especially on the European Continent ö was then in fact totalitarian.

**John Owen: Christianity rooted in Britain
even before the 156f A.D. Lucius**

The great British Puritan Rev. Dr. John Owen observes in his 1662 *Animadversions on a Treatise entitled Fiat Lux*, that öin the days of King Lucius...Fugatius and Damianus came...and furthered the preaching of **the gospel which had taken footing here so long before.**ö And in his 1663 *Vindication of the Animadversions on Fiat Lux*, Owen adds: öChristianity was well rooted and known in Britain when Lucius...sent to Eleutherius for assistance in its propagation.... Baronius will assure you no lessö for the year 183 A.D. öGildas, *De Excid.*, will do it more fullyö ö insisting that Christianity shone upon Britain even before the death of Caesar Tiberius in 37 A.D.

öVirunnius tells us that the Britons were then ðstrengthened in the faith,ø not that they then received it; strengthened in what they had, not newly converted.... The days of Lucius are assigned by Sabellicus as the time wherein the whole province received the name of Christ ðpublicitus cum ordinationeø ö ðby public decree.ø That it was received there **before** ö and **abode** there..., **all men agree.**ö

Owen alludes also to Second Timothy 4:21. öIn the interval of timeö between Tiberiusø death in A.D. 37 and Luciusø death in 201 ö did the British Church bring forth Claudia, Ruffina, Elvanus and Meduinus; whose names, amongst others, are yet preserved. And to this space of time do the testimonies of Tertullian (*Adversus Judaeos*) and of Origen (*Hom. 4 in Ezek.*) [alias his *4th Homily on Ezekiel*], concerning Christianity in Britain, belong.... The very epistle of Eleutherius...plainly intimates that the Scripture was received amongst the Britons, and the gospel much dispersed over the whole nation.ö

Even in his more critical *Theologoumena Pantadapa*, Dr. Owen insists of the Pagan Roman Empire: öSabellicus says: ðOf all the Provinces, Britain was the first officially to recognize Christø... We shall not deny the possibility that a certain Lucius, possibly of royal descent, and possibly enjoying some prestige among the Britons, did at this time [by 156 A.D.] become a convert to Christianity, and make every effort to further the faith here.ö¹⁵¹

¹⁵¹ J. Owen: *Works*, Banner of Truth, London, 1967; and his *Biblical Theology*, Soli Deo Gloria, Pittsburgh, 1994, pp. 330-41.

Summary: Britain becomes a Christian Land during the second century A.D.

Summarizing, the christianizing culture of Early Britain as such was never romanized ó not even after A.D. 100. For Britain's local self-government then continued ó even in the Roman province of *Britannia*. Her apostolic-age Christianity was preserved by the British Culdees, who first seem to have used an Old-Celtic Version of the Bible and not the later Old-Latin translations.

The Roman Peace Treaties of A.D. 86 and A.D. 120 unintentionally helped the British Church. For they provided political stability within Roman-occupied *Britannia*. As a result, Christianity could constantly expand there.

In the remoter areas of the Roman province called *Britannia* ó and also in the rest of Britain outside *Britannia* in the A.D. 100f territories of Free Britain ó life was even more favourable for the growth of Christianity. Most areas of Cumberland and Westmorland were then under the control of influential Brythonic Christians (and rapidly-christianizing Brythonic Druidists) ó and not under the influence of the pagan Romans.

In the inaccessible and mountainous northern border region of Roman *Britannia*, Prince Meric of Westmorland's son and the Christian King Arvirag's grandson ó the Christian King Coill ó ruled Cumbria from A.D. 125 onward. He did so even under the very shadow of the Roman Wall ó constructed by Pagan Rome's Emperor Hadrian from A.D. 122 to 130, all along the border between what is now England and what is now Scotland.

Yet Anti-Roman ferment flared up again on both sides of that öborderö in North Britain, even after Hadrian's Wall had been completed. Also Christianity continued to expand there. Indeed, it had been upheld by Britain's Royal Family without interruption ó from the times of Arvirag and his kinsman Caradoc, until the days of Arvirag's son Meric; and further from the times of Meric and his son Coill until the days of Meric's grandson Llew.

This Llew the Lion, alias King Lucius, was the Christian Coill's covenantal son ó and himself a son of the covenant (Genesis 17:7-14 & First Corinthians 7:14). Before A.D. 137, Llew embraced the Gospel through the preachings of Elaun and Mediun. Thereafter too, the ongoing christianization of the nation continued.

In A.D. 156, Llew proclaimed Christianity to be the national religion of his realm within *Britannia*. Thus even the later Anglo-Saxons Bede and William of Malmesbury. Modern efforts of rationalistic historians like Harnack and Mosheim to offer alternative explanations, are futile. Indeed, Llew sent Christian Missionaries even into ðDarkest Italy.ø

Around A.D. 183, Llew requested the Bishop of Rome to release those British Missionaries ó so that the British king himself could redeploy them in his own kingdom. The Roman Bishop Eleutherius gladly responded. He reminded Llew that the latter himself was the ðDefender of the Faithø ó Christ's vicarious royal representative to promote His Divine Law in Llew's own kingdom of Britain. Llew's

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SECOND CENTURY A.D.*

Missionaries then returned to Britain. There, Medwy next taught theology ó while Elfán, Dyfan and Ffagan were appointed Overseers or Bishops.

King Llew himself endowed cathedrals at Winchester, Llandaff, Cardiff and Gloucester ó and also the churches later known as St. Martinø in Canterbury and St. Peterø Cornhill in London (where that Apostle himself was believed to have preached). Many were the political and other fruits of Llewø national elevation of Christianity. Revenues and lands were raised for churches; liberties and privileges were secured; and tranquillity was maintained throughout the land. Thus the *Welsh Triads*, the *Mabinogion*, the *Achau Saint Prydain*, the *Book of Llandaff*, Bede, Nenni, Geoffrey of Monmouth, William of Malmesbury, Baronius, Polydore Virgil, Cressy, Ussher and Alford.

After Llewø death in A.D. 201, the Caledonians and the Picts invaded York ó and hostilities again broke out in South Britain. There too, arms were taken up against the unwise rule of the Pagan Roman, Governor Trebellius. Only with difficulty could the Romans crush that fresh uprising.

Yet Llew had exercised a lasting influence for good even among his neighbouring Caledonians: upon King Donald of Free Britain to the north. Such persons as were disobedient against the laws and wholesome ordinances of the realm, Donald caused to be punished. Indeed, he studied chiefly how to preserve his people in good peace and perfect tranquillity. For in A.D. 203, he was converted to the Christian Faith, together with many of his nobles.

Woodward indicates Llew is linked to British Christianity by the *Brut y Breninoedd*, Ethelwerd, Bede, Nenni, Geoffrey Arthur, Henry Huntingdon, and even the *Anglo-Saxon Chronicle*. Dillon and Chadwick insist Christian culture then took root especially in Ancient Cumbria, from the Solway to Morecambe Bay. Professor Dr. Hugh Williams, in his studies on the Early-British Church, does not disagree.

Canon Browne lists sixteen archbishops of London from A.D. 180 till 586. Drs. Williams, Foster and Leatham expatiate on second-century British Christianity ó especially in the light of Tertullianø similar claims *circa* A.D. 195*f*. So too McNeill, Gwatkin, Mosheim ó and even Gibbon.

Free Britainø political situation of those days was well summed up by the A.D. 229 pagan historian of Rome ó Dio Cassius. Held Dion: øThere are two very extensive tribes in Britainö ó the Cumbrian Caledonians and the Maeatae or Picts of Northern Scotland ó who øhave a democratic government.ö

The Pagan Roman Empire as such was still totalitarian to the core. Yet ever the Romans conceded that Britain then had representative government ó and that what the Roman historian Tacitus called the øforeign superstitionö of Christianity, had become rooted in South Britain already from before the middle of the first century. The Lucius documents further attest its establishment there, as the national religion, within the next hundred years.

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The A.D. 520 Celto-Brythonic church historian Gildas explains that under the great Decian and Diocletian persecutions from respectively 250 and A.D. 285 onwards ó quite a great number of British Christians suffered for their faith. Among these ó the martyrs Alban, Amphibal, Julius, Aaron, Stephen and Socrates are remembered by name.

Julius and Aaron were inhabitants of Caerleon. Churches in that neighbourhood, were then dedicated to their memory. In a huge understatement, the modern *Encyclopedia Americana* therefore declares¹ that there were Christians in Britain during the third century.

The historical writer John Taylor far more accurately insists² that it was toward the end of the second century when British Christianity received its main impetus. From this date, the British Church must have grown rapidly in numbers and importance ó having been established already during the first century and before the gruelling Romano-British War of A.D. 43f.

The Emperor Severus decrees against Christianity and is killed in Britain

To the north of Roman-occupied *Britannia*, it seems that already by A.D. 200 the Gospel had impacted upon what is now Scotland. This is quite apart from the much earlier possibility of even the Apostle Andrew having brought it there already during apostolic times.³

By A.D. 203, apparently after long considering it ó and no doubt seeing its obvious benefits in the life and legislation of King Llew(rig) of South Britain ó King Donald of Caledonia embraced Christianity. Soon thereafter, pagan Rome's antichristian emperor ó Septimius Severus ó marched through France on his way toward and against independent North Britain in A.D. 208. Yet he did so ó only to hear that the Free Briton Fulgent and his allies had broken through Hadrian's Wall from North Britain into Durham.

For three years, the Emperor then tried to repair the Wall and to withstand the invading Caledonians ó and also to contain the rebellion south of the Wall within the far north of Roman-occupied *Britannia* itself. But in A.D. 211 ó near York ó Severus was slain in battle. He left his sons behind him ó the Britain-born Bassian, and the Rome-born Geta.⁴

Nine years earlier this hated Roman, **Emperor Septimius Severus, had in A.D. 202 issued a decree forbidding people to become Christians.** It may well be that

¹ 1952 ed., XIII, p. 254, art. *Great Britain – Church of England*.

² *Op. cit.*, p. 160.

³ See at nn. 207f in ch. 12 above.

⁴ See Holinshed's *op. cit.* I:515f.

this action of his greatly encouraged the Anti-Roman Caledonians and the Picts rapidly to embrace Christianity from then onward.⁵ Indeed, it seems certain that his decree indeed also incited many in the Roman province of *Britannia* to revolt against his pagan Latin Empire.

At any rate, by A.D. 208, the pagan and indeed antichristian Roman Emperor himself was personally invading even Scotland.⁶ This soon provoked a massive counter-attack ó resulting in his death at York in A.D. 211.

Professor F.F. Bruce has a useful book ó *The Spreading Flame*. It is subtitled: *The Rise and Progress of Christianity from John the Baptist to the Conversion of the English*. There, he writes⁷ that in A.D. 202, the pagan Roman Emperor Severus issued a decree forbidding people to become either Jews or Christians. It was the first time an imperial edict explicitly forbade conversion to Christianity.

The appearance of this decree coincided with outbreaks of persecution against Christianity in some parts of the Roman Empire. Very significantly, it also coincided with outbreaks of Anti-Roman rebellion in Christian *Britannia*.

Prof. Bruce further observes that round about the time of Severus are found the earliest references to the spread of Christianity in Britain even beyond the provincial frontier. Around 195 A.D., Tertullian in Africa referred to **districts of Britain** not penetrated by the Romans which yet **have been brought under** the sway of **Christ**.⁸ *Against the Jews*, 7. Around 230 A.D., Origen in Palestine wrote (obviously of the **Brythonic Caledonians**) that **the power of our Lord and Saviour is found even among these people who are separated from the Roman World – in Britain.** *Homily VI. on Luke I.*

The very words used here, are significant. For Tertullian speaks of **districts** (plural) ó **districts** of Britain not penetrated by the Romans but which had already **been brought under the sway of Christ**. And Origen here speaks of **these people...in Britain** (meaning Free North Britain) among whom **the power of our Lord and Saviour** was indeed to be found ó who had **always** been **separated from the Roman World** (and also from Roman Paganism).

The A.D. 229f Historian of Rome Dio Cassius on North Britain at that time

Also in the lifetime of Greece's pagan historian of Rome Dio Cassius (*circa* 229f A.D.), the Britons were still holding their own and periodically re-asserting their freedom against the Roman occupants of their island. For, in Xiphilinus's later *Epitome* of Dio, we read⁸ that Rome's A.D. 208 Pagan Emperor óSeverus, seeing that his sons were changing their mode of life and that the legions were becoming enervated by idleness ó made a campaign against Britain.ó

⁵ See F.F. Bruce's book *The Spreading Flame*, I pp. 179 & 364.

⁶ See the art. *Severus*, in *NICE*.

⁷ *Op. cit.*, I, pp. 179 & 364.

⁸ Dio: *op. cit.*, IX, pp. 263f, Book 77:11:1f & 12:1f & 15:7f.

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Here the Pagan Dio is though guilty of a Pro-Roman and an Anti-British historical bias is nevertheless gives us very valuable information. As summarized by the later Christian-Greek Xiphilinus of Constantinople in his own eleventh-century *Epitome* of Dio, the latter did seem properly to distinguish between the Strathclydians and the Picts to the north of Roman *Britannia* around the end of the second century.

According to F.T. Wainwright, in his book *The Problem of the Picts*,⁹ the Meats or *Maeatae* were apparently a Pictish people. He also holds that (the second-century-A.D.) Ptolemy's *Caledonii* (or *Kaledonioi*)...is the name of a presumably Proto-Pictish people¹⁰ alias an Old-Celtic and apparently a Co-Brythonic race.

Explains Xiphilinus the A.D. 1075 epitomator of the A.D. 229 Pro-Roman historian Dio: "There are two principal races of the Britons is the Caledonians, and the Maeatae.... The Maeatae live next to the cross-wall [built by the Romans] which cuts the island in half; and the Caledonians are beyond them."

Now the Niduari Picts then dwelt in Galloway, in Southwestern Scotland, just north of the Wall. The Brythonic Caledonians of Strathclyde, were then beyond them. The Northern Picts were then yet further north. The Scots were still in Ireland, except for their colonies in the Hebrides and in Argyle.

Continues Xiphilinus anent the North Britons around 229 A.D.: "**Their form of rule is representative**, for the most part.... **They choose their boldest men as rulers.** They go into battle in chariots, and have small swift horses. There are also foot-soldiers, very swift in running and very firm in standing their ground. For arms, they have a shield and a short spear, with a bronze apple attached to the end of the spear-shaft... When it is shaken, it may check and terrify the enemy.... They also have daggers. They can endure hunger and cold, and any kind of hardship....

"Such is the general character of the island of Britain; and such are the inhabitants of at least the hostile part of it.... It is an island.... Its length [from the Faroe Islands in the north to the Channel Islands in the south] is 951 miles;¹¹ its greatest breadth, 308; and its least, 40. Of all this territory," writes Dio of the pagan Romans in 229 A.D., "we hold a little less than one half."

The A.D. 205 Pagan Roman Emperor Severus, accordingly is desiring to subjugate the whole of it is invaded Caledonia. But as he advanced through the country, he experienced countless hardships.... The enemy...caused great suffering to the Romans; and when they [the Romans] became scattered, they would be attacked.... A full fifty thousand died."

In one word, concludes Xiphilinus, by the beginning of the third century "the Caledonians had joined the revolt of the Maeatae." That revolt soon spread to Cumbria, as well as to Cambria in Roman-occupied Western *Britannia*. Cumberland, Westmorland, Lancashire, Cheshire and Wales all now revolted.

⁹ F.T. Wainwright: *The Problem of the Picts*, Nelson, London, 1955, p. 6.

¹⁰ *Ib.*, p. 51.

¹¹ Its actual length, from Land's End in Cornwall diagonally to the northernmost island of the Shetlands, is some 700 miles; its greatest breadth, from Land's End in Cornwall in the west to Yarmouth in the east, is about 350 miles; its least breadth, across northern Scotland, about 60 miles.

Even throughout the island ó especially with the spread of British Christianity and Rome's pagan opposition thereto ó the Britons ceaselessly kept on seeking to cast off the pagan Roman yoke. According to Holinshed,¹² even the Roman-born Severus was himself of British descent¹³ ó and his son Bassian (born of a British mother) played a prominent role in these events.

Be that as it may, Fulgent of North Britain drove the Romans right back to York.¹⁴ Consequently, also many Southern Britons in *Britannia* again tasted freedom from Rome (however briefly).

Foreign testimony about Christianity in Britain from A.D. 200 to 250

The A.D. 215f Hippolytus of Rome states that the Apostle Paul's associate Aristobulus visited Britain. As a result of this, ðall now see ó even to the north, and as far as the Britannic Islands.ö¹⁵

Saddler himself observes¹⁶ that by early in the third century, Britain had Christianity established. The latter by then dominated ðthree principal centres ó at London, York, and Caerleon-on-Usk. By around A.D. 220, even Rome's anti-trinitarian heretic Sabellius was conceding that ðthe first nation which...called itself -Christianø after the name of -Christø ó was Britain.ö¹⁷ Indeed, by A.D. 230 ó even Origen of Egypt was stating that ðthe divine goodness of our Lord and Saviour is equally diffused among the Britons.ö¹⁸

It was so long before A.D. 230 that Britons had first embraced Christianity ó that even the learned Origen himself was unable to pin-point the date of that occurrence. In his own very important book *The Early Scottish Church*, Rev. T. McLaughlan rightly explains¹⁹ that Origen (who wrote round about A.D. 230) accordingly asked in his *4th Homily on Ezekiel*: ð**When** did Britain...agree to worship the one God?ö

Leaving that question unanswered, Origen next simply declared: ð**Now**, however ó through the Church ó all men call upon the God of Israel.ö McLaughlan himself then concludes that Christianity **prevailed** extensively in Britain ó even **beyond** the Roman province ó as early as A.D. 200.

A celebrated modern historian of Early Britain, Professor Nora Chadwick, declares in her book *The Age of the Saints in the Early Celtic Church*²⁰ that the statement of

¹² *Op. cit.*, I:206f.

¹³ ðSeverus, by birth a Roman ó but in blood a Briton...and the lineal heir of the body of Androg son of Lud and nephew of Cassibellan [*alias* King Caswallon] ó was shortly afterward Emperor...of the Britons.... Antonin Bassian (born of a Briton woman) and Geta (born of a Roman woman) were the sons of this Severus.ö hus Holinshed: *op. cit.*, I:200f.

¹⁴ *Op. cit.*, I:515f.

¹⁵ See Bauer's *Hippo. Chron.* ó as cited in Morgan's *op. cit.* pp. 131-32, and/or in Prof. Williams's *op. cit.*, p. 97.

¹⁶ *Op. cit.*, p. 85.

¹⁷ *Enno*, VII:5.

¹⁸ Orig.: *Homily VI in Luke*, compare *Homily IV in Ezekiel* (Hieron. interp.) and *Homily XXVIII in Matthew*.

¹⁹ *Op. cit.*, p. 46.

²⁰ N.K. Chadwick: *The Age of the Saints in the Early Celtic Church*, Oxford, London, 1963, pp. 12f.

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Origen alludes to the Christian faith as a unifying force among the Britons. Indeed, she concludes it is probable on the whole that Britain's Early Christianity had a **continuous** history.

Also the stream of British Christian Missionaries going overseas to preach the Gospel to the Pagans in Europe continued unabated. Thus, in A.D. 256, Mellor of Cardiff was appointed Bishop of Rouen in France and until 314 A.D.²¹

Yet also pagan Rome kept on doing its own brand of anti-missionary work and constantly sending savage mercenaries to do military duty in Christian Britain. As Elton indicates,²² under the later emperors an almost total reliance was placed by the Romans on mercenaries from Germany. Also large forces of barbarians were from time to time sent over to assist the Roman legions in Britain.

The progress of Christianity in Ancient Scotland

John Fordun, who died around 1384 A.D., is the father of Scottish history and also the earliest-known historian of Scotland. In his *Chronicle of the Scottish Nation*, he says:²³ "The Scots **began** to embrace the Universal Faith...in the year of the Lord 203 A.D."²⁴

By Scots he here means the Brythons north of Cumbria; the Niduari Picts in Galloway and yet further north; and the Gaels of Argyle and the Hebrides. For such groups were the inhabitants of what is now called Scotland and **before** the principal migration there of Ulster Iro-Scots from 420 A.D. onward.

With this, one should also compare Holinshed's account of the conversion of King Donald, as given in our own last chapter above.²⁵ Hence, it is hardly deniable that Ninian and born in A.D. 360 and indeed preached in Scotland even before the Romans withdrew from occupied *Britannia* around 397 A.D.

The Rev. James Mackenzie maintains in his *History of Scotland*²⁶ that the light of the Gospel had dawned there as early as the third century. As Scotland possessed the Gospel pure, she must have received it early. Had it come later, it would have come tainted with the fast-growing corruptions of Rome.

There is a noteworthy work on *The Columban Church*²⁷ by Rev. Dr. John A. Duke and B.D. (Glas.), D.Litt. (Edin.). He points out that also the great Scottish chroniclers and historians John Fordun²⁸ and Hector Boece²⁹ dated the introduction of Christianity into Scotland as far back as the year 203. Thereafter, maintained Fordun

²¹ Thus G. Taylor: *Hid. Cent.*, p. 71; compare Elton's *op. cit.*, p. 338n.

²² *Op. cit.*, pp. 309f.

²³ J. Fordun: *Chronicle of the Scottish Nation*, II:35.

²⁴ So cited in J.A. Duke's book *The Columban Church*, Oliver & Boyd, Edinburgh, 1957, p. 15.

²⁵ See ch. 13 at its nn. 128f above.

²⁶ J. Mackenzie: *The History of Scotland*, Nelson, London, 1890, p. 38.

²⁷ J.A. Duke: *The Columban Church*, Oliver & Boyd, Edinburgh, 1957 rep., pp. 165f.

²⁸ J. Fordun: *Chronica Gentis Scotorum*, 2:35.

²⁹ H. Boece: *Scotorum Historiae* V.

and Boece ó between 203 and 431 came Ministers called *Culdei*. They explained that the name was derived from *Cultores Dei* (= ÆWorshippers of Godø).

Boece wrote in the beginning of the sixteenth century ó the century in which the Protestant Reformation soon swept over Scotland. His description of the Culdees (as they came to be called) was eagerly acclaimed by Protestant writers.

He also argued that the A.D. 431 Romanist Pallad(ius) was the first Bishop who was sent to Scotland and/or Scotie Ireland. However, there were non-episcopalian Presbyters and other Christians in Scotland for more than two hundred years even **before** his arrival.

Those earlier Christians must therefore have been what we now call Presbyterians. The earliest Church in Scotland was therefore presbyterial and not episcopal. Its ministers were the Culdees. Its roots were not Romish and ritualistic, but Palestinian and Biblical.

The illustrious successors of the Scottish King Donald

The great Elizabethan Holinshed writes³⁰ that after King Donald the First, Ethod(ius) the Second succeeded him. Thereafter, Ethodø's son **Athirco was elected by the general voices of all the Estates**. This strongly agrees with the Pan-Celtic representative method of electing leaders ó as already seen in Ancient Ireland and also in Ancient Britain.

In the beginning of his reign, Athirco showed himself very sober, gentle, courteous, and friendly of behaviour. After Athirco, in A.D. 242 Natholoc(us) was **elected**.

After Natholoc, the peers assembled together to ordain a new ruler for the government of the realm. It was concluded among them that the sons of Athirco should be sent for, into Pictland. Thus, not automatically but specifically by search and **selection**, Findoc was received as king in 252 A.D.

Explains Holinshed: øThis Findoc was in the flower of his age; of person most beautiful; clean made; and of a goodly stature. Therewith were joined most excellent gifts of the mind ó not so much seemingly desirable, as virtuous indeed. He was courteous, meek, and full of affability. He always studied to win friendship and love rather by gentleness than by fear and by menacing words.

øCrathlint the son of King Findoc was then advanced to the government of the kingdom ó **by consent of all the estates**. He then **appointed judges and other administrators of justice to see the laws executed, and the counties governed in good and quiet order**. Every man was assigned to his own proper circuit. These judges he chose out of the most ancient peers and barons of his realm....

øThis Crathlint, King of the Caledonians ó delivered from troubles against the Romans ó devised sundry good ordinances for the quiet state of the Caledonian

³⁰ *Op. cit.*, V:96-106f.

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Commonwealth. He caused the peace to be observed diligently between him and the Picts.

øHowever, in Roman *Britannia* to the south, Pagan Rome's Emperor Diocletian persecuted the Christian flock. No small number of the faithful [Christians] among the Britons fled to the Caledonians and the Picts ó to avoid his persecution.

øFor it was in Crathlint's days that the persecution of Christians occurred in the Roman Empire. Pagan Rome's Emperor Diocletian commanded their execution in a most furious way. In Roman *Britannia* as well as in other places, no small quantity of innocent blood was shed. Most unmerciful murders were committed against Christianity.

øCrathlint received Christian refugees from South Britain most lovingly, and assigned to them **the Isle of Man as a place of habitation**. He erected a **temple there, which he dedicated to Jesus Christ** ó in which the Christians might celebrate their divine service according to their profession. This church, richly endowed, was taken for the **mother church of the Caledonians**. It is now called the church of Saint Saviour.

øFinally, Crathlint departed from this life after he had reigned twenty-four years. He was **much praised for his political government** ó as well as for the great and earnest zeal which he bare toward **the advancement of the true Christian religion**.³¹ Thus the Elizabethan chronicler Raphael Holinshed.

The South British Christian refugees a blessing to the Caledonians

Holinshed further states: øThere lived in King Crathlint's days, a noble Christian called Amphibal(us). He was a South Briton by birth. Fleeing from the Anti-Christian persecution then raised in his country by the agents of pagan Rome's Emperor, Amphibal had come to the same Crathlint. The latter had then appointed Amphibal as the first Overseer of Saint Saviour's Church in the Isle of Man.

øAmphibal did very much good amongst the Caledonians and the Britons, in setting forth the Word of Life. There were also others of famous memory about the same time ó such as Modoc, Prisk, Calan, Ferran, Ambian and Carnoc. They did not cease in preaching and instructing the people in the right belief. They were called by an old ancient name in the Scottish tongue: *Culdee*.ø Thus Holinshed.

The growth of Christianity continued, especially in Wales. Bala Theological Seminary's Church History Professor Rev. Dr. Hugh Williams has declared³² that the Christians in Britain increased in numbers as the third century wore on.³³ This was so, in spite of their intermittent persecutions at the hands of the pagan Romans within their province of *Britannia*.

³¹ *Op. cit.* V:106f, citing *Sodorensis ecclesia*.

³² In his art. [*British*] *Church*, in Hastings's 1910 *ERE* III:631-38.

³³ See too Williams's *Christianity in Early Britain*, Clarendon, Oxford, 1912, pp. 2-34.

Periodic persecution by pagan Rome's Emperors only helped spread Christianity ó quite unintentionally, yet very effectively. Both the Decian persecution of Christianity during A.D. 249-51, and the Diocletian persecutions from A.D. 285 onwards, unwittingly helped promote the demise of Paganism. For, as Tertullian had observed: "The blood of the martyrs is the seed of the Church."³⁴

The same is true of the Celtic Christians in the southeast of Roman *Britannia* ó in spite of the heavy presence also there of pagan Romans. As Professor J.R. Green insists in his *Short History of the English People*,³⁵ commerce sprang up in ports like that of London. Agriculture flourished ó till Britain was able, at need, to supply the necessities of Gaul.

The minerals of Roman *Britannia* were exploited: in the tin mines of Cornwall; in the lead mines of Somerset and Northumberland; and in the iron mines of the Forest of Dean. Yet over **large tracts of country** the rural Britons seemed to have remained apart ó **speaking their own tongue** and **acknowledging some traditional allegiance to their native chiefs**. Indeed, **they even retained their native laws**. Thus Green.

Also, even in "Roman Britain" ó as the famous twelfth-century historian Jocelyn of Furness insists³⁶ ó there was an unbroken line of Bishops in the See of London from at least the second century A.D. There was "Theanus, about 185." He was followed by Elvanus, Cadar, Obinus, Conan, and Palladius. Finally, the century ended with "Stephanus, d[ied]. 300." He in turn was followed by "Iltutus" and "Augulus, d. 305;" and "Theodorus" and "Restitutus, about 314."

Non-celibate Early Celtic Monasticism in the Ancient British Isles

At this point, a brief word should be said about the rise of Celtic Christian "monasticism" in Ancient Britain and Ireland. It is well-known that the Hebrew "monasticism" or "community living" of the Essenes in Palestine, just before the time of John the Baptist, did not involve celibacy.³⁷

As Professor Dr. F.F. Bruce has observed,³⁸ unlike Buddhism ó and, we ourselves may add, unlike syncretistic if not semi-pagan Roman Catholicism ó Judaism did not inculcate asceticism as an ideal. There is very good evidence to prove that some Celtic monks were married men with children. Thus Bruce.

Certainly, there is no evidence of compulsory celibacy among Britain's druids in ancient times ó nor in the christianized druidic *cor* started by Caradoc's daughter the Christian Princess Eurgain. Only in subsequent centuries ó as late as the twelfth century (even in the case of Ireland)³⁹ ó did Celtic monasticism degenerate into mandatory celibacy. Indeed, it then did so precisely under overwhelming pressure from Romanism.

³⁴ Tert.: *Apol.*, ch. 50.

³⁵ J.R. Green: *A Short History of the English People*, American Book Co., New York, 1874, pp. 6f.

³⁶ Cited in John Taylor: *op. cit.*, pp. 159f & n. 25f.

³⁷ Josephus: *Antiq.* 18:1:5.

³⁸ *Spreading Flame*, I, p. 342 & 347.

³⁹ See Holinshed's *op. cit.*, VI:86f (citing Barnard's *Life of Malachy* and Bale *etc.*).

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Significantly, in Early Proto-Protestant Christianity ó especially in the British Isles where the family and the clan were so very strong ó this Æfamilialø Hebrew monastic tradition was continued and developed. For in both Britain and Ireland, whole *families* of Christians came together ó from their clans ó to establish their Christian monasteries.

These were needed not just for fellowship, but particular for defence. They were to serve as long-standing bulwarks against oppression by Pagans such as the Romans ó or against the attacks of marauders like the Vikings.

Thus the A.D. 380*f* Celtic Christian Missionary to Ireland, Rev. Padraig of Britain (alias St. Patrick), was the son of Rev. Calpurn and the grandson of Rev. Potitt.⁴⁰ At least until several centuries after the rise of the papacy in A.D. 600*f*, most heads of Culdee abbeys in Ireland were the sons and heirs of their clerical predecessors.⁴¹ Indeed, both the fifth-century Bridget in Ireland and the seventh-century Hilda in Northumbria in northeastern England ó operated monasteries for both sexes within one foundation.⁴²

Also in Scotland ó many surnames proudly and unashamedly advertized the then-current and wholesome rejection of mandatory clerical celibacy. Thus: MacTaggart means Æson of the priestø, MacPherson, Æson of the parsonø and MacNab, Æson of the abbotø *etc.* Indeed, even as late as 1040 A.D., King Duncan of Scotland was himself the son not only of the daughter of King Malcolm but also of the abbot of Dunkeld.

Biblical influences on Ireland till A.D. 298

Irelandø druids had worshipped under Æsacred oaksø ó just as the Ancient Hebrews did in the patriarchal time of Abraham. Genesis 12:6-8; 13:18; 18:1-8; 21:33; 35:1-8; *etc.* Ireland was called the ÆIsland of the Saintsø. Here too ó Isaiah 26:1,2,15 & 49:1-12 are significant.

The Ancient Greeks called the Irish the ÆSacred Nationø ó even in the sixth century B.C.⁴³ The Welsh called the Irish ÆIddewø ó and their country ÆIddewonø or ÆJewslanø. Indeed, even the (731 A.D.) Anti-Celtic and Anglo-Saxon Bede ó says that Ireland was a land flowing with milk and honey.

According to Grimaldi in his book *Israel in Ireland*,⁴⁴ Gildas the (530 A.D.) Celtic church historian of Early Britain believed that the Celto-Brythonic Prince Caradoc had pioneered the Christian mission to Ireland in the apostolic age. OøHalloran says St. John came to Ireland. Erasmus and Usher say St. James visited Ireland. The *Life of James* claims the latter came to Spain and Ireland, and preached to the dispersed. *Cf.* Acts 15:13-21*f* & James 1:1.

⁴⁰ Bruce: *op. cit.*, I, p. 373.

⁴¹ Holinshed: *op. cit.*, VI:83-87*f*.

⁴² Bruce: *op. cit.*, I, p. 395 n. 4.

⁴³ Thus the B.C. 535*f* Hamilco, according to Avienusø *Ora Maritima* V:98-100.

⁴⁴ G. Grimaldiø *Israel in Ireland* (as contained in Robertsø *op. cit.*).

Thus the Gospel was making some headway also in Ireland, even at this time. Rev. Dr. McNeill states⁴⁵ that among the popular stories about Cormac MacAirt, alleged High-King of Ireland (*circa* A.D. 227-66) and founder of the Tara dynasty it is said that he turned to the adoration of God.

It would not be in the least unlikely that the very numerous British and Gaulish captives he is said to have taken during his sea-raids included some Christians from whom he might well have become informed about Christianity and thus made favourable toward that religion. Thus the A.D. 387 Christian Briton Patrick himself first saw Ireland as a young captive.

He was taken, he himself says, together with many thousands. A great deal of these must have been Christians, at least nominally.

Indeed, no less a scholar than the great sceptic Edward Gibbon himself has conceded that Ireland was already exposed to Christianity even a century before the time of Patrick. Historian Gibbon cites Tertullian's *Apology* which he dates at A.D. 198 as authority that Britain had by then already received the first rays of the faith. According to Tertullian, the Christian faith had penetrated into parts of Britain inaccessible to the Roman arms. It would penetrate also in nearby Ireland, as a matter of course.

About a century later, in Ireland 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 language. Thus even the sceptic Gibbon.⁴⁶

Isabel Hill Elder: Irish Druids replaced by Irish Presbyters

The historical writer Isabel Hill Elder alleges⁴⁷ that after the introduction of Christianity, the druids wherever they accepted the new religion became Overseers or Presbyters. For a long time the judges, bards, physicians and harpers had held tenures in Ireland. Like the bards, the judges too survived. They had as their successors and representatives those called *brehons* from the Celtic word *breathamh* (which means *judge*).

The whole system of government and legislation was patriarchal and, indeed, indicative of an eastern origin. In the Brehon laws said to be the oldest code of laws in Europe there are evidences which look very like a trace of Jewish tradition. See Cusack's *Irish Nation*.⁴⁸ Indeed, the famous Law Professor Sir Henry Maine has observed⁴⁹ that the Ancient Irish Law is from its origin very remarkable, archaic, and unusually pure.

In the early Christian period, the educations of all ecclesiastics and of all who received education in the schools were free. From this, and from Julius Caesar's

⁴⁵ *Op. cit.*, p. 50.

⁴⁶ E. Gibbon: *Decline & Fall of Rom. Emp.*, II pp. 72f.

⁴⁷ *Op. cit.*, pp. 71-73 & 68-69.

⁴⁸ M.F. Cusack: *A History of the Irish Nation*, Murdoch, London, 1877, pp. 99-103.

⁴⁹ H. Maine: *Early History of Institutions*, p. 19.

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statement anent the immunities of the druids, it may be inferred that also Ireland's druids were freemen.

In Ireland, after its conversion to Christianity, the druids were chiefly remembered as prophets. In Christian Ireland, the druids continued to exist. They no longer had authority in matters of religion ó but they remained the authoritarian exponents of the national history, literature and law. They enjoyed civil immunities; provided a single **law code** for the whole country; and followed a common literary usage in writing.

The influence of Druidism remained operative and distinctive in Irish history throughout mediaeval times. It can be traced in the conversion of the Irish to Christianity; in the development of the monastic schools; and in Irish Law. It can be seen also in the form and content of Irish literature; in lasting pedantic tendencies; and chiefly in a sense of national unity not dependent on political coherence.

How fortunate for both Ireland and Scotland ó both colonized by the Scythian Iro-Scots ó that they were never occupied by the Pagan Romans! Consequently, in both Scotie Ireland and Scotie Scotland ó even before the Picts were later absorbed ó the culture long remained untarnished by Roman influences.

Yet even in South Britain ó outside the larger municipal areas, the influence of Pagan Rome was altogether minimal. Precisely there the influence of Palestinian Christianity was very great ó and indeed far more considerable than in Early Ireland and Early Scotland.

**Further evidence of Christianity in South Britain
from A.D. 200 to 250**

There is not just historical evidence (as in Tertullian *etc.*) but also archaeological proof that Christianity had already rooted in Britain by A.D. 200*f*. Take, for example, the famous Kentish villa at Lullingstone.

The modern historian Peter Blair writes⁵⁰ that the villa at Lullingstone in Kent occupied a pleasant site where there was good farmland already being cultivated before the A.D. 43*f* Roman invasion. Lullingstone was certainly the property of a wealthy man. It was also at some stage the property of a Christian who decorated the walls in one part of the house with the Christian monogram ó and with human figures shown in the attitude normally adopted by Christians while at prayer.

There is also historical evidence that British Christians were being martyred in the middle of the third century. Even while in Central Europe the Goths were pushing the Saxons ever further toward Britain around A.D. 250*f*, many British Christians were shedding their blood in their own homeland. This first started occurring under the imperial Anti-Christian persecutions launched by the Pagan Rome's Emperors Decius and Valerian.

Decius, who ruled the Roman Empire from A.D. 249 till 251 ó in his effort to revive his realm's waning state religion of Paganism ó persecuted Christians

⁵⁰ P. Blair: *Rom., Brit., & Earl. Engl.*, p. 128*f*.

vigorously.⁵¹ Then, from A.D. 253-260, Valerian became the Roman Emperor. In A.D. 257, he too organized a general persecution of Christians throughout the Pagan Roman Empire.⁵²

Rev. Professor Dr. Hugh Williams writes⁵³ that the persecution in Britain under which Alban and also Caerleon's Aaron and Julius suffered together with many others of both sexes was the fierce onslaught of Pagan Rome's Emperors Decius or Valerian on individual Christians and on the Church in her collective existence. This period, A.D. 251 to 260, was the only time up till then when the British Church had been persecuted.

Rev. Dr. J.T. McNeill relates⁵⁴ that Alban of Verulam was a British householder. He sheltered a Christian cleric, through whose witness he was converted. Alban's refusal to disclose his own family connection, may suggest that he was a Briton. Yet Alban was only the most distinguished among numerous martyrs in different parts of the province at the same period.

Gildas and Bede alike refer to widespread persecution of Christians in Britain from A.D. 249 onward. Bede supports this with a quotation from the poet Venatius Fortunatus of Poitiers (d. 609). Both authors name two of the sufferers as Aaron and Julius, citizens of Caerleon-upon-Usk. Like Alban, they too were tortured for Christ.

King Coel of Colchester with his family resists Roman Paganism

The Ancient British Church stood fast, however, in spite of those Decian and Valerian persecutions. Indeed, the Christian British Monarch King Coel-ap-Llew was not to be confused with his earlier ancestor the worthy Coill-ap-Meric who set a praiseworthy example. This can be seen also and even in the Christian training he gave to his famous daughter Helen(a).⁵⁵

To the *Encyclopedia Americana*, Coel is the allegedly legendary British king immortalized in the famous nursery rhyme *Old King Cole*. Colchester is said to have been his residence and indeed bears his name, thus evidencing his historicity. Tradition says that he took Camulodunum from the Romans, and named it the "Camp of Coel" which became Colchester.

Another tradition says that Helena, the daughter of King Coel, was the Celtic mother of Cystennin. The latter's name is usually latinized to Constantinus (alias Rome's later Emperor Constantine).⁵⁶

Now this King Coel-ap-Llew of Coel-chester alias Colchester was a descendant of both Caradoc and Arviragus. On the one hand, he had descended from King Lludd via King Llyr and the latter's descendants Bran, Caradoc, Cyllin, Coill and Llew. On the other hand, Coel had also descended via Lludd's other son Tenwan and the

⁵¹ See art. *Decius*, in 1979 *NICE*, VI:1854.

⁵² Art. *Valerian*, in *ib.*, XXIII:7051.

⁵³ [*British*] *Church*, in 1910 *ERE* III, pp. 631-38.

⁵⁴ *Op. cit.*, pp. 20f.

⁵⁵ See Geoffrey Arthur's *op. cit.*, V:5-6.

⁵⁶ Art. *COLE, King*, in *Enc. Amer.*, 1951, 7:242.

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latter's descendants Cynbelin, Arviragus, Meric, Meric's daughter Eurgen, and Meric's granddaughter Princess Gladys who married King Llew.

Llew's daughter (yet another Gladys), and her husband Cadvan Prince of Cambria, became the parents of their daughter Strada the Fair. She married King Coel of Colchester in A.D. 232. From that marriage, their daughter Helen alias Helena was born. She later married Constantius, and they then became the parents of Constantine ó around 285 A.D.⁵⁷

Jowett writes⁵⁸ that in the year A.D. 265 ó just after the cessation of the Valerian persecution of Christians ó a daughter was born to the Christian Briton King Coel in his castle at Colchester. King Coel ó father of the famed Empress Helen(a) the mother of Emperor Constantine the Great ó is buried in the old cemetery at Glastonbury.

Elton too indicates⁵⁹ that the ancient Welsh *Mabinogion* as well as Usher, Camden and Stillingfleet all mention that Helena was the daughter of King Coel. She was, adds the noted mediaeval historian Matthew Paris of St. Albans,⁶⁰ not only the daughter of the Briton King Coel but also the mother of Constantine the Great.

Even the sceptical historian Edward Gibbon⁶¹ sarcastically admits of Constantine's mother Helena that 'tradition...assigns for her father a British king.... This tradition...has been defended by our antiquarians...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: **Britannias illic oriendo nobiles fecisti!*'

The sceptical Gibbon neglected to add that this panegyrist ó though apparently not himself a Briton ó was indeed **contemporary with Emperor Constantine himself**. How very significant, then, that this panegyrist ó in Southern Europe ó exclaimed to Constantine after the latter's elevation to rule over the whole of the Roman Empire: 'You made Britain famous, by arising yonder!'

**The British Kings Carawn and Asclepiodot
agitate for freedom from pagan Rome**

We must defer our detailed discussion of Helena and her son Constantine until the year A.D. 296. For that was the time when the latter's father Constantius started to rule *Britannia* from York.

However, a decade earlier, around A.D. 284 ó the Pagan Emperor Diocletian made the Roman province of *Britannia* a district of *Gallia*. The latter was a Roman-dominated province in Gaul ó alias the later France.

⁵⁷ Thus Morgan: *op. cit.*, 1978 ed., p. 110.

⁵⁸ *Op. cit.*, pp. 212 & 237.

⁵⁹ *Op. cit.*, p. 321 n. 2, & p. 322.

⁶⁰ *Op. cit.*, I p. 148.

⁶¹ *Op. cit.*, I p. 446.

Then, three years later, *Gallia* itself made *Britannia's* Carawn its own Regional Emperor, and Admiral of the Channel Fleet. His name was usually latinized as: Carausius.

Amid all the confusion and persecution of Christians in Diocletian's Roman Empire; the Briton Carausius invaded *Britannia* from *Gallia*. In York, he got his troops to proclaim him Emperor of Britain.

The historian Wright draws attention to Scottish annalists who list the names of the kings of Strathclyde. They claim that Carausius granted Cumberland and Westmorland to a Scottish king named Crathlynt. Consequently, this evidences that the Briton Carawn had established his rule not just over Yorkshire but also over Cumbria and, indeed, altogether independently of Rome's Emperor Diocletian.

But Carawn was assassinated, in A.D. 294 by his own servant Allectus. The latter then himself reigned as would-be Emperor of Britain, until he was defeated in battle by Cestyn alias Constantius Chlorus and the husband of the British Princess Helen(a) and the father of the great Briton Cestynnin alias Constantine the Great.⁶²

Immediately, however, explains Geoffrey of Monmouth and in his translation of the Ancient-British document *History of the Kings of Britain*⁶³ and around A.D. 285 the Christian Briton King Asclepiodotus took the crown of the kingdom, with the **assent of the people....** 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.**

In his days arose the persecution of the Emperor Diocletian. Therein Christianity was well-nigh blotted out from the whole island and where it had remained whole and inviolate from the days of King Lucius.

So, then and until Rome's last Pagan Emperor Diocletian started to persecute Christians and the Briton Asclepiodotus ruled *Britannia* (as an under-king). He was **elected** under-king and by **popular** assent. He ruled with **justice**, and he **checked** robbers and murderers and in terms of British Common Law.

The Pagan Roman Diocletian's Anti-Christian persecutions even in Britain

John Taylor states⁶⁴ that throughout the reign of Pagan Rome's Emperor Claudius (A.D. 41-54) and thereafter the earlier years of Nero's reign (until A.D. 64-68) and there was but little or no hindrance to the spread of the Gospel in Britain. Indeed, apart from the short persecutions of Severus (around A.D. 202f); Decius (A.D. 249f); and Valerian (A.D. 257) and no overwhelmingly-important persecution of Christians reached Great Britain, until the reign of Diocletian (A.D. 285f). Consequently, Christianity had by then become much stronger in Britain than anywhere else.

⁶² Jowett: *op. cit.*, p. 211; compare art. *Carausius* in *Enc. Amer.* and *Enc. Brit.*

⁶³ *Op. cit.*, V:5-7.

⁶⁴ *Op. cit.*, p. 142.

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Yet in Diocletian's persecution, the Pagan Romans not only harmed or killed Christians and churches. They also prejudiced ecclesiastical historiography almost beyond recovery. For, as Velselus observes: **“They burnt all the monuments which concerned the Christian Church.”**⁶⁵

Chicago Law Professor Palmer Edmunds observes⁶⁶ that Diocletian effected a complete reorganization of the government, along the Asiatic lines of absolute monarchy. **Regarding Christians as a menace to society**, he inaugurated intensive prosecutions against them. By official decrees, **Diocletian ordered that their properties be destroyed and that Christian writings be burned.**

Jowett comments⁶⁷ that the infamously-pagan Diocletian Caesar held the reins at Rome. In his orders, there began what is often described as the worst persecution of Ante-Nicene Christianity. In his edict, he ordered churches to be pulled down and the Sacred Scriptures along with other Christian literature to be gathered together and burnt.

Libraries, schools of learning and private homes were equally destroyed. The prisons were filled and the streets ran with the blood of martyrs. No Christian was spared, quite regardless of age or sex. Then, even the babes in arms of Christian parents were cruelly destroyed.

This bestial cruelty lasted for eighteen years. The persecution flamed across Europe for several years, before it struck the shores of Britain. The Diocletian persecution reached the Isle in A.D. 300, where once again the pagan Romans sought to combat Christianity.

Fortunately, however, through the intervention of the British Christian Princess Helena and her husband the Roman Governor Constantius Chlorus (the parents of Constantine) the pagan persecution of Christianity specifically in *Britannia* arrived late. Indeed, perhaps because of the large numbers of Christians then in Britain, it was much less severe there than elsewhere. **Consequently, after Diocletian, Christian *Britannia* emerged not just as the most independent but also as the most influential and the most christianized province of the Roman Empire.**

The *Encyclopaedia Britannica* observes⁶⁸ that Britain, where Allectus had declared himself independent, was not re-united to the Roman Empire until 296 A.D. In 298 A.D., Constantius overthrew the Alamanni and strengthened the Rhine frontier. During the persecution of the Christians in 303, he behaved with great humanity.

As a result also of Constantius's actions, after Diocletian's persecution, Christianity thus emerged much stronger in *Britannia* than in the other provinces. This enabled Britain and Constantius's son the Briton Constantine to take the lead in reconstructing a Christian civilization after the downfall of the hegemony of Paganism throughout the Roman Empire.

⁶⁵ See in W. Borlase: *Antiquities of Cornwall*, Jackson, Oxford, 1754.

⁶⁶ *Op. cit.*, pp. 167f.

⁶⁷ *Op. cit.*, pp. 215f.

⁶⁸ *Enc. Brit.*, 14th ed., art. *Constantius Flavius Valerius*, 6:311.

Nevertheless, even in Britain, many Christians lost their lives during that last persecution. Before victory crowned the British armies, the pagan Romans had nevertheless inflicted great destruction ó levelling churches, universities, libraries, and towns.

The slaughter was terrific ó totalling a list of Britain's martyrs that far exceeded the total inflicted by all the former persecutions there combined. It is stated that the loss of lives even in Britain was beyond computation ó not so much on the field of battle, as in the slaughter of the defenceless people and of the presbyterate.

The first British Christian martyrs: the godly Alban and others

The first British martyr Alban became famous. So much so, that he was still commended some two centuries later in 480 A.D. by Constantius⁶⁹ the descendant of Constantine. Indeed, also the A.D. 530f Celto-Brythonic church historian Gildas wrote about Alban.

Concerning the persecutions of British Christians by Pagan Rome's Emperors Decius and Diocletian, up to and right after A.D. 303, Gildas remarks: "God, Who willeth that all men should be saved, did not leave Britain full-shrouded.... Albanus of Verulamium, Aaron and Julius citizens of the City of the Legions [Caer-Leon] and others of both sexes and in different places...stood fast with the highest courage in the contest for Christ."⁷⁰

Gildas also, explains Jowett,⁷¹ states that the British Church lost the following eminent prelates by martyrdom: Amphibal, Bishop of Llandaff; Socrates, Bishop of York; Stephen, Bishop of London; Argulius, his successor; Nicholas, Bishop of Penrhyn (alias Glasgow); Melior, Bishop of Carlisle; and about ten thousand communicants in different grades of society. The thousands of others who perished in Britain, will never be known⁷² ó till Judgment Day.

Also the famous A.D. 731 Anglo-Saxon church historian Bede refers to these early Celto-Brythonic Christian martyrs. Writes Bede:⁷³ "In the year of our Lord's incarnation 286, Diocletian...reigned twenty years.... He commanded the churches to be destroyed, and the Christians to be slain. This persecution...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 ó and many persons, with the constancy of martyrs, died in the confession of their faith.

"At that time, St. Alban suffered." 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.... There, afterwards [around A.D. 314] ó when peaceable Christian times were restored ó a church of wonderful workmanship and suitable to his martyrdom was erected."

⁶⁹ See Constantine's son Constantius's *Vit. Germ.* I:25.

⁷⁰ Gildas: *Ruin of Brit.*, 10.

⁷¹ *Op. cit.*, p. 216f.

⁷² See too Morgan's *op. cit.*, p. 116.

⁷³ *Op. cit.*, I:6-7.

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Henry Huntingdon observes in his A.D. 1154 *History of Britain*:⁷⁴ "Alban devoted himself [as] a sacrifice to God. Of him Fortunatus in his poem speaks thus: "The sainted Alban fruitful Britain bears... There suffered, during the same persecution, two citizens of Caerleon, Aaron and Julius ó with a multitude of both sexes who bore witness to Almighty God when torn limb from limb."

The above-mentioned language of the Early-French Poet Venatius Fortunatus of Poitiers ó who died in A.D. 609 ó is very significant. For it represents the viewpoint of the Early-Gallic Church ó itself very fruitful ó that also Britain was similarly fruitful indeed. Hence the Frenchman Fortunatus's line: "The sainted Alban fruitful Britain bears."

Jowett on Constantius and Helena as the parents of Constantine

Earlier, shortly after the Decian and Valerian persecutions [A.D. 249-257], the Christian British King Coel ó who had reigned in Colchester ó had become the father of his famous daughter Princess Helen. She had later married Britain's Roman Governor Constantius. History Professor T.F. Tout of Manchester University mentioned⁷⁵ that Britain's National Historians maintain that **Chlorus Constantius married Helena the daughter of a British prince.**

Jowett observes⁷⁶ that Constantius ruled his region of the Roman Empire, from York, for ten years [A.D. 296-306]. With him began one of the most momentous chapters in Christian history ó beginning in a maelstrom of persecution and slaughter instigated by his opponent the Pagan Roman Emperor Diocletian. A closer look at Constantius and his remarkable wife Helen ó not to speak of their even more remarkable son Constantine the Great ó is fully merited.

We have indeed already briefly touched on these matters. However, they are so important that we shall here deal with them at some length.

Jowett explains⁷⁷ that Colchester is the city where Cynbelin alias Cymbeline and his son Arviragus minted their excellent coinage before the A.D. 43 Pagan Roman invasion of Britain. It was also the royal seat of King Coel-ap-Llew. Thus King Coel reigned at Colchester ó once the royal seat of his illustrious ancestors ó endowing the churches with munificent gifts.

In the year A.D. 265, a daughter was born to King Coel in his castle at Colchester. She was to become world-renowned ó as Empress Helen of the Cross. This beautiful and accomplished woman was a noble counterpart of her famous predecessors ó Caradoc's daughters the Christian Princess Eurgain and her sister the beloved Christian Princess Gladys (alias Claudia Pudens).

Raised in a Christian household and educated in its religious principles, Helen's natural talents were developed to a high degree by the best scholars and administrators

⁷⁴ *Op. cit.*, pp. 32f.

⁷⁵ *Hist. Hist.*, XVIII, p. 24.

⁷⁶ *Op. cit.*, p. 211.

⁷⁷ *Op. cit.*, pp. 212f.

in the land. Steeped in the traditions of the faith, she espoused all that is Christian ó with intelligence and with courage.

In the next decade or so, first the Briton Carawn alias Carausius and then the Briton Asclepiodot would try to throw off Rome's pagan yoke. Carawn caused the Cumbrians in Westmorland to rise up and expel the Romans. Asclepiodot besieged London, and then returned to his stronghold in Cornwall.⁷⁸

Perhaps about A.D. 285, Helen had married Constantius Chlorus, just before the outbreak of the Pagan Caesar Diocletian's persecutions against Christians. She soon became the mother of the Briton Constantine ó who himself later became the first Christian Emperor of the whole Roman Empire.

Jowett declares⁷⁹ that the first record of Constantius Chlorus and Helen, pertains to Britain. Before Constantius defeated Allectus at York in A.D. 296 ó Constantius was the recognized Regional Emperor of the West of the Empire ó of Britain, Spain and Gaul.

Six years before Constantius became World Emperor in A.D. 296, at the request of his wife Helen he in A.D. 290 renewed and enlarged the archbishopric of York. After that, York became an outstanding royal and religious city in Britain.

Some who have doubted that Helen was ever Empress of Rome, have even suggested she was but a Southeast-European concubine of the Regional Emperor Constantius Chlorus. Yet the ancient written records suggest the contrary ó and they are legion. Archbishop Ussher lists twenty authorities. All confound the doubters.

In the Vatican Museum and the British Museum, coins struck with her name on them can be seen. They bear the inscription: *Augusta*. This proves she was Empress.

Helen lived some seventy-odd years. She died in A.D. 336. Her husband, the Regional Emperor Constantius Chlorus, had died thirty years before her in A.D. 306. He died in the city of York, and was buried there in Britain.⁸⁰

Evaluation of the above thesis of Jowett anent Constantine's parents

The above story is not an invention of Jowett. It rests upon at least two ancient British documents ó the *History of the Kings of Britain* and the *Chronicles of the Ancient British Kings*. They, in turn, themselves rest upon many other far more ancient documents no longer extant.

The famous mediaeval historian Geoffrey Arthur of Monmouth discusses King Coel in the former's translation into Latin of the ancient Celtic-language *History of the Kings of Britain*. There, Geoffrey states:⁸¹ óCoel, Duke of Caer-Colun, that is, Col-Chester..., did set the crown of the kingdom upon his head.... The king...had throughout been so sore a trouble unto the Roman power....

⁷⁸ See Holinshed's *op. cit.*, I:520 (citing Geoff. Mon. & Matt. West.) & V:101f.

⁷⁹ *Op. cit.*, pp. 212f.

⁸⁰ See too Elton's *op. cit.*, p. 322.

⁸¹ *Op. cit.*, V:6-7.

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ōAfter his [Coelø] death, Constantius [alias Cestyn] took unto himself the crown of the kingdom ó and therewithal the daughter of Coel unto wife. Her name was Helena.... She bare unto him a son and called his name Constantineö alias Cystennin. Constantius reigned eleven years, and on his death at York gave the kingdom to his son.⁸²

Indeed, this very Helena ó in Welsh Helen or Elen ó has left lasting memorials not only in vernacular records but also in quite a number of place-names (such as ÷*Sarn Helen*ø). The mediaeval chronicler and historian Henry of Huntingdon calls Constantine ÷the flower of Britainø who was proclaimed ÷*Augustus*ø alias the Regional Emperor of the Roman Empire ó by his troops, in Britain, on the 25th of August in the year A.D. 306.

Around 270 A.D., states the Elizabethan Holinshed,⁸³ ÷Coel ó descended from the blood of the ancient kings of this land ó was shortly thereafter King of the Britons. His only daughter and heir, called Helen, was married to Constantius.... After the death of this Coel, Constantius was, in the right of his wife, King of the Britons ó and reigned, in his estate over them, for thirteen or fourteen years.ö

About A.D. 305*f*, ÷Constantine, the son of this Constantius and Helen, was the next King of the Britons ó by the right of his mother. He, passing on to Rome to receive its empire, deputed one Octav(ius) as King of Wales and Duke of the Gewisses.ö

The latter, were apparently Celtic tribesmen in the south of Southern Britain. They later intermarried with migrant West-Saxons, who then adopted that tribal name (and thereafter themselves then became known as the ÷*Hwicci*ø).

Continues Holinshed: ÷Coel(us), Earl of Col-chester [alias *Caer-Coell*], began his dominion over the Britons in the 262nd year of our Lord. This Coel ruled the land for a certain time. The Britons were well content with his government. They lived the longer in rest from invasions by the Romans ó because the latter were then occupied in other places. But finally they, finding time for their purpose, appointed one Constantius [Chlorus] to pass over into this Isle with an army.

ōThis Constantius put Coel in such dread ó that immediately upon his arrival, Coel sent him an ambassage and concluded a peace with him. He covenanted to pay the accustomed tribute; and he gave his own daughter Helen ó a noble and a learned lady ó in marriage to Constantius.ö

It is indisputable that Helen was the mother of the first Christian Emperor, Constantine the Great. Constantine himself was therefore clearly a Briton by descent (from his mother). It would also seem that Constantine himself was a Briton even by birth. In addition, his father died in Britain ó and it was in Britain that Constantine was appointed Emperor of the whole Roman Empire.

⁸² Cited in Williamsø *op. cit.*, pp. 126f & 131f.

⁸³ *Op. cit.*, I:208f.

The careful chronicler Raphael Holinshed concedes the historical factuality of this. *õI will,õ* explains Holinshed, *õwith others⁸⁴ ó* throughout the discourse of the following history *ó* admit both the mother and son to be Britons.*õ*

By this Christian British Princess Helen, explains Holinshed,⁸⁵ Constantius Chlorus had three sons. The name of the first has perished; the second was called Lucius (after his ancestor the famous King Lucius of Cumbria); and the third Constantine, who afterward became Emperor of Rome by election of the armies in Britain. Constantius's son Lucius first became a Christian; then an Elder; and last of all a Bishop *ó* in the Christian Church. Constantius's son Constantine *ó* named after his father the Western Regional Emperor *ó* himself became the Universal Emperor of the Roman Empire.

An extant writing of a Panegyrist of Autun declared in A.D. 310: *õThou fortunate Britain! And now, happier than all lands ó* inasmuch as thou first sawest Constantine Caesar.*õ*

Yet Cystennin alias Constantine was not merely of British descent. Nor was he merely born in Britain. Nor was he merely raised there. From A.D. 306 to 312, he also became master of Britain *ó* and even of both Gaul and the Alps. Frequently overseas during this period (and especially later), in 310 he again visited Britain *ó* as Eusebius relates.⁸⁶

Other sources on the parents of the Briton Constantine

In Corbett's book *Why Britain?*⁸⁷ we read that Colchester was the Royal seat of King Coel. His daughter Helen was born there in A.D. 265. Raised in a Christian household and taught by the best scholars in the land, she became a talented and accomplished woman with a capacity for political administration.

Her husband was recognized as Rome's Regional Emperor *ó* of Britain, Spain and Gaul. He, Constantius Chlorus, died thirty years before Helen *ó* in A.D. 306, at York in Britain. There too was he buried. Thereafter, as the church historian Sulpicius Severus records: *õHelen reigned as Empress with her sonõ ó* the Briton Cestynnin *ó* Constantine.

The sixteenth-century Roman Catholic historian and scholar Polydore Virgil, in his *History of England*, wrote that Constantine was born in Britain of a British mother *ó* and that he was proclaimed Emperor in Britain. Beyond doubt, he made his native soil a participator in his glory.

⁸⁴ *Ib.* I:527f, citing Fabian, Geoffrey of Monmouth, & Caxton.

⁸⁵ *Op. cit.*, I:42f.

⁸⁶ Euseb.: *Vita Const.*, I:25. Eusebius here says of Constantine: *õHe directed his attention to other quarters of the World, and first passed over to the British nations which lie in the very bosom of the Ocean.õ* In the 1971 reprint of the Eerdmans edition, Dr. E.C. Richardson, Librarian and Associate Professor in Hartford Theological Seminary (pp. 441f & 489), gives the story of *õConstantine the Son of a British Princessõ* and then comments on the *Vita Const.* I:25 that *õEusebius here speaks of a second expedition of Constantine to Britain... Constantine had received the imperial authority in Britain itself, Constantius having died in his palace at York A.D. 306. Vide Gibbon's Decline and Fall, chap. 14.õ*

⁸⁷ P.E. Corbett: *Why Britain?*, B.I. Bookroom, Melbourne, n.d., pp. 40-47.

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An even more modern scholar, the Jesuit P.J. Chandlery, declares that Helena was the only daughter of King Coel. When Constantius died in A.D. 306, his son Constantine assumed the purple. At York in Britain, he was declared Emperor of the Roman Empire. During the next six years, he remained in Britain, building many new churches and institutions of learning. Then he massed a powerful army in Britain; invaded the Continent; and was completely victorious. His first act as Emperor *circa* 312 was to make Christianity a *religio licita* alias a permitted religion even in Rome.⁸⁸

Also the modern Welsh historian and scholar Trevelyan observes⁸⁹ that according to the *Chronicles of the Ancient British Kings*, the celebrity of the well-known nursery rhyme there called 'Old King Cole' was actually 'Coel Godeboy alias Iarle Caerloyn (A.D. 295). King Coel Godeboy had a daughter Elen, and she married Constant (or Constantius Chlorus). In her right, her husband Constantius was King of Great Britain. She was the mother of Constantine the Great, the first Christian Emperor of Rome.

As Hartford Theological Seminary's Librarian and Associate Professor Rev. Dr. Ernest Cushing Richardson remarked⁹⁰ in his own useful 'Prolegomena' to Eusebius's *Life of Constantine*, also Hayden and Giles regard Coel the father of Helen to be the same as 'Old King Cole.' This makes Constantine the grandson of the chief person in that story.

So Constantius married Helen a Christian British Princess and a direct descendant of Prince Caradoc and King Llew. Their son Constantine the Great was thus a descendant of Prince Caradoc and King Lucius. On that matter, see: Sozomen, Constantine Palaeologus, Melancthon, Baronius, Ussher, Pope Urban, Polydore Virgil and also Rev. Professor Dr. Philip Schaff *etc.*

Was Constantine's father Constantius himself a Briton – and a Christian?

There is much debate as to the birthplace, and particularly the religion, of Constantine's father Constantius Chlorus. There is evidence that he himself indeed became a Christian.

Impressed by the favourable testimony of the early ecclesiastical writer Optatus, even the liberal *Hastings's Encyclopaedia* admits⁹¹ that during the Diocletian persecution it was only in Constantius's provinces of Gaul and Britain that there was any safety for Christians. Indeed, the following remarks of the Elizabethan Holinshed might indicate that Constantius himself may very well have embraced the Christianity of his British wife Princess Helen.

⁸⁸ Thus P.J. Chandlery, S.J.: *Pilgrim Walks in Rome* (as cited in Corbett's *op. cit.* pp. 40-47).

⁸⁹ M. Trevelyan: *op. cit.*, pp. 71f.

⁹⁰ E.C. Richardson: *Prolegomena to Eusebius's 'Life of Constantine'* (in *NPNF*, Eerdmans ed., I, pp. 405 & 442).

⁹¹ See in *ERE* H.B. Workman's art. *Constantine*.

“Constantius,” explains Holinshed,⁹² “fell sick at York, and died there about the 306th year of our Lord.... While he lay on his death-bed..., and hearing that his son Constantine had arrived..., he received him with all joy.... He set the crown upon his son’s head.... Then he spake these words to his said son, and to his counsellors there about him:

“Now my death is more welcome to me, and my departure hence more pleasant. I have here a large epitaph and monument of burial to wit, my own son, the one to whom I leave it: to be the Emperor, in my place, here on Earth. He, by God’s good help, shall wipe away the tears of the Christians and avenge the cruelty exercised by tyrants.”

The dying Constantius then “sharply rebuked those who had been so ready to dishonour the living God and accounting them as traitors to God’s divine Majesty, and not worthy to remain within the gates of the court. But those who had stood constant in the profession of the Christian Faith, he greatly commended and as men worthy to surround a Prince [his son Constantine]. Then Constantius declared that from thenceforth, Christians should be the chief counsellors and defenders of Constantine’s person as well as of his kingdom and esteeming them more than all the treasures he had in his coffers.”

Consequently, as Rev. T. McLaughlan maintains in his book on *The Early Scottish Church*,⁹³ Constantius Chlorus was the father of Constantine the first Christian Emperor. There is reason to think that Constantine first learned to judge favourably of Christians in the house of his father. The seed which afterwards germinated, was probably sown there.

Rev. Professor Dr. Schaff on Constantius and on the Briton Constantine

According to the great American-Swiss Reformed church historian Rev. Professor Dr. Schaff,⁹⁴ Constantine was proclaimed Emperor by his dying father and in York. His father before him held a favorable opinion of Christians as peaceable and honorable citizens, and protected them in the West during the Diocletian persecution. This respectful and tolerant regard descended to Constantine. The good effects of it could but encourage him to pursue it.

Thus Constantine reasoned, as his contemporary the church historian Eusebius reports it from his own mouth, as follows: “My father revered the Christian God and uniformly prospered.... The Emperors who worshipped the heathen gods, died a miserable death. Therefore, so that I may enjoy a happy life and reign and I will imitate the example of my father and join myself to the cause of the Christians who are growing daily while the heathen are diminishing.”

⁹² *Op. cit.* I:528f, citing Niceph. and the *Tripart. Hist.*

⁹³ *Op. cit.* p. 50.

⁹⁴ *Op. cit.*, IV, pp. 19f.

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Like his mother Princess Helen, also Constantine the Great was British by birth. This is the considered and clear opinion even of some of his contemporaries, such as his own A.D. 307 Panegyrists.

The Swiss-American Professor Schaff writes in his famous *Church History*⁹⁵ that Constantine, son of the Co-Emperor Constantius Chlorus ó who reigned over Gaul, Spain and Britain till his death in 306 within Britain ó was born probably in the year 272 in Britain. His mother was Helena, a discreet and devout woman.

According to the great A.D. 1570 Vatican Librarian Baronius,⁹⁶ and others, Emperor Constantine was born in Britain. An ancient panegyric of 307 says that Constantine ennobled Britain by his birth (*tu Britannias nobiles oriendo fecisti*). There he was proclaimed Caesar, by the soldiers.

Next speaking specifically for himself, Schaff goes on to add⁹⁷ that Constantine, the first Christian Emperor of the Roman Empire, was born in Britain; and his mother, St. Helena, was probably a native of the country. The same is also asserted by: Geoffrey Arthur, Pierre de Langtoft, Henry of Huntingdon, Waurin, the *Brut* of Layamon, Voragine, Hakluyt, Hayden, Giles, Baronius, Ussher, and many others.⁹⁸

Rev. Professor Dr. Richardson on the birthplace of Constantine

As the critical Rev. Professor Dr. Richardson remarks⁹⁹ regarding the literary sources about Constantine, the first group of contemporary sources is that of the panegyrists. It was a serious mistake, now recognized, to pass them by as worthless. Like all authentic documents, they have a minimum *residuum* of undoubted material. The circumstances under which they were spoken, give a considerable value.

Next, Hartford Theological Seminary's Librarian Dr. Richardson goes on to state¹⁰⁰ that the testimony of the A.D. 1135 Henry of Huntingdon ó even as regards Constantine's claimed British birth ó is written from generally good sources ó notably Eutropius, **who was himself a contemporary of Constantine**. Indeed, Huntingdon's account certainly means to be historical.

Moreover, Professor Richardson adds that Richard Hakluyt ó the great Welsh explorer of North America just before the time of the Pilgrim Fathers ó describes the voyage to Greece of Constantine the Great, Emperor and King of Britaine.¹⁰¹ Indeed, the data evidencing a birthplace for Constantine elsewhere ó are all pretty flimsy.¹⁰²

⁹⁵ 1968 Eerdmans ed., III pp. 18f & n. 2.

⁹⁶ Baronius: *Ann. 306*, n. 16.

⁹⁷ *Op. cit.*, IV p. 25.

⁹⁸ See the 1971 Eerdmans ed. of *NPNF*, I, pp. 411, n. 4 & 441f.

⁹⁹ *Ib.*, pp. 445f.

¹⁰⁰ *Ib.*, p. 455.

¹⁰¹ *Ib.*, p. 459 (citing Hakluyt's *Voyages*, 1810, II, pp. 34-35).

¹⁰² It is true that the critical Richardson, in the Eerdmans edited of the *Nicene and Post-Nicene Fathers* (*op. cit.*, I, p. 441f), dispassionately and well-documentedly discusses the Constantine the Son of a British Princess under the unfortunately chosen and more general heading of "The Mythical Constantine." Yet Richardson himself then and there simply declares (*ib.*, I, p. 411) that "Constantine, surnamed the Great, [was] born February 27, 272 or 274 [A.D.] at Naissus ó without saying in what country that

Surely, we are here far better off following the A.D. 307 panegyrist mentioned above by Schaff.¹⁰³ For that panegyrist was a contemporary of Constantine himself.

Indeed, yet another (A.D. 310) *Panegyric to Constantine* declares:¹⁰⁴ "How blessed you are, Britain! More beloved than any other land; endowed by nature with every benefit of soil and climate! .. Your winters are not too cold; your summers not too hot; your cornfields are so productive; your herds are innumerable, the dairy herds are overflowing with milk; the sheep are heavy with wool." Yet Britain was most blessed of all, implies that panegyrist, for having given rise to his contemporary Constantine ó the very first Christian Emperor of the Roman Empire.

Also the sage Professor Richardson admits¹⁰⁵ that the soldiers proclaimed Constantine "Augustus" meaning "Emperor" ó precisely in Britain. So too the A.D. 263-339 Eusebius of Caesarea in Palestine.¹⁰⁶ Indeed, the A.D. 260-311 Greek-speaking Eumenius of Gallia¹⁰⁷ likewise says in his panegyric that Constantine was elected "Imperator" and thus became Caesar in *Britain*.¹⁰⁸

Constantine's later laws evidence his youthful profession of Christianity

After ruling in Britain for some seven years from A.D. 306 onward, Constantine and others became locked into a struggle of life and death against Roman Paganism. Then, subsequent to their victory at the Milvian Bridge, Constantine and Licinian issued a second edict of toleration at Milan in 313 ó restoring forfeited churches and property.

Later, Constantine forbade pagan sacrifices in general ó and promoted the building of churches in particular. He prepared a *Prayer for Sacred Assemblies*;¹⁰⁹ a common daily prayer for the army;¹¹⁰ and often gave Christian orations in public.

The Laws of Constantine can readily be studied through the somewhat later Codes of Theodosius and Justinian. Among Constantine's more important measures derived from Holy Scripture, are his slavery laws.

Thus he enacted that slaves must not be branded in the face "which is fashioned in the likeness of the divine beauty."¹¹¹ Families of slaves must not be separated.¹¹² Masters may not torture them.¹¹³

place was located. Actually, Richardson's only authorities for even these words "born...at Naissus" (*id.*, n. 4) are: "Anon.[!] Vales. p. 471"; "Const. Porphy. (*De Themat.* 2.9)"; "Stephanus Byzant. art. *Naissos* (ed. 1502, H. iii)"; and "Firmicus I.4."

¹⁰³ *Ch. Hist.*, III, pp. 18f & n. 2.

¹⁰⁴ M. Wood: *Domesday*, p. 41.

¹⁰⁵ *Op. cit.* p. 413 & n. 1.

¹⁰⁶ Euseb.: *Hist. Eccl.*, 8:13.

¹⁰⁷ Eumenius: *Paneg.* 310, c. 7.

¹⁰⁸ Cf. Eutropius 10.2; Eumenius's *Paneg.* (310) c.9; Sozomen I.5; &c.

¹⁰⁹ Constantine: *Prayer for Sacred Assemblies*, esp. chs. 4 & 11 & 18 & 29.

¹¹⁰ Euseb.: *Vit. Const.*, 4:20.

¹¹¹ *Cod. Th.* 9:40:2, March 315; *PL* 8:119.

¹¹² *Cod. Th.* 2:25, 334 A.D.; *PL* 8:376.

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Further, Constantine abolished Paganism's cruel but not unusual punishments such as crucifixion¹¹⁴ and breaking legs.¹¹⁵ In A.D. 325, gladiatorial carnage was banned. Rape was severely punished, and concubinage was forbidden to those married.¹¹⁶

Parents were forbidden to kill their infants.¹¹⁷ Exposing tiny children to the elements, was criminalized.¹¹⁸ There was to be no imprisonment before trial.¹¹⁹ Public works and court sessions were forbidden on Sundays,¹²⁰ but trials were to be held speedily thereafter. Pagan sacrifices, in general, were prohibited.¹²¹

Also the recent 1978 *New Illustrated Columbia Encyclopedia* states the overall world-wide importance of Constantine and does so succinctly. It explains¹²² that Constantine the First (alias the Great), circa 288-337 A.D., was the son of Constantius the First and St. Helena. Constantius was made Caesar, but died in York. There, his soldiers proclaimed his son Constantine to be Emperor. However, much rivalry for the previously-vacated office ensued.

So Constantine moved into Italy. The rivals met in A.D. 312 at the Milvian or Mulvian Bridge over the Tiber near Rome. Before the battle, Constantine is said by his biographer Eusebius of Caesarea to have seen in the sky a flaming cross inscribed with the words, "In this sign thou shalt conquer!" He adopted the cross as his own personal symbol, and was victorious in the ensuing battle. It was, and still is, regarded as a turning point for Christianity.

In A.D. 313, Constantine subsequently issued the so-called "Edict of Milan" confirming that Christianity would be tolerated throughout the Empire. The edict in effect made Christianity previously illegal a lawful religion.

In A.D. 314, he convened a Western Synod at Arles (in Southern France near Marseilles) to affirm trinitarian baptism within the Christian Church. Then, in A.D. 325, he convened and presided over an Eastern Council at Nicaea (in Asia Minor in the modern Turkey near Constantinople) to affirm trinitarian theology over against Arianism.

As founder of the Christian Empire, Constantine began a new era. Constantine's legal reforms were marked by great humanity, a result of Christian influence. Early Christian writers portray him as a devout convert.

¹¹³ *Cod. Th.* 9:12, chs. 1-2, 319 & 326 A.D.; *Cod. Just.* 9:14; *PL* 8:161.

¹¹⁴ *Soz. HE*, 1:8.

¹¹⁵ *Aur. Vict. Caes.* 41.

¹¹⁶ *Cod. Th.* 15:12:1; *PL* 8:293; *Cod. Just.* 11:44; *Euseb. Vit. Const.* 4:25; *Soc. HE* 1:18; *Cod. Just.* 5:26, in 326; *Digest* 1:25:7.

¹¹⁷ *Cod. Th.* 11:277:1-2 *cf.* *Lact. Inst.* 6:20.

¹¹⁸ *Cod. Just.* 8:51:2 & 9:16:7.

¹¹⁹ *Cod. Th.* 9:3:1-2.; *Cod. Just.* 9:4:1:2, in 320 & 326; *PL* 8:199 & 299.

¹²⁰ *Cod. Th.* 2:8:1; *Cod. Just.* 3:12:2, in July 321; *PL* 8:224.

¹²¹ *Euseb. VC* 2:44-45 & 4:23-25.

¹²² *Art. Constantine I*, in *NICE*, 1978, VI: 1610.

As also the *Encyclopedia Britannica* rightly observes,¹²³ there is no reason to doubt the sincerity of Constantine's profession of Christianity. For he caused his sons to receive a Christian education. That in itself indicates at least some great measure of dedication — especially when it is remembered that Christianity had until just before that time long been an —illegal— religion disallowed by the Roman State.

St. George of Palestine and his influence on Britain around A.D. 300f

Although to little immediate avail, in A.D. 300f St. George of Cappadocia in Asia Minor had interceded with Pagan Rome's Emperor Diocletian — on behalf of the persecuted Christians. Thus he became the —patron saint— especially of a grateful Christian Britain¹²⁴ — which was precisely then (and rather quite uncharacteristically) being persecuted for its faith. Indeed, St. George is reputed also to have visited Britain — before his own death, as a martyr for Christ, at Lydda in Palestine.

There might very well indeed be a further connection between the emblem of the cross which the Celto-Brythonic King Arviragus had affixed to his shield in his first-century battles against the pagan Romans, and St. George's Christian emblem now known as —St. George's Cross.— It is even possible St. George adopted that emblem from the Britons, after reputedly visiting their country.

Interestingly, soon after the time of St. George, the —banner of the cross— was adopted also by the victorious Briton Constantine as his own flag. This was right after Constantine's previously-mentioned perception of the symbol of the flaming cross in the sky.

The background of that perception may very well have been his knowledge of his ancestor Arviragus' employment of the cross on his own battle-shield centuries earlier — or even Constantine's knowledge of St. George and his cross — or Constantine's knowledge of both. Certainly this symbol later developed into the —Cross of England— — presently exhibited with those of Ireland and Scotland on that British flag known as the —Union Jack.—

Ignoring the Christian protests of St. George, the antichristian and callous Pagan Caesar Diocletian poured a huge army of persecutors into Britain. Fortunately, however, the father of the Briton Constantine — the mild and tolerant Regional Emperor Constantius Chlorus — had already been proclaimed Emperor, at York.

The Britons were thus united. As one, they responded to the battle call of Constantius. Within a year, Constantius terminated the Diocletianic persecution in Britain, inflicting staggering defeats on Rome's pagan armies and driving them back to the Continent. Thus Jowett.¹²⁵

The Pagan Roman Caesar Diocletian relinquished his emperorship in A.D. 305. Thereupon, the claims of Constantius — and, after him, of the latter's son Constantine — were enhanced. Thereby, so too was the influence of Britain.

¹²³ 14th ed., art. *Constantine*.

¹²⁴ Corbett: *op. cit.*, p. 45.

¹²⁵ *Op. cit.*, p. 216.

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The Palestinian Sozomen, in his A.D. 443*f Ecclesiastical History*, writes:¹²⁶ "The great Constantine received his Christian education in Britain." And Sozomen's contemporary Socrates of Constantinople, in his own famous *Ecclesiastical History*, affirms:¹²⁷ "In Britain...Constantine was proclaimed Emperor."

Sozomen further states:¹²⁸ "In **Britain**...it is **universally** admitted that Constantine embraced the **Christian** religion **prior** to his war with Maxentius [*circa* A.D. 312].... Under the government of Constantine, the churches flourished and increased in numbers daily ó since they were honoured by the good deeds of a benevolent and well-disposed emperor [*viz.* Constantine himself]....

"While Constantius was alive, it did not seem contrary to the laws for the inhabitants of the countries beyond Italy to profess Christianity ó that is to say, in Gaul, in Britain, or in the region of the Pyrenean mountains [over which Constantius then had control].... When Constantine succeeded to the same government, the affairs of the churches became still more brilliant."

In A.D. 306 ó states the A.D. 731 Roman Catholic church historian Bede¹²⁹ ó Helen's husband (*viz.* Rome's Britannic) Governor "Constantius...died in Britain. This man left his son Constantine.... Constantine, being created emperor in Britain, succeeded his father in the sovereignty."

Writes Philipp Melanchthon the famous German Lutheran Reformer:¹³⁰ "Helen was unquestionably a British princess." Declares also Pope Urban:¹³¹ "Christ shewed to Constantine the Briton the victory of the cross for his sceptre." Explains the brilliant 1534 Roman Catholic historian and fine scholar Polydore Virgil:¹³² "Constantine ó born in Britain; of a British mother; proclaimed Emperor in Britain beyond doubt ó made his natal soil a participator in his glory."

Also Rev. R.W. Morgan writes¹³³ that the first part of the fourth century is the era of Constantine the Great and his mother Helena ó both Britons by birth. "The man must be mad," states the 1570 Vatican Librarian (Cardinal Baronius),¹³⁴ "who in the face of universal antiquity refuses to believe that Constantine and his mother were Britons born in Britain." Again, Irish Archbishop Ussher (the famous 1630*f* Puritan Anglican Protestant) delivers a catalogue of twenty **Continental** authorities affirming, and not one denying this.

¹²⁶ Jowett: *op. cit.*, 219.

¹²⁷ Soc.: *Eccl. Hist.* ch. 2 (comp. Soz. *EH*).

¹²⁸ *Op. cit.* I:5f.

¹²⁹ *Op. cit.*, I:8.

¹³⁰ P. Melanchthon: *Epistola*, p. 189.

¹³¹ Urban: *Brief Britannia*.

¹³² Polyd. Virg.: *Hist. Brit.*, p. 381.

¹³³ *Op. cit.*, pp. 163-65.

¹³⁴ *Op. cit.*, ad. ann. 306.

The Briton Constantine proclaimed as the first Christian Emperor of Rome

After Constantius died at York, his son was proclaimed the first Christian Roman Emperor ó while Constantine was still in Britain. As Jowett observes,¹³⁵ in the churchyard of the ancient parish church of St. Cuthbert now in the city of York, stands near the main entrance a large stone cross. Thereon are inscribed the following words: òFrom this Parish, Constantine the Great was declared Emperor, 306 A.D.ö

Also John Taylor explains¹³⁶ that Constantius had married Helena, a British princess favourable to Christianity. When he died (A.D. 306) at York, and was succeeded by his son Constantine ó both mother and son were known adherents of the cross. It was under that banner, and as the first Christian Emperor, that Constantine won his last great battle at the Milvian Bridge in A.D. 312.

Small wonder therefore that the National British Church during the first half of the fourth century, somewhat suddenly increased in power and influence internationally. It then proceeded to enfold the whole of the land within its communion. The Church of Britain became great ó not only at home but also abroad.

Wrote the famous church historian of Aquitania Sulpitius Severus (*circa* 403 A.D.):¹³⁷ òHelen reigned as Empress with her son.ö The mediaeval historian Geoffrey Arthur added in his translation of the ancient Brythonic document *History of the Kings of Britain*:¹³⁸ òAll 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.ö

Jowett observes¹³⁹ that Helen died in A.D. 336. The later years of her life were spent in working diligently for the Christian Faith, at Constantinople ó the city which her son founded. Helen was assiduous in collecting and preserving relics of the Apostles found in and around Jerusalem. Posterity can be grateful to this gracious woman who contributed so abundantly of her fortune, in searching for and restoring ancient manuscripts and documents as well as the personal effects of the Apostles.

Rev. Professor Dr. Philip Schaff on Constantine and his mother Helena

The Swiss-American Rev. Professor Dr. Schaff has written in his famous multi-volume *History of the Christian Church*¹⁴⁰ that Constantine, the first Christian Emperor of the Roman Empire, was born in Britain. Also his mother, St. Helena, was probably a native of that same country.

¹³⁵ *Op. cit.*, p. 224.

¹³⁶ *Op. cit.*, p. 161.

¹³⁷ Cited in Jowett: *op. cit.*, p. 215.

¹³⁸ *Op. cit.*, V:6.

¹³⁹ *Op. cit.*, p. 215.

¹⁴⁰ *Op. cit.*, IV pp. 22-27.

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Elsewhere again, Schaff adds¹⁴¹ that Constantine, son of the Co-Emperor Constantius Chlorus ó who reigned over Britain till his death in 306 ó was born probably in the year 272, in Britain. According to Baronius¹⁴² and others, he was born in Britain. An ancient panegyric of 307 says that Constantine ennobled Britain by his birth.

Moreover, continues Schaff,¹⁴³ the young Constantine ó who hailed from the Far West ó had already in 306 become Emperor of Britain. He was appointed by his father, and proclaimed by the army, as his successor.

With Constantine, the first of the Christian Emperors, a new period begins. Legally and politically, Christianity now ascends the throne ó under the banner of the cross.

Indeed, as regards the pious Empress Helena ó the mother of Constantine the Great ó Schaff adds¹⁴⁴ that in 326 at the age of seventy-nine she made a pilgrimage to Jerusalem. There she removed the pagan abominations, and built Christian churches on Calvary and Olivet and at Bethany (thus Eusebius). In this, she was liberally supported by her son, in whose arms she died.

Eusebius's eulogy to Constantine after his triumph in A.D. 312

Shortly after Constantine triumphed at the Milvian Bridge in A.D. 312. Then he began his great work of political christianization. The famous Patristic Father Eusebius gave thanks. In his famous *Church History*, he exulted:¹⁴⁵

õThanks for all things be given unto God, the Omnipotent Ruler and King of the Universe.... The greatest thanks to Jesus Christ the Saviour and Redeemer of our souls, through Whom we pray that peace may always be preserved for us, firm and undisturbed by external troubles....

õSing to the Lord a new song, for He has done marvellous things! His right hand and His holy arm has saved.... The Lord has made known His salvation. His righteousness He has revealed in the presence of the nations. Psalm 98:1-2....

The whole race of God's enemies was destroyed.... A bright splendid day overshadowed by no cloud, illuminated with beams of heavenly light the churches of Christ throughout the entire World....

õEspecially we who placed our hopes in the Christ of God had unspeakable gladness and a certain inspired joy...when we saw every place which shortly before had been desolated by the impieties of the tyrants ó reviving as if from a long and death-fraught pestilence, and temples again rising from their foundations to an immense height and receiving a splendour far greater than that of the old ones which had been destroyed [by Diocletian]. Constantine the mightiest victor, adorned with every virtue of piety, together with his son...recovered the East [*etc.*]....

¹⁴¹ *Op. cit.*, III pp. 18f.

¹⁴² *Op. cit.*, at *ann.* 306 n. 16.

¹⁴³ *Op. cit.*, II, pp. 72f.

¹⁴⁴ *Op. cit.*, III, p. 467.

¹⁴⁵ Euseb.: *Ch. Hist.*, X:1:1 to 2:1 & 9:6-9.

“With dances and hymns, in city and country, they glorified first of all God the universal King ó because they had thus been taught ó and then the pious emperor with his God-beloved children.... Edicts full of clemency and **laws containing tokens of benevolence and true piety were issued in every place by the victorious emperor....**

“The empire...was preserved firm...for Constantine and his sons alone. And, having obliterated the godlessness of their predecessors, recognizing the benefits conferred upon them by God ó they exhibited their love of virtue and their love of God and their piety and gratitude to the Deity by the deeds which they performed in the sight of all men.”

Is this eulogy exaggerated? Even more than twelve centuries thereafter, the Protestant Elizabethan chronicler and historian Raphael Holinshed¹⁴⁶ would insist that the Christian Briton Constantine brought the entire Roman Empire under his own rule and subjection. Moreover, he was a great favourer of the Christian Religion. To advance the same, he took order to convert temples dedicated to the honour of idols ó for the service of the true Almighty God.

He also commanded that none should be admitted to serve as a soldier in the wars ó unless he was a Christian. Nor yet should such a Non-Christian have rule over any country or army.

He was much counselled by that noble and most virtuous lady, his mother the Empress Helen. She, being a godly and devout woman, did what in her lay ó to move him to set forth God’s honour and the increase of the Christian Faith.

Holinshed concludes that many works of great zeal and virtue are remembered by writers to have been done by this Constantine and his mother Helen ó to set forth God’s glory and to advance the Christian Faith. He was a man in whom many excellent virtues and good qualities both of mind and body were manifestly apparent. Chiefly, he was a prince of great knowledge and experience in war ó and an earnest lover of justice.

Gladys Taylor on the life and times of the Briton Constantine

As Gladys Taylor indicates,¹⁴⁷ the Eastern Church and the Western Church had great affinities and frequent contacts. But pagan Rome stood at the centre, obstructing all efforts at unity. The same influences were very apparent during the reign of Constantius Chlorus as Regional Emperor of the West ó when the stumbling block was the evil pagan Roman Emperor Diocletian and the pagan Roman Senate.

Having spent much time in Illyria, Constantius had more affinity with the Greeks of the East than with the Pagan Romans. His son the Briton Constantine followed in his steps, and also followed his mother Helena with her native Celto-Brythonic Christianity. When Constantine chose a capital city for his united Empire in its new

¹⁴⁶ *Op. cit.*, I:531f (citing Polydor).

¹⁴⁷ *Hid. Cent.*, pp. 47f.

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Christian format ó he chose one in the East and named it Constantinople ó ignoring the still-pagan Senate in Rome.

In the later genealogies of the Welsh Princes, Helen the wife of the (930 A.D.) Howel the Good is shown to have descended from Constantine the Great and his mother Helena. The *Harleian Manuscript*¹⁴⁸ in the British Museum, gives the Tudor genealogy going back even further in the same family ó to Belin the Great, son of Anna the daughter of Joseph of Arimathea.

There is also Roman authority for this. That comes in the form of a timely manuscript by Ammianus Marcellinus, who wrote during the latter part of the fourth century. Ammianus Marcellinus is believed to have written of Helena's period.

Also the Jesuit P.J. Chandlery, in his guidebook,¹⁴⁹ tells us that it is one of Britain's greatest glories to count St. Helena and Constantine among her children. St. Helena, remarks Chandlery, was the only daughter of the Christian Briton King Coel.

Britain's early historians, at least until the seventeenth century, always obtained their information about Helena from Ancient-Brythonic (and from somewhat later Welsh) records and genealogies. It was when the Rome-loving Edward Gibbon, after a prolonged visit to Rome, wrote his 1766*f History of the Decline and Fall of the Roman Empire* ó that he passed on the **modern** Roman fiction of Helena's allegedly illegitimate birth and rearing within an innkeeper's family at the small town of Naissus in the Balkans.

The semi-romanized Gibbon evidently heeded modern Romanism's prepared propaganda. Since his day, other historians and encyclopaedias have here slavishly copied Gibbon. They have ignored the earlier statement by Baronius, himself the Librarian at the Vatican during the sixteenth century. He was renowned for his honesty. Indeed, he was very emphatic when he wrote in his *Ecclesiastical Annals* öthat Constantine and his mother were Britons, born in Britain.ö

Corbett observes¹⁵⁰ that in Llanelan or Helen's Church, we have a strip of land known as Holy Thorne. Joseph of Arimathea had landed there. There were tin mines in the area. Helena, mother of Constantine the Great, is supposed to have rebuilt Llanelan *circa* A.D. 300 as one of the twenty-nine churches which she restored.

Indeed, also the mediaeval chronicler and historian Geoffrey Arthur rightly insists in his translation of the Ancient-Brythonic document *History of the Kings of Britain*¹⁵¹ that öConstantius died at York and bequeathed the kingdom to his son. He, 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?ö

¹⁴⁸ *Harleian Manuscript* No. 3859.

¹⁴⁹ P.J. Chandlery: *Pilg. Walks in Rome*.

¹⁵⁰ *Op. cit.*, pp. 40-47.

¹⁵¹ *Op. cit.*, V:5-7.

The Briton Constantine's ecclesiastical actions between A.D. 310 and 320

In A.D. 310, the British Christian Constantine became the first Christian to rule the whole Roman Empire. Forthwith, he then terminated all state-sponsored pagan persecutions of Christianity.

In 314, Constantine called an international Church Council at Arles near Marseilles in Gaul. It was attended by no fewer than three Britons out of a grand total of thirty-three bishops alias overseers altogether.¹⁵²

Rev. Professor Dr. Hugh Williams stresses¹⁵³ that representatives from Britain were present in the great trinitarian Council at Arles in 314, summoned by Constantine. Numerous Presbyters and Deacons took part and voted in the Council. From York and from London and from Lincoln respectively three Overseers, namely Bishop Ifor alias Eborius and Bishop Rhystyd alias Restitutus and Bishop Rhyddolff alias Adelfius ó each accompanied by a Presbyter and a Deacon ó went to share at Arles in the work of framing the canons of that church council.

John Taylor explains¹⁵⁴ that in spite of, or perhaps by reason of, this very persecution by Diocletian from around A.D. 285 onward ó the years immediately succeeding appear to show the British Church at the acme of her prosperity. The archbishopric of London became powerful and comparatively wealthy ó Restitutus, who held the See in A.D. 314, headed the British contingent to the great Council of Arles.

One of his colleagues, Adelphius alias Rhyddolff of Caerleon-upon-Usk, was identified by Professor Rees with Cadfrawd. He was a British saint of this period, and appears to have belonged to the chief royal family of the Britons ó being descended, like Llew, from Bran and Caradoc.

Indeed, Rev. Canon Browne ó in his book *The Christian Church in These Islands Before the Coming of Augustine*¹⁵⁵ alias Austin of Rome (around 600 A.D.) ó states that in the traditions of the archbishopric of York, Ifor at Arles in 314 is the first named. There are others too from Britain ó namely Rhystyd and Rhyddolff.¹⁵⁶

In 320, Eusebius of Palestine mentions the churches of Britain in his own day. He also states that the apostle õPeterö ó and õthe Apostlesö ó had formerly gone õto the Isles called the Britannic.ö¹⁵⁷

In general terms, also Gibbon corroborates the collapse of Paganism in Rome through its takeover by the Christian Constantine. In his *Decline and Fall of the Roman Empire*,¹⁵⁸ he maintains that at this time the Christian faith obtained a remarkable victory over the established religions of the Earth. It did so through the

¹⁵² See J. Foster's *op. cit.*, p. 22.

¹⁵³ [*Brit.] Ch.*, pp. 631-38.

¹⁵⁴ *Op. cit.*, pp. 160f.

¹⁵⁵ C. Browne: *Chr. Church in These Islands*, p. 99 (as cited in Roberts's *op. cit.* pp. 13f).

¹⁵⁶ See J. Taylor: *op. cit.*, p. 237.

¹⁵⁷ *Vit. Const.*, III:17-19; *Dem. Evang.*, III:5:12; *Menolog. Graec.*

¹⁵⁸ Oxford, London, 1906f, II, pp. 2f,7,23,28.

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pure and austere morals of the Christians ó and through the union and discipline of the Christian Republic which gradually formed an independent and increasing State in the heart of the Roman Empire.

õChristianity offered itself to the World, armed with the strength of the Mosaic Law.õ The important truth of the immortality of the soul was inculcated. The edification of the Christian Church ó the true Proto-Protestant Culdee Christian Church as the õNew Jerusalemö ó was to advance by equal steps with the destruction of the mystic õBabylonö alias pagan Rome.

The Apocalypse received by the Protestant churches ó the book of Revelation ó has the advantage of turning those prophecies against the See of Rome. Thus, amazingly, even the Rome-loving Gibbon.

Later, from 321 onward, the Briton Constantine gave preferential treatment throughout the Roman Empire to previously-prohibited Christianity. He died in 337, and is reputed to have been buried in Britain ó near Caernarvon.

**The great political importance of Constantine
and the fall of Pagan Rome**

The Poet Francis Brett Young has noted that õwhen pagan Rome fell like a withered oak which age had sapped and cankered at the root ó resistant, from her topmost bough ó there broke the miracle of one unwithering shoot, which was the spirit of Britain. Certain men of that islandø's brood loved freedom better than their lives. Thus, when the tempest crashed around them ó they rose, and stood: riding into the dark under Christø's banner.ö¹⁵⁹

The Briton Constantine was precisely such a man. Rev. Morgan declares¹⁶⁰ that the policy of Constantine, in the carrying out of which for twenty years with admirable wisdom and inflexible purpose he was supported by armies levied for the most part in his native British dominions ó consisted in extending to the whole Roman World the system of constitutional Christianity which had long been established in Britain.

His religious sympathies, as well as those of his mother, were wholly Eastern ó alias Palestinian ó and not Roman. They were those of the British Church. They revolved round Jerusalem and the Holy Land, not Rome. Helen spent all her declining years in restoring the churches and sacred sites of Palestine.

The objects of Constantineø's life are well explained by him in one of his edicts. Said he: õWe call God to witness, the Saviour of all men, that in assuming the government ó we are influenced solely by these two considerations: the uniting of the Empire in one faith; and the restoration of peace to a World rent to pieces by the insanity of [Anti-Christian] religious persecutionö prior to the pagan Diocletian Caesarø's death in 303 A.D.¹⁶¹

¹⁵⁹ Cited in J. Leeø's *Conscience Voting*, Veritas, Morley, W.A., Australia n.d., p. 1.

¹⁶⁰ *Ib.*, p. 167.

¹⁶¹ Jowett: *op. cit.*, p. 219.

Again, in his A.D. 333 *Oration*,¹⁶² Constantine himself declared: "Men commend my services, which owe their origin to the inspiration of Heaven. Do they not clearly establish the truth that God is the Cause of the exploits I have performed? Assuredly they do! For it belongs to God, to do whatever is best; and to man, to perform the commands of God...."

"While therefore it is natural for man occasionally to err, yet God is not the cause of human error. Hence, it behooves all pious persons to render thanks to the Saviour of all, for our own individual security; and then for the happy posture of public affairs. At the same time, we intreat the favour of Christ with holy prayers and constant supplications, that He would continue to us our present blessings." Thus Constantine.

Jowett remarks¹⁶³ that for twenty years, Constantine laboured to extend the system of Constitutional Christianity long established in his native land. Like his mother, the Queen Empress Helena, he had inherited the British sympathy for the Eastern Church rather than the Roman.

For them, British Faith stemmed from Jerusalem, not Rome. He restored lands and the ancient forest rights around London, together with the *gorsedd* lands of his grandfather King Coel. In the British *Triad III*, he is recorded as being the first emperor to extend royal patronage to all who assembled in the Faith.

The Church Historian Eusebius on the life of Constantine

In his *circa* A.D. 338 *Life of Constantine*, his biographer Eusebius declares¹⁶⁴ that Constantius "the father of Constantine...had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men.... During the whole course of his quiet and peaceful reign, he dedicated his entire household, his children [including Constantine], his wife [Helen], and domestic attendants to the One Supreme God."

Consequently, when Constantine himself became the Emperor of the Roman Empire, "instructing his army in the mild and sober **precepts of godliness**, he carried his arms **as far as the Britons** and the nations that dwell in the very bosom of the Western Ocean.... **He directed his attention...first...to the British nations** [viz. the Brythons and the Gaels and the Picts], which lie in the very bosom of the Ocean."

Indeed, according to Eusebius,¹⁶⁵ Constantine the Conqueror once started off a letter as follows: "Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine:.... **Beginning at the remote Britannic Ocean** and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of Divine power I banished and utterly removed every form of evil which prevailed."

¹⁶² Constantine: A.D. 333 *Oration*, ch. 26.

¹⁶³ *Op. cit.*, p. 220.

¹⁶⁴ *Op. cit.*, I, chs. 17 & 8 & 25.

¹⁶⁵ *Ib.*, II:24,28.

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After this, continues Eusebius,¹⁶⁶ Constantine took over the whole of the Roman Empire. One day, when the day was already beginning to decline, he saw with his own eyes the trophy of a **cross of light** in the Heavens above the sun, and bearing the inscription, "Conquer by this!"...

He said...in his sleep the Christ of God appeared to him with the same sign..., and commanded him to make a likeness of that sign which he had seen...and to use it as a safeguard in all engagements with his enemies....

He determined thenceforth to devote **himself to the reading of the Inspired Writings**. Moreover, he made the Presbyters of God his counsellors, and deemed it incumbent on him to honour the God Who had appeared to him with all devotion.

Thus the pious Emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony.... All the nations too, as far as the limit of the Western Ocean being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals ceased not to praise him as the...common benefactor. All, indeed with one voice and one mouth declared that Constantine had appeared, by the grace of God, as a general blessing to mankind.¹⁶⁷

Eusebius on the Briton Constantine's Imperial Edicts

Of Constantine's laws, his contemporary the church historian Eusebius further observes:¹⁶⁸ "The emperor's edicts, permeated with his humane spirit, were published among us.... **His laws, which breathed a spirit of piety toward God**, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation....

They recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile.... In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve [sentences] in the civil courts; and ordained **restitution** to be made to any who had been deprived of property."

Yet Constantine went much further. Explains Eusebius: "He openly proclaimed to all the Name of Him to Whose bounty he owed all his blessings and declared that He, and not himself, was the Author of his past victories."

Thus he characteristically declared: "Victor Constantinus, Maximus Augustus..., to all who entertain just and sound sentiments respecting the character of the Supreme Being.... How vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt....

How mighty is the power of the Supreme God! Since it appears that they who faithfully observe **His Holy Laws**, and shrink from the transgression of **His**

¹⁶⁶ *Ib.*, I chs. 28-32.

¹⁶⁷ *Ib.*, I ch. 41.

¹⁶⁸ *Ib.*, II ch. 20.

Commandments, are rewarded with abundant blessings. **Beginning at the remote Britannic Ocean...through the aid of Divine Power, I banished and utterly removed every form of evil which prevailed ó in the hope that the human race...might be recalled to a due observance of the Holy Laws of God, and at the same time our most Blessed Faith might prosper under the guidance of His Almighty Hand.ö**¹⁶⁹

Constantine then continued:¹⁷⁰ öI myself owe my life, my every breath ó in short, my very inmost and secret thoughts ó entirely to the favour of the Supreme God.... Let all therefore who have exchanged their country for a foreign land because they would not abandon that reverence and faith toward God to Whom they had devoted themselves with their whole hearts and have in consequence...been subject to the cruel sentence of the [pagan Roman] courts..., though in [Pre-Diocletianic] time past exempt from such office ó let these, I say, now render thanks to God the Liberator! They are restored to their hereditary property and their wonted tranquillity...; to their former homes, their families and estates.... Receive with joy the bountiful kindness of God!ö

Constantine concluded:¹⁷¹ öIt appears by the clearest and most convincing evidence ó that the miseries which erewhile oppressed the entire human race, are now banished from every part of the [Roman] World through the power of Almighty God.... It remains for all, both individually and unitedly, to observe and seriously consider ó how great this power and how efficacious this grace are, which have annihilated and utterly destroyed...most wicked and evil men; have restored joy to the good; and **now guarantee the fullest authority both to honour the Divine Law as it should be honoured with all reverence**, and pay due observance to those who have dedicated themselves to the service of that Law.... Let this ordinance be published!ö

Constantine's Christian concern for the public's welfare

Eusebius then declares:¹⁷² öWhile thus variously engaged in promoting the extension and glory of the Church of God and striving by every measure to commend the Saviour's doctrine, the Emperor was far from neglecting -secularø affairs.... He manifested a paternal anxiety for the general welfare of his subjects....

öHe remitted a fourth part of the yearly tribute [or tax] paid for land, and bestowed it on the owners of the soil.... This privilege being established by law...[was] secured for the time to come...to be held not merely by the then present generation but by their children and descendants in perpetual remembrance.... He sent commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.ö

Constantine heard that there were many churches of God also in Persia, outside his own christianizing Empire. So he resolved to extend his anxiety for the general welfare ó to that different and still-pagan country also. Consequently, here is an extract from his *Letter* to the King of Persia:¹⁷³

¹⁶⁹ *Ib.*, II, chs. 23-24 & 27.

¹⁷⁰ *Ib.*, II, chs. 29 & 30.

¹⁷¹ *Ib.*, II, ch. 42.

¹⁷² *Ib.*, IV chs, 1-3.

¹⁷³ *Ib.*, IV ch. 8.

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ōBy **keeping the Divine Faith**, I am made a partaker of the light of truth.... I profess the Most Holy Religion.... This worship I declare to be that which teaches me **deeper acquaintance with the Most Holy God**.

ōAided by His divine power, **beginning [in Britain] from the very borders of the Ocean** I have aroused **each nation of the World** in succession **to a well-grounded hope of security**.

ōConsequently, those which ó groaning in servitude to the most cruel tyrants and yielding to the pressure of their daily sufferings [and which] had well-nigh been utterly destroyed ó have been restored through my agency to a far happier state.... This God I invoke with bended knees.

ōI recoil with horror from the blood of sacrifices, from their foul and detestable odours, and from every earth-born magic fire. For the profane and impious superstitions which are defiled by these rites, have cast down and consigned to perdition many ó nay whole nations ó of the Gentile World.ö¹⁷⁴

Eusebius on Constantine's legislation in general

Explains Eusebius:¹⁷⁵ ōThe Emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare..., not only himself implored the help and favour of God ó but charged the prelates of the churches to offer supplications on his behalf.... He directed his likeness to be stamped on the golden coin of the Empire with the eyes uplifted, as in the posture of prayer to God.... At the same time, he forbade by an express enactment the setting up of any resemblance of himself in any idol temple, so that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition....

ōHe modelled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein.... **He took the Sacred Scriptures into his hands, and devoted himself to the study of those divinely inspired Oracles**. After which he would offer up regular prayers, with all the members of his imperial court....

ōHe ordained too, that one day should be regarded as a special occasion for prayer. I mean that which is truly the first and chief of all, the day of our Lord and Saviour.... His true body-guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour, and performed on that day the devotions which he loved.

ōThe same observance was recommended by this blessed prince to all classes of his subjects ó **his earnest desire being gradually to lead all mankind to the worship of God**. Accordingly, he enjoined on all the subjects of the Roman Empire to observe the Lord's day as a day of rest....

¹⁷⁴ *Ib.*, IV chs. 9-10.

¹⁷⁵ *Ib.*, IV chs. 14-18.

“His desire was to teach his whole army zealously to honour the Saviour’s day.... He freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God ó in order that they might be able, without impediment, to perform their religious worship.”

As a typical Briton, also Constantine strongly opposed idolatry. Explains Eusebius:¹⁷⁶ “His subjects both civil and military throughout the Empire found a barrier everywhere opposed against idol worship, and every kind of sacrifice [to idols] forbidden. A statute was also passed, enjoining the due observance of the Lord’s day ó and transmitted to the governors of every province....

“He issued successive laws and ordinances: forbidding any to offer sacrifice to idols; to consult diviners; to erect images; or to pollute the cities with the sanguinary combats of gladiators.... The Egyptians, especially those of Alexandria, had been accustomed to honour their river [the Nile] through a priesthood composed of effeminate men ó either homosexual, or wilfully emasculated. Consequently, continues Eusebius of Constantine: “A further law was passed, commanding the extermination of the whole class as vicious ó so that no one might thenceforward be found tainted with the like impurity.

“The childless had been punished under the old law with the forfeiture of their hereditary property.... The emperor annulled this, and decreed that those so circumstanced should inherit.... **He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve.** But nature herself denies children to many who perhaps long for a numerous offspring ó but are disappointed of their hope by bodily infirmity.... Surely those whose bodily infirmity destroys their hope of offspring, are worthy of pity and not of punishment.

“He also passed a law to the effect that no Christian should remain in servitude to a Jewish master.... It could not be right that those whom the Saviour had ransomed, should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord Himself.”

Eusebius regarding Constantine’s public discourses

Of Constantine, Eusebius then concludes:¹⁷⁷ “Much of his time was spent in composing discourses, many of which he delivered in public. For he conceived it to be incumbent on him to govern his subjects by appealing to their reason ó and to secure in all respects a rational obedience to his authority....

“Especially, he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent ó and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words and to stand with downcast eyes in the consciousness of guilt ó while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God.”

¹⁷⁶ *Ib.*, IV chs. 23-27.

¹⁷⁷ *Ib.*, IV ch. 29.

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After the Briton Constantine had reigned as Emperor over the Roman Empire for many years, continues Eusebius, “ambassadors from the Indians who inhabit the distant regions of the East arrived with presents consisting of many varieties of brilliant precious stones.... These offerings, they presented to the Emperor ó thus allowing that his sovereignty extended even to the Indian Ocean.... Thus the Eastern Indians now submitted to his sway, as **the Britons of the Western Ocean had [already] done at the COMMENCEMENT** of his reign.”¹⁷⁸

Constantine, explains Eusebius ó “having thus established his power in the opposite extremities of the World ó he divided the whole extent of his dominions...among his three sons. To the eldest he assigned his grandfather’s portion [namely Britain etc.]....

“Being desirous of **furnishing his children with an inheritance** truly valuable and salutary to their souls, **he had been careful to imbue them with true religious principles** ó being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time, he assigned them the most accomplished teachers of secular learning ó by some of whom they were taught the arts of war.... **They were trained by others in political science, and by others again in legal science.**”¹⁷⁹

Consequently: “God has made manifest to us ó in the person of Constantine, who alone of all sovereigns [over the Roman Empire] had openly professed the Christian Faith ó how great a difference He perceives between those whose privilege it is to worship Him and His Christ, and those who have chosen the contrary part (who have provoked His enmity).... Standing as he did ó alone and pre-eminent among the Roman Emperors as a worshipper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour as none before him had ever done to His Church; having alone abolished utterly the error of polytheism and discountenanced idolatry in every form ó so, alone among them both during life and after death, was he accounted worthy of such honours.”¹⁸⁰

Rev. Professor Dr. Richardson’s assessment of the life of Constantine

Hartford Theological Seminary’s Librarian Rev. Professor Dr. E.C. Richardson gives a careful and a rather subdued assessment of the life of Constantine. He does so in his own modern *Prolegomena* ó to Eusebius’s above-mentioned work about this topic.

While himself simply claiming (without proof) that Constantine was born at Naissus ó Richardson admits¹⁸¹ that according to some, it was in Britain. Thus the English chroniclers, [so too the thirteenth-century Italian hagiographer] Voragine, and others. One of the panegyrists speaks of Constantine “taking his origin” from “Britain.” Indeed, Constantine the Emperor was the son of Britain’s Governor

¹⁷⁸ *Ib.*, IV ch. 50.

¹⁷⁹ *Ib.*, IV chs. 50-51.

¹⁸⁰ *Ib.*, IV chs. 74-75.

¹⁸¹ *Op. cit.*, in 1971 Eerdmans ed. of *NPNF*, Eerdmans, Grand Rapids, I, p. 411 & n. 4.

Constantius Chlorus and of Helena his wife. He was brought up in his mother's home in Britain.

After himself at York then becoming Emperor of the entire Roman Empire in A.D. 306, continues Richardson,¹⁸² Constantine was alert and ready to act. He gathered all the forces of German, Gallic and British¹⁸³ that he could muster. About the time of his decennial celebration in A.D. 317, his sons were made caesars.

It was a period of legislation and internal improvement. Cf. his laws of A.D. 319, 320, & 321. From this time on, he was much identified with Christian affairs, and the main events are given *in extenso* by Eusebius.

In 325 (June 19 to Aug. 25), the Council of Nicaea was held. Constantine took an active part in its proceedings.

Richardson maintains¹⁸⁴ that Constantine remained most merciful and mild to the very end of his life. He took care that his children should be well educated, and was popular with his own soldiers. Toward hostile soldiers, he was merciful.

As a legislator, Constantine enacted many laws; some good, and some severe. Thus his contemporary, the historian Eutropius.¹⁸⁵

Constantine's law-making shows a characteristic respect for law. Thus he enacted: laws for the abolition of idolatrous practices; for the erection of Christian houses of worship; and for observance of the Lord's Day. The laws were generally wise and, at the least, benevolently or righteously meant. Such were: the laws abolishing crucifixion and gladiatorial shows; the law that the families of slaves were not to be separated; the law forbidding the scourging of debtors; and the law repressing calumny. Among the severe laws were such as punished certain forms of illicit intercourse with death.

During his reign, Constantine was associated with Christianity. His reign was one of order and justice such as few were. He brought an order out of chaos. His was a reign in which it could peculiarly be said that chastity was safe and marriage protected and thus Gregory Nazianzus.¹⁸⁶

There with Constantine, a man's life and property were secure. It is idle to refuse the title of Great to a man who, from the beginning, followed a consistent though developing policy on such a basis as to secure large internal prosperity and development.

The nineteenth-century Hartford Theological Seminary Librarian Rev. Professor Dr. Richardson further observes¹⁸⁷ regarding Constantine that in his A.D. 314 letters to his son Chrestus, he speaks of those who are forgetful of their own salvation and the reverence due to the most holy faith. Also his letter to the bishops after the

¹⁸² *Op. cit.*, pp. 413 & 416f.

¹⁸³ Zos[imus], 2.15.

¹⁸⁴ *Ib.*, pp. 425 & 429f.

¹⁸⁵ Eutropius, 10:8.

¹⁸⁶ Greg. Naz., c. 38.

¹⁸⁷ *Op. cit.*, p. 431f, 435, 440 & 445.

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Council of Arles are full of expressions like "Christ the Saviour" and "beloved brethren" etc. This shows that, already in A.D. 314, Constantine was well-advanced in his Christian commitment.

In his religious life, he abounded in creed and confession believing in the Trinity, the divinity of Christ, the atonement, the resurrection, repentance and faith, love to God and man, and eternal life. He preached his faith on all occasions, and practised thanksgiving and prayer abundantly. He regarded everything that he had, or was having come from God.

Richardson then concludes that Constantine for his time made an astonishingly temperate, wise, and on the whole benevolent use of great power. In morality, kindly qualities, and at last in real Christian character he greatly surpassed most nineteenth-century politicians. Constantine stood to modern statesmen as Athanasius does to modern theologians. **The numerous laws of Constantine** taken all in all are businesslike and **do credit, in the main, to their author's heart**. They are embodied in the later Theodosian and Justinian Codes.

**Westminster Training College's Rev. Dr. Workman
on the Laws of Constantine**

Rev. Dr. H.B. Workman was Principal of Westminster Training College. In his article "Constantine" within the modern Hastings's *Encyclopaedia of Religion and Ethics*¹⁸⁸ Prof. Workman states that the following are the evidences of the growth, during the reign of Constantine, of specifically Christian laws or of the influence of Christian sentiment.

Slaves condemned to games or to the mines must not be branded in the face which is fashioned in the likeness of the divine beauty. In dividing estates, families of slaves must not be separated. Masters must not kill or wantonly torture their slaves.

The abolition of crucifixion and the breaking of bones would chiefly apply to slaves. Gladiatorial shows were prohibited. Concubinage was disallowed for married men. Rape was to be punished severely. Parents were forbidden to kill their infant children. The Christian sentiments of these laws are obvious. Exposure of children was strictly forbidden.

Debtors must not be scourged or, except in special cases, imprisoned. Prisoners were not to be confined without air and light; or with "chains that cleave to their bones"; or to be imprisoned before trial. Public works and the sitting of the courts were forbidden on Sundays. There was prohibition of pagan sacrifices in general.

Observes Constantine's Christian contemporary the apologist Lactantius, who tutored that British Emperor's eldest son Crispus:¹⁸⁹ "It is in no way permitted to commit homicide." Yet even sexual immorality was just as reprehensible.

¹⁸⁸ H.B. Workman: art. *Constantine* (in 1911 *ERE*, IV:80f).

¹⁸⁹ Lactantius: *Div. Inst.* VI:20.

Indeed: “The corrupting influence of the stage is still more contaminating. For the subject of comedies are the dishonouring of virgins, or the loves of harlots.... All spectacles ought to be avoided..., so that the habitual indulgence of any pleasure may not soothe and captivate us and turn us aside from God and from good works.”

Eusebius’s *Oration* on the Thirtieth Anniversary of Constantine’s Reign

An even more interesting assessment of Constantine’s achievements was given by the eye-witness Eusebius Pamphilius in A.D. 335. In his *Oration in Praise of the Emperor Constantine Pronounced on the Thirtieth Anniversary of his Reign*, Eusebius the famous church historian wrote:¹⁹⁰

“I come not forward prepared with a fictitious narrative... Our Emperor is gifted as well with that sacred wisdom which has immediate reference to God, as [also] with the knowledge which concerns the interests of men. Let those who are competent to such a task, describe his secular achievements ó great and transcendent as they are....

“Our own victorious Emperor [Constantine] renders praises to this Mighty Sovereign [Almighty God].... To Him Alone we owe that imperial power [of Constantine] under which we live. The pious caesars [namely Constantine’s sons], instructed by their father’s wisdom, acknowledge Him [the God of Constantine] as the Source of every blessing. The soldiery, the entire body of the people both in the country and in the cities of the Empire, with the Governors of the several Provinces, assembling together in accordance with the precept of their great Saviour and Teacher [Jesus Christ] ó worship Him.”¹⁹¹

“He [Constantine] is indeed an Emperor who calls on and implores in prayer the favour of his heavenly Father night and day, and whose ardent desires are fixed on His Celestial Kingdom.... He clothes his soul with the knowledge of God.... God Himself as an earnest of future reward assigns to him now (as it were) tricennial crowns composed of prosperous periods of time...after the revolution [or rotation] of three circles of ten years.”¹⁹²

Eusebius next recalls¹⁹³ Constantine’s constant endeavours ó ever since his historic victory in the sign of the cross. “With thanksgiving and praise, the tokens of a grateful spirit ó to the Author of his victory ó he proclaimed this triumphant sign by monuments as well as words to all mankind.... Such were the instructions which he gave to his subjects generally ó but especially to his soldiers, whom he admonished to repose their confidence not in their weapons or armour or bodily strength, but to acknowledge the Supreme God as the Giver of every good and of victory itself.

“Thus did the Emperor himself...become the instructor of [the soldiers in] his army, in their religious exercises. He taught them to offer pious prayers, in accordance with the divine ordinances ó uplifting their hands towards Heaven, and raising their mental

¹⁹⁰ *Op. cit.*, Prologue, 1 & 3.

¹⁹¹ *Ib.*, ch. I:3.

¹⁹² *Ib.*, ch. V:5-6 & VI:1.

¹⁹³ *Ib.*, ch. IX:8-12.

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vision higher still to the King of Heaven on Whom they should call as the Author of victory....

öThe hosts of his [Constantine's] enemies, have disappeared.... The tongues of the profane and blasphemous, [have] been put to silence.... Our Emperor, discharging (as it were) a sacred debt, has performed the crowning good of all ó by erecting triumphant memorials of its value in all parts of the World; raising temples and churches on a scale of royal costliness; and commanding all to unite in constructing the sacred houses of prayer.ö

**Eusebius briefly recounts Christ's recent
achievements through Constantine**

Continues Eusebius:¹⁹⁴ öOf old, the nations of the Earth ó the entire human race ó were variously distributed into provincial, national and local governments.... [Then,] one universal power ó the Roman Empire ó arose and flourished.ö Thereafter, under the first Christian Caesar, the Briton Constantine, öthe knowledge of one God and one way of religion and salvation ó even the doctrine of Christ ó was made known to all mankind....

öThe ancient oracles and predictions of the prophets were fulfilled..., and those especially which speak as follows, concerning the saving Word: ÆHe shall have dominion from sea to sea, and from the river to the ends of the Earthø and again, Æin His days, shall righteousness spring up; and abundance of peaceø... Our only Saviour..., after His victory over death..., spoke the Word to His followers...: ÆGo ye, and make disciples of all nations in My Name!ø He it was Who gave the distinct assurance that His Gospel must be preached in all the World ó for a testimony to all nations....

öWho but He, with invisible and secret power, has suppressed and utterly abolished those bloody [pagan] sacrifices which were offered with fire and smoke, as well as the cruel and senseless immolation of human victims; a fact which is attested by the heathen historians themselves? For it was not till after the publication of the Saviour's divine doctrine ó about the [120 A.D.] time of Hadrian's reign ó that the practice of human sacrifice was universally abandoned.

öSuch, and so manifest, are the proofs of our Saviour's power and energy after death.... He is even now carrying on...the works of a Living Agent.ö¹⁹⁵

Eusebius goes on: öNow the time has come for us to consider the works of our Saviour in our own age ó and to contemplate the living operations of the Living God. For how shall we describe these mighty works ó save as living proofs of the power of a Living Agent, Who truly enjoys the life of God? ... By the single *fiat* of His will, His enemies were utterly destroyed ó they who a little while before had been flourishing in great prosperity, exalted by their fellow-men as worthy of divine honour....

¹⁹⁴ *Ib.*, ch. XVI:2-8.

¹⁹⁵ *Ib.*, ch. XVI:10-12.

“As soon, however, as they dared openly to resist His will and to set their gods in array against Him Whom we adore ó immediately, according to the will and power of that God against Whom their arms were raised, they all received the judgment due to their audacious deeds. Constrained to yield and flee before His power ó together ó they acknowledged His Divinity.”¹⁹⁶

Again: “What monarch has prolonged his government through so vast a series of ages [as has God]? Who else has power to make war after death; to triumph over every enemy; to subjugate each barbarous and civilized nation and city; and to subdue his adversaries with an invisible and secret hand?”

“Lastly, and chief of all, what slanderous lip shall dare to question that universal peace to which we have already referred ó established by His power throughout the [Roman] World? For thus the mutual concord and harmony of all nations coincided in point of time with the extension of our Saviour’s doctrine and preaching in all the World... Who else has commanded the nations inhabiting the Continents and Islands of this mighty Globe to assemble weekly on the Lord’s day, and to observe it as a festival?”¹⁹⁷

Eusebius next addresses Emperor Constantine more personally. “These words of ours, however ó Sovereign [Constantine] ó may well appear superfluous in your ears, convinced as you are by frequent and personal experience of our Saviour’s Deity. You yourself also, in actions still more than words, are a herald of the truth to all mankind. You yourself (it may be) will vouchsafe at a time of leisure to relate to us the abundant manifestations which your Saviour has accorded you of His presence ó of those principles which He has instilled into your own mind, and which are fraught with general interest and benefit to the human race.

“You will yourself relate in worthy terms: the visible protection which your divine Shield and Guardian has extended in the hour of battle; the ruin of your open and secret foes; and His ready aid in time of peril. To Him you will ascribe...your administration of civil affairs; your military arrangements and correction of abuses in all departments; your ordinances respecting public right; and, lastly, your legislation for the common benefit of all... With such memorials, you have adorned that edifice..., ascribing victory and triumph to the heavenly Word of God ó thus proclaiming to all nations with clear and unmistakable voice, in deed and word, your own devout and pious confession of His Name.”¹⁹⁸

Subsequent evaluations of Helen and her son Constantine

Bishop Theodotus said at Constantine’s funeral in 337 A.D.:¹⁹⁹ “He was a lover of God, a lover of charity, a lover of men, a lover of goodness, and of every person. He went to church every morning and evening, every day.

¹⁹⁶ *Ib.*, ch. XVII:1-3.

¹⁹⁷ *Ib.*, ch. XVII:11-14.

¹⁹⁸ *Ib.*, ch. XVIII.

¹⁹⁹ Theodotus: *Panegyric on Constantine* (as cited in G. Taylor’s *Hid. Cent.* p. 57).

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öHe [Constantine] made large assemblies at the Holy Communion; he prayed to God with great earnestness; he gave away large charities and gifts. And he and his house, and his mother the God-fearing Queen Helena, feared the Lord always.ö

Declares Henry of Huntingdon in his A.D. 1154 *History of Britain*:²⁰⁰ öConstantius ó who under the later [Pagan Roman] Emperors ruled Gaul, Britain and Spain for fifteen years ó received in marriage the daughter of the British King [Coel] of Colchester. Her name was Hoel or Helen, our Saint Helena ó by whom he [Constantius] had Constantine the Great....

öConstantine, who reigned thirty years and ten months, was the flower of Britain. For he was British both by birth and country.... Britain never produced his equal, before or afterwards. He led an army from Britain and Gaul into Italy.... [Almost like the B.C. 510f King Moelmudø son Brenn before him,] Constantine founded a city called after his own name in Thrace, which he made the seat of the imperial power....

öTradition says that Helen, the illustrious daughter of Britain, surrounded London with the wall which is still standing ó and fortified Colchester also with walls. But more especially, she rebuilt Jerusalem ó adorning it with many basilica purified from idols.ö

That well-known historian and researcher of the Ancient British Church Rev. Professor Dr. Hugh Williams has noted²⁰¹ that after Constantius visited Britain in 296, he died at York in 306. His son was Constantine.

Says the A.D. 826 chronicler and historian Nenni:²⁰² öConstantinus...died there [in Britain], and his grave is shown near a town which is named Cair Segeint [Caernarvon], as the letters on his tombstone testify.ö The Irish version adds öson of Helena.ö The name Helen still survives as a place-name near Caernarvon.

Corbett observes²⁰³ that some of the descendants of Constantine carefully preserved the Christian principles of their great parent. They themselves were the founders or rather the further constructors of the Byzantine Empire.

One descendant became closely linked with Britain. He was Ambrosius Aurelianus [alias Embres Erryll], a grandson of Constantine. He became king of the British Cotswolds. He was a brother of Uthyr Pendragon, the father of King Arthur. When Ambrosius died, he bequeathed to his nephew Arthur a united Britain as a legacy.

The ongoing Celto-Brythonic legacy of Constantine's Britain

Even before the conversion to Christ of the British Christian Princess Helenø son Cystennin, Britain was ó both religiously and economically ó already of increasing importance to Rome. This was even more so the case ó after Cystenninø elevation as Constantine to the position of the first Christian Emperor of that Roman Empire.

²⁰⁰ *Op. cit.*, pp. 28f.

²⁰¹ H. Williams: *The Early British Church*, pp. 116f, 126f, 131f.

²⁰² *Op. cit.*, ch. 25.

²⁰³ *Why Britain?*, pp. 40-47.

Britain's increasing importance not only continued, but also much expanded under Constantine.

As the modern historian of Roman Britain Professor Peter Blair points out,²⁰⁴ *Britannia* was able to produce enough and more than enough to meet her own requirements. Corn was being exported to the Rhineland in the fourth century. British cloth enjoyed during the Roman occupation a European reputation for good quality which it still retained in the Anglo-Saxon period. Britain was regarded as a fertile island. Lead was an important British mineral. It was of double value, both for its own uses and for the silver which was extracted from it. Also the Cornish export trade in tin still flourished greatly.

It should not be thought that the above was achieved in Britain only under Roman entrepreneurship. Professor K.H. Jackson has shown the contrary, in his important essay *The British Language during the Period of the English Settlements*. He explains²⁰⁵ that in Roman Britain (A.D. 43-397), the native Celtic speech was probably current everywhere 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 sometimes expressed that, but for the A.D. 449 English invasion, Britons would now be speaking some sort of Romance language allied to French at the present day.

Constantine indeed became Emperor of the Roman Empire. However, first and foremost he was still Cystennin or a Celtic Christian Briton. Subsequent events, as we shall see in our next chapter, abundantly substantiate this.

Summary: Christian Britain, A.D. 200-320, overthrows Paganism in Rome

Summarizing, in A.D. 202 the ungodly pagan Roman Emperor Severus decreed against Christianity but was himself then killed in Britain. Greece's pagan historian of Rome Dio Cassius then chronicled the representative nature of government in free North Britain or beyond the Roman *Britannia*. Indeed, there was considerable foreign testimony or thus Hippolytus, Sabellius and Origen or about Christianity in the whole of Britain from A.D. 200 to 250.

We then looked at the progress of Christianity in Ancient Caledonia. We noted that the illustrious successors of her Christian King Donald and others were favourably influenced by Christian refugees from South Britain, fleeing periodic persecution at the hands of Pagan Rome's occupants of their land. We also noted: the non-celibate Early-Celtic monasticism in the Ancient British Isles; Biblical influences on the Irish till A.D. 260; and the replacement especially in Ireland of druids by presbyters.

²⁰⁴ *Rom. Brit. & Earl. Engl.*, p. 130f.

²⁰⁵ K.H. Jackson: *The British Language during the Period of the English Settlements* (in eds. H.M. & N.K. Chadwick's *Studies* p. 61f).

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Further evidence of Christianity in South Britain, is seen in the Christian inscriptions within the Lullingstone villa ó and in the accounts of martyrs such as Aaron and Julius and Alban during the antichristian persecutions of Decius and Valerian and Diocletian. It was seen that King Coel of Colchester together with his family resisted Roman Paganism, and that Britain's kings Carawn and Asclepiodot agitated for freedom from Pagan Rome.

We then examined the thesis that Helen was the daughter of King Coel, and that she bore Cystennin alias Constantine to Constantius in *Britannia*. Indeed, according to some of Constantine's then-contemporary panegyrists ó as well as Baronius, Ussher, Richardson and Schaff ó that first Christian Emperor of Rome was born and educated in Britain, where his father was Governor and his mother a British Christian Princess.

The story of Constantine's perception of a flaming cross in the sky, and his adopting it as his own battle-symbol, is well-known. Perhaps this was occasioned by his apparently being influenced by the A.D. 43f cross on King Arvirag's battle-flag, and also by the A.D. 300f St. George and his cross. Indeed, Constantine's later laws also evidence his own youthful profession of Christianity.

In due course, after the death in Britain of her Governor Constantius, in York his son the Briton Constantine was proclaimed the first Christian Emperor of Rome. The great church historian Eusebius eulogized Constantine after his triumph in A.D. 312. His very many ecclesiastical actions between A.D. 310 and 320 were recounted. Indeed, Constantine was also of great political importance ó to the fall of Pagan Rome, and the advancement of the Empire toward the creation of a Christian Commonwealth.

We then noted Eusebius's account of the life of Constantine; of the latter's imperial edicts; and of his concern for the public's welfare. As emperor, Constantine legislated against: idolatry and pagan sacrifices; concubinage for the married; rape, abortion, infanticide and homicide; gladiatorial carnage; mistreatment of slaves; public works and court sessions on Sundays; imprisonment without trial; the scourging of debtors; inhuman imprisonment without air and light, or with chains and shackles; and other cruel but thitherto not unusual punishments. He also legislated in favour of: the building of churches; the promotion of Lord's Day observance; and the death penalty for practising sexual pervers.

Also noted was the eye-witness testimony of Eusebius regarding the Briton Constantine's public discourses ó and also that same great church historian's *Oration on the Thirtieth Anniversary of Constantine's Reign*, in which Eusebius himself recounted Christ's recent achievements through Constantine. Subsequent evaluations of both Helen and her son Constantine included those of Theodotus, Henry of Huntingdon, and Dr. Hugh Williams.

Last, we considered the ongoing Celto-Brythonic legacy of Constantine's Britain. Because of his imperial rule as the Roman Empire's first Christian Emperor, the Briton Constantine greatly boosted especially his own country's political importance. Also Britain's economic standards then surged into pre-eminence, even as her Celto-Brythonic culture continued. Most of all, however, Britain now more than ever before became the great missionary arm of the Church ó and herself a great bastion of Christian civilization.

CH. 15: BRITISH COMMON LAW FROM CONSTANTINE TO SAINT PATRICK

In the year A.D. 325, the British Church most approvingly assented to the trinitarian conclusions of the Council of Nicaea.¹ Under the British Christian Cystennin alias Emperor Constantine, and his sons ó Christian Britain was extremely prosperous, law-abiding, and well-ordered. This remained the situation, in general, throughout the fourth century A.D.

The noted modern church historian of Early Britain, Rev. Professor Dr. Hugh Williams, has remarked² that the Christians in Britain had increased in numbers ó as the third century had worn on. That pattern would continue, throughout the fourth century ó and deep into the fifth.

Constantine left Britain around A.D. 310, and thenceforth based himself in Southern Europe. Britain had, by the middle of the century [A.D. 350], become in every sense Christian ó except as to its more northern parts (*viz.* in Northern Caledonia, and from Central Pictland to the Shetlands). Yet even in the latter areas, there was at least an increasing Christian witness.

Druidism had died early and peacefully in Britain. It seems altogether the case that although Druidism was fiercely Anti-Roman, **Celtic Christianity never encountered any opposition from British Druidism.** Even in Early Ireland, where pagan Rome had no influence, the occasional resistance by druids to Christianity was slight ó and the Chief Druid Dubhthach fully co-operated with St. Patrick in subjecting Irish Common Law to christianization and inscripturation.

Relationship between North Britain & South Britain during the fourth century

In Britain itself, then, there was apparently no opposition from Druidism to Christianity. Yet there was nevertheless constant opposition from the Free Britons and their druids to the North and to the West (as well as from many Britons even in South Britain) ó toward the Pagan Romans in South Britain's province of *Britannia*.

Sir David Hume points out in his *History of England*³ that in the early times of Rome's dominion over *Britannia* till about A.D. 300, the northern parts of the island were then inhabited by the Caledonians and the Meats. Such seem to have been the Strathclydian Brythons of Caledonia, and the Pre-Brythonic and Pre-Gaelic Proto-Celts of Pictavia.

In the beginning of the fourth century A.D., the Roman names *Caledonii* and *Maeatae* were supplanted by two new names ó -Scotsø and -Picts.ø The latter were the Non-Gaelic though Proto-Celtic *Cruithne* who had been in the Orkneys and the Shetlands and then in the northeast of the mainland of Scotland ever since the fourth

¹ Elton: *op. cit.*, pp. 347f.

² H. Williams: *Chr. in Earl. Brit.*, pp. 28,34,49,56.

³ *Op. cit.*, pp. 12f & Note D.

century B.C. In addition, some Niduari Picts had settled in Galloway within what is now Southwestern Scotland.

The rest of the inhabitants of North Britain (outside of the Gaelic Hebrides and Gaelic Argyle on the western coast of Scotland) ó between B.C. 360 and about A.D. 400 ó were all *Caledonii*. Those Celts were Non-Gaelic and Non-Pictish Strathclydian Brythons.

Except for those in Argyle, the Gaelic ñScotsø only migrated later to the British Mainland. They then arrived there only from about A.D. 400 onward ó from the Hebrides, and from Ireland. Almost immediately on their arrival in Scotland they were evangelized by Prince Ninian, the great Christian Missionary from Celto-Brythonic Cumbria ó in the early years of the fifth century.

The word ñScotsø was well-known in the Iro-Gaelic language. For many centuries before Christ, it had described the inhabitants of Northeastern Ireland. However, the word ñPictsø appears to have been only a new Latin term for those ancient Celtic tribes of *Cruithne* who preserved their independence and maintained possession of the far northern parts of Britain against the Romans ó before the Irish ñScotsø themselves later migrated to the Mainland of Scotland in Britain. Indeed, some of the *Cruithne* had settled also in Central Ireland even before the rest of them settled in Northern Scotland (ere some of the Iro-Scots themselves did likewise).

All ancient writers agree in representing Ireland as the proper ancestral home of the ñScots.ø Indeed, for several centuries the northeast of the Emerald Isle bore the name of ñScotia.ø It was from Irish Ulster that the Scots who now invaded Britain, appear to have made their inroads onto the northwestern shores of the latter island.

Yet even earlier generations of Scots had heard about Christianity ó while yet in Ireland and/or in the Hebr[ew-]ides. In Ireland, and around 298 A.D., a branch of Fingal Princes acquired possession of Irelandø High-Kingship (or *Ardriacht*). Explains even the sceptical historian, the sceptical Edward Gibbon:⁴ ñOssian the son of Fingal disputed with the Foreign Missionaries.ö Then, that is, thereafter ó ñFergus the cousin...of Ossian...was transplanted from Ireland to Caledonia.ö

Now from the second to the eleventh centuries A.D., the Scots are stated to have inhabited Ireland. Claudian says⁴ that ñwhen the Scot moved all Ireland ó icy Ireland wept clouds of Scots.ö⁵ The Gaelic later spoken by the Scottish Highlanders is essentially the same language as the Erse spoken by the Irish. This is the language brought into North Britain by the Irish Scots.

The *Encyclopaedia Britannica* states⁶ that in the beginning of the fourth century A.D., the skilled artisans and builders and the cloth and corn of Britain were all famous on the Continent. This was the age when prosperity reached its height. Wheat and wool were exported in the fourth century when Britain was especially prosperous. Lead and iron mines were worked in many districts ó lead (from which silver was

⁴ *Rise & Fall of Rom. Emp.*, II pp. 72f & III p. 51 & n. 77 and pp. 52f. See too the citation above in our ch. 14 at its n. 46.

⁵ *Scotorum cumulos flevit glacialis Ierne, totam cum Scotus Iernen movit*. See *De IV Cons. Hon.* 33, & *De Laud. Stilich.* II:251.

⁶ 14th ed., 1929, IV, pp. 163f, art. *Britain – III. The Civilization of Roman Britain*.

extracted) in Somerset, Shropshire, Flintshire and Derbyshire; iron in the West-Sussex Weald, the Forest of Dean, and (to a slight extent) also elsewhere. There seem to be indications also of gold-mining, in Wales. Also the Cornish tin was still being worked.

The impact of Constantine's children on fourth-century Britain

In more than one sense, the Briton Cystennin or Constantine can be regarded as one of the first Christian codifiers of British Common Law. Thereafter, the body of that Law then constantly expanded and its Christian character ever deepened.

As Law Professor Brown rightly remarks,⁷ in the recognition of Christianity throughout the newly-christianized Western Roman Empire by the British Prince Constantine the legal philosophy of pagan Roman Stoicism was superseded by that of Christianity. This led to a new concept of Natural Law that was more authoritative and more discriminating as to the difference between reason and instinct.

The Briton Constantine the Great, as the first Christian Emperor of the (previously pagan) Roman Empire, moved the imperial headquarters from the Old Pagan City of Rome to the New Christian City of Constantinople. He founded it in A.D. 330, at the ancient Byzantium that was just over a hundred miles from and right opposite the old Troy, whence Brutus had migrated to Britain in B.C. 1185. Constantinople that is where Istanbul now stands that is thus became the new capital of the [by then nominally christianized] Roman Empire.⁸

Constantine I (the Great) had four surviving children that is Constantine II, Constantius II, Constans, and Helen.⁹ After the death of Constantine the Great in A.D. 336, his eldest son Constantine II that is just like the latter's own grandfather Constantius Chlorus that is was made ruler over Britain, Gaul, and Spain. Constantine the Great's middle son was given rule over Asia Minor, Syria and Egypt. His youngest son Constans received Italy, Africa, Pannonia and Dacia.¹⁰

The 1978 *New Illustrated Columbia Encyclopedia* rightly maintains¹¹ that though he had done much to unify the Roman Empire, at his death Constantine the Great divided it again that is providing for his three surviving sons. When the Empire was divided at the death of Constantine I (alias the Great) among his sons that is the brothers Constantius II, Constans I and Constantine II that is Constantine II received Britain.

After the death of the British Christian King Constantine II in A.D. 340, according to the *Encyclopedia Americana*¹² his brother Constans became Emperor of the whole of the West. Constans protected the creed of Nicea against the Arians and the Donatists, and closed the pagan temples. After ruling over Britain for ten years, he died in Gaul around A.D. 350.

⁷ Edmunds: *op. cit.*, p. 189.

⁸ Thus *NICE* 6:1610f, art. *Constantinople*.

⁹ Cf. Morgan: *op. cit.*, 1978 ed., p. 110.

¹⁰ Thus *NICE*, VI, arts. *Constantine I* and *Constantine II* and *Constantius II* and *Constans I*.

¹¹ *Ib.*, arts. *Constant. I* and *Constant. II*.

¹² 1952 ed., IX, art. *Constans*.

The Roman province of *Britannia* attacked by Scots, Picts and Saxons

Edward Gibbon writes¹³ that six years after the death of Constantine the Great and hence in A.D. 343 the destructive inroads of the Scots and Picts demanded the attention of his youngest son. So Constantine visited his British dominions.

There, the hostile tribes from the North who detested the pride and power of the Roman King of the World had suspended their own domestic feuds. The so-called barbarians of the land and sea the Scots, the Picts, and the Saxons spread themselves with rapid and irresistible fury from the wall of Antoninus in Caledonia to the shore of Kent in the extreme southeast of Britain.

Roman power in *Britannia* was constantly weakening even while Christianity became yet stronger there. Yet it was especially elsewhere in the Roman Empire that Christianity was now being strengthened.

Theodosius I or alias the Great or proclaimed Christianity the State Religion throughout the Roman Empire around 380. Three decades later his grandson, Emperor Theodosius II (A.D. 408f), compiled the Theodosian *Code of Laws*.

As stated, though Roman influence now diminished in *Britannia* Christianity did not. To the contrary, perhaps about A.D. 350, the orthodox Christian Athanasius of Alexandria gratefully acknowledged that the British Bishops had supported him against Arianism at the 347 Council of Sardica.

However, especially from 350 onward, Scotland's not-yet-christianized Picts and Scots or as distinct from the partly-christianized Caledonian Britons or became a threat to *Britannia*. For they were now beginning to press down from Scotland or against Roman Britain to the South.

The *Encyclopaedia Britannica* states¹⁴ that danger threatened or not only from the Picts beyond Hadrian's Wall, but also from the sea (*viz.* the Irish in the West and the Saxons in the East). In Roman *Britannia*, Caerleon in Eastern Wales was evacuated or when attacked by Free Britons from West Wales and by the Cornish or South-Welsh. The Iro-Scots too were becoming increasingly aggressive in their forays into Scotland and thenceforth even into *Britannia*. After about 350, all these assaults became more frequent.

By about 370 A.D., Rome's poet Claudian had written that the Picts had strengthened themselves in their own *Thule* (perhaps meaning the Orkneys and/or the Shetlands) or while Ireland was gushing forth clouds of Scots into Britain. Even distant Jerome of Bethlehem had heard of the British Attacotti pressing against the Roman garrisons.

In addition, also Rome and Italy themselves were under pressure or and even subject to invasions or from north of the Alps. Not surprisingly, the Romans began

¹³ *Op. cit.*, III, pp. 52f & 142f, 167, 180.

¹⁴ 14th ed., 1929, IV, p. 164, art. *Britain – IV. The End of Roman Britain*.

withdrawing their troops from Britain in 387 ó also to protect the imperial city of Rome herself.

Skene remarks that the withdrawal of the Roman troops from *Britannia* by Maximus, left that province exposed to the two nations of the Picts and Scots. The Picts came down from the north. And the Scots invaded from the west ó from the island of *Ierne* (alias Ireland), whence they proceeded.¹⁵

South-British Christians maintain their faith against northern pressures

Yet Christian Britons in *Britannia* withstood all these pressures. According to the Rev. Professor Dr. McNeill¹⁶ at Lullingstone in Kent, about 337-40 A.D., Christian groups seem to have shared ó for worship ó a building of modest size. Professor Nora Chadwick remarks¹⁷ that this edifice at Lullingstone is perhaps quite the most important Christian structure ever discovered in Britain. Indeed, Æ-P ÷ alias Æ-Chi-Rhoø monograms ó adorn its neighbouring walls.

Dr. F.F. Bruce further explains¹⁸ that a group of upper rooms in this building (a chapel, antechamber and vestibule) were set apart for Christian worship ó to judge from their wall paintings. Such include the monogram of Æø and ÆPø ó the initial letters of Christø's name in the Greek New Testament.

The paintings also include ðorante figuresø ó i.e., depictions of people with their arms outstretched in an early Christian attitude of prayer. Significantly, none seem to attempt to depict Christ Himself ó thus indicating a high view of the Second Commandment in the Decalogue.

Bruce adds that there is also a tiny church edifice of *basilica* form at Silchester, which may date from about this time. There are remains of another at Caerwent. Indeed, according to the historian G.M. Trevelyan,¹⁹ around A.D. 350f (also in occupied *Britannia*) a Celtic revival began. Unromanized Celts from Wales, Caledonia and Ireland ó poured down over the land. Before Roman Silchester was abandoned under Saxon pressure, an ÆOgham stoneø with a Celtic inscription had been set up in its streets.

Nevertheless, at least spiritually, the Christian Britons of *Britannia* would still triumph against these fourth-century invaders from North Britain and from Ireland. As Englandø's mediaeval historian Henry of Huntingdon observes:²⁰ ðThe Picts and Scots made frequent irruption from the northern districts of Britain; but their attacks were confined.ð

¹⁵ Thus Skeneø's *Celt. Scot.*, pp. 100-5, citing: Claud. 8:26 & Jer. *Against Heresies* 2.

¹⁶ *Op. cit.*, pp. 20f.

¹⁷ N. Chadwickø's *Roman Gods*, as cited by Sir W. Churchill in his *op. cit.* p. 106.

¹⁸ *Spreading Flame*, I, p. 356.

¹⁹ *Op. cit.* pp. 34 & 44.

²⁰ *Op. cit.*, pp. 147f.

Now those Pictish attacks against Roman *Britannia* became especially fierce ó after the Romans had to withdraw many of their soldiers from Britain in order to protect Rome itself against attacks from Central Europe. According to Professor Hector Chadwick,²¹ after the great raid of A.D. 367 against Rome by ð-barbariansø from the European Continent to her north ó the Romans virtually placed the northern defences of *Britannia* into the hands of the native British princes themselves.

The defences of Wales were left in the hands of a native militia. Also the defences of Lancashire and Cumberland ó were put into the hands of the ancestors of Urien Rheged, the later Celto-Brythonic King of Cumbria.

Brythonic *Britannia* kept on hurling forth even more Christian Missionaries. In A.D. 360 the son of a Christian British chieftain,²² Prince Ninian, was born. He, in 396f, took the Gospel to the Niduari Picts in Galloway ó who then resided within that part of Britain now known as Southwestern Scotland.

In A.D. 400, the Briton Comgall founded a college for ð-soldiers of Christø at Bangor ó in Ireland.²³ Indeed, from A.D. 432 onward, the Brythonic Briton Padraig (alias Patrick or Patricius) ó born A.D. 385 in the (apparently northwestern) British village of *Bannaven Taburniae* ó lived and worked to see the whole of neighbouring Ireland converted during the next thirty years.²⁴ Transliteratingly, in the Iro-Gaelic manuscripts, Padraig is called Patriac or Patraicc.²⁵

Also in the southeast of *Britannia*, Christianity flourished in the second half of the fourth century. Yet many Cymric Christians then witnessed not only in ð-South Walesø alias Cornwall-Devon and in ð-West Walesø alias Cambria ó but also even in ð-North Walesø alias Cumbria (or Cumberland and Westmorland).

As Gladys Taylor points out,²⁶ there then seems to have been a liaison between the Cumbrians and the closely-related Welsh. Both were of the Cymri. Also judging by their names (Cumbria and Cambria), their languages were akin. Even within present living memory, the Cumbrian shepherds were still counting their sheep by the ð-Cymric Scaleøó which is a survival of the Old-Cumbrian tongue.

Indeed, around A.D. 520 the Christian King of Cumbria, Rhydderch Hael, would send the North-(C)umbrian and Welsh-trained missionary Kentigern alias Mungo to evangelize the Glasgow Scots. Still bearing their old Celtic names, Brythonic sites in Cumbria include Carlisle alias Caer-Leill and Loughrigg and Penrith ó and Mt. Helvellyn still straddles what was then the border between Cumberland and Westmorland. Not inappropriately, in 1974, both counties ó together with parts of northern Lancashire and western Yorkshire ó were (re-)integrated into the ðnewö

²¹ H.M. Chadwick: *The End of Roman Britain* (in eds. H.M. & N.K. Chadwick's *Studies* pp. 12f).

²² J. Foster: *op. cit.*, p. 31.

²³ Thus G. Taylor: *Hid. Cent.*, p. 71.

²⁴ J. Foster: *op. cit.*, pp. 37 & 41f. Compare too G. Taylor's *Hid. Cent.*, p. 33.

²⁵ Thus respectively the *Betha Patriac* and the *Hymn of Fiacc*. The *Irish Chronicle*, however, sometimes does not transliterate but ó wedged between Iro-Gaelic words ó simply preserves his Brythonic name. Thus: ðO genair Criast airem ait cethre ced for caom nocait teora bliadhna beacht iarshin go bas Padraig Priomh Asrail.ö

²⁶ *Ib.*, p. 41.

county of ðCumbria²⁷ as the resurrection of what was once part of the old ðGreater Cumbria.ø

In the southwest of Britain, the Christian witness ó and apparently even the Pre-Christian Hebrew presence ó continued throughout the fourth century. Citing Cressyø's *Church History*, John Taylor observes²⁸ that in the far west of Cornwall ó where ðJewishø influence was paramount ó we read that Kelvius son of Solomon Duke of Cornwall not only accepted Christianity, but also became a Christian Presbyter. He is said afterwards to have been appointed Bishop of Anglesea, where he died in A.D. 370.

Moreover, one ðMosesø there ó said to be a Briton but presumably also of some Hebrew relationship ó became an ðApostle to the Saracensø alias the Pre-Islamic Arabs. Probably by A.D. 400, the whole of Cornwall and Devon were strongly Christian.²⁹

The international influence of fourth-century British Ecclesiastics

Already at the beginning of the fourth century, there were three chief Overseerships alias Archbishoprics and twenty-eight Overseerships alias bishoprics in Britain. At the A.D. 314 international Church Council of Arles, fully three of the thirty-three chief representatives were from Britain alone. At the A.D. 347 Council of Sardica in Illyria, the great Church Leader Athanasius himself tells us that Overseers or Bishops from Britain were present. And during the A.D. 359^f Council of Ariminum in Italy ó summoned by the A.D. 317-361 Constantius II the son of Constantine I ó we are told by the great church historian Sulpitius Severus³⁰ that several British Bishops attended.³¹

Of those, all but three preferred to lodge at their own expense while there ó a remarkable indication of the economic independence of British Christianity in that age. Indeed, even in later centuries, socialist redistributionism ó a grievous transgression of Godø's Eighth Commandment ó first rooted not in Culdee-Protestant Britain but in Papal-Romish France.

As Sulpitius Severus observes,³² to all the delegates at the Council of Ariminum, the Emperor had ordered provisions and appointments to be given. öBut that was deemed unbecoming by **the...Britons....** Refusing the imperial offer, they **preferred to live at their own expense....** They had rejected the contribution offered by the others.ö

In A.D. 362, Hilary of Poitiers in Gaul states³³ that the öBishops of the province of Britain...remained ðfree from all contagion of the detestable heresyø of Arianism. Indeed, in 363, Athanasius mentioned the Bishops of Britain and the loyalty of that

²⁷ Thus the 1979 *NICE* 24:7300.

²⁸ *Op. cit.*, p. 161.

²⁹ See G. Taylor: *Hid. Cent.*, pp. 26f.

³⁰ *Sac. Hist.*, II:41.

³¹ Thus J. Taylor: *op. cit.*, pp. 161f.

³² *Ib.*, II:55.

³³ Hil. Pot.: *On Syn.*

land to orthodox trinitarian Christianity ó in the international struggle against Anti-Christian Unitarianism (with its denial of the full divinity of Christ).³⁴

In 378f, Jerome of Bethlehem implied that especially Britain was at an early period part of the known World where Christ was preached.³⁵ The Scriptures themselves, he insisted, were known in that land.³⁶ òBritain,ö Jerome testified, òresounds with the death and resurrection of Christö; and òBritain worships the same Christ [and] observes the same rule of faith with other Christian countries.ö Indeed, Jerome also wrote that there were then Christian pilgrimages of Britons specifically to Palestine.³⁷

Meantime, Britain's navy continued to grow. In A.D. 359, corn was being exported on ships from Britain to the Rhine.³⁸ Indeed, in 360 and 368, the fleet was used to transport troops from France to Britain.³⁹

We have already referred to the Apostle Andrew, and the possibility of his having visiting Scotland.⁴⁰ According to the great sixteenth-century chronicler Holinshed,⁴¹ Scotland's earlier historian Hector Boece records that òcertain bones of the Apostle St. Andrew, were brought forth...into Scotland by a Greek monk named Regulus Albus. He was commonly called St. Reule ó a man in those days highly esteemed.... He erected a church, in olden times called Kirk-Ruill ó that is, the church of St. Reule. It was [soon, however,] afterwards named the old church of St. Andrews.ö

From 395 onward, the Iro-Scots under their King Fearghas II poured into Scotland. Then, almost immediately, they were then soon evangelized by British Christian Missionaries like Ninian of Cumbria.⁴²

From about A.D. 380 onward ó perhaps under pressure from Irish invaders from the west and from Pictish invaders from the north, or even under threat in the east from the first forerunners of the later Anglo-Saxon invaders from the Continent ó increasing numbers of Christian Celto-Brythons left Cornwall and also the south and southeast of *Britannia* ó to colonize Brittany (in France). One of the first Christian-British migrations to Brittany was that led by Cynan Meriadoc (see later below).

Rev. Dr. Dugald McColl ó in his essay *The Early British Church*⁴³ ó states that the seeds of the Protestant Culdee Church were thus carried from Britain to Brittany. There ó after Alcuin the Briton's later instruction of Charlemagne ó it was subsequently further transmitted to the Pre-Reformation's Proto-Protestant French Albigenses. Indeed, the remnants of it were still to be found among some of the Bretons who accompanied William the Conqueror in his Norman Conquest of England in 1066f.

³⁴ *Apol. Against the Arians*; and *Hist. of Monarch. Arian. (Prologue, c. 28)*.

³⁵ *Orthodoxy and Luciferian Alterations; Epistle to Oceanus, 77:10; Epistle to Evangeline, 146:1; Epistle to Marcellus, 46:10; Epistle to Paulinus, 58:3; Epistle to Heliodorus, 60:4; etc.*

³⁶ *Ib.*; & *Ep. to Heliod.*, 60:4 ó as cited in Heath's *op. cit.* p. 44.

³⁷ *Commentary on Isaiah, 104; Epistle 13, to Paulinus.*

³⁸ Julian, *Epistle to S.P.Q. Athanasius* 2790; & Zosimus III:5:2f (cited in N.K. Chadwick's *Intellectual Contacts*, p. 229 & n. 3).

³⁹ *Ib.*, p. 229 n. 4 ó citing Ammianus Marcellinus XX:1-2; 9:9; XXVII:8:6.

⁴⁰ See ch. 12 above at its nn. 207f.

⁴¹ *Op. cit.*, V:112f.

⁴² *Ib.*, V:119f.

⁴³ D. McColl: art. *The Early British Church*, in *The Catholic Presbyterian*, 1880:3, p. 337f.

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Other Christian-British influences soon spread from these A.D. *circa* 380f settlements in what is now France's Armorican Brittany to Pre-Patrician Ireland. Later, those same influences *via*, among others, also the *circa* A.D. 432 Briton Patrick again found their way back to Britain. All of this helped bolster the Christian Britons in their later struggles against the invading Saxons, from the middle of the fifth century onward.

Professor Nora Chadwick writes⁴⁴ that the Rhetoric Professors in Gaulic Bordeaux had supplied the best public speakers. The most brilliant family of all were the descendants of the druids in Celto-Brythonic 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 also in Southwestern Gaul at the close of the fourth century. To them is owed the threefold classification of the learned classes in Ireland *the bard, fili and druid* and at least some 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. The rhetoricians, 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 and supporters. They would come to identify themselves with the native *literati*, and with the schools of the *filid*.

Professor Chadwick also observes that an Irish glossary, ascribed to the *circa* 900 A.D. Irishman Cormac (the Bishop-Prince of Cashel), speaks of joint-kingdoms in Ireland and Britain ruled by Irish kings in much earlier times. The more important part of those earlier joint-kingdoms, was in Britain.

That Irish glossary gives as an instance of this a certain *Dind map Lethain* [or -Fortress of Lethain]. This was apparently on the north coast of the Dumnonian peninsula of Cornwall and Devon, at the Severn Sea. It adds that those Irish kings *possessed that power not only before but also long after the coming of Patrick from Britain to Ireland in A.D. 432.*

Celto-British churches in Kent later romanized for Anglo-Jutish use

Around A.D. 380, some Culdee Celto-Brythonic church buildings were erected or re-erected in Eastern Britain. These church-buildings were later reluctantly abandoned by the Britons when they retreated westward out of the path of the invading pagan Saxons during the years A.D. 450 to 570.

Indeed, some of these church-buildings were later appropriated and modified by the alien Romish Missionaries who came to work among the pagan Anglo-Jutes and Anglo-Saxons during the seventh century. Then, for the first time in their new format, they were thus utilized.

One such church building *erected on a site used for worship first by the British Culdee Proto-Protestant Christian King Llew around A.D. 160f, but later utilized from*

⁴⁴ In Chadwick H.M. & N.K. (eds.): *Studies*, pp. 248f.

around A.D. 600 by Romanists ó was ðSt. Martinø Churchö in Canterbury. Something of its early history is described by the great A.D. 731 Anglo-Saxon Roman Catholic church historian Bede.

It will be remembered that the Christian Briton King Llew alias Lucius had in the middle of the second century constructed the Brythonic church-building subsequently renamed ðSt. Martinøö in Canterbury.⁴⁵ That church in Kent was so renamed after (the 316-397 A.D.) St. Martin ó who was the ecclesiastical Overseer of Tours, in the kindred Celto-Brythonic Gaul.

St. Martin himself influenced the Brython Christian St. Ninian (who was born in Cumbria around 360 A.D.). Thereafter, through Ninian, Martin further influenced also Scotland and Ireland ó when the Gospel was later taken from Cumbria to the Picts and the Scots in Scotland. Then, *via* Scotland, Martinø influence subsequently reached even the Scots-Irish Church in Ireland.

Gladys Taylor indicates⁴⁶ that Ninian is known even in French church records. For he was friendly with Martin of Tours in Gaul ó at a time when Celto-Brythonic Missionaries were welcome in Celto-Brythonic Gaul and *vice-versa*. Indeed, there is even a story that Martin ó traditionally regarded as having been the brother of the Briton Patrickø mother Conessa ó himself visited Britain around A.D. 380. Such a visit would then indeed explain the name-change of King Llewø church in Canterbury to ðSt. Martinøö.

Later, about A.D. 600, recently-arrived Romanists started utilizing the by-then-abandoned A.D. 150f Brythonic church-building constructed by King Llew in Canterbury. This was the same church-building which Proto-Protestant Culdee Brythonic Christians had still been using ó throughout the 380f A.D. time of St. Martin, and therebeyond. Only when the Angles, Saxons and Jutes started pushing them out of Eastern Britain especially from 460 A.D. onward ó would the Celto-Brythons have abandoned their church-buildings in places like Canterbury.

For even the A.D. 731f Anti-Brythonic Anglo-Saxon Roman Catholic church historian Bede clearly taught that ðSt. Martinø Canterburyö had been used for Christian worship ó before the Anglo-Saxons (or rather the Roman-Catholicized Anglo-Jutes) themselves started to do so. It had thus been used, at least by Christian Romans in Britain and/or by Romano-Britons prior to the Roman withdrawal in A.D. 397 ó if not also even by Pre-Roman Ancient Celto-Brythonic Christian Britons. All of that, of course, was long before the time when that building in Kent was appropriated by the predator Anglo-Saxon-Jutish invaders ó when they, directly from Continental Paganism, embraced Roman Catholicism in Canterbury around A.D. 600f.

Bede admits the prior christianization of Celto-Brythonic public life under the A.D. 156 Celto-Brythonic King Lucius,⁴⁷ and also relates⁴⁸ how the A.D. 600 papal legate Austin alias ðAugustine, having his episcopal see granted him in the royal city...[of

⁴⁵ See ch. 13 above at its n. 89.

⁴⁶ *The Hidden Centuries*, p. 41.

⁴⁷ See ch. 13 at n. 50f above.

⁴⁸ *Ch. Hist.*, I chs. 25-26.

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Anglo-Jutish Canterbury], **recovered** therein a church which he was informed had been built by the ancient Roman Christians.ö

By those latter words öby the ancient Roman Christiansö ó the Roman Catholic Bede was probably making propaganda for Post-Constantinian Rome ó and more especially also for subsequent Romanism. Probably, he thereby meant: Roman Christians in Britain till 397 A.D. Yet he also certainly implied that even Celto-Brythonic Christians in Roman Britain had used that church-building at least thereafter ó if not also during the A.D. 43-397 Roman occupation of *Britannia* and perhaps even since the time of the 160 A.D. Celto-Brythonic Christian King Lucius (whom Bede also mentions).

Bede then went on to state anent that ancient church building in Kent that, around A.D. 600, the Italian Romanist Austin öconsecrated it in the Name of our Holy Saviour.ö By this, Bede apparently meant that Austin appropriated this Non-Romish Celto-Brythonic church-building for a new future use as a Roman Catholic Chapel ó specifically toward the romanization of the then-pagan Anglo-Jutes.

Gladys Taylor explains⁴⁹ that this was the church adopted by Queen Bertha, wife of the Anglo-Jutish King Ethelberht. She is described by Bede as a Frankish princess. When she married the king around 589 A.D., she brought with her from France to England a Roman Catholic Frankish Bishop named Luidhard ó there to act as her chaplain.

They came with the papal blessing, and brought with them to Ethelberht of Kent the Holy Roman Empire.ø Accordingly, it is easy to see why Queen Bertha was responsible for encouraging the Romanist Austin with all his papal pretensions ó in the extreme southeast of England ó from A.D. 597 onward.

Now Martin was a favourite saintø in France not just during his own lifetime (316-397 A.D.), but also during the lifetime of Bertha two centuries later. So the later-abandoned church-building in Kent was then re-built by Bertha and re-dedicated to öSt. Martin.ö The revised history of the Anglo-Jutish church-building now known as öSt. Martinøö ó that is, the revised history currently made available in and by that congregation itself ó thus begins with the A.D. 589f Queen Bertha.

It rightly claims that the church had been in continuous use **since** that time. Yet it also candidly adds: öQueen Bertha and her chaplain used what was **already** an **ancient** building dating from Roman timesö ó *viz.* from the times between A.D. 43 and 397, when the Romans occupied Kent.

According to History Professor Nora Chadwick,⁵⁰ the (731 A.D.) Bede clearly had access to reliable documents at Canterbury **earlier** than the (592f A.D.) times of Pre-Popeø Gregory and his legate Austin of Rome. For Bede tells us that there was a Pre-Gregorian and Pre-Austinian church-building just outside the eastern wall of Canterbury. This older church-building, he explains, had been constructed even öwhile the Romans were still in the island.ö

⁴⁹ *Hid. Cent.*, pp. 19f.

⁵⁰ *The Celts*, pp. 194-95.

Thus it was constructed no later than before the Roman withdrawal from Britain in A.D. 397. Later, that very same church-building ó around A.D. 600 ó was assigned specially to Ethelberht's Queen Bertha. She was a Christian, and had brought with her to England Bishop Luidhard ó who used this ancient building as a chapel.

This chapel was probably (re-)dedicated by Bertha and Luidhard ó so Bede relates ó to St. Martin of Tours, who died in 397. This ðSt. Martin'sö ó Bede adds ó was the church-building in which the Romish A.D. 596^f Austin of Rome and his monks and converts congregated. There they ðbegan to meet, to sing, to pray, and to say mass ó to preach and to baptize ó until the king [the Anglo-Jutish] Ethelberht, being converted to the [Romish] faith, allowed them to preach openly and build or repair churches in all places.ö

Important are (the 731 A.D.) Bede's latter words about the till-recently-pagan A.D. 600 Anglo-Jutish King Ethelberht of Kent. For Bede there says Ethelberht then ðallowedö the recently-arrived ðpapalö Missionaries from Rome ðto...repair churches in all places.ö

Those words anent the ðrepairö of pre-existing ðchurchesö should most carefully be noted. For obviously, such ðchurchesö alias church-buildings (plural) could only be subject to ðrepairö ó if they had **existed** previously, and if they had then become dilapidated **prior** to their yet-later ðrepair.ö Their previous existence and subsequent dilapidation prior to any such later ðrepairö thus presupposes their yet-**earlier** original construction by Pre-Jutish builders ó either in Roman Britain, or in the still-more-remote Pre-Roman Britain of yet more ancient times.

This can only mean that those church-buildings were constructed originally either by Pre-Roman Christian Celto-Britons, or otherwise by the later (yet still Pre-Jutish) Romano-Britons. For one must bear in mind that also the ðRomano-Britonsö were not Latins but Celts, and generally spoke Brythonic as their regular language when communicating with one another.

Indeed, the Anti-Celtic Anglo-Saxon Romanist Bede himself implies that those church-buildings were erected prior to A.D. 397 ó and perhaps even long before then. For he says they were built ðwhile the Romans were still in the island.ö

Isabel Hill Elder writes⁵¹ that the majority of the Saxons ó meaning the Jutish ðfirst-fruitsö of the bulk of the Anglo-Saxon-Jutish migrants from Denmark and Germany then resident in Britain ó were converted to Christianity at Canterbury in 597. But there was then **already** in existence at Canterbury the Celto-Brythonic old church-building. It was then in some disrepair ó doubtless because of the ravages of the long wars between the Celto-Britons and the Anglo/Saxon/Jutish A.D. 449^f invasion of Britain.

⁵¹ *Op. cit.*, pp. 116-17.

Resistance to Anglo-Romanism by Brythonic Christians proves the latter pre-existed

At a Celto-Brythonic Ecclesiastical Council in Britain held shortly after the Romanist Austin's arrival in Kent around A.D. 597, the recent visitor Austin of Rome was firmly addressed. He was told regarding those Culdee Christians: that they knew no other Master than Christ; that they like not his new-fangled customs; and that they refused subjection to the Bishop of Rome. Thus an ancient Celto-Brythonic manuscript.⁵²

Professor Nora Chadwick writes⁵³ that by the fourth century (alias by A.D. 300), **Christianity had many adherents in Britain. Thus, already a century before the close of the Roman period (A.D. 397), Christianity had become a widespread religion in Britain.**

The notion that it was the Romanist Austin who pioneered Christianity in Britain and indeed only around A.D. 600 is thus a later fabrication. It was concocted by some of the later and more extreme Roman Catholic apologists, in an effort to claim that the whole of Britain had been endowed to the Vatican.

Other (less extreme) Romish elements allege that Christianity was pioneered in Britain at the earlier time of Ninian (around A.D. 400). Once again, however, they allege that this was done straight from Rome.

However, Professor Chadwick rightly points out that the Anti-Culdee and Anti-Celtic A.D. 731 Anglo-Saxon Roman Catholic Bede's statement alleging that Ninian visited Rome is almost certainly without foundation. For Bede's primary object in writing at all was to further the supersession of the Celtic Church in Britain by the Anglo-Roman form of Christianity introduced into Jutish England by Austin directly from Rome around A.D. 600.

Once again. The **dedication** around A.D. 400, at Whithorn in what is now Scotland, of Ninian's missionary headquarters which the Romanist Bede more than three centuries later alleges was named after Martin (whether then or later) is quite wrongly said to imply the **introduction** of the later Romish Martinian cult into Scotland around 400 A.D. Similarly, the **(re-)dedication** around A.D. 600 at Canterbury of the Church of St. Martin is also quite wrongly said to imply the **introduction** of the yet-later Romish Martinian cult even into the St. Martin's congregation of Pre-Jutish Brythonic Christians in Kent during the fourth century or thereafter.

Indeed, it is doubtful whether a Martinian cult especially in its later Romish form existed even on the Continent during the days of Martin himself. He died in 397, and Ninian established Whithorn within a few years thereafter. Moreover, even Bede himself does not claim that the pre-existing **church-building** at Canterbury had been dedicated to Martin **already in Romano-British times** (*viz.* A.D. 43 to 397).

⁵² *British Manuscripts*, quoted in the second vol. of the *Horae Britannicae*, p. 267.

⁵³ In eds. H.M. & N.K. Chadwick's *Studies*, p. 199f.

Actually, it is extremely doubtful that this could possibly have been the case. It must be remembered that the A.D. 600 Roman Catholic Kentish Queen Bertha was a Merovingian Frank. Therefore the most probably explanation of the **dedication** of the church building at Canterbury in A.D. 600 to St. Martin of Tours, is that she herself then (for the first time ever) got the pre-existing little church-building in Kent consecrated to ðSt. Martinö for its very first time. For the Romish Martinian cult was flourishing in France precisely in the time of Bertha ó but not much earlier.

Again, no early **dedications** to either Martin or Ninian have survived in the neighbourhood of Whithorn in Galloway. This in itself very seriously questions the assumption that any such dedications were ever made ó whether during their lifetimes, or shortly thereafter.

Consequently, the old church-building in Kent and the later church-building in Whithorn ó both constructed centuries before the arrival in Britain of the Romanist Austin in A.D. 597 ó were originally dedicated probably not to a mere saint such as Martin or Ninian. They were both probably at first dedicated precisely to the divine Christ Himself. For both of those buildings were originally Celto-Culdee Proto-Protestant Christian edifices ó and not Roman Catholic worship-places.

The evangelization and colonization of Little Britain from Great Britain

Around 380, the Church Father Arnobius of Gaul stated:⁵⁴ ðSo swiftly runs the Word of God, that...His Word is [now] concealed neither from the Indians in the East nor from the Britons in the West.ö

Well might Arnobius say so. For not only did Christianity reach both India (Thomas) and Britain (Peter & James & Paul) during the apostolic age. But especially in the land of Arnobius, from his time onward a flood of British Christians from ðGreat Britainö began to evangelize and even to colonize especially the northwest of France alias ðLittle Britainö or Brittany.

Soon after the A.D. 361 death of Constantine the Great's son Constantius I ó another Constantine or Cystennin became Prince of ðGreat Britainö (in A.D. 384). As the historian Trevelyan indicates,⁵⁵ the *Ancient British Chronicles* accordingly record that this A.D. 384 Constantine was a prince of Britain. At this time, there were sent from Great Britain to inhabit Little Britain (alias French Armorica) one hundred thousand ploughmen.

This Constantine's son ó one Llydaw ó was the leader of the British colony in Little Britain alias French Armorica. Llydaw's son Cystennin ó alias Cystennin Llydaw or Cystennin Fendigaid ó later migrated with others to Great Britain in A.D. 400f. That was soon after the 397f A.D. Roman departure therefrom. He re-migrated, in order to help his kinfolk in Britain to resist the invasions of the pagan Picts and their Anglo-Saxon allies.

⁵⁴ Arnobius: *On Psalm 147* (as cited in Morgan's *op. cit.* p. 162).

⁵⁵ M. Trevelyan: *op. cit.*, pp. 71f.

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According to the modern Welsh Professor Rachel Bromwich,⁵⁶ in the ancient Welsh document *Mabinogion* the writing known as ‘The Dream of Maxen’ is of fundamental importance. Rome’s fourth century A.D. Emperor Maximus to whom the Britons called ‘Maxen’ impressed himself very deeply upon Welsh tradition. For firstly, it is he who took away the Roman troops from Britain to the Continent. Secondly, he married a British bride to become the progenitor of several Brythonic dynasties.

The first tradition was documented by the early-mediaeval historian Nenni⁵⁷ who linked it with the colonization of Brittany, in his A.D. 800f book *History of the Britons*. The second tradition is honoured in romantic form to in the written tale titled *The Dream of Maxen*.

There it is told how Maximus, Emperor of Rome, loved a beautiful girl to 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.⁵⁸ The genealogy is important. For this stage was reached **before** Maximus and Helen Luyddog were themselves united.

The mediaeval historian Geoffrey Arthur of Monmouth’s account of Maxen, is in several respects nearer to the original tradition. Geoffrey follows Nenni. There can be no doubt as to Maxen’s identity with ‘Maxen Wledig.’ That is also the name substituted by the early Welsh documents known as the *Bruts*.⁵⁹

Geoffrey Arthur states that Maximus was persuaded to take over the rule of Britain to by marrying a British heiress, the daughter of a British ruler to whom he gives the name of *Octavius dux Gewissei*. That would be the leader of the Gwessi-ians alias the Hwicci to the Pre-Saxon Celtic inhabitants of that far-southern part of Britain later to be known as ‘Wessex.’

Professor F.F. Bruce explains⁶⁰ that in native British tradition, Maximus is a hero. He figures in Welsh legend as Maxen Wledig (‘Maximus the Commander-in-Chief’). His wife Helena was a British Princess.

Now the so-called ‘Romano-Britons’ in *Britannia* were neither ethnically nor culturally Romans. The Britons had been attacked and permanently invaded by the alien Pagan Romans from A.D. 43 onward. Indeed, Britain had stoutly resisted both the political and the cultural imperialism of pagan Rome.

Consequently, so-called ‘Roman Britain’ consisted of freeborn Britons to *viz.*, Brythonic Celts. They were almost incidentally also Roman citizens (from about A.D. 85 till A.D. 397). After the A.D. 397 Roman withdrawal from Britain, however, the indigenous ‘Romano-Britons’ mobilized their own defence forces. For several decades, they did so very effectively.

⁵⁶ In eds. H.M. & N.K. Chadwick’s *Studies*, pp. 107f & n.

⁵⁷ *Op. cit.*, ch. 27.

⁵⁸ *Harleian Genesis* 2.

⁵⁹ See *Brut Ding*, 72; and the ‘Red Book’ *Bruts* 111.

⁶⁰ *Spreading Flame*, I, pp. 357f.

They were not content to rely on arms. The evangelization of Scotland and Ireland was undertaken by those Romano-Britons. By 370, some of the Irish colonies in Britain had been evangelized by the Britons. Indeed, there were then not only such colonies of Irishmen in Britain. There were also, simultaneously, some colonies of Christian Britons in Ireland.

Professor Nora Chadwick remarks⁶¹ that a date *circa* A.D. 360 for the birth of Cynan would be consistent with the traditional dating of Conan or Cynan Meriadoc. He it was, according to Geoffrey Arthur,⁶² who led the first British colony in Brittany at the time (*circa* 383) when Maximus alias Maxem Wledig led the British troops to the Continent.

The evidence in Geoffrey of Monmouth's Latin translation of the Early-Brythonic *History of the Kings of Britain*, should not be overlooked. There,⁶³ we learn that a certain King Aldroen of Brittany was fourth in descent from Conan Meriadoc. Geoffrey tells us that this Aldroen sent his brother Constantine to help the Britons against the raiding Picts and Scots.

Indeed, this Constantine ó after leading the Britons to victory ó was chosen to be their king. He became the father of Uthyr Pendragon and the grandfather of King Arthur. This Constantineø is doubtless to be identified with Cystennin Corneu of Welsh tradition.

Once they had settled in Brittany alias Armorica, the Christian Britons ó together with their remnantal and compatible Druidism ó soon became internationally famous in Christian circles. Thus, as the historian Peter Blair points out:⁶⁴ Hedibia was the last of the line of the druids of Armorica whose name has come down to us. She corresponded from her home in Bordeaux with St. Jerome in Bethlehem ó significantly, on questions of Scriptural interpretation, and other matters.

The attacks on Rome and *Britannia*'s rediscovery of freedom

Professor Dr. Hector Chadwick⁶⁵ finds no evidence that Hadrian's Wall ó right across Britain immediately to the south of Scotland ó was still being manned after the Roman Maximus's departure in 383. The cessation of Roman government in Britain during the latter part of the fourth century is recorded by Zosimus. He wrote in the latter part of the fifth century.

Zosimus's statements are to the effect that the people of *Britannia* were forced ó by the inroads of barbarians from beyond the Rhine ó to secede from the Empire and to act independently, without regard to the laws of the Romans. Interestingly, this seems to indicate early pressure by the Anti-Roman Anglo-Saxons ó to help encourage the Britons in South Britain to terminate their membershipø within the Roman Empire.

⁶¹ N. Chadwick: *A Note on Constantine Prince of Devon* (in eds. H.M. & N.K. Chadwick & Othersø *op. cit.* pp. 56f).

⁶² *Hist. of Kings of Brit.*, V:12.

⁶³ *Op. cit.*, VI:4.

⁶⁴ *Rom. Brit. & Earl. Engl.*, p. 205.

⁶⁵ In his essay *End of Rom. Brit.* (in eds. H.M. & N.K. Chadwick's *Studies*), pp. 9f.

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By A.D. 405, observes Churchill,⁶⁶ the Britons' army had set up its own emperor named Mark. On his speedy murder, it elected the Briton Gratian in his stead. After his assassination four months later, the soldiers chose yet another Briton – Constantine (alias Constantine).

For the Brittany Britons had then come to the rescue of the British Britons. Professor Dr. Chadwick explains that in 407 A.D. Constantine III (of Armorica and Cornwall) got himself proclaimed emperor in Britain.

Professor Dr. R.G. Collingwood, in his book *Roman Britain* – when himself discussing the narratives of Gildas the Celtic Missionary's visit to Britain from France in the year 429 – concludes⁶⁷ that they give no hint of the presence of Roman troops (nor even of *bona fide* Roman officials) in Britain. For by A.D. 397, the Romans had already pulled their men out of Britain – lock, stock, and barrel – in order to try to defend Rome herself against those then attacking her from Central Europe.

The historian Peter Blair rightly remarks⁶⁸ that whatever profound changes may have accompanied the isolation of Britain from the Roman Empire (after A.D. 397) – the extinction of the Christian faith was certainly not among them. There are few more remarkable occurrences during the early centuries of Britain's history – than the vigorous growth of Christianity in the age which **followed** the end of the Roman occupation.

Wrote the famous (400 A.D.) ecclesiastical Overseer, John Chrysostom of Constantinople: "If you are to go to the Ocean and the **British Isles**... you would hear **all men everywhere** discoursing on matters from **out of Scripture**." ⁶⁹ Thus cited in *A Short History of Christian Missions*, by Dr. G. Smith (LL.D. & F.R.G.S.).

Indeed, referring back to that very time, the A.D. 520 British church historian Gildas accurately describes the situation at the end of the fourth century and beyond. Wrote Gildas:⁷⁰ "Britain has her governors, she has her **watchmen**.... Yes, she has them...if not **more than she needs**."

Those Christian watchmen in Britain certainly had, insists Gildas, a "zeal for the **sacred Law** of the House of the Lord.... **Christ's precepts were received by the inhabitants**.... They remained more or less **pure** – together with "the Holy Scriptures."

From A.D. 85 until 397, explains Gildas, "the island was...**Roman in name**" only – "but **not by law and custom**.... The Lord...tends to make trial of **His latter-day Israel**...to see whether she loves Him.... **Britain has Kings.... She has Judges.... They chase thieves** energetically over the whole country.... **They take their seats as judges**....

⁶⁶ *Op. cit.*, p. 119.

⁶⁷ R.G. Collingwood: *Roman Britain*, 1936, pp. 295f.

⁶⁸ *Rom. Brit. & Ear. Engl.*, p. 224f.

⁶⁹ G. Smith: *Short Hist. Chr. Miss.*, pp. 59f.

⁷⁰ Gildas: *op. cit.*, 1:14-15; 9:1; 13:1; 26:1; 27:1; 64:1; 66:1,3.

øI have addressed **the Kings of my country....** Britain has **Presbyters**ø also, and further **øvery many Ministers....** They have **church-buildings....** They **preach**.ø Thus Gildas, writing around A.D. 520.

Now it is true that Gildas also denounces British Christians for their many departures from the above excellent achievements. Yet precisely from those above achievements, and indeed also from their very departure from the achievements, it is quite clear that precisely in Britain, the Celtic Christian Church had spread over the nation; was organized; and was well-endowed ø even before 397 A.D.

It embraced people of all ranks and classes. It had spread, moreover, into Ireland and Scotland. It was also a learned Church. Indeed, it apparently had its own Old-Celtic Version of the Holy Scriptures ø and also its own Non-Roman ritual.

Christian-political growth in Post-Roman Britain

The further growth of Christian influence in Post-Roman Britain, is seen especially in the political arena. Like Ancient Ireland and Pre-Roman Britain, that which had for some 350 years until right then been *Britannia*, now once again became a **confederacy** of free states. Thus, in A.D. 410, Romeø Emperor Honorius wrote⁷¹ (in Latin) from Rome to the ÷statesø or ÷civitatesø of Britain ø even before the later (A.D. 411) death of the Briton, King Cystennin Fendigaid.

History Professor Tout of Manchester University in England describes⁷² the situation in Britain from A.D. 400 to 450. Indeed, he does so in a way which remarkably anticipates the later American Revolutionary War and her *Declaration of Independence*.

Britain, explains Tout, had been the theatre of an important revolution. The natives had determined to eject an authority which was unable to afford them protection. They thus deposed the Roman magistrates (so Zosimus); proclaimed their own independence; and took up arms. Then ø with the spirit of freemen ø they drove the barbarians out of their territories.

On the extinction of Romeø imperial authority in the island, the British ÷statesø established domestic governments. These ÷statesø were undoubtedly the different ÷citiesø (with their citizens) to which Honorius had directed his letters. As the colonies (or municipalities) had always formed so many separate commonwealths under the general superintendence of the provincial presidents ø they would probably wish to retain the forms of government to which they had so long been habituated. Thus Professor Tout.

In his famous essay *The Foundation of the Early British Kingdoms*, also Professor Hector Chadwick⁷³ makes reference to these letters written by the Roman Emperor Honorius to the ÷citiesø (or ÷civil statesø) of Britain ø exhorting them to provide for their own safety. This was in A.D. 410. The word ÷citiesø (or rather ÷civitatesø) here

⁷¹ Thus Blairø *Rom. Brit. & Earl. Engl.*, p. 273f.

⁷² *Op. cit.*, p. 28.

⁷³ H. Chadwick: *The Foundation of the Early British Kingdoms* (in eds. H.M. & N.K. Chadwickø *Studies* p. 47).

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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 of A.D. 43-85*f*. Under the Romans, they had adopted a 'republican' or a representative form of government which was centred in the chief city of each state. Now, these 'states' again reverted into that Pre-Roman and Non-Roman co-operative organization of 'states' known as **confederacy**. Cf. Genesis 14:13-24.

The Englishman Professor H.M. Chadwick further explains also in his essay 'The End of Roman Britain'⁷⁴ that Honorius's letter in 410 is said to have been addressed to the 'cities' (*poleis*) in Britain. This word doubtless means *civitates*. It might perhaps better be translated by 'states' (or 'city-states'). During the Roman period, most of the peoples or districts which had been separate 'kingdoms' before the A.D. 43-85*f* Roman conquest continued to retain their individuality and to preserve some kind of self-government.

The official title of such 'states' during the period of 'Roman Britain' was *respublica civitatis*. Each of them apparently possessed a council (*ordo*), which met in the capital city of each state concerned. The Officers and Members of the councils (*Decuriones*) are thought to have been drawn from the leading men of the state. Thus, 'Tithed Elders' or *Decuriones* represented their 'cant-on' or 'cent-ury' of one hundred headmen. Cf. Exodus 18:12-21 & Deuteronomy 1:13-16.

Also Professor Nora Chadwick⁷⁵ demonstrates that, even throughout South Britain's 'Britannical' phase or her Roman-British period (from A.D. 43 to 397) Britain had not become romanized. To the contrary, then too she still remained strongly Celtic. And now, after the Roman withdrawal in 397 A.D., Britain's essentially Celto-Christian identity was strengthened even further.

Thus Nora Chadwick writes that the fifth century (A.D.) was the period in which the Celtic people again became the rulers of Britain. Celto-Brythonic had always been the popular tongue of the Britons, even in Roman *Britannia*. Now, it there too once again became the **official** language.

This was the formative period which saw the birth of most of the traditions which still today predominate in the greater part of the British Isles. Those various traditions were **carefully preserved during these centuries at the local Celtic courts**. Local schools of tradition and poetry arose in various centres or notably in Strathclyde and Cumbria; and in North and South Wales; and in Cornwall and Brittany.

350 years of constant Roman occupation (from A.D. 43 to 397) or most of it pagan (from A.D. 43 till 313) or had just ended for South Britain. Yet British Christianity, which had **preceded** pagan Rome's occupation of Britain, still tenaciously persisted throughout it. Indeed, British Christianity even increased during that period or and, of course, especially thereafter. This is well illustrated by the following data.

⁷⁴ H. Chadwick's *End Rom. Brit.* (in eds. H.M. & N.K. Chadwick's *Studies* pp. 12*f*).

⁷⁵ N. Chadwick: *Introduction* to eds. H.M. & N.K. Chadwick's *Studies*, pp. 1*f*.

The Gallo-Roman poet and writer Rutilius Namatianus, who flourished shortly before A.D. 420, then still spoke of Britain as being *at the extremity of the Earth*.⁷⁶ Cf. too Isaiah 42:10 & 49:6-12 with Acts 1:8. This shows that Roman culture itself never regarded even Roman *Britannia* as a really integral part of its Empire.

Also Jerome's associate Paula in Palestine knew that the Britons did not drink not from the writings of Rome but from the Hebrew Bible. For she at that time wrote from Bethlehem: *The Briton, remote from our World, forsakes the setting sun; and seeks the spot he knows by fame and from the Scriptures*.

There are also extant diaries of pilgrimages from Gaul and probably even from Britain to Christian centres in the Eastern Mediterranean. Indeed, there is also an anonymous itinerary written by a woman who came *from the ends of the Earth* the stereotyped expression then still being used to refer to the British Isles to visit Palestine.

Professor Nora Chadwick explains⁷⁷ that Rutilius gives us a picture of a Romano-Gaulish official who had held high civil office in Britain before 408. His name is Victorinus. Rutilius admires him very justly, because Victorinus had won the lasting affection of the Britons during his firm administration *in Thule* and the whole country ploughed by the ferocious Briton.

The rise of 'married monasticism' in the British Isles

Yet the Britons were not only *ferocious* but also eager to defend their land. They were also dedicated to the Christian religion. To demonstrate this, we next give a few words about the rise of *married monasticism* in Britain in contrast to the increase of clerical celibacy elsewhere.

Especially during the fourth century the latter pagan institution spread in Egypt, Greece and Rome. However, the British and the Irish ecclesiastics, and further even the Celtic monasteries just like the early Anglo-Saxons exalted the married state.

Thus the fourth-century Britons Ninian⁷⁸ and Patrick⁷⁹ were both the children of famous church leaders. Even the Welshman Pelagius then opposed the mandatory clerical celibacy advocated by the Mediterraneans and the Orientals. Indeed, the Irish clergy did not adopt either clerical celibacy or Romanism until deep in the eleventh century.⁸⁰

Rev. Professor Dr. J. Moffatt in his important work *The First Five Centuries of the Church* writes⁸¹ that it was the morality of the Northern Nations which did more than anything else to rehabilitate within Christendom the family and family life. For

⁷⁶ Rutilius Namatianus: *De reditus Svo* 1:1:503; cf. too the opening words of Gildas's *Destruction of Britain*.

⁷⁷ In Chadwick H.M. & N.K. (eds.): *Studies*, pp. 207 & 224.

⁷⁸ See our text at nn. 122f below.

⁷⁹ See our text at nn. 183f below.

⁸⁰ Holinshed: *op. cit.*, VI:86f, citing Barnard's *Life of Malachy & Bale etc.*

⁸¹ J. Moffatt: *The First Five Centuries of the Church*, University Press, London, 1938, p. 77.

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the latter had been compromised by Mediterranean civilization, under the bias of celibate monastic ethics.

Rev. Professor Dr. W. Walker agrees, in his *History of the Christian Church*. There, he too adds⁸² that in sharp contrast to the ideals of Benedictine monasticism stands the Celtic type.

Rev. Dr. David A. Duke ó in his dissertation *The Columban Church* ó insists⁸³ that the non-celibate monasteries of the British Isles were headed up by married abbots. Indeed, also Meissner in his book *The Celtic Church in England*⁸⁴ asserts that clerical marriage was permitted in the Celtic Church.

It constantly needs to be restated that not only early Brythonic but also early Irish Christian monasticism ó just like the Druidism it replaced ó was non-celibate, non-communistic, and very family-oriented. As the *Historians' History* rightly points out,⁸⁵ Irish *coenobia* or monasteries of the earliest type, were simply ordinary *septs* or clans ó alias very extended families ó whose chiefs had become Christians. See: Genesis 14:14 & 17:26f; Exodus 18:21; Acts 10:1-37 & 16:31-34.

The Irish Christian monastic family went on with their usual avocations after their baptism ó just as formerly. Only some of the men and women practised celibacy. Thus, marriage customs survived the introduction of Christianity. And each husband and wife retained his and her equal rights over their joint property.

An extended reference here to the book *The Presbyterian Tradition* ó by the 1933 Kingø Chaplain, the Very Rev. Dr. Charles Warr ó will be helpful at this point. Warr the Scot explains⁸⁶ that Celtic ñmonasticismø was not as elsewhere in Christendom. For Celtic ñmonasticismø was not a type of organized devotional *cultus*, separate and individualistic. It was an ecclesiastical system quite unique.

Vigorous, rugged in discipline, and volcanic in energy ó it was itself the Church. Celtic ñmonasticismø accordingly had few characteristics in common with the monasticism of the East. Speculative antiquarians have unearthed the possible seeds of its origin from the worship of the Druids ó which, in these matters, was itself in agreement with the Old Testament.

The peculiar organization of the Celtic Church among the Ancient Scots in Ireland, was the fruit of a quite natural process of adaptation. It gradually fitted itself to the polity of the clan, and enshrined the basic social principles of Celtic tribalism within the ecclesiastical organization. Its distinctive features were thus born out of the common life of the people. The abbatial succession from married abbots to their marriageable children, for instance, became largely determined by the ties of blood-relationship.

The Latin Church naturally modelled itself on the organization of the Roman Empire, with its pagan vestal virgins *etc.* The Church among the Ancient Scots in

⁸² W. Walker: *History of the Christian Church*, Clark, Edinburgh, 1968, p. 128.

⁸³ D.A. Duke: *The Columban Church*, Oliver & Boyd, Edinburgh, 1957 rep., pp. 120f.

⁸⁴ M. Meissner: *The Celtic Church in England*, p. 9.

⁸⁵ *Op. cit.*, XXI:340-60.

⁸⁶ *Op. cit.*, pp. 166f.

Ireland, however ó never having been inside that Roman Empire ó built its constitution on the foundation of the Celtic clan. Indeed, the Church of the Ancient Britons did likewise ó modelling itself upon and replacing the non-celibate druidic communities.

In A.D. 475^f, streams of Culdee Iro-Scots migrated from Patrick's Ireland to Scotland. Throughout, Celtic church government was not episcopal but abbatial. The abbot was generally a Presbyter. Such was the ecclesiastical system transferred from Ireland ó out of which the Scottish Church arose.⁸⁷

Dr. Diana Leatham, an authority on Early-British Celtic Christianity, observes⁸⁸ it is fascinating to discover how the lives of the Celtic saints are linked one to another. The historical writer Gladys Taylor adds⁸⁹ they were not ascetic hermits. They lived in communities, in which whole families worked together. They cared for each other, and loved their fellow men. To read their lives, is to see how their activities intertwine together.

They were also great Missionaries. Rev. John Pryce of Bangor well states the situation, in his illuminating book *The Ancient British Church*⁹⁰ Between and among Cumbria, Man, Wales, Anglesey, Cornwall, Ireland and Brittany ó there was a constant ebb and flow of Missionaries. From Wales and Cornwall ó where, especially from A.D. 450 onward under pressure from the pagan Anglo-Saxons, Celto-Brythonic Christianity concentrated itself ó bands of devoted men were ever passing over to Brittany in the south and to Ireland in the west.

From Brittany many saints, like swarms from beehives, issued forth further. They had been born in other Celtic lands ó Britain and Ireland. But they were eager, from what later became France, to carry forth further into Darkest Europe ó the light which they had first received in the British Isles.

In A.D. 330, the Christian Briton Constantine the Great had founded Constantinople. In A.D. 381, the Council of Constantinople had declared⁹¹ that all churches outside the Roman Empire were to be governed by their ancient customs ó alias by their own traditions.

In Britain, the situation was and is well-known. There, as the historian Isabel Hill Elder states,⁹² by 381 Druidism had not only long ago accepted Christianity. The latter had also blended with the judgments and usages of country and nation. The ancient learning, sciences and memorials of Britain were confirmed ó lest they should fail, become lost, and forgotten. This was done without contradiction or opposition ó *triodd braint a defod*.

⁸⁷ See too ch. 18 below at nn. 107f.

⁸⁸ D. Leatham: *They Built on Rock*, p. 58; as cited in our next footnote.

⁸⁹ *Hid. Cent.*, p. 36.

⁹⁰ Cited in *id.*

⁹¹ *Op. cit.*, p. 48.

⁹² *Council of Constantinople*, canon 2.

The early progress of Christianity in Ireland

This is an appropriate place to say something more about Pre-Patrician Christianity in Ireland. We have earlier adverted to the evidence anent Irish Christians during the first century. We now advert to subsequent Christian influences in Ireland before Patrick.

The historian Haverty points out⁹³ that frequent mention is made in the Irish records and lives of saints ó to four bishops having been in Ireland before St. Patrick's arrival. Specifically, there were: Ailbe of Emlý; Declan of Ardmore; Ibar of Begery; and Kieran of Saigir.

Pallad the Pre-Patrician British Missionary to the Ulster Scots founded at least three Irish congregations. According to Haverty,⁹⁴ that Pallad(ius) erected three small wooden churches also in Leinster before departing from Ireland.

Significantly, also the A.D. 387 Chrysostom⁹⁵ notes that ðthe Britannic Islands **had** felt the power of the divine Word ö already. Together with the largest island of Britain itself, the **plural** word ðIslandsö here includes not just offshore land-masses such as the adjacent Isle of Man ó but also even the Emerald Isle itself.

Soon thereafter, one encounters the Iro-Scotic theologian Celest(ius) ó who unfortunately later became a leading associate of Pelagius, and then went on to promote also the latter's heresy. Jerome⁹⁶ calls Celestius a Scot. Indeed, Gennadius⁹⁷ indicates that when still orthodox and before becoming a Pelagian, Celestius wrote to his Iro-Scotic parents concerning how to serve God.

The British Theologian Morgan alias the later Heretic Pelagius

This is an appropriate place to deal with one of the best-known theologians ever produced by the Early British Church. We mean Morgan of Wales (*circa* 355-425 A.D.), Abbot of Bangor. After an orthodox theological training and a productive and fruitful first period of his working-life, only later did he become a dangerous heretic. From that time onward (and also today), he was and is called Pelagius.

In Welsh, ðMorganö means ðMan of the Sea.ö This perhaps refers to the proximity of his birthplace to the waves ó or perhaps to his own ocean-going proclivities. At any rate, the at first highly-orthodox Morgan of Wales in due course sailed to Italy. He arrived in Rome, where he fell into heresy. There, he was renamed ðPelagiusö ó being the Latin for ðMan of the Sea.ö

⁹³ *Op. cit.* pp. 59f. In the place of Kieran, or perhaps simply using a different spelling, MacManus (*op. cit.*) further mentions one óGaranf.ö

⁹⁴ *Op. cit.*, p. 60.

⁹⁵ ð*Bretanikai Neesqio* ó thus in Chrysostom's *Demonstration that Christ is God*, Benedict. ed., I:575. All emphases in both text and footnote are by F.N. Lee.

⁹⁶ Jerome: *Prologue* lib. I.iv.

⁹⁷ Gennadius: *On the Church's Scriptures* ch. 44.

The theologian Morgan was born the son of a married clergyman ó the Briton Presbyterian Bishop Severian. He was accordingly baptized in infancy as a child of the covenant, and raised in the highly-orthodox Church of Britain.

Morgan was a lifelong defender of the Biblical doctrine of infant baptism ó even after later sliding into the heresy of Pelagianism. See H. Danvers: *Treatise on Baptism wherein that of Believers and that of Infants is Examined by the Scriptures [together] with the History of Christianity among the Ancient Britons*.⁹⁸

Morgan was trained in the law, and was well-educated. Before apostasizing, he was an Anti-Manichaeist moralist. He moved in aristocratic circles, such as those associated with Rufinus and Paulinus.⁹⁹ He apparently migrated to Rome, around A.D. 383. Later, he moved on to Africa, and then to Jerusalem.

As the historian Wall points out,¹⁰⁰ Pelagius lived a good while at Rome.¹⁰¹ It was while he was there, that he unfortunately went astray.

Morgan was a man of vast learning and piety. He had ó before falling into heresy ó been beloved and respected even by Augustine of Hippo himself. Indeed, especially Augustine mentions his works ó most of which, unfortunately, have now been lost. Excerpts from Pelagius, however, have been preserved in the writings of Augustine.

Morgan's writings included: his *Three Books on the Trinity*; his work *The Hardening of Pharaoh's Heart*; his book *The Law*; his famous *Confession of Faith* (often wrongly attributed either to Jerome or to Augustine); his Anti-Manichaeist work titled *On Virginity*; and his well-known writings opposing Jerome's denigration of marriage.

Truly, these early writings of Morgan clearly evidence the traditional opposition to clerical celibacy of the Ancient British Church. Also according to Augustine, they were valuable contributions to theology. It is indeed a tragedy they are now no longer extant.

In his *Exposition on St. Paul's Epistles*, apparently composed before A.D. 410, Morgan rightly maintained¹⁰² against the Romanists: "If Adam's sin hurts those that did not sin themselves, then Christ's righteousness may profit those who did not believe. For they are as much, nay more, saved by One ó than they were, before, dead by one...."

"If baptism does cleanse [as the Romanists allege] ó then they that are born of parents both baptized, must [themselves] be without this sin. For parents could not transmit that which they did not have." Indeed, Morgan here quite clearly repudiates the Romish doctrine of baptismal regeneration.

⁹⁸ H. Danvers: *Treatise on Baptism wherein that of Believers and that of Infants is Examined by the Scriptures [together] with the History of Christianity among the Ancient Britons*, 1674. Cited in W. Wall's *Hist. of Inf. Bapt.*, O.U.P., 1836 ed., I, pp. 492f.

⁹⁹ See D.F. Wright's art. *Pelagius*, in ed. J.D. Douglas's *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1974, p. 760.

¹⁰⁰ *Op. cit.*, I, p. 353.

¹⁰¹ See Aug.: *Epistle 106 to Paulinus*.

¹⁰² Pelagius: *Exposition on St. Paul's Epistles* (as cited in Aug.: *On Forgiveness of Sins and Infant Baptism* III:16:8).

Morgan also rightly argued¹⁰³ as follows concerning the words of Jesus in John 3:3-5. "He does not say 'Except a man be born again of water and the Spirit, he shall not have salvation or eternal life'... He merely said 'he shall not enter into the Kingdom of God' [perhaps meaning only the visible Church, as quite distinct from actually having everlasting life]. Therefore infants are to be baptized, in order that they may be with Christ 'in the Kingdom of God' [alias the visible Church] where they will not be, unless they are baptized. Should infants die, however even without baptism, they will have salvation and eternal life."

The Pelagians further rightly held:¹⁰⁴ "The Apostle indeed says 'Else were your children unclean; but now, they are holy' [First Corinthians 7:14].... There was no necessity for the children of believers to be baptized even though they certainly should be. Thus Morgan, according to Augustine.

Morgan's sad fall into error after rightly refuting Romanism

The Romanists who syncretizing Scripture with neo-paganistic "magic" had been alleging that baptism (and baptism alone) indeed washes away original sin. Morgan very rightly withstood that heresy.

Just like Augustine (**till then**), Morgan clearly and correctly saw that First Corinthians 7:14 teaches that the infants of at least one [either baptized or unbaptized] believing parent, were "holy" prenatally. Such were therefore holy also prior to their own prescribed baptism.

Indeed, Augustine of Hippo concluded in his own (A.D. 412) work *On Forgiveness* that the exposition of First Corinthians 7:14 which Morgan gave was correct. For also St. Augustine himself had presented that same exposition in his own earlier (A.D. 393) work *On the Lord's Sermon on the Mount*.¹⁰⁵

Even in his (A.D. 412) work *On Forgiveness*,¹⁰⁶ Augustine was yet arguing that the verse First Corinthians 7:14 "must be understood both as we ourselves [=Augustine] elsewhere **and as Morgan** has expounded it. *Viz.*, in the latter's useful notes on this same Epistle to the Corinthians.

"The Apostle's words seem...to indicate...some particular sanctification is here to be understood...by which the children of the believing parents were sanctified.... A **sprinkling** of holiness [internally], arising out of the closeness of married life and children" seems to be intended here.

Even as late as 418, in his own work *On the Grace of Christ and Original Sin*,¹⁰⁷ Augustine still spoke well especially of the earlier accomplishments of Morgan alias Pelagius. The fact is, both Augustine and Pelagius had been orthodox until now.

¹⁰³ *Ib.* I:58:30.

¹⁰⁴ Augustine: *Forgiveness* II:41:25.

¹⁰⁵ Aug: *On the Lord's Sermon on the Mount*, I:16:45.

¹⁰⁶ Aug.: *Forgiveness*, III:21:12.

¹⁰⁷ Aug.: *On the Grace of Christ and Original Sin*, I:35:32.

Only when Pelagius heretically fell into a denial of original sin, did Augustine himself over-react by falling into the error of baptismal regenerationism. Conversely, Augustine's own lapse into a magical sacramentalism helped influence Pelagius yet further to over-react against baptismal regenerationism ó by denying original sin altogether.

Even after those lapses, the African Augustine still admitted of the Briton Morgan: "He has discoursed a good deal on points about which no question was raised as to his views.... Having then terminated a discussion which he had conducted to his heart's content ó from the Unity of the Trinity to the resurrection of the flesh, on which nobody was questioning him ó he goes on to say, "We hold likewise one baptism which we aver ought to be administered to infants in the same sacramental formula as it is to adults.... The sacrament is administered to children."

Good too was the Briton Morgan's suggestion that "infants have redemption by the baptism of Christ." By this, Morgan apparently meant ó by virtue of Christ's work also during but especially as depicted by His own baptism.

British opposition to the later views of Pelagius

Sadly, from around A.D. 385 onward, Morgan the Ex-Abbot of Bangor ó now dubbed with the Latin name Pelagius ó slowly began lapsing into heresy. This occurred precisely when he came under **Roman** influence, while residing in **Italy**.

This would lead, by 420, to Pelagius and his father Bishop Severian both abandoning the **Orthodox British Churches – which latter themselves repudiated both Pelagius and Pelagianism**. Yet throughout his life Pelagius perhaps not incorrectly claimed that it was the Apostle Paul himself who had established his old Welsh abbey in Bangor.¹⁰⁸

St. Jerome says of Pelagius:¹⁰⁹ "He has his lineage...from the neighbourhood of the Britons." Yet his heresies were acquired while residing in Rome.

The noted modern Welsh church historian Rev. Professor Dr. Hugh Williams correctly observes¹¹⁰ that Pelagianism is sometimes represented as a current issuing from Britain. This, however, was not the case. Its original home was Rome (where Pelagius resided). Its motive was a protest against Augustine's doctrine of sin and grace.

At least one well-known and then-contemporary British theologian ó Pallad, the Pioneer Missionary to Ireland ó strongly withstood Pelagius. There was, in fact, a whole host of Britons who even then did so. Williams explains that the Briton Pallad, a strong follower of Augustine, succeeded in combatting Pelagianism.

The Proto-Romanism of the Pelagians (in their denial of total depravity) was very rightly condemned also at the A.D. 429 Synod of St. Alban's in Britain ó even before

¹⁰⁸ Morgan's *op. cit.*, pp. 161f & 177; Elder's *op. cit.*, pp. 105.

¹⁰⁹ Jerome's *Spirit to Ctesiphon* 133 (in Ussher's *Brit. Eccl. Antiq.* ch. 8); and Jerome's *Prologue* to his *Commentary on Jeremiah*, as cited in J. Foster's *op. cit.* p. 22.

¹¹⁰ Williams: [*Brit.*] *Ch.*, pp. 631-38.

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that land was invaded by the Anglo-Saxons. On this, see the Westminster Assembly's Puritan Rev. Dr. James Ussher's *Ecclesiastical Antiquities of Britain*.¹¹¹

So Pelagianism left no important mark on Britain. That is why, a century later in the writings of Britain's oldest extant Celtic church historian Gildas the Wise in there is no trace whatsoever even of Morgan's very existence.¹¹²

However, the Briton Pelagius's views had earlier filtered back to Britain. They did so first from Rome; then from Africa; and finally from Palestine.

Yet, as the modern Scottish church historian Rev. Professor Dr. John Foster has pointed out¹¹³ in Pelagius himself was not further heard of after A.D. 418. Not in Britain!

He never returned to Britain. Pallad[ius], one of Pelagius's British opponents, however in was indeed sent by the Celtic Christian Garmon in A.D. 429 from Britain to Ireland as a Christian missionary. This was even before the Briton Patrick started baptizing there.

The Gospel had by then thoroughly leavened the Cymri in the in-North-Welsh in Cumbria and Strathclyde; the in-West-Welsh in Wales and the Midlands; and the in-South-Welsh in Devon and Cornwall. Even in Eastern Britain, which had been very much more strongly subjected to Pagan Rome's influence, Christianity was then paramount. Especially in West Wales, a Christian culture came to fruit in of which Caradoc's family had been the root.

Trevelyan relates¹¹⁴ that probably around A.D. 385, the Christian, General Theodosius in the father of the Roman Emperor of that name in was sent by the Roman Emperor Valentinian to Britain. According to some authorities, this distinguished general restored and re-established that Primitive-British institution known as the Christian College in founded no later than around A.D. 55f by Princess Eurgain.

He then gave it the name of *Cor Tewdys* alias the in-College of Theodosius. Especially in the next century, this Institute in then becoming known as the *Bangor Iltud* alias the in-Great College of Iltud or Iltutus in gained a reputation all over Europe.

Also among Britain's so-called in-South-Welsh in the Gospel had, of course, long before A.D. 400 permeated all areas of Cornwall. This is evidenced by the multitude of early Cornish crosses in Britain's far southwest in outside in-the civil zone of Roman occupation.

Further, Christianity was also strong among the in-North-Welsh in of Cumbria. There, in Westmorland, the Christian King Arvirag Gwairyd's son Prince Meric had settled near Kendal in followed by Prince Coill, the father of King Llew who proclaimed his area of Britain a Christian country. Indeed, by that time, the Gospel had reached even

¹¹¹ J. Ussher: *British Church Antiquities*, ed. 1687, p. 176.

¹¹² See M. Winterbottom's *Gildas's "Ruin of Britain" and Other Works*, Phillimore, London, 1978 ed., p. 153 at n. 382.

¹¹³ J. Foster: *op. cit. (in loco)*.

¹¹⁴ M. Trevelyan: *op. cit.*, p. 51.

as far as Southwestern Scotland ó quite outside the area of maximum Roman occupation from A.D. 43 to 397.

Consequently, as Bieler states in his famous work *St. Patrick and the Coming of Christianity*¹¹⁵ ó by the fourth century, Britain was definitely a Christian country. Accordingly, we now deal in greater detail with the situation in Cornwall, Cumbria, and Wales ó and with Christian Missionaries who then went forth therefrom into the regions beyond.

Christian monuments in fourth-century and fifth-century Cornwall

Professor Nora Chadwick insists in her authoritative book *The Celts*¹¹⁶ that both before and after the Roman withdrawal, the Non-Roman Celto-Brythonic and essentially Biblical brand of Christianity remained in the civil zone of even the Roman province of *Britannia*. Yet also beyond that so-called "civil zone" ó in extra-Roman Cornwall, Man, and Scotland ó Christianity had certainly been introduced by the fifth century (alias by A.D. 400f) ó if not already much earlier.

The Celtic form of the *chi-rho* monograph, and certain sculptures on Irish crosses similar to those in Southern Gaul, suggest this. Indeed, there had been trade connections between Cornwall and Gaul for many centuries ó even long before the A.D. 43f conquest of the new province of so-called Britannia by the Romans.

The geographical distribution of the early inscriptions, is further confirmation. They are grouped along the road which crossed the central Cornish plain from the north to the south coast. The earliest memorial stones ó *cf.* those in Cornwall smaller than but similar to the earlier Stonehenge in Wiltshire ó are one's greatest guide here. Commonly in the earlier days, there were rough upright slabs like *menhirs* alias monoliths. There bore inscriptions, in the **oldest form**, of the *chi-rho* monogram. Thus Chadwick.

The evangelization of Northern Strathclyde in what is now Scotland

In the South-British kingdom of Cumbrian Strathclyde, explains Professor Chadwick, christianization had occurred even earlier. The A.D. 731 Bede tells us that long before the coming of Columba to Iona in the sixth century, Cumbria's Ninian ó who died in about A.D. 432 ó had converted even the Southern Picts.

Eventually, Ninian had become the Overseer of Whithorn in the south of Galloway ó located in the extreme southwest of what is now Scotland. Bede adds that Ninian had been instructed regularly ó and that he had established the cathedral and the see called after St. Martin.

Professor Nora Chadwick herself believed that the cathedral in Britain indeed established by Ninian alias Ringan,¹¹⁷ was only at a much later period **renamed** after Martin. Indeed, there is no evidence (as many Romanists speciously claim) that

¹¹⁵ A. Bieler: *St. Patrick and the Coming of Christianity*, Gill, Dublin, 1967, I, p. 3.

¹¹⁶ *Op. cit.*, pp. 192f.

¹¹⁷ Thus M. Laughlan: *op. cit.*, p. 55.

Ninian ó a Proto-Protestant Culdee Christian ó ever went near Rome; or ever took any instructions at all from that very foreign quarter;¹¹⁸ or ever indulged in any hagiographical speculation, such as that of the later Romish cult of St. Martin.

Even the Anti-Brythonic Anglo-Saxon Romish church historian Bede declared:¹¹⁹
ōThe Southern Picts who live on this side of the mountains [alias well south of the Grampians] had...**long before** left the error of idolatry for the true Faith, through the **preaching** of Bishop Ninian ó a most reverend Bishop and holy man of the nation of the **Britons**.... The place [now]...is commonly called ÷The White Houseø (÷*Candida Casa*ø) ó because he built the church of [white or whitened] stone.ö

That ÷White Houseø ó Whithorn ó is in the extreme southwest of Scotland. It is located in what was then the territory of the Niduari Picts, which fell outside and to the north of the Roman province of *Britannia*. Yet, though north of the Isle of Man, it is nevertheless located south and to the west of Carlisle in Cumbria. Indeed, Whithorn is on exactly the same latitude as is the northernmost county border within *Britannia* ó namely that between Cumberland and Westmorland. Significantly, that is the very same area where the Culdee Christian Ninian was born and raised.

The life and times of Ninian the Cumbrian

In assessing Ninian, Rev. Dr. Duke ó the noted modern historian of the Early Celtic Church ó first turns¹²⁰ to the A.D. 731 church historian Bede. The latter tells us Ninian was Brythonic (*ōde natione Brettonumö*).

Ninianø's biographer the twelfth-century scholar Ailred states definitely that Ninianø's father was a Christian (*ōreligione Christianusö*). Ninian, he says, was born ÷in that region...in the western part of the island where the Ocean stretching as it were an arm and making as it were on either side two angles, now divides the settled kingdoms of the Scots and of the Angles.ö From Ailredø's description, it is therefore very clear that Ninian was born right near to the Solway.

Himself being an Englishman, it would seem Ailred was suggesting Ninian was born and raised in the ÷Englishö (though then still Brythonic) part of ÷the islandö immediately south of the Solway ó and hence in Cumbria. Thence he went to Whithorn, to evangelize those north of the Solway.

In his own *History of Scotland*, the Scottish Presbyterian Rev. James Mackenzie is more definite. For there, he explains¹²¹ that Ninian crossed over Solway from his native Cumberland. **Greater Cumbria** ó then as now ó included not just the whole of Cumber-land but also certain portions of northern Lancashire, northern Yorkshire, and the whole of Westmorland.

Also the Very Rev. Dr. Charles Warr ó A.D. 1933 Scottish Chaplain to King George the Fifth of Great Britain ó has insisted that Ninian was a Culdee Celt from

¹¹⁸ Cf. too nn. 49-51.

¹¹⁹ *Op. cit.*, III:4.

¹²⁰ *Op. cit.*, pp. 144f.

¹²¹ *Op. cit.*, p. 39.

Cumbria. Warr explains this, in his important book *The Presbyterian Tradition*. Writes Warr:¹²² "A native of Cumberland, St. Ninian belonged to a family of rank. His father was a **Cumbrian Prince** who had the Christian faith. Baptized in infancy, from his childhood St. Ninian was characterized by his piety and his studious mind.

Ninian was at length ordained a Presbyter. He was commissioned to carry the Gospel to the folk in those parts of his own island of Britain who had not yet had the good news of Christ declared to them.

The site Ninian chose for the foundation of his missionary headquarters, was very astutely selected – the territory of the Niduari Picts in Galloway – within what is now Southwestern Scotland. It secured for him a base of operations flanked to the west by Ulster in Scotie Ireland – and supported to the east by his own Cumbrian Church, and to the south by the Christianity of Wales (and incipiently among the Iro-Scotic Christians on the Isle of Man). To the conversion of those Niduari Picts in Galloway and also of the adjacent Caledonian Britons – as well as of Scotland's Gaelic Iro-Scots in Argyle and in the Western Isles of the Hebrides, and also of the Picts in what is now Northern Scotland – Ninian now devoted the rest of his self-sacrificing and energetic life.

St. Ninian's rough stone church at Whithorn in Galloway, is the true cradle of Christianity in Scotland. His establishments, which were widespread and numerous, are scattered over Central and Eastern Scotland – and up the coast-line as far as Caithness in the northeast. They probably extended also yet further north, to the Orkneys and beyond – even to the Shetland Isles. Indeed, the extraordinary compass of his missionary activities is only now beginning to receive due recognition.

An interesting modern theory on the origin of Ninian's great mission in Scotland, has been formulated by Dr. W. Douglas Simpson – Librarian of Aberdeen University. Just after the withdrawal of Roman troops from Hadrian's Wall in 383f A.D., says Simpson, a stable government by and of Celtic Britons was organized in Cumbria's Carlisle. From there, the Christian Ninian was sent not just to pastor the groups of Christians already in Galloway – but also to bring the Gospel to the Picts north of the Forth and the Clyde.¹²³

Nor is it just Dr. Simpson who argues that Ninian's A.D. 397f mission penetrated to the far north of Scotland. Dr. A.D. Scott found more than ten Ninianic establishments there – from Aberdeen to the Shetlands. See his 1938 book *The Pictish Nation – its People and its Church*.

It thus seems certain that the Cumbrian Briton Ninian evangelized at least those Picts then living south of the Grampians – if not (very probably) also those to their north. For the eighth-century Anglo-Saxon church historian Bede of Northumbria refers not only to the evangelistic work in North Britain of the A.D. 565 Irish Culdee Columba.

¹²² C. Warr: *The Presbyterian Tradition – a Scottish Layman's Handbook*, Macklehoose, London, 1933, p. 159.

¹²³ See in F.F. Bruce's *Spreading Flame*, I, pp. 365f.

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Bede the great Northumbrian also declares:¹²⁴ "These Southern Picts who dwell on this side of the same mountain [viz. south of the Grampians], abandoned the error of idolatry a long time before [Columba] when Ninian, a most reverend bishop and most saintly man, preached the Word to them. He belonged to the British nation."

Indeed, also the twelfth-century Ailred in his *Life of Ninian* insists that the latter organized a completely National Church to the North of the border of what had until Ninian's time been the Roman province of *Britannia*. Ailred credibly claims that Ninian was the son of a Brythonic king and that the Pictish King Tuduval was converted under Ninian himself.¹²⁵

Significantly, Professor Dr. W.J. Watson sometime Chairman of the Department of Celtic in Edinburgh University denies that Ninian ever went to Rome. Dr. Watson insists that Ninian received all his training in Celtic Gaul from his kindred Brythonic Culdees there.¹²⁶

The critical Dr. S.F. Skene was perhaps the most famous modern and critical historian of Ancient Scotland. Yet even he held¹²⁷ that Ailred probably only repeated a genuine tradition when he says in his *Life of Ninian* that by the year 397, the southern branch of the Pictish nation was at least nominally a Christian people.

Ninian's famous church at Whithorn in Galloway

The historical writer Gladys Taylor mentions¹²⁸ that Ninian was born in A.D. 360. And Rev. J.A.M. Hanna in his important book *A History of the Celtic Church* calls¹²⁹ Ninian the son of a Christian Prince and a quiet and pleasant student of the Word.

Heeding the call of Christ to become a Presbyter in His Church, Ninian did some study under his uncle the great churchman Martin of Tours. The latter was himself not only a fellow-Brythonic Celt and an "Eastern Theology" Trinitarian, but also a student of the even greater Celtic Trinitarian Hilary of Poitiers. To the memory of Martin, some believe Ninian later dedicated his "White House" church-building at Whithorn in what is now the extreme southwest of Scotland.

Significantly, Rev. Professor Dr. John Foster (Scotland's noted modern church historian of Ancient Britain) insists¹³⁰ that Ninian's father was a Chieftain in the Solway region of Britain. He too was a Christian.

Dr. Foster also states that Ninian's *Candida Casa* or his "White House" is now represented by the name Whithorn. A village on the coast is called "Isle of Whithorn."

In 1949, Dr. Raleigh Radford there unearthed not only rough undressed stones. He also found patches of whitish mortar. The latter would indicate humanly-whitened

¹²⁴ Bede: *op. cit.*, III:4.

¹²⁵ See Bruce's *op. cit.*, I, p. 367.

¹²⁶ *Id.*

¹²⁷ *Op. cit.*, pp. 120f.

¹²⁸ *Hid. Cent.*, p. 71.

¹²⁹ *Op. cit.*, pp. 17f.

¹³⁰ *Op. cit.*, p. 31.

artifacts of a very ancient date. See the Dumfries and Galloway Natural History and Archaeological Society's volume titled: *Ninian*.

It seems the building was called "White House" specifically because of the whiteness of the mortar with which it was plastered externally. Foster claims that unmortared stonework is typical in Celtic buildings of that time in Wales and Cornwall. Moreover, the name "White House" seems inappropriate to the ordinarily dark-grey Galloway shales and slates – unless whitewashed.

To the Whithorn inhabitants, Picts in those parts of what is now Southwestern Scotland, this mortaring or whitewashing was a new style. Hence the name – *Candida Casa*, or "White House."

The Cumbrian Christian Ninian, however – raised in the region where Westmorland's Meric the son of King Arvirag Gwairyd had established Christianity at the end of the apostolic age – may very well have been used to whitewashed buildings in the area where he had grown up. Moreover, he may very well himself have whitewashed the building in Whithorn – thus reflecting not only his own cultural heritage, but also emphasizing the whitewashing power of God against sin as a result of cleansing in the blood of Christ Whose Gospel he preached. Isaiah 1:16-18 *cf.* Revelation 1:13-14 & 7:14.

Now from the Isle of Whithorn, three miles westward along the coast, is Ninian's cave. Dr. Radford excavated this to its original depth, revealing many **crosses** under the sand and the silt. Some of those crosses are Celtic, and carved on the rock face.

Other evidences of Ninian's influence throughout the length of Scotland

Elsewhere too, churches dedicated to Ninian – or many place-names witnessing to such dedications – may fairly be claimed as evidence of his influence. The foremost collector and interpreter of such evidence, is Dr. W.D. Simpson. See his book *St. Ninian and the Origins of the Church in Scotland*.

Ninian's influence is by no means limited to the western region of what is now Scotland between the Solway and the Grampians. It also goes east. There it follows the line northwards into Aberdeenshire, Inverness, Sutherland – and even to St. Ninian's Isle in the Shetlands.

People over so wide an area have looked to Ninian as their apostle. He was indeed the first and greatest of the Ancient-Brythonic Missionaries – to those then living in what is now Scotland.

Significantly, the later Patrick's A.D. 450's writings speak of "apostate" Picts. This might well imply that Patrick knew Ninian had worked a generation earlier in Scotland, and indeed also among the Picts. At any rate, it clearly suggests there had already been Pictish converts to the Christian Church – and that, certainly to Patrick's knowledge, some of those Picts had thereafter unfortunately apostasized.

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Also Rev. Professor Dr. Williams, the modern Welsh church historian of Early Britain, writes¹³¹ about ÆNyniasø alias Ninian. Citing information in Bede, Williams declares Ninian was a Briton. He carried on missionary work also in Northern Pictland ó viz. in Caithness, in Sutherland, and even in Shetland. Ogham and other inscriptions testify to his activity even there.

Rev. Dr. Gordon Donaldson, Reader in Scottish History at the University of Edinburgh, has written a book on the church history of Scotland. There, he declares¹³² that Ninian was a native Briton. About the year 400, he built at Whithorn a church of white stone. Ninian is credited also with missionary work among the ÆSouthern Pictsø who probably inhabited the territory roughly between the Firth of Forth and Aberdeen.

John Mackay in his book *The Church in the Highlands* states¹³³ that at Arbroath on the eastern coast of Scotland, there is a dedication to Ninian. That is the first of a long series of dedications to him ó extending to Ninianø's Isle in the Shetland group.

The *Encyclopaedia Britannica*¹³⁴ calls Ninian a Briton, probably from Strathclyde (which then straddled both sides of the Solway). The *Encyclopedia Americana*¹³⁵ calls him the ðBritish Apostleð of Christianity ó to the Picts in Scotland.

The *Americana* further states that Ninian was born in Cumberland circa 360 ó and that he died circa 432. It adds he was the son of a British Chieftain, and that after fifteen years study he was inducted as an Overseer. At the end of the fourth and the beginning of the fifth centuries, he laboured in evangelizing Southern Scotland. He also established a congregation at Brampton in his native Cumbria.

A comprehensive sketch of Ninianø's true importance is offered by Rev. Dowden, in his book *The Celtic Church in Scotland*. Dowden states¹³⁶ that Ninian was a Briton, born about the year 350. He belonged to a district on the shores of the Solway. His father, who appears to have been a man of rank and authority ó was a Christian.

Ninian early received Christian baptism. He was, from his youth, a diligent student of Holy Scripture. Besides labouring in the district of Galloway and, not improbably, in the district that includes what is now Cumberland and Westmorland ó Ninian carried on his missionary work among the great body of the Niduari Southern Picts then inhabiting the middle parts of Scotland south of the Grampians.

The most ancient Christian memorials in Scotland (and perhaps even in Great Britain), are certain monument stones in Wigtown. On the monuments at Kirkmadrine in Wigtownshire, the monogram ÆChi-Rhoø ó an abbreviation for ÆChristø ó is surrounded by a circle. The circle was taken in early Christian times to suggest the idea of Eternity, as being without beginning and without end. The Kirkmadrine stones bear also the familiar symbols ÆAø and ÆOø alias ÆAlphaø and ÆOmegaø (or, as it were, ÆAø and ÆZø) ó meaning Æthe Firstø and Æthe Last.ø

¹³¹ [British] Church, pp. 631-38.

¹³² G. Donaldson: *Scotland - Church and Nation Through Sixteen Centuries*, SCM, London, 1960, p. 7.

¹³³ J. Mackay: *The Church in the Highlands*, Hodder & Stoughton, London, p. 6f.

¹³⁴ 14th & 15th eds., art. *Ninian*.

¹³⁵ 1951 ed., art. *Ninian*.

¹³⁶ R. Dowden: *The Celtic Church in Scotland*, SPCK, London, 1894, pp. 14f & 24.

Such was the faith of the Christian Church in Scotland as declared in its earliest Christian monuments. Christ ó Christ crucified ó was the First and the Last; the Alpha and the Omega; the Beginning and the End. One attributes these monuments to the Church of Ninian ó if not also and even to his Christian Cumbrian predecessors such as Prince Meric, Prince Coill, and King Llew.

Now Ninian's *White House* offered training not only in theology and missions ó but also in agriculture. Many came there for training ó from both Cumbria and Caledonia. Others came even from Ireland's Eire ó such as Tigherac, Kiaran of Clonmacnoise, Finian, Kevin, Caranoc (who baptized Patrick), and Finnbar of Moville (the later instructor of Columba).

The evangelization, from Ninian's Cumbria, of North-Britons and Niduari Picts and Scots and even Irishmen in Scotland ó thus established a base for the subsequent evangelization not only of the Celtic Picts to the north. Indeed, it also provided a further bridgehead for the evangelization of the Iro-Scots and the Iro-Picts in Ireland to the west.

The latter would soon be seen, especially in the work of the Briton Patrick. That too was targeted on the Iro-Scots and the Iro-Picts of Ireland. It too would proceed probably yet once again from Cumbria ó and almost certainly from somewhere in Greater Strathclyde.

Caledonia itself thus became filled with ñnon-monarchicalø Overseers or Bishops ó who, like elder brothers, presided over churches and their families. Non-celibate ñmonasteriesø were formed, too. Psalms and hymns were sung, and a Proto-Protestant view of the sacraments was maintained. All the way from the Solway to the Orkneys, Christian civilization now began to spread throughout what is now called Scotland.¹³⁷

The Roman withdrawal from Britain at the collapse of Rome

From perhaps A.D. 380 onward, Rome had begun increasingly to withdraw her garrisons from Britain and elsewhere. This was done partly because of the pressure upon Roman *Britannia* exerted by the Picts in Northern Scotland ó but chiefly in order to defend Italy itself against the attacks of antagonistic peoples from Eastern Europe. Indeed, those latter nations were themselves pressing even the Saxons out of Northwestern Europe ó and ever closer toward Britain.

So, as Britain's great historian G.M. Trevelyan declares,¹³⁸ the last of the Roman legions left her shores by A.D. 400*f*. This was because of the Gothic invasion of Rome itself ó which finally fell to those barbarians in A.D. 410.

However, in so relinquishing Britain from about A.D. 380 onward ó the Romans left four centuries of Brythonic Christianity behind them there. Yet they did not leave behind them the religion of Rome. For Rome had been pagan until A.D. 321, less than sixty years earlier ó when the Briton Constantine Caesar nominally christianized Rome's Empire.

¹³⁷ J.A.M. Hanna: *op. cit.*, pp. 20f.

¹³⁸ *Op. cit.*, pp. 28f & 34f.

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Nor did the departing Romans leave behind in Britain the Romish perversion of Christianity. That would arise only later ó and precisely in Latin Rome, but not in Brythonic Britain. When relinquishing Britain in 397 A.D., the Romans left behind only the earlier Non-Roman and indeed Pre-Roman or Ancient-British version of the Biblical Faith ó obtained straight from Palestine during the apostolic age.¹³⁹

The noted sceptic and historian Sir David Hume very tersely observes in his famous book *History of England*¹⁴⁰ that Rome was sacked by the Goths in A.D. 410. Indeed, that involved also her final loss of Britain.

That sacking of Rome, admits Rev. Professor Dr. John Foster,¹⁴¹ lasted only three days. It was not seen by most as the final calamity. Some point out that especially in Britain after the A.D. 397 Roman withdrawal and the A.D. 410 fall of Rome, life was not lived under a sense of crisis.

However, the *circa* A.D. 1300 Pierre de Langtoft, in his *Chronicles [of Britain] from the Earliest Period to the Death of King Edward I*, has well described¹⁴² the short-term confusion also in Britain immediately after the A.D. 397 Roman withdrawal. At Rome, explains Langtoft, there was now war and great contention. Maximian alias Maxentius went there with all the barons ó and thus left Great Britain without guard or garrison.

The pagan Guanius heard about this, and also the wicked Malga. They proceeded with great power towards this region ó their armies in Albany ó to make destruction.

Afterwards, they took Westmorland. They wasted the cities and towns by burning, and killed the men and women by slaughter.

Then, however, the army of Little Brittany's Britons went with Cystennin Fendigaidd into Great Britain. When they came into Westmorland, they found the land destroyed and the people beggars. The land lay uncultivated, and there was no food ó except the fish from the sea and the beasts of the forest.

Yet Dr. W.F. Skene could nevertheless paint the following more encouraging long-term picture of Britain right after the Roman withdrawal. So many years of Roman dominion in the island, held Skene,¹⁴³ did not leave a provincial people speaking the Roman language and preserving the laws and customs of Rome. The tendency of the Britons was to throw off the stamp of Roman provincialism together with the civil government against which they had rebelled so often ó and to re-assert their own Celtic habits and modes of thought. In South Britain the local government became vested in the cities with their senates ó and in the magistrates elected by them.

¹³⁹ See Gardner's *op. cit.*, pp. 16-18.

¹⁴⁰ *Op. cit.*, pp. 13f.

¹⁴¹ *Op. cit.*, p. 25.

¹⁴² P. de Langtoft: *Chronicle from the Earliest Period to the Death of King Edward I*, Longmans, London, 1866, I, pp. xiif *cf.* pp. 87f.

¹⁴³ W.F. Skene: *Celt. Scot.*, pp. 120f (citing Patrick's *Conf.*) & 130f.

Gibbon explains¹⁴⁴ that whilst Italy was being ravaged by the Goths, *Britannia* separated itself from the Roman Empire. The Britons assembled in arms and rejoiced in the important rediscovery of their own strength.

The independence of Britain and Brittany was soon confirmed¹⁴⁵ even by the Roman Honorius himself. Britain was irrecoverably lost. Here are the words of the *circa* A.D. 550 writer Procopius in his *Wars of the Vandals*:¹⁴⁶ "The Romans certainly no longer had the means to recover Britain."¹⁴⁷

By Britain thus regaining her independence, there was a dissolution of the artificial fabric of all Roman civil and military government in Britain. The independent country of Britain, over the next forty-two years, until the Anglo-Saxon invasion of A.D. 449 (and beyond) was ruled by the authority of the British clergy; the British nobles; and the British municipal towns.

Naturally, this continued by and large also for at least another 150 years thereafter or even after the commencement of that Anglo-Saxon invasion in 449 almost until 600 A.D. It continued especially over the whole of that part or those parts of Britain not ruled by the Anglo-Saxons themselves. Yet even in the expanding areas ruled by the Anglo-Saxons, the Pre-Saxon Brythonic institutions sometimes survived and always exerted an influence (sometimes even definitively) also upon the Anglo-Saxons.

The re-assertion of constitutional government in liberated South Britain

Before and under the A.D. 43^f previous rule of the Romans, ninety-two considerable towns had arisen in South Britain. Among these, thirty-three cities were distinguished above the rest by their superior privileges and importance. Each of these cities formed a legal corporation.

Gibbon explains¹⁴⁸ that before and during and after the A.D. 43-397 Roman occupation of South Britain the powers of municipal government were distributed among annual Magistrates; a select Senate; and the Assembly of the people. The jurisdiction, and the habits of public counsel and command, were inherent to these petty Republics. Whenever they asserted their independence, the youth of the city and of the adjacent districts would naturally range themselves under the standard of the Magistrate.

This was the re-restoration of British freedom. The 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. The [re-]establishment of their power, would have been easy. For the British Monarch had continued to reign, though with subordinate jurisdiction, from the A.D. 43^f time of Claudius Caesar's invasion

¹⁴⁴ *Op. cit.*, III, pp. 415f.

¹⁴⁵ The Roman Emperor Honorius, states the historian Wright (*op. cit.*, p. 391 & n.) citing Zosimus 6:10 or in 410 sent letters to the cities of Britain exhorting them to provide for their own safety.

¹⁴⁶ Procopius: *On the Wars of the Vandals* 1.i., c. 2.

¹⁴⁷ *Bretannian mentoi Rhoomaioi anasoosasthai ouketi eichon.*

¹⁴⁸ *Op. cit.*, III:415-18f.

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right down to that of Honorius Caesar at the time Britain resumed her independence of Rome in 397.

At that time, also the British Church had a representative constitution. As in Biblical church government alias Classical Presbyterianism, also the Ancient Church of the Brythons was composed of regional Synods and of a National Assembly.

This was paralleled also in the political process. In such Councils (or *ōParleysō*) ó where the Princes and Magistrates sat together with the Bishops or Presbyterial Overseers in the ÆHouse of Lordsø ó the important affairs of state might freely be debated. Differences were reconciled; alliances formed; contributions alias taxes imposed; and very wise resolutions concerted and executed.

In moments of extreme danger, a *Pendragon* (or ÆSupreme Allied Commanderø) was **elected by the general consent of the Britons**. He would then lead them to battle against enemies.

Here one can clearly see a representative function which later developed into the ÆHouse of Commonsø. That was also counter-balanced by a ÆSenateø ó alias a second deliberative chamber of mature noblemen.

These two *ōParleysō* ó the Lords and the Commons ó were like embryonic twins. As such, they constituted the fraternal infants which would soon grow into the later Parliament of Britain. *Cf.* Numbers 10:1-4.

The British clergy incessantly laboured to eradicate the Pelagian heresy. Before becoming the heretic Pelagius while in Rome, Morgan had headed Bangor Monastery ó which later repudiated him. That non-celibate monastery of Banchor or Bangor in Welsh Flintshire, contained about two thousand brethren. Indeed, it dispersed a numerous colony also among the Irish.

Now Celtic monasticism was a non-celibate community of families working and studying together. As Kathleen Hughes points out in her significant essay *The Celtic Church*,¹⁴⁹ the great monasteries became wealthy institutions interested in property and jurisdiction. The descendants of the founder, and the descendants of the donor, retained the right of succession ó so that in some cases, relatives succeeded each other as Abbots....

Some Abbots were married men with sons, and the eldest sons of monastic tenants were educated in the monastery and succeeded to their fatherø rights and duties. Thus the Celtic monastery was by no means cut off from the World. It was rather often run by men with decidedly Æsecularø interests.

The individuality of the Celtic Church was never entirely superseded. In the twelfth century, scribes were still copying and compiling their traditions, proudly conscious of their unique heritage. Thus Hughes.

¹⁴⁹ K. Hughes: *The Celtic Church* (in Churchillø *op. cit.* I p. 167).

The ongoing survival of Celtic culture during and after the Roman occupation

Professor Dr. Nora Chadwick, the famous modern historian of the Ancient Britons, has made the definitive study in her book *The Celts*.¹⁵⁰ There she remarks that, during the A.D. 43-397 era, in the Roman-occupied portion of Britain ó the Romans encouraged only the aristocracy of the Celts to adopt Roman manners and education. Yet even among the aristocrats, most remained bilingual ó and many totally repudiated all Roman culture.

Yet the ordinary people, particularly in the bulk of the areas where Rome's influence was slight, retained their own material culture. Beyond the frontiers of the Roman Empire, surviving Celtic communities in North Britain and in Ireland retained a way of life little altered from that of four centuries earlier ó prior to the A.D. 43's pagan Roman invasion of Southeast Britain. Celtic society thus preserved most of its characteristics.

Similarly, the *Encyclopaedia Britannica* observes¹⁵¹ regarding the western and northern highlands of Britain ó in Cornwall, Wales, Cumbria and Scotland ó that the Celtic element was never extinct in those hills. And it powerfully reasserted itself, especially right before and after A.D. 397.

Not without reinforcement from a totally Non-Roman and consistently-Celtic Ireland, it then challenged the remnants of Roman civilization in South Britain. There too, the Celtic language reappeared even officially in public affairs. Also Celtic art re-emerged from its shelters in the west ó to develop into new and mediaeval fashions.

Celtic culture had controlled Britain totally, before the A.D. 43's Roman invasion. It was still predominant there, in spite of and throughout the Roman occupation. Indeed, it was stronger still after the Roman evacuation of A.D. 397. In Ireland and Scotland, the Celtic culture had never even been challenged.

It remained dominant even in Saxon England from A.D. 449 till the decisive defeat of the Celto-Britons at the Battle of Deorham in 577. Yet even thereafter, Britain's culture did not become Anglo-Saxon ó but rather Anglo-British or Anglo-Celtic.

Rome's A.D. 397 withdrawal from and abandonment of her province *Britannia* took place more than fifty years before the invasion of England by the A.D. 449's Anglo-Saxons. London University Professor of Legal History Theodore Plucknett has assessed the legal implications of all this. As he rightly remarks in his fine *Concise History of the Common Law*,¹⁵² the ancient Roman statesmen in Britain left very little permanent mark on the civilization and character of the island even before and especially after A.D. 397.

Before that time, Rome's garrisons in Britain did little to spread Roman culture. Nor do the garrisons appear greatly to have affected the racial character even of the Romano-British population in the southeast of Britain ó which had still remained

¹⁵⁰ N. Chadwick: *The Celts*, Penguin, Harmondsworth, 1985, p. 138.

¹⁵¹ 14th ed., 1929, art. *Britain: the End of Roman Britain*, IV, p. 165.

¹⁵² T. Plucknett: *Concise History of the Common Law*, Butterworth, London, 1956, pp. 6f.

overwhelmingly Celtic. The rest of Britain ó especially in the North but even in the West and the Southwest ó had hardly been influenced by Rome in any way whatsoever.

Plucknett concludes that the departure of the Romans meant that the central government in Italy now ceased to send out the usual Governors. Roman speech and boundary signs now vanished.

The leadership of the Britons had previously retired to the hills of Wales and Scotland. Now, emerging once more from those mountainous regions, the British leaders then even in the *-Ex-Britanniaø* area of South Britain ó again resumed their Celtic culture and speech. This became, in the fulness of time, one of the springs of mediaeval art and learning. Indeed, an important and vigorous Church was re-organized.

The famous American historian and philosopher Will Durant has made exactly the same assessment. He asks¹⁵³ how deeply pagan Roman civilization, in its four centuries of domination, penetrated the life and soul of Britain. Will Durant then answers ó that in the countryside and among the workers in the towns, the Celtic tongue survived.

Till A.D. 321, temples were built to Roman gods by the resident pagan Romans in the cities of her province *Britannia*. But the common Briton cherished his Celtic Deity and feasts ó especially outside the metropolitan areas, in the large towns and villages where the bulk of the Britons still lived. Indeed, even in the cities ó Rome sank no lasting roots.

The Calvinist Rev. Professor Dr. J.T. McNeill draws the same conclusion. In his book *The Celtic Churches*, he explains¹⁵⁴ that the enduring strength of the Celtic element is shown by the simple fact that when the legions were withdrawn in A.D. 397 ó the common use of Latin soon ceased, and the native Brythonic speech again prevailed.

Brythonic Missionaries inundate Europe after the Roman withdrawal

So the Romans withdrew from Britain in A.D. 397. Soon after that, from 400 onward, especially Cornwall and Wales increased their forthpourings of Christian Missionaries ó throughout Britain, and even into Europe itself.

In his book *The Saints of Cornwall*,¹⁵⁵ Rev. Canon G.H. Doble¹⁵⁶ claims we have more information about Perran at Perran-Zabulo, than about any other Cornish saint. He was one of those makers of Christian Cornwall whose names remind us of the picturesque Celtic Church which flourished there long before Anglo-Saxon Christianity existed.

¹⁵³ W. Durant: *Caesar and Christ*, p. 477.

¹⁵⁴ *Op. cit.*, p. 16.

¹⁵⁵ G.H. Doble: *The Saints of Cornwall*, The Holywell Press, Oxford, n.d.

¹⁵⁶ As cited in Corbettø *op. cit.*, pp. 53f.

During this period, the whole of Damnonia ó alias the southwest of Britain south of the Severn ó was covered with flourishing monasteries. They were often founded by such members of the princely houses of Brycheiniog, Ceredegion and Dyfed as had become monks. A great expansion of non-celibate clan-centered monasteries followed.

Soon, such monasteries were founded all over the north of Somerset. Thence they spread throughout Devon and Cornwall ó and also into Brittany among the Brythonic migrants to America in France from Britain. Padstow on the coast of Northern Cornwall ó being in a key position on the ancient trade-route from Wales and Ireland across the Cornish peninsula all the way even to the European Continent ó then played an extremely important part in this development of missionary enterprise.

In A.D. 402, Chrysostom of Constantinople said that the ðBritish Isles have received...the Word.ö Consequently, ðif you should go...to the **British Isles** ó there you would hear **all** men everywhere discoursing matters out of the **Scriptures**.ö¹⁵⁷

Around A.D. 408, Augustine of North Africa asked:¹⁵⁸ ðHow **many** churches have not been erected in the **British Isles**?ö Obviously, as the answer to this rhetorical question, he was expecting to hear: ~~Many!~~

Indeed, in 410, the Irish Christians Sedul(ius) and Celest(ius)¹⁵⁹ opposed Pelagianism even there. So too did the Briton Pallad, a Celtic Missionary to Ireland. Sadly, however, in A.D. 421 Palladius seceded from his own British Culdee Church, and romanized.¹⁶⁰

As the famous *Historian's History of the World* remarks,¹⁶¹ after the A.D. 397f Roman withdrawals and before the A.D. 449f Saxon attacks on Britain ó there was indeed some appearance of combination and courage on the part of the civilized Britons. The towns entered into **confederacies** for mutual support. Leaders arose who established their authority on independent terms, and arms were put into the hands of the population. Indeed, in Free Britain, the citizens always had the right to bear arms.

The Celtic Missionary Garmon teaches Patrick and combats Pelagianism

This is an appropriate place to say something about the great Celtic Missionary Garmon alias St. Germain (A.D. 380-448). He taught the Briton Padraig alias St. Patrick for twelve years. Indeed, together with Pallad the British Missionary ó this same Garmon combatted Pelagianism in Britain in A.D. 429.

Garmon sought to qualify the operation of British Common Law with equity based in the Christian conscience. In 447, he led the hymn-singing Britons to their famous ðHallelujah victoryö at Mold in Wales ó against the marauding Iro-Scots and their

¹⁵⁷ Chrys.: *Oration on the Christ of God*; as cited in Morganø *op. cit.*, p. 163 (ab. ed. pp. 107f); cf. E. de Pressenseø *The Early Years of Christianity*, Hodder & Stoughton, London, 1879. II, p. 53.

¹⁵⁸ *Works*, fol., Paris ed., p. 676.

¹⁵⁹ Roberts: *op. cit.*, p. 13.

¹⁶⁰ Elder: *op. cit.*, pp. 124-30.

¹⁶¹ *Op. cit.*, XVIII, pp. 31f.

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allies the Picts. In 448, the year of his death, Garmon helped even the Ex-British Armoricans who has gone off and settled in Brittany.¹⁶²

There were also several setbacks in the spread of Christianity in Britain. However, these were only temporary. Moreover, God ordained those setbacks ó and in His good time turned them all to good account.

Thus, around A.D. 420, Augustine's notorious opponent the Welsh-born Pelagius and his father Bishop Severian ó from exile at their heretical residences in the Mediterranean ó abandoned the hamartiology of the Orthodox British Church within Britain herself. So the latter then repudiated them.

This proves that the Church of Britain was already soundly rooted in the true Christian faith. Indeed, also when Pelagius had resided at Rome, the Brythonic Church ignored his errors. This it did ó even while those errors were being upheld by his many heretical supporters in that Imperial City.

For quite in its own right, Christianity was very strong in Wales around A.D. 430f. Professors Dillon & Chadwick declare¹⁶³ that the father of Maelgwyn ruled in Mon (alias the modern Anglesey). Under Maelgwyn, that dynasty was destined to become the most influential in Wales.

Maelgwyn is a typical heroic Prince. The whole dynasty consisted of those who were for the most part zealous Christians. Indeed, around A.D. 450, Maelgwyn of Llandaff did much Christian writing¹⁶⁴ ó and is referred to (as ðMaglocunusð) by the British church historian Gildas a century later.

It is true that the first British College ó the A.D. 55f *Cor Eurgain* (subsequently named the *Cor Tewdys* and then the *Cor Iltyd*), was later ravaged by pagan pirates. As the historian Trevelyan declares,¹⁶⁵ early in the fifth century this college again suffered at the hands of the piratical hordes that ravaged the shores of Siluria in Southern Wales.

However, continues Trevelyan, in A.D. 430 ó when Garmon Bishop of Auxerre and Lupus Bishop of Troyes came to controvert the Pelagian heresy which had by then reached even Britain ó Illtyd the Breton knight was persuaded to undertake a religious life. Immediately thereafter, he was appointed Principal of the *Cor Tewdws* ó subsequently known as the *Cor Illutus* or *Bangor Iltyd*.

This College, under the guidance of Illtyd during his day and age, gradually developed into a celebrated Christian University. Its reputation spread all over Europe. From every part of Britain and the Continent, pupils flocked to it.

Its fame was so great that it became the *Alma Mater* of renowned scholars and teachers. Fifth-century students of this University included: St. David; Bishop Dubrig of Caerleon; Teilo; Gildas the historian; St. Maglor; St. Pol de Leon; Paulinus or Paul

¹⁶² See art. *Germanus of Auxerre*, in *NICE*, 9:2684; Plitt's art. *Germaine of Auxerre*, in Schaff-Herzog *ERK*, II:865; and A. Loughridge's art. *Palladius (fifth century)*, in ed. Douglas's *op. cit.*, p. 744.

¹⁶³ *Op. cit.*, p. 78.

¹⁶⁴ See G. Taylor's *Hid. Cent.*, p. 71.

¹⁶⁵ M. Trevelyan: *op. cit.*, pp. 51f.

Hen; Patern(us); Taliesin and Talhairan the 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. It was in the fifth century the largest and most flourishing University in Britain ó and probably in the whole World.

This University, as well as the College of Dubrig at Hen-llan on the Wye and later also the College of Cadoc the Wise at Llan-carvan in Glamorganshire ó were in existence and of wide renown nearly 400 years before Alfred the Great established the University of Oxford. Indeed, when the A.D. 870f Alfred of Wessex desired to give his newly-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 beloved Geraint Bard Glas of St. Davidø ó the -Blue Bardø and Celtic Minstrel afterwards known as Asser Menevensis. He was a historian; the author of *The Life of Alfred*; and the translator of the B.C. 510f Mulmutine Laws from Ancient Brythonic into Latin. From that translation, Alfredø's own Christian-Saxon Code was drawn up.

Irish Christianity before the work of Patrick the Briton

We must now look at Ireland. As already noted,¹⁶⁶ there is some evidence that the Apostle James visited it and preached there. Yet Christianity did not really flourish in that land ó for several centuries thereafter.

As observed by the modern Irish Presbyterian church historian Rev. Professor Dr. Alan Loughridge,¹⁶⁷ Ireland was a Celtic land of tribal institutions and druidic influences. The island had, unlike South Britain, escaped the ravages of Roman invasion. There were in Ireland Christians from an early age ó such as Kieran of Cape Clear Island. Yet such were not many, even among the Iro-Scots ó before the missionary work of Patrick.

Rev. A.R. McEwen, in his *History of the Church in Scotland*, nevertheless very rightly insists¹⁶⁸ Ireland was never conquered by Rome. Thus the conversion of the Iro-Scots was not in any sense due to imperial forces ó or as a reaction thereto (as was perhaps largely the case in Britain). Yet by A.D. 350, an Irishman held a bishopric at Toul.

Indeed, before the end of the fourth century ó also Irish Christianity gave birth to a very vivacious and forceful churchman: Caelestin(us). Unfortunately, he then became a heretic ó the henchman of Pelagius.

Modern Irish church historian Rev. Professor Dr. George T. Stokes has explained¹⁶⁹ ó regarding the capture of Patrick by pagan Irish slave-traders raiding Christian Britain ó that Christian captives must have been carried off from Britain in those raids, by the Hibernian Scots, even **prior** to the time of Patrick. Some of those

¹⁶⁶ See ch. 10 above at its nn. 162f.

¹⁶⁷ A. Loughridge: *Ireland*, art. in ed. Douglasø's *op. cit.*, pp. 515f.

¹⁶⁸ A.R. McEwen: *History of the Church in Scotland*, Hodder & Stoughton, London, 1915, I, p. 28.

¹⁶⁹ *Op. cit.*, pp. 20f.

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British Christians, even in their Irish captivity, would have evangelized their captors. One such fruit, was the baptism in Ireland of Caelestin(us) ó before the end of the fourth century.

This Iro-Scot Caelestin is not to be confused with his contemporary enemy ó Coelestinus the then Bishop of Rome. The Roman Coelestinus ruled from Rome and later fought the Briton Pelagius. The Irish Caelestin, however, travelled through all the noted Greek and Eastern Churches in Europe and Asia.¹⁷⁰

Especially after becoming Ultrapelagian, that Iro-Scot remained a tenacious and a successful propagandist. Among his many books, one should note: his *Definitions of Sinlessness*; his *Monastic Life*; his *Original Sin*; his *Statement of Faith*; and his *Syllogisms*.

Jerome, in the *Prologue* to his *Commentary on Jeremiah*, calls Caelestin óby origin of the Scotch [alias the Iro-Scotic] nation.ö Indeed, Jerome further refers to Caelestin ó as somebody óhaving his belly filled...with Scottish porridge,ö alias Irish blarney and bluster and loquaciousness.

His contemporary Augustine regards Caelestin as an opponent ó and as much bolder than the more subtle Pelagius. Yet, in the autobiographical *Confession* of Caelestin ó published at Rome ó he himself states: öI have always maintained that infants require baptism, and ought to be baptized.ö

As even Augustine points out:¹⁷¹ öCaelestin here concedes baptism for infants. This, then, is the language Caelestin used in the ecclesiastical process at Carthage: ÷As touching the transmission of sin...many persons of acknowledged position [even] in the Catholic Church deny it.... I have always maintained that infants require baptism, and ought to be baptized.øö

The Irish church historian Stokes rightly concludes¹⁷² that even the very existence of the heretic Caelestin proves at least one very important thing. Christianity was not unknown to some Irishmen (such as Caelestin) ó even prior to the time of St. Patrick and the national conversion of Ireland.

Pallad(ius) the Pre-Patrician British Missionary to the Irish

We learn¹⁷³ something more about Pre-Patrician Irish Christianity from the *Chronicle of Prosper of Aquitaine*. Writing very shortly after A.D. 431, Prosper wrote that in that year öPalladius was consecrated by...Coelestineö ó alias Coelestinus the Bishop of Rome. Pallad was then ösent to the Scots [or rather to the Iro-Scots] who believe in Christ ó as their first bishop.ö

Prosperø Latin is specific: *ad Scotos in Christum credentes ordinatur a...Caelestino Palladius, et primus episcopus mittitur*. It is not Pallad who is here said

¹⁷⁰ Wall: *op. cit.*, I, p. 467.

¹⁷¹ Aug.: *On Original Sin*, II:3:4f & II:26:23.

¹⁷² *Op. cit.*, pp. 20f.

¹⁷³ Migne: *Pat. Lat.* LI, col. 595.

to have believed in Christ before going to Ireland. For Prosper here declares that those Irish to whom Pallad was sent as their first bishop, had themselves already believed in Christ (*Scotos in Christum credentes*).

This proves that there were Christians in Ireland already before the arrival of Pallad in that land. It also proves that such Christians were non-episcopal Proto-Protestant Iro-Scotic Culdees. For it was upon such that the romanizing Pallad attempted to inflict himself as what would then have been their **very first romanizing bishop** ó and indeed possibly even as their first episcopal bishop of whatever stripe. The fact that the unfortunate Pallad was singularly unsuccessful in this, evidences the strength of their Pre-Palladian Proto-Protestant convictions.

Also in yet another work,¹⁷⁴ the same Prosper further refers to Coelestinus the Bishop of Rome's efforts against heresy. Prosper praises him for driving the Irishman Caelestin from Italy ó and for driving the Briton Agric from Gaul and Britain.

Prosper then ends up by relating¹⁷⁵ that the Bishop of Rome, óby ordaining a bishop for the Scots ó alias the Irish (namely Pallad) himself, ólaboured to...make the barbarous island Christian ó *viz.* to try to bring Ireland into his own fold. Once again, this presupposes the existence of Pre-Palladian Non-Romish Christians in Ireland.

So Rome's legate Pallad, explains Stokes,¹⁷⁶ was ordained as the first Romish Bishop over all the scattered Christians in this island called Eire. Yet Pallad did not succeed. He sailed from Gaul; landed at Wicklow; taught in that neighbourhood; but was then expelled by the Irish.

Both the considerable number of Iro-Scotic Culdee Christians in Ireland ó as well as the many Anti-Romish Irish Druidists ó ejected the Romish pioneer Pallad from their land. Then further driven northward by a storm, he died in Britain shortly thereafter.

The American Calvinist Rev. Professor Dr. J.T. McNeill explains¹⁷⁷ that the A.D. 385f St. Patrick ó the "Apostle of Ireland" ó was not the first Christian to set foot there. The very intimate relations of Ireland with Britain, and its active sea-trade with Gaul ó both reaching back to remote antiquity ó make it likely that some infiltration of the new religion took place as soon as it became dispersed.

We also have the lives of men represented as Patrick's predecessors. Kieran, Ibar, Abban and other figures ó many of them from Cornwall ó were credited with planting churches in the southeastern counties of Ireland which Patrick may not have entered.

In 1901, the learned German Celticist Heinrich Zimmer conceived Christianity as having been diffused widely in Ireland ó even before Patrick's time. Thus one finds some little recognition of a considerable Pre-Patrician community of Christians ó especially in the southern region of Ancient Ireland.

¹⁷⁴ Thus Stokes: *op. cit.*, pp. 20f.

¹⁷⁵ Prosper's *Against Collators*, ch. 21; as cited in Migne's *Pat. Lat.* LI, col. 271.

¹⁷⁶ *Op. cit.*, p. 24.

¹⁷⁷ *Op. cit.*, pp. 50f & 240 nn. 1-3.

The clerical ancestors of the Culdee Briton Patrick of Ireland

We must now turn to one of the greatest British Christians at that time ó and indeed of all time. We refer to Padraig, alias St. Patrick ó the renowned British Missionary to Ireland.

It is true that the [Iro-]Scottish *Chronicles*¹⁷⁸ avouch that Ireland had already been reached for Christianity around A.D. 359, in the days of King Fincomarc. Yet it was especially Patrick who won that land as such for Christ.

It is claimed the A.D. 530 Gildas taught that Christianity had been planted in Ireland (*viz.* by James and by Caradoc) even before the A.D. 61 defeat of Boudicca. For centuries since then, the growth of Christianity had been slow among the Irish. Yet by A.D. 390, explains Isabel Hill Elder,¹⁷⁹ one of the greatest lights of the Culdee Church ó St. Patrick ó was, in the providence of God, being prepared for his great work as The Missionary to the Irish people.

Having dealt with the history of Ireland before and soon after Christ's incarnation, the writer of the ancient *Irish Chronicle* declares:¹⁸⁰ ðI pass to another time ó and He Who Is [namely Jehovah] will bless it. January 6th [A.D. 357]. In this year, Patrick was born....

ð[Later,] Patrick was carried a captive into Hibernia.... Patrick [went] to Germanus [alias Garmon].... Niall of the Nine Hostages reigned twenty-seven years....

ðFrom the beginning of the World, according to the Hebrews, 4481 years.... From the incarnation of the Lord, 432 years ó *viz.* till the beginning of the adult Patrick's mission of christianizing the Irish nation.

Rev. J.A.M. Hanna, in his book *A History of the Celtic Church*,¹⁸¹ shows that Patrick was a child of the covenant. He was baptized, apparently in infancy, by the British Culdee Minister Rev. Caranoc. According to the Rev. Dr. John A. Duke¹⁸² ó B.D. (Glas.), D.Litt. (Edin.) ó the date of Patrick's birth is reckoned to have been about the year¹⁸³ A.D. 389.

The home into which he was born ó as St. Patrick himself tells us ó was Christian. There he was nurtured ó just a few years before St. Patrick's fellow-Briton the somewhat older (fellow?-)Cumbrian Ninian started out with his missionary work in Scotland. Patrick's father Calpurn was a Deacon. His mother was Conch(essa), the sister of St. Martin of the Gallo-Celtic Church.

¹⁷⁸ Holinshed: *op. cit.*, VI:83f.

¹⁷⁹ *Op. cit.*, 1986 ed., p. 110.

¹⁸⁰ *Op. cit.*, pp. 17,21,33.

¹⁸¹ *Op. cit.*, p. 20f.

¹⁸² *Op. cit.*, pp. 145f.

¹⁸³ Note the discrepancy of some three decades between the birth-date for Patrick suggested by the *Irish Chronicle*, and that put forward by Rev. J.A.M. Hanna. See our text at nn. 180 & 182 above.

Also Rev. Professor Dr. Stokes, a famous church historian of Early Ireland, explains¹⁸⁴ that the father of Patrick was a Deacon. His grandfather was a Presbyter. His father, married, was both a clergyman and a town-councillor.

Now at the beginning of the fifth century, just as formerly too, the law of mandatory clerical celibacy was unknown in Britain. In fact, the married clergy there successfully resisted the denunciations of later Roman popes and their councils on this as on other matters even for and during the next six hundred years. Also, even as late as the Council of Winchester, A.D. 1076, it was decreed that married priests living in castles or villages should not be compelled to abandon their wives.¹⁸⁵

According to Rev. Professor Dr. J.T. McNeill in his book *The Celtic Churches*,¹⁸⁶ the Briton Ninian's work had just begun when his younger Brythonic compatriot Patrick was himself but a young boy. Patrick's own Christian parents' family background according to Patrick himself were to be drawn from earlier Pre-Ninianic records of the British Church. For Patrick tells us that his father Calpurn was a Deacon; and his grandfather Pottitt was a Presbyter. Patrick says Calpurn was also a *Decurion* or alias a minor local magistrate or headman over ten families. Cf. the rulers of tens in Exodus 18:21.

An eleventh-century chronicler also gives Patrick a great-grandfather Odiss, who too was a Deacon. No opprobrium was associated with clerical marriage in the less ascetic age of Patrick's forebears. To the contrary, such was then the usual situation.

Patrick's mother, who was indeed the wife of a Deacon (First Timothy 3:8-12), may or may not herself also have been a Deaconess (First Timothy 5:9f). Indeed, she may or may not have died during Patrick's early years. More than two centuries later, notwithstanding his own clerical background the A.D. 664f Irish Presbyter Rev. Muirchu names that mother Concessa. Her Celto-Brythonic name, however, was Conch or the ÷ch being pronounced gutturally, as in the Gaelic word *loch* or as in the German word *noch*.

Was Patrick from the Clyde in Caledonia or from Brythonic Greater Strathclyde?

We have established **when** Patrick was born (*circa* 390 A.D.), and **who** his forebears were. We must next determine **where** he was born and raised. Patrick's own disciple Fiech states he was born at Nemthur. However, there is no indication at all as to where among the Brythons that place might have been.

The Irish church historian Lanigan (in his 1829 *Ecclesiastical History of Ireland*) alleges Patrick was born in Brythonic Armorica. He so alleges, principally because his mother Conch(essa) indeed seems to have been a native of Celtic Gaul, and a sister or niece of the renowned Martin of Tours.

¹⁸⁴ *Op. cit.*, pp. 39f.

¹⁸⁵ See Wilkins: *Councils* I, p. 367.

¹⁸⁶ *Op. cit.* pp. 54,57,61.

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Lanigan's fellow historian the Irishman Haverty, however, states¹⁸⁷ that Irish traditions locate Patrick's birth-place at or near Dumbarton ó the Fort of the Britons (less than a hundred miles north of the Solway). The latter was itself in the very centre of the Brythonic kingdom of Strathclyde, which then embraced both Caledonia in the north and Cumbria in the south.

Interestingly, even the present border between England and Scotland runs well to the north of Hadrian's Wall ó also in Cumbria and especially in Northumbria. Thus, Hadrian's Wall terminates in the East near South Shields. The present international border runs well to the north of that, at the Cheviot Hills.

The Scot, Rev. Professor Dr. John Foster, claims¹⁸⁸ St. Patrick was born probably in what is today Southern Scotland. Foster attempts to locate Patrick's birthplace quite to the north of Roman *Britannia*, and on the Firth of Clyde.

First, Foster rightly assumes that Patrick was born on the west coast of Britain. Yet that west coast could be: 1, in the southwest of what is now Scotland; 2, near the Solway, in the northwest of what is now called Cumbria; 3, somewhere on the western coast of Wales; 4, on the Severn at the southeastern border of Wales with what is now England; or 5, even elsewhere, such as perhaps on the coast of Cornwall.

Foster further rightly cites the seventh-century testimony of Patrick's Irish biographer the churchman Rev. Muirchu. The latter insists that Patrick originated ónot far from our Seaö ó viz. the Irish Sea. Consequently, concludes Foster, óthree estuaries seem to be most likely ó the Clyde, the Severn, and the Solway.ö

Of these three: the Severn is fully 190 miles from Ireland; the Clyde 85 miles; and the Solway, but 80. Accordingly, the Solway is best reconcilable with the words of Patrick's biographer Muirchu. For the Solway is closer to Ireland than is either the Clyde or the Severn.

Now St. Patrick himself wrote an *Epistle to Coroticus* (alias King Ceretic of Brythonic Strathclyde). The Scot Foster patriotically claims that its capital lay on the Firth of Clyde. Throughout the mediaeval period, he adds, it was assumed that in Patrick's *Epistle* his words ómy fellow-citizensö and ómy own [people]ö and ómy own countryö meant he belonged to that kingdom. Eighth- and tenth-century notes claim that óhis origin was from the Strathclyde Britonsö (and not from Scotland's Gaels or Picts).

We ourselves concur with Rev. Dr. John Foster that Patrick came from Strathclyde (which included the present Cumbria). Yet for reasons to be given later below, we disagree with the overly-patriotic Scot Foster ó that Patrick grew up on the Firth of Clyde in what is now Scotland.

The above-mentioned eighth- and tenth-century notes do claim *Ail-Cluade* (alias óRock of the Clydeö) as Patrick's birth-place. Some regard this as the rock which gives Dum-Barton its name: óFortress of the Britons.ö Two miles upstream from there, and still in Dunbarton County, lies óOld Kilpatrick.ö

¹⁸⁷ *Op. cit.*, pp. 60f.

¹⁸⁸ *Op. cit.*, pp. 42f & 39f.

On the other hand, there is a -Kirkpatrickø ó also in County Dumfries, just five miles north of the present Scottish border with Cumbria. Indeed, very the words -*Ail-Cluadeø* in those eighth- and tenth-century notes could also easily ó if not even more appropriately ó apply to the more rocky territory of Southern Strath-Clyde (alias what is now the Cumbrian area in the extreme northwest of what till then had been Roman *Britannia*).

Yet even if one were to adopt the -Old Kilpatrickø hypothesis as to his birth-place, Patrick would still not have been a Scot. For Patrick was not a C-Celtic Gael, but rather a P-Celtic Brython by birth. Had he been a Gaelic-speaker by birth, he would not have had the degree of difficulty in learning and speaking Irish (which he himself tells us he did).

So Patrick was a Brython. Yet if he had been a North Briton, he would have grown up in what is now the very part of Southern Scotland where Ninian the Cumbrian laboured only a generation earlier as a Pioneer Missionary. However, Patrick himself tells us that not only his parents but even his grandfather (if not also his great-grandfather) too were Christians. Moreover, as bearers of romanized names, it seems they would have resided apparently within the imperial province of *Britannia* ó and therefore not within what is now Scotland, but indeed to the south of Hadrianø Wall (and thus in Cumbria).

øKirkpatrickø in Dumfries, on the other hand, is just five miles north of the Solway. So our Pádraig could well have been born and resided near there ó even in Northern Cumbria just south of the Solway ó and walked or ridden to church even in nearby Kirkpatrick together with his parents when he himself was growing up.

The significance of Cumbria's Brampton to Patrick's birthplace

As even the Scot Rev. Foster concedes, St. Patrickø words are often taken as being of wider reference ó namely, that he was a Briton. Consequently, the other likely site of St. Patrickø birth ó which he himself tells us was -*Bannauem Taberniaeø* (or *Banna Venta Berniae*) ó is, even according to Foster, øon the Solway.ø¹⁸⁹

There, continues Foster the Scot, the place-name *Banna* is thought to have belonged to the western end of Hadrianø Wall. Some prefer the Solway to the Clyde. An ancient church, St. Martinø (Patrickø motherø brother), stands in farmland one mile east of Brampton. Too, it was in Brampton that Ninian himself had founded a congregation.¹³⁴

Now Brampton is not in Scotland, but in Cumbria. It is seventeen miles from Bowness at the western end of Hadrianø Wall; and about thirteen miles east of the Solway. **Brampton is some twelve miles south of Scotland – and ten miles east of Carlisle in Cumbria.**

Brampton is on a river which empties itself into the Solway five miles west of Carlisle. It is forty-five miles north of Kendal. That latter is the administrative centre of the first-centuryø Prince Caradocø kinsman the Christian King Arvirag Gwairydø

¹⁸⁹ *Ib.*, pp. 43 & 33 n. 2 (*cf.* n. 247 below).

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son. Prince Meric, in the former Westmorland ó in which his second-century descendants King Coill and King Llew and his third-century descendants King Coel and Princess Helen and even Constantine the Great are all rooted.

Indeed, admits Rev. Foster the Scot, one factor in turning eyes even further southwards in the search for Patrick's birth-place ó was the recognition of a second Ceretic. This was ðCeretic the Welshmanø who, a generation after his namesake of Strathclyde, gave his name to Cardiganshire (in the west of Wales). Following this clue, someone¹⁹⁰ reported no less than three ðBanwensø in the southern Welsh Glamorganshire alone.

The Welsh King Ceretic, however, lived fully a generation **after** the other Strathclyde King Ceretic near the *Ail Cluade* noted as Patrick's birthplace in the eighth-century annotations. Consequently, it is the Strathclyde King Ceretic who seems to have been Patrick's current contemporary ó and Patrick's colingual countryman.

Also Rev. Professor Dr. J.T. McNeill, author of *The History and Character of Calvinism*, in his book *The Celtic Churches* questions¹⁹¹ the theory alleging St. Patrick was born at *Al-Cluade* near Dumbarton in Scotland. The strongest objections to this identification are made, explains McNeill, on the ground that certain Latin terms used by St. Patrick himself (to describe his own birthplace) ó *vicus*, *villula*, *decurio* ó are said to be inapplicable to Dumbarton (to the north of the then-Roman province of *Britannia*). Thus a location in Cumberland, within the region called *Rheged* in the Welsh documents, has therefore been proposed ó east-southeast of Carlisle and near the Irthing River within what was then still *Britannia*.

McNeill here seems to be correct. Patrick's own Latin words like *vicus* and *villula* and *decurio* ó relating to his upbringing ó seem inappropriate in Scotland and outside of Roman *Britannia*. Yet they seem to be very highly appropriate for McNeill's ólocation in Cumberlandö ó which territory lay in the extreme north of Roman Britain.

St. Patrick had doubtless started out hoping to come back to his native place, continues Dr. McNeill,¹⁹² and to labour there. The weight of argument seems to favour some sparsely inhabited part of Cumbria (in Greater Strathclyde) just south of the Solway. Patrick's use of Latin names and words seems to favour Cumbria. The weight of the argument does not seem to favour either Southern Wales or Somerset as possible birth-places of Patrick ó and still less Brythonic Gaul alias Armorica.

McNeill concludes that Patrick's royal kinsman the Free Briton Coroticus was apparently one of the princes called Ceretic in Cymric genealogies ó probably Ceretic Wledig of Strathclyde. Consequently, a Brythonic **Cumbrian** cradle (between northeast ðWalesø and southwest ðScotlandø) is again suggested ó by his very own writings ó as the birth-place of Patrick himself.

¹⁹⁰ J.B. Bury: *Life of St. Patrick*, X and 322-5.

¹⁹¹ *Op. cit.*, pp. 54 & 57 & 61 (*cf.* n. 247 below).

¹⁹² St. Patrick: *Confession*, 17.

Patrick's writings not in Erse nor Gaelic nor even Brythonic but in Latin

Furthermore, Patrick did not pen his writings in Scottish Gaelic, nor in the cognate Irish Erse (which he never really mastered). Nor did he record them in his own native tongue Brythonic, the popular language of Ancient Britain. But he rather wrote in Latin, as the official language of his own province within *Britannia* (south of the Solway) ó and indeed also of the Roman Empire of which his *Britannia* had till then just recently been part. That in itself strongly implies that St. Patrick grew up not in Caledonia but rather in *Britannia* ó though probably in that part of *Britannia* closest to Caledonia: viz. Cumbrian Strathclyde.

Patrick writes his mundane Latin quite intelligibly, though in a mediocore way. Thus he was not very fluently acquainted with that language of the Romans. It also shows that his was a kind of ðDog-Latinøó and certainly not his mother tongue.

This can be seen also in Patrick's use of clumsy-looking latinized names for the obviously Brythonic members of his family and other persons. Thus, he latinizes his own name Padraig to Patricius *etc.* This too clearly suggests that the author was a *Britannia*-bred Brython ó determined to write in Latin as only his second language (but nevertheless as his official tongue).

Hence Patrick himself remarks:¹⁹³ ðI had a father Calpornius, a Deacon (*Diaconus*).ö He was the óson of Potitus the son of Odissa, a Presbyter (*Presbyterus*). He [Calpornius] had a farm nearby where I was taken captive...and...led into captivity in Ireland.ö

Thus Patrick grew up in *Britannia* ó and probably within Greater Strathclyde. The site was certainly close to Ireland ó once again suggesting Cumbria. For the latter is closer to Ireland than is Dumbarton. Also F.F. Bruce insists¹⁹⁴ that Patrick was a native of the **Roman province** of *Britannia* (and therefore not from Caledonia).

Above, Patrick uses the word *Presbyterus* (meaning ðElderø) rather than *Sacerdos* (meaning ðPriestø) for the word above transliterated as ðPresbyter.ö This shows that St. Patrick was a Proto-Protestant Presbyterian rather than a sacerdotalized sacramentalist.

His father Calpornius (the latinization of the Brythonic Calpurn) and grandfather Potitus (the Brython Pottitt) were both non-celibate clerics. His mother's name was Concessa (the latinization of the Brythonic Conch or Conches).

This too shows Patrick was certainly no Roman Catholic. Though celibacy was a regular feature of certain **later** Celtic clerics, it was **never** obligatory. Married clergy dominated the Ancient Celtic Church ó whether as early as the Christian Cumbrian Prince's son Ninian before A.D. 397 at Whithorn, or whether as late as 1040 A.D.

¹⁹³ St. Patrick: *Confession*, I & XXIII.

¹⁹⁴ See his *Spreading Flame*, I, pp. 372f & 395 n. 4.

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Patrick himself states¹⁹⁵ that his parents lived ðamong the Britanniã ð ðin Britanniisø ð alias among the native inhabitants of the Roman Province of *Britannia*. Indeed, in his *Letter to Coroticus* (also known as his *Epistle*) ð Patrick adds¹⁹⁶ that his father was a ðDecurio.ö

That means a headman in charge of ten other persons, and hence: a local Elder in the Church (*cf.* Exodus 18:21*f*); or alternatively a Cavalry Commander; or even a Village Councillor. Yet in all three cases, Patrick's father would still have functioned within the Roman province of *Britannia*.¹⁹⁷

Patrick the Celt's home language, was Brythonic. For he wrote in rather poor Latin. Until after the time of his birth, Latin was the ðofficialø but not the preponderant and still less the spoken tongue of his Roman-occupied country, the province of *Britannia*.

Only when Patrick reached teenage, did the Romans finally withdraw from his country. Certainly for at least another decade or two thereafter, Latin would still have remained the great international language of communication even in South Britain ð and internationally in particular.

St. Patrick wrote in Latin also, if not chiefly, in order that he might gain the widest possible readership. He gave latinized forms of his birthplace (*Bannauem Taberniae* or *Banna Venta Berniae*). He also gave a latinized name (ðCalpurniusø) to his father the Deacon (ðDiaconumø), and also to his grandfather the Presbyter Pottitt (ðPotiti...Presbyteriø). Indeed, Patrick further stated that his father was also a *Decurio* alias an ðElder-over-ten-familiesø or a ðRuler-of-ten.ø

These are all very strong indications that his birthplace *Bannauem Taberniae* (or *Banna Venta Berniae*) was not in Non-Roman Iro-Gaelic nor Niduaric-Pictish Southwestern Scotland nor in Non-Roman Brythonic Caledonia nor in non-Roman and non-Brythonic but Gaelic Argyle nor in Non-Roman Pictavia elsewhere in Scotland ð but somewhere in what at the time of his birth was still the Roman-occupied province of *Britannia*. For almost certainly, it is only in the solidly-evangelized and Proto-Presbyterian *Britannia* alias South Britain (and indeed probably in the most-evangelized extreme northwest of South Britain in Cumbria) that a person such as Patrick ð a self-confessed child of the covenant for no less than at least four generations ð could have been born.¹⁹⁸

Patrick hardly fits at all into the almost-pagan Pre-Ninian Southern Pictland or into the Gaelic Argyle and least of all into Northern Pictavia, in North Britain. Nevertheless, both the Strathclydian saga and the Greater-Cumbrian tradition surrounding Patrick ð strongly militate against an original environment in either Wales or Cornwall especially in European Brittany.

¹⁹⁵ St. Patrick: *Confession*, I & XXIII.

¹⁹⁶ St. Patrick's *Letter to Coroticus* alias his *Epistle* 10.

¹⁹⁷ See Smith's *Latin-English Dictionary*, s.v.: *decurio*.

¹⁹⁸ See n. 247 below and also Duke's *op. cit.*, p. 149.

Rev. Dr. Duke discusses¹⁹⁹ the popular tradition of Dumbarton (outside of *Britannia* and in the extreme north of Scottish Strathclyde) as the locality for St. Patrick's home. At length, Duke himself then (we think rightly) concludes that although it might seem the question of the birthplace of Patrick was at last settled and that **either Dumbarton itself or some spot in the near vicinity** might be taken to be the locality of a **serious difficulty** therewith still remains.

For it seems to be **against all the probabilities that there was a romanized Christian community in that part of North Britain at that early a date**. There is just **no evidence for the existence of either Romans or a Christian Church in that part of Strathclyde at that date** of towards the close of the fourth century.

For Dumbarton City was (and is) to the north even of Glasgow. It is also quite a distance from the area which till then had been the Roman province of *Britannia*. Yet it is indeed within Strathclyde, which then also included Cumbria in Roman *Britannia*.

Nowhere else in Greater Britain than in *Britannia* alone was Latin then being spoken and written. Significantly, it is precisely in Latin but neither in Erse nor Scots-Gaelic nor even in his native Brythonic that the Celtic-speaking Briton Patrick chose to write.

Once more, Patrick's struggle to learn Erse so close to Scots-Gaelic so much militates against Dumbarton (near the western coast of what is now central Scotland) being his home town. For Dumbarton (The Fort of the Britons) is contiguous with and just east of Argyle (The Land of the Gaels), which from far more ancient times had been colonized by Gaels from Ireland.

Consequently, Patrick could hardly have been raised in the Scottish part of Strathclyde outside of *Britannia* to the north of Cumbrian Strathclyde within *Britannia*. A home town nearer to Cumbria's Carlisle (a later anglicization not of the Gaelic *Caithar Luail* but rather of the Brythonic *Caer Leill*), seems far more likely.

Patrick from neither Scotland nor Southwest Britain but from Cumbria

Now it is very unlikely that St. Patrick could have been born in the southern part of the province of *Britannia* on the Severn (as is sometimes assumed). For in his *Letter to Corotic* the non-romanized King of Strathclyde whose fortress was at *Ail Cluade* alias Dum-barton outside of Roman *Britannia*, Patrick himself²⁰⁰ refers to the soldiers of Corotic as being Patrick's own fellow-citizens or Strathclyde kinsmen.

So Patrick was not born in the southern part of South Britain. Nor, for the various reasons previously given, is it very likely he could have been born in the extreme north of Northern Strathclyde near Dumbarton in Non-Roman Free Britain alias Scotland. Rather does it seem he was born in the northern part of Southern Strathclyde near Brythonic *Caer Leill* (alias Carlisle) in Cumbria of itself located in what was right

¹⁹⁹ *Op. cit.*, pp. 148f.

²⁰⁰ St. Patrick: *Epistle 2*.

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till his birthdate still within the northwest of the northern part of Roman-occupied *Britannia*.

It is well-known that the Strathclyde Britons then included both those in Roman-occupied Cumbria immediately south of the Solway as well as those Brythons immediately north of that firth.²⁰¹ For Hadrian's Wall ran eastward from the Solway (in the west) and **bisected** Strathclyde (to its north and south).

Today, Hadrian's Wall still runs through Cumbria and Northumberland south of the Solway and the Cheviots. It does **not** run further north **on** the border between modern England and Scotland, and **still less within** modern Scotland.

Further, the Irishman Muirchu,²⁰² who wrote a *Life of Patrick* around A.D. 675f, claims that Patrick was a Briton by nation. This biography further claims that Patrick was born in *Britannia* or his Latin actually reading: *in Britannia*. Muirchu then further adds: "not far from our sea" or *i.e.* the Irish Sea, complete with its Iro-Scotic Isle of Man just mid-way between Ulster and Cumbria. As to the village in which Patrick was born, Muirchu even adds: "which village, uniformly and indubitably, we have found to be Nemtrie".

Unfortunately, we still have no further clue as to exactly where "Nemtrie" was then located. Yet it could hardly have been on the Severn Estuary, which is some distance from the North Irish Sea right opposite **Ulster** where Patrick laboured. It was almost certainly located near the Solway or itself almost the easternmost prong of the Irish Sea.

Yet more. The *Hymn of Fiacc* was composed about A.D. 800. Apart from St. Patrick's *Confession* and his *Letter to Coroticus* (written by Patrick himself) and also apart from Muirchu's *Life of Patrick* or this Celtic *Hymn of Fiacc* is the earliest document relating to Patrick which has come down to us.

The opening words of the *Hymn of Fiacc* are: "Patrick was born in Nemthur (*Genair Patraicc in Naemthur*). A scholiast of the eleventh century has appended to these words the following gloss: *cathir sein feil im Bretnaib tuaiscirt* (a city in North Britain).

The great Elizabethan chronicler and historian Holinshed wrote:²⁰³ "This Patrick was born in the marches between England and Scotland in a sea-side town called Eiburne." This clearly points to the Solway, probably just south of the northernmost border between Cumbria and Dumfries.

Holinshed continues: "His father was called Calphurnius, a Deacon (*Diaconum*) and the son of a Presbyter (*Presbyteri*). His mother, named Conch(es) [*alias* Concessa], was a sister of St. Martin."

All of this again places Pdraig alias *Patricius* together with his father and grandfather with their standardly-latinized names or not in Scotland but clearly in the

²⁰¹ See the maps opposite pp. 16 & 48 in Brewer's *op. cit.*

²⁰² *Op. cit.*, pp. 146f.

²⁰³ *Op. cit.*, VI:83f.

Roman province of *Britannia*. It further places them all in north-central Cumbria ó and nearby to Carlisle òin the marches between England and Scotland in a sea-side town called Eiburne.ö

This ÆEiburneø is indeed within ten miles of Brampton in Cumbria, and within five miles of Kirkpatrick in the extreme south of Scotland. This Æsea-side townø would thus have been quite far away from Scotlandø Dumbarton ó itself a hundred miles to the northwest. Indeed, even Kirkpatrick itself may at that time well have been regarded ó by the Romano-Britons themselves ó as falling within the province of *Britannia* near its rather fluctuating border with what is now Scotland.

So it seems almost quyte certain that Patrick was raised in Greater Cumbria, alias Southern Strathclyde. As the BBCø Michael Wood declares in his 1987 book *In Search of the Dark Ages*²⁰⁴ ó St. Patrickø father owned a small villa in the west (perhaps in the region of **Carlisle**).

Thus Patrick the *circa* A.D. 385-461f British Missionary to Ireland was born in the very strongly evangelized territory of Brythonic Cumbria, just south of the border with Scotland. In this, then, he was just like St. Ninian the *circa* A.D. 360-432 Brythonic Missionary to Caledonia shortly before him. For both were raised apparently in Christian Cumbria.

That was the region earlier colonized by the great Prince Caradocøø contemporary kinsmen the Christian King Arvirag Gwairydøø son Prince Meric of Westmorland ó and indwelt by his later descendants Prince Coill and King Llew. It is also the region where King Llewøø descendants King Coel and Princess Helena and even Constantine the Great apparently had their roots. Indeed, it is the region which also produced, after Patrick, the A.D. 516-70 oldest Brythonic church historian Gildas ó and Kentigern or Mungo, the A.D. 518-603 Brythonic Missionary to the Picts.

Patrick's grasp of the Ancient British Bible

More importantly ó regardless of precisely where in Britain the British Christian Patrick was born ó he was baptized in infancy, and raised as a faithful child of the covenant. As such, he early learned the ÆGreat Bookø of the Ancient British Church.

Rev. Professor Dr. Foster explains²⁰⁵ that Patrickø *Confession* fills twenty-one pages; and his *Letter*, six. Each page averages twenty-eight lines. Now in those twenty-seven pages, are 189 Bible quotations ó 7 to a page, one on every 4th line.

It was in fact quite usual at that time for clerics to memorize the Psalter. Yet Patrick quotes far more widely than that. He cites from many of the books of the Old Testament, and from fully 23 of the 27 books of the New. For he cites from the Epistles, 79 times; from the Gospels, 29 times; from Acts, 21 times; from the Psalms, 21 times; from the Prophets, 17 times ó and also from 22 other passages of Holy Scripture.

²⁰⁴ *Op. cit.* p. 42 (see too n. 247 below).

²⁰⁵ *Op. cit.*, pp. 39f.

The conclusion is inescapable. **Patrick must have known great stretches of the Bible by heart.** He also even writes in biblical language. The same is true also of his later fellow-Strathclydean Gildas the Wise, writer of the oldest extant church history of Ancient Britain.

As the American Calvinist Rev. Professor Dr. J.T. McNeill observes in his book *The Celtic Churches*,²⁰⁶ Patrick lived with and from the Bible. He had also read some of the Early Church Fathers ó notably the Brythonic Irenaeus and Victorinus, and also the great Africans Cyprian and Augustine. Yet it is upon the Holy Bible that he relied ó to a very remarkable degree.

Patrick's capture by the Irish and his servitude in Ireland

The Irish historian Haverty chronicles²⁰⁷ that, when sixteen, Patrick was carried captive into Ireland in a plundering expedition by Niall of the Nine Hostages. There, as a slave in Antrim, he was in the habit of praying to God a hundred times in a day ó and also as many times at night.

The records state further that the boy Patrick was carried off from the west coast of Britain by Irish raiders when sixteen in A.D. 405. He did, however, later redeem himself after six years of servitude, in 411 A.D.

During his captivity in Ireland, he evangelized many a youngster ó in his own unfluent Irish. Indeed, according to the old Gaelic manuscript *Betha Patriac* or *The Life of Patrick* ó he himself was there given in ófosterageö and further educated, as a typical country boy, while in Ireland.²⁰⁸

After Patrick's later departure from Ireland, he studied at Lerins and at Auxerre under the renowned Celto-Brythonic Christians Garmon and Lupus. Patrick ó writes his seventh-century biographer Muirchu ó relished his amicable association with the ómost holy Bishop Germanus at Auxerre, with whom he stayed no little time.²⁰⁹

Writes Patrick himself: *Then, after a few years, I was in Britain again ó with my parents. They received me as a son and besought me, after all I had been through, not to leave them to go anywhere else at all.*²¹⁰

However, as the Canadian-American Professor Dr. J.T. McNeill points out in his fine book *The Celtic Churches*,²¹¹ the Bible-believing Patrick was extremely conscious of the situation in the *far west.* He therefore viewed Ireland as his mission field.

²⁰⁶ *Op. cit.*, pp. 63f.

²⁰⁷ *Op. cit.*, pp. 61f.

²⁰⁸ Concannon: *op. cit.*, p. 55.

²⁰⁹ Thus J. Foster: *op. cit.*, pp. 36f.

²¹⁰ St. Patrick: *Confession*, 23.

²¹¹ *Op. cit.*, pp. 54,57,61.

Ireland was for him, as also for some classical writers, the outermost west of the habitable World. For Patrick tells us that he had been predestined to preach the Gospel even **to the ends of the Earth.**²¹² Cf. Acts 1:8.

Patrick the Briton was a Proto-Protestant

Consequently, the Calvinist McNeill concludes of Patrick that *ó* matching the geographical uniqueness of his mission *ó* is his Scripture-based eschatology. From Matthew 28:19-20 and parallel passages drawn from both Testaments, he sees his work as promoting the even further expansion of the faith begun by the Apostles. He thanks God Who had heard his prayers to undertake *ó*such a holy and wonderful work *ó* imitating those who [were sent to] preach the Gospel for a testimony to all nations *ó* before history could end.

Clearly, Pádraig was no any-second-rapturist! For he believed that all nations were to hear and to receive the testimony of the Gospel *ó* before the return of Christ in final judgment.

Significantly, both of Patrick's parents were British Christians. Indeed, both his father and his grandfather were Culdee clergymen *ó* thus proving that primordial pastors in the Early British Church were non-celibate.

A fortiori, Rev. Dr. Duke rightly deduces²¹³ that St. Patrick held no commission from Rome *ó* and that Patrick **constituted himself** as the *ó*Apostle of Ireland.*ó* Indeed, Patrick had not *ó* like a Romish Missionary *ó* first been consecrated by Rome, and only then sent to Ireland (as indeed later falsely alleged about him). For Patrick himself admitted:²¹⁴ *ó*I say (*fateor*) that I am a Bishop appointed by God (*a Deo*) **in** Ireland (*Hiberione*).*ó*

Now in Ireland there were then no Romanists and still less any Romish Prelates who could have been able to have made Patrick a Bishop there. Nor did he have any contact with Romanist Prelates in Gaul who could have commissioned him. Indeed, Britain herself was still totally devoid of Romanists. So too would it remain, for at least a few centuries more.

Thus it is clear that St. Patrick here means it was only God Himself directly, without any human agency, Who appointed him a *ó*Bishop **in** Ireland **after** he had arrived there again (when now an adult) *ó* as a Missionary. Yet this would occur after being commissioned thereunto by a Presbytery of British Presbyters in Britain *ó* before his departure to Ireland after being trained by Garmon the Celto-Brythonic Overseer. Compare Acts 13:1-5f.

Dr. Hugh Blair rightly states²¹⁵ that Patrick's writings indicate no connection whatsoever with Rome. Linguistic and other considerations suggest he received his theological training in the then-kindred Gaulo-Brythonic Culdee Church of Ancient France.

²¹² St. Patrick: *Confession*, 58.

²¹³ *Op. cit.*, p. 44 n. 7-9, p. 135 n. 1-2, & p. 136 n. 1-2.

²¹⁴ St. Patrick: *First Epistle*.

²¹⁵ See art. *Patrick of Ireland*, in ed. Douglas's *op. cit.*, p. 752.

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Blair goes on to argue that Patrick's non-celibate father Calpurn was a Deacon who in turn was the son of Pottitt a Presbyter. The place of his birth is defined in the Confession as *Bonavem Taberniae* [or *Banna Venta Berniae*]. That was located somewhere on the west coast of *Britannia*, facing Ireland. Patrick later speaks of his parents as living in *Britannia*, and calls it his country.

At sixteen, he was taken captive by Scottish marauders from Scotie Ireland and became a slave. After six years, he was released from that captivity. He later went back to Ireland in about A.D. 432.

For the next thirty years, he had a considerable influence on the Irish Chieftains. He had special links with Tara, Croagh Patrick, and Armagh. There is no doubt that, under the Triune God, it was he who made Ireland into a Christian country and that his teaching was scriptural and evangelical. The Church which he founded there, was independent of Rome. Thus Blair.

Holinshed and Hanna on the life of Patrick

Holinshed explains²¹⁶ that Patrick, as a child, was: brought up in sound learning; well-instructed in the faith; and much given to devotion. When a lad of sixteen years, and then a scholar in secular pursuits, he was captured with others and became a slave to an Irish lord called Macbuaine.

From him, after a six years term, he redeemed himself with a piece of gold which he found in a clod of earth. He sought out his uncle Martin in France, by whose means he was placed with Garmon the Bishop of Auxerre. He continued with him as his scholar or disciple, for a period of many years all of which time he bestowed on similar study of the Holy Scriptures.

Then, in the year of our Lord 430, Patrick again landed in Ireland this time, able to speak the tongue. Especially those who had received some taste of the Christian Faith beforehand either by the coming into those parts of Palladius and his disciple one Albinius an Irish bishop, or otherwise by some others paid regard to his words before those of all others. For it is thought that, continually, there had remained in Ireland some spark of knowledge of Christianity ever since the first preaching of the Gospel by James shortly after the ascension of our Saviour. In continuance of time, Patrick won the better part of that kingdom to the Faith.

King Laoghaire (or Leary), son of Neal the great monarch, although he did not himself receive the Gospel yet permitted all who so wished, to embrace it. From thence, Patrick took his way to Connill, Lord of Connaught.

This Connill honourably received him, and was converted together with all his people. Thereafter, Connill sent Patrick to his brother Logan the King of Leinster whom Patrick likewise converted.

Also in Munster, Patrick found great friendship and favour by means of the Earl of Daris. He honoured Patrick highly, and gave him a dwelling-place in the east angle

²¹⁶ Holinshed: *op. cit.*, VI pp. 83f.

of Armagh called Sorta. Another thirty years he spent in his province of Armagh, among his brethren. He lived for about one hundred and twenty years ó and lies buried in Downe. Thus the Irish traditions.

In his recent study *The Celtic Church*, Rev. J.A.M. Hanna portrays²¹⁷ Patrick as but a boy of about seven ó when carried off into slavery by Irish pirates from his British parents' home. Sold as a swineherd to an Irish chieftain, the young covenant child Patrick shared his Christian faith with his captor's children. Later going to Celtic Gaul, he studied for the presbyterate at Lerins.

Having returned to Ireland when forty, he sought to evangelize King Laoghaire, son of Niall and ancestor to the Ulster O'Neills. Alleged to have explained the Trinity from God-created shamrocks alias three-leaf clovers, Patrick won many of the nobles of the *Ard-Ri* alias the Irish High King and many of his druids to Celtic Culdee Christianity. He did not win them for Rome ó which city he had also never even visited.

The Orthodox Christian Theology of Patrick the Briton

We now illustrate Patrick's firm and thoroughly orthodox commitment to the Ontological Trinity of the Triune God. We quote some of the words from the famous *Hymn of the Deer's Cry* ó which Patrick himself authored.

õI bind myself today to a strong virtue, an invocation of the Trinity. I believe in a Threeness, with confession of a Oneness ó in the Creator of the universe. I bind myself today to the virtue of Christ's birth, with His baptism; to the virtue of His crucifixion, with His burial; to the virtue of His resurrection, with His ascension; to the virtue of His [final] coming, to the judgment of doom....

õChrist with me, Christ before me, Christ behind me, Christ within me, Christ below me, Christ about me, Christ at my right, Christ at my left, Christ in breadth, Christ in length, Christ in height.... I believe in a Threeness, with confession of a Oneness ó in the Creator of the universe.õ²¹⁸

According to Walter Bryan in his book *The Improbable Irish*,²¹⁹ the king and his druids in eight chariots sped to the Hill of Slane ó which Patrick had reached on his way to the citadel at Tara. Surrounded by a great crowd, Patrick sang out Psalm 20:7 ó õSome put their faith in chariots and some in horses, but we trust in the Name of the Lord!õ

The king capitulated. The druids were converted. Thus was the Church of Ireland born ó owing no allegiance to Rome but only to Jehovah-Jesus.

The historical writer Isabel Elder remarks²²⁰ that two druids acted as tutors to the two daughters of Laoghaire, the High King of Ireland. Then, in Laoghaire's reign, Patrick conducted his great revival (from A.D. 432 onward). Ida and Ono, lords of

²¹⁷ *Op. cit.*, pp. 23f.

²¹⁸ St. Patrick's *Hymn of the Deer's Cry*; cited in J. Taylor's *op. cit.*, pp. 164f.

²¹⁹ W. Bryan: *op. cit.* pp. 56f.

²²⁰ *Op. cit.*: pp. 106 and 96.

Roscommon, were druids. Ono presented his fortress of Imleach-Ono to Patrick ó who converted it into the religious House of Elphin. Clearly, this marks the beginning of the development of real Christian-political and Christian-legal power in the nation of Ireland.

Patrick's alleged argumentations from three-leaved shamrocks, won the nobles of the Irish High-King and his country for Christianity. For the God Who created the triune shamrock of Ireland, must obviously Himself be Triune. Indeed, infinitely so.

The *Encyclopedia Americana* and the *Encyclopaedia Britannica* on Patrick

The 1951 *Encyclopedia Americana*²²¹ gives the following information about Patrick. The date of his birth has variously been placed at from 373 to 389; and his death from 461 to 493. His Celtic name was Sucat, to which ó as he seems to have been brought up as a Christian ó the name of -Patriciusø was added. His father, Calpurnius, a native Briton, seems to have been a man of some influence in the community. His grandfather, Potitius, was a Presbyter.

When sixteen years of age, Patrick was taken prisoner by some Irish who made a raid on the west of Britain ó and was carried off into slavery in Ireland. It was not until 432 that he became the Church's Overseer of Ireland. He made Armagh the ecclesiastical capital of the island. He founded 360 churches; baptized with his own hand twelve thousand people; and ordained a great many Presbyters.

The *Encyclopaedia Britannica*²²² gives us many further details about Patrick's life. He was the son of a Deacon living at a place called Bannauenta, and was doubtlessly educated as a Christian. It was doubtless in Britain that the idea of missionary enterprise in Ireland came to him.

It seems not unlikely that through the Irish heretic Caelestin, Pelagianism had taken root among the Christian communities of Ireland. It was found necessary to send somebody to combat the heresy. Garmon seems to have decided that Patrick was the man for the task.

Patrick's activity was bound to bring him sooner or later into conflict with the High-King Laoghaire. He reigned from 428 to 467, and was the son of Niall Noigiallach. Fedilmid, a brother of the monarch, is represented as having made over his estate at Trim to Patrick ó to found a church there.

Thus Christianity was established within Laoghaire's territory. A number of trials between the Missionary Patrick and Laoghaire's druids ensued. The result seems to have been that the monarch, though himself unwilling to embrace the creed, did undertake to protect the Christian Patrick.

At a later date, the saint was invited by Laoghaire to take part in the codification of Ireland's *Senchus Mor* [or -Moral Codeø]. Patrick's participation was requested,

²²¹ Article *Patrick* in *Enc. Amer.*, 1951, 21:402.

²²² Article *Patrick* in *Enc. Brit.*, 1929, 17:383f.

precisely in order to represent the interests of the Christian communities anent that code. Apparently, the chief druid Dhubhthach dictated it ó and Patrick refined and recorded it.

Two highly important documents purporting to have been written by Patrick, are still extant. The one is Patrick's *Confession* ó a piece of apologetics. The other document is his so-called *Letter to Coroticus*, a British king of Strathclyde in Patrick's own North Britain.

Maclean denies that Patrick presumed a general apostasy among the Picts

The Rev. Professor Dr. Donald Maclean has authored a valuable book titled *The Law of the Lord's Day in the Celtic Church*. There, he writes²²³ it would be unfair to judge the moral and Christian character of the people of our own times from the lists of our criminals. Similarly, it is unfair to assume that the pirates of Coroticus, against whom St. Patrick writes with righteous anger, fairly reflected a general apostasy in Pictland north of the Antonine Wall between the Clyde and the Forth but south of the Grampians.

Even Patrick himself assumed the survival of a Christian conscience there. To that he then appealed, among the people whom Coroticus ruled ó and to the Picts who supported him. This is clear from Patrick's *Letter to Coroticus*.

This too once again surely evidences that even some of the Picts (and no doubt also many of the other less warlike tribes of Caledonia) had already been reached with Christ's Gospel before this A.D. 432f time of Patrick. Probably the bulk of them had been reached by the A.D. 397f missionary work of Ninian, in what is now called Scotland. Possibly, however, some of them may well have been reached even before that time.

Thus, Patrick the Culdee Briton ó the son of a Deacon and the grandson of an Elder ó took the pre-papal Gospel to Ireland. There he converted whole regions of Eire to Celtic Culdee Christianity in A.D. 432f ó and even helped christianize Ancient Irish Law. He also later laboured in his native Britain ó and was, according to the historian William of Malmesbury, buried apparently in Avalon alias Glastonbury in Somerset.²²⁴

As regards the place where Patrick was buried, the English and the Irish records are not necessarily contradictory. He may well have been buried, at different times, in both lands. For thus too was also the Apostle Andrew (first in Scythia and centuries later in Scotland). Even earlier, thus too were respectively the head and the decapitated body even of John the Baptist (or rather John the Baptizer).

²²³ D. Maclean: *The Law of the Lord's Day in the Celtic Church*, Clark, Edinburgh, 1926, p. 53.

²²⁴ Thus William of Malmesbury: *op. cit.*, 6-8 & 10-12, pp. 53ff & 59-61 & 188 n. 27.

Patrick compares the British Christians with the Ancient Israelites

The waywardness of some of the Ancient British Christians is well compared with that of Ancient Israel ó in the mind of Patrick. For in his *Confessions*,²²⁵ he writes: òI was taken into captivity to Ireland, with many thousands of [British] people ó and deservedly so, because we [Britons had] turned away from God and did not keep His Commandments and did not obey our Presbyters who used to remind us of our salvation. So the Lord brought over us the wrath of His anger, and scattered us among many nations even to the uttermost part of the Earth.ö

By this phrase, the Briton Patrick seems to have meant Ireland. Compare Acts 1:8. For it was precisely in Ireland that he and his fellow youthful captives from Britain had themselves been scattered ó after having been captured and enslaved by the Irish.

St. Patrick lamented that ó through that early abduction to and enslavement in Ireland ó he had been unable to complete the thorough training to which British Christian children of the covenant were then subject. Thus he states: òI **have not studied like the others, who thoroughly imbibed Law and Sacred Scripture** ó and [who] never had to change from the language of their childhood days, but were able to make it still more perfect. In our case, **what I had to say [in Ireland] had to be translated into a tongue foreign to me.**ö

This indicates that Patrick was not a C-Celtic Scot. For Scots-Gaelic is very close to Erse alias Iro-Gaelic. Even today, C-Celtic Scottish Gaels can easily understand the C-Celtic of the Irish Gaels ó but not the much-further-removed Welsh-Brythonic Celtic language. The Brythonic Non-Gaelic Patrick was a P-Celtic Briton, however ó and probably also from the Cumbrian region of Southern Strathclyde. Therefore, initially at least, he needed the good services of a translator ó when among the Iro-Scots in Ireland.

Yet Patrick loved the Irish people, and achieved enormous success in evangelizing them. Fortunately, they had been a druidic and not a savage pagan race. So they easily took to Patrick's Co-Celtic kind of Christianity.

As Rolleston remarks,²²⁶ the attitude of the early Celtic Christians in Ireland seems to preclude the idea that at the time of the conversion of Ireland under St. Patrick, the pagan religion was associated with cruel and barbarous practices. Indeed, Bertrand points out that soon after Ireland's christianization, non-celibate druidic colleges were transformed *en masse* into monasteries of a similar character ó for the new Irish Christians.²²⁷

Also Dr. A.G. Richey (LL.D. & Q.C.) ó Sometime Deputy Regius Professor of Law in the University of Dublin ó has insisted²²⁸ in his *Short History of the Irish People*, that the increasingly celibate Roman form of church government was ótterly

²²⁵ Cited in G. Taylor's *Hid. Cent.*, pp. 34f; see too J. Taylor's *op. cit.*, pp. 163 & 238.

²²⁶ *Op. cit.*, p. 145.

²²⁷ See Bertrand's *Religion of the Gauls*.

²²⁸ A.G. Richey: *A Short History of the Irish People*, Hodges & Figgis, Dublin, 1887, p. 71.

unfit for clannish Ireland. There, it was inevitable that Christian monasteries would necessarily need to contain whole families.²²⁹

Also Hallø's *Early Christian Ireland* points out²³⁰ that these Celtic monasteries were later effective defences against marauding Vikings. There, the whole family would fight. Indeed: the monasteries founded by St. Asaph, St. Kentigern, St. David, St. Gildas and others in Britain ó in Wales, Cumbria, and the Lowlands ó were exactly on the same plan as those of the Irish.

They were all abbeys in which not only men but also women worked and dwelled together with their children. They included the whole Christian population of the area ó and kept them all devoted to learning and to agriculture. Unmarried hermits, however, were quite different. They only appeared in Britain and in Ireland later ó from about A.D. 500-600 onward.

The British Christian Patrick's view of clerical celibacy

In his work *A History of the Irish Presbyterians*, Rev. W.T. Latimer declares²³¹ about Patrick that although unmarried himself, he did not impose any yoke of celibacy on the Irish Church. He ordained Fiach Finn, a man of one wife, as a Bishop alias an Overseer. Cf. First Timothy 3:1-2f.

For many centuries, the law and practice of the Celtic Church in this respect remained the same. An ancient canon relates to the apparel of a Minister and his wife when in public. Even so late as the end of the eleventh century, the renowned Malachy O'Morgair was born the son of an Irish clergyman.

The Old Irish Church was pure in doctrine and Presbyterian in government. Hence, it permitted unmarried but marriageable monks and nuns to dwell chastely in monastic societies together with married monks and nuns and their children. Matthew 27:55-61; Luke 8:2-4; Acts 1:13-15; 6:1-7; 21:8-9; First Corinthians 9:1-6; First Timothy 2:8-15; 3:1-5; 4:1-6; 5:1-14; Titus 2:2-6.

This was also a continuance of the customs which had prevailed among the Pre-Christian Druidists. The monks of Patrick were engaged chiefly in the work of education. They generally used the neighbouring churches for their classrooms; and their scholars erected wooden huts around, in which they resided.

So successful were these Irish seminaries, that they became celebrated throughout Europe. Scholars and their families flocked to them from distant countries. Ireland was called the Isle of Saints ó and many of her sons came to occupy distinguished positions also in foreign seats of learning.

Patrick himself ordained 365 Bishops or Overseers in Ireland. These Bishops were teachers of the people, and not rulers of the clergy. There were then less than 300 000 inhabitants in the country, and therefore at least one bishop for every two hundred families.

²²⁹ *Ib.* pp. 80 & 100.

²³⁰ *Op. cit.*, pp. 3f, 141 & 151f.

²³¹ W.T. Latimer: *A History of the Irish Presbyterians*, Cleeland & Mullan, Belfast, 1902, pp. 4 & 6.

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This clearly means one Bishop for each congregation of two hundred households, each assisted by a number of Presbyters or Elders-over-ten (one for every ten households). Exodus 18:12-25 *cf.* First Timothy 5:17-22. Indeed, these Bishops were just Parish Ministers whose duty it was to preach the Gospel within their local charge.

Thus we see that the Old Irish Church was more Presbyterian than Episcopal in its form of government. Moreover, it did not acknowledge the supremacy of the Bishop of Rome (even before he was proclaimed sole Pope for the first time around 600 A.D.). For, other than Christ the Sole Head in Heaven, there was and is no supreme head of Christ's Church here on Earth to exercise metropolitan jurisdiction.

Not only was there no diocesan episcopacy. In Patrick's writings there is also no allusion to the revering of Mary; or to purgatory; or to transubstantiation. They contain no prayers to saints; and they appeal to the Scriptures as the only standard of faith and of morals. Thus Rev. Latimer.

Especially the *Irish Chronicle* discusses the date of the death of Patrick. It states²³² that "Patrick, archbishop and apostle of the Irish, in the 122nd year of his age, on the 16th of the Kalends of April, died.... Since Christ was born, a joyful reckoning four hundred and fair ninety or three exact years after that, to the death of Patrick, chief apostle."

Here, the original Irish text reads: *O genair Criast airem ait cethre ced for caom no cait teora bliadhna beath iarshin go bas Padraig priomh asrail*. Incidentally, the spelling Padraig (rather than *Patraicc* or *Patricius*) is in an otherwise all-Gaelic sentence and here testifies to Patrick's Non-Gaelic and Non-Latin yet authentically Celto-Brythonic descent.

It surely seems, according to F. Delaney in his book *The Celts*,²³³ that the records from Patrick anent the Early Irish Church establish that its clergymen were not usually celibate. Furthermore, those records also establish that the Irish Church itself celebrated Easter in the Palestinian-Johannine alias the Non-Roman way.

For the Patrician documents declare that Irish "Bishops or distinguished and holy and full of the Holy Ghost or 350 in number, [were] all founders of churches.... They celebrated one Easter or on the fourteenth moon after the spring equinox.... They [those made Bishops] did not reject the service and association of women or because they were founded on the Rock called Christ."

Consequently, in the Early Irish Church, the 350 Bishops were "all founders of churches" or alias one Bishop or Preaching Elder per congregation, and every congregation with its own Preaching Overseer (who co-governed it together with a group of Ruling Elders). Hence, the parity of Presbyterianism and not the hierarchy of Episcopalianism.

Moreover, the Early Irish Church exhibited and still exhibits bishoprics of qualified male Christians or who were usually also heads of households. For there was no

²³² *Irish Chronicles* (in loco).

²³³ *Op. cit.*, pp. 50f.

sacerdotal priesthood only of some men alone. Instead, there was then a universal priesthood of all believers ó regardless of age or gender.

Up to two hundred families lived together in each of those local social groupings. Even during the later times of the Viking raids, themselves stretching over several centuries, the above-mentioned communities of Irish Christians continued right down till the twelfth century. Men and women in groups of **families** worked together. They did so often behind high monastic walls ó erected not to segregate a man from his wife, but to defend those groups of holy families against the secular scourges from Scandinavia.

Patrick not a Romanist but clearly a Proto-Protestant

The following very significant anecdote indeed lacks humour, but not factuality. On March 15th 1988, the Romanist Sean MacRiommán confidently stated on the British Broadcasting Corporation's program "Thought for the Day" that it was the pope who had sent Patrick to Ireland. Providentially ó according to the March 1988 *Orange Standard*, the following excellent letter by óa Son of Patrick ó (published in the *Belfast Newsletter*) ably refuted the above absurd claim. It did so, as follows:

The simple facts are that Patrick came, a Missionary sent by God, to Ireland in 432 ó and established there a Christian apostolic and independent Celtic Church which for almost seven centuries had no allegiance nor subservience to Rome. Indeed, it was not till A.D. 590f that the Bishop of Rome was ever even [anywhere else] called "Sole Pope."

In 1152, a papal legate came to Ireland. This was John Paparo, the first visitor from Rome ever to do so. He managed, in March of that year, to form a Synod for the purpose of gaining some control over the Church in Ireland.

He partially succeeded; but only partially. So, twenty years later (in A.D. 1172), Pope Adrian IV ó the only English Pope which Rome has ever had ó wrote from Rome to King Henry II of England, saying that he would be very pleased if Henry would invade Ireland and bring the rebellious people there under Roman control. Henry obeyed, and conquered.

Pope Adrian IV also wrote to Henry, praising him in glowing language for subduing Ireland. He even alleged that the Irish were a "barbarous" people²³⁴ ó that is, a nation of Celts who even in 1172 were still stubbornly resisting the pretensions of the man of sin Antichrist in the Italian Vatican!

One must add the following postscripts to the work of the Briton Patrick in Ireland. They are taken from the noted Irish Roman Catholic historian O'Driscoll, in his books *Views of Ireland*²³⁵ and *History of Ireland*.²³⁶

O'Driscoll indeed presents a true picture of the early Irish Church. He states²³⁷ that the Christian Church of Ireland, as founded by St. Patrick, existed for many centuries

²³⁴ *Focus* (Lewes, Sussex: 6 Orchard Rd.), May/June 1988, p. 2.

²³⁵ R.C. O'Driscoll: *Views of Ireland*, II, p. 84.

²³⁶ R.C. O'Driscoll: *History of Ireland*, pp. 26f.

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free and unshackled. For about seven hundred years, this Church maintained its independence. It had no connection with England, and differed on points of importance from Rome.

The first work of England's King Henry II, was to set about reducing the Church of Ireland into obedience to the Roman Pontiff in 1172. The ancient order of the Culdees had existed in Ireland even prior to St. Patrick. All their institutions proved the Culdees were derived from a different origin than that of Rome. The Church-discipline of the Culdees seems to have afforded the model for the modern **Presbyterian Establishment** of Scotland. Thus O'Driscoll.

Patrick had taught many to be prophets and "sons of the prophets" or rather presbyterial Elders and "sons of the Presbyters" in Ireland. Benan followed Patrick, as Elisha had followed Elijah. Patrick also baptized the little swineherd Mochua, and then taught him to commit to memory first the Psalter and then the Gospels.²³⁸

Irish teachers themselves soon followed Patrick's example. Thus Molua was raised from babyhood in Bangor Monastery in Ulster. Later, Columba was instructed by the old Pictish Presbyter Cruithnechan. Indeed, Brendan was trained by Ita ó until he was seven, and then later went off to Iceland and toward America. Ciaran of Clonmacnoise would carry his Psalter to his Teacher Jutus at Fuerty ó and copy out the lesson with his pointed *graif* on a wooden tablet covered with wax.²³⁹

Rev. Dr. Duke²⁴⁰ gives the following gripping description of Pre-Columbian Christianity in Ireland (460-560 A.D.). He says at a time when everywhere else in Britain and on the Continent, the waves of barbarian invasion were sweeping over everything and submerging in destruction all culture and civilization ó the Church in Ireland, removed from all these distresses in its island-home, was enabled to devote itself peacefully to the cause of learning. Its great monasteries or Christian centres of common learning ó those of Aran, Bangor, Clonard, Clonfert, Clonmacnoise, and Moville ó became Universities of European fame to which students flocked in thousands from all countries. Even Greek and Hebrew were also studied.

The beautifully-transcribed and richly-illuminated copies of the Psalter and of the Gospels which have come down to us from these Irish monasteries, speak of the artistic ability of those old Irish monks and of the love and reverence which they had for the Holy Scriptures. There was nothing anywhere at the time ó and certainly not in Rome itself ó to surpass or to equal the standard of culture which was to be found in the great monastic schools of Ireland ó from which the Irish Scots migrated into Scotland especially from the fifth century A.D. onward.

²³⁷ I. Elder: *op. cit.*, pp. 129-31.

²³⁸ Concannon: *op. cit.*, pp 32-34.

²³⁹ *Ib.*, pp. 43f.

²⁴⁰ *Op. cit.*, p. 52.

The Historians' History of the World on Irish Society and Patrick's Church

We here give some appropriate notes on St. Patrick's Ireland, taken from the 25-volume *Historians' History of the World* (subtitled *A Comprehensive Narrative of the Rise and Development of Nations as recorded by the Great Writers of all Ages*). Edited by Dr. Henry Smith Williams (LL.D.), its collaborators include Professors Broennie, Cheyne, Diels, Gairdner, Goldziher, Halevy, Harnack, Hart, Hirschfeld, Kozler, Mackinder, McLaughlin, Marczali, Meyer, Mueller, Noeldeke, Oman, Pelham, Rambaud, Rappoport, Rose, Shotwell, Soltau, Tout, Vambery, Von Krones, Wellhausen, and Wiliamowitz-Moelendorff. Precisely the **very critical** nature of this work, makes its comments unusually cogent.

There appear, states that work (XXI pp. 336f), to have been three distinct settlements of Irish tribes in Britain: (1) of Munster tribes in South Wales, Devonshire, and Cornwall; (2) of Erimonian Scots in the Isle of Man, Anglesey, and other parts of Gwynedd or North Wales; and (3) of the Erimonian Scots, called the Dal-Riada. The Cruithni or Picts of Galloway seem to have been a fourth settlement.

The first invasion and the extent of the settlement of the Irish in Southwest Britain ó are established by Ogham inscriptions. Early writers pointed out a Goidelic element in the topographical nomenclature of West-Britain, and concluded that the country was once occupied by the Goidel, whence they were driven into Ireland by the advancing Cymri. Present knowledge compels the adoption of a different view. Without prejudice to the existence at an anterior period of Goidelic tribes in West-Britain, the numerous traces of Goidelic names found there ó are derived from an Irish occupation in historic times.

The Rev. W. Basil Jones, Bishop of St. Davids, by his valuable book *Vestiges of the Gael in Gwynedd* (North Wales), has contributed largely to the knowledge of this subject. He came to the interesting conclusion that the Irish occupied the whole of Anglesey, Carnarvon, Merioneth, and Cardiganshire ó with a portion at least of Denbighshire, Montgomeryshire, and Radnorshire. The same tribes who occupied Anglesey and Gwynedd, also occupied the Isle of Man.

It appears then, the first occupation of Man, Anglesey and Gwynedd took place before the dominance of the Scots. The position of the Celtic population in Galloway (within Southwestern Scotland) is so peculiar, one has no hesitation in saying it is derived from an emigration of Irish Cruithni or Picts in the first half of the fourth century, consequent on the Scotie invasion of Ulster. Bede is the earliest authority for such a migration.

The contact between Ireland and Britain at that time implies also reverse direction traffic from Britain to Ireland. Nowhere is this seen more clearly than in the evangelization of Ireland from Britain.

In the beginning of the fourth century the Irish had possession of many places in West- and South-Britain, and must have come in contact with Christians. These were numerous and well organized in South Wales and Southwest Britain, where the Munster or Southern Irish were. Christianity may therefore have found its way into Munster some time in the fourth century. This would account for the existence of

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several Christian Scots before St. Patrick, such as Pelagius the heresiarch and his disciple Coelestius, one of whom was certain a Scot (*viz.* an Irishman) ó and Siadal or Siudal the Christian poet.

There is evidence of the visit to Ireland of one Christian Missionary before St. Patrick. This was Palladius. By most of the early writers he is then said to have returned to Britain very shortly before Patrick set out for Ireland.

The Church founded by St. Patrick was identical in doctrine with the Churches of Britain and Gaul and other branches of the Western Church. There is no evidence at all that the Pelagian heresy found an entrance there. The Irish Church's organization was, however, peculiar. Countries in the tribal state of society are very tenacious of their customs. The Irish Church preserved these peculiarities for a long time ó and carried them into other countries. Thus the *Historian's History*.

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In Ireland, continues the *Historians' History*, the nation consisted of various groups of tribes connected by kinship and loosely held together under a somewhat graduated system of tribal government. The church which grew up under such a system, was organized exactly like a lay society. When a chief became a Christian and bestowed his *dun* (or castle) and his lands upon the Church ó he at the same time transferred all his rights as a chief. Yet these still remained with his *sept* or clan.

In this new *sept* or clan (within the Church in Ireland), there was consequently a twofold succession. The religious *sept* or family consisted in the first instance ó not only of the ecclesiastical persons but of all of the *celi* or vassals, tenants and slaves connected with the land bestowed upon the Church. The head was the *comarba* (compare the *coarba*) ó the co-heir or inheritor both of the spiritual and temporal rights and privileges of the founder. He in his temporal capacity exacted rent and tribute like other chiefs.

The ecclesiastical colonies that went forth from a parent family ó generally remained in subordination to it in the same way that the spreading branches of a secular clan remained in general subordinate to it. The heads of the secondary families were also called the *comarpi* of the original founder of the religious clan. Thus there were *comarpi* of Columba at Iona, Kells, Durrow, Derry and other places.

The *comarba* of the chief family of a great spiritual clan was called the *Ard-Comarba* or High Co-Heir. The *comarba* might be either a bishop or an abbot, but in either case all the ecclesiastics of the family were subject to him. In this way, it frequently happened that Bishops were in subjection to abbots who were Presbyters.

From the beginning, the Church of St. Patrick among the Scots in Ireland was monastic, as is proved by a passage in his *Confession*. There, speaking of the success of his mission, he says: "The sons of Scots and daughters of chiefs appear now as monks and nuns of Christ."

It must be remembered, however, that such could marry ó and usually did. Indeed, Patrick himself was the son of a Presbyter Calporn and his wife Conch ó and also the grandson and great-grandson of clergy.

Hence the early Irish monasticism was unlike that known at a later period. An ancient Irish monastery of the earliest type was simply an ordinary *sept* or family, whose chief had then become a Christian. He, making a gift of his land, either retired (leaving it in the hands of a *comarba*) ó or remained as the religious head himself. The family went on with their usual avocations ó but some of the men and women practised celibacy, and all joined in fasting and prayer.

The later survival of the druids under the name of the orders of *ecna* and *filidecht*, may be described conventionally as bards. It is proved by the proposal of King Aed (572-599 A.D.), the son of Ainmire. Columba advocated and secured their reform. (He himself claimed: ðThe Son of God is my druid.ö)

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 also 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 [Iro-]Scot and of Ireland so well known throughout Europe.

This was also the period of the great Missionaries to the Continent ó Columbanus, Gall, Killian and many others. Besides St. Brendan with his reputed voyage to America, Columba's disciple Cormac visited the Orkneys and discovered the Faroe Islands and Iceland long before the Northmen set foot on them.

Other Irishmen followed in their tracks. Indeed, when the Norsemen first discovered Iceland ó they found there books and other traces of the Irish of the Early Church.

The various peculiarities which owing to Ireland's isolation had survived, were brought into prominence when the Irish Missionaries in Britain and in Europe came into contact with Romish clergymen. Those Irish peculiarities were only survivals of customs once general in the Christian Church. Yet they shocked the Romanists, who were already accustomed to the teaching then everywhere being introduced into the Western Church.

On the Easter question especially, a contest arose which waxed hottest in England. As the Irish monks stubbornly adhered to their traditions, they were vehemently attacked by their opponents.

This controversy occupies much space in the history of the Western Church. It led to an unequal struggle between the Roman and Scotie clergy in Scotland, England, Eastern France, Switzerland, and a considerable part of Germany.

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It ended in the Irish system giving way before the Roman [at least all over the European Continent]. The monasteries following the Irish rule were supplanted by or converted into Benedictine ones.

Owing to this struggle, the real work of the early Irish Missionaries in converting the English and the pagans of Central Europe and sowing the seeds of culture there, has often been overlooked even when not wilfully misrepresented. The real work of the conversion of the Germans was the work of Irishmen. Thus the *Historians' History*.

The missionary zeal of Patrick's Irish Culdee Christians

So these Irish Culdees were great Missionaries. Duke observes²⁴¹ that either singly or in little companies generally of three or seven or twelve, some of them went out to Gaul and Germany and Switzerland and Italy ó carrying the light of their learning and the influence of their purer faith into lands which were lapsing again into barbarism.

The remaining Picts in the northwest of Ireland were christianized and gaelicized. The great Irish Culdee Columba himself was trained by a Christian Pict. Then these Irish Culdees went off ó and finished the christianization of the Picts in North Britain.

The Irishman Brendan went off to Iceland and, it would seem, even to America. On his return from his great voyage, Brendan is said to have visited Gildas in Wales.

From the plains of Lombardy in the South to Iceland in the far North, and from Austria in the East to America in the West, one comes across traces of these wandering Missionaries from Ireland. In the decadent age of the Roman Church, Ireland -the Isle of the Saintsø kept the light of the Gospel burning brightly. It then became the great missionary centre for the diffusion of Christianity.

The great A.D. 731 Roman Catholic Anglo-Saxon Anti-Celtic church historian Bede's accounts are very revealing. He records just a very little about the A.D. 156 Christian Brythonic King Llew of Britain; only a bit more about the Brythonic Ninian's evangelization of Scotland from Brythonic Cumbria (right adjacent to Bede's own Northumbria); a lot about Austin of Rome (the pope's A.D. 600 legate to England), and a very great deal about the A.D. 664 so-called triumph of the Romanists over Iro-Scotic Christianity at Whitby.

Yet Bede has nothing at all to say about the famous Non-Roman A.D. 430 British Culdee Christian Patrick ó nor anything about the evangelistic exploits of very many other Celtic Christians (such as Iltyd, David and Gildas *etc.*). This shows the insularity if not also the provinciality of Bede ó in contrast to the international strategy of the Celtic Church in those times.

Yet, as Alice Stopford Green declares in her book *Irish Nationality*,²⁴² the Irish never adopted anything of Romish methods of government in Church or State. The Romish centralized authority was opposed to the whole habit of thought and genius.

²⁴¹ *Ib.*, pp. 53f.

²⁴² *Op. cit.*, pp. 32f.

Round the Celts' little monastic church, gathered a group of huts. Monastic families which branched off from the first house were grouped under the name of the original founder in free federal union ó like that of clans.

Territory given to the monastery was not exempted from the Common Law. It was ruled by abbots elected ó like kings and judges of the tribe ó out of the house which under tribal law had the right of succession. There was scarcely a boundary felt between the divine country and the earthly ó so entirely was the spiritual life commingled with the national.

Neither was their property held communally, in the early and in the mediaeval monasteries of Ireland. There too, each had the sole and exclusive right to the fruits of his own labour. Thus, in *Finian v. Columba* ó decided before King Dermott at Tara in A.D. 567 ó it was resolved to assign öto every cow her own calf.ö

As Professor John Richard Green rightly remarks in his great *Short History of the English People*²⁴³ ó before the landing of the Anglo-Saxon English in Britain in A.D. 435*f*, the vigour of Christianity in Italy and Gaul and Spain was exhausted in a bare struggle for life. Ireland, which remained unscourged by invaders, drew an energy from its conversion. Christianity had been received there with a burst of popular enthusiasm; and letters and arts sprang up in its train. The science and knowledge of the Bible which fled from Continental Europe, took refuge in famous schools. This thus made Durrow and Armagh the great Universities of the West.

The new Christian life soon beat too strongly to brook confinement within the bounds of Ireland itself. Patrick as the first real Missionary to visit Ireland, had not been dead half a century ó when Irish Christianity flung itself with a fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian World. Irish Missionaries laboured among the Picts of the Highlands and among the Frisians of the northern seas.

An Irish Missionary, Columban, founded monasteries in Burgundy and the Apennines. The canton of St. Gall in Switzerland still commemorates in its name another Irish Missionary, before whom the spirits of flood and fell fled away, wailing over the waters of the Lake of Constance. For a time, it seemed as if the course of the history of the World was to be changed ó as if the older Celtic race that Roman and German had swept before them, had turned to the moral conquest of their conquerors; as if Celtic and not Latin Christianity was to mould the destinies of the Churches of the West. Thus Professor Green.

Armagh and Bangor become strongholds of Christianity in Ulster

Since Patrick and largely because of him, as Dohrs points out in his book *Ireland*,²⁴⁴ in that country Christianity has become a large factor. The city of Armagh has played an important role. It is one of the most ancient settlements in Ireland ó perhaps 5000 years old.

²⁴³ *Op. cit.*, p. 23.

²⁴⁴ F.E.. Dohrs: *Northern Ireland*, Garden City N.Y.: Nelson-Doubleday, 1967, pp. 58-61,46-7,11.

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In the fourth century B.C., Queen Macha built a great fortress-palace on a nearby hill. For many centuries, that was the governmental seat of Ulster. Perhaps just because of this, St. Patrick established Armagh as the chief ecclesiastical seat of Ireland ó which it remains even today.

The Armagh Protestant Cathedral stands on the site of St. Patrick's first church, built about 445 A.D. The light of Western learning and culture was kept burning in Armagh during the "Dark Ages" on the Continent of Europe. To Armagh came religious Leaders and Scholars from Britain and Europe, as well as Princes and Kings, to learn about the glory of God.

Again, Bangor in Ulster was a famous "city of the saints" and seat of learning ó second only to Armagh, during the early period. Students from all over Europe then came to study at Bangor.

Numerous Missionaries went overseas. Perhaps the most famous of these Missionaries, was Gallus ó who gave his name to the Canton of St. Gall in Switzerland where many old Irish manuscripts have been kept for centuries.

Even today the Neo-Culdee Presbyterians yet constitute the largest religious group in Ulster. Together with all other Protestants, they yet make up the overwhelming majority of the population there. Indeed, estimates suggest one-sixth of the entire population of the American colonies at the outbreak of the War for Independence in 1776, was of Ulster stock.

In spite of the A.D. 449 Pagan Anglo-Saxon attacks on Celtic Christian Britain, even Southern Britain and Wales were simultaneously strengthened by Non-Romish Culdee Christian Missionaries from Celtic Ireland. These were themselves the fruits of the Celtic Briton Patrick's labours there.

We close. As Rev. L.G.A. Roberts remarks,²⁴⁵ one can merely note the missionary work of Keby, a Prince of Cornwall; St. Patrick in Ireland; St. Peiran, an Irishman in Cornwall; St. Ninian in Scotland; and Fastidius, Bishop of London ó all in the fifth century.

However, the British Christian Fastidius certainly gives us the spirit of his time (*circa* 450 A.D.): "It is the will of God that His people should be holy.... Blessed is the nation whose God is the Lord, and the nation whom He hath chosen for His own inheritance!"

Summary: British Common Law from Constantine to Patrick

We summarize. During the first centuries of our Christian Era, British culture progressively submitted to Christianity. Largely for that very reason, christianized British culture never really submitted to Roman culture ó nor later to Roman Catholicism.

²⁴⁵ *Op. cit.*, pp. 13f.

By 397 A.D., the Roman armies withdrew from Britain forever. They left behind them a still-Celtic Britain (which had begun to receive the Gospel even before the A.D. 43 to 397 Roman occupation).

Rome's superficial influence in Southern Britain (from 43 till 314 A.D.), namely before the Christian Briton Constantine himself attempted to christianize even Pagan Rome from A.D. 314 onward could by not arrest the previously-established process of christianization specifically in the Isles. For it was precisely the christianized culture of Britain ó under influential leaders like the British Christian King Llew and the British Christian Emperor Constantine ó which christianized the Roman province of *Britannia*. To a lesser extent, it beneficially influenced even the Roman Empire on the European Continent itself especially after the time of Constantine.

Even during the A.D. 43-314 Pagan Roman occupation of *Britannia*, the broad masses of the South-Britons (and even more so specifically of the Cornishmen, the Welsh, and the Cumbrians) were never either romanized or de-celticized. Among the Caledonians and the Picts in North Britain, Roman influence was non-existent. Throughout Britain, however, the ongoing Celtic culture was progressively and smoothly being christianized and enhanced (without ever losing its Britishness) ó by the ongoing influence of the first Hebrew-Christian Missionaries straight from Palestine, and their successors, already during the apostolic age.

Least of all did any significant romanization of occupied Britain then occur. Especially was this the case after the A.D. 314 nominal christianization of the Continental Roman Empire by the great Briton, Constantine the Great.

Indeed, also his eldest son Constantine II became ruler over Roman *Britannia*. Under both of them, a Christian civilization continued to unfold especially in South Britain.

There were, however, increasing attacks on that *Britannia* ó by Picts from the north and by Scots from Ireland. Yet neither the Picts nor the Scots nor even the Brythonic Caledonians were ever latinized. Nor were either the Caledonians or the Picts exposed to Gaelic culture ó until the migration of Scots from Ireland to Scotland around A.D. 340-440.

Rome's province of Christian *Britannia* was then attacked increasingly ó by Scots, Picts and Saxons ó especially from A.D. 343 onward. In this and many other ways, Roman power in *Britannia* was constantly weakened ó even while Christianity became yet stronger there. Thus, around A.D. 350, even the orthodox Athanasius of Alexandria said that the British Bishops had given him valuable support against Arianism.

Christians in South Britain maintained their faith against northern pressures. Artifacts attest to a strong British Church throughout *Britannia*.

There was a Celtic revival there. This continued to hurl forth more and more Christian Missionaries especially from Greater Cumbria ó such as Ninian, Comgall, Patrick, and (later) Kentigern and Gildas. This was augmented by the work of Hebrew-Christians like Solomon of Cornwall and his son Kelvius ó and by many

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Christians in Wales (which especially in the fifth century produced leaders like Illtud, David, Samson and Pol).

Even the international outreach of fourth-century ecclesiastical leaders from Britain is quite undeniable. They influenced events: prominently at the A.D. 314 international and trinitarian Church Council of Arles near Marseilles; indirectly at the even more famous A.D. 325 Council of Nicea in Asia Minor; at the A.D. 347 Council of Sardica in Illyria; and even at the A.D. 359 Council of Ariminum in Italy (where the British delegates maintained their economic independence).

Hilary of Poitiers himself declared that Britain was free from all contagion of Arianism. Indeed, Jerome of Bethlehem declared: "Britain resounds with the death and resurrection of Christ."

There were even Christian pilgrimages from Britain to Palestine. The British navy exported corn to Europe. The bones of Apostle Andrew were brought from Scythia into Scotland. And Cornish Christians went to Brittany, some of whom later returned to strengthen British Christians against the subsequent assaults of the Anglo-Saxons.

Also in Kent, there were churches of Celto-British Culdees many centuries before the A.D. 597 Austin of Rome arrived there. The resistance to novel Anglo-Romanism by Brythonic Christians from A.D. 597 onward proves that Celto-Brythonic Christianity had long pre-existed the sudden vaticanization of many Anglo-Saxons from the time of Austin onward.

Even the so-called "Romano-Britons" in *Britannia*, were not Latins but Celts. They were neither ethnically nor culturally Romans, but were freeborn British Christians living in Roman colonies within Britain and surrounded by Brythonic-speaking Celts both in Roman Britain and in North Britain. Accordingly, after the A.D. 397 Roman withdrawal from Britain the Celtic Romano-Britons abandoned the use of Latin (as their second language), re-asserted their Brythonic tongue even officially, and mobilized their own defence forces.

It was attacks on Rome by barbarians from the East which helped *Britannia's* Britons to recover their freedom. This was followed by Christian-political growth in Post-Roman Britain on the basis of the constitutional confederation of the Celts in South Britain.

Also in Ireland, Christianity had made early progress. Indeed, throughout the British Isles a learned "married monasticism" among Proto-Protestant alias Culdee Christians had then replaced the similar customary lifestyle of the ancient druids.

Britain's famous theologian Morgan at first rightly refuted Romanism. He wrote many valuable works until as "Pelagius" he sadly fell into error while residing in Rome. He was thereupon opposed by the British Church. For true Culdee Christianity held its own in Britain as attested by many monuments especially in fourth-century and fifth-century Cornwall.

The evangelization of Northern Strathclyde (in what is now Scotland) was undertaken by Ninian the infantly-baptized son of a prince in Southern Strathclyde

alias Cumbria. Ninian's work can be seen from the remnants of his famous church-building at Whithorn in Galloway.

It is seen also from other evidences of his influence throughout the length of Scotland (from the Cumbrian border in the south to the Pictavian Shetlands in the north). Very significantly ó Ninian's work commenced just before, and continued long after, the Roman withdrawal from Britain at the time of the collapse of Rome.

Constitutional government in *Britannia* itself was now re-asserted. Indeed, also in the Deep South ó in and around London ó there was an ongoing survival of Celtic culture during and a revival of Celtic culture after the Roman occupation.

Also, British Missionaries now increasingly inundated other lands ó especially after the Roman withdrawal from Britain. The Celtic Missionary Garmon taught Patrick, and combatted Pelagianism. Pallad the Pre-Patrician Brythonic Missionary preached to the Irish. Yet it was particularly the Briton Patrick ó who won the whole of Ireland for Celtic Culdee Christianity.

The practice of clerical non-celibacy among the Culdee Christians is clearly seen in Ancient Britain. Thus the Briton Patrick included clergymen among his ancestors ó themselves too from Brythonic Strathclyde.

Not Scotland but Cumbria seems to have been Patrick's birthplace. Indeed, he wrote not in Erse or Gaelic but in Latin (the official language of Roman *Britannia*). Yet Patrick had a thorough grasp of his own Brythonic mother-tongue in which, and the Ancient British Bible with which, he was raised. Thus, he was from his very birth a Proto-Protestant; and indeed emphatically a thoroughgoing Trinitarian.

When but sixteen, Patrick was captured by the Irish. He compared the Brythonic Christians with the Ancient Israelites, but he deplored a degree of apostasy especially among the Picts (whom the Brythonic Ninian had evangelized one generation earlier).

Exhibiting great missionary zeal in Ireland, Patrick there not only edified the Irish Culdee Church. In addition, securing the conversion of most of the kings and chieftains there ó he also caused Irish Common Law to be streamlined and inscripturated as the long-lasting *Senchus Mor*. Also as a consequence, especially Armagh and Bangor become strongholds of Christianity in Ulster ó even down to this very day.

So, then ó there was no vaticanization anywhere in the Ancient British Isles. The Roman armies withdrew from Britain in A.D. 397, in order to defend the Imperial City of Rome itself before it fell to the Goths in 410 A.D.²⁴⁶ This gave a general peace to the many Christians then in Britain (and to a much lesser extent even in Europe) ó and also complete freedom from Rome to the British Isles over the next couple of centuries.

During those many years, especially British Christians ó such as Cumbrians like Ninian, Patrick,²⁴⁷ Gildas and Mungo alias Kentigern ó would evangelize the rest of

²⁴⁶ See: Dillon & Chadwick: *op. cit.*, p. 30.

²⁴⁷ Charles Thomas has written a well-researched book: *Christianity in Roman Britain to AD 500* (London, Batsford, 1985). There (pp. 307-313), he says that Patrick himself called his father

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the British Isles. As a result, the Isles would soon yet further develop ó in peace ó their own unfolding of Non-Roman Christian British Common Law.

Calpurnius and tells us that the latter was or had been both *Diacomus* and *Decurio* ó a Christian Deacon, and the holder of an obligatory Civil Office. Calpurnius would thus have owned land, and had servants.

Patrick further says his grandfather *Potitus* had been a *Presbuteros* [alias a Presbyter] ó and that Patrick himself was successively a Deacon and a *Bishop* [alias an Overseer]. Patrick wrote in Latin. He knew his Bible, and had a limited range of patristic texts. He would have spoken Late-British ó the vernacular [Cumbrian] of his home region.

We are told by Patrick (in his *Confession*) that he was taken captive [by pirates from Ireland] when he was at his father's *villula* or small country-estate. Since this was in Roman Britain, it lay south of Hadrian's Wall; was nearer to the west rather than to the east coast of Britain; and was approximately opposite that part of Ireland with which Patrick was involved initially and even principally ó viz. Armagh in Ulster.

The *villula* which Calpurnius owned, was near (*prope*) a place called *Vicus Bannaventaburniae*. This *vicus* or village was somewhere Calpurnius used to live. This *vicus* was also not unthinkably far from a larger town which would have handled the civil administrative structure of the region. Regarding the latter, in the northwest at this period the only possibility would be Carlisle (*Luguvalium*). It is very appropriately near the western coast (and the indicated regions of Ireland). Irish slave-raids inland would accord with what we can infer.

The particular reading of the *vicus* or village as *Bannaventaburniae* is established from a comparison of surviving manuscripts. A division into the known forms *banna*, *venta* and *burniae/burniae* at once suggests itself.

Banna is a British word ó and in place-names indicates a notable ðhorn or ðspur or promontory of rock. The element *venta* is perhaps of Latin origin [meaning the ðforthgushings (of mountain-streams)]. One can make the informed guess that it would include also a local meeting-place or centre or market-place. The third element, *bern-iae* will be discussed below.

Hassall has now proposed that *Banna* is Birdoswald ó where a stone inscribed by the *Venatores Banniens(es)* alias ðthe Banniensan Hunters provides some confirmation. That is 15 miles east-northeast of Carlisle. The *Vicus Banna (Venta Berniae)* would then allude to a civilian settlement ó such as that which appears to have existed in the area [to the south]east of the fort on Hadrian's Wall.

The element *bern-iae* [in Patrick's own *Banna Venta Berniae*] has been discussed by [the renowned celtologist Prof. Dr.] Kenneth Jackson. It enters into the names *Bern-accia* and *Bern-icia*, and would be from a British stem of the form *berna* ó meaning, like the Old-Irish *bern*, a ðgap or a ðmountain pass. As for the *obern-ö* itself ó the Greenhead pass, between the upper North Tyne at Haltwhistle and the upper gorge of the river Irthing naturally suggests itself.

Calpurnius's *villula* was near the *vicus*. It would have been a Romano-British estate of Highland Zone character, perhaps on the south side of the Irthing between Birdoswald and Lanercost. What Patrick tells us about his later life, suggests that he then returned to this first home of his. That district forms the most probable background for his early ecclesiastical training.