

PART V

**THE BRITISH CELTS CHRISTIANIZE
ANGLO-SAXON COMMON LAW**

CH. 16: ROME WITHDRAWS FROM AND THE EARLY ANGLO-SAXONS ARRIVE IN BRITAIN

Southern Britain was occupied by the Romans for three-and-a-half centuries. From probably A.D. 35 onward and certainly throughout the A.D. 43-397 Roman occupation, Christianity straight from Palestine constantly increased in Britain.

It was only during the fourth century A.D. that Rome herself became (somewhat nominally) christianized and even then, largely through the influence of her very first Christian Emperor, the Briton Constantine. Even after 354 years of continual Roman occupation, South Britain was neither de-brythonized nor de-christianized.

Maintenance of Celto-Brythonic culture during the Roman occupation of Britain

In his authoritative book *Roman Britain*, Professor R.G. Collingwood concedes¹ that British civilization was not wiped out to give place to Roman. Instead, the evidence rather points towards the maintenance of an **ongoing** Pre-Roman social order of Celtic pattern and with the Britons **continuing** to live in houses of a Celtic type even when under **Roman** rule, and **thereafter**. Never did the Britons, then, lose their Celtic stamp nor become Romano-cosmopolitan instead.

Indeed, quite in their own right, the Britons were skilful and artistic metal-workers. The Celtic patterns did not die out. Many of the brooches used in Roman Britain were made in that country, and in these one often detects Late-Celtic characteristics. Roman Britain possessed a highly developed art. This was classical in its motives and often in its technique. Yet its spirit was always more British than Roman.

As to language, the native Brythonic of the country must have continued in use. Indeed, in Wales and Cornwall not Latin but Celtic survived. Thus Professor Collingwood.

Brythonic culture maintained in England also after the Anglo-Saxons arrived

In Celtic Britain, explains John Morris of London University College,² at the beginning of the fifth century society was dominated by a landed nobility. Their splendid country mansions were abundant, and built and furnished on a scale not matched again until the eighteenth century. The rents that sustained them were drawn from a vigorous agriculture and industry whose output was distributed along an intricate road system.

¹ R.G. Collingwood: *Roman Britain*, Univ. Press, Oxford, 1927, pp. 61f & 75 & 86f & 99.

² J. Morris: *Historical Introduction* to M. Winterbottom ed. of Gildas *Ruin of Britain*, Phillimore, London, 1978, esp. pp. 101f.

A strong sovereign emerged in the 420s. He was known by the Brythonic title of *Vortigern*, which means "Superior Ruler" cf. the Iro-Gaelic *Ard-Ri*. Under his leadership, invasion by the Scots from Ireland and by the Picts from Northern Scotland beyond the Forth was permanently ended.

However, to curb the Picts and the Iro-Scots, he settled Non-Christian Anglo-Saxon federates from Germany as his allies in Christian South Britain. The Britons and the Irish called those Germans "Saxons" or *Sassanach*. But in Britain, the Angle-Saxons called themselves *Anglisch* (whence later: "English") and called the Cymric Celto-Britons *Waelsch* (alias "Foreigners") whence the later **Welsh**.

At first, for some two decades, the Celto-Britons lived in peace with their Anglo-Saxon cousins and allies. However, about 441, the "Anglisch" rebelled against Vortigern. This finally erupted in nearly twenty years of constant fighting specifically from A.D. 449 onward.

That ended around A.D. 470 with the destruction of a large part of the Brythonic nobility in Eastern Britain, and the emigration of many of the survivors especially to Brittany in Gaulic France. Others, however, stayed on in Britain and especially in Western Britain vigorously asserting and maintaining their Christian religion as well as their Celtic culture.

Morris further states that the Pre-Christian religion of the Saxons when they in strength arrived in Britain around A.D. 429^f was still quite similar to what had been that of the Pre-Christian Britons themselves before A.D. 35^f. Indeed, like the Ancient Celto-Britons, also the Pre-Christian Anglo-Saxons recognized a triune deity.

Moreover, the homage of the Saxon vassal was performed in the high place of religious worship. It was rendered by placing his hands between those of his lord. Cf. Genesis 24:2-9. The following words were then repeated: "By the God for Whom this House is consecrated, I vow to be faithful and true to thee...and to love what thou lovest and to shun what thou shunnest **conformably to the Laws of God** and man."

Initial influence of Celto-British Christian majority on Anglo-Saxon minority

To the Anglo-Saxons, even before their later christianization, home and family always went hand in hand together. Morris explains³ that the houseless "ceorl" or churl alias the needy free commoner had to find a master (alias a head of a household) who would allow him to be a member of his family.

This relationship arose, in some instances, from mere "permissive hospitality" a custom derived from the Anglo-Saxons' contact in Britain with Christian British Celts. Among other Brythonic customs also later retained amongst the Anglo-Saxon churls was the important one that a person of this class might rise even to the rank of a "thane" or chief. This principle shows the spirit of freedom which prevailed from the earliest times in both British and Saxon history.

³ *Op. cit.*, pp. 105f.

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However, precisely because their governments were strongly **representative** ó and indeed representative precisely of the **homes** in the community ó only **home-owners** had real political power. This was very good for political stability. For political government should indeed represent the interests especially of a nation's homes ó rather than the interests of antisocial loners, drop-outs, or criminals. Exodus 18:12-25 and Deuteronomy 6:6-21f *cf.* Psalms 127 & 128.

Hence, quite rightly, neither ancient Celto-Britons nor ancient Anglo-Saxons ever practised ðone-man-one-voteð mob-ocracy. Still less did they practise ðone-woman-one-voteð or ðone-child-one-voteð or ðone-embryo-one-voteð disorderliness. Yet the Ancient Britons sometimes had queens who ruled in their own right; and also the Anglo-Saxons almost revered their wives and womenfolk.

Like the ancient Israelites, both the Brythons and the Saxons had always pursued ðone-house-one-voteð representation. *Cf.* Joshua 24:15 with First Timothy 3:2-4. The head of each home represented his own household. Ten households were represented by one Elder-over-ten. Every five Elders-over-ten were represented by one Elder-over-fifty. Every two of the latter were represented by one Elder-over-hundred. From every ten of the latter, one Elder-over-thousand was chosen. Then, from all of the Elders-over-thousand, one regional chief or county headman was appointed. *Cf.* Exodus 18:12-21f & Deuteronomy 1:13-16.

As Morris has shown,⁴ it was from the Britons⁵ that the Saxons copied ðfrankpledgeð or surety. *Cf.* Ruth 4:4f. This was of two kinds. ðFreeborghð existed in cases where the lord was the permanent pledge or ðborhð for his retainers. ðTythingð was an association of free commoners, all of whom were mutually pledged for the good and orderly conduct of each other.

In later Anglo-Saxon Law,⁶ it is seen that these ðtythingsð obtained their name from the number of ten ó being the smallest of which they could be composed. Here, one already sees the embryo of both the ðHouse of Lordsð and the ðHouse of Commonsð

Among the Saxon territorial divisions,⁷ both the ðtythingsð and the ðfribourgsð were constituted from ten free families. At the head of every ðtythingð an Officer presided who was called the ðHeadð of the ðFribourgð. Compare here the Celtic-British ðPen-Cenedlð, and the Hebrew ðRuler of tenð in Exodus 18:21f.

Every one of the free members was a security for the rest, pledging himself that each would behave orderly and stand to the inquiries and awards of justice called ðfrankpledgeð. If any of them fled from justice, the ðtythingð was allowed thirty-one days to produce him.⁸

Morris explains further⁹ that the division of the Saxon *hundred* was derived most likely from the Brythonic *cantred* with its hundred *treffs* ó although something of the

⁴ *Op. cit.* p. 79.

⁵ See: the Ancient British Triads; *Ancient Welsh Laws*, p. 34; and the translation of the *Cymmrodorion*, p. 111.

⁶ Edgar, II s. 6; III, s. 1.

⁷ *Leg. Edovardi*, s. 20.

⁸ J. Morris: *op. cit.*, p. 85.

⁹ *Ib.*, p. 86.

same kind does appear to have existed amongst the Saxons themselves in their native seats in Germany. See Tacitus's *Germania*, c. 12. See too Deuteronomy 1:13-16 & Daniel 2:42, and note also the ten fingers and the ten toes of all normal human beings etc.

Indeed, the Celto-Brythonic word *Ætæþ* originally implying merely a tribe or an assembly of the people (from *Æhuodd*, a throng or multitude) was sometimes used as equivalent to a *hundred* among the Anglo-Saxons. The *hundred* bore, north of the Trent, the name of *wapentake* a name supposed to have owed its origin from and its mode of installation to that of the *ealdorman* or *elder-man* alias *alder-man*.

The Pro-Roman Gibbon's warped perspective on the Britons and the Saxons

The great romantic (though biased and Pro-Roman) historian Edward Gibbon, however in his famous work *The Decline and Fall of the Roman Empire* had little regard for the culture of the Ancient Britons. Indeed, he had still less regard for that of the Early Anglo-Saxons. The Western Empire of the Romans, bewailed the Pro-Roman Gibbon,¹⁰ was brought down by the barbarians [*sic*] of Germany and Scythia the rude [*sic*] ancestors of the most polished nations of modern Europe.

In point of fact, however, according to the **first-century's** Roman Tacitus himself, the Romans were able to overcome first the Briton Caradoc and then the Caledonian Gwallog only by employing German mercenaries in Rome's army. Later again, the Romans even before their own A.D. 397 withdrawal from Britain employed precisely Anglo-Saxon mercenaries to help defend *Britannia*, and even Romans in Britain, against the Picts.

Moreover, some Anglo-Saxons seem to have married Celto-Brythons and settled down in what later became Northumbria even from A.D. 390 onward. Indeed, certainly the Briton Vortigern and perhaps even the later Briton Embres Erryll do seem to have employed some Anglo-Saxon mercenaries respectively around A.D. 448 and 460 to help repel invaders.¹¹

The first Anglo-Saxons in Post-Roman Britain were thus the Non-Christian **allies** of their kindred the Christian Brythons in Caledonia and especially in South Britain **against** the pagan Picts and Iro-Scots. Great was the peril of the Brythonic Britons, however, when some twenty or so years later the Anglo-Saxons suddenly broke their alliance with the Christian Brythons **against** the Picts. Worse yet, they then proceeded to create a new alliance of Anglo-Saxons and Picts **against** the Christian Brythons.

We shall show in our next chapter how the Christian Celto-Brythons survived that unexpected yet sustained onslaught of the Anglo-Saxons (and initially also of the Picts) from A.D. 449 till at least 600 (and indeed also long beyond that). In this present chapter, however, we shall show that the Anglo-Saxons were *cousins* of the Celtic Brythons themselves and were not in any sense savages either before or after their

¹⁰ E. Gibbon: *Decline and Fall of the Roman Empire*, Oxford University Press, London, 1906 rep.; I, pp. vf & 259f; III, pp. 45f.

¹¹ M. Wood: *Dark Ages*, pp. 43f.

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A.D. 390f and 420f migrations to Britain. For they were, in fact ó in accordance with God's common grace ó richly endowed with civic gifts by Almighty God Himself (and indeed even from Old Testament times prior to Christ's incarnation).

Those Anglo-Saxons were not totalitarian. Indeed, even Gibbon himself concedes¹² that the German tribes did not acknowledge any Supreme Chief. Princes or Leaders were chosen and appointed ó by representative delegates of the people in the General Assembly ó to administer justice. A people thus jealous of their persons must have been animated with a high sense of honour and independence. All the men were brave, and all the women were chaste ó says the Roman Tacitus, in his *Germania*, of those Ancient Anglo-Saxon Germans. Polygamy was not in use. Divorces were prohibited.

Adulteries were punished as rare and inexpiable crimes. Nor was seduction justified. Neither wealth nor beauty could inspire compassion. The careful Roman historian Tacitus frankly admired the barbarian (alias foreign) virtue of the Ancient Germans ó in contrast with the dissolute conduct of the Roman ladies. He recognized that the Germans treated their women with esteem and confidence, and consulted them on every occasion of importance ó and that the rest of the sex were respected as free and equal companions.

As Oxford University's Professor of Jurisprudence Sir Frederick Pollock observed in his famous book *The Genius of the Common Law*,¹³ all the Germanic virtues ó in so far as they agree with the precepts and commendations of the Church ó belong to the Law of Nature. There is no sufficient cause, indeed no excuse, for man even in his fallen state not to know the Law of Nature. His works are unacceptable for want of obedience, rather than for lack of knowledge.

The unconverted Germans kept a less corrupted tradition of Natural Law than even the most Ancient Romans ó and far more so than their descendants in Imperial Rome. The Angles and Saxons and Norsemen who settled in Britain, were better men even than their kinfolk of the Continent. Thus Pollock. Indeed, they also had the good fortune to settle on an island already christianized ó viz. Celtic Britain.

The Anglo-Saxons move westward toward Britain

Late in the fifth century, the Byzantine historian Zosimus explained how the Britons had seceded from the Roman Empire ó and thereafter long withstood the Anglo-Saxons. While the Saxons were still attacking Rome itself, records Zosimus, the Britons re-asserted their independence. They organized their own defence, and took up arms. Indeed, also the most influential levels of British society were now once again re-organized according to Celtic culture.¹⁴

Now after the forced Roman withdrawal from occupied Britain in 397f A.D., explains Gibbon,¹⁵ the sea-coast of Gaul and Britain was exposed to the depredations

¹² *Op. cit.*, I, pp. vf & 259f; III, pp. 45f.

¹³ F. Pollock: *The Genius of the Common Law*, Columbia University Press, New York, 1912, p. 11.

¹⁴ *Ib.*, p. 41.

¹⁵ *Op. cit.*, I, pp. vf & 259f; III, pp. 45f.

of the Saxons. That celebrated name *Æsaxon* is in the maps of the *circa* A.D. 150 geographer Claudius Ptolemaeus faintly marks the narrow neck of the Danish or Cimbric peninsula and three small islands toward the mouth of the Elbe in northern Germany. *Æpī ton auchena tees Kimbrikees chersoneesou Saxonos* is the name of the Saxons at the northern extremity of the Cimbric peninsula.¹⁶

The Saxons thus came from the same Cimbric Jutland or Jute-land as had their Cymric cousins who had earlier migrated to Britain together with the Belgae even before the time of Julius Caesar. As Gibbon remarks, Ptolemy fixed the remnant of the *ÆCimbri* at the northern extremity of the peninsula or the *ÆCimbric promontory* of Pliny.¹⁶

Ptolemy filled the interval between the *Cimbri* and the Saxons with six obscure tribes who were united as early as the sixth century under the national appellation of *ÆDanes*. Thence it was that the Angles, Saxons and Jutes started migrating to Britain from A.D. 390 and especially from 429 and 449 onward.

Gibbon describes the later christianization of the Saxons after their demolition of the Roman Empire, as follows:¹⁷ "The progress of Christianity has been marked by victories over the learned and luxurious citizens of the Roman Empire and over the warlike *Æbarbarians* of Scythia and Germany who subverted the Empire.... The Goths were the foremost.... Christianity was embraced by almost all the *Æbarbarians* who established their kingdoms on the ruins of the Western Empire.... The Saxon conquerors of Britain were reclaimed.... See Daniel 2:21-30 and 7:19-25.

Gibbon also describes¹⁸ the gradual subjugation of the Britons by the Saxons. He insists that the Celtic Britons were not ignorant of the manufacture or the use of arms. The successive attacks of the Saxons never prevented the Britons from recovering. Indeed, the events of the war or whether prosperous or adverse or added discipline and experience to their native valour.

The British island, alone and unaided, maintained a long or a vigorous, though ultimately an unsuccessful or struggle against the formidable pirates. The conquest of each district of Eastern Britain by the invading Anglo-Saxons was purchased with blood.

Gibbon explains that the defeats of the Saxons are strongly attested by the discreet silence of their own annalists (in the *Anglo-Saxon Chronicles* and elsewhere). Hengist might hope to achieve the conquest of Britain. But the realization of his ambition was confined to taking possession of Kent. The numerous colony which he had planted in the North from A.D. 432 to 467, was extirpated by the sword of the Britons shortly thereafter.

¹⁶ Pliny: *op. cit.* IV:27.

¹⁷ *Op. cit.*, IV, pp. 90-99 & 193.

¹⁸ *Op. cit.*, IV p. 177.

Gibbon on the shortcomings of Imperial Roman Law

Even the Romanophilic Edward Gibbon, in his *Decline and Fall of the Roman Empire*, exposes the shortcomings of Imperial Roman Law. Indeed, he points out the weaknesses even of the later Eastern Catholic *Code of Justinian*.

Gibbon explains¹⁹ that the Latin expression for 'released from the law' (*legibus solutus*) was supposed to exalt the Emperor above all human restraints and to leave his conscience and his reason as the measure of his conduct. The will of a single man or of a child perhaps (if the Caesar was very young) was allowed to prevail over the wisdom of ages and the inclinations of millions.

Moreover, the exposure of children or infanticide was the prevailing and stubborn vice of antiquity. The Roman Empire was stained with the blood of infants. *Per contra*, however, the primordial Anglo-Saxon laws condemned both abortion and infanticide out of hand.

Again, Gibbon concedes²⁰ that a Roman husband had the right to educate a pure and obedient virgin to do solely his will. Woman was clearly defined not as a person but as a thing. The inclination of the Roman husband alone discharged or withheld the conjugal debt so scrupulously exacted by the Jewish laws. *Cf.* Exodus 21:10. The Roman marriage required the previous approbation of the parents. The causes of the dissolution of matrimony have varied among the Romans. Passion, interest or caprice all suggested daily motives for the dissolution of marriage.

The dignity of marriage was restored by the Christians (*cf.* First Corinthians 7:3-5). Yet the magistrates of Justinian were not subject to the authority of the Church. The Christian Princes of the later Roman Empire were the first who specified the just causes of a private divorce. Their institutions, to Justinian, appear to fluctuate between the custom of the Empire and the wishes of the Church.

The jurisprudence of the Romans, observes Gibbon,²¹ appears to have deviated from the better Jewish and English institutions. Among the Patriarchs, the first-born enjoyed a mystic and spiritual primogeniture (Genesis 25:21). In the land of Canaan, he was entitled to a double portion of inheritance (Deuteronomy 21:17). In England, the eldest son alone inherits all the land. This was a law, says the orthodox Judge Blackstone,²² unjust only in the opinion of younger brothers. Yet it was indeed of great political use in sharpening their industry.

In Roman Law, however, the Voconian Law which was enacted in B.C. 169 abolished the right of female inheritance. This was quite unlike the older Mosaic Law of Numbers chapters 27 & 36. Indeed, even the A.D. 540 *Novels* of Justinian attempted to revive the jurisprudence of the B.C. 450 *Twelve Tables* of Roman Paganism.

¹⁹ *Op. cit.*, IV pp. 534f & 558f.

²⁰ *Op. cit.*, IV pp. 563f.

²¹ *Op. cit.*, IV p. 575.

²² See his *Commentaries on the Laws of England*, Vol. II, p. 215.

Gibbon also points out²³ that usury, the inveterate grievance of the city of Rome, had been revived and finally determined by the *Code of Justinian*. Persons of illustrious rank were confined to the moderate profit of four per cent; six was pronounced to be the ordinary and legal standard of interest; eight was allowed for the convenience of manufacturers and merchants; twelve was granted to nautical insurance. Perhaps in no other field, was the contrast between Roman and Biblical Law greater. Cf. Exodus 22:25 & Psalm 15:5 etc.

Moreover, the driving away of horses or cattle was made a capital offence in Roman Law ó though never in the Bible. Yet simple theft was uniformly considered as a merely civil and private injury in Roman Law ó though never in Biblical Law. The degrees of guilt and the modes of punishment in Roman Law, but never in Biblical Law, were all too often determined by the arbitrary discretion of the rulers. *Rex lex*, rather than *lex rex*!

Gibbon further observes²⁴ that Christianity pronounces an equal censure against the infidelity of the husband. However, as it is not accompanied by the same civil effect, the wife was never permitted to vindicate her wrongs at Roman Law. In cases of adultery, the pagan Roman Emperor Severus confined to the husband the right of public accusation.²⁵

The even more odious vice of homosexuality is abominated by nature itself. Yet the primitive Romans were infected by it, and the practice of this vice was not discouraged by the severity of any public opinion. Among the Ancient Britons and the Ancient Germans, however, this unmentionable vice was abominated utterly.

Post-Theodosian and Post-Justinian degeneration of Roman Law

However, a new spirit of legislation even in the Roman Empire arose with the Christian religion of Constantine the Briton as the first Christian Emperor of the Roman Empire. The laws of Moses were received as the divine norms of justice. Christian Princes adapted their penal statutes to the degrees of moral and religious turpitude. Cf. Leviticus chapter 18 etc. Adultery was there and then for the first time declared to be a capital offence. Cf. Deuteronomy 22:22. Indeed, the same penalties were inflicted ó on those either passively or actively guilty of voluntary paederasty.

In A.D. 380, the Emperor Theodosius the First proclaimed Christianity the state religion of Rome. However, especially in the A.D. 438*f* *Code of Theodosius the Second* and in the 528*f* *Code of Justinian the First*, these fine measures reached their acme. Thereafter, the Constantinian laws were softened in the Roman Empire.

Gibbon declares²⁶ that the adulterers again came to be spared ó by the common sympathy of mankind. The lovers of their own sex ó lesbians and sodomites ó were pursued only by general and pious indignation. Every vice was fomented by the celibacy of the monks and clergy. Indeed, even Justinian himself relaxed the punishment ó at least in respect of female infidelity.

²³ *Op. cit.*, IV, pp. 581f & 590f.

²⁴ *Op. cit.*, IV pp. 593f.

²⁵ *Cod. Justinian*, 1. ix, tit. ix, leg. 1.

²⁶ *Op. cit.*, IV pp. 595f.

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Later yet, writes Gibbon,²⁷ the Roman Pontiff fought and conquered. The cardinals and favourites were enriched with the spoils of nations. The ambition of the popes subsided in the meaner passions of avarice and luxury. They rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. Pope John XX in 1334 left behind him at Avignon eighteen million gold florins, and the value of seven millions more in plate and jewels. A treasure of six or eight millions sterling in the fourteenth century, is enormous, and almost incredible.

As sometime Queensland Presbyterian Theological College Church History Lecturer Rev. J.J.T. Campbell has remarked²⁸ anent the Bulgarian-born A.D. 483-565 Emperor of the Eastern Roman Empire, the *Code of Justinian* was one of his greatest achievements. He had drawn up a summary of all Roman Law. That summary unfortunately greatly influenced both Civil and Canon Law for many centuries.

Even in Germany, it taught the Teutons to transfer property by will rather than by Anglo-Saxon family law (as previously). This led to great endowments for the Church ó while families and other endowable institutions were accordingly impoverished. The special privileges of the Romish clergy and the unsympathetic treatment of those the clergy deemed to be hereticsø were other ecclesiastical matters affected by the *Code of Justinian*ø control of the Church extended to the West ó but not, fortunately, also to Britain.

Outside of Britain, first the State and then the Church would get the upper hand. Either way, however, the scenario was sub-Biblical at its best and un-Biblical at its worst.

Thus, already within one generation after the death of the Roman Emperor Justinian, the Bishop of Rome had started calling himself sole -Popeø or Supreme Father and Roman Pontiff of the Church Universal. Over the next several centuries, the papacy more and more dominated even the kings of the West.

Simultaneously, superstition more and more riddled even the Church of the East. Understandably, Islam then expanded ó as a punitive scourge. Finally, the Moslem leader Mohammad II: destroyed the Eastern Roman Empire; invaded Constantinople in 1453; and so threatened the Vatican, that the pope himself then got ready to flee across the Alps.

At practically the same time, (*circa* A.D. 600*f*) that Romeø Bishop of Rome started to be called Universal Father and Sole Pope, also the Islamic Prophet Mohammad got ready to move forward. For he was then starting to expand his own rule rapidly across the face of the Old World.

As Church History Lecturer Rev. J.J.T. Campbell has pointed out,²⁹ Islam unified the Arabs and inspired them to a *jihad* or holy war. In 635, Damascus was captured; in 638, Jerusalem and Antioch; in 641, Alexandria. Islam spread right across North

²⁷ *Op. cit.*, VII pp. 112f.

²⁸ J.J.T. Campbell: *Church History Notes*, Queensland Presbyterian Theological Hall, Brisbane, 1978f, CH 43 - 3.

²⁹ *Id.*

Africa, and entered Spain in 711. The Moslem forces were stopped by Charles Martel only in 732, between Poitiers and Tours in France.

The relative ease of becoming a follower of Mohammed led to vast defections among professing Christians all along the southern and eastern shores of the Mediterranean ó also in all of Greece, most of Spain, and even parts of Italy. However, despite attacks on Constantinople in 672-78 and 717-18, the Eastern Empire still continued to hold out.

Indeed, it did so for several more centuries ó until the fall of its capital city in 1453 and its subsequent renaming as Istanbul in the new country called Turkey. Thereafter, even in Central Europe, the ongoing spread of Islam was stopped only at the decisive Battle of Vienna in 1683.

The pre-papal degree of christianization in Continental Common Law systems

We must later look at the further development of Anglo-British Common Law (after 600 A.D.). First, however, one should appreciate the extent to which pre-papal Common Law on the European Continent (outside of Britain) got christianized prior to the rise of the papacy. Then one should enquire further ó to what extent it then degenerated prior to the Protestant Reformation.

Not just British but even European Law (though perhaps rather less so) was already at least semi-christianized before the time of the first pope (the Roman Bishop Gregory the First's successor Sabinianus) in 600f A.D. There had been Rome's ten great pagan imperial persecutions of Christians (from 63 till 303 A.D.). All this was before the conversion of the British-mothered and British-born and British-educated Constantine as the first Christian Emperor of Rome (around 313 A.D.). But then ó Paganism was disestablished, and Christianity alone was given preferential treatment throughout the Roman Empire from A.D. 321 onward.

Before the later rise of the Papacy, Christian Common Law systems in Europe and especially in Britain were relatively pure. Since the conversion to Christianity of the first Christian Roman Emperor Constantine (*circa* 312) ó especially the Emperors Theodosius I (*circa* 380) and Theodosius II (*circa* 438) and Justinian I (*circa* 530) set about christianizing Roman Law on the European Continent.

As even the celebrated contemporary continental philosopher Eugene Rosenstock-Huussy points out in his book *Out of Revolution*,³⁰ pre-papal Canon Law is European Church Law (from the mid-patristic age onward). Indeed, Ancient Christian Common Law was really just one aspect of European Catholic and Biblical Law ó which contains elements of Hebrew, Roman and Ecclesiastical Law.

Needless to say, the word "Catholic" here means "Universal-Biblical" ó and not "Roman-Catholic." For "Primitive Catholic Christianity" reached Continental Europe long before the advent of the later Romish Papacy only in the fifth and sixth centuries.

³⁰ E. Rosenstock-Huussy: *Out of Revolution*.

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Only in A.D. 313^f did the Roman Empire receive its first Christian Emperor (*viz.* its first British Christian Ruler Cestynnyn alias Constantine the Great). Indeed, only in A.D. 380 was Christianity proclaimed to be the official religion of the imperial Roman Europe. Even after that with the constant rise of the power of the Bishop of Rome within the ongoing Roman Empire truly Biblical Christianity never really, to any adequate extent, took root in the Continental European legal systems.

There, the presence of Pagan Roman Law although itself previously influenced by a considerable amount of general revelation and common grace as well as by just a bit of special revelation was overwhelming. There, it was only in the fourth and fifth centuries that the legal principles first of Scripture and later of the Papacy were more and more brought to bear on specifically Roman Law.

Indeed, it was only seventeen years before the Romans withdrew from Britain that Christianity was for the first time proclaimed the official state religion of the Roman Empire. That was done by the Christian Emperor Theodosius I, in 380 A.D.

After the death of Theodosius in 395 A.D., the Roman Empire divided into two parts of Eastern and Western. South Britain regained her independence from Rome in 397. Britain then immediately resurrected christianized Celtic Common Law. That had been somewhat suppressed but never really replaced and still less extinguished ever since Pagan Rome's A.D. 43^f invasion of Britain.

Indeed, it was fully forty years after the Roman evacuation of Britain before Theodosius II first published his own Christian-Roman Code in A.D. 438. That was the first codification of Christian-Roman social teachings ever attempted. It discouraged pagan practices as regards both public and private Roman Law including criminal, civil, administrative, military, and ecclesiastical provisions.

The incipient and progressive proto-papalization of Christian-Roman Law, alias its increasing domination by the Romish Vatican, only really started after the reign of Theodosius II namely from the A.D. 445 edict of Emperor Valentinian III onward. That edict³¹ commanded all Western Bishops to accept the laws made by the Bishop of Rome. However, the edict was issued only some 48 years or almost half a century after the last Roman left Britain.

The Christian Britons and their British Common Law thus still remained totally free of all papalizing impurities. It was only very much later that the first Roman Catholic missionaries arrived in Kent (or southeastern Angle-land) around A.D. 597 to 605^f. It was only yet thereafter that Christian English Law Codes were first established.

On the other hand, the Celto-Britons had developed a Christian Common Law long before that. This Celto-British Law itself remained totally free of Roman influences until at least the start of the seventh century. Indeed, even thereafter, it was only very minimally so influenced.

³¹ *Op. cit.*, p. 223.

The hybridization and the reception of semi-Christianized Roman Law systems

However, the Theodosian Law Code of A.D. 438, and even some of the better features of *Justinian's Code*³² from A.D. 528 onward, did leave their marks throughout the later Holy Roman Empire ó even on the Germanic peoples of Holland and Belgium. There, as too among the Salic and Teutonic Franks, those Germanic Common Laws were then all partially romanized into hybrid systems. See R.W. Lee: *Introduction to Roman-Dutch Law*.³³

Fortunately, those Anglo-Saxons and Anglo-Jutes who migrated to Britain had all done so **before** that time! Consequently, their legal systems ó once transplanted into Britain from 390 A.D.³⁴ and especially from 420 onward³⁵ ó escaped being influenced by the codes of either Theodosian or Justinian.

It is true the Anglo-Jutes in Kent would be influenced by Roman Catholicism, at the time the latter would first arrive there in A.D. 597 ó even though the Ancient Kentish customs of the Celto-Britons (such as *Gavelkind* and *Borough-English*) survived and still survive there too. However, it is also true that the Anglo-Saxons were far more numerous in Britain than the Anglo-Jutes.

Significantly, the Romish influence on the Anglo-Saxons (as distinct from the Anglo-Jutes) in Britain, right down until A.D. 666, was quite minimal. For those Anglo-Saxons would at that time be influenced very greatly by **Christian-Irish Common Law as codified in the *Senchus Mor* (through the agency of the Culdee Briton Patrick)**.

It was precisely Culdee Irish Missionaries that Christianized most of the Anglo-Saxons in Britain from A.D. 620 till about 670*f*. Hence, their views too are reflected in the later Anglo-Saxon or rather the Anglo-British legal codes of Ina and Mercia. Indeed, the Christianized B.C. 510*f* *Mulmutian Code* of the Ancient Britons would be incorporated ó *via* the Welshman Asser ó even into the A.D. 880*f* *Code of King Alfred* (of Wessex). That was the very embryo of English Common Law then being fashioned in the womb of the new Anglo-British nation.

Much later still, as regards the European Continent, in the Netherlands Roman-Dutch Law was massively Protestantized ó by leading Calvinistic theologians and jurists like Voetius and Groenewegen *etc*. Though yet later ousted in Holland itself by the French Revolution and the Napoleonic Code, this Calvinized Roman-Dutch Law still survives in a few Non-European ex-colonies of the Netherlands.

Such include the now independent countries of the Republic of South Africa, Surinam (alias the previous Dutch Guiana) and Sri Lanka (alias the previous Ceylon). Indeed, colonists from South Africa also implanted this Calvinized Roman-Dutch Law into what became the former Southern Rhodesia (now called Zimbabwe).

³² See our text below at n. 36.

³³ See R.W. Lee: *Introduction to Roman-Dutch Law*, Clarendon Press, Oxford, 1946, p. 3.

³⁴ See our text at nn. 10-11 above.

³⁵ See our text at n. 1 above.

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Furthermore, South Africa and Rhodesia both adopted the Criminal Law and Procedure of British Common Law. That framework will no doubt remain ó even if South Africa should get renamed òAzaniaö and adopt a new Constitution. [Later note: in 1994, South Africa did prepare to adopt a new Constitution ó but still kept her Roman-Dutch Law, which is now massively being modified also by Bantu Law.]

In the Eastern Roman Empire, the Christian-Roman Emperor Justinian published his *First Code* in A.D. 528, his *Digest* and his *Institutes* in 533, his *Fifty Decisions* in 534, and his *Novels* in 564. Both the Theodosian and the Justinian Codes gave considerable protection to the Biblical-Christian viewpoint regarding family life, inheritance, and sexual morality.

As the great jurist T.C. Sanders points out in his famous book *The Institutes of Justinian*,³⁶ the influence of Christianity on Roman Law was remarkable in the changes which were suggested by its spirit. If we compare the *Institutes* of the Christian Justinian with those of Rome's earlier and Non-Christian jurist Gaius, we find changes ó in the law of marriage; in that of succession; and in many other branches of the law.

In all of this, it is not difficult to recognize the spirit of humanity and reverence for natural ties which Christianity has inspired. The disposition observable in the later legislation ó the aim to get rid of many of the more peculiar features of Pre-Christian Roman Law ó was in a great measure due to the alteration of thought and feeling to which the new religion had given birth.

Now already in Justinian's time, various Metropolitan Bishops were sometimes called "Pope" alias òFatherö ó but never to the exclusion of **other** Metropolitan Bishops. However, after Justinian reconquered Italy from the Vandals ó his purported "Donation" changed matters. For that *Donation* purported to convey control over the churches of the Western Roman Empire ó specifically to the Bishop of Rome. Needless to say, it greatly aggrandized the latter.

That "Donation" soon resulted in the Bishop of Rome arrogating to himself, around A.D. 604f, the title of "Sole Pope" (alias òUniversal Fatherö). Thus one sees the manifestation of òthe man of sinö and òthe son of perditionö who òkeeps on sitting in the temple of Godö ó the manifestation of òthat wicked oneö whose coming had been predicted by the apostle Paul himself. Second Thessalonians 2:3-8, compare *Westminster Confession of Faith* 25:6.

Yet even later there were still some good developments also on the Continent. Thus, in spite of the A.D. 590-604f rise of the papacy, in his great work *Capitularia* the (800f A.D.) "Holy Roman" Emperor Charlemagne states he was tutored by the great Anglo-British scholar Alcuin of York.

This Charlemagne then proceeded to hallow the Lord's Day; and to punish many Biblical crimes. Indeed, even the earlier (pre-papal) as well as the later (papal) Canon Law ó also had a strong influence on secular legislation, both then and later. Especially in the Early Middle Ages, such influences were not without many wholesome features. Those, however, later degenerated.

³⁶ T.C. Sanders: *The Institutes of Justinian*, Longmans, Green & Co., London, 1927, p. xxx.

Papal deformation of semi-christianized Common Law systems on the Continent

We must next note the increasing papal deformation of the various christianized Common Law systems in Europe, especially from about A.D. 604^f onward. Even earlier, such trends were to be observed. Thus, after the Bishop of Rome asserted his supremacy over the other Bishops ó the Roman Bishop Gelasius claimed the superiority of his own ecclesiastical power over the civil power in A.D. 492-96.

Further, when Charles Martel had saved Europe from further Islamic invasion, Pope Zacharias anointed Martel's son Pepin as Emperor of the Franks. Then Pepin in return conquered the Lombards in Northern Italy, and donated their land to the Pope (around 750 A.D.).

Shortly thereafter, the false and so-called *Donation of Constantine* was forged and circulated. It deceitfully claimed that a previous pontiff, one Sylvester, had healed Constantine the Great of leprosy ó and that the latter had then rewarded the pope for doing so, by giving the papacy Rome and the Western Empire.

Then Pepin's son the Emperor Charlemagne, who ruled from 768 till 814 A.D., united all Continental Western Europe as the so-called "Holy Roman Empire" ó under himself. Yet he did so, in close alliance with the papacy. For it was Pope Leo the Third who crowned Charlemagne "Emperor of the Romans."

Next, in the middle of the ninth century, Pope Gregory the Seventh incorporated the *Pseudo-Isidorean Decretals* ó together with the above-mentioned (*Pseudo-Donation of Constantine* ó into Canon Law. Pope Nicholas the First then used the *Decretals* and the *Donation* in 865 A.D., even though knowing they were spurious. Nevertheless, the papacy continued to assert their authenticity throughout the mediaeval period. It was not till after the Protestant Reformation, in 1558, that Rome quit using them.

All the above, however, helped to produce "Holy Roman Law" in the "Holy Roman Empire." As Church History Lecturer Rev. J.J.T. Campbell has remarked,³⁷ about 1148 Gratian issued his *Decretum* ó a systematic arrangement of decisions on all matters made by church authorities over the centuries. This became the first of three parts of the *Corpus Juris Canonici* (alias the "Body of Canon Law").

Thereafter, a struggle developed to determine the relative scope of Canon and Civil Law. This is clearly seen, in England, with the case of the *Constitutions of Clarendon* in 1164.

Pope Boniface the Eighth, who ruled from 1294 till 1303, made very great claims. By his papal bull *Clericis Laicos*, he forbade the payment of taxes by the church to laymen. To this, the kings of England responded by banning the sending of money to Rome.

In the 1302 bull *Unam Sanctam*, Boniface reaffirmed the supremacy of the pope over temporal rulers. He (mis)quoted Jeremiah 1:10, and concluded that it is

³⁷ J.J.T. Campbell: *Op. cit.*, CH 43 - 9.

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absolutely necessary for the salvation of every human being to be subject to the Roman Pontiff.³⁸

This then was the course of mediaeval Roman Law ó especially before but to some extent even after its ÆReceptionø into the various Continental European legal systems at the beginning of the sixteenth century. See the Christian-Frankish Empire of Charlemagne and the Carolingian revival of the *corpus christianum* idea in the late-mediaeval period. On all this, compare too the great Protestant Reformer Dr. John Calvin's *Juridical Lexicon of both Imperial and Canon Law*.³⁹

Non-papalization of christianized Celto-Brythonic Common Law

Let us now look away from the European Roman Empire. For we need to appreciate the **entirely different situation** in Christian Britain.

We have already seen the remarkable traces of the Law of Nature and/or of the Mosaic Law in the *Mulmutian Code* of the B.C. 510f Ancient Briton, King Dunwald Moelmud. This long-enduring code of Common Law continued ó even after the Roman occupation of Britain, and right down to Post-Reformational times.

In addition, British Common Law submitted to Christian influences ó at a very early date. Consequently, the post-incarnational history of British Common Law is rather different to that of the various mediaeval systems of Continental-European Law.

For **British** Common Law was: 1, christianized early; 2, never romanized; and 3, never really papalized. In contrast, the Continental **Western** European Common Law systems were: 1, only later christianized; 2, then massively romanized; 3, next considerably papalized; and 4, roman-catholicized.

The Continental **Eastern** Common Laws systems, on the other hand, were not **papalized** either. Yet **they** were nevertheless subjected to the equally syncretistic semi-christian yet also **semi-pagan** pressures of so-called Æ**Eastern Orthodoxy**ø(*sic*).

Again, British Common Law never underwent replacement. But the European Common Law systems did ó at the time of the latter's ÆReceptionø of and its replacement by the only semi-christianized ÆHoly Roman Law.ø For, alongside of many wholesome Biblical principles, the latter also included many later papal perversions and Romish Canon Law accretions.

Moreover, christianized British Common Law ó never either romanized, papalized or syncretized ó always remained rooted in the Law of Nature and of Nature's God. As seen in previous paragraphs, even in Pre-Christian times British Common Law derived from the Law of God ó whether Pre-Mosaic, Mosaic, or Post-Mosaic (or all three). This was long before it later developed into Druidism's Pre-Christian British

³⁸ *Ib.*, CH 43 - 8.

³⁹ J. Calvin: *Juridical Lexicon of both Imperial and Canon Law*, Chouet, Geneva, 1670. Cited in R.W. Lee's *op. cit.*, pp. xiv & 3.

Law ó which, in turn, was the latter's situation before it yet-subsequently underwent early christianization.

The latter took place long before the papal power (only from 600 A.D. onward) first reached Great Britain. Even later, the papal power only minimally influenced the (by then) already-christianized Anglo-British Common Law.

We have seen that the slow process of christianizing Roman Law on the European Continent was started there only in A.D. 313 (and indeed by the Briton Constantine as the first Christian Caesar of the -Romanø Empire). This was, of course, before Continental European Law got bogged down at the rise of the papacy from around A.D. 600 onward. Needless to say, the papacy then soon increasingly developed a stranglehold over the European Continent.

However, things were quite different in Britain ó separated and insulated from Europe by the British Channel. For Christianity had already influenced that land and its royal family (from about A.D. 35 onward) before its A.D. 43f partial occupation by the Pagan Romans. In other parts of Britain, there was no Pagan Roman infiltration whatsoever (yet considerable infiltration by Christianity).

Even in that part of the land occupied by the Pagan Romans, Christianity continued to influence Britain strongly ó even throughout her long (A.D. 43 to 313) Pagan-Roman occupation. Subsequently ó after the nominal christianization of the Roman Empire by her British Emperor Constantine the Great ó Christianity continued to exert an even stronger influence in Britain. That endured throughout her short -Christian-Romanø occupation from A.D. 313 to 340f ó until some time after the A.D. 340 death of the great Emperor's son Constantine II King of Britain.

For not only was the first Christian Roman Emperor, the A.D. 313f Constantine I, himself a Christian Briton. In addition, Christian-British influences continued to re-assert themselves anew even in politics. In fact, this was even more the case after the Roman withdrawal from Britain in 397 A.D. Compare, for example, the A.D. 410f Christian-British kings ó such as Cystennin Fendigaid, Vortigern, Emrys Erryll, Uthyr Pendragon, and King Arthur the Great.

Influence of the Bible on the history of Ancient Celto-Brythonic Common Law

Even before Christ, British Common Law was probably more heavily influenced by Pre-Mosaic Natural Law than any other Common Law system. Indeed, Pre-Christian British Common Law was perhaps also influenced even by the Mosaic Law itself. See the Ancient-British *Mulmutine Code* and the *Belinian Code*, B.C. 510f. In addition, there is some evidence that the Ancient Hebrews at various times influenced Iro-Celtic Law and Celto-Brythonic Law ó even before the time of the incarnation of Christ.

Again, already during the first century after Calvary, Celto-Brythonic Christian-British Princes ó from the time of the A.D. 38f Prince Bran and the A.D. 45f Prince Caradoc onward ó started and continued to christianize Pre-Christian Brythonic Common Law. Subsequent Christian-British kings ó such as the A.D. 73f Prince

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Meric, the the A.D. 156 King Llew (alias Lucius); the A.D. 313^f British-mothered and British-born and British-trained Constantine; the A.D. 455 Prince Maelgwyn; the A.D. 480^f King Embres, and the A.D. 500^f King Arthur ó did the same.

The first Christians in Britain, then, included the Celtic royal families. They christianized the ancient B.C. 510^f *Mulmutian Code*. See the Cymric *Triads*.

Indeed, the Early-Welsh *Christian Triads* list the Christian testimony of especially three famous Cymric or British Princes. These are: Caradoc's father Prince Bran, who commanded Britain's Royal Navy until about A.D. 36; King Llew, who in A.D. 156 proclaimed Britain a Christian country; and King Cadwalladr, who in A.D. 675 protected all Christians in Britain from those Saxons there who were then not yet christianized.

Declare those *Triads*:⁴⁰ ðThese are the three blessed sovereigns of the Isle of Britain: 1, Bran, son of Llyr Llediaith, who first brought the faith of Christ to the Cymri.... 2, Lleuver or Leirwg [alias Llew or Lucius] ó son of Coill, son of St. Cyllin, son of Caradoc, son of Bran, son of Llyr Llediaith ó called Lleuver the Great; he founded the first church of Llandaff, and first gave the privileges of the country and nation to all who professed the faith in Christ. 3, Cadwalladr the Blessed, who gave protection within all his lands to the Christians who fled from the Pagan Saxons who wished to slay them.ö

At this point, some remarks from Professor Chadwick's book *The Celts* are of great importance. Chadwick declares⁴¹ that the Brythons of what is now called Southern Scotland were obviously closely connected with the Brythons of what is now called Wales, throughout their history. Communication may have been effected across **Morecambe Bay in Greater Cumbria. The shores of this Celtic pond and the neighbouring coasts may have been a centre of Celtic literary influence – as it offered quick and easy transport.** Owing to the isolation afforded to Wales by her central mountain massif, her royal houses were more stabilized. Some of them had a life of eight hundred years.

The first time a foreign note enters the records of Wales in the historical period, it came from Scotland. In Nenni's *History of the Britons*, which is our earliest source for Welsh history, we are told that a certain Cunedac (modern Cunedda) came from near the Firth of Forth. That occurred *circa* A.D. 300 ó alias a hundred and forty-six years before the *circa* A.D. 455 reign of Maelgwyn the Christian Prince of Gwynedd.

It is to be supposed that the North-Brython **Cunedac came by sea from Dumbarton in Scotland, then by land through Cumbria, and then across Morecambe Bay to Wales. Again, in a particularly interesting code of British Law know as the *Laws between the Britons and the Scots*, the compiler has used an older legal system of Cumbria** whose early terminology shows relationship with Welsh. Thus Professor Chadwick.

⁴⁰ Morgan: *op. cit.*, pp. 135-36.

⁴¹ *Op. cit.*, pp. 76f.

So the scene in early-mediaeval Europe was quite different to that in early-mediaeval Britain. In the latter land, the Continental Roman-Romish law codes never took root at all.

Furthermore, the Gospel reached Britain apparently before it reached Rome. That Gospel seems to have influenced even the political behaviour of the Royal House of the British kings Bran and Caradoc even from about A.D. 35 onward and, through that behaviour, also their laws. The Gospel certainly influenced the laws of the Christian British King Llew (or Lucius) from about A.D. 146*f*. On the other hand, the Gospel never influenced the politics of Rome at all until that City and its Empire was ruled by the Christian Briton Constantine, from A.D. 314 onward.

The Gospel flourished also in those parts of Britain not occupied by the Romans from A.D. 43 to 397. After that, especially from the time that the Briton Dioneth was proclaimed King of Britain around 430 A.D.⁴² and even what had till 397 been the Roman province of *Britannia* was devoid of all Roman influence whatsoever until the A.D. 604-666*f* rise of the papal power.

Especially during the A.D. 397 to 560*f* times of Ninian, Patrick, Embres Erryll, Uthyr Pendragon, King Arthur, Kentigern, Gildas and Columba and in spite of the Christian Brythons' constant skirmishes against that majority of the Anglo-Saxons who were then not yet Christians and Celto-Brythonic Law was still thoroughly grounded upon the Law of nature and in nature's God, and had been progressively more and more subjugated to the Holy Scriptures. Consequently, Britain had the Gospel for almost six centuries and from A.D. 35 till 597 and before the arrival of the first Romanists in that land. Indeed, British Common Law then reflected this.

High standard of the Common Law even of the Pre-Christian Anglo-Saxons

From perhaps even A.D. 390 and certainly from 420 onward, various bands of Angles and Saxons and Jutes from different parts of Germany and Denmark came to settle in parts of Eastern Britain. As they thenceforth steadily expanded westward, those parts of Britain they occupied then became known as ðAngle-land' and later as Eng-land.

The Angles settled in East Anglia, Northumberland, and Eastern Mercia. The Saxons occupied Essex, Middlesex, Sussex and Wessex. The Jutes annexed Kent and the Isle of Wight. Especially in Mercia, the Angles in the East soon amalgamated with the Brythons in the West.

The cognate Anglo-Saxon-Jutes are often collectively called: Saxons. As regards their origin, the famous Hastings' *Encyclopaedia of Religion and Ethics*⁴³ follows the B.C. 450 Herodotus.⁴⁴ Indeed, it links the Teutonic ðSaxons' to the ðSaca' and further links the latter to the ancient ðScythians. Cf. Colossians 3:11.

⁴² Holinshed: *op. cit.*, V pp. 126*f*.

⁴³ *Ib.*, art. *Saxons*.

⁴⁴ Herodotus says that ðSaca' often means ðScythians' and compare the art. *Scythians* in the 1908 Hastings' *ERE*.

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It further states⁴⁵ we have no detailed information relating to the Teutonic peoples before the time of Julius Caesar (B.C. 58). For the first century-and-a-half A.D., however, a comparatively large amount of evidence is obtainable.

During that time, the area occupied by these Teutons extended from the Rhine to the Vistula. The Teutons were separated by the rivers Rhine and Danube from the Roman Empire. Probably the Teutons extended into the basin of the river Dniester ó precisely in Scythiaø Ukraine evangelized by Apostle Andrew. *Cf.* Colossians 3:11.

Not without significance, Rev. Dr. W. Pascoe Goard (LL.D. and F.R.G.S.) has here referred to the *circa* A.D. 90 book of Fourth Ezra alias Second Esdras 13:40-45 ó in the so-called ðOld Testament Apocrypha.ö Goard explains⁴⁶ Esdras relates that the ten tribes of Israel (from the seventh century B.C. onwards) moved out of Assyria into a new land ó in order ðthat they might keep their own law.ö

Now it is from this Japhethitic Scythian source that an important stream of A-Shk(en)az-ic or A-s-Guz-ic alias Goth-ic Common Law has descended. Genesis 10:3 & Jeremiah 51:27. Indeed, even by A.D. 60, that Scythian or Gothic Common Law may at least marginally have begun to be influenced even by the Gospel itself. Colossians 3:11 ó apart from the link between Andrew in Scythia, and Scotland.

Yet neither the Gospel nor the Mosaic Law is **the fountainhead** of that Scythian/Sacae/Saxon system of Common Law. **That** must be looked for and found ñin the beginning.ø Genesis 1:1-26*f cf.* Mark 10:6*f.* Thenceforth and down through history, it had progressively devolved ó and moved ever closer to Britain until finally arriving there with the Anglo-Saxons during the fifth century A.D.

For even Moses received only a renewed though expanded code of the everlasting law ó marking the re-emergence of that system which God has maintained from the very beginning. That same system of Common Law was known and taught ó in part by the druids of Ancient Britain (and also by the Anglo-Saxon tribes in Ancient Germany), and in full by the theocratical teachers of Old Testament Judah.

According to the 1951 *Encyclopedia Americana*,⁴⁷ the term **Common Law** refers to the great body of early ñunwritten lawø in England and the United States ó distinguished from the later written or statutory law. The ultimate sources of the Common Law of England, are the usages observed by the ancestors of the Saxon and Norman conquerors of Britain and administered in their Forest Courts long before the beginning of their **historical** records in Ancient Germany and Scandinavia. **Superimposed upon the Common Law of the kindred Celtic Britons, such became the Common Law of England.**

No wonder that the *Americana* also declares⁴⁸ that in the domain of constitutional rights, the Common Law has drawn its tenets from a variety of sources within Britain. The right of freemen to representation in their own government, is traditional. The Saxon *witenagemots* and Norse *folkethings* ó brought into Britain by Anglo-Saxons

⁴⁵ *Ib.*, art. *Teutons*.

⁴⁶ *Post-Exilic*, pp. 72*f.*

⁴⁷ 7:410.

⁴⁸ 7:413.

and Anglo-Danes were the prototypes of Parliament and Congress and all other later Legislative Assemblies. Immemorial usage also is the basis of the right to trial by jury. This is also confirmed and therefore not originated by *Magna Carta* in A.D. 1215.

Pagan Roman testimony as to the excellence of Pre-Christian Germanic Law

As the *Historian's History of the World* in its volume on "The History of England" declares,⁴⁹ it is from Pre-Christian Roman writers that we gain our information about the institutions and usages of Britain's Saxon ancestors in their primeval German fatherland. One reads in Julius Caesar and Cornelius Tacitus respecting the manners and institutions of the Germans. They were freemen, having kings with limited authority who were selected from certain families. Besides these kings, they had chieftains whom they freely chose among themselves for each warlike enterprise or emergency.

All important political affairs were discussed at general assemblies of the people. Matters of minor consequence were dealt with by the chief magistrates alone. The organization of the men of each district into hundreds, for the purposes of local self-government and for being joint securities for the good behaviour of each other existed among them.

They had villages, where each man dwelt in his own homestead. It is very important to mark this. The love of individual liberty and the spirit of personal independence which characterized the German warrior as contrasted with the classic Greek or Roman citizen to whom the State was all and the individual nothing were perfectly compatible with a respect for order and a capacity for being the members of a permanent and civilized community. Domestic values flourished nowhere more than in a German home. Polygamy was almost entirely unknown among them, and infanticide was looked on with the utmost horror.

The great ethnologist Pritchard, in his survey of the different races of mankind, truly observes that in two remarkable traits the Germans differed from the Sarmatic as well as from the Slavic nations. First, as to their personal freedom and regard to the rights of men; secondly, as regards the respect paid by them to the female sex and the chastity for which the latter were celebrated.

These were the foundations of that probity of character, self-respect and purity of manners which may be traced among the Germans and Goths even during Pre-Christian times. When their sentiments were enlightened by Christianity at a later stage, concludes the *Historian's History*, these foundations brought out those splendid traits of character which distinguished the age of chivalry.

⁴⁹ *Op. cit.*, XVIII, pp. 33f.

Caesar and Tacitus anent the similarities of Ancient Britons and Germans

Six decades before Christ's incarnation, in B.C. 58f, Julius Caesar described the customs of the Ancient Germans (who then included the Angles and the Saxons). He also described the somewhat similar customs of the Ancient Britons.

The Germans, explained Caesar,⁵⁰ then comprised several different tribes. All those tribes were based upon the hundred or canton (*centum*), and each had its own territory. They were sober, healthy, liberty-loving, and hospitable.

Every family had its own private home (*domus omnium*), and abhorred sexual immorality. Caesar explains: "It is considered absolutely disgraceful in anyone under twenty to have had intercourse with a woman." Commanders were representatively chosen (*deliguntur*), and chiefs and elders-over-hundreds administered justice. Adds Caesar: "They have a very high reputation for good government (*justitiae*) and for military ability." Compare.: Genesis 18:2-8; Exodus 18:21f; Numbers 1:2-4 & 10:2-4 & 35:1-5; Deuteronomy 1:13f.

This is very similar to what the same Julius Caesar said also about the Ancient Britons. *Viz.*: "The toughest soldiers come from the Belgae.... They are also nearest to the Germans.... They too are in almost daily contact with the Germans.... The Veneti...are in the habit of sailing to and from Britain....

"They also sent for extra help from Britain, which lies opposite their part of the coast.... In nearly all of our campaign in Gaul, help had come to the enemy from Britain.... These charioteers...drive in every direction.... Daily training and practice have brought them to a remarkable state of efficiency....

"The enemies' forces...had moved down with their cavalry and chariots.... They had an extremely good position.... The interior of Britain is inhabited.... The coastal districts are inhabited by invaders from Belgium.... For money they use either coins of bronze or gold, or...ingots of a fixed standard of weight....

"On the march, the enemy cavalry and charioteers fought a fierce engagement with our cavalry..., the enemy showing great daring.... Our men were at a disadvantage against such an enemy.... The enemy...leaped down from their chariots and started fighting on foot, with the odds all in their favour....

"It is the druids...who are the judges.... In every crime of murder or question of a disputed legacy or boundary, they are the people who give the verdict and assess the damages to be paid or received.... Each year on a fixed date they hold an assembly.... It is thought the druidical doctrine was discovered already in existence in Britain, and was brought from there to Gaul. Even today [B.C. 54f], it is the rule for those who want to become really expert in the doctrine to go to Britain, and learn it there."

The close ethnic and linguistic relationship between the Ancient Germans and the Ancient Britons, was particularly noted also by Rome's famous A.D. 98 pagan

⁵⁰ *Gallie Wars* 1:1 & 4:1-3 & 5:12 & 6:21-44 (on the Germans) and I:1 & 4:20f & 4:33f & 5:9f & 5:12f & 6:13f (on the Britons).

historian Tacitus. He wrote⁵¹ that "the red hair and large limbs of the inhabitants of Caledonia [alias the later Scotland] clearly point to a German origin."

Indeed, in his simultaneous account of the A.D. 84^f Anti-Roman war-speech of Kellogg (alias Gwallog or Galgac-us) to the North Britons "Tacitus has Gwallog associate his very own Caledonians also with the "Britons" of South Britain. Tacitus also associates those Caledonians with the "Gauls" and "other Germans"⁵² of the same Greater Celtica.

Moreover, in discussing the Pre-Finnic red-haired Esthonians or rather the *Estii* of Eastern Greater Germany, Tacitus further states⁵³ that they are a people whose language is "like the British." Indeed, he even describes the ancient "Anglii"⁵⁴ "alias the German ancestors of the Anglo-Saxons who colonized England itself from A.D. 390 and 420 onward.

Writes Tacitus:⁵⁵ "Germany is separated from the *Galli* [in France], the *Rhaeti* [in Switzerland] and *Pannonii* [in the south of Eastern Europe] by the rivers Rhine and Danube.... The Germans...going into battle...sing.... Ulysses [*cf.* the Trojan War]...is believed...to have founded...the town of *Asciburgium*...on the bank of the Rhine.... The tribes of Germany all have fierce blue eyes, red hair, huge frames.... The border population...value gold and silver for their commercial utility."

The above-mentioned German tradition regarding Ulysses of Troy, is similar to the Ancient British tradition regarding the settlement of some of the Trojans also in Devon around B.C. 1200^f. Moreover, just like the Ancient Britons (see in Julius Caesar above), also the Ancient Germans used gold not only as money but in satisfaction of the penalties prescribed for various non-capital crimes too.

On the one hand, premeditated murder was severely punished "capitally. On the other hand, however, in respect of accidental yet negligent manslaughter,⁵⁶ the Saxon system of money compensation had been developed already by the time of Tacitus. *Cf.* Exodus 21:18-36.

Continuing his discussion of the Ancient Germans, Tacitus adds:⁵⁷ "Their chief strength is in their infantry, which fights along with the cavalry. Admirably adapted to the action of the latter, is the swiftness of certain foot-soldiers.... Their number is fixed "a hundred from each canton" or cent-urial group of one hundred families. *Cf.* Exodus 18:21. "From this they take their name [cantons] among their countrymen, so that what was originally a mere number has now become a title of distinction."

⁵¹ *Agric.*, 11.

⁵² *Ib.*, 31f.

⁵³ *Germ.*, 45.

⁵⁴ *Ib.*, 40.

⁵⁵ *Ib.* 1-6.

⁵⁶ See E. Young: *The Anglo-Saxon Family Law*, in *Essays...to C.W. Eliot*, p. 144.

⁵⁷ *Germ.*, 1-6.

Continuation of Tacitus's A.D. 98 evaluation of the Ancient Anglo-Saxons

Regarding the Ancient Germans, Tacitus declares in his *Germania*:⁵⁸ "They choose their kings by birth, their generals for merit. These kings have **not** unlimited or arbitrary power; and the generals do more by example than by authority.... They also carry with them into battle certain figures...taken from their sacred groves" cf. Genesis 18:1f; 21:33; 35:1-8f.

Here too, the Germans much resembled the Britons. For not only did Caesar record that the Britons had elected Caswallon as their general to fight the Romans. *Gallic Wars*, 5:11. Even Tacitus himself describes the Britons' battle from druidic groves against the Romans. Compare *Annals* 14:29.

Again, just like their kinfolk the Ancient Britons (cf. Boadicea) "the armies of the Ancient Germans too have been rallied by women.... The horrors of captivity...the Germans fear with...extreme dread on behalf of their women.... The strongest tie by which a State can be bound, is the being required to give up among a number of hostages of maidens of noble birth. They even believe that the [female] sex has a certain sanctity and prescience, and they do not despise their counsels." See too Tacitus's *Annals* 14:31-35 and *Agricola* 16.

Within the limitations of his own polytheistic and idolatrous vocabulary, the Pagan Roman Tacitus then observed about the Ancient Germans that there was a **Deity Whom they chiefly worship**.... They deem it right to sacrifice to Him, even with human victims [viz. capital criminals].... **The Germans...do not consider it consistent with the grandeur of celestial beings to confine the gods within walls [as the Romans did], or to liken them to the form of any human countenance.** They consecrate **woods and groves**, and they apply the name...**only** to the **abstraction** of which they see only in spiritual worship....

"Divination by lot [cf. Acts 1:23-26], no people practise more diligently.... **A little bough is lopped off** a free-bearing tree.... In public questions the priest of the particular State, in private the father of the family, invokes the God...in these same **woods and groves**.... The priests...regard themselves as the Ministers."⁵⁹

In this regard, compare the Ancient Germans with the Hebrew patriarchs (see above)⁶⁰ and also with the Ancient Britons (see Pliny).⁶¹ For all of these nations worshipped God through priests (alias presbyters) and in woods and groves. The Hebrew Patriarchs and the Ancient Britons seem to have stayed basically monotheistic and by and large to have abhorred the use of images. Also the Ancient Germans retained their strong belief in one Supreme Being, and also their abhorrence of image-worship. For they too preserved the **Deity** whom they **chiefly** worshiped (thus Tacitus).

⁵⁸ *Ib.* 7-8 cf. too his *Annals* 14:31-35 and his *Agric.* 16.

⁵⁹ *Ib.*, 9-10 cf. 40.

⁶⁰ See our text at nn. 58-59 above.

⁶¹ See in Pliny: *Nat. Hist.* IV:16,95,102,249f.

The mention specifically of **British** druids in Tacitus's A.D. 116 *Annals*,⁶² does not imply that Druidism had no influence at all upon those Britons or ancient kinfolk (the Ancient Germans). Indeed, the great antiquarian and Westminster Assembly Commissioner Dr. John Selden has demonstrated concerning the druids that also in the *Annals* of Tacitus there is an equally accessible mention also of the Germans.

Explains Selden:⁶³ "The druidic teaching was even among the Germans. For it was at length prohibited there too by the Roman aggressors after they occupied Lower Germany and proclaimed it as the Roman province *Germania Inferiora* under Augustus Caesar."

Tacitus himself further states of the Ancient Germans:⁶⁴ "About minor matters, the chiefs deliberate; about the more important, the whole tribe. Yet even when the final decision rests with the people, the affair is always thoroughly discussed by the chiefs.... They assemble on certain fixed days as Pliny relates⁶⁵ also the Early Christians did either at new or at full moon.... Instead of reckoning by days as we [pagan Romans] do, they reckon by nights as the Ancient Israelites did. Leviticus 23:24,32.

Concerning those Ancient Germans, Tacitus further chronicles:⁶⁶ "In their councils, an accusation may be preferred, or a capital crime prosecuted. **Penalties are distinguished, according to the offence** [cf. Exodus 21:22-25].... In these same councils, they also elect the chief magistrates who administer law in the cantons and the towns [Deuteronomy 1:12-17 cf. Acts 6:3-5]. Each of these has a hundred associates chosen from the people [cf. Exodus 18:21], who support him with their advice and influence....

"It is not usual for anyone to wear arms till the State has recognized his power to use them [cf. Numbers 1:3]. Then, in the presence of the council [of elders-of-hundreds], one of the chiefs or the young man's father or some kinsman equips him with a shield and a spear.

"These arms are...the first honour with which youth is invested. Up to this time, he is regarded as a member of a household; afterwards, as a member of a commonwealth. (*Ante domus; mox, reipublicae*.)" See too Exodus 12:3f; 12:26f;37; Luke 2:41f.

Indeed, the Ancient Germans then had all the essentials of what Americans now call "republican" government and of what Australian and Britons call a commonwealth.

Ernest Young on the high calibre of Anglo-Saxon Family Law

Ernest Young observes in his essay *The Anglo-Saxon Family Law*⁶⁷ that a boy twelve years old can no longer be chastised only by the parents. Now he can, and

⁶² Tacitus: *Annals*, 14:29f.

⁶³ *Op. Omn.*, I:1007.

⁶⁴ *Germ.*, 7-11.

⁶⁵ Pliny: *To Trajan*, X:96f.

⁶⁶ *Germ.*, 11-13.

⁶⁷ E. Young's *The Anglo-Saxon Family Law*, in *Essays...to C.W. Eliot*, pp. 161f.

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indeed should, be chastised also by the Elders. *Cf.* Deuteronomy 21:18f. Henceforth, he acts for himself ó and is himself responsible for his acts. He must take oath to observe the laws.

What better commentary could be found on the words of Tacitus (≠*Ante domus; mox, reipublicae*ø)? This personal and legal independence of the son, Tacitus tells us, was in his time acquired by the gift of arms in the assembly of the Ancient Germans. Before the completion of the twelfth year ó that is, before the time he turns thirteen ó the boy is legally dependent.

However, after the completion of the twelfth year, the boy is legally independent. He is no longer a boy but a man ó possessed of all the rights, and subject to all the duties, that belong to complete manhood. *Cf.* Luke 2:42f with Proverbs 22:6 & *Aboth* 5:21. See too F.N. Lee: *Catechism before Communion – the Importance of Baptized Children being Catechized Before First Communing at Teenage*.⁶⁸

Tacitus then elaborates⁶⁹ on the importance to the anti-communistic Ancient Germans of their individual home life. He writes: ðWhenever they are not fighting, they pass much of their time in the chase.... They do not even tolerate closely contiguous dwellings.... Every person surrounds his dwelling (*suam...domum*) with an open space (*spatio*).ö Compare Deuteronomy 19:14 & 27:17 with Job 24:2 and with Proverbs 22:28 & 23:10.

As Henry Cabot Lodge observes in his essay *The Anglo-Saxon Land Law*,⁷⁰ the ÷houseø (or *domum*) and ÷land-spaceø (or *spatio*) of the Anglo-Saxons mentioned by Tacitus ó means the ground actually covered by the house **together with the yards, stables, gardens, &c.** This was the foundation of individual property, the land peculiarly sacred to the family. This conception was later transplanted to England and yet later to America.

Tacitus further states of the Ancient Germans:⁷¹ ðTheir marriage code...is strict, and indeed no part of their manners is more praiseworthy.... They are content with one wife [*cf.* Genesis 2:25 & Malachi 2:14f].... The wife does not bring a dowry to the husband, but the husband to the wife [*cf.* Genesis 24:22,53,58-61; 29:18-24; 34:12; Exodus 22:16-17]....

ðLest the woman should think herself to stand apart from aspirations after noble deeds...she is reminded by the ceremony which inaugurates marriage that she is her husbandø partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war.... She must live and die with the feeling that she is receiving that which she must hand down to her children neither tarnished nor depreciated ó that which future daughters-in-law may receive, and that which may so be passed on to her grand-children.ö *Cf.* Psalm 127 & 128 with Proverbs 31:13-28.

⁶⁸ Ed.D. dissertation, Dominion School of Education, Florida U.S.A., 1989.

⁶⁹ *Germ.*, 15-18.

⁷⁰ H.C. Lodge: *The Anglo-Saxon Land Law*. In *Essays in Anglo-Saxon Law*, dedicated to C.W. Eliot (President of Harvard College), Rothman Reprints Inc., South Hackensack N.J., 1972, pp. 69f.

⁷¹ *Germ.*, 15-18.

Ernest Young observes in his essay *The Anglo-Saxon Family Law*⁷² that today the bridegroom who places the ring upon the bride's finger and speaks the words "With this ring I thee wed" stands very near to the old Saxon who gave to the bride's father the money of which the ring is but the representation. The ring was originally *handgeld* a small sum of money paid to bind the contract. Cf. Genesis 29:18; Luke 15:22; Ephesians 1:13f.

Berating the rottenness of his own A.D. 98 pagan Roman society, Tacitus contrastingly continues anent the women of Ancient Germany:⁷³ "Thus, with their virtue protected, they live uncorrupted by the allurements of public shows.... Clandestine correspondence is equally unknown to men and women. Very rare, for so numerous a population, is adultery or the punishment of which is prompt...."

"The loss of chastity meets with no indulgence. Neither beauty, youth, nor wealth will procure the culprit a husband. No one in Germany laughs at vice, nor do they call it the fashion to corrupt and to be corrupted.... They receive one husband, as having one body and one life."

Tacitus also commends the monogamous Ancient Germans for their love of children, and for loving their own children. He observes that among them: "To limit the number of their children or to destroy any of their subsequent offspring, is accounted infamous.... Good habits are here more effectual than good laws elsewhere.... Every man's own children are his heirs and successors."

This spills over into generosity even toward strangers. Consequently: "No nation indulges more profusely in entertainments and hospitality. To exclude any human being from their roof, is thought impious. Every German, according to his means, receives his guest with a well-furnished table."

In sharp contrast with Ancient Rome's cruel treatment of slaves, the pagan Roman Tacitus adds of the Ancient Germans: "Slaves are not employed after our manner with distinct domestic duties assigned to them. But each one has the management of a house and home of his own." Cf. Exodus 21:1-11.

"The master requires from the slave a certain quantity of grain, of cattle, and of clothing [cf. the later feudalism] or as he would from a tenant.... This is the limit of subjection. All other household functions are discharged by the wife and children. To strike a slave or to punish him with bonds or with hard labour, is a rare occurrence."⁷⁴

The B.C. 58f Julius Caesar on similarities between the Germans and the Britons

It is true that Rome's first dictator, Julius Caesar, around B.C. 58f noted a few differences⁷⁵ between the druidic Britons and the **seemingly** non-druidic Germans. The A.D. 98 Roman Tacitus, however, noted that also the Ancient Germans had groves and priests. *Germania*, 9-10 & 40 & 45. Yet even Julius Caesar also recorded

⁷² In *Essays...to C.W. Eliot*, p. 148.

⁷³ Tac.: *Germ.* 19-21.

⁷⁴ *Ib.*, 25-27.

⁷⁵ *Op. cit.*, VI:11-23.

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many similarities which he had observed between the Ancient Britons and the Ancient Germans. A few examples follow.

Firstly, Julius Caesar pointed out that both nations then had strong family ties; loved and trained their own children; and exercised hospitality toward strangers in their own homes.⁷⁶ Indeed, both nations held their own private property on the basis of individual family ownership. The German had broad belts of land on the edges of his territory, and also possessed his own house.⁷⁷ The Briton, observed Caesar, had his ðlegacyö and his ðboundaryö and each man brought some of ðhis own propertyö into his marriage ðby way of dowry.ö⁷⁸ No savages-like communal long-houses!

Secondly, Caesar further noted that both nations were warlike. He acknowledged that the Belgae were ðthe toughest soldiersö of the Celts,⁷⁹ and also that they inhabited Britain too.⁸⁰ He described the Ancient Britons as excellent horsemen and footsoldiers,⁸¹ and gave a similar description of the Ancient Germans.⁸² Many of both the Britons and the Germans were seen by Caesar to be hunters, living also on milk and meat.⁸³ Indeed, Caesar even declared of the druid-led Celtic Gauls: ðThey eat the same kind of food, and live in the German way.ö⁸⁴

Thirdly, the B.C. 58f Julius Caesar described the Celtic Veneti of Gaul as being in alliance with the Celtic Britons of Britain. A century and a half later, Tacitus called the Veneti ö Germanic.

Thus the öVeneti are much the most powerful peopleö on the coast of Gaul ö observes Caesar. öThey have the biggest fleet in the area, and are in the habit of sailing to and from Britain.... They also sent for extra help from Britain, which lies opposite their part of the coast.... In nearly all of our campaigns in Gaul, help had come to the enemy ö from Britain.⁸⁵

The Roman Tacitus, however, declares in his *Germania*⁸⁶ that öthe Venetiö are to be öreferred to the German race. For they have fixed habitations; carry shields; and delight in strength and fleetness of foot.ö

Moreover, Tacitus further observes that the red-haired Ancient Germans of Pre-Finnic Estonia have a ölanguage...like the British.ö⁸⁷ Indeed, he also notes that öthe red hair and large limbs of the inhabitants of Caledonia [now known as Scotland] point clearly to a German origin.ö⁸⁸

⁷⁶ *Ib.* VI:13-23.

⁷⁷ *Ib.*, IV:3 & VI:23.

⁷⁸ *Ib.*, VI:13,19.

⁷⁹ *Ib.*, I:1.

⁸⁰ *Ib.*, V:12f.

⁸¹ *Ib.*, IV:24,33.

⁸² *Ib.*, IV:1f.

⁸³ *Ib.*, IV:1f; V:14; VI:22.

⁸⁴ *Ib.*, VI:24.

⁸⁵ *Op. cit.*, III:8-9 & IV:20.

⁸⁶ *Germ.*, 46.

⁸⁷ *Ib.*, 45.

⁸⁸ *Agric.*, 11.

The A.D. 98 Tacitus on the Ancient Germans as kinfolk of the Celto-Britons

Tacitus deals also with the various tribes in Ancient Greater Germany. For our purposes here, we look only at what he says about: the Dutch Frisians; the Cimbric Jutes; the High-Germanic Angles; the East-Germanic Ancient Estonians; and the Gaulo-Germanic Veneti on the British Channel. For they are of particular significance as regards our own present dissertation.

“The Frisii,” he explains,⁸⁹ are “distinguished as the Greater and Lesser Frisii... Both these tribes, as far as the Ocean, are skirted by the Rhine and occupy a part of the coast of Holland.

Tacitus adds:⁹⁰ “In the same remote corner of Germany bordering on the Ocean, dwell the Cimbri in Denmark. They are of great renown. Of their ancient glory, widespread traces yet remain.

“On both sides of the Rhine, are encampments of vast extent... German independence truly is fierce. For around B.C. 111, Cimbric Germans...deprived the Roman people of five consular armies, and they robbed even a Caesar of Varus and his three legions.”

The Roman Tacitus then deals with the High-Germanic Angles and the ancestors of the Anglo-Saxons who later settled in Britain. In Ancient Germany, “the *Anglii* and explains Tacitus⁹¹ “are fenced in by rivers or forests... Their common worship...is [in] a sacred grove... Within it, [is] a garment only one priest is permitted to touch.”

Rome’s respected historian Tacitus next gives accounts of other Germanic tribes. In the Baltic, he explains,⁹² “the Suevic sea...washes the tribes of the *Estii* and alias the Pre-Finnic East-Germanic Ancient Estonians.

According to the A.D. 98 Tacitus, the Ancient Estonian language is more like the British... They are more patient in cultivating corn and other produce...and are the only people who gather amber... The islands and countries of the West and viz. those of Great Britain and contain fruitful woods and groves.”

Now the Ancient Britons regularly imported amber from their Baltic cousins,⁹³ the red-haired Ancient Estonians. Indeed, the A.D. 98-116 Tacitus himself insists that among the North Britons “the red hair and large limbs of the inhabitants of Caledonia point clearly to a German origin.”⁹⁴

In the above, both the Germanic *Anglii* and the red-haired *Estii* clearly reminded Tacitus of their older druidic cousins in Ancient Britain among the Brythonic Celts. Indeed, in Tacitus’s descriptions of the Ancient Angles of Northwestern Germany and

⁸⁹ *Ib.*, 34f.

⁹⁰ *Ib.*, 37.

⁹¹ *Ib.*, 40.

⁹² *Ib.*, 45.

⁹³ See pp. 27 & 49 and ch. 7 at its nn. 221f.

⁹⁴ *Agric.*, 11.

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the Ancient Estonians of Northeastern Germany ó one can trace the influence of the priests of Druidism in Britain.

Thus, Tacitus gives us an interesting insight of the interaction between the Brythons of Britain and the Germans in Europe ó around 98-116 A.D. öThe red hair and large limbs of the inhabitants of Caledonia,ö he insists, öpoint clearly to a German origin.ö In Northwestern Germany, the Anglic öcommon worshipö was in a ösacred groveö ó with its ögarment only one priest is permitted to touch.ö In Northeastern Germany, the red-haired Estoniansø ölanguage is more like the British.ö Indeed, the öwoods and grovesö of the öislands and countries of the Westö ó the Western Isles across the British Channel ó complete Tacitus's description in his *Germania*.

There, Tacitus also discusses⁹⁵ the Pre-Finnic inhabitants of Finland. It is true that he declares: öAs to the tribes of the Peucini, Veneti and Fenni, I am in doubt whether I should class them with the Germansö *etc.* However, he then says that öthe Peucini...are like Germans ó in their language; mode of life; and in the permanence of their settlements.ö

Tacitus then adds that öthe Venetiö who öroam over the whole extent of forest and mountain between the Peucini and Fenniö ó are öto be...referred to the German race.ö Indeed, öthe Fenni...trust wholly to their arrowsö and are öheedless of men.ö

The *New Illustrated Colombia Encyclopedia* explains that the red-haired Estonians were mentioned in the first century (A.D.) by Tacitus, who called them *Aesti*. However, migrant Non-Germanic Finno-Ugric tribes from beyond the Urals then started to impose their languages on the Pre-Finnic Celtic or Germanic Estlanders and Finlanders.

Nevertheless, those Finno-Ugric tribes themselves were then yet later in turn themselves largely germanized ó for many centuries. For they were conquered by the Germanic Livonians in the thirteenth century.

Now, beginning in the first century A.D., such tribes as spoke Finno-Ugric tongues persons were migrating into Germanic Finland and Germanic Estonia. In Estonia, those Finnish-speaking people either absorbed the Briton-like Pre-Finns ó or alternatively encouraged the latter to migrate further toward the West.

Today, there are no indigenous Britons ó nor Germans ó in Finland and Estonia. There, some eight million people now speak Finnic tongues ó although German is still widely understood there.⁹⁶

We now return to Tacitus in the first century A.D. öThe Veneti,ö he remarks,⁹⁷ are to be öreferred to the German race. For they have fixed habitations; carry shields; and delight in strength and fleetness of foot.ö

Significantly, it will be remembered that already the B.C. 56f Julius Caesar⁹⁸ associated the Veneti with their close kindred the druidic Ancient Britons ó with

⁹⁵ *Ib.*, 46.

⁹⁶ According to *NICE* 8:2250 & 8:2382-85.

⁹⁷ *Tac.: Agric.*, 46.

whom they were then in alliance. Indeed, it is **from Britain** and perhaps *via* the Veneti that the other Germanic tribes had derived their own Druidism by the A.D. 98 time of Tacitus.

Further similarities between the lifestyles of the Ancient Britons and Germans

Among the descendants of such ancestors, the Early British Church took root. The Ancient Celto-Brythons received the Gospel almost certainly during the first century A.D. Many of their kindred Anglo-Saxons in Germany later migrated to Britain perhaps from A.D. 390 onward. Blackstone's *Commentaries on the Laws of England* (II:4) state that the "Celtic nations" and "the Goths" were "all migrating from the same *officina gentium* or the same "workshop of nations" and that the Cymric "Cimbric and Teutones [were] nations of the same northern origin...a century before the Christian Era."

Indeed, even before Tacitus wrote about the Britons and the Germans in 98 A.D., the Gospel had apparently taken root among the Ancient British Celts. They seem to have received it already during the first half of the first century A.D. Certainly they fully recognized Christianity as their national religion no later than the time of their famous King Llew (156 A.D.).

Some of those Britons' kindred Japhethites or *viz.* some of the Scythians had embraced Christianity by A.D. 60. See Colossians 3:11. Most of their Germanic cousins, however or the Angles and Saxons and Jutes in Germany or themselves migrated to Britain only from about A.D. 390-425 and 449 onward, and then underwent christianization there. In that way or in spite many vicissitudes there or by no later than A.D. 700, the whole of Angle-land alias England had been christianized. Thus Sir Winston Churchill.⁹⁹

The Ancient Anglo-Saxons and other Ancient Germans were, on the one hand, aristocratic rather than monarchical. For monarchy means "government by one person." But aristocracy really means "government by the best" alias *tois aristois* or in this case, by free homeowners as "the best" in the community.

On the other hand, the Anglo-Saxons were also republican rather than democratic. For democracy really means: "rule by the mob" (*ho deemos*). This implies "votes for all the mob" or alias "one person one vote" regardless of property ownership or family connections.

Consistently, it also means regardless of gender and regardless of age. But republicanism implies the qualified franchise of "one home one vote" or indeed, in this case, for the public good (*pro re publica*). Hence, it restricts the political rights even of males before they come of age and receive their shield and their spear. See Tacitus: *Germania*, 13.

⁹⁸ *Op. cit.*, III:8-9.

⁹⁹ See ch. 21 at its n. 30 below.

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The sexual morality of the Ancient Britons and the Ancient Germans was similar ó but in stark contrast to the sexual immorality of the Romans. Julius Caesar observed that, unlike the Romans, both the Celts and the Germans reprehended extra-marital sexual intercourse. *Gallic Wars*, 6:18 & 6:21. Indeed, also the Roman Tacitus makes the same observation. *Annals*, 12:36f & 14:15 & 14:35; *Agricola* 15 & 31f; *Germania* 8 & 18f.

Law Professor Warren Winfred Lehman states in his article *The First English Law*¹⁰⁰ that ðkingsø as we understand them were **not** common among the Germans till the fifth century (A.D.) and thereafter. However, Tacitus the ancient Roman historian speaks as if ðkingsø **were** common among the Germans in the **first** century A.D. How then is this to be understood?

The explanation is very simple. The Romans, in their own past, had once been ruled by monarchs. That had then been followed, for many centuries, by a republican form of government ó until the first century B.C. Only since the establishment of the dictatorial rule of Julius Caesar less than ten decades before the birth of Tacitus, had Rome herself ceased to be a republic *de facto*.

Even in the days of Tacitus, many Romans would still have claimed their country was a republic *de jure* (though by then indeed a dictatorship *de facto*). When at that time Romans asked Germans if the latter then had ðkingsø ó the Romans simply meant: heads of territories; chiefs; important men; or perhaps even holy personages. The Germans must have replied that they surely did. But whatever the Germans meant by saying ðyesø ó was not quite what the Romans understood the Germans to mean.

There are almost always various kinds of social, familial and territorial positions of high status ó also in tribal societies. What the Germans in the first century called ðkingsø ó were such as one or another of these. Almost certainly, these figures were not the same as the kinds of political leaders in the fifth century (A.D.) and later. Nor were they the same as the officers to which the name ðkingø is now applied in respect of modern monarchies.

Indeed, among the more knowledgeable of those Ancient Germans, the name ðkingø would have had negative connotations. This is so, because they would have known that what the Romans meant by ðkingø ó implied a totalitarian kind of power (like that of Julius Caesar and his successors) unacceptable to the Ancient Germans.

The antiquarian Wright explains of the early Anglo-Saxons in Britain¹⁰¹ that the Teutonic settlers retained nearly all their old national customs. Thus, they preferred the individual houses which they built for themselves ó to communal settlements.

The Anglo-Saxon landholders held a position totally different to that of the Romans. The Anglo-Saxons were lords over their own allotment of soil and its population. The principle of centralization existed so little amongst them ó that the landlords formed **associations** among themselves, in order to manage their own

¹⁰⁰ W.W. Lehmanø *The First English Law*; in *The Journal of Legal History*, Cass, London, May 1985, pp. 5 & 29 n. 14.

¹⁰¹ *Op. cit.*, pp. 440f.

affairs and administer justice in their mutual transactions. Each landholder nevertheless acknowledged a certain dependence upon or subjection to the chief.

The agriculturists and labourers were in the position of serfs and bondmen. They comprised chiefly the old Romano-British population which under the Saxons was probably quite as well off as under the Romans. The Saxons thus held the country, while the Romano-Britons continued to hold the towns as tributaries of the Saxon kings within whose bounds they stood.

The intercourse between the two, and the gradual infusion of Saxon blood into the towns, laid the foundation of modern British society. Between the aristocratic feeling of the Saxon landholders, and the republican principles that existed in the towns, arose (under the balancing influence of the crown) the modern political constitution.

Pan-Japhethitic influences of the Celto-Britons upon the Anglo-Saxons

Atlanta's Emory University Law Professor Dr. H.J. Berman states in his important paper *The Religious Foundations of Western Law*¹⁰² that the earliest Irish Law was in the form of poetry. *Via* the Iro-Scots, that influenced the Brythons and ultimately also the English. The latter were influenced, *via* the Anglo-Saxons, also by Germanic legal rules. These were often expressed in poetic images. The law was contained in a multitude of proverbs.

The fact is, the Celtic ðlegal poetryö and the Germanic ðlegal proverbsö both derive from the same Japhethitic root. Genesis 9:27 to 10:5. In England, they later resynthesized into Anglo-British Common Law.

Indeed, some of the symbols and ceremonies of Germanic Law still survive in modern times ó such as the English Common Law handclasp as a confirmation of a contract, and various rituals of sitting and standing at the installation of officeholders. See Huebner's *History of Germanic Private Law*.¹⁰³

So it cannot fairly be maintained that the Anglo-Saxons ó especially when still Non-Christians ó had nothing with which to enrich Great Britain. As seen above, by God's common grace (*cf.* Genesis 4:17-22 & Psalm 76:10-11 & Philippians 4:8), Anglo-Saxon culture had **many** commendable features ó even when still in Germany, and before its migration to Britain. Indeed, it may well be that German Anglo-Saxon culture itself ó even before moving on to Britain ó had been significantly influenced by Hebrew ideas even from very ancient times. Genesis 9:27 & 10:1-5 with Colossians 3:11.

The above wholesome and anti-tyrannical features of government from very ancient times ó remained with the Saxons in Britain even till after the period of Ine, the A.D. 688f King of Wessex. That period continued even after the Saxons had been won to Christianity in Southern Britain from A.D. 627-35 onward.

¹⁰² H.J. Berman in his important paper "The Religious Foundations of Western Law" (in *Catholic University Law Review* 24:3, Spring 1975, pp. 502f).

¹⁰³ R. Huebner: *History of Germanic Private Law* (translation Philbrick), 1918, pp. 11f.

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Discussing that period, the A.D. 731 Anglo-Saxon church historian Bede observes:¹⁰⁴ "Anglo-Saxons have no king, but several lords that rule their nation (*satrapas plurimos suae genti praepositos*). Compare Judges 9:6 & 18:1 with First Samuel 8:1-5 & 10:20 to 11:4f. "When war happens, they cast lots indifferently (*mittunt aequaliter sortes*)."

Moreover: "On whomsoever the lot falls (*sors ostendit*)" compare Acts 1:25-26 "him they follow and obey during the war. But as soon as the war is ended, all those lords (*satrapae*) are again equal in power (*rursum aequalis potentiae omnes fiunt*)."

History Professor J.R. Green on the Early Anglo-Saxons in Britain

In fuller explanation of the worthwhile elements of Anglo-Saxon culture "both immediately before and after its A.D. 390f and 420f and 449f migrations from Germany to Britain" we can do no better than refer to John Richard Green's extended treatment in his famous book *A Short History of the English People*. Of those Anglo-Saxons in Britain, Professor Green there explains¹⁰⁵ that their social organization must have been that of the German race to which they belonged. The basis of their society was the **free man**. He alone was known as "the man."

He was the unyoked or the free-necked man whose long hair floated over a neck that had never bent to a lord "and least of all to a Roman. There had been a time among the Ancient Germans, long before their migration to Britain, when every freeman was his own avenger. Cf. Genesis 4:14 & 4:23f.

However, even in the earliest forms of "English" society "among the Angles and Saxons first in Scythia and then in Germany and finally in Britain" this right of self-defence had been modified and restricted by a growing sense of public justice. Cf. Genesis 8:4f; 9:5f; 10:1-5; 14:13f. Compensation in money for personal wrong, was the first effort of the tribe as a whole to regulate private revenge. Cf. Exodus 21:19-22 & 21:30-34 and 22:7-9 etc.

The freeman's life and the freeman's limb had each, on this system, its legal price. "Eye for eye," ran the rough customary code "and limb for limb." Or for each, fair damages, as appointed by a fair judge. Exodus 21:22 & 21:30 & 21:34-36 and 22:1-9.

The price of life or limb was paid by the family or house of the wrong-doer, to the family or house of the wronged. Order and law were thus made to rest in each little group of English people which knit its families together. From this sense of the value of the family bond, sprang the first forms of English justice. Each kinsman was his kinsman's keeper. Cf. Genesis 4:9-14. Judges were only arbitrators. Cf. Exodus 21:22-30 & 22:8-9.

The freeman was strictly the freeholder. The exercise of his full rights as a free member of the community to which he belonged, was inseparable from the possession of his "holding." The landless man ceased for all practical purposes to be free, though

¹⁰⁴ *Op. cit.*, V:10.

¹⁰⁵ *Op. cit.*, pp. 2-5.

he was no man's slave. In the very earliest glimpse we get of the German race, we see them a race of land-holders and land-tillers.

The A.D. 98^f pagan Roman Tacitus describes the Ancient Germans as pasturing on the forest glades and ploughing their village fields. A feature which at once struck him, was their love of even within their little settlements of a jealous independence. Each little farm commonwealth was girt in by its own border or *mark* or a belt which parted it from its fellow villages. Inside this boundary, the *township* formed a ready-made fortress in war.

Within the village, we find two orders of its indwellers. The bulk of its homesteads were those of its freemen or *ceorls* [churls]. But amongst these, were the larger homes of *eorls* [earls] or men distinguished among their fellows by noble blood from whom the leaders of the village were chosen in war time or rulers in time of peace.

With this, one should compare the qualified franchise, alias the *republican* system of government. Yet the man of noble blood enjoyed no legal privilege among his fellows. The holdings of the freemen clustered round a *moot-hill*. There the community met from time to time, to order its own industry and to frame its own laws in a *folk-moot* [or a *meeting of the folk*].

Here, strife of farmer with farmer was settled according to the *customs* of the township or as its *elder-men* stated them. The wrong-doer was judged, and his fine assessed by the kinsfolk. Here, men were chosen to follow headman or *ealdorman* to a *hundred* court. Cf. Exodus 18:21^f.

One looks back upon these tiny *moots* where the men of the village met to order the village life and the village industry as the roots of parliaments. Thus the descendants of those Anglo-Saxons or the men of a later England meet in Parliament at Westminster to frame laws and do justice for the great Empire which has sprung from this little body of farmer-commonwealths. Thus Professor Green.

Chicago Law Professor P.D. Edmunds on the Ancient Anglo-Saxons in Britain

American Law Professor Palmer D. Edmunds writes¹⁰⁶ that Judge Peter Grosscup once stated the progress of the English-speaking peoples to the highest form of civil and religious liberty is not adventitious or accidental. Indeed, it is due to the ennoblement of the individual in the conceptions and practices of English Law.

The Common Law as it arose in England later came to the shores of what is now the United States. It was in due course woven into the governmental and jurisprudential fabric of America. Here, the individual came into his own.

Edmunds himself then adds that the love of personal freedom first noted in Tacitus's A.D. 98 *Germania* or continued among the Saxon conquerors of Great Britain, from A.D. 449 onward. They impressed it upon the institutions they founded

¹⁰⁶ *Op. cit.*, pp. 324^f.

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or adopted or modified. The Saxon spirit of freedom was embodied in the various local courts. In these popular tribunals the principles of law and local government were cultivated and disseminated.

The Saxons breathed into the English government and institutions a spirit of equity and freedom which has never entirely departed from them. In the course of time the Common Law intertwined its roots and fibres inseparably into the constitution, polity, local and municipal institutions ó the civil and criminal jurisprudence, the family relation, and the rights of person and of property.

So, from an early period, the local territorial subdivisions of England ó such as towns and parishes ó enjoyed a degree of freedom. They were permitted to assess upon themselves their local taxes, and to manage their local affairs. The ratepayers were thus dignified ó by being an integral part of the communal life. The foundations of municipal liberty were laid, and political power was decentralized. Knowledge of the laws, and reverence for and obedience to them ó were constantly taught by a participation in their administration and enforcement. Thus Dr. Edmunds.

This is exactly the opposite of the systems which soon came to prevail on the Continent ó as a result of their romanization. There, the central power absorbs and governs and regulates everything. This destroys municipal freedom and the capacity to enjoy and exercise it ó as well as the power to defend and preserve it.

So the Ancient German and the later Anglo-British systems have many similarities with one another ó and also with the Ancient Celto-Brythonic system of Common Law. Yet they are all quite dissimilar to the Romish systems arising on the Continent of Europe during the early-mediaeval period.

There are also many similarities between the Celto-Brythons and Anglo-Saxons on the one hand and the earlier Hebrews on the other. See: Exodus 18:12-22f; Numbers 1:5f; 10:1-4; 11:16f; 36:1f; Deuteronomy 17:8f & 19:12f; Joshua 24:1f; Second Samuel 5:1f; First Kings 12:16f; etc.

Indeed, even Rome's first-century-A.D. pagan historian Tacitus noted¹⁰⁷ the racial and cultural similarities between the Celtic Caledonians on the one hand and the Teutonic Germans on the other. Modern scholars too are still noticing this.

**Ernest Young on the superiority of Anglo-Saxon
to Roman Family Law**

A few further observations will demonstrate the superiority even of Pre-Christian Saxon Family Law ó to that of Pagan Rome. Indeed, Pre-Christian Saxon Family Law is superior ó even to that of the nominally roman-catholicized Teutonic Franks.

As Ernest Young insists in his essay titled *The Anglo-Saxon Family Law*,¹⁰⁸ in early German Law kinship was not as in Roman Law limited to the agnates ó alias those tracing their descent from a common ancestry through males. The mother's kin

¹⁰⁷ *Agric.*, 11 & 32; and *Germ.*, 40 & 45f.

¹⁰⁸ *Op. cit.*, pp. 149-54f.

were still an important part of each man's family, and were united to him by close ties of mutual right and obligation. *Cf.* Numbers chapters 27 & 36.

The wife was not in Pre-Christian Anglo-Saxon Law, as indeed in Pagan Roman Law, under the absolute power of her husband ó but was protected by her kindred from his abuse. Even the children seem to have found, in their mother's kin, a protection against the abuse of the parental power. The members of the German household had rights even against the head of the household. *Cf.* First Corinthians 7:3-4 & Colossians 3:11-21.

This is something quite different from Pagan Rome's *patria potestas*. The absolute power of the Roman father over wife and children could not exist where the Saxon mother's blood-relations were acknowledged as kin. *Cf.* Leviticus 18:9f & 2:12f with Tacitus's *Germania* chapter 20.

This is not the subjection of all descendants to the will of one ascendant ó but the voluntary association of near kindred. The control exercised by the family council in such a group just as little resembles the despotic power of a Roman patriarchal chief who disposed absolutely of the persons and fortune of his clansmen (thus Sir Henry Maine) ó as the representative constitution of primitive Germany resembled the highly tyrannical constitution of Rome. The organization of the Germanic tribe, was representative.

Another important difference between the German and the Roman household, was that in German Law sons did not remain under the parental authority during the lifetime of the father but became independent at an early age. The German system is utterly opposed to Rome's pagan and autocratic theory. The Anglo-Saxon father's power extended only over minor English children born in lawful wedlock. See the *Laws of Alfred*, 43:7.

The father, by acknowledging his illegitimate natural child, could give him a place and protection in the household. But he could not give the child rights of inheritance. The Germanic father never had the power of life and death ó the *vis vitae et necis* of Roman Law. The Anglo-Saxon father had the *gewere* alias the legal possession of his minor son's property ó and, as a consequence of this, the usufruct. His power of alienating such property, however, was restricted to cases of necessity.

Even in the A.D. 98 time of Tacitus, Anglo-Saxon sons were free from the parental power (but not from their ongoing kinship) once they were physically mature and capable of bearing arms. *Germania* 13, *cf.* Numbers 1:3. In Rome, however, *emancipatio* removed the emancipated son from his family and destroyed the tie of kinship and all rights resulting from it.

Thus the emancipated Roman son lost all rights of inheritance in his natural family. However, the German *emancipatio* was nothing more than our majority or coming of age. *Cf.* Luke 2:40f & Numbers 1:3f.

Marriage also appears as *ipso facto* making the son independent. In some laws also, the son ó after attaining majority ó had the right to receive a division of property. *Cf.* Luke 12:13f & 15:12f. The son was always at liberty, after he attained majority, to leave his father's house and go where or do what he chose. Thus Ernest Young.

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The same holds true even of Late-Saxon Law ó when compared to Roman-Frankish Law. As Henry Adams remarks in his essay on *The Anglo-Saxon Courts of Law*,¹⁰⁹ English Law was always more conservative than that of the Franks. It was much more slowly, and to a very much lesser extent, affected by Roman jurisprudence. It adhered more persistently to the popular principles of its archaic constitution alias its ancient principles.

Brief overview of the progressive Anglo-Saxon conquest of England

The Anglo-Saxons started pouring into Britain in A.D. 390 and again in 420 ó and more especially from about 449 onward. Prior to that, they had been living in what is now Northern Germany ever since the beginning of the Christian era. They had arrived there in Pre-Christian times from Scythia (in what is now the Southern Ukraine). Genesis 10:1-5 & Colossians 3:11.

The Æ-British Israelø alias the Æ-Destiny of Americaø or Æ-Anglo-Israel World Federationø movement, considers these peoples to have descended from the ten tribes of Israel banished from Palestine by the Assyrians in B.C. 721. It further believes they thereafter made their way *via* Armenia into Scythia, and then westward into Northwestern Europe.

Be that as it may, there is little doubt that the Anglo-Saxons were in Scythia before moving through Germany toward Britain. Indeed, the Pre-Anglic Caledonian Brythons in Scotland and the later Anglo-Saxons in England, as well as the Iro-Scots in Ireland before their migrations to Scotland ó if not also the Picts of Ireland and of Scotland before their prior residence in Iberia ó all seem to have come, remotely, from Scythia.

The Angles came into Britain straight from the Schleswig region of what is now Northwestern Germany. There they had previously been living, at least since the times of the A.D. 98 Tacitus.¹¹⁰ They settled in the north of England (in Northern Æ-Northumbriaø and Eastern Æ-East Angliaø), and also in Æ-Merciaø in the English Midlands.

The Saxons came from the region between the Elbe and the Weser and the Rhine.¹¹¹ They settled in Southern England (in Eastern ÆEs-sexø and Southern ÆSus-sexø and Western ÆWes-sexø).

The related Jutes apparently came from Cimbria alias the Germano-Danish Jutland. They settled in Southeastern England (in Eastern Kent and on the Isle of Wight just to the south of Britain).

There had been Anglo-Saxon migrations to Britain in A.D. 390, and again in 420f. However, around A.D. 449 Hengest and Horsa with their Jutes landed on the Isle of Thanet in Kent. Further details of that migration will be dealt with in considerable detail in a subsequent chapter.

¹⁰⁹ H. Adams: ÆThe Anglo-Saxon Courts of Lawø (In *Essays...to C.W. Eliot*), p. 35.

¹¹⁰ See his *Germ.*, 40f.

¹¹¹ *Ib.*, 37f.

In 477, Aelle and his three South-Saxon sons and their followers settled in Sussex in Southern England. The Britons resisted, but were defeated with considerable loss. Fleeing to Andred weald or forest, they were burnt out by Aelle's South Saxons, and slaughtered to the last man in A.D. 491.

By 495, the West-Saxons (under Cerdic and his son Cynric) attacked the Brythonic King Natanleod of Gwissa and then colonized Wessex (in Hampshire, Wiltshire, Dorset, and Somerset). However, Natanleod routed Cerdic in 508, but was then himself slaughtered together with five thousand British troops by the pursuing Cerdic. A series of West-Saxon victories over the Britons from 514 to 519, finally entrenched Wessex in Saxon hands.

This consolidation greatly encouraged further colonization. By A.D. 500, the Northern Anglians who migrated to Britain as a body had occupied South Northumbria. Then their King Ida marched northward, and around 547 annexed the Celto-Brythonic State of Bernicia. See subsequent chapters for further details.

From 500 onward, the Midland-Anglians had spilled over westward and subjugated the Britons there. That area later became known as the independent Anglo-British Kingdom of Mercia.

By 526, the East-Saxons had established themselves in Essex and Middlesex. This they achieved under their leaders Escvin and Sledda.

Finally, by 540, the East-Angles had entrenched themselves under Uffa as the North-Folk in Norfolk. Others settled as the South-Folk in Suffolk.¹¹²

Christian influences on the Teutonic Franks and on the English Anglo-Saxons

Meantime, some of the Germanic tribes on the European Continent had just become christianized and would later have a beneficial effect even on Britain. Thus, the Teutonic *Law of the Salic Franks* was issued by King Clovis shortly after he became a Christian in A.D. 496. See H.J. Berman: *The Background of the Western Legal Tradition in the Folklaw of the Peoples of Europe*.¹¹³

A century later, one of their number the Frankish Princess Bertha would later become Queen of Kent. In that capacity, she had a great influence there toward the conversion of her Jutish husband King Ethelberht.

Berman, in yet another article *The Origins of Western Legal Science*¹¹⁴ rightly re-affirms a famous *dictum* of Maitland and Pollock. For, in their *History of English Law*,¹¹⁵ they had rightly insisted: "The oldest utterance of English Law that has come down to us, has Greek [New Testament] words in it words such as *Bishop, Priest,*

¹¹² *Hist. Hist.*, XVIII, pp. 37f.

¹¹³ H.J. Berman: *The Background of the Western Legal Tradition in the Folklaw of the Peoples of Europe* (in the *University of Chicago Law Review* 45:3, Spring 1978, p. 556).

¹¹⁴ H.J. Berman: "The Origins of Western Legal Science" (in *Harvard Law Review* 90:5, March 1977, p. 894).

¹¹⁵ F.W. Maitland and Sir F. Pollock: *History of English Law*, 2nd ed., 1959, I.

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and *Deacon*. On the other hand to continue Maitland and Pollock if we search out the origins of Roman Law, we must study Babylon rather than the Bible.

We ourselves (F.N. Lee) would point out that the Greek New Testament concepts of *Bishop* and *Priest* and *Deacon* are not at all traceable to Babylon. Instead, they are traceable rather to the very earliest phases of the Pre-Babylonian Old Testament itself. Genesis 6:18f & 9:27 to 10:5 & 14:13-18 & 22:5 & 24:2 with Hebrews 11:2f.

Even the Anglo-Saxons in Britain at least incipiently so soon started becoming Christians. Possibly already Ida of Northumberland was exposed to strong Celto-Brythonic Culdee Proto-Protestant Christianity. This would have been from about A.D. 547 onward.

From perhaps A.D. 580 onward, King Ethelberht of Jutish Kent was exposed to Gallican Christianity. As a result, he married Princess Bertha of the Franks around A.D. 589. Finally, he capitulated as to his religion. For he converted to his wife Bertha's Romish form of Christendom at Pentecost in the year A.D. 597.

Later, some of the Anglo-Saxon kings in England drew up Christian law codes. Thus: Aethelberht and Hlothhere and Eadric and Wihtred, who were kings of Kent (601-695 A.D.); Eadwine and Oswald and Oswiu, who were kings of Northumbria (627-670); Wulfhere, a king of Mercia (658f); King Ina of Wessex (688f); King Aethelbald and King Offa of Mercia (716f and 758f); and Egbert and Aethelwulf and Aethelred, kings of Wessex (825f and 839f and 866f).

Thereafter, even the earlier Celto-Brythonic law codes like the *Mulmutian-British* translated by the great Asser were combined into the newly-emerging Anglo-British Law. For they were now together with the early Christian-Saxon laws of Aethelberht of Kent, Ina of Wessex, and Offa of Mercia amalgamated into the Anglo-British Christian *Code of King Alfred* of Wessex around A.D. 880.

Indeed, Alfred's grandson King Athelstan did the same. He expanded English Christian Common Law (around 925f A.D.) by copiously borrowing and incorporating even from the Celtic Christian Laws of King Hywel of Wales. Hywel, in turn, had just then finished codifying Ancient-Brythonic Law as handed down all the way back from the B.C. 510 King Dunval Moemud alias Mulmutius himself.

The Anglo-Saxons were christianized by Celto-Brythonic and especially by Iro-Scotic *Proto-Protestant* Culdees yet to some extent also by Italian and French Roman Catholic Missionaries. That christianization was an important step toward the later emergence of the Anglo-British nation.

Wright and Trevelyan on the christianization of the English Anglo-Saxons

The historian Wright explains¹¹⁶ that the new faith was ultimately accepted by King Ethelbeht. It soon spread with extraordinary rapidity over Kent ó and then through the other kingdoms, wherever that king's influence extended.

The East-Saxons received baptism in 604. Indeed, in 607 ó near Chester ó the faith of the Gospel must have been established among the Anglo-Saxons even that far west.

The conversion of King Edwin of Northumbria took place in the year 626. The West-Saxons were converted by Birinus in 635. The East-Angles embraced the new faith under their king Earpwald about the year 632.

Yet the Middle-Angles were not converted until the reign of Peada the son of Penda, in about the year 653. As late as the year 681, the South-Saxon people of Sussex and of the isle of Wight were still unchristianized. But before A.D. 700, all Anglo-Saxons in Britain had submitted to Christian baptism.

The historian G.M. Trevelyan explains¹¹⁷ that as we move from east to west in Britain, we pass by successive stages from the Nordic to the ðWelsh.ø The latter is an Anglo-Saxon word, meaning a ðStrangerø ó alias a speaker of a language other than Germanic.

There are, however, exceptions to this ðeast-to-westø rule. Pockets of ðWelshø alias Celto-Brythons were left behind in the East ó as in parts of the fen-country (Ely) and of Hertfordshire. Indeed, it was the Norsemen from Scandinavia rather than the Anglo-Saxons from Germany who afterwards made settlements on the extreme west coast ó as in North Lancashire and in Cumbria.

Such was the case also as regards the Lake District of Westmorland. Its place-names today are chiefly Norse; occasionally Celtic; but never Anglo-Saxon. The Vikings came up the Solway and the estuaries of the Furness region, and thence settled the dales of Lakeland. The old Celtic tribes of the district had lived halfway up the fellside. They were not exterminated. Indeed, sheep on the fells used to be counted in Celtic numerals till quite modern times. See the historian W.G. Collingwood's 1925 book *Lake District History*.

Moreover, traditions of precisely Celtic scholarship elsewhere in the North of England ó later produced the school of Bede at Jarrow in Northumbria. Indeed, those Celtic traditions also produced the library at York. That equipped the great student Alcuin later to teach even Charlemagne the Great himself.

It was only some time after the first Culdee-Brythonic Christian law codes ó and often borrowing from them to a considerable extent ó that the first Anglo-Saxon Christian law codes arose. As mentioned above, first came the A.D. 601*f* *Christian Doms* [or ðDeemingsø] of Aethelberht of Kent and Saebert of Essex.

¹¹⁶ *Op. cit.*, pp. 402*f*.

¹¹⁷ *Op. cit.*, pp. 43*f* (& n.) and p. 63.

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Then followed ó under very much Celto-Culdee influence ó those of Anglian Northumbria and Mercia. Next came those of Wessex and Sussex. Finally came the gradual amalgamation of all the above ó into the Common Law of England.

The Anglo-Saxons became christianized progressively ó at various times after coming to Britain from about A.D. 390 onward. A few of them were very soon converted by Cymric Celto-Brythonic Missionaries. More of them were later reached, in Kent, by the papal legate Austin of Rome ó from A.D. 596 onward. Yet most of them were converted thereafter ó by Iro-Scotic Proto-Protestant Celtic Culdee Missionaries from Northern Ireland and from North Britain ó from about A.D. 607 to 664 onward.

It should not be assumed that the Saxons exterminated the Britons in -Englandøó even after many of the Celts fled into Wales and Cumbria. As the *Historian's History* rightly observes,¹¹⁸ the work of devastation was checked by views of personal interest. The habitations of the Britons were wanted by and for the use of the conquerors. Indeed, the labours of the captives were found necessary for the cultivation of the soil.

Hence it was that, as the Anglo-Saxons extended their conquests, the buildings were often permitted to stand. The lives of the Britons who fell into their hands, were spared ó unless the thirst of vengeance had been excited by the obstinacy of their resistance.

The Celto-Brythonic captives were divided, together with the land, among the Anglo-Saxon conquerors. From the authentic record of the A.D. 1085 *Domesday Book*, it appears that as late as the eleventh century a great part of the Celto-Brythonic population had remained in England ó albeit in a state of serfhood.

Did the Celto-Brythons ever try to win the Anglo-Saxons for Christ?

There are those who allege the Christian Brythons made no effort whatsoever to convert the Anglo-Saxons after the latter arrived in Britain around A.D. 390f ó until subsequent to the arrival of the Romish Missionary Austin of Rome in Canterbury around A.D. 600. However, such would indeed have been an odd non-effort ó in light of the earlier Brythonic efforts of Ninian and Patrick to christianize Picts and Scots and Irishmen hostile toward the Brythons! Indeed, Rev. L.G.A. Roberts well refutes the notion that the Christian Brythons ignored their Anglo-Saxon enemies.

For Roberts explains¹¹⁹ that in this connection at least five facts stand out very clearly. First, the druidic culture had not yet died out in Britain by A.D. 390f.

Second, the Saxons found sufficient similarity between their own form of worship and that of Ancient Britain to permit them to be united under the ministrations of a druidic hierarchy. See Palgrave's *History of the Anglo-Saxons*.¹²⁰

¹¹⁸ *Op. cit.*, XVIII, p. 41.

¹¹⁹ *Op. cit.*, pp. 114-15.

¹²⁰ F. Palgrave: *History of the Anglo-Saxons*, p. 44.

Third, the Saxons had derived their own religion from the same patriarchal sources as did the druids. After all, the Brythons and the Germans both derived from the same Pan-Japhethitic Patriarchs.

Fourth, the druidical law of tithing was observed by the Anglo-Saxons. This too resembled that same practice of the Pre-Christian and Post-Christian Celto-Brythons.

And fifth, laws ascribed to the later Saxon king of England Edward the Confessor, speak of these earlier laws. The latter included not only Early-Saxon but also Early-Brythonic rules.

In the main, though ó continues Rev. Roberts ó the Saxons looked with suspicion on efforts to convert them to Christianity when undertaken by those **Cymric** Celto-Britons whom they were endeavouring to subjugate. Consequently, whatever missionary service the subjugated Britons indeed sought to do among the Saxons ó was difficult to get going and to sustain, and not at all fruitfully received by their conquerors. Thus almost all of the Anglo-Saxons were still Non-Christians when in 597 the Austinian Mission, sent by Pope Gregory to introduce the Latin form of Christianity, reached the shores of the Anglo-Jutes.

Thus, and by and large (adds Roberts),¹²¹ the origin of the British Culdee Church (*circa* A.D. 35) ó and the origin of the new -Church of Englandø (or rather the novel and romanizing Church among the Anglo-Jutes in Kent *circa* A.D. 597) ó are quite distinct. As such, the younger Anglo-Jutish Church was Anti-Culdee ó and therefore also Anti-Brythonic ó to the core.

Indeed, they were two different denominations. The points of origin of those two Churches were and are separated by a period of some 560 years. Moreover, the new Anglo-Jutish -Church of Englandø could better be described as the Church of Rome in England.

Thereafter, however, the seven Anglo-Saxon kingdoms in the English -heptarchyø embraced Christianity ó on a national scale ó very rapidly. Fortunately, at least until about A.D. 666, they embraced by and large not the Romish-Kentish but rather the Gaelic (though Non-Brythonic) Iro-Scotic Proto-Protestantism of the Celto-Culdees.

-Eng-landø was thus christianized at approximately the following times: 601 A.D., Jutish Kent under King Ethelberht; *circa* 604, East-Saxon Es-sex under King Saebert; and 626*f*, North-Anglian Northumbria under King Edwin. Then followed: in 635*f*, West-Saxon Wes-sex under Bishop Birin; in 653*f*, Middle-Anglian Mercia under King Pendaø's son Wulfhere; *circa* 681*f*, South-Saxon Sus-sex under Wilfrid; and, *circa* 685*f*, the Isle of Wight.¹²²

Sir Winston Churchill here follows the A.D. 731 church historian Bede. Thus Churchill affirms that by A.D. 700, the entire Anglo-Saxon heptarchy had nationally embraced Christianity. Indeed, by A.D. 827, all seven Anglo-Saxon kingdoms in the heptarchy were for the first time confederated into the one Christian Kingdom of

¹²¹ *Ib.*, pp. 116-17.

¹²² See Bede's *Ch. Hist.* III:7,21,24-5, *etc.*

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England (under Egbert of Wessex). That was completed about sixty years before the codification of the laws of King Alfred.

**Britons hostile to romanization (but not to
christianization) of the Saxons**

Professor Owen Chadwick ó in his essay on the *Early History of the Welsh Church*¹²³ ó rightly doubts whether the Welsh followed the ecclesiastical practices of Europe. Thus the new European ecclesiastical cult of relics made very slow progress among the Celto-Brythonic Christians in Britain. See Zimmerø's book *The Celtic Church in Britain and Ireland*.¹²⁴

Indeed, there are many instances (in the Anglo-Saxon Bede's *Church History*)¹²⁵ of the founding of congregations by British Celts ó without any ñSaintø being mentioned in the names of those congregations. Yet when those congregations were taken over by Anglo-Saxons under Romish influence ó there followed a rebuilding of the structures accompanied by a solemn dedication to some or other ñSaint.ø

Especially during the seventh century, the English extended political control over many of the Ancient Brythons. As History Professor T.F. Tout has pointed out,¹²⁶ by the battle of Dearham (in 577 A.D.), the West-Saxons had reached the mouth of the Severn ó and thus split off the West-Welsh in Wales from their South-Welsh kindred in Cornwall. In like manner, the battle of Chester (in 613 A.D.) separated the Strathclyde and Cumbrian North-Welsh ó from the main body of their nation to the South and especially to the West.

The real significance of the Northumbrian Saxon Aethelfrith's victory at Chester does not lie in the number of the slain ó but in the fact that it gave the Saxons a foothold on the western sea, and thereby again divided the Cymric-Welsh nation into the ñWest-Welshø in Cambrian Wales and the ñNorth-Welshø in Cumbrian Westmorland and Strathclyde. Moreover, the ñroman-catholicizationø of Ethelberht's Kent from A.D. 597 onward ó further weakened the lingering Culdee-Protestant and Celto-Brythonic presence in Jutish-occupied Kent.

Yet, even while the Anglo-Saxons were gradually making themselves masters over the whole of England ó they were also absorbing Christianity. This they received on a tiny scale first from the Brythonic Culdees in what later became Northumbria. Next, they received it on a larger (yet still small) scale from the Roman Catholic Italian and French Missionaries in, and then from, Anglo-Jutish Kent.

Finally, they next received it further, on a much larger scale ó particularly from the Culdee-Protestant Celto-Brythons. More especially still, they also received it particularly from Pictish Missionaries to their north and Iro-Scotic Missionaries to their northwest.

¹²³ *Op. cit.*, pp. 186f.

¹²⁴ H. Zimmerø's *The Celtic Church in Britain and Ireland*, London, 1902, pp. 119f.

¹²⁵ *Op. cit.*, 3:23 & 25.

¹²⁶ *Op. cit.*, p. 47.

However, especially from about A.D. 565 onward, the Bishop of Rome in Italy had begun to function more and more as if he were the head ó and indeed the only head ó of Christø's Church here on Earth. Yet not before 596 did others call him alone ðthe Popeøó alias the sole ð[Holy] Fatherøó and indeed quite contrary to Matthew 23:9 *etc.*

Actually, it was only from about 608 onward that the Bishop of Rome too started to call himself alone: ðPopeø.ø The British Culdee Church, however, ignored all of these new pretensions of the then-apostasizing Bishop of Rome.

Thus Columbanus the Iro-Celtic Missionary to Europe ó not to be confused with Ionaø's Columba (of similar doctrine) some twenty years his senior ó stoutly resisted the papal claims and the monastic celibacy of the Romish Church. Columbanus was born in Leinster around 543, and educated at the great Culdee Irish Seminary at Bangor. As a Proto-Protestant Christian Missionary, he then went to France in 595 (and later to Austria and to Italy).

Of Columbanus (and also of many others among his contemporaries), Werner rightly claims¹²⁷ that the idea of a papal primacy was entirely foreign to him. Indeed, Columbanusø's great work on the *Columbanic Rules* ó is a thoroughly-biblical movement towards a Christian life in evangelical freedom *etc.* For its own Celtic Culdee monastical organization and rules ó are clearly devoid of the Romish notions of mandatory ministerial celibacy (and other deviations).¹²⁸

Isabel Hill Elder remarks¹²⁹ that the most famous of the Celto-Brythonic non-celibate Culdee monasteries at the A.D. 596 coming to Britain of the Bishop of Romeø's legate Austin ó was the monastery of Bangor-on-Dee in Wales. There, the Brythonic Bishop Dionoth presided over a flourishing body of Christians ó numbering some thousands.

The youths there educated, were trained in Christian doctrines ó and sent forth as Missionaries and Teachers. Bangor, like Iona, was renowned for its zeal in propagating Christianity abroad. The refusal of its Bishop, Dionoth, to acknowledge the authority of the pope ó was the first of a long series of denials of the authority of Rome in Britain.

The stage for the beginning of the national christianization of the Anglo-Saxon nations now resident in Britain, had been set. We shall address that matter in a subsequent chapter.

Summary: The Roman withdrawal from and the Anglo-Saxon arrival in Britain

Summarizing, after the Roman withdrawal from Culdee Christian *Britannia* in A.D. 397, it is important to note that there were only a few Anglo-Saxons then in that land ó and indeed only from 390 onward. While it is indeed true that the Anglo-Saxons both in Germany and in England were still Non-Christians, the Pro-Roman

¹²⁷ A. Werner: *Columbanus* (in Schaff-Herzog *ERK* I p. 517).

¹²⁸ See too under ch. 15 at its nn. 78f, 148f & 231.

¹²⁹ *Op. cit.*, pp. 120f.

*CH. 16: ROME WITHDRAWS FROM AND THE
EARLY ANGLO-SAXONS ARRIVE IN BRITAIN*

Gibbon was quite wrong to view them ó and to a lesser extent even the Christian Celto-Brythons ó as barbarians.

From that time onward, however, the Anglo-Saxons moved westward ó toward Britain. Many arrived around A.D. 420*f*, and yet more around 449 and thereafter. Yet even then, although ultimately becoming culturally dominant, they never constituted nor became a numerical majority of the inhabitants of Christian Britain.

Gibbon rightly admits some of the shortcomings of imperial Roman Law, which degenerated especially in Post-Theodosian and Post-Justinianic times. Pre-papally, quite a degree of christianization in Continental Common Law systems had been achieved. However, they then became progressively hybridized ó until the late-mediaeval *Reception* of semi-christianized Roman Law into the countries of the European Continent (whose Common Law they then absorbed or rather replaced).

Mercifully, this never happened in England ó nor in the countries later colonized therefrom. There, christianized Common Law still obtains ó to this very day.

There was thus indeed a papal deformation of semi-christianized Common Law systems on the European Continent ó even before the *Reception* of Roman Law there. Yet christianized Celto-Brythonic Common Law was never papalized. In that system, the influence of the Bible even from Old Testament times, continued to obtain ó and to some extent still does.

Even among the Pre-Christian Anglo-Saxons, their Common Law was of a very high standard ó through an unusually large measure and operation of God's common revelation and His common grace.

Even Ancient Rome testifies as to the excellence of Pre-Christian Germanic Law. This is seen especially in Tacitus. Ernest Young demonstrates the moral excellence of Anglo-Saxon Family Law when compared to Roman Law ó and the Roman Tacitus himself admits the moral superiority of the Germans to the Romans.

The B.C. 58*f* Julius Caesar sheds some light on similarities between the Ancient Germans and the Ancient Britons, and the A.D. 98 Roman Tacitus regarded those Germans as kinfolk of the Celto-Britons. Indeed, even after the migration of many Non-Christian Anglo-Saxons to Britain ó their close kindred and Pan-Japhethitic Christian British cousins greatly influenced them there.

History Professor J.R. Green and Law Professor P.D. Edmunds have written incisively on the Ancient Anglo-Saxons in Britain. Some of their views thereanent were then presented.

Next, briefly overviewing the progressive conquest of England by the Anglo-Saxons, it was noted that the latter in turn were conquered by the Christian Gospel there ó largely through the work of Celtic Culdee Missionaries ó even before A.D. 700. Other Christian influences on English Anglo-Saxons, however, reached them from the Teutonic Franks ó and even from French and Italian Romanists.

Wright and Trevelyan have usefully described the christianization of the English Anglo-Saxons. It is not true, however, to allege that the Celto-Brythons never tried to

win them for Christ. Those Brythons were indeed hostile to the Non-Christianity of the invaders from Germany. They also opposed their papalization by Missionaries from Rome. But they were never averse to their christianization ó even while sometimes lacking enthusiasm themselves to work toward the conversion of their obdurate conquerors.

It was therefore not so much the subjugated Brythonic Celts but especially the unsubjugated Iro-Scotic Culdee Celts who christianized the Anglo-Saxons in England. An account thereof, however, must wait until a later chapter.

CH. 17: CHRISTIAN BRITAIN SURVIVES A.D. 429-500 NON-CHRISTIAN SAXON ATTACKS

The first Anglo-Saxons came to Britain from Germany around A.D. 390. At that time, they arrived in the northeastern parts of South Britain, as allies of the Pagan Picts who inhabited what is now Northeastern Scotland.

The Picts were then allied also with the Pagan Scots (of Argyle in Western Scotland, and in the Hebrides, and from Ireland). Especially the Scots and the Picts in Caledonia ó which Caledonians the earlier Tacitus seems to have regarded as kin to the Germans¹ ó were harassing the Romans in fourth-century *Britannia* alias South Britain.

Soon those Romans were expelled there from, in 397 A.D. Their expulsion was effected by a ñNorth Britain Confederationø of Picts, Saxons, Scots, and Cymric Brythons from Caledonia and Cumbria.

However, yet more Anglo-Saxons then arrived in Britain ó from A.D. 420 onward. This time, however, they were invited over not by the Picts but by the Cymric Brythons of South Britain ó in order to help them defend Christian South Britain precisely against the Picts.

So, more Saxons then came ó and especially to the northeastern parts of South Britain. Initially, they aided the Cymric Brythons there.

Later ó around A.D. 449 ó yet more Non-Christian Anglo-Saxons arrived. This time, however, they allied themselves with the Picts and against the Brythons ó and then unleashed a full-scale onslaught against the Christian Brythons in the eastern part of South Britain.

The Scottish historian David Hume explains² that after Rome was sacked by the Goths and since her final loss of Britain (A.D. 410) ó the incursions of the ñnorthern barbariansø were renewed. A party of Picts, Scots and Saxons now attacked South Britain.

It seems the Picts and their Saxon cousins had agreed to team up together against their less-closely-related kinfolk ó the Celto-Brythons. Even more unfortunately, however, the former then represented a largely Non-Christian team of Picts and Saxons ó against Christian Brythons. Nevertheless, ultimately, the final outcome of such clashes would in time prove to be beneficial for Britain and indeed also for the Kingdom of God here on Earth.

The great strength of Pre-Saxon Christianity in Brythonic Britain

Hume further rightly declares that *Britannia* was never really romanized ó during the long Roman occupation of South Britain from A.D. 43 till 397. The native Celts

¹ See Tac.: *Agric.*, 11 & 32; and *Germ.* 45 & 46.

² *Op. cit.*, pp. 13f.

had continued to speak their own dialects and/or languages ó Cornish, Welsh and Cumbrian in South Britain (and of course Caledonian, Pictish and Gaelic in North Britain alias Scotland).

The number of Latin words which found a permanent place in the Welsh language, for instance, is comparatively small. The peasantry in South Britain had no attachment to their Roman overlords, and were easily excited. A successful inroad of the Brythonic Caledonians into South Britain, would always be attended by a corresponding agitation among the Brythons in *Britannia* against the Romans ó even before the latter finally quit the Island in A.D. 397.

The antiquarian Wright insists³ that in these Celtic kingdoms, the Cumbrians and the Welsh and the people of Cornwall all professed the Gospel. The Welsh had a large establishment at a place called by the Saxons ðBancorna-byrigøó supposed to be the place now called ðBangor Iscoedø in the Welsh county of Flint not far from its border with the old Greater Cumbria.

Furthermore, Christianity was well established in Cornwall too. **Yet there are no traces of Christianity among the innumerable Roman remains found in South Britain.**

This implies that the Roman overlords in *Britannia* had themselves not really embraced the Christian religion ó while the native Brythons had. Indeed, the Christian faith of the Brythons in Britain seems to have been closely allied with that of Ireland. To this connection, the later legends of the Welsh and Cornish saints seem distinctly to refer.

This was confirmed by Cornwallø Bishop of Truro in 1878. Especially to the Christians in Cornwall, he explained, both before and during the fifth century there came over from Ireland ó which was by then already Christian ó Missionary after Missionary who took up his abode on the Cornish coasts. There came she who was afterwards called (St.) Breoka ó whom the Cornish call ðBreage.ø

Then came (St.) Ia ó after whom Cornwallø town ðSt. Ivesø is named. There came (St.) Umy and (St.) Gwithian. Perhaps greatest among them all, came (St.) Piran ó after whom ðPerran-zabuloø in Cornwall seems to have been named. These all came and settled along the coast of Cornwall, and taught the old fore-fathers the way of God.⁴

The impact of Pre-Saxon Brythonic Christianity upon the Ancient Laws of Wales

From the time of the first Anglo-Saxon settlements in Britain around A.D. 390 until 450 some sixty years later, the Saxons and the Brythons got on quite well together. Yet thereafter, that rather satisfactory association was then followed by frequent skirmishes and sometimes even very bloody battles between them ó over a

³ *Op. cit.*, p. 460.

⁴ Thus Gladys Taylor, in her book *Hid. Cent.*, pp. 26f.

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period of a century-and-a-half from A.D. 450 to 600. Yet even during that period, the friction was by no means incessant.

To the contrary. In spite of the ever-increasing cultural dominance of the Anglo-Saxons at least in England, the fact is that especially for their first sixty years but even for their next one hundred and fifty years of co-existence (and still more thereafter) of the Celto-Brythonic majority had a big influence on the Anglo-Saxon minority. *Vice versa*, also the opposite was very much the case.

In A.D. 1889, Barrister Hubert Lewis of the Middle Temple wrote a book called *The Ancient Laws of Wales – Viewed Especially in Regard to the Light they throw upon the Origin of some English Institutions*. Welsh History Lecturer J.E. Lloyd wrote the Preface to the first edition.⁵

Lloyd declares that the book was an attempt to trace in the local institutions of mediaeval and modern England of vestiges of a state of society similar to that described in the Welsh laws. Firstly, it examines the Welsh evidence of which establishes certain conclusions about the Old-Welsh legal and social system. Secondly, it enquires into Old-English institutions.

Taken together, these examinations reveal a close parallelism between the two groups. This argues for a common origin of the Celto-Brythons and the Anglo-Saxons of from their kindred Pan-Japhethitic roots, and/or from Pan-Biblical influences thereupon.

Barrister Lewis himself writes⁶ that communities among the free Old-Welsh were organized in the following manner. At the base, were the freeholding heads of households. Every man, however, also belonged to a joint family or *trev* as well as to a family. Every *trev* belonged to a *enedl* or kindred of which it was the Chief of the clan (together with its Elders and its other Officers). Cf. Genesis 9:27 to 10:5 and Exodus 18:21f.

All the kindreds together, were organized into a *cantrev* or enlarged *trev*. The *cantrev* was often for convenience divided into *cwmwds* or neighbourhoods similarly organized with a *cantrev*. The *cantrev* had a chief or lord. He had: (i) a royal court of ceremony, with a staff of officers; and (ii) a legal court, over which he presided.

Now laws and usages as to villenage existed among the Early-English in Anglo-Saxon times of and also during the prior times of the Old-Welsh. Under them, arose both the copyhold manor of and the Welsh *maenor*. Also in England of owing to modifications caused by conquests, mixture of races, and other events of a mixed copyhold and freehold manor was at first developed.

⁵ J.E. Lloyd's Preface to H. Lewis's *The Ancient Laws of Wales – Viewed Especially in Regard to the Light they throw upon the Origin of some English Institutions*, Elliot Stock, London, 1889, pp. v-vi.

⁶ *Op. cit.*, p. 1.

Further influence of Christian Celto-Brythonic upon Anglo-Saxon institutions

Barrister Lewis further states⁷ that the ðborough inheritance custom of Kent and Sussex leads to the conclusion that a very considerable population of Brythons remained holders of the soil also in those regions. This was so, even after and in spite of their massive anglicization during later centuries.

Lewis explains further⁸ that the ðhundred of England is found under that name also in the ðcanton of Switzerland and in the ðzent of some parts of Germany. They all seem to be kindred institutions to the *cantrev* of Wales. The institution is to be traced in the ðcentum pagi into which the Suevi were divided (as Caesar says),⁹ or the Semnonnes (as Tacitus says).¹⁰ See too: Exodus 18:21f; Deuteronomy 1:13f; Matthew 18:15-18; Philippians 1:1; etc.

Even the Anglo-Saxon Jury System ultimately roots in that of the Brythonic Welsh, claims Lewis.¹¹ Thus the Anglo-Saxon hundred court ó as well as the ðenmannetale and the ðwyhyndeman and the ðwelfhyndeman are all outgrowths of their Ancient-Brythonic predecessors. Indeed, that ancient jury system of the Christian Brythons in turn itself seems to root in the Holy Bible. See Genesis 37:9-21; Numbers 1:4-18; Deuteronomy 17:5f & 19:12f; Matthew 18:17 & 19:28; Luke 9:1f & 22:14-23; John 7:51; and Revelation 4:10f; 5:8f; 7:4-8 & 21:12-14.

The Anglo-Saxon manorial court corresponds to the Welsh ðaogtrev court. In fact, the Anglo-Saxon civil court-baron and the Celto-Brythonic criminal court-leet are both derived from the more basic ðhundred. Once again, that ó in turn ó is traceable to the Holy Bible. Exodus 18:12-21; Deuteronomy 1:13-16; Ruth 4:2f; etc.

Yet later, even the Anglo-Norman Jury represents but an extension of the Celtic-Brythonic ðselect *breyrs* ó who gave the verdict of the county in the *cantrev* court. The nature of its work was essentially arbitration ó because the jurymen were judges. The institution goes back among the Brythons probably to the introduction of Christianity among them. As the race of Christian people which occupied England before the coming of the Anglo-Saxons, they were probably the channel from ó and through which ó the English themselves derived the system.¹² Thus Barrister Lewis.

The common origin of many Celto-Brythonic and Anglo-Saxon customs

We have already indicated the similarity between many of the Celto-Brythonic and the Anglo-Saxon customs. We would now suggest the same **common origin** of the bulk of both Brythonic and Saxon institutions. We mean in the remote past ó and even

⁷ *Ib.*, pp. 543.

⁸ *Ib.*, pp. 230 & 236.

⁹ *Bell. Gall.*, IV:1.

¹⁰ *Germ.*, 39.

¹¹ *Op. cit.*, pp. 274f & 310f.

¹² *Op. cit.*, pp. 369f & 410f.

before the Brythons had themselves first come to Britain from Central Europe during the Pre-Christian centuries.

This is why the **legal institutions** of the Anglo-Saxons ó in spite of the latter's prolonged political struggle against the Celto-Brythons ó took root so firmly in England. Indeed, in the mediaeval period they amalgamated most harmoniously with the customs of the Celto-Brythons ó to form the then-nascent Anglo-British culture.

Thus the renowned Sir William Blackstone in his 1765 *Commentary on the Laws of England*, refers¹³ to the tenacity of the Celto-British custom of *gavelkind* in the laws of Kent right down to his own day. He suggests it might well also have been practised throughout Britain, at least until the Norman Conquest ó being known as *mercheta* in Scotland and as *borough-english* in South Britain. He also remarks that this custom, wherever it prevails, may be the remnant of that pastoral state of our British and German ancestors which the B.C. 55*f* Caesar and the A.D. 98*f* Tacitus describe.

Indeed, Blackstone further points out that also Sir Edward Coke (A.D. 1620*f*) observed how marvellous a conformity there was not only in the religion and language of the two nations of England and Scotland, but also in their ancient laws. For Coke supposed the Common Law of each originally to have been the same. Thus Blackstone.

Sir Henry Maine, in his nineteenth-century *Lectures on the Early History of Institutions*, goes yet further. He there declares¹⁴ that also the Scottish Highlands retained many of the political characteristics of a more ancient condition. Much of that tradition had come there from Ireland.

Many things in Irish custom connected it with the archaic practices known still to be followed ó or to have been followed ó by the Germanic races. They are not only an authentic monument of a very ancient group of Aryan or Japhethitic institutions. They are also the oldest institutions of that portion of the human race to which the inhabitants of the British Isles belong. Dr. Sullivan thought that the general law of succession in Ireland ó was nearly analogous to the *gavelkind* of Kent.

Maine also states¹⁵ that the Ancient Irish Law has some analogies with old Germanic Law of all kinds. It is manifestly the same system in origin and principle ó with that which has come down as the Law of Wales.

The institution of *tanistry* determined the succession to all high office in Ireland ó and also in ancient Celtic Britain. The primitive notion of kinship survived longer among the Celts of Ireland and the Scottish Highlands than in any other Western society.

Everything in the Germanic has at least its embryo in the Celtic land system. The Brehon law-tracts show that private property had long been known in Ireland ó just as

¹³ *Op. cit.*, I pp. 74*f*, II pp. 83*f*, I pp. 93*f*.

¹⁴ *Op. cit.*, pp. 5*f* & 191*f*.

¹⁵ *Op. cit.*, pp. 18*f*,23*f*,25*f*,27*f*,32*f*,59*f*,88*f*.

Julius Caesar recognized it among both the Ancient Brythons and the Ancient Germans.

The Irish system of distress is obviously, in all essential features, the Germanic system. It wears a very strong general resemblance to the corresponding branch of English Common Law. Indeed, there are those who argue for the direct derivation of the English set of rules from the Celtic.

Both the Irish Law and the English Law were undoubtedly descended from the same body of usage once universally practised by the forefathers of both Saxon and Celt. The Irish rules of distraint very strongly resemble the English rules.

An institution closely resembling *borough english*, is found in the Laws of Wales (as *tygdyn*). This accords with ideas which once appear to have been common to the Irish Celts and to the Welsh Celts ó and also to the original observers of the English custom. Thus Maine.¹⁶

So then, the underlying unity of Iro-Scotic and Celto-Brythonic and English Law ó rooting in their common heritage of Japheth ó may not be overlooked. No amount of intermittent friction between them, should be allowed to obscure this undeniable basic fact.

The Post-Roman Pre-Saxon reign in Britain of Cystennin Fendigaid

Now soon after the A.D. 397f Roman withdrawal from Britain, the Christian Brythons feared invasions by Picts from the north. They also began to hear rumours of possible invasion by the Non-Christian Anglo-Saxons from Germany.

So the Brythons in Britain invited their kindred Christian Brython, King Cystennin Fendigaid (alias ÆConstantine the Blessedø of ÆLittle Britainø or Brittany) to move across the British Channel and become a ruler in ÆGreat Britainø too. Cystennin Fendigaid of Brittany accepted ó and arrived in Great Britain with his reinforcements soon after 400 A.D.

Till then not only South Britain (including Cornwall) but even the Cornish colonies in Brittany had stayed orthodox in their Christianity. As the *Ancient British Chronicles* declare with reference to Cystennin Fendigaid alias Constantine the Blessed ó Cystennin Llydaw alias Constantine of Armorica (ð*Cystennyn brawd Aldwr brenin Llydawö*)¹⁷ died around A.D. 425.

The historian Trevelyan explains¹⁸ that the Romans forsook or forfeited the tribute of Great Britain in A.D. 397f. This occurred, in part, also because they had grown weary of defending the land against strange rebels and foreign upstarts who then warred against *Britannia*.

The above-mentioned Constantine of Armorica was the son of Lidwal, King of Little Britain. Later, he had three sons ó viz. Constantine alias Constans or Cestynn,

¹⁶ *Op. cit.*, pp. 182f,192f,197f,222f.

¹⁷ M. Trevelyan: *op. cit.*, pp. 73.

¹⁸ *Id.*

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Ambros or Embres Erryll alias Ambrosius Aurelius, and Uthyr Pendragon (the father of the famous King Arthur). All four, successively in time, became kings in Great Britain.

The Welsh mediaeval historian Geoffrey Arthur of Monmouth claimed to have translated an ancient Celto-Brythonic document derived from Brittany ó known as *The History of the Kings of Britain* ó into Latin. There, his translation mentions¹⁹ the acceptance of the invitation ó to become king also in Great Britain ó by the Armorican King Constantine alias Cystennin Fendigaid.

Geoffrey wrote that Constantine smiled in exultation, crying out: ðChrist conquereth! Christ is Emperor! Christ is King! Behold here the king of forsaken Britain! Only be Christ with us! ... Here is He Who is our safety, our hope, our joy!ö

Thereupon, the Britons who had scattered previously ó after the 397f withdrawal from Britain of the Romans ó flocked to the cause of the Armorican King Constantine. He and his fellows then came together in Britain ó from every quarter.

A Great Council or Parliament was held at Silchester. There the citizens raised Cystennin Fendigaid to be king ó and set the crown of the realm upon his head. They also gave him a wife. She in due course bore him three sons ó Prince Cestynn, Prince Embres Erryll, and Prince Uthyr Pendragon.

King Cystennin Fendigaid and his descendants in Free South Britain

Rev. J.A.M. Hanna in his *History of the Celtic Church* declares²⁰ that the German invaders overran the Roman Empire. In A.D. 410, Alaric sacked Rome.

The Britons now had to defend themselves ó alone, and without help from elsewhere. Germanic tribes crossed the British Channel constantly. Some type of resistance was organized by Cunedd Wledig alias Kenneth the Conqueror ó son of Coell Hen.

There were also other chieftains who tried to stop the invaders ó both then and later. Such included: Owain ap Maxim; Embres Erryll Wledig; Uthyr Pendragon; and, of course, the latter's famous son King Arthur.

Thus, also the historian Holinshed explains²¹ that ðCystennin Fendigaid Llydaw from Brittany was sent by his father with a competent force of men to go over into Great Britain to the aid of the Brythonic inhabitants there. He landed at Totnes in Devonshire ó as recorded in the *Chronicles of England*. He was received with no small joy ó and was proclaimed ðKing of the Britonsøforthwith.

ðThereupon he promised to try to the uttermost of his power ó to recover all their lands and liberties. He would then maintain them in the same ó according to their wished desires.

¹⁹ *Op. cit.*, VI:4-5.

²⁰ *Op. cit.*, p. 13.

²¹ *Op. cit.*, V:136f.

It was a wonder to consider the consent of the people who now joined in one mind and will to recover their former liberty. When Constantine beheld such notable numbers of men, he supposed they would be more than sufficient to vanquish the Scots and Picts.

The Briton Constantine [from Brythonic Armorica], studying to advance the commonwealth of his subjects, trained them in laudable exercises. He retrained them from their former evil usages to civil order and good customs.

Holinshed further chronicles that Cystennin Fendigaid's son Embres Erryll alias Ambrosius Aurelius put the Saxons out of all other parts of the land. He repaired such cities, towns and also churches as had been destroyed or defaced by them. Again, he replaced the Presbyters there, and encouraged their successors to attend on the ministry and service of God. We find in the writings of those who have registered the doings of these times, that Aurelius who having vanquished the Saxons restored churches to the furtherance of the Christian Religion.²²

After Embres Erryll was dead, his brother Uthyr Pendragon was made king in the 500th year of our Lord. The Brythonic noblemen, after the burial of Embres Erryll, came and crowned Uthyr. He then vanquished the Saxons and took their two Chieftains prisoner. Finally, he died and was succeeded by his son King Arthur the Great. Thus Holinshed.

According to the scholar P.J. Chandlery,²³ a Jesuit, the immediate descendants of Constantine the Great preserved the Christian principles of their great parent. Some were the founders of the Byzantine Empire. One descendant became closely linked with Britain. He was Embres Erryll, who became King of the British Cotswolds. He was a brother of Uthyr Pendragon, uncle of King Arthur. When Embres died, he bequeathed a united Britain as a legacy.

The revival of orthodox Christianity in Britain – despite Pelagian pressures

Around A.D. 420, the Germanic Goths defeated the Magyar Huns and then helped pressure many of the Saxons from out of Northwestern Europe and into Britain. Consequently, from 425 onward, many Angles and Saxons from Central Germany and kindred Jutes from Jutland started flowing toward Britain.

There, they steadily built up their strength. After several decades, they then started flexing their muscles. The Britons in general and the Brythonic Christians in particular would increasingly resist this.

For the next two centuries, this led to a series of setbacks for the Brythons. However, it did not result in any decisive catastrophe for Christianity in Britain.²⁴ Indeed, in spite of reverses, Celtic Christianity grew stronger and tougher and became more adept at evangelizing other peoples both then and later.

²² *Op. cit.*, I:565f citing: Matt. West.; Geoff. Mon.; & Sigebertus.

²³ *Op. cit.*, pp. 40-47.

²⁴ Thus Williams: *(Brit.) Ch.*, pp. 631-38.

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The initial threat to the Christian Britons from the Picts and their Anglo-Saxon allies, however, did increase alarmingly. Yet the Brythonic Church kept her head. Indeed, British political leaders were even able to negotiate a treaty with the Saxons and against the Picts. Under that umbrella, the British Church now forged ahead.

As the renowned modern church historian of Ancient Britain Rev. Professor Dr. Hugh Williams has remarked, an important fifth-century Briton and church overseer called Fastid then wrote a book on *The Christian Life*. That was done some time between 420 and 430.

Another name that comes into view at that time, is the Brythonic Christian Faust. He was born in Britain, but was taken by his mother in early life to the monastery of Lerins in Celtic Gaul. Sidon(ius) speaks in one of his letters of the books which Faust was sending by the hands of Riocat ó õto your fellow-Britons.ö²⁵

However, there were not only the political problems created by the withdrawal of Rome's (Christian) army ó and the ever-increasing attacks of the Picts. In addition, the Christian Brythons were plagued also by the (unsuccessful) onslaught of Pelagianism against ó and even within ó their churches.

Troubled by this onslaught of false doctrine, a Celto-British Church Synod had invited two orthodox Overseers from the kindred Celto-Gaulish Church to come over to Britain and help them fight that heresy. In 429 A.D., Garmon (alias Germanus) of Auxerre and Lupus of Troyes complied.²⁶

The Celtic Garmon's great triumphs in Culdee Christian Britain

Britain, observes Sir Winston Churchill,²⁷ was then visited by the famous Garmon. He spoke of it as a land of wealth. There is treasure; there are flocks and herds; food is abundant; institutions, civil and religious, function; the country is prosperous.

Also the BBC's Michael Wood addresses this, in his book *In Search of the Dark Ages*. There, explains Wood,²⁸ Garmon ó writing in the 420's ó speaks of Britain as **essentially orthodox** in worship, and also as õa very wealthy island.ö

Rev. Professor Dr. John Foster explains that the biographer of Garmon ó viz. the A.D. 480 Constantius of Lyons²⁹ ó gives us a glimpse of Christian Britain in the brief interval between the A.D. 397f departure of the Romans and the settlement of the Non-Christian Anglo-Saxon English. The *Pax Romana* or ðRoman Peaceø had gone ó together with the Roman legions. The Picts were ravaging from the north, and already Saxons were raiding from over the North Sea.

So the two Celts, Overseer Garmon and Overseer Lupus, went to work vigorously. They preached as they travelled through the country ó sometimes in little churches;

²⁵ *Ib.*, pp. 631-38.

²⁶ Thus J. Foster: *op. cit.*, p. 23.

²⁷ *Op. cit.*, p. 119.

²⁸ *Op. cit.*, p. 42.

²⁹ Constantine of Lyons: *Life of Garmon* ó cited in H. Williams's (*Brit.*) *Ch.* pp. 631-38.

often to greater numbers out-of-doors. Finally, they met the Pelagian leaders in a full-scale debate.

The crowds, too great for any building, acclaimed the Overseers with shouts of victory. Garmon's biographer continues: "Thus the damnable heresy of Pelagius was put down. Its agents were silenced, and the souls of all were settled in purity of faith."

The famous Christian Prosper of Aquitaine was a contemporary of Garmon. As Rev. Professor Dr. Hugh Williams observes, the statement in Prosper's *Chronicles* that Garmon was sent to Britain at the invitation of Pallad the British Deacon "must be accepted. Garmon came to Britain in 429 " about the same time as the Anglo-Saxons began their occupation of the island."³⁰

While in Britain, Garmon probably learned also of the situation anent Ireland. So he arranged to ordain the Anti-Pelagian Brython, Deacon Pallad, as an Overseer " and sent him to the Iro-Scots.³¹ Later, in 432, Garmon would similarly commission his own friend and fellow Culdee " that highly orthodox Christian, the Briton Patrick.³²

Semi-repaganizing Pelagianism was therefore quickly overcome in Britain " by 430 A.D. However, it was not quickly overcome in Rome " where, in fact, it had started.

Around A.D. 450, the conservative and orthodox Theodoret (Overseer of Cyrus in Syria) was saying³³ that "Paul preached Christ's Gospel to the Britons" " during the apostolic age. He added that, in Theodoret's own day, "**all the churches in Britain agreed with "the faith of the Nicaean Fathers."**

The latter statement clearly implies that also in A.D. 450 " "all the churches in Britain" still believed the orthodox trinitarian faith of the A.D. 325 Council of Nicaea. Now the *Nicene Creed* there and then formulated, was drawn up more than fifty years before the Briton Pelagius himself first began slowly to slip away from British orthodoxy into Roman heterodoxy " precisely while he was in Rome. Consequently, Theodoret is clearly implying in A.D. 450 that "all the churches in Britain" were then just as devoid of Pelagianism " as they were of Arianism.

Celtic view of the Brythons' triumph at the "Hallelujah Victory" in A.D. 429

However, as Rev. Professor Dr. Foster also explains³⁴ " between the time of the successful accomplishment of his Anti-Pelagian mission and that of his return to Gaul, the Celtic Garmon also gave help of another kind. That help was offered in the form of Garmon's military expertise and leadership " in a Christian Brythonic victory over the Picts and the Saxons.

³⁰ H. Williams: *(Brit) Ch.*, pp. 631-38.

³¹ Thus Bede: *ib.*, I:13.

³² J. Foster: *op. cit.*, pp. 38f.

³³ Theodoret: *Eccl. Hist.*, IV:3.

³⁴ *Op. cit.*, p. 24.

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Before his own appointment as an Ecclesiastical Overseer in 418, Gaulø Brythonic Celt Garmon had himself been a high-ranking official with experience of political and military affairs. Consequently, a small Brythonic army ó soon to meet a mass of Pagan Pictish invaders and their Pagan Saxon allies in the northeast of Wales around A.D. 429 ó besought his help.

Garmon and Lupus are said to have won many converts back to the orthodox Anti-Pelagian Christian Faith ó from among the Pelagian soldiers in the otherwise Christian Brythonic Army. Then Garmon himself took over the command.

He deployed his small force in a narrow glen, as if for an ambush. As the enemy approached, Overseers Garmon and Lupus raised a threefold ðAlleluia!ø The cry echoed and re-echoed throughout the defile ó and the enemy fled in terror, without a blow. A place called *Maes-Garmon*, just outside Mold in Flintshire, may well be Garmonø Field ó the scene of this ðAlleluia Victory.ø

Sir Winston Churchillø comment about the ðHallelujah Victoryø is short and sweet. Churchill simply observes³⁵ that Garmonø contemporary, Constantine of Lyons, wrote: ðThe Britons triumphed over an enemy routed without loss of blood. The victory was won by faith.ö

**The Englishmen Bede and Huntingdon on
the Britons' "Hallelujah Victory"**

The later A.D. 731 historian Bede gives a graphic account of those events. That Non-Celtic Anglo-Saxon Englishman writes³⁶ that the Saxons and Picts, with their united forces, made war upon the Brythons. The latter, being compelled to take up arms, implored the assistance of the holy Celtic Bishops Garmon and Lupus.

ðThe latter, hastening to them, imbued so much courage into these Christian British people ó that one would have thought they had been joined by a mighty army. Thus, by these holy apostolic men, Christ Himself commanded in their camp.ö

Garmon, bearing in his hands the standard, instructed his men all in a loud voice to repeat his words. The Pictish and the Non-Christian Anglo-Saxon enemy advanced securely, thinking to take the Brythons by surprise. However, relates Bede, the Celtic Presbyters then ðthree times cried out: ðHallelujah!ø

ðA universal shout of the same word followed ó uttered by all the Christian Britons. The hills resounded the echo on all sides. The Anglo-Saxon enemy was struck with dread ó fearing that not only the neighbouring rocks but even the very skies themselves were falling upon them.ö

The value of the above words of Bede are enhanced ó when one considers that he was a Roman Catholic Anglian who ignored even the very existence of the A.D. 390-460f Culdee Christian Brython Patrick. Indeed, Bede did not much like any of the Celto-Brythons ó even though they were Christians.

³⁵ *Op. cit.*, p. 119.

³⁶ *Op. cit.*, I:20.

Bede even minimized the overwhelming role later played by the Iro-Scotic Culdee Missionaries in evangelizing his own Anglo-Saxons. Yet Bede did express his gratitude that the bulk of his own Englishmen were later brought not into the Culdee Church by Non-Romish Brythonic Christians ó but, so he alleges, into the Romish Church by the papal legate Austin of Rome.

God, claimed Bede,³⁷ later sent to the aforesaid Anglo-Saxons òmuch more worthy Preachersö than Bede bigotly considered either the Brythons or the Iro-Scots to have been. By such òworthyö individuals, Bede meant Italians like Austin of Rome and French Romanists like Luidhard the Frank. For they were the ones, at least initially, who would bring the English nation (or at least the Kentish Jutes) straight from its unbaptized condition ó into the faith of Roman Catholicism.

More impartial than Bede, however, is the account of his later fellow Englishman ó the A.D. 1154 historian Henry of Huntingdon. Citing from ancient sources, Huntingdon remarks that the Roman forces were withdrawn around A.D. 400 from Britain ó in order to protect Rome itself against Alaric's Goths. Consequently, the Province of *Britannia* then lay open to incursions by barbarous tribes of Scots and Picts.

The Brythons, perceiving that all human aid failed, invoked the divine. Then the Almighty, having tried them, had compassion on them ó giving strength to their arms and point to their swords. òThus the Lord gave victory to His people, and confounded their enemies...in the eighth year of Theodosius.ö This therefore occurred around 429 A.D.³⁸

Initial consequences of and subsequent lapsings from the “Hallelujah Victory”

Largely drawing from the writings of the Christian Brythons' oldest extant church historian, the A.D. 560f Gildas, Huntingdon then records³⁹ what happened after the Hallelujah Victory of the Britons in A.D. 429f. He states they were then blessed with a harvest of extraordinary abundance. Such had been unknown in the memory of all prior times. As their triumph had restored order, so this plenty relieved the famine.

But excesses followed ó without respect to God. Not only òsecularö men, but even the pastors of the Lord's flock ó casting off His light and easy yoke ó became the slaves of drunkenness, revenge, litigious contention, animosities, and every kind of wickedness.

Then the anger of the Lord was moved. He visited the Brythons with a terrible plague. This in a short time carried off such great multitudes ó that those who survived scarcely sufficed to bury the dead. He stirred up against them the Scots and Picts. They were ready to avenge their former losses by still fiercer attacks. They rushed on the Brythons, like wolves against lambs.

³⁷ *Op. cit.*, I:22.

³⁸ See too Hume: *op. cit.*, pp. 13f.

³⁹ *Ib.*, pp. 35f.

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Then it was agreed, by the common consent of the Brythons and with the concurrence of their King Vortigern, that the Saxons should be invited to come to their aid ó from over the sea. That was a counsel disposed by divine Providence ó to the end that punishment should follow the wicked. This the issue of events sufficiently proved. Thus Huntingdon. See too Deuteronomy chapters 28 & 29.

Now the A.D. 731 Anglo-Saxon church historian Bede declares⁴⁰ that there was a famine in Britain around A.D. 440. This distressed the Britons more and more ó and left to their posterity lasting memorials of its mischievous effects. It obliged many of them to submit themselves to the Pictish predators. Others still held out, confiding in God's assistance ó when none was to be had from men.

The Christian Britons consulted as to what could be done ó and as to where they could seek assistance to prevent or repel the cruel and frequent incursions of the northern nations of the Picts and the Scots. The Brythons throughout Britain, from Caledonia in the Northwest to Kent in the Southeast, all agreed with their King Vortigern to call over to their aid the Saxons from beyond the sea.

Vortigern's foolish Brythonic alliance with Saxons against Picts

After the Christian-Brythonic King Cystennin Fendigaid had died around A.D. 425, his eldest son Prince Cestynn did not rule Britain for very long. At the latter's premature death, a number of major events took place in rapid succession.

First, the British Earl of Gwent⁴¹ alias Vortigern ó compare the Celto-Irish High-King or *Ard-Ri* ó got himself appointed great king (or rather regent). Second, the Pagan Picts and their Anglo-Saxon allies attacked the Christian Brythons. Third, Garmon led the Brythons to the Christian Hallelujah victory over those foes.

Fourth, the Christian Brythons thereafter lapsed into complacency. Fifth, the Christian Brythons shortsightedly allied themselves with the Non-Christian Anglo-Saxons ó in defence against fresh attacks by the Picts. Sixth, the Anglo-Saxons migrated to Britain in terms of that alliance. And seventh, the Anglo-Saxons then treacherously turned against the Christian Brythons.

Vortigern the High-King of the Britons combined both the Pre-Roman Celtic as well as the Romano-Brythonic traditions. According to Professor Bromwich,⁴² he descended from both Maxen alias the Romano-Briton Maximus ó as well as from the Celto-Brythonic Princess of Gwissa (the later Wessex in the south of Southern Britain).

Confirmation of this association between Vortigern and Maximus, is to be had from the inscription on the ninth-century *Valle Crucis Pillar*. That traces the origin of the Welsh Powys dynasty to the issue of a marriage between Vortigern and Sevia (the daughter of Maximus). The statements of Geoffrey Arthur of Monmouth and of the *Pillar* can in fact be reconciled ó on the hypothesis that Vortigern (like Maximus

⁴⁰ *Op. cit.*, I:13f.

⁴¹ M. Wood: *Dark Ages*, p. 43.

⁴² *Op. cit.*, p. 107f & n.

in Geoffrey's account) derived his ostensible claim to rule this territory through his wife.

Regarding the endurance even later of this strong Celto-Brythonic influence even in Post-Saxon Wessex, Geoffrey states⁴³ that Maximus married a British heiress ó the daughter of ðOctavius Dux Gewissei.ø Now whatever Geoffrey means by this title ðDux Gewissei.ø he gives this designation to only one other character in his *History of the Britons*: and that is Vortigern.

The word ðGewissei.ø is used by the ninth-century Welshman Asser to describe both the Celto-British as well as the Saxon-English inhabitants of ðWessex.ø ó in his own day and age. Clearly, by ðGewissei.ø is meant the inhabitants of the central part of the coastal strip of Southern Britain: whether the original Celts, or whether the later (part-Celt and part-Saxon) peoples of Wessex who replaced them. The later inhabitants were then themselves fast intermarrying with one another to become a new Anglo-British nation ó in the A.D. 880 days of good King Alfred.

Professor Dr. Hector Chadwick writes⁴⁴ that Gurthigirn alias Vortigern is clearly represented as a supreme king. He seems to have other kings under him. Indeed, we hear in Gildas⁴⁵ of a certain Guoyrancgon ó reigning in Kent.

Vortigern had sons ó Gourthemir and Cattedgirn. In the preface to the *History of the Britons* by the A.D. 825 Welsh historian Nenni,⁴⁶ Vortigern seems to have had the whole of what till just previously had been Roman Britain ó under his authority. The very name ðVer-tigernis.ø means ðOver-Lord.ø (*Or-tigherna* in Irish). Cf. the Scots-Gaelic *O Thigerna* and the Erse *A Thigherna* in Rev. 11:17 cf. Luke 1:32,35,76 and *Ard-Ri* alias ðHigh-King.ø

Now one Foirtchernn was a son of Fedelmid the son of Laioghair or Leary, who was *Ard-Ri* alias ðHigh King.ø of Ireland throughout the period of the Christian Brython Patrick's mission there. But Foirtchernn's mother was a daughter of the King of the Britons. The name of the Princess's father is not recorded. Yet there is a very great probability he was Vortigern, the then-contemporary ruler of Britain.

ðFoirtchernn.ø is the Irish cognate of ðVortigern.ø ó so that the child would then have taken his name from his mother's father. Irish and later British authorities describe him as *Rex Brittonum* alias ðKing of the Britons.ø ó a title apparently taken over by the Anglo-Saxons, who rendered it *Brytenwealda* or *Bretwalda* alias ðEmperor of Britain.ø

Also Professor Dr. Nora Chadwick asks⁴⁷ about the identity of ðFoirtchernn.ø ó whose conversion is represented as taking place shortly after the encounter of St. Patrick with the druids on Tara Hill. Vortigern's mother is said to be British; his grandmother the daughter of a British king. Both Foirtchernn and his father spoke

⁴³ As cited in Bromwich's *op. cit.*, p. 109.

⁴⁴ H. Chadwick: *End of Rom. Brit. and Vortigern* (at pp. 16 & 25f in H.M. & N.K. Chadwick's *Studies*).

⁴⁵ *Op. cit.*, ch. 37.

⁴⁶ See too ch. 38.

⁴⁷ N. Chadwick: *A Note on the Name Vortigern*, p. 37f.

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Brythonic. The word *ƿoirtchernnø* (ƿortigernø or ƿoverlordø) is the virtual Brythonic equivalent of the Irish *Ard-Ri* (High-Kingø). Thus Professor Nora Chadwick.

The name Gurthiern (Vortigern) is known also in Brittany. There he is said to be the king of the whole of Great Britain. Geoffrey of Monmouth relates the colonization of Brittany ó when Maximus revolted against the Romans and led the British soldiers to the Continent around A.D. 390f. One may also compare the accounts given in the *Dream of Maxen Wledig* alias Maximus ó and of the conquest and settlement of Armorica.

**The migrations of Britons to Brittany
in the last part of the fifth century**

The historian Peter Blair declares⁴⁸ that there were now two further waves of migration by Celto-Brythons from Britain into northwestern Gaul alias Armorica. There had already been a similar migration, in the latter days of the Roman occupation of Britain ó before the end of the fifth century. Two further such migratory waves now followed ó during the subsequent decades.

The first additional wave started *circa* 450 ó that is, at about the time of the rebellion of the Saxons resident in Britain (and constantly being strengthened by fresh arrivals of their kinfolk). The Brythonic migration to Armorica originated from the neighbourhood of Hampshire and the adjacent parts of South Britain.

The second further wave of British migrants to Armorica in France came from the more westerly part of South Britain (mainly Devon and Cornwall). It began more than a century later. For it was only after A.D. 575 that the Saxons first began to offer a serious threat to the westerly parts of the country.

At this point, we need to say something of the later influences of these fifth-century British-Christian settlements in Little Britain alias French Brittany. We especially mean their influence upon the British Christians back in Great Britain.

Professor Nora Chadwick observes⁴⁹ that the Celto-Gaulic Overseer Sidon(ius) in A.D. 475 wrote a letter to Overseer Faust of Riez. It is apparent that Faust himself was an ƿexiledø Celto-British Christian serving the cognate Celto-Gaulish Church of France. In his letter, Sidon relates how a British Presbyter named Riochat ó who had until just recently been dwelling with Faust for quite some time ó had very briefly visited Sidon, on Riochatø return journey back to his own country of Britain.

In Sidoniusø letter to Faust, the passage concerning Riochat commences: ðI had read those works of yours which Overseer Riocatus...was taking back to your Britons (*Britannis tuis*).ø Apparently, Riochat was thus an ƿOverseerø ó alias a Presiding Presbyter who ruled over Christians in Britain.

As Professor Nora Chadwick explains, the passage makes it clear that Riochat was both a Briton and a Presbyter. He ó on behalf of the exiled Briton Overseer Faust of

⁴⁸ *Rom. Brit. & Earl. Engl.*, pp. 164f.

⁴⁹ N.K. Chadwickø *Intell. Cont.*, in Chadwick H.M. & N.K. (eds.): *Studies* pp. 224f.

Riez in Gaul ó was taking back with him to Britain some of the exiled Briton Faust's works for his own countrymen.

The exiled Faust may have been a son (or possibly a grandson) of the great British Prince Vortigern, who had been defeated by the Saxons. Pedigrees also refer to a grandson of Vortigern called Riagath ó a name which appears in Overseer Sidon's writings as Riocatus. There is nothing inherently improbable in identifying Faust with the son of a British king.

Professor Nora Chadwick further observes⁵⁰ that one of the most important chapters in the unwritten history of the period around A.D. 448, is that of communications between Brittany and Britain. Professor Rachel Bromwich boldly suggests there may very well have been a joint rule in Brittany and Cornwall under a king called Cunomorus in the sixth century. Something of the same kind may have existed already in the fifth.

Breton tradition recorded in the *Life of St. Leonorus*, claims that Rhival ó the founder of Cornwall alias **Brittany's** Cornwall (or Dumnonia) ó ruled kingdoms jointly on the both sides of the sea. Rhival died *circa* 520.

The name of the later High-King of this same Bretonic Dumnonia, was Conumorus. He died *circa* 554, and was a contemporary of the Franks King Hildeberht. The latter was an ancestor of Bertha ó the Frankish wife of the A.D. 600 first Anglo-Jutish Christian, King Ethelberht of Kent.

The name Cunomorus is found also on a cross-shaft near Fowey in Cornwall. The Cunomorus of the cross-shaft is probably identical with Kynvawr ó the later Welsh form of the name ó in the genealogies of **British** Dumnonia. Kynvawr's son (or perhaps brother) Cystennin is known as Corneu ó clearly from his close association with Cornwall.

It was the stability established by the foundations of these British kingdoms in Armorica during the fifth century which made possible the astonishing development of the Breton ecclesiastical settlement. No Celtic country is so rich in hagiographical traditions, as Brittany. Many of them embody much earlier material. These traditions of the Breton saints are of the greatest importance ó also for their incidental evidence bearing on the Early-British history and tradition.

Britain was by no means isolated during the fifth century. Neither the Salian Franks nor the Saxon pirates prevented a lively intellectual communication between the Continent and the British Isles. It is true that our records for the period are less numerous than those for later times. This is partly due to the destruction caused in Christian Britain by the Anglo-Saxon invasions. Such documents as we do have, were preserved only by divine providence.

Yet their character does not suggest that the fifth century was a dark age. That was to come later. The oldest extant Celto-British church historian, Gildas ó writing toward the middle of the sixth century ó is a man of superior culture. Such sources as

⁵⁰ *Op. cit.* p. 230 & n. 1, *cf.* p. 122 n. 5 (Rachel Bromwich), & p. 251f.

we possess, suggest that the intellectual life of both Gaul and Britain in the fifth century ó was very close to modern standards. Thus Professor Dr. Nora Chadwick.

The changing face of Scotland from A.D. 400 to 500

Now just before A.D. 500 onward, the demographic composition also of Scotland started to change dramatically. As the Very Rev. Dr. Charles Warr indicates in his book *The Presbyterian Tradition*,⁵¹ the sixth century witnessed the coalescing of tribal Scotland into four distinct kingdoms.

By far the largest, was that of the Picts ó a race of debatable but probably Celtic origin. At all events, they then spoke a Celtic tongue. Their wide territories, covering the whole country from the Forth and Clyde to the Pentland Firth, were united under one king ó with his seat of government at Inverness.

The second kingdom, was that of Dalriada. This was founded by emigrant Gaelic-speaking Scots from Ireland. They established themselves over a tract of country in Western Scotland corresponding to Argyllshire (*Ar Gael* or the ÆLand of the Gaelsø) on the mainland ó together with the islands of Islay and Jura.

The third kingdom was Strathclyde ó in what is now Southwestern Scotland as well as what is now Northwestern England. It originated in a large settlement of Cymric-speaking Celto-Britons. Driven west and north as the Celtic population retreated before the Teutonic invasion of England, they superimposed themselves upon the native Pictish people. The capital of Strathclyde, established first at Carlisle in Cumbria, was in 573 transferred to Dum-barton (the ÆFortress-of-the-Brythonsø) on the Clyde.

The last of the four kingdoms, was Bernicia ó in what is now Southeastern Scotland, as well as in what is now Northeastern England. Lying to the east, it was founded in 547 by Ida ó as a result of Teutonic invasion. Bernicia was the only one of the four kingdoms of sixth-century Scotland that was English and not Celtic.

King Embres Erryll helps Britain recover from the errors of Vortigern

Later, the A.D. 560f Gildas ó the oldest extant Celto-British historian ó would record⁵² that (perhaps in A.D. 446) the Britons themselves overcame their Pictish adversaries. For he speaks of the kings whom the Britons then anointed. He describes a meeting at which ñall the councillors, together with the Supreme Rulerø (Vortigern), offered to pay the Saxons to come and help defend them against the attacking Picts. **This clearly suggests the action of a representative Parliament.**

But then came a dispute about pay. This resulted in the disgruntled Saxons now devastating the country of the Brythons (especially from 455 onward). However,

⁵¹ *Op. cit.*, pp. 169f.

⁵² *Op. cit.*, chs. 20-26.

Gildas says the Britons then took up arms under Embres Erryll, and repelled their enemies from A.D. 460 to 480.

From then on, the wars between the Saxons and the Brythons continued with fluctuating success. That continued right down to the great Brythonic victory at the Siege of Mount Badon ó in Gildas's own birth-year, 516 A.D.⁵³

There had been an ongoing and a successful missionary work ó pioneered by the Brythonic Cumbrians Ninian (in Scotland) and Patrick (in Ireland). As a result, both the Picts and the Scots started to embrace Christianity during the fifth century. The Anglo-Saxons, however, still remained unevangelized. Of course, they were only then beginning to arrive in Britain from Germany.

In A.D. 464, the Briton Embres Erryll (alias Aurelius Ambrosius) defended Britain against the invading Anglo-Saxons. In 487, he defeated the Saxon Hengist. In 490, he successfully besieged York ó but then mercifully spared the Saxon leaders Octa and Eosa. In 498, his brother Uthyr Pendragon was crowned king of Britain. Then, around 500, the latter's son Prince Arthur was born.⁵⁴

As Holinshed explains,⁵⁵ Embres Erryll and Uthyr Pendragon ó the younger sons of King Cystennin Fendigaid ó had prepared to come over from Gaul with a mighty army of Armorican Brythons. Their purpose was to claim the crown of Britain ó around 465 A.D.

Embres Erryll, having once subdued and despatched his adversary Vortigern, determined to make wars against Hengist and his Saxons. He sent ambassadors both to King Comgall the Scot, and also to King Loth the Pict. He requested both of them to aid him in his necessary enterprise. That was portrayed as a campaign against the Anglo-Saxon enemies of Christ and His religion.

Thereupon, both of these kings ó Comgall and Loth ó weighed in themselves the duty of all Christian princes in respect of the advancement of the cause of the Christian Faith and the suppression of ethnic idolatry. So they promised their help to the uttermost of their powers against the Saxons. For the latter had tyrannically subverted and abolished the Christian profession within the confines of those areas of Britain which the Saxons had conquered. Consequently, the old league ó according to the articles and covenants aforetime concluded among the three nations of the Brythons and the Scots and the Picts ó was once again renewed.⁵⁶

Furthermore,⁵⁷ Embres Erryll ó the second son of King Cystennin Fendigaid and the younger brother of Prince Cestynn (who had been killed) ó was made King of Britain in the 481st year of our Lord. When Embres Erryll had despatched Vortigern, and was now himself established as King of the Britons ó he made towards York. There, passing the River Humber, he encountered the Saxons and overthrew them in a strong battle.

⁵³ Thus Professor Hector Chadwick, in his essay *End of Rom. Brit.* (in Chadwick H.M. & N.K.: *Studies*, pp. 12f). See too Blair's *Rom. Brit. & Earl. Engl.*, p. 273f.

⁵⁴ Thus Matt. Paris: *op. cit.*, I, pp. 196-229.

⁵⁵ *Op. cit.* V:137f.

⁵⁶ *Op. cit.* V:147f.

⁵⁷ *Op. cit.* I:565f ó citing: Matt. West.; Geoff. Mon.; & Sigebertus.

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Then Embres Erryll put the Saxons out of all other parts of the land. He repaired such cities, towns and also church-buildings as had been destroyed or defaced by them. Again he re-appointed Presbyters ó there to attend on the ministry and service of God. According to the writings of those that have registered the doings of those times, Embres Erryll ó having vanquished the Saxons ó restored church-buildings to the furtherance of the Christian Religion.

In his essay *The Foundation of the Early British Kingdoms*, Professor Hector Chadwick describes the condition of Christian Britain right after the beginning of the Saxon invasion. There, Chadwick explains⁵⁸ that the *circa* A.D. 460-80 British Prince Embres Erryll is the most prominent figure after Vortigern.

In the *History of the Britons*, by the eighth-century Welsh historian Nenni, Embres figures both in the Snowdon story⁵⁹ ó and, later, in relation to Pascent⁶⁰ the son of Vortigern. In the first instance, he is called ðEmreis.ø Later, he is said to be ðKing among all the kings...of the British nation.ø

This surely justifies the conclusion that even from A.D. 446-80, the Britons still had an *Ard-an-Rhaig* or a ðHigh-Kingø (complete with parliamentary counsellors). For such is evidently the case in respect of both Vortigern and Embres Erryll, who ruled Britain even while neighbouring Ireland still had its own ðHigh-Kingø or *Ard-Ri*.

**Few British writings preserved when Saxons
ravished many of their records**

In her essay *Intellectual Contacts between Britain and Gaul in the Fifth Century*, Professor Dr. Nora Chadwick rightly observes⁶¹ that the art of writing was of course previously known and also employed in Britain. Yet we have very few literary remains of the period, except the writings of Patrick.

This is probably because the culturally-oppressive waves of Anglo-Saxons destroyed nearly all the Celto-British records. Similarly, and before them, also the culturally-repressive Pagan Romans had destroyed nearly all Brythonic church records ó until at least 321 A.D.

Fortunately, the christianized ex-druids helped preserve what records are still extant. In her above-mentioned essay, Professor Chadwick rightly observes⁶² that those who write about Ancient Britain ó generally see the druids as *magi* [alias ðeducated wise menø]. Compare Matthew 2:1f.

Pliny explains⁶³ that the ðdruidaeø are designated under the term ðmagi.ø In Early Wales, however, the ðdruidsø and the ðvatesø do not appear under these names. Yet

⁵⁸ H. Chadwickø *The Foundation of the Early British Kingdoms*, in H.M. & N.K. Chadwickø *Studies* p. 55.

⁵⁹ *Op. cit.*, ch. 42.

⁶⁰ *Ib.*, ch. 48.

⁶¹ N. Chadwick: *Intellectual Contacts between Britain and Gaul in the Fifth Century* (In H.M. & N.K. Chadwickø *Studies* p. 189).

⁶² *Ib.*, p. 194f & n.

⁶³ Plin.: *Nat. Hist.*, 16:249.

also there, such similar persons were found too ó though functioning under different names.

Thus the A.D. 825 Welshman Nenni, in his Latin-language *History of the Britons*. He uses the term *magiø* in his story about the boyhood of Embres Erryll. This probably translates the Welsh word *derwyddø* (alias druid). This seems to indicate that the Christian clergy had taken over the role of the Brythonic druids (alias the *magi* of Matthew 2:1f) ó and indeed well before the fifth century.

The most interesting references to druids in Early Wales, occur in the Irish biographies of (St.) Brigit and of (St.) Mochta of Louth. In the former, one learns that Brigit was brought up in the house of a druid. In the latter, the parents of Mochta are said to have been the slaves of a certain druid of Britain with whom they sailed to Ireland. Indeed, Brigit was the daughter of his druid.

This shows a consistent tradition pointing to the existence of druids also in Wales during the fifth century. This was apparently some four hundred years after Christianity first reached that land. The conclusion, then, is obvious. Not only was Druidism in Britain not irreconcilable with Christianity. Even after centuries of christianized culture, Druidism was still alive and well in Britain ó and apparently co-operating symbiotically with Christianity.

Yet most of the Early British records now perished. As the *Encyclopedia Americana* succinctly states,⁶⁴ about A.D. 450 over the country of Britain together with its culture and Christianity ó a Saxon scythe now swept. It even obliterated almost all of the records. Most of the Britons were forced back into Cornwall, Wales and Cumberland.

From A.D. 449f, the Anglo-Saxons greatly ravaged but could not annihilate the Brythonic Confederation. Ancient Ireland had been a confederacy even from the time of Moses, and Julius Caesar presented the same view of Ancient Britain (in his B.C. 55f *Gallic Wars*). So too did the first-century-A.D. Tacitus, in his *Annals* and in his *Agricola*.

Writing about Ancient Britainø Westmorland in Cumbria ó where the author of this dissertation was born ó a well-known modern local historian published an interesting assessment. That historian was a studious nun ó the Roman Catholic, Sister Agnes. She gave this present author the benefit of her very valuable instruction in history and religion, when he was still a young boy. In her book *The Story of Kendal*, she writes:⁶⁵

øBefore Our Lord was born...this land of ours was called Britain, and inhabited by people known as Britons.... There were...British [or Brythonic] settlements in the neighbouring districts.ø

The A.D. 560f Brythonic historian Gildas records that Christianity reached Britain before the death of Tiberius in 37 A.D. Westmorland itself was founded around A.D. 74f by the Christian Brythonic Prince Meric, the son of King Arvirag and the kinsman

⁶⁴ 1952 ed., XIII, p. 313, art. *Great Britain – History*.

⁶⁵ Sister Agnes: *The Story of Kendal*, Westmorland Gazette Publishers, Kendal, 1947, pp. 11 & 14.

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of the great Christian General Caradoc. Yet, during the dark days which followed first the A.D. 43-85f Romano-Latin and later the A.D. 449f Anglo-Saxon and finally the A.D. 800f Dano-Norman Viking invasions ó most of the Old-Brythonic writings were destroyed.

The Pagan Romans invaded South Britain in A.D. 43, and had reached Cumbriaø Carlisle by A.D. 80. Sister Agnes explains how from A.D. 449f, the õSaxons...became the masters, and gradually conquered the country. The process of conquest was slow, lasting about 150 years, and was done piece-meal. The Britons made a brave stand, but were driven back, step by step, to the hilly districts of north and west.

õOnce again, the people of our district were safe ó but the day of their doom was gradually drawing near. It was a terrible doom. For about 500 years [especially when attacked by the Pagan Vikings], there was to be very little peace and security.... Warfare of the worst type would prevail; raids, with wholesale massacres.... The Britons who escaped the massacre, fled either into the surrounding forest, or further north into the more hilly country of Cumberland.ö

**Britons' view of first Saxon/Brythonic clashes
preserved by Monmouth**

The mediaeval historian Geoffrey Arthur of Monmouth has given⁶⁶ a translation of the ancient Celtic document *History of the Kings of Britain*. This states that after the *circa* A.D. 428 death of King Cystennin Fendigaid, a dissension arose among the barons as to whom they should raise to the throne.

The young heir Prince Cestnyynn had apparently died even before his father King Cystennin Fendigaid. The two other children of the deceased king, namely Embres Erryll and Uthyr Pendragon (the father of King Arthur), were not yet out of the cradle.

Now the regent Vortigern, the Earl of Gwent, was himself panting to snatch the crown. According to Geoffrey, Vortigern proclaimed: õIt has been told me that the Picts are minded to lead the Danes and Norwegians, and the Angles and Saxons, against us ó so that they may harry us to the uttermost.ö

So Vortigern, when he saw that there was nobody his peer in the kingdom, set the crown thereof upon his own head. Thus he usurped precedence over all his fellow-princes.

Meanwhile, by A.D. *circa* 449f, three Anglo-Saxon long-boats arrived on the coasts of Kent. They were full of armed warriors, and captained by the two brothers Horsus and Hengist. Vortigern was then at Dorobernia, which is now called Canterbury.

To Vortigern, Hengist began to explain on behalf of all the Anglo-Saxons: õMost noble of all kings! The Saxon land is our birthplace ó one of the countries of Germany.... We do worship our countryø god(s).ö

⁶⁶ *Op. cit.*, VI:6-16.

Vortigern then replied: "This belief of yours greatly grieves me. It may rather be called your **unbelief!** Yet nonetheless, I rejoice of your coming. For God brought you hither to succour me in my hour of need. For my Pagan Pictish enemies do oppress me on every side. So then, if you make common cause with me in the toils of fighting my battles ó you shall respectfully be retained in my service within my realm. Then I will make your right rich, in all manner of land and fee."

Little by little, Hengist invited more and more ships ó and multiplied his numbers daily. So, when the Britons saw what he was doing, they began to be adread ó and spoke to King Vortigern the Briton that he should banish the Anglo-Saxons from his realm. For Paynims (or Pagans) ought not to commune with Christians ó nor be thrust into their midst. For that this was forbidden by the Christian Law. Deuteronomy 7:2f; Ezra 9:12; 10:2; Nehemiah 13:23-30; First Corinthians 7:15-39; Second Corinthians 6:14-18.

Moreover, so huge a multitude had already arrived. They were a terror to the folk of the country. For none could tell which were the Paynims and which Christians. Thus Geoffrey Arthur.

The previous paragraph clearly illustrates the ethnic similarity of the Saxons to the Brythons. Moreover, the Saxons had already started to wed the daughters and kinswomen of the Brythons ó and *vice-versa*.

Then Hengist and his Anglo-Saxons and Anglo-Jutes, continued Geoffrey, raised an army of three hundred thousand armed men ó with which to fight against their own British allies. Many would soon fall on the one side and the other; but the Saxons got the upper hand.

Just before that, the unsuspecting Brythonic leaders had invited their opposite numbers among their allies the Saxons to a feast. The Brythons had come without arms. Not so, however, the Saxons ó who arrived with hidden daggers, which they soon used in treacherously slaughtering their hosts. When therefore Vortigern beheld so terrible a devastation ó he secretly fled into the region of Wales. Thus Geoffrey of Monmouth.

The 'English' account of these matters as preserved in Bede and Huntingdon

From around 449 A.D., ever more Non-Christian Angles and Saxons and Jutes from Europe began to arrive in Britain. Bede, the famous later Christian (but Anti-Brythonic) Anglo-Saxon English church historian, relates the story graphically.

In his own A.D. 731 *Ecclesiastical History*, Bede writes⁶⁷ that in the year of our Lord 449 the nation of the Angles or Saxons ó being invited by King Vortigern ó arrived in Britain with three long ships. They had a place assigned them to reside in by the same king ó in the eastern part of the island. Thus, the Anglo-Saxons might appear to be fighting for their own country Germany ó as well as for the Britons as their new "confederates."

⁶⁷ *Op. cit.*, II:15-20.

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The newcomers received from the Britons a place to inhabit ó upon condition that they should wage war against the Picts as their enemies. This was for the peace and security of the country against the Pictish invaders. In return, the Britons agreed to furnish the Anglo-Saxons with pay. Thus Bede.

Those who came over to Britain, were of the three most powerful nations of Germany ó Angles, Saxons, and Jutes. They began to increase. Suddenly and treacherously, the Anglo-Saxons entered into league with the Picts and began to turn their weapons against their own British õconfederates.ö

Here, Bede's own word õconfederatesö should carefully be noted. It shows that the original character of the Anglo-British alliance ó just like the original character of the United States (in 1776-81) ó was that of a confederacy, and not of an indissoluble confusion (alias a conglomerated compound).

It also shows that the Anglo-British confederacy broke up precisely when the Angles, Saxons and Jutes turned their weapons against the Brythonic members of the confederacy. Similarly, the Yankees later broke up the American Confederacy of 1781-1789f ó when they in 1861 treacherously threatened to turn their weapons against the Southerners in that 1781-1789f Confederacy (which the Southerners sought to re-affirm restoratively in their own Confederacy of 1861f).

The original Anglo-Brythonic Confederacy against the Picts should never have been betrayed nor dissolved. The Anglo-Saxon States in the east of England should have remained confederated with the Celto-Brythonic States elsewhere in the country. **Indeed, if the Anglo-Saxons had but embraced Trinitarian-Christian principles, and if that confederacy had only been of a Trinitarian-Christian character for all of its members, it could never have been betrayed and dissolved – just as little as the Divine Trinity of God Himself could ever be dissolved.**

The original Brythonic Christian Confederacy in South Britain consisted of the ðSouth-Welshø States such as Cernau or Cornwall, Dyvnaint or Devon, Somerset, Wilts and Dorset (in the southwest); the ðWest-Welshø States such as Gwynnedd, Ceredigion, Dyfed, Gower, Morganwg and Gwent (in the Far West); the Strathclyde States such as Reged, Cumbria, Westmerc, Lanca and Loidis (in the Northwest); and the Brigant States such as Beirna, Deira, Elmet and Lindisfaras (in the Northeast).

The Anglo-Saxon-Jute States which now joined this Confederacy themselves ultimately consisted of Kent, Sussex, Wight and Wessex. These were later augmented by Essex, East-Anglia (Norfolk & Suffolk), Northumbria and Mercia.

The results of the Anglo-Saxonsø break-up of the Confederacy, were devastating. In many ways, they foreshadowed also the Yankeesø later break-up of the 1781-89f American Confederacy in 1860-65.

Explains (the 731 A.D.) Bede anent the dislocation of Ancient Britain: õPublic as well as private structures were overturned. The Priests [or Presbyters] were everywhere slain.... The prelates [or leading clergy] and the people, without any respect of persons, were destroyed with fire and sword....

“In the meantime, the apostolical Presbyters filled the island of Britain with the fame of their preaching and virtues.... The Word of God was by them daily administered [to the Britons] not only in the churches, but even in the streets and fields.” Compare this with the revivals in the Southern States even during the American War of Northern Aggression.

States the mediaeval historian Henry of Huntingdon (an Englishman):⁶⁸ “This infliction was more extensive as well as vastly more severe than the others.... The Picts and Scots made frequent irruption from the northern districts of Britain; but their attacks were confined....

“The Saxons, as their strength increased, gradually took possession of the country by force of arms. They then settled on the lands they conquered, established themselves in their possession, and **were governed by fixed laws**.”

Thus, first there was wanton destruction. That was then followed by carpet-bagger reconstruction (*sic*). Only later, after the christianization of the Anglo-Saxons, could the original trinitarian confederacy experience real resurrection.

David Hume on the 150-year struggle between Brythons and Saxons

We know of no better summary of the first century-and-a-half of contact between Briton and Saxon than that given⁶⁹ by the famous Scot Sir David Hume in his renowned *History of England*. At this point and as a necessary background to the greater details which will follow it we would simply abridge Hume’s own summary as follows.

The First Settlement of the German invaders started modestly in 390, and was completed some six decades later. The greatest arrival of the Saxon tribes in England, is commonly placed in the year 449. The two Jutish leaders Hengest and Horsa were rewarded with the Isle of Thanet in Kent.

The Second Settlement of the German invaders occurred in A.D. 477. At that time, Aelle assumed the title “King of the South-Saxons in Sus-sex (alias “South Sax-ony”).

The Third Settlement of the German invaders landed in 495 under the command of Cerdic, on the eastern side of Southampton. Many districts were conquered, and among them the Isle of Wight. Cedric assumed the royal title, and erected the “Kingdom of the West-Saxons in Wes-sex (alias “West Sax-ony”).

The Fourth Settlement of the German invaders, A.D. 526, founded the “Kingdom of the East-Saxons in Es-sex (alias “East Sax-ony”) to which the “Mid-Saxons in Middle-sex (alias “Mid-Sax-ony”) also belonged.

The Fifth Settlement of the German invaders divided into two tribes. The North-folk and the South-folk founded the “Kingdom of East-Anglia” comprising the modern counties of Nor-folk and Suf-folk.

⁶⁸ *Op. cit.*, pp. 142-47f.

⁶⁹ *Op. cit.*, pp. 24f.

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The Sixth Settlement of the German invaders, around A.D. 547, occupied the country north of the Humber. In 617, the various colonies of Anglians there united under the name of the Æ-Kingdom of Nort-humbr-ia.ø

There was also a Seventh Settlement ó the Æ-Kingdom of Mercia.ø The country to the west of East-Anglia was known by the name of the Æ-Marchø or Æ-Boundaryø ó compare the German Æ-Merck. As such, it represented the boundary between the Anglo-Saxon governments to the east and the Celto-Brythonic kingdoms to the west.

Mercia was erected into an independent state by Penda, around 626 (under the name of the Æ-Marchø). Constantly absorbing Celto-Brythons, it subsequently extended itself to the Severn.

Thus, after a century and a half ó from A.D. 449 to 600f – what has been called the Æ-Heptarchyø was gradually established in Britain. It consisted of the seven Germanic kingdoms (of Angles and Saxons and Jutes) ó namely Kent, Sussex, Wessex, Essex, East-Anglia, Mercia, and Northumbria.

Meantime, the Brythons or Ancient Celtic inhabitants ó driven into the western parts of the island ó themselves formed several small confederated Christian States. In the extreme southwest lay Æ-Damnoniaø ó thought by many to be the kingdom of Arthur. At first, it occupied the present counties of Cornwall and Devon.

In Somerset, Wilts and Dorset ó conquered by the West-Saxons at an early period ó a large native population still maintained its ground. There, first Brythonic and then Saxon kings ruled ó even while the populations were intermarrying ultimately to form the new Anglo-British nation.

Æ-Cambriaø or Æ-Walesø was divided up into several small kingdoms or principalities. The name of Welsh (Æ-Wealasø) was the German term for foreigners ó alias those who speak another language. These various Cambrian kingdoms later amalgamated into the Principality of Wales.

The history of the Celts who dwelt in Æ-Cumbriaø to the north of Wales, is involved in obscurity. Cumbria included, beside Cumberland, also Westmorland and Lancashire. It extended into Northumbria, probably as far as the modern Leeds in Yorkshire. Caer Leill alias Carlisle was its chief city.

It is usually stated, concludes Hume,⁷⁰ that the Saxons either exterminated the original population or drove them into the western parts of the island. But there are good reasons for believing that this was not uniformly the case. We may conclude from the Welsh traditions and from the number of Celtic words still existing in the English language that a considerable number of the Celtic inhabitants remained upon the soil even of Eastern Britain.

⁷⁰ *Op. cit.*, pp. 30f.

Gladys Taylor on the continuation of Christian Britain even under the Saxons

Rightly does Gladys Taylor remark in her book *The Hidden Centuries*⁷¹ that too many easy conclusions are drawn regarding both the Roman and the Saxon occupations of Britain. When the Roman Empire finally waned around A.D. 400, the Roman armies retreated *en masse*. But British rulers and British laws **continued** to function.

The Celtic Missionaries were covering all the more remote regions of the British Isles. They did not neglect even Pre-Saxon Southeastern Britain. Especially there, Celto-Brythonic churches were later ravaged by the Angles and Saxons and Jutes.

In Celtic Cornwall, Devon, Wales, Cumbria, Scotland, Man and Ireland ó the same churches continued to function. They came under new patronage, and were rebuilt and enlarged from time to time. indeed, they remain in most cases to the present day.

However, the wholesale destruction of Celto-Brythonic churches in Southeastern Britain was such as to break the continuity there. This happened not once but repeatedly at the hands of Angles and Saxons and Jutes ó and later still at the hands of first the Danes and then the Nor(se)men or Normans. These, each, in turn, were won over to the Christian faith ó but not before towns, churches and monasteries had been burnt to the ground by their armies.

The Eastern Brythons ó from Kent in the Southeast right up the East Coast to the Northeast of South Britain ó were never so conscious of their nationhood as were the other Brythonic kingdoms in the West. For the Cornish, Devonshiremen, Welsh, Cumbrians, Caledonians, Manxmen and Irish ó just like the Picts far to the north ó were never overrun by alien invaders during the initial half of the first millenium A.D.

Quite different, however, was the situation in the Southeast. It may then very well be, that repeated invasions of Southeastern Britain successively by Romans and Angles and Saxons and Danes and Normans ó had persuaded them that change is inevitable.

Yet even when the soon-dominant Ang-lish minority came into south-eastern England in A.D. 449f, bringing new customs from the Continent ó it was nevertheless ultimately absorbed by and merged with the Celto-Brythonic majority of the population. In fact, concludes Taylor, the Angles were themselves Celts (in the broader sense) ó of the branch known to the Romans as *Teutones*.

It is true that the previous Celto-Britons in Eastern Britain ultimately lost their Brythonic language and adopted the Germanic tongue of their Anglo-Saxon conquerors. Similarly, also the Iro-Celts in Eastern Ireland would later lose their Gaelic tongue and adopt the English language.

Yet in both cases, the Celtic cultures as such were not destroyed. For the Eastern Irish are not English. They are still Irish (or at least Anglo-Irish). Similarly, the Eastern Britons are not Anglic but British (or at least Anglo-British).

⁷¹ *Op. cit.*, pp. 46 & 45.

Roberts, Elder and Flintoff on the Brythonic influence upon the Saxons

Thus Rev. L.G.A. Roberts rightly explains⁷² it must not be supposed that Britain was altogether so overrun by the Saxons, Jutes and Angles as to destroy the whole country. The portion west of Dorset and a line drawn somewhat elliptically to Edinburgh would represent what was held tenaciously by the Ancient Britons.

Of course, a strong mixture of Anglo-Saxons might be found to the east of a line drawn directly from Bournemouth and through Oxford to the Firth of Forth. The Saxons had little respect for the Britons and their Presbyters. They devastated all before them. The Britons, however willing they might have been to teach them Christianity, had very little opportunity of doing so.

Isabel Hill Elder declares⁷³ that the Anglo-Saxon invasions of all the tribal settlements in Britain the most important and complete took place especially between A.D. 446 and 501. Yet, however traumatic for the Christian Britons, it must not be supposed that these invasions by kindred Saxon peoples were without benefit to Britain.

For those Ancient Saxons, just like the Ancient Britons back in Pre-Christian times, had many commendable legal features. One such was that of representative government.

Thus Isabel Elder explains that with the Anglo-Saxons, as with the Celto-Brythons, even after exhausting the regular judicial process, the king was still a last resort of justice and mercy. He was to be prayed for and revered by all men, of their own free will and without command and he was the special protector of all widows and foreigners. See the *Annals of England*.⁷⁴

Also the druidic law of tithing was observed by the Anglo-Saxons, as well as by the Britons. The laws ascribed to the Saxon King Edward the Confessor speak of them.

However, it was only to be expected that the Anglo-Saxons would look with suspicion on efforts to convert them to Christianity when made by those whom they were endeavouring to subjugate (*viz.* the Christian Celto-Brythons). The Anglo-Saxons in England were by and large still Non-Christian when in 597 the Austinian Mission, sent from Rome by Pope Gregory to introduce the Latin form of Christianity at Canterbury, reached those shores.

Nevertheless, the Christian Celto-Britons had exerted an early and even a continuing influence upon their Anglo-Saxon relatives who invaded their land. When themselves still Non-Christians, the Anglo-Saxons had called their cousins the Cymric or Celto-British Christians *Waelsch* or *Welsh* meaning **Strangers** alias foreigners. Yet those same Anglo-Saxons would soon submit to massive

⁷² *Op. cit.*, p. 14.

⁷³ *Op. cit.*, pp. 112-15.

⁷⁴ *Annals of England*, Vol. I, p. 164.

christianization at the hands of foreign Culdee-Celtic Missionaries from Ireland, Scotland and Pictavia.

As Barrister Flintoff observes in his very important book *The Rise and Progress of the Laws of England and Wales*,⁷⁵ Christianity was propagated among the Saxons in Britain by learned [Celtic] foreigners or Culdees. The latter, even in their missionary endeavour, undoubtedly carried with them many of their own national customs. Those Christian Celts probably prevailed upon the Anglo-Saxon States to abrogate such of the latter's usages as were inconsistent with the former's own holy religion ó and to introduce many others that were more conformable thereto.

The stubborn endurance of the Celto-Brythonic Church despite the Saxons

Now the Pre-Saxon Presbyterian or Culdee Church of the Brythonic Celts in Britain was never annihilated by the Saxons. In remote areas of Cornwall, Wales and Cumbria; throughout Scotland and Ireland; and even here and there in England itself ó it survived the Saxon onslaught.

It also survived the later Romish Deformation of the Church ó right down to the Protestant Reformation. Indeed, the latter ó as the true child of the Ancient Culdee Presbyterian Church ó linked up with it. The next paragraphs will establish this important fact.

Professor Chadwick rightly states⁷⁶ that the settlement of the Non-Christian Anglo-Saxons in Britain did not affect the North and the West ó where Christianity seems to have flourished at least from A.D. 43fRoman times onward (if not from even earlier).

However, that continuing Brythonic Christianity was not Romish but Celtic. It was completely orthodox not only in matters of ritual but also in much more fundamental questions of organization and outlook. Indeed, it acquired a more conservative character even than the kindred Celtic Church of Gaul.

Eastern Britain during the turmoil following the Anglo-Saxon invasions became largely Non-Christian for a time ó and then, right after the Bishopric in Rome of the later A.D. 600 Gregory, the Anglo-Jutes in Kent suddenly became Romish. Yet the people of Western Britain, on the other hand, carried on quietly with the customs which they had learnt from their ancestors.

Long before we hear from the romanizing Anglo-Saxon Bede in A.D. 731 about the conversion of the Anglo-Jutish King Ethelberht of Kent and of the Romish Christianity of his Frankish wife Bertha around 600 ó we know that the Brythons were Christian. For around 560, Gildas reproached the Brythonic Princes not because of any heathenism on their part, but because of their then-lukewarm Christianity.

Even the later romanizing Bede, continues Chadwick, in A.D. 731 clearly had access to earlier reliable documents at Canterbury. He tells us there was a Pre-

⁷⁵ *Op. cit.*, p. 131.

⁷⁶ *Op. cit.*, pp. 194-95.

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Gregorian and Pre-Austinian church building just outside the eastern wall of this city. He adds that it was **built while the Romans were still in the island** (and thus before A.D. 397). That same building was assigned to Ethelberht's wife, Queen Bertha who was a Christian, and who had brought with her to England the Romish Bishop Luidhard.

From the end of the sixth century onward, she used this church-building as her chapel. It was probably then dedicated by Bertha and Luidhard, so Bede tells us of St. Martin of Tours (who died in about 397). St. Martin's was the venerable Bede adds was the by-then-renamed ancient church-building in which Austin and his Romish monks and converts now began to meet, to sing, to pray, and to say mass (*sic*). There, Austin's Romanists proceeded also to baptize him until the king, being converted to the faith, allowed them to preach openly and build or repair other church-buildings in all places throughout his realm of Kent.

Clearly (according to the A.D. 731 Romanist Bede), there were many empty church buildings or at least many disused church-buildings in disrepair throughout Kent even before the A.D. 600 time of Ethelberht. For the latter not only permitted an undilapidated ancient church building in his capital city of Canterbury to be dedicated to St. Martin, and then to be used as a Romish Chapel. Shortly thereafter, he also allowed the Romish Missionaries from France and from Italy to **repair** church-buildings in all places throughout Kent.

Those were ancient Pre-Romish Celtic Culdee church-buildings. They had fallen into disrepair probably when the Pagan Anglo-Jutes had expelled the Christian Proto-Protestant Brythons in those parts, from about A.D. 450 onward.

**Isabel Elder on Brythonic Church's resistance
to the new Anglo-Roman Church**

Isabel Hill Elder writes⁷⁷ that the majority of the Jutes were converted to Christianity at Canterbury in 597. But there was already at Canterbury the Brythonic church building constructed no later than around A.D. 380 (during Roman times). At a Brythonic Church Council held shortly after the Romish Austin's arrival, he was told that the British Celtic Christians knew no other Master than Christ; that they like not his new-fangled customs; and that they refused subjection to the Bishop of Rome.⁷⁸

Elder next states⁷⁹ that the most famous of the Brythonic Culdee monasteries at the A.D. 597 coming of Austin, was the monastery at Bangor-on-Dee in Wales. There, Bishop Dionoth presided over a flourishing body of Christians (numbering some thousands). Indeed, William of Malmesbury in A.D. 1143 described the ruins of Bangor Abbey in his day as being those of a **city**.

Bangor, like Iona, was renowned for its zeal in propagating Christianity. At the Brythonic Synod of Chester, held in 601, there were present beside Austin and some

⁷⁷ *Op. cit.*, pp. 116-17.

⁷⁸ *Brit. mss.*, quoted in the second vol. of the *Horae Britannicae*, p. 267.

⁷⁹ *Op. cit.*, pp. 120-21.

of his followers (as observers) ó seven British Bishops or Overseers and many men of great learning from the monastery of Bangor-on-Dee.

That General Assembly spoke out against the encroachments of Rome. öThe Britons,ö they exclaimed, öcannot submit either to the haughtiness of the Romans, or the tyranny of the Saxons.ö

Isabel Elder continues⁸⁰ that in the middle of the seventh century, even the Saxon King Oswy of Northumbria ó together with his brother Oswald ó were converted not by Romish-Saxon nor Romish-Italian Missionaries. Those two brothers were converted by the Celtic Culdee Church based in Iona ó during the time they were both in exile for seventeen years in Scotland. Oswy and Oswald naturally adhered to the usages of the Culdee Church, having been taught by the Scots.

In Scotland, the Culdees held their own at least until the twelfth century. This is clear from the *Charter of David*, which was drawn up by that A.D. 1084-1153 Scottish king (who was himself not a Culdee but an adherent of the Latin Church). It runs thus: öDavid King of the Scots *etc.* Be it known that we have granted to the Canons of St. Andrews the Island of Loch Leven.... If the Culdees who shall be found there remain...they may continue to do so in peace.ö

Isabel Elder goes on to state⁸¹ that the history of the Culdee Church in Ireland did not **nationally** come under the domination of Rome until 1172. Indeed, even the noted Roman Catholic writer OöDriscoll states that the ancient order of the Culdees existed in Ireland even before Patrick (in A.D. 430f) ó and that all their institutions proved they were derived from a different origin than that of Rome.

The Church Discipline of the Irish Culdees seems to have afforded the model for the modern Presbyterian establishment of Scotland. The Christian Church existed for many centuries 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.⁸² Thus the Romanist scholar and Irish historian OöDriscoll.

Elder concludes⁸³ that at Mondicha in Tipperary, so late as 1185, a Culdean abbey and church still stood whose clergy had not conformed to superstition but devoutly served God in Ireland. Even around the beginning of the thirteenth century, the Welshman Giraldus Cambrensis who went to Ireland (together with King John of England) mentions the same abbey.

Explains Giraldus: öIn North Munster is a lake containing two isles. In the lesser, is a chapel where a few monks called Culdees devoutly serve God.ö

The great and learned Irish Episcopalian and Puritan Rev. Archbishop Dr. James Ussher (1581-1656) says of these ecclesiastics: ö**In our own memory**, there were -Presbytersø called Culdees.... Their President [or -Moderatorø] was styled -Prior of

⁸⁰ *Ib.*, pp. 122-27.

⁸¹ *Ib.*, pp. 128-31.

⁸² The first work of Henry II, was to reduce the Church of Ireland into obedience to the Roman Pontiff in 1172.

⁸³ *Op. cit.*, pp. 135-36.

the Culdees... In Ireland, the ancient title **survived the Reformation** and existed in the year 1628.

Yet it was not just Ussher or a Commissioner to the Westminster Assembly itself who so stated. Also Bishop Worth in 1667 added an interesting note on the thirty-three ecclesiastical canons. Explained Worth: "Those in Ulster are called Culdees."

Hence, with all their imperfections, the Protestant Churches of the British Isles are the modern representatives of the original Christian or Culdee Church founded in those islands in apostolic times. Even in the "dark ages," Britain was never totally crushed by the papacy. To the contrary, some Culdees survived even right down to the Neo-Culdee Protestant Reformation itself and beyond.

Review of the heroic stand of the Christian Britons despite Saxon pressures

We must now return to the efforts of the Christian Britons (and other Non-Brythonic Christians) to witness to the Non-Christian Saxons after the latter's 390^f arrival in Britain. We must also examine the degree of success in the Brythons' efforts then to maintain their own Christian standards and cultural values.

Politically, the Brythons resisted the inroads of the Saxons. Ecclesiastically and politically, they preserved their own Christian institutions and in spite of the often violent onslaught.

The Brythonic King Vortigern had initially invited the Anglo-Saxons to settle in Southeastern Britain to help defend that land against incursions from the warlike Picts to the north. However, soon after the Anglo-Saxons had entrenched themselves, they turned against their allies the Brythons and by allying themselves with the Picts, and against the Brythons.

The A.D. 731 Anti-Brythonic Anglo-Saxon Christian church historian Bede himself tells⁸⁴ the story. In the year of our Lord 423, Theodosius the Younger governed the Roman Empire. In A.D. 428, Palladius whom Bede omits to say was himself a Briton and was sent to the Non-Pictish Scots that already believed in Christ who were then in Scotland after having arrived there then but recently from Ireland.

At the same time there was a famine, distressing the Britons more and more and obliging many of them to submit themselves to the Non-Christian and Non-Scottish depredators then residing in Pictavia (to the north of the Scots themselves). The Christian Brythons consulted as to what should be done and where they should seek assistance to prevent or repel the cruel and frequent incursions of the Pictish tribes. The Brythons all agreed with their king (Vortigern) and to call over to their aid, from the parts beyond the sea, the Saxon nation.

The nation of the Angles or Saxons and being invited by Vortigern and arrived in Britain with three long ships. They had a place assigned them to reside in, by the same king, in the eastern part of the Island and upon condition that they should wage war

⁸⁴ *Op. cit.*, I:13-20.

against the Picts as the Brythons' enemies. The Brythons in turn agreed to furnish the Anglo-Saxons with pay.

Those who came over, were of the three most powerful nations of Germany – Saxons, Angles, and Jutes. In a short time, swarms of the aforesaid nations came over into the island of Britain. They began to increase so much, that they became terrible even to the Brythons who had invited them. Then, suddenly entering into league with the Picts whom they had by this time repelled by the force of their arms – the Anglo-Saxons now began to turn their weapons against their Brythonic confederates.

The Saxons and Picts, with their united forces, made war upon the Brythons. The latter, being thus by necessity compelled to take up arms, implored the assistance of holy bishops. The latter inspired so much courage into the Brythonic people that one would have thought they had been joined by a mighty army. Thus, by these holy men, Christ Himself commanded in their camp. Thus Bede.

It was the Celtic Presbyter Garmon who roused up the Christian Brythons to fight in the Name of the Lord. The mediaeval historian William of Malmesbury was himself an Anti-Celtic Englishman. Yet he too rightly notes⁸⁵ that while the Non-Christian Saxons were disturbing the peace of the Christian Brythons – and the heterodox Pelagians assaulting their orthodox faith – Garmon the Celt assisted them against both. He routed the one by singing – the Hallelujah Chorus – during battle – and hurled down the other by thunderously preaching from the Holy Scriptures of the evangelists and the apostles.

However, even by 430 A.D., the Christian Garmon and his Brythonic disciples Patrick and Illtud were preaching in Britain and/or in Ireland. Apparently, they were doing this even to the Pagan Saxons also.

The celebrated modern Welsh church historian of Ancient Britain, Rev. Professor Dr. Hugh Williams, writes⁸⁶ that Nenni's A.D. 825 *History of the Britons* introduces Garmon. He is represented as preaching in Britain after the Saxons had settled there.

Garmon appears not infrequently in the work *Lives of British Saints*. Brioc(us), also called Briomag(lus), was sent when of age to Garmon in Gaul. There he had as his beloved companions and fellow disciples Patrick and Illtud. The latter was the teacher of the later mentors of St. David, Samson of Dol, Gildas, and others celebrated in either Old-Brythonic or Welsh hagiography.

Overseas' testimony anent Brythonic Christianity even under the Saxons

Yet it seems that in spite of making some efforts, the Celto-British Christians did not – from A.D. 429 till 600 – have very much success in evangelizing the invading Non-Christian Anglo-Saxons. At that time, they were largely engaged simply in trying to defend themselves from the hands of the invaders. Too, those invaders were bent on subjugating the Brythons – not on being subjugated by their preachings of the

⁸⁵ *Op. cit.*, pp. 25f.

⁸⁶ *Op. cit.*, pp. 230f & 448.

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Gospel. Their great evangelization successes in respect of those invaders would come, once the subjugation had been completed especially after the Battle of Chester in 613 A.D.

The A.D. 390^f Christian Brythons may well, of course ó through Brythonic preachers like Patrick (from Cumbria) his uncle Martin (from Canterbury) and Ninian (from Strathclyde) ó then indeed have contributed to the conversion of a few of the Saxons from Kent through Northumbria. Yet their chief successes then and shortly thereafter ó through fifth-century Brythonic Missionaries like Kebi, Peiran and others ó lay in evangelizing the Irish, the Caledonians, and various nations on the European Continent.

Significantly, already in A.D. 395 the Roman Arnobius had noted⁸⁷ that Godø ðWord is concealed neither...in the East nor from the Britons.ö Indeed, it was precisely around 435 that Theodoret of Syria would recall⁸⁸ that already the apostle ðPaul, liberated from his first captivity at Rome, had preached the Gospel to the Britons.ö

Explains Theodoret of Syria: ð**Our fishermen...persuaded...even the Britons and the Cimbri to acknowledge the Crucified One and His Laws**.ö For ðwhen Paul was sent by Festus on his appeal to Rome, he travelled after being acquitted into Spain ó and thence extended his excursions into other countries, and to the Islands surrounded by the Sea.ö

Especially from 449 onward, the Angles from Northwestern Europe poured into Southeastern Britain ó thus soon to be renamed Angle-land [alias Eng-land]. They filled the void, from Northumberland to Suffolk, left by the A.D. 397 departure of the pre-papal Romans.

The Angles were soon joined in England by their Saxon and Jutish cousins. The Saxons settled in those parts of Southern Britain subsequently to be known as Wessex (or West-Saxonland), Middle-sex (or Mid-Saxonland), Sus-sex, (or South-Saxonland) and Es-sex (or East-Saxonland). The Jutes settled in Kent and on the Isle of Wight.

Possibly even by A.D. 450, the Ancient Celto-Brythonic Church had already started to evangelize the Non-Christian Anglo-Saxons. For the then-contemporaneous testimony about Britain ó made by both the Roman Arnobius and the Syrian Theodoret,⁸⁹ would indicate no diminution of the evangelization process then being conducted so vigorously in that land.

⁸⁷ Arnobius: *On the Civil Offices of the Greeks* lib. ix; cited in Morganø *op. cit.*, pp. 162f.

⁸⁸ Theodoret: *Commentary on Second Timothy 4:16*; cited in Morganø *op. cit.*, pp. 162f. *Cf.* too *Ch. Hist.*, IV:3.

⁸⁹ *Cf.* our text at nn. 87 & 88 above.

Early-Welsh Christianity from about A.D. 450 onward

Around 450, the British Christian Prince Maelgwyn of Llandaff claimed⁹⁰ that during the apostolic age ðJoseph of Arimathea...received his everlasting rest with his eleven associates in the Isle of Avallonö (alias Glastonbury in Somerset). ðHe had with him the two white vessels of silver, which were filled with the blood and the sweat of the great Prophet Jesus.ö Here we have perhaps the first extant nucleus of the many celebrated stories about the ðHoly Grail.ø

Now Illtyd is believed to have become a co-guardian of the Grail. In the Welsh *Iolo Manuscripts*, we find the following account of ðIlltyd Varchogø [the Knight] ó the son of the Celto-Armorian Bicanus of Brittany.

His mother was the daughter of the King of Morganwg (alias Glamorgan). The British Emperor gave property to Illtyd to form a college on the site of the church of Eurgain the daughter of Caradoc King of Morganwg. Eurgain had formed a college of twelve saints, and now Illtyd made three large new cells. It was the most celebrated of all the monasteries for piety and learning. Indeed, it had two thousand Christian students.⁹¹

By A.D. 460, Illtyd ó who, like Patrick had been a disciple of Garmon ó was at Llan-Illtyd in Wales. There, Illtyd trained teachers who themselves later taught the great Celto-Brythonic Christian leaders Dewy (alias St. David), Gildas, Samson of Dol, and Pol of Leon.⁹²

Rev. Dr. J.T. McNeill explains⁹³ that Illtyd (*circa* 425-505) founded the famous monastery of Llan-Illtyd alias ðIlltydø Great Churchö ó in Glamorganshireø Llantwit Major (alias the ðGreat Church of Illtydø). He was a very brilliant scholar. For Illtyd, insists McNeill, was lauded as the most learned of the Britons ó not only in Scripture, but (just like his druidic ancestors) also in geometry, rhetoric, grammar, arithmetic and philosophy. A soldier and a married man, his wife the ðgood womanø Trinihid did her part ó by founding an oratory on a mountainside, and caring for poor widows.

As Professor Dr. F.F. Bruce has written,⁹⁴ it was more than a respite that British Christianity enjoyed. The Romans had occupied *Britannia* from A.D. 43 to 397. Subsequently, during the decades of the Brythonic revival from A.D. 460-500 ó and also during the next half-century (A.D. 500-550) ó there was a resurrection that was not merely political but also religious. It was a renewal associated with the names of two Welsh saints ó Illtyd, and the national patron David alias Dewi Sant.

Illtyd flourished in the latter half of the fifth century. He was a native of Brittany, a great-grandnephew of Garmon. The Welsh credit him also with introducing an improved method of ploughing.

Dewi belonged to one of the chief royal families of Britain, and studied under Illtyd at Llantwit Major (or Llanilltyd Fawr) in Wales. He founded a non-celibate

⁹⁰ *Cottonian Manuscript*, quoted in Ussherø *Melch. Fragments*, and cited in Morganø *op. cit.* p. 119.

⁹¹ See M. Trevelyanø *op. cit.*, pp. 103f.

⁹² Thus Williams: *op. cit.*, pp. 231 & 367.

⁹³ *Op. cit.*, pp. 35.

⁹⁴ *Spreading Flame*, I p. 361.

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Celtic Christian monastery at Glyn Rhosun in Pembrokeshire, the site of the cathedral of St. David. He was certainly the most influential leader of British Christianity in the sixth century.

Another prominent Christian figure about this time, was Cadoc. He was David's cousin and founder and first abbot of Llancarvan in Glamorganshire. This became a renowned centre of sacred and secular learning. Cadoc maintained close and friendly relations with the Irish Church. Among his pupils at Llancarvan, the most illustrious was the learned Gildas.

Trevelyan explains⁹⁵ that Cadoc or Cadawg, who with Illtyd and Peredur were guardians of the Grail, is better known to students of Celtic lore as Cattwg Ddoeth (Cattwg the Wise) and to others as St. Cadoc. He was the first Principal of the celebrated College of Llan-Carvan, which was founded in the fifth century.

From the various *Sayings of the Wise* attributed to Cadoc, the following verse is selected: "Have you heard the saying of Illtyd, the studious golden-chained knight? Whosoever does evil may evil betide him!"

Williams, McNeill and Hanna on the great Early-Welsh Missionaries

Explains the prominent Welsh church historian Rev. Professor Dr. Hugh Williams,⁹⁶ two names appear in British tradition as prominent. One of the two is Dyfrig, and the other Illtyd belonging to the period between 420 and 500. Dyfrig is said to have been made Archbishop over all South Britain by Garmon and Lupus. Illtyd was a Briton in a community of devoted disciples, among whom we later find Gildas and St. David.

Contemporary with Illtyd (A.D. 460f), was Teilo the founder and first Bishop of Llandaff. Another contemporary, was Caradoc of Llancarvan. We have narratives also respecting four later eminent disciples of the school of Illtyd (Gildas, Samson of Dol, Paul Aurelian (Pol of Leon), and St. David).

Riocat is another important personage. On his second visit to Britain, he was then returning from the kindred Celtic Gaul with a supply of books. A stream of literature and copies of the Scriptures and tracts came to Britain from Lerins. The visit of Riocatus's second to Britain may have occurred between 460 and 470.

Dr. J.T. McNeill explains⁹⁷ that the dates most favoured for David, are 462-547. Dewi was born at Mynyw on the coast of Cardigan, and according to his eleventh-century biographer Rhygyvarch was descended from royal personages of South Wales. His father Sant or Sannde and his mother Nonn sent him to be trained by Peulin, a Welsh disciple of Garmon.

It is possible that the Dewi Sant later said by some to have lived from A.D. 520 to 589 and thus Professor Lawrence Feehan and Dr. Diana Leatham is another person

⁹⁵ M. Trevelyan: *op. cit.*, pp. 98f.

⁹⁶ In his *[Brit.] Church*, pp. 631-38.

⁹⁷ *Op. cit.*, p. 38.

than the above Dewi ap Sannde (yet with the same name Dewi). If so, it is also possible that some historical material often attributed to the one should in fact be attributed to the other ó and *vice-versa*. We defer discussion of this matter, however, till our next chapter.

Rev. Hanna states⁹⁸ that Dewi Sant, the Patron of Wales, was born in 472 at what later became known as St. David's ó and baptized at Porth Clais by the Irish Bishop of Munster. Reared in Hen Meneu, he received his later theological training in St. Illtyd's College and also in the White House of Peulin on the Tawe. Dewi was the son of Sannde; the grandson of King Ceredic; and the great-grandson of Cunedda Wledig alias Kenneth the Conqueror. Raised in Old Menavia, Dewi established a scholarly monastery there.

Hanna explains⁹⁹ that one of the features of the Celtic Church was its affection for their own kind of familial monasteries. The Celts believed holiness could best be led by a life of association ó and not, as in the Roman monastic system, by a life of isolation. The Roman Church had hermits ó the **Early Celtic Culdees**, not.

The Early-Celtic monasteries consisted of groups of **families**. Such settled on tribal (or clan) land. Both sexes were represented there. Welsh Bishops or Overseers married. The Church laboured in groups of settlements. Wales was divided into sections. Churches would belong to a particular monastery and a specific group (or Presbytery),

From the earliest inception of the Holy Faith into Wales, to the year 597 ó the Church was completely independent. Its dealings were only with Scotland, Ireland and Brittany. From 597 to 1100, the Welsh Church time and again refused submission to Rome. Only thereafter did it romanize, and then adopt clerical celibacy and hermitaries ó until the Protestant Reformation.

There were also many other famous Welsh Christian leaders. Such included Gildas, Dyfrig, Teilo, Brynach, Beino, Cattwg, Carannog, Illtyd (a great-grandnephew of Garmon and a soldier in Arthur's army), Cubi and Padarn.

The British chief and warrior Dunawd Fyr, son of Pabo Post Prydain, founded the Theological Seminary at Bangor Iscoed on the Dee in Flintshire and fathered Asaph the successor to Kentigern. It was from Bangor Iscoed that the British theologians came to oppose Austin's Romanism at Canterbury in 598 A.D. Thus Rev. Hanna.

Further, Rev. Dr. McNeill explains¹⁰⁰ that Cadoc is represented as at some time the spiritual director or soul-friend of Caw the father of Gildas, and of Gildas himself (born *circa* 500 A.D.). The *Life of Cadoc* was written by Lifris, the Archdeacon of Glamorgan, not long before 1100.

Lifris tells us that Cadoc was born in a village in Monmouthshire west of the Usk. The parents sent Cadoc to be educated at Caerwent in Gwent, under one Tatheus or Tathai ó an Irish founder in Wales. Cadoc built, largely with his own hands, the essential structures of a monastery at Llanancarfan.

⁹⁸ *Op. cit.*, pp. 26f.

⁹⁹ *Ib.*, p. 29.

¹⁰⁰ *Op. cit.*, pp. 39f.

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Soon, many of from all Britain came to join him. He went with some of his adherents to Ireland. Having there made friends among monks and scholars and acquired complete knowledge of the West he returned to Wales. He brought with him three Irish disciples of whom one was Finnian, later founder of Clonard.

Cadoc is also credited with journeys into Scotland. There, with Cadoc the non-celibate father of Gildas, he is said to have founded a non-celibate monastery at Cambuslang.

The ongoing Brythonic military resistance to the Saxon conquest

The Christian Ancient Britons were certainly no military pushover even to the warlike Anglo-Saxons. In the prolonged struggles and skirmishes between them especially from A.D. 449 to 590f – there were scores of serious battles where first the Britons and then again the Saxons won the day. Yet the Non-Christian Anglo-Saxons, now in Eastern Britain, gradually pushed the Christian Brythons ever westward and northward into Cornwall, Wales and Cumbria.

At this point, we must say something of the Christian Brythons' military and spiritual resistance to the invading Anglo-Saxons. From about A.D. 450 onward, the great leader was especially Embres Erryll. He was one of the sons of Cystennin Fendigaid who had been too young to assume the kingship when his elder brother the Brython King Constantine had died around A.D. 428.

This had left the rule of Britain from 429 till 449 in the hands of the regent Vortigern. However, with Vortigern's flight to Wales after his defeat by the Saxons around 451f A.D., the leadership of the resisting Britons now went over to Embres.

From about 480 onward, the Christian Briton King Embres, the brother of King Arthur's uncle Uthyr Pendragon, came to the fore. He then ruled the British Cotwolds.¹⁰¹

According to the celebrated church historian of Early Britain Rev. Professor Dr. Hugh Williams, the Briton Embres Erryll, after Vortigern's defeat, himself urged Vortigern's sons Vortimer and Katigern and their armies into battle against the Saxons.

Williams explains¹⁰² that Embres led the last Pre-Saxon British King Guortigern's sons Guortemir and Categirn against the Saxon invaders. The A.D. 825 Welsh historian Nenni calls Embres 'King among all the British kings' (alias 'High-King'). After Embres's death, his brother Uthyr became King of the Britons of whose consort Igera soon gave birth to Arthur.

The *Encyclopaedia Britannica*, in its article¹⁰³ on Ambrosius Aurelianus alias Embres Erryll, rightly calls him the leader of the Britons against the Saxons in the fifth century. Pascent, son of Vortigern, is said by the A.D. 825 Nenni to have held his

¹⁰¹ Thus Corbett: *op. cit.*, p. 44.

¹⁰² *Op. cit.*, pp. 335f.

¹⁰³ 14th ed., 1929, I, p. 744.

own dominions in the west ó by leave of Ambrosius. It has been suggested¹⁰⁴ that Amesbury in Wiltshire is connected with Embres, the Celtic form of Ambrosius's name.

The Christian Anglo-Saxon church historian Bede writes¹⁰⁵ that when the victorious Anglo-Saxon army, having destroyed and dispersed the Christian Celto-Brythonic natives, had returned to their own settlements ó the Brythons by degrees began to take heart and gather strength. They then sallied out of the lurking places where they had concealed themselves. They unanimously implored divine assistance, so that they might not utterly be destroyed.

They had at that time for their leader Embres Erryll, a modest man who had survived the storm in which his royal parents had perished. Under him, the Britons revived. They offered battle to the Anglo-Saxon victors ó by the help of God.

Indeed, the Brythons now came off victorious. Then, from that day, sometimes the Brythons and sometimes their Saxon enemies prevailed ó till the year of the Siege of Baddesdown-Hill. Then the Brythons made no small slaughter of those invaders ó around 493 A.D., alias about forty-four years after the latter had arrived in England.

According to Gladys Taylor,¹⁰⁶ it was Salog the husband of Caradoc's daughter Eurgain who had in the first century been responsible for founding the monastery at what later became known as Amesbury ó which is listed among the great colleges of Ancient Britain. The later work at Amesbury of Embres the son of Cystennin Fendigaid and the uncle of King Arthur, appears to have been a revival and a renaming of an existing centre rather than the instituting of a new one.

Here Gladys Taylor is referring to the revival of British Christianity under Embres Erryll. Also A. Herbert, in his book *Britannia after the Romans*, rightly describes¹⁰⁷ King Embres as "the founder of the great sanctuary of Neo-Druidism and as the fountain head of bardic doctrine."

Now Gladys Taylor herself declares¹⁰⁸ that the sanctuary of Neo-Druidism was situated at Amesbury in Wiltshire. It was named "Ambres Burh" (whence "Amesbury") in Anglo-Saxon ó after the Brython Ambrosius or Embres. In Heath's *Guide to Wiltshire*, dealing with Amesbury, it is described as the site of "the choir or sanctuary of Ambrosius."

That was then probably the leading monastery of Britain ó a centre of Celtic families, from which the blessings of Christianity and civilization flowed forth. Ambrosius is remembered in Welsh literature under the name of Embres. In fact, his neo-druidic movement appears to have been universal in Britain.

¹⁰⁴ See: Gildas's A.D. 520f *op. cit.*, 25; Bede's A.D. 731 *op. cit.*, I:16; Nenni's A.D. 825 *op. cit.*, 31; and J. Rhys's A.D. 1884 *Celtic Britain*, pp. 104 & 105 & 107.

¹⁰⁵ *Op. cit.*, I:16.

¹⁰⁶ *Earl. Ch.*, p. 64.

¹⁰⁷ Cited in G. Taylor's *Hid. Cent.*, p. 63.

¹⁰⁸ *Earl. Ch.*, p. 64.

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According to George Jowett,¹⁰⁹ Professor Rhys in his book *Celtic Britain* says that Ambrosius Aurelianus was the grandson of the great-grandson of Constantine the Great. See also Professor Hewins's book¹¹⁰ *Royal Saints of Britain*. Embres became King of the British Cotswolds. He was brother to Uthyr Pendragon, and uncle of the famous romantic King Arthur.

**The consolidation of Christianity in Southwestern
Britain and her colonies**

Before coming to the great Celto-Brythonic King Arthur (490f A.D.), it is helpful first to look at the consolidation of Christianity in Southwestern Britain ó in Wales, Somerset and Cornwall. This is in part detectable also by noting its further progress in their colonies in Ireland ó and especially in Brittany.

Throughout the many battles between the Brythons and the Saxons, the great Christian centre at Avalon itself (alias Glastonbury) remained undisturbed. According to William of Malmesbury,¹¹¹ Patrick taught at Glastonbury in his old age ó before his death and burial there in 472 A.D. Indract too is reputed to have been buried there, and Bridget from Ireland is reputed to have visited Glastonbury in 488 and to have left some ornaments there.

After the death of Patrick, continues Malmesbury,¹¹² his successor ó after his death and burial in Glastonbury in A.D. 472 ó was Benignus. Who he was and what his name was in the native Brythonic tongue ó is expressed not inelegantly by the verses which are written as an epitaph on his tomb at Meare.

That epitaph runs: ðThe bones of father Beonna are disposed within this stone. He was...formerly Patrick's servant.... So say the Irish, who call him Beonna.ö

Beonna was succeeded there by many abbots of the Brythonic nation. Their names and deeds have been lost to memory over time. Yet their remains which still rest there, reveal that this church was held in the highest veneration by the great men of the Brythons. Thus the mediaeval English historian William of Malmesbury.

Christian British missionary work in Europe ó and even some Christian Brythonic colonization of French Brittany alias Armorica ó continued apace. Rev. Professor Dr. Hugh Williams writes¹¹³ that the Celtic Garmon's Brythonic disciple Samson of Dol and his wife cullaically (and thus non-celibately) become monk and nun. In this, they were following in the footsteps of Samson's own father and mother ó who had been persuaded similarly.

On Samson's return from Ireland, he thus addressed his uncle: ðYou, brother Umbraphel, ought to be a pilgrim!ö With this new impulse, Umbraphel departed for

¹⁰⁹ *Op. cit.*, p. 223.

¹¹⁰ P. Hewins: *Royal Saints of Britain*, pp. 52-56.

¹¹¹ *Op. cit.* 6-12, pp. 53f & 8 n. 27.

¹¹² *Ib.* 33f, pp. 87f & 141.

¹¹³ *Op. cit.*, pp. 288f.

Ireland. Samson himself then turned his own face toward Brittany ó and settled there at Dol, in the new Cernyw or Cornubia (alias ðNew Cornwallø).

Also Ninocea ó the daughter of Brychan King of Cambria, and a relative of Gwrtheyrn (alias the last Pre-Saxon British King Vortigern) ó came to Armorica. She arrived there with four Overseers ó and also with a great number of Presbyters, Deacons, monks and religious persons in every condition. Among the causes of the migration may be reckoned the sufferings of the Britons due to: their being depredated by the Picts and the Scots; the Wessex wars of the West-Saxons; and the ravages of a great pestilence.

Britain, their home land, was a Christian country. The emigrants were Christians. They carried also their institutions overseas ó together with their faith.

In this respect, the colonization of Brittany was unlike any known in the early centuries. Manual labour, such as they had practised in the monasteries of Britain, was part of their discipline. After immense labour in Brittany on their part ó with the assistance of their associates, an ecclesiastical community arose there too.

The further strengthening of Christianity in Cumbria and Scotland

Following on the work of Ninian in Scotland, writes Gladys Taylor,¹¹⁴ came the Irish Princes Moluag and Maelrubha. They founded Applecross. Next, Kentigern alias Munro arrived in Glasgow ó and Machar in Aberdeen. Apart from these, there were also many Pictish saints ó known only in their localities.

Moluag and Maelrubha, founders of the centre at Applecross on the coast of Ross-shire, were responsible for a great work of evangelization in the Highlands and the Western Isles. Both were of royal stock, and descended from Niall of the Nine Hostages.

Moluag came from Ireland first. He founded churches at Lewis, Papa, Raasa, Skye, Tiree, Mull, Morven, Inverera, Strathpeffer, Cromarty and Rosemarkie. He is buried in the latter place.

Maerubha followed soon after. He has left his name, in Gaelic forms, in many a place around Ross and Cromarty.

Machar, after whom the Cathedral of Aberdeen is named, evangelized in Aberdeen and Angus. He did so, at the same time Kentigern was preaching in Strathclyde.

Before the end of the sixth century, it was possible for Missionaries to travel through any of these territories, from the Lowlands to Sutherland, without being molested. The previously pagan Picts had now been evangelized.

Throughout this entire period, however, there were many battles between Christian Briton and Non-Christian Saxon. As the Christian Brython and church historian Gildas later wrote in 560 A.D.:¹¹⁵ ðThe fire of vengeance, justly kindled by former

¹¹⁴ *Hid. Cent.*, pp. 28 & 41f.

¹¹⁵ *Op. cit.*, 24-26; as cited in G. Taylor's *Hid. Cent.*, pp. 24f.

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crimes, spread from sea to sea ó fed by the hands of our foes in the east. It did not cease until, destroying the neighbouring towns and lands, it reached the other side of the island and dipped its red and savage tongue in the Western Ocean.

ōIn these assaults, therefore ó not unlike that of the Assyrian upon Judea ó was fulfilled in our case what the Prophet [in Psalm 74:7] describes in words of lamentation: -They have burned with fire the sanctuary; they have polluted on earth the tabernacle of Your Name!ø And again [in Psalm 79:1]: -God, the heathen have come into Your inheritance; they have desecrated Your holy temple!ø

ōAfter this, sometimes our [Christian Brythonic] countrymen, sometimes the [Non-Christian Saxon] enemy, won the field.ō This God permitted, ōto the end that our Lord might in this land test after His accustomed manner these His [Christian-Brythonic] Israelites ó whether they loved Him, or not.ō

Especially in Westmorland and Cumberland, the clash¹¹⁶ between defending Christian Brython and attacking Non-Christian Saxon was particularly bloody. As Elton indicates,¹¹⁷ the A.D. 560 chronicler Gildas thus describes with a horrible minuteness the sack of some Cumbrian city and the destruction of the faithful found therein: ōSome fled across the sea, with lamentations instead of the sailorsø song. They chanted, as the wind filled their sails, -Lord! You has given us like sheep appointed for meat ó and have scattered us among the heathen!øö

The Brythonic King Uthyr Pendragon as the successor to Embres Erryll

The Christian Brythonic King Embres Erryll bravely held back many of the Saxon advances. He won a lot of battles and made many surprise attacks against the Anglo-Saxons. Indeed, he was never dislodged from his stronghold in the Cotswold Hills ó on the border between Southwest England and Southeast Wales.

According to Holinshedø *Chronicles*,¹¹⁸ after Embres Erryll was dead, his brother Uthyr Pendragon ó whom some call Aurelius Uterius Ambrosianus ó was made king. This occurred in the 500th year of our Lord.

The barons of Britain, after the burial of Embres Erryll, came to Uthyr and crowned him king. When he had vanquished the Saxons and taken their two chieftains prisoner, in process of time he fell in love with a very beautiful lady called Igwarne. He begot from her that noble knight Arthur. Uthyr Pendragon died, leaving his son Arthur to succeed him.

So, after the demise of King Embres, his brother Uthyr Pendragon (the father of King Arthur) led the Christian-Brythonic resistance further against the Non-Christian

¹¹⁶ See Sister Agnes: *op. cit.*, p. 14.

¹¹⁷ *Op. cit.*, p. 350.

¹¹⁸ *Op. cit.* I:565f ó citing: Matt. West.; Geoff. Mon.; & Sigebertus.

Saxons. According to the *Flemish Manuscript*, A.D. 492 is the likely date for the death of Uthyr ó and the accession of his son Arthur.¹¹⁹

Indeed, it was under that great Brythonic Christian King Arthur ó and his gallant Knights of the Round Table ó that Celtic Christian Britain next rose to its greatest heights. A discussion of Arthur, however, must wait until our next chapter.

Summary: Christian Britain survives A.D. 429-500 Non-Christian Saxon Attacks

Summarizing, Pre-Saxon Christianity in Brythonic Britain was very strong ó especially in Cumbria, Cambria and Cornwall. Its impact upon the Ancient Laws of Wales can clearly be seen in institutions like the *trev*, the *cededl*, the *cwmmyd* and the *cantrev*. Compare Exodus 18:12-21.

Indeed, even Saxon institutions like the manor and the jury clearly derive from their Christian Celto-Brythonic counterparts ó or alternatively from a common ancestor (such as in the case of *gavelkind*, the *mercheta*, and *borough-english*). Thus Coke, Blackstone and Maine.

After the collapse of Roman rule in Pre-Saxon Britain, the Brythonic Cystennin Fendigaíd came over to rule there ó from Brittany. His descendants in Britain included Cestynn, Embres Erryll, Uthyr Pendragon and Arthur. Other Brythonic leaders who blocked fresh invasions included Cunedd, Coell Hen, and Owain ap Maxem. Indeed, the political revival of the Brythons was accompanied by that of their orthodox Christianity too ó despite Pelagian pressures.

The Celtic Garmonø's great triumphs in Culdee Christian Britain ó both theological and military ó were then considered. The Celtic view of the Brythonsø triumph at the ðHallelujah Victoryö in A.D. 429 was presented ó but also that of the later Englishmen Bede and Huntingdon. Its initial consequences included bountiful harvests and great blessings. However, subsequent ingratitude triggered off famine ó and also fresh attacks by the Pagan Picts and their allies. Deuteronomy chapters 27 to 29.

The British King Vortigern then concluded a very shortsighted Anglo-Brythonic alliance against the Picts. However, when the Saxons suddenly sided with the Picts ó many Britons migrated to Brittany in the last part of the fifth century. Yet Scotland to the north was even then not only receiving a large Scotian population from Ireland, but both those Scots and the Picts themselves gradually became christianized.

King Embres Erryll then helped the Britons recover from the errors of Vortigern, winning many battles against the Saxons. However, few British writings were preserved when the Saxons ravished so many of their records and destroyed so many of their church-buildings. Nevertheless, the Brythonic account of the first Saxon/British clashes is preserved by Geoffrey Arthur ó and the English account by Bede of Yarrow and Henry of Huntingdon.

¹¹⁹ Thus G. Taylor: *Hid. Cent.*, p. 71.

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According to David Hume, even after a 150-year struggle against the Saxons ó the Britons were by no means exterminated. Gladys Taylor has demonstrated the continuation of Christian Britain even under the Saxons (with whom they were slowly amalgamating). Indeed: Rev. L.G.A. Roberts, Isabel Elder and Barrister Owen Flintoff have all shown the British influence upon the Saxons ó even in institutions like the tithes.

The fact is, the Celto-Brythonic Church stubbornly endured ó despite the opposition of the Saxons. Thus Bede and Chadwick. Indeed, Isabel Elder has noted the Celto-Brythonic Church's resistance even to the later Anglo-Roman Church ó as too have William of Malmesbury, Archbishop James Ussher and Rev. Professor Dr. Hugh Williams.

Overseas testimony about Brythonic Christianity even under the Saxon occupation of Britain, includes that of Arnobius and Theodoret. Flourishing Early-Welsh Christianity from about A.D. 450 onward ó is shown in the life and work of Illtyd, Dyfrig, Riocat, Dewi, Teilo and Cadoc. It is also seen in their overseas missionary work in Ireland and in Brittany (thus Williams, McNeill and Hanna).

There was thus an ongoing Brythonic military resistance to the Saxon conquest, accompanied by the consolidation of Christianity in Southwestern Britain and her colonies. Christianity was further strengthened also in Cumbria and in Scotland.

The British King Embres Erryll could not be dislodged from the Cotswolds. He strengthened Christianity in Amesbury. Indeed, his brother and successor Uthyr Pendragon defeated two Saxon chiefs. As we shall see in the next chapter, he also raised Celtic Britain's greatest leader ó Prince Arthur of the Round Table.

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Keynes, in his review of M.J. Whittock's book *The Origins of England 410-600*, rightly speaks¹ of the important choice between striking a British or an Anglo-Saxon attitude during those two centuries. There can be little doubt, however, that the heroic exploits of Britain's Christian King Arthur or the great hero of the Celto-Brythons or completely overshadows the ferocious advances made against his countrymen by the English Anglo-Saxons who were then still unchristianized.

The famous historian Edward Gibbon relates² that in a century of implacable war from A.D. 432 to 532, much courage and some skill must have been exerted for the defence of Britain. The tomb of Vortimer the son of Vortigern was erected on the sea-shore. It was a landmark formidable to the Saxons whom he had thrice vanquished on the fields of Kent.

Then there was Embres Erryll. Gibbon explains that he, Ambrose Aurelian, was descended from a noble family. His valour, till his last fatal action of A.D. 491, was crowned with splendid success.

However, adds Gibbon, every British name is effaced by the illustrious name of Arthur..., the elected king or general of the nation.... He defeated, in twelve successive battles, the Angles of the north [in Northumbria] and the Saxons of the west [in Wessex]....

After a war of an hundred years [A.D. 432-532], the independent Britons still occupied the whole extent of the western coast, from the wall of Antoninus [in Central Scotland] to the extreme promontory of Cornwall; and the principal cities of the inland country still opposed the arms of the barbarians on the eastern seacoast.

Early evidence for the historicity of Celtic Britain's King Arthur

London's nineteenth-century King's College History Professor Brewer, in his book *The Student's Hume on the History of England*, discusses the A.D. 825 work known as *The History of the Britons*. Its full title is *The History of the Britons from Creation to 687*. Its authorship is very credibly ascribed to the Celtic Briton Nenni or who died early in the ninth century.

In that work, explains Brewer,³ the author professes to have collected his materials from: the traditions of his elders; the monuments of the Ancient Britons; the Latin chroniclers (Isidore, Jerome, Prosper &c.); and the various histories of the Scots and Saxons. The historian Professor Brewer then says he sees no real reason to doubt this. In our opinion, nor should anyone else.

¹ S. Keynes's Review of M.J. Whittock's 'The Origins of England 410-600' (273pp., Croom Helm, 1987).

² *Op. cit.*, IV, pp. 177f.

³ *Op. cit.*, p. 19.

Now according to that A.D. 825 Welsh historian Nenni, it was at the Battle of Cat Coit Celidon against the Anglo-Saxons, that the Brythonic King Arthur led his Celtic Christian soldiers onward into war against the invaders. Significantly, the Christian King Arthur did so, precisely while shouldering a shield emblazoned with the Christian cross.

Clearly, Arthur did so near the Scottish border. For the Celtic phrase *ōCat Coit Celidonō* means: *ōthe Battle of Calendar Woodō* (alias Caledonia).

Arthur was the Christian *High-King* or *Ard-an-Rhaig* of the Britons. Several have attempted to locate him at Gelliwig alias Kelliwic in Cornwall, where he may indeed have had at least a summer palace in his large western domain (comprising the better part of Brythonic Britain all the way from Dumbarton in the north to Land's End in the south). The mediaevalist Sir Thomas Malory, who died in 1471, did so⁴ in his work on Arthur's death entitled *Morte d'Arthur* *ō* which he is alleged to have compiled⁵ from much earlier sources.

Yet although he favoured Cornwall as King Arthur's headquarters, Malory too knew of the importance to Arthur of places also in North Britain. For Malory also mentions Arthur's exploits in North Wales, at *ōCaerleonō* (or at Chester); at *ōCarlisleō* (or *Caer-Leill* in Cumbria); in Northumberland; and even at *ōOrkneyō*.⁶

Malory also mentions Joseph of Arimathea, the *Sancgreal* or Holy Grail, and Glastonbury *ō* as well as Arthur's infant baptism (as the son of King Uthyr Pendragon).⁷ Malory further stresses the political importance of the time when *ōall the lords...came together in the greatest church of London on Christmas mornō* *ō* and of knightings at *ōCandlemasō* and gatherings at *ōPentecostō*.⁸

Malory further describes Arthur's oath *ōto the Lords and Commons for to be a true kingō*. This was a royal oath in terms of which the *High-King* would stand with true justice from thenceforth, all the days of his life. *Cf.* Deuteronomy 17:14-20.

Also Arthur's *ōCabinetō* meetings with his *ōMinistersō* at his *ōRound Tableō*⁹ are described by Malory. Indeed, it is significant that *ōSir Constantine, that was Sir Cadore's son,ō* was **ōchosen kingō**¹⁰ *ō* after the death of the Briton Arthur. Rather than a hereditary descendant of Arthur himself automatically being elevated, his successor was **elected**.

It seems very clear from authentic records, that the Christian King Arthur really did fight twelve major battles against the Non-Christian Saxons. But there is more. Precisely the localities of those battles, tends to centre Arthur not in Cornwall but in Cumbria.

⁴ T. Malory: *King Arthur and His Knights of the Round Table* (from his *Morte d'Arthur*), Grosset & Dunlap, New York, 1950, pp. 123 & 125f. On the other hand, Malory also equates *ōCamelotō* not with any Cornish city or even with Devon's Exeter *ō* but with *ōWinchesterō* (*op. cit.* pp. 58 & 217).

⁵ See Dr. J.L. Weston's art. *Malory, Sir Thomas*; in *Enc. Brit.*, 14th ed., 14:731.; and Dr. O. Sommer's *Morte d'Arthur*, I-III (esp. III, on *The Sources of Malory*).

⁶ *Op. cit.*, pp. 15f,70,93,155,217,221,252.

⁷ *Op. cit.*, pp. 3,51,174,177,184f,260,277.

⁸ *Op. cit.*, pp. 4 & 63.

⁹ *Op. cit.*, pp. 7 & 159.

¹⁰ *Op. cit.*, p. 280.

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As the BBC's historian Michael Wood insists in his book *In Search of the Dark Ages*,¹¹ whoever fought these battles ó their names and other early poetic references to Arthur do not take us to Cornwall in the Southwest or to Wales in the Central Far West ó but to Cumbria in the Northwest; to Southern Scotland; and to the ancient kingdom of Rheged around the Solway. *Cat Coit Celidon*, the Battle of the Caledonian Forest, is unequivocally Northern ó and is usually taken to refer to the wooded country north of Carlisle.

Wood therefore concludes that the Arthur story might well have been in this area. The main town of the border region in and even before Roman times ó was Carlisle. It was, in 369, raised to the status of one of Britain's five provincial capitals. It had a rich urban life. Bede's *Life of Cuthbert* describes a settled Christian community there in the seventh century. That, indeed, is but a hundred years after King Arthur.

**Sir Winston Churchill on the importance of
King Arthur to Christianity**

In his famous book *The Island Race*, the historian Churchill has rightly pinpointed the great importance of Britain's Christian king, Arthur the Great. Churchill explains¹² that wherever men are fighting against barbarism, tyranny and massacre ó for freedom, law and honour ó let them remember that the fame of their deeds be celebrated as long as the World rolls around. King Arthur and his noble knights, guarding the sacred flame of Christianity and the theme of a World Order ó restored by valour, physical strength, and good horses and armour ó slaughtered innumerable hosts of foul barbarians. Arthur's twelfth battle, adds Churchill ó citing the A.D. 825f Welsh historian Nenni ó was on Mt. Badon. There, in one day, 960 men fell from the onslaught of Arthur only [*cf.* Second Samuel 23:8f]. In all his battles, he was victorious.

Churchill also cites the A.D. 530 words of Britain's oldest extant historian, the Christian Gildas ó who lived almost contemporaneously with the above events. Gildas wrote¹³ that dire famine compelled many A.D. 500f Brythons to surrender to their Anglo-Saxon despoilers. ðYet others would in no wise surrender,ö he added, ðbut kept on sallying forth from the mountains.... Trusting not in man but in God, they slaughtered the foes who for so many years had been plundering their country.ö

One is here reminded of the words of the famous Welsh song *Men of Harlech*. Particularly memorable are its lines: ðNow, avenging Briton! Smite, when you are smitten! Let your rage, in history's page, in Saxon blood be written!ö¹⁴

King Arthur's exploits in various places throughout Britain

Even the sceptical Elton¹⁵ concedes anent King Arthur that his existence is admitted. The scene of his exploits is variously laid at Caerleon, and in the Cambrian

¹¹ *Dark Ages*, pp. 55-57.

¹² *Island Race* I p. 9, & *History* pp. 120f.

¹³ *Ruin of Brit.*, 24:4.

¹⁴ See any modern British School Song Book.

or Cumbrian Hills. It also seems to be true that he engaged in a war with the Angles in Northumbria.

Professor Dr. F.F. Bruce explains¹⁶ that about A.D. 460, Ambrosius Aurelius alias Embres Erryll had rallied the Britons in a revival which checked the westward flow of the barbarians from the Continent. In the following generation, his work was apparently carried on by another Briton named Artor(ius). His name has been preserved in the Arthurian legend.

Thus the Britons, for a period, succeeded in establishing as their eastern frontier a constantly-twisting line drawn from Scotland to Edinburgh in the northeast, through Cumberland and the Midlands to Somerset and Dorset in the southwest. This Brythonic revival culminated in a decisive defeat inflicted upon the invaders, about the beginning of the sixth century at Mount Badon.

Rev. R.W. Morgan writes¹⁷ that Arthurian stories such as that of Sir Galahad's search for the Holy Grail or the cup used by Jesus at His Last Supper and claimed to have been brought to Britain to Avalon by Joseph of Arimathea, do seem to have some kind of basis. This claim was earlier made by the A.D. 450 Maelgwyn of Llandaff and also by Forcatulus.¹⁸ At least indirectly, the various grail stories all seem to underline the early importance and significance of the ecclesiastical congregation in Glastonbury as the pioneer pivotal point of British Christianity.

Rev. Morgan himself adds anent the Ancient British Church's congregation in Glastonbury¹⁹ that if any doubt had existed on this point of priority, it certainly would have been contested by some other congregation in Britain. It never was disputed. It was universally conceded. Upon it, the long series of the royal charters of the congregation and monastery there proceed from that of the A.D. 500 King Arthur, to that of the A.D. 1327-77 Edward III.

Corbett, in his book *Why Britain?*²⁰ and citing Saklatvala's written monograph *Arthur*²¹ concludes that behind the legendary figure of King Arthur, there stands a real person. He was the last champion of Britain and the last great Commander of the Brythons in their struggle against the Anglo-Saxon invaders.

King Arthur himself stoutly defended Britain's ancient and deep-rooted Christian tradition. Arthur closely identified the Britons with the Christian cause. His standard was not the Pagan-Roman eagle, but the Celto-British cross or a Christian emblem. His struggle for the Britons is seen as a defence of Christian civilization against infidel invasion from Saxon Europe.

¹⁵ *Op. cit.*, pp. 347f.

¹⁶ *Spread. Flame*, I pp. 360f.

¹⁷ *Op. cit.*, p. 122.

¹⁸ *Ib.*, pp. 119-120 & nn.

¹⁹ *Ib.*, pp. 121f.

²⁰ Corbett: *op. cit.*, Melbourne, n.d., pp. 45-48.

²¹ B. Saklatvala: *Arthur*, David & Charles, Newton Abbott, pp. 34f, 64f, & 116f.

The various 'West Country' traditions anent King Arthur

The learned and godly Puritan Protestant Archbishop Ussher ó author of the *Irish Articles* and Parliament's nominee to the Westminster Assembly ó testified that the mother congregation of the British Isles is that in *Insula Avallonia* alias *Ynys Witrin*. The Saxons called it 'Glaston'²² ó whence, 'Glaston-bury.' ó Indeed, Avalon is just one of the many 'West Country' places later connected also with the life of Arthur.

Quoting from Ussher, Professor Ernest Anwyl ó in his article on 'Arthur'²³ ó declares there appears to be no reason for doubting he was one of the leaders of the Britons against the English in the sixth century A.D. The name 'Arthur' is Brythonic. He seems to be closely associated with Caw o Brydyn (a northern prince of Britain), the father of Gildas; with Aneurin (a Welsh poet); and with many of the saints of Anglesey.

Certain historical names other than that of Arthur ó names such as that of Maelgwyn Gwynedd ó are far from excluded within the same general context. The Court of Arthur in the Welsh tradition is located at Gelliwig in Cornwall. The *Life of St. Illtyd* speaks of Arthur as the saint's cousin. Gildas does not name Arthur, though he does mention a Battle of Badon ó fought, according to the *Annales Cambriae*, in A.D. 516 ó which Nenni gives by name as one of the battles specifically of **Arthur**.

Even the later Scottish sceptic and historian David Hume explains²⁴ that King Arthur, Prince of the Damnonii, is that Arthur so much celebrated in the songs of British bards. Indeed, in his modern essay *The Foundation of the Early British Kingdoms*, Professor Dr. Hector Chadwick states²⁵ that the mediaeval Geoffrey of Monmouth names Uthyr Pendragon as Arthur's father.

Uthyr certainly existed, according to independent Ancient-Welsh writings. Compare the *Marwnad Uthur Ben*, and the *Triads*.²⁶ There, Arthur's traditional home is said to have been Kelli Wic in Cornwall.

Corbett insists that Arthur championed Christianity. When writing about the Battle of Badon, circa A.D. 516, Saklatvala refers: to Gildas's *Ruin of Britain*; to the *Annals of Cambria*; and to the *Annals of Tigernach*. He writes that in these sources, the entry for the Battle of Badon is made under the year 516. Taken together, they record that in the Battle of Badon, Arthur carried St. George's emblem (the cross of our Lord Jesus Christ) painted on his shield ó for three days and three nights on his shoulder. They also state that the Brythons were the victors.

Rev. Professor Dr. Hugh Williams adds²⁷ that Arthur fought against the Saxons, aided by the underkings of Britain. He was himself the leader in the wars.

Almost contemporary to Arthur, the (A.D. 520f) oldest extant Celtic Christian Brythonic historian Gildas informs us that the king of the Brythonic Celts fought

²² Cited in Morgan: *op. cit.*, p. 121.

²³ In Hastings's *ERE*.

²⁴ *Op. cit.*, p. 27.

²⁵ In (eds.) H.M. & N.K. Chadwick's *Studies*, p. 54.

²⁶ *Triad* 28.

²⁷ *Op. cit.*, pp. 350f.

valiantly and piously for his people and religion. The reference to Arthur, though there only implicit, still seems to be altogether clear.

Nenni, the A.D. 825 Christian Brythonic historian, states that specifically ðArthur was not only brave but religious.ð Nenni also indicates that the Saxons ðwere routed with great slaughter ó by the might of our Lord Jesus Christ.ð

Geoffrey of Monmouth (1152 A.D.), who hardly ever ventures upon any date, clearly places the death of Arthur after the Battle of Camlan. There he killed Modred ó but was also himself mortally wounded ó in A.D. 542.

Further historical references to King Arthur ap Uthyr Pendragon

We have already seen that Arthur was the son of Uthyr Pendragon (the son of Cystennin Fendigaid); and a descendant of the Briton Constantine the Great. According to the *Encyclopaedia Britannica*,²⁸ King Arthur was born toward the end of the fifth century. He led the Christian British into battle against the Pagan Saxons in the A.D. 516 Battle of Mt. Badon. He was buried at Glastonbury after his death in 542 A.D.

The 1978 *New Illustrated Columbia Encyclopedia* explains²⁹ that Arthur was the son of Uthyr Pendragon, King of Britain. After the death of Uthyr, Arthur won acknowledgment as King of Britain. Later, the mediaeval historian Geoffrey Arthur of Monmouth ó in his own translation of the ancient Celtic document *History of the Kings of Britain* ó records how this came about.³⁰

After the death of Uthyr Pendragon, relates Geoffrey Arthur of Monmouth, the Barons of Britain came together from the divers Provinces to the city of Silchester. They bore on hand Dubric, Archbishop of Caer-Leon, that he should crown as king ó Arthur, the late king's son. (Some consider that to have been the ðnorthernø Caerleon, in Cheshire.)

At that time, Arthur was a youth of fifteen years ó of a courage and generosity beyond compare. Having thus established peace, he marched towards Dumbarton, which Arthur had already delivered from the oppression of the barbarians. He next led his army into Moray, where the Scots and Picts were beleaguered. For, after they had thrice been defeated in battle by Arthur and his nephew, they had fled into that province. He fitted out his fleet, and sailed to the island of Ireland, which he desired to subdue. Thus subdued, he made with his fleet for Iceland; and there also defeated the people and subjugated the island.

As the *Encyclopedia Americana* observes,³¹ the figure of Arthur rests in all probability upon a historical basis. In the *Historia Britonum* of Nennius, mention is made of a certain Arthur who was ðdux bellorumø alias ðwar leaderø of the Britons against the Saxon invaders. His most brilliant achievement is stated to have been the British victory at Mount Badon (early in the sixth century). This testimony is

²⁸ 11th ed., art. *Arthur*.

²⁹ *Op. cit.*, II:450; art. *Arthurian Legend*.

³⁰ *Op. cit.*, IX:1,6,10.

³¹ 1952 ed., II, p. 355, art. *The Arthurian Romances*.

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substantiated by the work of Gildas, an ecclesiastic of the sixth century Celto-Brythonic Church in 520 A.D.

The *Encyclopaedia Britannica* gives four sources for the historical Arthur. They are: the *Historia Britonum* of Nennius; William of Malmesbury's *Annales Cambriae* and his *Gesta Regum*; Caradoc of Llancarfan; and Geoffrey of Monmouth.

Nenni (fl. 796) represents Arthur as a Christian warrior, leading the kings of Britain against the Saxon kings. He enumerates twelve battles. The eighth battle was on the castle Guinnon, ðwherein Arthur bore the [Christian symbol or] image...upon his shoulder, and the Pagans were turned to flight.... The twelfth battle was on the Mount of Badon, wherein fell 960 men in one day at a single onset of Arthur.... No one overthrew them, but he alone.... In all the battles, he came out victorious.ð

It is entirely probable, as often alleged, that Arthur was indeed buried in the historic birthplace of Brythonic Christianity ó at Avalon alias Glastonbury, some time after his greatest victory against the Saxons at Mount Badon. Gildas, writing in 550f A.D., mentions the battle of Mount Badon as taking place on the day of his own birth. That latter would be *circa* 516. Arthur's resting-place as being Glastonbury, is first mentioned (extantly) by Giraldus Cambrensis³² (*circa* 1195).

**King Arthur according to Henry of Huntingdon
and William of Malmesbury**

Even the Anglo-Saxons' mediaeval Christian historian Henry of Huntingdon concedes³³ that ðArthur, the mighty warrior, General of the armies and Chief of the kings of Britain, was constantly victorious in his wars with the Saxons. He was the commander in twelve battles ó and gained twelve victories.... By the grace of our Lord Jesus Christ..., the Saxons were routed.... The twelfth was a hard-fought battle with the Saxons on Mount Badon [around 516 A.D.], in which four hundred and forty of the Britons fell by the swords of their enemies in a single day.... Arthur alone received succour from the Lord.ð

These battles and battle-fields are described by Arthur's **contemporary**, Gildas the historian (530f A.D.). At this period, there were many wars ó in which sometimes the Saxons, sometimes the Britons, were victors. But the more the Saxons were defeated, the more they recruited their forces ó by invitations sent to the people of all the neighbouring countries.

Similarly, Henry of Huntingdon's contemporary and fellow Anglo-Saxon Christian ó the careful mediaeval historian William of Malmesbury ó rightly records³⁴ that the Christian Britons ðquelled the presumptuous [Anglo-Saxon] barbarians by the powerful aid of warlike Arthur.... It is of this Arthur that the Britons fondly tell so many tales even to the present day ó a man worthy to be celebrated...by authentic history.

³² Giraldus Cambrensis: *De Principis Instructione* [or -On Instruction to the Chiefs], A.D. 1195, Book I.

³³ *Op. cit.*, pp. 48f.

³⁴ *Op. cit.*, pp. 48f.

He long upheld the sinking [Celts-British] State, and roused the broken spirit of his countrymen to war. Finally, at the Siege of Mount Badon...he engaged nine hundred of the enemy ó single-handed ó and dispersed them with incredible slaughter.ö

To the above, the modern Welsh historian Trevelyan adds³⁵ that at Mt. Badon, eight hundred and forty Saxons fell by the sole attack of Arthur the son of Uthyr Pendragon. The *Annales Cambriae* [or Welsh Annals] give as the locality of this battle Bannesdown, near Bath, in A.D. 516. They state that in this important conflict öArthur boreö the painted emblem of öthe cross of our Lord Jesus Christö ó viz. a red cross on a white background (as also in the case of the flag of St. George) ó öfor three days and three nights on his shield; and the Britons were the victors.ö

The Elizabethan Chronicler Raphael Holinshed on King Arthur

According to the famous Elizabethan chronicler and historian Raphael Holinshed, Uthyr Pendragon's son Arthur was proclaimed King of the Britons around A.D. 516. Holinshed records³⁶ that King Arthur's supporters procured aid from the Armorican Britons out of Gaul. They fought against their enemies to within ten miles of London. There the Saxons, being twice vanquished, were constrained not only to pay tribute but also to receive magistrates to govern them (by appointment of the said Arthur).

Afterward, London was easily won by the Britons. Arthur obtained the victory and then, besieging York, at length entered into that city. Arthur would not permit his men to make any great slaughter of those enemies who were content to yield themselves. He treated them very gently ó and thereby won more praise among all those who heard of his worthy victories.

Arthur joined in league with King Loth of the Picts. The latter were by that time at least nominally a Christian nation. The conditions of this league were that Arthur during his natural lifetime would reign as King of the Britons ó but that after his decease, the kingdom would redound to Loth's own son Mordred and his descendants.

After Arthur concluded this league ó still desiring to purge the whole Isle of all miscreants and enemies of the Christian Faith ó he sent to the Scots, who themselves had by then been christianized (at least nominally). He requested them ó on behalf of that duty which they owed to the advancement of Christ's Religion ó to assemble their forces, and to meet him at Tynemouth. There he repaired, to join with them. Thenceforth, they would march against the Saxons.

Victory thus achieved, the Saxons were constrained to yield to King Arthur. They simply submitted themselves to his mercy. He, of his clemency, was content to pardon them of life and goods ó **upon condition they would become Christians** and from thenceforth never again make any war upon their neighbours (the Britons, Scots, or Picts).

³⁵ M. Trevelyan: *op. cit.*, pp. 87f (cf. G. Taylor's *Hid. Cent.* p. 66).

³⁶ *Op. cit.*, V:153-56f.

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But if they would not agree to this? Then, leaving their goods, armour and weapons behind them ó they should evacuate the land within the next thirteen days. Many of the Saxons who could get passages, sailed over into Germany. Others, feigning themselves to become Christians, remained in the land. Few amongst them received the Christian Faith sincerely.

Arthur, having thus vanquished his enemies, gave permission to those [Saxon] nobles whom he had detained in his camp ó having been sent to him as ambassadors ó to depart over into Germany. He permitted the rest of such Saxons as were defenceless, still to remain in the land of Britain and to yield a yearly tribute to the Britons ó but only on condition that they should become Christians.

The international prestige of Arthur the Christian Brythonic King

Professor Rachel Bromwich has written a very valuable essay on *The Character of the Early Welsh Tradition*. There, she makes an interesting and a rather important observation about the A.D. 825 British historian Nennius' discussion (in written Latin) of the *circa* A.D. 500f Celto-Briton King Arthur.

Professor Bromwich maintains³⁷ that though he **wrote** about Arthur in Latin, Nennius' immediate **source** was in written Welsh ó and not in oral Welsh, nor in written or spoken Latin. This, explains Bromwich, is shown by Nennius' reference to the battle òin which Arthur carried...upon his shoulders (Lat. *humeros*) the Christian emblem.

As Professor Bromwich explains, the Latin redactor has confused the two Welsh words *ysgwyd* (=shield) and *ysgwydd* (=shoulder) ó both of which could have been written *iscuit* or *iscuid* in Old-Welsh. Plainly, it was upon his shield and not upon his shoulder that Arthur bore the sacred Christian device. The reference, then, is to a cross painted on Arthur's shield ó and **not** to any object carried on his shoulders.

Bromwich also explains³⁸ that Arthur's prestige was already fully established in the Celtic districts of Britain long before Normans and Bretons began to circulate and popularize the Welsh and Cornish Arthurian traditions. Indeed, the Normans from Scandinavia (*via* France) may themselves have started to do so ó but only after borrowing ancient materials from the French Bretons. The latter were themselves drawn upon by the mediaeval historian Geoffrey Arthur of Monmouth in Wales ó who himself blended both classical and Biblical themes with native Celtic elements.

In the book *Roman Britain and Early England*, Professor Peter Blair states³⁹ that the Brythonic victory at Mount Badon in A.D. 516 argues that Dorset was still securely in Brythonic hands around A.D. 500. In consequence of that victory, there was a time during the sixth century when the Brythons exercised control of parts of southern Britain which lay well to the east of Dorset. Indeed, according to a persistent tradition, the kings of Wessex were descended from two chieftains called Cerdic and

³⁷ R. Bromwich: *The Character of the Early Welsh Tradition* (in eds. H.M. & N.K. Chadwick's *Studies*, p. 124 n. 5).

³⁸ *Ib.*, pp. 125-28.

³⁹ *Op. cit.*, p. 202.

Cynric. Significantly, the name Æcerdic is commonly thought to be Welsh in origin ó not Anglo-Saxon.

In 516, Arthur defeated the Saxons at Mt Badon. Around 520, he established a Christian University at Caerleon-on-Usk.⁴⁰ In 522, he renewed the Church. By 533, he was in Norway. In 536, he was conquering France. Indeed, by 539 he had subjugated most of Northwest Europe. Small wonder that the mediaeval historian Matthew Paris declares⁴¹ of Arthur: ðHis name was strongly magnified in the whole [known] World... Rome trembled.ö

According to the mediaeval historian P. de Langtoft,⁴² the Christian Britons fought the Pagan Saxons under the leadership of the Brythonic Christians King Uthyr Pendragon and his even more famous son King Arthur. ðThen said Dubric(ius), Bishop of Caerleon: ÆYou who are Christians, listen to my discourse! Christ died for you! Fight in His Name! Defend your land from confusion ó that the Pagans may not win it!ö

However, even while Arthur was defeating the Saxons in battle with sword and shield ó claims De Langtoft⁴³ ó the prophecies of Merlin predicted that matters would soon change. For they Æpredictedö that ðthe Saxon people who come from Germany...will destroy the Christians ó church and abbey ó and will throw all Britain into confusion.ö

Geoffrey Arthur of Monmouth on King Arthur's Anti-Roman Christian Kingdom

We give a final citation, though an extended one ó from the mediaeval historian Geoffrey Arthur's Latin translation of the ancient Celtic manuscript *History of the Kings of Britain*. This will illustrate the extent of King Arthur's ongoing commitment to a Christian British State both economically and governmentally independent of the Pagan Saxons. Very significantly, it also portrays a Brythonic State determined to remain totally independent of Rome ó both in political and in ecclesiastical government.

Thus Geoffrey writes⁴⁴ that when the high festival of Whitsuntide leading up to Pentecost Sunday began to draw nigh, King Arthur was filled with exceedingly great joy. Having achieved great success, he was fain to hold high court and to set the crown of the kingdom upon his head ó to convene the kings and dukes that were his vassals to the festival, so that he might the more worshipfully celebrate it and renew his peace more firmly amongst his barons.

Situated in a passing pleasant position on the river Usk in Glamorgan not far from the Severn Sea and abounding in wealth above all other cities, it was the place most meet for so high a solemnity. This was the Cathedral Church of the third Metropolitan

⁴⁰ Holinshed: *op. cit.*, I:247f.

⁴¹ Matt. Paris: *op. cit.*, I pp. 235f.

⁴² *Op. cit.*, p. 153.

⁴³ *Ib.*, p. 115.

⁴⁴ *Op. cit.*, IX:12-20 & X:1-5 & XI:2.

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See of Britain. It had, moreover, a school of two hundred philosophers learned in astronomy and in the other arts.

Whilst Arthur was allotting these benefices amongst them, twelve men of ripe age approached near to the king, with quiet step. They presented him a letter on behalf of the Roman Emperor, Lucius Hiberius.

That letter stated: ðLucius, Procurator of the [Roman Empire or Imperial] Republic, unto King Arthur of Britain ó wishes that which he [Lucius Hiberius] has deserved.... Much do I marvel at the insolence of your government. I am moved to wrath, for you are so far beside yourself as not to acknowledge...the tribute of Britain that the [Roman] Senate has commanded them to pay.... You have presumed to hold [it] back in contempt.... I do command you to appear in Rome..., there to make satisfaction!ö

When this letter was read in presence of the king and his earls, Arthur went aside with them. When they had all sat down, Arthur spoke to them thus: ðComrades, the more easily shall we be able to withstand the attack of Lucius ó if we shall first with one accord have applied ourselves to weighing heedfully. He **unreasonably** demands the tribute he desires to have from Britain. For he says we ought **of right** to give it to him, because [he alleges] it was paid to Julius Caesar and his other successors who did of old invade Britain by force of armsö ó in B.C. 55*f*, and especially from A.D. 43 onward.

ðIn like manner,ö responded King Arthur, ðdo I now decree that Rome ought of right to pay tribute to me ó forasmuch as my ancestors did of yore obtain possession of Rome. For Belin, that most high and mighty British king, did, with the assistance of his brother Brenn, take the city [around B.C. 390] ó and, in the midst of the market-place thereof, did hang a score of the most noble Romans.... Moreover, after they had taken it, [they] did for many a year possess the same.

ðConstantine also, the son of Helena..., both of them nigh of kindred unto myself ó and both of whom, the one after the other, wore the crown of Britain ó did also obtain the throne of the Roman Empire [around A.D. 313*f*]. Bethink ye, therefore, whether we should ask tribute of Rome!ö So Arthur to his earls.

King Arthur said further that all those of his allegiance were ready with one accord. He bade them return and call out the armies to meet the Romans. He sent word to Rome's emperors through their ambassador that in no wise would he pay the tribute, nor would go to Rome.

Lucius Hiberius, when he learnt that such answer had been decreed, by command of the Senate called forth the kings of the Orient. They were then to make ready their armies, and come with him to the conquest of Britain.

This led to a military clash between the Romans and the Britons. Explains the mediaeval historian Geoffrey: ðIn the end, the Romans ó unable to stand up against them ó hastily retreated from the field. But the Britons, still pursuing them, slew many.... The victory complete, Arthur bade the bodies of his barons be separated from the carcasses of the enemy.ö

Geoffrey of Monmouth then describes Arthur's last battle against the Non-Christian Saxon aggressors. Arthur, burning with yet hotter wrath from the loss of so many hundred comrades-in-arms, after first giving Christian burial to the slain, himself was wounded deadly and was borne hence unto the isle of Avallon [or Glastonbury].... There he gave up the crown of Britain unto his kinsman...in the year of the incarnation of our Lord 542.

The time and the place of the death of Britain's King Arthur

The *Annals of Wales*, themselves almost contemporary with Arthur, relate that he died victoriously (quite some time) after the A.D. 516 Battle of Badon. *ōBellu Badonis.... Gueith Ca[m]lann Arthuri.ō*⁴⁵

The *Annals* refers to the fight at Camlann, in which Arthur and Medraut were killed. The BBC's historian Michael Wood explains⁴⁶ that one of the Roman forts on Hadrian's Wall bore the name *Camboglanna* which philologists think could be represented in a late form in the *Annals*' key word *ōCamlann.ō* The fort *Camboglanna* has been identified with that of Birdoswald, which stands over a great sweep of the river Irthing east of Carlisle close to the probable birthplace of Padraig alias St. Patrick (the great Brythonic Christian Missionary to Ireland).

Thus, Wood seems to place Arthur's death-place in Cammlann near his court in Camelot. This he locates near Carlisle in Cumbria and far from Kelliwic in Cornwall (as in the South-Welsh tradition). Naturally, if Arthur kept both a northern court and a southern court as many mediaeval monarchs indeed did the two traditions are altogether reconcilable with one another.

The 1143 A.D. English historian William of Malmesbury simply notes but does not elaborate on the burial of the great Briton King Arthur. He says it took place at Avalon alias Glastonbury.

Avers Malmesbury:⁴⁷ *ōThere is much proof of how venerated the church of Glastonbury was.... But I omit it.... I pass over Arthur, famous king of the Britons, buried with his wife in the monks' cemetery between two pyramids, and many other leaders of the Britons.ō*

The modern Welsh historian Trevelyan observes⁴⁸ that from the death of Arthur to the close of the sixth century, although the struggles between the Welsh and the Saxons were frequent and prolonged, there was a dearth of heroes in the noblest sense of the word. But warriors and fierce fighters for the cause of their country, were numerous.

⁴⁵ Cited in Wood's *Dark Ages*, pp. 54f.

⁴⁶ *Dark Ages*, p. 58.

⁴⁷ *Op. cit.*, 32, pp. 31.

⁴⁸ M. Trevelyan: *op. cit.*, pp. 176f.

The demise of Celtic Britain after the death of King Arthur

After Arthur died around 542 A.D., Celtic Britain lacked any leader of his stature. It is true, as Sir Winston Churchill observes,⁴⁹ that ðMaelgwyn the king of Wales was still alive when Gildas wrote; but ðthe *Annals of Cambria* tell us he died of the plague in 547.ö At least politically ó the Celtic sun was beginning to set over most of South Britain.

For after the A.D. 542 death of the famous Christian Celto-Briton King Arthur, the Brythons rapidly retreated before the advancing Anglo-Saxons. The mediaeval Welsh scholar Geoffrey Arthur of Monmouth ó in his own translation of the Ancient British document *History of the Kings of Britain* ó records⁵⁰ that ðthe folk of the country of Britain...by the treachery of the Saxons were utterly laid waste. The Saxons desolated the fields; set fire to all the neighbouring cities; burnt up well-nigh the whole face of the country, from sea to sea.

ðAll they that dwelt therein, along with the Presbyters of the churches, were delivered up to the flashing of their swords or the crackling of the flames. They laid waste well-nigh the whole island. More the part thereof which was called England, did Satan the tyrant make over to the Saxons ó through whose treachery he had come into the land. The remnant of the Britons therefore withdrew themselves into the western parts of the kingdom ó to wit Cornwall, Cumbria and Wales. From hence, they ceased not to harry their enemies.ö Thus Geoffrey Arthur of Monmouth.

Worse yet. After King Arthur's death, romanizing agents slowly began to infiltrate Britain ó from France and Italy. The Germanic Franks had already become fanatical Romanists, and their advance-forces ó later to break through upon the Jutes of Kent in the shape of Queen Bertha and her clergy ó were already at work even upon the Britons. The latter, however ó as will be seen below⁵¹ ó stoutly resisted the advances of these ðRomish wolves.ø

Celtic Missions continue in Britain despite resistance by the Saxons

It should not be thought that the Christian Britons made no efforts to christianize the Pagan Saxons during the sixth century. For indeed they did ó even in the midst of fighting for their own very survival against the Anglo-Saxons. This continued ó even at the first indication of romanizing influences, from France and Italy, upon the English in Britain.

Most of the missionary successes of the Brythons at that time, however ó as also during the previous hundred years ó were achieved elsewhere. As pointed out by both McLaughlan and Ebrard, the old Celtic Church of Ireland and Scotland ó also in its missionary work on the European Continent ó was overwhelmingly Proto-Protestant

⁴⁹ *Op. cit.*, p. 122.

⁵⁰ *Op. cit.*, XI:8-11.

⁵¹ See our text at nn. 149f.

and Anti-Romish.⁵² Indeed, that Iro-Scotic Church had itself been pioneered by Proto-Protestant Culdee Britons, such as Ninian and Patrick.

It must be remembered it was precisely the British Christians who from around A.D. 400 had evangelized, and who kept on evangelizing, the Pagan Irish ó even while the latter were constantly marauding the west coast of Britain and carrying off British youth as their slaves. Consequently, from A.D. 500 onward, the Erin Scots took Christianity ó from a by-then-Christianized Ireland ó to Western Scotland.

The Christian zealot Bridget helped in this. Indeed, there is some evidence that Irish Missionaries even then (*via* Iceland) reached America.⁵³

However, even while the Christian Bridget Kirkbrideø Iro-Scots were taking Christianity to Western Scotland around A.D. 500 ó the West-Saxons were continuing to pour into England from Europe. Many were the battles between Christian Briton and Non-Christian Saxon in those times. Yet there is no evidence whatsoever that the Christian Britons then discontinued their historic habit of trying to evangelize even their enemies. For they had faithfully done so in the past, ever since the A.D. 43f Pagan Roman occupation of their country.

Kentigern the Briton's evangelizing efforts despite his people's setbacks

The well-known Canadian-American Calvinist Rev. Dr. J.T. McNeill rightly points out⁵⁴ that according to his mediaeval biographer Jocelyn, the A.D. 518-603 Brython Kentigern was prenatally conceived and carried in Greater Cumbria. His mother almost miscarrying,⁵⁵ he was soon thereafter conveyed just across the border.⁵⁶ There he was then born ó in the Co-Brythonic south of what is now Scotland.

As his later mediaeval biographer Jocelyn of Furness in Lancashire (itself then within Greater Cumbria) points out, Kentigern was the son of a Brython. That royal father was Prince Ewen ó alias Owen ap Urien (of Rheged in Strathclyde near Cumbria).

⁵² Compare: Ebrardø *Culdee Church of the 6th-8th Centuries* (in Niednerø *Journal of Hist. Theol.* 1862-63) & *The Scots-Irish Missionary Church of the 6th-8th Centuries* (Guetersloh 1873). See too McLaughlanø *Early Scottish Church*.

⁵³ See ch. 38 and Addenda 40 to 42 below.

⁵⁴ *Op. cit.*, pp. 45f.

⁵⁵ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330f): öHis mother when with child was thrown down from a hill called Dulpelder (Traprain Law, Haddingtonshire), but survived the fall and escaped by sea....ö

⁵⁶ The problem as to the exact place of Kentigernø birth ó as distinct from the place of his conception and as again distinct from the place where he was almost miscarried ó is not helped by the existence of two different rivers each called the Tyne and each arising in hilly country. The Little Tyne flows in East Lothian alias Haddingtonshire, in what is now Eastern Scotland. The Great Tyne flows from the common borders of the tri-county region of Cumberland and Northumberland and Westmorland (all south of Scotland in what is now Northern England). We encounter a similar problem when seeking to determine the birthplace of the Brython Gildas. See our text at nn. 73 & 80 below.

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Kentigern's mother was a Christian Pict ó Thanew, the daughter of King Loth. The name -Kentigern or Cyndegyrn ó apparently derived from *Ken* and *Tigearna* ó means -Head Lord (and evidences his royal parentage).⁵⁷

Kentigern was thus a Brythonic Cumbrian as to the place of his conception ó and a Brythonic Strathclydian⁵⁸ as to his paternity and as regards the place of his birth. He apparently received his training among the Brythonic Culdees in Wales. Later ó himself a disciple of the (Brythonic) Overseer Servan⁵⁹ ó Kentigern became the British Christian Missionary at Culross in Scotland. Gaelic Goidels called him *In Glaschu*, óthe Grey Hound.ó⁶⁰

Sadly, however ó after his stint in Scotland on the border between the Scots and the Picts ó war broke out. Kentigern was opposed by a pagan king called Morken, and had to flee from what is now Scotland. So he turned toward Wales. On his way there, he is said to have preached in the area around Carlisle and throughout the Cumbrian mountains where he himself had been conceived. He then arrived at St. David's in Wales, before A.D. 544.

St. David himself welcomed Kentigern, and the Welsh king granted him land. Here Kentigern founded the Culdee monastery of Llan-Elwy in 560 (which was later renamed St. Asaph's) ó while his associate Deiniol founded Bangor Cathedral in North Wales. For his scholastic monastery, Kentigern received grants from Prince Maelgwyn of Gwynedd⁶¹ ó but later left Llan-Elwy in order to return to Scotland. As his successor, Kentigern appointed his disciple Asaph to head up his monastery in Wales. Indeed, Asaph later built up Llan-Elwy into an institution with some 965 members.

King Rhydderch (-the Bountiful) of Greater Cumbria may have become a Christian while sojourning in Ireland. After the end of a war in Scotland, he received the kingship there too. That Brythonic Christian king won a great victory at the Battle of Ardderyd in 573. Victorious, he now pursued a Christian policy in Scotland ó and at once recalled Kentigern.

According to Jocelyn, Kentigern now preached throughout Britain ó from Scotland in the North, to Wales in the South. Indeed, Kentigern even visited and worked ó in the wilds of Iceland, the Orkneys, Norway, and Albania. Thus Rev. Dr. J.A. Duke, in his two works *History of the Church of Scotland* and *The Columban Church*.⁶² The Christian Briton Kentigern did, however, evangelize chiefly in Strathclyde alias Greater Cumbria (in what is now Southwestern Scotland and Northwestern England).

Circa 583, Kentigern became Bishop of Glasghu (alias Glasgow) ó when so induced by the local king; the local clergy; and the local people. The latter nicknamed him -Mungo (alias -dear friend). An Irish [Culdee] Overseer was brought in to ordain him thus, óaccording to the custom of the Britons and Scotsó ó and not

⁵⁷ Art. *Mungo, Saint, or Kentigern* (in 19512 *Enc. Amer.* 19:565).

⁵⁸ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330): óKentigern...a Briton of Strathclydeó etc.

⁵⁹ J.A.M. Hanna: *op. cit.*, p. 30.

⁶⁰ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330).

⁶¹ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:331).

⁶² See Duke's *op. cit.*, pp. 29f.

according to the Romish rite, which was then still unknown anywhere in the British Isles.

As Gladys Taylor points out,⁶³ Kentigern took up his appointment as Bishop or Overseer at the request of Rhydderch Hael, the Christian Brythonic King of Greater Cumbria. The energetic leaders Columba and Kentigern worked in unison, welding together communities of Christians over a large area ó from Yorkshire in the south, to the Highlands of Scotland in the north.

Indeed, Jocelyn tells a fine story of an arranged meeting with the great Culdee Christian Columba (*circa* 584). The two leaders Columba and Kentigern, both then in their sixties, approached the meeting-place with psalm-singing. Scotland's chronicler Hector Boece speaks of Kentigern spending six months with Columba at his monastery at Dunkeld.

Professor Dr. F.F. Bruce describes Kentigern's dates and circumstances somewhat differently. Bruce argues⁶⁴ that Kentigern was a native of Lothian who was elected Bishop of Cumbria in 543, yet who also did missionary work in the neighbourhood of Glasgow at that time. But in 553, the hostility of a Pagan Chief compelled him to seek refuge in Wales.

There, he visited St. David. There too, he founded the monastery at Llan-Elwy in Flintshire ó which was later called St. Asaph's (after his successor). On his recall to Strathclyde by Rhydderch, he settled at Glasgow. Missionary activity radiated from Glasgow southwards to Galloway, and northwards to Aberdeenshire and even to Orkney. He died in Glasgow, A.D. 603.

The Culdee Church of Kentigern, Columba and Columban(us)

Now the followers of both Kentigern and Columba were called Culdees. Rev. Dr. J.A. Duke writes⁶⁵ that the best description of these Scottish *Keledei* is probably that which is given by Kentigern's fellow-Northcountryman the twelfth-century Lancashireman Jocelyn of Furness in his *Life of St. Kentigern*. Jocelyn, himself a Celt from Greater Cumbria, says that the disciples of Kentigern were *Keledei*.

Jocelyn's very insightful description of Kentigern's Culdees is as follows: **óHe joined to himself a great many disciples, whom he trained in the sacred literature of the Divine Law. They were intent on psalms and prayers and meditation upon the Divine Law ó after the fashion of the primitive Church under the Apostles.ö**

The *Celi-De* of Scotland were largely located in the kingdom of the Picts. It seems they first came from Ireland. See Zimmer's book *The Celtic Church*.⁶⁶ They helped to fill up the gaps in the Pictish Church ó which had grown from the Church of Columba and Kentigern in the Pictish State. They survived until they were swept away in course of time ó by the later establishment, throughout all Scotland, of the Church of Rome before the Neo-Culdee (alias the Protestant) Reformation.

⁶³ *Ib.*, pp. 40f.

⁶⁴ *Spreading Flame*, I pp. 392f.

⁶⁵ *Op. cit.*, pp. 168f.

⁶⁶ H. Zimmer: *Keltische Kirche*, Real. X:235.

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The manuscript called *The History of the Church of St. Andrews* was written about the middle of the twelfth century. There, we get a description of the *Keledei* of Scotland.

There was a community of *Keledei*, we learn, who then lived at St. Andrews. **They were married and held property, and transmitted their church-endowments to their children.** They were swept away by Queen Margaret (d. A.D. 1093) and by her son the 1084-1153 King David the First ó respectively the first Romish queen-consort and the first Romish king of Scotland. Thus Rev. Dr. Duke.

Rev. James Mackenzie indicates in his *History of Scotland*⁶⁷ that the religion of the Culdees was the pure religion of the Bible, free from the corrupt doctrines and practices of the Church of Rome. They owned no rule but the Word of God. They had no worship of saints or angels; no prayers for the dead; no confession to the priest; no sacrifice of the mass. They hoped for salvation from the mercy of God alone ó through faith in Jesus Christ. They had no prelates, and their only Church Officers were Ministers and Elders.

The Culdees flourished long in Bible purity. But in the course of time, the òmystery of iniquityö which corrupted all Christendom (*cf.* Second Thessalonians 2:7) gradually tainted the primitive Church of Scotland too ó thereby infecting it with the blighting influence of popery. Thus Mackenzie.

The Culdee Cumbrian St. Kentigern (A.D. 518-603) laboured in Wales, Scotland and Pictland. The Welsh Church thrived under St. David from 570 till 590. St. Machar worked in Scotlandø Aberdeen, until he died in 594 A.D.⁶⁸

The Culdee Columba, of course, trained many Missionaries on the isle of Iona. From Ireland, in 595 his colleagues St. Gall and St. Columbanus went out as Culdee Missionaries to France, Switzerland and Lombardy. They knew nothing of the papacy ó and Columbanus resisted the Bishop of Rome also while in Italy.

Rev. J.J.T. Campbell was for some time Lecturer in Church History at the Queensland Presbyterian Theological College. He has rightly stated⁶⁹ that several Missionaries left the British Isles, carrying the Gospel to areas of Europe. The Celtic Christian Iro-Scot Columban (A.D. 543-615), with a band of twelve men, went into Burgundy in A.D. 585. He was followed by his associate Gall, from Culdee Ireland, who took the Gospel to Switzerland. There, they prepared the ground also for the later Neo-Culdeeism of the Protestant Reformation.

The oldest extant Brythonic Church Historian: Gildas the Wise

We now come to the oldest extant Celto-British church historian ó Gildas the Wise (*circa* 516-570). It should be noted that Gildasø father, the married man Caw, had himself founded a non-celibate monastery. Indeed, Caw imparted a similar outlook

⁶⁷ *Op. cit.*, pp. 41f.

⁶⁸ See G. Taylorø *Hid. Cent.*, p. 72.

⁶⁹ *Op. cit.* (in loc.).

also to his son Gildas. Thus, as John R. Morris of London University College⁷⁰ has observed ó the aristocratic abbots Cadoc and Gildas were opponents of harsh asceticism.⁷¹

Gildas's father the Christian Caw was possibly a Pict and certainly a Celt ó from North Britain. Caw had fought ó together with his friend and liege the renowned Christian Brython King Arthur ó against the Non-Christian Saxons.⁷²

Gildas himself was born in the Tyne region⁷³ of what was then Greater Cumbria ó apparently in the north of what is now England, just south of what is now Scotland. He first saw the light of day in the very year his father Caw was helping King Arthur to defeat the Anglo-Saxons in the Battle of Mt. Badon ó A.D. 516. After that, however, the Brythons steadily lost ground to the Saxons ó being irreversibly defeated around 545.

Gildas was therefore a Brython, and originally an inhabitant of Greater Cumbria between the Tweed and the Tyne. In later years, he is said to have migrated to St. Gildas de Rhuys in Morbihan. This was and is opposite Celtic Cornwall, in Southern Brittany. It is probably there that he wrote his chief work ó *On the Ruin of Britain*.

Yet another early writing, the *Welsh Annals*, report a visit by Gildas to Ireland in 565. They enter his death at 570. It seems he died in exile, in Brittany ó but was then buried at Glastonbury in Somerset (where he had earlier laboured).

Gildas, writes the noted modern Professor of Early British Church History, Rev. Dr. Hugh Williams⁷⁴ ó was the son of Caw. From Welsh Anglesey, Gildas was attracted to Llan-Illtud monastery. He was more than forty-three years old, some time before the death of Maelgwyn around 546. In the school of Illtyd, a great number of the sons of the nobles were taught. Gildas was the greatest.

He was a very learned man. He shows an acquaintance with the *Church History* of Eusebius, the *Histories* of Orosius, and other Latin works. Moreover, **Gildas committed the Biblical Sacred Scriptures to memory**. He went round all the territories of the Hibernians; restored the churches and instructed the whole body of the clergy in Britain and elsewhere; and finally laboured in Brythonic Brittany. Perhaps with a view to a scholarly and even an international readership, he wrote his major extant work *Ruin of Britain* precisely in Latin.

Gildas the Briton's utter devotion to Holy Scripture

Williams maintains⁷⁵ that in Gildas we discover a real devotion to the Word of God. Above all, he is a student well versed in Holy Scripture. The extracts given by Gildas, represent the Old Latin version of the Septuagint as it existed before Origen's *Hexapla* prior to about A.D. 250. That, however ó outside of Britain ó was superseded

⁷⁰ J. Morris: *Historical Introduction* to M. Winterbottom's ed. of Gildas's *Ruin of Britain*.

⁷¹ See J.T. McNeill's *op. cit.*, pp. 40 & 238 (n. 6).

⁷² E. Anwyl: *Arthur* (in Hastings's *ERE*).

⁷³ See the remark at our nn. 56 above and 80 below.

⁷⁴ *Early British Church*, pp. 366-70 & 373.

⁷⁵ *Ib.*, pp. 448-54.

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before long by Jerome's own version. The latter is now called the Vulgate, and it soon became the official version of the Roman Catholic Church (then itself in process of consolidation).

In Non-Romish *Britannia*, however, the ancient Pre-Vulgate 'Old-Latin Version' or translation of the Holy Scriptures was frequently used in Romano-Britain. Its use continued there, until at least the Roman withdrawal in A.D. 397. Indeed, dwindlingly, it there lived on into the sixth century.

In addition, of course, the Old-Celtic Version or vernacular translation of copies of the original Greek and Hebrew Scriptures into the ancient language of the Brythons was widely used in Ancient Britain (both North and South) – especially in the many geographical areas outside the spheres of Roman influence. Even though Gildas does sometimes employ Jerome's A.D. 404 Vulgate when writing quotations of some length – he often reverts to the Old Latin Version internationally recognized before Jerome. Indeed, his style further suggests an underlying grasp also of the Pre-Latin Old-Celtic vernacular translation of Holy Writ.

Of course, also the Greek language – and indeed even from Pre-Christian times – was known and taught in Britain. Compare Julius Caesar's B.C. 55f testimony about the British druids with their good knowledge of Greek. Gildas himself translated numerous passages of the Old Testament from the Greek Septuagint, and of the New Testament from the *Koinee* Greek. See Schoell's *Concerning the Sources of the Ecclesiastical History of the Britons and the Scots*.

Moreover, Gildas's massive knowledge of especially the Old Testament well evidences an acquaintance with Hebrew – not only (probably) on the part of the scholarly Gildas himself, but (possibly) also on the part even of the ordinary clergy of Britain.

In the Church of the Ancient British people, then, Gildas is very important. Indeed, also his moral code is high and exacting.

Rev. Professor Dr. Williams further explains⁷⁶ that Gildas, from the Tyne in the North, travelled far – in order to become a disciple of Illtyd (at Llan-Illtyd in South Wales). He committed almost the entire Bible to memory, and also acquired an intimate knowledge of the Christian literature of the West. Moreover, the teachings of Illtyd were not only absorbed by Gildas himself. They were also carried by him to Ireland.

In his own modern edition of Gildas,⁷⁷ Michael Winterbottom explains that this old writer musters all-pervading Biblical language reinforced with borrowings. They testify to the controlled and sophisticated rhetoric of Ancient British writing. His Bible rang out in the ears of his countrymen. Indeed, Gildas used – over large stretches of the Bible – versions **older** than Jerome's *Vulgate* and nearer to the Greek.

⁷⁶ (*Brit.*) *Ch.*, pp. 631-38.

⁷⁷ Phillimore, London, 1978.

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

There, he refers: to the Law of Moses, at least thirty-three times; to the Historical Books, at least forty-one times; to the Poetical Writings, at least thirty times; to the Major Prophets, at least seventy-nine times; and to the Minor Prophets, at least thirty-five times. There, he also refers: to the Gospels, at least thirty-seven times; to Paul's Epistles, at least forty-one times; and to the rest of the New Testament, at least nineteen times.

Truly, Gildas lived in the Holy Scriptures. Less importantly but also worthy of note, Gildas cites even other ancient writings. Thus he quotes: from the Old Testament Apocrypha; from the Classics (Vergil and the Christian Patristic Fathers); and from the church histories of Jerome, Rufinus and Sulpicius Severus.

Indeed, Gildas also refers to Aetius, Alban, Ambrosius Aurelianus [alias Embres Eryll], Aquileia, Arius, Caerleon, Conan, Cestynnin of Cernyw, and Cuneglas. He also mentions: the Demetae, Gaul, the Irish, Italy, Maximus, Melgwyn, Philo, the Picts, Porphyry, the Romans, Rome, Samson of Dol, the Saxons, the Scots, the Severn, Spain, the Thames, Tiberius, Trier, Verulam, Vortigern and Vortipor.

It further seems that some of Gildas's other works, now no longer extant, were still known to mediaeval historians. Thus the A.D. 1138 mediaeval scholar Geoffrey Arthur of Monmouth ó in his own *History of the Britons*,⁷⁸ states the blessed Gildas wrote that the *circa* B.C. 510f British Lawgiver and King Dunwallo Moelmuð ordained that the temples of God and the cities of Ancient Britain should enjoy such privileges as of his Common Law.

Proclaimed Geoffrey: ðIf any would fain know all of his ordinances as concerning them ó let him read the *Molmutine Laws*. Gildas the historian did translate them out of the British [into Latin]...and [the A.D. 880] King Alfred [did translate them]...into the English tongue.ö

Gildas ideally suited to be Britain's oldest extant Church Historian

The famous Canadian-American Scholar Rev. Professor Dr. J.T. McNeill rightly states⁷⁹ that in Gildas we have a writer of distinction. He says he was born in the year of the Battle of Mount Badon ó which scholars now date somewhere between 500 and 516. A date of about 570 for his death seems to be gaining acceptance. He was born in Strathclyde or Greater Cumbria. His father Caw Prydyn ó either a Briton from the north of South Britain, or alternatively a Pict from what is now Scotland ó had migrated to Strathclyde.⁸⁰

Tradition holds that Caw and his family moved southward from Greater Cumbria to the kindred Brythonic Anglesey in Cambria ó during the boyhood of Gildas. This would more readily account for Gildas's attendance at the school of the learned Illtyd.

⁷⁸ Slatkine, Geneva ed., 1977, II:12 & III:5f.

⁷⁹ *Op. cit.* p. 41.

⁸⁰ See our remarks at nn. 56 and at 73 above.

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Not just Caw but also his son Gildas was married. Also two of his sons obtained recognition as saints. So too did one of his brothers ó yet another son of the Culdee Caw, the co-founder of the non-celibate Monastery at Cambuslang.

It was probably while in retirement on the island now called Flatholm in the Bristol Channel ó a retreat also, at times, of his schoolmaster Cadoc ó that Gildas wrote *The Ruin and Conquest of Britain*. Studies by C.E.S. Stevens and F. Kergouegan have shown convincingly that the book is a single whole.

The book, Gildas tells us, is written **out of zeal for God's Church and His Holy Law**.ö Gildas is passionately concerned for a high morality in Church ó and in State.

öKings hath Britain,ö he approvingly observes. öBut,ö he then laments, öthey are tyrants.ö He continues: öJudges she hath, but they are impious; Presbyters hath Britain, but they are unperceiving.ö

Thus, Gildas seems to be almost a reincarnation of some Hebrew Prophet ó a new Amos; or a second Jeremiah. Indeed, as already noted, he cites the Prophets more frequently than he does any other category of the Holy Scriptures.

After King Arthur's great victory over the Saxons in A.D. 516, Gildas asserts that the victors maintained orderly government for a generation. The Britons had won the war. The English were beaten, though not expelled from Britain. For the next decades, they were confined to partitioned reservations chiefly in the east of ÆAngle-landö alias ÆEng-land.ö⁸¹

The A.D. 1120 Anti-Celtic and Anti-Culdee Anglo-Norman English church historian William of Malmesbury ó whom the great Westminster Assembly commissioner and theologian James Ussher called öthe chief of our historiansö ó made a very important statement in his own famous *Chronicle of the Kings of England*. For William of Malmesbury⁸² calls öGildas an historian neither unlearned nor inelegant, to whom the Britons are indebted.ö

Speaking about Glastonbury, William of Malmesbury further alleges that Gildas ó öcaptivated by the sanctity of the place ó took up his abode [there] for a series of years.ö Indeed, after Gildas's death, adds William, he was buried there ó in the old church.

Gildas's outline of the Britons' Church History (A.D. 35f to 560)

In light of all the above, it is therefore very significant that Gildas himself claimed⁸³ Christianity had first reached Britain directly from Palestine ó and within five years after Calvary. Said he: öWe know that Christ the true Sun afforded His light to our island in the last time of Tiberius Caesar.ö Indeed, a little later Gildas even calls the Britons God's own people ó öHis latter-day Israel.ö⁸⁴

⁸¹ See J. Morris's *Historical Introduction* to M. Winterbottom's ed. of Gildas's *Ruin of Britain*.

⁸² *Chronicles of the Kings of England* 6-8, Bohn ed., London, 1847, pp. 22 & 53f.

⁸³ Gildas: *Ruin of Brit.*, 8; as cited in Morgan's *op. cit.* p. 118.

⁸⁴ *Ib.* 26:1.

Looking back from A.D. 560 especially over the previous century, Gildas noted the way the Christian Britons had up till then regained the hegemony over their island from the Saxons. He records⁸⁵ that a remnant of the Britons was strengthened under the leadership of the A.D. 460f Ambrosius Aurelius alias Emrys Erryll ó the courteous and faithful, the brave and true.

ōGod gave strength to the survivorsö of the A.D. 460f Christian Britons, observes Gildas. Thus they kept on öburdening Heaven with unnumbered prayers.... Their leader was Ambrosius Aurelianus.... Under him, our people regained their strength [460-80 A.D.] ó and challenged the victors to battle. The Lord assented, and the battle went their way.... His offspring at this day [A.D. 560]...still gather strength and provoke their [previous] conquerors to arms; and now, by the favour of Heaven, have gained a victory in answer to their prayers.ö

Referring back to the time of the A.D. 460f Embres Erryll, Gildas further explains:⁸⁶ öFrom then on, victory went now to our countrymen, now to their enemies ó so that in this people the Lord could make trial (as He tends to) of His latter-day Israel, to see whether it loves Him or not. This lasted right up till the year of the siege of Badon Hill.ö

The Britons indeed had a **fine legal system**. Explains Gildas:⁸⁷ öBritain has kings.... She has judges.... They chase thieves energetically all over the country.... They distribute alms profusely.... They take their seats as judges.... They keep many prisoners in their jails.ö

The above testifies to an excellent network for political administration. It was supported by the testimony of a strong indigenous Christian Church. Yet, many of the leaders of the Celto-Britons were then living in sin ó and hence bringing down the wrath of God (in the form of the Non-Christian Anglo-Saxons *etc.*) upon their nation.

Sadly, the moral rot of the Britons continued. For (records Gildas):⁸⁸ öKings; public and private persons; priests and churchmen ó kept to their own stations.... All the controls of truth and justice have been shaken and overthrown...with the exception of a few.... Like posts and columns of salvation..., by their holy prayers they support my weakness.... Their worthy lives...men admire, and...God loves.ö

Gildas strongly condemns the Antinomianism then corrupting the British Church

However, Gildas also continues:⁸⁹ öSo far, I have addressed the kings [alias the confederation of governors] of my country ó both in my own words, and **in the Oracles of the Prophets**.... How glad I should be...to rest here..., if I did not see such great mountains of wickedness raised against God ó by Bishops [or the moderating Overseers] and other Presbyters and Clerics!ö

⁸⁵ *Ruin* 25:2-3.

⁸⁶ *Ib.* 26:1.

⁸⁷ *Ib.* 27:1.

⁸⁸ *Ib.*, 26:2-4.

⁸⁹ *Ib.*, 64:1 to 65:1.

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Gildas goes on, perhaps too pessimistically:⁹⁰ ðBritain has Presbyters, but they are fools; very many Ministers, but they are shameless.... They have church-buildings, but they go to them for the sake of base profit.... **They do not reprimand the people for their sins. Indeed, they [too] do the same things themselves. They make mock[ery] of the precepts of Christ!**

ðYet it may be said: ðNot all Bishops and Presbyters are categorized as above.... They are not all stained with disgraceø...

ðI agree entirely. But...which of them went forth with men full of faith, like Gideon ó to...lay low the camps of proud Gentiles [or unbelievers] ó **symbolizing...the mystery of the Trinity**?⁹¹

Here, Gildas opposes breakers of **the Law of God**. Significantly, he mentions this in the same breath as His commitment to that Lawø Triune God Himself ó and apparently also to ðsymbolizing...the mystery of the **Trinity**.ø By this latter he apparently means administering trinitarian baptism. Here, Gildas certainly seems to be rebuking many of his own Brythonic ðBishops and Presbytersø for not sufficiently evangelizing the Anglo-Saxon ðproud Gentilesø ó nor often enough offering even them Christian baptism ðsymbolizing...the mystery of the Trinity.ø

Gildasø **hatred of Antinomianism** and his **love of Trinitarianism** not only reflects the dominant mood of the Ancient British Church in the centuries then past. It also points to its direction in the many centuries of its future.

Gildas compares many of his clerical contemporaries with the Pharisees. Antinomianly, they had departed from the Commandments of God ó while neonomianly enforcing their own merely-human traditions.

Thus Gildas observes:⁹² ðI should certainly like...to interpret in the **historical and moral** sense, all these testimonies from the **Holy Scripture** that I have so far inserted.... ðWhoever breaks one of these least commands and teaches men to follow his example, will be called the least in the Kingdom of Heavenø [Matthew 5:19].ø Accordingly: Gildas tolerates no subtractions from, nor additions to, the Law of God.

Therefore to Gildas ó himself married and with two sons⁹³ ó a Presbyter should rather not be celibate. Instead, he should indeed be ðthe husband of one wife.ø As Gildas observes:⁹⁴ ðLet us have a look at what follows.ø First Timothy 3:4-10. ðOne who rules his house well, keeping his sons subject to him in all chastity.ø

ðSo, comments Gildas the Wise, ðthe chastity of fathers is incomplete ó unless it is crowned by that of their sons too.... ðBut if a man does not know how to govern his own house, how can he give due attention to the Church of God?ø These are words proved by results that leave no room for doubt!ø

⁹⁰ *Ib.*, 66:1-2.

⁹¹ *Ib.*, 69:1 to 70:3.

⁹² *Ib.* 93:4f.

⁹³ McNeill: *op. cit.*, p. 41.

⁹⁴ *Ib.*, 106:4f.

There are also a few fragments extant, from lost letters by Gildas. Such extant fragments were written probably during or after his A.D. 565 visit to Ireland. Much in those letters is germane to our subject of the roots of Common Law. Thus, in *Letter Three*, Gildas condemns those who are ignorant of the justice of God.

In *Letter Four*, Gildas insists that a leader suspected of sexual immorality needs to be charged and that the charge needs to be proven. Thus, even a Presiding Presbyter alias an Abbot...deserves to be barred from the table of holy men, and even to be loaded with the charge of fornication not on suspicion but [only] as a clearly detected evil. To Gildas, there must be due process of law as well as protection of legal rights.

In that same letter, Gildas emphasizes the Eighth Commandment (you must not steal) and condemns the compulsory redistribution of wealth also in monasteries. He explains: If any monk has a superabundance of worldly things...he will not be blamed for owning anything...so as to avoid destitution. To Gildas, there must be no compulsory communism.

In *Letter Six*, Gildas says: Cursed is he who removes boundary stones, particularly those of his neighbour [and] Let each in God stay where he is called [Deuteronomy 27:17 & First Corinthians 7:20]. Consequently the Chief should not be changed, except at the choice of his subjects; nor the subject obtain the place of his Superior, without the advice of an Elder...

[Moreover,] it is quite proper for Bishops and Abbots to judge those beneath them. For their blood will be required at their hands by the Lord, if they do not rule them well. But those who disobey their fathers [cf. Exodus 20:12 & Matthew 15:4], shall be as the heathen and publicans! To Gildas, there is only a Biblical chain of command and no egalitarian revolutionism.

Sadly, however, Gildas himself had witnessed the beginning of the end of Celtic control over Southern Britain. Writing around A.D. 560 not long before his death, he truly remarked:⁹⁵ Not even at this date are our [British] cities inhabited again, but they lie deserted and overthrown.... Laws of truth and justice were so shattered and torn up!

The broader picture of a largely-Christianized British Isles before A.D. 560

As the historian Peter Blair remarks,⁹⁶ Gildas a British monk writing at about the middle of the sixth century (circa A.D. 560) was not so much concerned with Saxon Heathenism. He was, however, very concerned with the failure of a number of British kings to conduct their lives according to the principles of the Christian Faith which they professed.

On this wide view, embracing Ireland as well as all the rest of Britain within the Western Isles, the Anglo-Saxon settlers are seen as heathen intruders. They were a

⁹⁵ Cited in Elton's *op. cit.*, pp. 350f.

⁹⁶ *Rom. Brit. & Early Eng.*, pp. 224f.

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threat to a civilization which certainly by the end of the sixth century (and perhaps considerably earlier) had become predominantly Christian. Thus Blair.

By about A.D. 550, all Ireland had become christianized ó under Finian, Columba and Comgall. The great German church historian Rev. Professor Dr. Friedrich Loofs, in his great book *The Customs of the Ancient British and Scottish Church*,⁹⁷ writes that there can be no doubts that during the sixth century the Irish Church was built anew.

There appears to have been no corner of Ireland without its monastery. Among the founders of these, were: Finian, Abbot of Clonard in Meath, whose disciple Columba himself is said to have been; and Comgall, Abbot of Bangor, in Ulster. Indeed, we must not neglect here to add the name of that great Irish Missionary ó Brendan (the Navigatorø).

The Welshman Rev. Professor Dr. Hugh Williams remarks of the above-mentioned Irish Missionaries⁹⁸ that these men had been disciples of Gildas and David. Finian afterwards consulted Gildas upon a question of discipline.

Indeed, from Ireland and *via* Iceland ó perhaps even from A.D. 560 onward ó Christian Missionaries seem to have reached America and left a trail as far as Minnesota.⁹⁹ Yet such Irish Missionaries were Proto-Protestant Culdees, not Romanists. As Alice Stopford Green explains in her book *Irish Nationality*,¹⁰⁰ Christianity had come to Ireland from the East ó tradition says from St. John of Palestine (*via* Asia Minor) ó and not from Rome.

Now it is quite possible that the previously-mentioned Briton Arthurø's conquest of Ireland and Iceland is connected with the Irishman ðSt. Brendan the Navigatorø's¹⁰¹ A.D. 560 voyage from Ireland to Iceland and beyond, just a few decades later. That, incidentally, occurred just one year after Jews were stoned in Britain ó for burning a representation of Christ.

The people of Western Ireland claim Brendan as the first discoverer of America. William Bryan, in his book *The Improbable Irish*, insists¹⁰² that the Culdee Irishman Brendan sailed quite that far ó and there left behind him Christian ceremonies, among the Algonquin Indians. Indeed, when the Icelander Leif Erikson later lived among the Massachusetts Indians around A.D. 1000 ó he there encountered legends about ðan Irish -man of Godø and of the sea.ö

This Brendan of Kerry was one of the many friends of the Welshman St. David. Known as St. Brendan the Navigator, he was surely the most travelled of all the Celtic saints. According to Gladys Taylor,¹⁰³ he sailed far westward, seeking converts from island to island in the North Atlantic (such as even in Iceland *etc.*).

⁹⁷ F. Loofs: *The Customs of the Ancient British and Scottish Church*, p. 55.

⁹⁸ H. Williams: *op. cit.*, pp. 371f.

⁹⁹ See Addendum 42 below.

¹⁰⁰ *Op. cit.*, pp. 49 & 48.

¹⁰¹ Matt. Paris: *op. cit.*, I p. 246.

¹⁰² *Op. cit.*, p. 63.

¹⁰³ G. Taylor: *Hid.*, p. 37 & 72.

The ancient document *Navigatio Sancti Brendani* (alias -The Voyage of Brendanø) takes him so far west on such a long voyage ó that he does seem to have traversed the Atlantic. The length of his voyage helps us to understand St. Brendanø's prayer, often repeated by the Breton seamen (who love this sailor saint): ðO my God, help me! For my boat is so small, and Your sea is so great!ø

Vehement Mission of the Columban Culdee Church of Early Ireland and Iona

We must now turn to the Irishman Columba, and his key role in evangelizing especially Scotland. According to the historian Peter Blair,¹⁰⁴ Columba was born in Donegal *circa* 520 and established himself in Iona *circa* 563. From there, he directed a mission to the more northerly Picts.

Columba was certainly neither a Romanist nor a Romanizer, but a godly Bible-believing Proto-Protestant Christian. Also according to Professor Dr. Owen Chadwick ó in his critical essay on the *Early History of the Welsh Church*¹⁰⁵ ó Columba has been put forward as the prototype of Scottish Presbyterianism.

Isabel Elder observes¹⁰⁶ that the great Columba, fourth in descent from Niall of the Nine Hostages ó and born in Irish Donegal about fifty years after the death of St. Patrick ó was associated with the Culdee Church of Iona for thirty-two years. He arrived there from Ireland ó on Pentecost Eve in the year 565 ó together with his twelve disciples.

From Iona, the royal Celt Columba took the Gospel of -Primitive Christianityø to the Western Isles off the coast of Scotland. Indeed, British Christian Missionaries were even in those dire times of their own Anti-Saxon Wars, still evangelizing large parts of pagan Europe.

For about a century long, from about A.D. 475 onward, Scotland was progressively colonized from and increasingly evangelized by Culdee Christian Ireland. At this point, an extended note on the Culdee beliefs of those Iro-Scots ó the views soon to be disseminated by the Culdee Columba and his followers throughout Scotland and into large areas of Western Europe ó is considered to be appropriate.

According to Rev. Dr. J.A. Dukeø's scholarly book *The Columban Church*,¹⁰⁷ those Culdees were thoroughly orthodox. While attaching much importance to the festive seasons of Easter and Christmas, they even more insisted on complete rest from work every Lordø's day.

They baptized adults only after catechizing them. However, they simultaneously baptized also the infants of such adults ó by aspersion or sprinkling. They also believed in a non-transubstantiated and spiritual -real presenceø of Christ at His Table ó with the sacrament served to all communicants in both bread and wine.

¹⁰⁴ See his *Rom. Brit. & Earl. Engl.*, pp. 224f.

¹⁰⁵ In H.M. & N.K. Chadwick (eds.): *op. cit.*, p. 173.

¹⁰⁶ *Op. cit.*, 1986 ed., p. 113.

¹⁰⁷ As cited in Warrø's *op. cit.*, pp. 174f.

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The Culdees: held the marriage tie to be sacred; knew of no mariolatry; and permitted a presbyterate of married men.¹⁰⁸ They were, declares Warr,¹⁰⁹ characterized by: Celtic fervour; simple piety; restless energy; eager missionary spirit; and the correct cultivation of art and letters. In Iona, the headquarters of Columba and his Culdees, the Abbot was always a Presbyter.

There are no signs that the Church in Iona subscribed to the doctrine of *ubi Episcopus ibi Ecclesia* (alias the Church is wherever the Bishop is). That, since the days of the A.D. 250 of episcopizing Cyprian, had indeed been securely established throughout Latin Christendom. However, it had never been established among the Celtic Culdees.

Warr explains¹¹⁰ that, cut off from the main current of continental ecclesiasticism, the Columban Church went upon its independent way. It had no connection whatever with the so-called Holy See at Rome. While the rest of the whole Christian World now began to recognize the exceptional prestige of the Bishop of Rome, the Culdee Church considered his jurisdiction (whenever it considered the matter at all) to be bounded by the frontiers of the Empire of the Romans and hence altogether outside of the Celtic World.

Only twice in his writings does Columba even mention Rome and simply to remark with very human satisfaction that his own work had been heard of even in that imperial city. Nothing in history is more certain than the complete independence of the Columban Church from any suggestion of papal authority. The only supreme authority it acknowledged, was that of Holy Scripture and apostolic practice.

Columba's prosecution of Culdee Christianity in Northern Pictland

The greatest voice in the Culdee Church of the sixth century and Columba of Iona should surely need no introduction. He converted Brude, the King of the Picts. This led to the completion of the christianization of that whole nation. Twenty-four churches were dedicated to Columba in Pictland; thirty-two elsewhere in Scotland; and thirty-seven in his native Ireland.¹¹¹

Relatively forgotten, however, is his attitude toward Pre-Christian Druidism. Yet, in his *Song of Trust*, Columba remarked: *õA Dia...A she mo drui...Mac De is!õ* Translation: *õO God... O, my druid is Christ the Son of God!õ*¹¹²

This is not evidence of syncretism. Indeed, it rather represents Columba's fine recognition of the presence of much authentic divine revelation also in Pre-Christian Druidism.

The American Calvinist Rev. Professor Dr. J.T. McNeill explains¹¹³ in his book *The Celtic Churches* that within the Pagan Roman Empire, Druidism was virtually

¹⁰⁸ *Op. cit.*, pp. 176 & 195.

¹⁰⁹ *Ib.*, p. 177.

¹¹⁰ *Ib.*, p. 181.

¹¹¹ See Mitchell's art. *Columba*, in Schaff-Herzog's *ERK*, Funk & Wagnall, New York, 1891, I, p. 516.

¹¹² Cited in *ib.*, p. 58; see too *Irish Chronicle*, pp. 53 & 55.

¹¹³ *Op. cit.*, pp. 9 & 97f and p. 231 n. 8 & p. 247 n. 10 & p. 247 n. 7.

suppressed well before A.D. 100. But Ireland, outside that orbit, saw no suppressive imperial power that would destroy the druidic professional classes of the natives.

Authentic is the record that the A.D. 521-97 Columba was at one stage a pupil of a Christian bard. So too is the incident in which, on revisiting Ireland, he eloquently defended the Irish bards. His championship of their cause was suitably praised in bardic verse by Dallan Forgaill in A.D. 575.

Columba is also said to have prayed, in a battle, to Christ the Son of God as his **druid**. The *fili* (or ðwise-menø) and *brehons* (or ðjudgesø) were made at home in the social life of Christian Ireland. See especially McNeill's book *The Celtic Penitentials and their Influence on Continental Christianity*.¹¹⁴ Compare too the *Irish Texts* of Windisch and Stokes.¹¹⁵

As Rev. J.A.M. Hanna explains,¹¹⁶ a Presbyter by the name of Cruithain ó apparently an abbreviation of the Celtic word *Cruithnechan*, meaning ðLittle Pictø ó had baptized Columba. Then, as his ðadoptingø foster-parent, Cruithain reared him. At Moville in Ireland, Columba then studied under Finnian (alias Finbar). The latter had himself spent twenty years at the ðWhite Houseø of the Cumbrian Culdee Ninian, in Scotland.

Columba then studied further under Finnian of Clonard, Mobhi of Glasnevin, and Gemman of Leinster. There he acquired poetry, history and music. First a Deacon and then a Presbyter, Columba wrote many Gaelic poems ó and won a battle at Cul Dreimhne in 561.

This impelled him to leave Ireland for Iona ó previously called *innis nam druidhneach* (alias the ðisland of the druidsø). There he and his followers made many copies of the Holy Bible. Thereafter, he converted the Pictish King Brude at Inverness ó and also evangelized, from Wales to the Orkneys.

Columba's work in consolidating the Culdee Church among the Scots

Around A.D. 546, explains Holinshed,¹¹⁷ Kinnatill the brother of Cornwall was enthroned king in Argyle. Colme alias Columba was present with him at the hour of his death. He rendered his spirit in a most devout way into the hands of his Redeemer ó appointing his kingdom even there, upon his deathbed, to Aidan.

Aidan received the crown from the hands of that holy Colme. He made a brief exhortation to both the king and to his people. He exhorted them to peace and concord, and before all things to **remember to walk in the ways of the Lord**. For in so doing, they might **hope for wealth and prosperity in the state of their commonwealth** ó together with all other good graces. Thus, the ðwaysø of God ó alias **the Ten Commandments** ó would promote progress.

¹¹⁴ J.T. McNeill: *The Celtic Penitentials and their Influence on Continental Christianity*, Paris, 1923, p. 101.

¹¹⁵ E.W.O. Windisch and W. Stokes: *Irish Texts*, Berlin, 1897, III p. 393.

¹¹⁶ *Op. cit.*, pp. 36f.

¹¹⁷ *Op. cit.*, V:164f.

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If the people forgot their duties towards God, or if the king did not regard nor duly execute nor fulfil his office in giving God thanks for His bounteous liberality and high benefits bestowed upon him ó it would come to pass that intestine seditions, conspiracies and other mischiefs would rise among them, to the irrecoverable loss of the realm. This would occur if they did not repent in time, and call out to God for His favour ó that it might please Him **to return them again to the right path of His Laws** and ordinances, whenever they might so fall away from them. Thus Holinshed.

According to Rev. W.T. Latimer in his book *A History of the Irish Presbyterians*,¹¹⁸ Columbkille alias Columba founded in Scotland many monastic establishments. Those were the schools of that time. There, students were trained for the Ministry of the Word.

These brethren were called Culdees. Their system existed before the time of Columbkille. It contains no trace of prelacy. The brethren were all Presbyters, but besides were sometimes called Elders and sometimes Bishops.

Meantime, the christianization of Scotland ó especially by the Iro-Scots from Ireland ó grew apace. Yet also, explains Rev. Professor Dr. Donald MacLean,¹¹⁹ there were free-booting invasions into ðDalriada of Albaö (in Scotland) ó by Irish Dalriadic princes and soldiers of fortune intent on personal gains. Especially from about 550 onward.

Dr. Eoin MacNeill, in his *Phases of Irish History*,¹²⁰ derives the name ðScotusø or Scot from the verb *scothaim* or *scathaim* ó meaning a rapid cutting or striking movement. *Scottus*, then, in this view, was a common noun mean a raider or reaver ó a depredator who worked by rapid incursions and retirements. Compare, more remotely, also the name ðScyth.øMercifully, these ðraidersö of their neighbours would now soon become ðreadersö of Godø Word.

**Scotic Scotland becomes independent
of the Ulster Iro-Scots in A.D. 572**

The King of ðDalriada in Albaø (alias the Iro-Scotic portion of Scotland) was also King of Dalriada in Ireland. At that time, the ðIrish Dalriadaø (alias Scots Ulster in Northeastern Ireland) was indeed subject to the suzerain claims of the ðHigh-Kingø of Eire or Southern Ireland. Yet that monarch held no such authority over the kingdom in Alba (or Scotland).

At that time, the princes of (Northern) Ireland were crossing to Alba (alias Scotland) to escape levies and payments to the men of Eire (in Ireland). As war was threatening in Ireland, the ðHigh-Kingø resolved that this question of levies and revenues from two independent kingdoms under one king should be adjusted. This was the occasion of the famous Convention of Druim Ceata in 572.

¹¹⁸ *Op. cit.*, p. 8.

¹¹⁹ D. MacLean: *Law of the Lord's Day in the Celt. Ch.*, pp. 50-52.

¹²⁰ E. MacNeill: *Phases of Irish History*, p. 145.

It was at that Council of Druim Ceata (or Drumceat) in Ulster ó attended by King Aedh MacAinmore of Ireland, Chief Aidan, and Columba ó that Aidan became the first king of a Dalriada in Scotland independent of Ireland.¹²¹ Thenceforth, the Iro-Scots in Scotland would go on their own way *vis-a-vis* the Iro-Scots in Ulster ó and, of course, even more so *vis-a-vis* the ðHigh-Kingø of Ireland (in Eire to the south and to the west).

The Picts formerly in the west of Ireland, had by then been absorbed either into Eire or into Ulster. Indeed, also in Scotland the now-independent Scotie Scots would ultimately absorb also the (largely Culdee) Albic Picts. This was done by King Kenneth McAlpine around A.D. 850, at the creation of the new kingdom of Alba (later to be known as Scotland).

The historical writer Isabel Hill Elder remarks¹²² that there was a great national assembly at Drumceat, in the county of Londonderry, under Aidus Anmireus [alias Aedh MacAinmore] the Christian ðHigh-Kingø of Ireland, in the year 575. Also present were King Adius [alias Aidan] of Scotie Scotland, and Columba. It was decreed that for the better preservation of their history, genealogies and the purity of their language ó the supreme monarch and the subordinate kings, with every lord of a *cantred* or hundred, should entertain a poet. At the assembly, Columba pleaded for the independence of Scottish Dalriada from Irish suzerainty. This was enacted accordingly.

Here it should be noted that this was no tyrannical deism of absolutistic kings. It was a decision involving leaders at every political level ó from the *Ard-Ri* or ðHigh-Kingø through the Governors or ðUnderkingsø and also the Headmen over all the Hundreds.

Interestingly, they all valued written records. In the twentieth century, the Protestant Dr. Douglas Hyde, first President of the Republic of Ireland, has said: ðThe love of literature of a traditional type ó in song, in poem, in saga ó was more nearly universal in Ireland than in any other country.ö This is not surprising, considering that the system of writing known as Ogham had been in Ireland from about thirteen centuries before Christ. Thus Henry F. Klein, of the Editorial Staff of the *Encyclopedia Americana* (15:315-22). Consequently, in Columbaø day, they readily heeded the advice of his Bible-reading Proto-Protestant Church.

After the establishment of Dalriada, the Scottish Culdees began to diverge somewhat from those of Ireland. Yet the Irish Culdees still continued to maintain their historic independence from Rome for many more centuries. Thus, celibacy of clergy was resisted till it was phased in around A.D. 1148 by the romanizer Malachy ó who was himself the son of a ðPriestø (alias a Presbyter).

Indeed, only at its A.D. 1171 Synod of Cashel was the Church of Ulster subjugated to Rome. Yet the Irish Culdees still continued in Armagh, even till 1541 (and thus

¹²¹ Hanna: *op. cit.*, p. 86.

¹²² *Op. cit.*, pp. 68f.

until after the start of the Protestant Reformation and its re-assertion of Culdee values).¹²³ Subsequently, those Culdees joined the Reformation.

Regarding the new kingdom of Scotie Scotland alias Albic Dalriada, Michael Wood states¹²⁴ that the *Senchus Fer nAlban* (alias the *History of the Men of Scotland*) records the genealogies of the ruling families of Dalriada. That Dalriada was the heartland of the original kingdom of the Scots in Western Scotland and the Isles. However, it also incorporated a census of the military and economic resources of the kingdom founded there sometime around A.D. 500.

That *Senchus* had remarkable similarities to passages in the Old-English or rather Anglo-Jutish laws from Kent of King Aethelberht (circa 600). It also closely resembled the seventh-century Code of the West-Saxon Ine. The Scotie *Senchus*, in its original form, was complete by 660.

Rev. Professor Dr. Donald MacLean explains¹²⁵ that the emigrant Scots (from Ulster) did not transplant the whole political polity of the Irish State (to Scotland). That was no disadvantage to Scotland. However, Columba did transplant the whole of the ecclesiastical polity, traditions, and cultural apparatus ó much to the benefit of the young kingdom (of Scotland).

Columba's Culdee views impressed upon the new Scottish nation

Columba, a statesman and ecclesiastic of lofty genius, utilized what he had ó for the great end of establishing a Christian kingdom (in Scotland). At the laying of the foundation of the new kingdom of the Albic Scots ó a kingdom which, under God, has accomplished so much ó the *Cain Domnaig* (or *Treatise on the Lord's Day*) clearly shows how the people then ordered their lives on Sunday as the Christian Sabbath.

There is also a mention, by Columba,¹²⁶ of Saturday ó but without any sabbatic observance thereon. After Saturday, there came the beginning of *Domnach* ó alias the Lord's Day at the start of each new week. See the *Life of Colum Cille*¹²⁷ alias Columba. The Gaelic terms *Saboit* (alias Sabbath) and *Domnach* (alias Lord's Day) are both used not for Saturday but for Sunday. The weekly cessation from work enjoined under the Old Testament, was transferred to the *Domnach*.

The Lord's day was so jealously guarded in theory, that in the Middle Ages markets were prohibited not only on Saturdays but on Mondays too ó merely in order generously to fence the edges of the Sunday Sabbath. The Iro-Gaelic Celt Columba, like the Brythonic Celt Patrick before him, observed the Lord's Day sabbatically. Columba himself ordered the monks in his non-celibate monasteries to rest and worship on the Lord's Day.

¹²³ See Holinshed: *op. cit.*, VI:86f.

¹²⁴ *Domesday*, pp. 83f.

¹²⁵ D. MacLean: *The Law of the Lord's Day in the Celtic Church*, Clark, Edinburgh, 1926, pp. 52-54.

¹²⁶ *Ib.*, pp. 54f & 41f.

¹²⁷ Columba: *Life of Colum Cille*, L.B. 33, c. 28.

Also Rev. R.W. Morgan declares¹²⁸ that even the later Anti-Celtic Anglo-Saxon Bede's testimony as to the pure scriptural character of the teaching of the Celtic Church in the British Isles, is full and explicit. **Of Columba, the Romanist Bede later wrote that "he taught only what was contained in the Prophetic Scriptures.**

How entirely the Ancient Church in the British Isles rejected human authority in matters of faith, may be collected from the sayings of Columba.¹²⁹ **“Except what has been declared by the Law, the Prophets, the Evangelists, and the Apostles – a profound silence ought to be observed by all others on the subject of the Trinity.”**

Here are some injunctions straight from *The Rule of St. Columba*: “Religious men...converse with you about God and His Testament...**to strengthen you in the Testaments of God and the narratives of the Scriptures....** Yield submission to every rule that is of devotion...[and engage in] constant prayers for those who trouble you... [There is to be] fervour in singing; [and]...in three labours in the day (*viz.* prayers, work and reading).... Sleep not, till you feel inclination; speak not, except on business!”

Rev. Dr. Duke on the characteristics of Columba's Culdee Christianity

According to the authoritative research of Rev. Dr. J.A. Duke,¹³⁰ in the Culdee Church of Columba “clerical Bishops were subject to lay Elders as in Classic Presbyterianism. Non-celibate “monasteries” were headed up by Abbots and subsequent Abbots, often the sons and grandsons of previous Abbots, were elected in conformity with the Irish custom which gave to the founder's kin the preference over others. Meissner's book *The Celtic Church in England*¹³¹ asserts that clerical marriage was permitted in the Celtic Church. Indeed, it was the rule rather than the exception.

Following the usage of the Irish Church, communion was “in both kinds” (the bread and the wine both being given to the communicants). There does not appear to have been a daily celebration. There is no indication that “reservation” was practised. Nor was the sacrament partaken of after fasting.

Columba on his missionary journeys, following the example of the Apostles in the Early Church, baptized whole households at one time and husband, wife, children and servants. Cf. Genesis 17:23-27 & Acts 16:30-33. There is no mention of “Extreme Unction” in the Columban Church. Columba administered baptism to “Heathens” but on each occasion, only after instruction in Christianity had been given, and a confession of faith had been made.

The reverence with which marriage was regarded in the Columban Church, is evidenced by a case which his contemporary and biographer Adamnan cites of Columba's dealing with an unhappy married couple. The woman wished to be freed from her husband, and offered to become a “nun” if Columba would permit her.

¹²⁸ *Op. cit.*, pp. 155-57.

¹²⁹ Recorded in Bede, lib. iii, c. 4.

¹³⁰ *Op. cit.*, pp. 120f, 124f, 130.

¹³¹ M. Meissner: *The Celtic Church in England*, p. 9.

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But Columba refused her request, with these words: ðWhat you say, cannot lawfully be done. For as long as the husband lives, you are bound by the law of the husband [Romans 7:2]. For it would be impious to separate those whom God has joined together lawfully [Matthew 19:6].ö

In 563, the Irish Culdee Columba took the Gospel to Iona in the Scottish Hebrides (= ðHebrew-idesø or ðHebrew Islandsø?). There, they and his followers clearly promoted Proto-Protestant Culdee Christianity. For Columba's disciples ó concedes the A.D. 731 Roman Catholic church historian Bede¹³² ó followed ðuncertainö alias Non-Romish rules, in their observance of Easter.

The Romanist Bede further states of the Pre-Austinian A.D. 580f Columba's Culdees: ðThey **only**! practised such works of **piety** and **chastity** as they could learn from the **prophetical**, evangelical and **apostolical writings**!]. **This manner of keeping Easter continued among them for the space of 150 years**ö ó that is, from at least the pre-papal year 581 until A.D. 731 (when Bede was writing these very words).

Stronger evidence of Columba's Culdee beliefs, is hardly imaginable. Even according to the Romanist Bede, Columbus was not a Roman Catholic but a Bible-based Proto-Protestant.

**Latimer and Hanna on the non-celibate
monasteries in Ireland and Scotland**

Among the Iro-Scotic Early-Culdee Christians in Ireland and in Scottish Dalriada, explains Rev. W.T. Latimer in his *History of the Irish Presbyterians*,¹³³ monasteries were a means of preserving much of the ancient civilization which might otherwise have been lost to Christendom. For several hundred years after the British Missionary Patrick's death around A.D. 461, the Irish Church preserved: its purity of doctrine; its non-prelatical form of government; and its freedom from the power of Rome.

So strong was the spirit of opposition to papal claims, that an Iro-Scotic Overseer named Dagan refused to eat in the same house with Bishops of the newly-arrived Romish Church ó whom he met in the southeast of England around A.D. 610. Also in Wales, the Brythonic Church still retained its freedom. Thither the Britons had sought refuge from their Saxon invaders. They were as strongly opposed to the religious authority of the pope ó as they were to the political authority of their conquerors.

A century after Patrick ó and thus a hundred years subsequently to the Iro-Scots' colonization of Dalriada alias Western Scotland in North Britain ó Culdee Christianity was still going forward in the British Isles. As of then it was now stronger than ever in Gaelic Ireland, the Isle of Man, Iona, Scotic Dalriada, and in Pictavia ó as well as in Brythonic Strathclyde, Cumbria, Wales, Cornwall, and Brittany. Indeed, it had by then been exported as far as Iceland and America to the West ó and Switzerland and even Italy itself to the East.

¹³² *Op. cit.*, III:3-4.

¹³³ *Op. cit.*, pp. 11f.

As Rev. J.A.M. Hanna remarks,¹³⁴ in Iona the spirit of independence continued in the Columban Church. Even when the Columban Church itself later passed away, its spirit lingered still. It was the legacy which Columba bequeathed which was afterwards to arise in Scotland ó and which at the Neo-Culdee Protestant Reformation was to be built upon the ruins of the Romish Church.

Yet also the Columban Church itself was simply a continuation ó through Columba and his followers ó of the Celtic Church of Ninian and Patrick, as derived from the infallible Bible itself. The Church of Columba was ñmonasticø ó in the family-centred sense ó and solidly built upon the foundation-stone of the *clan*.

Quite unlike the Latin and the Egyptian Church, to the Celtic Culdees their monasteries were not places for recluses. The clergy married and had children. This is shown by many of the surnames in Scotland to this day (*Macnab* = ñSon of the Abbotø, *MacBriar* = ñSon of the Priorø, *MacTaggart* = ñSon of the Priestø, *Macpherson* = ñSon of the Parsonø, etc).

There were, among those Culdees, many respected scribes who faithfully made copies of the Holy Scriptures. But there was no transubstantiation; no mariolatry; no recognition of Rome; no acknowledgment of the pope.¹³⁵

The Irish Culdees of Columbanus evangelized in Italy against Romanism

The A.D. 521-97 Columba alias *Calumceile* of Iona was quite indifferent to the Bishop of Rome and his novel doctrines ó yet still sympathetic to some of the ancient teachings of Druidism. *A fortiori*, his younger contemporary the Irish Culdee Christian Columban(us) of Leinster, was ó just like the druids themselves ó overtly hostile toward Rome (and her pope). Indeed, Rev. R.W. Morgan declares¹³⁶ that the Celtic Culdee Columban alias *Colombain* and his associates from the primitive colleges in Ireland evangelized even the barbarian Lombards of Northern Italy.

Now this A.D. 543-615 Irishman Columbanus alias *Colombain* of Leinster (and later of Bobbio in Italy) ó is not to be confused with his older contemporary the A.D. 521-597 Irishman Columba alias *Calumceile* of Donegal (and later of the island of Iona). For *Colombain*: was born twenty-two years after *Calumceile*; he came from Leinster, and not from Donegal; and he laboured in darkest Europe, and not in brightest Iona.

Columbanus was trained at St. Sinellø Seminary in Cluain-innes ó as regards grammar, rhetoric, mathematics and theology. Later, he was trained even further at St. Comgallø Seminary in Bangor (Ulster) ó as regards Latin, Greek and Hebrew. With twelve disciples, Columbanus sailed for Burgundy in A.D. 590; scolded the pope and the Church of Rome; and established a non-celibate Celtic monastery at Bobbio in Italy.¹³⁷

¹³⁴ *Op. cit.*, p. 61.

¹³⁵ *Op. cit.*, pp. 39f.

¹³⁶ *Op. cit.*, pp. 155-57.

¹³⁷ Hanna: *op. cit.*, p. 31.

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The Irish Presbyterian church historian Rev. Professor Dr. Stokes¹³⁸ gives a very interesting and most illuminating extract from the *Epistle of Columbanus* on the Easter question. It was, explains Stokes, written to one of the greatest of all the successive Bishops of Rome ó and indeed to the very first of them then to be called sole pope ó Gregory the Great. Columbanus wrote that epistle, in defence of his own Irish rites and ceremonies ó and in opposition to the Roman mode.

In that letter, one finds no trace of homage ó but only the utmost candour. Apparently disapproving of the Romish mass of Gregory the Great (Bishop of Rome), and also of that of his predecessor Leo the Great (Bishop of Rome) ó Columbanus asks Gregory: ðHow is it that you are induced to support **this dark Paschal system**? ... You are afraid perhaps of incurring the charge of a taste for novelty ó and are content with the authority of your predecessors..., Leo in particular. In this affair, a living watchdog is better than a dead lion. For a living saint may correct errors that had not been corrected by another greater one.ö

Here, Columban amusingly compares the then Bishop of Rome (Gregory the Great) to a living watchdog ó and the previous Bishop of Rome (Leo the Great) to a dead lion. In this, Columban makes a clever word-play. For in Latin *gregoricus*, from the Greek *gregorikos*, means ðwatchfulø (and hence: having the qualities of a good ðwatchdogö). *Leo*, of course, means ðlionø in Latin. Hence, Gregory, still alive, was a living ðwatchdogø but his expired predecessor at Rome, Leo, was then a dead ðlion.ø

Yet further. Not only does Columban fail to reverence Gregory. He actually accuses him of being ðafraidö and fearful. Indeed, he also accuses him of being content with the authority of a previous Bishop of Rome ó instead of correcting the latterø ðerrors.ö

As Rev. Professor Dr. Stokes himself rightly remarks: ðI do not think that the ðreverenceø of Columbanus for ðthe pope ðor his belief in ðpapal infallibilityø can have been very great, when he would use such language!ö See too Columbanø various *Letters*.¹³⁹

But **by what standard** should Gregory have corrected the ðerrorsö of Leo Bishop of Rome? Indeed, by what standard should Leo himself have rejected the ðdark Paschal **system**ö of the **mass**? By the same standard in terms of which Columba condemned Gregoryø support of Leoø ðerrorsö ó **the standard of the Prophetic and Apostolic Scriptures!**

Gregory Bishop of Rome had sinned, in not correcting the ðerrorsö of Leo. Leo Bishop of Rome had sinned, in not reforming the ðdark Paschal systemö of the mass. Both fallible Gregory and fallible Leo had sinned ó though both were Bishops of Rome ó in not heeding the infallible Old and New Testaments.

Indeed, allegedly-infallible Bishops necessarily undermine their own ability to recognize the true infallibility of the Bible. Conversely, the infallible Word of God necessarily implies the fallibility of all bishops except the One Who was also God

¹³⁸ *Op. cit.*, p. 148.

¹³⁹ Columbanø *Letters*, in *Epistles of the Merovingian and Carolingian Age*, I:156-60, in *Monuments of German History* (as cited in Dukeø *op. cit.* pp. 134f).

Himself ó Jesus Christ, the Good Shepherd and Chief Bishop of our souls. First Peter 2:21-25.

Alice Stopford Green explains in her book *Irish Nationality*¹⁴⁰ that Columba alias *Calumceile* had been some dozen years in Iona, when Columbanus alias *Colombain* (around A.D. 575) left Bangor on the Belfast Lough, leading twelve Irish monks with books in leathern satchels. Crossing Gaul to the Vosges, Columbanus founded a monastery in Luxeuil among the ruined heaps of a Roman city. Finally, he founded another monastery at Bobbio in the Italian Appenines, where he died in 615. Only eternity will show to what extent the later Waldensians near that region, were influenced by Columban!

For Columban was aflame with religious passion. He was a finished scholar ó bringing from Ireland a knowledge of Celtic, Latin, Greek, Hebrew, rhetoric, geometry, poetry, and a fine taste. He battled for twenty years against the vice and ignorance of a half-pagan Burgundy. Scornful of ease; indifferent to danger; astonished at the apathy of Italy as compared with the zeal of Ireland in teaching; he argued and denounced ó as he himself declared ó with **õthe freedom of speech which accords with the custom of my country.ö**

The passion of his piety so awed the peoples, that for a time it seemed as if the rule of Columban might outdo that of St. Benedict ó so that not the Latin but instead the Celtic rite would have conquered Western Europe. Indeed, Columban even repudiated the Bishop of Rome ó Gregory the Great himself. Thus Green.

The American Calvinist Rev. Professor Dr. J.T. McNeill, in his book *The Celtic Churches*, explains¹⁴¹ that Columban had left Ireland long before the adoption there of the Roman date for Easter. He had followed the Celtic practice in this, and had imparted it to his converts. He has, by Romanists, been accused of insolence; and, by Protestants, been commended for his independence.

Columbanø letter to Pope Boniface, is very revealing. Certainly it lacks the note of submissive obedience due to an infallible judge and ruler. Columban is shocked by a widespread suspicion that heresy is countenanced by the papacy. By way of contrast, he notes, õwe Irishö have been constant in the faith.

It was still half a century before the Synod of Whitby, in A.D. 664f. Thus McNeill. Indeed, we ourselves would add that even the A.D. 664 Whitby ó was not yet A.D. 666. Only then would the Papacy seek to inflict its magisterial mark even upon the British Isles.

The Brythonic Laws remained even in spite of decisive Saxon advances

Let us now return to South Britain in the time of Gildas. Even during that time of strife, the legal development of Christian Celto-Brythonic Law did not stagnate.

¹⁴⁰ *Op. cit.*, pp. 49 & 48.

¹⁴¹ *Op. cit.*, pp. 160 & 164f.

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In her essay *Intellectual Contacts between Britain and Gaul in the Fifth Century*,¹⁴² Professor Nora Chadwick rightly observes that the Welsh Laws show the bards to have been held in very high repute. Both the chief bard or *pen kerdd* and the *bard teulu* (alias the 'domestic bard') still had privileged positions at the king's court.

The texts of the mediaeval laws of Wales make it clear that tradition associated famous bards with the middle of the sixth century. Among these are Taliesin and Aneurin. The internal evidence of the laws ascribes their codification to Hywel the Good (d. 950). But their contents appear to be based on much earlier native laws.

In contrasting Celtic Britain with Saxon England at the middle of the sixth century, Rev. Professor Dr. Hugh Williams writes¹⁴³ that at this period (530-50 A.D.) Celto-Brythonic Britain extended from Cornwall and Devon in the south to the northern part of the North Sea. It included the valley of the Severn, Shropshire, Wales, Cheshire, Lancashire, Westmorland and Cumberland ó to as far as those parts near the Clyde and the Forth.

From an irregular line between the Dee and Humber ó irregular because of hard-contested conquests and reconquests ó there were several small kingdoms of 'Cumbria' or *Cymri*. These territories, having a common name, had undefined or changing borders towards the east. This common name was Cambria or Cumbria.

It is not infrequently asserted that the whole region should be called 'Cumbria' (rather than 'Cambria') ó and that the correct form has survived in the name 'Cumberland.' In this northern neighbourhood, between the Wall of Hadrian and that of Antonine, lay what was once the kingdom of the Gododin in Ancient Strathclyde. It was from Manaw Gododin that Cunedda, the great-grandfather of Maelgwyn, proceeded to the parts now called Wales. He ó a 'Briton of the North' ó came to these 'Britons of the West.'

Yet it was especially in Wessex, in the West Country of Southern England, that the fate of the Britons would finally be decided. The West-Saxon arrivals in the east of what is now Southern England, may be placed during the years A.D. 495 to 514. Then, from 514 to 519, there was severe fighting and carnage ó but no great advance. Yet a fierce fresh outburst of hostilities on the part of the West-Saxons seems to have taken place about 552, and afterwards again in 556 A.D.

At last came the crushing defeat sustained by the Britons at the Battle of Deorham ó now Dyrham ó in 577. Thereby, the 'West-Welsh' inhabiting the Wales of today were separated finally from the 'South-Welsh' of Devon and Cornwall ó by a new Saxon colony then inserted into Gloucestershire.

After the bloody and fateful battle of Deorham in 577, the Saxon invaders occupied such important towns as Bath, Cirencester and Gloucester. Before long, also other places fell to the West-Saxons ó who ruthlessly destroyed churches in the valley of the Severn.

¹⁴² N. Chadwick: *Intellectual Contacts between Britain and Gaul in the Fifth Century*, In H.M. & N.K. Chadwick's *Studies* p. 194f & n.

¹⁴³ *Op. cit.*, pp. 340-2 & 442 n. 3.

The deep wail of grief heard in the ancient poem *Marwnad Cynddylan* expresses the feelings of the Britons round about the year A.D. 600. The poem is attributed to Llywarch Hen in his old age. There, he is represented, along with certain escaped women, as beholding the ruins of his country. The very churches (*eglusseu bassa*) had been destroyed. Thus Professor Williams.

The West-Saxons decisively broke the resistance of the Brythons throughout what is now Southern England ó between A.D. 570 and 615. As the historian Edward Gibbon observes:¹⁴⁴ ðResistance, if it cannot avert, must increase the miseries of conquest. And conquest has never appeared more dreadful and destructive than in the hands of the Saxons who hated the valour of their [Celts-British] enemies; disdained the faith of treaties; and violated without remorse the most sacred objects of the Christian worshipö of the Celtic Britons.

After the Saxon destruction of the principal Celto-British churches in what is now England, the Brythonic Bishops retired into Wales and Armorica. The independent Celtic Brythons still left in the three major Brythonic regions in the west of South Britain ó Cornwall, Wales and Cumbria ó had long been separated by their Saxon enemies from the rest of mankind. Now, as a result of the Saxon advances against them from A.D. 570 to 620, they henceforth became separated even from one another.

They soon became an object of scandal and abhorrence to the World in general and to Roman Catholicism in particular. Yet, even in their isolation, those Brythons still preserved their Proto-Protestant Culdee Christianity.

The military disasters suffered by the Brythons in England from 550 to 600

In the last fifty years of the sixth century, the Saxons in England made one advance after the other against the Brythons. Historian Peter Blair declares¹⁴⁵ that in A.D. 552 the Saxons defeated the British at Old Sarum.

In 556, they defeated them again at Barbury near Swindon. Yet even the ancient *Saxon Chronicle* admits that, in the Battle of Beran-Birig alias Barbury Castle near Marlborough, the Christian Brythons displayed their military skill ó by drawing up their cavalry and archers and pikemen (with their long lances) into three lines.¹⁴⁶

Further, in 571, the Saxons defeated the British in a battle which won for them the towns of Limbury in Bedfordshire; Aylesbury in Buckinghamshire; and Benson and Eynsham in Oxfordshire. Then, in 577, the Saxons won a decisive battle against the British at Dyrham ó in which they gained the towns of Gloucester, Cirencester and Bath.¹⁴⁷

The final conquest by the Saxons of much of midland and southern Ænglandø from the Britons, took place during the years between 550 and 600. Both north and south of the Humber, the second half of the sixth century seems to be the age in which the

¹⁴⁴ *Op. cit.*, IV pp. 178f & V pp. 40f.

¹⁴⁵ In his *Rom. Brit. & Earl. Engl.*, p. 166.

¹⁴⁶ Thus Gibbon: *op. cit.*, IV, pp. 177f.

¹⁴⁷ Blair: *Rom. Brit. & Earl. Engl.*, p. 166.

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Saxons finally established their domination over the British. Even north of the Humber, the Britons suffered a major defeat by the Saxons at a place which is generally believed to have been Catterick ó in *circa* 590.

Then, in 603, Aethelfrith (the Ang-lish king of Northumbria) won a major victory over Aedan (the Celtic king of the Scots). Indeed, within the next two decades, the Anglo-Saxons in the north would march westward even into Cheshire ó thereby separating forever the Brythons in Cambria (to the west) from those in Cumbria (to the north).

The final conquest which carried Anglo-Saxon rule across the midlands to the Severn and the Bristol Channels, seems to have taken place in rather more than twenty-five years from *circa* 550. It was marked by the series of Saxon victories at Old Sarum in 551, and at Barbury near Swindon in Wiltshire in 556. In 571, the Saxons won a victory at a place called Bedcanford. In 614, the West-Saxons defeated the Britons at Beandum, inflicting heavy casualties upon them. There is a strong case for the name to be represented now by Bindon in East Devon ó a commanding position overlooking the Axe Estuary.

The lands by the lower Severn were rich and prosperous in Britain, and had come under West-Saxon control in 577. It was then that Cirencester itself, as well as Bath and Gloucester, fell into the hands of the Saxons ó after they had overthrown a coalition of British kings at Dyrham.¹⁴⁸ Thus Blair.

**Christian resistance of the Britons to Romanism
during the sixth century**

Even from before A.D. 550 onward, the Brythonic Christians had started to lose their major military battles against the Anglo-Saxons. Yet, at the same time, the Britons were now also beginning to impress the Saxons with their Christianity.

Indeed, the Culdees of the British Isles were now confronting Non-Celtic peoples both near and far with their own Proto-Protestantism. This is seen among the West-Saxons in Wessex, among the Anglo-Jutes in Pre-Austinian Kent, and among the North-Angles in Northumbria. It is seen also in the anti-papal evangelism in Burgundy, Switzerland and in Northern Italy ó undertaken by the Culdee Columban and his disciples.

Only a few of the Saxons in Britain ó who, generally speaking, despised the Celtic Brythons and their Church ó had accepted Christianity from Celto-British Missionaries before A.D. 520. However, especially from that time onward, the Anti-Romish Brythonic Culdee Christians began to have more success in evangelizing the West-Saxons. Indeed, after the Romanists Luidhard of Gaul and Austin of Rome would pioneer baptism among the Anglo-Jutes around A.D. 597*f*, the Anti-Romish Celto-Gaelic Culdees from Ireland and Iona and Scotland would have even more success in converting the bulk of the Anglo-Saxons precisely to Culdee Christianity.

¹⁴⁸ *Ib.*, pp. 204f.

Yet particularly Romanists from Italy and France now began to set their eyes on the roman-catholicization of the Non-Christian Anglo-Jutes and Anglo-Saxons in England. Such Romanists included those who influenced the Frankish Princess Bertha before she finally married Aethelberht the Non-Christian King of Anglo-Jutish Kent around A.D. 589. They were well able to appeal to the Anti-Brythonic sentiments of many of the inhabitants of that part of Eastern Britain which had by then become ÆAngle-land.

Perhaps even prior to A.D. 540, French and Italian Romanist Missionaries began to cultivate the English. Indeed, they even began to harass some of the more disheartened Non-Romish Celto-Brythonic Christians in Britain ó in their unsuccessful though wolf-like Romish attempt to win them all for Roman Catholicism.

After the Anti-Romish Culdee King Arthur's death, Romanist agents slowly yet increasingly began to infiltrate Britain. However, the Brythons resisted.

As Gladys Taylor explains,¹⁴⁹ preserved in the *Welsh Chronicles* is a poem dated A.D. 540 by one Embres Telesin (alias Ambrosius Telesinus). It shows an awareness even before the coming of the Romanist Austin in A.D. 597, of the danger of Romish interference.

Liberally translated, it reads: ðWoe to him who does not guard his flocks of sheep from Romish wolves that preach among his charge! Woe to him who will not always watch his fold ó which his office requires him to do! Woe to him who does not guard, with strong staff and weapon, his flock of sheep from Romish wolves!ð

The British Church stood ready with its protests. Consequently, when the Romanist Austin arrived in Southeastern England in 597 ó as the first Romish Missionary sent by the Bishop of Rome to promote Romanism in Britain ó he ran up against stiff resistance from the Brythons. Indeed, Embres Telesin, alias Ambrosius Telesinus ó a Proto-Protestant Culdee cleric of the Celtic Britons ó condemns these threatening ðRomish wolvesð as early as 540.

The renowned British Elizabethan chronicler and historian Raphael Holinshed,¹⁵⁰ after first digesting the writings of more than 180 very ancient authors,¹⁵¹ stated that Ambrosius Telesinus alias Embres Telesin had taught the Celto-British Christians. Embres Telesin wrote in the year 540. During that time, the right Christian faith ó which Joseph of Arimathea had taught on the isle of Avallon centuries earlier ó still reigned in the land of Britain.

This it had done for more than five centuries ó before the advent of the papal legate Austin of Rome in Anglo-Jutish Kent. This was, explains Holinshed, ðbefore the proud and bloodthirsty monk Augustineð alias Austin of Rome (not to be confused with the earlier famous theologian Augustine of Hippo-Regius in Africa) ðinfected it with the poison of Romish errorsð at Canterbury in A.D. 597.

¹⁴⁹ *Hid. Cent.*, pp. 67f.

¹⁵⁰ *Op. cit.*, II p. 338.

¹⁵¹ *Ib.*, I pp. ix-xi.

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The A.D. 540 Embres warned the British Christians against Romanism in a certain ode. Part of it is given here in the few verses ensuing.

Here is the declaration of Embres Telesin, according to the ancient *Welsh Chronicles*.¹⁵² We give the corrected version, from the Ancient-Welsh, as finalized by Rev. Glyn Davies of Brisbane ó and as re-rhymed into English by the present author (Francis Nigel Lee):

*“Gwae’r offeiriad byd
ni enghreiffti gwyd,
ac ni phregetha!*

*Gwae ni cheidw ey gail,
ac efyn vigail
ac ni areilia!*

*Gwae ni theidw ey dheueid
rhae bleidhie Rhiefeniaid,
ai ffon grewppa!”*

[ōWoe to those worldly ÷priestsø
who neøer from vice have ceased ó
nor preach their charge among!

Woe to those ÷priestsøI say,
who pastor not their flocks all day ó
as to their office does belong!

Woe if Presbyters not keep
from Roman wolves, their folds of sheep ó
with staffs and weapons strong!ö]

The A.D. 520-589 Dewi Sant: the Patron Saint of Wales

Let us now look at the rearguard action fought by the weakening Celtic Britons in Western Britain, in their commendable desire to preserve their own Christian Religion. In the latter half of the sixth century, they did not so much seek to win their ferocious attackers with the Gospel ó as instead to avoid and to retreat from the advancing Anglo-Saxons whose numbers kept on arriving in Britain.

This is seen especially in the life of St. David. We have already referred to the possibility of two St. Davidø ó Dewi ap Sannde, and Dewi ap Cedric.¹⁵³ That needs to be borne in mind, in evaluating what now follows.

The sixth centuryø Dewi alias St. David was the son of St. Cedric and a beautiful Deaconess. He was baptized by Belvis Bishop of Menevia at Porth Clais in Wales,

¹⁵² Elder: *op. cit.*, p. 119; cf. Holinshedø *op. cit.*, II p. 338.

¹⁵³ See the text of our previous chapter, between its nn. 97 & 98.

and educated first at Hen Fynyw and later on the island of Vecta by Bishop Paulinus (who, like Illtud, had himself been a disciple of Garmon).

Dewi built the Glyn Hodnant Monastery, and became Bishop of Mynyw. He had as his disciples: Gweslan, Boducat, Martiun, Aidan (alias Maidoc who later became Bishop of Ferns in Ireland), Elius (alias Teilo), Modomnoc, and Ysmahel (who succeeded Dewi as Bishop of Mynyw).¹⁵⁴

Professor Lawrence Feehan of the Edge Hill College of Education declares¹⁵⁵ that David (*circa* 520-589 A.D.) was the patron saint of Wales. Of a Southern-Welsh princely family, he was a great founder of non-celibate and family-grouped monasteries ó including one at Mynyw in Pembrokeshire at which he lived. There, he built up a fine library ó later destroyed by raiders from Scandinavia.

The Council of Breffi chose David as -Chief Elderø (alias Moderator or -Primateø) of Wales. The see of St. Davidø was independent of Canterburyø's authority and indeed also of Rome, right down to the eleventh century. He was a popular saint in South Wales, Devon, Cornwall and Brittany.

Significantly, the Welsh Triads themselves record against his name that he was -Chief Elderø at Caerlleon.¹⁵⁶ Understandably, later Anglican and Anglo-Catholic and Roman-Catholic scholars have all somewhat questionably rendered this as: -Arch-Bishop.ø

It was David who built Glastonbury Cathedral out of stone ó over the original wattle church-building constructed allegedly by Joseph of Arimathea at Avallon in Somerset.¹⁵⁷ As the Episcopalian Rev. R.W. Morgan remarks,¹⁵⁸ citing Forcatulus, ðweight is due to Maelgwynø's evidence. No fact is better established than the reconstruction of the house of the Lord, on a cathedral scale, by his nephew St. David the Archbishopö ó alias the moderating Chief Elder.

Corbett indicates¹⁵⁹ that the A.D. 1140 English chronicler and historian William of Malmesbury records in his book *Concerning the Antiquity of Glastonbury* that ðSt. David (A.D. 540)...came to Glastonbury to rededicate the new church.... David erected a new stone addition to the old church in A.D. 546, bearing a brass tablet which read: -The first ground of God; the first ground of the saints in Britain; the rise and foundation of all religion in Britain; and the burial place of the saintø [viz. St. Joseph of Arimathea].ö

States Malmesbury himself:¹⁶⁰ ðThe esteem in which David, Archbishop of Menevia, held this place [Glastonbury] ó is too notorious to require repeating. He established the antiquity and sanctity of the church.... This celebrated and incomparable man...built and dedicated another churchö there. Sadly, in A.D. 1184 the structure was destroyed by fire.

¹⁵⁴ Thus Williams: *op. cit.*, pp. 380-88.

¹⁵⁵ In ed. J.D. Douglasø's *op. cit.*, pp. viii & 284.

¹⁵⁶ Thus M. Trevelyan: *op. cit.*, pp. 176f.

¹⁵⁷ See Corbett: *op. cit.*, pp. 14f, citing the *op. cit.* (pp. 25f) of William of Malmesbury (d. 1142).

¹⁵⁸ *Op. cit.*, pp. 119f.

¹⁵⁹ *Op. cit.*, pp. 14f.

¹⁶⁰ *Op. cit.*, pp. 25f.

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Dr. Diana Leatham, in her famous book *Celtic Sunrise*,¹⁶¹ refers to an incident in the life of David which illustrates the strength of the Church in Wales at that time. David attended a Synod held *circa* 560 at Brevi in Cardiganshire, where 118 British Bishops and a vast concourse of clergy and people discussed and confirmed the British Church. Many of the decrees of the Synod are found in the oldest writings of David, written in his own sacred hand.

Gladys Taylor adds that David's scholarship was undoubted. He was trained by Manchan in the school of the Cumbrian Ninian at Candida Casa in Strathclyde. There are many indications of a strong liaison between the churches in Brythonic Scotland and Cumbria on the one hand, and those in both the North and the South of what is now Wales on the other.

David had many personal friends in Ireland too. He suffered martyrdom at the hands of the pagan Saxons some eight years before the Romish Missionary Austin came from Rome to Kent in 597 A.D.

The character of Celto-British Culdee Christians around A.D. 550

This is a useful point at which to summarize the character of the Celto-Brythonic Culdee-Christian or Proto-Protestant society within the British Isles of the great North Sea. We here portray the picture around 550 A.D.

It seems that even Pre-Christian Britain had from time to time strongly been influenced by Hebrew Law. Then, for more than five centuries some in spite of struggles against the Pagan Romans from A.D. 43 to 313, and later against the Non-Christian Saxons from A.D. 390 to 550 some the Britons had speedily achieved and heroically maintained a Biblically-Christian society.

The first beginnings of this, seem to date from A.D. 35 onward. Certainly by 156 A.D., South Britain (below Scotland) was a Christian country. By 195, Tertullian in Africa affirmed that the Gospel had reached even remote areas in North Britain (alias Scotland). From 313 onward, Britain's Prince Constantine christianized even the Roman Empire. And by 400, the Cumbrians Ninian and Patrick were christianizing even Scotland and Ireland.

Especially from 550 onward, these Christian Brythons would now begin some slowly but steadily some to conquer spiritually even the Saxons who were conquering them physically. Indeed, the Irish and Scottish and Pictish Celtic Culdee Christians would soon do so even more.

Britain's great Judge Sir William Blackstone has rightly recognized in his *Commentaries on the Laws of England*¹⁶² that the ancient collection of unwritten maxims and customs which is called the Common Law...has subsisted immemorially in this kingdom.... An academic expounder of the laws...should be engaged...in tracing out the originals...of the law....

¹⁶¹ Cited in G. Taylor's *Hid. Cent.*, p. 28.

¹⁶² *Op. cit.*, I, pp. 17, 35f, 63f, 73, 95, 39f.

öThese originals should be traced to their fountains..., to the customs of the Britons and Germans, as recorded by Caesar [B.C. 58f] and Tacitus [A.D. 98f]..., and more especially to those of our own Saxon princes.... The British...druids committed all their laws as well as learning to memory.... It is [also] said of the primitive Saxons here, as well as their brethren on the Continent.... Our antient lawyers...insist with abundance of warmth that these customs are as old as the primitive Britons.ö

The Celtic Brythons had absorbed many Hebrew customs even in Pre-Christian times. Moreover, they had rapidly embraced Christianity even during the first half of the first century. They had duplicated the Mosaic system of social organization (Exodus 18:12-26 & Deuteronomy 1:13-17) ö including that providing for its own incipient kingship. Deuteronomy 17:14-20 *per contra* First Samuel 8:1-22.

The Ancient Britons had also maintained the Old Testament Decalogue; the Mosaic Laws of inheritance; and the concomitant institution of private property. Exodus 20 *cf.* Deuteronomy 5; Numbers 27 *cf.* 36; Exodus 22 & First Kings 21. Indeed, they had become the first nation on Earth to adopt the Christian cross as the national symbol ö *cf.* the flag-cross of Arviragus, and the shield-crosses of Constantine the Great and King Arthur. In fact, Britain was also the first nation in the World to proclaim Christianity as its national religion. *Cf.* Caradoc, Llew and Constantine *etc.*

Even the great but sceptical historian Sir David Hume declares¹⁶³ that the psalm-singing Culdees lived ö as had the first Apostles ö in groups of twelve, spending their time studying chiefly the Holy Scriptures. During the fifth century, Servanø foster-son Kentigern had introduced the Culdees to Glasgow; and Columba had expanded their work among the Picts. Only later in A.D. 717 would their then-romanizing King Nechtan expel the non-conformist Culdee Christians from Pictavia.¹⁶⁴

The greatest of all chroniclers of the history of Scotland, Hector Boece, held that the Culdees existed even when Christianity was introduced into Scotland in A.D. 203 (Fordunø date). According to Boece, the presbyterial Celt Columba merely strengthened and expanded the Culdees there during the sixth century. Indeed, when even Iona was finally romanized during the ninth century, it was precisely the Culdees there ö and elsewhere ö who resisted such romanization.

Fifth- and sixth-century Culdees and Celtic Law in the British Isles

Barrister-at-Law Ginnell insists¹⁶⁵ that the A.D. 432 British Christian Missionary Patrick and the Irish Chiefs he had just christianized, needed to change (and did change) very little of öSpirit-originatedø Pre-Christian and **Pan-British Celto-Irish** Law. Indeed, the mediaeval Anglo-Saxon historian William of Malmesbury himself¹⁶⁶ ö translating from ancient Celtic documents ö implies that Patrick brought much of that christianized Irish Law back to kindred Britain.

¹⁶³ In Brewerø *Hume*, pp. 49f.

¹⁶⁴ Hanna: *op. cit.*, p. 54.

¹⁶⁵ *Op. cit.*, pp. 126f.

¹⁶⁶ *Op. cit.*, pp. 59f.

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Even as early as A.D. 450f, the Christian Britons were influentially contacting ó and sometimes even intermarrying with ó the Saxon migrants. Thus the Celto-Brythonic mediaeval historian Geoffrey Arthur¹⁶⁷ ó in his translation of an ancient record. Obviously, such contacts and intermarriages strongly promoted the amalgamation of British Law and Saxon Law as ðAnglo-British Law.ø

Barrister-at-Law Lewis, of the Middle Temple, was also a Scholar of Emmanuel College in Cambridge.¹⁶⁸ In his very informative book *The Ancient Laws of Wales* he insists there is a strongly-Celtic or ðBritish element in English institutions.ø

Lawyer Lewis also seems to imply¹⁶⁹ that many later Anglo-Saxon institutions were all initially derived from, or at any rate very strongly influenced by, their corresponding Celto-Brythonic predecessors. Such Anglo-Saxon institutions ó or rather somewhat later Anglo-British institutions ó included those of: the ðmanorø the ðhundredø the ðtithingø the ðvillage greenø the ðjuryø the ðHouse of Lordsø the ðHouse of Commonsø and even ðParliament.ø

At the root of those Anglo-British institutions, one finds Celto-Brythonic predecessors. Corresponding to the above and at their base, Lewis in that regard specifies: the ðmanawlø the ðcantrevø the ðeisbanø the ðaeogtrevø the ðbreysø the ðLlys Barnø the ðCurt Lidø, and even the ðGorsedd.ø

Many of those Ancient-Brythonic predecessors in their turn seem to have been derived also from the Holy Bible ó by way of either Ancient-Hebrew or Early-Christian agents (or both). In addition or alternatively, they even more remotely root in common and special revelation prior to the inscripturation of the Sacred Scriptures.

The Ancient British Common Law therefore rests partly on Christianity ó and partly on Pre-Christian British Laws ultimately derived from primordial and subsequent revelation and/or from the Old Testament. This is seen especially in the case of compurgation ó the clearing of an accused person by the oaths of jury-like persons, usually twelve in number, who swear to his veracity or innocence. See Deuteronomy 17:6-8; 19:14-20; John 5:20-47 & 6:67-70a with Acts 6:3 & First Timothy 3:7.

Compurgation, states the *Encyclopaedia Britannica*,¹⁷⁰ was a method of defence common to many of the tribes which overran the Roman Empire ó **and to the Welsh**. In other words, while unknown to imperial Roman Law with its Italian substructure, the institution of compurgation was known both to the Ancient Britons and to their Germanic cousins who destroyed that Empire.

Here, the *Encyclopedia Americana* adds¹⁷¹ that the accused was permitted to call a **certain number of men (usually twelve) – called compurgators** ó who joined their oaths to his, in testimony to his innocence. They were persons taken from the

¹⁶⁷ *Op. cit.*, IV:13.

¹⁶⁸ See H. Lewis: *The Ancient Laws of Wales*, Stock, London, 1889, pp. i, iii, xiiif.

¹⁶⁹ *Op. cit.*, pp. 201-369.

¹⁷⁰ 14th ed., VI:189, art. *Compurgation*.

¹⁷¹ 1952 ed., 7:453, art. *Compurgation*.

neighbourhood or otherwise known to the accused, and acted rather in the character of **jurymen**. They swore that they believed he was speaking the truth.

Lawyer Lewis insists¹⁷² that the Anglo-Saxon principle of compurgation was derived from Christian-Welsh Law *ó* which goes back among the Celto-Britons to an unknown date, probably to the introduction of Christianity among them. Many researchers of ancient history have been led rightly to doubt whether British Christianity could then have disappeared, however briefly *ó* just because of the A.D. 450f Anglo-Saxon conquest of Britain.

Many have also rightly been led to conclude that the Celto-Britons and their Christian traditions indeed remained in sufficient force to complete the nominal christianization of the Anglo-Saxons at a later stage. The same suppositions which would best account for the adoption of family compurgation *ó* would also best explain the rapid and voluntary spread of Christianity among the Anglo-Saxons especially after A.D. 600 *ó* once they had achieved **political** control over the whole of England.

There were also other institutions which the Anglo-Saxons, especially while being christianized, borrowed or adapted from the Culdee-Christian Celto-Britons. Thus the Anglo-Saxon *twelflyndeman* alias the ðtwelve-man jury \emptyset clearly relates to the Ancient Brythonic jurymen or *breyrs*.

The latter, in turn, seem to go back *ó* through the B.C. 510f Brythonic King Dunwall Moelmud *ó* even to Joshua 3:12f & 4:2f & 13:7f (*q.v.*). So too, it might appear, do the institutions of the *maenawl* alias the ðmanor \emptyset and the *taeogtref* alias the free use of the ðvillage green. \emptyset

Barrister Flintoff on the character of Early Celto-Brythonic Common Law

London Temple Barrister-at-Law Owen Flintoff (M.A.) has written an excellent book titled *The Rise and Progress of the Laws of England and Wales*. In that work, Flintoff covers *inter alia* also Pre-Saxon Celto-British Law both before and after A.D. 449.

Flintoff writes¹⁷³ that the hamlet *ó* in the Brythonic tongue the *tref* (alias the family) *ó* was the primary settlement of the British *sept* (or tribe). For the purposes of judicature, the districts were composed of one or more *commot* containing fifty families, and of one or more *cantred* containing a hundred of these *trefs*. See Exodus 18:21f. The *Gorsedd* (or ðGreat ðSession \emptyset alias the Great Assembly of Parliament) was the highest tribunal at which national laws were framed. See Numbers 10:2-4 and Acts 15:2-4.

Even from the earliest ages, at the time the different inhabitants of the Earth were divided into families (Genesis 11:1-9f and Deuteronomy 32:8) the representative in the highest degree of the common ancestor was the head of each. To him allegiance was paid *ó* in respect of his person and hereditary descent.

¹⁷² *Op. cit.*, pp. 408-11.

¹⁷³ *Op. cit.*, pp. 49f.

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In the early bardic times, the Britons possessed their lands, as well as all their other rights, in respect of forming part of their family or clan. Each family with its connections formed a separate community. At the head of each of these communities, was its hereditary Chieftain called *Pen-Cenedl* (or 'Headman of the Hundred'). That 'Hundred' he represented, by right of his birth, at the *Gorsedd* or Ancient Brythonic Parliament.

Besides the 'P-Celtic' Cymric Brythons of South Britain, the 'Q-Celtic' Scythian Gaels who occupied the northern parts originally possessed their lands in tribes. Genesis 9:27 & 10:1-5 and Colossians 3:11. So too in Ierne or Ireland, each tribe or *sept* held its territory by a custom.

However, the non-hereditary and elected Chief could not transmit the inheritance to his posterity. For his heir *ó* called the 'tanaist' *ó* was elected by the *sept*. This custom of tanaistry also partially prevailed amongst the Scythians of Scotland, amongst whom each male heir was entitled to an endowment of land.

As the members of the British communities were originally all of the same blood, they were all alike in the rank of freemen. Compensation was due to their relatives for injuries done to them, or if they were slain. See Exodus 21:19-22*f*. Lepers were considered as if dead, and their heirs succeeded accordingly. See Leviticus 13:15*f*.

Anciently, the lands of the Cymric Britons were partible amongst the members of the same family *ó* the eldest choosing his share first. Genesis 9:27 & 10:1-5 and 25:31*f cf.* 27:32*f*. The Cambrian pedigrees, which have been preserved so very carefully, were in fact the records and registers of title to each man's lands.

There was, however, also a community of lands among the Cymri *ó* principally amongst the ville-ain or vill-age townships. See Joshua 13:7*f*. It was called *taewgdref* *ó* from *taeawg*, a ville-ain; and *tref*, a hamlet or hame-let (alias a group of little hames or homes surrounding a 'ville-age green'). Of such lands, no portion reverted to the king; nor could be alienated by the occupant; nor did any of the ville-ains succeed thereto as heir. Thus Flintoff. See Leviticus chapter 25.

C.I. Elton, in his book *Origins of English History*, quotes¹⁷⁴ the A.D. 731*f* Anglo-Saxon church historian Bede¹⁷⁵ as authority for the prevalence of the privileges of the eldest son. For such constituted 'the first fruits of the family' in Anglo-British Northumbria.

Indeed, continues Elton, the Celto-British preference of the eldest daughter in certain matters of inheritance *ó* compare Numbers chapters 27 & 36 with Genesis 25:31*f* & 27:32*f* *ó* appears to indicate the survival of some ancient leaning toward primogeniture found in the Isle of Man. It is found also in the extensive domains of Castlerigg and Derwentwater in Cumberland *ó* and at Kirkby Lonsdale in Westmorland *etc.*

¹⁷⁴ *Op. cit.*, pp. 197*f*.

¹⁷⁵ See Bede's *Life of Benedict*, s. 11.

The Saxons' progressive absorption of Christian-British values from A.D. 550f

From about 550 onward ó as they achieved the upper hand politically ó the English Saxon minority itself began to change. Its prolonged contact with their more numerous cousins, the Christian Celto-Brythons, and even their conquest and occasionally enslavement of the latter, necessarily exposed those Saxons to the Christian life-and-world view of the Ancient Britons. In addition, Christian Missionaries were already beginning to challenge the waning power of Saxon superstitions.

To some extent, there were Celto-British missions even to the Saxons ó which resulted in at least the beginnings of the latter's christianization. More particularly, however, there were from A.D. 597 onward Romish Romano-Frankish and Romano-Italian legates to the Anglo-Jutes and later also to at least the southernly English Anglo-Saxons (especially in Sussex) ó which resulted in the beginning of their roman-catholicization in England. Even so, most of the English Anglo-Saxons were won for Christianity neither by the Celto-Brythons nor by foreign Roman Catholics ó but by Iro-Scotic Culdees.

Consequently, it is from this time onward that we start to see at least the commencement of Christian-Saxon legal systems. Such include the *Code of Aethelbeht* in Jutish Kent.

Fortunately, especially the Proto-Protestant Culdee Iro-Scots and Picts (from Ireland and Scotland) next evangelized the English. Indeed, from 620 till 665, most of the Anglo-Saxons were reached by them. This was then done precisely by Culdee Proto-Protestants ó rather than by Roman Catholics.

This was also reflected in the subsequent law codes of the various Anglo-Saxon kingdoms in Britain. Such included, in ðAngle-landð alias ðEng-landð ó especially the later codes of Ina, Ono and Mercia. Later still came the even more definite Anglo-British codes of Alfred and of Athelstan.

During the sixth century, as the Christian Anglo-Saxon mediaeval historian William of Malmesbury later observes,¹⁷⁶ the Angles filled up their thinned battalions with fresh supplies of their countrymen. They then extended themselves by degrees over the whole island. For the counsels of God ó in Whose hand is every change of empire ó did not oppose their career.

The kingdom of the West-Saxons ó and one more magnificent or lasting, Britain never beheld ó sprang from Cerdic, a German by nation of the noblest race, and soon increased to great importance. His whole kingdom (with the exception of the Isle of Wight), descended to his son who was as illustrious as his father.

As the renowned historian John Richard Green observes in his *Short History of the English People*,¹⁷⁷ the new English society grew up in the country which the Anglo-

¹⁷⁶ *Kings*, pp. 11 & 17f.

¹⁷⁷ *Op. cit.*, pp. 7,14-17.

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Saxons had conquered from the Britons. The new -Englandø was a Germanic nation which rose upon the former wreck of Roman Britain.

England contained within itself the germs of a yet nobler life ó viz. a later Anglo-British Christian civilization ó than that which had been destroyed. For it did in effect from 390 and especially from 425 and 429 onward, destroy the remnants of the Roman civilization which had infected South Britain from A.D. 43 till 397.

The base of the new English society was the freeman ó whom we have seen earlier in Germany tilling, judging or sacrificing for himself. War against the Celtic Britons in England was no sooner over, than the Anglo-Saxon warrior settled down there into a farmer. The home of the peasant churl or freeman arose. Little knots of kinsfolk drew together into a *tun* or -townø ó or into a *ham* (alias a cluster of -hamesø or homes).

They lived in such new English towns and hamlets not as kinsfolk only, but as dwellers in the same plot ó knit together by their common holding within the same bounds. Each little village-commonwealth lived the same life in Britain as its farmers had lived at -homeø in Germany. Each had its -moot-hillø as a centre; its -markø as its border. Each, judged by witness of the kinsfolk, made laws in the assembly of its freemen; and chose the leaders for its own governance. Each chose the men who were to follow as Headmen or *Ealdormen* (alias -Elder-menø) to the Hundred-Court.

The primordial organization of Anglo-German society was thus affected by its transfer to the soil of Britain. Conquest begat the institution of the kingship. It is probable the English had hitherto known nothing of kings in their own fatherland while previously in Germany ó where each tribe lived under the rule of its own customary *Ealdormen* (or -Elder-menø). But in a war such as that which the Anglo-Saxons in England waged against the Britons, it was necessary to find a common leader. Such a choice at once drew the various villages and tribes of each Anglo-Saxon community closer together ó especially when the conquest of the bulk of Britain was completed around A.D. 588. Thus Professor Green.

Culdee-Christian Celtic influence upon Anglo-Saxon Northumbria

A few paragraphs should now be given about the emergence of the kingdom of Northumbria. This was a christianizing Culdee-Anglian realm ó erected on the basis of a conquered but strongly Christian Celtic infrastructure. For Bernicia, in what now became Northern Northumbria, had long been influenced by the adjacent Brythons in Cumbrian Strathclyde. And Deira, in what now became Southern Northumbria, had in fact been a Christian-Brythonic kingdom for many decades before now being conquered by the Saxons.

Historian Peter Blair has written a very important essay titled *The Bernicians and their Northern Frontier*.¹⁷⁸ There, he insists that the form of script used in Northumbria in the eighth century proves that Northumbrian scholarship owed much to the Celtic and particularly the Irish Church.

¹⁷⁸ *Op. cit.*, p. 137f & n.

Similarly, C.W. Jones ó in his book on the life and works of the Venerable Bede ó has demonstrated¹⁷⁹ the importance of Irish influence on Northumbrian scholarship. Indeed, there can be no quarrel with his belief that the later Christian-Anglian Northumbrian scholarship owed little to the A.D. 597f Roman Catholic Austinian work in Kent.

By A.D. 626, the Anglo-Saxon Bernicians had been in contact with North-Welsh Cumbrians in Strathclyde for nearly sixty years ó and with the adjacent Celto-Brythonic Deirans to the south perhaps for very much longer. The (West-)Welsh themselves¹⁸⁰ claim credit for the baptism of many of the Anglo-Saxon Northumbrians. To assume from Bede's silence on the point that Brythonic Christians in general and even the Welsh Church in particular played no part at all in the conversion of the Anglian Northumbrians, would be unwise.

Bede himself was strongly prejudiced against the Celtic Church and in favour of the Roman Church, and he lost no opportunity of belittling the Brythonic Church in particular. Yet even from Bede's account,¹⁸¹ it is clear that at least Celto-Scotic monks settled in Northumbrian territory in considerable numbers during Oswald's reign ó and that Lindisfarne was only one of several monastic centres which they established.

Blair further explains,¹⁸² where Bede states in the chronological summary forming the last chapter of his *History*, that Ida ó to whom the Northumbrian royal family traced its origin ó began to reign in A.D. 547 for some twelve years. The same statement is found in the Moore Manuscript *Memoranda*. No doubt these two items are at least dependent on a common original. Similar material, apparently not derived from Bede, is found also in the Welshman Nenni's (825 A.D.) *History of the Britons*.

According to the data in the Moore *Memoranda*¹⁸³ ó seven Anglo-Saxon kings reigned in Bernicia before the A.D. 613f Aethelfrith, the last of Northumbria's Non-Christian Anglo-Saxon Kings. Those seven are: 1, Ida (547-559 A.D.); 2, Glappa (559-560 A.D.); Adda (560-568 A.D.); Aedilric (568-572 A.D.); 4, Theodric (572-579 A.D.); 5, Friduuald (579-585 A.D.); 7, Husa (585-592 A.D.).

Interestingly, continues Blair,¹⁸⁴ apart from his own brief reference to the above-mentioned King Ida ó Bede does not mention any of those seven kings. There seems to be only one source ó namely the additions to the Welshman Nenni's *History of the Britons* ó which refers to any events connected with their history.

To this framework, a small number of historical notes have been added. Evidently, from the use of Welsh names for some of the battles of the seventh century, these historical notes can be seen to be of Welsh (and probably of North-Welsh alias Cumbrian) origin.

-Dutigrin is said to have fought against the English. Four other Welsh rulers ó Urbgen, Riderch hen, Guallauc and Morcant ó are said to have fought against Husa.

¹⁷⁹ C.W. Jones: *The Works and Times of Bede*, Cambridge, Mass., 1943, pp. 105-13.

¹⁸⁰ See the Welshman Nenni's *op. cit.*, ch. 63.

¹⁸¹ *Ch. Hist.*, 3:3.

¹⁸² *Op. cit.*, p. 145.

¹⁸³ *Ib.*, p. 149.

¹⁸⁴ *Ib.*, pp. 150f.

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It is said further of Urbgen that he and his sons fought against Deodric (*cf.* ðTheodricð)... Urbgen is said to have besieged the enemy for three days and three nights.

Now this ðUrbgenð is to be identified with Urien, ruler of Rheged ó the Brythonic State to the north of, and right adjacent to, Brythonic Cumbria. ðRiderch henð can be recognized as the ðRodericusð or Roderick who is mentioned by Adamnan as being the king of Strathclyde contemporary with Columba. These passages suggest that, some thirty years after the establishment of Ida's kingdom, the English invaders had made little or no progress inland ó and had at one time even come near to sustaining total expulsion themselves.

Indeed, in her essay *The Character of the Early-Welsh Tradition*,¹⁸⁵ Professor Rachel Bromwich quotes from a mid-sixth century document. That describes the foundation of the kingdom of Bernicia (in what is now Southeastern Scotland) by the Saxon Ida. She finds the document to be interspersed with references to important episodes in the history of Wales and of Cumbria, and also to the North Brythonic kingdoms ó against the encroaching Anglian power in Bernicia and Deira.

Professor Bromwich then draws her irrefutable conclusion. She regards it as certain that for a considerable time after this ó probably until the coming of the Northmen (alias the Danes and the Norwegians) late in the eighth century ó close communication was maintained between what is now North Wales on the one hand and what is now Cumbria on the other, and also between all those Western Brythons and such Eastern Brythons as still remained in what had been the North-Brythonic kingdoms of Bernicia and Deira.

**Culdee-Christian Celtic influence upon
the 'Ang-lish' in Kent and Wessex**

Just as in Northumbria within Northern Britain, so too in Kent ó within Britain's ðDeep Southð ó a strong Celtic Culdee Christianity still continued to maintain itself. This was so, in spite of the fact that those areas had now been conquered by the Anglo-Jutes.

As the historian Peter Blair points out,¹⁸⁶ the Christian-British villa at Lullingstone came to a violent end (at the hands of invaders from the north or from Germany or both) some two centuries before the A.D. 597^f arrival of Austin. Yet during those two centuries, the nearness of Kent to Christian Gaul and the passage of traders to and fro across the Channel ó may very well have prevented the obliteration of Christianity from even this corner of Britain (in spite of its also being inundated by Anglo-Jutes).

Certainly Aethelberht, the Anglo-Jutish king of Kent, knew something about Christian practices ó even before Austin's arrival there from Rome in A.D. 597. Indeed, Aethelberht's Frankish wife was a Christian who had been accompanied to Britain by a Frankish Bishop. Christian services were then held at Canterbury in a

¹⁸⁵ R. Bromwich: *The Character of the Early-Welsh Tradition* (In eds. H.M. & N.K. Chadwick's *Studies* pp. 84f & 92n).

¹⁸⁶ *Rom. Brit. & Earl. Engl.*, p. 224f.

church-building (now known as St. Martin's) which Bede says had been built during the earlier Roman occupation.

Indeed, even **after** the catastrophic defeats of the Celto-Britons in the English areas of Britain during the grim forty-year-long generation from A.D. 575 to 615 there was still an ongoing Brythonic influence in the Saxon-dominated areas, both religiously and culturally. It is true that there were indeed many clashes between the Celto-Britons and the Anglo-Saxons, some of them bloody. Yet it is not true that there was incessant warfare and still less that either side ever promoted genocide against the other.

London University's Professor L.A. Waddell (LL.D.) rightly explains¹⁸⁷ there is no historical evidence whatsoever to show or even suggest that the Anglo-Saxons were such inhuman butchers as to massacre wholesale the men, women and children in South Britain or even just in Southeastern Britain. On the contrary, we have as late as 685 A.D. (or over two centuries after the Anglo-Saxon invasion) a Briton, King Cadwalla, ruling over the Anglo-Saxons in the kingdom of Wessex¹⁸⁸ (the chief kingdom of the Anglo-Saxons in England).

The Southeastern Britons submitted to their defeat by the Anglo-Saxon forces. On the other hand, the more independent Britons of the western half of Britain continued to maintain their independence against the Anglo-Saxons more or less throughout the whole period of the Anglo-Saxon domination of the eastern half of England.

Also the Britons in what is now Scotland successfully maintained their entire independence under their own Brythonic rulers not only against the Anglo-Saxons but also against the conquerors of the latter, the Scandinavian Normans. Similarly, in the Norman invasion which put an end to Anglo-Saxon rule there was no extermination of either the Britons or Anglo-Saxons.

The famous historian of England Sir Francis Palgrave has summed up the situation correctly. Britons, Anglo-Saxons, Danes and Normans he maintains were all related to one another. However hostile, they were all kinsmen.¹⁸⁹

At the decisive Battle of Deorham in 577 A.D., the Saxons from Wessex drove a final wedge between the South-Welsh in Devon and Cornwall and the West-Welsh in North and South Wales. Similarly, at the Battle of Chester in A.D. 613, the Anglians from Northumbria irreversibly severed the West-Welsh in Wales and Cheshire from the North-Welsh in Westmorland and Cumberland.

Brythonic Christianity was indeed fractured by these Non-Christian Anglo-Saxon advances. Yet even then and thereafter, many Christian Brythons remained even within the Saxon-occupied areas. Indeed, there they continued to give a Christian witness. Let us therefore next examine the demographical condition of Britain right after the completion of the Saxon conquest of England around A.D. 615.

¹⁸⁷ *Op. cit.*, pp. 369f.

¹⁸⁸ T. Nicholas: *Pedigree of the English People*, 1868, pp. 261, 281 & 278; Geoff. Monmouth's *op. cit.* (1882 Giles ed.), pp. 12 & 2; Ethelwerd's *Chronicle* (in Giles's *Old English Chronicles*, p. 14).

¹⁸⁹ F. Palgrave: *English Commonwealth*, I p. 35.

A.D. 615f demography of England shows Brythonic influences continuing there

Professor Dr. K.H. Jackson has written a very important essay titled *The British Language during the Period of the English Settlements*. There, he clearly shows¹⁹⁰ that as a consequence of the English invasion of the eastern -Lowland Zone of Britain the native Brythonic chieftains of the western -Highland Zone of Britain now emerged as the force of civilization and order.

This they did, together with the descendants of the Iro-Gaelic rulers who had been settled in parts of Wales and Cornwall in the fourth century. There those migrants from Ireland had continued to speak Irish and had even set up Irish inscriptions. Thus there was an upsurge of the Celtic element in British life and the foundation of the later Celtic environment of medieval Wales. This rising tide of Celticism must have played an important part in the Highland Zone and in Cornwall, Wales, Westmorland and Cumberland and in the fifth and sixth centuries.

The old theory that the English invasion made a clean sweep of the British population of England, has long been abandoned. This abandonment has occurred, partly owing to the clear evidence of Celtic place-names borrowed by the invaders.

Beginning in the east, we have first the district on that side of a line from the Yorkshire moors and the neighbourhood of York running south, passing west of Oxford, bending east in Hampshire, and west again to the sea at Southampton. In this eastern area, British names are rare, almost exclusively those of large or medium rivers like the Trent or Thames. Yet there is some evidence for the continued existence of British communities in certain districts which did not attract the English settlers early and such as the forests of Essex and the Chilterns, and possibly the Fens.

Next, there is a wide intermediate strip to the west of the parts described and east of a line down the fringes of the Pennines along the border of Cumberland and Westmorland, cutting through western Yorkshire, and to the sea south of the Ribble estuary; taken up again near Chester, running south-east to the Severn and down it to the Bristol Channel; and then down the valleys to the Wiley and Wiltshire Avon, to the sea. In this great belt, British river-names are commoner than further east, and the proportion of certainly-Celtic ones is somewhat higher.

The English came now perhaps chiefly as pioneers rather than as conquering armies. The result would be that the Britons were perhaps less roughly handled than in the excitement of the invasions further east, and their English masters were less numerically superior. Special nuclei of Brythons seem to have survived in the hills between Tyne and Tees, on the Cumberland border, and in the Yorkshire moors.

Thirdly, there are three regions which together constitute one, from the point of view of the history of the Anglo-Saxon conquest of Britain and though cut off from each other by land. These are Cumberland, Westmorland, and Lancashire west and north of the boundary already described; the Welsh Marches between the Severn, the present Border, and the Wye; and Somerset, Dorset, south-west Wiltshire, and Devon.

¹⁹⁰ K.H. Jackson's *The British Language during the Period of the English Settlements*, in eds. H.M. & N.K. Chadwick's *Studies* p. 61f.

Here British river-names are especially common, including many of small streams, and the proportion of certainly-Celtic names is still higher. There are also more of villages, hills, and forests; and it is only here that we find plentiful and definite examples of names of the type called late compounds like Carlisle, Blencarn, Pensax, and Dunchideock.

The area constituted by these three subsections is much more definitely Celtic even than the second of the two to the east. This is the scene of the final stage of the Anglo-Saxon conquest (exclusive of Cornwall). It was occupied in the middle and third quarter of the seventh century, in the North.

The native population survived in recognizable and considerable numbers in the new lands of western Wessex and in Cumbria (Cumberland, Westmorland and Northern Lancashire); as well as in the rest of Strathclyde in southwestern Scotland. Again, we must also reckon with the Brythonic reoccupation of Northern Cumbria and from Northern Strathclyde in what is now Scotland, in the tenth and eleventh century.

Fourthly, there are Wales and Cornwall; the toponymy being almost entirely pure Celtic. Indeed, even a few areas to the east of the border like Archenfield and Ewyas in Herefordshire were still Welsh as late as the Norman Conquest.

Whereas place-names like Eccles and Ecclestone are probably not even from the Latin but rather from the Primitive-Welsh *egles* in the affix *-church* (and other derivations) we seem to have proof of a surviving local population of Britons sufficiently organized to make a definite Christian community. Along with all this, there is the striking fact that **no** names of **Romano**-British country estates have survived.

Much depended on the nature of the relations between conquerors and conquered. That there was some degree of intermarriage, seems certain and indeed, evidences of it have been traced in the royal families of Wessex (in the centre of the south of Southern England) and Lindesey (in Mercia's Mid-Anglian Lincolnshire). The Britons (outside of Cornwall and Wales and Cumbria) would soon have adopted the English language although there must have been an interim period of at least a generation when they were bilingual.

In the West we can trace the emergence of northern, western and southwestern Brythonic dialects possibly as far back as the first century. By *-North-Brythonic* is meant the Old-Celtic language of Cumberland and Westmorland called Cumbric. By *-West-Brythonic* is meant the linguistic ancestor of Welsh. By *-Southwest-Brythonic* is meant the linguistic ancestor of Cornish and spoken also in Devon as long as the native speech survived. It still survives, almost unchanged, in the Breton of French Brittany (which was colonized from Cornwall from the fifth century onward).

The emergence of an Anglo-British culture through increasing intermarriage

After conquest of the Britons in their midst, the Anglo-Saxons started to absorb them through intermarriage. Simultaneously the Anglo-Saxons, becoming Anglo-

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Britons, began to adopt Christian-British institutions and to engraft them onto their ancient Germanic customs.

This process was well under way even before the onset of the rapid christianization of the Saxons during the seventh century. For already from about A.D. 550 onward, the few objectionable features of Germanic Law were being eliminated. Indeed, the many finer features of Celto-British Christian Law were already being integrated by the Saxons themselves into the incipient Anglo-British Christian Law then coming into being as the basis of the yet-later English (or rather Anglo-British) Common Law.

Yet even after the Anglo-Saxons advanced, the Celto-Britons left their mark. Sir Winston Churchill rightly states¹⁹¹ that the study of modern English place-names has shown that hill-, wood- and stream-names are often Celtic in origin even in regions where the village-names are Anglo-Saxon. We know a British population to have survived. In physical type, the two races resembled each other. In many districts, a substantial British element was incorporated in the Saxon stock.

This is seen especially in the Midlands of South Britain in Mercia and among the Hwicci. As the BBC's historian Michael Wood points out in his book *Domesday: A Search for the Roots of England*¹⁹² the Hwicci ruling family were Anglian in origin, and their armed following perhaps a mixture of Angle and Saxon. But the mass of the population of what is now Gloucestershire must have been of Brythonic origin. In the seventh century, after the Celtic name of their local river near Chilterns, people called themselves: Hwicce.

From the fifth century onward, while Anglo-Saxon place-names are found in Eastern England, in Western England most place-names are British especially those of rivers like the Thames and the Severn and the Avon. In Wiltshire, most river-names are Brythonic such as Biss, Bedwyn, Deverill, Kennet, Nadder, Sem and Wylye. In Dorset, Brythonic seems to have been spoken until after 900 A.D. Even in the east of England, the words Kent and Lindsay (Lincoln) are Celtic.

There was no wholesale butchering of Celts. Even the Norman A.D. 1086 *Domesday Book* confirms this.

Wood therefore correctly concludes that whoever the Anglo-Saxons thought they were in the seventh century we may be sure that their racial identity was neither Germanic nor Celtic, but an Anglo-Brythonic fusion of the two. **Their civilization had become a mixture of Germanic and Celtic law and social organization; of Celtic-Christian and Anglo-Romanizing religion; and of Germanic culture and language (with many Celtic admixtures).** Such were the origins of the English.

The Britons' last victory against the Saxons: Wodnesburie, A.D. 591

Writes the Anglo-Saxon mediaeval historian Henry of Huntingdon in his A.D. 1154 *History of England*:¹⁹³ "The Britons and Saxons fought a battle at Wodnesburie

¹⁹¹ *Island Race*, I p. 9.

¹⁹² *Op. cit.*, pp. 56-80.

¹⁹³ *Op. cit.*, p. 54.

[in 591 A.D.]. The British Army advanced in close order.... The Saxons rushed forward with desperate but disorderly courage.... The conflict was very severe. God gave the victory to the Britons.... The Saxons, who commonly were as much superior to the Britons in fight as they were slower in flight, suffered much in their retreat.ö

The above Battle of Wodnesburie took place in 591 A.D., just two years after the death of St. David. That was the last major battle the Britons would ever win against the Saxons. Even thereafter, there would, of course, still be a few very bloody skirmishes between the two peoples. But the Britons would never regain their political hegemony over the island.

Yet the Saxons would now rapidly become christianized. The frequency and ferocity of these armed clashes would thereafter accordingly dwindle. An abiding peace would then extend over the new Anglo-British Christian nation then coming into being.

The Non-Romish Brythonic Culdee Christian Church had maintained itself against the furious Non-Christian Anglo-Saxon onslaught ö until the latter wore itself out around 600 A.D. In the next chapter, we shall see how from that time onward, the Non-Romish Celto-Brythonic Church still continued ö even while the Anglo-Saxon nations in England were being won for Christianity.

That christianization of the Anglo-Jutes and the Anglo-Saxons would occur ö in part ö through the efforts of new Roman Catholic missionaries from the Romish Franks, and even through the efforts of Italian legates sent directly by the Bishop of Rome himself. Chiefly, however, it would be accomplished by Non-Romish Culdee Celtic Missionaries ö especially those from Proto-Protestant Ireland and Scotland.

Summary: Christian Britain in King Arthur's century (A.D. 500 to 600)

Summarizing, we first presented early evidence for the historicity of Arthur, the Celto-Brythonic -High Kingø of Britain. Baptized in infancy as the son of King Uthyr Pendragon, and called to the kingship while still a youth, Arthur ranged all over the West Country ö from Cornwall and Cambria in the south, to Cumbria and Caledonia in the north. Indeed, most of the place-names of his battles ö such as that of Chester on the western border of Greater Cumbria and that of Cat Coit Celidon north of Carlisle ö would locate him more in the northwest than in the southwest of Brythonia.

Sir Winston Churchill stressed the importance of King Arthur ö to Christianity, freedom, law and order. For Arthur fought against the Non-Christian Angles in Northumbria ö and marched into battle with a Christian cross painted on his shield. Arthur was even of international importance. For he established his presence in Ireland, Iceland, Dalriada, Pictavia, Norway and perhaps even elsewhere in Northern Europe. He also took a strong position against Rome, and refused all payment of tribute to that imperial(istic) city.

Arthur defeated the Saxons in twelve major battles ö culminating in his own great heroism at Mt. Badon in A.D. 516. From time to time, he presented the defeated Saxons with an ultimatum: submit to Christian baptism, or return to Germany!

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Various west country traditions in Southwestern Britain connect Arthur also with Gelliwig in Cornwall and with Britain's first church in Somerset's Glastonbury (where he is said to have been buried around A.D. 542).

With the death of King Arthur, one approaches the demise of the old Celtic kingdom of Britain from Strathclyde in the North, to Cornwall in the South. King Maelgwyn of Wales died of the plague in 547. By the middle of the sixth century, Brythonic Britain was in decline.

Around 560, the Brythons' oldest still-extant eye-witness historian Gildas recorded that "the impious Easterners from Germany had ignited Britain from sea to sea in an assault comparable with that of the Assyrians of old on Judea.... All the major towns were laid low by the repeated battering of enemy rams. Laid low too were all the inhabitants and church leaders, presbyters and people alike as the swords glinted all around, and the flames crackled."

Also the mediaeval Welsh chronicler and historian Geoffrey Arthur of Monmouth declares that the Saxons had "desolated the fields; set fire to all the neighbouring cities; burnt up well-nigh the whole face of the country from sea to sea and laid waste well-nigh the whole island." This continued until "the remnant of the Britons therefore withdrew themselves into the western part of the kingdom, to wit Cornwall and Wales and Cumbria. Yet, even from those remote areas, they ceased not to harry their enemies."

Indeed, especially Celtic Culdee Christian Missionaries continued to witness in and from the British Isles despite all resistance thereto by the Saxons. Irish Christians like Bridget and others took the Gospel to Western Scotland and Brendan took it to both Iceland and North America. The Cumbrian Kentigern took the Gospel to Pictavia; Columba, from Iona, took it throughout Scotland; and Columban took it to Burgundy, Switzerland and Lombardy in Northern Italy. All of this was the work of Culdee Christianity or alias Proto-Protestantism. For Romanism was still quite unknown in Britain.

One of the greatest of those Culdees was Gildas the Wise and whose writings are the oldest extant of any Brythonic church historian. Like so many of his illustrious predecessors, Gildas too was born in Greater Cumbria. A married man with two sons, he was utterly devoted to Holy Scripture and almost the whole of which he committed to memory. Living in the period of Christian Britain's greatest achievements, Gildas outlined the Britons' illustrious church history from A.D. 357 to 560 and while strongly condemning the Antinomianism which had then begun to corrupt even the Brythonic Church.

Nevertheless, with the exception of the Anglo-Saxon invaders in Eastern England and by A.D. 560 the various regions of the British Isles as such, had all been christianized. Among the Celtic Gaels, Christianity had now triumphed on the Isle of Man and also in Ireland.

Among the Celtic Brythons in Britain, it had even earlier triumphed in: Anglesey; Wales; Cernau (or Cornwall); Dyvnaint (or Devon); and Sumorset (or Somerset). Furthermore, Brythonic Christianity was strong even on the borders of Angle-land and

in the Celtic kingdoms of: the Hwiccas; Loidis; Elmet; Lindesey; Deira; Cumbria; Reged; and Strathclyde.

Even then, the vehement and ongoing mission of the Proto-Presbyterian and strictly sabbatarian Columban Culdee Church, from Ireland and Iona, was hard at work. For it was consolidating Culdee Christianity among both the Picts and the Scots.

Partly through the instrumentality of Columba himself, Scotie Scotland finally became independent of the Ulster Iro-Scots in A.D. 572. Thereafter, Culdee views were impressed upon the new Scottish nation (arising from the amalgamation of North Britain's Picts and Iro-Scots).

Those Culdee views included the study of the Holy Scriptures in non-celibate monasteries ó and indifference (thus Columba) if not antagonism (thus Columbanus) toward the Bishop of Rome. Then and subsequently, the Picts and the Scots would influence one another. Both would finally be amalgamated into Greater Scotland, around A.D. 850 ó with also the Brythons in Northern Strathclyde subsequently to follow suit.

Meantime, from Strathclyde in the North to Cornwall in the South, the Brythonic Laws remained ó in spite of decisive Saxon advances (thus Chadwick and Williams). Also, despite the military disasters suffered by the Brythons in England from A.D. 550 to 600, they resisted even Romanism ó throughout the sixth century. The A.D. 520-589 Dewi alias David, the Patron Saint of Wales who consolidated Culdee Christianity there, is typical of the Brythonic Church at that time.

Indeed, not only did the Bible-believing Culdees impact upon Celtic Law. According to Barristers Flintoff and Lewis, Early Celto-Brythonic Common Law even began to impact upon Early Anglo-Saxon Common Law. This is seen *inter alia* in the origin and development of the legal institutions of compurgation, the manor, the hundreds, the tithings, the village green, the jury, the House of Commons, the House of Lords, and Parliament itself.

The fact is, even the victorious Saxons progressively absorbed Christian-Brythonic values from A.D. 550 onward. Culdee-Christian Celtic influence upon Anglo-Saxon Northumbria is detectable both in the Anglian Bernicia's proximity to Celtic Culdee Christian Cumbria ó as well as in Northumbria's soon absorption of the Celtic Christian kingdom of Deira. Culdee-Christian Celts also influenced the ÆAng-lishø in Kent and Wessex. Moreover, the A.D. 615f demography of England shows that Brythonic influences were still continuing even there.

Indeed, even before the Brythons' A.D. 591 last victory against the Saxons in Wodnesburie ó an Anglo-British culture through increasing intermarriage between Brython and Saxon was already emerging. This was occurring, all the way to the east of a diagonal just west of Northumbria in the northeast to just west of Wessex in the southwest of England. During the century which followed, that cultural integration would become complete.

CH. 19: THE CHRISTIANIZATION OF SOUTHEAST ENGLAND FROM KENT TO WIGHT

Even if one disregards the claims in the A.D. 395 *Sonnini Manuscript* that the Apostle Paul preached in Kent, it is still probable that also from the earliest times Christianity had been strong among the Brythons there. For the Celtic church-building in Canterbury later used by the Kentish Anglo-Jutes and then renamed ðSt. Martinö seemingly only after their A.D. 597f christianization, was certainly not the first Christian place of worship on that site.

Indeed, there had apparently been at least one earlier church-building at that place. It had been constructed by the *circa* A.D. 150f Christian British King Llew himself ó and was used throughout most of the A.D. 43-397 Romano-British era.¹

Yet there may also very well have been an even earlier though flimsier church building there even before then, on that same site ó just as there was at Glastonbury, in the shape of the first little wattle church-building in that place. Such could have been constructed there, soon after a possible visit of the Apostle Paul to Kent ó **or even earlier.**

As Rev. L.G.A. Roberts explains,² there was already at Canterbury the Brythonic Non-Roman Culdee Church. Christian worship there may well have antedated the arrival of even the pagan Romans in A.D. 43. From its beginning onward, groups of Christians regularly worshipped in that place.

At any rate, the major edifice for Christian worship in Canterbury was built around A.D. 360. It was probably only later that the edifice was (re)named after St. Martin. He was traditionally the brother of Conessa, the mother of the *circa* A.D. 400f Proto-Protestant Culdee Christian Briton Patrick.

Christian Brythons in Kent before and after the A.D. 449 arrival of the Jutes

Already by about A.D. 350, then, large church buildings ó such as the one later dedicated to St. Martin during subsequent Saxon times ó dotted the Kentish landscape. When the Jutes arrived there, around 449 A.D., the Briton Vortigern married Rowena the daughter of the Jutish leader Hengist ó and allocated the Jutes a place to live in Kent. Yet even a quarter of a century later, we know that there were at the very least a dozen Brythonic ðEldersö in Kent. Indeed, some or even all of those Elders may well have held even ecclesiastical office there.

For in 473, the Kentish Jutes slew ötwelve Wealish *Ealdormen*³ ó alias a dozen Brythonic Elders. The Jutes also treacherously slaughtered some three hundred British deputies at a peace conference. Thereafter, relations between the aggressive Pagan Jutes and the defensive Christian Brythons in Kent ó rapidly deteriorated.

¹ G. Taylor: *Hid. Cent.*, pp. 19f.

² *Id.*

³ *Hist. Hist.*, XVIII, p. 36.

Yet there is strong evidence that Celto-British Christianity was never wholly wiped out even in Kent. We mean especially before but even after the Jutish Anglo-Saxon Aethelberht *circa* A.D. 597^f conversion from Paganism to the Romish form of Christianity ó at the hands of Austin of Rome.

As Professor P.H. Blair points out in his book *Roman Britain and Early England*,⁴ the Brythonic-Christian villa at Lullingstone came to a violent end at the hands of marauding Pagans around A.D. 397 some two centuries before the arrival of Austin. Those Pagans may well have been Proto-Jutish invaders even prior to the time of the arrival of Hengist. Yet the nearness of then-Brythonic Kent to co-Brythonic Brittany in co-Celtic Gaul, and the passage of Christian traders to and fro across the Channel, may both then and later well have prevented the obliteration of Christianity from even this southeasternmost corner of Celtic Britain.

Certainly Aethelberht the Anglo-Jutish king of Kent knew something about Christian practices, even before Austin's arrival there in A.D. 597. For Aethelberht's Frankish wife was a Romish Christian who had been accompanied to Britain by a Frankish Bishop in communion with Rome. Indeed, Christian services had been held in a church-building in Canterbury which was believed by Bede to have been built during the A.D. 43-397 Roman occupation ó the church-building now known as ðSt. Martin's.

But even when the Frankish Bertha indeed brought the Romish Church to Kent, she by no means brought Roman Law along with it. For as Law Professor P.D. Edmunds has rightly observed,⁵ **the Law of the Salian and Riparian Franks was Teutonic Customary Law alias Germanic Common Law – and not the Law of Rome.**

Moreover, at least nominally, the Franks had been christianized already around A.D. 495 ó and their Law soon thereafter.⁶ All that occurred, at least a full century before the emergence of the Papacy. Consequently, the Franks already had a somewhat-christianized legal system ó even by the middle of the sixth century.

It is a knowledge of the **Germanic** legal system which (the Frankish) Princess Bertha and her entourage brought to Britain ó when she married (the Jutish) King Aethelberht of Kent at the end of that century. That was still some years before the Bishop of Rome ó only just then for the first time being called sole pope (and himself then repudiating that title ó sent Austin there on his ecclesiastical mission in 596.

As the legal scholar Warren W. Lehman remarks ó in his article *The First English Law*⁷ ó many consider even the Jutish inhabitants of Kent themselves priorly to have been Franks. At any rate, the Frankish *Salic Code* ó written nearly a century before the Kentish King Aethelberht *circa* A.D. 615 Christian dooms (or -christianized deemings) ó contains similar compensatory tariffs.

Indeed, already by around A.D. 550, Frankish gold coins were trickling into Kent. Thereafter, contact between the two regions intensified. Certainly Aethelberht

⁴ P.H. Blair: *Roman Britain and Early England*, Nelson, Edinburgh, 1963, pp. 224f.

⁵ *Op. cit.* p. 179.

⁶ See W.W. Lehman's art. *The First English Law*, in *Journ. Leg. Hist.*, May 1985.

⁷ *Ib.*, pp. 20 & 1-3f.

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marriage to the Frankish Roman Catholic Princess Bertha (rather than to a local Proto-Protestant Brythonic Culdee noblewoman of Kent itself) ó not even to mention his not marrying a pagan woman from his own kinfolk in Jutland ó is further evidence of this.

For Kent ó as Professor Dr. F.F. Bruce rightly notes⁸ ó was the most convenient port of England within easy reach of France. There was considerable intercourse between Kent and the land across the Channel. The Jutish men of Kent must have known something about Christianity already. This is not surmise. The king of Kent at this time, Aethelberht (*circa* A.D. 560-616), had a Christian wife, Bertha, daughter of the Frankish King of Paris. This Frankish dynasty had been Christian for a century.

Now especially the Ancient Celto-Brythonic Christian Church ó also in Kent, as elsewhere in Britain ó was hostile toward Romanism and its brand-new doctrine of the -sole papacyø of the Bishop of Rome. Perhaps also because many of the Pagan Jutes in Kent were themselves hostile to the Brythons and therefore also to the latterø Anti-Roman Proto-Protestant Culdee Christianity ó those Anglo-Jutes now started to accept precisely Romanism (as a religion detested by their Brythonic enemies).

The life of Aethelberht of Kent before his conversion to Romanism

Rev. L.G.A. Roberts rightly observes⁹ that the year A.D. 597 was very memorable. It was notable for the death of the Celtic Culdee missionary Columba. It was also significant, in that it marked the arrival in Kent of the first-ever Roman Catholic Missionary to Britain ó Austin of Rome. Here is how the latter event came about.

The Pagan Anglo-Jute, King Aethelberht of Kent, was born in 552 A.D. He started to reign over Kent from about A.D. 560 ó and continued to do so until his death in 616. Already in his early life, he almost certainly learned about the Proto-Protestant Culdee Christian Faith. For that was then still being professed by the many subjugated Celto-Brythons then still living on in Kent.

Indeed, their church-building in -Caer Cantø (the Brythonic city later renamed Cant-erbury) ó the chief city of Kent ó constantly reminded him of this. However, it was the religion of the subjugated Celto-Brythons of Kent ó the religion of a people he disdained.

Especially from about A.D. 580 onward, Aethelberht became increasingly impressed with Christianity ó but in its Continental form. For around 589, he desired to wed Bertha, daughter of Charibert the Romish King of France. However, in order to obtain her ó Aethelberht first had to undertake to allow her to continue practising her own faith and also to keep her own chaplain even after she came to Kent.¹⁰

So Bertha brought with her to Kent the Frankish Bishop Luidhard to attend upon her.¹¹ Romish religious services were accordingly commenced and regularly held at Canterbury. For that purpose, one of the previously Proto-Protestant Culdee Christian

⁸ *Spreading Flame*, I pp. 396f.

⁹ Cited in G. Taylorø *Hidden Centuries*, pp. 19f.

¹⁰ Roberts: *op. cit.*, p. 14.

¹¹ See Woodø *Ancient British Church*, p. 92.

church-buildings of the Ancient Brythons was now appropriated. The edifice, earlier ruined by the Pagan Anglo-Saxon and/or Anglo-Jutes, was now repaired ó and romanized.

The next step in the series of dramatic events then unfolding, was even more interesting. In the Italian Bishop of Rome Gregory the Great's own letters, he alleges that the Anglo-Jutes in English Kent had asked for Missionaries to be sent to them.

Such an alleged request is hard to verify. However, at any rate, in A.D. 597 Gregory did send Austin of Rome and forty other Italian or French Roman Catholic monks on their mission to Anglo-Jutish Kent.

Successfully, Austin persuaded many of the Pagan Jutes (but none of the subjugated Christian Brythons) in Kent ó to accept Romanism. He even baptized King Aethelberht himself ó at Pentecost, in 597 A.D.

The next year, 598, thousands of Kentish Jutes followed suit. As each Jutish canton in Kent embraced Christianity, its heathen temple was transformed into a Roman Catholic Christian church-building.¹²

Brythonic resistance to the Romanist Austin and his Anglo-Jutish converts

Unsuccessfully, the papistic Austin then harangued even Christians in the Culdee Celtic British Church ó to receive the distinctive forms and dogmas of Romanism. They refused. For they regarded Romanism's veneration of angels, saints, images and relics as a new kind of idolatry ó akin to that of their then-still-pagan Anglo-Saxon and/or Jutish oppressors.¹³

Moreover, they associated the new pretensions of the Bishop of Rome with the old pretensions of the Pagan Roman Empire which had so long oppressed them in previous times. Perhaps they even saw the novel exaltation of the Bishop of Rome as some sort of continuation of the secular Roman Emperor ó especially before the Briton Constantine had (for the first time ever) christianized that formally pagan office. At any rate, they could not but view with hostility the recently-established friendship between the Romanists and the Anglo-Jutes (who were still oppressing the Brythons).

We also need to be reminded of the demographic landscape of Great Britain during the visit of Austin alias Augustine of Rome, around 600 A.D. At that point in time, not just Scotland and Wales but even the later -Englandø was still a predominantly Celtic country.

As the historian Peter Blair observes,¹⁴ when Augustine and his companions reached Canterbury in the year 597, the lowlands of Scotland and the north of England as far south as the estuaries of the Humber and the Dee ó were still very largely in the possession of the Brythons. The only exceptions were some areas in

¹² *Hist. Hist.*, XVIII, pp. 42f.

¹³ Wood: *op. cit.*, p. 96.

¹⁴ *Rom. Brit. & Earl. Engl.*, p. 151.

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Eastern Northumberland and Eastern Yorkshire, which had fallen into the hands of Anglo-Saxon invaders from the east.

West of the Severn, the Brythons remained in possession of what was becoming Wales. In the Far North, the Pictish and Scottish kingdoms were to remain independent. In the Far Southwest of Britain, were the Brythons of Cornwall. And the Brythonic Cumbrians still controlled the whole of what is now Northwestern England, between the Solway and the Mersey.

Blair observes¹⁵ that it seems Austin believed his task was not so much to win a new province for the Church of Rome ó as to promote several quite different programs. For Austin aimed to accomplish especially three things.

First, he wished to recover for Christianity what had been lost to Anglo-Jutish Paganism ó especially in Kent. Second, he wanted to pioneer the establishment of the Romish Church ó particularly in Kent. Third, he desired then to attempt to convert a thriving Brythonic Proto-Protestant Culdee Church ó outside of Kent ó to Romanism.

**Austin's acknowledgment of pre-existent Christianity
to the West of Kent**

Berem Saklatvala has an interesting introduction to his book *The Christian Island*. There, he rightly writes¹⁶ anent the A.D. 597f visit of the Romanist Austin to England that it was not the barbarous and pagan nation of the English which then received him with hostility. Their Jutish king in Kent welcomed the men from Rome.

It was the Christian Brythons who gave Austin a hostile reception. It was the old Christian communities in areas where the English had not yet penetrated, and where the old British culture still lingered, which resented the coming of his mission from Rome. They saw his coming as a arrogant intrusion.

According to Corbett,¹⁷ Christian communities had dwelt in Britain for many centuries. By Austin's time ó the religion had been destroyed only in those regions that had suffered the fullscale invasion of the Angles, Saxons and Jutes from Germany and Denmark.

Christianity had come to Britain during apostolic times, within a few years of the crucifixion. Archeological and documentary evidence alike bear witness to the fact that Christianity was firmly established in Britain during the centuries before the coming of Austin.

Some of the Jutes from Denmark had settled in Kent, around its chief city Canterbury. Later, the majority of those Jutes in that region were converted ó at least formally. As previously-unbaptized unbelievers, they were swiftly absorbed into the Roman Catholic Church in A.D. 597.

¹⁵ *Ib.*, p. 224f.

¹⁶ B. Saklatvala: *Chr. Island*.

¹⁷ P.E. Corbett: *op. cit.*, pp. 52f.

This was then done by the Vatican's legate Austin of Rome. He had come to instruct the people of the Jutish King Aethelberht of Kent who had himself just recently married the Frankish Roman Catholic Princess Bertha. She, her Romish Bishop (Luidhard), and perhaps also a few Frankish servants in her Kentish household were apparently the only Romanists then in Kent (and indeed in the whole of the British Isles).

Yet not just in Kent among a few of the Romish Anglo-Franks and particularly among the Culdee Kentish Proto-Protestant Brythons did Austin find some Christians. Especially to the west of Kent, he soon found many more. Indeed, in his *circa* A.D. 600 *Epistle to Pope Gregory*, Austin himself admitted that even his own converts had discovered many long-standing Non-Romish Proto-Protestant Culdee Christians in Western Britain.

This is what Austin then reported to the Bishop of Rome: "In the western confines of Britain, there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessities of life. There the first neophytes...found a church-building constructed...for the salvation of Christ's people. The Almighty...continues to watch over it, as being sacred to Himself."¹⁸

Here, by the "certain royal island of large extent" Austin almost certainly means the Isle of Avallon alias Glastonbury. Too, by "the first neophytes" he almost certainly means those then-recent converts from Jutish Paganism to his own Anglo-Saxon Roman Catholic Church or his very own "neophytes" who had "found" or come across the church-building of the Celto-Britons in the Far West. By "constructed" or past tense it is clear he is referring to a by-then-already-finished act. Thereby he means that the West Country church building had been a structure completed some time previously and indeed by Pre-Austinian and Non-Romish Celto-Brythonic Christians.

Moreover, Austin clearly regards the builders of and the worshippers within that ancient church-building in the West Country as themselves being "Christ's people." Furthermore, Austin also insists in respect of that ancient edifice that "the Almighty...continues to watch over it."

The implication, then, is that even the Romanist Austin believed the Pre-Austinian and apparently Non-Romanistic church-building in Glastonbury or the ecclesiastical edifice on what was then still very much a "royal island...surrounded by water" or was "sacred" also to "the Almighty." Indeed, this is or at least implicitly or almost a Romish concession of the priority in Britain of the Proto-Protestant Culdee Church.

But there is more. The reliable mediaeval English chronicler and historian William of Malmesbury himself remarks¹⁹ that Austin's protegee Paulinus (Bishop of Rochester) then went and covered the pre-existing British Culdee Proto-Protestant church-building at Avallon/Glastonbury with a casing of boards. Clearly, this was not intended to destroy but rather to preserve it.

¹⁸ G. Jowett: *op. cit.*, p. 138 (compare too T. Foster's *How Did Christianity Come to Britain?*, Melbourne, n.d., p. 1).

¹⁹ *Op. cit.*, pp. 26f.

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It is probable that Austin's Romanists had discovered the West Country church-building when it was in a deserted condition. For there is no mention here of also Christians then being encountered and still worshipping within that church-building.

No doubt it had been used frequently, until just several years back. However, during the fierce fighting between Christian Brythons and Pagan Saxons in those parts during the last decades of the sixth century ó and the consequent expulsion of the defeated Brythons into Wales just before Austin arrived on the scene in Kent ó all that Austin's neophytes then encountered in that part of the West Country, was this abandoned church-building.

It is apparent that the neophytes of the Romanist Austin themselves had come only as far west as Glastonbury ó in Somerset. There, just within the previous few decades, widescale destruction and bloody fighting between the triumphant West-Saxons and the retreating Celto-Britons had raged. It is no doubt for this reason that Austin's neophytes then saw little evidence there of extant Christianity ó apart from the evidence suggested by the abandoned church-structure on the sacrosanct Isle of Avallon.

However, as the Cornish Bishop of Truro pointed out in an 1878 sermon at the little church-building at Perran-Zabuloe in Cornwall²⁰ ó Austin did not come further west into Cornwall. Had he done so, he would have met people with a full knowledge of the Gospel ó worshipping there both day after day as well as from Sunday to Sunday. Austin would then have found himself among people who knew and loved the Gospel.

Yet even in Kent itself, Austin did find some evidence of remnantal Celto-Brythonic Christianity. As even the A.D. 731 Roman Catholic church historian Bede admits,²¹ Austin had his episcopal see in Kent granted him by the Bishop of Rome in the royal city of Canterbury. õHe recovered therein a church-building which he was informed had been constructed by the ancient...Christiansö (obviously before the A.D. 449f time of the Jutish invasion of Kent).

**Romish Austin's attitude toward his Celtic
Culdee Christian contemporaries**

The 1891 edition of the Schaff-Herzog *Encyclopaedia of Religious Knowledge*²² says in its article on ÆAugustineø of Rome (alias Austin of Canterbury) that nothing is known of his early life. In 596 ó when he was the Abbot of St. Andrew's Monastery in Rome ó Bishop Gregory the Great of Rome (590-604), who for many years had taken a deep interest in the English, sent Austin at the head of forty of his monks to England, in order to convert the Anglo-Saxon Jutes.

Gregory's further dream of converting the entire island to the Roman Church, was not realized. The British Bishops of Cornwall and Wales refused to obey the Roman Bishop. Indeed, Austin accomplished the conversion and baptism only of Britain's

²⁰ Thus Rev. A.F. Rash, as cited in G. Taylor's book *Hid. Cent.*, pp. 26f.

²¹ *Ch. Hist.*, I:33.

²² ÆAugustineø in Schaff-Herzog: *ERK*, Funk & Wagnalls, New York, 1891.

Jutes. He himself made no impact at all on their kindred, the Angles and the Saxons in Britain.

Isabel Hill Elder writes²³ that when Austin came to Kent in A.D. 597, he found **in the Province of the Angles** (meaning throughout Eastern Britain where the various tribes from Germany had then settled) seven Culdee British bishoprics and an archbishopric. They were all filled with most devout ðprelatesö ó and a great number of abbeys.²⁴ The intrusion of an emissary from the Bishop of Rome, was resented and resisted by the Brythonic Church.

Rev. R.W. Morgan explains²⁵ that the great British Church which Austin found already established in Britain and Ireland, was essentially Eastern. It proclaimed, by every usage in which it differed from Rome, its own direct and independent birth from Jerusalem and from the Apostles themselves.

How did those Pre-Saxon Celto-British and Proto-Protestant Culdee Christian colleges, parochial churches, and endowments come to be in Britain? Whence came all those Royal Christian Houses and genealogies of saints? How did those immensely opulent monasteries and a whole nation of believers get to be among the Britons? To ask these questions, is in a sense already to answer them. For none of those things were the result of Roman Catholic missionary efforts.

Now Austin apparently wrote to the Roman Pontiff ó asking how he should relate to these native Celto-Brythonic Culdee church leaders who resisted the claims of Romanism. The Bishop of Rome then replied.

According to the A.D. 731 Roman Catholic church historian Bede,²⁶ the Pope sent instructions to Austin in Kent. Therein the Bishop of Rome decreed: ðTo you, my brother, shall, by the authority of our God and Lord Jesus Christ, be subject not only those Bishops you shall ordain and those that shall be ordained by the Bishop of York ó but also all the Priests [or Presbyters] in Britain.ö

In his *Short History of the English People*,²⁷ Professor J.R. Green declares that, after Austin's arrival and settlement in England, a year passed before the Non-Christian King Aethelberht ó already for years the husband of a fanatical Romanist from France ó himself yielded to the Roman Catholic version of Christianity. Then, after his own conversion, thousands of the Jutes in Kent crowded to baptism ó at the hands of the Romish Austin and his French and Italian priestlings.

However, not one single member of the Celto-Brythonic Church in Kent ó nor elsewhere in Britain ó joined himself to the Romanist Austin. While no doubt having mixed feelings about the christianization of many of the Anglo-Jutes precisely by the Romish Missionaries from Italy and France ó the Brythonic Culdee Church itself remained antithetic to Austin and in no way romanized, nor wished to do so.

²³ *Op. cit.*, pp. 116-18.

²⁴ Geoff. Monm.: *op. cit.*, Bk. XI, ch. xii.

²⁵ *Op. cit.*, pp. 154f.

²⁶ *Ch. Hist.*, I:29.

²⁷ *Op. cit.*, pp. 19f.

Austin of Rome's fruitless attempts to romanize the Celto-Brythonic clergy

Mendaciously, Austin had written to the Roman Bishop Gregory the Great that he himself had already subjected all the Celto-Brythonic Culdee Bishops of Britain to his own authority (as the official Legate of the Vatican). No doubt now anxious to demonstrate this claim, Austin next met with those Brythonic Pastors ó in order to try to reduce them to such subservience.²⁸

According to the *Encyclopaedia Britannica*²⁹ in its article on this Romish Austin, he in 601 received the pallium from Gregory the Great of Rome. Thus Gregory gave Austin authority over even the Celtic churches in Britain ó as well as over all future Bishops consecrated in English territory. In A.D. 603, Austin consecrated Christ Church Canterbury ó and built the monastery later known (after him) as öSt. Augustineø.ö

At a conference with the Brythonic Bishops at Augustineø Oak, he endeavoured in vain to bring about a union between the Celtic and the Roman Churches. In A.D. 604, he consecrated Mellitus and Justus to the sees of London and Rochester respectively. Austin died soon afterwards ó though the *Saxon Chronicle* records the date of his death as A.D. 614, and the *Annales Monasterienses* as A.D. 612.

Let us now consider what Professor Dr. F.F. Bruce calls³⁰ the mood of the Britons ó when Augustine arranged a conference with a number of their Bishops. They met during A.D. 603 in South Wales, at a spot near the Severn, under an oak which was long after remembered as Augustineø Oak. Near at hand was the battlefield of Dyrham, in Gloucestershire ó where the last British resistance in those parts had been wiped out by the men of Wessex only twenty-five years before. The situation, from every point of view, demanded the most delicate handling.

Augustine, according to Bede,³¹ opened the discussion by telling the British Bishops that they reckoned the date of Easter wrongly. He told them they öpractised many other things contrary to the unity of the Church.ö

The Brythons conservatively clung to the more ancient custom, but a different system of computing Easter had been accepted at Rome in 525 A.D. During that time, all communications between the British Church and Rome had been broken off. Indeed, such communications had been few and far between even from about 380 onward ó and especially after the Roman evacuation of Britain in 397.

Significantly, however, it had not been Rome but rather the British Church ó together with most of the other great historic Eastern Mediterranean Churches ó which had faithfully maintained **the more ancient practice** of computing Easter. Indeed, for that, they all alleged an apostolic origin.

²⁸ *Hist. Hist.*, XVIII, p. 44.

²⁹ 14th ed., II, p. 685.

³⁰ *Spreading Flame*, I pp. 399f (cf. pp. 410f).

³¹ Bede: *Ch. Hist.* II:2.

The British Bishops were unwilling to change their traditions at Austin's bidding. However, they did agree to consult their people and to arrange a further meeting. The latter subsequently became known as the "Second Conference" between Austin of Rome and the British Church.

This Second Conference was attended by seven Brythonic Bishops and a large number of Scholars led by Abbot Dionoth of the great Bangor Iscoed Monastery (in Flintshire). When the Welsh delegation arrived, Augustine kept his seat and rudely declined to rise in acknowledgment of them.

No arguments were of any avail after that. He had not so much as shown them even decent Christian courtesy. No wonder, then, that the cleavage between the English and Welsh Churches lasted for centuries. It was not until 1188 that this even began to be reviewed.

It was indeed not until well after A.D. 600 that the Roman Catholic "Bishopric of Canterbury" was established by the papal legate Austin of Rome. This speedily led to a massive attempt by the French and Italian Romish clergy then still in Kent to romanize the long-Christian Celtic Brythons there, and beyond.

Details of Austin's A.D. 603 meeting with the Brythonic Church

Austin's first meeting with the leaders of the indigenous Celto-British Church took place around A.D. 603 at a place later appropriately called "Austin's Oak". There, the Proto-Protestant British Church delivered a strong "Protest" to Austin the Romanist. The "Protest" was signed on behalf of the protesting and indeed truly Proto-Protestant British Church: by the Archbishop of St. David's; by six bishops of the Britons; and by the Abbot of Bangor.

It clearly shows what a fellowship-destroying gulf between the British Church and the Church of Rome had now opened up and largely because of the recent alteration of the primitive Roman Church into the new religion of mediaeval Romanism. Indeed, the following year, A.D. 604, Bishop Gregory the Great of Rome would die. While he himself had insisted that anyone calling himself Sole Pope would be the Antichrist³² none of his successors from A.D. 605 onward ever had any such scruples.

The times were thus epoch-making. The theological acumen of the Brythonic Church was uncanny. The Proto-Protestant Dioneth of Wales stood firmly against Austin, the vassal of the Vatican.

The Proto-Protestant "Protest" of the Celto-Brythonic Culdees has been preserved in the Ancient-Welsh *Hengwrt Manuscript*. It is signed by the Culdee Archbishop of St. David's, by the Abbot of Bangor, and by six other Proto-Protestant Bishops of the Brythons.

States the *Hengwrt Manuscript*:³³ "When Augustine demanded of Dionoth Abbot of Bangor Iscoed or Bangor-on-Dee that he acknowledge the authority of the Bishop of Rome the reply of the Britons is a memorable one. 'We desire to love all men;

³² See Greg. *Gt. Lib. 7, Ep. 154*.

³³ Cited in Elder's *op. cit.*, pp. 116-18; and in Morgan's *op. cit.*, pp. 115.

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but he whom you call ðPopeö is not entitled to style himself ðthe father of fathersö... We know of nothing that he whom you term ðthe Popeø or ðBishop of Bishopsø can demand.... Our obedience is due to the jurisdiction of the [Culdee] Bishop of Caerleon ó who alone under God...is to keep us right in the way of salvation.ö

Declares even the A.D. 731 Roman Catholic church historian Bede³⁴ of the Culdeesø response to Austin: ðThe Britons then confessed that...they could not depart from their **ancient** customs (*non posse...prises abdicas moribus*).... There came...seven Bishops of the Britons, and many **most learned** men, particularly from [Bangor].... Augustine...said to them, ðYou act in **many** ways contrary to our [Roman Catholic] custom.... Comply with me!ø However, the British Christians ðanswered they would do none of those things ó nor receive him as their Archbishop.ø

Reflecting this and other ancient British manuscripts, also the A.D. 1138f Welsh church historian Geoffrey Arthur of Monmouth later records in his *History of the Britons*³⁵ (based on a seventh-century Breton manuscript) that ðwhen Augustine came to Britain, he found in the Province of the Angles seven [Celtic Culdee] bishoprics and an archbishopric.ö They were ðall filled with the most devout leaders ó and a great number of abbeys.ö

Geoffrey also records the reply of the British Bishops to Austin: ðWe know no other Master than Christ. We know nothing of the Bishop of Rome in his new character of ðPope.ø We like not his new-fangled customs. We are the British Church ó the Archbishop of which is accountable to God alone, having no superior on Earth.ö Thus, the Brythonic Christians refused ðsubjection to Rome.ö³⁶

Writes Geoffrey:³⁷ ðAugustine [was] sent by the...pope...into Britain to preach...to the English [Anglo-Saxons]...blinded by heathen superstition...in that part of the island which they held. Howbeit, in the part belonging to the Britons...Christianity still flourished ó which had...never failed amongst them....

ðAmongst others, there was in the city of Bangor a certain most noble church wherein was said to be such a number of ðmonksø... When the monastery was divided into seven portions with a ðPriorø over each, not one of them had less than three hundred ðmonksø who did all live by the labour of their own hands. Their Abbot was called Dinoot [Dionoth], and was in marvellous wise learned in the liberal arts. He, when Augustine did demand subjection from the British Bishops..., made answer with divers arguings that they owed no subjection unto him.ö

The celebrated recent church historian of Early Britain, Rev. Professor Dr. Hugh Williams, writes³⁸ that the Britons stated they could not depart from their ancient customs. There were seven British Bishops, and many learned men chiefly from the famous monastery of Bangor-is-y-Coed. The words of Austin, along with his haughty attitude and contemptuous treatment of the recalcitrant Britons, alienated the British Church.

³⁴ *Ch. Hist.*, II:2.

³⁵ Cited in G. Taylorø *Hid. Cent.*, pp. 69f; compare R.W. Morganø *op. cit.*, pp. 154f.

³⁶ *Brit. Mss.*, quoted in the second vol. of the *Horae Britannicae* p. 267; Spelmanø *Concilia* p. 108.

³⁷ *Op. cit.*, XI:12.

³⁸ *Op. cit.*, pp. 443f.

The answer returned to him, was clear. The Brythonic church leaders would do none of those things which Austin demanded they should do. Nor would they regard him as an Archbishop. The directions of Gregory (the then Bishop of Rome) had come to nought. Neither Austin nor any other papal legate was destined to be this people's Archbishop!

Seven gruelling years of confrontation between British Culdees and Romanists

The next year, A.D. 604, was the time of the death of Gregory the Great. His successor was the very first Bishop of Rome himself to appropriate the papal title (–Sole Popeø alias –Universal Holy Fatherø). The next seven years, A.D. 604 to 610, would set in cement the separateness of the Ancient British Church from the new religion of mediaeval Romanism.

At that very time ó just after the Northern British Army was being annihilated in a great battle at Daegsastan in Saxon Northumbria³⁹ ó a second meeting⁴⁰ was held between the Roman Catholic Austin and various British Culdee church leaders. This time, they gathered in the northeast of Wales, on its border with Greater Cumbria.

However, as Isabel Elder notes,⁴¹ at this Culdee Christian Synod of Chester, there were present, beside the visitor Austin and some of his followers, seven British Bishops and many men of great learning from the Monastery of Bangor-on-Dee. Austin at this Synod suffered a second defeat. The General Assembly of the Church in Britain spoke out against the encroachments of Rome. ‘The Britons,’ they exclaimed, ‘cannot submit either to the haughtiness of the Romans ó or the tyranny of the Saxons.’⁴²

By A.D. 606f, the weak Byzantine usurper Phocas, in the Eastern Roman Empire ó flattered by the Bishop of Rome himself ó was recognizing the latter as –Popeø (and sole earthly Head of the Church Universal).⁴³ However, to the credit of the Celto-British Church during those dramatic times, it refused to do so.

It denied the adulation of Mary, and refused to call her –Mother of God.ø It opposed the doctrine of purgatory, proclaimed by the Bishop of Rome around 593. Indeed, it flatly refused to recognize the authority of the pope (newly claimed by the Bishop of Rome himself only from A.D. 604-610 onward).⁴⁴

Said Cadvan, Prince of Wales, to the Proto-Protestant Culdee-British Abbot of Bangor around A.D. 610 (according to the Ancient Welsh *Caerwys Manuscript*): ‘No man can...be drawn into slavery to another. If the *Cymri* [alias the Brythons] believed

³⁹ J.R. Green: *op. cit.*, pp. 19f.

⁴⁰ Matthew Paris: *op. cit.*, I pp. 258.

⁴¹ *Op. cit.*, p. 121.

⁴² *Cambrian Annals*, 157.

⁴³ Matthew Paris: *op. cit.*, I p. 261; compare L.E. Froom's *Proph. Faith of Our Fath.*, Review & Herald, Washington D.C., 1950, I pp. 527f; L. Boettner's *Roman Catholicism*, Presb. & Ref., Philadelphia, 1962 ed., p. 8, pt. 12.

⁴⁴ Jowett: *op. cit.*, p. 162.

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all that Rome believes ó that would be as strong a reason for Rome obeying us, as for us to obey Rome. It suffices for us, that we obey the truth...of Christ.ö⁴⁵

As the great A.D. 1765^f English Common Law authority and jurist Sir William Blackstone himself declared:⁴⁶ öThe British Church...knew nothing of the Bishop of Rome, except on an equality with any of its own British Bishops or any other Bishop.... The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authorities.ö

Thus, as Bacon writes in his famous *Government of England*:⁴⁷ öThe Britons told Augustine they would not be subject to him ó nor let him pervert the ancient laws of their Church. This was their resolution; and they were as good as their word. For they maintained the liberty of their Church five hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman beast.ö

Indeed, in the person of King Henry VII and also Henry VIII of England and Wales ó who were both blood descendants of the earlier great leader, the Welshman Owen Tudor ó they were also the first that took that power away again, at the time of the later Protestant Reformation. Thus the Britons were: the first nation in the World to receive Proto-Protestant Culdee Christianity; the last to succumb to Roman Catholicism; and thereafter, with Wycliffe, the first to kindle the Pre-Reformation.

**The A.D. 610^f Romish and Anglo-Jutish
backlash against the Culdee Britons**

The seventh-century Romish and Anglo-Jutish backlash of Austin against the Culdee Britons, was swift. Around 610 A.D., the new Roman Catholic Saxon converts and their pagan compatriots were stirred up to launch a military attack upon the Proto-Protestant British clergy at Bangor in Wales.

Admits the A.D. 731 Romish church historian Bede⁴⁸ anent the Culdee Christian Brythons: öMany of these, having observed a fast of three days, resorted among other things to pray at the battle. They had one Brocmail appointed as their protector ó to defend them whilst they were intent upon their prayers against the swords of the barbarians.ö For such they still considered the Anglo-Saxons to be.

Not only the Celto-Brythonic Church of South Britain but also the Celto-Gaelic Church of North Britain disliked the Italian Romanists then beginning to influence the Anglo-Saxons in South Britain. Indeed, the Culdee dislike of the Romanists seems to have been much stronger than the initial Romish attitude toward the Culdees. That initial Romish dislike of the Culdee Britons, however, swiftly changed to discomfort and repudiation.

⁴⁵ Thus Elder: *op. cit.*, 1986 ed., pp. 125 & 137 n. 16.

⁴⁶ In his *Comm. on Laws of Engl.*, Vol. IV p. 105.

⁴⁷ B. Bacon: *Government of England* (in loc.).

⁴⁸ *Ch. Hist.*, II:2.

As Bede further explains,⁴⁹ Laurentius succeeded Austin in the Bishopric over the newly-baptized Anglo-Jutes in Kent *ó circa* A.D. 610*f*. Laurentius then wrote, jointly with his fellow Roman Catholic Bishops in Ængland *ō* We **did** hold both the Britons and Scots in great esteem for sanctity *ó* [at that time wrongly] believing that they had proceeded according to the custom of the Universal [Roman Catholic] Church...

ō[However: on be]coming acquainted with the errors of the Britons, we [would have wished and] thought the Scots had been better! But we have been informed by [the Celto-Scottish] Bishop Dagan...that the Scots in no way differ from the Britons in their behaviour. For Bishop Dagan, coming to us, not only refused to eat with us *ó* but even [refused] to take his repast in the same house where we were entertained.*ō*

Bishop Dagan, explains Rev. J.A.M. Hanna,⁵⁰ was the Iro-Scotic Abbot of Whithorn in Strathclyde. Celtic Whithorn was the famous Culdee institution established from Cumbria in what is now the southwest of Scotland. It was started there, by the Proto-Protestant Brythonic Christian Missionary Prince Ninian of Cumbria, two centuries earlier.

Now one should very carefully pause before condemning the Christian Proto-Protestant Briton Dagan's attitude toward Laurentius and his Italian Romanists. For the British Culdee Church *ó* including that pioneered in what is now the southwest of Scotland by the Cumbrian Ninian *ó* specifically claimed to be in apostolic succession.

More particularly, the Celtic Culdee Church claimed to uphold the doctrine and practices of the Apostle John. He, the Apostle whom Jesus loved, was and is widely reputed to have refused to stay in the same house with heretics. And such, felt the Culdee Bishop Dagan, were the Italian Romanists then corrupting the Anglo-Jutes.

More importantly, in First John 4:1-3 and Second John 7-11 *ó* under divine inspiration *ó* that same Apostle John commanded all Christians so to treat the many deceivers who deny Christ's permanent incarnatedness. Significantly, this denial is perpetuated by the *ō*ngoing reincarnationism *ø* of the Romish Church. For the latter, by constantly seeking to re-incarnate Christ on its altars at its masses, implicitly denies His once-and-for-all incarnatedness and therefore His unreincarnatability.

Thus, by around the year A.D. 610, the Austinian-Laurentian Romanistic faction in Kent had antagonized not just the protesting Brythonic Church in South Britain but even the still-more-protesting Scottish Church in North Britain. Indeed, the Scots were even firmer than the Brythons. The Brythons had at least met with Austin of Rome, twice *ó* until his arrogance became intolerable to them. However, as the Romanist Laurentius then lamented, the Scottish Presbyters refused even to eat at the same table or to sleep under the same roof as the Italian Romanists.⁵¹

The A.D. 731 Romanist Bede made an important admission. He reluctantly had to admit that the A.D. 610*f* Romanist Laurentius had been singularly unsuccessful in winning both Celto-Brythonic and Celto-Scottish Culdee Christians for the Papacy.

⁴⁹ *Op. cit.*, II:4.

⁵⁰ *Op. cit.*, p. 53.

⁵¹ See R.W. Morgan: *op. cit.*, p. 114.

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Concedes the Romish Bede: "The same Laurentius and his fellow [Roman Catholic] Bishops wrote a letter to the Priests [alias the Presbyters] of the [Non-Romish] Britons suitable to his rank & by which he endeavoured to confirm them in [Roman] Catholic unity. But what he gained by so doing, the present times still declare."⁵²

Indeed, even as the Romish Bede was writing those very words in A.D. 731, the Brythonic Church had no communion with the "reincarnationalistic" Romanists. Only centuries later would the Romanists overpower the Celts. Indeed, even thereafter, nearly all the Celts in Britain totally repudiated Romanism and re-asserted their own Culdee Proto-Protestantism & at the time of the Protestant Reformation.

**Chief doctrinal differences between Apostolic
British Church and Romanists**

What, then, were the chief doctrinal differences & between the Apostolic British Church, and the novel A.D. 600^f romanistic Church of Rome? Why was there so much antagonism between these two Churches, both of which claimed to have been authorized by the Lord Jesus Christ?

First and foremost, there was the cardinal difference regarding the sole sufficiency of Scripture. This was asserted by the British Church & *versus* the papalizing claims asserted by the Romish Church around 600 A.D. John 5:39-45; Galatians 1:8^f; Second Peter 1:16-21 & 3:15-18.

However, there were also many other differences. For example, as regards baptism. Rev. Professor Dr. Hugh Williams correctly explains⁵³ that in baptizing, the Britons practised an older usage than did the Romanists. In the third century, there are clear proofs that the Romanists began adding unbiblical practices to water-baptism.

Such additions included anointing with oil, renunciation of the devil, recitation of the creed, and imposition of hands & all to be performed by a Roman Catholic Bishop. In Britain and Ireland, however, the simple sprinkling with water cited in the Sacred Scriptures continued & by the hand of Proto-Protestant Presbyters & in accordance with the older and (at least in Britain) unadulterated usage. Isaiah 52:15 to 53:8; John 3:23-25; Acts 8:28-38.

Next, the "metropolitan" system never reached the Church of the Brythons. Among the Culdee Preaching Elders or Bishops, there were not those aggregations which afterwards made them subject to one of themselves. Consequently, all really hierarchical tendencies & which increasingly plagued the Romish Church & were unknown among the Culdees. Numbers 10:2-4; Acts 10:44-48 & 11:2-18; First Peter 1:1 & 5:13.

Then again, the British Bishops and Presbyters or Ruling Elders & undoubtedly & were allowed and even encouraged to marry. The famous British Presbyter St. Patrick

⁵² *Op. cit.*, II:2-4; V:15 & V:23.

⁵³ *Op. cit.*, pp. 473f.

was himself the son and grandson of clergy. He himself ordained many married men as Bishops in Ireland.

Also, in his own principal writing, the A.D. 560 British Culdee Churchman Gildas speaks approvingly of the Bishop who is husband of one wife. Indeed, he himself had two sons. No different either was the Iro-Scotic Church of Columba and Columbanus, which followed the Celtic teachings of Patrick and Gildas. First Corinthians 9:5f; First Timothy 3:1-4; Titus 1:5-7.

Furthermore. The British Church had no confirmation in the Romish sense. There was no confirming by a higher ecclesiastical officer (such as a Romish Bishop) than the Parish Presbyters. Still less, in its circles, was there anything like a supreme Bishop of Rome above all of the Presbytery Bishops. Exodus 12:21-26f; Luke 2:40-46; Hebrews 5:12 to 6:4-10 & 13:7-24.

Last. The Brythonic Church, like those of the East, was autocephalous. It was not subject to the Romish Church any more than the Pauline Church was subject to the Petrine. Indeed, also from the A.D. 600 Church in Jerusalem, even the Latin-language writer Venantius Fortunatus in his *Christian Hymns* speaks of Britain as having been evangelized by St. Paul.⁵⁴ Consequently, the Pauline British Church refused to submit to the **allegedly**-Petrine Church of Rome. Acts 15:2-22; Galatians 2:7-9; Revelation 7:4-10 & 21:10-16.

However, even from the quite different perspective of modern historian Peter Blair the British Church was very viable. It had been independent even of the Roman Empire at least from A.D. 400 onward. Nay more. It had always been absolutely independent of the Church of Rome.

Thus Blair explains⁵⁵ that the Ancient British Church had stood on its own feet even since at least the A.D. 400f withdrawal of the then-Christianized Romans from Britain and the A.D. 450f Pagan Anglo-Saxon invasions. During a century and a half of isolation, from 450 to 600, Blair points out that the Celtic Church in Britain had gone its own way not merely in matters of form and ritual but also in much more fundamental questions of organization and outlook.

Its achievements, unaided by Rome, had been remarkable. Those who rejected the advances made by Austin, could well have justified their attitude by their own sense of past achievement and of confidence in their own ability to carry out their tasks with equal success in the future. In the past, they had achieved all this without the unsought aid of strangers from the Continent, who understood nothing about the Brythonic way of observing the Christian faith. Also in the future, the same would continue to apply.

⁵⁴ *Transit et oceanum vel qua facit insula portum; quasque Britannus habet terras atque ultima Thule.* Cited in R.W. Morgan *op. cit.*, p. 160 and at its note 14.

⁵⁵ *Rom. Brit. & Earl. Engl.*, pp. 226f.

Tensions between Brythonic Law and Roman Law and even Anglo-Jutish Law

It is obvious that the differences between the Brythonic and the Romish Churches were reinforced by further differences between Brythonic Common Law and alien Roman Law. Inevitably, Pre-Christian Roman Law ó however modified by Latin Christianity ó had infected the Romish Church.

As Martin Luther later declared:⁵⁶ öDaniel [2:41-45] has most to say about the Roman Empire.... At the end [of it] ó where the iron legs begin to divide into the toes of the feet ó Daniel points out...that **the toes are divided, although they retain their origin in the iron feet.**

öJust as in the human body the toes separate while projecting from and belonging to the foot ó so also was the Roman Empire split: as Spain, France...and other partsö after the collapse of the Roman Empire in the fifth century A.D. öNevertheless, it has continued to grow.... Yet this has occurred in such a way that **its nature as iron was retained.** For the Empire still has its estates, offices, **laws**, and statutes ó as of old.ö

Luther even shows how the new institution of the A.D. 600f papacy helped perpetuate Roman Law in the various ötoesö of the Roman Empire. Such ten ötoesö included even the ötoeö of Lutherø own Germany ó which itself ãreceivedø Roman Law to replace its own Common Law before the Protestant Reformation.

Revelation chapter thirteen, explains Luther, describes⁵⁷ öthe papal empire and the imperial papacy. Here the papacy gets the temporal sword also into its power, and rules...also with the sword.... The pope has both the spiritual and the temporal sword in his power.

öHere, then, are the two beasts. The one is the empire; the other, with the two horns, the papacy. This has now become a temporal kingdom, yet with the reputation and name of Christ. For **the Pope restored the fallen Roman Empire.**ö Revelation 13:14 öis an **image** of the Roman Empire, rather than the body of the Empire as it once was. Nevertheless, he **[the Pope] puts spirit and life into this image** ó so that it has its classes and **laws** and members and offices, and actually operates.ö Thus Luther.

As the Calvinistic *Westminster Confession of Faith* 23:4^o & 24:3 & 25:6^o & 29:2-6 declares, öthe pope [does not have] any power or jurisdiction [over authorities]...if he shall judge them to be heretics.... Revelation 13:15-17.... Such as profess the true reformed religion should not marry with infidels, papists or other idolaters....

öThe Pope of Rome...is that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God. Second Thessalonians 2:3-9 & Revelation 13:6.... The popish sacrifice of the mass...is most abominably injurious to Christø one only sacrifice.... That doctrine...commonly called Transubstantiation...is repugnant not to Scripture alone but even to common sense and reason...and is the cause of manifold superstition, yea, of gross idolatries.ö

⁵⁶ M. Lutherø *Preface* to Daniel, in the American ed., 35:294-316.

⁵⁷ M. Luther: *Works*, 1960 Amer. ed., VI, p. 484.

Perhaps around A.D. 613, the by then Romish Anglo-Jutes in Kent started to romanize their kindred Anglo-Saxon neighbours. They also then consolidated their new faith, both politically and legally.

As the sceptical historian David Hume declares,⁵⁸ "Christianity was soon afterwards introduced in the kingdom of Essex ó whose sovereign, Seberht or Sebert, was Aethelberht's nephew. Aethelberht also, with the advice of his counsellors, enacted a body of laws ó the first written laws promulgated by any of the German conquerors.

After the previously Non-Christian Anglo-Jutish King Aethelberht of Kent had married the French Roman Catholic Princess Bertha ó he too became a Roman Catholic. Then he himself, to the best of his ability ó and also as a recent convert to Romanism ó enacted his "Dooms" or legal "Deemings" etc.

Indeed, he did so especially to thwart the continuation of private vengeance and family feuds. Until recently, that had been prevalent among the Anglo-Jutes of Kent. Probably by A.D. 615, King Aethelberht had codified the "Laws of Kent" of the Anglo-Jutes (see below) ó purging them of everything objectionable to Roman Catholicism.

Fortunately for England, Aethelberht did precisely that, and that alone. He purged his own Anglo-Jutish Law of everything objectionable to Roman Catholicism.

Yet Aethelberht did not adopt Roman Law in any way at all. Nor did he abandon the Germanic Common Law of the Anglo-Jutes – nor syncretize it with Roman Law. Still less did he make any attempt at all to enact or to absorb any of the provisions of Roman Law into **Kentish Law**. Indeed, so conservative and anti-revolutionary and non-innovative was Aethelberht ó that **he even kept many of the Old-Brythonic laws in Kent. For he continued to provide for such Pre-Jutish Celto-Kentish laws as gavelkind.**

The *Historians' History* declares⁵⁹ that the reign of Aethelberht lasted fifty-six years. Before his death, he published a *Code of Laws* ó to regulate the administration of justice. For this improvement, he was indebted to the suggestions of the Missionaries who ó though they had been accustomed to the forms and decisions of Roman jurisprudence ó **did not, in legislating for the Saxons, attempt to abolish the national [Anglo-Jutish] notions of equity.** Instead, they wisely retained the principle of pecuniary compensation ó a principle universally prevalent in the northern nations.

Those crimes which appeared the most repugnant to the well-being of society, were scrupulously enumerated: theft in its different branches; murder; sacrilege; insults offered to female chastity; and infractions of the peace of the King and of the Church. To each was attached a proportionate fine, which rose in amount according to the dignity of the person against whom the offence was committed.

⁵⁸ *Op. cit.*, pp. 32f.

⁵⁹ *Op. cit.*, XVIII, p. 45.

Compensatory nature of the Anglo-Jutish 'tariff laws' of Aethelberht

F.L. Attenborough, in his book *The Laws of the Earliest English Kings*,⁶⁰ attempts to date the *Kentish Code* of King Aethelberht. He places it some time evidently after Aethelberht's conversion to Christianity in the year A.D. 597 and before he died on February 24th 616 (or more probably 617). This A.D. 597-617 code in fact constitutes the earliest document ever written in (Ancient) English on any subject matter whatsoever.

W.W. Lehman correctly writes in his important *Journal of Legal History*⁶¹ article on 'The First English Law' that the laws of Aethelberht have to do with the amount of compensation to be paid in order to bring a feud to a close. This is the way Anglo-Saxon law begins, not as a radical substitute for feud but as a piece of it. In this, it is not too dissimilar to the recompensatory legal principles of Mosaic Law.

Thus, Exodus 21:22-30 provides that where a brawling man accidentally injures a pregnant woman, she shall pay as the judges determine...eye for eye, tooth for tooth etc. Again, if an ox gore a man, the ox shall be stoned and its owner shall give for the ransom of his life whatsoever is laid upon him.

Again, Exodus 22:3-12 provides that a daylight thief should make full restitution and be ordered to restore five oxen for an ox and four sheep for a sheep or otherwise himself be sold for his theft. Negligent loss of goods invited double indemnification and if it be stolen from him, he shall make restitution unto the owner thereof.

Exodus 21:12f and Numbers 35:15-28 (cf. too Genesis 9:5-6 etc.) provides that involuntary manslaughterers should be granted asylum. On the other hand, they also provide that premeditated murderers must (by due process of law) be put to death.

Jesus Himself in Luke 19:8-10 approves of dishonest income tax-collectors making fourfold restitution. Consequently, many of these restitutionary principles found their way into that first christianization of Anglo-Jutish Germanic Common Law known as the *Kentish Code* of King Aethelberht of Kent.

Interesting are the observations of the Australian jurist and scholar W.J.V. Windeyer in his *Lectures on Legal History*. Windeyer explains⁶² that Aethelberht's dooms are the oldest written English Law. But they are also more than that. They are indeed the oldest surviving writings in the English language. English literature begins with a law book. The laws which Aethelberht proclaimed in A.D. 600[f.] were laws given by a Christian king to a Christian people.

Thus the *Dooms of Aethelberht* commence on a clearly Christian note:⁶³ 'These are the decrees which King Aethelberht established in the lifetime of Augustine alias Austin of Rome (the Vatican's first Missionary to the Kentish Anglo-Jutes). They

⁶⁰ F.L. Attenborough: *The Laws of the Earliest English Kings*, University Press, Cambridge, 1922, pp. 2f.

⁶¹ W.W. Lehman's art. 'The First English Law' (in *Journal of Legal History*, Cass, London, May 1985, p. 17).

⁶² W.J.V. Windeyer: *Lectures on Legal History*, Law Book Co. of Australia, Sydney, 1957, pp. 1f.

⁶³ *Dooms of Aethelberht*, Preamble (as cited in Lehman's *op. cit.* pp. 24f).

then enact at their very outset that theft of ðGod's property and the Church's ó shall be compensated twelvefold; a Bishop's property elevenfold; a Presbyter's property ninefold; a Deacon's property sixfold; and a Cleric's property threefold. Breach of the peace shall be compensated doubly ó when it affects a church or a meeting-place.ö⁶⁴

At this point, it might falsely be objected that justice always requires the same punishment be prescribed for the same crime ó regardless of the **status** of the victim. However, before this conclusion is drawn, at least the following Biblical points carefully need to be weighed.

(1) In Exodus 21:2f, Hebrew servants were bondable only for six years (unless thereafter voluntarily opting for life-long bondage) ó whereas in Leviticus 25:39-46, alien bondmen were even transgenerationally enslavable. (2) In Exodus 21:3, Hebrew bondwomen were unsellable as slaves to foreign nations. (3) In Exodus 21:12-20, mortally smiting a freeman incurred the death penalty ó whereas mortally smiting one's own servant incurred a sure punishment not necessarily mortal. (4) In Exodus 21:22- 27, a deliberate blow injuring the body-part of a freeman had to be paid for as the judges determine ó whereas a deliberate blow injuring the body-part of one's own slave required not compensation to but rather the liberation of that slave. (5) In Exodus 21:28-32, a negligent owner of a pushy ox could be put to death if the ox gored a freeman or a freewoman ó whereas if it gored someone else's servant, that servant's master was to be compensated with thirty shekels of silver. (6) In Exodus 22:16, an unengaged man who seduced a maiden must surely endow her ó whereas in Deuteronomy 22:25 a man who rapes a woman, must be put to death. And (7), in Exodus 22:25f a Hebrew might not charge usury on a loan made to an impoverished Hebrew ó which usury he might well charge on a loan made to an impoverished Gentile.

Note too the **greater accountability** of ðElders's and ðTeachers's (as compared to other **less gubernatorial categories** in First Timothy 5:19f and James 3:1f. Indeed, the Christian Britons regarded the Pagan Saxons as Gentiles. And the Anglo-Saxons certainly regarded the Brythons as *Waelsch*, alias Foreigners.

It must be remembered too ó in the words of the *Westminster Larger Catechism*⁶⁵ ó that ðsome sins [are] more heinous than others.ö For, explains *Westminster*, ðsins receive their aggravations...from the parties offended: if immediately against God...; against superiors, men of eminency, and such as we stand especially related and engaged unto. First Samuel 2:25; Acts 5:4; Psalm 51:4; Jude 8; Numbers 12:8f; Isaiah 3:5; Proverbs 30:1f; Second Corinthians 12:15; Psalm 4:12f;ö *etc.*

In the *Dooms of Aethelberht*, the king's pre-eminence ó under that of God ó is next stressed. Double compensation is to be sought in respect of the molestation of anyone who is a liege to the king. ðIf the king calls his lieges to him, and anyone molests them there, he shall pay double compensation, and fifty shillings to the king. If the king is feasting at anyone's house, and any sort of offence is committed there, twofold

⁶⁴ *Ib.*, 1.

⁶⁵ *West. Larg. Cat.*, Q. 151.1 & 2.

compensation shall be paid. If a freeman robs the king, he shall pay back a ninefold amount.⁶⁶

Next follow culpable homicides ó as distinct from premeditated murders ó against lieges of the king. ðIf one man slays another on the king's premises, he shall pay fifty shillings compensation. If a man slays a freeman, he shall pay fifty shillings to the king for infraction of his seignorial rights. If [he] slays a smith in the king's service, or a messenger belonging to the king, he shall pay an ordinary *wergeld* [alias human compensation]. The king's *mundbyrd* [alias protection tariff] shall be fifty shillings.⁶⁷

Offences re private property, sex, homicide, violence, marriage and servants

Crimes against private property rights in general are then set out. ðIf a freeman robs a freeman, he shall pay a threefold compensation.... If a man is the first to make [forcible] entry into another man's premises, he shall pay six shillings compensation. He who comes next, shall pay three shillings compensation; and afterwards each one shall pay a shilling.... If a freeman breaks the fence round [another man's] enclosure, he shall pay six shillings compensation. If any property be seized therein, the man shall pay a threefold compensation. If a freeman makes his way into a fenced enclosure, he shall pay four shillings compensation.... If anyone damages the enclosure of a dwelling, he shall pay according to its value.⁶⁸

Sexual crimes in general are next dealt with. ðIf a man lies with a maiden belonging to the king, he shall pay fifty shillings compensation. If she is a grinding slave, he shall pay twenty-five shillings compensation. [If she is of the] third [class, he shall pay] twelve shillings compensation.... If a man lies with a nobleman's serving maid, he shall pay twelve shillings compensation. A commoner's *mundbyrd* shall be six shillings.

ðIf a man lies with a commoner's serving maid, he shall pay six shillings compensation; [if he lies] with a slave of the second class, [he shall pay] fifty *sceattas* [in monetary coins]. If with one of the third class, thirty *sceattas*.... If [one] freeman lies with the wife of [another] freeman, he shall pay [the husband] his [or her] *wergeld*, and procure a second wife with his own money.⁶⁹

The crime of homicide is briefly adverted to. ðIf a man is slain, [the lender of the weapons] shall pay twenty shillings compensation. If one man slays another, the ordinary *wergeld* to be paid as compensation shall be one hundred shillings. If one man slays another, he shall pay twenty shillings before the grave is closed, and the whole of the *wergeld* within forty days. If a homicide departs from the country, his relatives shall pay half the *wergeld*.... If one man slays another, he shall pay the

⁶⁶ *Ib.*, 2-4.

⁶⁷ *Ib.*, 5-8.

⁶⁸ *Ib.*, 9,17,27-29,32.

⁶⁹ *Ib.*, 10,11,14-16,31.

wergeld with his own money and property (*i.e.* livestock or other goods) which, whatever its nature, must be free from blemish.⁷⁰

Lesser crimes of violence are: quarrelling; robbery; and restraining liberty. If a man supplies another with weapons when a quarrel is taking place no injury however being inflicted he [the lender] shall pay six shillings compensation. If a highway robbery is perpetrated [with the aid of those weapons, the lender] shall pay six shillings compensation.... If a man lays bonds on a freeman, he shall pay twenty shillings compensation.... For seizing a man by the hair, fifty *sceattas* shall be paid as compensation. If a bone is laid bare, three shillings shall be paid as compensation. If a bone is damaged, four shillings shall be paid as compensation. If the outer covering of the skull is broken, ten shillings [a considerable amount back in those days] shall be paid as compensation⁷¹ *etc.*

Damage to facial parts is minutely dealt with. If the hearing of either ear is destroyed, twenty-five shillings shall be paid as compensation. If an ear is struck off, twelve shillings shall be paid as compensation. If an ear is pierced, three shillings shall be paid as compensation. If an ear is lacerated, six shillings shall be paid as compensation.... If it is one cheek, three shillings shall be paid as compensation. If both are pierced, six shillings shall be paid as compensation;⁷² *etc.*

Next follows a long section on compensations for damage caused to teeth, speech, arms, ribs, stomach, the genitals, sinews, feet, toes and nails. Once again, there is diversity. Thus: front teeth are worth six shillings each; incisors four shillings each; premolars three shillings each; and molars one shilling each.⁷³

On marriage laws, Aethelberht further decreed: If a man takes a widow who does not belong to him, double the value...shall be paid. If a man buys a maiden [to be his wife], the bargain shall stand if there is no dishonesty. If however there is dishonesty, she shall be taken back to her home and the money shall be returned to him. If she bears a living child, she shall have half the goods left by her husband, if he dies first. If she wishes to depart with her children, she shall have half the goods.⁷⁴

Finally, the *Dooms* deal with damage caused to another's servant. If a man lies with the woman of a servant, during the lifetime of the husband he shall pay a twofold compensation. If one servant slays another who has committed no offence, he shall pay his full value. If the eye and foot of a servant are destroyed, his full value shall be paid. If the eye and foot of a servant are destroyed [by blows], his full value shall be paid. If a man lays bonds on another man's servant, he shall pay six shillings compensation. The sum to be paid for robbing a slave on the highway shall be three shillings. If a slave steals, he shall pay twice the value [of the stolen goods], as compensation.⁷⁵

⁷⁰ *Ib.*, 20-23 & 30.

⁷¹ *Ib.*, 18f, 24 & 33-36.

⁷² *Ib.* 39-42 & 46f.

⁷³ *Ib.*, 51-72.

⁷⁴ *Ib.*, 76f.

⁷⁵ *Ib.*, 85f.

**‘Semi-Biblical’ and ‘Semi-Christian’ character
of the *Dooms of Aethelbeht***

The above *Dooms* of the Kentish Aethelberht were enacted only long after the Christian Common Law of the Pre-English Celto-**Britons**. The latter was itself even more anciently based on the original Law of Nature, the Law of Moses, and the Christian Gospel. This influenced it, in part, from Old Testament times; and, in whole, from the first century of our own Christian era onward.

Possibly the Celto-Brythonic Common Law of Kent had some influence on the later Anglo-Jutish laws there, though even the latter were largely but the inscriptions and Christian updatings of very many centuries of previously-unwritten purely-Germanic laws well-known earlier in Denmark and Northern Germany. Yet of the latter, Aethelberht's *Dooms* were indeed the first written Code of at least *Semi-Biblical* and *Semi-Christian* Common Law in the whole of Anglo-Saxon-Jutish **England**.⁷⁶

We say at least *Semi-Biblical* because of the principle of multiple restitution. Under the Mosaic *lex talionis*, this was: eye for eye; tooth for tooth; and fourfold or fivefold restitution for theft. Exodus 21:23f & 22:1-4. Under the *Code of Aethelbeht*, the penalty was also always financial compensation and precisely multiple restitution. **In neither system was punishment ever administered in the shape of a similar injury to that inflicted and which now required either restitution or punishment or both.**

We also say that the *Code of Aethelbeht* was at least *Semi-Christian*. We do so, for two reasons.

First, because that Kentish legislation was intended principally for **only-recently-baptized** Anglo-**Jutes** who now professed the religion of **Romanism**. It was **not** principally produced by or for the Celto-Brythonic **Proto-Protestant** long-standing Christian community in Kent, which might even then still have constituted the majority of the population there. Still less was it simply taken over from pagan practices. Yet unbaptized Jews and Pagans (and also baptized Celto-Brythons) in Kent, would certainly have been expected to obey it.

Second, *Aethelberht's Code* is **not** a thoroughly **Roman Catholic** Jutish document. Instead, it is rather a **list of ‘doctored’ long-standing Germanic customs** and only recently *Christianized* specifically for the local use of **newly-baptized Romish Jutes**. Nevertheless, several Biblical principles are notwithstanding this still very clearly expressed in that *Code*.

There are many things about *Aethelberht's Code* which are very remarkable. At least seven spring to mind immediately.

⁷⁶ Hogue: *op. cit.*, p. 147 & n.

First, the *Code* commences⁷⁷ with and connects ðthe decreesö of King Aethelberht to ðthe lifetime of Augustineö alias Austin of Rome. The latter promoted Christian baptism among Aethelberht's then-but-recently-converted Jutes.

Second, the *Code* initially condemns theft of ðGod's propertyö⁷⁸ ó meaning ecclesiastical possessions. This was stated to be apparently one of the most heinous of all crimes in Jute-governed Kent.

Third, the *Code* then immediately mentions the Church Officers of ðBishopö and ðPresbyterö and ðDeaconö and ðCleric.ö Even though these Biblical words were given a Romish meaning by the writers of the *Code*, they are nevertheless Biblical words describing Offices in the Christian Church. This is indeed also the very first mention of these words in any Germanic document, whether in Europe or in England.

Fourth, the comprehensive ðtariffsö for the compensation of injuries sustained, is clearly reminiscent of Exodus 21 and 22. Those latter chapters are **specifically** recited in the later Anglo-Saxon *Code of King Alfred* in adjacent Wessex.

Fifth, the tariffs are sensibly staggered. They exact lesser compensation for lesser misdemeanours ó endeavouring to make ðthe punishment fit the crime.ö

Sixth, the *Code* clearly addresses the major persons and institutions of indexed importance ó God and Church; king and noblemen; freemen and servants. It also addresses the main matters of Christian concern ó life, liberty, property, injury, morality and marriage.

Seventh, the *Code* undeniably tries to establish a Christian social order. Significantly, its framers also incorporated therein the Mosaic retributory principle of ðeye for eyeö in a detailed series of appropriate fines. For they knew of no dispensationalistic dichotomy between the Old and the New Testaments.

Warren W. Lehman on the *circa* A.D. 617 importance of *Aethelberht's Code*

In his important paper *The First English Law* presented by Smongeski Research Professor Warren Winfred Lehman at the University of Wisconsin Law School in 1980, he states that Aethelberht was born a Pagan.⁷⁹ Yet he admits⁸⁰ that John M. Wallace-Hadrill in his 1971 *Early Germanic Kingship in England* is not persuaded⁸¹ that the traditional story anent Aethelberht becoming a Christian, is wrong.

Indeed, Lehman himself insists⁸² that Aethelberht not only had a Catholic wife from France ó but was himself responsible for admitting Austin of Rome into England to convert and to baptize the Anglo-Jutes. Perhaps with input from Austin,

⁷⁷ Aeth., Preamble.

⁷⁸ Aeth., 1.

⁷⁹ *Op. cit.*, p. 1.

⁸⁰ *Ib.* p. 28 n. 1.

⁸¹ J.M. Wallace-Hadrill: *Early Germanic Kingship in England and on the Continent*, Clarendon, Oxford, 1971.

⁸² *Op. cit.*, p. 1.

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Aethelbeht and his counsellors themselves wrote down the *domas* or dooms. Such writing implies that life among the Anglo-Jutes, was, politically, already somewhat sophisticated and civilized.

According to Lehman,⁸³ Aethelbeht's Anglo-Saxon *Code* shows no trace of Roman Law and was itself the foundation of a continuous tradition of written public law. The law-writing tradition on the Continent died out, and after A.D. 884 no more law was to be written there for nearly three centuries. Yet when in 1066 the Normans conquered England, they encountered an Anglo-Saxon society in which the extent and inventiveness of public law-writing had been steadily increasing. That alone suggests the superiority of English Common Law over the romanizing systems of the European Continent from A.D. 600 until at least 1100.

Moreover, it is argued by Professors H.G. Richardson and G.O. Sayles, in their excellent book *Law and Legislation from Aethelberht to Magna Charta*,⁸⁴ that an Anglo-Saxon written language antedated Austin's arrival. Lehman himself regards⁸⁵ it as likely that there were earlier Anglo-Saxon laws now lost and that the Anglo-Jutes, who could in a sense be called Anglo-Franks, may well have been influenced by the Frankish *Salic Code* written almost a century before Aethelbeht.

More importantly, however, even the Kentish countryside had not been completely abandoned by the Christian Celts. Those "Britons," explains Lehman,⁸⁶ led lives closer to those of the Germans. Doubtless some remnant of British urban culture survived in London, which was under the control of Kent in Aethelbeht's day and which never completely lost its place as a trade centre. Some skilled craftsmen — goldsmiths and stone masons have been suggested, perhaps even clerks — surely remained.

The Anglo-Jutes themselves supported one another's homesteads by gifts of weapons, cattle or money. In the oldest English epic *Beowulf*, first written soon after Aethelbeht, lords give their followers land and their "own place" — *ðhe me land forgeaf, eard, edewynö* ("he had given me land, earth, joy in my own place").

As Lehman explains,⁸⁷ the rights in land the lord holds are a permanent capital base upon which a prudent generosity can be carried on indefinitely. Leaders were themselves members of families that would have a corporate interest in the husbanding of family property.

The essential character of Aethelberht's Code according to Lehman

Aethelberht's *Dooms* were not positive legislation. Freemen were expected to pursue their own rights. Police power was then distributed through the nobility and into private hands — support your **local** police! — by the old rule of feud.

⁸³ *Op. cit.*, p. 2.

⁸⁴ H.G. Richardson & G.O. Sayles: *Law and Legislation from Aethelbert to Magna Charta*, Univ. Press, Edinburgh, 1966, pp. 157-69.

⁸⁵ *Op. cit.*, pp. 3f.

⁸⁶ *Ib.*, p. 5.

⁸⁷ *Ib.*, pp. 6f.

-Feuding does not imply random violence. It is proto-law, not anti-law. Family-based feud systems have exhibited great tenacity Worldwide, and have operated as a bulwark against centralized tyranny.⁸⁸

Of the ninety articles in Aethelberht's *Dooms*, all but twelve are in the form: *ō*If a man *ō* etc. The dooms were written to deal with real problems in Kent, and were meant to be of use. Their coherence would be inconceivable, had their substance been picked up randomly from alien codes.

The style does not come from Rome. The predominant purpose of Aethelberht's *Dooms* (and those of Hlothhere and Eadric after him) was to deal with disputes of a criminal nature among Germans *ō* and to resolve them in old Germanic ways.

No other code is in this matter so completely Germanic and untouched by Rome. Aethelberht's was old law, expressed in the most conservative manner. Aethelberht's language reveals him to have been a wise man reading the divine will. It suggests: *ō*I am not myself deciding, but am citing a recognized standard.⁸⁹

Aethelberht's *Dooms* were not a codification of custom by a sovereign. There were courts long before there were kings. These dooms were constituted in their substance by a gathering together of dooms accepted as right in the common mind.

Such law was not law because the king announced it. A man may find the law *ō* even by examining his own conscience. The A.D. 880 *Code of the Anglo-Saxon Alfred the Great*, in its introduction, cites the golden rule *ō*do not unto others what you would not have them do unto you.⁹⁰ It then adds that *ō*from this one doom, a man may remember that he judge everyone righteously; he need heed no other doom-book.⁹⁰

Thus, the *ō*judgment was only a human attempt to capture the eternal right that the Anglo-Saxons called *ae*.⁹¹ The word *ō*law is Danish in origin *ō* and means regular, settled, ordained.⁹² See Albert Kiralfy's *Law and Right in English Legal History*.⁹³ A primordial notion of law as right, survived in England throughout the Anglo-Saxon period and right down to and well into the Norman.⁹⁴

Perhaps it was the degree of social disorganization that turned the Anglo-Jutes toward the king for justice. Professor Bertha Phillpotts argues that, with the movement of Anglo-Saxons by boat in small groups across the British Channel, individuals became separated from their extended families.

The breakup of extended kin ties, created problems for a policing system based upon feud *ō* even though the immediate family remained strongly intact, where a man was safe among his close relatives and friends to whom he was bound by affection as well as by duty. Marriage portions, *wergeld*, and public feasting are joint activities of

⁸⁸ *Ib.*, p. 8.

⁸⁹ *Ib.*, pp. 9f.

⁹⁰ *Ib.*, pp. 11f.

⁹¹ *Ib.*, p. 13.

⁹² *Ib.*, p. 31 n. 48.

⁹³ A. Kiralfy: *Law and Right in English Legal History* (in *The Journal of Legal History*, Cass, London, Mat 1985, 6: 1, pp. 49-61).

⁹⁴ Lehman: *op. cit.*, p. 13.

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families. The lord accepted the duty of providing these for his followers, just as the immediate family would otherwise do.⁹⁵

Germanic people generally kept order through kin-based feuding. Earlier Germans had a representative judiciary, which had a renaissance in Iceland. Yet even the court system of Iceland rested ó as among the Ancient Hebrews (Exodus 21:22f) ó upon private enforcement.

Behind kingship in England as well as behind the council in Iceland, was the kin ó without which the early Germanic States could not have kept civil order. A central feature of a family feuding-system, is the willingness of the men in the community to react. The laws of Aethelberht have to do with the amount of compensation payable ó to close feuds. The king through his court legislates against killings ó and a whole host of injuries.⁹⁶

In Aethelberht's *Dooms*, it is remarkable that the list of injuries is so detailed. In backward modern societies like those of the Ifugao and Nuer, there seems little likelihood of getting compensation for such petty matters as the loss of a fingernail. But that is not the case in Aethelberht's *Dooms*. Indeed, there ó offended parties were discouraged from using private force to extract penalties that had not been approved by a prior judgment according to the procedure for asking for justice. Among the Anglo-Saxons, those of stronger kin groups had been extorting money settlements. In Aethelberht's time, money compensation continued ó with the king and his agents now doing the enforcement.⁹⁷

What was needed, and here achieved, was a scale of compensation. It took the form of writing rules down ó in order to obviate complaints about differences in the disposition of similar cases. As Richardson and Sayles demonstrate, the evident purpose of Aethelberht's dooms was to regularize payments rather than to fix the substance of the offences.

Around A.D. 550, Frankish gold coins trickled into southeast England. By 600, gold coins were minted in Kent. Many regarded the Kentings as Franks. Indeed, the Kentish-Jutish *Code* of 616f seems to reorganize *wergeld* ó in addition to correcting judicial misbehaviour, and encouraging Christian behaviour.⁹⁸

**Survey of developments in the World
and in Britain from A.D. 620 to 666**

Aethelberht's Semi-Biblical and Semi-Christian *Code* was secured for the Anglo-Jutes no later than the time of his death by A.D. 617. However, from about A.D. 620 onward, the new Anti-Christian religion of Islam then made great advances even in the Mediterranean lands.

⁹⁵ *Ib.*, pp. 14f.

⁹⁶ *Ib.*, pp. 16f.

⁹⁷ *Ib.*, pp. 17f.

⁹⁸ *Ib.*, pp. 19f.

An important reason for this, was Romanism's suppression of the vernacular Bible. Another reason for this, was Rome's warm veneration of three-dimensional images purportedly depicting leading religious personages. In Northern Europe and especially Britain, however, it was more readily grasped that God's Word prohibits both practices ó Exodus 20:4-6 and First Corinthians 14:11,19,21.

As Rev. R.W. Morgan observes,⁹⁹ it was the uniform practice of Christians from the earliest times to read the Scriptures in their own vulgar tongue. It was not till the A.D. 771*f* period of Charlemagne, that Latin became the language of the church services ó and even then only in the Western Holy Roman Empire, on the Continent of Europe. No two causes contributed so much to the declension of Christianity and the progress of Mahometanism ó as the suppression by the Church of Rome of the vernacular Scriptures, and her adoption of images. Revelation 9:2 to 11:3, and especially 9:14 & 9:20 & 10:2-8.

Right up to A.D. 650 and thereafter, the British Culdee Churches (both within and especially outside of Kent) appealed against Rome to Scripture as authority for their own beliefs and practices. They also appealed to Canon II of the A.D. 381 ecclesiastical Council of Constantinople. For that Canon had ordained that òthe churches that are outside the Roman Empire, should be governed by their [own] ancient customs.ö

As Bishop Browne has stated in his book *The Church in These Islands Before Augustine* (alias Austin of Rome), the knowledge of the Christian faith had before the coming of the English extended over the whole of that part of this island which the English invaders in their furthest reach ever occupied. It had covered, and continued to cover, and has never ceased to cover ó very much that they never even touched. To convert the early Anglo-Jutes was the task undertaken by Austin. Yet only a very small part of this was accomplished by him or his mission. To the extent Austin did convert Anglo-Jutes in Kent, he only effected a partial restoration of Christianity to those very areas from whence the Anglo-Jutes had driven it out.¹⁰⁰

Rev. L.G.A. Roberts states¹⁰¹ that the Christian labours of Austin and his companions could show as their actual geographical result only the baptism of the Jutes; and again within the little kingdom of Kent alone. However, there were at that time many stirrings of Christianity also in other parts of the land ó not just among the Celto-Britons, but also among the Anglo-Saxons.

Thus, East-Anglia would soon be (re)christianized ó not by Romanists, but by the Culdees. Northumbria was hearing the Gospel ó from Celtic Missionaries. Neither of those works was done from Kent.

Even the Austinian succession had been altogether unfruitful. Of all the twenty-six counties of England there is only one, namely Kent, of which it could be said it owed the permanent conversion (of at least the bulk of its Jutish populace) to the mission of Austin.

⁹⁹ *Op. cit.*, p. 179 n. 22.

¹⁰⁰ Cited in L.G.A. Roberts: *op. cit.*, p. 15.

¹⁰¹ *Ib.*, pp. 15-16, citing from *Conversion of the Heptarchy* (of the Early Saxon Kingdoms in Britain), pp. 142,179,180.

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The simple fact is that the bulk of the Anglo-Saxon tribes in England were converted to Christianity not by Roman Catholic monks from France and Italy nor by Romish Anglo-Jutes from Kent. They were converted by Proto-Protestant Celto-Culdee missionaries especially from Cumbria, Iona, Ireland and Scotland.

Fortunately, the Culdee influence was dominant even as late as A.D. 664 at the Synod of Whitby. Only from about A.D. 666 ó ominous date! ó did the Romish yeast begin to leaven the English lump. Even then, that occurred there much less so than on the European Continent itself.

The Kentish laws of Eadbald, Earconberht, Hlothhere and Eadric

The *Historians' History* explains¹⁰² that Aethelberht died in 616 A.D. The crown of Kent devolved upon his son Eadbald. He, regrettably, then fell away from Christianity. However, the sincerity of his later reconversion ó was proved by his subsequent conduct.

Supported by his influence, Christianity then assumed an ascendancy which it ever afterwards preserved. For finally, as Holinshed points out,¹⁰³ Eadbald surely gave himself wholly to obey the **Laws of God**.

Lehman observes¹⁰⁴ that Bede tells of legislation lost to us, in support of Christianity. That lost legislation was prepared under Kent's King Earconberht, grandson of Aethelberht. According to Attenborough,¹⁰⁵ Earconberht issued laws **enforcing the destruction of images** and imposing penalties upon those who refused to obey. *Cf.* Deuteronomy 7:25f & 13:5f.

The second series of Kentish Laws which is still extant,¹⁰⁶ bears the names of Hlothhere. He succeeded his brother Ecgberht, and reigned from A.D. 673 to 685 (or 686). It is accompanied by that of Eadric, the son of Hlothhere's brother and predecessor Ecgberht.

Hlothhere and Eadric together made a number of laws against various felonies. *Cf.* Numbers 26 & Deuteronomy 19 *etc.* ðIf a man's servant slays a nobleman..., his owner shall surrender the homicide and pay the value of three men in addition. If the homicide escapes, he [his owner] shall...prove by good witnesses that he has not been able to lay hands on the homicide.ö¹⁰⁷

Further: ðIf a freeman steal a man, and if he [who has been stolen] returns as informer, he shall accuse him [the manstealer] to his face; and he [the latter] shall clear himself, if he can. And every man involved in such a charge, shall have a

¹⁰² *Op. cit.*, XVIII, pp. 45f.

¹⁰³ *Op. cit.* I:602f, citing Bede.

¹⁰⁴ *Op. cit.*, p. 32 n. 76.

¹⁰⁵ Thus Attenborough: *op. cit.*, pp. 2f.

¹⁰⁶ *Id.*

¹⁰⁷ *Hloth. & Ead.*, 1-2.

number of free witnesses ó and one [at least] of his witnesses from the village to which he himself belongs.¹⁰⁸

Also: ðIf one man brings a charge against another, and if he meets the man [whom he accused] at an assembly or meeting, the latter shall always provide the former with a surety and render him such satisfaction as the judges of Kent shall prescribe for them.¹⁰⁹ Notice that this law not only provides for surety, but also specifies that it is precisely ðthe **judges** of Kentð who prescribe that security. Cf. Exodus 21:19-22 & 22:8-9.

ðIf a man of Kent buys property in London, he shall have two or three trustworthy men or the [shire-]reeve of the king's estate as witness.... If he cannot do so, he shall declare on the altar, with one of his witnesses or with the reeve of the king's estate, that he bought the property openly in London, and with the goods known to be his; and the value [of the property] shall be returned to him.¹¹⁰ This, incidentally, is the first-known mention of the shire-reeve alias the sheriff.

The modern historian Peter Blair insists¹¹¹ that the two earliest Kentish law codes, those of Aethelberht and of Hlothhere, are the personal decrees of the kings themselves. Bede, however, states that Aethelberht's was enacted *cum consilio sapientium* (or ðby the **counsel of the wise**).¹¹²

That would then seem to refer to the root of the Anglo-Jutish **Parliament**. Be that as it may. The prologue to the third extant ancient Kentish law code, that of Wihtred from A.D. 695, states that the code was issued after the holding of a **deliberative assembly of the clergy and the nobility** ó in other words, a session of the Kentings' Parliament (of both their **Lords** and their **Commons**).

The further christianization of Kentish Law in the *Code of Wihtred*

Attenborough records¹¹² that the third extant Kentish code bears the name of Wihtred ó the brother of Eadric, who succeeded him as king after a few years. According to the *Saxon Chronicle*, peace was made between King Wihtred of Kent and King Ine of Wessex around 694 A.D. Indeed, it is worth noting that one of Wihtred's laws¹¹³ is practically identical with one of Ine's.¹¹⁴ This points to legal communication and consultation between the two courts.

It is also helpful to compare the *Code of Hlothhere and Eadric* (around A.D. 680) with that of Wihtred (*circa* A.D. 695). As Lehman observes,¹¹⁵ the former is entirely in the early conditional form of that of Aethelberht (ðIf a man etc.). The predominant purpose of Aethelberht's dooms and those of Hlothhere and Eadric was to deal with

¹⁰⁸ *Ib.*, 5.

¹⁰⁹ *Ib.*, 8.

¹¹⁰ *Ib.*, 16.

¹¹¹ *Rom. Brit. & Earl. Engl.*, p. 244.

¹¹² *Op. cit.*, pp. 2f.

¹¹³ *Wih.*, 28.

¹¹⁴ *Ine*, 30.

¹¹⁵ *Op. cit.*, p. 10.

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disputes of a criminal or tortious character according to Pre-Christian Germanic Common Law.

However, the preamble of *Wihtréd's Code* names two Bishops who were present at the council where his dooms were written down. Ten of twenty-eight dooms there announced, concern the imposition of Christianity. This evidences a dramatic increase in the influence of that religion upon Kentish Law between A.D. 680 and 695.

The importance of Wihtréd is also indicated by the *Encyclopaedia Britannica*. In its article on him, it specifies¹¹⁶ Wihtréd as being: the son of Ecgbéht; the nephew of Hlothhere; and the brother of Eadric. Wihtréd came to the Kentish throne in 690, after the period of anarchy which followed the death of Eadric.

Bede states that Wihtréd and Swefheard were both kings of Kent ó in 692. This statement implies a period of East-Saxon influence in Kent. There is also evidence, however, of friction between Anglo-Jutish Christians in Kent and the not-yet-Christian West-Saxons in Wessex. Certainly Wihtréd was sole king from A.D. 694 onward, and issued his code of laws in A.D. 695 at a council held in Berghamstye (apparently near Barham). Upon his death in A.D. 725 he left the kingdom to his sons Aethelberht II, Eadberht and Alric.

Wihtréd's laws certainly promoted Christianity. Though decreed by the king, they were drawn up ðrepublicanlyø or representatively ó by ð**the nobles**ö (or ðthe aristocratsø alias ðthe bestø) ó and indeed also consented to ð**by all**ö (alias by all of the qualified and enfranchised citizens). Furthermore, the Church was exempt from tax ó and had the same *mundbyrd* (alias protection tariff) as did the king himself.

Declares the record:¹¹⁷ ðThese are the decrees of Wihtréd, King of Kent.... The nobles, with the consent of all, drew up these decrees ó and added them to the legal usages of the people of Kent as is hereafter stated and declared.

ðThe Church shall enjoy immunity from taxation. The king shall be prayed for, and they shall honour him freely and without compulsion....

ðForeigners, if they will not regularize their [sexual] unions, shall depart from the land with their possessions ó and with their sins.... Men of our own country...living in illicit union shall turn to a righteous life, repenting of their sins ó or they shall be excluded from the communion of the Church.ö

Further: ðIf anyone grants one of his men freedom on the altar, his freedom shall publicly be recognized. [But] the emancipator shall have his heritage and his *wergeld* [or compensation] and the guardianship of his household, wherever he [the freed man] may be....

ðIf a servant contrary to his lord's command does servile work between sunset on Saturday evening and sunset on Sunday evening, he shall pay...his lord.... If a freeman works during the forbidden time, he shall forfeit his *healsfang* [alias the first

¹¹⁶ Art. ðWihtrédø in *Enc. Brit.*. 14th ed., 1929, 23:594.

¹¹⁷ *Wihtr.*, 1-3.

instalment of his *wergeld*]... The man who informs against him shall have half the fine, and the labour [profits].ö¹¹⁸

Once more: öIf a husband without his wife's knowledge, makes offerings to devils ó he shall forfeit all his goods, or his *healsfangö* alias the first instalment of the *wergeld* or appropriate fine paid to the nearest relatives. öIf both [of them] make offerings to devils, they shall forfeit their *healsfangs*, or all their goods.ö¹¹⁹

Here, the copious application of the Ten Commandments to the political laws of Kent is most conspicuous. Even many of the judicial laws of Moses for Israel as contained in Exodus chapters 21 to 23 and in Deuteronomy chapters 6 to 26 ó though indeed adapted to conditions in Kent twenty-one centuries later ó are clearly visible in this 695 A.D. *Code of Wihfred*.

The *Encyclopaedia Britannica* on Early Anglo-Saxon Law in England

As the *Encyclopaedia Britannica* states in its article on *Anglo-Saxon Law*,¹²⁰ the so-called 'barbaric laws' (*leges barbarorum*) of the **Continent** ó not excepting those compiled in the territory now called Germany ó were largely the product of Roman influence. This was the situation from about A.D. 500 onward.

However, the continuity of Roman life was broken completely ó in the island of Britain. For the Celto-Brythons preserved their Common Law throughout the 43-397 A.D. Roman occupation of Britain ó and thereafter. Indeed, **the Anglo-Saxons in England came to Britain only after the Romans departed therefrom – and quite before Roman Law and Roman Catholicism began to influence Germanic Law on the Continent.**

In that regard, even the Anglo-Jutish Church in Kent did not carry on a continuous existence with Roman life. For Canterbury was not a see formed in a Roman province in the same sense as was Tours or Rheims. Moreover, in all the rest of England's twenty-six counties, not at all the Roman Catholic Church but only the Celto-Culdee Proto-Protestant Church was still the only one operating ó until at least the middle of the seventh century A.D. Throughout, the legal system followed the dominant religion in each region.

One of the striking expressions of this Non-Roman 'Teutonism' of Early English culture, is presented by the language in which the Anglo-Saxon laws were written. The paragraphs devoted to criminal law and procedure, far outnumber those concerned with matters of private law and civil procedure.

A very large number of the criminal law clauses, are concerned with tariffs of fines. Private law is concerned mainly with contracts (including marriage), and matters connected with property. Clauses which concern the Church appear time and again, most commonly in the form of general precepts based on religious and moral considerations.

¹¹⁸ *Ib.*, 8-9.

¹¹⁹ *Ib.*, 8-12.

¹²⁰ 14th ed., 1929, 1:947f.

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The *Code of Aethelberht* is almost entirely a list of fines or compositions for various crimes. Similar lists figure largely in the laws of Hlothhere and Eadric, and later still also in those of Ine and Alfred. The systematic development of police functions (especially in regard to responsibility for crimes); the catching of thieves; the suppression of lawlessness is mainly the object.

English history is also marked by the most lavish expressions of religious feeling, and the most frequent appeals to morality. Such an analysis of the Old English laws will convey some idea of the trend of the State's legislation during the period.

The oldest Anglo-Saxon codes disclose a close relationship to the laws of Lower Germany before the Roman Law started to influence that region on the Continent. By Lower Germany is meant the territories of the Saxons, the Frisians and the Thuringians. Yet both the Germanic and especially its kindred Old-English book-law and tribal law of real property was deeply influenced by the introduction from Christianity of individualistic notions as to ownership, donations, wills, and rights of women.

During the following centuries, Jutish Kent went into decline. It was then periodically subjugated and divided by the Anglo-British States of Wessex and Mercia. Indeed, it finally became a dependency of Mercia's Christian King Offa until both Mercia and Kent were themselves incorporated by the Christian King Egbert of Wessex into the Christian United Kingdom of England (in 825 A.D.), fifty years before King Alfred reigned and produced his famous *Law Code*.

**The early laws of the East-Anglians, East-Saxons,
South-Saxons and Wightians**

About East-Anglia, we can be very short. Already during the lifetime of King Aethelberht of Kent, he had been visited by King Raedwald of East Anglia. Aethelberht then persuaded Raedwald to receive baptism. However, once back in East-Anglia nagged by his Non-Christian wife and his still Non-Christian subjects, Raedwald sought to syncretize Kentish Roman Catholicism and the Non-Christian views then held by the East-Anglians.¹²¹

We can be short also about Essex alias East-Saxonland. Influenced by the papist Aethelberht of Kent, Saebert's kingdom of Essex accepted Roman Catholicism in 604. He indeed backslid away from it, in 617. However, Essex then underwent permanent christianization around 653. That occurred, however, not at the hands of the Romanists but at the hands of the far more successful Proto-Protestant Anglo-Celtic Culdee Missionaries like Cedd of Northumbria.

Then, from about A.D. 650 onward, Essex was dominated by King Wulfhere of Mercia. Finally, both Essex and Mercia were subjugated by West-saxonland alias Wessex and its King Egbert, in A.D. 825. They thus became parts of Greater England.

¹²¹ *Hist. Hist.*, XVIII, p. 46.

The situation in Sussex alias South-Saxonland was even less significant. It was not christianized until 680-85 A.D. That was the time, records the A.D. 731 historian Bede,¹²² that the Missionary Wilfrid ó going to the South-Saxons who at that time were still Non-Christians ó administered to them the Word of the Christian Faith.

The Isle of Wight was quite the last of all the southern regions of England, and indeed also the last group of Anglo-Saxons anywhere in Britain, to get christianized. After Caedwalla took possession of the kingdom of the Gewissae or West-Saxons, he took possession also of the Isle of Wight. For only after all the other provinces of the island of Britain had embraced the Christian Faith ó did the Isle of Wight received the same.

As the important modern scholar Dr. Eugen Rosenstock-Huessy¹²³ rightly observes, it was the conversion of the English peoples to Christianity which gave rise to their Common Law. The latter contains elements also of Hebrew Law. Indeed, English Common Law was the dowry of Christian baptism.

Brythons influenced the order of christianization of areas in Southern England

It might be significant that the larger Brythonic presence in Kent than in Sussex could well have helped christianize the former first. Historian Peter Blair explains¹²⁴ that most of the river-names in Sussex, are English ó in contrast with both Kent on the one side and Hampshire on the other. There, in Kent and Hampshire, the rivers more commonly retain their old Celtic names ó as they do in most of the other parts of the country.

Between this kingdom of Sussex and the kingdom of Kent, there was also a famous group of [Celtic] people called ÆHaestingas.ø They long preserved their separate identity. Finally, they were conquered by King Offa of Anglo-British Mercia ó in A.D. 771.

Almost immediately after its own A.D. 681f christianization, Sussex was annexed in A.D. 685-88 by the Anglo-British Christian King Ceadwalla alias Cadwallon of Wessex (alias ÆWest-Saxonlandø).¹²⁵ It was then soon subjected to the Christian laws of his successor, King Ina.

A century later, Sussex was conquered in A.D. 771 by King Offa of Mercia, and brought under his Christian laws. This remained the situation, until Sussex was incorporated into the Christian Anglo-Saxon King Egbertø ðEng-landö ó in 825 A.D.

Yet even after the ÆAnglo-Saxon-izationø or rather the ÆAnglo-British-izationø of Southeast England and the Isle of Wight, some Celto-Brythonic institutions still remained. Such included the *borough-english* and *gavelkind* legal devices in Kent and

¹²² *Op. cit.*, IV:13,16.

¹²³ E. Rosenstock-Huessy: *Out of Revolution – Autobiography of Western Man*, Argo, Norwich, 1929, p. 270.

¹²⁴ *Rom. Brit. & Earl. Engl.*, p. 171.

¹²⁵ *Ib.*, p. 232.

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Sussex, whereby the youngest son may inherit the home or farm of a deceased.¹²⁶ Thus, even where the Celtic remnant was the thinnest ó it still left its imprint upon the Anglo-Saxons.

Much more would have been the case in those areas even of what is now Eastern England where the Brythons were stronger ó such as in Northumbria, Anglia and Essex. Still more was this the case in the Midlands areas of Mercia and in Wessex, in the very heart of what later became England. Indeed, yet further to the west ó in Cumbria and Devon, and especially in Wales and Cornwall, English influence would hardly even reach those Brythonic bastions for yet several more centuries.

**Summary: The christianization of Southeast
England from Kent to Wight**

Summarizing, it was seen that there were Christian Brythons in Kent, both before and after the A.D. 449 arrival of the Jutes. This had some bearing upon Kent becoming the first region of Anglo-Saxons or Anglo-Jutes in England ó to submit to baptism.

Even before his conversion, the Anglo-Jutish King Aethelberht of Kent was favourably enough disposed toward Christianity to marry a baptized Frankish princess. He then allowed her to set up a Catholic chapel in a previously-Brythonic church-building at Canterbury. Indeed, he also allowed Austin of Rome to bring a party of Romish monks to Kent ó with the express intention of turning the Anglo-Jutes into Romanists.

There was, however, strong Proto-Protestant Brythonic resistance to the Romanist Austin ó and also to his Anglo-Jutish converts. He himself acknowledged the pre-existence of Non-Romish Christianity ó to the west of Kent. However, his attitude toward the then-contemporary Celtic Culdee Christians ó was arrogant and offensive. Consequently, all his attempts to romanize the Celto-Brythonic clergy ó were fruitless.

After Austin's A.D. 603 meeting with the Brythonic Church, there followed seven gruelling years of confrontation between British Culdees and Romanists. There was in A.D. 610f a strong Romish and Anglo-Jutish backlash against the Culdee Britons ó and *vice-versa*. Chief doctrinal differences between the Apostolic British Church and the Romanists, include: their attitude toward the Apostolic Scriptures; the nature of baptism; the innovation of purgatory; episcopal confirmation; clerical celibacy; metropolitan hierarchy; and the primacy of the Bishop of Rome.

This led to further tensions of a legal nature ó between Brythonic and Roman Law, and even between Brythonic and Anglo-Jutish Law. Brythonic Law was far more in harmony with Holy Scripture than was Roman Law. Anglo-Jutish Law was only now about to become exposed to the Bible ó but not to Roman Law.

There was and is a vast gulf between Roman Law on the one hand ó and the first English law code in Kent on the other hand. The ðariff lawsø of the Anglo-Jutish

¹²⁶ See ch. 16 above at its nn. 35f.

Code of Aethelbeht, were of a compensatory nature. That code majored not at all on imperial statutes. It concentrated instead rather on common offences regarding private property, sexual behaviour, homicide, violence, morality, marriage, and servants. Unlike historic Roman Law, one may certainly claim for the A.D. 617 *Dooms of Aethelbeht* at least a "Semi-Biblical" and a "Semi-Christian" character.

Warren W. Lehman of the University of Wisconsin Law School has well emphasized the importance of *Aethelbeht's Code* and outlined its essential character. It is England's oldest extant law code, and reveals the influence of the Christian Bible as well as of the seventh-century Church regarding private property, sexual behaviour, homicide, violence, morality, marriage, and servants.

Unlike historic Roman Law, one may certainly claim for the A.D. 617 *Dooms of Aethelbeht* at least a "Semi-Biblical" and a "Semi-Christian" character. It is totally devoid of any influence from Roman Law. Yet it may well have received some input from the christianized Brythonic Common Law previously paramount there as seen, for example, in the abiding Celtic institutions of *borough-english* and *gavelkind* precisely in Kent (and also even in Sussex).

Surveying developments in the World and in Britain from A.D. 620 to 666, it was seen that Islam arose as a judgment against Romanism. For Rome had departed from especially the vernacular use of Scripture. She also pursued a cultural imperialism against local customs. Indeed, she herself had declined into the idolatrous use of images.

Yet Proto-Protestant Celtic Culdee Christianity was dominant not just in Brythonia but even in Angle-land until the A.D. 664^f Synod of Whitby. Only from about A.D. 666 onward, did Romanism leaven the English Church although never as much as it did the European Continent. The Non-English Celtic Church in the British Isles, however, in Cornwall, Wales, Cumbria, Scotland and Ireland would still long remain Proto-Protestant.

We next looked at the Kentish laws of Eadbald, Earconberht, Hlothhere and Eadric. We noted that the christianizing trends were still continuing and also in preserving Germanic Common Law, and avoiding Roman Law.

The further christianization of Kentish Law was noted in the A.D. 695 *Code of Wihfred*. Indeed, also the *Encyclopaedia Britannica* has recognized the influence of Christianity on Early Anglo-Saxon Law especially as regards ownership, donations, wills, and the rights of women.

Finally, we very briefly noted the ancient Common Laws of the early East-Anglians, the East-Saxons, the South-Saxons and the Wightians. None then produced an important extant law code.

However, it is clear that the Celto-Brythons indeed influenced the development of christianization in the various areas of Southern England. In God's good time, as we shall show in subsequent chapters, this would have a profound effect also and especially in Northumbria and Mercia and Wessex as the three great nuclei of the new Anglo-British nation then coming into being.

CH. 20: THE NORTHERN ANGLO-SAXONS CHRISTIANIZED IN NORTHUMBRIA AND MERCIA

We now turn from Jutish Kent to other Anglo-Saxon Kingdoms in Britain. Here we need to look especially at Northumbria and Mercia, as the two most powerful in the Anglo-Saxon heptarchy. Yet in both cases, we must note that they massively absorbed the Pre-Saxon culture of the numerically preponderant Celto-Brythons ó upon whom the Germanic migrants now imposed their rule.

We first take a look at Northumbria. Initially, we give a short historical background of this initially-Brythonic but later Anglo-British realm ó prior the christianization of the Anglians who settled there.

Northumbria's Pre-Anglian Christian Brythonic Kingdoms of *Berneich* and *Deifyr*

The seventh-century Anglian Kingdom of Northumbria was built upon the bases of two different earlier Christian Celto-Brythonic kingdoms. They were *Berneich* (in the north), and *Deifyr* (in the south) of that territory.

Berneich is the region which the Angles later called *Beorna-rice* alias Beorna ó which was subsequently latinized into *Bernicia*. It stretched across what is now the southeast of Scotland as far as what is now the northeast of England ó from Scotland's Firth of Forth to England's River Tyne.

Deifyr is the region which the Angles later called *Deora-rice* alias the Kingdom of Deora ó which was subsequently latinized into *Deira*. It was adjacent to and just south of its previously-mentioned northern neighbour. It extended across the northeast of what is now England ó from the River Tyne in the north to the River Humber in the south.

Both of those Christian Celto-Brythonic kingdoms ó later combined under Anglian leadership as the Anglo-British kingdom of Northumbria ó lay to the less-hilly east of the Pennine Chain and adjacent to the mountainous west-coast Brythonic kingdom of Strathclyde. That latter included Dumbarton and Dumfries within what is now Scotland ó and Carlisle and Kendal in Cumbria (from the Solway to the Ribble) within what is now England. Later, it further absorbed also the Celtic kingdom of Rheged just to the west of it ó in what is now Southwest Scotland's Galloway (from the Clyde to the Solway).¹

¹ See J.S. Brewer's *Student's Hume*, p. 28.

Blair on the Celtic Christianity in what later became Early Northumbria

As the noted historian Peter Blair points out,² the inhabitants of this whole northern Highland Zone in the central part of what is clustered round the border between what is now Southern Scotland and Northern England had been accustomed for centuries to the direct rule of Brythonic kings with Christian convictions. They inhabited the entire area south of the Scottish Lowlands in the Highlands of Cumbrian Westmorland and Northumberland.

This Christian dynasty probably originated with the reign of the first-century Brython, King Arviragus son Prince Meric and after whom Westmorland was named. It continued through Meric's descendants Coill, Llew, Helen and Constantine. Indeed, it further included great Missionaries such as Ninian, Patrick, Gildas and Kentigern. Only in later centuries did Non-Celts such as the Angles and the Vikings infiltrate that region.

The first Germanic King of North-Anglia in Eastern England, was Soemil. He defeated the Deiri Brythons in Deifyr. King Ida's Angles had driven the Bernician Brythons from the coast by A.D. 547. Then Aella, one of Soemil's descendants, annexed Deira in A.D. 560.

Next, Ida's grandson Aethelfrith married Aella's daughter. He thus amalgamated Deira with Bernicia, as the new and Anglian-dominated kingdom of Northumbria and also incorporating much of Eastern Strathclyde in the south of Scotland, and much of Eastern Cumbria in the north of South Britain. Then, in A.D. 586, Creoda pushed southwestward and set up the new kingdom of Mercia in the British Midlands.³

According to Professor Blair,⁴ in A.D. 547, Ida and the first of the English Bernician dynasty began to reign. Welsh tradition still remembers that the kings of the North-Brythonic peoples there joined in a long struggle against the invaders. Even some thirty years after the beginning of Ida's reign, one of his successors was closely besieged by the Brythons and in Lindisfarne, the chief English town there.

A heroic poem of the Brythons called *Gododdin* and which is believed to have been written circa A.D. 600 suggests there was a great gathering of forces from the north and the west, as the British sought to meet and overcome the danger. However, they suffered total defeat in a battle fought at a place called Catraeth and generally accepted as Catterick. This was the area which held the key to further advances by the Anglians, northwards towards the Tyne and westwards, across the Pennines, to Carlisle.

Blair concludes⁵ that the kingdom of Northumbria was created in the eastern area of Central Britain during the early years of the seventh century through the forcible coalescence of two originally-separate States and Bernicia (the more northerly); and Deira (the more southernly). Bernicia and Deira are, in their origin, both Brythonic

² In his *Roman Britain and Early England*, p. 201.

³ Thus the *Historians' History*, XVIII, pp. 39 & 46f.

⁴ *Rom. Brit. & Early Eng.*, p. 189.

⁵ *Ib.*, p. 186.

names. ÆNorthumbriað ó though controlled by the Angl-ish at its formation ó refers only to the **area** north of the Humber ó regardless as to whether its several kinds of inhabitants were English, Brythons, Scots or even Picts. Hence, ÆNorthumbriað had a geographical rather than an ethnic connotation. Indeed, there were parts of the kingdom of Northumbria in the seventh century ó where the predominance of men of English race was less marked than in the southern kingdoms of the Midlands and of the ðDeep South.ö

Sir David Hume on Pre-Northumbrian Bernicia and Deira

Also the Scottish sceptic Sir David Hume is quite insistent on this point. In his own *History of England*,⁶ he clearly states that the country to the north of the Humber had early been separated into two **British** kingdoms. The southernmost was the Brythonic ÆDeifyrð ó which the Angles called ÆDeora-ricæð (alias Æthe Kingdom of Deirað). It included what is now County Durham in England, and extended from the Humber to the Tyne. The northernmost was ÆBerneichð ó which the Angles called ÆBeorna-ricæð (alias Æthe Kingdom of Berniciað). It included what is now County Berwick in Scotland, and stretched between the Tyne and the Forth. These names ó **afterwards** latinized respectively into ÆDeirað and ÆBerniciað ó were retained till a late period.

The Angles had occupied parts of Northumbria at an early period. Yet it was not till the conquests of Ida that the Angles obtained the supremacy, around A.D. 547. Ida became king of Bernicia, and transmitted his power to his son. Meanwhile, a separate Anglian kingdom was founded in Deira by Aella.

These two kingdoms were soon united in the person of Aethelfrith or Aedelfrid, grandson of Ida. He married a daughter of Aella, and expelled her infant brother Edwin. However, it was not till the restoration of Edwin ó in A.D. 617 ó that the united kingdoms seem to have assumed the name of Northumbria. Thereafter, it then for some time remained quite the most powerful of all the various Anglo-Saxon and Anglo-Jutish States in England.

Earlier, around A.D. 500, also some of the Iro-Scotic Celts had migrated, from the Christian kingdom of Ulster in Ireland. They had done this, to establish the Christian kingdom of Dalriada in what is now Western Scotland. Then, from about A.D. 550 onward, they and their Fellow-Celtic and Christian Brythonic allies began to move eastward and southward ó even as the Non-Christian Anglians moved northward into the same area of Northumbria, in what is now the northeast of England and the southeast of Scotland. Thus Hume.

The A.D. 825 Brythonic Historian Nenni on Early Northumbria

The historian Peter Blair explains, in his essay *The Bernicians and their Northern Frontier* (in Northumbria),⁷ that the Brython Nennið A.D. 825 *History of the Britons* refers to events connected with the history of Northumbria. To this framework, a small number of historical notes have been added. It is evident from the use of Welsh

⁶ *Op. cit.*, p. 28.

⁷ In *op. cit.*, pp. 150f.

names for some of the battles of the seventh century, that these historical notes are from Western Brythonia (and probably of North-Welsh alias Cumbrian origin).

One Dutigern is said to have fought against the English. Four other Welsh rulers ó Urbgen (or Urien), Roderic (or Rhydderch hen), Guallauc (or Gwallog) and Morcant (or Morgan) ó are said to have fought against the Anglian Husa. It is said further of Urbgen that he and his sons fought against the Anglian Deodric alias Theodric. Urbgen besieged the enemy for three days and three nights. He is to be identified with Urien, the ruler of Rheged in the Celtic region just to the northwest of Cumbria. Rhydderch hen can be recognized as the Roderick or Rodercus mentioned by the Celtic Culdee Adamnan. Rhydderch was king of Cumbrian Strathclyde, and contemporary with Columba.

These passages suggest that some thirty years after the establishment of Ida's Anglian kingdom in Northumbria, the English invaders had made little or no progress inland. Indeed, at that time they had not even come near to total expulsion of the Brythons even from the region of the eastern coast.

Blair then continues⁸ that in about A.D. 574 Aedan the Scot, son of Gabran, became king of Dalriada in Iro-Scottic Western Scotland. That occurred approximately when the Culdee-Christian Celto-Brythonic leaders Rhydderch of Cumbrian Strathclyde and Urien of Celtic Rheged are said to have been besieging the English in Lindisfarne. Soon afterwards, also Aedan the Scot began to extend his influence towards the east.

Irish sources record a victory won by Aedan in the battle of Cath Manand, circa A.D. 583. Welsh tradition (preserved in the *De Situ Brecheniauc*) claims Aedan's mother was a Welsh princess called Luan, who may possibly have been connected with Manau Guotodin. The latter were the ðmen of Gododdin's ó Brythons then inhabiting the Firth of Forth in what is now Eastern Scotland.

The influence of Early-Celtic Common Law on that of Northumbria

Even from the above, one can already see faint traces of Celto-Christian Common Law ó *via* Scotland and even from Ireland ó beginning to influence Anglian Law. This influence is seen in Northumbria (and elsewhere in England), even from the sixth century onward. Indeed, the systems were somewhat akin ó in that both had descended from a common Pre-Celtic and Pre-Germanic legal ancestor in Proto-Japhethetic Common Law. Genesis 9:27 to 10:5.

As Sir Henry Maine has observed in his famous book *Ancient Law*,⁹ the evidence of the Irish records is consistent with the testimony about the Ancient Celts given by the B.C. 58f Roman Emperor Julius Caesar in respect of the Brythons in Britain and in Gaul. Indeed, as also implied by Caesar, the Irish system of distress as a legal remedy is obviously in all essential features the Germanic system. It wears, on its face, a very strong general resemblance to the corresponding branch of English Common Law.

⁸ See his *Bernicians and their Northern Frontier* (in *op. cit.*, p. 155 & n. 7).

⁹ *Op. cit.*, pp. 144f & 282f & 292f.

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There are very ingenious attempts to argue for the direct derivation of the English set of rules from the Celtic. Yet the virtual identity of the Irish Law of distress with the Teutonic Law is best brought out by comparing it with the Teutonic systems of procedure collectively.

For the Irish Law of distress as laid down in the *Senchus Mor* and the English Common Law of distress had the same origin. Both the Irish Law and the English Law were undoubtedly descended from the same body of usage once universally practised by the forefathers of both Saxon and Celt.

Maine found it difficult to distinguish between those who believe in the direct derivation of the English Law from pre-existing Celtic customs common to Britain and Ireland and those who see a sufficient explanation of the resemblances between the two sets of rules, in their common parentage. Maine himself was not at all prepared to deny that. Portions of Celto-Brythonic custom survived the desolating Anglo-Saxon conquests. Also the Irish rules of distraint very strongly resemble the English rules. Less strongly, they also resemble the Continental Teutonic rules.

At any rate, especially Iro-Gaelic and Scots-Gaelic and even Brythonic Cumbrian and Pictish Missionaries would soon have a massive influence on the culture also of the Northumbrian Anglians even as regards the latter's laws. See, for instance, the *Laws Between the [Cumbrian] Britons and the Scots*. These, says Professor Kenneth Jackson, may imply the existence of a common Brittonic legal tradition of considerable antiquity even before the A.D. 858 time of the Scottish King Domnuil the First who thus re-enforced the incorporation of the domains of the Strathclyde Britons and the Cumbrians into his own territories.

**The Northumbrian Aethelfrith's decisive
victory over the Brythons at Chester**

Yet as History Professor Peter Blair explains,¹⁰ English and Welsh tradition alike remembered one man who did more than any other to bring disaster to the British and triumph to the English. This was Aethelfrith, the last of the Pre-Christian Anglian Kings of Bernicia. He reigned *circa* A.D. 593-616. Blair, in his essay *The Bernicians and their Northern Frontier*, states¹¹ that the A.D. 731 Anglo-Saxon historian Bede is the principal source about the Battle at Degsastan. This is, apart from the foundation of Bernicia, the earliest event in Northumbrian history which he records.

It was fought, he writes, between Aedan (the Culdee and Christian king of the Iro-Scots who lived in Britain), and Aethelfrith (the last Non-Christian king of the Anglian Northumbrians). Aethelfrith was supported by his brother Theodbald, in what Bede calls "that most celebrated place called Degsastan" that is, the "Stone of Degsa."

That part of the Northumbrian Army which was commanded by the North Anglian Theodbald, was wholly destroyed. Theodbald himself was killed. Nevertheless, Aethelfrith's victory was complete. The battle was fought in the year A.D. 603.

¹⁰ *Rom. Brit. & Earl. Engl.*, pp. 190f.

¹¹ *Op. cit.*, pp. 155f & 152f.

Indeed, also by 603, Aethelfrith's armies had slaughtered a huge multitude of Culdee monks at Bangor in Wales.¹²

Now Bede records three incidents relating to Aethelfrith: first, a victory over the Iro-Scots at Degsastan (in 603); second, a victory over the Welsh near Chester (which occurred between A.D. 612 and 615); and third, his own defeat and death at the hands of Raedwald king of East-Anglia and protector of the exiled Edwin (in A.D. 616). Bede also records the popular tradition about Aethelfrith ó namely that he conquered more British territory than did any other English king. In some parts of these conquered territories, the Brythons were exterminated or at least expelled, and their lands occupied by the English. In others, the Brythons were made to pay tribute.

A Welsh elegy called the *Gododdin*, ascribed to the bard Aneurin, tells part of the story of an unsuccessful Brythonic attempt to form a major coalition against the English invaders ó possibly during Aethelfrith's reign. A Brythonic Chieftain, ruling at the city later called Edinburgh, assembled a war-band from among his people. The latter were the -Gododdinø ó that is, the inhabitants of the kingdom of Manau Guotodin, which lay near the head of the Firth of Forth.

The Gododdin were led out against the English invaders. However, the expedition ended in the complete annihilation of the Brythonic forces. It is generally agreed among Welsh scholars that -Catraethø ó the scene of the disaster ó is to be identified with Catterick. This was perhaps the last occasion on which the Celts in Rheged alias Galloway and Cumbria in Strathclyde took the initiative ó together with their countrymen in Yorkshire, Lancashire and North Wales ó to launch a joint attack against the English.¹³

Blair explains¹⁴ that the first of two great military victories won by Aethelfrith was achieved in A.D. 603 at Degsastan. Aethelfrith's opponent on this occasion was Aedan, King of the Iro-Scots of Dalriada in Argyle (in the central part of the western coast of Scotland). Aedan himself succeeded to that kingdom *circa* A.D. 574. He did so at about the same time as the Brythonic rulers of Strathclyde (north and south of the western end of the present border between Cumbria and Dumfries) and Rheged (in Galloway just to the north of Scotland's southwestern border with Cumberland) ó were besieging the English of Bernicia in Lindisfarne. Aethelfrith's victory at Degsastan eliminated the Scots as possible contenders for supremacy in the northern parts of South Britain (just south of the Scottish border).

Aethelfrith's second victory was won over the Brythons in a battle fought at Chester between A.D. 613 and 616. The A.D. 731 Anti-Celtic English Roman Catholic Bede describes the British defeat at Chester. He also describes the accompanying slaughter of the Non-Romish Celto-Brythonic non-celibate Culdee-Christian monks who had come from nearby Bangor Iscoed in Wales to pray for a British victory.

Now Aethelfrith's victory at Chester is seen by some as a movement of invasion which brought Chester and its neighbourhood into English possession. Thus began the

¹² Matthew Paris: *op. cit.*, I, p. 257; citing Flor. Wig. p. 526 E.

¹³ Blair: *op. cit.*, pp. 153f.

¹⁴ See his *Roman Britain and Early England*, pp. 190f.

isolation of the Welsh in Wales from their fellow Brythons and northern neighbours in Rheged (Celtic Galloway) and Strathclyde (Brythonic Cumbria and Dumfries).

Others, however, maintain that the permanent English crossing of the Pennines ó from Eastern Ænglandø into Western Britain across the north-south mountain chain ó was not achieved until nearer the middle of the seventh century (*circa* A.D. 650). However, whether in 613-16 at the Battle of Chester or whether later in 650 ó the result was the same. The westward movement of the English into Cheshire severed the North-Welsh in Cumbria from the West-Welsh in Wales.

As Anglo-Saxons subsequently increased their occupation of the region immediately to the south of Cumbria, the latterø isolation from co-Brythonic Wales was deepened. After that, the occupation of Westmorland by marauding Vikings from Scandinavia would perpetuate that isolation ó and then expose Cumbria to the steady demise of its Ancient-Brythonic language. Finally, the older shepherds had ceased counting even their sheep in Cumbrian ó by the dawn of the twentieth century.

The initial christianization of the North-Anglians in Northumbria

Against the background of the above historical developments, we next give a sketch of how the Northumbrian Anglians first embraced Christianity. For we need to see how that soon influenced their customs and legislation.

The *Historians' History* relates¹⁵ that the Northumbrian Aethelfrithø deceased father-in-law Aella of Deira had left behind him a child called Eadwine or Edwin. The latter was entrusted to the protection of Cadvan, the Christian King of North-Wales alias Cumbria. The Non-Christian Aethelfrith therefore hostilely attacked Cadvan at Chester in A.D. 613.

Espying the Celtic Culdee clergy of Bangor praying to God on a nearby hilltop, Aethelfrith slaughtered them and then defeated the Britons. Thus he permanently separated the Cambrian Britons in Wales from the Cumbrian Britons in Westmorland *etc.* This was done by establishing a permanent Anglian presence on the western coast of the northern part of South Britain immediately to the south of Cumbria ó from Morecombe (Cumbrian for ÆSea Valleyø) in the north, to the mouths of the Mersey and the Dee in the south.

Blair explains¹⁶ shortly before his A.D. 613-16 victory over the Celtic Brythons at Chester, that Aethelfrith the Anglian King of Bernicia in Northern Northumbria had overrun also the Kingdom of Deira in Southern Northumbria. Consequently, Deiraø previous King (Edwin) had been driven into exile, part of which he spent at the court of Raedwald (the king of East-Anglia).

The East-Anglian Raedwald ó the so-called ÆWise-Rulerø ó was then the acknowledged *Bret-walda* or *Bryten-wealda* alias the ÆBritain-Ruler.ø¹⁷ As such, he claimed to rule over all of the various tribes in Britain ó whether Celto-Brythonic or

¹⁵ *Op. cit.*, XVIII pp. 46f.

¹⁶ *Roman Britain and Early England*, pp. 190f & 273f.

¹⁷ M. Wood: *Dark Ages*, pp. 63f.

Anglo-Saxon. Perhaps to enable himself to cope with both Christian Celto-Brythons and Non-Christian Anglo-Saxons, Raedwald attempted to synthesize their religions. On the other hand, his synthesis may simply have been a degree of relapse from Austinian Romanism back into or at least toward his own previous tribal religion.

As Professor J.R. Green points out,¹⁸ Raedwald of East-Anglia resolved to serve Christ **and** the other gods **together**. Probably in a syncretistic way, Raedwald himself had at least formally embraced Christianity, possibly by and large for political reasons ó in order to help promote the slow process of the unification of Great Britain from its many disparate Anglo-Saxon and Celto-Brythonic tribes. Consequently, Raedwald would now try to use even Aethelfrith's exiled Edwin to promote that still-distant goal.¹⁹

So just after Aethelfrith's decisive victory against the Brythons at the Battle of Chester ó in a fresh battle fought in A.D. 616 against his own co-Anglians commanded by Edwin and Raedwald on Northumbria's southern frontier, Aethelfrith was defeated and killed. For as Peter Blair explains,²⁰ Raedwald of East-Anglia had given the deceased Aethelfrith's brother Edwin his own full support ó in a successful attempt to restore the previously-exiled Northumbrian Edwin to his own kingdom.

Subsequently, Edwin was accepted as king in the deceased Aethelfrith's Bernicia ó as well as in Edwin's own Deira (which he had just re-conquered). The Bernician royal family of the deceased Aethelfrith then fled into exile to the far north ó among the Non-Romish Culdee-Christian Scots and the Picts. There they established relationships which had profoundly important consequences for the later history of Northumbria. For though Aethelfrith the Anglian himself had died in battle against Edwin in A.D. 616, Aethelfrith the Anglian's three sons Eanfrith and Oswald and Oswy escaped to Scotland. **There they soon absorbed the Proto-Protestant Culdee Christianity then prevalent among those Christian Celts.**

In A.D. 616, Oswald (who later became the Anglian King of Northumberland) embraced Christianity. That he did, when exiled in Proto-Protestant Scotland. He then did this, not at the hands of Austin's Romanists but through the testimony of the Celtic British Culdee Missionary Aidan of Iona. Indeed, even the A.D. 731 Romanist Bede²¹ admitted that not just King Oswald but even his brother (the later King Oswy) followed the Celtic system of Christianity.²²

As Isabel Hill Elder writes,²³ King Oswy of Northumbria, with his brother Oswald, were converted by Missionaries from Iona. This occurred when Oswy and Oswald were in exile for seventeen years in Scotland, during the reign in Northumbria of the rival King Edwin. Through that circumstance, the two brothers were converted not to Romanism but instead to the usages of the Proto-Protestant Culdee Church.²⁴

¹⁸ *Op. cit.*, pp. 22f.

¹⁹ See Hume's *op. cit.*, pp. 30-33; compare too J.R. Green's *op. cit.*, p. 22.

²⁰ *Roman Britain and Early England*, pp. 190f.

²¹ See his *Hist. Eccl.*, III.35.

²² Thus H. Williams: *Chr. in Ear. Brit.*, p. 463.

²³ *Op. cit.*, p. 122.

²⁴ See too Roberts: *op. cit.*, pp. 117-22.

Edwin takes over and expands the Anglian Kingdom of Northumbria

We must next take a look at the newly-reigning North-Anglian, King Edwin of Northumbria. For he ó with the help of the syncretized yet also half-Christianized King Raedwald of East-Anglia ó had now replaced Aethelfrith as the last Non-Christian Anglian King of Northumbria in A.D. 616.

Before we do so, however, we should first note that Northumbria (on the eastern coast straddling both North Britain and South Britain) was soon to become much more important in South Britain than even East-Anglia, Essex, Kent, Middlesex, Sussex or Wessex. Yet Christian influences also in the latter kingdom, were constantly deepening.

Holinshed points out²⁵ that after King Raedwald's son Carpwald had reigned, his brother Sigibert succeeded in the rule of the East-Angles. He was a man of great virtue and worthiness. Considering in himself that nothing could more advance the state of the commonwealth of his country than learning and knowledge in the tongues ó he began the foundation of certain schools.

At Cambridge, children were to have places where they might be instructed and brought up in learning ó under appointed teachers. Thus, greater numbers of learned men could now be trained than before that time ó for the furtherance of virtue and true religion. See James 1:27.

England has good cause to hold this noble prince King Sigibert in thankful remembrance ó because of all her learned men who have come forth from that famous university at Cambridge. Its first foundation ó or rather renovation ó was begun by Sigibert about the 630th year of our Lord. Thus Holinshed.

Now Prince Edwin of Northumbria, when still young and not yet reigning, had gone and allied himself with the Brythonic Christian King Cadvan of Wales. Then, after the Non-Christian King Aethelfrith had defeated Cadvan, the already-exiled Edwin fled to the East-Anglian King Raedwald. When Aethelfrith attacked, he was defeated by Raedwald. The former's sons fled to Scotland. Edwin then marched from East-Anglia into his birthplace Deira. He was accepted also by the Bernicians, and so established his own dynasty over Northumbria.

Early in his reign, before himself becoming a Christian, Edwin absorbed the last Brythonic Christian kingdom still left within the eastern areas of Ængland ó then occupied by the Anglo-Saxons. As Professor Dr. F.F. Bruce explains,²⁶ the last Celtic territory to hold out against the English was the kingdom of Elmet in the West Riding of Yorkshire. King Edwin of Northumbria annexed this State about A.D. 620, and expelled its last king (Cerdic).

²⁵ *Op. cit.* I:619f, citing Bede & Matt. West.

²⁶ *Spread. Flame*, I p. 362.

Edwin marries the Romanist Aethelberga of Kent and himself receives baptism

It should be stated that the Romanist Austin's helper Paulinus²⁷ ó after visiting Glastonbury in the West Country (of Somerset) around A.D. 625 ó himself arrived in Northumbria. He did so, together with the Kentish Princess Aethelberga ó daughter of the romanized King of Kent. There, both Aethelberga and Paulinus immediately started witnessing for Roman Catholicism. They did this ó in much the same way as Aethelberga's mother the Romish Princess Bertha had done previously ó when she had arrived in Kent together with her Frankish Bishop Luidhard.

King Edwin then married Aethelberga ó the daughter of the Roman Catholic king and queen of the Kentish Jutes. The historian David Hume writes²⁸ that this lady ó emulating the glory of her mother Bertha who had been instrumental in converting her husband Aethelberht of Kent to Christianity ó carried the learned Bishop Paulinus along with her to Northumbria. There, she married King Edwin, who was baptized on Easter Day during 627 A.D.

Queen Aethelberga and her chaplain Paulinus then persuaded King Edwin ó in typically Anglo-Saxon fashion ó to gather the "Wise Men of Northumbria" alias his "Witan" or Royal Council to consider the adoption of the Roman Catholic faith by Northumbria as such. An aged Northumbrian *ealdorman* and even a pagan priest of that region denounced the old tribal religion of the Anglians and praised the new religion of Romanism. Thereupon ó again in typically Saxon fashion (constitutionally and representatively) ó the Northumbrian *Witan* of "Wise Men" (alias Parliament itself) then embraced the new faith of its king in 627 A.D.²⁹

Writing around A.D. 731, Bede records³⁰ that the Anglian nation of the Northumbrians, with their king Edwin, received the Roman Catholic faith through the preaching of Paulinus. This Edwin then reduced under his dominion all the borders of Britain that were provinces either of the aforesaid nation of the Anglians or of the Brythons in those parts.

So King Edwin, with all the nobility of the nation and a large number of commoners, received that faith and renounced the idolatry of false gods ó in the year of the incarnation of our Lord 627. Yet though now nominally a Roman Catholic, it should not be forgotten that Edwin had formerly lived in exile with the Brythonic Culdee-Christian King Cadvan of Wales. Probably Edwin's new faith was thus in fact an "Evangelical Anglo-Catholicism" ó a synthesis between his own Kentish wife Aethelberga's Roman Catholicism and the Brythonic Cadvan's Proto-Protestantism.

As a new "Anglo-Catholic" Edwin was so zealous ó that he soon persuaded Eorpwald alias Carpwald King of the East-Saxons and son of Redwald, to abandon his own syncretistic and idolatrous superstitions. With his whole province, Carpwald then received the Faith and Sacraments in A.D. 632.

²⁷ Thus T. Foster's *op. cit.*, p. 4.

²⁸ Brewer: *op. cit.*, pp. 32f.

²⁹ Green's *op. cit.*, p. 20; *Historians' History*, pp. 48f & 640.

³⁰ *Op. cit.* II:9,14-15.

Edwin's establishment of Christianity as the religion of Northumbria

According to the record, Professor Blair remarks³¹ that Edwin thought it right to consult with his principal friends and advisors³² before yielding to Christian baptism. Here, one may compare the similar procedure followed when the kindred Scandinavian Icelanders later accepted Christianity.

Blair observes³³ that on Easter Day during A.D. 627, Edwin was received into Austin's Roman Catholic Church by the Missionary Paulinus and thus becoming the first baptized Anglian King of Northumbria. This was then followed by the extension of his political power into the semi-romanized Anglo-Saxon regions in the South. Hume declares³⁴ Edwin now became *Bretwalda* (or 'Emperor of Britain'). He distinguished himself by executing of justice in his own kingdom. He reclaimed his subjects from the licentious life to which they were accustomed.³⁵

The historian Bede looked back from the troubled times of his own age (A.D. 731) at the situation in Northumbria soon after Edwin's A.D. 627 baptism. Bede claimed that there was then such perfect peace in Britain wheresoever the dominion of Edwin extended that...even if a woman should have wished to walk with her newborn babe over all the island from [the Irish] Sea to [the North] Sea and she might have done so without injury from any. Highway robbery was thereby banished.

Bede further adds: 'So much did that same king care for the good of his people, that in very many places where he saw clear wellsprings breaking out by the side of the highways and he had posts set up and copper vessels hung thereon for the refreshment of wayfarers.... In time of peace, also a standard-bearer was accustomed to go out ahead of him and whenever he rode about his cities...and his shires, in the company of his Ministers.'³⁶

The great political expansion of Edwin's Christian Northumbria

Edwin, observes Blair,³⁷ then continued the assault against the Brythons north of the Humber and even founding or renaming Scotland as 'Edin-burgh' after himself. He conquered the last remaining enclave of Brythonic rule on the east side of the Pennine Chain, and thereby opened the way to the western side of those mountains through the

³¹ *Roman Britain and Early England*, p. 243.

³² *consiliariis suis*

³³ *Ib.*, pp. 190f.

³⁴ *Op. cit.*, pp. 32f.

³⁵ See too Holinshed's *op. cit.* I:604f and citing: Bede; Matt. West.; and Will. Malm.: 'Edwin proved a right valiant prince.... He renounced the worship of false gods, and professed the Christian Faith.... King Edwin therefore, with all the nobility and a great number of his people..., received the Faith. They were baptized in the 627th year of our Lord.... Of such great zeal was Edwin...towards the setting forth of God's truth, that he persuaded Carpwald the son of Redwald king of the East-Angles to abandon the superstitious worship of idols, and to receive the Faith of Christ with all of his whole province...in the year 632.... Edwin was verily a prince of worthy fame. For the political ordering of his counties, and for his observing of justice, he deserves to be highly commended. For in his time, all the highway robbers were banished out of his dominions. So much so, that a woman with her newborn child, alone, without other company and might travel from sea to sea and not once encounter any creature to offer her injury.'

³⁶ Cited in Blair's *Rom. Brit. & Early Engl.*, pp. 190-93.

³⁷ *Rom. Brit. & Earl. Engl.*, pp. 190f.

Aire Gap and then down the valley of the Ribble toward Morecombe Bay just south of Cumbria.

Towards the end of his reign, he invaded the north of Wales and then overran even Anglesey ó forcing King Cadwallon of Gwynedd to seek refuge. He also took possession of the Isle of Man ó and even defeated the Wessex Princes Cwichelm and Cynegils in the south of England.³⁸

It was good that Edwin and his Anglian followers had now embraced Christianity ó formally, at least. It was unfortunate that they embraced it as a deformed synthesis between Culdee Christianity and novel Romanism. Indeed, it was especially tragic that Edwin thereafter tried to demolish the Culdee Proto-Protestant Celtic Brythons.

Yet Edwin dealt a big blow to the tribal religion of the ancient Anglo-Saxons. Indeed, he greatly furthered even the political advance toward the christianization of Anglo-Saxon Law. Legally, Edwin now severely punished every act of theft or robbery ó and established swift justice throughout his domains.

However, Edwin's eminence rested upon his own personal achievements alone. He was king only by right of victories won over his enemies and his rivals. His invasion of Gwynedd in Wales provoked retaliation from the Celtic King Cadwallon ó who found an ally in the Saxon Penda, a vigorous warrior of the Mercian royal house. The two together invaded Northumbria in A.D. 632, engaging Edwin's army. Edwin was killed, and his army totally defeated.³⁹

Coalition between the Christian Brython Cadwallon and the Mercian Saxon Penda

According to the mediaeval English historian Matthew Paris,⁴⁰ King Cadwallon of Welsh Gwynedd indeed had the name and profession of a Christian. Thus, from this perspective, it was unfortunate that Cadwallon the Christian-Culdee Briton had made common cause with Penda the Non-Christian Saxon of Mercia against Edwin the Anglo-Catholic Christian King of Northumbria.

On the other hand, however, the very coalition between Cadwallon the Briton and Penda the Saxon helped greatly to improve relations between the Brythons and the English. As Professor J.R. Green remarks,⁴¹ the old severance between the English people and the Britons was fast dying down. Penda boldly broke through the barrier which parted the two races, and allied himself with the Welsh King Cadwallon.

However, as Peter Blair later remarks,⁴² within little more than a year ó Cadwallon was himself defeated by Oswald the son of Aethelfrith. Oswald, with other members of the Bernician royal family and its supporting nobility, had been in exile in the Far North. Now, after the death of Edwin, he returned from Scotland to Northumbria ó and there defeated Cadwallon and Penda at the Battle of Heavenfield late in A.D. 633.

³⁸ *Hist. Hist.*, XVIII, p. 48.

³⁹ Blair: *op. cit.*, pp. 193f.

⁴⁰ *Op. cit.*, I p. 277.

⁴¹ *Op. cit.*, p. 22.

⁴² *Op. cit.*, pp. 193f.

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Cadwallon the Briton was apparently somewhat of an apostate from Christianity ó and a man of perfidy. On the other hand Oswald ó though a Anglian, and indeed the son of the Non-Christian Aethelfrith ó had embraced precisely Proto-Protestant Culdee Christianity while exiled in Scotland. Now returning to his native Northumbria, he ordered his army to kneel down and to pray to Christ for victory. When this occurred, the triumphant Oswald immediately invited Culdee Christian Scots-Irish Missionaries to come and æculdee-izeø his people ó many of whom had already been baptized during the reign of his predecessor the Anglo-Catholic Edwin.⁴³

The life and times of the Culdee King Oswald of Northumbria

Oswald the Culdee King of Northumbria had been educated by Columbaø successors like Aidan ó among the Proto-Protestant or Non-Romish Christian Picts and Scots. Even Oswaldø refugee father, the Non-Christian King Aethelfrith of Northumbria, had lived in exile among these Caledonian Culdees. According to Bede, Oswald himself ó trained by these godly Culdee Christians ó later reigned in Northumbria and ruled as æBret-waldaø or æEmperor of Britainø over the Angles, the Britons, the Picts, and the Scots.

During the prosperous reign of Oswald from 633 till 642, he used Scots-Culdee Missionaries from Ulster and from Scotland deeply to entrench Proto-Protestantism in Northumbria. Even the skeptic David Hume concedes⁴⁴ that although at the beginning of the seventh century Northumbria was divided into two separate kingdoms (Deira and Bernicia), in A.D. 634 Oswald united the kingdoms and powerfully promoted the Christian religion in which he and his brothers had been brought up during their exile among the Picts.

For, by then, Christianity had been planted firmly among the Scots and Picts by Culdee Missionaries led from Ireland by Columba. In so doing, they were building yet further on the Proto-Protestant work already promoted in Scotland and in Ireland ó respectively and especially by the Cumbrian Culdee Brythons Ninian and Patrick in particular. Thus, through the ongoing postmortal fruits of the work of Ninian and Patrick ó and by way of what are now Scotland and Ireland ó **the Celto-Brythonic Christians of South Britain in general and of Cumbria in particular were God's chief instruments in winning the leading Anglo-Saxon kingdom of Northumbria for Christ and for Proto-Protestant Christianity.**

Now it was after the death of Edwin of Northumbria, that Oswald ó freshly returned from Culdee Scotland ó defeated Cadwallon and Penda at the Battle of Heavenfield late in A.D. 633. Blair points out⁴⁵ that Oswaldø victory over Cadwallon at once restored to Northumbria the position of pre-eminence which had been won for that kingdom by his predecessor Edwin. Oswald himself was related to the Deiran dynasty through his mother. His further influence even in the Deep South of England ó is suggested by his marriage to a daughter of the king of Wessex.

⁴³ *Hist. Hist.*, XVIII, pp. 50f.

⁴⁴ *Op. cit.*, pp. 34f.

⁴⁵ *Op. cit.*, pp. 193f.

Oswald is remembered by historians as the saintly king whose wooden cross set up before battle was, according to Bede, the first outward and visible sign of Christianity ever to be seen in Anglian Bernicia. Oswald is remembered also as the man who brought the Columban mission from Iona (between Ireland and Scotland) to Lindisfarne in Northumbria.

His long exile in Scotland during the sixteen years of Edwin's reign, had given Oswald opportunities of learning much at first hand about the Scots and the Picts (and also about the Proto-Protestant brand of Christianity which had already taken deep root in their midst). He had also at that time learned much about the Culdee Christian Strathclyde Brythons.

After Heavenfield, the battles continued during the next year. At the end of 634 A.D., Oswald's brother Eanfrith was slain. He too had become a Culdee Proto-Protestant Christian while exiled in Scotland.

As Blair declares,⁴⁶ Eanfrith the son of Aethelfrith returned to Northumbria in 633 and was killed in 634. He had been converted during his period of exile. Eanfrith had married a Pictish wife. He was the father of Dau, King of Strathclyde and the grandfather of Brude mac Bile (who died in 693). However, Cadwallon defeated and killed both Eanfrith of Bernicia and Osric of Deira but was then himself defeated by Oswald.

Professor J.R. Green explains⁴⁷ that a small Northumbrian force gathered in 635 under their new king. Oswald set up a cross of wood as his standard. He held it with his own hands until the hollow in which it was to be fixed, had been filled in by his soldiers. Then, throwing himself on his knees, he cried out to his army to pray to the living God.

It was not the Romanist Church of Paulinus which nerved Oswald to this struggle for Christianity. Paulinus had fled from Northumbria. At that time, the Romish Church even in Kent had shrunk back. Its place in the conversion of England was taken by Missionaries of the Proto-Protestant Culdee Celtic Church from Ireland and from Scotland, such as the successors of Columba.

On a rocky barren island off the west coast of Scotland, the Irish Culdee Columba had raised the famous monastery of Iona. Oswald, when yet a youth, had found refuge there. Later, on his accession to the throne of Northumbria, he called for Missionaries from among the monks of Culdee Iona.

One such, Aidan, asked a brother sitting by: "Did you forget God's Word to give them the milk first, and then the meat [cf. Hebrews 5:12]?" All eyes turned to the speaker. Then Aidan, sailing at their bidding, went to the island-peninsula of Lindisfarne in Northumbria. Thence, from the Culdee monastery established there, preachers poured forth. Aidan himself wandered abroad on foot, preaching among the peasants. Thus Professor Green.

⁴⁶ *Bern. & their North. Front.* (in *op. cit.* pp. 160 & 163).

⁴⁷ *Op. cit.*, pp. 22f.

The Mission in Northumbria of the Culdee Aidan of Iona

The A.D. 731 Roman Catholic church historian Bede himself well tells the story. Bede explains⁴⁸ that Oswald, as soon as he ascended the throne, was desirous that all his nation should receive the Christian faith. So he sent to the Non-Romish Celtic Christian Elders of the Iro-Scots ó among whom he himself and his followers had previously received the sacrament of baptism. He desired they would send him an Overseer by whose instruction and ministry the English nation which he governed might be taught the Christian Faith.

The Non-Romish Celtic Scots were not slow in granting his request. Records Bede: öThey sent him Bishop Aidan ó a man of singular meekness, piety and moderation... He was zealous in the cause of God ö ó though not according to Bede's own Roman Catholic views.

For Aidan was wont, **among other things**, to keep Easter Sunday according to the custom of the Apostle John and the Non-Romish Iro-Scots ó and not according to that of the seventh-century Romanist Austin and the latter's Kentish Anglo-Saxon Roman Catholics. Aidan was indeed a **Proto-Protestant**. As even Bede himself admits: öAll who resorted to him, applied themselves either to **reading the Scriptures** or to **learning Psalms**.ö

Aidan was sent in A.D. 635 to instruct the English nation of Northumbria in the Culdee Christianity. He was himself from the island called Hii or Iona. The king of Northumbria appointed him to his see at Lindisfarne. There Aidan taught not otherwise than he and his followers had lived.

Aidan's course of life, writes even the Roman Catholic **Bede**, was "so **different from the slothfulness of our times [731 A.D.]**. **All those who bore him company...were employed in meditation – that is, either in reading the Scriptures or learning Psalms**. This was the **daily** employment of **himself** and **all** that were with him – **wheresoever** they went.ö

Thus the Iro-Scottic Proto-Protestant Culdee Christians sent the Non-Romish Bishop Aidan to the Scottish-educated Anglian, King Oswald. He, together with the Northumbrian English whom he governed, thus themselves became instructed through the teaching of this most reverend Bishop.

Explains the A.D. 731 Bede: ö**Oswald** also obtained from the same one Almighty God Who made Heaven and Earth ó larger earthly kingdoms than any of his ancestors. In short, **He brought under his dominion** all the nations and provinces of Britain which are divided into four languages ó *viz.* **the Britons, the Picts, the Scots, and the English**. When raised to that height of dominion ó wonderful to relate ó he always continued **humble, affable and generous** to the poor and strangers.ö

The great Elizabethan historical chronicler Holinshed has explained that **Oswald himself was a great help to Aidan, being desirous of nothing so much as to have the Christian Faith rooted in the hearts of his subjects**. For Oswald ó having been brought up in Scotland during the previous time of his banishment ó was **as ready** in

⁴⁸ *Op. cit.*, III:3-6.

the **Celtic Scottish** as he was in the **Saxon** tongue. The people, thus seeing the king's earnest desire in furthering the doctrine set forth by Aidan, were the more inclined to hear it.

Thus, by continually preaching and setting forth the Gospel in that country it came to pass in the end that the Christian Faith was generally received by all the people. Such a **zeal to advance the glory of the Christian Religion, daily increased among them – so that nowhere could be found greater.** Oswald attained to such power that all the nations and provinces within Britain it which were divided into four tongues (that is to say Britons, Picts, Scots, and Englishmen) it were at his command. But yet it he was not lifted up in any pride or presumption. Instead, he showed himself marvellously courteous and gentle.⁴⁹ Thus Holinshed.

Also Peter Blair explains⁵⁰ that during the Culdee Anglian Oswald's reign in Northumbria, in 635 the famous Culdee Celtic preacher and scholar Aidan came with a small company of monks who settled themselves on the island of Lindisfarne. There they could enjoy a fair measure of security against the possibility of hostile attack it with ease of access to the mainland for their missionary work. This they now began to pursue with the vigour characteristic of the Celtic Church in this age.

Others followed them from Iona, giving help in founding churches as well as providing instruction. **Within a generation, Northumbria had become wholly Christian.** Thus, as Bishop Lightfoot later observed: "Not Augustine [alias Austin] the great Romish Missionary [from Italy]...but Aidan [the much greater Iro-Scotic Culdee] was the true "Apostle" of England."⁵¹

The intertribal and international outreach of the Culdees from Lindisfarne

Oswald died in 642, and Aidan in 651. His work was extended into the Midlands it especially after Oswald's brother and successor King Oswy of Northumbria killed Mercia's Non-Christian Leader, King Penda, in 655.

When Oswy himself died in 671, the Culdee Church was supreme it even among the Anglo-Saxons it from the Thames in the south to the Forth in the north. Rome then ruled in East-Anglia and Kent. Only much later did it spread out into Wessex and Essex (and then practically throughout England).⁵²

Yet even later, the Non-Saxon Brythons still remained Culdees. For Cornwall, Wales, Anglesey, Cumbria, Scotland, Iona, Man and Ireland long remained strongholds of that form of Proto-Protestant Christianity. Indeed, the fact that Early English Christians themselves received training in those Non-English parts of the British Isles it or alternatively even in England yet from Celtic Culdees or from Englishmen taught by Celtic or English Culdees it long restrained the influence of Rome even in the slowly-romanizing Church of England.

⁴⁹ Holinshed: *Op. cit.* I:616, citing Bede & Hect. Boec.

⁵⁰ *Op. cit.*, pp. 229f.

⁵¹ Cited in Warr's *op. cit.*, p. 185.

⁵² J.A.M. Hanna: *op. cit.*, p. 47.

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The great Puritan antiquary and historian William Camden stated: "The Saxons flocked from all quarters to Ireland, which was a mart of literature. It is recorded as a mark of respect to many of the great ones: "He was sent to Ireland to be educated!"

Again, in his essay *Mission to the English*,⁵³ Peter Blair remarks that Anglo-Saxon Englishmen went to Ireland in large numbers in the seventh century "to seek the education which they could not find in England. Cuthbert, one of the greatest names in the Celtic Church, was an Englishman by birth. Nevertheless, his monastic life was spent in one or other of three Celtic foundations "Melrose, Ripon, and Lindisfarne.

The Celtic Church also reached further southward. From Lindisfarne, Culdee Christian Missionaries were sent not only to the East-Saxons, but also to the Mercian Midlands "some of their Missionaries being Celtic and some English (as regards their descent). Indeed, in Wessex, Agilbert was Celto-Gaulish by birth "and had spent many years studying in Culdee Ireland.

The important modern church historian of Ancient Britain, Rev. Professor Dr. Hugh Williams, is therefore quite correct. He insists that after the pioneering of the Roman Catholic Church on a small scale among the Non-Christian Kentish Saxons from A.D. 600 onward, the rest of the Non-Christian Saxons were christianized largely through the efforts of the Proto-Protestant Celtic Culdee Christians.

Williams declares⁵⁴ that in the middle of the seventh century the labours of the Celto-Gaelic Culdee Christians (such as Aidan, Finian, and Colman) conformed with that of the Celto-Brythons as to their theological views. Yet those Celto-Gaels were nevertheless appreciated and honoured even by the A.D. 731f Anglo-Saxon Roman Catholic church historian the Venerable Bede.

**King Oswald of Northumbria succeeded
by his less able brother Oswy**

Oswald, the Culdee Christian Anglo-Saxon King of Northumbria, died in 642. He was slain in the Battle of Maserfelth "while unsuccessfully fighting against the Non-Christian Anglo-Saxon King Penda of Mercia.

As Professor J.R. Green observes,⁵⁵ the old religion of the Anglo-Saxons was dying. The Mercian Penda was still its rallying-point. His long reign was one long continuous but slowly-losing battle against the new religion of Christianity which even then was christianizing the Anglo-Saxons.

At last, the neighbouring East-Anglia became the field of contest between the two powers. In A.D. 642, Oswald marched to deliver Northumbria from Penda. He succeeded, but was himself killed in battle. Then, at that death of Oswald, his brother Oswy was called upon to fill his throne.

⁵³ W. Camden, as cited in D. Douglas's *The Royal Stone of Ireland*, Box 625, Sunnybank, Q. 4109, Australia, 1993, p. 2. Blair cited Churchill's *op. cit.*, I, p. 169.

⁵⁴ (*Brit.*) *Ch.*, pp. 631-38.

⁵⁵ *Op. cit.*, pp. 24f.

Now, however ó as Blair explains⁵⁶ ó at least for a while, Northumbria itself fell apart. The Deirans then ó **by representative election** ó chose Oswine to be their king. Under him, they maintained their independence from Oswy's Bernicia for ten years. At first, Oswy thus had to be content with ruling Bernicia ó while Oswine ruled Deira.

In A.D. 651, however, the Culdee King Oswy of Bernicia ó seeking to reunite the two kingdoms ó invaded Deira. This brought about the death of Oswine. The Deirans, however, were still unwilling to submit to Oswy's government. So they took as their king a son of Oswald who then sought the protection of Penda against the Bernicians. This made Deira a Mercian dependency of the pagan King Penda for the next three years.

After Oswald died, it was a decade before his brother and successor Oswy, who indeed immediately reigned in the northerly Bernicia, could reconquer the breakaway southerly Deira and thus re-establish a united Northumbria. Oswald had been slain in battle against the Non-Christian King Penda of Mercia in 641 A.D. Oswald's Culdee Christian brother, Prince Oswy of Bernicia, had thereupon become the King of Northumbria ó and even *Bret-walda* alias Emperor of Britain.

However, Cyneburge ó the daughter of King Penda of Mercia ó had herself embraced Christianity and married Prince Alchfrith the son of the Christian King Oswy. After the couple had settled in Northumbria, the bride's brother ó Penda's son Prince Peada ó took four Christian Missionaries back home with him to instruct the Mercians.

Although old King Penda never became a Christian, he did admire Christian morality. So he permitted the evangelization of the Mercians ó and refused to allow new Mercian Christians to relinquish their new religion. Indeed, Penda himself lived to see the strong beginnings of the nominal christianization even of his own kingdom of Mercia.

Yet new clashes ó often involving the destiny of Deira ó now broke out between Northumbria's Christian King Oswy and Mercia's Non-Christian King Penda. All Oswy's gracious offers of precious gifts and ornaments did not placate Penda. Finally, in 655, Oswy cried out: "Since the Pagans will not take our gifts ó let us offer them to One Who will!"⁵⁷ So Oswy then launched a new round of Missionaries to the neighbouring Pagans in Mercia.

This somewhat irritated Mercia's King Penda. He was perhaps also infuriated by Northumbria's ally, the East-Anglian King Anna, for giving asylum to Penda's enemy King Cenwahl of Wessex. At any rate, Penda, with a huge army of Saxons and Brythons, suddenly attacked Oswy and his son Alchfrith (Penda's own son-in-law).

⁵⁶ *Rom. Brit. & Earl. Engl.*, pp. 193f.

⁵⁷ J.R. Green: *op. cit.*, pp. 24f.

The Christian Oswy's historic victory over the Non-Christian Penda

Penda now declared his intention to exterminate all the Northumbrians. However, the night before the battle, the Christian Oswy fervently besought the Lord for assistance.

God Himself then intervened. Next day, at Winwaedfield near Leeds, the Aire River swept away more of the Mercians than did the Northumbrians.⁵⁸

Now the night before that battle, Oswy ó observes Professor J.R. Green ó had vowed that, if successful, he would dedicate his daughter to God and endow twelve monasteries in his realm. God heard Oswy's prayer.

Next day, the victory was Oswy's. Penda, the last great Non-Christian king of Mercia, was killed in battle while attacking Oswy in 654.

Thereafter, explains Green, Bede tells us that the Mercians rejoiced to serve the true King, Jesus Christ. Three provinces ó the earlier Saxon Mercia; that of the Mid-Anglians; and that of the Brythonic Lindiswara ó were now united in the Bishopric of the Culdee Christian Ceadda. This is the óSt. Chadó whom the Mercian see of Lichfield still regards as its founder.

Now the Battle of Winwaedfield ó as the celebrated historian A.E. Freeman declares in his book *Norman Conquest*⁵⁹ ó marks an important turning-point in the history of Britain. For not just the struggle between Northumbria and Mercia but, far more importantly, also the battle between the creeds of Christ and Woden was there decided.

Peter Blair explains⁶⁰ that Penda had brought together a great coalition ó in a determined effort to destroy Oswy. Supported by King Aethelhere of the East-Angles ó as well as by several Brythonic princes (including the king of Gwynedd) ó Penda had marched against Bernicia. At first, Oswy was driven to seek safety in the Far North. He was, however, able to recover ó and to win a great victory near Leeds around 655. Penda was killed and Oswy re-established.

This was a decisive event. Subsequently, Oswy was not only the undisputable political leader of the entire region. He was also an implacable foe of unbelief. For he was a strong champion of Christianity ó initially of Culdee Protestantism (though unfortunately later of Roman Catholicism).

As Delaney's book *The Celts* declares,⁶¹ Iona and Lindisfarne had established themselves as the cornerstones of a Gaelic Scotland. Indeed, even England ó though diluted by successive waves of conquerors ó has the right to be called ðAnglo-Celticø just as much as ðAnglo-Saxon.ø⁶²

⁵⁸ *Hist. Hist.*, XVIII, p. 53.

⁵⁹ Cited in *ib.*, pp. 53 (n. 1) & 635.

⁶⁰ *Rom. Brit. & Ear. Engl.*, pp. 193f.

⁶¹ *Op. cit.*, p. 52.

⁶² *Ib.*, p. 59.

The Christianization of the Anglo-Saxon-Celtic Kingdom of Mercia

Eastern Mercia ó and indeed also the government of Mercia as a whole ó was in Anglo-Saxon (and initially Non-Christian) hands. However, Western Mercia was largely Brythonic and Christian. Ultimately, however, the eastern and western regions were integrated into a new Anglo-British and Christian Mercia.

Blair relates⁶³ that King Penda remained Non-Christian to the last. Yet in A.D. 653 his son Peada was baptized by Finnan, Aidan's successor at Lindisfarne. That occurred on the occasion of Peada's marriage into the Northumbrian royal family.

The A.D. 731 Bede declares⁶⁴ that the Midlands' Angles (or the Mid-Angles) under their Prince Peada received the faith and sacraments in A.D. 653. Oswald's Northumbrian brother King Oswy converted the Mercians near the River Trent, and also the adjacent provinces, to the grace of the Christian Faith.

In the meantime, Bishop Aidan being dead, Finnan ó who was ordained and sent by the Iro-Scots ó succeeded him in the bishopric. He, explains Bede, built a church on the isle of Lindisfarne ó the Northumbrian see. It was after the manner of the Iro-Scots that he made it.

Holinshed relates⁶⁵ that the Germanic people of Mercia commonly called the Middle-Angles ó received the Christian Faith under their king Peda or Peada (the son of Penda). The young Peda had come to King Oswy of Northumberland, requesting from him his daughter Alchfled in marriage. But Peda was informed he might not have her, unless he first became a Christian.

So, upon hearing the Gospel preached ó with the promise of the celestial joys, immortality and the resurrection of the flesh in the life to come ó he said that whether he had King Oswy's daughter to wife or not, he would surely be baptized. Therefore he, with all those who came there with him, was baptized by Bishop Finnan.

Taking with him from Northumbria four Presbyters who were thought meet to teach and baptize his people, Peda returned to his own country with great joy. The names of those Presbyters were as follows: Cedda, Adda, Betti and Diuna. The last was a Scot by nation, but the others were all Englishmen.

All of these Presbyters, however, were Culdees. Coming into the province of the Middle-Angles, they preached the Word and were well heard. Thus, daily, a great number of nobles and commoners were baptized. Thus Holinshed.

Sir Winston Churchill observes⁶⁶ that with the defeat and death of Mercia's King Penda and also upon the christianization of the West-Saxons' kingdom of Wessex, Anglo-Saxon England was definitely rallied to the Christian Faith. With the exception of Sussex and the Isle of Wight, there was now no kingdom in which heathen practices prevailed in Britain. Indeed, apart from individuals, the Island was wholly Christian. Henceforward, the issue was no longer whether the Island would be

⁶³ *Rom. Brit. & Ear. Engl.*, pp. 230f.

⁶⁴ *Op. cit.* III:7,21,24f.

⁶⁵ *Op. cit.*, I:619f, citing Bede & Matt. West.

⁶⁶ *Op. cit.*, pp. 152f.

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Christian or Pagan ó but whether the Romish or the Celtic view of Christianity would prevail.

Historian Blair explains⁶⁷ that following the relapse of Essex in A.D. 616, Christianity was restored to that kingdom shortly after the middle of the century by Cedd. He was English by origin, but Celtic by training.

A magnificent church of seventh-century date at Brixworth in Northamptonshire and a rich collection of early-sculptured stones in Leicestershire, testify to the existence of prosperous Christian communities. There were many areas in which the successes achieved by the Celtic Missionaries had led to the adoption of Celtic beliefs and practices by the Anglo-Saxons. The Celtic Missionaries who worked among the English, were almost all of Irish or Scottish origin.

Thus, Mercia and her laws now became christianized. Writes Flintoff in his *Rise and Progress of the Laws of England and Wales*,⁶⁸ the local constitutions of the ancient kingdom of Mercia, which obtained in the English counties nearest to Wales and which probably abounded with many Celto-Brythonic customs, were called the *Mercen-Lage* (or the ðMercian Lawð). These laws were, even later, and until the beginning of the eleventh century, in use in different counties of the realm ó prior to their final absorption into Late-Saxon Law not long before the Norman Conquest.

**Consolidation of Christianity among the
Anglo-Saxons from A.D. 630 to 660**

Professor J.R. Green explains⁶⁹ it was through Proto-Protestant Culdee Missionaries from Christian Northumberland ó that the East-Saxons again became Christian. Ceadda was a monk of Lindisfarne. His brother was the Missionary Cedd. In Northumbria, the work of his fellow Missionaries has almost been lost because of the greater glory of Cuthbert.

Indeed, while many Missionaries were thus labouring among its peasantry, Northumbria saw the rise of a number of non-celibate monasteries gathered on the loose Celtic model of the family or the clan. Hilda, a woman of royal race, reared her abbey on the summit of the dark cliffs at Whitby.

But the name which really throws glory over Whitby, is the name of the lay-brother Caedman. From his lips flowed the first great English song. Professor Green states that Caedman sang of the creation of the World, of the origin of man, and of all the history of Israel; of their departure from Egypt, and entering into the Promised Land; of the incarnation, passion and resurrection of Christ, and of His ascension; of the terror of future judgment, the horror of hell-pangs, and the joys of Heaven.

It was therefore not only nor indeed even chiefly the Roman Catholic Missionaries who met with successes among the Anglo-Saxons (and notably so in Kent). The bulk

⁶⁷ *Rom. Brit. & Ear. Engl.*, pp. 230f.

⁶⁸ *Op. cit.*, pp. 132f.

⁶⁹ *Op. cit.*, pp. 24f.

of the successful Missionaries among the majority of the Non-Kentish Anglo-Saxons at this time, were Non-Romish Celtic Culdees.

This was true especially in the North and the Midlands of England, where the Proto-Protestant Culdees were strong ó as regards the Northumbrian Anglians and the Midland Mercians. Yet, to a lesser extent, it was also true (outside of Kent) even in the South of England where Romanism was strong. Thus it was true of East-Anglia and of Essex, and also as regards the powerful West-Saxons in Wessex.

There was the work of the Romanist Austin among the Kentish Saxons ó and the work of his successor Paulinus who supported King Edwin of Northumberland and King Eorpwald of the East-Saxons. Yet most of the English Anglo-Saxons themselves were won initially by and for primitive Culdee-Protestant Christianity ó rather than by its Roman-Catholic modification.

Throughout this period of the progressive ñchristianizationø of the English Saxons, there were also predictable increases in wealth and prosperity. Excavations at Sutton Hoo in Suffolk have uncovered not only eleven barrows, but also a *circa* A.D. 660 Saxon ship. Together with its gold and silver treasures, it is now preserved in the British Museum.⁷⁰

Beginning of the romanization of most Anglo-Saxons from A.D. 660 to 666

Rev. R.W. Morgan gives a very striking assessment. He explains that sixty-three years after the landing at Kent by the Romanist Austin ó that is, by A.D. 660 ó all seven kingdoms of the Anglo-Saxon ñheptarchyø in England except Sussex, had been baptized. Yet even then, Bishop Wini of Winchester was still the only prelate of the Romish communion in Britain. And even he had purchased his first bishopric!⁷¹

Rev. Morgan states that the rest of the bishoprics in the British Isles were Non-Romish. They were Proto-Protestant Culdee bishoprics.

Consider here: Maelgwyn of Llandaff in Wales; Patrick the Apostle of Ireland; Ninian the Apostle of the Southern Picts; Columba of the Scots; Aidan of the Northumbrians; Finnan of the East-Angles; and Chad of the Mercians. They were all native Celts from the British Isles, educated in its Celtic Culdee Theological Colleges.

In A.D. 661, the Anti-Romish Celtic Culdee Missionary Finnan from Iona died ó after baptizing the kings of the East-Saxons and of the Mercians. Rev. Professor Hugh Williams states⁷² that Finnan was the second of the Irish Missionaries who evangelized North- and Mid-England. He ordained several Bishops ó Diuna for the Mid-Angles; after him, Ceollach; Cedd among the East-Saxons; and Trumhere in Mercia. Indeed, that Cedd (the Celtic-trained Chad) ó Bishop of Northumberland ó was appointed Bishop of the Saxons in Mercia (during A.D. 667).

⁷⁰ See: art. *Sutton Hoo*, in *NICE* 21:6575; & Woodø *Dark Ages* pp. 70f.

⁷¹ *Op. cit.*, p. 159 n. 8.

⁷² *op. cit.*, p. 457.

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In 662 A.D., everywhere in Anti-Romish Britain outside of Kent all current church-planters were Celtic-trained and not Romish-trained workers. This was then so not just among the Celto-Brythons and the Celto-Picts and the Celto-Scots but even among the Anglo-Saxons.

In his *Bampton Lectures*, Soames observes⁷³ that the forefathers of the English Christians were in general not converted ó as many would fain represent ó by Romish Missionaries. The heralds of salvation who planted Christianity in most parts of England were trained in British schools of theology. They were firmly attached to those national usages which had descended to them from the most venerable antiquity.

As Alice Stopford Green explains in her book *Irish Nationality*,⁷⁴ in A.D. 662 there was only one Bishop in the whole of England who was not ordained by Iro-Scotic Christians. That bishop, Agilberct of Wessex ó though born in by-then-romanized Gaul ó had nevertheless been trained in non-romanized Ireland. So the matter of his later ordination was rather incidental. Indeed, the great school of Malmesbury within Wessex in the South of England was founded by an Irishman ó just like Lindisfarne had been in the North.

Ireland had now become well-known to Englishmen. Fleets from England to Ireland were loaded with divinity students. The Irish most willingly received them all, welcoming them in every school from Derry to Lismore. They even made a ÆSaxon Quarterø for them in the old university of Armagh.

Under the influence of the Irish teachers, the spirit of Anglo-Saxon bitterness was checked ó and a new intercourse sprang up between the English, the Picts, the Britons, and the Irish. For a moment, it seemed as though the British Isles were to be drawn into one peaceful confederation and communion with a common worship. The peace of Columba, a fellowship of learning and of piety, rested on the peoples. Thus Alice Green.

In passing, it should be observed that the later Westminster Assembly ó pioneered by the *Irish Articles* of Erinø Puritan Archbishop Ussher ó had the same noble aim. It was the aim ó on the basis of a common faith and worship ó of confederating the three kingdoms of England-Wales and Ireland and Scotland. Yet not till the beginning of the nineteenth century was this realized ó though only in part; but by then, alas, with no common religious agreement. After subsequent setbacks, its elusive fuller attainment now still remains a task for the future.

It was the resurgence of Romanism in Britain from A.D. 660 to 666f that prevented the happy confederation of England, Cornwall, Wales, Anglesey, Cumbria, Pictavia, Scotland, Man and Ireland. For the polarization of the Romanists against the Culdees especially at the A.D. 664 Synod of Whitby, fractured the movement of those regions toward ecclesiastical harmony.

Before then ó writes even the humanistic *Historians' History* in its chapter on ÆThe Anglo-Saxon Conquestø⁷⁵ ó it was during the reign of Oswine that the Church began

⁷³ S. Soames: *Bampton Lectures*, pp. 112-257.

⁷⁴ *Op. cit.*, pp. 47f.

⁷⁵ *Op. cit.*, XVIII, p. 54.

to assume something of the influence in England that was to make it at a later time one of the most powerful agents in welding together a single nation. The greater part of England had been converted by Celtic Missionaries. The teachings of these men were orthodox. In matters of discipline they differed radically from the Romanized Church at Canterbury, and the Churches on the Continent.

So then ó by A.D. 663, the Romish succession within England had died down to just one prelate. Anglo-Saxon Christianity had been promoted and nourished especially by Celtic Christians. The succession of the Romanist Austin in Canterbury and Rochester expired in Damianus in A.D. 666. Yet precisely then, Rome was about to further its interests dramatically throughout Western Europe ó and to start making a mighty comeback and advance also among the English.

We ourselves do not necessarily claim that this date ÷A.D. 666ø is here significant in terms of Revelation 13:1-18, where God tells us the number of the beast (apparently of the Neo-Roman Empire) is six hundred and sixty-six. But it is indeed interesting to note that approximately fifty years after that date, the Pope had become strong enough ó for the very first time ó to urge people to kiss his toe.⁷⁶

The highroad which led to the epoch-making Synod of Whitby in A.D. 664f

In A.D. 664, the Synod of Whitby met in Yorkshire outside the Celtic-governed parts of Britain. It was convened to co-ordinate the Celto-Culdee and the Saxon-Culdee Churches (**within** the **English**-governed parts of Britain).

The Anglo-Saxon Christian Hilda was then Culdee Abbess of Whitby. It was then called Streaneshalch, and was a famous non-celibate community of both men and women (together with their families). The Anglian Hilda it was who admitted the famous Anglo-Saxon Christian poet Caedmon to that fellowship. Indeed, she it was who even after the Synod of Whitby still remained a faithful Culdee ó to the very end of her life.⁷⁷

The rationale for convening the A.D. 664 Synod of Whitby, as stated above, was good ó to confederate the English and the Celtic Churches **within England**. Sadly, that Synod ended up with a result almost exactly the opposite ó the ripping apart within England of Celts and Saxons who were then being harmonized by Culdee Christianity.

For Whitby actually signalled the beginning of the increasing romanization of the Anglo-Saxon Church. The Synod brought to a head an epoch-making clash of Bible-believing & non-celibate Celtic Culdee Missionaries chiefly from Northern Britain ó against the Rome-loving celibate clergy chiefly from the southeast of England. It was a clash that would have far-reaching repercussions ó right down to the present day.

⁷⁶ See L. Boettner's *Rom. Cath.*, p. 8; and F.D. Bruno's *Cath. Belief*, p. 167.

⁷⁷ See Bruce's *Spread. Flame* I p. 409; and Holinshed's *op. cit.* (in loc.).

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As Ashe has observed,⁷⁸ the Northerners (both Anglians and Celts) had less regard for clerical celibacy than the Jutes and the Saxons of the Southeast. The Anglo-Celts anticipated Eastern Orthodoxy ó by allowing presbyters to marry and raise families. What the clan-based Northerners in Britain did, was to admit married men very freely to the Presbyterate. That is why Welsh, Cumbrian and Iro-Scotic genealogies include numerous people legitimately descended from Presbyters.

In the North, there was a different concept anent women. It encouraged the Celtic practice, in contrast to the Romish. This nearer sense of spiritual kinship with the daughters of Eve, promoted the institution of the ðmixed houseø (alias the ðfamily monasteryø) ó harbouring ðmonksø and ðnunsø who might very well be married to, or even marry, one another. In the Celtic way, women in general seemed closer to the key officialdom of the Church.

But why then had the Culdees now finally at least **begun** to co-operate with the Romanists? Immediately before and after the death of Mohammed in 632, Islam had spread rapidly. It had, relates the later historian Matthew of Paris,⁷⁹ violently wiped out almost all of the many Christian churches south of Europe ó from Persia and Syria in the East; throughout Arabia and North Africa; and even toward the Straits of Gibraltar in the West. Anxiety in Europe about the spread of Islam helped consolidate even many Proto-Protestant Christians to get behind Rome ó as their uneasy ally against what was perceived as a common opponent.

This was probably also a factor now tilting even the steadily-christianizing Anglo-Saxons. It would have propelled them more and more toward the internationally-powerful Roman Catholicism (in its moderated ðEnglishø form) ó rather than toward the somewhat isolationistic Proto-Protestant Culdee Christianity of the Celts, who were mistrusted and even denigrated especially in the influential south of England and also particularly in Southern Europe.

A further factor was Northumbria's Culdee Christian King Oswy's unfortunate political marriage to the outspokenly Roman Catholic Princess of Kent. Indeed, this had followed upon the earlier marriage of Oswy's predecessor King Edwin to an equally-fanatical Romanist ó Princess Aethelberga (the daughter of the hardline Romish Queen Bertha of Kent).

Upon their marriages, these southern princesses brought their own Romish advisers with them into Northumbria. Thus Romanist clergy like Paulinus, Wilfrid and Benedict then insinuated themselves into the courts of the Culdee northern kings who had married those Romish southern princesses.

Celts and Culdees were mistrusted in the influential south of England. Romish princesses together with their clergy from the south, relocating in Northumbria, imported that mistrust there too. In addition, there was a proper common concern about the international danger presented by the rise of Islam (a concern shared by both Culdees and Romanists). Improperly, that proper concern tended to promote a **false ecumenism among Christians**. Such factors as the above all seem to have weakened

⁷⁸ *Op. cit.*, pp. 149f.

⁷⁹ Matt. Paris: *op. cit.*, I p. 295.

the Culdee influence in Northumbria, and to have contributed toward the sad and Pro-Romish decision of the A.D. 664 Synod of Whitby.

As Professor J.R. Green declares,⁸⁰ the Church of Northumbria was now torn by a strife whose issue was decided in Whitby. The labours of Aidan and the victories of Oswald and Oswy had annexed England to the Proto-Protestant Culdee Irish Church. The non-celibate monks of Lindisfarne, or of the new religious houses whose foundation followed that of Lindisfarne, looked for their ecclesiastical tradition not to Rome but to Ireland and to the Iro-Scotic Missionaries from Scotland. They quoted for their guidance the instructions not of the Romish Pope Gregory but of the Culdee Columba of Iona.

Suddenly, however, much of this was to change. For even then, the Romish influence was already spreading from Kent into Essex ó and would soon spread yet further into both Sussex and Wessex.

The immediate background of the A.D. 664 Synod of Whitby

The real Metropolitan of the Church as it existed in the North of England, was the Abbot of Iona. But Oswy's Queen brought with her from Kent, the loyalty of the Kentish Church to the Roman See. A Roman party at once formed all around her. Her efforts were seconded by two young Thegns, Benedict Biscop and Wilfrid of York. It was especially the latter, trained in Kent and consecrated by Frankish Bishops in romanized Gaul, who won the battle for Romanism in Northumbria ó and who then not only romanized the people of Sussex but thereafter furthered the Papal Church also in Mercia.

Especially during the early-660s, the strife between the Culdees and the Romanists was rising high. At last, Oswy was prevailed upon to summon in A.D. 664 a Great Council at Whitby ó where the future ecclesiastical allegiance of England should be decided. Unfortunately, there the Culdees were outmanouvred by the Romanists. Consequently, the Culdee Colman ó followed by the whole of the Irish-born brethren and thirty of their English fellows ó forsook the See of Aidan in Northumbria after the Synod of Whitby, and sailed away to Iona.

Had the Culdee Church of Aidan finally won, the later ecclesiastical history even of England would probably have resembled that of mediaeval Culdee Ireland. The Celtic Church, in its own Irish home, took the obviously non-celibate clan system of the country as the basis of church government ó rather than the Roman Catholic system of priestly celibacy. Consequently, if Colman had won at Whitby ó the mediaeval Anglo-Saxon Church of England would have remained Culdee Proto-Protestant, instead of lapsing (at least moderately) into Romanism. Indeed, if Colman had won, even the Anglo-Jutish Church might have relinquished Romanism and converted to Culdee Christianity. Indeed, it is even conceivable that Celtic Culdee Christianity would then have driven Romanism clean out of Europe.

⁸⁰ *Op. cit.*, pp. 28f.

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What, then, actually happened at Whitby's Synod? The *New International Dictionary of the Christian Church* in its article "Synod of Whitby"⁸¹ calls it an important turning point in the history of the Church in England. That is by no means an understatement of the case.

English Christianity in the seventh century had two main streams. One came from Rome *via* Augustine of Canterbury. The other came from the Celtic Church *via* Iona and Lindisfarne.

There were a number of differences in ethos and as regards religious observance. The most notable, concerned the date on which Easter was to be celebrated. The issue came to a head in A.D. 663, when the Culdee King Oswy of Northumbria saw that in the following year he would be celebrating Easter at the time when his Romish wife, who had been brought up in the Jutish Church of Kent according to the Romish rites, would be observing Lent.

A Synod was called. The delegates of the **Culdee** persuasion were: the Anglo-Saxon King Oswy of Northumbria, who presided; Cedd, Bishop of the East-Saxons; Hilda the Anglo-Saxon Prioress of Streanshalch Abbey in Whitby; and the Iro-Scotic Colman, the Culdee Bishop of Lindisfarne in Northumbria. The **Roman** representatives included: Oswy's son Alchfrith (whose mother had been raised by the Romanizers); Agilbert, the Gaul-born Romanist and Bishop of Dorchester in Wessex; Wilfrid, Abbot of Ripon and later Romish Bishop of Sussex; and James the Deacon.

Colman argued that the Celtic tradition went back through Columba and Polycarp to the **apostolic** John (the evangelist). Wilfrid pleaded the **current** near-universality (outside of Britain in Western Europe) of his tradition. The king, who till then had supported the Culdees, finally judged in favour of the Romish party and most unfortunately, and for a rather flippant reason.

Conspicuous issues addressed in A.D. 664 at Whitby's Synod

In our previous chapter, we had an important section on the "Chief Doctrinal Differences between the Apostolic British Church and the Romanists" (*q.v.*). Something more now needs to be said about some of those basic differences between the Culdee Church and the Latin Church. That will explain many of the reasons why they clashed at Whitby and thereafter in A.D. 664-666.

The Very Rev. Dr. Charles Warr in his book *The Presbyterian Tradition*⁸² observes that the Native Church which gradually grew up from the settlements planted throughout wide tracts of Scotland by the Iona Missionaries, was separated widely from the novel yet deteriorating usages of the Romish communion. This then created a gulf which it was impossible to bridge.

As regards the Culdee administration of the sacrament of baptism, we know that between it and the ritual of the Romish ordinance there must have been wide dissimilarity. Rome had **added** certain accretions to the simplicity of the Christian rite

⁸¹ *In loco*; compare Blair's *Rom. Brit. & Earl. Engl.* p. 234.

⁸² *Op. cit.*, pp. 182f.

of initiation. Less importantly, the two Churches also differed in their style of clerical haircuts.

Warr insists, the **Romish** Church had **changed** also its method of calculating the date for the celebration of Easter. Towards the end of the sixth century, and throughout the West, she had **enjoined** uniformity as regards the **new** observance. However, the Columban Church clung stubbornly to the **older** form which Rome had begun to throw overboard as early as the year 343.

So there were at least three **conspicuous** issues which outwardly distinguished the Culdees from the Romanists ó the tonsure, baptism, and Easter. Yet at the root, the **deeper** issue was really **the sufficiency of Scripture**.

For the Romanists kept appealing to their allegedly -Petrineø (yet in reality only recent and pseudo-petrine) traditions. The Culdees, on the other hand, kept appealing to apostolic practice ó as determinable especially, if not solely, from the Holy Bible.

Professor Dr. F.F. Bruce explains⁸³ that the Romish Canterbury clerics practised the coronal tonsure of allegedly Western and certainly Roman Christendom. Their Irish or Culdee brethren cultivated the frontal tonsure. The Irish Church, striving to be Apostolic, claimed John's authority for it.

There was also a dispute with regard to baptism and confirmation. The Irish Church, like the Eastern Church, allowed ordinary Preaching Presbyters to perform the act of confirmation. The Roman Church restricted this function solely to those post-apostolic senior regional clerics (whom alone they called -Bishopsø). Shades of sacramentalism!

Of more consequence, continues Bruce, was the difference in computing the date of Easter. The Celtic Christians of Britain and Ireland alike used a cycle of eighty-four years. This had been in general use throughout Christendom at the time when the British Isles were evangelized ó viz. from 35 A.D. onward, and thus during the Apostolic Age. However, there had been **changes since then** ó and in A.D. 525 a nineteen-year cycle was accepted at Rome as the proper basis of reckoning. It was this, naturally, which the A.D. 597f Romish Church in Canterbury and her daughter-churches used.

Clearly, then, the Celtic Culdee Church in the British Isles maintained the more ancient practices. It was the Roman Catholic Church which had introduced the **innovations**. For the Culdees were apostolic; but the Romanists were post-apostolic; and, at best, only sub-apostolic.

F.F. Bruce's account of the A.D. 664 Synod of Whitby

Bruce also gives a useful account of the meaning of the important train of events which now unfolded. He explains⁸⁴ the chief agitation against the Celtic practice came from Oswy's son Alchfrid ó whom he had made king of Deira. Alchfrid's tutor, Abbot Wilfrid of Ripon, had lived in Rome and Lyons ó and followed the Roman

⁸³ *Ib.*, I pp. 410f.

⁸⁴ *Spread. Flame*, I pp. 412f.

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practice. Alchfrid, instructed by Wilfrid, determined to replace the ÆIrishø by the Roman usages throughout Northumbria.

But Oswy was sure the Irish were right. His advisor the Culdee Colman pleaded traditional custom and maintained that the Welsh-Brythonic and Scots-Irish reckoning had the authority of the Apostle John behind it.

Thereupon at the Synod of Whitby the Romish spokesman Wilfrid arrogantly told the Culdees: ð**Y**our Columba ó yes, **o**ur Columba too, **i**f indeed he belonged to Christ ó may have been a saint and mighty in deeds of power. But can he be given the slightest preference above the most blessed prince of the Apostles to whom our Lord said ðYou are Peterø?ö

The Romanist Wilfrid seems to have been dishonest. For he surely knew Christø above statement to Peter had nothing to do with the date for celebrating Easter! Indeed, Wilfrid surely knew that even Post-Petrine Rome had itself long followed the Johannine and indeed apostolic practice ó and had never changed even its own date for celebrating that practice until as late as 525 A.D. Thus Romanism had now become not only Anti-Johannine, but also Anti-Apostolic ó and even Anti-Petrine!

However, Wilfridø mention of Peterøø name ó or rather of our Lordøø words to Peter ó deceived the Synod of Whitby into reaching a decision in favour of Rome specifically as regards the date for celebrating Easter. Nevertheless, subsequently too, in a few parts of Scotland ó as also in Irelandøø Ulster and Britainøø Wales ó the older practice survived right down to the Norman period (1066f A.D.).⁸⁵

Alchfrid and Wilfrid had aimed to purge the Northumbrian Church of Irish influence ó and not simply to impose the Roman computation of Easter upon it. Yet Bruce rightly concludes that this date question was really no victory for that party. For Alchfrid died almost immediately after the Synod. He had intended to revive the See of York as the chief ecclesiastical centre of Deira, and have Wilfrid installed as Bishop there. However, Oswy gave it instead ó to Chad the Culdee.

Nor did the Culdee influence in Northumbria cease even after the time of Chad. For also Cuthbert (so English in name and so venerated in the Christian memory of Northumbria) represented the Scots-Irish rather than the Roman-Catholic tradition. His real desire was to live in the true Celtic manner.

One reason for the persistence of Scots-Irish influence in Northumbria, was the superiority of Irish education to anything that could be obtained in England or in Western Europe at that time. Indeed, Irish education was superior even to that available in Rome itself.

Not only Northumbrian clerics but even members of the royal house went to Ireland for their education. It was partly to counter this cultural influence ó that the joint Romish monasteries of Wearmouth and Jarrow were founded in the later part of the seventh century ó producing the great Romanist historian and scholar Bede in the eighth. They were designed to be centres of Christian learning in the interests of the

⁸⁵ *Ib.*, p. 413 n. 2.

Romish and Continental tradition ó though indeed still amid an environment which reflected the Celtic tradition.

The Synod of Whitby according to Williams, Roberts and Taylor

The eminent church historian Rev. Professor Dr. Hugh Williams remarks⁸⁶ the positions held by either side may be understood from the assertions made by Colman and Wilfrid. The Celtic party, led by Colman, averred that their Easter was the same which the blessed John the Evangelist (the disciple specially beloved by our Lord) with all the churches over which he presided ó is recorded to have established. There is a grain of truth hidden here. See Eusebius: *Church History*, V:24.

On the other hand, when Wilfrid spoke on behalf of the Romish custom, he claimed that it was held õwhen Peter preached at Rome.ö This was an unprovable and also a fictitious tradition which the Romanists had by Wilfrid's time, at least to their own satisfaction, already finalized as their version of æchurch historyø (*sic*). Nevertheless, it was these ideas ó certainly new to King Oswy ó that finally won his approbation.

Rev. L.G.A. Roberts states⁸⁷ that the A.D. 664 Synod at Whitby brought about the separation of the Anglo-British Church (then amalgamating the Anglians and the Brythons) from the Celtic Church in the British Isles ó owing to the intrigues of the romanizing Anti-Celtic Anglo-Saxon Roman Catholic Wilfrid. Yet as a result, the independence of the Celtic Church still continued till A.D. 1022-1188 (Newell).

It is to be known ó on the evidence of Haddon and Stubbs in their monumental work *Concilia* ó that the Celto-Brythonic Church depended upon its own version of the Bible which existed prior to the Vulgate or even the older Italic or Latin version. This is seen in quotations from the Old Celtic Version ó by Sedulius, Celestius, Fastidius, Gildas, and Columbanus.

Indeed, even at and after Whitby, it was not only the Celto-Culdees who distantiated themselves from some of the practices of the Church of Rome. To some extent, so too did the Anglians and the Anglo-Saxons. Yet it was especially the Celto-Culdees who did so ó together with as many Anglo-Saxons as joined them, either then or thereafter.

Gladys Taylor rightly explains in her book *The Early Church*⁸⁸ that in all debates between the early national Churches ó those of Gaul and Britain were acknowledged by Rome to be products of the Eastern Church which followed the teaching of John. The Celtic Church followed the Eastern practice of celebrating Easter as nearly as possible to the time of the Passover. It refused to conform to the dates later decreed by Rome.

The A.D. 731 Venerable Bede, a Romanist, describes this debate in detail. However, already in the first half of the second century, we find John's disciple Polycarp Bishop of Smyrna setting off to discuss the question of the date of Easter

⁸⁶ *Op. cit.*, p. 470.

⁸⁷ *Op. cit.*, p. 16.

⁸⁸ *Op. cit.*, p. 47.

with Anicetus Bishop of Rome. Stated Polycarp: ðI adhere...to the usage followed in Asia when I was with the apostle John.ö

Bede's account of the A.D. 664 Synod of Whitby

The A.D. 731 prejudiced Anglo-Saxon Anti-Celtic and Anti-Culdee Roman Catholic church historian Bede writes⁸⁹ about this great rift. It was to some extent a schism of international proportions. It occurred in 664 A.D., some seventy years before Bede wrote about it in A.D. 731. Yet it in 664f A.D. represented in particular a rift especially between the Bible-believing Celtic and Anglo-Saxon and Anglo-British churches in the British Isles on the one hand, and the Anti-Celtic romanizing churches in England on the other.

The rift indeed stacked practically all of the Celts throughout the British Isles ó the Brythons, the Cornish, the Welsh, the Cumbrians, the Scots, the Picts, the Manx, and the Irish ó against many of the Angles and Saxons and Jutes in England. Yet it further stacked the many Celtic and English Proto-Protestant Culdees on the one hand ó against those Anglo-Saxons who were romanizing, and against all Romanists, on the other.

At that time, a great and frequent controversy had been building up anent the observance of Easter. Those who came from or had been trained in Romish Kent and romanized Gaul, affirmed that the Culdee Scots kept Easter Sunday contrary to the custom of the Universal Roman Catholic Church.

This controversy reached the ears of the Anglian King Oswy and his son Alfrid [alias Alchfrid]. Oswy, having been instructed and baptized by the Culdee Celtic Iro-Scots, and being very perfectly skilled in their language, thought nothing better than what they taught. But Alfrid, having been instructed in Christianity by the Roman Catholic Anglo-Saxon Wilfrid, thought this man's doctrine ought to be preferred before all the traditions of the Scots.

It was agreed that a Synod at Whitby should be held in the Streaneshalch Monastery, where this controversy could be decided. The kings ó both the father (Oswy of Bernicia) and the son (Alfrid of Deira) ó came there. So too did Bishop Colman with his Scottish clerics ó and the Gaul Agilbert and his Romanists (with the priests Agatho and Wilfrid on their side). The Abbess Hilda and her followers were for the Scots ó as also was the venerable Bishop Cedd, who had long before that been ordained by the Scots.

King Oswy first observed that it behoved those who served one God ó to observe the same rule of life. He then commanded his Scotie Culdee Bishop, Colman of Lindisfarne, first to declare what the custom was which he observed ó and whence it derived its origin.

Then Colman the Culdee said: **öThe Easter which I keep, I received from my Elders who sent me here as Bishop**. All our forefathers, men beloved by God, are known to have kept it after the same manner. And that the same may not seem to

⁸⁹ *Op. cit.*, III:25f.

anyone as contemptible, nor worthy to be rejected, **it is the same which St. John the Evangelist (the disciple beloved by our Lord) – with all the churches over which he presided – is recorded to have observed.**ö

Here, the word örecordedö is very important. For it shows the Culdees' reliance on and supreme esteem of the written record of Holy Scripture.

Then the Roman Catholic Wilfrid, being ordered by the king to speak, delivered himself thus: öThe Easter which we observe, we saw celebrated by all at Rome... We found the same practised...wherever the [Roman Catholic] Church of Christ is spread abroad, through several nations and tongues, at one and the same time ó except only these [Iro-Scottic Christians] and their accomplices in obstinacy. I mean the Picts and the Britons ó who foolishly in these two remote islands of the World [**Britain and Ireland**]...oppose all the rest of the Universe.ö

In other words, the Celtic Church in **the British Isles** differed from the Church of Rome. The Celtic Bishops were sent out by their Pro-Biblical Elders ó unlike the Romish bishops who were sent out by the Anti-Biblical Pope. Indeed, the Culdees 'pro-test'-ed against Romanism's novel practices.

When the Romanist Wilfrid had so spoken, Colman the Iro-Scot replied: öIt is strange that you would call our labours foolish! For we follow the example of so great an Apostle [John] who was thought worthy to lay his head on our Lord's bosom.... All the World knows him to have lived most wisely.ö

Wilfrid then replied: öFar be it from us to charge John with folly... **He literally observed the precepts of the Jewish Law** ó whilst the Church still judaized in many points and the Apostles were not able at once to cast off all the observances of the Law which had been instituted by God.ö

Here, the Romish tendency to divorce the Old Testament from the New ó to de-apostle-ize and to revise not just the Old but even the New Testament itself ó is apparent! With all its neonomianism regarding its own human traditions, Rome remained (and still remains) somewhat antinomian as regards the Law of God. Yet Rome was also here at variance even with the earliest ecclesiastical traditions too.

So Colman rejoined: öDid Anatolius, a holy man much commended in church history, act contrary to the Law and the Gospel ó when he wrote how Easter was to be celebrated? ... Is it to be believed that our most reverend father Columba and his successors ó men beloved by God, who kept Easter after the same manner ó thought or acted contrary to the Divine Writings?ö

Here, the Culdee tendency not to divorce öthe Law and the Gospelö ó is apparent. Instead, the Culdees desired to follow those church leaders who adhere öto the Divine Writings.ö

Replied Wilfrid: öIt is evident that Anatolius was a most holy, learned, and commendable man.... Concerning **your** father Columba and his followers, whose sanctity you say you imitate and whose rules and precepts you observe..., I answer that when many on the day of judgment shall say to our Lord that in His Name they

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prophesied and cast out devils and wrought many wonders ó our Lord will reply that He never knew them.ö

Here the Anti-Celtic Anglo-Saxon Roman Catholic Wilfrid's racist slur and also theological tirade against the saintly Columba, speaks volumes. The sheer arrogance of Wilfrid is almost breathtaking. It is exceeded only by his ignorance of the fact that the Anglo-Saxons were kinfolk to the Iro-Scots and descendants respectively of the brothers Gomer and Magog the sons of Japheth. Genesis 9:27 to 10:5.

Wilfrid then attempted to save something of the situation, at least theologically. For he next added: öThat Columba of **yours** ó and I may say ours also, **if[!]** he was Christ's servant ó **was** a holy man, and powerful in miracles. Yet, could he be **preferred** before the most blessed Prince of the Apostles to whom our Lord said, -you are Peter and upon this Rock I will build My Church...?ö Matthew 16:18.

Here, the Romanist Wilfrid implicitly denied that Christ Himself was the Rock upon which the Lord still builds His Church. Wilfrid novelly suggested that not Christ but Peter is the Rock. Indeed, making also a yet further error, Wilfrid here in addition implies that the **then** Pope of Rome was himself the Rock ó just because he (falsely) believed that Peter was his predecessor.

Thus to the Romanist Wilfrid the rock-bottom foundation in Matthew 16:18 was not the Church's one Foundation, Jesus Christ the Lord. To the Romanist Wilfrid in A.D. 664-666, the Church's foundational Rock at that time was the A.D. 657 to 672 Pontiff ó Pope Vitalian the Italian!

Certainly the Celtic Culdee Columba was indeed Christ's servant, even though Wilfrid had queried this. But the real question, of course, was whether Wilfrid the Romanist and Vitalian the Italian were His servants!

The implications of the above, truly boggle the mind. Reminiscent of Paul's prediction in Second Thessalonians 2:3-10 ö**with all deceivableness of unrighteousness**ö and seduced by the mention of the name of the esteemed Apostle Peter ó the majority party at that Synod of Whitby then turned away from Colman, and instead endorsed the position of Wilfrid. The disputation being ended and the company broken up, Agilbert and the others returned home.

Colman, perceiving that his Proto-Protestant and Non-Romish doctrine had been discounted at the Northumbrian Synod of Whitby ó took with him such as would not comply with the Roman Catholic Easter, and went back into Scotland to consult with his people. öThis disputation,ö observes Bede, öhappened in the year of our Lord's incarnation 664ö ó just two years before A.D. 666.

After the A.D. 664 Synod of Whitby, concludes Bede,⁹⁰ öColman, the Scottish Bishop ó departing from Britain ó took along with him all the Scots he had assembled in the isle of Lindisfarne, and **also about thirty of the English nation who had all been instructed**.... He retired to a small island which is to the west of Ireland and at some distance from its coast ó called in the language of the Scots -*Inisbofinde*æ the Island of the White Heifer.ö

⁹⁰ *Ib.*, IV:13,16.

This shows that even according to the Anti-Celtic Anglo-Saxon Romanist Bede it was not just the Iro-Scots who repudiated the novel Romish doctrines there enumerated at Whitby. For he admits also some thirty Anglo-Saxon Culdees seceded, with the Scots, from the then-romanizing Church of England.

The Synod of Whitby according to the Presbyterian Rev. Dr. Warr

The leading modern Presbyterian, King George the Fifth's Chaplain-in-Scotland Rev. Dr. Charles Warr, explains⁹¹ that the real factors operating in the struggle at the Synod of Whitby were not just questions of the tonsure or the date of Easter. They were, in a far greater degree, fundamental differences of order and ideals.

Churchmen of both schools assembled at Whitby in 664. The decisions of that Assembly, are graven indelibly on the history of Britain. Colman, the knowledgeable though naive champion of Iona, was no match for the practised pragmatist Wilfrid or the deceptive spokesman of the Romish claims.

Colman quite rightly kept on trenchantly refusing to acknowledge the papal supremacy or appealing for authority to Holy Scripture and the examples of the Apostles. However, most of his listeners were superstitiously infatuated with the Roman Pontiff or were largely ignorant of the full teaching of the Holy Bible and the complete course of Christian church history. So they voted for Rome.

If the decision of that Synod has only gone the other way, not only would England and indeed all of the Western Isles have been secured for Puritan Christianity. But, under the dynamic leadership of the Celtic Church, Romanism itself would probably soon have been driven out of Europe. However, the romanizing decision of the Synod of Whitby ensured the progressive deprotestantization of England right down till the later Reformation.

Yet as it was, from A.D. 666 onward, the progressive romanizing of England escalated dramatically after the Synod of Whitby. The policy of the triumphant Latinists toward both the Scottish Church and the cognate Irish Culdees or as well as the Celto-Brythonic Church especially in Wales, Cornwall and Cumbria or was bitterly hostile. The Culdee Columban baptism was declared schismatical, the orders of the Scottish clergy were pronounced invalid.

For three centuries thereafter or though still known as the Period of the Culdees or the Scotie Church with its invalid orders (*sic*) and heretical usages (thus Rome) worked out its career as the visible expression of the national religion. The Church remained organized upon a clan-nish or monastic basis, where clerical marriage was permitted. When lawlessness and immorality rioted in Western Christendom, and vice and corruption had invaded the Church elsewhere or the Culdees, as regards themselves, bequeathed to posterity a tradition of simple religious idealism and a moral attitude. Thus Warr.

Yet even among the Anglo-Saxons, Romanism was not able to eradicate the Culdee influence. While after the 664 Synod of Whitby and by A.D. 666 or although

⁹¹ *Op. cit.*, pp. 183f.

the Anglo-Saxon Church in England was, to some extent, itself open to romanizing influences ó it never managed totally to eclipse the Ancient Brythonic Proto-Protestant Culdee Church even among the English.

Much less did it manage to achieve this among the Celts in Cornwall, Anglesey, Wales, Cumbria, Scotland, Man and Ireland. Indeed, from A.D. 680 onward, Anglo-British Christian Missionaries like Willibrord of Northumbria and Wynfrith (alias Boniface) of Devon were winning even the Germans and the Western Europeans ó Biblical Christianity.

McNeill on the abiding Culdee influence in Britain even after Whitby

Bulloch's book *The Life of the Celtic Church* states⁹² all England north of the Thames was indebted to the Celtic Missionaries for its conversion. Even after Whitby, explains the Canadian-American Calvinist Rev. Professor Dr. J.T. McNeill,⁹³ it should not be assumed the Celtic character firmly implanted in Lindisfarne was suddenly altered. Nor should it be misassumed that the Celtic cultural features of the Northumbrian Church ó such as monasteries also for married couples and their families ó were promptly obliterated.

Abundant evidence contrary to such misassumptions, is presented by J.L. Gough Meissner in his book *The Celtic Church of England after the Synod of Whitby*. Meissner shows⁹⁴ that the ascendancy of a Celtic party in Northumbria lasted well into the eighth century (even till the time of the A.D. 731f Bede). Indeed, Celtic survivals endured even to a much later period not only there but also in Mercia and Wessex.

In Wales, insists Professor McNeill,⁹⁵ the Celtic Easter was still retained. At Iona itself ó to be ravaged by successive invasions of Pagan Vikings from the eighth century onward ó a few resisters were permitted to remain.

The christianization of the English kingdoms in the seventh century, was mainly the work of Irish monks and their English pupils. By comparison, the Romish mission in England was carried on less extensively, and with less local continuity. The Celtic influence in Early-English Christianity and Christian culture, was almost exclusively Irish.

Continental references to learning in Ireland from the sixth to the ninth century, are usually couched in superlative terms. Ireland seemed to seekers of learning to be but one big university. Thus Charlemagne's mentor the Englishman Alcuin, writing between 792 and 800 to Irish monks, recognizes a long tradition of Irish scholarly excellence: "Very learned teachers," explains Alcuin, "came from Ireland to Britain."

⁹² J. Bulloch: *The Life of the Celtic Church*, Edinburgh, 1968, p. 72; cited in McNeill's *op. cit.* (p. 248 n. 14).

⁹³ *Op. cit.*, pp. 115 & 250 n. 27.

⁹⁴ J.L.G. Meissner: *The Celtic Church of England after the Synod of Whitby*. London, 1929, pp. 134-81.

⁹⁵ *Op. cit.*, pp. 118f & 250f n. 2 & p. 209 & n. 29.

Moreover, some of the Scottish Culdees even as late as the twelfth century ó were married men. A family succession in church officers was practised often. The *coarb* system of abbatial succession within the founder's family, lent itself to a direct father-son transmission of office.

It should be remembered that among the Celts clerical marriage was common at that time. The designation 'Culdee' seems to have become virtually equivalent to 'cleric' in mediaeval Scotland.⁹⁶

The same spirit which marked the beginning of the Columban Church, characterized all its subsequent history. The successors of Columba followed in the footsteps of their master. When the (*circa* 635 A.D.) request came from King Oswald of Northumbria to the authorities in Iona to send a Missionary to convert his people, the authorities in Iona did not think of referring the matter to the 'Pope' (*sic*). They acted for themselves, and they ordained and commissioned at once one of themselves to occupy the new field. This is yet another illustration of the independence of the Columban Church.

But at last, the Overseers of the two Churches ó the Culdees and the Romanists ó faced each other at the Synod of Whitby. When the Columban Church at length did come into full contact with the Church of Rome ó the result was open hostility on the part of the Church of Rome, and open defiance on the part of the Columban Church.

The Columban clerics at Whitby acknowledged the authority of the Scriptures and the authority of apostolic example. The authority of that Church which centred in Rome, meant nothing to them. Rather than submit to it, they removed to Iona.

The same thing seems to have happened again, when ó after the Picts had long followed Culdee Christianity ó their A.D. 710 King Nechtan romanized, and decided against the followers of Columba. Rather than submit to Roman authority, even when now enforced by royal command, the Pictish followers of Columba fell back again upon Iona.

When they finally succumbed, it was not in deference to papal authority. They yielded at last to the persuasion of a humble English cleric ó the A.D. 716 Egbert.⁹⁷ Even then, it was at the cost of a schism which occurred in Pictavia around 704 ó and which lasted until 772 A.D.⁹⁸

Duke on the role of the Culdees even long after Whitby

Rev. Dr. J.A. Duke⁹⁹ explains that in the days of the Columban Church ó that is, in the sixth, seventh and eighth centuries ó the position occupied by the pope in the Western Church was very different from the position which is held by the pope in the Romish Church today. The pope did not then exercise the same authority over the whole Church as he wields today. Nor did he then receive the same unquestioning

⁹⁶ See too MacEwen's *History of the Church of Scotland*, p. 128.

⁹⁷ Thus Bede: *op. cit.*, 5:22.

⁹⁸ Duke: *op. cit.*, pp. 137f, *cf.* pp. 108-14.

⁹⁹ *Op. cit.*, pp. 134f, 137f, 114f, 118, 128.

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deference and obedience as are rendered to the pope now, by all loyal members of the Roman communion.

Back then, the British Isles were the furthest removed of all from Rome ó and were therefore the least likely to be influenced in any way by Rome. The Columban Church sprang from the Church of Ireland. The Iro-Scots Church had come into existence altogether independently of Rome. Its founder, the Brython Patrick, held no commission from Rome either before or after he became the ðApostle of Ireland.ø

Consequently, even long after the first ðRoman Easterø came to be celebrated in Iona in 716 A.D., the spirit of independence still lingered on in the remnants of the Columban Church. Thus the Irish Missionary Fergal taught around A.D. 750 in Salzburg that the World was round ó even after Pope Zacharias had stated in 748 that ðthere are under the Earth another World and other men or sun and moon.ø

Irelandø's next enemies were more merciless than the Church of Rome. Before the century closed, the pagan Vikings or Norsemen appeared. In 794, they laid waste all the islands of Britain. In 795, they devastated Iona.

In 807 Cellach, who was then the Abbot of Iona, crossed to Ireland and began building of a new monastery at Kells. This was to replace the monastery of Iona (then increasingly coming under attack from the Pagan Vikings).

In 825, the Norsemen destroyed the whole community there. States one record: *Martre Blaimicc mic Flann o gentib in Hi Coluim Cille* ó ðthe martyr Blaimish the son of Flann was captured from Columbaø's Isle.ø Again and again, the relics were carried off to Ireland for safety ó in the years 829, 831 and 849 ó according to the *Annals of Ulster*. Then, the primacy of the Columban Church ó so long held by Iona ó was being transferred to Ireland.

A century earlier, around 732, many of the Non-Scotic Southern Irish (including the Erin Picts) had accepted the Romish Easter. But in the North of Ireland, where the Columban Church strengthened the Iro-Scots, there was no submission to Rome on the Easter question until a much later date.

So the Culdees, centred in Iona, transferred their headquarters to Kells. The latter place then retained the ðprimacyø among all the Columban monasteries in Ireland ó until the middle of the twelfth century.

The last mention of the affairs of the Columban Church in Ireland which one comes across in the mediaeval writings of the Irish Church, is to be found in the *Annals of Ulster*. It is a note about the appointment of a lector (*leiginn*) in Derry in 1221 A.D. Thus, it was not till less than one and a half centuries before the A.D. 1360 Proto-Protestant Wycliffe of Greater Cumbria ó and less than three centuries before the 1517 Protestant Reformer Luther ó that Rome succeeded in extinguishing the Culdee Church in Ireland.

Indeed, it seems remnants of the Irish Culdees survived right down to the Protestant Reformation, and then linked up with it. Thus, even when the Columban Church itself passed away ó its memory lingered still. It was the legacy which the Columbans bequeathed to the Christian Church.

Afterwards, it arose again in Scotland. At the Reformation, it was to be rebuilt upon the ruins of the Church of Rome. Then, at last, it was completed in the Church of Scotland (as the most independent National Church in Christendom). Thus Dr. Duke.

Dr. G.T. Stokes and A.S. Green on Ireland from the seventh century onward

In great contrast to the sixth century's Italian Augustine alias Austin of Rome (who died *circa* A.D. 605) is the seventh century's Augustine of Ireland (A.D. 650f). The famous Irish Presbyterian church historian Rev. Professor Stokes writes¹⁰⁰ that Augustine, an Irish monk of the seventh century, was a scriptural expositor whose writings repay study.

That Augustine wrote a work on the *Wonders of Scripture*. His explanations about the deluge, are ingenious. Compare the references to them in Rev. Professor Dr. Otto Zoeckler's *History of the Connections Between Theology and Natural Science, with particular reference to the History of Creation*.¹⁰¹

Augustine of Ireland proves that the Ancient Celtic Church of the seventh century held the same view anent the canon of Scripture as did the later Protestant Church. He rejects the apocryphal story of Bel and the Dragon, because it does not have the authority of Holy Scripture. Also, on the same ground, he declines to discuss the so-called "wonders" of the Maccabees.

There was much Greek and Hebrew learning in Irish monasteries, even in mediaeval times. For a while, even in the Eastern Church, this was the case. Later, during persecution in the Orient, many such scholars fled to Ireland.

As Rev. Professor Dr. Stokes explains,¹⁰² the throne of Constantinople was occupied during the greater part of the eighth century by a highly "Protestant" race of Emperors. The iconoclastic monarchs were able, vigorous, self-reliant. The *Litany of Oengus the Culdee*, compiled at the monastery of Tallaght, expressly tells us of the numerous Eastern ecclesiastics who found refuge in Ireland during the eighth century.

In the *Calendar of Oengus*, we encounter a little boy reading his Psalms with the cleric Maelruain ó and endeavouring to learn them by heart. The boy rescued Oengus from slavery at a kiln, and thus got him restored to the work of scribe at the *Tech-Screptra* alias the "House of Writings" ó where copies of the Holy Scriptures were being manufactured.

In those technical colleges called "Houses of Writings" both teachers and pupils raised their own food, supplied their own books, prepared their own parchment, manufactured their own ink, made their own pens, and themselves wrote out the Bible ó in constantly making fresh copies thereof. Thus they took turns at being farmers,

¹⁰⁰ *Op. cit.*, pp. 221f.

¹⁰¹ O. Zoeckler: *History of the Connections Between Theology and Natural Science, with particular reference to the History of Creation*, Bertelsmann, Guetersloh, 1877, I, pp. 244f & esp. 251.

¹⁰² *Op. cit.*, pp. 221f.

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shepherds, millers, bakers, fishermen, hunters, scribes and students of theology ó to know God and to serve Him.¹⁰³

Yet, as the Irish historian Alice Stopford Green points out,¹⁰⁴ Ireland for four hundred years to come also poured out Missionaries to Europe. They passed through England to Northern France and the Netherlands. They entered Switzerland. They reached out to the Elbe and the Danube. They crossed the Alps into Northern Italy ó and prepared the soil where the later Waldensians would flourish (as the ðseedø of Columbanus).

Those Irish Culdees went far afield. They journeyed to Jerusalem; settled in Carthage; and sailed to the discovery of Iceland (and even to America). In the Scottish Highlands, they taught the Picts to compose hymns in their own tongue. In the seventh and eighth centuries, no one in Western Europe spoke Greek who was not Irish or at least taught by an Irishman.

Cormac, king and bishop (d. 905), was skilled: in Old-Irish; Latin; Greek; Hebrew; Welsh; Anglo-Saxon; and Norse. Irish teachers had higher skill than any in Europe, anent: astronomy; geography; and philosophy.

By 900, the Irish lawyers had produced at least eighteen law-books whose names are known. The *Irish Triads*, compiled then, count among the items of wisdom ðabundance of knowledge and a number of **precedents.**ö

Irish poets, men and women, were the first in Europe to sing of nature. They sang of the creation ó and of the crucifixion, when even the brute creation alias ðdear Godø elements were afraid.ö Matthew 27:45f.

The consolidation of Christianity in England from A.D. 675 onward

From the end of the seventh century onward, then, the rest of the Anglo-Saxon kingdoms in England now speedily turned to Christianity ó and then christianized their legal codes. According to Bede,¹⁰⁵ the South-Saxons in Sussex were brought to the faith in 681; then the West-Saxons in Wessex; and finally those on the Isle of Wight ó ðafter all the [other] provinces of the Island of Britain had embraced the faith of Christ.ö

In 675 the Brython King Cadwallader protected all Christians fleeing from those Saxons who were still Pagans. As the *Triads of the Isle of Britain* record, among ðthe three blessed Sovereigns of the Isle of Britain,ö were ðCadwallader the Blessed, who gave protection within all his lands to the Christians who fled from the pagan Saxons who wished to slay them.ö¹⁰⁶

After Wilfridø A.D. 664 debating victory at Whitby, the Romish Church soon imported Theodore ó a monk who had then been living in Rome ó and installed him

¹⁰³ Concannon: *op. cit.*, pp. 49f.

¹⁰⁴ *Op. cit.*, pp. 53f & 71f.

¹⁰⁵ *op. cit.*, IV:13,16,29.

¹⁰⁶ Morgan: *op. cit.*, pp. 135-36.

as Archbishop of Canterbury in A.D. 669. Then, under his leadership, England turned even more sharply toward Romanism.

As the *Encyclopedia Americana* explains,¹⁰⁷ as soon as Northern England around A.D. 666 had conformed to the Synod of Whitby ó from Rome, Theodore was appointed Archbishop of Canterbury. He re-organized the dioceses. By means of councils, he secured that unity of his Church in England. That then played a very great part in bringing the seven English kingdoms of the Anglo-Saxon heptarchy into national unity.

Indeed, also throughout the (Late) Anglo-Saxon and the subsequent (Early) Anglo-British periods, Bishops sat with Laymen in the single *Witenagemot* or Council-Meeting. This reflected both Germanic Anglo-Saxon and Brythonic Celto-British political ideals.

Too, learning ó drawn from both Ireland and Rome ó flourished during the eighth century in Northumbria, where the A.D. 731 Bede is the greatest name. This is also seen subsequently in the scholarship of Charlemagne's advisor, Alcuin of York ó and pre-eminently in the yet-later Anglo-Briton King Alfred's A.D. 880f educational program.

A.D. 680 is the time from which the Roman Catholic Church in England committed itself yet more fully to Romanism. It did so, under the leadership of the foreign-born Theodore ó the Romish Archbishop of Canterbury. He had come there directly from Rome itself. Significantly, the year 680 also marks the death of the great Culdee Anglo-Saxon Christian Abbess Hilda of Whitby.

As Holinshed explains,¹⁰⁸ Hilda was the daughter of one Herreric ó the nephew of King Edwin. Converted to the Christian Faith, and afterwards instructed by Bishop Aidan, she applied her whole study to the reading of the Scriptures; to prayers; and to other godly exercises.

She built up the non-celibate Whitby Abbey, containing both men and women. She argued stoutly in support of the Culdee Bishop Colman ó at the disputation held in the monastery at Whitby in the 664th year of grace.

Hilda withstood the papist Wilfrid. Yet, by about A.D. 700, the **Romish Church had captured the leadership** of English Christianity. Yet the Pre-Romanist **Culdee-Christian foundation** even of the English Church ó especially in Northumberland and Wessex ó continued to exert its influence too. This it did, even when subordinated to a superimposed veneer of Romanism.

Yet elsewhere in the British Isles ó in Anglesey, Cornwall, Cumbria, Devon, Ireland, Man, Pictavia, Scotland and Wales ó Culdee Christianity continued to reign supreme. That remained so, till at least the middle of the twelfth century. Never eliminated even after that, it re-asserted itself powerfully through Wycliffe and the Lollards in the fourteenth century ó and especially through the Protestant Reformation from A.D. 1517-34 onward.

¹⁰⁷ See the art. *Great Britain – Church of England*, in *op. cit.*, 1951f, XIII:254.

¹⁰⁸ *Op. cit.* I:692f.

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Even after the Roman Catholic victory at the A.D. 664 Synod of Whitby, many Celtic-Culdee practices still continued also in Northumbria. From 680 onward, even in romanizing Anglo-Saxon or English churches, the papal claims were resisted.

Indeed, in Britain during A.D. 685, there was no kingdom in the whole nation or including the English or in which heathen religious practices now prevailed. The whole island was now Christian. Thus Sir Winston Churchill, in his *History of the English-Speaking Peoples*.¹⁰⁹

**Ongoing impact of Iro-Scotic theology and law
on England even after Whitby**

The historian Peter Blair points out¹¹⁰ that the Celtic Missionaries who worked among the English, were almost all of Irish or Scottish origin. Indeed, there were many areas in which the successes achieved by those Celtic Missionaries had led to the adoption of Celtic beliefs and practices.

Proto-Celtic customs still prevailed in the British Isles, and often influenced also the English. Moreover, as the celebrated jurist Sir Frederick Pollock rightly remarks¹¹¹ or the ancient German, Scandinavian and Celtic tribal customs as disclosed in the earliest-known history of those branches of Northwest European civilization all appear to be thoroughly paternal or patriarchal. They also seem to be basically compatible with one another.

All of those kindred Japhethitic systems or before their Reception of Roman Law (except in England) or also underwent much influence from the Holy Bible. Indeed, even according to the enlightened Sir Henry Maine¹¹² or the English Common Law borrows far the greatest number of its fundamental principles from the jurisprudence of the canonists. By this, Maine means **Early** Canon Law or which was constructed largely from Holy Scripture.

Maine even states there is a well-known aphorism of the great conservative German jurist Savigny. That aphorism has sometimes been thought to countenance a view of the origin of property somewhat similar to the theories epitomized by Blackstone or the Bible-believing British Law Commentator.

There was also the direct absorption of many Celtic customs by English Law. Stephen's notable four-volume *Commentaries on the Laws of England* carefully leave unanswered¹¹³ the question as to whether the customs which the English finally adopted, owed anything to the influence of the conquered Britons who were in many ways far more civilized than they. Yet Stephen does note that attempts have been made to show a direct continuity between the Celtic civilization and the subsequent Anglo-Saxon or English.

¹⁰⁹ Cited in Gardner's *Trump. Sounds for Brit.*, I, pp. 32f.

¹¹⁰ In his *Rom. Brit. & Earl. Engl.*, pp. 233f.

¹¹¹ Cited in Maine's *Anc. Law*, p. 178.

¹¹² *Ib.*, pp. 162f, 267 & 404f.

¹¹³ Stephen's notable four-volume *Commentaries on the Laws of England*, Butterworth, London, I-IV, 1928.

The lawyer Stephen then concludes that any effort to assign the respective shares of the Brythons and the Germans in the Ancient Post-Early Anglo-Saxon or rather Anglo-British Common Law in what is now Anglo-Celtic Great Britain ó would appear to be premature. In fact the Post-Early Anglo-Saxon Common Law of Great Britain should be called ÷Anglo-Britishøó rather than either ÷Celts-Britishø or ÷Anglo-Saxon.ø For even after the A.D. 664f (semi-)romanizing Synod of Whitby, the Culdee Church still continued to influence not just the Celts but even the Anglo-Saxons themselves.

After the Synod of Whitby: Cuthbert, Adamnan, Edbert and Aldfrith

Even after the A.D. 664 Synod of Whitby, the romanizing English Church nevertheless continued to absorb much also of Culdee influence. Thus, even the semi-romanizing Anglo-Saxon Cuthbert himself ó who had earlier been educated at the Culdee Monastery in Melrose ó continued with missionary journeys in the tradition of the Culdee Aidan.

Significantly, even the A.D. 731 Romanist Bede records¹¹⁴ that ÷Cuthbert [was] **chosen** by the unanimous **consent** of all ó as Bishop of the Church of Lindisfarne.ö Indeed, Bede adds that Cuthbert then soon ÷became an ornamentö of the English Church.

Professor J.R. Green writes¹¹⁵ that Aidan went forth from Lindisfarne, and Cuthbert from Melrose. Cuthbert preached in Northumberland, and remained there throughout the great secession which followed on the Synod of Whitby.

The new religion of Christianity among the Northumbrian Angles had its centre not at Romish Canterbury but at Culdee Lindisfarne. Northumbria then did its work. By its Missionaries, it won England for the Christian Church.

The land became Christian. The Missionaries became Ministers (of the Word and Sacraments). The holdings of English landowners became the parishes.

A source of permanent endowment for the clergy was found in the **revival of the Hebrew system of tithes**. This was often donated in the form of an annual gift, for church purposes, of a tenth of the produce of the soil.

Discipline within the Church was provided for by an elaborate code of sin and penance (or repentance). Therein the principle of **compensation or restitution, which lay at the root of both Mosaic and Teutonic legislation**, was emphasized. Professor Green even concludes that the Ecclesiastical Synods led the way to a National Parliament.

Ongoing Culdee influence in England even after Whitby, is seen also in the life of Adamnan. Though an Iro-Scot of royal blood from Donegal, it was precisely in Northumbria that he was converted ó in A.D. 676. That was three years before he

¹¹⁴ *Op. cit.*, IV:29.

¹¹⁵ *Op. cit.*, p. 31.

became Abbot of Iona. Even the English Romanist Bede declares¹¹⁶ that Adamnan, though ða man of the Scottish raceð and in addition a Culdee Proto-Protestant, was nevertheless clearly seen to be ðleading a life entirely devoted to God in continence and prayer.ð

Bede also mentions¹¹⁷ that around 687 A.D., the Englishman ðEdbert was ordained bishop. He too was a man **renowned for his knowledge in the Divine Writings, as also for keeping the Divine Precepts [cf. the Ten Commandments]. He every year gave the tenth part** not only of four-footed beasts but also of all corn and fruit and even of garments to the poor.ð

The Culdee influence continued to operate also upon the later kings of Northumbria. Consequently, Christian civil laws too almost automatically resulted. Explains Bede:¹¹⁸ ðIn the year of our Lordðs incarnation 684, Egfrid became king of the Northumbrians.... **Alfrid succeeded Egfrid on the throne, being a man most learned in Scripture.**ð

Now the A.D. 685 to 705 Northumbrian King Alfrid or Aldfrith was educated ó either in Ireland or in Iona ó within the Culdee Church. He remained friendly with the Culdees, even after the Synod of Whitby.¹¹⁹

The Northumbrian King Aldfrith, a son of Oswy by an Irish mother, was a scholar of high distinction. After early schooling in Wessex, he spent many years studying among the Irish, who later recalled his skill in composing Irish verse. He corresponded with Aldheld King of Wessex. It was Aldfrith who had copied, for use in Northumbria, the book *On Holy Places* written by Adamnan the Abbot of Iona and the biographer of Columba.¹²⁰

Professor Nora Chadwick declares¹²¹ it is from the Celtic education of Aldfrith that the great schools of learning in Northumbria later had their beginnings. Those schools then developed further, under the influence of learning from the Continent introduced by Biscop and Bede.

The Culdee influences even upon and through the Romanist Bede of Northumbria

Celtic and Culdee teachings influenced even Bede himself. Born and bred in Northumbria around A.D. 673, from age seven he was raised in a nearby monastery at Jarrow ó itself a Celtic name in a traditionally Culdee area.

Sadly, after attaining maturity, from around A.D. 700 onward Bede introduced many Romanist ideas into the Northumbrian Church. This he did from Europe, and especially also from the Romish Archbishop Theodore of Canterbury.

¹¹⁶ *Id.*, IV:26.

¹¹⁷ *Op. cit.*, IV:29.

¹¹⁸ *Id.*, IV:26.

¹¹⁹ See the art. *Aldfrith*, in Schaff-Herzogðs *ERK*, I pp. 49f.

¹²⁰ Thus Blairðs *op. cit.* (in loc.).

¹²¹ In her *Introduction* to eds. H.M. & N.K. Chadwickðs *Studies*, pp. 2f.

Nevertheless, the Culdee and even the Celtic substrata under Bede were constantly re-asserting themselves ó even in and through Bede. As pointed out by the mediaeval historian Henry of Huntingdon,¹²² Bede was a very knowledgeable member of the monasteries at Wiremundham and Jarrow. Having been educated and brought up by Benedict Biscop, Bede continually devoted himself especially to study. Fortunately, his subject matter was the Scriptures.

Thus Bede composed: three books of commentaries, from the beginning of Genesis to the birth of Isaac; three books concerning the tabernacle, its vessels and vestments; four books on the early part of Samuel to the death of Saul; and two books on the building of the Temple. He further wrote a book on the histories of the Saints; another on the life of Cuthbert; and yet two more on the lives of the Abbots.

Bede also wrote his greatest work ó the *Ecclesiastical History of the English*, in five books. There, it is significant that even the Anti-Culdee Anglo-Saxon Roman-Catholic Bede acknowledges¹²³ Britain was already being christianized during the A.D. 156f reign of the good Brythonic King Lucius (of Greater Cumbria).

It is true Bede misalleged that this was occurring from Rome. Nevertheless, even he admitted that Celtic Britain was christianized under her King Lucius ó almost 450 years before Austin of Rome arrived in Kent.

Bede was, unfortunately, strongly committed to the Church of Rome and her errors. Yet he was also much influenced by the Celtic Culdee Christianity that was still strong in those parts.

So, on the one hand, Bede the Anglo-Saxon Romanist suppressed the earlier Celto-Brythonic Culdee church historian Gildas's statement implying that Christianity had already reached Britain by A.D. 37. Yet Bede does mention the existence of that famous A.D. 530f Proto-Protestant Christian.

On the other hand, while warmly acknowledging the missionary work of the A.D. 395f Cumbrian Ninian in Scotland ó Bede suppresses even the very name of Patrick, the Proto-Protestant Celtic Christian Brython. Indeed, he ignores his well-known Non-Romish A.D. 430 missionary work among the Irish.

Yet Bede does mention the Cumbrian Missionary Ninian and the above-mentioned Brython Gildas, along with the later Iro-Scotic Missionaries Aidan and Columba. Indeed, it would seem that even the Northumbrian Bede implies that the neighbouring Cumbrians as well as the more remote Scots and Irishmen ó were all at work in evangelizing his own native Anglo-Saxon Northumbria.

The romanization of the Church in Northumbria had been carried on in Wearmouth by the Romanist Benedict Biscop who had lived in the monasteries of Southern France and had visited Rome time and again. As the Anglo-Catholic Knowles declares in the introduction to his own 1954 edition of Bede,¹²⁴ the latter had been taken when seven to that newly-founded Romish monastery at Wearmouth. He had

¹²² *Op. cit.*, IV pp. 111 & 124f.

¹²³ *Op. cit.*, I:2f.

¹²⁴ *Ecclesiastical History of the English Nation*, Dent, London, 1954, pp. vf.

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then spent the whole of his life there, and/or at the nearby monastery in Jarrow ó reading, teaching, writing, and praying.

Nevertheless, even Knowles admits that this stream from the south had in Bede's Northumbria met another stream from the north ó viz. the southward flow of the Non-Romish and Proto-Protestant Celtic Missionaries from Iona. Aidan and Cuthbert, admits Bede, had given not only examples of singularly noble lives steeped in the Holy Scriptures. They also imparted some of the traditions and artistic skill of the golden age of Irish and Iro-Scottish learning. Consequently, much Proto-Protestant Culdee-Christian learning rubbed off even on Bede.

Professor J.R. Green relates¹²⁵ of Northumbria's Bede that 600 monks, besides strangers that flocked there, formed his school. The tradition of the older Irish teachers still lingered there. The young scholar thus made himself master of the whole range of the sciences studied during his time.

Bede became, as Burke rightly styled him, the father of English learning. Forty-five of his works remain, attesting to his prodigious industry. The most important were the commentaries and homilies upon various books of the Bible, which he had drawn from the writings of the ancient church fathers.

But he was far from confining himself to theology. Bede threw together all that the World had then accumulated in astronomy and meteorology; in physics and music; in philosophy, grammar, rhetoric and arithmetic. First among English historians, it is in Bede the monk of Jarrow that English literature strikes its roots. He is the father of England's national education. In his physical treatises, he is the first figure to which English science looks back. Bede was also a statesman, as well as a scholar. Thus Professor Green.

**Influence of the Celts within Northumbria
and upon England after Bede**

Historian Peter Blair explains¹²⁶ that Bede died in A.D. 735, when the kingdom of Northumbria stretched all along the eastern coast from the Humber to the Forth. In the west it by then included also Lancashire north of the Ribble, Westmorland, Cumberland, and a large part of south-western Scotland. Several places near the Lancashire Ribble had passed out of Brythonic hands only a comparatively short time before. Then to the north, also some of Celtic Greater Cumbria henceforth become absorbed into Celto-Anglian Bernicia and Deira ó as a Celto-Anglian Greater Northumbria.

Yet even then the Celto-Brythonic and Culdee-Protestant influences did not now disappear from the culture of that whole region. Although such is often alleged, Professor J.S. Brewer in his *History of England* (alias his *Students' Hume*), has proved conclusively that this never happened.

¹²⁵ *Op. cit.*, pp. 39f.

¹²⁶ *Rom. Brit. & Earl. Engl.*, p. 199.

Even though it ultimately by and large adopted the English language (rather than getting overwhelmed by the Anglians themselves), Cumbrian Britain did not become anglicized as to its culture. And although it yet-later absorbed massive Viking attacks and settlements, it did not absorb their Scandinavian Paganism. It still remained preponderantly Celto-Brythonic, even while becoming Anglo-British, even to this very day.

Brewer writes¹²⁷ that on this subject one should consult Davies's work *On the Races of Lancashire*. There, Davies remarks¹²⁸ that even the modern Lancashireman is convicted by the language of his daily life of belonging to a race that partakes largely of Celtic blood. For he calls for his *ōcoatō* (Welsh *cota*) of not for his *Rock* (German). He talks about his *ōcartō* (Welsh *cart*) of not about his *Wagen* (German). He refers to a childish *ōprankō* (Welsh *prank*) of not to a *Streich* (German).

The modern Lancashireman declares he is *ōhappyō* (Welsh *hap*), not *gluecklich* (German). He calls his servant a *ōpertō* (Welsh *pert*), not a *Diener* (German). He affirms that some assertions are *ōbalderdashō* or a *ōshamō* (Welsh *baldorddus* and *sïom*), and not *Unsinn* or *Trug* (German). So the modern Lancashireman's own daily words, though expressed in æ-celticized English, re-assert that his ancestry is far more Celto-Brythonic than it is Anglo-Saxon.

Brewer concludes that a considerable proportion of the so-called æ-English words relating to the ordinary arts of life in agriculture, carpentry and service of come from Celtic. The following, which might be multiplied almost indefinitely, may serve as samples: basket; bran; crockery; drill; flannel; gown; hem; lath; mattock; pail; peck; pitcher; ridge; solder; tackle.

Historian P.H. Blair (in his essay *The Bernicians and their Northern Frontier*) states¹²⁹ that in or soon after 680 A.D., Trumuini is described by Bede¹³⁰ as being Bishop of the Picts. The Picts had long been Christian of but at this date they still observed Celtic forms.

Now in his own military victory over the Picts at the beginning of his reign in A.D. 684, King Ecgrith of Northumbria was assisted by his brave sub-king Beornhaeth. About twelve years later, Ecgrith sent an expedition to invade Ireland under the leadership of Berct of styled *ōduxō* by the romanized Bede¹³¹ and *ōealdormanō* by the Germanic A.D. 684 *Anglo-Saxon Chronicle*.

The Northumbrian King Berctfrid's victory in A.D. 711 is the last recorded incident in the frontier warfare against the Picts of which had been waged intermittently since at least the accession of Ecgrith forty years earlier. It was followed by an abrupt change in the relations between Picts and Northumbrians of a change toward peace, for which the Church was mainly responsible. It also marked the beginning of attempts to start romanizing the Picts, who till then had been a Culdee Christian people.

¹²⁷ In Brewer's Hume: *op. cit.*, pp. iii & 38f.

¹²⁸ D. Davies: *On the Races of Lancashire* (in the *Transactions of the Philological Society*), 1855.

¹²⁹ *Op. cit.*, pp. 169f.

¹³⁰ *Op. cit.*, 4:12.

¹³¹ *Ib.*, 4:24.

Ongoing persistence of Culdee Christianity in British Isles even after Bede

Yet long after the A.D. 664^f Synod of Whitby and even after the A.D. 731^f Bede, the Celto-Culdee influence on the Church of England ó though then diminishing ó still remained great. As the *Encyclopedia Americana* states,¹³² the conversion of Anglo-Saxon England was the work of two missions: the first Roman (under Austin of Canterbury) ó but then especially the Celtic (by way of Columbaø's monastery at Iona and Aidanø's work in Northumbria).

The Celtic influence promoted individual saintliness and evangelistic fervour. Indeed, even a century and beyond after the A.D. 664-666 events of Whitby, Proto-Protestant or Culdee Celtic Christianity lingered on even in what was then Anglo-Saxon England. Yet it was far stronger and indeed particularly persistent in what was then still Brythonia in Britainø's Southwest (Cornwall and Devon); in Wales; in Anglesey; in Ireland; in Man; in Cumbria (Westmorland and Cumberland); and in parts of Scotland.

Even with the increasing roman-catholicization of Southern England, the Celts of the British Isles long continued to remain faithful to their Culdee Proto-Protestantism. Even in South Britain itself, Celtic Devon and Cornwall maintained a vigorous witness for many centuries. Too, both Cambria and Cumbria still held out till the end of the midst of the Middle Ages.

In Scotland, even as late as the A.D. 1070^f reign of the Romish Queen Consort Margaret of Hungary, the Scottish Church still consisted almost entirely of Proto-Protestant Culdees. Even thereafter, in spite of the very slow (yet steady) papalization of Scotland, the evangelical Celtic Culdees in Scotland itself never capitulated. They never gave their allegiance either to Rome or to the Normans ó but instead maintained a separate and independent existence, right down till the Protestant Reformation.¹³³

The Proto-Brythonic Picts, Gaelic Scots, Caledonian Brythons, Germanic Northumbrians, Strathclyde Cumbrians and later even the Scandinavian Norsemen now all began to consolidate into a single country ó ðScotlandøó from the A.D. 1005 Malcolm II until the death of Robert the Bruce (in 1329 A.D.). Only from the first millennium onward, did Romish monasticism and sacerdotal celibacy start spreading in Scotland. Yet the Scottish clergy still defied the Pope ó right down until A.D. 1328. Till then, Scotlandø's Culdee monasteries had continued to house married couples and their families.

Indeed, even just decades later, the influence of the A.D. 1360^f Pre-Reformer Wycliffe spilled over into Scotland and lingered there ó from the neighbouring Greater Cumbria. Also that latter region itself ó constantly exposed to Christianity ever since the days of Meric, Coill, Llew, Helena, Constantine, Ninian, Patrick, Gildas and Kentigern ó long treasured those influences, and also the memory of even its later native son John Wycliffe.

¹³² See the art. *Great Britain – Church of England*, in *op. cit.*, 1951f, XIII:254.

¹³³ See esp. the art. *Culdees* in ed. Douglasø's *op. cit.* Also consult J. Mackayø's book *The Church in the Highlands*, pp. 49-59.

Also after Wycliffe, the relations of the Cumbrians and the Scots with Rome were often strained. This is seen in the Scottish support of Conciliarism, and in their strong opposition to the papal creation of the Archbishopric of St. Andrews in 1472 A.D.¹³⁴ This was but forty-five years before the beginning of the Protestant Reformation ó when Martin Luther nailed his *Ninety-five Theses* on the door of the castle church in 1517 A.D.

In the Irish Church, there was no compulsory celibacy of clergy at all ó till Malachy. For at least two hundred years before his birth, the custom was that the metropolitan see of Armagh was conferred by way of inheritance only upon such bishops as were married and of royal blood. Celtic ðmonasteriesø or ðdouble housesø had whole households living there as an extended family ó just like their druidic predecessors.

Malachy was born in A.D. 1094, of noble parentage. In 1132, when thirty-eight years old, he became Bishop of Armagh.¹³⁵ Thereafter, he seduced the Culdee clergy into mandatory celibacy ó while also bringing them under the supervision of the Roman Pope.¹³⁶ It was not till the Synod of Cashel in 1172 A.D., that Northern Ireland in general and Ulster in particular (the previous home of the Scots and also the seat of the Culdees) was reduced beneath the supremacy of Rome.

The Irish Culdees, however, somehow managed to continue even in Armagh down to 1541 ó and thus until more than two decades **after** Luther started the Protestant Reformation. Then, just twenty-five years subsequently, the Protestant Church of Ireland resurrected Culdeeism ó drawing up twelve short articles of religion in 1566.

Fifty years later, a Convocation of the Irish Church prepared a set of *Irish Articles* ó reflecting its particular beliefs.¹³⁷ They were strongly Calvinistic, had a Presbyterian flavour, and were largely the work of the great Puritan Archbishop of Dublin Rev. Dr. James Ussher.

Ussher was, of course, one of those nominated by the English Parliament to sit as a Commissioner at the Westminster Assembly. Indeed, according to Princeton Universityø Presbyterian Theological Seminaryø Rev. Professor Dr. B.B. Warfield, in his famous book *The Westminster Assembly and its Work*, it is precisely the *Irish Articles* of 1615 that form the basis of the *Westminster Confession of Faith* of 1543f.¹³⁸ So thus considered, at Westminster the Culdees rose up once more, and again rode forth ó conquering, and to conquer.

¹³⁴ See the arts. on Scotland respectively in ed. Douglasø *op. cit.* and in the *NICE*.

¹³⁵ Holinshed: *op. cit.*, VI:86f ó citing: Barnardø *Life of Malachi*; Bale; &c.

¹³⁶ See art. *Malachy* in ed. Douglasø *NICE*, p. 623.

¹³⁷ *Ib.*, pp. 516f.

¹³⁸ B.B. Warfield: *The Westminster Assembly and its Work*, Mack, Cherry Hill, N.J., 1972 rep., pp. 148,169 & 175.

The gradual decline of Northumbria and the rise of an emergent England

After Bede, Northumbria ó though formally christianized for at least a century ó now slowly declined in power. As Henry of Huntingdon indicates,¹³⁹ in the third year of King Cynewulf (757 A.D.), Eadbert the Christian King of Northumbria reflected on the troubled lives and the unhappy deaths of the kings before him. He also reflected on the meritorious life and glorious end of his immediate predecessor Ceolwulf, who had chosen the better part which would not be taken away from him.

It was not just Gaelic Culdees (like the godly Iro-Scot Adamnan who died in 704), who had been adhering to the Culdee time of keeping Easter. Even as late as 731 and thereafter, Brythons in the Southland and even in Northumbria itself did the same. For that matter, so too did such of the Anglo-Saxons as were neither Anglo-Catholics nor Roman Catholics but Culdee Christians.

As the Romanist Bede complained in 731 A.D.,¹⁴⁰ the Proto-Protestant and Celto-Culdee Brythons were averse to the new-fangled traditions of the Roman Catholic Anglo-Saxon English. From their own apostolic customs, the Brythons still opposed the novelly-appointed Easter of the whole Roman Catholic Church.

öIn part, they are their own mastersö ó complained Bede of the Celtic Britons. He then added: öWhat will be the end hereof, the next age will show.ö

It did indeed. In this matter, Bede was quite correct. For just compare the subsequent önext ageö of the Protestant Reformation!

On the above, also the great rationalizing and romanizing historian Edward Gibbon observes¹⁴¹ that at the conclusion of his history Bede describes the ecclesiastical condition of Britain. He censures the implacable hatred of the Celto-Britons against the English nation and the Catholic Church. Indeed, Protestant Celto-Brythonic and Non-Saxon and Non-Romish Culdee Christianity was still professed in Eastern Scotland from the Orkneys in the north to the Firth of Forth in the south ó and also right down the western half of Britain from the Hebrides in the north through Galloway and Cumbria (on Northumbria's very border) to Cornwall and the Scyllies in the south.

Moreover, adds Gibbon, those Celto-British Christians obstinately resisted the imperious mandates of the Romish Pontiffs. Especially in Wales, the Celtic tongue ó the native idiom of the West ó was preserved and propagated. The ðbardsøó who had been the companions of the druids ó were still protected in the sixteenth century by the laws of Elizabeth, the Welsh-Tudor Queen.

¹³⁹ *Op. cit.*, p. 133.

¹⁴⁰ *Ch. Hist.*, V:23.

¹⁴¹ *Op. cit.*, IV, pp. 185f.

Ongoing Celtic influence beyond Northumbria in the rising Mid-Anglian Mercia

With all of the ongoing friction between the Brythonic Celts and the Anglo-Saxons, the former continued to exert their influence (in a modified form) even after the advances of the latter. This was so, not only in the now declining North-Anglian State of Northumbria ó but also in the now rising Mid-Anglian or rather Anglo-Brythonic State of Mercia (and also in the West-Saxon or rather Anglo-Brythonic State of Wessex).

Historian Peter Blair illustrates¹⁴² this principle of continuity. It runs first, from the Ancient-Brythonic period (before 43 A.D.); next, through Romano-Brythonic times (43-397 A.D.); then, *via* the A.D. 400-450 Free-Brythonic hegemony, after the Roman withdrawal; next, through the Anglo-Saxon period (450-600 A.D.); and finally, into the emergent ðAnglo-Britishð culture (600-950f A.D.).

Historian Blair declares¹⁴³ that Britain's own silver, won by extraction from her lead, was an important source of the raw material for silver coinage struck under the control of the imperial treasury of the Roman Empire ó until after 400 A.D. Throughout, Culdee-Protestant Celto-Brythonic Christianity stubbornly continued ó in spite of Anglo-Saxon advances before 600 A.D., and in spite of ðroman-catholicizedð English advances subsequently.

Recalling the flourishing appearance of Gloucester, Cirencester and Bath as they existed in the fourth century ó it is difficult to imagine them as nothing but empty and decaying ruins at the time when they passed into Anglo-Saxon hands after the Battle at Dyrham in 571. Some **continuity seems more likely** at such sites as these ó as also at Carlisle whose walls and fountains were shown to Cuthbert when he visited the place in 685. Thus Blair.

The kingdom of Mercia started in the Midlands around A.D. 586. It ran from the Northumbrian-Anglian East ó to right till the border with the Celtic Brythons of Wales immediately to its West. According to the great legal antiquarian and Westminster Assembly theologian John Selden,¹⁴⁴ ðMerciað derived its name from the German word *Mearc* ó compare the modern English word ðmark.ð

The word means ðboundaryð and refers to the then-frontier between the Anglo-Saxons and the Celto-Brythons ó Mercia itself being populated by both Anglians and Brythons. Soon, however, those two related cultures would merge in that region ó so that even by A.D. 630, ðMerciað was no longer either Anglo-Saxon nor Celto-Brythonic, but had already become a great **Anglo-British** Kingdom.

The Early Mid-Anglian Mercia soon entered into an alliance with the West-Welsh ó under the leadership of the latter's own Brythonic king, Cadwallon. Mercia herself, however, was then under the dynamic leadership of the Anglian King Penda. He subjugated West-Saxon Wessex in 645 and East-Anglia in 650 ó thus uniting the whole region south of the Humber, under Mercian leadership, as ðSouthern England.ð

¹⁴² See his *Rom. Brit. & Earl. Engl.*, pp. 256,261,263,268.

¹⁴³ *Ib.*, p. 234.

¹⁴⁴ *Op. Omn.*, III:5.

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Thus we see the rise of an **increasingly Anglo-British** Mercia in the Southern Midlands (from 630 to 796 A.D.). It absorbed Essex in 650, and Sussex in 771. This bridges the period between first the zenith and then the slow decline of the power of Anglian Northumbria around 680 ó and the rising hegemony of the West-Saxons Wessex over Southern England from 685 onward (and over the whole of England from 825 A.D.).

As Blair remarks,¹⁴⁵ Penda remained heathen to the last. But in 653 his son Peada was baptized by Finnan (Aidan's successor at Lindisfarne) on the occasion of his marriage into the Northumbrian royal family. A magnificent church of seventh-century date at Brixworth in Northamptonshire, and a rich collection of early-sculptured stones at Breedon-on-the-Hill in Leicestershire, testify to the existence of prosperous Christian communities.

Penda's son the Christian Wulfhere next ruled Mercia ó from about A.D. 658 onward. He annexed Mid-Anglia, Essex, the Celtic Lindiswaras (alias the Brythons of Lincolnshire), Hampshire, Sussex and even the Wihtwaras (alias the Ancient Celtic people of the Isle of Wight).

This helped advance Culdee Christianity. It also promoted the movement toward a 'Great-er Britain'¹⁴⁶ ó amalgamating from both Celto-Brythons and Anglo-Saxons.

History Professor J.R. Green remarks¹⁴⁷ the A.D. 731 Bede tells us the Mercians with their King Wulfhere now rejoiced to serve the true King, the Lord Jesus. The mediaeval antiquarian Henry of Huntingdon¹⁴⁸ importantly adds that the King of Mercia converted also Ethelwulf (King of Sussex) to Christianity.

Wulfhere's brother Aethelred, who had married Osthryda the daughter of King Oswy of Northumbria, then ruled ó until he abdicated, in order to become an Abbot. He thus resigned, in favour of Wulfhere's son Conroed. The latter loved peace and piety ó and himself too later abdicated in favour of his son Coelred ó in order likewise to become an Abbot (in 709 A.D.).

Green explains¹⁴⁹ that the industrial progress of the Mercian kingdom went along with its military advance. The forests of its western border, the marshes of its eastern coast, were being cleared by monastic colonies. Their success shows the hold which Christianity had now gained over its people.

After Coelred's death, his relative Aethelbald succeeded him. The latter erected a magnificent church; promoted Cuthbert's Christian reformation of morals; and ruled as Mercia's king over all of Southern England, by 731. Aethelbald was succeeded by Beornred; and he by Prince Offa,¹⁵⁰ in 757 A.D.¹⁵¹

¹⁴⁵ *Rom. Brit. & Earl. Engl.*, pp. 230f.

¹⁴⁶ *Hist. Hist.*, XVIII, pp. 54 & 56f.

¹⁴⁷ *Op. cit.*, pp. 25f.

¹⁴⁸ *Op. cit.*, III pp. 60 & 66.

¹⁴⁹ *Op. cit.*, pp. 32f.

¹⁵⁰ *Ib.*, pp. 58f.

¹⁵¹ Thus Blair: *op. cit.*, pp. 273f.

The great Anglo-Saxon Christian King Offa of Mercia

Historian David Hume writes about the long reign of Aethelbald from A.D. 716 to 755. Then Aethelbald was succeeded by Offa, the most celebrated of all the Mercian princes. He constructed the mound or rampart between the mouth of the Dee and that of the Wye known as Offa's Dyke. It would be the new boundary between Anglo-British Mercia and Celto-Brythonic Wales.

The King of Mercia had now become so strong that even Charlemagne entered into an alliance and friendship with him. Offa, at Charlemagne's desire, sent to him Alcuin a Northumbrian monk much celebrated for his scholarship. Alcuin received great honours from Charlemagne, and even became his preceptor in the sciences. Offa also showed great liberality toward the Mercian Church. Indeed, he founded the monastery at St. Albans.

As the mediaeval historian Henry of Huntingdon observes,¹⁵² in the first year of King Cynewulf (A.D. 755) a Beornred succeeded Ethelbald in the kingdom of Mercia. Offa dethroned him the same year, and then himself occupied the throne of Mercia for thirty-nine years.

Offa proved a most warlike king, for he was victorious in successive battles. He was also a very religious man. He translated the bones of St. Alban to the monastery which he had built, and endowed it with many gifts.

History Professor J.R. Green explains¹⁵³ that after 779 A.D., over the Severn whose upper course had served till now as the frontier between Briton and Englishman a Offa drove the Welsh King of Powys from his capital. Offa then changed its old name of Pengwyrn to the significant English title of the -Town in the Scrub a Scrobsbyrg or Shrewsbury.

The border-line he drew after his inroad, is marked by a huge earthwork which runs from the mouth of the Wye to that of Dee and is still called Offa's Dyke. A settlement of Englishmen on the land between this dyke and the Severn, served as a military frontier for the Mercian realm.

The Welsh who chose to remain in that region, dwelt undisturbed among their English conquerors. It was to regulate their mutual relations there, that **Offa drew up the laws** which bore his name a *Offa's Code*.

As Barrister-at-Law Owen Flintoff remarks in his book *Rise and Progress of the Laws of England and Wales*,¹⁵⁴ the local constitutions of the ancient kingdom of Mercia operated in the English counties nearest to Wales a and abounded with many Celto-British customs. They were called the *Mercen Lage* (or -Mercian Law). Those laws were, even about the beginning of the eleventh century, still in use in different counties of the realm.

¹⁵² *Op. cit.*, p. 133.

¹⁵³ *Op. cit.*, p. 42.

¹⁵⁴ *Op. cit.*, p. 132f.

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The modern historian Peter Blair writes¹⁵⁵ that Offa ó who succeeded to the Kingdom of Mercia ó was unquestionably the most eminent Anglo-Saxon ruler before the days of Alfred the Great himself. Offa's reign was enlightened by some of the qualities of statesmanship.

The most abiding monument of his reign was the great dyke by which he defined the boundary between his own people and the Welsh. It ran from the Severn Estuary west of Gloucester in the south ó to the Mouth of the Dee west of Cheshire in the north. It discloses engineering skill, in the choice of the line which it followed; and reveals a command of resources for its execution.

Trade, both internal and external, would have been stimulated by the great currency reform which introduced a silver penny of high quality. Its character remained basically unchanged even beyond the end of the Anglo-Saxon period. There was substance in the claim made by Offa in his charters, that he was *Rex Anglorum* (alias ÆKing of the English) or *Rex totius Anglorum patriae* (alias ÆKing of the whole country of the English) ó or even *Rex Britanniae* (alias ÆKing of Britain).

Blair points out¹⁵⁶ that the high quality of Offa's coinage is the best evidence for the return of a considerable degree of wealth to Britain before the end of the eighth century. Long before Offa's reign, new Anglo-Saxon communities were importing into England objects of trade from Sweden, Denmark, the Rhineland and Gaul ó as well as from much more distant lands. Evidence that at least some English cloth was being sent abroad in the eighth century, is contained in a letter which Charlemagne wrote to Offa in 796.

Starting in A.D. 757, King Offa of Mercia subjugated¹⁵⁷ the Celtic Haestingas between Sussex and Kent in 771. By 796, he controlled East-Anglia, Kent and Sussex ó and then subjugated both Wessex and Northumbria. Expelling the British kings of Powys beyond the Wye, he also colonized the area between the Wye and the Severn with Saxons ó and constructed his famous dyke along his western border with Wales to prevent further Brythonic incursions.

As Sir Winston Churchill points out,¹⁵⁸ Offa treated even Charlemagne as a mere equal. Offa then moved the Midlands away from the Romish control of Canterbury. He almost got his daughter married to a son of Charlemagne (who treated Offa as his equal). He annexed East-Anglia and erected an imposing tomb over its dead king. He richly endowed the Church of Celtic Hereford. Indeed, he also greatly endowed the magnificent abbey at St Albans.¹⁵⁹

¹⁵⁵ *Op. cit.*, pp. 216f & 241.

¹⁵⁶ *Rom. Brit. & Earl. Engl.*, p. 234.

¹⁵⁷ *Op. cit.*, p. 171.

¹⁵⁸ *Op. cit.*, pp. 152f.

¹⁵⁹ *Ib.*, pp. 59-61.

Flintoff on building up Celto-Anglian Common Law in Northumbria and Mercia

It is helpful to give a few citations from Barrister-at-Law Owen Flintoff's *Rise and Progress of the Laws of England and Wales*. This will show how Anglo-Saxon Law and Celto-Brythonic Law were amalgamating especially in Western Northumbria and Mercia ó toward the emergence of Christian British Common Law.

The latter is often wrongly called Anglo-Saxon Common Law. Yet ðAnglo-Britishö or ðAnglo-Celticö Christian Common Law would be a better name. ðCelto-Anglicö Christian Common Law would be a yet better description ó with the Celtic component mentioned first, and the Anglic addendum following as a later kindred accretion thereto. For neither the Germanic migrants nor their legal system destroyed the prior Christian Celtic Brythons and their laws. To the contrary, the two strains gradually amalgamated.

For even the religion of the Saxons was by and large derived from that of the Brythons. Indeed, even before the christianization of the Anglo-Saxons, they recognized ó like the Celto-Brythons ó a Triune Deity.

Nor did the Angles, even when united with their other Saxon brethren, constitute anything even approaching half the population of England. For the rest of the island was, and remained, essentially Celto-Brythonic.

After the mass of the Celto-Brythonic population had become blended with the different Saxon tribes ó increasingly from A.D. 700 onward ó the term ðAnglo-Britonsö seems to have become popular. Indeed, it best describes the generally-united nation of Saxons and Britons then being fashioned.¹⁶⁰

Flintoff further points out¹⁶¹ that the Saxons in their territorial organization in Britain were naturally much influenced by the previous state of things amongst the Britons. The Britons maintained their ground in the principal parts of what is now Western England ó namely in the Southwestern and Western and Northwestern parts of South Britain ó until at least the close of the sixth and the beginning of the seventh century (if not longer).

It was only on the eastern and southern coasts of the southern section of South Britain ó already occupied by Germanic settlers since A.D. 390-449f onward ó that the invaders went further than an alteration of name. There, they cruelly opposed the Brythonic culture ó and sometimes even persecuted the Brythons themselves. Yet such persecution ó though **sometimes** indeed often contemplated, was only **seldom** actually effected even in the southeast of South Britain. For in general, the previous rights of the conquered Celto-Brythonic peoples ó were simply transferred to the Anglo-Saxon conquerors.

The preservation of the former territorial organization occurred particularly in Western England. It also occurred up north in Westmorland, Cumberland, and Northumberland.

¹⁶⁰ *Op. cit.*, pp. 67 & 64.

¹⁶¹ *Ib.*, p. 83.

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There, the Brythons ó when uniting with the Saxons ó retained their rights. This also occurred on the Welsh border, and even within Mercia.

In those quarters, the ancient boundaries of the British lordships or *maenawls* were less disturbed than elsewhere.¹⁶² As the Saxons occupied the different districts of the Britons, they gave to each *maenawl* ó the name of *tun* alias ðtownø or ðtownship.ø This is a word of their own Germanic language derived from the verb *tynan* ó ðto inclose.ø

Wessex generally comprised the Isle of Wight, Hampshire and Dorsetshire ó and, later, also large parts of Somersetshire, Devonshire, and Gloucestershire. Mercia embraced the greater part of Staffordshire, Derbyshire, Nottinghamshire, Warwickshire, and Leicestershire. Both of especially these two Saxon kingdoms ó Wessex and Mercia ó incorporated great numbers of Celtic Britons and their legal institutions.¹⁶³

Thus in the years 685 Caedwalla of the royal race of the Gewissi conquered the kingdom of Wessex. This Caedwalla is claimed by the Welsh to be their own King Cadwallader. Certainly ðCaedwallaø is not a Saxon name. Alliances of the two nations often took place during the long contests between them.

Moreover, Ina the successor of Caedwalla is identified by the Welsh with the Briton King Ivor. Indeed, four Brythonic Chiefs or Lords of Somerset attended the court of that Celto-Anglic King Ina.¹⁶⁴

**Flintoff on the Celto-Anglic institutions
of frankpledge, tithings and shires**

Flintoff says¹⁶⁵ the Anglo-Saxons borrowed several legal institutions from the Celto-Britons¹⁶⁶ ó including frankpledge or surety. See too Ruth 4:4f. This borrowed material later developed into the Celto-Anglic or Anglo-British frankpledge. It was of two kinds ó *freeborgh* and *tything*.

Freeborgh existed in cases where the lord was the permanent pledge or *borh* for his retainers. Here, the political superior guaranteed to defend his political inferiors. Cf. Deuteronomy 17:8-20.

Tything was an association of the class of persons called *ceorls* or free commoners. All of them were mutually pledged for the good and orderly conduct of each other. These *tythings* obtained their name from the number of ten ó being the smallest of which they could be composed. See Exodus 18:12-21f.

The simplest of the Anglo-British territorial divisions, then, were called *Tythings* ó alias *Fribourgs*. They derived this from each unit of ten free families. At the head of every *Tything* an Officer presided who was called the ðHeadø of the *Fribourg* ó

¹⁶² Palgrave: *op. cit.*, I:78.

¹⁶³ Flintoff: *op. cit.*, pp. 132f.

¹⁶⁴ *Op. cit.* pp. 26f.

¹⁶⁵ *Op. cit.*, p. 85.

¹⁶⁶ See the *Welsh Triads*; the *Ancient Welsh Laws*, p. 34; and the translation of the *Cymmrodorion*, p. 111.

compare the Celto-British *Pen-Cenedl*, and the Hebrew *ṢRuler of Ten* in Exodus 18:12-21^{cf.} Ruth 4:2.

Every one of the free members was a security for the rest, pledging himself that each would behave orderly and stand to the inquiries and awards of justice called *Ṣfrankpledge*. If any of them fled from justice, the *tything* was allowed thirty-one days to produce him.¹⁶⁷ Deuteronomy 19:11-13.

The division of the Anglo-British *ṢHundred* was most likely derived from the earlier Celtic or British *Cantried* with its hundred *treffs* ó although something of the same kind does appear to have existed much earlier amongst the Saxons in their native seats in Germany. See Tacitus's *Germania*, chapter 12. Compare too Exodus 18:21 & Daniel 2:42 ó noting also the ten fingers and the ten toes of all normal human beings.

Indeed, the Celto-Brythonic word *ṢLeet* ó originally implying merely a tribe or an assembly of the people ó from *Ṣluodd* (a throng or multitude) ó was sometimes used as equivalent to a *ṢHundred* (alias ten *Tythings*). The *ṢHundred* bore, north of the Trent, the name of *Wapentake* ó a name supposed to have owed its origin from, and its mode of installation to, that of the *Ealdorman* (or *ṢElder-man* or *ṢAlder-man*).¹⁶⁸ For such an Elder-man had to be a *Ṣmature-man* ó old enough to *Ṣtake* up and to use a *Ṣweapon* *Wapen-take*. *Cf.* Exodus 12:3^f, 26^f, 37 & Proverbs 22:6 & Luke 2:40-47 with Tacitus's *Germania* 13 and the A.D. 880 *Code of King Alfred* (19 & 36 & 42).

The Anglo-Saxon *ṢShires* (or *Ṣshearings*) appear to have been, in general, distinctly Celto-British. By this we mean that the Anglo-Saxons in England acquired and developed their Shires from the Pre-Saxon Celto-Brythonic Count-ies. They, in turn, derived their territories from the various Ancient-British tribal areas, each under the control of a noble *ṢCount* (or Underking) ó whence the word *ṢCount-ies*.

Most of the later Anglo-British *ṢShires* were formed gradually. This occurred as the different Saxon leaders acquired those areas from their former Brythonic owners ó whether then won by conquest, by submission, or by intermarriage. However, particularly in the later *ṢViking* or (Anglo-)Danish areas of the British Isles ó other *ṢShires* seem to have been formed by placing one or more *ṢHundreds* or *Wapentakes* under the government of an *Eorl* (alias an Earl). Each such Earl or *ṢCount* then controlled his own *ṢCount-y*.¹⁶⁹ Thus Flintoff.

Flintoff on the Anglo-British townships, courts and Parliament

According to Flintoff,¹⁷⁰ every township was the seignory of a Lord. Like the Brythonic Lord or Count he in most instances superseded, the Saxon Thane or *ṢChief* had the right of trying actions arising within the township.

Whilst the soil of the township was vested in one person ó the jurisdiction over the tenants belonged wholly or partially to another. This probably arose from the Saxon

¹⁶⁷ *Ib.*, p. 85.

¹⁶⁸ *Ib.*, p. 86.

¹⁶⁹ *Ib.*, p. 87.

¹⁷⁰ *Ib.*, pp. 88 & 90.

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intruder having allowed the former Brythonic Chief to retain his land ó but requiring the tenants to acknowledge the Saxon leader as their superior Lord.

The ÆHundredø was termed the *Folkmote* or ÆMeeting of the People.ø Already the B.C. 58f Julius Caesar spoke positively of the judicial power exercised in the German ÆHundred-Courtsø and ÆCourts-Baron.ø See his *Gallic Wars*, 2:22 ó and compare too Tacitusø *Germania*, chapter 13. We should note that these were bicameral Courts, consisting of the Lower House of the ÆHundreds-Courtsø and the Upper House of the ÆCourts-Baron.ø Compare Numbers 10:2-4.

There were also tribunals of the nation. See Tacitusø *Germania*, chapters 11f. In this custom, brought into Britain by the Saxons ó and blending with the usages of the supreme Brythonic Assembly called the *Gorsedd* ó we see the original of the *Witenagemote* of the Saxons. Though bicameral, it was still only one Parliament. Compare too Acts 15:2-4.

At this *Witenagemot*, the Cymric or Welsh *Subreguli* or Underkings alias öCountsö ó bound by fealty to the Anglo-British Overking ó yet maintained a relatively independent rule in their own Count-ies. These Brythonic Leaders attended the Anglo-British *Witenagemote* as the Ævassalsø of the Saxon Overking. The Latter was the continuation of the Ancient-Brythonic *Ardanrhaig* and the Ancient-Gaelic *Ard-Ri* or ÆHigh-King.ø One of his principal titles in the Anglo-Saxon tongue was that of *Bretwalda* or ÆDefender of Britainø ó as the ÆSuperior over the Britonsø (or ÆRuler of the Welshø).

This corresponded very closely to the modern title of ÆPrince of Walesø (originally assumed for the purpose of reconciling that peopleø national love of independence). Yet the Anglo-Saxons integrated with the Celto-Brythons. For at the *Witenagemot* Assembly, the Celto-British Lords sat amongst the Anglo-Saxon peers of the realm ó as öthe House of Lords.ö Thus Flintoff.

Flintoff on the emergence of Early-English Common Law

Flintoff concludes the *Witenagemot* or Parliament was the only superior court of justice in the kingdom recognizing both civil and ecclesiastical causes. It was the foundation of the English Constitution ó the King, the Lords spiritual and temporal, and the Commons.¹⁷¹

The houseless *ceorl* or free commoner had to find a master who would allow him to be a member of his family. This relationship arose in some instances from mere permissive hospitality, a custom derived from the Christian Britons. Among other British customs retained amongst the *ceorls*, was the important one that a person of this class might rise to the rank of a ÆThaneø or Chief.

This shows the freedom prevailing from the earliest times of Celto-British and Anglo-Saxon history. It demonstrates that the ville-ains alias vill-agers or towns-men were by no means a despised or contemned class.

¹⁷¹ *Ib.*, pp. 93f.

The same principle carries over into the fabric of the modern British Constitution ó raised up upon these ancient customs ó according to which the humblest of the community may obtain the highest honours of the State. Thus the plebeian may rise to become the first subject in the land.¹⁷²

Among the Ancient Brythons and the Anglo-Saxons and also the later Anglo-Britons ó only heads of households could acquire political power. Exodus 20:17; Joshua 24:15; First Timothy 3:1-4.

Among the most remarkable of the Anglo-British laws, Flintoff reckons¹⁷³ also the following. First, the constitution of Parliaments, or rather General Assemblies of the principal and wisest men in the nation, as the *Witena-gemote* (see Numbers 10:2-4 & Acts 15:2-4f). Second, the election of their magistrates by the people (Deuteronomy 1:13f; Acts 1:16-23 & 6:3). Third, the descent of the crown (Deuteronomy 17:14-20 *cf.* Psalm 72:1f & Proverbs 31:1f).

Fourth, for the first offence a fine or *wergild* alias ðhuman moneyø (*cf.* Exodus 21:22-30) ó or, (fifth) in default of payment, bondage (Exodus 22:3 *cf.* 21:2). Sixth, the prevalence of certain customs which much resembled the feudal constitution, but yet were exempt from all its rigorous hardships and which appear to have existed amongst the Pre-Saxon Celto-Britons as a ðlaw of libertyø (*cf.* James 1:25 & 2:8-12).

Seventh, there was the descent of their lands to all males equally. *Cf.* Genesis 48:2-5f & 49:1f; Numbers 27:1-11; Luke 15:11f and Second Corinthians 12:14. This was a custom which obtained previously among the Britons, and continued among the Saxons till the Norman conquest. Eighth, the Courts of Justice consisted principally of the County Courts (*cf.* Exodus 18:21-22). In cases of weight or necessity, the Kingø Court was held before himself in person, at the time of his Parliaments ó according as he kept the three great festivals of Christmas, Easter and Whitsuntide. Exodus 23:17f; Deuteronomy 16:18f & 17:2-9 & 19:12; Acts 2:1f & 15:2f.

Ninth, trials among a people were permitted to be by ordeal, by the *cornfed* or morsel of execration, or by ðwager of lawø with compurgators if the party chose it (*cf.* Numbers 5:12-31). Tenth and last, such trials were frequently by jury (Numbers 1:4f & 10:4 and Luke 6:13), which was the most important guardian both of public and private liberty.¹⁷⁴ Thus Flintoff.

Summary: The Northern Anglo-Saxons in Northumbria and Mercia christianized

Summarizing, in this chapter we first noted Northumbriaø Pre-Anglian Brythonic kingdoms of Berneich and Deifyr. Such Celtic-Christian kingdoms obviously helped prepare the groundwork for what later became Early-Anglian Northumbria, and thereafter Anglo-British Northumbria. The A.D. 825 Brythonic historian Nenni has referred to Early Northumbria, and David Hume has written on Pre-Northumbrian

¹⁷² *Ib.*, pp. 105f.

¹⁷³ *Ib.*, pp. 134f.

¹⁷⁴ *Ib.*, pp. 134f.

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Bernicia and Deira. All in all, it is clear that there was indeed an influence of Early-Celtic Common Law on that of Anglian Northumbria.

Important was the Anglian Aethelrith, and his decisive victory over the Brythons at Chester in the beginning of the seventh century. This was soon followed by the initial christianization of Northumbria's North-Anglians.

First, their King Edwin expanded that Anglian kingdom. Second, he married the Romanist Aethelberga of Kent and himself received baptism. Third, he established Christianity as the religion of Northumbria ó enacting many good laws. Fourth, he engineered a great political expansion of his domains.

After noting a coalition between the Christian Brython Cadwallon and the Mercian Saxon Penda against Northumbria, we took a look at the life and times of the Culdee King Oswald of Northumbria. Raised in exile among the Culdees to the north of that kingdom ó after securing his throne, he strongly promoted the mission in Northumbria of the Culdee Aidan of Iona. This triggered off a great intertribal and international outreach of the Culdees from Lindisfarne ó tragically followed by the sudden death of Oswald.

He was succeeded by his rather less able brother Oswy. After the latter's historic victory over the Non-Christian King Penda of neighbouring Mid-Anglian Mercia, the stage was set for the christianization also of the latter kingdom. This was then followed by the consolidation of Christianity among the Anglo-Saxons from A.D. 630 to 660.

Yet that was succeeded by the beginning of the roman-catholicization or at least and increasingly the anglo-catholicization of the Anglo-Saxons from A.D. 660 to 666. We discussed the immediate background of the A.D. 664 Synod of Whitby at that time, and identified conspicuous issues there addressed. Whether consulting the account of the A.D. 731 Bede or the more recent accounts of Williams, Roberts, Taylor or Warr ó it is clear that the basic issue boils down to **the Culdee Christian commitment to the Apostolic Holy Scriptures versus the then-novel Roman Catholic doctrine of the Papacy.**

Yet even after the Romanists' triumph at Whitby, there was an overwhelming Culdee influence in the Non-English areas of South Britain (such as Cumbria and Wales and Cornwall) ó and still a considerable influence of Culdeeism even in Ængland itself. The latter has been well documented by Professor J.T. McNeill and Dr. J.A. Duke. Professor G.T. Stokes and A.S. Green have shown the dominant Culdee influence especially in Ireland for many years ó also after the seventh century.

That greatly assisted the consolidation of Christianity even in England itself, from A.D. 675 onward. This was coupled with the ongoing impact of Iro-Scotic theology and law there ó even after Whitby. This is seen in the work ó within England ó of Cuthbert, Aidan, Adamnan, Edbert and Aldfrith. Indeed, one notes Culdee influences even upon (and through) the Romanist Bede of Northumbria. One also notes continuing influence of the Celts within Northumbria, and upon England ó even after Bede.

There was, then ó even after Bede ó an ongoing persistence of Culdee Christianity in the British Isles. However, with the gradual decline of Northumbria, there followed the rise of an emergent England.

This was accompanied by ongoing Celtic influence beyond Northumbria and within the rising Mid-Anglia Mercia. After the reigns of the Christian Mercians Penda, Wulfhere, Conroed and Ethelbald ó there followed the great Anglo-Saxon Christian King Offa of Mercia. He was a friend of Charlemagne, and himself a monarch of international importance.

Through all this, there was a development of Celto-Anglic Common Law in the Anglo-Saxon States. Flintoff has demonstrated the influence of Pre-Saxon Celto-Brythonic Common Law on Anglo-Saxon Common Law especially in Northumbria and Mercia. This is seen in the Celto-Anglic institutions of frankpledge, tithings, shires, townships, courts and Parliament. Indeed, Anglo-British Common Law is seen to emerge especially in the institutions of Parliament, the magistracy, the crown, fines, debt-bondage, feudal customs, land inheritance, the county court system, trial by ordeal, and the jury.

Such then was the nature of the amalgamation of Celto-Brythonic Law and Anglo-Saxon Law into Anglo-British Common Law ó in Northumbria and in Mercia. The stage was now set for the expansion of the Anglo-British Kingdom of Wessex in Southwest Britain ó and its ultimate absorption of both Mercia and Northumbria into the developing United Kingdom of Christian England.

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As Wessex came to the fore among the elements of the Anglo-Saxon heptarchy, it would increasingly constitute the kernel of a uniting Angle-land or Eng-land. Yet it would be more accurate still to describe the resultant culture not as ÷Anglo-Saxonø but rather as Anglo-British or even as Celto-Anglic.

For the *substratum* of the Celtic Britons was never destroyed. To the contrary, the true situation in Early England may best be described as that of a thickish Anglo-Saxon veneer now being superimposed upon and getting itself amalgamated into and absorbed by an ongoing massive Celto-Brythonic base. The chief change in the latter, henceforth, was the abandonment not of the Brythonsø culture ó but rather its adoption of the English language as its new medium or vehicle.

In his great work *Lectures on the Early History of Institutions*, the famous jurist Sir Henry Maine assesses the impact upon earlier Celto-British legal practices of the aggression committed in England by Anglo-Saxon Law. There, the Englishman Maine concludes¹ that portions of original custom survived even the most desolating conquests.

Professor J.S. Brewer of Kingø College (London) was perhaps the greatest nineteenth-century authority anywhere, regarding the whole course of the history of Britain. He clearly believed that the Anglo-Saxon invasion of Britain did not destroy Celto-British culture, but rather absorbed it into the resultant Celto-Anglic alias Anglo-British civilization.

The latter, Brewer perceived, was compounded from that of the Britons and that of the Saxons ó two kindred peoples each sharing a common Japhethitic root. Indeed, each of them also ongoingly and massively absorbed Hebrew values as they began to ÷dwell in the tents of Shemö (Genesis 9:27 to 10:5) ó especially after becoming christianized (Acts 1:8 to 21:2f).

The *Preface* (by the editor) in the 1883 edition of *Brewer's Student's Hume's History of England*,² insists that Professor Brewer ó possessing an unrivalled knowledge of all periods of the history of England ó was perhaps the highest authority upon the subject. Brewer himself pointed out, in an article which he wrote in the *Quarterly Review*,³ that the Celtic occupation of the island was closely connected with its subsequent history; that its conquest by the Saxons, though a change of the highest moment, did not break up society; and that the Saxon State was built upon the ruins of the past.

¹ *Op. cit.*, pp. 182f & 192f.

² Murray, London, 1883, pp. v & vii.

³ J.S. Brewerø *Celtic and Roman Britain*, art. in the *Quarterly Review*, Vol. 141 pp. 295f.

Brewer on the development in Britain of Early-English institutions

After the Anglo-Saxons had conquered much of Britain, they preserved the bulk of the underlying Celtic culture in those areas ó beneath the Anglo-Saxon superstructure then being erected thereupon. Indeed, both substructure and superstructure would before long be transformed into the subsequent Anglo-British culture which was then starting to emerge.

Nevertheless, the **laws** of England, as distinct from the ðnon-legalö rest of English culture ó and as distinct from all Non-English Celtic cultures in Britain (such as the Welsh and the Scottish *etc.*) ó are chiefly of Germanic origin. To be sure, even many Celtic **laws** were absorbed into the emerging Anglo-British Common Law. Yet the latter's chief source was Anglo-Saxon Common Law ó as christianized, however, especially by **Celtic** Culdee Proto-Protestant Missionaries.

Professor Brewer argues in his article *The Government, Laws and Institutions of the Anglo-Saxons*⁴ that the laws and customs of England were mainly of German⁵ origin. The Teutonic tribes that invaded Britain had no regular or permanent king, but elected a supreme head as occasion required.

His office chiefly consisted in directing their warlike expeditions. He obtained the name of *Here-Toga* or Army-Leader ó (in modern German, ð*Herzogö* alias ð*Dukeö*). From the Brythonic Celts, however, the Anglo-Saxons now borrowed many institutions ó such as that of the kingship.

Thus, according to the *Anglo-Saxon Chronicle*, Hengest and Horsa were ð*Heretogasö* or ð*Dukesö* (*cf.* the word ð*Ducesö* = ð*Leadersö*) when they came to Britain in A.D. 448. But after the Battle of Aylesford (in A.D. 455), Hengest and his son Aesc ð*feng to Riceö* (or ðtook the Kingdomö).

Indeed, in 488 Aesc succeeded his father as ð*Cyningö* (or ð*Kingö*). So too, Cerdic and Cynric came as ð*Ealdormenö* (or ð*Eldersö*) in A.D. 495. But in A.D. 519, they took the ð*Riceö* (or the Kingdomö) of the West-Saxons.

In the early period of the Anglo-Saxon occupation of England, the kingly dignity remained ó as too had that of army-leader, previously, in Germany ó really or nominally **elective**. While the crown was now to be retained in the royal family, there was still no fixed rule of succession. If the eldest son of the deceased monarch was qualified, he had the preference ó but not without the consent of the *Witan* (alias the Great Council alias Parliament).⁶

The right of electing the King appears to have belonged to the whole nation. But it was really exercised by the *Witan*, consisting of the Clergy and the Nobles. The share of the people in the act, was the acclamation of such as might be present at the ðhallowingö of the King.

⁴ J.S. Brewer's art. *The Government, Laws and Institutions of the Anglo-Saxons*; in Brewer's *Student's Hume's History of England*, Murray, London, ed. 1883, pp. 70-75.

⁵ See Stubbs's *Constitutional History of England*, Vol. I, chs. i-iv.

⁶ See Brewer's *op. cit.*, pp. 70f.

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This ceremony, which included both coronation and unction ó performed by the Bishops ó signified a religious sanction of the King's authority. In the same spirit, the king took an oath that he would govern rightly. By degrees, the kingly power grew stronger in England ó especially after the separate kingdoms became merged into one. Also the king, like his subjects, had a *wergild* or fixed price for his life.

In ancient times, the affairs of each tribe were directed by the Elders ó the *Ealdormen* or **Aldermen**. This name thus became synonymous with: Chief. Compare Exodus 18:21*f*. Hence, *Ealdorman* was the main title of nobility among the Anglo-Saxons. It was the next rank after the King, and was applied to any man in authority. The office was properly **elective**.

Next in degree to the Alderman, was the **Thane**. This word transliterates the Anglo-Saxon noun *thegen* or *thegn* ó commonly derived from the verb *thegnian* (=to serve).

There were different degrees. The lesser Thane would have five hides of land (about 500 acres); while the qualification of the Alderman, was forty. The Thaness formed a nobility arising from office or service.

Indeed, the mere **possession** of five hides of land ó together with a chapel, a kitchen, a hall, and a bell ó **converted a churl into a Thane**. A merchant who had made three voyages on his own account, became a Thane.

Clearly, Anglo-Saxon society was not a one-person-one-vote mobocracy, but a true republic. It was a **non-hereditary aristocracy – governed by a fluid franchise which was qualified by possession of property**.

Between the Thane and the serf, was the Churl or *Ceorl* alias Freeman (sometimes also called *Frigman*). Churls, in the A.D. 1088 *Domesday Book*, form two-fifths of the registered inhabitants of Late-Anglo-Saxon and Early-Norman Britain.

There must have been many Churls in England who were independent Freeholders possessing less than this quantity of land. Such seem to have included the *Socmen*. These, Hallam⁷ describes as the root of a noble plant ó the free socage tenants of English yeomanry whose independence has stamped with peculiar features both the constitution and the national character.

The lower class consisted of the serfs or servile population ó *thowas* alias *esnas*. Twenty-five thousand are registered in the *Domesday Book*. They constituted nearly one-eleventh of the registered population.

Finally, there were also slaves. Such were of two kinds ó hereditary, or penal. A free Anglo-Saxon could become a slave only through committing a crime; or through default of himself or his forefathers in not paying a *wergild*; or by voluntary sale. It seems, however, that the slavery terminated upon final payment of the *wergild*. Compare Exodus 21:2*f*. **Consequently, both lifelong and hereditary slavery – slavery as such – have always been unknown to the Common Law of England.**

⁷ H. Hallam: *Middle Ages*, II p. 274.

The great Assembly corresponded at first to the Germanic Council which Tacitus in his *Germania* calls: *Concilium Principum*. This would refer either to the State Assembly of each individual *State* or *Count-ty* (such as Kent or Sussex) or to the General Assembly of the whole United Kingdom of the Angles and Saxons. Yet such must not be conceived of as a popular assembly like the *Folkmoot* or local assembly of each community within each Shire.

The *Folkmoot* was local, and more popularly constituted. The National Assembly, however, was delegated and more selective. It was called the *Witena-gemot* or the Assembly of the *Witan* (alias the wise and able *Noblemen*). Cf. Exodus 18:25f. Thus Professor Brewer.

Brewer on the unfolding of Early-English institutions (continued)

Specifically on the members of the *Witan* alias the National Parliament of Early England, Professor Brewer states it consisted of royal Thanes (if not also of lower Thanes). The Anglo-Saxon laws are declared to have been made (in various phraseology) by the king with the counsel or consent of the *Witan* (or *the Council of the Wise*). They are found associated with the king in making grants of land and in taxation; and they exercised both civil and criminal judicature. Sometimes they elected the kings and, when they could, **they deposed them**.

The soil of England was distributed among the Anglo-Saxons in the manner usual among the Germans upon the Continent. *Folc-land*, the land of the folk or the people, might either be occupied in common or parcelled out to individuals for a term.

The land detached from the *folc-land* and granted to individuals in perpetuity as freehold, was called *boc-land*. The first part of this compound word is derived from *öbocö* (a book or writing) because the possession of such estates was secured by a deed or charter.

Boc-land was granted by the king, with the consent of the *Witan*. It could be held by Freemen of all ranks, and be bequeathed also to females. Cf. Numbers 27:1-8f & 36:2-10f.

The territorial divisions of Shires or Counties, are first mentioned in connection with Wessex and the laws of King Ina. Elsewhere, the counties of York and Lincoln apparently from their great size were divided into thirds called *tre-dings* [alias *three-things*]. Under the corrupted name of *ri-dings* [or *ridings*], they still exist in the former.

In later Anglo-Saxon times, a *Scir-Gemot* or *Shire-Mote* (alias County Court) was held twice a year in the beginning of May, and at the commencement of October. There, all the Thanes were entitled to a seat and a vote.

The *Scir-Gerefa* or *Shire-Reeve* (alias Sheriff) was the Executive Officer appointed by the King to carry out the decrees of the Court. The Sheriff was at first only an assessor. But in process of time he became a Joint-President and ultimately Sole-President. This Court contributed in no small degree to fix the liberties of England by curbing the feudal aristocracy.

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Division into Hundreds was ancient among the Teutonic races. It is mentioned by the Ancient Roman Tacitus (in his *Germania* 6 & 12). There, he uses his own Latin words *pagus* and *vicus* and *princeps* in describing the Hundred of the Ancient Germans. See too Exodus 18:12-21 etc.

The Hundred had a personal basis. Each *Pagus* or District, composed of several *Vici* (alias Villages or Townships), sent its 100 warriors into the army. Its Court had 100 assessors, together with the Headman (*Princeps*) or *Ealdorman*. Both of these may possibly represent 100 Free-Families [or Families of Freemen] to which the land of the district was originally allotted.

The Hundreds of Northamptonshire seem to have consisted of 100 hides of land. In the north of England, the *Wapentake* corresponded to the Hundred of the southern districts.

The name *ó* which literally signifies the touching of arms was derived from the ceremony which took place on the inauguration of the Chief Magistrate. Having dismounted from his horse, he fixed his spear in the ground, which was then touched with the spears of those present.

The *Hundred-Mote* or Court of the Hundred was held by its own Hundredman under writ of the Sheriff. It was a Court of Justice for suitors within the Hundred. The jurisdiction of the Court of the Hundred was confined to the punishment of petty offences, and the maintenance of a local police force.

The Township or *Tunscipe* was the territorial unit of the system. It is itself based on the Family, which is its original unit.

The first element in the State, was the individual Freeman. A body of kinsmen having their homesteads clustered together in its midst, is the first general type of a Germanic community.

The original bond of kindred, may probably still be traced in many of the place-names in England which end in the patronymic *-ing* (with or without a local termination *-ham* or *-ton*). Examples: *Read-ing*, *Birm-ing-ham* and *Wolver-ham(p)-ton* where *-ing* means *ōfatherō* and *-ham* means *ōhomeō* and *-ton* means *ōtownō* &c. Thus, *Birm-ing-ham* apparently means: *ōHome of Father Birm.ō*

A cluster of homesteads formed the *wich* or *wick* (alias the village) as in Greenwich or Berwick or, with regard to its enclosure or *tun*, the *-ton* or town(ship). When fortified, it became the borough (*burgh* or *burh* or *-bury*). Most insightful as to the ongoing amalgamation of Celto-Briton and Anglo-Saxon, is the compound word *ōbailiwickō* an area where a Magistrate has jurisdiction from the Celtic *baile* [town] and the Saxon *wick* [village].

The *tun* is originally the enclosure or hedge, whether of the single farm which Scots still call the town or of the enclosed village. The *burh* is the fortified house of the powerful man. The corresponding word in Norse, is *gardr* which is essentially the same as our English *garth* or *yard*. The equivalent German termination, is *-heim* ó

the English, *-ham*. The Danish form is *-by* (Norse *bu* = German *bau*). The notion of the *dorff*[*f*] or *thorpe* seems to stand a little further from the primitive *-settlement*.⁸

In England, the basis of political organization must be sought in the township or the body of tenants of a lord. He regulates them, or allows them to regulate themselves.

In the southern districts of England, we also find another small subdivision, the *Teoting* or *Tything*. This is the *Tenth-Part* of the *-Hundred* ó alias the *Collection-of-Ten*. It is synonymous, in towns, with *Ward* (compare Deuteronomy 1:13-15). Surety was afforded by the *Tythings*, the members of which formed a perpetual bail for one another's appearance in cases of crime.

The *Tythings* were also called *Frith-Borhs*, or securities for the peace ó a term which, having been corrupted into *Friborg*, gave rise to the Norman appellation of *Frankpledge*. In the north of England it was called *Tienmanna Tale* (Tenman's Tale or Tally, alias *Ten-Men's-Count*).

Once again, this underlines the decimal principle as the best basis for political divisions ó derived from Holy Scripture and rooted in the *öRuler-of-ten* ó alias the local Elder(man) or *Ealdorman* or Alderman as the Overseer of ten Families. Exodus 18:12-21*f*. Those families are to be regarded just like our ten toes attached to our feet. Without toes, our feet malfunction ó and *vice-versa*. This suggests the close liaison which should exist also between the Elder and the ten Families in his ward. Cf. Daniel 2:41 & 7:7,19.

Almost every offence could be expiated with money. Compare Exodus 21:2 to 22:9. In cases of bodily injuries, not only was a price set upon the corpse (called *wergild* or *leodgild* or simply *wer* or *leod*) ó but there was also a tariff for every part of the body, right down to the teeth and toenails (cf. the A.D. 615*f* Kentish Laws of Aethelberht).

In cases of foul or wilful murder (*morth*) and premeditated arson causing homicide ó capital punishment was inflicted. Treason was a capital crime. Banishment was a customary punishment for atrocious crimes. The banished criminal became an outlaw.

From the County Court, an appeal lay to the King. In the County Court, all the Thaners had a right to vote. It gradually became the custom to entrust the finding of a verdict to a Committee ó usually consisting of twelve of the principal Thaners.

In order to form a valid judgment, it was necessary that two-thirds of them should concur. In the Northern Districts, these Judges were called *Lahmen* (alias Lawmen). Their decisions were submitted for the approval of the whole Court.

Needless to say, the foregoing Committee of twelve is intimately connected with the development of the jury system. In that regard, the accused was obliged to give security or *borh* ó to ensure he would put in an appearance at his trial. Thus Professor Brewer.

⁸ W. Stubbs: *Constitutional History*, Vol. I, p. 82, note.

The rise of the power of Wessex in the “Deep South” of Britain

We must now turn to Wessex, the most powerful of all the Anglo-Saxon kingdoms in the south of England. For it was the Kingdom of Wessex which was destined to become the tap-root from which the later United Kingdom of Christian England would grow.

After the death of her king Offa in A.D. 796, the midland realm of Anglo-British Mercia gradually waned. It lost power to the ever-increasing strength of the neighbouring Anglo-British kingdom of Wessex.

As the *Historians' History* declares,⁹ the West-Saxon State possessed and preserved what neither Northumbria nor Mercia ever had – a national unity. At the proper time, the assertion of this spirit was to make Wessex the most potent factor in the welding of all England into a single nation – until Wessex dominated all England (but not Scotland or Wales) from about A.D. 825 onward.

Already in A.D. 495, Cerdic and his West-Saxons had settled in Hampshire. Then, after a quiet period from 500 to 560, from 560 till 593 his grandson Ceawlin consolidated West-Saxon control over the region of Wessex surrounding Dorset. Many of the Celto-Brythons there were subjugated, and then absorbed into Wessex under West-Saxon rule. Unsubjugated Celts, however, were expelled from the Thames Valley to beyond the Severn.

In 571, at the Battle of Bedford, Ceawlin won further territory from the Brythons. Then, at the Battle of Deorham in 577, he defeated the Brythonic kings Conmail, Condidan and Farinmail – and annexed the cities of Gloucester, Cirencester and Bath.

Soon thereafter, he invaded even Sussex. However, finally, he was defeated at the Battle of Wodnesbeorh – by a combined coalition of Christian Brythons and (significantly) their Anglian allies.

The christianization of the West-Saxons in Wessex

From A.D. 600 to 650 – Wessex was overshadowed by Kent, Mercia and Northumberland. Yet, according to Bede,¹⁰ around about 635 the West-Saxons of Wessex embraced Christianity under the preaching of Birinus.

The great mediaeval Anglo-Norman historian William of Malmesbury is even more specific. He tells us¹¹ that the A.D. 495 – Cenric the German, with his son Cerdic and his grandson Cynegils, established the magnificent kingdom of the West-Saxons. Then the latter's son Cenwalch or Kenwalk succeeded him.

In the beginning of his reign, Kenwalk was to be compared only to the worst of princes. But, in the succeeding and latter periods, he became a rival of the best. “By a sense of his own calamities,” explains Malmesbury, “he was...brought...to the

⁹ *Op. cit.*, p. 54.

¹⁰ *Op. cit.*, III:7f.

¹¹ *Op. cit.*, pp. 17f.

Christian Faith.... Recovering his strength and resuming his kingdom, he exhibited to his subjects the joyful miracle of his reformation.ö

As the Elizabethan chronicler and historian Holinshed explains,¹² after King Kinigils of the West-Saxons in Wessex had departed this life in the year 643, his son Cenwalch fled to King Anna (or Eanna) of the East-Angles ó to his own great good. Beforehand, Cenwalch had grown to be an enemy of the Christian Religion. But now, by the wholesome admonitions and sharp rebukes of King Eanna, Cenwalch became a Christian ó and took back his wife according to the prescript of God's Law. To be brief ó in all things he showed himself a new man, embracing virtue.

The mediaeval English historian Henry of Huntingdon tells us¹³ of a decisive clash between Wessex and the adjoining Brythons, around 650f A.D. Explains Henry: öKenwald king of the West-Saxons was compelled to fight the Britons near Pen.... The English, for a time, gave way. But as they dreaded flight more than death, and stood on their defence, the Britons became exhausted.... An incurable wound was inflicted that day on the race of Brute.ö

Consequently, starting from about 650, the power of Wessex now began to increase strongly. First, Wessex expanded westward into Celto-Brythonic Devon ó from 655 onward.

Next, after the 672 death of Kenwalk, Princess Sexburga ruled with the thanes. The character of this rule, was that of a **limited monarchy**. Indeed, it was a **representative** and a **qualified aristocracy** ó alias what Classic American Constitutionalists would call: a -Republic.ø

Later, Wessex expanded eastward too ó into South-Saxon Sussex. The latter finally fell to Wessex's King Ceadwalla, in 685.

The Isle of Wight and Kent were next annexed. But then King Ceadwalla, desiring an ecclesiastical career, relinquished the throne of Wessex in 688 ó to his successor Ina.¹⁴

The modern historian Professor Blair states¹⁵ that in 658 King Cenwalch of Wessex was fighting at Peonnum. His opponents were the Brythons of Dumnonia, alias Devon. He defeated them, and drove them in flight as far as the [River] Parret. Many generations of historians have equated Peonnum with Penselwood in eastern Somersetshire ó close by the border of Wiltshire.

This marks the Saxon penetration of Selwood (locally known as the -Great Forestø). It also marks the opening-up of eastern Somerset ó and the extension of the western limits of English settlement as far as the River Parret.

King Geraint of Dumnonia, was defeated by the West-Saxons in 710. Thereafter, his kingdom gradually shrank westwards ó within the confines of Cornwall. For many

¹² *Op. cit.*, I:617f ó citing Bede & Ran. Higd.

¹³ *Op. cit.*, III pp. 60 & 66.

¹⁴ *Hist. Hist.*, XVIII pp. 63f.

¹⁵ *Rom. Brit. & Earl. Engl.*, pp. 210f.

years to come, the Cornish continued to fight for their independence. Indeed, it was not until the ninth century that Cornwall finally came under West-Saxon domination.

Among the West-Saxons, as the boundaries of their kingdom moved out towards the West, they overran two important centres of Celtic Christianity. One was at Malmesbury. It had been founded by an Irishman called Maildubh, and later acquired renown in the days of Aldhelm. The other was at Glastonbury. That, of course, was of very much earlier establishment¹⁶ ó allegedly from even before the apostolic age.

It almost seems as if the expansion of the West-Saxons towards the West, was being forced upon them by the close confinement of their lands on their northern and eastern borders. Certainly the strength of the Wessexmen was still insignificant in comparison with that of Mercians at this time. Their power again was then of quite a different and indeed of an inferior order ó to that of far-distant Northumbria.

The Christian King Cadwallader as the last King of the Brythons in 'Wessex'

As this point, a word needs to be said about the A.D. 650*f* Celto-British King Cadwallon II ó alias Cadwallader. He was the last King of the Brythons in Britain to the east of Wales.

Here, the modern Welsh historian Trevelyan presents¹⁷ the testimony of the Welsh *Iolo Manuscripts*. They declare that ðCadwallader the Blessed...was celebrated as being the last king of Britain descended from the primitive royal lineage of the island ó until it was restored in the person of Henry VII. The latter flourished from 1485 till 1509, right before the Protestant Reformation and the 1530*f* Union of England and Wales under the Welsh-Tudor King, Henry VIII.

Cadwallon II or Cadwallader was the last of his race to assume the royal title. He received the surname of *Benigaid* (or ðBlessedø). In the *Welsh Triads*, he is called one of the ðthree canonized kings of the Island of Britainö ó and one of those who gave sanctuary in all parts of his dominions to those who fled before the oppression of the Saxons. After the death of Cadwallader, the ancient Welsh princes never regained the monarchy.

The Welsh mediaeval historian Geoffrey Arthur of Monmouth declares¹⁸ that two generations before Cadwallader, all the princes of the Celtic Britons came together in the city of Leicester. They took common counsel that they would make Cadvan their king. A little later, a son (Cadwallo) was born to King Cadvan. Cadwallader, his son, succeeded him in the government of the kingdom ó a youth whom Bede calls Caedwald.

Fleeing the victorious Anglo-Saxon armies, even Cadwallader himself voyaged with his wretched fleet for Brittany. The Saxons, collecting a countless host of men and women, had over the years landed in Northumbria and inhabited the desolated

¹⁶ *Ib.*, p. 232.

¹⁷ M. Trevelyan: *Op. cit.*, pp. 186*f*.

¹⁸ *Op. cit.*, XII:1,14*f* cf. I:1.

provinces from Scotland even unto Cornwall. For no indweller was there to say them nay ó save only the few and needy little remnants of the Britons that had survived and herded together in the forest fastnesses. From that time, the power of the Britons ceased in the island, and the English began to reign.

Yet the Brittany Britons, continues Geoffrey,¹⁹ under the leadership of Ivor and Ini, harassed the Anglo-Saxon English people in Britain ó from across the British Channel. But all to little avail. Pestilence and famine and customary dissensions had so caused the proud Britons to degenerate, that they could no longer keep their foes at a distance.

In Britain, the Brythonic Celts were no longer called Britons by the Anglo-Saxons ó but *Wealas* or *Waelsch* alias Welsh (the Germanic word for ‘Foreigners’). In fact, the Anglo-Saxons now more and more began to call even themselves ó and all of the other inhabitants of the island ó ‘Britons.’

Indeed, the Saxons acted more wisely than did the ‘Welsh’ themselves. For the Saxons now: kept peace and concord amongst themselves; tilled their fields; and built anew their cities and castles. Thus, throwing off the sovereignty of the Britons ó the Saxons held the empire of all England.

Was Cadwallader a Celto-Brython, an Anglo-Saxon, or an Anglo-Briton?

It is just here that the Welsh and Saxon documents seem to relate the last Brythonic king Cadwallader to the famous Anglo-Saxon or rather Anglo-British king of Wessex called Caedwalla. The famous mediaeval Anglo-Norman historian William of Malmesbury refers²⁰ to that ‘noble branch of the royal stock’ in Wessex ó Caedwalla (*circa* 670 A.D.). ‘Enjoying his government for the space of two years, he performed many signal exploits.’

Within fifty years after Cadwallader, the A.D. 731 Anglo-Saxon church historian Bede would record:²¹ ‘After Caedwalla possessed himself of the kingdom of the Gewissae [or West-Saxons], he also took the Isle of Wight... After all the provinces of the island of Britain had embraced the faith of Christ, the Isle of Wight also received the same.’

Indeed, Barrister-at-Law Owen Flintoff, in his 1840 book *The Rise and Progress of the Laws of England and Wales*, insists²² that in the year 685, Caedwall ó of the royal race of the Gewissi ó conquered the kingdom of Wessex. This Caedwalla is claimed by the Welsh as their King Cadwallader.

Caedwalla is not a Saxon name. Alliances of the two nations took place during the long contests between them. Moreover, the successor of Caedwalla ó Ina ó is identified by the Welsh with the Brython King Ivor. Also, four Brythonic Chiefs of Somerset attended the Court of Ina.

¹⁹ *Op. cit.*, XII:18f.

²⁰ *Op. cit.*, pp. 30f.

²¹ *Op. cit.*, IV:13,16.

²² *Op. cit.*, pp. 26f.

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As the modern historian Professor Blair declares,²³ in A.D. 685 a change began to take place ó with the accession in Wessex of a king called Caedwalla. He traced his descent from Cerdic the Saxon. But his Brythonic name ó an anglicised version of the name borne by Edwin's opponent in 632 (Cadwallon the Welsh king of Gwynedd) ó suggests a mixed ancestry.

Perhaps it was the British element in his ancestry that caused him to ignore Celtic Cornwall in Southwest Brythonia ó thus sparing it from annexation. For he instead strove to give new strength to the kingdom of Wessex ó by seeking to include within its borders, or bring under its control, all of Anglo-British Ængland south of the Thames.

The Christian King Caedwalla or Cadwallon of the now Anglo-British Wessex, indeed brought the whole of Southern Ængland south of the Thames (next to Brythonic Cornwall) into one strong Christian kingdom. He helped christianize the Non-Christian Sussex of the South-Saxons, from 680 onward. He then incorporated Sussex into Wessex, in 685. He next abdicated in 688 ó in order to pursue his own Christian-religious studies, full-time, for the rest of his life.

At that same time, he handed over his Ængland to his successor, the Christian Ina or Ine. Indeed, Ine of the Anglo-British Wessex ó himself like Cadwallon/Caedwalla at least partially of Celto-Brythonic descent ó then reigned over Greater Southern Anglo-Britain. This then stretched from Devon in the west to Kent in the east. Thus he consolidated Christian Common Law over the whole of Southern England, from 688 to 726 A.D.

**Bede's misrepresentation of the truly
Celto-Anglic character of 'England'**

By A.D. 731, the Anti-Culdee Anglo-Saxon eighth-century Roman-Catholic church historian Bede himself states²⁴ that he was then living in a Christian England divided into seven kingdoms of varying strength. They all professed the Gospel of Christ, and each recognized the apostolic Scriptures as its rule of faith. Happily inconsistent, the Romanist Bede here grounds Early England upon what is essentially a Proto-Protestant foundation.

Again inconsistently, the Anti-Celtic Bede further concedes that the Brythons ó whom he admitted had, under their King Lucius, already in A.D. 156 received the Christian Faith ó were in A.D. 731 still at least in part ótheir own masters.ö Ecclesiastically, Bede adds, the Culdee Brythons had resisted being subjugated öin Catholic unityö ó and öare...enemies to the Roman...mass.ö²⁵

This is a clear admission by one of Rome's own leading church historians. It proves that even in Bede's own time (of A.D. 731) ó the Brythons in Britain were still

²³ *Rom. Brit. & Earl. Engl.*, pp. 210f.

²⁴ *Op. cit.*, III:4.

²⁵ *Ib.*, II:4 & V:23; compare *Hist. Frag.* II:2 & I:4 (cited in Ussher's *Anc. Irish Church* c. 4; cf. Morgan's *op. cit.* p. 114).

Proto-Protestants ó and hostile toward Romanism and her mass (as a corruption of the Lord's Supper).

Also the modern historian of Ancient Britain and Early England, Professor Peter Blair, mentions this penultimate chapter in Bede. The latter had titled it: "On the Present State of the English Nation or of all Britain" ó in his *Ecclesiastical History of the British Peoples*.

That chapter relates to the year 731 A.D., in which Bede wrote it. With reference thereto, Blair summarizes the views of the Anti-Culdee or Anti-Proto-Protestant and Anti-Brythonic Roman Catholic Englishman Bede. "The British," states Bede²⁶ of the Brythonic Celts, "though ill disposed towards the English and still wickedly resisting the Catholic Church ó were yet their own masters in some places."

Of course, the early Anglo-Saxon Christian law codes had themselves borrowed also from the Pre-Saxon Celto-Brythonic Christian laws. Indeed, the latter were by far the more ancient. Even the A.D. 731 Anti-Celtic Anglo-Saxon Anti-Culdee Roman Catholic church historian Bede admitted²⁷ that the Celto-Brythonic King Lucius (alias Lles or Llew) embraced the Gospel in 156 A.D., and had then proclaimed Christianity the national religion of his own Greater Cumbrian region in Britain.

Bede's testimony is quite reliable **as regards the christianization of his own Anglo-Saxons**. Thus, in his own day of 731 A.D., he spoke of "a Christian England...divided into seven kingdoms..., all professing the Gospel of Christ ó and all recognizing the apostolic Scriptures as their rule of faith."²⁸

For the rest, however ó as rightly pointed out by Professor E.G. Bowen of Aberystwyth University in Wales²⁹ ó the biased Bede does not mention the Celtic past and its Christianity. He disliked the Celtic Church and was hostile to the Celtic saints and their antecedents. Not only does he not mention Caractacus or Linus his son (*cf.* Second Timothy 4:21) ó but he does not even mention the A.D. 430 Patrick.

However, modern archeology is showing that the lands around the Severn Estuary in Southeastern Wales were in the closest contact by the sea routes with the Mediterranean ó and with Rome and Palestine. The material anent Caractacus, Joseph of Arimathea, Glastonbury, and King Arthur ó should all be linked to this.

Sir Winston Churchill accordingly draws the correct conclusion in his famous work *A History of the English-Speaking Peoples*. For Churchill there rightly states³⁰ that even before the year A.D. 700 ó in Great Britain there was no kingdom in the nation in which heathen religious practices now prevailed. The whole island was now Christian.

²⁶ *Rom. Brit. & Earl. Engl.*, p. 214.

²⁷ In Book I ch. 4 of his *Ch. Hist.*

²⁸ *Ch. Hist.*, III:iv.

²⁹ Letter 17th Oct. 1971, in Corbett's *Why Brit.?* (Newbury, Berks., n.d., p. 53).

³⁰ See Gardner's *op. cit.*, pp. 32f.

The life and times of the Anglo-British Wessex King Ine or Ina alias Ivor

Bede observes³¹ that in A.D. 688, King Caedwalla of Wessex ó having most honourably governed his nation ó quit his crown for the sake of our Lord and His everlasting Kingdom. Ina or Ine succeeded him on the throne.

Also Ina in turn ó having later reigned over that same nation for thirty-seven years (till A.D. 715) ó himself gave up the kingdom, and in like manner. Indeed, the same thing (and about at the same time) was zealously done by many of the English nation.

The *Encyclopaedia Britannica* and the *New International Columbia Encyclopedia* relate³² that Ine was a West-Saxon king of the line of Ceawlin. Ine succeeded Caedwalla in 688. He made peace with Kent in 694, forcing that kingdom to pay compensation for the murder of a kinsman. Ine extended his sway over Sussex and Surrey, and probably also over Devon. He also promoted the reorganization of the Church, and founded a bishopric at Sherborne in 705.

He entered into an alliance with his kinsman Nun, and achieved victory over Gerent of West-Wales in 710. In 721, Ine put down the rebel Cynewulf. Indeed, in 725 Ine's queen (Aethelburg) herself dislodged the rebel Eadbriht from Taunton in Somerset. In 725, Ine further defeated Aldbryht of the South-Saxons.

Now Ine issued a written code of laws for Wessex ó her very first. It is still preserved. It is appended to the later codification completed by King Alfred, and has a magnificent Christian Preamble.

Ine also built the minster or monastic quarters at Glastonbury. In 726, he resigned the crown ó in order to seek religious ordination. He was succeeded by King Aethelheard of Wessex.

Ine favourably refers to the great Dewi alias St. David of Wales ó and gives evidence that he himself was at least in part of Celtic descent.³³ Ine ó whom the Brythonic Celts, by the name of Ivor, claim as one of their own ó was several times harassed by the rival claims of other members of the Wessex royal family.

His reign is significant for the occurrence of the earliest ecclesiastical synods in Wessex. He also took much interest in the better organization of the Church in his kingdom. Indeed, he even drew up a code of laws. All this reveals his close concern with matters agrarian, social, and ecclesiastical.

³¹ *Op. cit.*, V:8,9,15,23.

³² Art. *Ine*, in *Enc. Brit.* (14th ed., 1929, 12:316) and in *NICE* 11:3334.

³³ See in Blair's *Rom. Brit. & Earl. Engl.*, p. 210.

King Ine of Wessex's endowment of the Ancient Church at Glastonbury

The *Historian's History* records³⁴ that Ine was the friend and benefactor of churchmen. The religious sentiments which he had imbibed in early life, sunk more deeply into his mind as he advanced in years. Moreover, their influence was strengthened by the exhortations of his queen.

According to the mediaeval Anglo-Norman historian William of Malmesbury,³⁵ when Wessex's government was assumed by Ina in A.D. 686 ó he was a rare example of fortitude; a mirror of prudence; and unequalled in piety. He grew old in the discharge of his duties for fifty-eight years ó the pious conciliator of general esteem. How sedulous he was in religious matters, the laws he enacted to reform the manners of the people are proof sufficient.

To Glastonbury he ordered the bodies of the blessed martyr Indract and his associates to be taken from the place of their martyrdom ó and to be conveyed into the ancient church building. He also erected a new ecclesiastical edifice there. He enriched it with vast possessions. Indeed, he granted it a privilege to the following effect:

õIn the Name of our Lord Jesus Christ! I, Ina, supported in my royal dignity by God *etc.*....., to the ancient church situate[d] in the place called Glastonbury ó which church [Christ] the Great High-Priest and Chiefest Minister formerly through His Own ministry and that of angels sanctified...(as was formerly revealed to St. David) ó do grant out of those places which I possess...whatever my predecessors have contributed to the same church. To wit: [my predecessor] Kenwalk...; Kentwin, who used to call Glastonbury [church] the mother of saintsø and liberated it from every secular and ecclesiastical service...; Hedda the Bishop, with permission of Caedwalla.

õI, Ina, permit and confirm it..., in order that the [Glastonbury] church of our Lord Jesus Christ..., as it is the first in the kingdom of Britain and the source and the fountain of all religion, may obtain surpassing dignity and privilege.... I appoint and establish that all lands, places and possessions of St. Mary's [church] Glastonbury be free, quiet and undisturbed from all royal taxes..., as is found to be confirmed and granted by my predecessors ó Kenwalk, Kentwin, Caedwalla, [and apparently the previous Archbishop] Baltred ó in the ancient charters of the same church.... The charter of this donation was written in the year of our Lord's incarnation 725..., in the presence of the king, Ina, and of Berthwald Archbishop of Canterbury.ö

Rev. R.W. Morgan, in his book *St. Paul in Britain*, claims³⁶ Ina believed that Glastonbury ó the city and origin of Christ's religion in Britain ó was built by Christ's disciples. õThis is the cityö ó states the charter of Ina or Ivor ó õwhich was the fountain and origin of Christ's religion in Britain, built by Christ's disciples.ö Indeed,

³⁴ *Op. cit.*, XVIII, p. 65.

³⁵ *Op. cit.*, pp. 30f.

³⁶ 1860 ed., p. 122; and 1972 ed., p. 72.

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also the historic Welsh *Iolo Manuscript* claims³⁷ that Ina moreover raised a large church over the grave of Aristobulus. Cf. Romans 16:10.

According to the famous modern historian Professor J.R. Green,³⁸ Ine established ó on the site of an older British foundation ó his famous monastery of Glastonbury. It had long been a religious shrine of the Britons. The tradition that a second Patrick rested there, drew thither the wandering scholars of Ireland. The first inhabitants of Ine's abbey found ó as they alleged ó ðan ancient church, built by no art of man. Next to this relic of its older Welsh owners, Ine founded his own abbey-church of stone.

The greatness of the Anglo-British Christian King Ine of Wessex

Further, according to the eminent Professor Green,³⁹ the West-Saxons had been weakened by anarchy and civil war. They had been at the mercy alike of both the rival English States as well as of the Britons. However, in 652, a revival of power had enabled them to drive back the Britons. Later, Ine ó the greatest of their early kings (whose reign covered the long period from 688 to 726) ó carried on, during the whole of it, the war for supremacy.

The famous sceptic Sir David Hume has declared⁴⁰ that the history of the kings of Wessex presents nothing remarkable ó till we arrive at the reign of Ine or Ina, who ascended the throne in 688. Ina was remarkable for his justice, policy and prudence. He treated the Britons of Somersetshire and the adjoining districts ó the *Wealas* or Welsh-kindøwhom he had subdued ó with a humanity hitherto unknown to the Saxon conquerors.

He allowed the proprietors to retain possession of their lands. He encouraged marriages and alliances between his Anglo-Saxon and his Celto-Brythonic subjects. He further granted the latter the privilege of being governed by the same laws as their conquerors. His long reign of thirty-seven years, may be regarded as one of the most glorious and most prosperous in the annals of the Anglo-Saxons.

Ina's younger contemporary, the A.D. 731 Northumbrian church historian Bede, remarks⁴¹ of Wessex's Caedwalla that Ina succeeded him on the throne ó being of the blood royal. Having reigned over that nation for thirty-seven years (and thus till 715 A.D.), Ina then gave up the kingdom.

Bede there and then explains this non-tyrannical phenomenon ó in terms of the truly republicanøalias the aristocratically representativeøearlier roots of the English. The similarity of the Ancient Anglo-Saxon form of government to that of its later descendant the original American Republic (before the latter degenerated into a populist democracy after the 1861f War of Northern Aggression against the Confederate States of America) ó is striking indeed.

³⁷ Cited in Corbett's *op. cit.*, p. 36.

³⁸ *Op. cit.*, pp. 36f.

³⁹ *Op. cit.*, pp. 36f.

⁴⁰ *Op. cit.*, p. 35.

⁴¹ *Op. cit.*, V:8-10.

The Anglo-Saxons, observes Bede, have no king. But they do have many lords (or satraps)⁴² who rule their nation. When war happens, they cast lots equally (or record **votes of equal value**).⁴³

On whomsoever the lot falls, him they follow [as president for a term] ó and obey during the war. *Cf.* Judges 9:6f & 18:1 with First Samuel 8:1-5 & 10:20 to 11:4f and Acts 1:25f. But as soon as the war is ended ó all those lords are again **equal in power**.⁴⁴ Thus Bede.

The representative nature of Ine's Anglo-British rule

The Anglo-British Christian King Ceadwalla of Wessex had ruled in consultation with his Clergy, his Elders, and his Advisors. The same was true of his successor, Ina.

Professor Blair remarks⁴⁵ that Caedwalla's successor King Ine of Wessex similarly consulted his Bishops, his *Ealdormen*, and his chief Councillors ó before issuing his own *Law Code*. The example of abdication (for religious reasons) which had been set by Caedwalla, was followed later also by his successor Ine ó but not until he had reigned for close on forty years (688-726).

Ine, observes the *Historians' History*,⁴⁶ derived his descent from Ceawlin. As a warrior Ine was equal, as a legislator he was superior, to the most celebrated of his predecessors.

In the fifth year of his reign, he assembled the *Witenagemot*. With the advice of his father King Cenred; of his Bishops Hedda and Erconwald; and of all his *Ealdormen*, Wise-men and Clergy ó he enacted seventy-nine laws.

Thereby, he: regulated the administration of justice; fixed the legal compensation for crimes; and checked the prevalence of hereditary feuds. Thereby, he also placed the conquered Brythons under the protection of the State ó and exposed and punished the frauds which might be committed in the transfer of merchandise and the cultivation of land.

A comment by the famous historian Edward Gibbon clearly indicates the Celto-Anglic character of the Christian King Ine's rule in the Anglo-British Wessex. Just after the beginning of the nominal christianization of the Anglo-Saxons in England, observes Gibbon,⁴⁷ when time and religion had mitigated the fierce spirit of the Anglo-Saxons ó the laws encouraged the frequent practice of manumission.

Their subjects of Welsh extraction assumed the respectable station of Freemen ó possessed of lands, and entitled to the rights of civil society. The Saxon royal sage Ina, the legislator of Wessex, united the two nations ó the Britons and the Saxons ó in

⁴² *satrapas plurimos.*

⁴³ *aequaliter sortes.*

⁴⁴ *rursum aequalis potentiae omnes fiunt.*

⁴⁵ *Rom. Brit. & Earl. Engl.*, pp. 244 & 210f.

⁴⁶ *Op. cit.*, XVIII, p. 64.

⁴⁷ *Op. cit.*, IV p. 185.

the bands of domestic alliance. Four British Lords of Somersetshire may honourably be distinguished in the Court of one monarch of the Wessex Saxons.

As the modern Welsh historian Trevelyan explains,⁴⁸ in Wessex and Mercia ó though the language was changed ó there were many more ÆWelshø left alive than in the older Saxon settlements further to the east. In Wessex, which by that time included Dorset and Somerset, we find the laws of the Saxon Ine in 693 acknowledging the rights of a separate class called ÆWelshmenø ó sometimes as holders of land, and also of military servants of the crown. But even in Kent and East-Anglia, some racial elements of the former population must have been transmitted.

Biblical elements in the Anglo-British Law Code of Ine

Barrister-at-Law Owen Flintoff writes⁴⁹ in his book *Rise and Progress of the Laws of England and Wales* that after the Saxons had been converted to Christianity, their places of public worship came to be held in reverence. Consequently, they ó just like the Jewish cities of refuge (*cf.* Numbers chapter 35) protected criminals who escaped within them, whatever offences they had committed⁵⁰ ó until the legal compensation was paid. Thus, the law of Ina declares that the fugitive shall be protected as to his life ó and make compensation, as justice demands.

Attenborough writes⁵¹ in his book *The Laws of the Earliest English Kings* that the earliest laws of the Kingdom of Wessex are those of Ine. He, according to Bede,⁵² reigned from 688 to 725. The date of the laws themselves falls, in all probability, between 688 and 694.

It has been observed that chapter 20 of Ine's *Code of Wessex* is practically identical with chapter 28 of Wihtred's *Code of Kent* (which dates from 695). This may be regarded as pointing to communication between the governing authorities of the two kingdoms. There is no record of any further legislation in Wessex ó for nearly two centuries after the promulgation of Ine's laws. That probably indicates that Ina's *Code* remained an adequate instrument for the maintenance of law and order in Wessex for the following two hundred years.

We cannot here set out all seventy-nine of Ine's laws. We do, however ó with the necessary comment where needed ó now present the more important. His *Christian Code*, Wessex's oldest written body of laws, starts off very majestically ó as follows:

ōI, Ine, by the grace of God, King of Wessex ó with the advice and instruction of Cenred my father; of Hedde my Bishop, and of Erconwald my Bishop; and with all my *Ealdormen* and the chief Councillors⁵³ of my people; and with a great concourse⁵⁴ of the servants of God (*Godes theowas*) as well ó have been taking counsel for the

⁴⁸ *Op. cit.*, p. 44.

⁴⁹ *Op. cit.*, pp. 75f.

⁵⁰ *Leg. Inae*, s. 5.

⁵¹ *Op. cit.*, p. 34.

⁵² *Op. cit.*, 5:7.

⁵³ *Ieldstan Witum*.

⁵⁴ *micelre gesomnunge*.

salvation of our souls and the security of our realm,⁵⁵ in order that just laws and just decrees (*ryht aew 7 ryte cunedomas*) may be established and ensured throughout our nation (*thurh ure folc*), so that no *Ealdorman* nor subject of ours may from henceforth pervert these our decrees.

ōIn the first place, we command that the servants of God heed, and duly observe, their proper *rule* (*ryhtregol*). After this, we command that the law and decrees affecting the whole nation ó be observed as follows. A child shall be baptized within thirty days.ö⁵⁶

Clearly, just like the Brythons before them, the English were already ó and were further to remain ó a baptized covenant people or a holy nation in Britain. The modern Baptist notion of the Church being but a collection of hyperindividualistic adults, was quite foreign to Ine's thinking.

Ine was also a Christocrat, alias a Christian Theocrat, through and through. He ordained: ōIf a slave⁵⁷ works on Sunday (*wyrce on Sunnandaeg*) by his lord's command,⁵⁸ he shall become free⁵⁹ ó and the lord shall pay a fine⁶⁰ of thirty shillings. If, however, the slave works without⁶¹ the cognizance of his master, he shall undergo the lash or pay the fine in lieu thereof. If, however, a Freeman⁶² works on that day ó except by his lord's command ó he shall be reduced to slavery, or [pay a fine of] sixty shillings. A Presbyter shall pay a double fine.ö⁶³ Cf. Luke 12:47f & First Timothy 5:17 & James 3:1.

Ine goes on:⁶⁴ ōIf anyone steals without the cognizance of his wife and children,⁶⁵ he shall pay a fine of sixty shillings. If, however, he steals with the cognizance of all his household,⁶⁶ they shall all go into slavery.ö⁶⁷

Moreover:⁶⁸ ōIf anyone demands justice in the presence of any *Shireman*⁶⁹ or of another Judge (*Demán*) ó and cannot obtain it ó since [the accused] will not give him security,⁷⁰ he [the accused] shall pay thirty shillings compensation, and within seven days do him such justice as he is entitled to. If anyone exacts redress before he pleads for justice, he shall give up what he has taken and pay as much again ó and thirty shillings compensation (*forgielde*).ö

⁵⁵ *stathole ures rices.*

⁵⁶ *Ine*, 1-2.

⁵⁷ *theowman.*

⁵⁸ *haese.*

⁵⁹ *frioh.*

⁶⁰ *wite.*

⁶¹ *butan.*

⁶² *frigea.*

⁶³ *Ine*, 3.

⁶⁴ *Ine*, 7.

⁶⁵ *swa his wif nyte ond his bearn.*

⁶⁶ *hiredes.*

⁶⁷ *gongen hie ealle on theowot.*

⁶⁸ *Ine*, 8-9.

⁶⁹ *Scirmen.*

⁷⁰ *sellan.*

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As the University of Wisconsin Law School's Smongenski Law Research Professor Warren W. Lehman here notes,⁷¹ Anglo-Saxon Kings took on the role also of Judge. The Anglo-Saxons had not only Mediators, but also judge-like Arbitrators as well. Ine speaks of a *Dema*, a Judge or -Doom-sayer ó who apparently existed side-by-side with the *Semend* or Arbitrator.

Ine here suggests a procedure one might call: "asking a *Dema* for justice." The response to this, would be a *doom* ó a -deem-ingø alias an elected alternative to seeking (or being threatened by) personal vengeance. Cf. Exodus 21:6,22,30 & 22:8f,22,28.

From Ine, suggests Lehman, one learns that a man charged in such a proceeding was expected to give over a bond (or oath) ó prior to judgment. The surrender of a bond (or the making of the oath) implied a consent to proceed in this manner ó and to abide by the result (the *doom* or -deem-ingø). It seems clear that Ine here more or less consciously presses people to turn from private family-oriented ways of solving disputes, to public means accessible to the State.

Ine continues:⁷² "If anyone within the borders of our kingdom commits an act of robbery or seizes anything with violence, he shall restore the plunder and pay a fine of sixty shillings. If anyone sells one of his countrymen, bond or free, over the sea ó even though he be guilty ó he shall pay for him with his *wergeld* [or compensation], and make full atonement with God [for his crime]. If a thief is taken [in the very act of theft],⁷³ he shall die the death;⁷⁴ or his life shall be redeemed by the payment of his *wergeld*."⁷⁵

"If a member of your household commits a theft and escapes from you ó and if you have a surety [for the thief] ó you shall claim the value of the stolen property from him. If the thief has no surety, you shall pay the value [of the property], but he shall not thereby become immune from punishment."⁷⁶

The *wergeld* alias the -man-moneyø of ða Welsh taxpayer, [is] one hundred and twenty shillings.... The *wergeld* of a Welshman who holds five hides of land, shall be six hundred shillings."⁷⁷

Further: "If stolen property in the hands of a trader is attached, and he has not bought it in the presence of trustworthy witnesses, he shall declare with an oath equal to the penalty [involved] that he has been neither an accessory nor an accomplice [to the theft] ó or pay a fine."⁷⁸ Thus Ine.

⁷¹ *Op. cit.*, pp. 18f.

⁷² *Ine*, 10-12.

⁷³ *gif theof sie gefongen.*

⁷⁴ *swelte he deathe.*

⁷⁵ *oththe his life be his were man aliese.*

⁷⁶ *Ine*, 22f.

⁷⁷ *Id.*

⁷⁸ *Id.*

Biblical elements in the Anglo-British *Law Code of Ine* (continued)

Ine continues: ðIf a husband has a child by his wife and the husband dies, the mother shall have her child and rear it.ð Every year, ðsix shillings shall be given for its maintenance ó a cow in summer and an ox in winter. The relatives shall keep the family home (*frumstol*) until the child reaches maturity.ð⁷⁹

Here, the word *frumstol* is very important. For it shows that the Anglo-Saxons did not live in communal long-houses, but that each family had its very own home.

Henry Cabot Lodge writes⁸⁰ in his essay *The Anglo-Saxon Land Law* that in one of Ine's laws it is provided: ðIf a *Ceorl* [alias a common Freeman] and his wife have a child..., and the *Ceorl* dies ó let the kin hold the homestead, until it [the child] be grown up.ð This law is clearly identical with the Saxon ð*domus*ð of the A.D. 98 Tacitus ó the ðhouse-landð of the early Germanic tribes. It was an estate. Indeed, it was essentially an inheritance. It was based upon the family, and was subject to certain rights on the part of the family.

Continues King Ine:⁸¹ ðIf anyone moves away without permission from his lord, and steals into another district ó if he is discovered, he shall return to where he was before, and give his lord sixty shillings. A commoner's premises shall be fenced (*betyned*) both winter and summer. If they are not enclosed (*untyned*), and a beast belonging to his neighbour⁸² strays in through the opening he himself has left,⁸³ he shall have no claim on that beast; [but] he shall drive it out, and suffer the damage.ð⁸⁴

According to Wyatt's *Anglo-Saxon Reader*,⁸⁵ the meaning here is as follows: ðIf cattle stray in and eat up their common acres or grass ó then let those who are responsible for the gap (or opening)⁸⁶ go and compensate the others who have enclosed their share, for the loss that they have suffered. Let the latter get such recompense for the damage done by the cattle, as may be fitting.ð

The passage clearly teaches that even Commoners had premises. Indeed, as private property, such were ðfencedð (*be-tyn-ed* or ðbe-town-edð) ó even against possible intrusions by Thanes and even the very King himself. As the proverb has it: An Englishman's home is his castle.

Continues Ine:⁸⁷ ðIf Commoners have a common meadow⁸⁸ or other part-ible land to fence; and some have fenced their portion and some have not; [and cattle get in] and eat up their common crops or their grass ó then those who are responsible for the opening shall go and pay compensation for the damage which has been done to the others who have enclosed their portion.

⁷⁹ *Ine*, 38.

⁸⁰ H.C. Lodge: *The Anglo-Saxon Land Law* (in *Essays...to C.W. Eliot*), pp. 69f.

⁸¹ *Ine*, 39-40.

⁸² *his neahgebures ceap*.

⁸³ *his agen geat*.

⁸⁴ *tholie thone aefwyrðlan*.

⁸⁵ A.J. Wyatt: *Anglo-Saxon Reader*, University Press, Cambridge, 1930, p. 238 n. 39.

⁸⁶ *geat*.

⁸⁷ *Ine*, 42-43.

⁸⁸ *land gemaene*.

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ðIf, however, any beast breaks hedges and wanders at large within ó since its owner will not or cannot keep it under control ó he who finds it on his cornland shall take it and kill it. The owner [of the beast] shall take its hide and flesh, and suffer the loss of the remainder [cf. Exodus 21:34f].

ðIf anyone destroys a tree in a wood by fire, and it becomes known who did it, he shall pay a full fine.ö Cf. Exodus 22:6.

Further:⁸⁹ ðWhen one man charges another with stealing cattle, or harbouring stolen cattle, he shall deny [the charge of] theft by [an oath of] sixty hides.... If an Englishman brings the accusation, then he shall deny [the charge] by an oath of double [this] value. On the other hand, if the accusation is brought by a Welshman, the [value of] the oath shall not be increased.ö

This latter law, incidentally, already shows the growing consciousness not only of a ðPan-Englishø nationality among the various Anglo-Saxon tribes. It shows also the gradual absorption even of the ðWelshø into an emerging and common ðAnglo-Britishø amalgam.

Ine concludes:⁹⁰ ðIf a husband steals a beast and carries it into his house, and it is seized therein, he shall forfeit his share [of the household property] ó his wife only being exempt, since she must obey her lordö (viz. her husband). Cf. First Peter 3:6. ðIf she dare declare, with an oath, that she has not tasted the stolen [meat] ó she shall retain her third of the [household] property.ö

Further:⁹¹ ðIf a night has elapsed since the theft, those who caught him [and allowed him to escape] shall make compensation for their offence ó according to such terms as they can arrange with the King and his [Shire-]reeveö or Sheriff. ðIf a Welsh slave slays an Englishman, his owner shall hand him over to the dead manø lord and kinsmen, or purchase his life.ö

As Sir Winston Churchill explained⁹² of Ineø *Code*, a substantial British population had survived in Wessex. The oldest West-Saxon Code of A.D. 694, makes careful provision for the rights of ðWelshmenø to various degrees. Such included substantial landowners ó and ðthe [West-Saxon] Kingø Welshmen, who ride his errands.ö

Churchill concluded from this that the Anglo-Saxon conquest was, for the bulk of the British community, mainly a change of masters. The study of modern English place-names has shown that hill-, wood- and stream-names ó are often Celtic in origin. This is so, even in regions where the village-names are Anglo-Saxon.

Thus the newcomers even in Kent settled down beside the old inhabitants, whose name (ðCantiaciø) they adopted. **In Northumbria, there are strong traces of Celtic Law.** In Huntingdonshire and Wiltshire, there is a broad belt of British names.

⁸⁹ *Ine*, 46 cf. 54.2.

⁹⁰ *Ine*, 57.

⁹¹ *Ine*, 73-74.

⁹² *Op. cit.*, pp. 122f.

In physical type, the two races resembled each other. The probabilities are that in many districts, a substantial British element was incorporated into the Saxon stock. Thus Churchill.

The high educational standards of Early-Christian England

We must next look at the high educational standards of Early Christian England. Certainly Christian Glastonbury itself had the greatest library in Britain. However, it was destroyed by fire in the late Middle Ages ó and then again in the sixteenth century.

As Maurice Shadbolt states in an 1988 *Reader's Digest* article,⁹³ Glastonbury's Christian past echoes most powerfully in the ruins of the mighty mediaeval abbey. Its church, second in size only to old St. Paul's, once rivalled Westminster in wealth and prestige, and was a leading seat of learning in southern England. In 1539, in perhaps the greatest act of vandalism in British history, the abbey was looted and destroyed.

Professor Nora Chadwick declares⁹⁴ that the greatest of all early Saxon scholars resided in Wessex ó Aldhelm (the A.D. 705 Bishop of Sherborne). He owed his training to the Celtic foundation at Malmesbury. There, he built up his famous library. Aldhelm was a man of immense learning ó and a contemporary of Aldfrith and Bede in Northumbria.

The A.D. 685-704 Aldfrith, a son of Oswy by an Irish mother, was indeed a scholar of high distinction. After early schooling in Wessex, he spent many years studying among the Irish, who later recalled his skill in composing Irish verse. He corresponded with Aldhelm. The latter was then at Malmesbury. Indeed, it was he who had copied for use in Northumbria the book *On Holy Places* ó which was written by Adamnan, the abbot of Iona and biographer of Columba.

The Northumbrian King Aldfrith's contemporary, Prince Aldhelm of Wessex, was educated by the Irishman Maildurf at the English educational centre named after him ó Maildulfi-Burgus, alias Malmesbury.⁹⁵ Aldfrith was educated (either in Ireland or in Iona) within the Culdee Church, with which he remained friendly ó even after the Synod of Whitby!⁹⁶

Professor Blair explains⁹⁷ that Aldhelm was taught in a new kind of school which quickly attracted scholars in large numbers ó many of them Irish Culdees. Its most famous pupil was Aldhelm of Malmesbury. The teaching was based on the seven liberal arts ó the *trivium* of grammar, rhetoric and dialectic; and the *quadrivium* of arithmetic, geometry, astronomy and music.

The expounding of Holy Scripture lay at the heart of all its teaching. To this end, both Greek and Latin grammar were studied. Irish men of letters and learning held

⁹³ M. Shadbolt: *Magical Glastonbury* (in *Reader's Digest*, April 1988, p. 135).

⁹⁴ N. Chadwick's *Introd.* to H.M. & N.K. Chadwick's *Studies in Early British History*, University Press, Cambridge, 1954, pp. 2f.

⁹⁵ See art. *Aldhelm*, in Schaff-Herzog *ERK*, I pp. 49f.

⁹⁶ See art. *Aldfrith*, in Schaff-Herzog *ERK*, I, pp. 49f.

⁹⁷ *Rom. Brit.*, pp. 210f & 271f.

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that mastery of vocabulary which they have ever since retained. Celtic scholarship, with the intermingling of the Anglo-Saxon, created that full flowering of intellectual and artistic life.

Aldhelm, the most learned of Canterbury's pupils, had received his early schooling under Irish discipline at Malmesbury ó the foundation of the Irish scholar Maildubh. He returned to Wessex to become Abbot of Malmesbury. His reputation for learning and scholarship later achieved legendary fame.

The Anglo-Saxon contribution to civilization was not merely that there were many men and women among them, apt and ready to learn when opportunity was given to them. Their skill in producing intricate patterns and designs in metal or upon vellum, was matched by a like skill in manipulating words.

Sir Winston Churchill explains⁹⁸ that Aldhelm of Malmesbury was the most popular writer in Europe. Another West-Saxon, Wynfryth alias Boniface from Crediton near Exeter in Anglo-British Devonshire, was the 'apostle' of Germany. In the eighth century no longer just Ireland and Scotland and Wales but indeed even 'Angle-land' or Anglo-Saxon England had claims to stand in the van of Western culture and Christian civilization.

Churchill points out⁹⁹ that the English had brought with them from their Continental home, a vigorous art. Once established in the British Isles, this art was profoundly affected by the Celtic genius for curve and colour.

Indeed, Churchill later¹⁰⁰ approvingly cites from D.M. Wilson's *Christian Anglo-Saxon Art*. English Christian art, explained Wilson, drew inspiration from art all over Europe ó as well as from the native art of the Celtic Christians. *The Book of Durrow* was the first major example of manuscript art in the British Isles. The great book was written in Northumbria about 980, and shows elements of both English and Celtic art ó with the beautiful Celtic spiral pattern.

**The evangelization of Darkest Europe
by Christian English Missionaries**

At this point, we need to comment on the tremendous Anglo-British outreach into Europe by Christian Missionaries. This was henceforth undertaken not just ó as formerly ó by the Iro-Scotic Culdees (and to a much lesser extent by their Brythonic colleagues). It now occurred, indeed more and more so, even from the ranks of Anglo-Saxon and Anglo-British Missionaries ó trained in the increasingly famous and new theological colleges in England herself.

Willibrord was born in Northumbria, around 657. After being educated in Celtic Ireland, he evangelized the Frisians from about 680 onward. There, he befriended Pepin of Heristal and later his son Charles Martel who stopped the invading Muslim

⁹⁸ *Op. cit.*, p. 154.

⁹⁹ *Op. cit.*, I p. 154.

¹⁰⁰ *Op. cit.*, II, p. 223.

armies at Tours in 732. Martel, unlike his grandson Charlemagne, refused to support the Pope against the Lombards.

Later, even Charlemagne did so not out of homage to the Pope ó but because the Lombards gave asylum to Charlemagne's nephews whose great inheritances Charlemagne had contested. Earlier, Willibrord died preaching in Luxemburg ó and was buried at Echternach in 738. He was assisted there from 735 onward by Wynfryth of Devonshire (675-754), who then went on to evangelize the Germans.

Rev. J.J.T. Campbell was sometime Lecturer in Church History at the Queensland Presbyterian Theological College. He has stated¹⁰¹ that from the British Isles Willibrord evangelized the Frisians (in the Netherlands), visited the Danes, and then returned to Frisia. His fellow-worker for the last three years of his life was Boniface alias Wynfryth, who then went on to Hesse and Thuringia, becoming known as the 'Apostle of Germany.' Organizational genius and Celtic missionary fire were combined in him. So Old-Celtic Christianity continued ó even in, and through, the new 'England.'

Thus did Britain's Anglo-Saxons (or now rather Anglo-Britons) evangelize their Germanic cousins in Frisia and Luxemburg and Denmark, and their Anglo-Saxon kinfolk in Germany. After Charles Martel stopped the Muslims in Belgium, he encouraged the Devonshire Missionary Wynfryth (alias Boniface) to christianize the Germans to the east of him.

Later, Martel's grandson Charlemagne (742 to 814 A.D.) became the first mediaeval Emperor (of the so-called 'Holy Roman Empire'). Charlemagne appointed (from **Britain**) Alcuin, Sedulius Scotus, and Scotus Eriugena ó to improve his own 'independent' Gallican clergy. Indeed, Charlemagne's Celto-Irish scholar-in-residence and renowned astronomer Dicuil even wrote a geography. There, he discusses a great range of subjects ó from Iceland's monks, to the elephants of Baghdad.¹⁰²

Sir Winston Churchill at this point cites¹⁰³ Whitelock's *Epic of St. Boniface*. Churchill explains that Pepin the Short's brother, Carloman the Frank of Germany, invited Boniface to restore ecclesiastical order. Boniface consecrated Pepin as King of the Franks in 751. He, the bonny-faced Wynfryth, feared no one. He wrote firmly, though courteously, in criticism even of what he saw wrong in Rome.

New recruits came from England to convert the continental Saxons, after Charlemagne conquered them in 772. He obtained Alcuin, from York, to be the chief leader of his revival of learning. Clearly, no longer just the Iro-Scots but now even the Anglo-Saxons or rather the new Anglo-Britons themselves were evangelizing Darkest Europe.

Thus 'Anglo-Celtic' learning flourished in, and also from, Early-Mediaeval England. Professor Nora Chadwick declares¹⁰⁴ that the Celtic inspiration of the sees of

¹⁰¹ Notes on *Mediaeval Church History*, CH 43 - 2.

¹⁰² Norton-Taylor: *op. cit.*, pp. 63f & 66.

¹⁰³ *Ib.*, I pp. 175f.

¹⁰⁴ In her *Introduction* to eds. H.M. & N.K. Chadwick's *Studies*, University Press, Cambridge, 1954, pp. 2f.

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St. David's in Wales and Sherborne in Wessex, must have been an important formative element in the intellectual ideals of the later A.D. 880 of Alfred the Great.

It is from these two peripheral areas of Saxon culture, Northumbria and Wessex ó situated on the Celtic borders, and originally founded on Celtic intellectual traditions ó that the most original and highly-developed Christian-Saxon schools of learning arose. Indeed, the hereditary Celtic ruling families on the Welsh marches form the root of the later Anglo-British synthesis also in the kingdom of Mercia.

Historian Peter Blair explains¹⁰⁵ that according to (the 731 A.D.) Bede ó when the monks Theodore of Tarsus and Hadrian of Africa came to England in 669, both instructed amply in sacred as well as secular literature. This was soon combined with the Celtic and even with the Anglo-Saxon insights in South Britain. Great schools of learning accordingly arose there.

Rivers of wholesome knowledge flowed daily. Together with the books of the sacred writings they delivered the knowledge of the metrical art, of astronomy, and of ecclesiastical computation. Some of their disciples knew the Latin and Greek languages even as their own in which they were born. There were never happier times, since the English had sought Britain. For, having very powerful and Christian kings, they were a terror to all barbarous nations.

Blair next describes¹⁰⁶ the Christian theological seminaries of eighth-century England. This was a new kind of school, whose teaching was based on the ancient learning of the Greco-Roman world. It quickly attracted scholars in large numbers ó many of them Irish. Its most famous pupil was Aldhelm of Malmesbury.

There was, explains Blair, a synthesis of Greco-Roman and Celtic scholarship. This, together with the intermingling of a third element ó the Anglo-Saxon ó created a full flowering of intellectual and artistic life. It distinguishes the age of Bede as one of the great creative ages of European history.

The great Alcuin ó educated at York by one of Bede's own pupils ó later became the most influential of all Emperor Charlemagne's scholars. He commented on Scripture; wrote many dogmatic treatises; revised the Vulgate; and taught many teachers.¹⁰⁷

As the German Moeller observes,¹⁰⁸ Alcuin ó *Ealwine, Alchwin, Alcuin*, latinized as *Albinus* or *Alvinus* (alias the Briton) ó was born in York about 735. He died at Tours on May 19th, A.D. 804. He received a monastic education in the celebrated School of York ó the representative of Celto-Culdee Irish learning on Anglo-Saxon ground.

The ideal which forms the inspiration of Alcuin's whole life, is that of a **Christian State in which everything is pervaded by a religious spirit and regulated by the**

¹⁰⁵ *Rom. Brit. & Earl. Engl.*, pp. 270f.

¹⁰⁶ *Ib.*, p. 271.

¹⁰⁷ Art. *Alcuin* in ed. Douglas's *op. cit.*, p. 23.

¹⁰⁸ In Schaff-Herzog *ERK* art. *Alcuin*.

laws of Christianity. He looked with admiration and awe to the realization of this ideal. His own theology is wholly positive, derived from the Fathers.

Alcuin discoursed especially on the Trinity, on Christ, and on the Holy Spirit. The Trinity governs the *trivium* (grammar, rhetoric, and dialectic) and further operates through the fullness of creation (north, south, east and west). This latter is reflected in the *quadrivium* of arithmetic, geometry, astronomy and music.

Alcuin himself wrote on the *trivium*. He was also a prolific poet, and restored God's Word to a state of comparative purity.

He further held that Christ is the Master of the Academy. Indeed, the above-mentioned seven arts or the *trivium* plus the *quadrivium* is an introduction to the septuple fullness of the Holy Spirit. Cf. Isaiah 11:1f; Revelation 1:4-5; 1:11-20; 3:1f; 4:5-11; & 5:6f.

The massive influence of mediaeval Anglo-British culture on the Common Law

In 1944, the American legal historian H.B. Clark (LL.M.) of Portland (Oregon) wrote his book *Biblical Law*. There, he cited¹⁰⁹ pronouncements of even U.S. courts affirming the influence of the Holy Bible upon mediaeval Anglo-Saxon Law.

Much of the Common Law of England, holds Clark, was founded upon Mosaic Law. Thus 42 *Washington Law Report* (1914) 770 (Barnard). Indeed, the primitive Saxon Codes or Clark adds or re-enacted certain precepts taken from the Holy Scripture. Thus 1 Pomeroy's *Equity Jurisprudence* (1881), 5th ed. (1941), sec. 10.

With the nominal christianization of all the Anglo-Saxons in England from 600-700 A.D., their old Germanic Law or itself full of much common grace or was now invested also with special grace via Anglo-Saxon Christianity. Indeed, two centuries later, under the Christian Anglo-Saxon King Alfred the Great or for whom see below¹¹⁰ or Christian-Saxon Law would yet further be synthesized with the earlier Christian-Brythonic Law and the even earlier legislation of the B.C. 510f Briton Mulmutius and the B.C. 1440 Mosaic Law.

Yet even before their christianization, liberty was implicit in Anglo-Saxon institutions. It formed the basis of all future constitutional development. Significantly, there were no life-long feudal serfs among the freedom-loving Anglo-Saxons in Britain or before the Norman Conquest from A.D. 1066 onward. Prior to that or apart from enslaved criminals or there were only *Thanes*, *Eorls*, and *Ceorls* (or Anglo-Saxon Barons, Anglo-Danish *Jarls* or Earls, and Anglo-German Churls alias Freemen).

In ancient times, all Anglo-Saxon land was held: in *folc-riht* (alias by custom); by *bok-riht* (or registered in freehold for over three generations); or by *laen* (alias in loan). Codes of laws were called *dooms* (alias *odeemingsö*). *Wites* were fines payable to the king for breaches of his *mund* (or peace). *Bot* was compensation payable for

¹⁰⁹ H.B. Clark: *Biblical Law*, Binforde & Mort, Portland (Ore.), 1944, pp. 43 & 70.

¹¹⁰ See our next chapter.

non-capital injuries. *Cf.* Exodus 22:1. But some crimes, like arson and housebreaking, were *bot-less* or uncompensable ó and accordingly involved the death penalty. *Cf.* Exodus 22:2.

Court-meetings attracted neighbours and commoners (and hence the ÷juryø system) at local folk-meetings where everybody knew the facts. Every adult freeman was in a *Tything* of ten men, who com-pact-ed with one another. Deuteronomy 1:13-17 *cf.* Ruth 4:1-2. Every ten *Tythings* constituted a *Hundred* or District, which was required to give hot pursuit to disturbers of the peace. *Cf.* Exodus 18:21f & Deuteronomy 19:12f. Unresponding defendants were out-law-ed; and both they and plaint-iffs were required to swear under oath. *Cf.* Leviticus 6:3f & Numbers 30:2f.

The ÷blood tieø was the fundamental Anglo-Saxon bond, and the Family was by far the most important institution in all matters of law. Thus the *Folcmot* or *Folcgemote* alias the ÷Folkmootø was the popular regional assembly which all men of the tribe were required to obey.

This Folkmoot, as the forerunner of local government and (by delegation) also of the later English House of Commons and of the still later American House of Representatives, was the Old-English Parliament of the Shire (or tribal area). Its guiding principle was the English Common Law (or *Folc-riht* alias ÷Folk-rightø or Public Law). It represented every *Tun* or Town in the Shire, corresponding to the Icelandic *Althing*. Indeed, it seems to go right back even to the National Assembly of the Ancient Germans described by Tacitus in the first century A.D. Thus the *Encyclopedia Americana*.¹¹¹ *Cf.* too Numbers 10:1-4.

The strength of the “grass roots” in Anglo-British Common Law

The *Encyclopaedia Britannica* states¹¹² in its article on ÷Anglo-Saxon Lawø that the so-called Anglo-Saxon legal system cannot be understood unless one realizes the fundamental relationship between Folk-Right and Privilege. Folk-Right is the aggregate of rules which can be appealed to as the expression of the juridical consciousness of the people at large. The centres for the formulation and application of Folk-Right, were the Shire-Moots; while the Council (or *Witan*) of the realm generally placed itself on the higher ground (of Parliamentary ÷Privilegeø).

The older law of real property, of succession, of contracts, and the customary tariffs of fines were mainly regulated by folk-right. The Shire-Reeves (or ÷She-riffsø) employed by the King and other ÷Great-menø were supposed to take care of local and rural affairs according to folk-right. The law had to be declared and applied by the people itself in its communities. The spokesmen of the people were its leading men ó the twelve eldest Thaners or a similar quorum (*cf.* the jury system).

Another feature of vital importance in the history of Anglo-Saxon law, is its tendency towards the preservation of *mund* or **peace** ó compare the Hebrew concept of *shalom*. Then as now, society is constantly struggling to ensure the main condition of its existence ó peace.

¹¹¹ 1951 ed., art. *Folk-moot*.

¹¹² 14th ed., 1:947f.

Already in Aethelberht's legislation, we find characteristic fines inflicted for breach of the peace of householders. Peace is considered not so much a state of equilibrium and friendly relations between parties, but rather as the rule of a third within a certain region. The tendency to maintain peace naturally takes its course towards the strongest ruler, the King ó and indeed, to the King **under God** as the Strongest Ruler and King of kings and Lord of lords.

Even with the development of Saxon ÆChiefs into ÆKings ó the latter maintained a highly personal relationship to their people. The King's *Witenagemot* ó *cf.* the later English House of Lords and the still-later American Senate ó was an Æaristo-cratic meeting of the Æbest Counsellors (*hoi Aristoi*) in each of the Anglo-Saxon Christian kingdoms of Old-England.

It consisted of leading Churchmen, *Ealdormen* (or ÆElder-men), and other Noblemen who swore fealty and paid *wites* and gave *dooms* or Ædeemings ó alias advices to their King regarding laws, taxes, national defence, foreign affairs, and land grants. **In Wessex at least, they had the power to elect (and possibly also to depose) even the King.**¹¹³ This *Witenagemot* comprised forty to fifty members, and met thrice annually ó between the three great ecclesiastical feasts of Easter, Pentecost and Christmas.

These *Ealdormen* or Aldermen became the Caretakers of the Shires ó over the ÆShire-reeves ó alias the Sheriffs. In Saxon times, the Sheriff was the King's Official in the Shire. He collected the county fines and taxes, and paid them over to the King ó as well as keeping the game reserves well-stocked, and looking after the Shire's castles. Significantly, **there were no hereditary Anglo-Saxon Sheriffs or even Kings – prior to the Norman conquest of England from France in 1066f A.D.!**

Later, the Sheriff (as the King's representative) displaced the once-powerful *Ealdorman* (alias ÆElder-man ó as the people's representative) in the Shire Court. Thereafter, especially in Anglo-Danish times (820 to 1020 A.D.) ó that *Ealdorman* then became the ÆEarl-dorman ó alias the Earl or *Jarl*. Thenceforth, he withdrew from the Shire Court and became instead a hereditary aristocrat.

However, even in Late-Saxon times, England was more than ever a Christian Anglo-Saxon if not indeed also a developing Anglo-British kingdom ó united under the Common Law (alias the customs acknowledged everywhere throughout the land). Even the King himself was not over but only under that Common Law. For the Monarch heeded his Counsellors' advice! Indeed ó in terms of the Folk-Customs of the Common Law ó also the humblest Freeman had legal redress, even against the King.

King Beorhtric of Wessex and the attacks of the Pagan Vikings

Ina's long and prosperous reign was terminated when he voluntarily resigned the crown of Wessex in 728 to embark upon an ecclesiastical career. He was succeeded by several new Kings ó such as Aethelheard, Oswald, Cuthred, Sigebert, and especially Cynewulf (who reigned till 775).

¹¹³ NICE, XXIV, *in loc.*

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The latter was then followed by Beorhtric or Bertric, from 786 onward ó elected by the Wessex Thanes. He ruled till his death in 802 ó after the Vikings had started their attacks from 793 onward.¹¹⁴

The mediaeval historian Henry of Huntingdon explains¹¹⁵ that in the tenth year of Bertric's reign (793 A.D.), two calamities occurred. The first was a severe famine; the second was an irruption of the heathen nations from Norway and Denmark. They cruelly butchered the people of Northumbria, and then destroyed the churches of Christ together with the inhabitants in the province of Lindisfarne.

This affliction was more extensive as well as vastly more severe than the others. For the Romans subjugated only the south of Britain, over a short time (A.D. 43-85). The Picts and Scots made frequent irruption from the northern districts of Britain, but their attacks were confined. The Saxons, as their strength increased, established themselves in their possession, and were governed by fixed laws.

The Danes, however, overran the country not to settle but to plunder it. In the early days of the English Church, religion flourished. But in process of time, all piety became extinct. The Almighty therefore let loose upon them the most barbarous of nations, *viz.* the Danes. That scourge lasted for more than two centuries.

As Professor Blair has pointed out,¹¹⁶ already in A.D. 793 the first Viking attacks had already fallen upon the exposed coasts of Britain. Lindisfarne was sacked in 793, Jarrow in 794, and Iona in 795.

Danes and Norwegians between them took possession of fully half of all England ó from Essex, Suffolk and Norfolk in the south-east; to Lancashire, Westmorland and Cumberland in the north-west. They occupied Shetland and Orkney, as well as much of the Scottish mainland. They seized the Western Islands, established many settlements in Ireland, and set up a kingdom on the Isle of Man.

All this was a gradual process which continued for more than two hundred years. On a wide view, it seems not wholly separable from the Norman Conquest itself ó for the Normans themselves were actually Norsemen of Scandinavian origin. We have record of only one notable English victory over the Vikings in this age. It was achieved after the reign of Beorhtric by Egbert's successor Aethelwulf. He, in 851, defeated a large heathen host which had previously been assaulting Canterbury and London.

The historian Professor R.H. Green remarks¹¹⁷ that the Dane struck down the short-lived greatness of Wessex. The dwellers in the Scandinavian Peninsula and the isles of the Baltic had lain hidden from Christendom. The Norwegian fiords and the Frisian sandbanks now poured forth pirate fleets.

Christian priests in Britain were again slain at the altar ó this time by worshippers of Woden. But when the wild burst of the storm was over ó land, people and

¹¹⁴ Compare *Hist. Hist.*, XVIII, p. 66.

¹¹⁵ *Op. cit.*, pp. 134f & 147f.

¹¹⁶ *Rom. Brit. & Earl. Eng.*, pp. 219f.

¹¹⁷ *Op. cit.*, pp. 44f.

government reappeared unchanged. England still remained England; the conquerors sank quietly into the mass of those around them; and Woden yielded without a struggle to Christ.

It was no longer a fight between Briton and German, between Welshman and Englishman. The life of these northern folk, the Scandinavians, was in the main the life of the earlier Englishmen. Their customs, their social order, were the same. The dangers to Christianity from these heathen assailants, roused the clergy in Britain. It all ended, in God's good time, in the christianization of the Anglo-Danes.

King Egbert of Wessex establishes the nucleus of 'England'

The *Historians' History* states¹¹⁸ that Egbert of Wessex had previously gone to the court of Charlemagne and served in the armies of that emperor. He had improved himself during the period of his exile, by acquiring a proficiency in the arts of war and government.

The death of Beorhtric recalled Egbert to his native country (802). He was the only remaining prince of the House of Cerdic. By the West-Saxon Thanes, his claim was unanimously acknowledged.

Egbert devoted the commencement of his reign to the cultivation of peace and the improvement of his people. It was not till 809 that he repeatedly invaded and appropriated to himself a portion of the territory of the Ancient Britons and the natives of Cornwall.

By the submission of the Mercians and the East-Angles, Egbert found himself on the frontiers of Northumbria (828). Thence, he directed his arms against the Britons; penetrated through the heart of North Wales; and planted his victorious standard in the Isle of Anglesey.

Thus, in the space of nineteen years (802-821), Egbert ó by his policy and victories ó extended the authority of Wessex over the greater part of the island. Professor Green, in closing his book *The Making of England*, says that the subsequent struggles never wholly undid the work which the sword of Egbert had accomplished. From the moment the Northumbrian *Thegns* bowed to their West-Saxon Overlord, **England** was made ó in fact, if not in name.

For, as Green indicates,¹¹⁹ Egbert invaded Mercia in 829 and advanced as far north as the southern border of Northumbria. There, he received the submission of the Northumbrian people. In the next year, he invaded North Wales.

A West-Saxon chronicler hailed Egbert as the eighth of the Northumbrian Kings or *Bretwaldas*. This placed him in succession to Oswy, the last of the Northumbrians who had reigned more than a century and a half earlier.

Egbert's achievement was of great importance, in that it gave solidity to the kingdom of Wessex and brought fresh strength to England south of the Thames.

¹¹⁸ *Op. cit.*, XVIII, pp. 66f.

¹¹⁹ *Op. cit.*, pp. 218f.

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Egbert was the first of the long and distinguished line of West-Saxon rulers upon whom fell the main burden of defending England against the Vikings.

The mediaeval historian Henry of Huntingdon writes¹²⁰ that in the thirty-third year of King Egbert's reign (832 A.D.), the Danes again made their appearance in England. The Danes landed in West Wales, and the Welshmen joined them and revolted against the Anglo-Saxon King Egbert.

That king, however, soundly beat both the Danes and the Welshmen. The year afterwards (836 A.D.), Egbert died as King of Wessex and Paramount Monarch of all Britain. Thus we have now arrived at a period when England was united under one Paramount King.

Sir David Hume explains¹²¹ that all the Anglo-Saxon kingdoms were united under the supremacy of one King nearly four hundred years after the first arrival of the Anglo-Saxons in Britain. This event took place in the year 827. England was not firmly cemented into one State under Egbert. Yet the power of this Monarch and the union of so many Provinces opened the prospect of future tranquillity.

**Nenni(us) the famous A.D. 825 Brythonic
Historian of Ancient Britain**

At this point, a few words are appropriate about the early-mediaeval Celto-Brythonic Christian historian Nenni(us) of the A.D. 825 Welsh Abbot of Bangor-on-Dee. According to Nenni himself¹²² he was also recognized by the famous Welsh church historian Rev. Professor Dr. Hugh Williams¹²³ as he was a disciple of Elvodug (Bishop of Bangor), and also of Archescob Gwynedd.

Nenni wrote his own *History of Britain* around A.D. 820.¹²⁴ There he drew so he himself declares¹²⁵ from the annals of the Romans; from the chronicles of the Holy Fathers; from the writings of the Irish and the English; and from the tradition of our Elders (viz. the Ancients in Brythonic Britain).

Indeed, the English historian Professor J.S. Brewer declares¹²⁶ that in Nenni's *Historia Britonum* from the creation to 687 A.D., he collected his materials also from the monuments of the Ancient Britons; the Latin chroniclers (Isidorus, Jerome, Prosper, &c.); and from the histories of the Scots and Saxons.

¹²⁰ *Op. cit.*, pp. 142f.

¹²¹ *Op. cit.*, pp. 38f.

¹²² Nenni: *British History* [Preface], Phillimore, London, ed. 1980.

¹²³ *Op. cit.*, p. 119.

¹²⁴ R. Baker, in his *Chronicle of the Kings of England from the Time of the Roman Government [A.D. 43] unto the Raigne of our Sovereigne Lord King Charles* (London: Frere, 1649, in his *Catalogue* at p. 1), suggests Nenni flourished around A.D. 620. Opines Baker: "Nennius...of Bangor writ the Story of Britaine, and lived about the year 620." It is more probably, however, that Nenni actually lived almost two centuries later. Thus all other historical sources we have been able to consult.

¹²⁵ Nenni: [Preface to] *British History*.

¹²⁶ *Op. cit.*, p. 19.

Regarding Nenni, important too is the famous Scottish historian W.F. Skene's book *Celtic Scotland (A History of Ancient Alban)*. There, he declares¹²⁷ that for the oldest form of British traditions we must look to Nennius. According to him, the Britons were a colony of Trojans who were the first inhabitants of the Island.

Skene goes on to state that Nenni then says he had learnt another account of these Britons from the ancient books of his ancestors. According to this form, "the first man who came to Europe of the race of Japheth [Genesis 9:27 to 10:5 cf. 11:8f], was Alanus with his three sons ó Hessitio, Armenon, and Negue. Hessitio had four sons ó Francus, Romanus, Britto, and Albanus.... From Hessitio are sprung...the Albani [in Ancient "Scotland"] and the Britti [to the south in Ancient Britain]."

The above two accounts by Nenni of Pre-Christian migrations to Ancient Britain are, of course, quite reconcilable with one another. Referring to the second, Skene then adds that Nenni places the traditional settlement of the Britons in the time when Eli judged Israel ó that is, in the twelfth century before Christ.

Nenni on Ancient Britain's History from Brut to Llew

Nenni himself declares¹²⁸ that "Brut(us) came to Britain in the time of the High Priest Eli, and that "the Scythians" were "the Scots who are now called Irish." Compare Colossians 3:11. For "among the Egyptians was a nobleman of Scythia" who "was there when the Egyptians were drowned" in the time of Moses at the Red Sea. That Scythian, however, "did not join in the pursuit of the children of God.... His wife [was] Scotta, the daughter of Pharaoh ó from whom *Scotia*, Ireland, is said to be named."¹²⁹

Writing in Latin, Nenni himself declares:¹³⁰ "After an interval of indeed many years, **not less than eight hundred**, the Picts came and occupied the islands called the Orkneys; and **afterwards** laid waste many regions of Britain and occupied them in a sinister plague; and remain there till today" (*viz.* A.D. 825).

Thus, speaking of the Picts, Nenni "placed their settlement" in the north of the mainland of Britain. Indeed, Nenni pin-pointed their arrival perhaps "as early as the fourth century before the birth of Christ" ó and at least "eight hundred" years after the Trojan Brut's twelfth century (B.C.) arrival in Britain.

Nenni also tells us¹³¹ that Julius Caesar was "twice repulsed" and "twice beaten" by the Ancient Britons. Nenni admits¹³² that the A.D. 41-54 Pagan Roman Emperor "Claudius conquered the British" ó but only "with great labour and loss." Indeed,

¹²⁷ *Op. cit.*, I pp. 171 & 124 nn. 11-14.

¹²⁸ *Op. cit.*, 4:11.

¹²⁹ *Ib.*, 10:15.

¹³⁰ "Post intervallum vero multorum annorum, **non minus octingentorum**, Picti venerunt et occupaverunt insulas quae vocantur Orcades; et **postea** ex insulis vastaverunt regiones multas et occupaverunt eas in sinistrali plaga Britanniae et manent ibi usque in hodiernam diem."

¹³¹ *Ib.*, 19:19.

¹³² *Ib.*, 17:21.

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Nenni further notes that the British nation as such was christianized in the A.D. 127f days of King Llew or Lucius ó when ðBritain received the Faith of Christ.ö¹³³

Soon afterwards, the writings of Nenni (and British poetry in the vernacular) filled the whole land ó from North Wales to the Clyde. They constituted memorials, connecting the peoples of this region with one another in Christian fellowship.¹³⁴

Wessex after King Egbert: from King Aethelwulf to King Alfred

Thus far Nenni's remarkable work *The History of the Britons*. Yet the age of Egbert and Nenni was memorable also in other respects. In 825, British Culdee Missionaries established a settlement in Iceland.¹³⁵ Indeed, perhaps by A.D. 830f, Irish Missionaries from Iceland reputedly reached also North America.

Sir David Hume explains¹³⁶ that in due course the upright Egbert unfortunately died (A.D. 836). He thus left the government to his son Aethelwulf. Interestingly, Professor Blair chronicles¹³⁷ that Aethelwulf of Wessex, father of Alfred the Great, really supposed ó as his pedigree-makers claimed on his behalf ó that his descent could be traced all the way back to Adam.

Blair further explains that before *circa* 850, the kingdom of Wessex had been subdivided into Shires corresponding broadly with those which still exist. By that date, meetings of the Shire Court were being held under the presidency of an *Earldorman* [or ðEarlø] ó a royal official of noble birth who held considerable administrative and judicial responsibilities. Cf. Exodus 18:12-25 & Deuteronomy 1:13-17.

George Jowett records¹³⁸ that in A.D. 854, the Christian Saxon King Ethelwulf of Wessex caused the State and the Church to recognize the tithe as a national institution. He thus did so, by order of a royal charter in Parliament.

Quoting from this royal charter, which is in the British Museum, we read: ðThe tenth part of the land of the kingdom [is dedicated] to God's praise and His Own eternal welfare.ö This deed was written at Winchester, and the Charter placed on the altar of the cathedral in the presence of St. Swithun and the assemblage of the *Witan* or Anglo-British Parliament ó and consecrated to the service of Christ. Thus was the patriarchal Law of Israel and of the druids re-established.¹³⁹

The Anglo-Saxon King Ethelwulf's son Ethelbald ruled Wessex from A.D. 856 till 860. Sir Winston Churchill observes¹⁴⁰ that Ethelbald showed charity to the poor. He preserved law and order. Indeed, he took to styling himself ðKing of the South Englishø and ðKing of Britain.ø

¹³³ *Ib.*, 17:22.

¹³⁴ Thus Williams's *op. cit.*, p. 392.

¹³⁵ I. Elder: *op. cit.*, p. 126 at n. 40.

¹³⁶ *Op. cit.*, pp. 38f.

¹³⁷ *Rom. Brit. & Earl. Engl.*, p. 246.

¹³⁸ Pp. 221f.

¹³⁹ *Ib.*, p. 239.

¹⁴⁰ *Op. cit.*, p. 153.

According to Sir David Hume,¹⁴¹ Aethelwulf died in 858, dividing his kingdom by will between his two sons Aethelbald and Aethelberht. Aethelred, the next son of Aethelwulf, ascended the throne in 866. Aethelred died at Easter in 871, and was succeeded by his brother Alfred. When the Danes attacked the Kingdom of Wessex, explains Professor J.R. Green,¹⁴² in the midst of the struggle Aethelred died and left his brother Alfred to meet a fresh advance of the foe.

Aethelwulf's son and successor Aethelbald's brother, the 871f A.D. Alfred, may appropriately be called the last King of Wessex and the first King of the United Kingdom of Christian England. Because of his huge contribution to the development of English Common Law, he merits independent consideration. Accordingly, we will defer our discussion of him until our next chapter.

Yet it may not be assumed that Britain had now been decelticised. The truth is, **though the English language was now dominant within England – the inhabitants of the British Isles were still fundamentally Celtic.** For there were even then more Celts than Anglo-Saxons not only in Britain as such, but even within England. Thus, the new Anglo-Britons could better be described as Anglo-Celts rather than as Anglo-Saxons.

Caledonian Scotland, Cumbrian Westmorland and Cambrian Wales are even today still largely Celtic or racially speaking. Yet even England proper is far more Celtic than is often thought.

This has been pointed out by E.W.B. Nicholson in his book *Keltic Researches*. Even today or states Nicholson¹⁴³ or Lancashire, West Yorkshire, Staffordshire, Worcestershire, Warwickshire, Lincolnshire, Rutland, Cambridgeshire, Wiltshire, Somerset, and part of Sussex or are as Keltic as Perthshire and North Munster. Cheshire, Shropshire, Herefordshire, Monmouthshire, Gloucestershire, Devon, Dorset, Northamptonshire, Huntingdonshire and Bedfordshire, are more so or and equal to North Wales and Leinster. While Buckinghamshire and Hertfordshire exceed this degree or and are on a level with South Wales and Ulster.

Pre-Alfredian Anglo-Brythonic Law the root of English and American Common Law

We close this present chapter by observing that both the modern English and U.S. local courts go a long way back. They do, in fact, link up with the pre-regal or republican court-system of the Ancient Saxons, long before the A.D. 871f time of Alfred.

Professor Blair states¹⁴⁴ that local government or through Anglo-Saxon Shire and Hundred, or through Anglo-Danish *Wapentake* or *Weapon-take* (by mature adult male citizens) or was almost universal in England by 980 A.D. Indeed, more than a century earlier, it was already very widespread.

¹⁴¹ *Op. cit.*, pp. 38f.

¹⁴² *Op. cit.*, pp. 47f.

¹⁴³ E.W.B. Nicholson: *Keltic Researches*, 1904; in Rolleston's *op. cit.*, p. 11.

¹⁴⁴ *Rom. Brit. & Earl. Engl.*, pp. 246f.

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We know that the monthly Hundred Court was the ordinary local Criminal Court of the country. A Court such as this, with its relatively frequent meetings held in the open air, would have had a much more immediate impact upon the countryside and its inhabitants than the more august assemblage of important dignitaries which came together only twice a year for the meetings of the Shire Court.

In the tenth century, the concern of the Hundred was largely with the apprehension of thieves and the recovery of stolen property, especially cattle. The need for some small local Court for the adjustment of local disputes, and perhaps also for the local apportionment of taxation, would come into existence as soon as reasonably-settled conditions were reached after the Anglo-Saxon invasions. The Hundred, or something like it, already had a long history ó even before it figures in official documents.

Blair adds¹⁴⁵ that the most powerful bond in this new society was that which feudally (alias federally or covenantally) united Lord and Freeman in a close relationship which was neither national nor tribal but personal. It is this principle of personal allegiance which is the most dominant characteristic of early Anglo-Saxon society.

Tacitus had been struck by the fine manner in which Germanic Chieftains and their retainers were so closely united in bonds of loyalty. Any who sought to win their own safety by withdrawing from battle after the death of their own Chieftain, would do so only at the cost of incurring lifelong reproach and infamy.

The security of a kingdom depended on the ability of its king to win his battles. This ensured payment of the tribute, which would enable him to provide for his followers and his subjects the kind of life idealized in Bede's account of the perfect peace which marked the A.D. 650 reign of Edwin. The security of the individual, on the other hand, rested very largely upon his position within a Family upon whose help he could rely in time of need. There is no doubt that the ties of kinship were very strong throughout the Anglo-Saxon period.

There could be no compensation for homicide within the kindred ó since those to whom compensation was due and those by whom it must be paid were (in that case) the same. There could be no compensation for a man who had died as a legally-convicted criminal.

Kindred could not seek vengeance or compensation, until an accused man had been proved guilty. The amount of an individual's *wergild* (or the compensation thus due) varied according to his rank in society. But it was a fixed sum established in law (*cf.* Exodus 21:32 & Zechariah 11:12) ó not simply the largest sum which could be extracted.¹⁴⁶

Blair concludes¹⁴⁷ that the ordinary method by which a Freeman would clear himself of a charge that had been brought against him, was by appearing in a Court and taking an oath in which he was supported by an appropriate number of companions who would take a similar oath in his defence. The number of oath-

¹⁴⁵ *Ib.*, pp. 247f & 252f.

¹⁴⁶ *Ib.*, pp. 253f.

¹⁴⁷ *Ib.*, pp. 254 *cf.* 235.

helpersø required to rebut a particular accusation, varied with the gravity of the offence with which the man was charged.

There was a wide variety of circumstances other than homicide in which payment of the *wergild* might be exacted for offences committed. West-Saxon Law provided that a thief caught in the act might escape from execution by the payment of his *wergild*. Those who harboured fugitives must pay the *wergild* appropriate, if they could not clear themselves of the accusation by other means.

A final note on Scotland and the tenacity of the Culdees there

We append a concluding note on Scotland. The Iro-Scots of Dalriada in the south and the Picts in the north had long been enemies of one another. However, with the prolonged onslaught on Britain and Ireland from 793 onward by the pagan Vikings, Christian Pict and Culdee Scot increasingly stood together against the foreign aggressors from Scandinavia.

In 842, Kenneth McAlpine ó the son of an Iro-Scottish father and a Pictish mother ó became the first of a long line of kings of the United Kingdom of Scotland and Pictavia. Because Rome had befriended their Anglian enemies, the new monarchs of a United Scotland generally opposed Rome.

In 945, King Edmund of England leased (Culdee) Greater Cambria to the Scottish King Malcolm the First of (Culdee) Alba. Thereafter, the integration of Brythonic-Cumbrian and Gaelic-Scottish Common Law is reflected in the eleventh-century *Laws Between the Britons and the Scots* ó at the incorporation of Strathclyde alias Greater Cumbria into Scotland, by the latterø King Duncan the First in 1034.

However, the fanatical Romanist Margaret of Hungary married Malcolm and thus herself ascended the throne of Scotland in 1070. She then banished the use of both the Gaelic and Brythonic languages in favour of Latin in the Scottish Church, and introduced the crucifix and frequent communion. In spite of resistance from the Culdees, she managed to corrupt the country.

Culdeeism held out till the thirteenth century, and then went underground. Yet its influence still survived even thereafter ó *nec tamen consumebatur!* Then, at length (as Rev. J.A.M. Hanna rightly observes in his book *History of the Celtic Church*),¹⁴⁸ the dormant protestation ó firmly based on the deeply-revered well-springs of piety which the Celts had kept with singular power ó *via* the work of the Greater Cumbrian Pre-Reformer John Wycliffe, broke out in the Scottish Reformation of 1560.

Summary of Wessex and the emergence of a United Kingdom of Christian England

Summarizing, we noted Professor Brewerø observations that the early Anglo-Saxon communities developed from a true republic alias a non-hereditary aristocracy. Some of their institutions included: *Folc-Land* alias National Territory; *Boc-Land*

¹⁴⁸ Hanna: *op. cit.*, pp. 56f.

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alias Individual Estates; the *Tre-ding* alias the Riding; the *Scir-Gemot* alias the Shire-Court; the *Scir-Gerefe* alias the Shire-Reeve (or the She-riff); the *Tun-scipe* alias the Township; the *Burh* alias the Borough; the *Teothing* alias the Tything; the *Ealdorman* or Elder-man alias the Alderman; the *mund* alias the king's peace; and *wergild*, alias the prescribed tort tariff anent human injuries.

Looking at the rise of the power of Wessex in the south of Britain, we noted that the West-Saxons were christianized from A.D. 635 onward. The Christian Caedwalla alias Cadwallader was the last Brythonic king of the Britons in ÆWessexðó although he does seem to have been an Anglo-Briton rather than an Anglo-Saxon or a Celto-Briton. The Romanist Anglo-Saxon and Anti-Celtic Bede misrepresented the truly Celto-Anglic character of ÆEnglandðó even ignoring the very existence of Patrick, and minimizing the influence of the Celto-Culdee Missionaries on the Anglo-Saxons.

Turning to the life and times of the Anglo-British Wessex King Ine or Ina, it was noted he may well have been the same person the Welsh call Ivor and claim to be one of their own. King Ine richly endowed the Ancient Brythonic Church at Glastonbury. He was a truly great monarch, incorporating many of the surrounding territories into Wessex. He legislated together with his representative parliamentary councillors and trusty church leaders (*cf.* the House of Commons and the House of Lords). Finally, he abdicated ðó in order to devote himself to ecclesiastical pursuits.

Biblical elements in the Anglo-British Law Code of Ine include: the double fine; ejudicated retribution; criminal atonement; the family home (*frumstol*); the inviolability of fenced land; the killing off of offending animals; and the severe punishment of thieves caught red-handed. Also the ÆWelshmanð (alias the ÆStrangerð) enjoyed significant protection under Ine's *Code*.

The high educational standards in Early-Christian England were noted, especially as to Aldfrith and Aldhelm. At Malmesbury, from a thorough study of Holy Scripture (Isaiah 11:1*f* & Revelation 4:5*f*), flowed forth the pantechanical *trivium* and *quadrivium* of the mediaeval ages ðó even while Darkest Europe was being evangelized by Christian English Missionaries such as Willibrord and Wynfryth.

Mediaeval Anglo-British culture had a massive influence also on the Common Law ðó as seen in *laens* (or loans), *wites* (or fines), and *bot* (or compensation). This is also seen at the ðgrass rootsð level ðó as in *folc-riht* alias popular custom, the sheriff, the jury, the preservation of the peace (or *mund*, and the various *gemote* (or representative assemblies).

King Beorhtric was elected monarch in 786, chosen by the Thanes of Wessex. In his days began the long-lasting attacks of the pagan Vikings (from Denmark, Norway and Frisia) ðó against Ireland, Man, Cumbria, the Shetlands and the Orkneys, Scotland, and parts of Northumbria and East-Anglia.

However, King Egbert of Wessex ruled from 802. He established the nucleus of ÆEnglandð from Cornwall to Northumbria ðó and drove the Vikings back.

Nenni(us), the A.D. 825 famous Brythonic historian of Ancient Britain, drew from many sources ðó such as Holy Scripture, the annals of the Romans, the chronicles of the Holy Fathers, the writings of the Irish and the English, and the traditions of the

Elders or the Ancients of Wales. Stating the Britons to be the descendants of the first man who came to Europe of the race of Japheth (Genesis 10:1f) he placed the later arrival in Britain of Brut from Troy at the time when Eli judged Israel in the eleventh century B.C. Thenceforth he traced British history down to King Llew, who proclaimed the World's first Christian State (in the second century A.D.) and thereafter down to the end of Celtic rule in England around A.D. 687.

After King Egbert, we traced the history of Wessex from King Aethelwulf to King Alfred. Aethelwulf traced his descent all the way back to Adam, and got both Church and State to recognize the tithe as a national institution. His first son Aethelbald showed charity to the poor, and preserved law and order. Two other sons of Aethelwulf - Aethelberht and Aethelred - next ruled in Wessex. Then, yet another son - Aelfred (better known as King Alfred the Great) - came to the throne and defended England against the Vikings.

Wales still remained totally Celtic. However, in the rest of Pre-Alfredian Britain and even in England itself - although the English language became dominant, the inhabitants were still fundamentally Celtic. This was the case especially in Caledonian Scotland, Cumbrian Westmorland, and Cornwall.

Anglo-British Law - Anglo-Saxon Law, as superimposed upon and amalgamated with Celto-Culdee Law - is clearly the root of English and American Common Law. Indeed, the tenacity of the Culdees can be seen in Scotland even after the union of the Picts and the Scots in 842 - right down to the eleventh century. Significantly, it was later revived by the Welsh Tudors in the English Reformation - and especially in the Scottish Reformation of 1560.