

BIBLICAL, IRISH & BRITISH ROOTS OF 1861-65 CONFEDERACY -- by Dr. N. Lee

Did you watch Alex Haley's TV series called *Roots*, on the history of Black Americans? I much enjoyed it, though I often disagreed with what it presented as history.

What struck me most about it, was the constant rededication of each new generation of Black Americans -- by holding their babies up to the moon shortly after their birth. To Haley, this seemed to link them **covenantally** to their African ancestors.

Not just Blacks, but also WASPs -- **White Anglo-Saxon Protestants** -- have roots. I now want to talk about **those** roots, which I believe go right back from the Dixie Confederacy to our British and Irish ancestors -- and indeed further, all the way to God's **Covenant** with Adam.

Confederate government goes back to the Ancient British Isles and earlier

In 1861, the Southern Confederacy sought to re-establish the besieged American Union. It did so, by re-affirming and strengthening the 1787 *U.S. Constitution*. For that been abandoned, more and more, by the U.S. Federal Government.

In 1787, the thirteen original American States embraced a more perfect Union than that which they had established in their 1776f *Articles of Confederation*. That, in turn, was an elaborate extension of the 1643f *New England Confederation* which Massachusetts had established with Connecticut for purposes of mutual protection.

Also in 1643f, the *Solemn League and Covenant* established a Confederacy between England and Scotland and Ireland. That in turn rooted in the National Covenant of 1580 and later -- which re-affirmed the confederated solidarity of the nation in all of its classes and families.

Also Ancient Britain was a confederacy. This is seen in 420 A.D., when the various regions confederated together for defence after the Romans left. Earlier, it was seen also in 40-85 A.D., when the various tribes had stood together against the Romans --as they had also done in B.C. 58-55, to defend themselves against Julius Caesar. Indeed, even as early as B.C. 510, Britain had confederated under King Mulmutius of Cornwall -- for purposes of maintaining law and order.

Also Ancient Ireland was a confederacy. This is seen as late as A.D. 432, when St. Patrick convened all her chiefs together to embrace Christianity. It is also seen as early as B.C. 1383, when King Ollamh Fodhla convened his Confederate Parliament of sovereign States every few years to deliberate on matters of national importance.

Going back still further, around B.C. 1900 we read¹ that certain leaders in Canaan "were confederate with Abram" in a defence pact -- in order to ward off attackers. Indeed, also Adam and his descendants were to be confederates linked to God and with one another against Satan.²

Finally, the Triune God Who created us all is Himself the original and ongoing Confederacy.³ For all three Persons of the Holy Trinity were always in confederate covenant with one Another -- and at man's creation, that Triune God entered into a confederate covenant with all mankind. Unlike Yankee Transcendentalists, God was never a Unitarian!

Man broke that confederate covenant with God, and instead allied himself with Satan and against God. But God then came and re-affirmed that confederate covenant with man and against Satan.

When the fallen but Gospel-believing Adam and Eve left Eden, they found themselves in what is now Iraq.⁴ Later, after the Great Flood, their tenth-generation descendant Noah and his sons Shem and Ham and Japheth and their families left the ark. They then found themselves on the Ararat Mountain Range, somewhere in Greater Armenia.⁵

It is from this spot that man subsequently spread forth into all the World. But the Triune God first reconfirmed His Confederate Covenant with faithful men to protect and to provide for them.⁶ Later, God re-confirmed His Covenant with the confederated tribes of Ancient Israel.

The very ancient migrants to the British Isles

Not just certain of the Shemites kept that covenant. The Japhethites in general and the early inhabitants of the British Isles in particular preserved that confederacy and its Ancient Common Law alias the *Noachide Code* -- after the destruction of the Tower of Babel.⁷ Especially was the confederate covenant kept by the Early Gaels of Britain, who later moved on into Ireland. Yet it continued in Britain also through those Gomer-ites and (Proto-Judean?) Darda-nians⁸ who migrated to the British Isles after the Trojan War.

There was thus a sustained development of good government in the British Isles also during the second millennium B.C. For both before and after their arrival there, the Japhethitic Celts -- then still 'dwelling in the tents of Shem' -- long preserved God's original revelation.⁹

Sicily's famous B.C. 60 World Historian Diodorus identified the Gomer-ites with the British *Cymri* (alias Brittonic Brythons). Greece's celebrated B.C. 20 Geographer Strabo identified also the westernmost Celts with the Scythians (some of whom had moved from Eurasia into the British Isles).

Also the Hastings' *Encyclopaedia of Religion and Ethics* declares that the Irish and Scottish Picts were derived *via* Tarshish alias Iberia (or Spain), from Scythia (alias the area north of the Caucasus Mountains). Gladys Taylor accordingly identifies the Scythians with the later [Iro-]Scots.

According to Homer, Herodotus, Strabo, Tacitus and Ancient-Brythonic sources -- the Japhethitic Gomerites (alias the Cymric Proto-Welsh) moved toward Britain from Mt. Ararat. This they did, by way of the area adjacent to the Black Sea. They moved from Ararat; into the Ukraine; and then, north of the Alps, westward.

From B.C. 2000 onward, there was a trade-borne Shemitic and Phoenician influence -- by way of Celt-Iberian Spain -- on the British Isles. This was not just with Britain's Cornwall, but ranged as far as the Aran Islands beyond the western coast of Ireland. In all this, there is clear evidence of abiding links between the Near East and the Ancient British Isles.

God's original and subsequent early revelations to man were transmitted -- whether writtenly or orally -- from Adam *via* his descendants and down to Noah.¹⁰ After the great flood, they were again transmitted by Noah -- and preserved especially by his sons Shem and Japheth, and their descendants.¹¹ Though perverted traditions later obscured these revelations, many of the latter were long preserved.¹²

Especially Japheth and his descendants would "dwell in the tents of Shem"¹³ -- and thus maintain those ancient customs. Such descendants would include Japheth's two firstborn sons Gomer and Magog (alias the ancestors of the Cymr-i or the Ancient Britons¹⁴ and of the Scyt-hians or the Scot-ic Irish).¹⁵

Noah's son Japheth dwelt in the blessed tents of Shem, the ancestor of Eber or Heber (the father of the Heber-ews and the Eber-ians or Celt-Iberians). Then, in the days of Heber's son the Heber-ew Peleg, mankind was dispersed.¹⁶

Even thereafter, the Pre-Christian Ancient Heber-ews and other merchants from the Near East had ongoing contact with the British Isles.¹⁷ But even quite apart from that, the Ancient British Islanders long preserved the early 'Shem-itic' religion of the Japhethitic Gomer-ites or Welsh-Cymric Cimmer-ians and the Japhethitic Magog-ians or Iro-Scotic Scyth-ians.¹⁸

Japheth's son Magog and also some of his immediate descendants (still under Heber-ew influence), seem to have trekked first into Europe and later into the Ancient British Isles.¹⁹ This occurred in successive waves, and perhaps from B.C. 2600 or at least from B.C. 2000 onward. Thus, some of the Japhethitic Magog-ians apparently established themselves as the Celtic 'Gaels' perhaps first in Britain and then certainly in Ireland.

Rev. Dr. Thomas Foster mentions²⁰ that in the official Irish *Chronicles of Eri* there are many references to "the race of Iber" and "the princes of the race of Er[in]." Those references have regard also to Iber -- or Heber -- as a prince or forefather of the Erin race first in Iber-ia and then in H-Iber-nian Ireland.²¹

The early confederacies in Ancient Ireland and the rest of the British Isles

Long before the arrival there of the first Christian Missionaries, the ancient religion of Druidism in both Ancient Ireland and Ancient Britain -- there traced back through Japheth and Noah to Seth and Adam -- continued to acknowledge cardinal primordial religious truths. Such included: the trinitarian nature of the Godhead; the Law of the Lord (including its sabbath); and the need for blood atonement.

In the remote British Isles, Ancient Druidism only slowly degenerated. In that isolation, it long retained many of the features of primordial revelation.

On the religion of the Ancient Celts, Norton-Taylor observes in his book *The Celts*²² that their Deity was a Celtic Trinity -- having either three heads, or alternatively having one head with three faces or personalities. Compare the Greek *Prosoopa*, referring to the Three **Persons** (or 'Faces') within the Triune Hebrew Deity *Jehovah Elohim*.

It was on an interpersonal 'trinitarian' basis, argues Norton-Taylor, that Ancient Irish Law was practised. Many of the Gaelic Iro-Scots of Ireland's Scotia alias Ulster later migrated to Brythonic Scotland or Strathclyde from the fifth century B.C. onward. Among those Gaels, both in Ireland's Old Scotia and Scotland's 'New Scotia' -- men were responsible to one another, personally, rather than to the impersonal institution of the State.

The Ancient Celts included the Brythons of Cumbria and Wales and Cornwall and Brittany, as well as the Gaels of Ireland and Man and the Hebrides and Western Scotland. Among the Gaels in particular, wrongdoing was not a civil offence -- but a transgression of private rights. Indeed, those diversified relationships governed also the way in which each of the many Irish and British states then co-operated with all the others in a **confederate connection** -- under a so-called *Árd-Rí* alias 'High-King' or National President.

From about B.C. 1383 onward, seven successive High-Kings of the Milesians -- an immigrant group from Iber-ia -- ruled over Eire. The first, Ollamh Fodhla, established the *Feis Teamhrach* (or great Annual Feast) at Tara. Mirroring Jethro and Moses,²³ Ollamh appointed a *Toshech* or Chief over every *cantred* (or district containing a hundred heads of families).²⁴

The Irish High-King Ollamh Fodhla fathered the laws of Ireland -- and her Parliament.²⁵ Especially the judges alias the druids (who upheld concepts of the Trinity and immortality and legality), here played a prominent role. They wore white surplices, and great numbers of them were drawn from the aristocracy.

Rolleston points out²⁶ that the B.C. 1383f Ollamh was the ancient Solon of Ireland, giving to the country a code of legislation -- under an *Árd-Rí* or 'High King' at Tara -- among the Sub-Kings alias the Provincial Chiefs or State Governors. This was a "Van Til"-ian alias a "one-and-many" confederacy, still reflecting the primordial revelation of God's Tri-unity.²⁷ The great triennial fair or festival took place at Tara -- where the Sub-Kings and Historians and Musicians from all parts of Ireland assembled to enact laws, heard disputed cases, and settled successions.

Ollamh ordained that historical records be examined in triennial assembly, and copies inserted in the so-called *Psalter of Tara*. The institution of the *Feis Teomran* (alias the Triennial Parliament) at Tara, is proof of existence of an ancient civilization. Ollamh Fodhla was in fact the Irish originator of the first bicameral constitutional Parliament in Europe.²⁸

A later great promotor of letters, was High-King Tuathal --during the first century A.D. He appointed a triennial revision of all the antiquaries' books -- by a confederate committee of three regional kings; three druids; and three antiquaries. Their laws were termed 'Celestial Judgments.'

In Ancient Ireland, the subordinate royal chieftains constituted one branch of the political leadership; the *ollavs* or scholars and bards, law-givers, judges and historians, another branch; and the third consisted of the military commanders. Under the *Árd-Rí* or High-King, were the Provincial Kings (or State Governors); and under each such King, were the clans. These were governed locally by a chief, each clan selecting its own. All these groupings -- as too in American Confederate Government and also in 'sphere-sovereign' Christianity -- were co-ordinate with, rather than subordinate to, one another.

The famous Ulster Cycle, which contains the story of *The Cattle Raid of Cooley*, has its hero Cuchulainn write down his songs in that Ancient-Celtic form of writing known as Ogham. Ulster's Pre-Christian hero Cuchulainn is reputed to have been a Brythonic Briton and to have come to Ireland probably from Cumbria²⁹ -- just like Pádraig alias St. Patrick centuries later. Indeed, Cuchulainn is stated certainly to have made his way to the famous school of Scathach in Scythia -- way beyond Alba, back in the Cimmerian Crimea.³⁰

When Cuchulainn lay on his sick-bed, it was reported to him that his pupil Lughaidh had been chosen *Árd-Rí* alias 'High King' of Eire. Thereupon Cuchulainn told his pupil³¹ "how to comport himself in his kingly dignity. He was to bear himself with meekness in his exalted place; to be courteous to the weak, and respectful to the old; to be discreet in his conversation; to be careful in the choice of friends; and to be generous without being prodigal."

Furthermore, he was to be: "an upholder of justice; temperate at feasts; brave and undaunted in battle; faithful to his cause; vigorous in the discharge of his duties; [and] **the champion of ancient laws** and of hereditary privileges." In Dixie, Cuchulainn would have been called "a real Southern Gentleman"!

Diodorus, Josephus, Tacitus and Selden on the Ancient Celts

The learned Greek Diodorus Siculus rightly observed in his famous (60 B.C.) *Historical Library*:³² "The Britons...dwell [also] in Iris [or Ireland].... It is they who in ancient times overran all Asia [Minor] and were called 'Cimmer-ians' [or Gomer-ians] (*cf.* Genesis 10:2-5) -- time having corrupted the word into the name 'Cimbr-ians.'"

It is further significant that also the great Jewish Historian Josephus³³ wrote (around 93 A.D.): "Japheth, the son of Noah, had seven sons.... They proceeded along Asia [Minor] as far as the river Tanais, and along Europe to Cadiz" in the ancient Celt-Iberia (alias the modern Spain).

Behold "the Oceans with which the Britons are encompassed!"³⁴ -- continued Josephus. That Ocean, the Atlantic, was like a protective sea-wall. And "what a 'wall' the Britons had" -- beyond "the Pillars of Hercules"³⁵ alias the Straits of Gibraltar near Cadiz!

Also the Roman Historian Tacitus remarked³⁶ in A.D. 98 that "Ireland...in soil and climate -- in the disposition, temper and habits of its population -- differs but little from Britain. Part of Britain [*viz.* Scotland and Cumbria and Wales and Cornwall]...looks toward Ireland.... We know most of its harbours...through the intercourse of commerce." Moreover, added the learned

Tacitus:³⁷ "Bordering on the Ocean, dwell the *Cimbri*.... Of their ancient glory, widespread traces yet remain."

In his famous book *Collected Anglo-British Miscellanies*, the great legal antiquary and Westminster Assembly Hebraist Dr. John Selden pointed out³⁸ that sources such as the renowned chronicler William "Camden (and others) -- quoting Genesis 10:1-5 and Josephus's *Antiquities*"³⁹ -- clearly establish that the Ancient Cymri descended from Gomer. Selden himself stated the following to be among Gomer's descendants, *viz.* "the Gomerites, the Cimbri, the Cimmerians, the Cambrians, or the Cumbrians. For that is what these names signify among the Ancient Britons.... That these conjectures are very greatly probable,⁴⁰ W. Camden has proven."⁴¹

Theological and historical evidence of early literacy in the British Isles

In Dr. James Parsons's famous book *The Remains of Japhet*, it is made very clear that the Proto-Celts who went and settled in the Emerald Isle -- as descendants of the Trinitarians Noah-Japheth-Heber -- were fully literate as well as proto-religious, even throughout their first ten generations from the death of Noah onward.⁴² Indeed, an Irish inscription on an ancient Celtic medal reads: "The acceptable holy image of God in three."⁴³

The Ancient Celts bequeathed many inscriptions (some of which are still extant) in their virgular writing known as Ogham.⁴⁴ As Kuno Meyer the great German celtologist declared, **Gaelic literature is the earliest voice from the dawn of Western European civilization.**⁴⁵

For Ancient Ireland had not just one but two different systems of writing, *Bobelloth* and *Ogham*. Irish was written during B.C. times in characters called *Bobelloth* or *Beith-Luis-Nion*, which had some Hebraic features.⁴⁶ Besides the characters which were in common use, the Irish Milesians also had a further mysterious kind of writing which was called *Ogham-crev* and *Ogham-coll*.

There were also the written *Poems of Amergin the Druid*, the brother of Heber (*cf.* Genesis 10:24f & 11:15- 27f. Moreover, in the *Immrain Brain*, the B.C Irishman Bran is stated to have written down more than fifty quatrain of poetry in Ogham.

Dr. G. Keating, in his massive book *Elements of the History of Ireland*, says that the Ancient Irishman Ethrial wrote a history of the voyages and migrations of the Milesians. He says they came from Scythia *via* Egypt to Spain, and thenceforth later to Ireland.

A.S. Green on the political and social structures of Ancient Ireland

An old Irish tract⁴⁷ gives the definite Gaelic monarchy over a United Ireland as beginning in the fourth century B.C. Out of the groupings of the tribes, there emerged a division of the island into districts. Each of the provinces -- Ulster, Leinster, Munster and Connacht -- had its stretch of seaboard and harbours. All met in the middle of the island in the newly-created province of Meath, at the hill of Usnech where the 'Stone of Division' still stands. There, the 'High-King' had his Court, as the Chief Lord in the Confederation of the many States.

Regarding the government of the Ancient Irish,⁴⁸ the law with them was the law of the people. They never lost their trust in it. They never exalted a central authority. The administration was divided into the widest possible range of self-governing communities, which were bound into a willing [Con]federation. Thus the Irish Historian A.S. Green.

In the book *Irish Nationality*, A.S. Green explains⁴⁹ the *Árd-Rí* or 'High-King of Ireland' alias the country's supreme earthly arbitrator was surrounded by his counsellors. He was never a law unto himself, but **always subject to the rule of law**.

There were **schools of lawyers to expound the law**. Thereby, the spirit of the Irish found national expression in a code of law showing not only extraordinarily acute and trained intelligence but also a **true sense of equity**.

In an early version of the doctrine of 'separation of powers' -- the king, at whatever level, was primarily concerned with the tribe's military business and with intertribal diplomacy. His subjects looked to him for military leadership in time of trouble.

In the first century A.D., one encounters the *Audacht Morainn* alias the will of Judge Morann. His instructions to the High-King Feradach Finn Fachtnach (A.D. 95-117) included the following advice: "Let him magnify the truth; it will magnify him.... Through the ruler's truth, every law is glorious.... Through the ruler's truth, all the land is fruitful."

Blackstone and Macalister: Ancient-Celtic Law (Brythonic & Scotie & Irish)

The later Scottish Law was pioneered by the Iro-Scots who brought their Irish Law to Scotland from Ireland. England's great 1765 Law Professor Sir William Blackstone observed:⁵⁰ **"Scotland and England are now one and the same Kingdom.... Both kingdoms were antiently under the same government, and still retain a very great resemblance though far from an identity in their laws."**

Dr. R.A.S. Macalister -- M.A., Litt.D., LL.D., F.S.A., *etc.* -- was Professor of Celtic Archaeology at Dublin University.⁵¹ He explained that the Ancient Irish Chief presided over the Constitutional Assembly. He also performed the functions of Judge and General. Besides the Representative Assembly of Freeman (or *Oinach*), there was also a regional Senate (or *Aireacht*) -- thus resembling Numbers 10:1-4, and anticipating the later House of Commons and the House of Lords. Each *Tuath* or 'State' formed a separate jurisdiction. A Freeman was a Citizen (or *Urrad*), in his own jurisdiction.

Ginnell and Chadwick and Neil on the ancient customs and laws of Ireland

Laurence Ginnell was a Barrister-at-Law of the Middle Temple.⁵² In his book on *Ancient Irish Law*,⁵³ he refers to that practised in that very ancient and most archaic system of law and jurisprudence of Western Europe. It was known as the 'Brehon Law' -- alias the 'Law of the Ancient Irish Judges.'

Very importantly, as regards the ‘Cai-in Law’ or Parliamentary Legislation, some of the commentaries attributed the origin of the laws to the influence of **Cai**. That person, explains Ginnell, is stated to have been **a contemporary of Moses who had learned the Mosaic Law before coming from the Near East to Ancient Ireland.**

Professor Nora Chadwick rightly remarks in her book *The Celts*⁵⁴ that in Ireland, a large number of ancient law tracts was preserved. Many of these go back to early times. The Irish laws are probably the oldest surviving in Europe.

No one was above the law. Even kings deferred to the judgments of brehons. Celtic Ireland possessed one of the most highly-developed legal systems in the ancient world. Thus K. Neill’s *An Illustrated History of the Irish People*.⁵⁵

The Jurist Sir Henry Maine on the Laws of Ancient Ireland

The antiquity of Ancient Irish Law, and its similarity with Ancient Brythonic Law, were stressed also by the famous English Jurist and Historian Sir Henry James Sumner Maine. He was sometime Regius Professor of Civil Law at Cambridge.

Maine observed in his *Lectures on the Early History of Institutions*⁵⁶ that the Scottish Highlands retained many of the political characteristics of a more ancient condition of the World. He explains that Brehon Irish Law is an authentic monument to a very ancient group of Japhethitic institutions. Indeed, it is the oldest institution of the Western European portion of the human race.

Further, continued Maine,⁵⁷ retaliation -- *cf.* Exodus 21:22-25 -- prevailed in Erin before Patrick [432f A.D.]. The *Senchus Mor* or written Code of ‘Irish Customs’ describes the legal rules embodied in its text as being formed from the ‘Law of Nature’ and from the ‘Law of the Letter.’

The Law of Nature, explained Maine, is the ancient Pre-Christian ingredient in the system of Ancient Irish Law. The *Senchus Mor* says of it: "The judgments of true nature which the Holy Ghost had spoken through the mouths of the brehons [or judges]...of Erin from the first occupation of Ireland...were all exhibited by Dubhthach [the Chief-Druid of Ireland]...to Patrick. What did not clash with the Word of God in the written [Mosaic] Law and the New Testament and the consciences of believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and chieftains of Ireland." For the Law of Nature was [and is] quite right.

Thus states the *Senchus Mor* -- the ‘Grand Old Law’ of Ancient Ireland. Its Preface actually contains disquisitions on all matters. In one place, it even sets forth how God made the Heaven and the Earth.

Maine concluded⁵⁸ that the schools of literature and law appear to have been numerous in Ancient Ireland. The course of instruction in one of them extended over twelve years. The mode of choosing the Chief-Druid alias the Lord Chief Justice was by way of election.

Dr. Sullivan (in his *Introduction* to O'Curry's *Manners and Customs of the Ancient Irish*)⁵⁹ placed great emphasis on the existence of private family property among the Ancient Irish. The tract called the *Cain-Aigillne* lays down that "the head of every tribe should be the man of the tribe who is the most experienced, the most noble, the most wealthy, the most learned, the most truly popular, the most powerful to oppose, the most steadfast to sue for profits and to be sued for losses."

Maine explains⁶⁰ that a 'spiritual relationship' -- when introduced into a tribal society like that of the ancient Irish -- closely assimilates itself to blood-relationship. Again according to Maine,⁶¹ the Irish system of the legal remedy of distress is obviously -- in all essential features -- the same as the Germanic system.

Sir Henry was convinced⁶² that Ancient Irish Law was far more compatible with later Christianity and its Biblical Law, than Ancient Roman Law ever was. Indeed, Maine further stated that both Irish and British Common Law derived from the same ancestry.

Delitzsch, Kurtz, Hengstenberg, Keil, Leupold & Atkinson on Gomer (Britain)

We now move from Ancient Ireland to Early Britain. The famous German Old-Testamentarian Delitzsch wrote⁶³ concerning "the sons of Japheth that the people 'Gomer' are those who were called Cimmerians already in the *Odyssey* [11:14] -- authored by Homer (around 850 B.C.).... The old sound of their name has still maintained itself in the mouths of the inhabitants of Wales, who call themselves *Cumri* or *Cymri* -- and their country *Cymru*."

Also Delitzsch's colleague Rev. Professor Dr. C.F. Keil wrote a very celebrated *Commentary on Genesis*. There, he insisted⁶⁴ that among those Japhethites, 'Gomer' is most probably the tribe of the Cimmerians from whom are descended the 'Cumri' or 'Cymri' in Wales.

In 1954, Dr. Basil Atkinson, the Under-Librarian of Cambridge University, commented⁶⁵ on Genesis 9:27 and 10:2 that "the descendants of Japheth are generally speaking the nations of Europe. The enlargement of these nations has been one of the most conspicuous features in the history of the World. It may be seen in the domination of most of Europe by the peoples who spread from a region between the Black Sea and Denmark in the third and second millennia B.C., imposing their language almost wherever they went...."

"Japheth would be associated with Shem, particularly perhaps in the worship of the true God.... The descendants of Japheth have for long made an outward profession of worshipping Shem's God.... 'Gomer'...are the people known as Cimmerians, who lived...to the northwest of the Black Sea.... Their name survives in the ethnic name of the Welsh people, *Cymru*."

Early-Brythonic religion, explained the Welsh Barrister Owen Flintoff,⁶⁶ was principally founded on their traditions of the deluge. They considering Noah the restorer of mankind. They retained traces of the Trinity, as indeed seen also among the Ancient Dardanians at the time of the Trojan War.⁶⁷ Accordingly, the *cromlech* or 'triune' tri-lithon or threefold stone arch -- of which there are many in Britain -- was intended to represent the Noachic ark, and also to point to the Trinity.⁶⁸

Now just like Ancient Ireland, so too Early Britain was a confederacy. In the early bardic times, the Britons possessed their lands --as well as all their other rights -- in respect of their forming part of their family or clan. Each family with its connections formed a separate community.

At the head of each community, was its hereditary chieftain called *pen-cenedl* or 'headman of the hundred' which he represented in right of his birth at the *Gor-sedd* or 'Great Session' alias the Ancient British Parliament.⁶⁹ Matthew Arnold called the Ancient British *Gor-sedd* or 'High Sitting' of the Government-in-Session -- the "oldest educational institution in Europe."

The literacy of those Early Ancient Britons is obvious too from the (perhaps B.C. 1800) songs of the pioneer Hu(gh) Gadarn. Those songs are mentioned in the *Ancient Welsh Triads*, and also in the *Cambrian Chronicles*.

Indeed, it is also obvious from Brit-ain's founder Brut's B.C. 1185 *Laws of Ancient Britain*; and from Britain's B.C. 500 Mulmutian Laws. Early-British literacy can be seen also from the B.C. 495 testimony of Hecataeus, namely that inscriptions using letters of the Greek alphabet were seen in Britain long before even his time.

The great Aristotle held that also his own Ancient Greeks alias the Post-Celtic Achaeans, derived their own literacy from the Early Celts.⁷⁰ **Aristotle, in his *De Magia*, called them 'Gauls' -- alias Celts or Celto-Britons** (cf. the Greco-Gauls and the Greco-Celts mentioned by Diodorus *etc.*). **Aristotle adds that they were the first to bring the knowledge of letters and good learning to the Greeks -- alias the Post-Celtic Achaeans.**

In his work *On the World*,⁷¹ Aristotle also specifically refers to the British Isles. He declared: "Beyond the Pillars of Hercules [*viz.* the Straits of Gibraltar], is the Ocean.... In it, are two very large islands called 'Britannic.' These are *Albion* and *Ierne*" -- or Britain and Ireland.

Too, Ancient Brythonic literacy is undeniable even from the B.C. 60f testimony of the Greek Diodorus Siculus and the Roman Julius Caesar. For both testified that the Britons even then knew also the Greek alphabet.

On Early Brythonic Law, Temple Inn Barrister Owen Flintoff wrote⁷² that a hamlet or *tref* was the primary settlement of a British *sept*. The districts were arranged into *commots* containing fifty and into *cantreds* containing a hundred of these *trefs* for the purposes of judicature.⁷³ The *Gor-sedd* or 'Great Session' or Great Assembly of the nation⁷⁴ was the highest tribunal at which national laws were framed.

The Druids at the Ancient British Confederate Parliamentary Assemblies

From the ancient *Barddas*⁷⁵ -- the original documents illustrative of the theology, wisdom and usages of the Ancient-Brythonic bardo-druidic system -- it appears that these oral druidic *gorsedd* laws had existed already since time immemorial. They were finally inscripturated (around B.C. 510) by the renowned British King Dunwall Mulmutius in his famous *Code*.

"The first, is the '*Gorsedd* of the Bards' of the Isle of Britain.... The privilege and office of those protected by the '*Gorsedd* of Bards' are to maintain and preserve and diffuse authorized instruction in the sciences of piety, wisdom and courtesy....

"Second, [there is] 'the *Gorsedd* of the Country and Commonwealth'; or the '*Gorsedd* of Judicature and Decision of Law'.... These *gorsedds* act severally.

The third is the '*Gorsedd* of **[Con]federate Support**'.... It was to effect what may be necessary as to anything new; and as to the improvement of the laws of a country, and a **[con]federate[d] country**, by a **[con]federate jury** of chiefs-of-kindreds, wise-men, and a sovereign ruler. A sovereign prince, or ruler-of-paramount right, is the oldest in possessive title of the kings and the princes of a **[con]federate community**."

Druidic circles were formed of twelve unhewn stones.⁷⁶ In the centre, is the large *maen llog* or 'logan stone' -- symbolic of the Rock Christ Himself.

At the entrance of the circle may be seen three prostrate unhewn stones, pointing outwards from the central *maen llogan*. They are **triunely** united at their one end, but spread out from one another divergingly at their other ends -- like an opened fan. These represent the three rays or rods of light or the radiating light of the Divine Intelligence shed upon the druidic circle.

In the *Iolo Manuscript* -- a selection from the Ancient-Welsh writings published by the Welsh Manuscripts Society -- the origin is given of this ancient hierogram. This analyzes into the three bardic letters of the Ineffable Name '**I am**.'

The *Gorsedd* [or 'High Session'] of the 'Bards of Britain' must be held on a green spot in a conspicuous place in full view and hearing of country and aristocracy. The bards would assemble from all parts of the country -- for a convention of perfect song at the *Eisteddfod*.

As E.O. Gordon points out,⁷⁷ "the primitive druidic laws referred the source of all power -- under *Duw a digon* [or 'God is enough'] -- to the People-in-Congress. There, the motto was: *trech gwlad nag arglwydd* -- 'a state is mightier than a lord!'

Again in the *Triads*, the B.C. 1800 Hu Gadarn is described as one of the "three pillars of the race of the Island of Britain" -- and as leader of one of the "three benevolent tribes." Indeed, "he would not hold lands by fighting and contention, but by equity and in peace" alone. He is recognized as **one of the "three great regula-tors" [or law-givers] of the Cymri (and hence too of Ancient Britain)**.

Gladys Taylor records⁷⁸ that the word 'druid' is probably derived from the Proto-Celtic or Ancient-Aryan alias Japhethitic '*dru-vid*.' That means [thrice-]wise -- alias tri-wit-ted or tri-une-ly wise.

The druids observed one (1) day in seven (7) as having been sanctified and made holy by the Triune Creator (3:1) through His sevenfold Spirit (7). Indeed, they were wont to dedicate to Him a tith (1/7 + 3) of all their substance -- and they brought to Him also blood sacrifices.

The druids were also monogamous, and of the highest decalogical morality. Hence, repentance was regarded by the druids as a necessary duty.

British Druidism and primordial religion

In Britain, the primitive druidic laws referred the source of all power to the national People-in-Congress -- under God. Such Congresses were always opened with the words *Trech gwlad n'arglwydd* (meaning: 'the country is above the king'). This is clearly the constitutional foundation-stone at the base of all resistance to tyranny -- whether the tyranny be of the demagogic or of the mobocratic variety.

Mistletoe was gathered by the Archdruids. With its three berries, it symbolized the druidic Trinity. The growth of mistletoe on oaks was a type of the incarnation of the Deity. Druidism taught that by no other way than the ransoming of one man's life by the life of another man, was reconciliation with the divine justice of the immortal God possible. Thus Rev. R.W. Morgan.⁷⁹

There are traces of the triune Creator-God *Elohim* in Ancient Druidism. The Pagan Roman Lucan mentions a divine triad among the Brythonic Celts ("God with triple faces"), thus exhibiting their tendency to group God in triads.⁸⁰ And Patrick used three-leaved shamrocks to make the Biblical Trinity easily intelligible to the 'trinitarian' druidic Irish.

The Brythons even wrote down their wisdom -- in triads. Both Matthew Arnold and Max Mueller considered the ancient *Welsh Triads* to be among the oldest writings in Europe. Here are some excerpts therefrom.⁸¹

"There are Three Primeval Unities, and more than one of each cannot exist -- one God; one Truth; and one point of Liberty.... Three things proceed from the Three Primeval Unities -- all of life; all that is good; and all power. God consists necessarily of three things -- the Greatest of Life; the Greatest of Knowledge; and the Greatest of Power.... Let God be praised -- in the beginning, [now,] and the end. Whosoever supplicates Him -- He will neither despise nor refuse. God above us; God before us; God possessing [all things]."

"The three primary principles of wisdom are: **obedience to the Law of God**; concern for the **welfare of mankind**; and **enduring all the accidents of life with fortitude**.... Three things...make a man -- the love of every good; **the love of existing charity**; and **the love of pleasing God**....

"There are three men whom all ought to look upon with affection -- he who with affection looks at the face of the earth; he who is delighted with rational works of art; and he who looks lovingly on little infants.... **The justice of God cannot be satisfied -- except by the sacrifice of life, in lieu of life**."⁸²

The *Barddas* explained⁸³ **the Godhead as three pillars of light. From the mouth of these three came the ten letters [or laws]. Nothing is more positively insisted upon in the bardic creed, than the doctrine of one God.**⁸⁴

Their triads were all in threes -- as illustrated just a few paragraphs earlier. Also their prohibitions were essentially decalogical. Thus: "Do not love or seek an image instead of God...; Swear not to the Name of God...; Remember the seventh day...; Kill not...; Commit no theft...; Abstain from fornication...; Tell no falsehood of any kind...; Do not be covetous!"

Also the *Ancient Welsh Triads* rightly state: "There are three things God alone can do -- endure the eternities of infinity; participate in all being, without changing; and renew everything, without annihilating it. There are three things wherein man necessarily differs from God: man is finite, God infinite; man had a beginning, God had none; and man, unable to sustain, must have eternal change and cycles of existence, even in the heavenly state -- whereas God sustains, unchanged!"

The B.C. 60 international Historian and Polymath Diodorus, in his great work *Historical Library*,⁸⁵ stated that the druids of the Ancient British Isles were "philosophers." By this, as he further stated, he meant "men learned in religious affairs" who "rendered to God...thanksgivings."

This clearly indicates that, from the perspective of the highly learned Greek Diodorus, the Brythonic druids were **Theologians** ("experienced in the nature of the Divine"). He also knew them to be **Preachers** ("who speak as it were the language of God").

British Druidism as a preparation for the Gospel

Britain's druids, recorded the (50 A.D.) Geographer Pomponius Mela,⁸⁶ were "professors of wisdom." They taught: that men should "act bravely in war; that souls are immortal; and that there is another life after death." Indeed, the ancient philosopher Diogenes Laertius added⁸⁷ that the druids taught man "to worship God; to do no evil; and to exercise fortitude" in the face of adversity.

Even in Pre-Christian days, states the *Hastings' Encyclopaedia of Religion and Ethics'* Scottish Presbyterian Scholar Rev. Dr. McCulloch (citing from the *Ancient Welsh Triads*)⁸⁸ -- the Celts were regarded by classical observers⁸⁹ as being peculiarly religious. The theory of a Celtic cult of a great Divine Triad, has been maintained. The importance of the number 'three' among the Celts, led to triune groupings in their monuments.

Dr. Diana Leatham's book *Celtic Sunrise* -- subtitled *An Outline of Celtic Christianity* -- paints⁹⁰ a striking picture. She insists that scarcely any of the hundreds of unarmed Christian Missionaries lost their lives in Ireland. Apparently not one was killed by Celts in Scotland.

Strikingly, the sixth-century A.D. Brythonic prince and bard Taliesin declared: "Christ, the Word from the beginning, was from the beginning our Teacher.... We never lost His teaching. Christianity was a new thing in Asia. But there never was a time when the druids of Britain held not its doctrines."⁹¹

Even more significantly, St. Columba -- quite the most remarkable of all the Celtic Christian Missionaries to foreign parts -- did not hesitate (around 560 A.D.) to call Christ "his

druid" or wise philosopher-teacher. Thus, in the *[Iro-]Scottish Chronicle*, we find⁹² the following prayer of Calum Cille alias Columba: "O God..., my druid...is the Son of God!"⁹³

Links between Early British and Trojan and Bible History are given in the Ancient Welsh writing called *Brut*. That states: "When Brutus [from Troy after B.C. 1100] had finished the building of the city [of 'Trinovant' or New Troy alias London]...with walls and castles, he **consecrated** them and **made inflexible laws for the government of such as should dwell therein peaceably.... He put protection on the city, and privilege to it. At this time, Eli the priest ruled in Judea; but the ark of the covenant was in captivity to the Philistines.**"⁹⁴

Also the A.D. 230 early Church Father Origen added that "the druids were renowned for their "resemblance between their traditions and those of the Jews." He added: "The divine goodness of our Lord and Saviour, is equally diffused among the Britons."⁹⁵

Dr. J.A. Giles, Doctor of Common Law and Late Fellow of Corpus Christi College in Oxford, observed⁹⁶ how the historical *Welsh Triads* record that the first colonists of Britain were *Cymri* originally coming from the 'Summer Land' or the Tauric Chersonesus on the Black Sea.

Dr. Giles further declared⁹⁷ that the government of the Ancient Britons may be denominated as patriarchal. Each community was governed by Elders; and every individual who could not prove his kindred to some community, through nine descents,⁹⁸ and the same number of collateral affinities -- was not considered to be a Freeman. Beyond this degree of kindred, they were formed into new communities.

Dr. Giles also asserted⁹⁹ that according to the *Welsh Triads*, the theology of the bards was pure monotheism. Indeed, the very 'triadic' format of these expressions -- suggest a remnantal Proto-Trinitarianism. Moreover, the druidical or rather the bardic system consisted of three classes -- the bard proper (whose province was philosophy and poetry); the druid (or minister of religion); and the ovate (or mechanic and artist).

Early Iro-Gaelic colonies in what is now Scotland

From about B.C. 564 onward, Iro-Scots began to colonize first the Hebrides between Ireland and Scotland. Later, they would start to colonize also Scotland itself.

According to Holinshed in his *Chronicles of Britain*,¹⁰⁰ "they perceived they could not live without laws and civil government. So they severed themselves into tribes, or as it were into 'hundreds'.... Each of the same had a special governor to see their laws administered and justice maintained."

Later, from around B.C. 327 onward, a group of Iro-Scots under Farquhar alias Ferg the First settled in North Britain at Argyle. Holinshed recorded¹⁰¹ how **Ferg then "studied how to devise laws for the maintenance of common quiet amongst them. Therefore -- amongst other ordinances -- he made statutes against murder, robbery, the burning of houses, and especially against theft.**

Then, from B.C. 300 onward, continued Holinshed, Ferg's brother "Ferithar, with the full consent of all the people, was thus elected king. **"He took it upon himself: to preserve the liberty of his country; to see offenders duly punished; and to execute laws, with equal punishment truly administered."**¹⁰²

The rule then passed to Ferithar's younger brother Main. "This **Main, out of religious devotion toward God** and having an assured belief that without His favour all worldly policies were but vain -- devised sundry new ceremonies to be added to the old. Thus, he also caused certain places in sundry parts of his dominion to be appointed and surrounded with huge stones." Compare Cumbria's Long Meg and Wiltshire's Stonehenge.

Free Brythonic Kings of the British Confederation from B.C. 510 onward

The B.C. 510f King Dunwallo Moelmud alias Molmutius or Mulmutius of Cornwall became 'High-King' or President of Britain and then enacted his famous Mulmutian Laws -- even before Herodotus wrote his famous *Histories* around B.C. 450. **Moelmud stressed equality of rights and of taxation; freedom of movement; the right to bear arms; the right to vote; and the rights to life, liberty, and the pursuit of happiness. He required the worship of God, military service, and compulsory jury duty.**

Geoffrey Arthur, in his A.D. 1138 *History of the Kings of Britain*¹⁰³ (itself derived from much more ancient sources), showed Moelmud's descent from the B.C. 1185 King Brut of Troy. Recorded Geoffrey Arthur: "At last, in after days, arose a certain youth renowned above all others for his singular prowess -- by name Dunwallo Molmutius, the son of Cloten....

"He ordained that the temples of God and the cities should enjoy such privilege as that, in case any runaway or guilty man should take refuge therein, he should depart thence, forgiven by his adversary.... In his days, therefore, the knife of the cut-throat was blunted, and the cruelties of the robber ceased in the land. For nowhere was any[one] that dare do violence unto another!"¹⁰⁴

The B.C. 510f *Mulmutian Code*, by way of the later *Ancient Welsh Triads*, seems to have been incorporated (from Good King Alfred's Welsh mentor Asser) into the A.D. 880f Anglo-British *Code of King Alfred* -- and also into the A.D. 930f Celto-Welsh *Code of Hywel Dda*. As such, the *Mulmutian Code* is the link between the B.C. 1440 Mosaic Law and many later works¹⁰⁵ on British Common Law.

Maintain these *Laws of Moelmud*: "The three privileges and protections of a societal State -- security of life and person; security of possession and dwelling; security of national right. Three things that confirm the societal State -- effectual security of property; just punishment when it is due; and mercy tempering justice where the occasion requires it in equity."

Here follow some more of the Mulmutian laws, as contained in the ancient *Welsh Triads*:¹⁰⁶ "These are the three tests of civil liberty: equality of rights; equality of taxation; freedom to come and go." Thus, there was to be no graduated income tax -- according to Ancient British Common Law.

Again: "There are three civil birthrights of every Briton: the right to go wherever he pleases; the right, wherever he is, to protection of his land and by his sovereign; the right of equal privileges and equal restrictions. There are three property birthrights of every Briton: five acres of land for a home; the right to bear arms; the right of suffrage in the enacting of the laws (the male at twenty-one, the female on her marriage).

"There are three guarantees of society: security for life and limb; security for property; security of the rights of nature. There are three whose power is kingly in law: the Sovereign [or presiding 'High-King'] is paramount...over all Britain and its isles; the Princes Palatine [or State Governors], in their Principalities; and the heads of the clans, in their families. Clearly, this is Confederate Government!

Moelmud's son Belin re-emphasized and augmented all of this. Indeed, **Belin not only built roads to every State within the Ancient British Confederacy**, but even added that "there are three things free to a country and its borders: the rivers; the roads; and the places of worship. They are under the protection of God and His peace."

Further testimony about the British Isles from B.C. 495f to B.C. 60

The 495 B.C. Historian Hecataeus of Greece had described¹⁰⁷ an island in the 'northern parts' -- which certainly seems to be Britain. Indeed, the time of Hecataeus's description is clearly contemporaneous with the golden and glorious reign of the great British Lawgiver King Dunwallo Moelmud.

Hecataeus and some others said there is an island in the Ocean **opposite Gaul**, as **big as Sicily**, [and] **below the Arctic Pole**, which the 'Hyperboreans' inhabit.... The soil there is very rich, and very fruitful; and the climate temperate, insomuch as there are two crops in the year.... They daily sing songs in praise of God, ascribing to Him the highest honours....

"There is a city likewise consecrated to this God. The citizens are mostly harpists -- who play on the harp; chant sacred hymns to God; and set forth His glorious acts. The Hyperboreans use their own natural language -- but from long ancient times, they have had a special kindness for the Greeks."

In what is now Scotland, King Main's son Doruadille succeeded him -- from about B.C. 270 onward. Explained the sixteenth-century Chronicler Raphael Holinshed (following the earlier Scottish Historian Hector Boece):¹⁰⁸

"Doruadille was crowned king of the Caledonians. He established **a new league** [or a Confederacy] with the [Southern] Britons.... With the Picts, he renewed and confirmed the ancient alliance."

Thereafter, **King Reutha succeeded to the throne in Scotland**. Holinshed explained¹⁰⁹ that he "was **chosen thereto, by the common agreement of all the States**."

Next ruled Conan, from B.C. 170 onward. Recorded Holinshed:¹¹⁰ "The Nobles and Peers chose one Conan, lord of Galloway [in the extreme southwest of Scotland], to rule the State as Governor."

Diodorus of Sicily reminded¹¹¹ his readers that (the 495 B.C.) Greek Historian and Traveller "Hecataeus and certain others" had already visited, in the North, an island in the Ocean. "**Britain**, we are told, is inhabited by tribes which...**preserve in their ways of living the ancient manner of life**....

"They fight in chariots, as the ancient heroes of Greece are said to have done **in the Trojan wars**.... They are plain and **upright in their dealings**.... The island is **very populous**.... The Celts never shut the doors of their houses; they **invite strangers** to their feasts, and have adopted a **civilized mode of life**....

"They it is who work tin.... These people **obtain the tin by skilfully working the soil** which produces it.... Tin is brought in **large quantities also** from the island of Britain to the opposite Gaul, where it is taken...to the Massalians" alias the inhabitants of Marseilles in southern France.

B.C. 55 testimony of the Roman Julius Caesar about Ancient Britain

In 55 B.C., the Roman Tyrant Julius Caesar wrote¹¹² that "nobody goes to Britain at all, except traders.... The **population is very large indeed**.... Farm buildings...are to be seen everywhere; and **there are great numbers of cattle**.... **For money, they use...coins of bronze or gold...of a fixed standard of weight**. Tin is found...and iron."

Caesar mentioned several "British tribes" who joined together in opposing his invasions. From this it is clear that the Ancient British Government was a **confederacy**.

Explained Caesar: "By general consent, the supreme command in war had been given to Cassivelaunus.... The Britons...had agreed to appoint him as Commander-in-Chief."

This shows the consultative nature of the decision-making processes of the Ancient Britons in the confederation of their several tribes. Caesar, in Latin, mentioned some of them. He called them: the "*Belgae*"; the "*Trinobantes*";¹¹³ the "*Cenimagni*"; the "*Segontiaci*"; the "*Ancalites*"; the "*Bibroci*"; the "*Cassi*"; and the "*Cantii*."

Now "the druids," continued Caesar, "are in charge of religion. They are responsible for all sacrifices, public and private, and they decide all questions of ritual. Great numbers of young men come to them for instruction, and the druids are very greatly honoured by their pupils.

"It is the druids, in fact, who are the judges in nearly all disputes -- whether between tribes, or between individuals. In every case of crime or 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....

"One druid is at the head of all the rest [as President].... On his death, he is succeeded by whatever druid is most honoured among the others. If there are more than one of equal dignity, the succession is determined by a vote of the Druids....

"Each year on a fixed date, they hold an Assembly.... Those who have disputes to settle, come from all over...to this assembly, and accept the verdicts and rulings given to them by the druids....

"The druidical doctrine was discovered already in existence in Britain, and was brought from there to Gaul. Even today, it is the rule for those who want to become really expert in the doctrine -- to go to Britain, and learn it there....

"They are said to learn a great number of verses by heart.... Some people spend **twenty years over their course of instruction**. They do not think it right to commit these doctrine of theirs to writing, though for most other purposes (public and private accounts for example) they used the Greek alphabet....

"They lay particular stress on their belief that the soul does not perish but passes after death from the body.... They also hold long discussions about the heavenly bodies and their movements; the size of the Universe and of the Earth; [and] the physical principles of nature."

Caesar added¹¹⁴ -- from his own depraved Pagan-Roman perspective -- that the Celtic Britons and their kindred Celtic Gauls "as a nation are **extremely religious**. As a result, people who are seriously ill or who have to face the danger of battle...employ the druids as officiating ministers....

"They believe that the Divine Majesty can be appeased only if one human life is offered in exchange for another [*cf.* substitutionary atonement].... They believe that God prefers the execution of men who have been caught in the act of...armed robbery." *Cf.* Exodus 22:2. Indeed, they further believe that "God has...power in connection with moneymaking, and commercial undertakings."

Caesar adds that the Celtic Britons and their kindred Celtic "Gauls all claim to be descended from ['God the Father' alias] 'Father Dis'.... This is a tradition that has been handed down to them by the druids."

Famous testimonies from B.C. 55 to A.D. 55 about Ancient Britain

Sir Edward Coke, the great A.D. 1608 Puritan and English Attorney-General and later Lord Chief Justice -- the greatest English Common Law expert of all time -- has drawn the right conclusion. Coke declared:¹¹⁵ "That the laws of the Ancient Britons, their contracts and other instruments, and the records and proceedings of their Judges were written sentenced in the Greek tongue -- it is plain and evident."

Coke then proceeds: "Add secondly to this the daily commerce and traffick betwixt those Britons and French so much spoken of by Caesar, Strabo and Pliny -- and [there is] therefore no

doubt but they [the Ancient Britons] used one and the same form of covenanting by writing.... That it was in Greek, Strabo plainly affirmeth."

Also Coke's colleague, England's great Antiquarian the Westminster Assembly Puritan John Selden, linked Early Britain with the Ancient Hebrew Commonwealth. Selden saw clear traces of close affinity between Ancient-Brythonic Law and Biblical Law.¹¹⁶ He elaborated at length on this, also in his works *The Hebrew Wife* and *Collected Anglo-Brythonic Miscellanies*.

Selden explained that among the Ancient Brythons: "Many chiefs govern the body politic."¹¹⁷ Indeed, annually they elect a President. "From the first times, they choose one for a year."¹¹⁸ Indeed, "they do just the same, also in war. From the multitude, one is assigned as Commander"¹¹⁹ or General-in-Chief alias *Pen-dragon*. Clearly, this was not a centralistic tyranny -- but a representative confederacy!

"In the time of Tiberius," noted Selden of that A.D. 14 Roman Emperor, "the **druids** of the Gauls sustained pre-eminence. He himself wrote that this type of soothsayer and mediator...had been derived from **Jewish** usage."¹²⁰

Inability of Pagan Romans to crush the Confederated States of Britain

When Rome invaded Britain in force in A.D. 43, a confederation of tribes opposed them. That confederacy of regional kings or governors and their peoples was under the presidency of an elected 'High-King' (*Árd-Rí* in Gaelic or *Ard-an-Rhaig* in Brythonic) whom the Romans therefore called Arv-i-rag-us.

As Holinshed explained in his *Chronicles of Britain*¹²¹ (following the account of the great Scottish Historian Hector Boece): "Arviragus was established in the kingdom of Britain.... Caratac [alias Caradoc or Caractacus] was General of all the **Confederates**." He was, as it were, their 'Robert E. Lee.'

"Out of all parts," continued the Historian Holinshed, "a chosen number of piked men were sent for.... Forth from Wales and the Marches [alias the Midlands], came twelve hundred; and a like number came out of Kendal, Westmorland -- and Cumberland."

Also the great first-century-A.D. Roman Historian Tacitus¹²² wrote of "the might of Caractacus, who by many an indecisive and many a successful battle had raised himself far above all the other Generals of the Britons.... The [State] Chiefs of the several tribes went from rank to rank, encouraging and confirming the spirit of their men....

"As for Caractacus, he flew hither and thither, protesting that that day and that battle would be the beginning of the recovery of their freedom.... He appealed, by name, to their forefathers who had driven back the dictator Caesar, by whose valour they were free from the Roman axe.... Such enthusiasm confounded the Roman general."

In his various works, Tacitus noted many of those confederated tribes in Britain. He referred, in what is now Scotland, to the red-haired "inhabitants of *Caledonia*" -- to whom he

attributed "a German origin." He mentioned, in Wales, also the dark-complexioned "*Silures*" (whose origin he traced to the "Iberians" of Spain).¹²³

Tacitus further referred to the *Iceni* of Norfolk, and their brave Queen Boadicea.¹²⁴ Several times he also mentioned the British General Venutius, of the feared State of the "*Brigantes*"¹²⁵ who inhabited Cumbria and York.

Particularly warlike -- together with the "*Silures*" -- were the "*Ordovices*" in what is now Wales.¹²⁶ Also the "*Trinobantes*" -- the inhabitants of 'Troy Novant' alias 'New Troy' with its nearby "Senate-house" in the vicinity of "*Londinium*" alias London,¹²⁷ -- were also allied in the **Confederation of British States** against the Romans.

Tacitus implicitly referred also to the *Belgae*, whom he said descended from "the Gauls" in Belgium and France. But all of the above confederated tribes, each with its own self-governing State, were "Britons" -- having a remarkable "religiosity" and "more spirit" than their cousins on the Continent of Europe.¹²⁸

Even after the defeat of brave Queen Boadicea in A.D. 62, the British Confederacy was by no means finished. As the Roman Historian Tacitus then admitted:¹²⁹ "One of the imperial freedmen, Polycritus, was sent to survey the land of Britain. Nero had great hopes that his influence would be able...to pacify the rebellious spirit of the barbarians.... But to the [British] enemy, he was a laughing-stock, for they still retained some of the fire of liberty."

Even ten years later, the British Confederacy was still defending itself against the aggressive Roman Empire. According to the Roman Historian Tacitus, who was an eye-witness of some events in the A.D. 43-85 Romano-British War, "never indeed had Britain been more excited...."

"Veteran [Roman] soldiers had been massacred; colonies burnt; armies cut off." The Britons, he said, were "turbulent." Indeed, "their strength is in infantry. Some tribes fight also with the chariot." The Romans had difficulty "in coping with tribes so powerful" -- yet admitted "the valour of the enemy."¹³⁰

"The Britons," added Tacitus,¹³¹ "abated nothing of their arrogant demeanour, arming their youth...and assembling together to ratify with sacred rites a Confederacy of all their States." Especially "the State of the *Brigantes*" was "most prosperous."¹³²

In Greater Cumbria, the North Briton General "Venutius of the *Brigantes* was pre-eminent in military skill.... A sharp contest followed.... Venutius collected some auxiliaries. After fighting with various success, Venutius retained the kingdom.... We had a war on our hands" -- even as late as after the Roman destruction of Jerusalem in A.D. 70. Thus the Roman Historian Tacitus.¹³³

In A.D. 72*f*, Britain's presiding High-King or *Ard-an-Rhaig* Arviragus was succeeded by his son Prince Meric. N With the south and the west of Britain by then under **Roman** control, Meric now moved his **British headquarters** to Cumbria's sparsely-populated Lake District of Westmorland (which was named after him). He resided in Kendal, my own birthplace. From

there, Meric repelled the attack of Roderick in A.D. 87, and at Stanesmoore erected a stone engraved: 'To Meric the victory!'

Explained the ancient *English Chronicles*: "King Meric having thus subdued his enemies, and having escaped the danger of their dreadful invasion, gave his mind to the good government of his people and the advancement of the common wealth of the realm. He continued the rest of his life in great tranquillity.... He was buried at *Caer-leill*" alias Carlisle in Cumbria, just south of England's border with Scotland.¹³⁴

The Romans finished annexing Britain-south-of-Scotland by about 120 A.D. They then occupied it for almost three hundred years. But they could not break the spirit of the Britons. And when the Romans withdrew in A.D. 397 -- the Britons once again immediately re-erected their Confederacy. All that time, they were able to tough it out -- through the staying power which their own culture and **especially their Christian faith** imparted to them.

The Christian Gospel's early arrival in the British Isles

Writing about A.D. 100, even the Pagan Roman Historian Tacitus mentioned the deeply-religious British Lady Pomponia -- who flourished around A.D. 50. Also **before** emigrating from Britain to Rome, she certainly appears to have been not only a Christian but also highly literate -- even in Greek. Hence her nickname: *Graecina*.

Many have suggested that this Pomponia is the same person as Gladys the sister of the great British Confederate General Caradoc, alias Caractacus. Indeed, Sir Edward Creasy, Fellow of King's College at Cambridge and Emeritus Professor of History in the University College of London -- in his *History of England from the Earliest to the Present Time* -- stated of Caradoc that at least his children became Christians.¹³⁵

Some maintain Caradoc's daughter Gladys is the Christian Claudia¹³⁶ and his son Llin the Christian Linus¹³⁷ mentioned in Holy Scripture. There is evidence Caradoc's other daughter Eurgen¹³⁸ was converted to Christianity in Britain together with Llin by Joseph of Arimathea, and that they then won many druids for the Lord's Church and established a Christian College there.

The A.D. 195 Tertullian of Carthage¹³⁹ said there were "haunts of the Britons inaccessible to the Romans which **had been** subjugated to Christ" **already**. The A.D. 215 Hippolytus of Rome¹⁴⁰ stated that Paul's associate the Christian Aristobulus had visited Britain -- so that "all now see, even...as far as the Britannic Islands." Indeed, even the A.D. 220 unorthodox theologian Sabellius of Rome conceded¹⁴¹ that "the first nation which...called itself 'Christian' after the name of 'Christ' -- was Britain."

The A.D. 230 Origen of Alexandria¹⁴² insisted that "the divine goodness of our Lord and Saviour is equally diffused among the Britons." The A.D. 303 Dorotheus of Tyre¹⁴³ stated that "Aristobulus...was made Bishop of Britain" and that the Apostle "Simon the Zealot preached Christ" and even died "in *Britannica*." And the A.D. 320 Eusebius of Caesarea,¹⁴⁴ still before the time of the historic Council of Nicaea, insisted that "the Apostles passed beyond the Ocean to the islands called the Britannic."

Theodoret of Syria wrote around 420 A.D.¹⁴⁵ that "Paul preached Christ's Gospel to the Britons." Indeed, about A.D. 450, Maelgwyn of Llandaff (the uncle of St. David of Wales) explained¹⁴⁶ that "Joseph of Arimathea" had died in "Avalon" alias Glastonbury in Britain.

The extant writings of Gildas,¹⁴⁷ Britain's oldest known Historian, place the arrival of the Gospel in Britain at before A.D. 37. The Reform Councils of Pisa, Constance, Siena and Basle all corroborate that the British Church was the oldest in antiquity. So too even the Romanists Polydore Vergil, Cardinal Pole, Genebrard and Baronius -- and the great Irish Commissioner appointed to the Westminster Assembly, Rev. Professor Dr. Bishop James Ussher.

Converts to Christianity in Britain **before** the time of the A.D. 43 Pagan-Roman invasion seem to have included: King Llyr, Prince Bran, King Gwydyr, and the High-King Arviragus. Thus the *Welsh Triads*, Archdeacon Williams, and Rev. Lewin in his book *St. Paul*. Indeed, the American Rev. Dr. A. Cleveland Coxe in the *Ante-Nicene Fathers* declared of Ancient Britain's great Confederate General Caradoc himself that there is very strong reason to conclude he was a Christian -- and that his daughter Gladys may very well be the "Claudia" mentioned by St. Paul in his *Second Epistle to Timothy*.¹⁴⁸

Britons preserved confederacy during and after the A.D. 43-397 Roman Occupation

Even **during** the A.D. 43 to 397 Roman occupation of South Britain, both Britain and Ireland preserved their confederate systems of government. Then too, most of the Brythonic peoples still retained their individuality. Each had been in distinctly-different and discrete States before the A.D. 43-85f Roman Conquest of *Britannia*. Each preserved some kind of self-government even from A.D. 85 through 397f. Thus, see the Roman Emperor Honorius's epistle to those 'Little Republics' or City-States in *Britannia*, to fend for themselves.

During that period, the official title of such States and their Cantons (alias *Cantreds* or 'Centuries' or 'Hundreds') -- was *Respublica Civitates*. Each apparently possessed an *Ordo* (alias a Council) -- which met in the Chief City as the Cantonal Capital. The Officers and Members of the Councils -- then called *Decuriones* -- were drawn from the leading men of the Canton.

One sees a much regional self-government exercised within also the Greater Cumbrian region of Roman *Britannia* by the A.D. 156f Brythonic King Lucius. It is also observed in the actions of Carawn, who almost succeeded in regaining sovereign independence for that whole area. And it is particularly obvious in the deeds of the A.D. 280f Prince Coell and his grandson Constantine.

The same is seen also in the next century, in the Cumbrian influence of the A.D. 350f father of Prince Ninian, the great Brittonic Missionary to Scotland.¹⁴⁹ Indeed, also the A.D. 385f Cumbrian St. Patrick himself tells us that his father Calpurn was a *Decurion* alias a minor local Magistrate or Headman over ten families¹⁵⁰ -- and that the Brythonic King Ceretic or Coroticus on his northern border ruled **independently**.¹⁵¹

As Professor Hector Chadwick has stated,¹⁵² after the great raid during the year 367 by continental barbarians against Rome, the Romans placed virtually all the northern defences in the hands of the native princes of Britain. The defences of the West were left in the hands of a native militia. Those of Lancashire and Cumbria, in the hands of the ancestors of Urien Rheged.

One must consider also the constant **reconfederating** then going on among the various Celts in *Britannia* on the one hand -- and the Britons and Picts and later the Scots to their north. This is obvious, both before and after the withdrawal of the Romans. For the new Brythonic High-King Vortigern then not only headed up an **All-Brittonic Confederacy** in what is now England, but even sought to import and to **confederate also with Anglo-Saxons** against attacking Picts and Scots.

Thus, the A.D. 560 Gildas referred¹⁵³ to kings or **British State Governors** who had been anointed. He referred also to a meeting between "**all the Councillors together with the Supreme Ruler**" or 'High-King' Vortigern¹⁵⁴ and their erstwhile Saxon allies -- in an alliance against the Picts. Indeed, the A.D. 731 English Historian Bede¹⁵⁵ actually calls that **an alliance between the Saxons and "their confederates" (viz. the Britons)**.

So the British Confederacy continued, after the A.D. 397 Roman withdrawal. Indeed, right down to the time of the Anglo-Saxon invasions of A.D. 449 and thereafter -- the **Confederated States of Britain** endured.

As the *Historians' History of the World* remarks,¹⁵⁶ after the A.D. 397f Roman withdrawals and before the A.D. 449f Saxon attacks on Britain -- there was indeed some appearance of combination and courage on the part of the civilized Britons. The towns entered into **confederacies** for mutual support. Such was, of course, the historic situation also of their kindred Celts in Ireland -- which was never at any time occupied by the Pagan Romans.

The Confederate Nature also of Early Anglo-Saxon Government

Both previously in Germany as well as now too in England, also the **Early Anglo-Saxons upheld Confederate Government**. So when they in England finally merged with the confederated Brythons to form the new **Anglo-British Nation, that too was originally confederate** -- ere the rise of the Late-Mediaeval heresy of monarchical State Absolutism.

Even Julius Caesar had observed this about the Saxons, as far back as B.C. 53f. He remarked¹⁵⁷ that each German tribe liked to surround its own region with a broad border; that their chiefs would assembly together; and that they "have a very high reputation for good government."

Also Tacitus,¹⁵⁸ a century-and-a-half later, observed that the Germans claimed kinship with the Trojans¹⁵⁹ and elected one hundred foot-soldiers from each of their 'Cantons'¹⁶⁰ (or Local Governments each of one hundred families). They regarded certain crimes as capital. At their "councils they also elect the Chief Magistrates who administer law in the Cantons.... Each of these has a hundred associates chosen from the people."¹⁶¹

Continued Tacitus:¹⁶² "**The nations of Germany**" --nations (plural!) -- "do not even tolerate closely contiguous dwellings.... **Every person surrounds his dwelling with an open space**.... Their marriage code..is strict, and indeed no part of their manners is more praiseworthy.... Very rare for so numerous a population is adultery, the punishment for which is prompt.... They receive one husband, as having one body and one life.... Every man's own children are his heirs and successors.....

"Bordering on the Ocean, dwell the *Cimbri*.... The *Anglii* [or 'Angles']...are fenced in by rivers or forests.... The *AEstii*" or Pre-Finnic Esthonians were Germanic; nay more, "their language is more like the British."¹⁶³ Indeed, it will be remembered that Tacitus also observed that "the red hair and large limbs of the inhabitants of *Caledonia*" in what is now Scotland in North Britain "point clearly to a German origin."

Also as regards "Ireland," he added, "in the disposition, temper, and habits of its population it differs but little from Britain."¹⁶⁴ Consequently, in later years, the Anglo-Saxon English and the Brythonic Welsh and the Gaelic Iro-Scots would very easily confederate together -- into one Anglo-British Nation.

Explained the A.D. 731 Anglo-Saxon Historian Bede:¹⁶⁵ "Anglo-Saxons have no king, but several lords that rule their nation. When war happens, they cast lots indifferently. On whomsoever the lot falls [to preside], him they follow and obey during the war."¹⁶⁶ But "as soon as the war is ended, all those lords are again equal in power."

This clearly shows the anti-tyrannical confederate and 'republican' (alias sanely representative) tendency of Anglo-Saxon Christian Law -- at least in its earliest phases. Thus it was in Pre-Christian Germany; thus it was in Pre-Roman Britain; and thus it was too in 'Never-Roman' Ireland.

Early-Christian Ireland retained its Historic Confederate Government

We must now again look at Ancient Ireland. As just noted, the Roman Tacitus regarded the people there as similar in disposition and habits to the Ancient Britons. As observed by Irish Professor Dr. Alan Loughridge,¹⁶⁷ Ireland was a Celtic land of tribal institutions and druidic influences.

It was the Cumbrian Patrick from Britain who won the Irish for Christ. After returning to Ireland when forty, he preached to the High-King Laoghaire and to the State Governors of that Confederation. Alleged to have explained the Trinity from God-created shamrocks or three-leaf clovers, Patrick won also many of the Governors and many of the druids for Christ.

We repeat. Ireland was still a confederacy of independent states. Patrick won much of the family of the Irish High-King and many of Ireland's Governors of her Confederated States for Christ -- and so too most of the druids. Indeed, he also christianized and codified Irish Law -- and ordained especially from the converted druids at least one Minister of the Word and Sacraments for each of the hundreds of congregations he established.

It was Patrick himself who then approved the overwhelming bulk of druidic Irish Law and then ordered it further to be preserved -- and indeed once again in writing -- because in harmony with the Law of God in Nature Revelation as well as in Holy Scripture. All Irish books not then destroyed, themselves formed the continuing basis of a christianized Ireland's incipient literature and laws.

"St. Patrick," declared Ireland's famous old document *The Annals of the Four Masters*, "requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all.... And when they saw Laeghaire and his druids overcome by the great knowledge of Patrick, they bowed down in obedience to the will of God.... It was then that Dubhthach [the Chief-Druid] was ordered to exhibit every law which prevailed amongst the men of Erin --through the *Law of Nature* and the *Law of Seers*, and in the *Judgments of the Island of Erin*, and in the *Poetry*.

"Now the Judgments of true nature, which the Holy Spirit [by common grace *etc.*] had spoken through the mouths of the *Brehons* and just Poets of the men of Erin from the first occupation of the island down to the reception of the [Christian] Faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in Written Law [alias the Old Testament] and in the New Testament, and with the consciences of believers -- was confirmed in the laws of the *brehons* by the Ecclesiastics and the Chiefs of Erin. For the Law of Nature was quite right -- except [it needed to be supplemented by] the Faith and its obligations, and by the harmony of the Church and the people. And this is the *Senchus Mor*."¹⁶⁸

Patrick himself ordained 365 Bishops or Overseers in Ireland. These Bishops were teachers of the people, and not rulers of the clergy. There were then less than three hundred thousand inhabitants in the country, and therefore at least one Bishop for every two hundred families.

This clearly means one Bishop for each congregation of two hundred households, each assisted by a number of Presbyters or Elders-over-ten (one for every ten households).¹⁶⁹ Indeed, these Bishops were just Parish Ministers whose duty it was to preach the Gospel within their local charge.

According to the *Historians' History of the World*,¹⁷⁰ in Ancient Ireland the nation consisted of groups of tribes connected by kinship and loosely held together under a graduated system of Confederated Tribal Government. Later, when a Chief alias a State Governor became a Christian and bestowed his *dun* (or castle) and his lands to the Church, these still remained with his *sept* or clan. The head was the *Comarba* (compare the *Coarba*) -- the co-heir or inheritor both of the spiritual and temporal rights and privileges of the founder. He in his temporal capacity exacted rent and tribute like other chiefs.

The later survival of the druids under the name of the grades or orders of *ecna* and *filidecht*, may be described conventionally as bards. It is proved by the proposal of King Aed (572-599 A.D.), the son of Ainmire. Columba advocated and secured their reform. (Indeed, he himself claimed: "The Son of God is my druid.")

The Irish Puritan Archbishop Ussher: Apostolic-Age British Christianity

And what more shall I say? For time would fail me to speak of the anti-tyrannical barons' anti-centralistic *Magna Carta*; of Bracton's *Laws and Customs of England* (5b); and of the political influence of the decentralized and antipapal John Wycliffe. Bracton stated already around A.D. 1250 that "the king ought...to be subject...to God and the law. For the law makes the king. The king too hath a Superior, namely God -- and also the law by which he was made king."

Wycliffe, in the *Preface* of his translation of **the Bible**, declares: "This book is **for** the government of the people; for the people; by the people." This was a statement "Honest Abe" Lincoln recycled; separated from God and the Bible; and omitted its phrase "for the people"!

Honest John, however, exalted the "Ten Commandments" alias "God's Law" above the "pope's law" and even above the "king's law." For "the Creator has dominion above every creature." Indeed, "as Christ by the title of original righteousness was Master of all the possessions of the World -- even so, all things belong to the just by the grace and favour of Christ." Therefore "men should shake away...all rules...except inasmuch as they have been founded in the Law that God hath given."

However, I wish to speak especially of the godly Archbishop James Ussher and his *Irish Articles*. And I would speak also of their expansion into the *Westminster Confession* of the British Parliamentary Assembly and its confederated *Solemn League and Covenant* between England and Ireland and Scotland.

James Ussher was born in Dublin in 1581, and raised in a Bible-believing environment. He soaked himself in the Holy Scriptures without ceasing. He also read the Early Church Fathers -- systematically, every day, for eighteen years. After becoming Professor of Divinity at Dublin's Trinity College in 1607, he wrote the *Irish Articles* during the next decade.

Ussher was very emphatic that Christianity first reached the British Isles not *via* Rome but directly from Palestine. He put the arrival date, shortly after Calvary, at around A.D. 35f.

Ussher's various views were themselves derived from the remnants of Irish Culdeeism or Proto-Protestantism. They readily found themselves into the later *Westminster Standards* based upon his own *Irish Articles*.¹⁷¹

Ussher presented evidence that the Apostle James preached in Britain as early as A.D. 41 -- and perhaps even earlier in Ireland. Indeed, Ussher also stated that Joseph of Arimathea himself evangelized at Glastonbury in Somerset -- on the border between the later England and Wales -- itself later linked with the Briton St. Patrick, the 'Apostle' to Ireland.

Concerning faith in the Proto-Confederate Holy Trinity, the *Irish Articles* state:¹⁷² "There is but one living and true God..., the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead -- there be three Persons of **one and the same substance, power and eternity**: the Father, the Son, and the Holy Ghost....

"Of the creation and government of all things," the *Irish Articles* emphasize:¹⁷³ "Man being at the beginning created according to the image of God...had the **Covenant of the Law ingrafted in his heart**. Thereby God did promise unto him everlasting life upon condition that he performed entire and perfect obedience unto His Commandments according to that measure of strength wherewith he was endued in his creation -- and threatened death unto him if he did not perform the same."

Explained Ussher:¹⁷⁴ "The works which God would have His people to walk in, are such as He hath commanded in His Holy Scripture.... In the Old Testament, the Commandments of the Law were...not contrary to the New." Consequently, "no Christian man whatsoever is freed from the obedience of the Commandments which are called Moral....

"The civil magistrate" was dealt with next.¹⁷⁵ "The supreme government of all estates within the said realms and dominions...doth of right appertain to **the king's highness**.... We give unto him...**that prerogative only which we see to have been always given unto all godly princes in Holy Scripture by God Himself**.... He should contain all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil, within their duty -- and restrain the stubborn and evil-doers with the power of the civil sword.

"The laws of the realm may punish Christian men with death for heinous and grievous offences. It is lawful for Christian men, at the commandments of the magistrate, to bear arms and to serve in just wars....

"Of our duty towards our neighbours," the *Irish Articles* insist¹⁷⁶ that we are "to love them as ourselves, and to do to all men as we would they should do to us; to honour and obey our superiors; to preserve the safety of men's persons, as also their chastity, goods, and good names; to bear no malice nor hatred in our hearts; to keep our bodies in temperance, soberness, and chastity; to be true and just in all our doings; **not to covet** other men's goods, but labour truly to get our own living....

"The riches and **goods of Christians are not common, as touching the right, title and possession of the same: as certain Anabaptists falsely affirm.**" Clearly, the *Irish Articles* reject both Communism and Socialism!

Influence of Archbishop Ussher's 1615 Irish Articles on Westminster

The *Schaff-Herzog Encyclopaedia of Religious Knowledge*¹⁷⁷ has an article -- and Rev. Dr. B.B. Warfield,¹⁷⁸ Rev. Dr. A.F. Mitchell,¹⁷⁹ and Rev. Professor Dr. John Richard De Witt¹⁸⁰ has each written a standard book -- on the Westminster Assembly. All agree that precisely Ussher's *Irish Articles* of 1615 form the basis of the *Westminster Confession of Faith* of 1643f.

Closely related to the 1643-47 *Westminster Confession*, was the *Solemn League and Covenant for Reformation and Defence of Religion...and the...Safety of the Three Kingdoms of Scotland, England and Ireland*. It was agreed upon by Commissioners from the Parliament and the Westminster Assembly of divines in England, and approved by the General Assembly of the Church of Scotland and by both Houses of Parliament and the Assembly of Divines in England

and subscribed by them in 1643. Thereafter, it was taken and subscribed by all ranks in Scotland and England the same year, and ratified by Act of the Parliament of Scotland in 1644.

It starts off:¹⁸¹ "We Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts -- in the kingdoms of Scotland, England and Ireland -- by the providence of God...and being of one reformed religion, having before our eyes...the advancement of the Kingdom of our Lord and Saviour Jesus Christ.... The deplorable state of the Church and **Kingdom of Ireland**, the distressed estate of the Church and **Kingdom in England**, and the dangerous estate of the Church and **Kingdom of Scotland** -- are present and public testimonies....

"We have now at last...according to the commendable practice of these kingdoms in former times...resolved and determined to enter into a mutual and solemn **League and Covenant**.... Each one of us for himself, with our hands lifted up to the most High God, do swear that we shall sincerely and constantly through the grace of God endeavour in our several places and callings the preservation of the reformed religion in the Church of Scotland...against our common enemies [and] the reformation of religion in the kingdoms of England and Ireland -- in doctrine, worship, discipline and government -- according to the Word of God..., and shall endeavour to bring the Church of God in the three kingdoms to the nearest conjunction and uniformity."

Clearly, the purpose of this document was **confederatory**. For its aim was to bring all of the Reformed Churches in the several different countries of England and Scotland and Ireland under the same form of Church Government. However, with the later downfall of the Puritans and the restoration of tyranny under Charles II -- first Scotland and later also Ireland were disadvantaged by being coaxed into the **Union** of Great Britain, under English domination. Then came the atheistic French Revolution, which tyrannically influenced most lands and finally even Britain and the United States.

Yet the 1861f Confederacy was a protest against such centralization. So too were the erection of Parliaments for the overseas Dominions; and, more recently, the creation of Parliaments even for Scotland and Wales.

Echoes of Ussher's *Irish Articles in the Westminster Confession*

The chief emphases of Ussher's *Irish Articles* are recognizably reflected also in Britain's *Westminster Confession of Faith* -- in the formulation of which the Irishman Ussher was himself invited to participate. Thus, according to the *Confession*:¹⁸² "In the unity of the Godhead there be three Persons of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost" -- the great and loyal God of the **confederate covenant**.

That Triune God -- echoes of Whom were known through His natural revelation -- disclosed knowledge to the ancients even by way of the law and light of nature. This disclosure was acknowledged especially in British and Irish Druidism.

For:¹⁸³ "It pleased God the Father, Son and Holy Ghost -- for the manifestation of the glory of His eternal power, wisdom and goodness -- in the beginning to create or make of nothing the

World and all things therein, whether visible or invisible, in the space of six days and all very good.... He created man male and female with reasonable and immortal souls endued with knowledge, righteousness and true holiness -- after His own image -- having the Law of God written on their hearts and power to fulfil it....

"The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant. The first covenant made with man, was a covenant of works.... The Lord was pleased to make a second, commonly called the Covenant of Grace....

"God gave to Adam a law as a covenant of works by which He bound him and all his posterity to personal, entire, exact and perpetual obedience...and endued him with power and ability to keep it. This law after his fall continued to be a perfect rule of righteousness; and, as such, was [re-]delivered by God upon Mount Sinai in Ten Commandments.... This law [is] commonly called Moral....

"The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator Who gave it. Neither doth Christ in the Gospel any way dissolve but much strengthen this obligation....

"They who upon pretence of Christian liberty shall oppose any lawful power...resist the ordinance of God. And for their publishing of such opinions or maintaining of such practices as are contrary to the light of nature or to the known principles of Christianity...they may lawfully be called to account and proceeded against...by the power of the civil magistrate....

"A lawful oath is a part of religious worship. God the Supreme Lord and King of all the World hath ordained civil magistrates to be under Him over the people for His own glory and the publick good; and, to this end, hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil-doers....

"All saints...are united to Jesus Christ their Head by His Spirit.... This communion which the saints have with Christ doth not make them in any wise partakers of the substance of His Godhead.... **Nor doth their communion one with another as saints take away or infringe the title or property which each man hath in his goods and possessions....**

"The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hands of church-officers distinct from the civil magistrate.... If magistrates be open enemies to the Church, the Ministers of Christ of themselves by virtue of their office -- or they with other fit persons upon delegation from their churches -- may meet together....

"Synods and Councils...are not to intermeddle with civil affairs which concern the Commonwealth, unless...by way of advice for satisfaction of conscience.... God hath appointed a day wherein He will judge the World, in righteousness, by Jesus Christ."

The Westminster divines' clear Christonomy over all society

So the dominant viewpoint of the Commissioners to the Westminster Assembly was certainly Christonomous and **covenantally confederate**. That is to say, they asserted the rule of Christ here and now over the whole of society -- by His Law. This viewpoint is clearly reflected in the *Westminster Confession*.¹⁸⁴

In the Westminster Assembly's *Directory for the Publick Worship of God*,¹⁸⁵ Christians are implored "to pray for the propagation of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord." As this occurs, one after the other, **all nations on Earth will confederate together** in churches and also in political groupings indwelt by one and the same Spirit of God.

Christians are also urged to pray "for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction, and from the cruel oppressions and blasphemies of the Turk; for the blessing of God upon the reformed churches -- especially upon the Churches and **Kingdoms [not singular but plural!] of Scotland, England and Ireland now more strictly and religiously united in the Solemn National League and Covenant -- and for our plantations not singular but plural!] in the remote parts of the World.**"

Thus, there should be prayers that all kindred nations will be reformed, and **enter into similar Leagues and Confederacies**. Christians are also to pray "for Judges and Magistrates...and all Schools...of Church and Commonwealth, that they may flourish more and more in learning and piety" -- and "that God would pour out a blessing upon the Ministry of the Word, Sacraments and Discipline; upon the Civil Government; and all the several Families and Persons therein." They are to pray "**with confidence** of His mercy to His whole Church, and the acceptance of our persons through the merits and mediation of our High Priest the Lord Jesus."

In conclusion, they must further "pray that the Lord Who teacheth [un]to profit, would graciously please to pour out the Spirit of grace together with the outwards means thereof." For it is thus that we are to be caused "to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord..., that we may account all things but as dross in comparison of Him!"

Yet the above doctrine is **not limited** to the *Westminster Confession of Faith* and the Westminster Assembly's *Directory for the Publick Worship of God*. One finds just such striking Christonomous similarities also in the extant **personal** writings of many of the members of the Westminster Assembly -- such as Burgess, Calamy, Coleman, Gillespie, Henderson, Herle, Lightfoot, Marshall and Rutherford.

Similar Christonomous and **covenantally confederate** emphases can be noted also in the writings of Westminster Assembly members like Seaman, Spurstowe, Temple, Thorowgood, Vines, Wilkinson, Wilson, and Woodcock. Indeed, they are also encountered especially in the grand architect of the Assembly -- Rev. Professor Dr. James Ussher himself. The great Irish Puritan Archbishop Ussher (1581-1656), though elected as perhaps its most honoured Commissioner, was never once in attendance at the Westminster Assembly. Yet he was nevertheless the human 'author and finisher' of it.

As the late Australian Professor-Emeritus Rev. Dr. Robert Swanton of the Victorian Presbyterian Theological College rightly declared:¹⁸⁶ "It is therefore clear that this Church" -- the (continuing) 'Presbyterian Church of Australia' -- "is closely bound to its *Confession*. Based on [*Irish*] *Articles* drawn up in Dublin; formulated in [*England's*] London; adopted in [*Scotland's*] Edinburgh -- the *Westminster Confession of Faith* constitutes a unique expression of the Reformed Christianity of the British Isles.... It is...a stately and noble standard for Bible-loving men."

As stated, since the atheistic French Revolution of 1789, even the United States and Britain have first unitarianized and are now atheizing their Constitutions -- chiefly through "judicial" (*sic*) re-interpretation. But the ***Confederate Constitution*** tried to correct the inadequacies of the 1787 *U.S. Constitution*. Thus the 1861 *Confederate Constitution*, unlike the *U.S. Constitution*: (1) forthwith banned the importation of Negroes from any foreign country; (2) attempted to reverse the Union's centralization of power; and (3) rejected demagogic democracy.

As the great Southern Presbyterian Theologian Rev. Professor Dr. James Henley Thornwell then said: "The worst of all possible forms of government, a democratic absolutism...., does not scruple to annul the most solemn compacts and to cancel the most sacred obligations." There, "the will of majorities must become the supreme law.... The voice of 'the people' is [then] to be **regarded** as the **voice of God**...."

"However,] **Jesus Christ is the Supreme Ruler** of the nations.... The State is lord of no man's conscience.... **Public conscience...is [to be] a reflection of the Law of God**.... Our republic will perish like the pagan republics of Greece and Rome -- unless we **baptize it into the name of Christ**."

By 1917, Britain's own unwritten and formerly-Christian Constitution had been sabotaged. Even the House of Lords then declared that Christianity was no longer a part of the law of England. But as Professor Holdsworth then stated: "It is not unlikely that Caesar, now that he has deliberately abandoned the task of securing for God the things that are God's, will find considerably greater difficulty in securing for himself the things that are Caesar's."

Yet Queen Elizabeth II's 1953 *Coronation Oath* still requires British Monarchs to swear their oath on the Christian Bible; to "maintain the Laws of God and the true profession of the Gospel"; to "maintain in the United Kingdom the Protestant Reformed Religion"; and to "keep the Commandments of the Lord God and walk in His ways." And the 1901 *Constitution of Australia* which confederated the various Australasian Colonies into a "Federal Commonwealth" -- unlike the 1789 *U.S. Constitution* -- did so, in its *Preamble*, "**humbly relying** on the **blessing** of **Almighty God**."

Summary of Biblical and Irish and British roots of the 1861-65 Confederacy

Summarizing, the following can be said of Ancient Ireland. First, it was colonized after the Noachic Flood by descendants of Magog the son of Japheth. Second, as Japhethites, the Ancient Irish then long "dwelt in the tents of Shem." Third, the Irish and their druids long clung

to the Lord's original revelation --professing the Triunity of God, the Law of God (including the sabbath), and the need for blood atonement. Fourth, they had non-centralized or confederated government. Fifth, they were literate. And sixth, they had great legal expertise -- especially as regards equity, property rights, and family law.

On Britain, the following points can be made. First. Even many of the greatest German Bible commentators have regarded the Britons as the descendants of the Japhethitic Gomer.

Second. It is clear the Ancient Britons did indeed for a very long time "dwell in the tents of Shem." This can be seen from their trinitarian deology; their flood account tradition; their regular intercourse with traders from the Near East during Old Testament times; and their own 'decalogical' *Mulmutian Code*.

Third. The Ancient-British institutions of Druidism, of confederate government, and of capital punishments clearly reflected the *Torah*. They also anticipated the advent of Christ.

Fourth. The Ancient Britons were highly civilized. Thus, even foreigners like: Hecataeus, Himilco, Pytheas, Posidonius, Diodorus Siculus, Julius Caesar, Strabo, Pomponius Mela, the Elder Pliny, and Tacitus.

And fifth. The many British traditions that Christianity was established in Britain during the apostolic age, are supported also by many of the Non-British Ante-Nicene Church Fathers. This is done implicitly by Clement of Rome, Tertullian, and Origen; and explicitly by Hippolytus, Dorotheus and Eusebius.

We have seen that also since the Cumbrian Patrick -- his faithful Biblical theology and unwavering Christian commitment never altogether disappeared either in Britain or in Ireland. His **confederate views** re-emerged at *Magna Carta* and in Wycliffe, and survived right down to the Protestant Reformation.

That is the historical background and importance of the famous 1615 *Irish Articles* -- authored by that great authority on Apostolic-Age British Christianity, the Irish Puritan Archbishop Ussher. Those *Articles* uphold: the Trinity; creation; the covenant; godly worship, and also especially the civil magistrate's duty to uphold the Law of God in public life.

The influence of those *Irish Articles* is reflected in the 1643*f* *Westminster Confession* and the confederate *Solemn League and Covenant* between England and Ireland and Scotland. This Christonomy is echoed also by many of the Westminster divines themselves. In a very real sense, we can therefore certainly call them the true "seed of Ussher."

CONCLUSION

Also saintly Samuel Rutherford, of Westminster Assembly fame, saw the deeper implications of God's blessing to Japheth and his descendants in "the Isles" mentioned in Genesis 9:27 to 10:5. Observed Rutherford: "Ere ever we were born, Christ said 'Father! Give Me the ends of the Earth! Put in **Scotland** and **England**, with the **Isles-men**, in the *Great Charter!*'"¹⁸⁷

Said God the Father, to Christ His Son, in and with His Spirit: "Ask of Me, and I shall give You the ends of the Earth as Your inheritance!" In the power of the Holy Spirit, Christ the Son of God replied: 'Father! Give Me the ends of the Earth!'¹⁸⁸

Christ's above reply to His Father, on the basis of Calvary, was both heard and granted. For Patrick, *Magna Carta*, Wycliffe, Ussher's *Irish Articles*, and also the Westminster Assembly and its *Solemn League and Covenant* -- are all parts of the Father's answer to that Spirit-empowered prayer of His Eternal Son.

This then is the ultimate basis also of the 1688 British *Bill of Rights* and of the 1776 *U.S. Declaration of Independence* from Britain -- a clear declaration of **dependence** solely upon the Lord -- **upon the Law of nature, and of nature's God**. It is also the basis of the *U.S. Constitution* of 1789^f, as even better reformulated in the *Confederate Constitution* of 1861.

Today, the unitary States are crumbling. The Union of Soviet Socialist Republics has been supplanted by the Russian Federation. Yugoslavia has disintegrated. Bangladesh became free from (West) Pakistan; and East Timor from Indonesia.

Other countries too, such as the Union of South Africa, shall soon need to be replaced by looser ethnic confederacies -- or otherwise disintegrate. For, to reapply the words of Karl Marx in a deeper sense -- they already "carry the seeds of their own destruction."

Indeed, all this must form our springboard -- in the year of our Lord 2005. Trusting solely in the Confederated Triune God, we must now prepare ourselves to raise up His banner -- also in the international battle for the Christian control of the twenty-first century!

ENDNOTES

¹ Genesis 14:13.

² Hosea 6:7^f *cf.* Genesis 2:15 to 3:16 and Isaiah 28:14-18.

³ See N. Lee's essay *The Holy Trinity and Confederate Government*.

⁴ Genesis 2:8-14 *cf.* 3:24.

⁵ Genesis 8:4 *cf.* Jeremiah 51:27.

⁶ Genesis 6:18; 8:20-22; 9:7-17; 10:10^f; 11:1-9.

⁷ Genesis 9:1-27 & 10:1-5 & 11:1-9.

⁸ Genesis 38:26-30 *cf.* First Chronicles 2:4-6 margin. See too our text at nn. 67 & 94 & 103 & 111 & 113 & 127 & 159 below.

⁹ See: the Ancient Jewish Historian Josephus' *Antiquities*; the Ancient Irish *Leabhar Gabhala* and the *Chronicles of Eri*; the Ancient Welsh *Triads* and *Brut*; and the Old-English *Anglo-Saxon Chronicle*.

¹⁰ Genesis 3:1-6^f & 5:1-5^f & 6:9.

- ¹¹ Genesis 9:1-19.
- ¹² Romans 1:18-20 & 2:14-16.
- ¹³ Genesis 9:27.
- ¹⁴ Homer's *Odyssey*, Penguin, Harmondsworth, 1952 ed., XI; Herodotus: *Histories*, 4:1-214 & 7:1-165; Diodorus Siculus's *Historical Library*, 3:5:3; Josephus's *Antiquities*, I:6:1; J. Selden's *Analecton Anglo-Britannicon*, in his *Opera Omnia [Total Works]*, ed. D. Wilkins, London, 1726 ed., II:865-9; F. Delitzsch's *Die Genesis Ausgelegt [Genesis Expounded]*, Dörffling u. Francke, Leipzig, 1853, pp. 284f; J.H. Kurtz's *History of the Old Covenant*, Clark, Edinburgh, 1870, I pp. 107 & 115f; C.F. Keil's *Commentary on Genesis* (in Keil & Delitzsch's *Biblical Commentary on the Old Testament -- The Pentateuch*), Clark, Edinburgh, 1885, I pp. 159f; and J.B. Lightfoot's *St. Paul's Epistle to the Galatians*, Macmillan, London, 1887, pp. 1f & at the close of his 'Dissertation I.'
- ¹⁵ (Ed.) J. Hastings's *Encyclopaedia of Religion and Ethics*, Clarke, Edinburgh, 1907 & 1920, art. *Picts*; H.C. Leupold's *Exposition of Genesis*, Baker, Grand Rapids, I pp. 352f & 359-362; B.F.C. Atkinson's *Genesis*, Walter, London, 1954, I p. 99 & II pp. 101f; King Alfred's translation of Orosius's *History*, as cited in J. Ussher's *Philosophical Survey of Ireland*, pp. 72f; G. Keating's *Elements of the History of Ireland*, Irish Texts, Society, 1902f. H. Doyle: *An Illustrated History of Ireland from the Earliest Period*, Kenmore Convent, Kerry, 1868, p. 68; & J. Parsons's *Remains of Japhet, Being Historical Enquiries into the Affinity and Origin of the European Languages* [1767], Scholar Press, Menston York, 1968 rep., pp. 114f & 139f.
- ¹⁶ Genesis 9:27; 10:21-25; 11:1-19.
- ¹⁷ See: Genesis 10:1-5,21-25; Judges 5:17; Jonah 1:3 and Ezekiel 27:6-9,12-19,25-29.
- ¹⁸ Genesis 9:27 & 10:1-5.
- ¹⁹ Genesis 10:1-5 & 11:8-9.
- ²⁰ T. Foster's *Britain's Royal Throne*, Acacia, Blackburn, Victoria, Australia, 1986, pp. 31f & 54.
- ²¹ Cf. Genesis 9:27; 10:2; 10:22-25; 11:9-14.
- ²² D. Norton-Taylor's *The Celts*, Time/Life International, Netherlands, 1975, pp. 13 & 90 & 100 & 107.
- ²³ Cf. Exodus 18:12-21 & Ruth 4:2 etc.
- ²⁴ S.F. Skene: *Celtic Scotland -- A History of Ancient Alban*, Edmonston & Douglas, 1886, I pp. 24f & 172 & n. 12 and pp. 180f.
- ²⁵ T. Wright's *The History of Ireland from the Earliest Period of the Irish Annals to the Present Time*, I p. 9.
- ²⁶ T.W. Rolleston's *Myths and Legends of the Celtic Race*, Constable, London, 1984, p. 149.
- ²⁷ Genesis 1:1-3; 11:5-9; 18:1-17f; cf. First Corinthians 12:3-20.
- ²⁸ 'Ireland' in 1951 *Encyclopedia Americana*, New York, 15:317; P.B. Ellis: *The Druids*, Eerdmans, Grand Rapids, 1994, pp. 191f.
- ²⁹ Dr. R.A.S. Macalister, Professor of Celtic Archaeology at Dublin's University College, and author of the books *Archaeology of Ireland* and *Ireland in Pre-Celtic Times*, wrote the article *Cu Chulainn* in the 1929 *Enc. Brit.* (6:843). There, he indicated that Cuchulainn was "short in stature and of dark complexion" -- unlike the Ultonian warriors of Ireland amongst whom he flourished -- thus probably pointing to an ongoing racially Basquish (though sometimes still influential) element in Eire even after the arrival of the fairer Celtic migrants. "His first name, Setanta, can hardly be dissociated from that of the *Setantii*, a Brythonic people situated at the mouth of the Mersey" in the Southland of Britain's Ancient Cumbria. The historical material in the Cu Chulainn sagas, is clearly of remote Pre-Christian antiquity. The Four Masters (*Annals* I p. 88 n.) locate Cuchulainn as flourishing during the war between Ulster and Connaught described in the *Tain Bo Cuailgne* during the 5084 A.M. days of Eochaidh Aireamh. Haverty (*op. cit.* p. 32) regards Cuchulainn as "historic" and places him at "B.C. 142" (*op. cit.* p. 31).

- ³⁰ N.K. Chadwick: *The Celts*, Penguin, Harmondsworth, 1985 ed., pp. 84 & 134f.
- ³¹ H. Concannon: *Defenders of the Ford -- Pages from the Annals of the Boys of Ireland from the Earliest Ages down to 1798*, Gill, Dublin, 1925, pp. 26f.
- ³² See n. 14 above.
- ³³ *Op. cit.* I:6:1 (cf. 19:1:15).
- ³⁴ *Wars*, 6:6:2.
- ³⁵ *Ib.*, 2:16:4.
- ³⁶ Tacitus' *Agricola* 24.
- ³⁷ Tacitus' *Germany*, 37 & 40 & 45.
- ³⁸ J. Selden's *Analect. Anglo-Brit.*, in his *Op. Omn.* II:865-9.
- ³⁹ Josephus's *Antiq.* I:6.
- ⁴⁰ Selden: "*maxime sane probabili conjectura*" (see n. 38).
- ⁴¹ Selden: "*probavit.*"
- ⁴² Genesis 5:1f; 9:27-29 & 10:1-5 cf. 11:10-26f.
- ⁴³ J. Parsons' *op. cit.* frontispiece (cf. too p. ix.). The full inscription reads: "*Geanamhail samlughad Naomhta De ann sna tri samlugha.... Crunnige Naomh Thuil De asdha.... Tuguide grad Sir!*".....
- ⁴⁴ See C. O'Connor's *Introductory Disquisition to 'Ogygia Vindicated'* (in C. O'Connor's ed. of R. O'Flaherty's 1685 *The Ogygia Vindicated*, Faulkner, Dublin, ed. 1775).
- ⁴⁵ Cited in (ed.) R. Hogan's *Dictionary of Irish Literature*, Macmillan, London, 1980, p. 17.
- ⁴⁶ R. O'Flaherty's *Ogygia*, III c. 30.
- ⁴⁷ A.S. Green: *Irish Nationality*, Williams & Norgate, London, n.d., pp. 8f..... 48) *Ib.*, p. 14.
- ⁴⁹ *Ib.*, pp. 17f.
- ⁵⁰ Sir W. Blackstone: *Commentaries on the Laws of England* [1765], University Press, Chicago, 1979 rep., I pp 74f & II pp. 83 cf. I pp. 93-95.
- ⁵¹ See in *Enc. Brit.*, 14th ed., 1929, 12:xiv.
- ⁵² L. Ginnell: *The Brehon Laws (A Legal Handbook)*, Unwin, London, 1894, p. i.
- ⁵³ *Ib.*, p. 3.
- ⁵⁴ *Op. cit.*, pp. 110.
- ⁵⁵ *Op. cit.*, pp. 16f.
- ⁵⁶ H. Maine: *Lectures on the Early History of Institutions*, Murray, London, 1905, pp. 5f & 191f.
- ⁵⁷ *Op. cit.*, pp. 23ff.
- ⁵⁸ *Ib.*, pp. 32f & 41f.
- ⁵⁹ *Ib.*, pp. 25f & 88f (citing Dr. D. Sullivan's *Introduction* to Dr. E. O'Curry's *Lectures on Manners and Customs of the Ancient Irish*, Williams & Norgate, London, 1873).
- ⁶⁰ *Ib.*, pp. 241f.
- ⁶¹ *Ib.*, pp. 282f.
- ⁶² *Op. cit.* pp. 292ff cf. pp. 32f & 59f.

- ⁶³ F. Delitzsch's *op. cit.*, pp. 284f.
- ⁶⁴ *Op. cit.* (in Keil & Delitzsch's *Pentateuch*), I pp. 159f.
- ⁶⁵ B.F.C. Atkinson: *The Pocket Commentary of the Bible*, Walter, London, 1954, I p. 99.
- ⁶⁶ *Op. cit.*, p. 37.
- ⁶⁷ See Homer's *Iliad* XVI:384, and *cf.* at nn. 8 above and at 94 & 103 & 111 & 113 & 127 & 159 below.
- ⁶⁸ See Davies's *Mythology of the Druids*.
- ⁶⁹ *Cf.* Exodus 18:12-21. 70) Parsons's *op. cit.*, I p. 33f.
- ⁷¹ Aristotle's *On the World*, sec. 3.
- ⁷² *Op. cit.*, pp. 49f.
- ⁷³ *Cf.* Exodus 18:21f.
- ⁷⁴ *Cf.* Numbers 10:2-4 & Acts 15:2-4f.
- ⁷⁵ L. Sion: *Barddas --A Collection of the Original Documents Illustrative of the Theology, Wisdom and Usages of the Bardo-Druidic System*, Welsh Translation Society, 1852. Cited in Gordon's *Prehist. London*, pp. 135f.
- ⁷⁶ Genesis 37:9f & Revelation 21:12f.
- ⁷⁷ *Op. cit.*, pp. 33 & 144.
- ⁷⁸ G. Taylor: *The Hidden Centuries*, Covenant, London, 1969, p. 62.
- ⁷⁹ R.W. Morgan's *St. Paul in Britain*, Covenant, London [1860], 1978 abridged ed., *in loco*.
- ⁸⁰ Cited in Rolleston's *op. cit.*, pp. 86f.
- ⁸¹ See E.O. Gordon's *op. cit.*, pp. 31 & 37f.
- ⁸² *Cf.* Genesis 9:6 and Exodus 21:23.
- ⁸³ L. Sion's *op. cit.*, Vol. I (cited in L.G.A. Roberts's *Druidism in Britain -- A Preparation for the Gospel*, Association of the Covenant People, Vancouver, n.d., pp. 9f).
- ⁸⁴ *Cf.* Exodus 20:2f & Deuteronomy 6:4.
- ⁸⁵ *Op. cit.* III:5:32. Compare too Eusebius's *Life of Constantine* 3:5:28-31.
- ⁸⁶ Pomp. Mela, as cited in E. Davies's *The Mythology and Rites of the British Druids*, London, 1809 p. 150 (*cf.* too his 1804 *Celtic Researches on the Origins...of the Ancient Britons*).
- ⁸⁷ Diog. Laert., as cited in *Ib.*, p. 151.
- ⁸⁸ In his own article 'Celts' (in *ERE*).
- ⁸⁹ Compare Julius Caesar's *Gall. War* 6:16 with: Livy 5:46; Dion. Hal. 7:70; Arrian, *Cyneg.* 35:1.
- ⁹⁰ D. Leatham: *Celtic Sunrise: An Outline of Celtic Christianity*, Hodder & Stoughton, London, 1951, pp. 12-18.
- ⁹¹ On Druidism in general, see: Piggott's *Druids*; Anwyl's *Celtic Religion*; Elder's *Celt, Druid, and Culdee*, esp. pp. 62-66 & 81-83; Goard's *The Law of the Lord or the Common Law* (pp. 122-25) and his *Post-Captivity Names of Israel* (Covenant, London, 1934, pp. 119f); Heath's *The "Painted Savages" (?) of England* (Covenant, London, 1943 ed., pp. 12f); T.D. Kendrick's art. *Druids* in the 1929 *Encyclopaedia Britannica*; Morgan's *St. Paul in Britain*, esp. pp. 48-74; Roberts's *Druidism in Britain* and his *Early British Church*; and Wright's *Druidism the Ancient Faith of Britain*, 1924.
- ⁹² Pomp. Mela, as cited in E. Davies's *The Mythology and Rites of the British Druids*, London, 1809 p. 150 (*cf.* too his 1804 *Celtic Researches on the Origins...of the Ancient Britons*).

- ⁹³ "A she mo drui.... Mac De is!".
- ⁹⁴ See our text at nn. 8 & 67 above and at 103 & 111 & 113 & 127 & 159 below.
- ⁹⁵ Origen: *Against Celsus* I:18, and also his *Homily VI in Luke*.
- ⁹⁶ See his edition of *Six Old English Chronicles*, Bell & Daldy, London, n.d., p. 423 n. 4 and p. 425 nn. 1 & 2.
- ⁹⁷ *Ib.*, p. 426 n. 3.
- ⁹⁸ *Cf.* Deuteronomy 23:2.
- ⁹⁹ *Id.*, & p. 434 n. 8.
- ¹⁰⁰ R. Holinshed: *Chronicles of England, Scotland and Ireland*, 1587, London: J. Johnson; F.C. & J. Rivington; T. Payne; Wilkie & Robinson; Longman, Hurst, Reese & Orme; Cadell & Davies; & J. Mawman, 1807 ed., V:36f & 43f -- *cf.* Exodus 18:12-21f.
- ¹⁰¹ *Op. cit.*, V:43f.
- ¹⁰² *Ib.*, V:43f.
- ¹⁰³ *Op. cit.*, II:17. See too our text above at its nn. 8 & 67 & 94, and at & 111 & 113 & 127 & 159 below.
- ¹⁰⁴ *Cf.* Numbers chapter 35.
- ¹⁰⁵ The latter would include those written: by the A.D. 1470 English Lord Chief Justice Sir John Fortescue; by the A.D. 1628 Puritan and English Attorney-General (and later Lord Chief Justice) Sir Edward Coke; and by England's A.D. 1753f Oxford Law Professor and Solicitor-General Sir William Blackstone.
- ¹⁰⁶ Thus Rev. Dr. W.P. Goard's *The Law of the Lord or the Common Law*, Covenant, London, 1943.
- ¹⁰⁷ See Diodorus Siculus: *op. cit.*, 2:2:47f & ch. 3.
- ¹⁰⁸ *Op. cit.*, V:45f.
- ¹⁰⁹ *Ib.*, V:49f.
- ¹¹⁰ *Ib.*, V:52f.
- ¹¹¹ *Op. cit.*, 2:2:47f & ch. 3. See too our text above at its nn. 8 & 67 & 94 & 103 and at 113 & 127 & 159 below.
- ¹¹² *Op. cit.* 4:20f,38 & 5:11f & 6:13-19.
- ¹¹³ See too our text above at its nn. 8 & 67 & 94 & 103 & 111, and at 127 & 159 below.
- ¹¹⁴ *Op. cit.*, 6:16 (*Omnis natio Gallorum est admodum dedita religionibus*).
- ¹¹⁵ In his famous *Reports* (*Preface* in Vol. II).
- ¹¹⁶ *Cf.* Exodus 18:12-21 & Numbers 10:1-4 and E.C. Wines: *The Hebrew Republic*, Exbridge Ma., Amer. Presb. Press, 1980 rep.
- ¹¹⁷ J. Selden: *Anal. Anglo-Brit.*, in *Op. Omn.*, II:870f ("*plurimas civitatem priores gubernant*").
- ¹¹⁸ *Id.* ("*ducem unam primis temporibus ad annum deligentes*").
- ¹¹⁹ *Id.* ("*imperator*").
- ¹²⁰ *Op. Omn.* I:1007 ("*ex usus Judaico deductam*").
- ¹²¹ *Op. cit.* V:61f & V:72f.
- ¹²² Tacitus's *Annals* 12:33f and *Agricola* 11 & 18f & 25f.
- ¹²³ Tacitus's *Agric.* 11 and his *Annals* 12:32 & 39.
- ¹²⁴ *Agric.* 16f; *cf.* too Tacitus's *Ann.* 12:31-32,36,40 and 14:31-35.

- ¹²⁵ *Agric.* 17 & 31; *cf.* too Tacitus's *Ann.* 12:36 & 40 and his *History* 3:45.
- ¹²⁶ *Agric.* 18; *cf.* too Tacitus's *Ann.* 12:32f & 39f.
- ¹²⁷ *Ann.* 14:31-33. See too text above at nn. 8 & 67 & 94 & 103 & 111 & 113 above and at 159 below.
- ¹²⁸ *Agric.* 11.
- ¹²⁹ *Ann.* 14:39f.
- ¹³⁰ *Agric.* 5 & 8 & 12 & 17.
- ¹³¹ *Ib.* 27.
- ¹³² *Ib.* 17.
- ¹³³ *Hist.* III:45.
- ¹³⁴ Holinshed's *op. cit.* I:197f,495,503 and V:72f.
- ¹³⁵ *Ann.*, 13:32. See too E.S. Creasy: *History of England from the Earliest to the Present Time*, Walton, London, 1869, I pp. 52 & 69; H. Bettenson's *Documents of the Christian Church*, Oxford University Press, London, 1953, p. 1 & its n. 2; F.F. Bruce's *The Spreading Flame*, Paternoster, Exeter, 1978 ed., I p. 137 & its n. 4 and p. 138 & its n. 1 and p. 353; G.F. Jowett's *The Drama of the Lost Disciples*, Covenant, London, 1980, pp. 99-102; and J.T. McNeill's *The Celtic Churches -- A History, A.D. 200-1200*, University Press, Chicago, 1974, pp. 16f. Rev. Archdeacon Williams holds there is "very strong reason to believe that Caradoc had become a Christian also **before** making the speech recorded by Tacitus" in his *Annals* (12:37).
- ¹³⁶ Note the "Claudia" in Second Timothy 4:21. It is suggested that this is Gladys, the daughter either of Caradoc or alternatively of his close relative the High-King Arviragus Cogidumnus or Togadamnus, and that during Caradoc's exile in Rome she was legally adopted by the Roman Emperor Claudius who then renamed her Claudia. W.J. Conybeare and J.S. Howson -- in their standard volume *The Life and Epistles of St. Paul* (Eerdmans, Grand Rapids, 1957 ed., p. 771 & p. 780 n. 3 & p. 883), suggest Claudia was the bride of Pudens and perhaps too "the daughter of a British king." They even claim the British King Cogidu(m)nus was the father of that Claudia mentioned in Second Timothy 4:21, and that he was in Britain. They also refer to two A.D. 66f epigrams of the Roman poet Martial (4.13 & 11.53), and to J. Williams's essay *Claudia and Pudens* (London 1848). The former epigram describes the marriage many years earlier of the distinguished Roman 'Pudens' to a foreign lady named 'Claudia.' The latter epigram claims this 'Claudia' was a 'Briton.' See too Jowett's *op. cit.*, pp. 114f & 125 & 184.
- ¹³⁷ Note the "Linus" in Second Timothy 4:21. The ancient *Welsh Triads* claim that "Llin" alias Linus and "Gwladys" alias Claudia were children of Caradoc. The Petrine *Apostolic Constitutions* refer to "Linus, the [brother] of Claudia." Rev. R.W. Morgan in his book *St. Paul in Britain* (Covenant, London, ed. 1978, pp. 115f) claimed the *Epistle of Clement of Rome* states he was "*sanctissimus Linus frater Claudiae*" (alias "the most holy Linus the brother of Claudia"). G. Taylor's book *The Early Church* (Covenant, London, 1969, pp. 39f & 71) claims this is Llin -- Prince Linus the son of Caractacus and brother of Claudia. See too Jowett's *op. cit.*, pp. 126 & 170.
- ¹³⁸ See the various Ancient-Brythonic documents. Thus the *Achau Saint Ynys Prydain* ("St. Iiid, a man of Israel..., came...to teach the Christian Faith to the race of the *Cymri*...[and] Eigen the daughter of Caradoc the son of Bran"). Thus too the *Genealogies of the Saints* ("Caradoc of Morgan-wg...was together with his daughter Eurgen converted to the Christian faith by St. Iiid, a man of Israel.... They were the first that converted the *Cymri* to Christianity") -- cited in M. Trevelyan's *Land of Arthur [Wales]*, Hogg, London, 1895, pp. 50 & 60f & 103f.
- ¹³⁹ Tertullian's *Against the Jews* 9, and his *Apology* ch. 37.
- ¹⁴⁰ See Bauer's *Hippolytan Chronicle*.
- ¹⁴¹ *Enno*, VII:5.
- ¹⁴² Origen: *Homily VI in Luke*.

- ¹⁴³ Dorotheus: *Synopsis of the Apostles* 3.
- ¹⁴⁴ Eusebius: *Demonstration of the Gospel*, III:5:12.
- ¹⁴⁵ Theodoret: *Church History*, IV:3.
- ¹⁴⁶ Cited in Morgan's *op. cit.*
- ¹⁴⁷ Gildas: *Ruin of Britain* 8.
- ¹⁴⁸ See Rev. Dr. A. Cleveland Coxe, in the Eerdmans ed. of the *Ante-Nicene Fathers* (III pp. 105 & 108); and especially chapters 10 to 12 in F.N. Lee's *The Roots and Fruits of the Common Law*, D.C.L. dissertation, Whitefield Theological Seminary, Lakeland, Fla., 1994.
- ¹⁴⁹ See F.N. Lee: *Historical Importances of Ancient Brythonic Cumbria*, unpublished manuscript, 1997, pp. 14-29.
- ¹⁵⁰ Cf. the 'rulers of tens' in Exodus 18:21.
- ¹⁵¹ See Patrick's autobiographical *Confession*, and his *Letter to Coroticus*.
- ¹⁵² H. Chadwick: *The End of Roman Britain* (in H.M. & N.K. Chadwick's *Studies in Early British History*, University Press, Cambridge, 1954, pp. 12f). See too H. Chadwick's *The Foundation of the Early British Kingdoms* (in *op. cit.* p. 47).
- ¹⁵³ Gildas: *Ruin of Britain* 21 & 23.
- ¹⁵⁴ The very term 'Vortigern' seems to be but a latinization of the Celtic words for 'High-King' or 'Over-Lord' (*Ver-Tigearna* -- compare the Early-Irish Presiding King or *Ard-Ri* and the Early-Brittonic *Ard-an-Rhaig* and 'Arviragus.' See too the A.D. 805f Nenni(us)'s *History of the Britons* 31-36.
- ¹⁵⁵ Bede: *Ecclesiastical History*. I:15-17.
- ¹⁵⁶ *Historians' History of the World*, The Times, London, 1908, XVIII, pp. 31f.
- ¹⁵⁷ *Op. cit.*, VI:21f.
- ¹⁵⁸ Tacitus: *Germania* 3.
- ¹⁵⁹ Cf. nn. 8 & 67 & 94 & 103 & 111 & 113 & 127 above.
- ¹⁶⁰ *Germ.* 6.
- ¹⁶¹ *Ib.* 12.
- ¹⁶² *Ib.* 16 & 18f.
- ¹⁶³ *Ib.* 37 & 40 & 45.
- ¹⁶⁴ *Agric.* 11 & 24.
- ¹⁶⁵ *Op. cit.* V:8-10.
- ¹⁶⁶ Cf. Judges 9:6f & 18:1 with First Samuel 8:1-5 & 10:20 to 11:4f and Acts 1:25f.
- ¹⁶⁷ A. Loughridge's *Ireland*, art. in ed. J.D. Douglas' *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1974, pp. 515f.
- ¹⁶⁸ Thus the *Annals of the Four Masters*; as cited in Ginnell's *op. cit.*, p. 31.
- ¹⁶⁹ Exodus 18:12-25 cf. First Timothy 5:17-22.
- ¹⁷⁰ *Op. cit.*, XXI pp. 331-42.
- ¹⁷¹ See the art. *Ussher*, in Schaff-Herzog *ERK*, Funk & Wagnalls, New York, 1883, IV, pp. 2437f.
- ¹⁷² Arts. 8 & 18.
- ¹⁷³ Art. 21.

¹⁷⁴ Arts. 41f & 81-84.

¹⁷⁵ Arts. 57-62.

¹⁷⁶ Arts. 63-65.

¹⁷⁷ *Op. cit.*, IV pp. 2437f, art. *Ussher*.

¹⁷⁸ *Op. cit.* pp. 148, 169, 175.

¹⁷⁹ A.F. Mitchell: *The Westminster Assembly*, 1884.

¹⁸⁰ *Op. cit.*, pp. 22-24.

¹⁸¹ See *The Subordinate Standards of the Free Church of Scotland*, Church Offices, Edinburgh, 1933, pp. 273.

¹⁸² *Westminster Confession of Faith* 3:1.

¹⁸³ *West. Conf.* 4:1f; 7:1-3; 19:1-5f; 20:4; 22:1; 23:1f; 25:6; 26:1-3; 30:1; 31:2-5; 33:1.

¹⁸⁴ *West. Conf.* 4:1f & 7:1-2 & 19:1-7 & 20:2f & 21:1-7 & 22:1f & 23:1f & 31:5 & 33:1 *etc.*

¹⁸⁵ *Sub. Stand.*, pp. 290f.

¹⁸⁶ R. Swanton: *Our Heritage and Destiny*, Presbyterian Church of Victoria, Melbourne, 1975, p. 5.

¹⁸⁷ S. Rutherford: *Four Communion Sermons*, 2nd ed., 1878, p. 116.

¹⁸⁸ *Cf.* Psalm 2:7-12.



ABOUT THE AUTHOR - - ->

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books). Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee has been round the World seven times; has visited 110 countries (several repeatedly); and is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He retired in 2000 as Professor of Theology at the Queensland Presbyterian Theological College at Brisbane in Australia, and is still confederated with his wife -- and their regularly-visiting daughters.