

tant. Every Jesuit is encouraged, nay he is bound to report to his Superior whatever he may know, and whatever he may suspect, relative to the conduct, to the private habits, or to the secret dispositions of every other. Every Jesuit is a spy upon every Jesuit; a net-work of perfidy embraces the entire community, and from its meshes not even those highest in authority stand for a moment clear. Every functionary knows that he is minutely watched by every eye around him, and that he may be reported and accused to the central authority, without his cognizance of the charge, and from which charge he has no opportunity to clear himself. Spiritual despotism hoards this influx of treacherous criminations among her choicest treasures, and brings them forth, after perhaps a lapse of years, when they may be found to be of avail for carrying her long-meditated purposes."

Thus it is that Jesuitism not only fights against Christianity, but outrages humanity itself. It rudely penetrates that chamber of the soul, which all the instincts of nature, and all the requirements of virtue claim as inviolable. There is good sense as well as fine philosophy, in the following passage, which is the last our space will permit us to quote:—

"The very rudiment of the intellectual, as well as of the moral life, is the power of reserve. This encrusting of the soul is the first law, and it is the necessary condition of that individuality, apart from which there remains no fulcrum of resolve, no self-originating progress or purpose, no liberty, no dignity, no love; and therefore, by inevitable consequence, no virtue. Whoever will follow out in idea these conditions, will feel that wisdom and virtue, strength of purpose, self-respect, and respect for others (apart from which love is not possible) can no longer be conceived of after we have rejected from our conception of human nature all power of seclusion and concealment, and have thoroughly denuded the individual mind and heart. Man, created as he was in the likeness of God, bears upon his very front no ambiguous indication of his participation in that perfection of the Divine nature which surrounds it with 'clouds and darkness.' 'None by searching can find out God,' or, 'know his mind,' for 'He giveth no account of any of His matters.' He will 'hideth himself,' even in the heavens where his glory is manifested. And so, while endeavoring distinctly to conceive of any order of beings, we wholly fail to associate with such a conception the idea of personal virtue until we have admitted the idea of individual inviolability: Virtue will have her venture."

#### HISTORICAL ESSAY ON THE CULDEES.

Read before the Missionary Society of Knox's College.

That we may form a better estimate of the character and labours of the Culdees, it may be necessary to advert briefly to the state of Society, especially in Scotland, the principal scene of their labours, during the greater part of the existence of this early Missionary Association. It is generally believed that Christianity was introduced into Scotland during the second century, and, consequently, at least two hundred years before the first Culdee Institutions were formed. It is highly probable, however, that up to the period of the Culdees, no distinct form of Church Government was attempted, or indeed was practicable, on account of the constant broils and vicissitudes which agitated the then rude and barbarous natives of North Britain, as well as from the fewness and scattered condition of those who seem to have, at that period, embraced the faith. During the third century, especially, when Pagan Rome throughout almost her whole empire, assailed the Christian

Church with a succession of the most bitter and appalling persecutions, we may reasonably suppose, with the best writers, that many Christian refugees sought shelter in the northern and western parts of Britain, and where defended by the deep ravines and ramparts of "the everlasting mountains," they might worship God according to their consciences. These solitary wanderers, driven hither by persecution, spread, no doubt, the glad tidings of salvation wherever they had opportunity; and thus without association or scheme of Church government, but simply by individual effort, were instrumental in laying the foundation of that branch of the Christian Church, of which we, at this distant day, profess to be members, and of which all are, more or less enjoying the benefit. It is but reasonable to conclude, therefore, that the Culdees found here and there a few genuine disciples, who in the midst of gross ignorance, idolatry and barbarity, shone as lights in the world, called upon the name of the Lord, and who, rejoicing in every triumph of the truth, and sympathizing with the Christian missionaries in their work of faith and self-denying labour of love, rendered such assistance as their circumscribed influence would permit. Let us not for a moment, however, suppose that the Culdees enjoyed anything like that civil tranquillity and security which missionaries are now privileged to enjoy. The times, generally, in which they lived, were times of ignorance, bloodshed, and human degradation—society had not been leavened as it now is with the benign influence of Christianity, or the pacific principle of civilization. The art of war was the ruling passion of the day, instead of the arts of peace; so that in presenting the heavenly truths of the gospel, they had to address minds darkened and rendered ferocious by the gloomy superstitions and rites of Druidism, and consciences habituated to the hardening influence of sanguinary strife.

With respect to the origin of the name *Culdees*, various suggestions have been offered. Some would derive it from the Latin, *Cultores Dei*,—worshippers of God; others would trace it to the Gaelic, *gille De*,—servants of God, or *cuil* or *ceal*—a sheltered place, or retreat, because the Culdees, say they, seem to have been refugees from persecution, and like the servants of God both in previous and subsequent periods of the Church's history, were obliged to "wander in deserts and in mountains, and in dens and caves of the earth." Hurd, in his "History of all Religions," gives another derivation for the name, of the correctness of which he seems to have no doubt. He maintains, so far as I remember, that it is merely a compound of the two Gaelic words, *cul dha*, or *dee*, signifying a black hood or cowl: because the Culdees, he maintains, were monks or friars, and were distinguished by this habit. It may be remarked, however, that he offers no authority for these opinions, and that this derivation, like the rest, can only be received as an ingenious supposition; and we may further remark, that although ecclesiastical writers of a certain class, generally represent the Culdees as monks, or monachi, which implies celibacy, yet there seems to be no grounds for such an appellation, because we learn from the most authentic sources, that many of the Culdees were married men, and were succeeded in office by their own sons. We are thus left to mere conjecture as to the origin of their name: and we come now to the origin of their society, in reference to which the Culdees themselves constantly affirmed, that they received their modes of worship from the disciples of John the Apostle. That there were a considerable number of Christians in Ireland at the end of the second century, Jameson, who writes a History of the Culdees, thinks we may safely assume, and that these were found under the character of Culdees, early in the fourth century in that country, is asserted by some writers. However this may be, they certainly existed in an organized form in Ireland, A. D. 546, that is seventeen years before their principal Institution was founded in

Scotland. The earliest accounts which we have of this Institution, and indeed of the Culdees themselves, confirm the common belief, that it originated in the missionary zeal and enterprise of Columba. "This extraordinary man was born in Ireland, in the year A. D. 531. Ireland being equal at that period, if not superior, both in secular learning and in religious enlightenment, to any other country in Europe. Columba was nearly allied to the royal family of his native country, the Connall Gulbhanna; and to the Pictish and Scottish royal families the Brudees and the Connalls. At an early period of life, Columba indicated great talents and devotedness to God, and seems to have been early engaged in the Christian ministry. In the 28th year of his age, he founded what is called the monastery of Dairmogh, and after having preached the gospel successfully in his native land, and founded many Churches, (one hundred it is said) he directed his compassionate eye to Scotland. Taking with him twelve men like-minded, he embarked, in the forty-second year of his age, and landed in the island of Iona, in the year 563.

This beautiful Island, which was sometimes called I. Hi, or I-Kolumb-Kil, was one of the last places of refuge for the druidical priests; they had existed here since the year 60, when the emperor Nero, issued an edict for their extermination. From this place both they and their debasing superstition were expelled by Columba, and an institution erected, famous in the annals of the British Isles, a luminary in a dark place, which shone for many ages afterwards, and spread its cheering rays far beyond the limits of Scotland. Columba having been instrumental in converting Connal, King of the Scots, to Christianity, received this island as a royal gift for him and his successors in office. The situation of this island was well chosen for such an institution, as affording an easy access both to the Scots, Picts, and Irish, and from its comparative insignificance would not likely be an object of attraction to those pirates and marauders who infested the adjacent countries in quest of plunder. But this little island, so insignificant in itself, was to become distinguished above all others, and a point of attraction for the good, the great, the learned, and even the royal of those early times. To this the Churches of Ireland, Scotland, and England, looked, under God, as the centre of ecclesiastical influence.—Here, or at subordinate institutions in connection with it, the wealthy, and the aspirants to learning and the ministerial office, were wont to wait on instruction, both secular and religious, and here kings considered it an honor to receive a tomb.—This Island, no doubt, presents at the present day little to tell of its former glory, but the following description, copied from a writer of the year 1612, may faintly shadow forth the respect, in which it was formerly held:—"The Island of Saint Colme is two miles of length, and more than a mile of breadth, fertile of all things, renowned by the ancient monuments of the contrie. There were two abbeys in this island, and a court or parish church, with many chappels, builded of the liberality of the kings of Scotland, and governors of the isles. There is yet remaining among the old ruines, a burial place or church-yard, common to all the noble families of the west isles; wherein there are three tombs higher than the rest, distant from one another a little space, and three small houses, situated to the east, builded severally upon the three tombs. Upon the west side are stones graven, which stand in the midst, bearing this title, *the tombs of the kings of Scotland*. It is said there were forty-eight kings buried there. The tomb upon the right side hath this inscription, *the tombes of the kings of Ireland*. It is recorded that there were four kings of Ireland buried there. Upon the left side it hath this inscription, *the tombes of the kings of Norway*. The report is that there were eight kings of that nation buried there. The notable houses of the isles have their tombes in the west of the church-yard severally by themselves.