

## The British and Anglo-Saxon Church.

SIR,—Freeman tells us: "One point which cannot be too strongly insisted upon at this stage, is that the Church of England, which was founded by Augustine, has nothing whatever to do with the early British Church. In after times certain British dioceses submitted to English ecclesiastical rule, that is all. The Roman planted, the Scot watered, but the Briton did nothing." What Freeman and Stubbs lay down as scientific historians, it ill becomes ordinary mortals to deny or question. But we must bear in mind the Irish-Scot got his Christianity from the Briton—and also that as English historians, Freeman and Stubbs follow the fortunes of the Anglo-Saxon conquerors. They seldom notice the British and Celtic element for the simple reason that it contributed very little in forming the English constitution. That this element was quite considerable Freeman shows by the survival of the British and Celtic language after the Roman and the Anglo-Saxon conquests, which "still remains the language of a not inconsiderable part of the Isle of Britain" (Ency. Brit., Vol. VIII., page 264). This language is still retained over Wales and a part of Monmouthshire, the Highlands of Scotland, and until quite recent years over Cornwall (viz., Corn Wales or Wales in the Corn) and over Ireland. While granting that the Anglo-Saxon Church, in common with the Anglo-Saxon state and race, conquered all along the line, yet they did not completely annihilate, for Freeman says: "In after times certain British dioceses submitted to English ecclesiastical rule. That these dioceses were British in origin, in tradition and sentiment, is beyond question—even the Diocese of Llandaff includes that part of England (Monmouthshire) which to this day is British in language and sentiment." I have already shown that certain presidents of these dioceses, having received ordination elsewhere, do not destroy the historic continuity of these churches. While granting that the Welsh dioceses were in some ways gainers in thus submitting to Canterbury, it was by no means an unqualified gain. The speeches of some of the most learned members of the Church in Wales, in convocation during the past year, show clearly what they lost—for they bitterly complained of the way in which the tithes from parish after parish had been alienated and applied to monastic and other institutions in England—thus producing the miserable weakness for which the English clergy so often reproached the Welsh Church. Then the English Government, sustained by the sentiment of England, defied all British feeling by filling the best appointments in these British dioceses, or churches, with men not only out of sympathy with British sentiments, but who could not understand their language. These speeches are living evidences of a British sentiment, which is derived from the same source as the churches these men served, viz., the old British Church. The following sentence from a sermon preached by the chairman of the Congregational Union, before that body at Swansea, South Wales, manifests the evil and loss to the Church which springs from ignoring the fact I am trying to prove: "That restless being, the Saxon, who, wherever he goes, turns the world upside down, has come hither also." English thoughts and habits of life, as well as English language, are rushing in upon us like a flood. But speaking for myself, I would say let us follow in the footsteps of our fathers. Our neighbours in England are excellent people, and we will learn from them all the wisdom we can. The perseverance that never yields—their faith in themselves, their truthfulness, their love of order, the quiet reverence of their worship, are things to be desired by all; and their splendid literature, which contains the thoughts and wisdom of ages—we will take possession of that. We have a right to do so, for did not Moses command the Israelites to spoil the Egyptians who oppressed them? We also have been oppressed by our neighbours; they have sent us laws in a strange tongue; judges who, in the courts of justice, were and are at the mercy of interpreters, and bishops who could not speak the language of their flocks." Freeman shows us England would not tolerate this kind of treatment herself—and soon lost all respect for a people who would tolerate it: "The first two or three bishops of each See were necessarily strangers, but as soon as Englishmen were fitted for such offices, they held them to the exclusion of strangers. It is hard to find a foreign prelate in England between Theodore of Tarsus, and Robert of Jumieges." This is one of the reasons Freeman gives for the Church being so really national in England. The old National Church of Wales (although now recovering) had almost become the Church of the Anglicized better classes. One does not like to say too much in this connection about affairs nearer home—but surely it is now about time that the Canadian Church became more Anglican in the sense of following the mainly independence of the English Church at a time when England contained no more people than Canada does to-day. This, according to Freeman, is one of the steps

towards making the Church the Church of the people.

WM. BEVAN.

Mount Forest, Oct. 5, 1895.

## In Memory of Andrew Slemmont.

SIR,—It was not until I read the Rev. G. C. Mackenzie's letter, in your issue of the 3rd inst., that I was aware of the death of that faithful, devoted and fearless servant of the Church, Andrew Slemmont, lay reader, and Sunday school superintendent. Most sincerely do I echo back the hope that "some efficient and loving pen" will give to the Church, at an early date, a detailed account of his loving labours and unflinching fidelity, in setting forth the Faith of our Church. If this were put in pamphlet form, for public distribution, it would be very helpful now that the subject of lay-readers is drawing considerable attention. A staff of lay-readers such as he whose loss the Church now laments, would win the deep gratitude of hundreds of the laity. It was only as lately as August last that I wrote him a note of thanks for some leaflets and a small "Home and School Church Catechism," which he kindly sent me, unasked, and which has the approval of five of our Canadian Bishops. Personally, I was unacquainted with him, but came to know him through the columns of our good Church paper, THE CANADIAN CHURCHMAN, some twelve years ago. Andrew Slemmont has passed away from us, but not his memory. "The memory of the just is blessed," and "the grave will propagate his praise." *Requiescat in pace.*

C. A. D.

Galt, Oct. 7th.

## Anglican Fallacies.

## No. III.

SIR,—Palmer in his "Origines Liturgicæ," speaking of Northumberland, tells us that it was "chiefly converted by Aidan"; while Canon Ormsby in his "Diocesan History of York," after describing the work done by Paulinus in Northumberland, tell us that "to Rome the conversion of Northumberland was undoubtedly due." Further, Lightfoot is repeatedly quoted as styling Aidan "the true Apostle of England." Even Dr. Lingard calls him "the Apostle of the Northumbrians." Now it seems to me after a careful re-study of the subject, that the importance of the labours of Aidan has been unduly magnified by most Anglican writers; while that of Paulinus has been equally lessened. It is the object of this paper to show that Paulinus stands out in history as the true Apostle of Northumbria, and that to him, and not to Aidan, as most Anglican writers assert, its real and lasting conversion is due. It will be noticed that at the opening of this paper I have placed in juxtaposition two opposite statements by two widely-read Anglican writers. One of these only can be in accordance with history, and it will be my endeavour to show which is so. I am fully conscious that most of my readers will agree with Palmer at the start, as I have long since learned the truth of Bishop Dowden's statement in his "Celtic Church in Scotland," viz., "There has been among some historians in this country a foolish exhibition of rooted prejudice in the dislike shown by them to acknowledge the indebtedness of the British Church to Rome." I would only change one word in the foregoing sentence, viz., some historians to most historians. I begin my examination with a brief review of the foundation of the Mother Monastery of Iona. About 563, the priest Columba landed upon the little Island of Hy, or Iona, off the coast of Argyshire. Here he built his famous monastery whose monks converted the northern Picts, and for twenty-nine years assisted to revive and extend the work accomplished by Paulinus. Columba owed his training to two separate teachers of the name of Finnian, the one belonging to Moville, who had been trained at Candida Casa in Galloway; while the other belonged to Clonard, and had been trained at the Monastery of St. David's, in Wales. Under the former Finnian Columba was consecrated deacon, and under the latter, priest. It is an evidence of the carelessness of certain popular writers that Lane in his "Illustrated Church Notes," refers to the training of Columba as though it was received under but one Finnian. He even represents Columba as surreptitiously copying a manuscript belonging to Finnian of Clonard, to which action Columba's subsequent exile to Iona was due; while the manuscript belonged to Finnian of Moville. The importance of this mistake cannot be too fully estimated, since there is good reason for asserting that the manuscript in question was a copy of St. Jerome's version of the Scriptures, which had been brought to Candida Casa by Ninian, who was in Rome at the time of its publication. From Candida Casa it had been brought into Ireland by Finnian of Moville. This only shows how careful one must be in accepting statements in the works of second class writers. Now there is every reason for believing the tradition that Ninian had not

only been trained at Rome, but that he had there received episcopal consecration at the hands of the then Pope Damasus, who was Bishop of Rome from 366 to 384. We are told in the Ency. Brit. that "there is some evidence that the founding of Candida Casa took place in the year of the death of Martin of Tours, 397." A note in Giles' edition of Bede, informs us that Ninian was a contemporary of Pelagius, who was spreading his heresy (400) while Ninian was teaching the Catholic faith. Ninian was thus the Apostle to the Picts, being the first Christian missionary to that northern part of Britain, subsequently called Scotland. In Ninian, therefore, we see that a Roman mission with Roman orders was the first to break the heathen darkness of wild North Britain. Nor did this original planting of the Cross become extinct, for Kentigern, one of its offspring, when Bishop of Glasgow, met and exchanged courtesies with Columba, thus evidencing the harmony existing between two separate and independently founded British Churches. Galloway, Fife, Forfar, Stirling, Perth and Aberdeen, were converted by Ninian and his disciples; while the Picts to the north of the Grampians, and the inhabitants of Argyll, were converted by Columba and his disciples. Dr. Mackay tells us (Ency. Brit.): "It seems certain that Abernethy was earlier than Dunkeld, a centre of the Celtic Church distinct from Iona. When the waning Christianity of Ireland was revived in the middle of the sixth century, it was by the labours equally of ecclesiastics from these two separate Churches, viz., the Welsh British Church, and the British Church of the Southern Picts of Scotland. From St. David's and from Candida Casa two separate streams of teachers crossed over into Ireland, the former taking the usages and orders originally derived from Gaul, the latter those from Rome through Ninian. It must not be forgotten, however, that the Gallic episcopate which had transmitted its Orders to the early British Church, had its origin in the seven Latin missionary prelates who, it is safe to assume with the best historians of France, came from Rome, circa 250. Thus the orders of both streams were equally derived from Rome. Turning now to St. Patrick, it seems to me after no little study of the question, that he was consecrated to the episcopate at Candida Casa. Palmer shows that the original Irish liturgy was the same as the Primitive Roman liturgy. From whence did Patrick get this liturgy? It seems certain that he was not consecrated at Rome, or indeed that he was never at Rome. It was not from his supposed sojourn in Gaul, where after all, it cannot be proved he ever studied, that he derived it, since the liturgy in use there was not the Roman. Dr. Sullivan thinks that Patrick was educated at Candida Casa, where he was also raised to the priesthood (Ency. Brit.). I think Dr. Sullivan is correct, and that Patrick was made bishop also at Candida Casa, as well as priest. Further, it was in the North of Ireland that Ninian finally settled in 420. From the foregoing it will be seen that the North of Ireland, which gave to Columba and Kentigern (the latter was consecrated by an Irish bishop) their orders respectively of priest and bishop, had herself derived her orders from Rome, first in St. Patrick, secondly, in Ninian, and thirdly, through teachers like Finnian of Moville, all these hailing from the Monastery of Candida Casa. Even assuming that the North of Ireland had derived episcopal orders from Wales, these also can be traced eventually to Rome, so that Mr. Hole makes a mistake in asserting that "the Celtic Church had its own episcopal succession, which was distinct from Roman and Kentish, and it was in no communion whatever with Rome." From Kent it was of course distinct, but not from Rome, seeing that it was originally derived from Rome. Again, the Church of Ninian and Kentigern was undoubtedly in communion with Rome, and so was the southern province of the Scots of Ireland from 683. The two divisions of the Irish Church, the North and the South (to the former the Columbian Mission was affiliated), were termed respectively the northern and southern provinces of the Scots. Some time prior to 683, the southern province had declared itself independent of the North, but in 683 the decided separation came when the South accepted the Roman Easter, thereby coming into communion with the Catholic Church; while the North refused to adopt the new system, by which she shut herself out of union with the rest of Christendom, except the Welsh British Church, and the Columbian foundations.

ARTHUR E. WHATHAM.

(Continued in next issue.)

## Lay-Readers.

SIR,—When the lay-reader starts in on a dual life, he materially weakens that influence which a true and holy layman exercises in the world's mart, and will never be accorded the position of one who has been regularly prepared, ordained and consecrated for the peculiar functions of the holy ministry. The world's history establishes that it is most perilous to perfection in any sphere of life for a man to multi-