

CAMEOS OF BRITISH CHURCH HISTORY.*

(Written for the Church Guardian.)

By THE REV. B. T. H. MAYCOCK.

CHAPTER IV.

(Continued.)

After seven years their labour was rewarded by the reduction of the country south of the Thames, and the subjection of St. Albans and Colchester, which were afterwards known to the Romans as Verulam and Malden. These officers were succeeded by Ostorius Scapula, who found a resolute antagonist in Caradoc, whose manly form we shall see again in Rome. At the death of Ostorius, Suetonius Paulinus was sent by the infamous Nero to take the command; who discovering that the flame of independence of the Celts was fanned by their Druidic priests, at length effected their extermination on the Island of Mona. Scarcely had the Druids been cut to pieces, before a rising, headed by the famous Boadicea, called the Roman general to another part of the island, when the Britons were mercilessly slain in great numbers, while their queen, rather than adorn a Roman triumph, died by her own hand. Like another sovereign she could have said—

"I died a Queen, the Roman soldier found
Me lying dead, my crown about my brows,
A name forever lying robed and crown'd,
Worthy a Roman spouse."

The Silures and Brigantes still proving untractable, Cerealis and Fronto were sent against them by Vespasian, but they were not vanquished before seven summers had passed over their heads. The wise and just administration of Julius Agricola (who had been *contubernalis* or colleague with Suetonius Paulinus) completed the conquest, who confirmed the supremacy of Rome under the administration of the tyrant Domitian.

This imperfect sketch of the various conquests of Britain is necessary, to the better understanding of the internal history of the Roman occupation, as he

"Pitched
His tents beside the forest, and he drove
The heathen, and he slew the beast, and fell'd
The forest, and let in the sun, and made
Broad pathways."

which in its turn must be studied, and though impossible to perform it by means of the historians of that nation we are enabled to accomplish it by the remains which they have left, or "their footprints in the sands of time," which the antiquary and archaeologist unearth from time to time.

"Wherever the Roman conquers he inhabits' is a very just observation of Seneca, confirmed by history and experience"; and thus it appears highly probable that between the invasions of Caesar and Claudius great numbers of Romans emigrated to Britain, the removals being greatly accelerated by the conquests of the latter general. It has been affirmed that nine colonies were settled in Britain, of which London, Colchester, Lincoln, Chester, Gloucester and Bath still remain considerable cities. These pioneers found a land

"Thick with wet woods, and many a beast therein,
And none or few to scare the beast;
So that wild dog and wolf, and boar and bear
Came night and day, and rooted in the fields."

while the wild bull roamed at will through its woods or moor; as the less ferocious beaver dammed up its streams. It was necessary therefore in the first place to make a connection with the mother country and its other colonies, to transport at the shortest notice the legions, should occasion require. Accordingly those long, straight and solid roads were formed from north to south, from east to west, along which towns were dotted. Marshes were not regarded as impediments; these were drained, as bridges spanned the rivers, which might otherwise have presented a barrier to the extension of the "streets," their primary object most probably being to facilitate the marches of the legions. Massive walls surrounded the principal towns, as ramparts were erected by Agricola from the Forth to the Clyde, to prevent the incursions of the Picts and Scots, those fierce tenants of the Caledonian mountains. A more substantial wall was built from the Solway Firth to the Tyne,

showing by its position that the natives had gained a more advanced foothold, which they afterwards lost, the wall of Antonians further confirming them in the northern part of Britain. Harbours were opened, ports constructed.

Even as the sea,
When weary of wild inroad, buildeth up
High mounds whereby to stay his yeasty waves,"
while commerce was developed and stimulated Fortresses protected the iron-bound coast, which was further defended by a fleet, which preserved a communication between the island and Gaul. Pharos warned the approaching galleys of the rocks; so late as the year 1644 the remains of one were to be seen, supposed to have been raised by Caligula.

(To be Continued.)

CHRISTIANS bring those with whom you associate from day to day to a close and intimate acquaintance and fellowship with Christ; teach them to converse daily with God. . . . Make every morning and evening a season of mutual advancement in the road to glory; comfort and encourage one another by the way.—*Bishop Blomfield.*

Correspondence.

PAROCHIAL ORGANIZATION.

(To the Editor of the Church Guardian.)

SIR,—I am not quite sure that the Canon of the Diocese of Rupert's Land is as good as you seem to think it. I know the omnipotence of the Incumbent often works badly in the Mother Church.

A wealthy friend had £6,000 left him some years ago, and he said to me he would build a church for a hamlet in the Parish in which he lived, which was very poor, the inhabitants chiefly brick makers and the like. The Incumbent could do nothing for them, nor (like the dog in the manger) could he let my friend do anything; and to this day (28 years after) that place is uncared for.

Would it not have been better if the Bishop had been able to say, *It must be divided?* Mr. E. J. Hodgson, perhaps, said more about the "Parochial System" in Synod than I would say, but "*he spoke some certain truths*" nevertheless.

COUNTRY PARSON.

IS IT TRUE?

MONTREAL THEOLOGICAL COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—There have been some very sensible letters written concerning the constitution of the above College, and exposing (what Principal Henderson has not in his letter made any one convinced of the contrary) that that constitution is not at all according to the id-as current in a church ruled by Bishops. I think it also advisable to keep attention turned to the fact that the students admitted to the College are not always sound in the Faith, and in some cases know very little about it. For instance I have heard that a certain student was refused the position of Sunday School teacher in a city church because he could not conscientiously teach the Church Catechism, and yet, knowing this, he was received as a student!! Perhaps it is thought that non Churchmen, or doubtful Churchmen, can be received and so disciplined and doctrinated that they will turn out staunch upholders of the Prayer Book as Scriptural throughout and Episcopacy of Divine authority. It may be so indeed. It gladdened the heart of all conservative Churchmen who therein fancy they see the promise of better things, to hear his lordship in his Synodical address urge upon his clergy a greater attention to catechizing generally and to the use of Church Catechism in particular. Perhaps the students of the College will be catechized too and in that Catechism which they have been taught to look upon as unscriptural

We have heard of students too who in their vacation attend Methodist and Presbyterian Preaching Houses rather than their own Church, whose open doors they have been known to pass by. Of course for the vagaries of the students during

vacation the Principal is not to be held responsible, but let us see to it that those who come from it and are ordained to minister at our altars are those who do believe in our Church as being Apostolical in order and Scriptural in her Prayer Book, as the Reformers and the Church of the first three centuries received that Scripture.

ENQUIRER.

PAROCHIAL ORGANIZATION.

(To the Editor of the Church Guardian.)

SIR,—Your conclusion after quoting the Rupert's Land Canon on the above subject is not what I should expect from you. Says the Canon: "Provided that this shall not prevent any clergyman from attending or taking part in any public meeting though for a religious object"—i. e., without the consent of the incumbent or clergyman in charge. Therefore I can be in one part of my parish preaching upon the Apostolic orders of the ministry and at the same hour a brother (?) clergyman can be addressing another set of my people upon the beauty of non-sectarian societies and the eligibility to the ministry of Presbyterian, Methodist, Baptist, &c., (so called) ordination; or I may be holding a meeting for the support of the S. P. C. K. and a brother (?) may be speaking in my parish for the American Book and Tract Society!

Moral (deduced by the people)—That I am a hardened bigot and my brother is a most liberal minded, evangelical man.

Moral (deduced from Holy Scripture)—"Stand fast in the faith"; "Mark those which cause divisions, and avoid them."

ANVIL.

THE NEW LAW.

(To the Editor of the Church Guardian.)

SIR,—I have had the advantage lately of attending a large meeting of clergy where the question of what the action of the Church should be now that the State has altered its marriage laws. I observed a weakening on the subject. No one seemed disposed to consider people who had married within the prohibited degrees should be rejected from Holy Communion. All appeared to agree that they would not marry such parties, but no one that he would excommunicate them. There has been so much excuse, so much *quasi* necessity for these unholy alliances; yes, but could not every sinner plead this? Why should not a poor gentleman steal or embezzle to keep himself in his proper station? Surely he has temptations enough; or the young robust man do what he is so strongly tempted to? He can plead excuse enough. It is hard all round, and amounts to cutting off the right hand or plucking out the right eye to remain upright or pure. It will not do to leave each Priest to deal with such cases. No. Other cases of a like kind came up, one instance being the case of a man whose wife had bribed him with a yoke of oxen to leave her. He did so, and took another wife. These were refused baptism. The case was a hard one doubtless for the man, and harder for the woman if she married him, not knowing the circumstances. I know of a case myself where the wife (a lady) eloped and left her husband and children and married again, when she and her accomplice parted company. Her husband got a divorce and remarried. I am not surprised that such cases are bewildering unless some strict discipline be inaugurated.

It seems simple enough to say that when the Church's view of the indissolubility of the marriage tie is held to be Scriptural, and that when the Church's distinct law is broken, as regards marriage, that the law breakers are *ipso facto* excommunicate. And why should the Church fear? She will lose members and the sects will gain numbers; but the sects will become immoral and the Church pure. But the complications are the trouble, not each Bishop but the Provincial Synod must lay down the law, and if it be not excommunication, we must come to the dispensing power of the Church. Are we ready for that? Does it exist? Ought it to be exercised? Will some of your learned readers discuss this question and benefit the Church, and oblige,

Yours faithfully,

G. E. V.