

verts. Their liturgy agreed with the Greek; and the religion of the Irish continued ten centuries different from that of Rome; which is a strong evidence of our receiving the gospel from the Greek missionaries, and not from the Roman." See also Lond. Prot. Jour. 1834, p. 197.

Dr. O'Halloran, a very eminent Roman catholic antiquarian, has been constrained by historical evidence, to admit this truth. "I strongly suspect," says he, "that by Asiatic, or African missionaries, or through them, by Spanish ones, were our ancestors instructed in christianity; because they rigidly adhered to their customs as to tonsure, and the time of celebrating Easter. Certain it is, that St. Patrick found an established hierarchy in Ireland." See also Lond. Prot. Jour. 1834, p. 138.

And Usher has shown out of the Greek writers of the life of Chrysostom, that a certain embassy of clergy from the isles of Britain and Ireland, came to Constantinople (not to Rome) to consult the patriarch Methodius, in A. D. 843, and ascertain the documents about the points in which they had always differed from the Roman church, and agreed with the Greek church. See Usher's Religion of the ancient Irish, p. 85. (Crysost. Tom. viii. p. 321.)

This holy religion was introduced at an early period of the christian era, into Britain and Ireland. We have ample materials to illustrate this; but I shall not stop here to exhibit them. I refer to the able researches of Stillingsfleet in his Antiquities of the British churches; to Spelman's Exordium Christianæ Religionis in Britannia. p. 3, which is prefixed to his Councils. I refer also to Dr. Burgess' recent work on The Origin and Independence of the British churches; and to the able review of the Life of Wickliff by Le Bas, in the London Protestant Journal, for 1832, p. 247—209.

There is, perhaps, no point in ancient church history more clearly established than this, that the primitive, apostolical religion of Christ flourished in Britain and Ireland in the first six centuries, uninterrupted by any successful irruption of popery.

The following is a specimen of the proof of this important fact. Bishop Burgess has shown that there are seven remarkable epochs in the first seven centuries, relating to the ancient British churches.

Under the first epoch, Stillingsfleet (Works, v. lib. p. 24) and Burgess (pp. 48, 51, 108, 120, 129) have collected the ancient documents extant, to prove that "St. Paul advanced into Spain," and "into the utmost bounds of the west," and "conferred advantages upon the islands which lie in the sea." And Sir Henry Spelman, p. 2, quotes a passage out of Fortunatus, bishop of Fréters, stating that "St. Paul passed over the ocean, even to the British isles."

In the second epoch, in the second century, King Lucius publicly protected christianity. In the ancient document called The British Triadis, republished in London, in 1823, pp. 388, 389, it is related that "Lleirwig (in Latin, Lucius) called Llewer the Great, gave the privilege of the country and the tribe, with civil and ecclesiastical rights, to those who professed faith in Christ." The venerable Bede, in his History, lib. i. cap. 4, says—"After the days of Lucius, the Britons preserved the faith which they had received whole and inviolate, in a quiet and peaceable manner, until the reign of Diocletian."

In the third epoch, and during the frightful persecutions which raged from the year 304, for many years, Bede says, "The British churches enjoyed the highest glory in its devoted confession of God." Lib. i. cap. 7.

In the fourth epoch, we find the British churches sending eminent doctors to the council of Arles, convoked, not by the pope, who had no such power then, out by the emperor Constantine the Great, in A. D. 314; also to the council of Nice, in 325; and to the council of Sardica, in 347. And these bishops were very unlike the modern bishops of England. These ancient holy pastors, who preached every sabbath, were so poor that "the three delegates were constrained through their poverty to accept the public allowance in lodging and food, provided by the emperor," Stillingsfleet, p. 47—109. Lond. Prot. Jour. 1832, p. 253.

The fifth epoch is rendered famous for the

unanimous condemnation of pelagianism, by the British pastors and churches.—Bede, lib. i. cap. 17, 21. Spelman, 61, 62.

In the sixth epoch, these faithful clergy and churches, in full council, condemned pelagianism for the third time.

The seventh epoch is rendered painfully remarkable by the arrival of the emissaries of the Roman pontiff, to propagate popery and idolatry. The first melancholy occasion was the marriage of "a papist," namely, queen Bertha, by the king Ethelbert. This paved the way for St. Austin and his monks, who came into Britain in A. D. 600, and began their fatal operations shortly after.

Here I beg leave to call the attention of my reader to the bold fictions and forgeries of popish legends. Presuming on the imperturbable ignorance of their victims, and supposing the records of the early British and Irish churches to have utterly perished, the authors of popish legends have ventured to offer outrage to historical documents. They have the consummate assurance to assert that St. Austin brought the gospel into the pagan Britons' country; and that St. Padraig converted Ireland! I beg the attention of every scholar and well read man to this outrage on christianity, and the narratives of history. Even the venerable Bede, a Roman catholic, conscious how far his idolatrous church differed from the apostolic church of ancient Britain, has, as Ireland remarks, "said as little as he well could, that tended to the honor of the British churches." Leland, De Script. Britan. cap. 19.

Let me advert to the reception of Austin and his monks. "In the year 600," says Le Bas, "Ethelbert was apprized of the arrival in his dominions of certain strangers, habited in a foreign garb, and practising several strange and mysterious ceremonies." Here it is manifest that the motley dress of the popish bishop and his monks was deemed by the Saxon pagans, and these simple christian Britons, a foreign garb! And what were these "strange and mysterious circumstances?" They were evidently such ceremonies as were unknown in Britain at that period. Now let us look into Bede for an account of these "strange and unusual ceremonies." "They bore a silver cross," says Bede, "by way of a standard; and a representation of our Lord and Saviour painted on a board, at the same time singing litanies." Lib. i. cap. 25.

Here we have a satisfactory proof that "the carrying of crosses and paintings of our Saviour," and piously processions, were actually "strange and unusual ceremonies" in the eyes of the pagan Saxons, and also the christian natives of Kent, in the beginning of the seventh century.

Dr. Burgess has given us documents to prove that popery thus introduced by Austin, was formally rejected by the British clergy and churches. See his work as above, pp. 59, 77, 123, 126, and The Lond. Prot. Jour. for 1832, pp. 251, and 312. We shall briefly exhibit these. "One notable story was in the chronicle, howe, after the Saxons conquered, continwall warre remayned bytwixt the Bryttayns and the Saxons; the Bryttayns being christians, and the Saxons, pagans. They sometymes treated of peace, and then mette together, and communed together; but after that, by means of Austin, the Saxons became christians, in such as Austin taught them, the Bryttayns would not after that, neither eate, nor drynk with them, nor yet salute them; because they had corrupted with superstition, ymages, and ydolatrie, the true religion of Christ." Letter from Archbp. Parker; Burgess, p. 59 and 77.

This opposition of the British pastors and churches to Austin and his system of popery, was general, and most resolute. Even Bede has recorded in his History, Book ii. ch. 2, the answer of seven bishops of the Britons, and of many other most learned men of the nation. They listened to the propositions of Austin, who exhibited his novel ceremonies and false doctrine, and then unanimously made this reply—"We will perform none of them, nor at all admit you for our archbishop." See also Usher, chap. 10. No evidence can be more complete than this, to show that the ancient christians acknowledged no supremacy, either temporal or spiritual, in the bishop of Rome.

Usher has shown, from ancient and unques-

tionable documents, that the Welch also rejected these Romish monks, and their system of popery. They declared that "they adhered to what their holy fathers held before them; who were the friends of God, and the followers of the apostles; and therefore they ought not to change them for any new dogmatists." This answer is recorded by the monk Gotelein in his life of St. Austin. See Usher, ch. 10. In the ancient chronicle of Wales, p. 254, there is a poem quoted from the famous national bard Taliesyn, whom the Britons styled the Ben Bardh, The Chief of the Bards. He flourished after the date of the arrival of St. Austin and his popish monks. The following is the close of one of the stanzas:

"Gwne by cheidw ey dhuaid
Rhac bleidhie, Rhufeinaid
A yfion gwppa."

"Wo be to him that doth not keep
From Romish wolves his sheep,
With staff and weapon strong."

In every point did the famous Culdees of Ireland and Scotland agree with the Britons. I shall quote from the Roman catholic, Bede, who wrote his history in A. D. 731, the letter of Laurentius, who was St. Austin's successor, and other popish bishops, addressed to the venerable pastors of the ancient churches throughout Scotland (that is, Ireland and Scotland, for in those early days, these two countries had the same name.) They say—"We have heard from Daganus, a bishop, and from Columbanus, an abbot, that the Scots do not, at all, differ from the Britons in their conversation. For Daganus, coming among us, not only refused to eat with us, but would not even partake of provision in the same lodgings." Again—"For even to this day it is the custom of the Britons to hold the faith and religion of the Anglo-Saxons" (that is, the papists) "in no sort of estimation, nor in any respect to communicate with them, otherwise than with pagans." Bede, lib. ii. cap. 4 and 20.

Let me now conduct my reader to the history of the Culdees, as these ancient and holy christians were called, in Ireland and Scotland. I refer to Dr. Jamieson's History of the Culdees, a quarto volume; and to the article, Culdees, in Brewster's Encyclopedia.

The name is composed of the Gallic, Irish, or Welch word Ceal, or Cel, or Kil, a retired spot, a retired spot, a place of worship, and Dia, God. Others derive it from the Irish and Gallic word Gille, or Kille, a servant, and Dia, God. Hence it means the servants of God.

The famous Columba, a native of Ireland, established the illustrious seminaries in Hii, or Iona, one of the western islands of Scotland.—The religion of Jesus Christ, says Dr. Jamieson, had, it is more than probable, found its way into Scotland before the close of the second century. Now, as the Culdees of Scotland observed Easter at the time on which their christian brethren in the south observed it, in opposition to the Romish church; and as they agreed with them in customs, ceremonies, and in every doctrine of the christian religion, it seems very evident that they all derived their religion from the same source; that is, by apostolic missionaries from the Greek church.

These Culdees used the word bishop, but with them every bishop was a regular preacher; and they met in council on the footing of perfect parity; the senior member presiding, and decisions being made by votes. These bishops, as Dr. Jamieson has shown, were ordained by "a council of seniors." The ancient popish writers do, themselves, celebrate "the piety, the purity, the humility, and even the learning of the Culdees." But then, they brought the sweeping charge against them that they preferred their own opinions to the statutes of the holy fathers! And no wonder. For these primitive and apostolic men rejected with abhorrence auricular confession, penance, and authoritative absolution; they used no chrism in baptism; they used no confirmation; they knew nothing of the mass; they abhorred the use of images in God's worship; they rejected the idolatry of invoking saints and angels. The celibacy of priests was unknown to them. Their bishops and abbots lived in the married state, like every other honest man.

St. Columba having established the seminaries