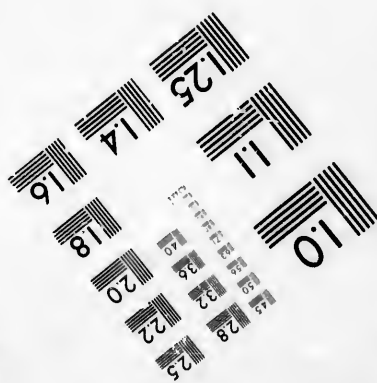
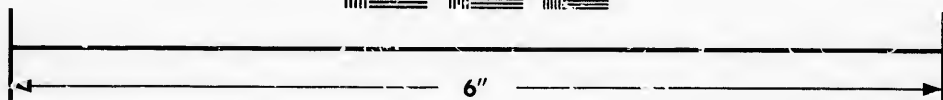
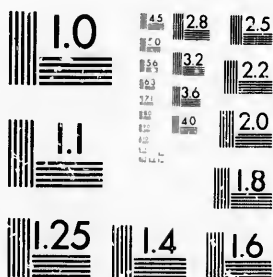


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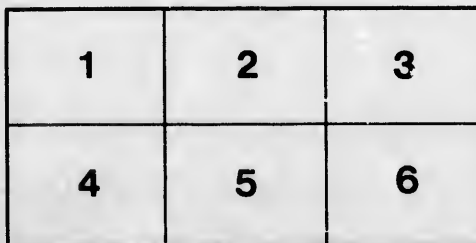
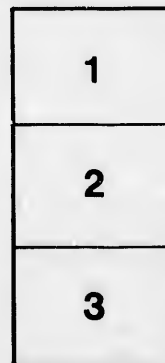
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THE
APOSTOLIC ORIGIN
OF
THE CHURCH OF ENGLAND.

A SERMON,

PREACHED IN TRINITY CHURCH, ST. JOHN, N. B.,

ON THE

ANNIVERSARY OF THE DIOCESAN CHURCH SOCIETY,

JULY 2d, 1874,

BY

FRANCIS PARTRIDGE, M. A.,

RECTOR OF ROTHESAY.

PUBLISHED BY REQUEST.

SAINT JOHN, N. B.:

PRINTED BY GEO. A. KNODELL, PRINCE WILLIAM STREET.

1874.

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TO THE
RIGHT REV. FATHER IN GOD,
JOHN,
LORD BISHOP OF FREDERICTON,
THE UNFLINCHING DEFENDER OF
THE ANCIENT FAITH OF THE CHURCH OF ENGLAND,

This Discourse is, by His Lordship's permission, inscribed

BY

HIS HUMBLE SERVANT THE WRITER.

PREFACE.

This Sermon was written in the midst of active duties, and without any idea of its being published. It has no pretensions to either elegance or originality. The historical facts have been gleaned from every possible source and have been freely used. Every quotation has been verified, and every statement supported in the Notes and Appendices by ample authorities. The writer would acknowledge his indebtedness in particular to Wordsworth's *Theophilus Anglicanus*, and to the Rev. R. W. Morgan's *St. Paul in Britain*, a little Book of learning and much research, where the reader who is interested in the subject will find it fully and ably handled.

ROTHESAY, July 8th, 1874.

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SERMON.

“ Thus saith the LORD,
Stand ye in the ways, and see,
And ask for the old paths, where is the good way,
And walk therein,
And ye shall find rest for your souls.”

JER: VI. 16.

If ever there was need that these words of the Lord JEHOVAH should be laid well to heart by Christians generally and by Churchmen in particular, that need is at the present time. I therefore make no apology for plunging at once into my subject, without many preliminary remarks. It is, the Apostolic origin of the Church of England; or, as I prefer to call it, the British Church.

I think it is fair to regard such a Meeting as this as a time of refreshing and edification both to clergy and people. There is perhaps no subject of such pressing importance to us as Churchmen which has been so little dwelt upon and enforced in the majority of our pulpits as the one I am about to bring before you. This argument from history is a perfectly legitimate one to be presented now. And if we can carry away with us some important facts in relation to the early history of the Church as the basis of our position as an independent and not a schismatical body, our time here to night will not have been ill-spent.

It is an objection frequently made now in reference to certain movements of separation from our pure and ancient church, that those who are at the present time separating from us are doing exactly the same thing which the Church of England did at the Reformation. That we cannot in justice find fault with an exodus from our communion now, on the ground of false doctrine, when we date our very existence as a Church from the same course identically, taken by our venerated fathers of the Reformation in England in the 16th century.

This argument, if it could be sustained, would justify all the schisms which have rent the Lord's body since that time.

Now it can be shown, that the Church of Britain was a distinct national Church, having her own Bishops, Priests, and Deacons, her own rites, customs, ceremonies, and institutions, hundreds of years before the Roman Missionaries ever thought of going there. That when at the end of the 6th century Roman priests were sent by Gregory the Great, Bishop of Rome, to evangelize the Saxons (not the Britons, the ancient inhabitants of the island, but the Saxons, who were themselves usurpers in the country,) they found there a regularly organized Church and hierarchy, who would not and did not submit to the demands and the innovations of their newly arrived and arrogant teachers. That, looking back further still, British Bishops were present at many of the councils which took place in those early periods, at Arles, A. D. 314;¹ at Sardica,² A. D. 347; and again, probably, at Ariminum³ A. D. 359: and others whose names could be given and whose records have come down to our times. That Constantine himself, well named the greatest of Roman Emperors, and the first to make Christianity the religion of the Empire, was not only himself a British Prince,⁴ but by direct descent, on his mother Helen's side, immediate heir to that kingdom which nourished and fostered the Christian religion when first preached in Britain.⁵ That he was elected Emperor while in Britain, and was supported in his subsequent career of victory by British troops.

Going back further still we find Britain supplying her share of noble martyrs during the persecution under Diocletian, among whom were many of her Bishops. The story of Alban the first British martyr of this period is familiar to you all. This persecution, out of ten which ravaged the other parts of the Church, was the only one which penetrated Britain. And why? Because Christianity was at this early date the *national religion* of Britain, while elsewhere it existed only on sufferance. As we approach apostolic times, the testimony to the establishment of Christianity by apostles and apostolic men, by God's providence grows clearer and clearer; till we can fix, with as great certainty as any event in remote history is capable of, its introduction, and the circumstances and persons connected with it.

Now I am going to ask your close attention while I endeavour to give you this historical evidence. I might have chosen a more popular theme. I could not have selected a more important one in its bearings on the missionary history of the Church. It furnishes a direct and complete refutation of that popular mistake of which I spoke at first.

I WILL FIRST BRING TO YOUR NOTICE A FEW FACTS.

The introduction of Christianity into Britain is claimed by the Romish Church for Augustine, who was sent by Gregory I. Bishop of Rome, in

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the year 596, with a strong body of missionaries, to preach the gospel to Ethelbert the Saxon King of Kent, whose wife, a French princess, was already a Christian. But no historical evidence can be stronger than the evidence for the fact that when Augustine arrived in Britain he found there a native Church, apostolic in doctrine and discipline, extending over England, as now so-called, and, as some suppose, Ireland, Scotland and Wales, thoroughly and permanently established, which rejected utterly and entirely his claims to be received as their Arch-bishop. He required them to conform to the Romish customs generally, and especially in the matter of the keeping of Easter. This they flatly refused to do.⁶ This native Church had its Bishops, dioceses, colleges, parochial churches, endowments, kings for nursing fathers and queens for nursing mothers,⁷ genealogies of saints, (which still exist), immense and opulent religious institutions. The Arch-bishops of London and York had retired into their Sees, under the invasion of the Saxons, only ten years before Augustine's coming.⁸ It was at one with the church in Gaul, to whom it always supplied its Arch-bishops.⁹ Its missionary operations in Italy, the very country of Augustine, and during his life, were greater than his triumph among the Saxons. "The Lombards, in northern Italy, the barbarian conquerors of Rome, were evangelized by Columba and his associates from the primitive colleges of Ireland."¹⁰ The British Church was essentially Eastern in origin. Her Christianity had come direct from Jerusalem. Many of her ceremonies and observances, among others the time of keeping Easter and the method of administering baptism, followed the example of the Eastern Churches, while the Western or Latin Church had to a certain extent departed from it. These usages alone would prove her independent and direct origin from the East. Her religious institutions were on an immense scale. The Abbey of Bangor Iscoed, supposed to have been founded by S. Paul,¹¹ and of which the celebrated Pelagius was the twentieth Abbot,¹² was one of the largest and most opulent. Its ruins are described by William of Malmesbury, in his day, as those of a city, the most extensive he had seen in the kingdom.

How is it possible to explain the existence of such a Church, plainly and undoubtedly an ancient institution, deeply fixed in the native mind and soil, in any other way than by frankly accepting its apostolic origin?

Let me read you the calm and dignified protest which the British Bishops and Abbot of Bangor in council assembled sent in answer to the claims of Augustine to their obedience as legate of the Bishop of Rome.

"Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to

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love every one according to his degree, in perfect charity, and to assist them all by word and deed in becoming the children of God. But as for any other obedience, we know of none that he, whom you term Pope, or Bishop of Bishops, can demand. The deference we have mentioned we are ready to pay him, as to every other christian, but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone, under God, our ruler to keep us right in the way of salvation."¹³

"From these and similar testimonies it is plain that Britain—1. Was a distinct diocese of the Empire. 2. That it was subject neither to the patriarch of Rome, nor to any foreign ecclesiastical jurisdiction. 3. That it had its sovereignty within itself. 4. That it never consulted the See of Rome nor any foreign power in its rites, discipline, government, or consecration of Bishops and Arch-bishops. 5. That it recognized no superior but God, to its own Arch-bishop of Caerleon."¹⁴

But the question has doubtless already arisen in your minds, "If this was so, what can be the reason that Christianity should have spread so rapidly in Britain? The island was remote from civilization. It took 300 years to reduce the proud necks of the Roman Emperors to the submission of the Cross. How then in Britain, so distant, so uncultivated, did the gospel so speedily obtain a firm hold?"

Let me point out to you

A FEW SECONDARY CAUSES.

1. Britain at the time of the crucifixion was the only free state in Europe. It was the only country which could afford security to those who were persecuted either on civil or religious accounts. For many long years did that little island, alone, withstand all the power of the Roman Empire, which never subdued it. From ancient British historians can be seen the certainty, the universality, of that freedom and love of country which has characterized Britons in every age. To Britain therefore was naturally turned the thoughts of the Christian exile, hunted from Rome on account of his faith. There was an asylum unequalled for safety. By those noble Roman roads, one of which extended from Babylon on the eastern frontier to Calais on the western, protected by one common and powerful law which rendered his life and property perfectly secure while unproscribed, he could travel to the shores of the British Channel, where only a few miles of sea separated him from the land of freedom. Can any thing be more likely (even in the absence of evidence, which is abundant,) than that multitudes of Christians, in constant danger of their lives within the Roman domains, sought and found a refuge in Britain?

2. The religion of Britain, as of all the western nations of Europe, was Druidism. This system has not received the attention and study which

its importance deserves. It was undoubtedly the primitive religion of mankind. Under the form of Buddhism it still holds its own among an immense population on the continent of Asia. "No religion," says the historian Hume, "has ever swayed the minds of men like the Druidic." It was the religion of the descendants of Japhet, as distinguished from those of Shem and Ham. As is well known, in the early ages of the world, the priesthood was always vested in the first-born. The first-born of Japhet were the Gomeridæ, (Cymry, Cimbri,) descendants of Gomer, eldest son of Japhet, who settled in Britain. Thus Britain was the centre of unity, the centre of government, to all Druidic countries. Here Druidism existed in its perfection. Its purity had been preserved by the comparative inaccessibility of the island, its freedom from foreign invasion, its character of sanctity, and its possession by the heads of the race and of the system. For two thousand long years before Christianity, it had been the established religion. Remnants of its theology¹⁵ are left to our times. Some of them have been lately discovered: and many more doubtless lie hidden among the archives of old Celtic families in Wales and Cornwall. The old British tongue in which they are written, has stood unchanged during 2000 years more. And the known love and veneration of the people, their attachment to its rule, and the determined and persistent way in which they sacrificed themselves in its defence against the full power of the Roman Empire for years upon years, prove beyond a doubt that Druidism was a religion which could train a nation of heroes, moral, elevating, beneficent: a religion based on the grand principle, which it never belied, and never betrayed, "The Truth against the world."¹⁶

The time would fail me to institute a comparison between Druidism and Christianity, and to show how the one was a preparation for the other. Suffice it to say that two of the leading doctrines of each were identical, viz: the immortality of the soul,¹⁷ and vicarious atonement.¹⁸ To these may perhaps be added a Trinity in unity of the Godhead. The most familiar name of the Druidic deity was "Yesu"; which was at once recognized in the preaching of Jesus as God. The name of the Briton's God was never changed though his religion was.¹⁹

3. Again, Druidism was a religion of peace and toleration. The law of the Jew and the policy of the Pagan alike prescribed war to the death against opposing systems. But Druidism neither forced nor persecuted. In this consisted another point of identity with Christianity.

4. But perhaps there was one thing, which, as much as any other, contributed to the rapid reception of Christianity among the Britons. Their religion and that of the Christian experienced a common persecution at the hands of the Roman government. To the worshipper of the immortal

gods they were both equally hateful. Druidism opposed a front no less firm than did Christianity itself to the whole system of the Roman mythology. They became to a certain extent identified in the popular mind by the stern laws enacted against them.

Putting all these things together, which are capable of much stronger development than time and space allow me to present now, you have a chain of secondary causes scarcely less than providential, why Christianity, while struggling so long, and at so lavish an expense of blood, for existence in civilized Rome, found its home and took deep root in a comparatively short time in the so-called barbarous Britain. As a preparation for Christianity, Druidism was superior to the Roman or Greek economies. In no part of the world could be found a soil richer or better prepared for the preaching of the gospel. "We can do nothing against the truth, but for the truth," as enunciated by S. Paul, would conciliate a Druid, and at once secure from him an attentive hearing. Druidism, humanly speaking, by its own tendencies, by its own genius, by the natural result of its own fundamental truths, melted into Christianity; and the power of God, distilling as the fruitful rains upon ground already thirsting, caused a fruit to spring up thirty, sixty, yea a hundred fold, throughout the land of our forefathers.

I will now give as briefly as possible

THE POSITIVE EVIDENCE.

A *consensus* of authorities fixes the *national* establishment of Christianity in Britain somewhere about the middle of the 2nd century.²⁰ This leaves about 120 years for the gradual conversion of the nation.

The first preacher of the Gospel of Christ in Britain is said to have been Joseph of Arimathea.²¹ He, in company with Lazarus,²² Martha, Mary, and others, were included in the first persecution of the Church by Paul of Tarsus, and in the dispersion which followed. The Sacred word says, (Acts VIII. 1.), "They were all scattered abroad except the Apostles." As I have shown, Britain was the only place of safety, and to Britain they came.²³ They were kindly and courteously received by Arviragus king of the Cimbri, and assigned, with true Druidic toleration, a dwelling and a subsistence at the *Cor* of Avàlon, afterwards called Glastonbury. Here their pure and holy lives won many converts, including the royal family, which ever after steadily maintained its christian character. The Church they there built is allowed by all historians, British,²⁴ Gallic, and Jewish, to be thus the oldest Church in the world. Its ruins still remain. This was six years previous to the consecration of Linus, brother of Claudia, and both mentioned in the epistle to the Romans, as Bishop of Rome by S. Paul himself.

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Thus the British is the oldest existing Church. Had the first Christian missionaries come from Rome, their lives would not have been safe one single day. The struggle between the power of Rome and British independence under Caractacus or Caradoc was now at its height. No one coming from the hated city would have been spared to tell the object of his journey. But to natives of the east, suffering from the same iron tyranny, sympathy and kindness were readily accorded.

Joseph of Arimathœa was probably followed by Simon Zelotes, of whom it is recorded in a way that admits not a doubt that he preached and was crucified in Britain.²⁵ The mode of his death shows at whose hands he suffered. Ah! brethren, these men found their sole satisfaction and reward in preaching Christ, caring little for fame, and less for memorial. The epitaph²⁶ of Joseph of Arimathœa at Avàlon, "Ad Britannos veni post Christum Sepelivi. Docui. Quievi:" (I taught, I have entered on my rest), is a symbol of the life of many a quiet worker for Christ, of whom we would fain know much more.

At this period Britain²⁷ was in everybody's mouth. Expedition after expedition had been launched against her, and had failed. "S. Paul, sojourning in all countries, mixing in every kind of society, must have been well acquainted with Britain and British events." There was everything in the work to attract him thither. We know from Scripture that he had Western Europe in his mind. He speaks of his intention to go to Spain. Britain could be reached quite as easily. He intends to call at Rome on his way further. Testimonies outside of Scripture,²⁸ notably that of Clement, mentioned by S. Paul, and whose epistles to the Corinthians still remain, tell us that he went to the extreme boundary of the west²⁹. Delayed in this intention by his arrest and first imprisonment at Rome, he sent Aristobulus³⁰ before him into Britain, having first consecrated him Bishop, as he sent Timothy to Ephesus and Titus to Crete.

At this time, Caractacus, whose career and speech before the Roman Senate are familiar to every school boy, was a prisoner at Rome. He had carried on the war in Britain against the Romans for many years. This war is, though unnoticed and unsung, the noblest resistance against oppression on the page of history. The best and most skilful generals³¹ had repeatedly fallen before his prowess, and it was only by treachery that he was taken at last. But he was now to fall before a mightier, even the King of Kings. While in Rome, accompanied by Brân, or Brennus, his father, who was his hostage, he became acquainted with S. Paul. It is certain from his own epistles that the Apostle was on intimate and affectionate terms with the whole family.³² And there is no reasonable doubt that Caractacus himself was begotten at this time of the apostle in the gospel through his bonds. Brân, with Manaw, Ildid, and Cyndaw, accompanied

Aristobulus to Britain, having been liberated some years before Caradoc. The mission was established on the spot in Glamorganshire known from that period till the present as "Llan-Ilid."³³ Of the saints of this "Llan," from Ilid down, there are catalogues in the "genealogies of the Saints of Britain."³⁴

Just at the time S. Paul was set free, Caradoc was liberated on condition of not again bearing arms against the Romans. Six years of S. Paul's life remain unaccounted for between this time and his second imprisonment and death. He now accompanied Caradoc, his son in the faith, to his island home, and set things in order in the Churches of Britain. Writings of S. Paul are extant in the ancient British tongue,³⁵ which attest his presence in Britain, to say nothing of other testimony to the same effect. The chain of evidence is now complete.

My brethren and fellow churchmen, do you at all appreciate the importance of this historical position of our beloved Church? It is a very strong one. Thoroughly Catholic in the true sense of the word, thoroughly anti-fanatical, thoroughly anti-papal. The historic monuments on which it rests withstand all criticism. "Around the ancient faith," says an eloquent writer, "rose hoary Cathedrals, Churches, Abbeys, Colleges, imperishable stones of witness that this Church was the primitive apostolical Church of Britain; that the papacy, with all its claims, was a novelty, an intrusion, an invention, a fable. That there never was a time when the eyes of the Christian pilgrim did not rest, in that island, on vast evidences bespeaking a Church subject to no other Church on earth, built on its own apostolic foundations, and recognizing the apostolic scriptures alone for its rule of faith." What if this pure and scriptural and apostolic faith, handed down to us in our creeds, and which, please God, we will hand down, untouched, unimpaired, as the most precious heritage we can leave to our posterity, did succumb to the pressure of the Romish power in the middle ages? That is no disgrace to us. Tell me if you can, the institution or the race that *did not bend* beneath its yoke? If the national Church of Britain yielded to the storm, it was because she had indifference and sin among her members, and traitors in those who had sworn to defend her. And yet to the thoughtful student of history, those very occasions which are usually decried as usurpations of the State power over the Church, present a very different appearance. They are, and they ought to be regarded as, the vigorous protests of the old British spirit, on behalf of their ancient faith and Church, against a domineering and grasping foreign power, to which they owe neither their origin nor their allegiance.³⁶ But no sooner was it brought about, under God's providence, that opportunity offered for the restoration of the old faith to its original purity and proportion, than the Church of Britain, under wise and skilful and learned and godly reformers,

began to re-polish the old stones which time and false doctrine had encrusted, till they shone out once more with renewed lustre. Once and yet again had she to defend herself against attacks very opposite in their character and tendency. Again did she remain true to the old paths.

God grant that we, her children, may follow this noble example in these days of no less trial and difficulty. I believe that the danger to the Church now, lies, not in complying with or following the additions to the faith which modern Ultramontaniam has imposed, so much as in yielding to the clamour of a plausible sectarianism the vital principles of our Apostolic faith and ministry. I abstain from alluding to those without the Church, to the modern phases of old errors which the Church has rejected again and again. The Church of Britain has always been protestant. Circumstances have ever made her so. She received the sacred deposit of the faith, which she has never once lost. The creeds are the same to day that they always were, unincreased, undiminished. Dimmed once and obscured, they now shine forth in unclouded brightness. Be it ours to guard them intact. In the midst of the growth of an insidious Jesuitism on the one hand and of appalling infidelity on the other, I ask intelligent men what is to stand in the gap? Is it the old faith, which *has ever been the bulwark*, or the chaos of the creedless, with no outward point of unity whatever? No. An historic unity is needed. This is the only restful principle. "Ask for the old paths, where is the good way, and walk therein.

And ye shall find REST for your souls."

Yes, brethren, REST. Rest for the intellect, tossed and wearied in the vain search for Truth; and rest for the soul, which can buffet the waves and storms of life, and float peacefully through the dark valley of the shadow of death, into the haven of Everlasting Peace, upon the safe and steady bark of a changeless Faith.

I have detained you already too long. But my head and heart are full of this subject. Under the present circumstances of danger, and on the present occasion, than which there is none more favorable in the whole year, I thought I might depart a little from the beaten track, and bear my humble testimony to the pressing need, now above all times in the history of the Church, that we should stand to the "old paths and the good way."

This congregation ever was in heart and intention true to the Church. And we all rejoice to know that an increasing zeal and love for the Church of our fathers is prompting not only this, in some respects the leading, certainly the wealthiest parish, but the whole Diocese also. Affliction leavens the lump. Beating off the sparks, which hiss and flame as they fall, moulds the mass. And so the Church of God is being leavened and moulded. This Diocese, a small unit in the great whole, was never in better

working order. Never were her clergy more alive to the only purpose for which the Church exists, the extension of the Redeemer's Kingdom on earth, and the winning of souls to God. Contributions flow in readily. The true principles of giving are becoming more clearly recognized. The handsome amount raised in this Parish will be crowned to night by a liberal offering in aid of domestic missions. We are humble, and take courage for the future.

Finally, brethren, be true to your God, and you will be true to your Church; true to the principles contained in her Prayer Book. Yield not. Swerve not from the old faith to the right hand nor to the left. Then come danger, come false doctrine, come sneers and persecution from without, and disloyalty from within; yea come the enemy in like a flood: Christ's promise stands true:—"Lo I am with you always, even to the end of the world."—**"AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST HER!"**



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NOTES.

1. Concil. Arelat. Labbe, I. 1430. (The council of Arles was convened by Constantine to legislate against the Donatists.) The following subscriptions are attached to the records:

Eborius, Episcopus de civitate Eboracensi provinciâ Britannîâ.

Restitutus, Episcopus de civitate Londinensi, prov. suprascriptâ.

Adelphinus, Episcopus de civitate coloniâ Londinensium.

(Colonia Lindi, *Lincoln*. Bingham IX. 6. Cave, Hist. Lit. I. 350,) exinde Sacerdos, *Presbyter*, Arminius, *Diaconus*.

From this it is evident that there were in A. D. 314, in Britain the three orders of *Bishops, Priests, and Deacons*. The fact of Constantine being a British Prince will account for his taking care to summon British representatives to the councils called by him. Compare Usher, *Brit. eccles. antiq.* p. 73.

2. S. Athanas. *Apol. II. init.*, Bingham IX. 15.

3. Sulp. Sever. H. S. II. *ad fin.*

4. "It is well known that the great Constantine received his Christian Education in Britain." Sozomen E. H. Lib. I. c. v.

"Helen was unquestionably a British Princess." Melancth, Ep. p. 109.

"Christ showed to Constantine the Briton the victory of the cross to his scepter." Pope Urban. Brief *Brit.*

"Constantine, born in Britain, of a British mother, proclaimed Emperor in Britain beyond a doubt, made his natal soil a participator in his glory." Pol. Vergil Hist. Brit., p. 381.

5. See appendix A.

6. "At illi nihil horum se facturos neque illum pro Archi-episcopo habituros esse respondebant." *Bede*, lib II. p. 112.

For the controversy respecting the keeping of Easter see Usher, *Religion of the ancient Irish*, cap. IX. *passim*.

7. How remarkably was this prophecy fulfilled in the case of Britain, *Isaiah XLIX. 23*. Compare *Is. LXVI. 19*.

8. Their names were *Theon* and *Tediac*. Churton, p. 26.

9. *Chron. Tungrensian.*

10. *Morgan*, p. 180.

11. "Its discipline and doctrine were certainly known as the 'rule of Paul' (*regula Pauli*) and over each of the four gates was engraved his precept 'If a man will not work, neither let him eat.' The Abbots were generally of the blood royal. Bede and other authors state the number of monks in it at 2,100. The scholars amounted to many thousands." *Morgan*, p. 204.

Others however, as Churton, *Early English Church*, ascribe its foundation to S. Germanus, who was invited to England about A. D. 429, to combat the Pelagian heresy.

12. "Pelagius heresiarchus ex Britannîâ oriundus famati illius collegii Bangor-

tensis præpositus erat in quo christianorum philosophorum 2,100 militabant suorum manuum laboribus, juxta Pauli doctrinam victitantes." *Vita Pelagii*, p. 3.

13. Hengwrt MSS; Humphrey Llywd; Sebright MSS.; Cottonian Library (British Museum), Cleopatra, E. I. 1. *Usher*.

14. *Morgan, S. Paul in Britain*. Spelmani Concilla; Sir Roger Twysden, *Historical Vindication*; Brerewood p. 113; Collier, Vol 1, p. 6. Bishop Lloyd's Government, &c., &c.

15. See Appendix B.

16. "*Y Gwir erbyn y Byd*," literally "against all being."

17. "The Druids make the immortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life." *Cæsar's Com. Lib. V.*

18. "The Druids teach that by no other way than by the ransoming of man's life by the life of man, is reconciliation with the divine justice of the immortal gods possible." *Ibid.*

19. "Hesus, Taranis, Belenus, unus tantummodo Deus, Unum Deum Dominum universi Druides Solum agnoscunt." Procopius, *de Goth.* lib. III.

"To the human mind, though not in himself, he necessarily represents a triple aspect in relation to the past, present and future; the creator as to the past, the saviour or conservator as to the present, the renovator or re-creator as to the future. This was the Druidic Trinity, the three aspects of which were known as Bell, Taran, Esu or Yesu." *Morgan*, p. 65.

20. Lucius, the King who first established the Church, was baptized by Timothy, the son of Pudens and Claudia, who was brought up on the knees of the Apostles. Claudia was sister of Linus, first Bishop of Rome, and daughter of Caractacus or Caradoc, King of the Silures, a prisoner at Rome during the time of S. Paul's first imprisonment.

21. See Appendix C.

22. "The only account we have of Lazarus outside of Scripture is in a very ancient British Triad. (Triads of Primitive Britain.) 'The Triad of Lazarus, the three counsels of Lazarus: Believe in God who made thee; love God who saved thee; fear God who will judge thee.' How could the name and counsel of Lazarus find their way into these peculiarly British memorials, but by his presence and teaching in Britain?"

23. Freculphus says they were invited by Druid teachers:

"Negotium habuit cum Druidis quorum primi præcipique doctores erant in Britanniâ." *Apud Godwin*, p. 10. *Morgan*.

24. Fuller, Spelman, Usher, Forcatulus, Publius Discipulus, Alford. Charters of the church of St. Joseph at Glastonbury, exist from King Arthur to Edward III. "This is the city which was the fountain and origin of Christ's religion in Britain, built by Christ's disciples." *Charter of Ina or Ivor*.

25. Dorotheus, Bp. of Tyre (A. D. 300). "Simon Zelotes traversed all Mauritania and the regions of the Africans preaching Christ. He was at last crucified, slain, and buried in Britain." *Synod. de Apost.*

26. Hearne's Antiquities of Glastonbury; Leland, *Ibid.*; John of Tynemouth, Ad. Jos. Arim. *Morgan* p. 145.

27. *Horace*, Carm. I, 21, 35; III, 4. 5.; IV, 14. *Epod. VII.*

28. Capellus, (*Hist. of the Apostles*.) well gives the general conclusion, "I scarcely know of one author, from the times of the fathers downwards, who

does not maintain that S. Paul, after his liberation, preached in every country of western Europe, Britain included."

29. Compare Horace's expression "Ultimos orbis Britannos" with Clement's assertion.

30. See Appendix C.

31. "Magni duces, egregii exercitus." *Tacitus*, Ann. lib. III, c. 24.

32. All ecclesiastical historians agree that the palace of Claudia was the home of the Apostles in Rome. Even Robert Parsons, the Jesuit, admits it. "Claudia was the first hostess or harbourer both of S. Peter and S. Paul at the time of their coming to Rome." *Three conversions of England*, Vol I. p. 16.

This dwelling, called the *Titulus*, afterwards S. Pudentiana, became a Church, which still retains its ancient name.

33. *Morgan*, p. 157. "We thus have two centres of Christianity in Britain, that of Joseph in Aválon, and that of the Llan-llid, called also Cor-Eurp'u, from Eurgain, daughter of Carádac, established by Aristobulus."

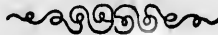
34. Achau Saint Prydain. *Achau* means a genealogy, *Llan* a consecrated enclosure.

35. See Appendix D. Triads of Paul the Apostle.

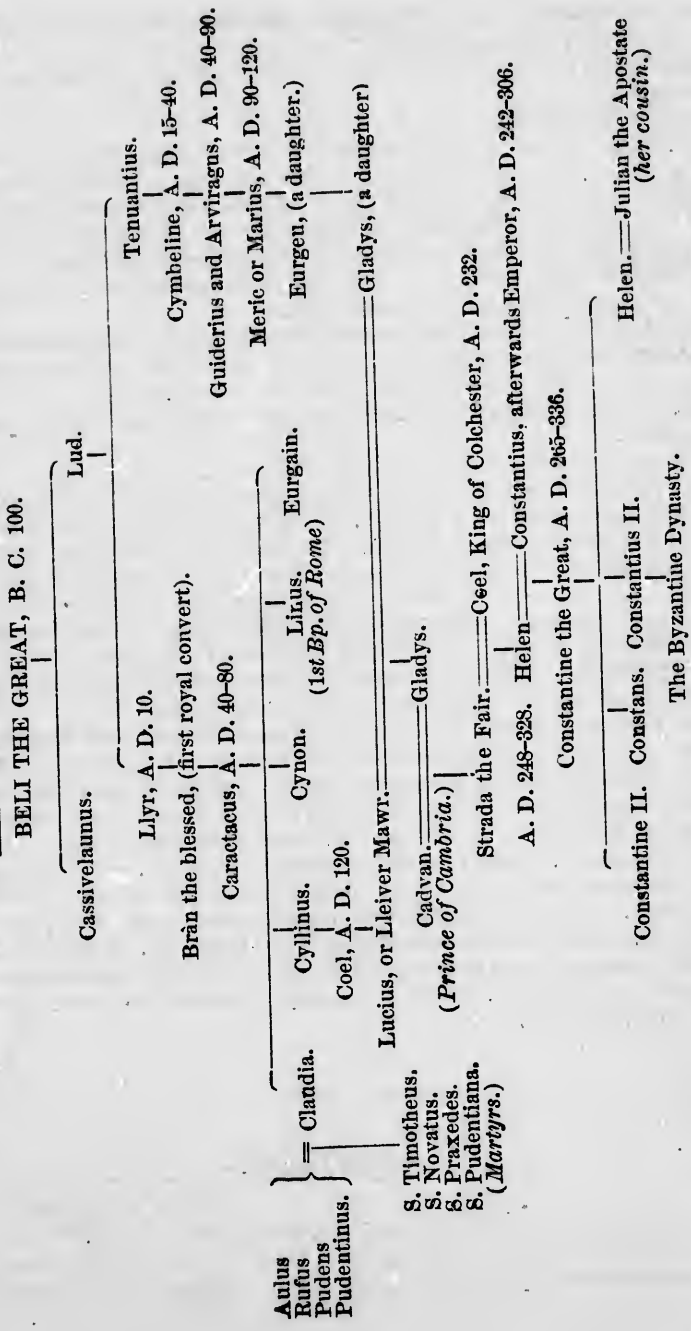
The ancient MS. in Merton College Library, Oxford, which purports to contain a series of letters between S. Paul and Seneca, has more than one allusion to S. Paul's residence in Siluria. Theodoret, *De Civ-Græc. Off. lib. IX*. "Paul, liberated from his first captivity at Rome, preached the gospel to the Britons and others in the west." Again Comment. on 2 Tim. IV. 16. "Paul travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea."

There is much more testimony as to the existence of pure British Christianity in very early times, but this expressly mentions S. Paul.

36. I allude especially to such cases as the imprisonment of Wilfrid of York, by Egfrid, King of Northumberland, for appealing to Rome, about A. D. 680. To the constitutions of Clarendon; to the Articuli Cleri, 9 Edw. II. 1315; to Statutes for the clergy, 14 and 18 Ed. III. 1340, 1344; to the Statutes of Provisors, 25 Ed. III. 1350; to 38 Ed. III. 1363, and 13 Rich. II. 2, c. 2, 1389, (Gibson's Codex, pp. 65, 69, 71); to Præmunire, 27 Ed. III. c. 1; 'for purchasing of bulls from Rome; the Crown of England subject to none.' 16 Rich. II, c. 5, 1392; and to the numberless enactments of Henry VIII, in the same direction. These were *public* and *legislative* enactments. And it is the opinion of the soundest English lawyers, (as e. g. Coke), that they were not *operative* but *declaratory* acts; no new laws, but only vindicating and enforcing the old. *Wordsworth*, p. 185.



Appendix A. Royal Christian Dynasty of Great Britain.



Aulus
Rufus
Pudens
Pudentinus.

S. Tlmotheus.
S. Novatus.
S. Praxedes.
S. Pudentiana.
(Martyrs.)

This Table is compiled from the genealogy of Constantine Palaeologus, by Rev. R. W. Morgan.

Appendix B.

DRUIDIC TRIADS.

The following are a few Druidic Triads, selected from "Triads of Ancient Britain." They will give a slight idea of the tendency of Druidic teaching.

1. "There are three men all should love: he that loves the face of his mother Nature; he that loves rational works of Art; he that looks lovingly on the faces of little Children."

2. "Three duties of every man: Worship God; be just to all men; die for your country."

3. The three things God alone can do: Endure the eternities of Infinity, participate of all being without change, renew everything without annihilating it.

4. Three things decrease continually: Darkness, Evil, and Death. Three things increase continually: Light, Truth, and Life. These will finally prevail over all.

5. Three states of existence: The Cycle of 'Ceugant,' where there is nothing of living or dead but God, and God alone can traverse it; the Cycle of 'Abred,' where all natural existence originates from death, this man has traversed; the Cycle of 'Gynfyd,' where all existence is from life to life, this man will traverse in the 'Nevoedd,' (changes of life in heaven).

6. Three things wherein man necessarily differs from God: Man is finite, God infinite; Man had a beginning, God had none; Man unable to sustain 'Ceugant' (infinity of space and time), must have in 'Gwynfyd' eternal change, cycles of existence; God sustains 'Ceugant' unchanged.

7. Three things came into being at the same moment: light, man, and moral choice.

8. The three causes of man falling into 'Abred': neglect of knowledge, aversion to good, love of evil. Occasioned by these three, man declines to his congenial state in 'Abred,' whence as before he re-ascends to humanity.

"The saying of Taliessin, the Prince-Bard and Druid, conveys a great historic truth, though over-strongly expressed:—

'Christ, the Word from the beginning, was from the beginning our teacher, and 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.'—*Morgan*.

Appendix C.

I.—Evidence for the introduction of Christianity into Britain by Joseph of Arimathea.

Gildas, the British Historian, states (A. D. 520-560) that Christianity was introduced in the last year of the reign of Tiberius Caesar. "Tempore, *ut scimus*, summo Tiberii Caesaris." (Usher calls Gildas "auctor veracissimus"). The last year of Tiberius would be his 22nd. The crucifixion took place in the 17th

year of Tiberius. Hence, if Gildas is right, Christianity was introduced into Britain five years after the crucifixion, that is, A. D. 38.

The following testimonies corroborate this assertion:—

1. Gregory of Tours. (544-595). History of the Franks, p. 133. This is Gallic testimony.

2. The Pseudo-Gospel of Nicodemus, *ad finem*, supposed to be of 4th century. (Oriental.)

3. Maelgwyn of Llandaff, uncle of S. David. (About 450).

“Joseph of Arimathæa, the noble decurion, received his everlasting rest with his eleven associates in the Isle of Avàlon. He lies in the southern angle of the bifurcated line of the Oratorium of the adorable Virgin.”

This is the testimony of one who knew the very spot where Joseph rests.

4. The Vatican MS, quoted by Baronius, (Roman Catholic) in his “Ecclesiastical Annals,” *ad annum* 35, (the year of the first dispersion), records that in this year Lazarus, Maria Magdalene, Martha, her handmaiden Marcella, Maximin, a disciple, Joseph the Decurion of Arimathæa, against all of whom the Jews had special enmity, were exposed to the sea in a vessel without sails or oars. The vessel drifted to Marseilles, and they were saved. From thence they passed into Britain, and after preaching the Gospel there, died.

5. The *Chronicon* of Pseudo-Dexter, the *Fragmenta* of Haleca, Archbishop of Saragossa, Freculphus, and Forcatulus, deliver the same statement professedly from primitive sources of unknown date. Cressy, Pitæus, Sanders, Alford (or Griffiths, next to Baronius to the most learned of the Roman Catholic writers), concur with Gildas in the year, and with the above authorities in holding Joseph of Arimathæa to have been the first who preached Christ in Britain.

Add to this the evidence of the antiquity of the Church of Glastonbury, and the proof becomes exceedingly strong.

II.—Evidence of Aristobulus's Mission.

1. The Martyrologics of the Greek Churches:—“Aristobulus was one of the seventy disciples, and a follower of Paul the Apostle. He was chosen by S. Paul to be the Missionary Bishop to the land of Britain. He was there martyred, after he had built Churches and ordained Priests and Deacons for the Island. (*Greek Men: ad 15 March*).

2. “The memory of many martyrs is celebrated by the Britons, especially that of S. Aristobulus, one of the seventy disciples.”—*Halecæ Frag. in Mar.*

3. “Aristobulus, who is mentioned by the Apostle in his Epistle to the Romans, was made Bishop in Britain.” Dorotheus, (303), *Synopsis in Arist.*

4. Adonis Martyrologia:—“Natal day of Aristobulus, Bishop of Britain, brother of S. Barnabas the Apostle. He was sent to Britain, where, after preaching the truth of Christ and forming a Church, he received martyrdom. (*In diem Martii* 17).

5. The British *Achau*, or Genealogies:—“These came with Brân the blessed from Rome to Britain; Arwystli Hên, (*senex*) Iiid, Cyndaw, men of Israel; Maw, or Manaw, son of Arwystli Hên.

"According to the genius of the British tongue, Aristobulus becomes Arwystli. A district in Montgomeryshire, on the Severn, perpetuates by its name (Arwystli) the scene of his martyrdom. The Britons must have had Arwystli in person among them; they must have been struck by the age of the venerable missionary, or the epithet *senex* would not have become a part of his name."

Morgan.

Appendix D.

TRIADS OF PAUL THE APOSTLE.

There are three sorts of men: the man of God, who renders good for evil; the man of Men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good.

Three kinds of men are the delights of God: the meek; the lovers of peace; the lovers of mercy.

There are three marks of the children of God: gentle deportment; a pure conscience; patient suffering of injuries.

Three chief duties demanded by God: justice to every man, love, humility. In three places will be found the most of God: where He is mostly sought; where He is mostly loved; where there is least of self.

The three chief considerations of a Christian: lest he should displease God; lest he should be a stumbling block to man; lest his love to all that is good should wax cold.

Three persons have the claims and privileges of brothers and sisters: the widow; the orphan; the stranger."

Ancient British Triads.

