

Why Britain?

by

Percy E. Corbett

An examination of the evidence available indicates that astronomer architects from Sumeria gave their name to Somerset. Some five thousand years ago they came to design and construct these enormous effigies, portraying them in permanent form so that their symbolism might be preserved in perpetuity for posterity - An extract from a booklet issued by the Avalon Research Foundation and published in **The Universal Voice** in 1965.

Julius Caesar following his campaign in Britain, 55 B.C., wrote with admiration of the culture of the British, their sterling character and ingenuity in commerce and craftsmanship. He referred in amazement to the number of populous cities, the architecture, universities of learning, and particularly to their religion with its belief in the immortality of the soul.

When the Levitical religion was established among the early Britons as Druidism, the Hebrew mode of worship, the order of priesthood and the institutions were identical with those held by their kinsmen in the wilderness of Arabia and later in Canaan – **Isobell Hill Elder**

The glory of Britain consists not only in this, that she was the first country which, in a national capacity, publicly professed herself Christian, but that she made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity – **Genebrand**

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E. Corbett in the absence of a current
publisher or an author's representative.**

I am delighted at this late stage of my life to put on record my sincere appreciation of, and gratitude for, the painstaking and enterprising research that my dear friend, Percy Corbett brought to bear on the fascinating role in history of the early Christians.

History books will have to be re-written, and attitudes soberly revised; because of researches of the calibre of George F. Jowett, from whom the author of this little book acquired so much of his material. Such evidence cannot be swept under the carpet. Percy was one of those whose pioneering work in this area has opened up the way to the acceptance of a startling fresh claim - that Christianity was established here in Britain within the life span of Jesus Christ's own contemporaries. (Indeed, I have good reason to know this, - because of certain personal psychic experiences. But that is another story.)

I thus thoroughly recommend this fascinating little book to readers with my love. I welcome this opportunity to pay tribute to the author's humility and complete lack of guile, while here on earth. His enthusiasm was indeed infectious.

Margaret Brice-Smith, Vice-President of the Churches' Fellowship for Psychical and Spiritual Studies, 1984

INTRODUCTION

When I went to school, I was taught that the Ancient Britons were uncivilised people who wore animal skins and painted themselves with woad. I was also taught the familiar story about Pope Gregory's reaction to the golden-haired, blue-eyed British children known as 'Angles' who had been captured by the Romans. He thought they looked like angels and sent Augustine to bring Christianity to Britain in A.D.597. I suppose that, like most Britons, these stories about our early history which were stated as facts by our teachers, were deeply imbedded in my memory. It was, therefore, with a degree of surprise and annoyance that I gradually discovered that they were not entirely true.

There is good evidence of culture among the Druids and the Ancient Britons and of Christian activity long before the arrival of Augustine and, possibly, during the first century A.D.

As readers will see on page 43, I was fortunate in my enquiries in gaining support from Professor E.G. Bowen of the University of Wales who explained why Bede, one of our early British writers on church history, omitted important information concerning the Celtic Saints.

Having maintained a constant search for truth for some forty years, and having a feeling that, although Britain had lost its place in the world in economic and political fields, it could still give a spiritual lead, I felt that Britons had a right to know about information which suggests that we have a far richer Christian heritage than we have previously been led to believe. Hence the publication of this booklet and its title 'WHY BRITAIN ?'

Percy E. Corbett.

CHAPTER 1

PRE-CHRISTIAN BRITAIN

The idea that there was culture and erudite wisdom in Britain, thousands of years before the Christian era seems strange. But how many people have delved into the mysteries surrounding Glastonbury ? How many know that in the 1930's aerial photography revealed the existence of a pre-historic Zodiac circle modelled in the hills and landscape surrounding Glastonbury ? It is ten miles wide and thirty miles in circumference. Writing in "Country Life" just after World War II, Harold Steel, who had seen the gigantic effigies from the air, claimed to have calculated the possibility of such artificial constructions having assumed their symmetrical form by chance to be ten million to one.

An extract from a booklet issued by the Avalon Research Foundation and published in "The Universal Voice" in 1965 reads:-

"An examination of the evidence available indicates that astronomer architects from Sumeria gave their name to Somerset. **Some five thousand years ago they came to design and construct these enormous effigies**, portraying them in permanent form so that their symbolism might be preserved in perpetuity for posterity."

Does not the uniqueness of the existence of the Zodiac Circle in Somerset suggest that there is something unique about the Glastonbury area ? What guiding influence brought the Sumerians to Britain ? Was it the same influence which led the Three Wise men to Nazareth ? These are fundamental questions which will be raised in different examples given in this booklet. Hence the title, "Why Britain ?"

Let us jump a thousand years and note a statement by George Jowett (1) in "The Drama of the Lost Disciples." He writes:- The art of enamelling is early identified with Britain as the production of tin. The ancient Briton was the inventor of enamelling. He was so perfect in this craft that relics reposing in the British Museum and Glastonbury Museum such as the famous Glastonbury Bowl (over two thousand years old) and the beautiful Desborough Mirror are as perfect as the day they were made. They are magnificent examples, of "La Tene" art as the Celtic design is named, their geometric beauty and excellence being beyond the ability of modern craftsmen to duplicate.

Confirmation of this technical ability of our ancestors is available from other sources. The famous British archaeologist, Sir Flinders Petrie, discovered in Old Gaza gold ornaments and enamelware of Celtic origin, dated 1500 B.C. and in reverse found Egyptian beads at Stonehenge. Jowett states that the tin that garnished the splendour of Solomon's Temple, 1005 B.C., was mined and smelted into ingots at Cornwall and thence shipped by the Phoenicians to Palestine. Herodotus, circa 450 B.C., wrote of the British Isles and its people under the name of Cassitendes, remarking on their talent in the metal industry. Aristotle, 350 B.C. was one of the first writers to name Britain the "Tin Islands." Julius Caesar following his campaign in Britain, 55 B.C., wrote with admiration of the culture of the British, their sterling

(1) *The Covenant Publishing Co. Ltd.*

character and ingenuity in commerce and craftsmanship. He referred in amazement to the number of populous cities, the architecture, universities of learning and particularly to their religion with its belief in the immortality of the soul.

The comment on religion by Julius Caesar makes one wonder on what the pre-Christian British religion was based and this question leads us to consider the Impact of Druidism In Britain.

According to Isabel Hill Elder, a writer on the Celts and early British history, Hu Gadarn Hyscion (Isaacson) son of Isaac, led a party of settlers to Britain in 1800 B.C. She states that the date was confirmed by Dr. Gerald Hawkins in his researches in connection with Stonehenge as an astronomical circle and that Sir Norman Lockyer, Edward Dallies and William Stukeley affirm that the religion of ancient Britain was patriarchal. She tells us that, when the Hebrew religion was established by the descendants of Abraham and Moses, with the tribe of Levi set apart from both civil and religious administration in the nation (Israel) small detachments there from arrived frequently in Britain bringing with them the Levitical development which they named "The Truth." This appellation was never altered in Britain and Druid (Truth) and Druthin (The Servant of Truth) were retained along with the motto (The Truth against the World) until finally **Druidism became merged with Christianity as a perfectly natural sequence**. She says that this happened in the same manner in which Christianity became the natural and prophesied sequence to the Hebrew faith.

Mrs. Elder writes:- **When the Levitical religion was established among the early Britons as Druidism, the Hebrew mode of worship, the order of priesthood and the institutions were identical with those held by their kinsmen in the wilderness of Arabia and later in Canaan.**

It is through one of their institutions, the "City of Refuge" that we shall best learn the story of Glastonbury. The term 'city' is rather a misnomer in modern nomenclature for, to them, a "city" could mean a fortified castle surrounded by smaller buildings enclosed within a high wall complete with gates. Such were the "Cities of Refuge" in biblical times which were known in Britain as sanctuaries. They were reserved for people fleeing from injustice or oppression and as a resting place for distinguished travellers. In Britain, the sanctuary was erected close to the stone circle and covered temple, where, in cases of the more important circles, was also a college - all under the Druidic hierarchy. Privilege of sanctuary was granted in Britain down to the reign of James I.

Glastonbury was an important Druidic centre from the earliest times. The Chalice Well at Glastonbury is unique, not only for its great antiquity, but for its structure which displays Egyptian influence. This is accounted for by the fact that the Hebrews, during their years of bondage, were obliged to build in the Egyptian style and this influenced their building work for many centuries.

When referring to the Zodiac Circle in Somerset, Mrs. Elder points out that the signs of the Zodiac are not necessarily connected with pagan worship, for we learn from Josephus that the signs were engraved, together with the names of the twelve tribes, on the breastplate of the Hebrew high priest. In his description of the Temple, Josephus says that the loaves on the table, twelve in number, symbolised the Circle of the Zodiac represented as sacred emblems on the tiles of the Sanctuary floor, for instance at Canterbury and Rochester.

The Sanctuary at Glastonbury retained its importance as a place of refuge into medieval times despite the changes in religious practices. One of those who fled there, according to William of Malmesbury, was the second Patrick, who was known as the Abbot of Ireland.

Before continuing with important events associated with Glastonbury, it seems - appropriate to record some details of the practices of the Druids.

According to Dudley Wright in "Druidism, the Ancient Faith of Britain," the Druidical Order in Britain is said to have numbered thirty-one seats of education, each being a cyfiath or city, the capital of a tribe.

Repentance and purification were regarded by the Druids as necessary duties. They observed one day in seven as peculiarly sanctified and made holy by the great Creator and they were wont to dedicate one-tenth of all their substances to religious purposes.

The period of novitiate and the character of the training of an aspirant to the Druidical priesthood lasted for twenty years. Four degrees were conferred during the long novitiate, the first being given after three years study in the arts of poetry and music if the candidate, by his capacity and diligence, merited the honour. The second was conferred after six years further study, if merited; the third after a further nine years study; and the final degree, equal to a doctorate, was bestowed two years later on the completion of the twenty years course.

The first requisite for admission as a disciple was unimpeachable moral character, for it was indispensably necessary that the candidate, above all things, should be above any criticism as to character and conduct.

Nine years was generally sufficient for graduation as a Bard, but his education was not considered complete for the purpose of this graduation until he had committed to memory twenty thousand verses containing in allegorical language the tenets of the Druidical faith.

About the 5th century, B.C. the 16th King of Britain, Dunvallo Molmutius, introduced laws which were later translated into Latin and were famous in Britain until the time of William the Conqueror. He made Winton (Winchester) his capital. London was only second in importance according to an Anglo-Saxon map of the world preserved in Hereford Cathedral.

Selection from his laws are:-

"There are three tests of Civil Liberty:- equality of rights, equality of taxation and freedom to come and go."

"There are three civil birthrights of every Briton; the right to go wherever he pleases, the right wherever he is to protection for his land and sovereign, and the right of equal privileges and equal restrictions."

"There are three sacred things by which the conscience binds itself to truth; the name of God, the rod of him who offers up prayers to God and the joined right hand."

"There are three persons who have the right to public maintenance; the old, the babe and the foreigner who cannot speak the British tongue."

According to Barddas (British Museum) Molmutius incorporated the Druidic Gorsedd Laws in his famous code.

Spencer sang the praises of Molmutius and Shakespeare put into the mouth of Cymbeline these words:-

"Say then to Caesar,
Our ancestor was that Molmutius
which Ordained our laws, whose use the sword of Caesar
Hath too much mangled; whose repair and franchise
Shall by the power we hold, be our good deed.
Though Rome be therefore angry
Molmutius made our laws, Who was the first of Britain which
did put His brows within a golden crown
and called Himself a king."

Since Molmutius promulgated laws which survived for at least 1500 years, we are bound to infer a state of education far removed from the level of painted savages!

It seems to me that the events which led Druidism to develop in Britain, followed by the high standard set by King Molmutius were the beginnings of important groundwork in the formation of the British character. But greater events were to follow.

If one now considers the state of Britain during the first century B.C., records reveal that there had been steady development and growth which strongly counters the ideas of the ancient Britons being 'painted 'savages.' Beram Saklatvala in (1) "The Christian Island" writes:-

"Between the time of Julius and that of Augustus (54-26 B.C.) traffic between Britain and Roman Gaul had led to a movement of 'Romanisation' among upper classes, at least in the Southern parts of the island, Strabo himself enumerates the principle British exports as wheat, cattle, gold, silver, iron, hides, slaves and clever hunting dogs. So extensive in fact was the commerce between Britain and Italy by way of Gaul that during the first three decades of the Christian era there grew up on the left bank of the Thames, on the site long since world famous as the city of London, a prosperous trading settlement."

(1) J.M. Dent & Sons Ltd.

CHAPTER 2

THE CHRISTIAN MISSION TO AND FROM BRITAIN

I am intrigued by the way which new patterns of thought which can help the human race come to life in a small way and then spread throughout the world. How did the three years ministry of one man in the Middle East catch men's imaginations in such a tremendous way ? **Is it possible that Britain was involved with Christianity in the days of the Apostles and took an active part in the early missionary work ? If it did, was this part of the Divine Plan which brought Christianity to the West as our natural heritage ?** These are questions of profound importance and my outline of events in this chapter should, I hope, help my readers to draw their own conclusions.

As related in Chapter 1, during the two thousand years B.C., Druidism with its motto, "The Truth against the World," had become established in Britain and King Molmutius had clarified the essence of the Druidic Beliefs into civil laws which were maintained up to the time of William the Conqueror. I have also suggested that the existence of the signs of the Zodiac in huge earth mounds around Glastonbury gives this area a special but somewhat mysterious significance, **it should not be surprising therefore, that the next sequence of events reveal a direct link between Palestine, early Christianity and Glastonbury.**

Kirsten Parsons wrote a booklet (1) on Glastonbury after studying the writings of Gildas, Tacitus, Cardinal Baronius, Cardinal Alford, Martial Juvenal and William of Malmesbury. She writes that:-

- (a) Joseph of Arimathea was an uncle of Virgin Mary and that as her husband Joseph died early in our Lord's life, the guardianship of Jesus would, in accordance with Jewish law, fall upon Joseph of Arimathea.
- (b) It was because of this relationship that Pontius Pilate granted Joseph's claim to the body of Jesus.
- (c) Joseph was 'the owner of a fleet of ships trading regularly with the Cornish tin mines and the lead mines of the Mendips in Somerset. His title of Nobilis Decurio indicated that he had the sole right to import lead and tin. His ships would sail up to the Bristol Channel and the river Brue to Glastonbury.
- (d) It seems reasonable that Joseph brought the boy Jesus with him on some of these trips.
- (e) Traditional songs in Cornwall include such phrases as "Joseph was in the tin trade."
- (f) An old Ordnance survey map gives the name 'Paradise' to the area around Burnham and Glastonbury. There still exists a Paradise Farm, Paradise House and a Paradise Lane. There are two villages near Glastonbury called Godney and Christon. There are also places called Cross and Palestine.
- (g) At Priddy in the Mendips, which is situated near the ancient lead mines and where tradition is strong, local people have a curious saying when they want to emphasise

(1) *Covenant Publishing Co,*

anything - which has been handed down from generation to generation it is, "As sure as our Lord stayed in Priddy."

In "The Drama of the Disciples;" George Jowett states that Joseph owned a palatial house in Jerusalem, a country residence just outside the city and another estate at Arimathea. He was an influential member of the Sanhedrin and a legislative member of a provincial Roman senate. The title, 'Decurio' recorded in St. Mark and St. Luke was a common Roman term for an official in charge of metal mines. According to the Talmud, he was the younger brother of the father of the Virgin Mary.

In Acts 8 1-4, we read that the Church of Jerusalem was scattered abroad.

An extract from 'Ecclesiastical Annals' referring to the year A.D. 36 reads:-

"In that year, the party mentioned were exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles, **Joseph and his company passed into Britain** and, after preaching the gospel there, died."

Jowett declares that there is a mass of corroborative evidence to support this historic passage by many reliable Greek and Roman authorities, including affirmations in the Jewish Encyclopaedia under 'Aries.'

Cardinal Baronius lists the exiles as:-

St. Mary, wife of Cleophas.
 St. Martha.
 St. Lazarus.
 St. Eutropius.
 St. Salome.
 St. Clean.
 St. Saturnius.
 St. Mary Magdalene.
 Marcella, the Bethany sisters' maid.
 St. Maximus.
 St. Trophimus.
 St. Sidonius (Restitutus).
 St. Joseph of Arimathea.

If this record is true, it was one of the most important events in our British history and it should be possible to trace the impact of this Christian band, not only on the British but in missionary work in Europe.

At that time Britain was inhabited by the Celts and the history of the Welsh gives us some valuable information. The Welsh are the only people retaining the ancient title of 'The People of the Cymri.' Jowett states the ancient 'Kymri' originated from King Omri, founder of Samaria, the capital of Israel. The Assyrians called their captives 'Beth Omri,' 'Beth Kymri' and people of 'Ghomri' after their king. The Greeks called them 'Kimmerioi.' Philologists assert that the Keltic or Cymric tongue is the oldest living language. The root words have an affinity with ancient Hebrew.

Educationally, the Celtic British ranked among the highest everywhere. Each city had its university apart from the special Druidic seats of learning. In A.D. 110 Ptolemy states that there existed fifty-six large cities in Britain. Marcianus says there were fifty-nine and Chrystostum wrote:-

"With the acceptance of the new order of 'The Way' (Christianity), a great impetus was given to the erection of seats of learning. To this great work the converted Prince Arviragus, then a young unmarried man, along with the rest of the royal Silurian families in England and Wales gave the fullness of their support,"

The following extract from the "British Chronicles" refers to the conversion of Arviragus by Joseph:-

Joseph converted this King Arviragus
 By his-prechying to know ye laws divine.
 And baptized him as write hath Nennius
 The Chronicler in Brytain tongue full fyne,
 And to Christian laws made hym incline
 And gave him then a shield of silver white
 A crosse and long and over thwarte full perfete
 These armes were used throughout all Brytain
 For a common syne, each man to know his nacion
 And thus his armes by Joseph Creacion
 Full longafore Saint George was generate
 Were worshipt here of mykell elder date."

The royal boundaries of the Silurians were divided into two sections. Arviragus ruled over the Southern part of England and Caradoc (Caractacus) over Cambria, (Wales). Each was king in his special domain but in times of war they united under a Pendragon or Commander-in-Chief. At that time they represented the most powerful warrior clan in Britain.

Arviragus ruled as Pendragon while his cousin was held captive in Rome. He conducted the war against the Roman Empire in a manner that gained him immortal fame. Edmund Spenser wrote "Was never king more highly magnifyde nor dread of Romans than was Arviragus."

The year A.D. 36 has been mentioned as a year in which Joseph and his party left Palestine. As the Roman invasion of Britain commenced in A.D. 42 and we know that Arviragus was famous for his resistance to the Romans, it is obvious that these events overlapped and that Arviragus could have been aware of Joseph's arrival in his kingdom. Many people will be surprised to hear that confirmation of this exists in the following extract from the Domesday Book . (Survey Folio, page 249b):-

"The Domus Dei, in the monastery of Glastonbury, called The Secret of our Lord. This Glastonbury Church possesses in its own ville XII hides of land which have never paid tax."

This gift of land accorded Joseph and his party certain privileges as every Druid was entitled to one hide of land free of tax, freedom to pass unmolested from one district to another in times of war and many other privileges.

Thus commenced a most extraordinary period in our history as the Silurian royal family became interwoven with their enemies by marriage and, at the same time, providing bastions in Britain and Rome from which great Christian, missionary work was carried out in Europe. This occurred during the A.D. 40's' and 50's only a relatively short while before the fall of Jerusalem in A.D. 70. This is in accordance with the record in Acts 8; 1-4 "The Church of Jerusalem was scattered abroad." But before continuing this theme let us return to consideration of the Important question, "Did our Lord really visit Britain ?"

George Jowett writes:~

"The Rig-Vedas, the ancient religious books of India, were written 1500 B.C. and the Druidic religion ante--dated that of India, circa 1800 B.C.

The wise men of India record the visit of Jesus among them, stating that He dwelt in Nepal. They also make several references to Britain as a great centre of religious learning, therefore, on several scores, Jesus would know of the eminence of Druidic religious wisdom. He would know from his uncle Joseph, who frequently visited Britain on his tin mining expeditions. It was popular knowledge among the Greeks and Romans who heavily populated Judea. He would know from personal contact with Britain, made when his uncle Joseph took Him on his seafaring trips to that country. Eastern and Western tradition claim Jesus completed His studies in Britain. This could be possible. At that time the Druidic universities were the largest in the world, both in size and in attendance with a listing of sixty large universities and an average attendance of over sixty thousand students. (Gildas, 'Cottonian MS' and Morgan, "History of Britain.") This is affirmed by Greek and Roman Testimony which states that the noble and wealthy of Rome and other nations sent their children to study law, science and religion in Britain."

George Jowett claims that the tax incident recorded in Matthew 17;24 when Jesus told Peter to pay the 'stranger' tax implied that He had been absent from His homeland for several years.

The following extract from a letter written by St. Augustine to Pope Gregory (Epistolas and Gregorium Papam) has some bearing on this question:-

"In the Western confines of Britain there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessaries of life. In it the first Neophites of Catholic Law, God beforehand acquainting them, found a church constructed by no human art, **but divinely constructed, or by the hands of Christ Himself**, for the salvation of His people. The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary, the Mother of God."

William of Malmesbury records in his "De Antiquitate Glastoniae that St. David A.D. 540, when he came to Glastonbury to rededicate the new church, had a dream which changed his mind. During the first night St. David slept at Glastonbury, the vision of Jesus appeared to him in a dream telling David that rededication was unnecessary saying "He Himself had long before dedicated the church in honour of His mother and the sacrament ought not to be profaned by human repetition."

In order to perpetuate the historic beginnings of the church St. David erected a new stone in addition to the old church in A.D. 546 bearing a brass tablet which read:-

"The first ground of God, the first ground of the saints in Britain, the rise and foundation of all religion in Britain, and the burial place of the Saints."

William of Malmesbury also wrote concerning the original church at Glastonbury:-

"Of wattle work at first, it savoured somewhat of heavenly sanctity even from its very foundation and exhaled it all over the country, claiming superior reverence." A model of the wattle church exists in the British Museum.

How does one account for the fact that 'Jerusalem' which was written by a British mystic, William Blake, and is often described as our second National Anthem, contains the following words:-

And did those feet in ancient time
Walk upon England's mountain green ?
And was the Holy Lamb of God
On England's pleasant pastures seen ?
And did the countenance Divine
Shine forth upon our clouded hills ?
And was Jerusalem builded here
Among those dark satanic mills ?

William of Malmesbury was invited by the Abbot of Glastonbury to study the ancient MSS there. Referring to the Eleutherian Mission at Glastonbury, A.D. 183, he wrote:-

"They also found the whole story in ancient writings how the holy apostles, having been scattered throughout the world, St. Philip the Apostle coming to France with a host of disciples, sent twelve of them into Britain to preach, and that - taught by revelation - constructed the said chapel which the Son of God afterwards dedicated to the honour of His Mother. Their leader, it is said, was Philip's dearest friend, Joseph of Arimathea, who buried our Lord."

Jowett states that Joseph died on the 27th July, A.D. 82, that he was buried at Glastonbury, and that the lid of the sarcophagus which contained his body bore the following inscription under his initials:-

"Ad Brittanos veni post Christum Sepelevi, Docui, Quievi." (To the Britons I came after I buried the Christ, I taught, I have entered my rest.)

Cressy, in "Church History of Brittany" writes:-

"Joseph was buried near the little wattle church he built."

Maelgwyn of Avalon, circa A.D. 450, wrote:-

"Joseph of Arimathea, the noble Decurion received his everlasting rest with his eleven associates in the Isle of Avalon. He lies in the bifurcated line of the Oratorium of the Adorable Virgin."

Extracts from the booklet (1) "Did our Lord visit Britain?" by the Rev. C.C. Dobson, M.A. are as follows:-

"Previous editions of this work present the theme that Our Lord not only visited Britain when a boy in the care of Joseph of Arimathea, but later, when a man, came and resided for some time at Glastonbury immediately prior to the beginning of his Ministry at the age of 30, during which visit:

He preached here, contacted the Druids and sowed the seed of a future Christian Church in our land."

"Was there a motive in His visiting Britain, and actually ministering here, without revealing His identity as the future Saviour of the World ? In doing so did - **He effect the Divine programme for the Christian age about to begin ?**

For true early British history there remains only tradition, but tradition generally springs from a foundation of facts. The Very Rev. Dean of Wells (The late Doctor Armitage Robinson) writes, referring to Glastonbury legends:-

"He who rejects them as unworthy trivialities, and will have nothing but the unclothed skeleton of historically attested facts, cuts out the poetry from life and renders himself incapable of understanding the fullness of his inheritance."

Gildas, the first British historian (A.D. 516:-570) states:-

"Christ, the True Son, afforded His Light, the knowledge of His precepts to this island during the height of, or the last year of the reign of Tiberius Caesar."

Tiberius Caesar died A.D. 37. Our Lord's suggested visit to Britain would be concluded before A.D. 27 when He began His Ministry. It was in this year that Tiberius retired from Rome to Caprae.

"With regard to the visit to Glastonbury, the port of export, we have the strange hints about a church built by Our Lord Himself. Having been taken as a boy by Joseph on this voyage and visited Glastonbury, Our Lord noticed the beauty and quiet of this island. Seeking a quiet retreat in which to spend some years alone before His Ministry He returned here as a young man, erected His own small heritage of mud and wattles, of which houses were erected in the neighbourhood, and then, in prayer and meditation, prepared for His Work and Passion."

"In Britain He would be free from the tyranny of Roman oppression, the superstition of Rabbinical misinterpretation, and the grossness of pagan idolatry and its bestial, immoral customs. In Druid Britain He would live among people dominated by the highest and purest ideals, the very ideals He had come to proclaim."

"Our Lord's stay at this place would have been strictly private, and pass unnoticed. Residents would only have taken note of Him as a quiet earnest young man living a strange, mystic, hermit life. A few years after His departure His memory would be forgotten. He did not proclaim His identity."

"The mere possibility of the truth of our Lord's visit to Britain has in the writer's view been ample warrant for its investigation, and that investigation reveals a stronger basis than he, at any rate, believed existed. It is, perhaps best that its truth should not be definitely established, lest the place should become the scene of superstitious veneration. **But the very suggestion may at least prove an inspiration to all who love the Lord and love our Land.**"

It is logical to suppose that if the claims concerning the link between Glastonbury and the early Christian Church are true, there should be evidence of the growth of Christianity also being linked with Glastonbury and Britain.

Cressy, in his "Church History of Brittany," writes:-

"In the one and fortieth year of Christ (A.D. 41) St. James returning from Spain, visited Gaul and Britain."

Professor Smith, in his "Dictionary of Christian Biography" says that St. Luke taught in Gaul, Dalmatia, Italy and Macedonia and that he made frequent trips to Britain.

"Cornelius a Lapide in Argumentum Epistolae St. Pauli ad Romanos," answers the questions why St. Paul does not salute Peter in his Epistle to the Romans by replying, "Peter, banished with the rest of the Jews from Rome by the edict of Claudius, was absent in Britain." George Jowett claims that there is plenty of evidence to show that Peter visited Britain and Gaul several times.

George Jowett writes:-

"The first man to be sent back to Gaul was Lazarus but not before the man whom Jesus had raised from the dead had left his timeless imprint on Britain in the work he wrote outlining his rules for living the Christian life. In Celtic MSS they are known as "The Triads of Lazarus." No better memorial of his laws are recorded, and nowhere else but in Britain was the word 'Triad' employed, not even in Gaul. The word is Celtic for law. The Triads of Lazarus are still preserved in the ancient Celtic records of Britain."

He went direct to Marseilles, where he first arrived in Gaul in the drifting boat with Joseph and their other companions.

Roger of Hovedon, writing of Marseilles, remarks:-

"Marseilles is an Episcopal city under the domination of the King of Aragon. Here are the relics of St. Lazarus, the brother of St. Mary Magdalene and Martha, who held the Bishopric for seven years."

An extract from ancient church records at Lyons reads:- "Lazarus returned to Gaul from Britain to Marseilles, taking with him Mary Magdalene and Martha. He was the first appointed Bishop. He died there seven years later." (A.D. 44 or 45.)

He was the first Bishop of Marseilles and founded other churches in Gaul. At Marseilles, Lyons, Aix, St. Maximin, La Sainte Baume and other places there still remain numerous monuments, liturgies, relics and traditions to his memory.

George Jowett claims that Martha did not stay at Marseilles, but was directed to Arles where she was replaced by Trophimus who became the first Bishop of Aries. He was an energetic evangelist and he became the first Metropolitan of Narbonne with Aries as his bishopric.

Maximin also left Britain for Gaul and became the first Bishop of Aix.

Similarly, Eutropius left Britain and became the first Bishop of Aquitaine.

Parmena, the first Bishop of Avignon was also a disciple of Joseph as also was Drennalus, the first Bishop of Treguier.

A Briton named Marcellus became the first Bishop of Tongres and, later Archbishop of Treves. He was martyred in A.D. 166.

The Gallic records state that for centuries the Archbishop of Treves and Rheims were all Britons supplied by the mother church at Glastonbury.

Mansuetus went to Glastonbury from Ireland. His missionary work led him to Rome and then to Gaul where he became the first Bishop of the Lotharingians in A.D. 49 with his seat at Toul. He was a friend of Linus and became the Bishop of the Christian Church in Rome

Another British missionary, St. Cadval, founded the church of Ta!entum in Italy in A.D. 170. The cathedral at Taranto is dedicated to him and his achievements are recorded in the Vatican Catalogue of Saints.

Beatus, who received his education at Glastonbury, founded the church in Helvetia (Switzerland). He was consecrated a bishop and made his headquarters at Unterseven on Lake Thun where his cell is still preserved. He died in A.D. 96.

An extract from a current Guide to The St. Beatus Caves reads:- "The Beatus Caves may be called the most interesting and historical place of the entire Bernese Oberland. Caveman dwelled there already thousands of years ago (an exact reconstruction of a prehistoric dwelling is shown to visitors). Later St. Beatus, the British evangelist, lived in the caves. (The cell of the saint with evangelist in wax can be seen by visitors.)

George Jowett writes:-

"A casual study of the life and works of St. Paul, after his arrival at Rome, shows blank periods which Scripture does not explain. They total a silence of six years. The general opinion, supported by the secular records, is that those years were spent in Gaul and principally in Britain. We know he returned to Rome from Cambria in A.D. 61 and was imprisoned there. Again he returned to Britain and Gaul. Edouard de Bazelaire traces the path of Paul's travel, circa A.D. 62, along the Aurelian Way from Rome to Arles in Gaul. With him was Trophimus, one of the original Josephian band, previously referred to, and Crescens, whom he sent to Vienne where he founded the church at Mayence, being the first Bishop there."

The Rev. R.W. Morgan in "St. Paul in Britain," writes:-

"There are six years of St. Paul's life to be accounted for between his liberation from his first imprisonment and his martyrdom at Aquae Salviae in the Ostian Road, near Rome. Part

certainly, the greater part perhaps, was spent in Britain, in Siluria or Cambria, beyond the bounds of the Roman Empire; and hence the silence of the Greek and Latin writers upon it.

The "Long Lost Chapter of the Acts of the Apostles." (The Sonnini MS) records that St. Paul preached from the summit of Ludgate Hill, London and that St. Paul's Cathedral was erected on the site.

Capellus, in "History of the Apostles," writes:-

"I know scarcely of one author from the time of the Fathers downward who does not maintain that St. Paul, after his liberation, preached in every country of the West, in Europe, Britain included."

Jowett claims that definite references to St. Paul's visit to Britain are made by Irenaeus, A.D. 125-189, Tertullian, A.D. 122-166; Origen, A.D. 185-254; Mello, A.D. 256; Eusebius, A.D. 353; Ventanius, Bishop of Jerusalem sixth century, and other writers of the Roman, Eastern, Gallic and Spanish Churches.

In the Vatican Museum there is an unusual relic in the form of a glass medallion depicting a contemporary portrait of the heads of Linus and Paul.

Jowett states that the term 'Extremity of the West' refers to Britain, and records St. Clement as writing:-

"St. Paul, having seven times worn chains and being hunted and stoned, received the prize of such endurance. For he was the herald of the Gospel in the West as well as in the East, and enjoyed the illustrious reputation of the faith in teaching the whole world to be righteous. And after he had been in the extremity of the West, he suffered martyrdom before the sovereigns of mankind; and thus delivered from this world, he went to his holy place, the most brilliant example of steadfastness that we possess."

In Merton College, Oxford there is an ancient MSS which purports to contain a series of letters between St. Paul and Seneca. In them are several allusions to St. Paul's residence in Siluria. It is known as the Paulian M.S.

It is claimed that St. Paul landed at what is now a suburb of Portsmouth, known over the ages and at present time as 'Paul's Grove.' From there, he made his way into Cambria where he founded the Abbey of Bangor. The doctrine and administration of the Abbey was known as Pauli Regula - "The Rule of Paul." All the Abbots that followed considered themselves as the direct successors of Paul. It later developed as a monastery and its membership is stated by Bede to have risen to two thousand one hundred.

His rules for living a Godly Christian life are recorded in the "ancient British Triads" as "The Triads of Paul the Apostle."

The following report was published in the 'Morning Post' on 27th March, 1931:- "The Mayors of Bath, Colchester and Dorchester and the 150 visiting members of the Friends of Italy Society were today (26.3.1931) received by the Pope. His Holiness, in a specially prepared address, advanced the theory that it was St. Paul himself and not Pope Gregory who first introduced Christianity into Great Britain."

George Jowett states that Bishop Ussher records in his "Magna Tabula Glastoniae" that every time Joseph went to Gaul he returned with more missionary helpers and that Simon Zelotes was among them. According to Cardinal Baronius and Hippolytus, Simon first arrived in Britain in A.D. 44.

Nicephorus, Patriarch of Constantinople, and Byzantine Historian, A.D. 758-829, wrote:-

"Simon, born in Cana of Galilee, who for his fervent affection for his master and great zeal that he showed by all means to the Gospel, was surnamed Zelotes, having received the Holy Ghost from above, travelled through Egypt and Africa, then through Mauretania and all Lybia, preaching the Gospel. And the same doctrine he taught to the Occidental Sea, and the Isles called Britanniae."

George Jowett states that Simon carried out a fearless, evangelizing campaign in Eastern Britain and that he was arrested under the orders of Catus Decianus. He was tried, condemned to death, crucified and buried at Caister, Lincolnshire in A.D. 61.

Of Simon, Dorotheus, 'Bishop of Tyre, A.D. 300, wrote in his "Synopsis de Apostle:"-

"Simon Zelotes, traversed all Mauretania, and the region of the Africans, preaching Christ. He was at last crucified, slain and buried in Britain."

George Jowett states that before St. Paul went to Rome, he sent Aristobulus, the father-in-law of Peter, to Britain as his representative. He was one of the original seventy elected by Christ and was the brother of Barnabus, It was his wife on whom Jesus wrought the miracle recorded in St. Matthew's gospel. It is stated that Aristobulus was in Britain before St. Paul wrote his Epistle to the Romans. According to Jowett, Aristobulus carried out his mission in Wales and was closely connected with the family of Caractacus. He was the first British Bishop and was installed as Bishop of Llan-illid,

Jowett states that Llyr Llediath (The King Lear of Shakespeare) was converted and baptised by Joseph and that he founded the first Christian church at Llandaff, His son, Bran, (father of Caractacus) abdicated his throne in A.D. 36 to assume his office as Arch-Druid of the Silures. His seat was at Trevnan, where Caractacus was born, in the parish of Llan-illid, Glamorganshire.

Cyllinus, son of Caractacus, who ruled during his father's absence in Rome, is given credit for introducing into Britain the Christening of infants with Christian names, Jestyn ap Gwrgant, Prince of Glamorgan, wrote in the eleventh century:-

"Cyllin ab Caradoc, a wise and just King. In his days many of the Cymry embraced the faith in Christ through the teachings of the saints of Cor-Eurgain, and many godly men from the countries of Greece and Rome were in Cambria. He first of the Cymry gave infants names, for before, names were not given except to adults, and then from something characteristic in their bodies, minds or manners."

In the 'British Celtic Annals' Cyllinus is registered as St. Cyllinus.

According to Jowett, Llyr Llediath was among the group of royal captives taken to Rome where he died shortly after the trial of Caractacus.

Jowett claims that St. Paul prepared a special mission to Britain from Rome. The mission consisted of Bran, Aristobulus and his son Manaw, Brennus, Ildid and Cyndaw, Eurgain (eldest daughter of Caractacus) and her husband Salog, Lord of Caer Salog or Old Sarum, Salisbury who is described as a Roman Patrician. They arrived at Llan-Ildid (meaning 'consecrated enclosure') and erected a church there as a memorial.

Eurgain is recorded as the Patroness of the Paulian Mission at Llan-Ildid and, for that reason it became known as the Cor-Eurgain Mission.

There she founded the first Cor, or Choir, and from that time onward it was considered the finest choir in the world.

Aristobulus was installed as the first Bishop of Llan-Ildid with Bran remaining as chief High Priest of Siluria at Llandaff. In the Cymric language, Aristobulus is known as Arwystli Hen and Arwystli Senex. Hen is Celtic for aged, just as senex is the Roman term. He became subject to treachery and was killed in A.D. 58 or A.D. 59.

Jowett quotes the following authorities for the existence of Aristobulus in Britain.

Cardinal Alford:-

"It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain."

Martyrologies of the Greek Church:-

"Aristobulus was one of the seventy disciples and a follower of St. Paul the Apostle, along with whom he preached the Gospel to the whole world, and ministered to them. He was chosen by Paul to be the missionary bishop to the land of Britain. He was there martyred after he had built churches and ordained deacons and priests on the island."

Dorotheus, Bishop of Tyre:-

"Aristobulus, who mentioned by the Apostle in his Epistle to the Romans was made Bishop in Britain."

Haleca, Bishop of Augusta:-

"The memory of many martyrs is celebrated by the Britons, especially that of St Aristobulus, one of the seventy disciples."

Adonis Martyrologia':-

"March 15. Natal day of Aristobulus, Bishop of Britain, brother of St. Barnabas the Apostle, by whom he was ordained Bishop. He was sent to Britain where, after preaching the truth of Christ and forming a church, he received martyrdom."

'British Achau' or 'Genealogies of the Saints';-

"There came with Bran the Blessed from Rome to Britain Arwystli Hen (Senex-old) Iliid, men of Israel, and Maw, or Manaw, son of Arwystli."

A district on the River Seven, in Montgomeryshire, from time immemorial perpetuates the presence and name of Aristobulus in the original Cymric version - Arwystli.

St. Paul, in his epistle to the Romans 16: 10 wrote:- "Salute them which are of Aristobulus household."

In a letter to the British King Oswy in A.D. 656, Pope Vitalian permitted the remains of St. Paul and St. Peter together with the remains of the martyrs St. Lawrence, St. John, St. Gregory and St. Pancras, to be removed from Rome to England and re-interred in the great church of Canterbury. George Jowett states that this document is still in existence. He says that the full facts are given by the Venerable Bede in his 'Ecclesiastical History of the English Nation.' Bede is a canonized saint in the Roman Catholic Calendar.

Professor Kinnaman, the learned American scholar and archaeologist wrote this reference about St. Paul in his book, 'Diggers for Facts':-

"The real earthly remains of the Apostle to the Gentiles sleep in the soil of England beyond the reach of the arm of the Roman law."

CHAPTER 3

THE ROMAN INVASION AND CHRISTIANITY

It must be made clear to the reader that these tremendous events in our history were centred mainly around one man, Caractacus, his ancestors and his descendants. The following list of these is repeated for ease of reference:-

LLYR LLEDIATH - King Lear of Shakespeare. Founded first Christian church at Llandaff.

BRAN - son of Llyr Llediath, Arch Druid.

CARADOC - Roman name Caractacus, ruler of Cambria (Wales). Son of Bran.

ARVIRAGUS - cousin of Caractacus, ruler of Southern Britain. Married Venus Julia, daughter of Emperor Claudius in A.D. 45

GLADYS - sister of Caractacus. Married Aulus Plautius in A.D. 45. Took the name of Pomponia.

GLADYS - daughter of Caractacus. Married Pudens (aide-de-camp to Aulus Plautius) in A.D. 45. Changed name Claudia. Mentioned by St. Paul in II Tim. 4 : 21

LINUS - son of Caractacus, consecrated by St. Paul as first Christian Bishop of Rome in A.D. 58. Mentioned by St Paul in II Tim. 4:21.

***EURGAIN** - daughter of Caractacus. Founded colleges in Wales.

***CYLLINUS** - son of Caractacus. Ruled in Wales during father's incarceration in Rome.

TIMOTHEUS)
NOVATUS) - children of Claudia and Pudens. Church St. Pudentiana still exists
PUDENTIANA) in Rome.
PRAXEDES)

COEL - son of Cyllinus. Became King with royal seat at Colchester.

HELEN - daughter of King Coel, was born at Colchester. Married Constantius Chlorus, Roman Emperor of Britain, Gaul and Spain. She became Empress Helena.

CONSTANTINE - son of Helen and Constantius. Became the first Christian Roman Emperor with seat at Constantinople.

LUCIUS - nephew of Timotheus. First British King to declare Britain a Christian nation.

AMBROSIUS - grandson of Helen and Constantius, brother of Uther Pendragon

AUREIIANUS - Uncle of King Arthur. Became King of the British Cotswolds.

* buried at Llan-llid, Glamorganshire.

martyred in Rome.

In the year A.D. 42 Emperor Claudius proclaimed in the Roman Senate that acceptance of the Druidic or Christian faith was a capital offence, punishable by death by the sword, the torture chamber or by being cast to the devouring lions in the arena at the Coliseum.

This decree was inspired by fear. The rise of Christianity in Britain and Gaul was viewed with grave consternation at Rome. Rome believed from the experience of other conquests that only violent persecution would terrify the Britons into ultimate submission. George Jowett writes that the slaughter of the British Celts endured from the time of the Claudian invasion, A.D. 42, to the close of the infamous Diocletian savagery of A.D. 320. He writes "Briton is the only nation in history ever attacked by the full might of another powerful people in an effort to purge Christianity off the face of the earth. Rome sent her very best against the British legions."

Caractacus was elected Pendragon to fight the Romans. He led the fight against the greatest Roman commanders for nine years. Emperor Claudius selected Aulus Plautius as the Commander-in-Chief of the British campaign. He arrived in A.D. 43 and made his headquarters at Chichester.

George Jowett writes about the campaign as follows:- "Modern historians, in dealing with the Roman invasions, completely ignore the reason for the great Roman invasion of Britain. Never once do they mention the Edict of Claudius, or explain that it was a war of religious extermination, designed to crush Christianity at its source. They write off the nine years of ceaseless warfare between Roman and Briton, led by Caractacus and Aviragus against the greatest Roman generals, as though it was of no significance. They give the impression that the British armies were driven like wild sheep before the Roman legions. Surely it takes little imagination from even a casual perusal of this campaign to realize that it would not take nine years for the Roman Empire to subdue opponents who were merely 'wild painted barbarians.'

By this time Rome had conquered all the world except Britain. They had defeated mighty armies skilled in warfare and led by brilliant kings and generals. The conquered nations they had enslaved in Africa, Asia and Europe testify to their despotic brutality. The same Roman generals who had accomplished these conquests led the Roman army in Britain and failed, one after the other.

With such a far-flung Empire to protect, the Roman Emperors could not afford to keep their greatest army and best commanders in Britain for nine years. Less could they afford the decimation of their veteran legions in useless combat. The enormous loss of lives on both sides sustained in many of the battles in Britain according to the records, were larger than the loss in most of the battles in World Wars I and II. Such battles do not indicate a leisurely Roman campaign in Britain. In some of the battles several of the greatest Roman generals were engaged in conducting battle strategy at one time. This was an experience never before called for of Roman generalship. . . ."

"Common sense shows there could only be one reason for this long conflict. Romans met their match in military genius and in man-to-man combat a warrior ferocity that outmatched their tough veterans. The fierce fearless spirit of the British soldiering appalled the Romans. Their bravery and disdain of death shocked them. The great Agricola, engaged in the British campaign stated that it would be no disgrace if he fell in battle among so brave a people. . . ."

"Caractacus is given official credit as being the first general to lead a Christian army in battle in defence of the faith. As Pendragon of the British, elected by them in open council, this is true. But it was Guiderius and Aviragus, who led the first battle against the Romans. It was they who stopped Aulus Plautius in his tracks. Guiderius was the first British King to fall for Christ.

"No better picture can be obtained of the relentless manner in which this-war was fought, with victory swinging from one side to the other, than by reading the reports of the foremost Roman writers, Tacitus, Martial, Juvenal and others. . . With ungrudging admiration they tell how the Silurian warriors, led by Caractacus, Aviragus and the Arch Priests, swept onward in irresistible waves over the bodies of their dead and dying comrades with battling savagery that appalled the hardened war scarred veterans of the Roman legions. For the first time the Roman soldiery heard the amazing motto of the ancient Druidic priesthood transferred into a clarion Christian battle cry. "V gwir erbyn y byd" meaning "The truth against the World." It has lived through the ages and today is the motto of the Druidic Order in Wales. . . ."

"Tacitus, the Roman historian, writing of the Claudian campaign that lasted for nine years, except for one brief six months' pause, dismally wrote that, although Rome hurled at the British the greatest army in her history, it failed to prevail against the military genius of Caractacus and the reckless fierceness of the British warrior. . . ." After two years of ceaseless warfare Claudius, recognising the futility of the struggle and the terrible drainage on his finest legions, took advantage of a reverse against Caractacus at Brandon Camp in A.D. 45 to seek peace through an armistice. A six month truce was declared in which Caractacus and Arviragus were invited to Rome to discuss the possibility of peace. The facts that followed prove that Claudius went to great lengths to come to satisfactory terms with the obstinate British leaders.

Hoping to clinch the peace the Emperor Claudius offered to Arviragus in marriage his daughter Venus Julia and, amazing as it appears, they were married in Rome during the truce period in A.D.45.

Here we have the strange instance of a Christian British King becoming son-in-law of the pagan Roman Emperor Claudius who had sworn to exterminate Christianity and Britain."

During the six months truce Aulus Plautius, the Roman Commander, remained in Britain maintaining the truce on behalf of Rome. During this interval, he married Gladys, the sister of Caractacus. It is claimed that Gladys was converted, to Christianity by Joseph of Arimathea. On her marriage Gladys took the name of Pomponia, according to Roman custom. This was the name of the Plautian clan. Later, the name Graecina was added so that she was known as Pomponia Graecina Plautius. The added name was a distinctive academic honour conferred upon her in recognition of her extraordinary scholarship in Greek. As a result of this marriage, Emperor Claudius distrusted Aulus Plautius and recalled him to Rome in A.D.47.

Gladys was put on trial and accused of being a Christian. The trial was recorded by Tacitus who wrote: "Pomponia Graecina, a woman of illustrious birth and the wife of Plautius who, on his return from Britain, entered the city with the pomp of an ovation, was accused of embracing the rites of a foreign superstition. The matter was referred to the jurisdiction of her husband, Plautius who, in conformity to ancient usage, called together a number of her relations and, in her presence, sat in judgement on his wife he pronounced her innocent."

It was the custom, by Roman law, to give priority to the nobility to judge and settle any legal disputation where the family was concerned.

The Rev. C.C. Dobson, M.A., a keen student of Celtic Roman history wrote about Gladys, "for forty years she was a leader of the best Roman society."

George Jowett wrote of her, "A brilliant woman of wide cultural learning, she was a past scholar in classical literature and wrote a number of books of prose and poetry in Greek and Latin as well as in her native language, Cymric."

Ostorius Scapula replaced Plautius and the war in Britain continued for another seven years. Finally, Ostorius Scapula was supported by Vespasian (later to become Emperor of Rome). His brother and his son, Titus (who later destroyed Jerusalem) and Geta (conqueror of Mauritania). As a result of an urgent appeal, Emperor Claudius came himself with the 2nd and 14th Legions with their auxiliaries and a squadron of elephants. He landed at Richborough, joined his other general on the eve of the battle of Clune, Shropshire in A.D. 52 and personally directed the battle.

The result was a disastrous defeat for the Britons. Caractacus sought sanctuary but was betrayed, taken prisoner while asleep and handed over to Ostorius Scapula. Together with the entire family, he was taken to Rome.

Tacitus wrote that the news of the capture of the famous British warrior sped like wildfire throughout Rome and that three million people crowded the streets of Rome to view the captive British King. The senate was specially convened to celebrate. The 'British Annals' record that Caractacus, heavily chained, walked proudly with his relatives and family behind the chariot of the Emperor.

Caractacus was the first captive kingly enemy not cast into the terrible Tarpeian dungeons. This evil experience was specially reserved for their captive kings, princes and war generals. The Roman conquerors were never noted for their clemency. They delighted in humiliating their adversaries.

Yet Caractacus appeared boldly before the Roman Tribunal and was set free with the restriction that he must remain at Rome, on parole for seven years, and neither he nor any member of his family were ever to bear arms against Rome.

His son, Cyllinus, was permitted to return to Britain and rule over the Welsh Silurians. While in Rome, Caractacus enjoyed all the privileges of a freeman. With his family he resided at the Palatium Britannicum (the palace of the British).

Julius Caesar wrote about the Britons circa 54 B.C., "They make the mortality of the soul the basis of all their teaching, holding it to be the principal incentive and reason for a virtuous life.

Believing in the immortality of the soul, they were careless of death."

Lucanus, A. D. 38, writes in 'Pharsalia' that the **Britons indifference to death was the result of their religious beliefs** and Pomonius Mela, A.D. 41, in his works, describes the British warrior in astonishment. He also ascribes the extraordinary bravery of the Britons to their religious doctrine based on the immortality of the soul. Such was the invincible spirit of the ancient Britons who formed a living wall around the sacred boundaries of Avalon in the domain of Arviragus. No Roman army ever pierced it. These were the lands which Roman writers referred to as "territory inaccessible to the Romans where Christ is taught."

Caractacus alone was subject to the parole. It was not required of any of the other royal captives. They were free to leave Rome if they desired. The first to leave were his eldest and youngest sons, Cyllinus and Cynon. Cyllinus returned to Britain to rule and act as regent in the absence of his father. Cynon entered the Silurian theological university.

The trial of Caractacus took place in A.D. 52. St. Peter went to Rome in A.D. 44. According to St. Jerome, St. Paul went to Rome in A.D. 56. So the establishment of a Christian community in the Palace of the British coincided with the visits of the Apostles.

In A.D. 53, another important event took place. Caractacus had two daughters, Eurgain the eldest, and Gladys. Emperor Claudius so admired the character and beauty of Gladys that he adopted her as his own daughter. She took his name and became known as Claudia. In her teens she was betrothed and she married Rufus Pudens Pudentius in A.D. 53.

Pudens, as he was most commonly called, was a Roman senator and formerly personal aide-de-camp to Aulus Plautius. As such he came to Britain in A.D. 42 and there is still a 'Pudens' stone at Chichester. The inscription on the stone reads:-

"The College of Engineers, and ministers of religion attached to it, by permission of Tiberius Claudius Cogidunus, the king, legate of Augustus in Britain, have dedicated at their own expense in honour of the divine family, this temple to Neptune and Minerva. The site was given by Pudens, son of Pudentinus."

George Jowett writes that their marriage was performed by the Christian pastor, Hermas, (who is mentioned in Romans 16: 14) in the palace of the British. Caractacus gave them the palace as a wedding gift and, although Pudens was a wealthy man owning vast estates in the Umbria region, they chose to live at the Palace. The Roman Martyrology records that he brought his servant staff from Umbria, numbering two hundred men and two hundred women.

Adjoining the Palace were two magnificent baths the largest in Rome. They were named after the children of Claudia and Pudens, and were known as Thermae Timotheus and Thermae Novatianae.

Pastor Hermas refers to the Palace as 'Amplissimus Pudentis domus' the 'hospitium or home of hospitality.' For many years it was a sanctuary for Christians wherein no Roman soldier dare set foot to arrest any member or guest of the Pudens household.

In addition to their sons, Claudia and Pudens had two daughters, Pudentiana and Praxedes. George Jowett writes that their son Timotheus was named after St. Timothy, Bishop of Ephesus. The Roman Martyrologies record that the children of Claudia were brought up at the knee of St. Paul.

Another event of great importance took place in A.D. 58 when Linus, son of Caractacus, was personally consecrated by St. Paul to be the first Bishop of the Christian Church in Rome. The church still stands in what was once the palatial grounds of the Palace of the British. It is known as St. Pudentiana in honour and memory of Claudia's martyred daughter.

An extract from 'The Apostolic Constitutions' reads, "Concerning those Bishops who have been ordained in our lifetime, we make known to you that they are these:

Of Antioch, Eudius, ordained by me, Peter, of the Church of Rome, Linus, brother of Claudia, was first ordained by Paul, and after Linus's death, Clemens, the second ordained by me, Peter."

In another statement, Peter states that Linus is the brother of Claudia, that he was a Briton and that he was the first Bishop of the Church of Rome.

Clemens Romanus, the second Bishop of Rome, appointed by Peter, wrote, "Sanctissimus Linus, Frater Claudio" (St. Linus, brother of Claudia).

Irenaeus, A.D. 180, who was also personally acquainted with the first Church, wrote: "The Apostles having founded and built up the church at Rome committed the ministry of its supervision to Linus. This is the Linus mentioned by Paul in his Epistles to Timothy." Irenaeus was born in Asia and became a disciple of Polycarp, Bishop of Smyrna. Afterwards, he became a presbyter of Lyons in Gaul. From Lyons he was sent as a delegate to the Asiatic churches. He succeeded Photinus in the Bishopric and was martyred under order of Severus.

In 11 Timothy 4: 21 we read: "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. So here is a link in the New Testament between the Apostles and the ancient Britons in Rome.

In my experience, few people know about this.

The Encyclopaedia Britannica records Linus as the first Bishop of Rome.

George Jowett states that Claudia, together with her daughters Pudentiana and Praxedes, laid at rest the remains of three thousand butchered martyrs within the precincts of their church and that the following memorial can still be seen carved on the walls of St. Prudentiana in Rome:-

'In this sacred most ancient of churches, known as that of Pastor (Hermas), dedicated by Sanctus Pius Papa (St. Paul), formerly the house of Sanctus Pudens, the Senator, and the home of the holy apostles, repose the remains of three thousand blessed martyrs which Pudentiana and Praxedes, virgins of Christ, with their own hands interred.'

Of this church, Cardinal Baronius writes the following comment in his 'Annales Ecclesias':-

"It is delivered to us by the firm tradition of our forefathers that the house Pudens was the first that entertained St. Peter at Rome, and that of all our churches the oldest is that which is called after the name Pudens."

The eminent Jesuit Father, the Rev. Robert Parsons, in 'Three Conversions of England' writes:-

"Claudia was the first hostess or harbourer both of St. Peter and St. Paul at the time of their coming to Rome."

But this little Christian band was only a minority and they died during further Roman persecutions. Pudens was martyred in A.D. 96, Claudia died a natural death in A.D. 97. Pudentiana was executed in A.D. 107, her brother, Novatus in A.D. 131 and her sister, Praxedes in A.D. 140.

George Jowett writes that although the names of this little band have been erased from the Calendars of Martyrs, the older records reveal the following:-

May 17. Natal Day of the blessed Pudens, father of Praxedes and Pudentiana. He was clothed with Baptism by the Apostles.

May 17. Natal Day of St. Pudentiana, the virgin of the most illustrious descent, daughter of Pudens and Disciple of the Holy Apostle St. Paul.

June 20. Natal Day of St. Novatus, son of the blessed Pudens, brother of St. Timotheus the Elder, and Virgin of Christ, Pudentiana- and Praxedes. All these were instructed in the faith by the Apostles.

August 22. Natal Day of St. Timotheus, son of St. Pudens.

September 21. Natal Day of St. Praxedes, Virgin of Christ in Rome.

November 26. Natal Day of St. Linus, first Bishop of Rome.

In A.D. 59; the parole of Caractacus in Rome ended. He returned to Britain and built a castle at Aber Gweryd, now St. Donat's Manor, in Glamorganshire. He ended his days peaceably, dying a natural death and was buried in the Cor of Ild in the same burial ground as his wife, Cyllinus, Cymon, Eurgain and Salog.

Following the death of Aristobulus, the Princess Eurgain became the chief influence in the Christian Mission. The famous Lolo MS states that Eurgain founded twelve colleges of Christian Druids for Culdee initiates at Caer Urgan, or Cor Eurgain. George Jowett writes:-

"These colleges she endowed bountifully, developing them to the highest estate in theological learning. From here many of the greatest teachers and most able missionaries flowed out in a constant stream, on into the tenth century. Her love for music and excellent talent created the first Christian choirs. Eurgain was as talented as her young sister, Claudia, and her famed aunt, Pomponia, writing hymns and anthems that rang throughout the land in chants of praise and glory. Her attention to the education of the young in the many schools she provided is a noble record. The beautiful princess Eurgain devoted her entire wealth and life in the service of Christ. The records state that she was the most beloved woman in Britain and the first Christian female saint. Her illustrious life is chronicled in the 'Genealogy of the Saints in Britain,' a beautiful woman, a noble princess, a shining star in the diadem of Christ."

On the death of Aristobulus, Ild, a man of Israel, who had gone with Bran and Aristobulus to Cambria, took charge. He is described as being a Judean convert out of Rome. In the Cymric Triads he is shown as a very capable and energetic leader. He spent many years working for the Christian mission in Cambria. The Lolo MS records, "He afterwards went to Glastonbury where he died and was buried and Ina, King of that country, raised a large church over his

grave." He is numbered first on the long list of Cambrian Saints, listed in the 'Genealogy of the Saints in Britain.."

(1)

Beram Saklatvala, in 'The Christian Island,' reports that, in 1868, there was found at Cirencester a small piece of wall plaster from a Roman building bearing the following word square:-

R O T A S

O P E R A

T E N E T

A R E P O

S A T O R

In 1926, Felix Grosser suggested that the letter could be used in the form of a cross to write the words 'Pater Noster' twice:-

A

P
A
T
E
R
A. PATERNOSTER. O
O
S
T
E
R

O

The A's and O's are Latin equivalents of the Greek letters Alpha and Omega that were used as a symbol of Christ.

A similar square was found in. houses at Pompei and four versions at Duro-Europos on the Euphrates. As Pompei was destroyed in A.D. 79 the square must be related to that year or earlier.

(1) J.M. Dent & Sons Ltd.

.CHAPTER 4

LUCIUS, CONSTANTINE, ST. GEORGE, ARTHUR AND BEDE

In the year A.D. 137, St. Timotheus, son of Claudia and Pudens, had journeyed from Rome to Britain to baptize his nephew, King Lucius, at the same time consecrating him Defender of the Faith, as legal royal successor to his ancestor, Arviragus. This event began a new wave of evangelism in Britain.

Because of his exemplary religious life and his outstanding achievements in church state, Lucius was termed in Celtic 'Lleuver Mawr' meaning the 'Great Light.' The Romans latinised his name to Lucius from the latin 'Lux' which carries the same implication as the Celtic, to the Romans, the 'Great Luminary.'

Lucius made his royal seat at Caer Winton, romanised to Winchester. The city was founded by the brilliant British king, Dunwal Molmutius, renowned in British history as one of 'the Three Wise British Kings,' the Great Numa or Law-maker. In 500 B.C., he made Winchester his royal capital, instead of the older capital, London. The city was founded on an ancient Druidic Gorsedd site.

The most notable event in the reign of King Lucius was performed in A.D. 156 when, at the National Council at Winchester, he established Christianity as the National Faith of Britain. This act is described in the British Triads as follows.

"King Lucius was the first in the Isle of Britain who bestowed the privilege of country and nation and judgement and validity of oath upon those who should be of the faith of Christ."

Jowett describes this as one of the most momentous events in Christian history, officially establishing Lucius as the first Christian king by national act of Council. He writes that the great British Edict was joyously welcomed by Christians in other lands.

Sabellus, A.D. 250, wrote:-

"Christianity was privately confessed elsewhere, but the first nation that proclaimed it as their religion, and called itself Christian after the name of Christ, was Britain."

Genebrand declared:-

"The glory of Britain consists not only in this, that she was the first country which, in a national capacity, publicly professed herself Christian, but that she made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity."

In the year A.D. 170, Lucius founded the church at Winchester now known as Winchester Cathedral.

Twenty-seven years after Lucius had nationalised Britain in the Christian faith, he sent two emissaries, Medway and Erfan, to Rome to obtain permission of Bishop Eleutherius for the return of some of the British missionaries aiding Eleutherius in his evangelising work within the Roman Empire. Gildas, Geoffrey of Monmouth, Bede, Urban, John of Teignmouth and

Capgrove confirm the date of return of the emissaries of King Lucius from visiting Bishop Eleutherius at Rome as that given in the 'British Annals,' A.D. 183.

John Foxe, author of "Acts and Monuments" recorded a letter written by Eleutherius to Lucius as follows:-

"The Roman laws and Empire we may ever reprove, but the law of God we may not. Ye have received of late through God's mercy in the realm of Britain in the Law and Faith of Christ. Ye have within you within the realm both the parties of the Scriptures. Out of them, by God's grace, with the council of your realm, take ye a law that can, through God's sufferance, rule your kingdom of Britain. For ye be God's Vicar in your kingdom, according to the saying of the psalm, 'O God give Thy Judgement to the King.'"

Medwy and Elfan returned to Britain, with Dyfan and Fagan, both British teachers who had received their schooling at Glastonbury. Elfan, Dyfan and Fagan were appointed Bishops in Britain. Elfan succeeded Theanus, first Bishop of London who died A. D. 185. The Welsh authorities state that he presided over a congregation of Christian Culdees at Glastonbury before he was sent to Rome with Medwy. On being elected second Bishop of London, Elfan was the first prelate to occupy the new church erected by King Lucius in memory of St. Peter, - St. Peter's of Cornhill, London.

Medwy was made a Doctor of Theology by Lucius.

Geoffery of Monmouth records the visit of the three newly appointed Bishops at Glastonbury as follows:-

"There, God leading them, they found an old church built, as t'was said, by the hands of Christ's Disciples, and prepared by God Himself for the salvation of souls, which Church the Heavenly Builder Himself showed to be consecrated by many miraculous deeds and many mysteries of healing. And afterwards pondered the Heavenly message that the Lord had specially chosen this spot before the rest of Britain as the place where His Mother's name might be invoked. They also found the whole story in ancient writings, how the Holy Apostles were scattered throughout the world. St. Philip coming into France with a host of Disciples sent twelve of them into Britain to preach, and that there, taught by revelation, they constructed the said chapel which the Son of God afterwards dedicated to the honour of His Mother and that to these same twelve were given portions of land for their sustenance. Moreover, they found a written record of their doings, and on that account they loved this spot above all others, and they also in memory of the first twelve, chose twelve of their own and made them live on the island with the approval of King Lucius... ..And thus, many succeeding these, but always twelve in number, abode in the said island up to the coming of St. Patrick, the Apostle of the Irish."

Lucius established three Archbishoprics at London, York and Caerlon-on-Usk. In the year A.D. 179 he built the historic church St. Peter on Cornhill, London. This church is often referred to as the first Christian church erected in London. He also founded churches at Llandaff, Cardiff (St. Mellors) and Gloucester (St. Mary de Lode) where he was interred.

In the British Museum are two coins depicting the reign of the Cross on one side and his name 'Luc' in the other side.

Foxe, in his 'Acts and Monuments' wrote:- "The said Lucius after he had founded many churches, and given great riches and liberties to same, deceased with great tranquillity in his own land, and was buried at Gloucester."

In 'A Guide to Gloucester Cathedral' the Rev. H. Haines writes:- "King Lucius was baptized on May 28, A.D. 137, and died on December 3rd. AD. 201. His feast has been kept on both these days, but the latter is now universal."

Tributes to Lucius are paid in the writings of Bede, Nennius, Elfan, Geoffrey of Monmouth, Cressy. William of Malmesbury, Rees, Baronius, Alford and Ussher who stated that he had consulted twenty three works on Lucius.

In his Ecclesiastical History, Book 1, Chapter 1, Bede wrote:-

"In the year of our Lord's incarnation 156, Marcus Antonius Verus, the fourteenth from Augustus, was made Emperor together with his brother Aurelius Commodus. In their time, whilst Eleutherius, a holy man presided over the Roman Church, Lucius, King of the Britons, sent a letter to him entreating that by his command he might be made a Christian. He soon obtained his pious request and the Britons preserved the faith which they had received, uncorrupted and entire in peace and tranquillity until the time of the Emperor Diocletian."

Bede's report about King Lucius is confirmed in the Anglo-Saxon Chronicle.

Shortly after this incident the church of St. Peter's, Cornhill, London came into existence. Over the chimney piece of the vestry room is a tablet, preserved from the Great Fire of London in 1666 bearing the following inscription:-

"Bee it known to all men that the year our Lord God 179, Lucius the first Christian king of the land then called Britaine, founded the first church in London, that is to say, the church of St. Peter upon Cornhill. And he founded there an archbishop's see and made the church the metropolitane and chief church of the kingdom; and so endured the space of 400 years unto the coming of St Austin the apostle of England, the which was sent into the land by St. Gregoire, the doctor of the church in the time of King Ethelbert. And then was the Archbishop's See and Pall removed from the aforesaid church of St. Peter upon Cornhill into Dorobernia that now is called Canterbury and there it remaineth to this day. And Millet a monk which came into this land with St. Austin, he was made the first Bishop of London and his See was made in St. Paul's church. And this Lucius king was the first founder of St. Peter's church upon Cornhill. And in the year of our Lord God 124 Lucius was crowned king and the years of his reign were 77 years."

Colchester was the Royal seat of King Coel, grandson of Caractacus and the remains of his castle can still be seen at Lexton, a suburb of Colchester. His daughter, Helen was born there in A.D. 265. Raised in a Christian household and taught by the best scholar in the land, she became a talented and accomplished woman with a capacity for political administration. Her husband, Constantine Chlorus was recognised as the Roman Emperor of Britain, Spain and Gaul. At that time, the boundaries of Gaul embraced Belgium, Holland and part of Germany. In A.D. 290, Constantius renewed and enlarged the Archbishopric of York. After the fall of London, York had become a popular resort of the Romans and several Roman Emperors had functioned from there. It now became an outstanding royal and religious city.

Treves (Trier) was the capital of Belgic Gaul and became the favourite continental residence of Empress Helen. She is given credit for founding the first cathedral there. One of the greatest art treasures still in existence is a painting entitled 'Helena' by Cima da Congliana, A.D. 1459. It depicts Helen with the cross of Christ. The city of Treves had a close association with Britain and Helen's son, Constantine, built a palace there on the same pattern as that of his grandfather's castle at Colchester. The ruins of the palace can still be seen.

Jowett states that the church of St. Helen at Colchester was built in Helen's honour and that from ancient times to to-day, the city has, for its coat of arms, the symbol of Helen of the Cross. He also states that proof that she was Empress is confirmed by the existence 'of coins in the Vatican and the British Museum bearing the words, 'Flavia Helena Augusta.'

Emperor Constantius Chlorus died thirty years before Helen in A.D. 306 at York where he was buried. Sulpicius Severus records, "Helen reigned as Empress with her son."

Helen lived during a turbulent period as in A.D. 290 Diocletian, who was in charge at Rome, began the tenth persecution of the Christians. This lasted for eighteen years and resulted in great slaughter and the destruction of churches, universities and libraries. Gildas informs us that the following were among the martyred:-

Amphibalus, Bishop of Llandaff; Alban of Verulam; Aaron and Julius, presbyters of Chester; Socrates, Bishop of York; Stephen, Bishop of London and Argulius his successor; Nicolas, Bishop of Penrhyn (Glasgow), and Melior, Bishop of Carlisle. Nevertheless, the Britons were united and, under the leadership of Constantius, the Romans were defeated in A.D. 301.

Some doubts have been raised as to whether the Empress Helena was in fact the daughter of King Coel, grandson of Caractacus.

Gladys Taylor in (1) 'Our Neglected Heritage,' Vol. 2 claims that when Edward Gibbon wrote his 'History of the Decline and Fall of the Roman Empire' he passed on the Roman fiction of Helena's birth in an innkeeper's family at the small town of Naissus in the Balkans. She writes; "Since his day, other historians and encyclopaedias have slavishly copied Gibbon. This would not have mattered if they had also been fair enough to quote earlier historians with contrary views, but the encyclopaedias, at least, completely ignore all British references. They also ignore the statement of Baronius, librarian at the Vatican during the sixteenth century, who was renowned for his honesty and was known to have involved himself in arguments with the church authorities. He was very emphatic when he wrote in his 'Ecclesiastical Annals,' "The man must be mad who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain."

Gladys Taylor also quotes other authorities. Further extracts are:-

"The Roman authority is a manuscript by Ammianus Marcellinus who was writing during the latter part of the fourth century."

"The German writer Melancthon wrote in his 'Epistles:- ' "Helen was unquestionably a British princess."

"A Jesuit, P.J. Chandlery, S.J., in his guidebook to Roman churches 'Pilgrim Walks in Rome,' tells us, "It is one of the Catholic England's greatest glories to count St. Helena and Constantine among its children, St. Helena being the only daughter of King Collus, who lived on friendly terms with the Romans and held of them his sovereignty."

"When Constantius died in A.D. 306, his son, Constantine assumed the purple and, at York, declared himself Emperor of the Roman Empire. During the next six years he remained in Britain building many new churches and institutions of learning. Then he massed a powerful army in Britain, invaded the continent, was completely victorious over Maximian and was uproariously welcomed in Rome where he ascended the Imperial throne and was officially acclaimed by the Senate and populace as Emperor."

His first act as Emperor of Rome, c.312, was to declare Rome Christian, thus ending for ever Christian persecution within the Empire.

Of this event Jowett writes:-

"What irony of fate; The Romans who first set out to destroy Britain and Christianity are finally converted to the faith nationalised in Christ by the same. British, with a Briton reigning on the Imperial throne and British warriors defending the faith where, for three hundred years, persecution of the Christians had prevailed. History has no counterpart to this strange drama. The Divine pattern was now almost complete, and Constantine was to seal it."

Polydore, in his 'History of England,' writes:-

"Constantine, born in Britain of a British mother, proclaimed Emperor in Britain, beyond doubt made his native soil a participator in his glory."

Sozomen, in 'Ecclesiastical History,' wrote:-

"The Great Constantine received his Christian education in Britain."

Pope Urban, in 'Brief Britannia,' wrote:-

"Christ shewed to Constantine the Briton, the victory of the cross for his sceptre."

The clear objects of Constantine the Great are laid down in one of his Edicts in which he said:-

"We call God to Witness, the Saviour of all men, that in assuming the government we are influenced solely by these two considerations: the uniting of the empire in one faith and the restoration of peace to a world rent to pieces by the insanity of religious persecution."

Two years after he was hailed Emperor at Rome, he created and commanded the first Christian church council after the one recorded by St. James in the Acts of the Apostles. This important church council took place in Arles, Province, in A.D. 314 and was attended by three British Bishops, Eborius, Bishop of York; Restitutus, Bishop of London and Adelphius, Bishop of Colchester. The second great council was held at Nicea in A.D. 325 when Constantine presided. Out of three hundred and eighteen bishops present, only ten were Latin speaking. The third great council was held at Constantinople in A.D. 337.

It is known as the Council of Byzantium (the ancient name of Constantinople which was named after Constantine but is now known as Istanbul). **At every council, the representative of each country took his seat in the order in which each land had received Christianity. At all times, the British Bishop retained the first seat.**

Constantine set up his government at Constantinople and there transferred the Imperial Throne of the Caesars. Jowett writes that Constantinople, York and Colchester were his favourite places of residence.

For nearly fourteen hundred years the sword of Constantine was a treasured relic among the British Coronation regalia. In the churchyard of the ancient parish church of St. Cuthbert, now in the city of York, stands a large stone cross near the main entrance in which is inscribed the following words:-

"From this parish Constantine the Great was declared Emperor, 306 A.D."

The sons of Constantine preserved the Christian principles of their great parent. They were the founders of the Byzantine Empire, but only one descendant became closely linked with Britain. He was Ambrosius Aurelianus, a grandson of Constantine. He was the son of Jovin who married a daughter of the Emperor and became King of the British Cotswolds. He was a brother of Uther Pendragon, uncle of King Arthur.

An extract from a letter written by Enid M. Griffiths of Swansea which was published in 'The Messenger of the Chalice Well' (Issue No. 15, 1970) reads:-

"Here in what is now known as Llan Moslais (which means, 'The Church in the sound of the sea or waves'), formerly Llanelan or Helens Church, we have a strip of land known as Holy Thorne. Legend has it that Joseph of Arimathea landed here with six hundred souls. There were tin mines in the area. He was not well received but, during his stay went preaching up to Montgomeryshire where an inscribed stone states, "Joseph of Arimathea stood, on this stone to preach to the people at Llanidloes, Mont."

Helena, mother of Constantine the great is supposed to have rebuilt Llanelen c. 300 A.D. as one of the twenty-nine churches which she restored. It still stood as a ruin in the reign of Edward VI and was a place of pilgrimage for centuries as it lay on the direct route from Canterbury to St. Davids."

The origin of England's patron Saint, St. George, should be mentioned here. The Diocletian persecution of Christians, which had been raging on the continent from A.D.290, reached Britain in A.D.300. At that time, a Palestinian nobleman, George of Lydda, was stationed in Britain with the Roman army. As he had been on friendly terms with Diocletian, George visited him at Nicomedia in order to make personal plea for the lives of his fellow Christians. On confession of his faith however, George was thrown into prison, tortured, tried and beheaded.

Mrs. Isobel Hill Elder in her privately printed booklet, "In Former Times," writes: "George of Lydda did not die in vain for his steadfast faith led to the repentance and conversion of Galerius and to the issue of his Edict granting complete freedom of worship to the Christians in the exercise of their faith." . . . "Since those days, the name of George of Lydda and his family badge, the Rose, have been associated with England, George eventually becoming England's Patron Saint in accordance with an ancient practice."

An extract from the dust sheet of 'ARTHUR' (1) by Beram Saklatvala reads:-

"This is an exacting documentary study, contemporary in approach, by an author who has an expert knowledge of Roman Britain and its aftermath.

That behind a legendary figure of King Arthur there stands a real person is now generally agreed. He was the last champion of Roman Britain and the last great commander of the Romanised Britons in their struggle against the Anglo-Saxon invaders.

He played a vital - and hitherto not realised part in the formation of the character of the British people. . . . Arthur emerges as an immensely - dominating figure, both triumphant and tragic, and of a calibre which makes comprehensible his permanent adoption as a national hero by the very people he so bitterly fought."

According to the researches of Beram Saklatvala, Arthur championed Christianity. On pages 34 and 35 he refers to the attendance of three British Christian bishops at the Council at Aries in Gaul in A.D.314. At the same time he refers to the heretics and writes, "It was therefore to be one of the problems which the predecessors of Arthur, if not Arthur himself, had to face as they so stoutly defended Britain's ancient and deep-rooted Christian tradition."

On pages 64 and 65 he writes:- "If the Christian faith was to serve as a unifying force it had to be verified in itself. Rome could no more permit conflicting beliefs within the Christian community than in earlier days she could permit local army commanders to develop independent policies. During the fourth and fifth centuries the church was stamping out heresies and imposing unity of belief."

Germanus, the recently appointed Bishop of Auxerre in Gaul and formerly a soldier, was sent by the Church in A.D.429 to retrieve the Britons from their flourishing heresy of Pelagius. He found the Britons living a fairly normal life, governed by local kings and their towns at least in part, maintained. His biography, written about fifty years later, shows that although the Picts and Scots were raiding and the Saxons had made landings, the situation was still far from disastrous. Germanus can refer to Britain as 'that most wealthy island.' His visit alone - it was eighteen years later - shows that communications were still open between the island and Gaul, and that the British army was not altogether unsuccessful.

During the spring of A.D.429 some of the Picts and Scots renewed their alliance with the Saxons and were harrying the countryside; the leaders of the British army appealed to Germanus for help. He gave them both spiritual and military succour. In the camp he built a temporary wooden church, in which to celebrate Easter and there he baptised such of the Britons as were not already Christians. He also took personal command of the army."

Germanus trapped the enemy in a valley, concealing his troops in the surrounding steep hills. When he and his fellow priests gave the pre-arranged signal, a triple shout of 'Alleluia,' the call was taken up by the British army, the barbarians turned and ran and the retreat became a rout.

(1) David & Charles. Newton Abbott.

Saklatvala writes:- "The Alleluia victory of 429 was a landmark, as for the first time the defence of Britain took on the nature of a crusade. A priest bore the standard and 'Alleluia' was the call. The Britons were fighting not only for their land, but for the right to remain within the Christian community. Here another precedent was set for Arthur who seized on it and closely identified the British with the Christian cause. His standard was not the Eagle but the Cross and he carried not the image of an Emperor but of the Virgin Mary. . . . Arthur was born some fifty or sixty years after this battle. He could have spoken to men whose fathers fought in it. He could study its details and the lessons it taught."

When Saklatvala is comparing Arthur with Ambrosius he writes:- "From the scanty information available, it is clear that Arthur's career was no more uniformly successful than was that of Ambrosius. When Ambrosius died, he bequeathed a united Britain as a legacy, his powers as well as his tasks being inherited by his successor. But before Arthur died, Britain was again divided and civil war had broken out. . . ."

With these contrasts in mind it is difficult to understand why Arthur rather than Ambrosius became the central figure of the British legend. . . . Two points are to be noted in particular. The first is that Arthur was much more definitely associated with the Christian cause than was Ambrosius. The latter was described as modest, strong and faithful: these are the classic Roman qualities. It is as a survivor of classical Rome that we see him. But Arthur, Nennius claims, carried an image of the Virgin Mary as a badge. This theme is echoed in other places. The Christian legend of the Grail became attached to Arthur. Where Ambrosius called upon the Britons in the name of their Roman past, reviving old disciplines and skills and evoking the grandeur and duties they had known, Arthur used their present devotion and beliefs as his rallying cry. He recognised that if Roman qualities were to serve in Europe, they had to be identified with the Christian cause; and that the barbarians had to be conquered not only because they were seizing the island from the citizens but quite simply because they were heathens. He was fighting not only for the land of Britain but for civilisation. His motives and his greatness could thus be recognised by Christian elements throughout Europe. The ages that succeeded were Christian, and the acts of Arthur the Christian champion acquired a significance and permanence that were denied to the more ancient virtues of Ambrosius."

On pages 116 and 117, when writing about the Battle of Badon (c A.D.516), Saklatvala (1) refers to the records of Gildas, the Annals of Cambria and the Annals of Tigernach. He writes:-

"The entry for the Battle of Badon is made under year AD 516 and reads, 'The Battle of Badon in which Arthur carried the Cross of Our Lord Jesus Christ for three days and three nights on his shoulder and the Britons were victors' Then we are shown Arthur carrying as his standard a Christian emblem – not the image of the Virgin Mary which Nennius tells us was borne at the Battle of Castle Guinon, but the Cross of Christ. Again the struggle of the Britons is seen as a defence of Christian civilisation against the barbarians."

In writing about the Holy Grail, Saklatvala writes:- "The central core of the Grail tradition does not bear the mark of invention: too much is left for inference. An invented story would have been more sequential and, like any artefact, would have shown a regularity and symmetry which are lacking. . . . There is no need to doubt that behind the legend lurks a real and material relic, and an account of a real and material event."

(1) *Author of 'History of the Britons.. c. 800 A.D. 39*

The tradition that Joseph of Arimathea came to Britain has been noted. With him, according to the legend, he brought the cup used by Christ at the Last Supper and, in some versions of the story, the spear that pierced his side. In Mallory's version the Grail seems to be not a drinking cup but a platter or dish from which Christ ate the Paschal lamb the night before the Crucifixion. . . . Even if this most sacred object had been brought to Britain, or was thought to have been conveyed there, why should it feature in the story of Arthur and why should . . . traditions of a military commander be so bound up with the tradition of a miracle working relic ? The reason is not hard to find. He bore Christian emblems as his ensign. He was not merely a military leader but an avowedly Christian one, of the Christian faith being one of the tools with which he bound Britain into unity, and with which he opposed the forces of local loyalties, local apathies and local ambitions. Moreover, his way of life, his possessions, and his forms of worship would have been governed by the circumstances of his position as Duke of Britain. And there are good reasons presuming it likely that a Duke of Britain would have possessed and guarded such a supremely sacred relic."

In Chapter XIII, Saklatvala quotes a record by William of Malmesbury (the monk who wrote his 'Chronicle of the Kings of England' during the first half of the twelfth century) as follows:-

"It is of Arthur that the Britons fondly tell so many fables, even to the present day; a man worthy to be celebrated, not by idle fiction, but by authentic history. He long upheld the sinking state, and roused the broken spirit of his countrymen to war.

Finally, at the siege of Mount Badon, relying on an image of the Virgin, which he had affixed to his armour, he engaged nine hundred of the enemy, single handed, and dispersed them with incredible slaughter."

Although I have pointed out omissions in Bede's 'Ecclesiastical History of the English Nation,' I feel that I should emphasise his valuable record of the miracles of St. Cuthbert (late 7th century). Bede devotes sixty-two pages to 'The Life and Miracles of St. Cuthbert, which indicates the importance he gives to this record.

Cuthbert lived and taught at the monastery at Lindisfarne. According to Bede, his miracles included:-

The cure of a swelling on his knee by an angel.

Changing the direction of winds by prayer.

Seeing the soul of Bishop Arden carried to heaven by angels.

Being supplied with food by God.

When praying by the sea, two otters approached him, breathed upon his feet, wiped them with their hair and received his blessing.

Putting out a fire by prayer.

Keeping birds off a field of barley by talking to them.

Changing water to the flavour of wine.

Casting out devils and carrying out many healing cures.

These records of miracles happening in Britain during the seventh century through the power of Christian faith are not well known and one wonders why the church does not make better use of this evidence of our Christian heritage.

At the Ecclesiastical Councils of the Roman Catholic Church, the religious representatives of each country were accorded honour of place at the Council in the order that each had received Christianity. Due to the bitter envy some of the countries bore towards the British, they vigorously sought to dispute Britain's precedence in priority but on each occasion Britain's position was defended by Vatican authority.

George Jowett writes:-

"Theodore Martin of Lovan writes of these disputes in 'Disputo ilis super Dignitatem Anglico it Gallioe in Concilio Constantiano,' A.D.1517."

"Three times the antiquity of the British Church took precedence of all other churches, being founded by Joseph of Arimathea, immediately after the Passion of Christ."

"The erudite Bishop Ussher writes in *Britannicarum Ecclesiarum Antiquitates*:

"The British National Church was founded A.D.36, 160 years before heathen Rome confessed Christianity."

St Clement of Rome, A.D.30 - 100, refers to the disciples in Britain in The Epistles to the Corinthians.'

Eusebius of Caesarea, in his 'Demonstratio Evangelica' wrote: "The Apostles passed beyond the ocean to the Isles called Britain."

Tertullian of Carthage, A.D.208, tells us that in his time the Christian Church extended to all the boundaries of Gaul and parts of Britain inaccessible to the Romans but subject to Christ.

Sabellius, A.D.250, wrote: "Christianity was privately confessed elsewhere, but the first nation that proclaimed it as their religion and called it Christian after the name of Christ was Britain."

Origen, in the third century, wrote: "The power of our Lord is with those who in Britain are separated from our coasts."

St Jerome, A.D.378, wrote: "From India to Britain all nations resound with the death and resurrection of Christ."

Arnobius, A.D.400, wrote: "So swiftly runs the Word of God that within the space of a few years His Word is concealed neither from the Indians in the East nor from the Britons in the West."

Chrysostom, the venerable Patriarch of Constantinople, A.D.402, wrote in his 'Sermo De Utilit':-

"The British Isles, which are beyond the sea, and which lie in the ocean, have received virtue of the Word. Churches are there found and altars erected. . . . Though thou shouldst go to the ocean, to the British Isles, there thou shouldst hear all men everywhere discoursing matters out of the Scriptures, with another voice indeed, but not another faith, with a different tongue but the same judgement"

Polydore Vergil, an eminent Roman Catholic divine, who wrote during the denunciations and quarrels between the Pope and Henry VIII, wrote, "Britain partly through Joseph of Arimathea, partly through Fugatus and Damianus, was of all kingdoms the first to receive the Gospel."

Sir Henry Spelman, the eminent scholar, writes in his *Concilia*, "We have abundant evidence that this Britain of ours received the faith, and that from the Disciples of Christ Himself, soon after the Crucifixion."

Taliesin, A.D.500 - 540, one of Britain's greatest scholars, Celtic Arch Druid and Prince Bard, forthrightly declares that though the Gospel teaching was new to the rest of the world it was always known to the Celtic British. He wrote, "Christ, the word from the beginning, was from the first our teacher, and we never lost His teachings. Christianity was a new thing in Asia, but there was never a time when the Druids of Britain held not its doctrines."

Gildas, A.D.520, Britain's foremost early historian, wrote in his 'De Exidio, Britannioe,' "We certainly know that Christ the True Son afforded His Light, the knowledge of his precepts to our Island in the last year of Tiberius Caesar" (A.D.37/38).

Up to A.D.300 at least, Bede does not mention the Welsh and Caractacus in 'The Ecclesiastical History of the English Nation' although he refers to the Roman invasions.

This is a serious omission because of our involvement with the Welsh and their early involvement with the early Church, it seems incredible that Bede omits this and also that he does not refer to Glastonbury.

In the Introduction to the book, we are told that we know from his writings that he had visited Lindisfarne to the North and York to the South but there is no reason to think that he ever went further from his home.

We are told that this period was a dark age in the history of Europe but that Theodore of Tarsus and Benedict Bescop had brought back many books from Europe and that the library at York was one of the richest in Western Europe. We are also told that Bede is the Father of English History on two counts: firstly, he was the first to attempt to discover and relate the history of this island primarily as a history of religion, but not including other aspects and, secondly, he was the first Englishman to approach the writing of history with a full sense of responsibility. He wrote in Latin and his works were translated by Alfred the Great.

As he deals with the period from 60 B.C to A.D.156 in just over two pages in a book dealing with the history of England, it is obvious that the information about the stirring events in the early Church and Britain was not available to him. He does not refer to Caractacus and his family links with Rome and the early Christians. His reference to the Roman invasion under Claudius is brief and is confined to his military achievements. There is no mention of the missionary work in Europe which stemmed from Britain. In Chapter 1 of his book, he refers to Scotland and Ireland, but not to the Welsh. In his brief description of the invasion of Julius Caesar he refers to the Britons as the barbarians. It also seems extraordinary that Bede does not include King Arthur in his books. It would seem, therefore, that his records were limited by the amount of information available to him.

Beram Saklatvala in his introduction to (1) 'The Christian Island' wrote the following about the visit of St. Augustine:-

"It was not the barbarous and pagan nation of the English which received St. Augustine with hostility. Indeed their king in Kent welcomed them to preach and to proselytise at will. On the contrary, it was the old Christian communities in areas where the English had not yet penetrated, and where the old Roman-British culture still lingered, which resented the coming of his mission from Rome, and which disputed with bitterness St. Augustine's authority.

They saw his coming as an arrogant intrusion and his avowed intention to convert the inhabitants of the island as an insult to their own constant faith. For they knew that Christian communities had dwelt in Britain for many centuries, and that by St. Augustine's time the religion had been destroyed only in those regions that had suffered the full scale invasion of the Angles, Saxons and Jutes from Germany. Certainly from the early fourth century, when under the Emperor Constantine, Christianity had become the official religion of the Roman Empire, it had flourished in Britain as elsewhere. Legend and myth bear witness to a belief that it had come here in Apostolic times, within a few years of the Crucifixion.

Archaeological and documentary evidence alike bear witness to the fact that Christianity was firmly established in Britain during the centuries before the coming of St. Augustine.

According to Bede, Augustine met seven bishops and learned men from monasteries and tried to win their allegiance to the Roman See by threats and entreaties but failed.

During my research into Celtic history, I was privileged to receive help from Professor E.G. Bowen of Aberystwyth University. In his letter of the 17th October, 1971, he wrote:-

"You are right in stressing that Bede does not mention the Celtic past and its Christianity. This, after all, was only natural. He disliked the Celtic Church and was hostile to the Celtic Saints and their antecedents. He was concerned in establishing the power of the Roman Church. Not only does he not mention Caractacus or Linus, but he does not even mention St. Patrick ! You could canalise a lot of your notes around Bede's attitude to the British Church and the fact that historians have always followed Bede and the rest has been forgotten. That's why your book is so important.

As you know, modern archaeology is showing that the lands around the Severn Estuary were in the closest contact by the sea routes with the Mediterranean and with Rome and Palestine. All your Caractacus, Joseph of Arimathea, Glastonbury and King Arthur material should be linked with this."

The following extracts from (2) 'The Saints of Cornwall' by Canon G.H. Doble are also of interest:- "We have more information as to the cult paid to St. Perran at Perran-Zabulo before the Reformation than about the cult of any other Cornish saint, and, standing at the lonely oratory amid the sand hills, or the great stone cross close by, we feel, more than anywhere else in the country, that we are treading in the footsteps of one of those makers of Christian Cornwall whose names remind us of the strange and picturesque Celtic Church which flourished here long before English Christianity existed."

(1) *J.M. Dent & Sons Ltd.* (2) *The Holywell Press. Oxford.*

"Our researches have thus led us to an important discovery, which promises to throw new light on the history of the Celtic peoples in the fifth and sixth centuries. **South Wales during this period was covered with flourishing monasteries**, founded in many cases by members of the princely houses of Brycheiniog, Ceredigion and Dyfed who had become monks. A great expansion of monasticism followed, and monasteries were founded all over the north of Somerset, Devon and Cornwall, and in Brittany. Padstow, as being a key position on the ancient trade route from Wales and Ireland across the Cornish peninsula to the continent, played a very important part in this development of missionary enterprise."

CHAPTER 5

Poets, Writers, The Royal Family and the Coronation Stone.

(1) FC Happold, in his paperback on 'Mysticism' writes'-

"In the true mystic there is an extension of normal consciousness, a release of latent powers and a widening of vision, so that aspects of truth unplumbed by the rational intellect are revealed to him. Both in feeling and thought **he apprehends an immanence of the temporal in the eternal and the eternal in the temporal.**

In the booklet (2) 'Greater than we know,' Ian Fearn writes:- 'Poetry is the speech of the Spirit. The spirit of the poet moves on wings. He does not trudge along the miry ways of the world. Though his feet may be firm on the earth, his spirit transcends its limits. He sees beyond what the eye can sense; hears sounds that the ear cannot register; **he tastes the quality of truth and touches reality that the feelings cannot fathom.**

These statements are complimentary and it seems reasonable, therefore, to consider to what degree British poets confirm the general theme of this book concerning the Christian aspect of our British heritage.

In her introduction to her booklet, (3) 'Seven English Poets and Mysticism,' Miss V.S. Staff writes:- "Mysticism is experienced: it is to be seen in the world of Nature, and it can be heard in music. . . Mortals communicate by speech and song and as mystical thought is in its nature beautiful, it is to be expected that those who speak of it will be poets, . . . **English poetry is rich in Mysticism.**"

Caedmon - Vera Staff tells us that one of our earliest known English poets is Caedmon, an illiterate herdsman who was employed by the religious community at Whitby founded by the Abbess Hyld in the seventh century. It was the custom in those times for great households to have attached to them a bard who, at feasts, would sing to the company while accompanying himself on the harp. The instrument was then passed round and each one took his turn to sing. At Whitby, the themes chosen would naturally be religious ones and it was said that Caedmon was grieved because he could not take part in this act of praise. On that account he left the table to return to his lonely hut. But that night he had a dream which he believed was from God. In it he heard a voice which said: "Sing Me somewhat Caedmon." The herdsman replied, "I cannot, Lord." The voice came again: "Nevertheless you shall." Caedmon asked, "What shall I sing ?" The voice: "Sing Frumsceaff" (of the beginning of created things). Suddenly and miraculously (because without education) Caedmon wrote the story of the Creation, in the unrhymed alliterative verse of Anglo-Saxon times. The poem ran 3,000 lines, was written in the Northumbrian dialect, is dated by our scholars as belonging to the end of the seventh century, and is preserved for us in one of our four unique Anglo-Saxon MSS of those times, the so-called 'Junian Manuscript,' now at Oxford. Attention was first paid to this MS in Milton's time, for his friend Junius was the editor, and it may be that 'Paradise Lost' owes something to Caedmon's 'Genesis.' His other poems were also scriptural: 'Exodus,' 'Daniel' and the 'Dream of the Rood.'

(1) *Penguin Books Ltd* (2) *New Renaissance Publications - Laughton, Sussex,*
 (3) *Churches' Fellowship for Psychical and Spiritual Studies*

William Blake - I have already referred to the hymn 'Jerusalem' being regarded as our second National Anthem, but why should William Blake hold this unique position in our British heritage ? Vera Staff describes him as a genius, a painter and a poet of great originality **but also a psychic and seer.**

He lived in a visionary world from his earliest days. He saw angels walking among haymakers at the age of four and at the age of eight or so spoke of seeing a tree at Peckham Rye starred with angels. Whilst serving an apprenticeship to an engraver in London, he was sent to make drawings of the monuments in Westminster abbey. Whilst he was there he 'saw' Christ and His Apostles among the tombs, and he both saw a great procession of monks and priests, choristers and censer-bearers, and heard their chant. When his younger brother Robert died of tuberculosis, Blake 'saw Robert's soul rising through the ceiling clapping its hands for joy.' Later, he wrote, "I know that our deceased friends are more really with us than when they were apparent to our mortal past. Thirteen years ago I lost a brother, and with his spirit I converse daily and hourly in the spirit. I hear his advice, and even now writes from his dictate." His brother is said to have revealed to Blake in a vision the secret of illuminated printing.

He stated, "A spirit or a vision are not a cloudy vapour, or a nothing: they are organised and minutely articulated beyond all that the mortal and perishing nature can produce. **Spirits are organised men.**"

Blake described himself as a Christian religion in every way. **"One wonders why the subject of one of his earliest engraving was Joseph of Arimathea among the Rocks of Albion ?**

Thomas Traherne - It is interesting how the theme of immortality referred to earlier as the reason for the ferocity with which the Britons fought against the Romans, is continued by the poets. The following examples from the works of Thomas Traherne confirm this:-

"The heavens and the earth and all the creatures are gifts and token of His Love. Men and angels are a present of His Love endlessly serviceable to every soul that is beloved."

"It is evident that Spirits fill no room, though they see all things."

From his 'Christian Ethicks':- "Let it be your care to dive to the bottom of true religion and to suffer not your eyes to be dazzled with its superficial appearance. Rest not in the helps and remedies that it bringeth but search for the hidden manna, the substantial food underneath."

Vera Staff writes of Traherne: "He had a special kind of vision, or spiritual clairvoyance; the description he gives of his impressions as an infant and a child remind us of statements we now receive from those who have passed into the next life and try to tell us what their surroundings are like, or the supernormal experience of mystics who are still in the body."

Arthur Christopher Benson (1862-1925)

The author of 'Land of Hope and Glory' was a gifted son of the Archbishop of Canterbury and it is not surprising that the words were set to music by Sir Edward Elgar as the theme is in harmony with our spiritual heritage described in previous chapters. The following lines particularly emphasise the theme:-

"Thine equal laws, by freedom gained
 Have ruled thee, well and long;
 By freedom gained, by truth maintained.
 Thine Empire shall be strong."

"Thy fame is ancient as the days,
 As ocean far and wide;
 A pride that dares, and heeds not praise,
 A stern and silent pride."

"Land of Hope and Glory, mother of the free,
 How shall we extol thee who are born of thee ?
 Wider still and wider shall thy bounds be set;
 God, who made thee mighty,
 Make thee mightier yet."

Our history of resistance to domination, the inheritance of the Druidic motto, 'The Truth against the World' and the records of our early links with the Christian Church are all nobly expressed in this hymn which might well be called our third national anthem.

Shakespeare - It would seem irrelevant to comment on the following well known passage by Shakespeare in Richard II as it is evident that the lines suggest that Britain has developed under Divine guidance and that there has been a direct link with Christianity.

"This royal throne of kings, this sceptred isle,
 This earth of majesty, this seat of Mars,
 This other Eden, demi-paradise,
 This fortress built by Nature for herself
 Against infection and the hand of war,
 This happy breed of men, this little world
 This precious stone set in the silver sea,
 Which serves it in the office of a wall
 Or as a moat defensive to a house,
 Against the envy of less happier lands.
 This blessed plot, this earth, this realm, this England,
 This nurse, this teeming womb of royal kings,
 Feared by their breed and famous by their birth,
 Renowned for their deeds as far from home
 For Christian service and true chivalry."

The following extract from King John continues the theme:-

"This England never did, nor never shall,
 Lie at the proud foot of a conqueror
 But when it first did help to wound itself:
 Now these her princes are come home again,
 Come the three corners of the world in arms,
 And we shall shock them, Nought shall make us rue
 If England to itself do rest but true."

Jameson Thomson (1700-1748) - We are told that the author of 'Rule Britannia,' Jameson Thomson, was not a great poet but a great lover of nature. It is surely a fair comment that those who love nature draw nearer to God than most people and that they can respond more readily to Divine inspiration. The first verse rings out the theme of divine guidance and freedom and one wonders whether our young people, who sing this so heartily at the end of a season's Promenade Concerts at the Albert. Hall, London, do so with an instinctive awareness of their British heritage.

"When Britain first, at Heavens command,
Arose from out the azure main,
This was the charter of her land,
And guardian angels sang the strain.
Rule, Britannia ! Britannia rules the waves !
Britons never, never, never shall be slaves,"

This continuing emphasis on freedom is interesting as it is an essential quality for spiritual growth. The confined spirit is like a bird in a cage but which longs to soar into the air and sing.

Further extracts are:-

William Cowper - From 'The Task';-

"Slaves cannot breathe in England;
if their lungs receive our air,
that moment they are free;
They touch our country and their
shackles fall."

Samuel Butler - From 'Erewhon';-

"The wish to spread those opinions that we
hold conducive to our own welfare is so
deeply rooted in the English character
that few of us can escape its influence."

D.H. Lawrence - From 'Dull London':-

"The English people on the whole are surely the
nicest people in the world and everyone makes
everything so easy for everybody else, that
there is almost nothing to resist at all."

The Royal Family

The Royal House of Great Britain is the one which can trace its lineage and title back to King David. Its monarchs are crowned and anointed in the same ritual, seated on the Israel Stone and are hailed with the same cry "God save the King" which hailed Saul, the first King of Israel.

The prophet, Balaam used the symbols of the lion and the unicorn in connection with Israel which are the emblems on the royal coat of arms in Great Britain to-day.

Jeremiah and two daughters of the King of Judah named Tamar and Scota fled to Egypt. The princesses sailed from Egypt to Ireland, taking with them the Lia Fail (wonderful stone) which became the coronation stone of the kings of Ireland, Scotland and Great Britain.

The older princess married Eochaidh (the Heremon or chief man of Ireland). Irish bards trace his descent from Judah's son Zarah and grandson Caled.

The Coronation Stone

The following extract is taken from the official souvenir programme of the coronation of their majesties, King George VI and Queen Elizabeth-by Sir Gerald Wollaston:-

"A word may here be said of that most venerable relic, King Edward's Chair. It is made of oak of an architectural design, the feet being formed of four sejant lions, and it is attributed to the time of Edward I . But this structure was designed to contain a far more ancient and famous object as the Stone of Scone, which forms its seat. It is a block of reddish sandstone and if the legends about it are believed, it is the stone on which the patriarch Jacob laid his head at Bethel, its subsequent migrations ending in its removal from Spain to Ireland by Simon Brech who was crowned upon it there seven hundred years before the Christian era."

F. Wallace Cannon in 'The Stone of Destiny' lists the traditional claims as:-

- (i) It is composed of red sandstone.
- (ii) It has an iron ring at each end. .
- (iii) It is the stone on which Jacob rested his head at Bethel.
- (iv) It was carried to Egypt by Jacob's sons.
- (v) It came under the care of King Gathelus.
- (vi) It came under the care of Scota, the daughter of Pharaoh.
- (vii) It was later taken to Spain.
- (viii) It was later taken to Ireland.
- (ix) It was placed at Tara.
- (x) It became a capstone of the temple at Jerusalem, but was saved from destruction with the Temple and was carried by a migrating colony under Jeremiah.
- (xi) It was removed from Ireland to Scotland.
- (xii) It was taken to Westminster Abbey by Edward I.

Geological reports show that sandstone exists in the Palestinian area. The iron rings and battered surface bear witness to its ancient migrations. Genesis 49:22-24 refers to "The Stone of Israel." Early Scottish chronicles refer to it as Lapis Pharaonis (Pharaoh's Stone). The Scottish Chronicles also record that King Gathelus married Scota, a daughter of Pharaoh and

travelled to Spain. Symon Breck, a descendant of Gathelus was crowned King of Ireland circa 695 B.C. George Buchanan, in his 'History of Scotland,' refers to the removal of the Stone to Scotland and its use during the crowning of the Scottish kings.

On the official postcard illustration of the Coronation chair and the Stone the description by Lawrence Turner, M.O., F.S.A., Keeper of the Monuments of the Abbey states:-

"The Chair was made in 1300 to enclose the Stone of Scone. This famous Stone has a legendary history which identifies it with Jacob's pillow at Bethel, the Lia Fail (Stone of Destiny) of Tara and the Chair of St. Columba at Iona. It has been used in the Abbey at every Coronation from Edward II's to that of her present Majesty."

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