

bring painful perplexity to the occupant of the throne; but through the Divine blessing, and the Monarch's confidence in the people, the clouds have dispersed. It is meet, therefore, that after fifty years of mutual confidence, of trials and of triumphs, Queen and people should rejoice together during this year of jubilee.

A LAYMAN.



ART. VII.—PROFESSOR STOKES' "IRELAND AND THE CELTIC CHURCH."

Ireland and the Celtic Church. A History of Ireland from St. Patrick to the English Conquest in 1172. By Rev. GEORGE T. STOKES, D.D., Vicar of All Saints, Blackrock; Professor of Ecclesiastical History, Trinity College, Dublin. Hodder and Stoughton, Paternoster Row.

THE name of "Silent Sister," which used to be reproachfully applied to the Irish University, has happily of recent years been altogether undeserved. The classical publications of Mahaffy and Tyrrell; Provost Jellett's "Sermons on the Efficacy of Prayer;" Dr. Salmon's "Introduction to the Study of the New Testament;" Mr. Barlow's "Ultimatum of Pessimism;" and now Professor Stokes' "Lectures on Irish Ecclesiastical History," are all indications of the productive power of Dublin University men in the various spheres wherein their special studies lie.

We welcome Professor Stokes' work with great pleasure, because Irish history is comparatively little read; and the style of his lectures, learned though they are, is so lucid and readable, that it will naturally attract persons desirous of a better acquaintance with the subject to study it in his pleasant pages.

As the title shows, the work covers the period from the arrival of St. Patrick in 432 until the English Conquest in 1172. There is an opening chapter on the Ancient Celtic Church; and among its further contents are Biographical Sketches of St. Columba and Columbanus; Dissertations on Irish Eighth Century Social Life; State of Learning in Irish Monasteries; Round Towers; Danish Invasion; See of Dublin; See of Armagh, etc., etc. All these topics are treated in a way at once learned and interesting. In the brief space at our disposal, we must chiefly devote ourselves to the period of St. Patrick. But first of all, a word or two about the opening chapter. It shows very clearly that the terms Celtic and Irish are by no means co-extensive; e.g., the Galatian Church of the New Testament was a Celtic

Church, Gallic Christianity was Celtic, and there was an ancient British Celtic Church. As regards the subject of the existence of Christianity in Ireland previous to St. Patrick's mission, this, says Dr. Stokes, depends on the further question, Was Ireland known to the Romans?—a question which he has no difficulty in answering clearly in the affirmative, and in a most interesting manner. The chronicle of Prosper of Aquitaine also recognises the existence of Irish Christianity; for he mentions that in 431 "Palladius was consecrated by Pope Cœlestine, and sent to the Scots (*i.e.*, the Irish) believing in Christ as their first bishop." We may add here that St. Patrick, in the twenty-second section of his Confession, seems to imply the same thing, where he speaks of having gone to distant parts, "where no one had ever come to baptize or ordain clergymen, or confirm the people." This apparently recognises that in the more accessible parts of the island there had been visits from some Christian teachers.

With regard to the vexed question of the "Mission" of St. Patrick—viz., as to whether he was sent by the Pope to Ireland or not—Professor Stokes writes with the same calmness and candour which so happily pervades his whole work. The late Dr. Todd, S.F.T.C.D., whose "Life of St. Patrick" is the best book on the subject, rejects the theory of the Papal mission, and so does Professor Stokes, whose views we shall give presently. On the other hand, it must be borne in mind that Archbishop Usher in his valuable work, "The Religion of the Ancient Irish," in no less than three places, mentions that St. Patrick was sent to Ireland from Rome; and, moreover, never treats this as a doubtful or open question—*e.g.*, he says: "Among our Irish, the grounds of sound doctrine in these points were at the beginning well settled by Palladius and Patricius, sent hither by Celestinus, Bishop of Rome" (p. 537). Again he couples these two missionaries together—"From the first legation of Palladius and Patricius" (p. 585). Again: "It is most likely that St. Patrick had a special regard unto the Church of Rome, from whence he was sent for the conversion of this island" (p. 595). Again: "In the Confession of St. Patrick, I observe that the Roman Psalter is followed rather than the Gallican" (p. 527). The great argument against St. Patrick's Roman mission, according to Dr. Todd, is the complete silence of the Confession concerning it. But it is well to bear in mind that the Confession is also equally entirely silent about Palladius and his mission. The question, no doubt, is difficult, but it seems strange to us that so candid and well-informed a writer as Professor Stokes should have quite omitted all reference to Archbishop Usher's views in weighing the probabilities.

Professor Stokes considers that Papal mission was not at all sought for in the fifth century, as it became much later on; that, *e.g.*, neither Columba nor Columbanus sought it, and that most likely Germanus of Auxerre himself consecrated and sent St. Patrick. Still, as Dr. Stokes adds that Palladius—St. Patrick's predecessor—had been the friend and probably the Archdeacon of Germanus, surely it is as natural or more natural to suppose that Germanus would suggest to Patrick to seek and obtain the same Papal sanction which his friend Palladius had received, as to suppose that he personally delegated him without it. "But," as our author says, "after all, why should there be bitter contention about the mission of St. Patrick?"

Suppose that he was consecrated and sent to Ireland by Celestine himself, what does it matter? Everyone confesses that Augustine of Canterbury was sent to England direct from the Pope; does that fact in any way affect the independent claims of the English Church? A parallel instance is a sufficient reply. Everyone admits that the first bishop who ministered in the United States derived his orders from the Church of Scotland; does that fact imply the supremacy of the Scotch bishops over the American Church?

Before leaving the St. Patrick section it may be observed that the learned author accepts the view that Dumbarton was the saint's birthplace, and he throws a very interesting side-light on the question of the marriage of the clergy in the fifth century. St. Patrick describes himself as being the son of Calpurnius, a deacon, and the grandson of Potitus, a priest. Professor Stokes quotes here from a letter of Exuperius, Bishop of Toulouse, to Pope Innocent I., in which, among other questions, he asks how he should treat married priests and their children. The Pope replied that, while in general disapproving of clerical marriage, he tolerated it under certain circumstances. It is, indeed, a familiar fact to every student of Church history that until the time of Gregory VII., in the last quarter of the eleventh century, celibacy of the clergy was not an accomplished fact. Our readers will find further interesting details connected with this point in Usher's "Religion of the Ancient Irish" (p. 565).

The Early Celtic Church, however, was, as Professor Stokes says, intensely monastic; and in fairness we must here remember Usher's remark, "What hath been said of the married clergy concerneth the Seculars and not the Regulars, whereof there was a very great number in Ireland, because here almost all the prelates were wont to be chosen out of monasteries."

The question of early Irish Episcopacy seems not to have been at all clearly understood. We have already seen that St. Patrick declared himself to be the son of a deacon and the

grandson of a priest—this is the opening sentence of his Confession. And in his epistle to Coroticus he says: "I, Patrick, a sinner and unlearned, declare that I was made a Bishop in Ireland." Here we gladly quote a passage from Professor Stokes, concerning the early Irish Episcopate:

The Church was, as I have often said, intensely monastic in all its arrangements. Its monasteries were ruled by abbots, who were sometimes bishops but most usually presbyters. This does not prove that they were Presbyterians in Church government; for if not themselves bishops, the abbots kept a bishop on the premises for the purpose of conferring Holy Orders. The abbot was ruler of the monastery by virtue of his monastic position, and was so far superior to the bishop; but recognised his own inferiority in ecclesiastical matters, whether in celebrating the Eucharist or in conferring Holy Orders—a function which appertained to the bishops alone. Attention to this distinction would have saved our Presbyterian friends from the mistakes they have made when claiming the ancient Irish Church as an adherent of their modern ecclesiastical polity.¹

If Nennius is to be trusted, the number of bishops consecrated by St. Patrick himself was very large, viz., 365. And St. Bernard complains, in his "Life of Malachi," that "Every church almost had then a separate bishop." The great number of these Irish chorepiscopi probably led the Presbyterians to believe they were only presbyters. But Nennius leaves no opening for doubt on the point, for he says St. Patrick founded 365 churches, and ordained 365 bishops, *besides* 3,000 presbyters.

As regards the important question of the recognition of Papal Supremacy by the Irish Church, the matter is put in a nutshell thus by Archbishop Usher: "That the Irish doctors consulted with the Bishop of Rome when difficult questions did arise we easily grant; but that they thought they were bound in conscience to stand to his judgment, whatsoever it should be, and to entertain all his resolutions as certain 'oracles of truth,' is the point that we would fain see proved." We quote Professor Stokes here to the same effect:

Though the Celtic Church by the beginning of the eighth century had thus consented to the universal practice of the Church, both East and West alike (*i.e.*, concerning the computation of Easter), this consent involved no submission upon other matters to the supremacy of the See of Rome. Nay, rather we shall see hereafter that down to the twelfth century the Celtic Church differed from Rome on very important questions, which, indeed, formed a pretext for the conquest of this country by the Normans.

We regret that want of space precludes us from any further notice of this interesting work; but we hope we have given

¹ Compare Montalembert here. "At that period of the ecclesiastical history of the Celtic nations, the Episcopate was entirely in the shade. The Abbots and Monks alone appear to be influential."

our readers a sufficient taste of its quality to make them purchase and peruse it for themselves. The author is no mere bookworm; for while he appears, on one hand, to be "a man covered with academic dust," he is, on the other, a field Church historian, who has found many sermons in the stones of the ancient buildings which he has personally inspected. The book abounds in incidental illustrative antiquarian lore, with one good specimen of which we conclude:

Walk out of our own front entrance and passing the iron gate which leadeth into the city, you find yourselves at once under the jurisdiction of the city police, because you are no longer in College, but are now on College Green. Now this word "Green," brings you back to the days of the Danish kingdom. Every Scandinavian settlement had attached to it a Green, or place of assembly surrounding a Thingmote, or hill on which the leaders or chiefs took their seats, and from whence the laws and determinations of the assembled freemen were proclaimed. . . . Now, exercise your imaginations. Remove every house from College Green. Sweep away this College and all its buildings. Remove the Bank of Ireland, and leave an open space down to the shelving banks of the Liffey. Place a steep hill on the site of St. Andrew's Church. Carve that hill out into terraces and call it the Thingmote, and then you have Hogges Green, or the assembly-ground of the Danes of Dublin as it existed 900 years ago.

We now say good-bye to Professor Stokes, congratulating him on his work, which we regard as highly creditable not only to himself, but also to the University of Dublin and the Irish Church.

COURTENAY MOORE.

Review.

James Hannington, D.D., F.L.S., F.R.G.S., first Bishop of Eastern Equatorial Africa. A History of his Life and Work. By E. C. DAWSON, M.A., Incumbent of St. Thomas's Church, Edinburgh. With portrait, map, and illustrations. P. 448. Seeley and Co.

THIS is a delightful book. James Hannington was a man of no ordinary gifts, and the type of Christianity which he exhibited is far from being common. Almost everything he said or did, as his biographer remarks, was stamped with the impress of his own distinct individuality; and persons who knew little or nothing of the man himself might easily misapprehend some of his words and actions, although only for a time would any misjudge him, for his nature was attractive, and his mode of living spoke for itself. Those who knew him best appreciated him most. The excellence of his character, indeed, shone with an increasing brightness, so that he grew in esteem and honour as well as in affection. The village youths whom he taught and trained, the divines whose counsel he now and then sought, the trusted leaders of a grand Society, the companions of his "Mission" and Missionary labours, the intimate friends of his family circle, all saw and experienced his realness.