

## THE IRISH MISSION TO ENGLAND.

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**T**HE story we have to tell is of the brave little Celtic Church, in character monastic and missionary, struggling hard to win a footing among the pagans of the Saxon Heptarchy—monastic and missionary, they found in their community life, ordered, regulated by a stern system, their mutual protection and safety. There they learned to labour with their hands, either as toilers in the field, or on the sea, or in the scriptorium of the scribes, copying, transcribing, and translating the Scriptures. There they sung the psalms in their church of oak ; there they studied ; there they prayed and fasted ; and there they practised self-denial and self-abnegation, a virtue dear to the Celtic heart. There they heard lectures and readings from the Scriptures and the Lives of the Saints who had gone before.

From thence they went forth in small groups, two and two, and often more together to preach the gospel to the pagans, to win them to the heavenly life which they declared was their own great hope. Reading about these great forerunners and pioneers of Christianity we feel the reality of the words in the Collect. "Grant unto thy people that they may love that which thou commandest and desire that which thou dost promise, that so among the sundry and manifold changes of the world our hearts may surely there be fixed where true joys are to be found."

These men did not shut themselves up within their Convent walls, like the Buddhist monks, issuing forth only to beg food, but they regarded their Convent as their headquarters, whence they could issue forth to attack paganism in the name of the Lord. They loved that which the Lord commanded—"Go and make disciples of all nations." They desired that which He promised—eternal life, and the presence of the Lord. The story of these men is a call to serve the Lord at home or in the mission field. They were not the first Christians in England. There had been a flourishing British Church that sent three bishops to the Synod of Arles (A.D. 314), and many more to the Council of Ariminum in A.D. 359. Some of whom went at their expense. They had a celebrated martyr, St. Alban. They boasted a famous heretic, Pelagius who, with his Irish companion Celestius, won the Pope to their way of thinking ; they sent a bishop to Ireland, our St. Patrick, the darling and glory of all Irishmen. But when the Roman legions were withdrawn, about 410, the country was exposed to the invasions of the Jutes, Saxons and Angles who drove all the resisting Christians into Wales, Cumberland and Cornwall. And so Christianity largely

disappeared from its oldest strongholds in England, York, Colchester, Lincoln and London, although a Celtic substratum of population undoubtedly remained in the Heptarchy. The main object of the Celtic Mission to England which was sent by Columba of Iona to found a Christian colony in Holy Isle, Lindisfarne, off the Northumberland coast, was to recover the East of England and the Midlands from the paganism of the Angles and Saxons. At his conference with the British bishops at Augustine's oak (603), Augustine asked for their co-operation in preaching the word of the Lord to the pagan English, but they refused. In anger, Augustine foretold that if they would not preach the way of life to the English, they would suffer at their hands the vengeance of death. And Bede tells with exultation of the slaughter of 1,200 monks of Bangor by Ethelfrid of Northumbria. Some of the British bishops had come from Bangor. As the British people would not share their heavenly heritage with those who had robbed them of their earthly home, the Irish came forward as it were into fields already white unto harvest. They had always been and will always be full of missionary zeal. Travel and learning and work and instruction, especially in the best of causes, always appealed to the Celt. They were known on the Continent as "peregrini," the pilgrims.

You will hear of four brothers (Angles) educated in an Irish school, three in Lindisfarne and the other, Chad, in Ireland: two of them became bishops, Chad and Cedd, and another, the chaplain of the King—a great record indeed. But from one family Ireland sent seven brothers and three sisters on a pilgrimage for the love of Christ. Their names, especially Gibrian's, according to the Bollandist fathers, are still remembered in the Champagne district of France, and Neander in his Church History acknowledges the work of both "the monks that went forth from England and first of all from Ireland in establishing the earliest missions among the nations of Germany." The greatest period of Celtic Church activity was between 500 and 700; but Celtic scholars and clergy and monks down to the days of Marianus Scotus (1,000) came pouring into England, Scotland, France, Belgium, Austria, Germany, Italy. In fact, all over the Continent they spread the good news of eternal life and the knowledge of the Scriptures.

Among these Irish missionaries may be mentioned Fursey, known as "the apostle of East Anglia," who came about 633. He worked near Burgh Castle. His wonderful visions of Paradise and angels, and of Purgatory and souls in torment had a great effect upon men and were the inspiration of much of Dante's work. Columba and Columban were great missionaries. I love to read of Columba, a man of mighty stature with the voice of a Stentor, silencing the Druid who did not wish the Pictish King Brude to hear, with his chanting—"Eructavit cor meum verbum meum"—the apostle of Scotland, the founder of the Scottish Kingdom, from whose monastery in Iona, the Holy Isle of the Scots, saintly bishops and missionaries poured into Northumbria to establish a holy island monastery in Lindisfarne. Columba left Ireland and founded Iona 563, and died 597.

Columban is not so well known here, but he is the best known of all Irish missionaries on the continent. He founded many monastic

schools in Gaul. In Italy, Bobbio, St. Gall with St. Gall in Switzerland, Annegrai, Luxeuil, Fontaines in Gaul. Luxovium in the Vosges mountains was the chief of them in France. It was with deep emotion that I stood one day, ten years ago, before the precious fragments of his ancient church reverently grouped together in the Mediæval Church of Luxeuil Les Bains, a monument of the great heart of Columban. Columban began his work in 585 and died 615.

These Irish clergy were not heretics or schismatics. They were all sound on the Trinity and the Incarnation. They never wished to water down the Incarnation like the Monophysites and Monothelites in the Eastern Empire and also in Rome, for Honorius Pope, 628—638 was a Monothelite ; defended the heresy of one will and one energy in Christ and was duly anathematized as a heretic by the Sixth General Council (680).

Vitalian, the Roman bishop who sent Theodore to England made himself suspect. For at his accession in 657 he sent a notification of it with a statement of his creed to the Monothelite Emperor and the Monothelite Patriarch of Constantinople, and in July 668 entertained the Monothelite Emperor, Constans II, with great honour and expense. He affected to be so doubtful of Theodore, whom he consecrated, March 6th, 668, that he sent Hadrian, another Greek scholar, to England to keep an eye upon him.

In those early days the Roman Church had not developed its heretical doctrines. For instance, Gregory the Great had repudiated the title Oecumenical or Universal Bishop (first claimed in 853 by Rome), when claimed by Constantinople, "A proud and foolish word," he said.

But there were many differences between the Celtic Church and the Roman, principally three, regarding (1) the date of Easter, (2) the tonsure, (3) some practice in Baptism, supposed to be the trine immersion.

The date of Easter was the burning question in the Church of the Seventh century. There had always been a difference in the keeping of Easter between the East and the West, from the days of St. Polycarp who would not agree with Anicetus of Rome, and yet remained friendly with him, and of Polycrates of Ephesus, whose excommunication by Victor of Rome was hotly attacked by Irenæus of Lugdunum. Early Christians of the Jewish school claiming St. John as their authority kept it on the same day as the Passover, the day of the Paschal full moon, the 14th of the month Nisan (Abib) which began with the new moon following the vernal equinox (21st March). They were called Quartodecimans, a term of reproach, because they kept it on the same day as the Jews. The Council of Nicæa (325) ordered that this use should cease and that the Easter festival should always be kept on a Sunday, following the Paschal full Moon. Then it had to be settled what day of the solar month coincided with the 14th of the Paschal full moon. The Council of Nicæa ordered that the correct date was to be calculated at Alexandria and announced to Rome by it. But the Roman Church for two centuries would not agree to this. They would not follow the nineteen years cycle of Alexandria until 525 : but held on

to the eighty-four years cycle until 457 : then took up the 532 cycle of Prosper of Aquitaine until 525 ; and then accepted the correct nineteen years cycle. Now the Celtic and British Churches had the eighty-four years cycle, the old Roman method of computation ; they would not accept the 532 years cycle, the new Roman method, and therefore were no more Quartodecimen or schismatical than Rome itself. This had been the Irish custom since Patrick's day, A.D. 432. Since that date the Frankish invasion of Gaul and the Saxon occupation of the East, West and Midlands of England had interrupted communications between Ireland and the Continent. So the Irish regarded the new method of calculating Easter as an arbitrary innovation, while the Romans considered the Irish attitude contumacious and heretical. We must all join in wishing that the Nicene Fathers of 325, who had the power, had taken the opportunity of settling the question, once and for all, for East and for West, by ordering Easter to be held on the first or second Sunday in April.

Now in Northumbria, say in A.D. 663, the Queen Eanfleda with her chaplain was keeping Palm Sunday, while the King Oswy was keeping the Easter Festival. Accordingly, the King summoned a Synod at Whitby early in 664. On one side were Bishop Colman of Lindisfarne, Abbess Hilda, Cedd, Bishop of the East Saxons and Abbot of Lastingham, described by Bede as *vigilantissimus interpres* ; while on the other were James the Deacon, Wilfrid, Abbot of Ripon, and Bishop Agilbert who had left his See in Winchester because he could not learn English (he was afterwards Bishop of Paris). Oswy the King presided. Bede gives a report of the discussion, doubtless embroidered, but substantially correct. After hearing both sides, Colman's plea for the Scottish practice and Wilfrid's for the Roman, Oswy put a question to them. You claim, he said, addressing Wilfrid, that you follow Peter and you say that the keys of heaven were given to him. Do you claim that they were given to your Colomba, he asked, addressing Colman. No, said he. Then said the King, "As he is the doorkeeper, I must not offend him, lest when I come to the gate of the Kingdom, there will be no one to unlock it." And so he decided in favour of the Roman use. Colman was broken hearted and left his monastery, going north with many of his people. He made one request of the King that he would appoint as Abbot of Lindisfarne one of the pupils of St. Aidan, and he appointed Eata, who was afterwards bishop. Bishop Cedd retired to his monastery at Lastingham, and there introduced the new observance, but died of the plague the same year. Hilda also fell in with the new custom : it was some fifty years before the Scot (Irish) Church of Iona and the Celtic church in Ulster fell into line. Southern Ireland had accepted the nineteen years cycle some years before. Of course, it was better for the Church as a whole that there should be one uniform practice than a number of different ones : but it was the bitterness of the Roman champions of the new method that stirred up the spirit of opposition in the Celt and Scot.

The Celtic mission from Iona had been working for thirty years in Northumbria, Essex, and Mercia, and the synod of Whitby did not

sound its death knell. St. Cuthbert of Durham, then a monk of Lindisfarne, was yet to make history.

We have now to tell the story of the Celtic mission to the Angles and Saxons. Suppose we start in 597 when Augustine arrives and is well received by the King. After a time he has interviews with the British bishops, but they declined to give up their Easter, and their tonsure which differed from the Roman. He died in 604. His work was really negligible. He had not what the Irish had—"a way with him."

Mellitus, in 604 was appointed Bishop of London and converted Sabert, a nephew of Ethelbert of Kent. He died in 616. His three sons, still pagan, demanded that the sacred bread should be given to them. Mellitus said it would be after they had been baptized. But they declined Baptism and ordered him to leave. Shortly afterwards they were all slain in battle. For more than thirty years Essex was pagan again, until the days of Sigbert the Good, who was converted by King Oswy of Northumbria, his friend, in 653.

King Ethelbert also died in 616, and was succeeded by Eadbald, a pagan, but Lawrence converted him in one day, and so completely that he was like a second Ethelbert. King Edwin of Northumbria who had defeated Ethelfrid in 617, and united Deira and Bernicia, sent messengers to ask for the hand of Eadbald's sister, Ethelburga. But Eadbald made Edwin's conversion a condition. Edwin sent again, offering the lady and her attendants full liberty in their religion and promising that he would have that religion examined by his wise men; and would accept it if they found it better than his own. So Paulinus was consecrated bishop and went north with Ethelburga and James the Deacon (625), and they remained until 633, when Edwin was killed in battle with Penda at Hatfield. But he had redeemed his promise. When Paulinus, a tall dark man with an aquiline nose and a stoop, arrived, he promised him that if he was victorious over the West Saxons he would become a Christian. He did conquer and called an assembly of the people to see if others would be Christians, whereupon Coifi the Druid spoke in favour of the new religion. A thane said, "man's life is like the flight of a sparrow. Into the hall he comes pausing a while in the warmth and passes out again into the cold. Of what has gone before and of what follows we know nothing. If this new doctrine can tell us something more certain, it ought to be accepted." Then Paulinus expounded the Christian faith. Coifi, the Druid, declared that in this new religion there was life, salvation, and happiness, and proceeded to burn the Temple and the idols. So the King was baptized and all his people with him. But he was defeated and slain by Penda (633) at Hatfield, and Bishop Paulinus fled to the south but James remained. Then came Oswald, a King something like Alfred the Great, a saintly Prince, a tall, fair man with bright eyes, long face, thin beard. He gathered the Saxons together, set up a Cross with his own hands and told his vision to his men. In the days of his exile he had found a home and instruction in Iona, the monastery of Saint Columba. In the previous night he had seen a vision of that Saint, a glorious appearance saying: "Be of good cheer, play the man," and promising to be with

him in the battle. Greatly encouraged, they all said that if they were victorious they would be baptized. In the battle, although greatly inferior in numbers, they charged with such courage that they overwhelmed the Mercians at Heavenfield, 634. Then Oswald sent to Iona for a bishop, and Gorman came, but he was too austere. He returned and said that it is no use trying to teach those people as they are too hard and barbarous. A voice was heard saying : " You seem to have been somewhat hard yourself, brother. What about giving milk to babes ? " They all agreed that Aidan the speaker was the right man, as he had the grace of discretion, the mother of virtues. When he was ordained bishop they sent him to preach to the people of Northumbria. Bede had no doubt that he was validly consecrated. He used expressions about him and his successor Finan, and Cedd and Colman who succeeded Finan, such as " antistes," " pontifex," " acceptu gradu episcopatus," which plainly mean that they were properly consecrated. Bishops were attached to the Irish monasteries of which the Abbot was head. In the dual monastery of St. Brigid, Kildare, the bishop perforce obeyed the voice of the Abbess. Aidan was like all the Irish of that time, an adherent of the older Easter, and that is why Bede qualifies his praise of him, although he admits he was not a quartodeciman. He says he was a man of wonderful kindness, piety and moderation having a zeal for God but not fully according to knowledge. In spite of that one drawback, he describes Aidan with a glowing pen, saying that he practised what he preached. Chaucer may have borrowed his picture of the poor parson from Bede's eloquent eulogy of Aidan.

" For Christ's love and his apostles twelve  
He taught, but first he followed it himself."

When Aidan arrived, he was allowed to choose a place for a monastery. He selected Lindisfarne, because it appeared like an island and reminded him of Hy (Iona).

Aidan like all the Irish of that day was severely ascetic, and a keen student. He made all his companions read the Scriptures and learn the psalms even on their walks and devoted a certain portion of the day to prayer. He went about his diocese on foot. He had one drawback. He could not speak the Saxon language at the beginning of his Episcopate : but King Oswald, in many ways a kindred spirit, used to act as his interpreter. During his long exile among the Irish he had learned to speak Irish. He was more like a priest than a King and is called Saint Oswald. Lindisfarne was afterwards known as Holy Isle. Alcuin, educated in the York school, and the literary adviser of Charlemagne, a very famous Englishman and scholar of the eighth century, declared that Lindisfarne was more venerable than all the places in Britain. But it is to be taken in connection with Hy, St. Columba's foundation in Scotland, of which it was an offshoot. Taken so together the claim that Bishop Wordsworth made must be conceded. " Truth requires us to declare that St. Austin from Italy ought not to be called the Apostle of England, and much less the Apostle of Scotland, but that title ought to be given to St. Columba and his followers from the school of Iona."

Lightfoot says, "The evangelization of the northern counties flowed almost solely from Celtic and not from Roman sources. (L.N.C. p. 31). He speaks of "the saintly Aidan to whom Northumbria owes its conversion." Lightfoot says Aidan had all the virtues of his Celtic race without any of its faults. "No nobler type of the missionary spirit than Aidan," while he describes the headstrong, irascible, affectionate, self-devoted Columba as "the most romantic and attractive of all early Mediæval Saints."

Aidan set the example of redeeming "captives whom he educated for the priesthood." While he rebuked the failings of the rich; he was a real father of the poor. On one occasion Oswyn the sub-king of Deira presented him with a horse for his diocesan work. But when he met a beggar who asked assistance, he promptly gave him the horse. The next day the prince met him, he asked him were there not less costly gifts for a beggar? "What," said Aidan, "do you prefer yon son of a mare to yon son of God?" The king asked forgiveness, and Aidan was distressed to see him so humble. He said he felt the king could not live long, for he was too good for his people. Oswyn was soon after done to death by treachery (651). And Aidan only survived him twelve days, broken down with grief for the friend he loved, a truly noble, lovely and splendid prince. But this is anticipating. Aidan's work as a bishop was thus described by Bede: "Churches were built in various places: the people flocked with gladness to hear the Word. Lands and money were given by the king and others for monasteries, the English, young and old, were instructed by Scottish (Irish) masters in the rules and observance of regular discipline." Many Irish came daily into Britain and preached the word with great devotion. Men believed in the efficacy of Aidan's prayers, and resorted to him for intercession. He attached great importance to the consecration of land given to the church, and used to practise long fastings and prayers for days beforehand on the spot. Bishop Cedd, a pupil of his, did the same at Lastingham. Aidan believed in an educated ministry. He had a band of twelve boys, selected with great care, whom he trained for the ministry. Lightfoot speaks of his remarkable insight into character, for among those boys were Chad and Cedd, Eata, his successor in the See of Lindisfarne, and Wilfrid, a striking and a truly splendid figure like Becket, or Wolsey, in later days. It was through Aidan's advice that Hilda, a princess, did not leave for Gaul but took up her life mission as a superior of a nunnery in Northumbria; and she afterwards founded a double convent at Whitby (657).

It was a sad day for Aidan and his people when they heard the news of Oswald's defeat by Penda (642) at Maserfield (Oswestry). Penda over-ran Northumberland and tried to burn Bamborough. Aidan saw the flames and cried, "See, Lord, what harm Penda is doing," and then the wind shifted (Bede III, 16). Oswy succeeded to Bernicia, and Oswyn to Deira. Oswyn was murdered and Oswy became sole ruler of Northumbria and in 655 defeated and slew Penda of Mercia at Winwidfield. He died in 670. He was a great help to the Bishops of Lindisfarne: and was an enthusiastic Churchman. He was succeeded by

Egfrid, a very pious king and a great leader in war, who was ambushed and slain by the Picts in 685.

When Aidan found his rest (quies) on 31st August, 651, he was succeeded by Bishop Finan, an Irishman from Hy (Iona). Bede considered him duly consecrated. He was more connected with the South East of England than Aidan had been. He at once started building a large church of hewn oak, and was involved in a dispute with one of his monks (Ronan) on the Paschal question. He had not the sweetness and discretion of Aidan; but he managed to keep the peace during his life which ended in 661; and in the meantime he had a most successful episcopate. He is the bishop who ordained and consecrated our Bishop Cedd.

It came about in this way. Penda, the pagan king of Mercia, had a son Peada who ruled as sub-king of the Mid-Angles (north Mercians) under his father Penda; and was converted (653) before the old man died (655), whose contempt for inconsistent Christians was expressed in his saying, "Mean wretches who have put their faith in their new God and do not trouble to obey him." Peada desired to marry King Oswy's daughter Alchflaed, but the father's condition was that Peada should become a Christian and his people also. When Peada heard of the resurrection and immortal life, he said, "I will be a Christian whether I get her or not." He was baptized with all his counts and soldiers by Finan at Ad Murum (653). Finan sent with him four priests, men of erudition and good life, to teach and baptize his people. The four were Cedd, Adda, Betti and Duima an Irishman, who was consecrated Bishop of Lichfield by Finan, 656.

In the meantime, things were happening in Northumbria. Oswy had received a visit from Sigebert the Good, king of the East Saxons, and had converted him from paganism to Christianity. Accordingly, he and all his attendants were baptized by Bishop Finan in the same place Ad Murum. Then Sigebert requested that teachers might be given to convert and baptize his people. And Oswy summoned home Cedd who was working among the Mid-Angles, and sent him with another priest to preach to the East Saxons. "After having gone over the whole kingdom and gathered together a great Church for the Lord, Cedd returned and told Finan about the work. Finan was overjoyed, and having called in two other bishops consecrated Cedd in Lindisfarne as bishop of the East Saxons (654). Bede regarded the consecration as valid, although the assistant bishops must have been of the Scotie race. Then Cedd having received the degree of the episcopate returned to his province and, fulfilling with greater authority the work he had begun, made churches in different places and ordained priests and deacons to assist him in preaching the Word, and baptizing especially in that city (civitas) which is called in the Saxon tongue, Ythancaestir, but also in that which is called Tilaburg (Tilbury). The former is identified by some with St. Peter's on the wall, by others with the Roman fort Othona, by others with Bradwell on the sea. In both places Ythancaestir and Tilaburg, "he collected a swarm of servants of Christ and taught them the discipline of a regular life so far as their untrained minds could receive it." This was the beginning of the

parochial system. The notion that Theodore, Archbishop (668-693), organized parochial life in England is due to the confusion of the earlier and later meanings of "parochia" which at the first meant diocese.

Bishop Cedd was a man in authority and he knew it, and made it felt. He had a remarkable ascendancy over King Sigebert. There were two brothers among the earls who hated the king, because he was too ready to forgive his enemies. "The new teaching," they said, "had made the king womanish, too mild to rule men." One of these, a kinsman of Sigebert, had been excommunicated by Cedd for his immoral life. No one was to visit him or eat at his table. But one day the Bishop met the king coming from the Earl's house. The king dismounting asked for pardon. But the bishop touched the prostrate prince with his wand and predicted, "I tell thee because thou wouldst not keep away from the house of that wicked person, thou shalt die in it." And there the king was murdered soon after. He was succeeded by his brother, Swidhelm, who was baptized by Cedd at Rendlesham in Suffolk, the King of East Anglia acting as sponsor.

Now Cedd used often to visit his northern home in Northumbria to preach to his own people. He was an Angle not a Saxon. Ethelwald was king of Deira (Deifyr) at the time. Caelin, one of Cedd's brothers, was his domestic chaplain and often spoke of Cedd to his prince, who liked what he heard so much that he offered him land whereon to build a monastery where he himself might frequently resort for prayer and hearing the Word, and where he might be buried. For he believed that he was greatly assisted by the daily prayers of those who served the Lord in that place. Cedd chose a wild, rugged place amid the hills of Yorkshire, Laestingau (Lastingham) near Whitby (660). Then he proceeded to consecrate the site of the building by prayer and fasting according to the Lindisfarne use. He intended to stay there all Lent fasting every day until the evening, when he had an egg, some milk and bread. Ten days of the fast remained when he had a summons from the king. His brother Kynibil, his presbyter, finished the fast, and a monastery after the Scotie type of Lindisfarne was erected there. Cedd was its first Abbot; when he was away looking after his diocese, it was under the management of his brother as prior (*praepositus*). After the synod at Whitby (664) he returned for the last time to his beloved monastery and died there of the plague in October 664. He was buried beside the wooden church he had erected and bequeathed his monastery to his brother Cedd, who succeeded him as Abbot.

Chad was also an alumnus of Lindisfarne but he had spent a long time in Ireland with his friend Egbert. Eddius the biographer of Wilfrid called him "a most learned doctor from Ireland." He had been in retirement for many years, a humble presbyter, but winning golden opinions for his learning and character, when he suddenly, without any effort of his own, comes into the limelight.

The occasion was this. Colman, Bishop of Lindisfarne, had left his diocese with a broken heart. Tuda his successor, another Lindisfarne scholar, had been carried off by the Yellow Pest, which caused the newly converted Angles and Saxons to return to their idols. Here Cuthbert, Chad and others showed their real worth, but Wilfrid, the

friend of the King's son, Alchfrid, was elected by the Witan to the vacant See, the bishopric now to be at York. But who was to consecrate him? The Archbishop of Canterbury, Deusdedit, had just died of the plague, and Wilfrid would not have Cedd or Jaruman of Mercia, because they had been consecrated by Scotie bishops; and being a man of magnificent tastes and soaring aspirations he went abroad and was consecrated in Compiègne in the beginning of 665 by twelve prelates, including his friend Agilbert, bishop of Paris, who carried the new bishop in a golden seat to the altar, probably the happiest moment in his life. But he delayed too long in France, being fêted and acclaimed everywhere. He did not think of returning until the beginning of 666, more than a full year after his consecration.

When he arrived after various vicissitudes in York, the scene had been changed for him. A bishop had been badly needed in Northumbria, the nobles and the people were clamouring for a bishop, as paganism was again lifting up its head through the plague, which the common folks regarded as a punishment for their abandonment of their own religion. The party Wilfrid had defeated, although they had conformed to the new Easter, cried out against Wilfrid's callous neglect of his diocese. They said there was a fitter man for the bishopric, "a holy man, grave in character, well instructed in the scriptures, diligently carrying out the scriptural precepts . . . a man of prayer, study, humility, purity and voluntary poverty." Oswy consented to appoint this man, who was none other than Chad, Abbot of Lastingham, and sent him with his chaplain to the South of England for his consecration. The only bishop they could find there was Wini of Winchester, who consecrated Chad, with the assistance of two British bishops. This was towards the end of 665. Chad was more like Aidan than Cedd had been. He was "to shine forth in a brief but beautiful episcopate as one of the truest and purest saints of ancient England" (Bright, p. 222). For three years, Bede says, he ruled the church "sublimiter," nobly. He went everywhere on foot, preaching the word, founding churches, and ordaining clergy. Then Wilfrid returned to find his See occupied, and retired to Ripon where he waited events with patience. Then came the new Archbishop, Theodore, in 669 making a visitation of the whole country; and he investigated the case of Wilfrid and Chad. He seemed uncertain whether Chad was duly consecrated bishop of York. He found that there had been an intrusion into the See of a canonically appointed bishop; and that two of the consecrators were British bishops, although Wilfrid had grossly neglected his diocese.

Bede, who loves interviews, describes the meeting of Chad and Theodore. Chad said: "If you are convinced that I have received the episcopate in an irregular manner, I retire willingly from the office, for I never thought myself worthy of it. It was only for obedience sake when commanded to undertake it, that I consented, although unworthy." He offered to resign, but Theodore said it was not necessary to resign his episcopate (*non episcopatum dimittere debere*). The humility of Chad pleased the Archbishop and he, himself, "completed" his consecration; whatever that means. Eddius says wrongly, "he was fully ordained in all the ecclesiastical offices." However,

Chad retired to Lavington. Shortly afterwards, a vacancy occurred in Mercia, through the death of Jaruman, and Chad was appointed. His See was at Lichfield. When Jaruman died the king of the Mercians had asked Theodore for a bishop; and he requested king Oswy to permit Chad to be their bishop, although Chad himself would have preferred to remain in Lavington. He used to walk great distances but Theodore would not permit this. "No," he said, "you must ride"; and he took him up in his arms and lifted him into the saddle. Chad was true to the monastic customs; and after he had come to Lichfield built himself an abode by the church, where he used to spend his leisure hours, when free from diocesan duties, with seven or eight brethren in prayer and reading. When he had been bishop for some three years the plague carried him off in 672 (March 2nd). When a young man he had been educated in Ireland. He had there a friend, Egbert, and they spent their lives together in prayer, walking through the country, and studying the holy scriptures. Egbert remained in Ireland, but Chad returned to England. However, when Chad died Bede related that Egbert saw in a vision the soul of his brother Cedd descending from heaven with a band of angels and returning with the soul of Chad to the celestial realms. Bede has a beautiful story about Chad's departure. The companions of his studies had gone away to their various duties, and Chad remained in meditation. Presently the oratory was filled with the sounds of an angelic song; and he called out to his attendant. When he came he also said he heard sweet singing. Chad bade him be silent about it until he had passed, and in the meantime he was to admonish the brethren to prepare for his departure and their own.

Although a bishop, Chad held possession of his monastery at Lavington until his death, when he left it to his brother. This custom illustrates the private rights of founders. It was from the monks of Lavington that Bede heard so many beautiful stories about Chad its abbot. Bede described his episcopate in Mercia as "most glorious." He heard a great deal about Chad from one of his monks, Trumbert, who told of the great awe and fear Chad had of God; and how mindful he was in all his actions of his end. Every voice of God, such as a high wind, or thunder, or storm, he regarded as a warning to prepare for the end. He would instantly shut his book and fall on his knees in prayer. His whole life was a preparation for death. No wonder, said Bede, that he rejoiced when it came.

In 686 the aged Archbishop of Canterbury had his old opponent Wilfrid reinstated in the See of York. There were then twelve bishops and the bishop of York and the Archbishop of Canterbury. Thus the diocesan organization of the English Church was completed. Bede says Theodore was the first Archbishop the whole of the English nation were willing to obey. He welded the different dioceses into one by Synods, and by one uniform code of discipline. There was thus one National Church while the country was divided into a number of Kingdoms. The united National Church prepared the way for the future unification of the nation. The English Church, the *Ecclesia Anglicana*, is thus the direct parent of the English State, and the *Ecclesia Anglicana* owes its existence rather to the labours of three Irish bishops

of Lindisfarne, Aidan, Finan and Colman, than to the work of Augustine of Rome, in Gallican orders. In 664 Wessex was under a bishop ordained in Gaul but in communion with the British bishops. Kent and East Anglia only were in communion with Canterbury and Rome, while Yorkshire, Durham, Northumberland, Essex, Middlesex, part of Hertfordshire and Mercia, embracing the midland counties of England, owed their conversion to Irish bishops, scholars and saints, and their pupils, like Bishop Chad and Bishop Cedd. Our Roman Catholic brethren join with us in venerating this sacred spot, the cradle of Christianity in Essex. We can all unite in a friendly emulation in a zeal for goodness and God for which these two brothers lived and died.

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NOTE.

See letter (63) from Leo I, Bishop of Rome 440—461, to the Emperor Marcianus (Bingham, *Antiquities* 7, 393), "Studuerunt sancti patres Nicaeni occasionem hujus erroris auferre, omnem hanc curam Alexandrino episcopo delegantes (quoniam apud Aegyptios hujus supputationis tradita esse videbatur peritia) per quem qui annis singulis dies praedictae solennitatis eveniret sedi apostolicae indicaretur."

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Canon Hares of Gojra Panjab has been led to make a thorough study of the methods of the Church of Rome in India, and as a result he has produced a series of books dealing with Romanism and its methods in India. These smaller booklets have been joined together in one volume entitled *The Teaching and Practice of the Church of Rome in India*, and it has already reached a second edition (2s. net). It runs to 416 closely printed pages, and contains fifteen chapters in which the leading teaching and claims of the Church of Rome are thoroughly examined and the errors in them exposed. In his Introduction he tells of the £19,000,000 received by the Pope from Mussolini when the temporal power was restored to the Papacy. This money has been used to reinforce Roman Missions, and the method seems to be to send priests, monks, and nuns into districts where Protestant missions have been pre-eminently successful, to win converts, not from among non-Christians but from those who have already acknowledged Christ and been baptized into His Church. In the literature that they use "their claims for the Church of Rome are so arrogant, their denunciations of all those Clergy and Ministers of religion who do not render obedience to the Pope are so fierce and unrestrained, their statements regarding the doctrine and teaching of those who are not Roman Catholics are, many of them, so devoid of truth, that one sometimes wonders how they have the audacity to publish them." A Roman Catholic Priest has accused Canon Hares of inventing a quotation from the Fathers which he inserts. This sort of accusation seems to point to a use of methods of controversy with which Protestants are unfamiliar. Readers will find that the twenty-four chapters of this volume provide an adequate exposure of all the main errors of Romanism. It is practically a Manual of the Roman Controversy.