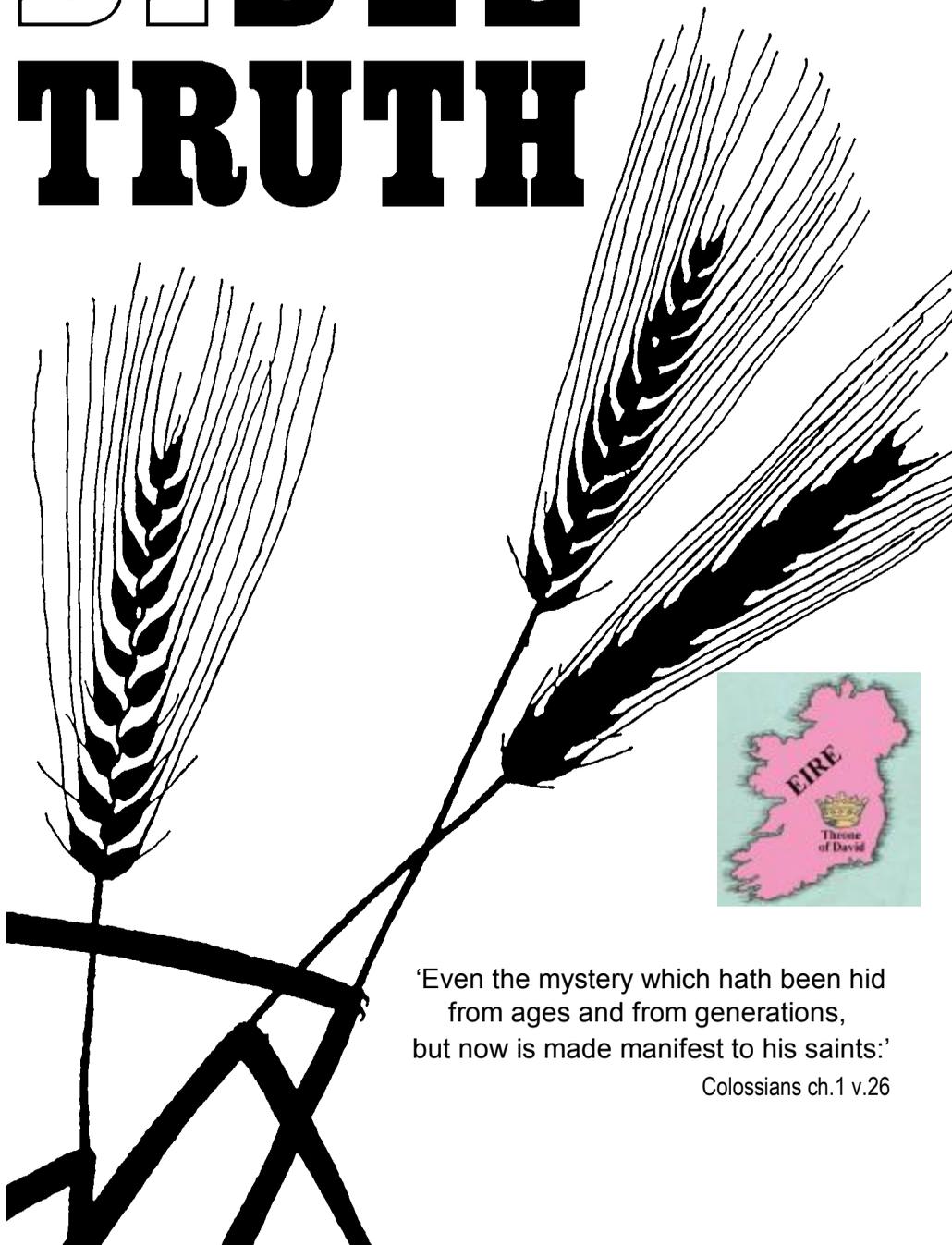


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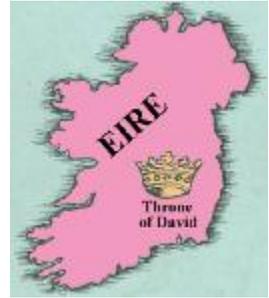
'Even the mystery which hath been hid
from ages and from generations,
but now is made manifest to his saints:'

Colossians ch.1 v.26

EIRE THE KINGDOM OF THE SCOTS

6TH c BC TO 6TH c AD

BY THE LATE REV. GEORGE THOMPSON



AN APPRECIATION

'Dr Keating having travelled, in the reign of Charles I, through different parts of Ireland, for the purpose of gleaning materials for his history of this country from bards and priests, may be supposed to have acquired and communicated all the historic information which they possessed. Further he is acknowledged to be a faithful narrator as well as an assiduous compiler. Considering him therefore as the most unobjectionable guide in Bardic history, the author of this inquiry has extracted and abridged, chiefly from his work, the following epitome of Irish history, in which he has pointed out those passages which seem to be connected with the genuine history of Ireland.'

(Thomas Wood MD, author of the Prize Essay, published in the 13th volume of the *Transactions of the Royal Irish Academy*,

'On the mixture of Fable and Fact in the early annals of Ireland; and on the best mode of ascertaining what degree of credit these documents are justly entitled to'. ... AD 1821).

It is in this abridged version of Keating that we were introduced to Scota as the mother of Heber and Heremon. As Heremon was the first king of the Milesians who gave his name to that land, namely Eire (from the Gaelic Eireamhon), we think it of importance to stress this fact.

INTRODUCTION

We have no doubt as to the difficulties of a series of booklets on Ireland past, present, and future. As many views exist about that island as there are Irishmen and women at home and abroad, so our endeavour will be to state only those things for which we have reasonable evidence.

Year by year new accounts of Irish history appear, but it has been noticeable during the past few decades that early dating has been avoided. Nowhere has the question of chronology been more problematical, and a glance at the history books currently used in Irish schools reveals the reasons why there are so many views as people, and this, despite the Celtic imagination about which we make no comment. Great headway has been made in the field of archaeology, and many brilliant scholars have arisen to enhance this long neglected subject, we therefore look to the spade for a prime date in commencing this series. *The Celts* by T.G.E. Powell, p.58. informs us that,

‘Since Early Bronze Age times, Ireland has played an important part in the bronze industry, and her metal-workers were not slow to adapt their craft to new techniques and improved forms. There is, however, no indication that any addition to the old native population took place before the sixth century BC but it may be within this century that intruders first appear’.

Many other sources of information regarding Ireland indicate the same period, so basically we use this date in our pursuit of ‘The Irish Enigma’. Not an easy subject, but an interesting challenge.

With an opening title like this there is bound to be reaction varying from mild to violent. The people now called Scots will endeavour to treat the statement with the contempt they feel it deserves, whilst most of the people of Ulster (the Ulster Scots), will doubt its validity and treat with suspicion the person who has made it, yet, it is at this point in time, namely the 6th century BC that the original Scots arrived in Ireland under the general name of Milesians.

‘The Milesians and Celts flourished simultaneously in several parts of the world. Asia Minor, Italy and Spain: there is no dispute about that. The point is, were the Milesians Celts? Could they have been Celts? The answer would appear to be that they could. They could certainly have been Scythians. It is by no means improbable that the Milesians were of Celtic extraction’

Irish Myths & Legends by Eoin Neeson, 1968

Most, if not all the Encyclopaedias, have quite a deal to say about these people and their place of origin, for example,

‘MELISSA: An inhabitant of Miletus ancient Greek city of Asia Minor, of or pertaining to Ireland, or to the Irish race. An Irishman’.

An Irishman perhaps, but where does Scot come in and how is it possible to equate the Scot, past or present with such an ignominious name as that of Eire!

Heremon is referred to as 'the first king of the Milesians', and as his name in Gaelic is Eireamhon (pronounced Air-avon), the whole island was known as Eire when he, or his descendants, reigned at Tara. However, should a member of the House of Heber reign, the land was known as Hebernia (Hibernia) whilst the whole kingdom was known as the Kingdom of the Scots after Scota their mother.

'When authentic history first speaks of Ireland, the country was inhabited by the Celtic people called Scots and Milesians; Britain and Gaul, at the same time, being inhabited by a kindred race. ... Keating who seems to accept without question the whole story of the Milesian wanderings, had no manner of doubt that they came from Spain to Ireland, ... he chooses to be directed by the ancient records of the kingdom rather than by the ill-grounded supposition of any modern whatsoever.'

D'Alton's History of Ireland, P.17

So the first 'intruders' into the land now known as Ireland were called Milesians who came from the Eastern Mediterranean. Of that stock, according to Keating, came Scota and her two sons Heber and Heremon. Scota's consort was Niul the Milesian prince sometimes referred to as Milesius (the soldier). All these names play an important part in Ireland's history over the centuries, and only by fixing their associations can one hope to begin to understand the Irish enigma.

TARA OF THE KINGS

The centre of this Scoto-Milesian Royal House was founded at Tara, anciently known as Teamair Riogh, or Tara of the kings. We were impressed when a modern historian and archaeologist stated that,

'... the history of Tara is in essence the history of early Ireland ... This hill is the most important of royal centres in traditional literature, and its geographical setting: ... made it particularly suited for early settlement ...'.

T.G.E. Powell The Celts, 1969

Manuscript material

Early manuscript material in Ireland is rich in reference to famous places—royal seats, cemeteries, assembly places.

Tara is notable in this matter of the early historical accounts. The amount of material is outstandingly great and there is no doubt of the identification—the Tara of County Meath is the Tara of the scribes.

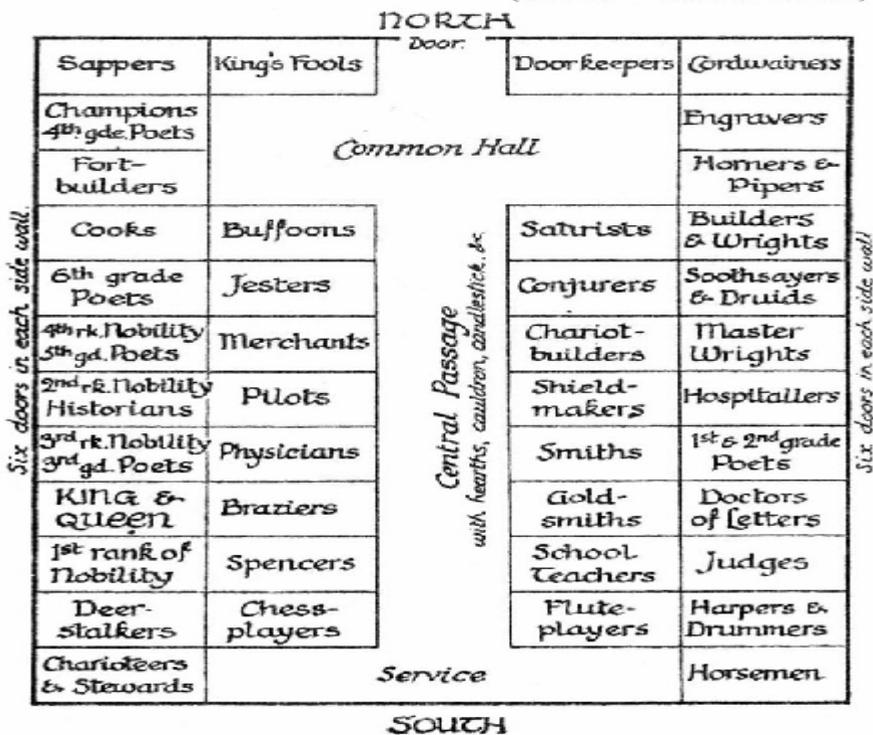
THE BANQUET HALL: TEACH MIDHCHUARTA.

This structure was erected by Cormac for the accommodation of the crowds who came to the triennial assemblies of Tara, an important element in ancient Irish life: when various religious ceremonies were performed, laws were promulgated, judicial cases investigated, and literary and athletic contests held. It was probably the largest building of its time in either Great Britain or Ireland, being 700 feet in length and about 90 feet across. Ancient plans remain in certain Irish manuscripts from which we learn that internally it was divided into compartments, each set aside for the use of one of the degrees of rank, trades and professions.

Based as it is upon one of the oldest manuscripts in the island, the ground plan of Tara explodes the myth that Ireland in the years BC was primitive and barbaric. Judges, Doctors of Letters, Nobility, Poets and Historians disprove such an idea.

THE GROUND PLAN OF TARA

(McAlister - *Guide to Teamuir*)



The history of Tara is in essence the history of early Ireland! Surely we would do well to probe as deeply as possible into any information regarding this site, scarcely touched by two seasons of excavations (1953-4). It is difficult to understand why the findings of those years have been reburied in the Dublin Museum, except that perhaps it was not the time for the 'rewriting of Irish history'. These actual words were used by Dr O'Riordan at the time.

There is little in the way of encouragement as we turn over the pages of modern research, for the following comment is typical of a national scepticism.

'These lengthy royal pedigrees (connected with Tara) are neither myth nor legend, they are pseudo-history, fictitious pedigrees compiled by ancient historians to give common royal ancestry to peoples of varying origin who came to Ireland at different times... '

Mark you, they accept some parts of the King-Lists, but if the pedigrees were to undermine their preconceived ideas, or were they to prove the continued existence in Scotland or England of one-time Irish royal lines, it would be difficult to accept. After all, having regarded England as an inveterate enemy and fought against her for 800 years, (1172) it would be hard to admit one's cause had no historical basis, besides who wants to rewrite and admit their premises to be without foundation! No, tradition and prejudice can be a blinding force.

The best documentary proof we can advance of the King-lists being reliable, is to refer to the Arbroath Declaration of Independence.

The Declaration of Arbroath 1320



Produced in AD 1320 and signed by all the Scottish nobles, it was sent to the Pope in order to prove that the nation of the Scots had never been subject to anyone, nor had they lacked a king to rule over them for hundreds of years before the time of Christ:

'There have reigned one hundred and thirteen kings of their own royal stock **the line unbroken by a single foreigner**'.

One hundred and thirteen kings! And yet, from the time of Fergus I, circa AD 50, until the Declaration of Arbroath, only 42 kings of the Scots reigned over Alba (the present Scotland). Fergus I as a direct descendant of Eireamhon (Heremon) was as surely the 1st king of the Scots in Alba, as Eireamhon was first king of the Milesian or Scythians in Eire - **‘The line unbroken by a single foreigner’**.

1. Scota - Niul	30. Conla Caomh	59. Cairbre Liff...	88. Donald II.
2. Heber	31. Olioll Cas...	60. Fiacha Srab	89. Constantine III.
3. Heremon	32. Eochaidh Cas...	61. Colla Uais	90. Malcolm I.
4. Muimne	33. Fergus Fort...	62. Muireadach T...	91. Indulf
5. Luighne	34. Aeneas Turm..Tea	63. Eochaidh M. Mea	92. Duff
6. Laighern	35. Conall Coll...	64. Niall Mor	93. Colin
7. Irail Faidhi	36. Eanna Aigneach	65. Dathi	94. Kenneth II.
8. Eithrial	37. Crimthann Cos.	66. Leaghaire MacNiall	95. Constantine iv
9. Tighearnmas	38. Eochaidh Feid...	67. Olill	96. Kenneth III.
10. Fiacha L ...	39. Eochaidh Air...	68. Molt	97. Malcolm II.
11. Aongus O...	40. Edersceal	69. Luighaidh	98. Duncan I.
12. Rotheacta	41. Nuadhas Neacht	70. Muirceartach Mor Mach Earca	99. Macbeth
13. Siorghnath Sa...	42. Conaire Mor	71. Fergus Mor Macearca	100. Lulach
14. Giallcadh	43. (Interregnum)	72. Dongart	101. Malcolm Kanmore
15. Nuadhas Fionn	44. Lughaidh Sriabh	73. Gabhran	102. Donald III.
16. Simeon Breac	45. Conchobhair	74. Aidan	103. Duncan II.
17. Muireadach Bol.	46. Cri Mthann N..N.	75. Eochaidh I.	104. Edgar
18. Eochaidh	47. Feareadach Fionn	76. Donald Brech	105. Alexander I.
19. Conang Beag-E...	48. Fiatach Fionn	77. Dongart	106. David I, (the saint)
20. Fiacha Tolgrach	49. Fiacha Fionn Ola	78. Eochaidh II.	107. Malcolm iv
21. Duach Ladrach	50. Tuathal Tea	79. Eochaidh III.	108. William I, the Lion
22. Ugaine Mor	51. Felim Rach	80. Aodh (hugh)	109. Alexander II.
23. Banchadh	52. Cathair Mor	81. Eochaidh iv	110. Alexander III.
24. Laeghaire Lorc	53. Conn Ceadcatha	82. Alpin	111. Margaret (Norway)
25. Cobhathach C... B..	54. Conaire Mac M L	83. Kenneth MacAlpin	112. John Balliol
26. Labhra Longseach	55. Art Eanfhear	84. Donald I.	113. Robert Bruce
27. Melg... Mol...	56. Fergus Dubh-d	85. Constantine II.	1306-1329
28. Aeneas Ollamh	57. Cormac MacArt	86. Aedh	
29. Iarn Gleo...	58. Eochaidh M.	87. Eocha	

This official document, 'The Declaration of Arbroath', also stresses that '... the nation of the Scots journeyed from Greater Scythia by way of the ... Pillars of Hercules' (Gibraltar), by sea from the eastern Mediterranean! It is understandable why some historians equate Scots, Milesians, Scythians, and Celts.

'Whoever will read the history of these islands during the first centuries of the Christian era will note that Ireland was the country of the Scots, that colonies of these Scots passed from Ireland to Caledonia, where they settled, that these Caledonian Scots with their kinsmen from Ireland, and the Picts frequently harassing the Roman province of Britain, that it was Ireland alone which was called *Scota*; and that if sometimes Caledonia was called *Scota*, it was always called *Scota Minor*, to distinguish it from Ireland'

Historians' History of the World

THE CELTS OF EIRE



Ptolemy's Map

In the year 1821 an inquiry was conducted concerning the primitive inhabitants of Ireland. The findings were placed before the Royal Irish Academy with the following introduction,

'I believe I have been successful in converting the groundwork of Bardic History from fable to authentic history, and in evincing the British and Irish to be almost collectively to be the posterity of one distinct stock ... I have been employed a considerable time in the investigation with a view to learning how far it tends to establish the reality of Ptolemy's map ...'.

Ptolemy, the celebrated mathematician, astronomer and geographer, observed at Alexandria between the years, AD 127 & 151. His sources of information regarding Ireland were,

1. Notes and charts made by mariners trading between the Mediterranean and Roman Britain.
2. Charts made by mariners trading with Ireland from ports in Britain.
3. Charts made by an admiral of a Roman fleet, said to have circumnavigated Ireland, made during AD 79.

In his *Life of Agricola*, Tacitus gives a brief summary of the activities of Agricola for each of the years during which he was Governor of Britain. His summary for AD 82 contains two very interesting items of information.

1. Agricola was preparing for an invasion of Ireland, as soon as he could get his northern frontier pacified.
2. 'Under the guise of friendship, Agricola kept with him an Irish petty king to be used as a tool in due course ... Agricola, a very competent Roman general, sent his chief intelligence officer to the petty king to get from him all information deemed useful to Agricola in his coming Irish campaign ... That Ptolemy eventually got a copy of this filed information is quite evident from his map'

The importance of the reproduction is the list of Celtic tribes who occupied the whole island before the Roman occupation of Britain. The parts in which they settled, and above all the names, some of which have their British counterparts. The close links between the Celts of all parts of these islands in time of war is best realised when we consider the forays into England from the northern frontier. Agricola was pinned down by a united Celtic opposition to Roman occupation, and in this matter the Irish Celts were right behind Celts of Caledonia. However the problem of Celtic unity has always

presented problems, for only in wartime will they unite against a common enemy. Peace takes its toll, and all revert to the 'cause' of being 'agin the powers that be'.

So far, all the evidence we can find points to a royal Scoto-Milesian house reigning over a Celtic people strongly aligned to their kinsmen in all parts of the island now known as Great Britain and Ireland.

The idea of regarding Eire as an outsider in the affairs of the British Isles is one of the saddest aspects of Anglo-Saxon-Celtic history, and its beginning must be traced, whether it be in Ireland or England, or both. In writing this first part, the writer is conscious of the hundreds of authorities consulted, few of which are considered free of bias, but an overall picture is a necessity, for every stream has its source, and every effect its cause.

THE KING'S HIGHWAY.

'In the most ancient manuscripts the presence of roads in the country was taken for granted.'

Roads in Ancient Ireland, by Dr Cohn O'Lochlan

Comprehensive research into Irish highways and secondary roads took place some years ago and up-to-date maps are quite revealing. The search was prompted by references in *The Four Masters*, and as a result the road system is now an established fact. Stretching from Dublin in the east, to Galway in the west, is the Aisger Riada, or King's Highway, which from time immemorial was accepted as a line of demarcation between the two main houses of Heber and Heremon, the present day O'Briens and O'Neills, from whom most, if not all of the present day indigenous population is descended.

'That a network of well-made roads existed in Ireland (and indeed England,) in the BC era is hard to accept, but the evidence is abundant, and the spade, especially at Anglesey, has done a great deal to explode the idea of Celtic inability to make and maintain both roads and chariots. Because of the similarity of the Aisgear Riada and the so called Watling Street, (correctly Gwyddelinsarn, or the road of the Gael), we use the Anglesey evidence as proof of 400-300BC road-making by the Celts.'

Subsequent to these finds our observations were that well surfaced roads would be a vital necessity if charioteers were to,

‘... control, their horses at full gallop on the steepest slopes, pull them up and turn them in a moment, ... the drivers run along the pole, stand on the yoke, dart back into the chariot’

Caesar’s admiration was particularly focussed on what he saw, ‘... in their battles they combine the mobility of cavalry with the stamina of infantry ... Thousands of chariots, ... galloping horses and the noise of the wheels throws their opponents into a state of confusion ...’.

All this would hardly be possible with a chariot such as that portrayed on Westminster Bridge. Archaeology has certainly come to our aid in the fulness of time. The established fact of well surfaced Irish roads is borne out by innumerable references,

‘Chariots were much used. These were beautiful and useful equipages, as has been more closely realised in the light of a recent discovery, ...’.

Anglesey

Also,

‘... so plentiful were horses in Ireland then that no man’s vanity permitted his riding any other than a stallion’.

Dr George Little *Brendan the Navigator*

Not only in the matter of roads, chariots and horses did the Celts excel, but according to such explorers as Himlico of Carthage, Pytheus of Marseilles and others,

‘The Britons were a powerful race, proud-spirited, effectively skilful in art and constantly busy with the cares of trade ...’.

A detailed account of the prosperity and business acumen of the early Britons is given in Strabo in his *Geography*. He states,

‘The products of Britain are corn, cattle, gold, silver, hides, slaves and clever hunting-dogs’ [see Tara ground plan p.6].

In view of the foregoing is it not reasonable to suggest that as far back as the BC era these islands were,

- a settled state of society
- not mere wandering hordes
- a trading people
- numerous and settled enough to be under government.

EIRE - A LAND OF LEARNING.

‘During the sixth century at the monastic school of Clonard there were over three thousand students, many of whom were foreigners. Clonmacnoise, on the Shannon, was second only to Clonard in international fame as a centre of religion and scholarship, and a large proportion of the French students who visited Ireland were taught in the vicinity of the twelve churches. Alcuin [already mentioned], the renowned scholar of York, was trained at Clonmacnoise, and such distinguished visitors as Oswald and Alfrid, Kings of Northumbria, and Dagobert II, King of France, were educated in this, or some other centre in Ireland.’

Many who read this quotation will find it odd, to think of Ireland as a one time settled society, much less a seat of learning. However, sources outside of Ireland confirm the facts submitted in this synopsis.

‘That the Hibernians, who were called Scots in this country, were lovers of learning, and distinguished themselves in these times of ignorance, by the culture of the sciences beyond all other European nations, travelling through the most distant lands, with a view to improve and to communicate their knowledge, is a fact with which I have been long acquainted, as we see them, in the most authentic records of antiquity, discharging with the highest reputation and applause, the function of doctors in France, Germany and Italy, both during this [eighth century] and the following century.’

Johann Mosheim, Ecclesiastical Histories cent viii, p6 ll ch.III vi
(See also Edward Ledwich, Antiquities of Ireland p.174, 1790)

‘Many of the writers who thus took it upon themselves to report or comment upon Irish matters had in mind for the most part “to bury Caesar, not to praise him”. (Cambrensis complains that he was underpaid for his detraction.) But whenever rendered unwary, their admiration rose superior to policy and, as has been seen, allowed the truth to escape.’

‘Allowed the truth to escape’, is an intriguing sentence and seems to suggest that much of what is written as history is aimed at imprisoning truth. If we succeed in allowing some truth to escape in these days of propaganda we will feel well rewarded.

THE SCOTS AND THE PICTS

The forebears of Her Gracious Majesty, Queen Elizabeth had their origins in Ireland and Scotland. They in turn came from the Middle East about BC 600 to replant in these islands the House of David, king of twelve-tribed Israel.

It has always been our firm conviction that the two kingdoms of Picts and Scots came from the same place and were kinsmen. A glance at the relevant map illustrates the strategic importance of Eire - the kingdom of the Scots - as the royal seat. It also indicated how important it would have been for the two kingdoms to unite against a common aggressor, in the person of the Roman general Agricola. That their united effort prevented his invasion of Ireland, and therefore the undermining of the sovereignty of Tara, is a reasonable inference.

Of the various names of the early inhabitants of Ireland and Scotland, the Picts constitute the greatest problem, and yet, the Venerable Bede has no difficulty in associating them in both time and place of origin, with the Scots. The uniting of the two peoples under the kingship of Kenneth MacAlpin is a fact of history. The ease with which they merged could only be explained by a kith and kin relationship.

We submit a point of interest which we believe has never been touched upon before, and as it relates to the meaning of the name of Pict, we feel it is now appropriate.

In the course of research many years ago we came across a reference to the various kinds of harp used in Ireland. Thomas Moore, the Irish poet, quoted from *Stillingfleet*, '... the Cruit without joy, so is he that followeth his master to the tomb'.

Then followed the names of Cronat Cruit and Creamin Cruit as definitions of two kinds of harp. It was not until we saw the Pict equated with Cruit that we realised the possible connection between the Picts as the people of the harp. We are inclined to associate the harp with Ireland and Wales, but Sir Walter Scott's, *Lay of the Last Minstrel*, puts paid to such a notion.

'The harp, his sole remaining joy
Was carried by an orphan boy,
The last of all the bards was he,
Who sung of border chivalry'

Yes, the harp is just as much a Scottish instrument as the bagpipe is Irish. As for the harp, it has always been the symbol of Eire, and as long as it continues on the Royal Standard of the kings and queens of the United Kingdom, so will it prove the association between all parts of these islands as an integral part of God's Israel in the appointed place. In this connection an oft quoted and interesting extract reads,

‘This most ancient instrument [commemorated by Dante] was brought to us from Ireland where such are most excellently worked and in a great number, The inhabitants of the said island have made this their art during the many centuries they have lived there, and moreover, it is a special undertaking of their kingdom: and they paint and engrave it on their public and private buildings and on their hill [Tara] stating as their reason for so doing that they have descended from the royal prophet of David’.

Vincenzio Galileo, *Dialogo della Musica Antica*

THE CELTIC NAVY.

Evidence of Celtic maritime prowess is well authenticated in the works to Julius Caesar's war commentaries but details of Irish seagoing craft are given in no less a work than *The Life of St Columba*, by Adamnan (624-704). Under that name (Adamnan) the *Encyclopaedia Britannica* (1955 edition) reads,

‘Irish saint and historian, was born at Raphoe, Donegal, Ireland. In 679 he was elected abbot of Hy, or Iona, being ninth in succession from the St Columba ...’.

We owe to Adamnan two valuable works, the anecdotic *Life of Columba*, and *De Locis sanctis*, an account of Arculf's travels in the Holy Land. From the former he lists no less than ten ships used from earliest times by Irish Celts.

1. Ler-long An ocean-going ship fit for long voyages.
2. Barc A sailing ship for coasting.
3. Saor Luinge A cargo ship.
4. Caupallus A victualling or wine ship.

- | | |
|--------------|----------------------------|
| 5. Naufagium | A passenger carrying ship. |
| 6. Scapha | A 308 vessel. |
| 7. Curragh | A fishing boat. |
| 8. Curachan | A seagoing craft. |
| 9. Cumbula | A ferryboat. |
| 10. Alnus | Another kind of ferry. |

One might well ask, why Adamnan, abbot of Iona would be interested in ships. The answer is simply, he had to be, as so much of the work done by the early Celtic Church was as far away as the Shetland and Orkney islands as well as Iceland and Greenland. Along the river Shannon in Ireland some of the great centres of learning were reached by boat.

‘Far famed Clonmacnoise situated on the Leinster side of the river Shannon, close to the busy town of Athlone may be described as the centre and the core of Ireland.

For fourteen centuries its name has been venerated by scholars all over the world. Today it is as celebrated for its ancient monastic remains as in former ages for learning and sanctity. At one period it was rated second only to Armagh in the number of its students and the eminence of its scholars. About the same period it was recorded that seven ships packed with foreign students passed up the Shannon in one day bound for Clonmacnoise, and at the zenith of its glory no less than six thousand people thronged its confines.’

THE STORY OF CLONMACNOISE

WORLD FAMOUS FOR 1400 YEARS

Dorin Doyle

‘Ciaran Mac a’tSaoir, founder of Clonmacnoise, was the third son of Beoit, a chariot builder, who claimed descent from the royal line of Eremon. He was born on February 24th, AD 515.’

So from the time of the arrival of the Scoto-Milesian dynasty in the 6th century BC until AD 600 there was a constant flow of culture in Ireland, and the Royal House was protected from a Roman occupied Britain.

The Ancient Nation of Ireland

'It is not generally known that Ireland was acknowledged as an ancient nation, long before England's right to such place of honour among the Nations was acknowledged. This dignity was first accorded to England at the Council of Constance in [AD] 1414-15, when the King of England claimed that the English should be acknowledged as a separate Nation having a vote of their own on the Council, [it being then the ancient custom in those Councils of voting by "Nations"]. England's claim was at first resisted at the Council, especially by the King of France, but on the English ambassadors pointing to their union with the ancient Kingdom of Ireland, [which had never been conquered by the Roman Nation] and claiming that by virtue of such union with the ancient Kingdom of Ireland, England was entitled to vote as a separate Nation at that Council, the honour was accorded to England, and at this Council the "Anglican Nation" was represented by Patrick, Bishop of Cork.'

The Geni. Col. of Constance; *Labbe and Cossart Concilia*, Vol. 12., Col. 1727, et sequen. Ed Paris, 1672.

So far, in all our research concerning Ireland's past, we have found no evidence of a primitive or backward state of society, in fact, everything points to a nation far in advance of its neighbours in matters of religion, education and stability of administration. To crown all this they had the presence of a Royal House, the House of David with whom God made an everlasting covenant.

'And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.'

2 Samuel ch.7 vv.12-13

This Royal House, established at Teamair na Riogh, Tara of the kings, was the pervading influence throughout the island with its resultant overflow to Scotland, England, and Wales.

IN CONCLUSION

These are the main events which took place from the 4th-6th centuries AD. The Scoto-Milesian-Celtic peoples as well as the Royal House of Tara, had accepted the Gospel at an early date. The effect of this acceptance spread rapidly as far afield as Kiev in southern Russia, while all over Europe, evidence is to be found of Celtic evangelism, and fervour. At home in these islands a strong militant church was only partly prepared for the rise of the Papacy and the method devised to infiltrate. St Augustine's arrival in England was the red light of danger to the Celtic Church. At that time AD 597 Ireland was seen to be the only safe retreat from the new Roman invasion of the Papacy. In the same way as Ireland was preserved from Roman invasion under Agricola, so was it necessary to protect, not only the Faith, but the Royal House of David established at Tara. Thus, from the 4th-6th century, it was Ireland's great privilege to safeguard the sovereignty of both Church and Monarchy.

This happy state of affairs was to continue until the 12th century during which time part of the Royal House under Fergus I established itself in Caledonia (the present Scotland). Round about this same period Columba, himself of the House of Eireamhon (Heremon), established a community at Iona where the kings of the Scots were crowned upon the Lia Fail, or Coronation Stone, commonly known as the Stone of Scone.

Church and State were closely linked together; both were jealously safeguarded from any likelihood of contamination, and teaching contrary to that of the Celtic Church was regarded as just that.

It is a fact of history that Eire was the only part of these islands completely free from Rome (pagan and papal). This was until the great betrayal of the 12th century AD when, for the very first time in her history the yoke of Papal domination was placed upon her by the only Englishman ever to become Pope.

Nicholas Brakespeare of St Albans became known as Adrian IV, and in conjunction with Henry II was responsible for this grave imposition. This, and this alone is the prime date of Ireland's sad history; sad, in as much as she has been victim of the tearing up and carving up of the land where, love, joy, peace and the power of the Gospel prevailed.
