

HOW ST. ANDREW CAME TO SCOTLAND

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How St. Andrew came to Scotland by Unknown

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ANON.

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IN the beginning of the fifth century there was in Britain a Christian Church — the Pelagian. Two Bishops were sent to Britain to convert the Pelagian Church to conformity with the Roman Church. Lupus, one of them, came in contact with the Picts and Scots. The story speaks of the incident as a "defeat" of the northern armies, caused by the Lupus party, composed of southern Britains, crying "Hallelujah." Lupus was a priest, and the "defeat" was probably a success of his mission against the Pelagian Church. The Picts inhabited the south of modern Scotland. The Pentland (Pictland) Hills are of themselves a record of this. At the foot of the Pentlands, fourteen miles from Edinburgh, is the village of Carlops, on the Biggar Road. Carlops we translate as "Lupus seat." Lupus means "wolf"; Faolan is the Gaelic for a wolf. Dedications to a Faolan stretch from Fife to Argyleshire, and clans are called from one so named, *e.g.* Cleland, Maclellan, etc. Douglas = Cuglas = grey dog, is another description of a wolf, as in the name Linlithgow, meaning

the pool of the grey (liath, Gaelic, "grey") dog. There was thus a widespread reverence for Fillan, and his church can have been no other than that which was called the Culdee Church. If our suggestion of the identity of Lupus and Fillan is right, the Culdee Church was a survival of the Lupus "defeat" of the Pelagian Picts and Scots. There is a Pictish name, Oengus (Angus), applied to Forfarshire. A certain Rule is said to have brought to Scotland relics of St Andrew, and to have made a disciple of a Pictish king, Angus, at a place called Kilrimont, now the city of St Andrews.

The Scots, with whom were joined the Picts, were supposed to be Scythians. St Andrew was the patron saint of the Scythians (he is considered the patron saint of Russia now), and thus the Scots and Scythians were brought under one "rule" influenced from Canterbury; and St Andrews became the archbishopric of Scotland, an archbishopric claimed by Canterbury. The older Culdee Church, which was not an episcopal church, apparently moved its saintly relics to Scone. They were there preserved till about the time of Edward I. of England, who carried off what is now known as the coronation stone.

We have tried to demonstrate the steps by which we reach the conclusion that the old Culdee Church was the British Church previous to the ascendancy of Rome, that the Gaelic Fillan is the Gallican Lupus, and that the widespread influence of his name, evident from Fife to Ulster, connotes a localisation of the old Pelagian "heresy." The coronation stone and its bell and crosier, the Scottish regalia, were those of the Culdee Fillan-Lupus.

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IN the year 429 a Synod of Gallican bishops ordained St Germanus and St Lupus to go into Britain to oppose the Pelagian heresy—Pelagius having died in 420. Pelagius' heresy seems to have had, at least for one of its tenets, multiple marriage. As Celestius his companion when in Rome was said to have been "gorged with Scottish porridge," they evidently came from those northern regions notable for their darkness, the long darkness of winter, where was practised what St Jerome (340-420) speaks of as the immoral Scottish and Attacotish rite: the Scots, according to him (*i.e.* Jerome), not having wives peculiar to each, but as if they had chosen the policy of Plato practised what is euphemistically called free love. What we have received of this journey into Britain relates almost entirely to the doings of Germanus, but speaks of him as if throughout accompanied by Lupus, and informs us they were very active,

quickly filling Britain with their fame, their preaching, and their miracles. Southern Britain during their visit was attacked by the united forces of the Saxons and Picts, and our holy men being with the British as distinguished from the Picts and Scots from the North, by repeating Hallelujah loudly three times so frightened the enemy that they were taken with panic, flung down their arms, and retired to their own district. Germanus and Lupus having accomplished their mission returned to their own dioceses in Gaul. The result of their journey is said to have been that they effectually confuted the heretics and brought back the people to the way of truth. Lupus' sanctity was so great that he was said by another prelate of that age to be the "father of fathers" and "bishop of bishops." We have no further notice of his being in Britain, though Germanus subsequently returned. Lupus, thus brought in contact with the Picts, was born at Toul in Lorraine, a district originally including modern Holland and Belgium, and though Lorraine is said to have received its name from the Emperor Lothair I., to whom it was allotted in 843, this derivation seems doubtful.

We must remember that Ninyas by birth a

Briton, educated at Rome, who died about the year 432 and had been a pupil of St Martin of Tours, according to the tradition of Bede had built the Church of Whithorn in Galloway, and from there had Christianized all the Picts on the south side of the mountains, which in the usual acceptance of the term must mean what we now call the Grampians, more anciently "the backbone of Alba." According to the dates given in these traditions the converter of the Picts was still alive when Lupus reconverted them on his mission into Britain. Lupus' object, however, was a special one directed against the doctrines in favour with Pelagius, doctrines which had caused St Jerome to explain that he did not condemn double marriages. If tradition has any value, we may accept it as well founded that Pictish descent was counted through the female, and, as the same tradition tells us that the Picts having no wives when they came to this country were then given settlements and native women; whatever the literal facts may have been we see that our earliest notices of the sexes among them ascribe to them the continuance, in some degree at any rate, of the predominance of the female. If the shouting of Hallelujah was a

fact at the meeting of Germanus and Lupus with the Saxons and Picts and occurred at all, we suggest, judging from what happens at a revival meeting, it took place as a sort of general acknowledgment of the acceptance of the views of the new preachers, and thus a victory was gained for the anti-Pelagians, and the Picts and Saxons retired to their own homes.

Is there any evidence left in Southern Scotland of a possible visit of St Lupus? About 14 miles south of Edinburgh on the West Linton-Biggar road is a peculiar upstanding plug of igneous rock with a little village at its foot known as Carlops. A rock of somewhat the same formation in the West country is called "the pulpit"; and with this information before us we look for the possible derivation of the name, the translation given when asked for being of the purely fanciful sort, "Carle loups," as if some fellow had jumped from the top of the rock. *Car* is a common factor in Celtic names, and in Welsh is translated a "fort"; and *cathair* in Irish a "city," a "court," a "mansion"; and the same word in Scotch Gaelic a "chair," "bench," "seat"; and *cathair-casbuig* is a cathedral and *cathair-iomchair* was the Gaelic used for a