

Gregory 1st, then Bishop of Rome, anno 603. And one proof that they never received their ministry or ritual originally from Rome, was that their observance of Easter was calculated after the Eastern custom, and not that of Rome. But the growing influence of the Roman See, and the connivance, at times, of some of the kings of England, who in political disputes wished to gain the countenance of the Pope, gradually changed the original position of the Anglican Church, and brought it for several generations into subjection to the Papal See; the rejection of which usurped external jurisdiction was the first step in the actual work of the Reformation.

One great object of the Popes was to introduce their authority into England through the presence of their Legates.* But this was not effected without great opposition, continued through many years. Still the Church in England always retained its own distinctive appellation. In Magna Charta, anno 1215, it is styled "*Ecclesia Anglicana*," and in the Coronation oaths

* "Thus much is evident, as Gervasius, in the life of William, at this time (anno 1125) Archbishop of Canterbury, well observes, that the legatine power was looked upon as a breach of the law of England, and an invasion of the ancient liberties of the English Church and nation, as well as the rights of the Sees of Canterbury and York in particular, and that the minds of men were exceedingly scandalized and offended at it." But having succeeded in introducing this representative of his authority into England, we very soon find what use the Popes made of it. At a council held at Westminster, anno 1127, which was presided over by a Legate of the Pope, canons were passed in themselves not much differing from some passed at previous councils; but the style and decreeing part exceedingly differ: for the very first canon runs '*auctoritate beati Petri apostolorum principis, et nostrâ*,—by the authority of St. Peter prince of the Apostles and our own;' the second, '*auctoritate sedis apostolicæ*,—by the authority of the Apostolic See.' So that, if we were to judge of these canons by the decreeing part, we would be apt to conclude that they had their authority only from the legatine and metropolitical powers; whereas the ancient canons and usages of the Catholic Church give a right of suffrage to all, to whom they gave a right to sit in Councils; and the style was, as Rucher well observes, answerable, '*decernimus et synodali auctoritate roboramus*,—we decree, and by synodical authority confirm.'—Inett's "*Origines Anglicanæ*," Vol. II, p. 223.