

fane, superstitious, haughty and invented by the first apostate.' Or again; 'I confidently affirm that whoso calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist.' What would Gregory have said to the pretensions of his latest successors?

Now the Church of England of to-day has a double parentage. It derives its origin from both Scottish or Celtic and Saxon sources. The influence of the Celtic Church spread over Scotland and the North of England, while that of the Saxon christianised the South. In time the two blended into one, and were never again divided. The Norman Conquest caused no break in the continuity of this Church—no disconnection. It merely infused into it a strong Norman element. The claim, therefore, of the Roman Church to be the mother and ruler of early English Christianity is not sustained by the facts of history. At the most she only shared this privilege with others. And we have observed that Gregory, the founder of Saxon Christianity, disclaimed any right to a Papal jurisdiction.

But now you say, 'Yes, I grant that the British and Saxon Churches were national and independent. But how about the Mediæval Church? Surely the Church of the middle ages was completely under Roman influences and guided by Roman authority?' True to a certain extent. The authority of the Bishop of Rome gradually increased from about the seventh century, until it reached its height and its overthrow at the time of the Reformation. Yet the Mediæval Church was essentially the same church as the Saxon and the British. There was no sweeping away of these, and an establishment of a Roman Catholic Church in their place.

It was under unceasing protest that the English Church submitted to Papal encroachments at all. There was never a time when some of her sons were not found to stand out against them. Pope Pascal II. in 1114 complained that the English Church showed scanty reverence for the Roman See, sent no appeals to it, and did not ask its advice. When Archbishop Lanfranc was sum-

moned peremptorily to Rome by Pope Gregory VII., on pain of suspension from his office, he paid no attention to the order and was not suspended. Stephen Langton, archbishop, to whom we are chiefly indebted for the Magna Charta, refused to excommunicate the English barons at the Papal bidding, and he received the support of all the other English bishops save two. Bishop Grosseteste, of Lincoln, a man of great piety and untiring energy, declined on two distinct and important occasions to obey the orders of the Pope. These are a few out of many like instances which show that the English Church of the Middle Ages by no means quietly acquiesced in the Papal claims. It would certainly have stoutly opposed the modern dogma of supremacy and infallibility.

It was reserved, however, for the Reformers to cast aside once for all the Papal yoke, and restore the Church to her original independence. The very word 'Reformation' should teach us that here was no fashioning of a new church, but a reforming of one which had previously existed. Both before and after the Reformation the English Church was Catholic. But it was never Roman Catholic, although dominated by Roman despotism. The refusal any longer to acknowledge the right of a foreign bishop to meddle in English affairs was the result of the combined action of Church and State. The clergy agreed to it after three days' debate in their convocation. The laity, assembled in Parliament, accepted and endorsed it. The cathedral bodies, the universities, and even the great monasteries themselves, at last concurred in the decision. There was a desire to strip off from the ancient church the novel doctrines and the usurpations which in the course of time had gathered round it. And the chief usurpation was the Roman claim to jurisdiction. But there was no wish, save in a small section, to impair the beauty of the original edifice.

And now we approach the birth of the modern Romanist party in this country. It is instructive to note that in the early days of the Reformation there was little