

the Third Ecumenical Council, or Synod, expressly forbade any Patriarch to assume jurisdiction over churches which had not from the beginning been subject to his See; lest, as they said, "under the guise of religion, the swelling of worldly pride should find an entrance, the canons of the fathers be violated, and we imperceptibly lose that freedom which Christ purchased for us with His blood."—*Pal. Ecc. Hist., Chap. ix. page, 65.* This Canon was passed in A. D., 431, and according to it, it was unlawful for the Roman See to assume any ordinary jurisdiction in Britain.—*Ibid., pages, 65-66.*

Again, Palmer says, "The Ancient British and Irish Churches, in the 6th and 7th Centuries, were treated as schismatics by the Roman Church, in consequence of their adherence to their ancient customs, and for not submitting to the authority of the Papal See.—*Pal. Hist., page, 67.*

The Papal power was first developed in all its extent by the celebrated Hildebrand, or Gregory VII., who ascended the throne in A. D., 1073. He was a man of undaunted courage and energy, and deeply imbued with notions of the extent of the Papal Supremacy. "He claimed and in many instances succeeded in obtaining the acknowledgment of his feudal superiority, or temporal jurisdiction over France, England, Hungary, Denmark, Poland, Russia, Nor-