

both a warrior and a scholar. He conceived the noble desire of founding a vernacular literature, for up to his day Latin alone was the language of the learned. In order to enlighten his countrymen on the Church annals of their country, he translated into Saxon Bede's Ecclesiastical History. He also translated the geography of Orosius, and gave his people a free version of Boethius on the Consolation of Philosophy, a work then highly valued, and besides and best of all, he translated into Saxon many parts of Holy Scripture, and was engaged in a translation of the Psalms when death overtook him.

It would be impossible in the time at my disposal to follow the history of the Church of England further at the present time, but before I conclude it may be useful to say a few words on the lessons to be drawn from the facts which we have been discussing.

In the first place we learn that England was not indebted to Rome for the introduction of Christianity, on the contrary Christianity was planted in England at least 300 years (and probably for a still longer period) before Augustine's arrival. We also learn that the Christian Church originally established in England, and which Augustine found there, was not in any way subject to the Pope and did not acknowledge his supremacy. Although it is true that by its subsequent amalgamation with the mission of Augustine it was ultimately brought for a time, into subjection to the See of Rome.

We may learn, too, that the Church of England instead of being founded by the State (as some people ignorantly assume), had been united and consolidated long before the State which is assumed to have founded it. Because 160 years before England had ceased to be a collection of petty principalities and became united under one sovereign, the Church of England had been united and consolidated under Theodore Archbishop of Canterbury.

We may also learn that the oft-repeated boast of the Church of Rome that she never changes, is entirely contrary to the facts of history. So far from her faith to-day being what it was in the early days of the Church of England, it is safe to say that Augustine or even Pope Gregory himself would not recognize it as it is now taught in the Church of Rome. They would have to learn the doctrine of transubstantiation, which in their day had never been heard of. They would have to learn that it is lawful to worship and venerate the images of Christ and the Saints; and to deny the cup to the laity in the Holy Communion; that the Roman Church is the mother and mistress of all churches; and that the Pope is Universal Bishop (a title which Pope Gregory, who sent Augustine, himself reprobated). They would have to learn too that the Pope of Rome is

infallible, that the Blessed Virgin Mary was conceived without sin; and that it is lawful to pray to her in language similar to that addressed to God Himself. They would also have to learn that there is a purgatory from which souls may be released by the offering of the Eucharist. May we not well conclude, that if all these doctrines were not essential in those early days, they cannot possibly be so now?

It must be admitted that after Augustine's time many of these doctrines were taught and received in the Church of England, and from this fact, some people assume that the Church of England became a part of the Church of Rome. This, however, is a mistake. The Church in England was designated by Pope Gregory himself, as we have seen, as "the Church of the English"; and that part of the Church planted in England always remained and was always called "THE CHURCH of England." We do not read in Magna Charta, for instance, that "the Church of Rome shall have all her whole rights and liberties," what we do read is that "the Church of England shall have all her whole rights and liberties," and the Church of England is so styled in many other statutes passed long prior to the Reformation.

The notion that because prior to the Reformation the Church of England had adopted many Romish errors therefore she was a part of the Church of Rome arises from a confusion of ideas.

Let us suppose that the Lieut. Governor of Quebec were to arrogate to himself the functions of the Governor General of the Dominion and that he should procure the Legislature of Quebec to pass laws for the government of the whole Dominion, and suppose this Province of Ontario were for a time to submit to this usurpation of authority and receive and obey the laws which the Quebec Legislature had thus wrongfully assumed to pass, would this Province thereby become a part of Quebec? By no means. And if some enlightened statesman should arise and show that this obedience we had been paying to the Lieut. Governor of Quebec was all wrong and that the laws his assembly had passed were really not binding on us, should we be making or setting up a new Province if we were to refuse any longer to acknowledge the usurped authority?

And yet that is very like what happened with the Church of England and the Church of Rome. Just as Ontario and Quebec are parts of one Dominion and bound by its laws, so are the Church of England and the Church of Rome parts of the one Catholic and Apostolic Church, and bound by its laws; and when the Pope assumed to exercise authority over the Church of England and to pass laws for the government of the whole Church, it was like the Governor of Quebec assuming to govern Ontario and to pass laws for the government of the