

mind to consolidate and control the separated Churches throughout the country, agreed that Canterbury should be the Metropolitan See, and that one of the native clergy should be selected and sent to Rome for consecration to that Archdiocese.

Vighard, one of the Kentish clergy, was chosen, but as soon as he reached Rome, he died of malarial fever.

The kings then asked the Pope to send them a man, explaining fully the peculiar characteristics and needs of the country. Vitalian, the Pope, wrote Oswy that he feared it would be a very difficult matter, as indeed he found it—many declining the appointment. After many months he selected Theodore, a Greek monk of Tarsus in Cilicia, and consecrated him on the 26th of March, 668. (This was the first case of a bishop for the British Isles consecrated by the Roman Pontiff, and there was not another Roman Archbishop for 350 years—all Theodore's successors were Englishmen.)

No wiser choice could have been made. Theodore was a man of vast experience, 66 years old, a scholar, heartily in sympathy with the Eastern Church—the last man to promote or to allow any pretensions of the See of Rome. He adapted himself readily to his adopted country and became thoroughly patriotic.

Theodore arrived in Britain on Sunday, 27th of May, 669, accompanied by Adrian, a still more learned man, who, having refused the Archbishopric himself, had recommended his friend Theodore. Together they visited all the Anglo-Saxon kingdoms, and were everywhere welcomed. The Archbishop at once set about the task of organizing all the small missionary centres and independent monastic communities into one united national Church. For this purpose it was necessary to map out the country into smaller districts than the civil divisions of the Heptarchy, in order to form dioceses. Several years were required to complete this work—especially as it was resisted by Wilfrid in Northumbria. Finally, he established seventeen bishoprics, that is, eight new ones in addition to the nine previously existing.

Theodore settled the difficulty between Wilfred and Chadd by removing Chadd from the See of York and reinstating Wilfred. Chadd he appointed Bishop of Lichfield, and his relations with this Celtic Churchman were of the closest and most confidential kind.

It is to be remembered that Theodore had no official dealings with the British, Scotch or Irish Churches—only with the Anglo-Saxon, but when amongst these he found teachers who owed their orders to Celtic sources, he appointed them, when fit, with absolute impartiality.

By degrees all these Celtic Churches and the communities of Iona and Lindisfarne fell into line in the adoption of the continental ritual usages and agreed to recognize the primacy of the Arch-

bishop of Canterbury, but *not* the right of the Bishop of Rome to spiritual jurisdiction over them.

SYNOD OF HERTFORD.

One of the most important steps which Theodore took for the consolidation of the Church was the institution of a General Synod.

In 673 he summoned the Synod of Hertford. To this the Celtic clergy were not invited. Wilfred, still in resistance to the claims of Canterbury, absented himself, but sent two of his clergy as proctors.

To this body Theodore submitted ten articles drawn from the Canons of the Council of Chalcedon, 451, and adapted to the needs of the country. These articles were adopted and signed by the prelates and clergy present. They deserve to be recorded and read as follows:

1. That there should be uniformity in keeping Easter.
2. That no bishop should invade another bishop's diocese.
3. That bishops should not "disturb in any respect the monasteries consecrated to God, or take away by violence any part of their property."
4. That monks should not move from one monastery to another without leave of their own abbot.
5. That the clergy should not go from their diocese without leave, nor be received in another diocese without letters of recommendation from their former bishop.
6. That bishops and clergy should not officiate anywhere without leave of the bishop in whose diocese they were known to be staying.
7. That there should be a yearly Synod.
8. That no bishop, through ambition, should prefer himself above others, but take rank according to the time and order of consecration.
9. That additional bishops should be appointed as the number of the faithful increased.
10. That persons should not wed within the prohibited degrees, nor be wrongfully divorced, nor marry others if divorced.

SYNOD OF HATFIELD, A. D. 680.

Seven years later, in 680, another Synod was held at Hatfield which must be mentioned as practically defining and fixing the faith of the Church of England.

The object of the Archbishop in calling it was to ascertain how far the bishops and clergy had become involved in the heresies which had arisen in other parts of Christendom. He found in the whole assembly an unanimous agreement in Catholic doctrine. A document was drawn up, setting forth what this Synod held to be the true Faith in the Holy Trinity, and declaring its adhesion to the decrees of the Five General Councils: Nicæa, 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451, and Constantinople, 553.

CONVERSION OF SUSSEX, A. D. 681.

It was only in the year following this Synod of Hatfield, 681, that the tardy conversion of the last