

mon with other national churches the British Church maintained Her independence of the Church of Rome for more than five centuries. She derived her succession, not from the Church of Rome, but from the Church of Ephesus, through the bishops of Arles and Lyons, in Gaul, who had come from the Asiatic Church. We read of the Church in Britain contending earnestly for the Faith once delivered, and of S. Alban, Britain's proto-martyr perishing amidst burning faggots, in the year of grace 303, on the spot where St. Alban's Abbey now stands as a living monument of the Apostolic British Church. If, as is stated, there was no ancient British Church till S. Augustine's mission in 597, how comes it to pass that as early as 314 three bishops of the Church in Britain—the bishops of York, Lincoln and London—were present at a council held in Arles, in Gaul? It is important to remember this for it points out to us the high esteem in which the prelates of the early Church were held, and of the inter-communion existing between the Church in Gaul and the Church in Britain in those days. It is necessary for us always to remember that the holy Orders of the Anglo-Catholic Church come in the first place through the Church of Gaul, and only secondarily through the Church of Rome. Even S. Augustine, although a priest of the Roman Church, was consecrated to the archbishopric of Canterbury by a Gallican bishop, and Pope S. Gregory, that holy and worthy bishop, who sent S. Augustine upon his mission, denied the papal supremacy, and when Augustine wrote to his Holiness to ascertain whether he wished him to use the liturgy of S. Peter, which was the Roman liturgy, and the one Augustine was familiar with, or whether he should continue to use the liturgy of S. John, which he found in use in the British Church when he arrived, S. Gregory replied ordering him to make selection from the ancient British liturgy. How, then, can we say that there was no Apostolic Church till S. Augustine arrived? With stern facts such as these upon the surface of the Church's history in Britain, how can we delude ourselves with the strange error that the Holy Church of England is a mere sect founded in modern times by King Henry VIII., that wicked, profligate, blood-thirsty monarch; or that it was founded by some good-meaning, but misguided men at the time of the Reformation. That would take away our right to be called the Church of England. That would make us a merely human institution existing for moral and religious reform, with no more authority than a