

the Great, Bishop of Rome, to evangelize our heathen Saxon forefathers. And we also have to thank God that we were thus, as a country and as a people, brought into touch with the Western Church to the moderating of cruel Rulers in evil days, and to the bringing of the Faith and Worship of the Church with the attendant restraints of true Religion and beneficial Arts of Civilization to our ancient shores. All this was for our good in many ways; and thus the English Branch of the Holy Catholic Church was founded, and, with the assistance of the British or Celtic Church under Aidan and other great British Saints, soon our whole Land received the precious Message of the Cross.

But, because a Missionary of the Western Church, whose head-quarters were and are in Rome, came to our shores and became the first Bishop of the Anglo-Saxon Church, this no more gives to the Bishop of Rome any position of government over the English Church than the Archbishop of Canterbury could expect to hold over the English Church here in Canada, or in the United States, or in any other part of the world, on the ground that the first Missionaries of our Church came from England and the first Bishops were consecrated by the Archbishop of Canterbury and other English Bishops. No, my brethren, for, the truth is, that "*Ecclesia Anglicana*," the English or Anglican Church was from the beginning, and is still, although consisting of several National Churches, the definite Branch of the Holy Catholic Church for the English-speaking people, needing no Pope, either at Rome or Canterbury, but seeing, as her supreme Head our dear Lord and Saviour Jesus Christ, her King in Heaven.

We have then plainly a very thankful commemoration to make in this respect, and it is for this purpose chiefly that, at the request of the Archbishop of Canterbury, I am now soon proceeding to England.

As to the landing of John Cabot in 1497, and the assumption of the New Land for King Henry VII. of England, while it is a testimony to English enterprise, it has also a certain importance of another kind. It is true that I myself believe that Monseigneur Briand, the Roman Catholic Archbishop of Quebec, to-

wards the close of the last century, expressed the true Catholic sentiment when he kissed the first Anglican Bishop Mountain on both cheeks, on his arrival in Quebec in 1793, and said: "It is high time, Monseigneur, that you came out to look after your people"; for he thus tacitly acknowledged, that while the French Church was for the French, the English Church was for the English, and that, consequently, in a country inhabited by two distinct nationalities, two different Branches of the Catholic Church would naturally exist side by side, and there would be two hierarchies in the same land. But should any one think otherwise and say that two different Branches of the Catholic Church cannot properly exist side by side in the same territory, and that the second is an intruder, committing an act of schism, we are then able to point out that, after all, by virtue of the visit of John Cabot, *England's Church* was the *first* to plead on this Continent our dear Lord's inestimable Sacrifice, and the first to bring to the Aborigines, *i. e.*, to the Red Indians, "the Good Tidings of Great Joy"; for it is worth remembering that Christopher Columbus did not touch the Mainland of South America and claim the soil for the Church and Crown of Spain until the following year. I know it may be said that the visit of John Cabot to Nova Scotia took place before the Reformation, and that England was in the time of Henry VII. a Roman Catholic country; but to this I should reply: it is true that the Bishops of Rome had, during the middle ages, in one way and another, obtained great power over the English Church, but it *was* the English Church all the while, so much so that the pre-Reformation Bishops always took the oath of supremacy to the King, and it continued to be the English Church, when her Bishops, in convocation, at length begged of the King and Parliament that it might be declared that, by God's grace, she had returned to the condition of things existing in earlier days, before the Bishops of Rome imagined that they had a right to universal rule, and before they attempted consequently to lead the Branches of the Catholic Church in different Lands to give up their own Rights and to accept this unecatholic yoke.

It will not, however, be by discussing differ-