

features of the 'holic religion are precisely those which mark the British Church in primitive ages, centuries before the time when St Augustine, the first Archbishop of Canterbury, came from Rome to convert the Anglo-Saxons, about the year of our Lord 600.

Those who delight in the dream of a golden age of primitive Christianity, which was Protestant in all but the name, and not even Protestant in name, because, as they imagine, there was then no Pope to protest against, take special delight in dwelling on fancy pictures of an early British Church. And why — for the simple reason that here they can strike out boldly on the wings of fancy, without much danger of beating against the hard stone-wall of historical facts. But understand me well — there is no British writer, of whose works we have any vestige, earlier than the historian Gildas, who wrote about the year of our Lord 550. All they have to rely on for proof of any difference between the British Church and the other churches of Christendom is one single fact, which they learn from the historian Beda, who wrote in the VIIIth century. He relates as follows the words of St Augustine, the Roman missionary, to the British clergy: « In many things you act contrary to our custom, and those of the universal Church; yet if in these three respects you will obey me: to celebrate Easter at the proper time, to perform the rites of baptism according to the custom of the Roman Apostolic Church, and to join me in preaching to the English nation the word of the Lord, all other changes which you do, although contrary to our customs, we will bear with unanimity.» — These terms they refused to comply with. All this we fully admit, and are quite prepared to account for. My proposition concerns the British Church, not in the year of our Lord 600, but centuries before, in the early primitive times, from the first conversion of Britain.

— Yes, that is the point; I am all attention to hear how you make it out.

— To make out my point, I first quote from a Protestant historian (Hart's Ecclesiastical Record), who thus comments on their refusal: — « while we triumphantly cite these testimonies