

this I say *transeat*, if Anglicus wishes to enter upon that point, I will shew him that he is mistaken. If any person would desire to procure further information, let him purchase an excellent translation of Bede, which may be had at Mr. Sinclair's, and in it he will find every tenet, which we Catholics believe at the present day. Bede lived 800 years, before the name of a Protestant was known, and should therefore be accounted very good authority. Anglicus speaks of Gregory as calling any person Antichrist, who would take the title of Universal Bishop; true indeed, this title, as that great man understood it, was one of pride and blasphemy—and although it was applied in a proper sense, by the Council of Chalcedon to the Popes, still they never used it. But it by no means follows from this that the Primacy of Christ's Church on earth was vested in them. I trust the two following quotations from Gregory himself will satisfy the reader: "It is evident to all that know the Gospel, that the care of the whole Church was by our Lord's voice committed to St. Peter, the Prince of the Apostles. The care and primacy of the whole Church is committed to him, and yet he is not called the universal Apostle. And my holy brother John endeavours to be called Universal Bishop," and again "If it be pretended that a Bishop has neither a Metropolitan nor Patriarch. I answer that his cause is to be heard and decided by the See Apostolic, which is the *head of all Churches*." I now return to Bede, and I will shew Anglicus, that I am not afraid to quote the whole or any part of his writings bearing upon the present subject in dispute. After stating the unsuccessful issue of the first interview, Bede gives an account of the second. Previous to this meeting the Britons had been advised by a Hermit to disregard Augustine, if he should fail to rise at their approach. Bede continues thus "It happened, when they came, that Augustine was seated. Which when they saw, they became angry and accused him of pride. But he said to them: in many things you act in opposition to our usages, nay to those of the Universal Church,

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