

would answer, first, because I would remove all needless barriers between ourselves and the rest of Catholic Christendom, and, secondly, because experience shows that *no other expression defines what we mean so unmistakably.*" (Page 13.)

"If ours be indeed, as we maintain it to be, the same Church of England which was planted by S. Augustine on the Mission of S. Gregory the Great, ours is the Church, and *ours the faith* of Wilfrid and Anselm, of Edmund Rich and *Thomas More*, quite as truly as it is of later worthies; and we may look forward to a time, though we all may be gathered to our rest, *when such open repudiation of Eucharistic Truth, even by our Ordained Ministry*, as we now deplore, *may be as impossible as it is now in the Priesthood of the Latin and Eastern Communions.* But the consciousness of our own grievous shortcomings should prevent us from being high-minded, and check that bitter and spiteful attitude towards *our brethren of the Roman Communion*, which is so painful a feature in too much of the controversy of the present day. Remember that, whatever be their shortcomings, they, throughout the ages, *have been faithful guardians* of the central verity of the Incarnation, and along with it, of the precious deposit of *Eucharistic truth*, which we have in years past insulted, neglected, and profaned. And in conclusion, to avoid misunderstanding, whilst *I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine canons by Transubstantiation*, and with the authorised formularies of the Eastern Church; it is only gradually, as they are able to learn, that we should expect to bring this conviction home to the minds of our weaker brethren, *whom we are striving to bring over to the faith.*" (Pages 14, 15.)

The italics in the above quotations from Mr. Urquhart's paper are mine, as are also those words in square brackets,