

bound to read all the series, but the fact (which other non-Roman Christians would do well to remark) is evident that the Church of England is the great object of the dislike and the strong language of these writers, language which sometimes makes us rather wonder at the mild and honeyed accents of the President of the Society declaring that "there is nothing in them to offend."

The Church of England claims to be historically and continuously the Catholic Church, as settled in England before the mission of Augustine, not originally subject to the Pope and not losing her identity when, with other novelties unknown (like the Papal supremacy) to the Church of the Apostles and of the primitive centuries, that supremacy was cast off.

Accordingly against our church has been and is being directed the main labours of Roman controversy in English-speaking lands ever since the Reformation. It matters nothing, as it seems, that all the charges of a broken succession and a lost continuity have been answered clearly and distinctly over and over again ; for these tracts are apparently intended for the misleading of those who are ignorant alike of history and of the true nature of logical argument.

If, in the minds of uninstructed churchmen, a seed of distrust can be sown ; if only doubt of the authority and of the truly apostolic character of the Church of their fathers can be instilled, it is hoped that the descent will be rapid, till he who first asks *Was Barlow a Bishop?* as one of these *inoffensive* tracts enquires, or was Archbishop Parker's consecration valid ? will be led to turn his back upon Scripture and upon reason ; to believe in the infallibility of the Pope ; to worship his fellow-creatures, called saints, with what seems, to us at least, idolatrous respect ; to bow down to images and the relics of dead men ; to accept half the great Sacrament of the Lord's love, being denied the whole ; to pay money to deliver his friends' souls out of an