

Britain with heterodoxy in the manner and time of observing Easter, and that they shortly after conformed to the Romish view, is strong evidence of the supremacy of Rome.

The Irish stood out against the Papal observance of Easter longer than the English, but it is almost unnecessary to add that both, in a short time, accepted the views of the Papal authority. We cannot forget the famous debate between the Irish Bishop Colman and the celebrated Wilfrid, before King Oswy, in which judgment was given in favor of the latter, and according to the Romish view. Even in the time of Bede, the Britons had accepted Romish authority in this matter. And strange to say, Theodore—the successor of Augustine—was consecrated at Rome A. D. 668, and became Archbishop of Canterbury—a strong proof of absorption by Rome. In Johnson's *Clergyman's Vade Mecum*, Vol. I., p. 34, 4th ed. 1715, it is recorded: "It had been much better if the English had received Christianity from the Britons, if it had not been below conquerors to be taught by those whom they had subdued. For they would have delivered this Religion to us without making *us slaves to the Pope*, whose CREATURE AUSTIN WAS; and the British were aware of this, and therefore opposed him, and adhered to their old customs of keeping Easter, and Baptizing in a manner somewhat different from that of Rome, and they continued their former practice in the year 731, when Bede finished his History; but *in a short time after*, the Welsh as well as the English became ENTIRELY ROMANISTS."

A reference to Bishop Godwin's *Lives of the English Bishops* will further confirm the entire supremacy of the Roman Pontiff. From the time of Theodore, the successor of Augustine to the Reformation, *seventeen* Archbishops of Canterbury and *twelve* Archbishops of York were ordained by the Pope or his legates. The custom was for the Archbishop of Canterbury to ordain the Archbishop of York, and the Bishops of his Province. The Pope, as we see, as supreme Head, frequently intervened, and consecrated the incumbent of York.

What then becomes of this independent Church, "subject to no other Church on earth?" How could a Church be more thoroughly subject to the papacy than the British Church, from Theodore to the Reformation? She received her ordinations of Bishops from Rome for centuries, and they ordained the Priests who ministered at her altars. To talk of a Church, under such

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