

for the inconvenience to which I had been put. I now began to experience a new and hardly less terrible fear.

How could I account for the presence of the corpse? I foresaw plainly a long complication of circumstances which might for ever ruin my prospects of wealth and respectability.

I, therefore, determined to find immediately the carter who had befriended me, confide to him my secret and engage his assistance. In this I easily succeeded; and the bestowal on him of the purse of gold insured a fidelity which was never broken to his dying day,—some ten years afterwards.

The body was buried, together with the remains of the revelry, in the cellar under the shop; and no notice was ever taken of the interruption in my business. When I again visited the wharf the barge had disappeared: weeks after, I read in the city papers accounts of the discovery of a similar craft floating bottom up in one of the lakes. From a minute description given of articles found in its vicinity, I had sufficient grounds for recognizing its identity.

It may be possible that less credulous readers may seek a verification of this narrative in the public annals and personal recollections of the city; but their labour will be vain. When this paper shall be discovered, the only tongue capable of relating this tale will be mute and lifeless.

THE CHURCH IN BRITAIN TO THE TIME OF AUGUSTIN.

IN TWO PARTS.

PART II.

THE general impression left by a review of the history of the English Church to the time of Augustin's mission is that its growth was vigorous but untutored. We find but little culture, and consequently but little power of dealing with theological subtleties: and hence the disproportion evident between the Church's efficiency as a self-governing body and her slender resources in dealing with heresy. At the period we have now reached, this deficiency, if it may be so called, was supplied; but the simplicity of the truth was therewith to some extent sacrificed, when the Church of England first entered into those relations with the Church of Rome which have supplied the chief material for her subsequent history. It was towards the end of the sixth century that Pope Gregory formed