

They had "ancient customs" of their own on those non-essential matters already referred to, which, while they served to distinguish them from the Roman Church and its national customs, served also to attest their close relation to the Eastern Churches of Asia and India. The Roman demand for the abolition of these distinctive customs and minute conformity to those of Rome was met by indignant refusal. The British Bishops, in their manifesto at the Conference near St. Augustine's Oak, A. D. 607, declare that they "know of no obedience (other than the reciprocal obedience of brotherly charity) that he whom you term the Pope or bishop of bishops can demand." Nor were other portions of the British Apostolic Church besides that in Wales and England behindhand in their protestant attitude. Laurentius, the successor of Augustine, complains bitterly, "We have found the Scotch bishops worse even than the British," a Scotch bishop in one instance refusing to eat at the same table, or sleep one night under the same roof with the Romish schismatics. A similar position of hostility to Rome seems to have been taken by the Gallic and Irish branches of the foundation. At this time Columbanus, an Irish Churchman, fearlessly defied Roman authority both in France