

an organized body and numerous enough to send three of its Bishops as its representatives to a General Council. So it would not be unfair to suppose that it was in existence for some year before Tertullian wrote about it, and that among the first missionaries to Britain there might have been men whose parents knew the Apostle St. John; which takes it back to Apostolic times. Gradually the time came when the name Britain was no longer the recognized distinctive title of the country, for on the East and Southern coasts were landing the conquering Angles and Saxons, driving the British and the British Church into the West, and giving to the country the name of Angleland or England, which original name is still visible in the French word for England, viz., "Angleterre." After this the British remained more or less cooped up in Western England and Wales, and the Anglo-Saxons, who were all heathen of a stern and cruel type, remained heathen, as the British Church does not seem to have had the will or the power to try to convert them to Christianity.

The next change that came was due to a Mission sent from Rome by Gregory the Great, and the chief missionary was Augustine. It was sent to convert the Anglo-Saxons, and it landed, therefore, on the East coast of England in 596 or 597 A.D. Augustine converted Kent, one small county, and that is about all he could do, for the Bishops he consecrated for London, Rochester and York were, after his death, all driven away.

The position after Augustine's death was as follows: There was the little body of churchmen in Kent founded by Augustine; there was the ancient British Church in Devon, Cornwall and Wales, with which Augustine had quarrelled; and that was about all, leaving four-fifths of the country in heathendom. This four-fifths was converted mostly by missionaries from Iona, an island off the S.W. coast of Scotland; another part in the centre of England by a priest named Birinus from Italy, but who had nothing to do with Augustine's mission. The Iona mission was Celtic and the chief missionary was Aidan, Bishop of Lindisfarne, to whose efforts nearly half of England owed its Christianity. These various bodies fully recognized each other as Catholics, but there was a good deal of aloofness, and also of the feeling "Our way is better than yours" in the matter of rules and regulations, until at last they were united in practice and ceremonies under Theodore of Tarsus, who became Archbishop of Canterbury in 668 A.D. He started the idea of "parishes" in England, and the Church grew rapidly, giving proof of its reality by soon sending missionaries to work on the continent of Europe, some of them being very famous men. The Church by this time had existed in England for over 500