

ciently difficult task, and the more so inasmuch as the Church of Rome was just beginning to put forth claims to supremacy, which were the fruitful source of so many evils. The Gallic Churches seem about this time to have become aware of this tendency, so far, at least, as to watch with caution, though possibly not yet with actual suspicion, the movements of their Italian sister. It is probable, therefore, that the Gallic Churches would have regarded with some degree of anxiety the projected establishment of an Anglo-Roman Church in Britain, had the Church of Rome at this time been in a position to mature and carry into effect her subsequent policy. But such was not the case. The Bishop of Rome, looked up to naturally as the spiritual head of one of the most ancient apostolic churches, was, at the most, no more than *primus inter pares* amongst his brethren. To evangelize the heathen Angles was a missionary work in which Gaul might well co-operate, and in which she did render important aid which contributed largely to Augustin's success. His instructions received from Gregory were comprehensive; to establish among his new converts whatever rites or ceremonies he might deem most conducive to the glory of God, whether imported from Rome, Gaul, or any other Church, assigning as his reason, *Non enim pro locis res sed pro bonis rebus loca amanda sunt*.^{*} The same moderate and conciliatory spirit pervades Gregory's answer to Augustin's enquiry with respect to the position he was to assume towards the British and Gallic Bishops. All assertion of authority over them was to be avoided, intercourse was to be kept up on equal and friendly terms, and mutual aid to be rendered in supplying deficiencies or reforming abuses which might have crept into either Church. The effect of this infusion into the English Church of what was best as regards doctrine or discipline in foreign churches, was highly beneficial; an assurance of stability which would otherwise have been wanting being thus given to her institutions, whilst the recognition and friendship of two powerful allies secured for her consideration from the rest of Christendom.

2. Greater difficulties awaited Augustin in dealing with the native British Church. The British, oppressed and circumscribed in territory by their conquerors, would naturally look with distrust upon any movement in which they might take part, or regard with little favour anything undertaken by others for their benefit. That religion, they might argue, could not be genuine Christianity which might serve only to rivet their bondage to the Saxon race: whether genuine or not, what claim had the oppressor upon their kind offices? The above are not of course advanced

^{*} Bede Eccl. Hist. i. 27.