

the design of having the Gospel preached to the fair-haired Angles, whose beauty had attracted his notice in the Roman slave mart. The mission was readily undertaken by the Monk Augustin and a few zealous followers; and it was not until they were embarked in the undertaking that its difficulties and dangers presented themselves in their true colours. Augustin was daunted both by the prospect of the journey before him, and by the character of the people amongst whom he was to labour; and at length became so thoroughly disheartened with the project, that he besought the Pope for his recall. Reassured, however, by the advice, and encouraged by the hospitality of the Bishop of Arles, to whom Gregory had given them credentials, the missionaries continued their journey, accompanied by interpreters from Gaul; and landed on the Island of Thanet, whence they sent to inform Ethelbert of their arrival. The pagan king, influenced no doubt by his Christian Queen, after first holding an interview with the missionaries in the open air, where the magic and spells of these possible sorcerers would be innocuous, assigned a house for their use, with free toleration of their worship, at Canterbury. The king and his household being shortly converted and a public sanction thus given to the mission, Augustin crossed over again into France, and having received consecration from the hands of the Bishop of Arles, was ready on his return to England for the more arduous duties which awaited him. His first endeavour was to form a union between the British Christians and the new Anglican branch of the Church Catholic. Such a union would obviously be a great furtherance to the acceptance of Christianity by the Angles, inasmuch as the British Church was of ancient foundation, and unity in religion would tend to allay the deep-seated animosity existing between the British and those who had dispossessed them of so large a portion of their territory. Here, however, difficulties presented themselves, arising naturally from the relations of the parties concerned, whose conflicting interests caused so many complications as to delay considerably the union proposed by Augustin: nor, indeed, was it found practicable afterwards to reconstitute the Church upon the exact basis designed by Gregory. The parties to be conciliated by Augustin were, 1st. the Gallic, 2nd. the British Church, and 3rd. the Pagans, whether British or Angles, whose conversion he designed to effect.

1. Gregory's object was to establish a Church among the Angles in union with Rome and subject to its supremacy, as will be seen in noticing Augustin's conference with the British Bishops. Augustin, therefore, was to be made the instrument for reconstituting the Church in Britain on a new basis, in subjection to a foreign Church separated by a long distance from its British dependency. This was in itself a suffi-