

teries did much for the civilisation as well as for the conversion of Europe, as may be learned from the history of the famous monasteries in Britain—Iona, Lindisfarne, Whitby, Croyland and many others. But the conversion of the peoples did not always proceed by slow and peaceful means. Sometimes the conversion of a king was followed by the wholesale conversion of his people, as was the case with Clovis, king of the Franks, who with all his warriors became a convert (496) in consequence of a victory over his enemies, and Ethelbert, king of Kent, whose baptism was at once followed by that of thousands of his followers. Then the real work of the missionary had to follow the baptism of the people, who, though they might become nominal Christians, still clung often for generations to their pagan habits and customs. Thus history shows us the same problems which perplex the modern missionary, the doubt whether it is best to begin from above with the rulers and leaders, or from below with the people, and the difficulties attending the mass movements of whole peoples to Christianity.