

patience. Schools must be established: This has been done in Sheguiandah. The teacher has charge of the "little Ojibways," and it is to be hoped he will, in his sphere, follow in the footsteps of his father in so far as he followed Christ. Will not your readers pray for the "children of the bush," that they may all come to a knowledge of the Gospel?

THE CONVERSION OF ENGLAND.

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(Continued.)

GREGORY AND THE ANGLIAN SLAVES.

THE story is familiar to all. Gregory, the Archdeacon of Rome and Abbot of the monastery of St. Andrew on Mount Coelius, was passing through the market place when his attention was struck with the beauty of a group of fair-haired, blue-eyed youths standing exposed for sale. Enquiring from what country they had been brought, he was told from England, and that they were pagans. "Alas, what pity," said he "that the author of darkness possesses men of such fair countenances, and that such outward beauty should have a mind so void of inward grace! But of what nation are they?" "Angles." "Truly so, for they have angelic faces, and such as they should be co-heirs with the angels in heaven. From what province come they?" "From Deira." "Rightly, to be rescued from the ire of God and called to the mercy of Christ. How is the king of that province named?" "Cælla." "So be it. Alleluia, the praise of the Creator must be sung in those parts." Thenceforth the conversion of the English nation became one of Gregory's most cherished projects. With great difficulty he obtained permission from Pope Benedict to put himself at the head of a mission for the purpose, and quietly and quickly set out with his companions, fearing some object might thwart his intention. As soon as his absence from Rome was noticed, the populace importuned the Pope clamorously for his recall as essential, in those times of danger, for the safety of the city. Gregory was thus not permitted to fulfil his project in person. He was reserved for a higher mission,—to be the preserver of Western Christianity and the reconstructor of the Western Church.

In 590 he was elected Pope and forced into the papal chair. On the decline of Rome the Imperial Government had been removed to Constantinople, and the Bishop was the most important person left—in fact the virtual ruler of the city. The horrors of the times were filling men's hearts with fear, and it was believed the end of the world was come. The Lombards who had devastated the north of Italy were threatening the south with the same remorseless destruction; fires, storms, floods, pestilence, famine in succession were assailing Rome. Gregory was the predestinated saviour of

the Christian faith amidst this wreck and dismay. But with all his manifold and far-reaching cares, he never relinquished his purpose to endeavor the conversion of those Angles into angels.

A. D. 596 he determined to entrust the work to his own foundation of St. Andrew's, and commissioned Augustine, the Prior of the House, with a band of forty monks, to undertake it—a generous staff which puts to the blush the kind of outfit which the modern Church deems adequate for the evangelization of a heathen land!

As the missionaries travelled through southern Gaul they heard such alarming accounts of the ferocious character of the people they were going among that they sent Augustine back to Rome to beg off from so hazardous and hopeless an enterprise. But Gregory would not hear of its abandonment. He took, however, all precautions to secure its success, raising Augustine to the authority of an Abbot, furnishing him with commendatory letters to the various Gallican Bishops through whose dioceses he would travel, and requesting the King of Burgundy to provide him with interpreters.

ARRIVAL OF AUGUSTINE, A. D. 597.

At length the mission, in the spring of 597, reached the Isle of Thanet and landed at the same spot, the farm of Ebbsworth in a sandy creek between Sandwich and Ramsgate, where 148 years earlier, the Jutes had disembarked.

Augustine had doubtless been led to make choice of this starting point for his work, by learning in Gaul that the king of the Jutes in Kent, Ethelbert, had married Bertha, daughter of Charibert, king of Paris, and as a condition of the union, had permitted her the exercise of the Christian religion, Luidhard, Bishop of Senlis, accompanying her to England as her spiritual director. On his arrival he sent homage to the king at Canterbury, announcing the object of his mission. Ethelbert in reply bade him and his monks remain where they were, until he decided what course to take; but in a few days granted him an audience, which he required should be in the open air, fearing that the strangers might have recourse to some magical arts. On the approach of the king being announced, the missionaries advanced to meet him. A verger carrying a silver cross for a banner led the procession; next came Augustine, tall and of noble bearing; after him was borne the picture of our Lord painted on a board; the monks followed, headed by Honorius, a pupil of Gregory, and chanting to Gregorian tones a Litany for the salvation of themselves and of those for whose sake they had come.

Ethelbert, having heard Augustine, admitted that his words were fair, but would not commit himself at once to assent to his teaching. He promised him protection and hospitality, with permission to convert as many of the people as he could to the Faith, and to rebuild the churches which had been destroyed in his kingdom. Allowed to reside in Canterbury, the missionaries