

strong kingly arm to lean upon, caused this opportunity to be lost, and a foothold to be obtained in England by the Bishop of Rome, which kept gathering fresh strength for a hundred years, when, by the might of the English nation, it was finally thrown off.

The name of Archbishop Chicheley lives for ever in the college of All Souls, Oxford, for it was by his own personal munificence that it was founded. It is now almost entirely a legal college. It was called All Souls from the duty felt by its founder that the English nation should forever pray for the souls of those noble men who had fallen in battle during the French wars of Henry V. At Higham Ferrers, the place of his boyhood, then a considerable town, now only a picturesque village in Northamptonshire, close to Wellingborough, he founded a preparatory school for boys, and a charity house for the support of twelve old men. The ruins only of these places now remain.

With the weight of old age resting upon him, Archbishop Chicheley wished to retire from active work, and was permitted to make arrangements for his own successor; but he had no sooner done this than he was called to his final resting place. He died on the 12th of April, 1443.

In a prominent place in Canterbury Cathedral is the effigy of a bishop in robes and mitre. Underneath is the representation of a skeleton in a shroud, a ghastly memorial of the work of death—the pontificals in life, the skeleton in death. This is what remains of Archbishop Chicheley.

SOME MISSIONARY COLLEGES.

II. KAFFIR INSTITUTION, GRAHAMSTOWN.

HENRY MARTYN, while on his way to India, in 1806, stopped at Capetown, at the southern end of Africa. It was a time of war, and he ministered to the soldiers. On one occasion, having left his Prayer Book behind him, he was called upon to officiate at a funeral. No English family was found able to supply him with a Prayer Book!

Reports of spiritual destitution like this led to some missionary action, chiefly through the Society for the Propagation of the Gospel.

The result was the appointment of a clergyman at the Cape in 1820. At that time Capetown was in the diocese of Calcutta. But no real Church work was done in Capetown till 1847, when Miss Burdett-Coutts (now the Baroness Burdett-Coutts) contributed money sufficient for the endowment of a diocese.

Thus was the see of Capetown established, with Bishop Robert Gray as its first bishop. He proved to be a truly apostolic man.

In 1848 he made a prolonged visitation. He travelled in a wagon drawn by eight horses. To show how the Church had been neglected, the Bishop wrote at this time, "I have now travelled nearly nine hundred miles since I left Capetown and have not yet met with a single English church, or more than one English clergyman previous to my arrival here."*

There was work, then, here among his own countrymen for a bishop to do. But there was other work as well. At Kingwilliamstown he encountered thirty chiefs of the Kaffirs and addressed them. He had long conversations with Kveli, the paramount chief, whose belief was of a somewhat hazy nature.

The position of the colored races at this time was deplorable in Africa. A clergyman, writing about them in 1838, says:

"No desire (speaking generally) has been shown on the part of professing Christians for the conversion of the colored population. By some of the masters the slaves have been looked upon, not as human beings, but as a link between man and the brute creation, and by all they have been considered as outcasts, as beings under a curse, and having neither part nor lot with the people of God. The slaveholders have degraded and brutalized these poor creatures by their treatment, and then pointed to that degradation (the result of their own cruelty) as a divine curse inflicted upon the descendants of Ham, according to the inspired predictions!"

It may well be imagined that when the noble and kind-hearted Bishop Gray encountered these people he longed to have them taught and improved. From almost the first hour of his landing in the colony he declared his conviction that the Church there "had a solemn call to preach the Gospel to the Kaffirs, and that she ought not to delay entering upon the work longer than was absolutely necessary." He then speaks of the wretched condition of the Kaffirs, and the evil state in which contact with the white man had placed them.

The Kaffir war, however, which occurred shortly after this, delayed the formation of a mission work in Kaffraria; but in 1852 Bishop Gray took a good step onwards when he secured grants from the S.P.G. towards the establishment of missions to the heathen, a college at Woodlands, and two new bishoprics, viz., Grahamstown, for the Eastern Province, and Natal, for the province of that name.

In 1856, one of the missionaries laboring among the Kaffirs did not see many signs of encouragement, although they showed a readiness to be instructed in the articles of the Christian faith. "The religious sense," he says, "is so thoroughly dead in the Kaffir that nothing short of God's grace can revive it. Humanly speaking, their conquest or their civili-

*See Digest of S.P.G. Records, p. 275.