

the title of "Defender of the Faith." It would appear that Warham would have been only too glad to assist the tendency to reform which characterized the age, were it not that he did not feel himself at the time strong enough to do so. And there were matters within the Church of England herself that needed reform. Bishops, for instance, were scarcely ever seen within their dioceses. To overcome this a number of places were designated throughout England as centres where suffragan or assistant bishops might live. These could do the work, while the bishops themselves could enjoy the honors and give themselves to politics.

Among those whom Warham befriended was William Latimer, who afterwards assisted Erasmus in issuing an edition of the New Testament. He, with others, had been disciples of Savonarola in Italy. Thus did the principles of the "new learning" make themselves known in many ways in England, until, in 1521, we find that the works of Luther were read and discussed in Oxford. This was the year after Luther had been excommunicated by the Pope. How far the Archbishop would have gone in this matter of the "new teaching," if it were not for his natural timidity and dread of the king's power, it is not easy to say; but he was apprized of what was expected of him in that quarter by receiving a command from Henry to deal summarily with any cases of heresy that might come under his notice. The punishment for heresy was that those convicted of it should wear on their clothes a badge of a fagot in flames—a grim suggestion! Coming events cast their shadows before.

It was about this time that a great desire was expressed in England from many quarters to have an English Bible placed in the hands of the people. The edition required was forthcoming in Tyndale's fine translation. But, somewhat to our surprise, we find the Archbishop bitterly opposed to the circulation of the Holy Scriptures in the vernacular. In fact, we are surprised at times at what this Archbishop did and did not do, on both sides of the great questions that were coming boldly to the front. It was a transition period. Events were dawning only, and sometimes a man's mind might naturally be drawn to one side, and sometimes to another.

In the year 1527, Archbishop Warham was shocked to hear that King Henry was beginning to seek legal separation from his wife. After seventeen years of apparently a happy married life, the king's conscience began to accuse him for having married his brother's widow. How far his impassioned fancy for Anne Boleyn assisted him in arousing his conscience from so long a slumber is not clear from history. That it had a great deal to do with it afterwards is an undoubted fact. At first, however, it did not enter into the case. Cardinal Wolsey is

said to have suggested to the king the possibility of securing a divorce from Katharine, and it was he who placed the whole matter in such a way before the primate that he, yielding in disposition as he always was, saw great force in the king's claim. It was with great satisfaction that the Archbishop of Canterbury was thus secured on the king's side. How much His Grace thought of the anguish that all this wretched business was likely to bring to the unfortunate Katharine, who had been a faithful wife and honored queen for so many years, we are left to imagine. It was a hard age, and Warham's desire to live in peace may have had more to do with his ready yielding to help the strong, when he had a chance to protect the weak, than it ought to have had. At all events, he remained on the king's side, though he showed no vigor whatever in defending his own rights in the matter as primate of all England. It was tried by a papal court, the only foreign tribunal that had been set up in England since the reign of King John.

In the year 1529, a parliament was called. One had not been convened for fourteen years. It was a packed parliament, packed in the interests of the king. Wolsey's career was over. Sir Thomas More was made chancellor, Warham having declined the honor. Times were changing. Henceforth the Lord Chancellor of England must be a layman, and clergymen must no longer be lawyers. Many measures were passed at this parliament against the clergy, from whom, in various ways, large sums of money were extorted. It was here enacted that the king was supreme head of his own Church in England, and this was assented to by the clergy. This was one of the first steps of the Reformation, though few had any idea that it was in reality so nigh at hand. The Archbishop, though old and feeble, had much to do in the closing years of his life, attending meetings of parliament and convocation. He died on the 22nd day of August, 1532, and was buried in Canterbury Cathedral.

SOME MISSIONARY COLLEGES.

No. 4.—CODRINGTON COLLEGE, BARBADOS.

ITHIN two years of the formation of the Society for the Propagation of the Gospel, i.e., in the year 1703 (the society having been formed in 1701), an important estate was willed to it in the West Indies by General Christopher Codrington, of Barbados, with the expressed desire that the two plantations contained in it should be continued entire, and "300 negroes at least always kept thereon," and "a convenient number of professors and scholars