

refuge for poor converts who were being persecuted in the district, for these people suffer much at the hands of their heathen neighbors when they become Christians. People are forbidden to give them fire and water, employment, or even to sell them food. People owing them money are not allowed to pay them. Their cattle are carried away and killed, their field produce stolen or burnt. They are plundered, beaten, and robbed, and sometimes arraigned for murder and false witnesses suborned against them. To provide a refuge for these unfortunates, Mr. Sawyer set apart the land above mentioned, and on it was built a village called after his name Sawyer-puram, a mixture of English and Indian in itself highly suggestive. After a long period of desertion on the part of Europeans, the Rev. G. U. Pope was appointed missionary to the district. He found 512 persons in connection with the mission, under five catechists, and one school in which thirteen children were being instructed. These would probably not have been there at all, had it not been for Mr. Sawyer's benefaction, for this land always formed a rallying point for the scattered members of the Church.

This place, under Mr. Pope, became in 1844 the centre of important educational work for Christian converts, and the movement spread to other parts of the province, till over 1 300 people embraced the Gospel. To show their sincerity they said, "Take our temples and dumb idols, which have ruined us," and five important temples, one of which was said to have been 230 years old, were abandoned, and many of the idols destroyed. This was followed by a thirst for education. In Sawyerpuram every child of Christian parents was attending school in 1848. Fortunately, in 1842, the energetic Mr. Pope had foreseen this probable result of conversion to Christianity, and had provided a college at Sawyerpuram, which proved to be of the greatest benefit to the Church in Tinnevely. The willingness of people to send their children to this seminary showed a very great change in their mind, for naturally they had a great prejudice against education.

At first, boys coming from a distance were put under the escort of two or three men, lest they should escape, and great difficulty was experienced in keeping them within the seminary; but at the end of twenty-two years, when some 136 were in actual employment in mission work, there were more applications for admission than could be received. "So mightily grew the word of God, and prevailed."

From this college several eminent native clergymen have gone out, and have done a good work in converting and strengthening their brethren; and in connection with it the name of the Rev. Dr. Pope will ever be held in the highest estimation.

In 1848 the University of Oxford honored

this college by contributing to the formation of a suitable library within its walls. The college department has since been removed to Tuticorin, the chief town of Tinnevely, but the institution still remains at Sawyerpuram as a training school for village catechists and schoolmasters. The college itself at Tuticorin is now known as the Caldwell College and the University of Madras.

THE ARCHBISHOPS OF CANTERBURY

(Continued.)



AFTER a dreadful deed such as the murder of Archbishop Sudbury, there was necessarily a feeling of awe throughout the nation. Even the lower class of people who instigated it must have felt it. It had been Sudbury's fault that he had not gained the affections of the lower classes of people. The feeling, therefore, naturally obtained that the new occupant of the see should be one capable of winning back, if possible, their affections. Such a man was found in William Courtenay, who, at the time of Sudbury's death, was Bishop of London. He was the fourth son of the Earl of Devon, and therefore was of a noble and distinguished family, intimately connected with the royal blood of England. Such a man might well be marked out for future promotion, which, in point of fact, came to him with much rapidity. In early life he was made Chancellor of his University of Oxford, and in this capacity he met with Dr. John Wycliffe and took part with him in his attack upon the friars.

In the year 1369, at the early age of twenty-eight, by special permission of the pope, Courtenay was made Bishop of Hereford. This threw him at once into active political life. Fresh power came to the young bishop when, in 1375, he was translated to the see of London. Thus he became fairly launched upon active political life, and was called upon almost immediately to measure swords with that powerful royal noble, John of Gaunt. Into the question of this struggle we need not go. Suffice it to say that when young Richard became King of England, John of Gaunt was only too glad to seek peace with the popular and all-powerful Bishop of London.

He was popular because he had sought and won the good will of the people of London. He therefore, on the violent death of the unfortunate Sudbury, was chosen both by the crown and the chapter of Canterbury to be the occupant of the metropolitan see. The pope withheld his consent for several months, but in the meantime the new archbishop performed the duties of his office and was made Lord Chancellor of England. He opened parliament in November, 1381, and early in 1382 officiated at