ARCOT MISSION

1922
Sixty-Ninth Year
TEMPLE SCENE, TIRUVANNAMALAI
Aarcot Mission

1922
Sixty-Ninth Year
# CONTENTS

## Frontispiece

Names and Addresses of Missionaries

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
</tr>
</tbody>
</table>

Foreword

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
</tr>
</tbody>
</table>

Personnel

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
</tr>
</tbody>
</table>

## Chapter II. Work with Other Missions

- "The Union Mission Training School"
- "Missionary Educational Council"
- "Madras Representative Council"
- "A Representative Council for the Telugu Area"
- "Madras Christian College"
- "The Gooty Seminary"
- "Bangalore Seminary"
- "Union Mission Tuberculosis Sanatorium"
- "The Women's Christian College"

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
</tr>
<tr>
<td>12</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>14</td>
</tr>
<tr>
<td>14</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>16</td>
</tr>
</tbody>
</table>

## Chapter III. The First Joint Conference of the Indian Church and the Arcot Mission

- New Incentive
- Representation
- Problems
- Evangelistic Work
- Government Schools Where Possible
- Closing Town and Village Schools
- Quality Rather than Quantity
- Consecrated Leaders
- Ideal Boarding School
- Two Forward Steps
- Sharing Responsibility
- Results
- The Indian View
- A Permanent Organization

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>21</td>
</tr>
</tbody>
</table>

## Chapter IV. Group Conferences

- General Conference for Helpers
- Boarding School Conference for Younger Boys
- The First Arcot Students’ Conference for Older Boys
- The Annual Telugu Helpers’ Conference
- The Palar Conference for Girls
- Tindivanam Women’s Conference
- Arni Women’s Conference
- Chittoor Women’s Conference

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
</tr>
<tr>
<td>23</td>
</tr>
<tr>
<td>23</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>26</td>
</tr>
<tr>
<td>27</td>
</tr>
<tr>
<td>27</td>
</tr>
</tbody>
</table>
CHAPTER V. THE INDIAN CHURCH BOARD

Board Chairman's Report ........................................... 31
Northern Circle—Rev. S. Cornelius, Chairman ....................... 34
Eastern Circle—Rev. H. E. Van Vranken, Chairman ................. 38
Western Circle—Rev. Meshach Peter, Chairman ..................... 41
Southern Circle—Rev. W. T. Scudder, Chairman .................... 44
Central Circle—Rev. W. H. Farrar, Chairman ....................... 48
Evangelistic Work—Rev. H. J. Scudder ............................ 51

CHAPTER VI. EDUCATIONAL WORK

Voorhees College—Rev. L. Hekhuis, Principal ...................... 54
Voorhees College Hostels—Mr. Meinte Schuurmans, Manager .... 56
The High School, Tindivanam—Mr. Martin De Wolf, Principal ... 57
Crane School—Rev. W. T. Scudder, Manager ....................... 58
Hope High School—Mr. Chris De Jonge, Principal ................. 59
Elementary Fort School—Mr. Chris De Jonge, Principal ........ 60
The Higher Elementary Boys' Boarding School, Arni—Rev.
W. H. Farrar, Manager ........................................... 61
Arcot Theological Seminary—Rev. J. H. Potter, Principal ......... 63
The Boy Scout Movement ........................................... 64
Industrial School, Katpadi—Rev. B. Rottchaefeer, Principal .... 65
The Agricultural Farm—Mr. J. J. De Valois ......................... 67
Village School Work—Rev. J. H. Warnhuis ......................... 68
Madanapalle Girls' Secondary School—Miss Clara M. Coburn,
Principal ......................................................... 73
Chittoor Boarding School—Miss Matilda M. Berg, Principal ... 74
Girls' High School, Ranipet—Miss A. B. Van Doren, Principal ... 76

CHAPTER VII. HOSPITALS

Ranipet Hospital ................................................... 78
Mary Lott Lyles Hospital, Madanapalle ............................ 80
Tindivanam Dispensary ............................................ 82

CHAPTER VIII. ZENANAS AND OTHER WORK FOR WOMEN

Palmaner Station .................................................... 84
Chittoor Station .................................................... 85
The Children's Home, Vellore ...................................... 86
Women's Industrial Home, Ranipet ................................ 87
A Peep in at the Ranipet Social Centre ......................... 88
Zenana Work in the Ranipet Field ................................ 98
Palmaner Zenana Work ............................................. 91
Arni Women's Work ................................................ 91
Vellore Zenana Work .............................................. 92
Tindivanam Zenana Work .......................................... 94
Hindu Girls' Schools:
  Punganur ...................................................... 95
  Vellore ........................................................ 96
  Arcot, Walajah and Kaveripak ................................ 97
  Tindivanam and Wandiwash .................................... 98

CHAPTER IX. STATISTICS ............................................. 99
Names and Addresses of Missionaries

Mrs. E. J. Conklin                  ... ... ... Chittoor
Miss J. C. Scudder                  ... ... ... Coonoor
Rev. L. R. Scudder, M.A., M.D., D.D., and Mrs. Scudder ... Vellore
Rev. H. J. Scudder, M.A., B.D.                  ... ... ... Madanapalle
Rev. W. H. Farrar and Mrs. Farrar  ... ... ... Arni
Rev. W. T. Scudder, M.A., B.D.                  ... ... ... Tindivanam
Miss A. E. Hancock                  ... ... ... Vellore
Miss A. B. Van Doren, B.A.          ... ... ... Ranipettai
Miss D. M. Houghton, R.N.           ... ... ... Vellore
Rev. B. Rottschaefer, M.A., and Mrs. Rottschaefer ... Katpadi
Miss J. V. Te Winkel, R.N.          ... ... ... Madanapal
Miss S. Te Winkel                   ... ... ... "
Mrs. L. De M. Honegger              ... ... ... Ranipettai
Rev. J. H. Warnshuis, M.A., and Mrs. Warnshuis, M.B., Ch.B. Vellore
Miss E. W. Conklin, B.A.            ... ... ... Chittoor
Rev. L. Hekhuis, M.A., and Mrs. Hekhuis, B.A. ... Vellore
Rev. H. E. Van Vranken, M.A., and Mrs. Van Vranken, B.A. Ranipettai
Miss Wihelmina Noordyk, R.N.        ... ... ... "
Miss Clara M. Coburn, B.A.          ... ... ... Madanapalle
Rev. J. H. Potter, M.A., and Mrs. Potter, B.A. ... Chittoor
Miss Maude S. Scudder               ... ... ... Ranipettai
Miss Ruth L. Scudder, M.A.          ... ... ... "
Dr. Galen F. Scudder, M.A., M.D.    ... ... ... "
Miss Matilda M. Berg                ... ... ... Chittoor
Mr. Chris De Jonge, B.A.            ... ... ... Madanapalle
Mr. J. J. De Valois and Mrs. De Valois ... ... ... Vellore
Miss Alice E. Smallegan, B.S.       ... ... ... Palmaner
Mr. Martin De Wolf, B.A.            ... ... ... Tindivanam
Mr. Meinte Schuurmans, B.A.         ... ... ... Vellore
Rev. John De Boer, M.A., Ph.D., and Mrs. De Boer ... Kodaikanal
Miss Alma B. Chamberlain, Corresponding Member, Women's Christian College ... ... ... ... Madras

In America:

Address for all:—25 East 22nd Street, New York City, U.S. America.

Mrs. S. W. Scudder, Dr. Ida S. Scudder, Miss G. Dodd, Miss Charlotte C. Wyckoff, Mrs. Henry J. Scudder, Mrs. W. T. Scudder, B.Sc., M.D., and Miss M. Rottschaefer.

Secretary:

Rev. Henry J. Scudder, M.A., B.D., Madanapalle.

Treasurer:


Home Office:

No. 25 East 22nd Street, New York City, U.S. America.

At the close of last year we were told that Christian Missions stand on the threshold of a new era. This year marks the first step beyond that threshold.

With the imprisonment of Mahatma Gandhi early in the year, the political unrest subsided. His spirit, however, has continued with the people. His teaching of a "fundamental and enveloping distrust of the foreigner" has not been without its effect on Mission work. It is one of many factors which have made for change and progress. The after-effects of the War have also played their part in bringing about this unrest. Furthermore, as one of our Indian Christians expressed it, Christianity has always been the forerunner of a greater independence of the people.

Bolshevist forces are still at work to give India "complete national independence." Approved Bolshevist methods are to be used, according to the edict, which is dated Zurich, December, 1922. This "Programme" states: "Our movement has reached a stage when the adoption of a definite programme of national liberation as well as action can no longer be deferred." The extremists would prefer "revolution," whereas the conservatives would desire "peaceful evolution," such as Great Britain has inaugurated.

Rev. E. Stanley Jones remarked in a recent lecture, "The political movement has caused a tremendous reaction against Western civilization. . . . If Western civilization and Christ are synonymous, the situation is hopeless." "We preach not a civilization, but Christ." Perforce the missionary brings this civilization into his work, and this, coupled with the growth of the Church, is one of the factors which has led to the unrest among the Christians. As a result, a new spirit of co-operation has pervaded the missionary atmosphere this past year.

As with the political changes in India, so with the changes taking place in the Church, there are those who would go to the extreme and those who would desire "peaceful evolution."

Mr. K. Natarajan, the editor of *The Indian Social Reformer*, is reported to have said, at a conference, "The status and prestige of the Christian missionaries in India never stood higher than it does to-day," they now have "greatly enhanced possibilities." He would like to see "a co-ordination of the work which Christian Missions and the Hindu agencies are

---

1 *The Harvest Field*, December, 1922.
doing for these depressed classes." Mr. Natarajan "is not a Christian in the sense that we are," to use his own words.

"I am one of the many Indians who heartily welcome the wide diffusion of the knowledge and understanding of the life and teachings of Jesus Christ, and the permeation, the deeper the better, by the spirit of them of the life and thought of India." He would even go so far as to suggest "A few centres where Christian men and women, interested in social and humanitarian work, can meet together, can live together, and thus practically demonstrate the entire compatibility of Christian with national ideals." The Editor of *The Harvest Field*, in further comment adds, "If all the forces at work for the development of India economically, socially, mentally and spiritually can be federated, and all work for a common object, India's future is assured." The American Arcot Mission has long been aware of this fact, and the report of 1922 is but another page in the history of events towards that end.

An article, "Problems of Chinese Christian Leadership," in the *International Review of Missions*, strikes a familiar note to those acquainted with India's problem. The writer is Timothy Ting Fang Lew, B.D., Ph.D. Where the word "China" or "Chinese" has occurred, to make it more applicable we have substituted the words "India and Indian." We quote his words: "An efficient and genuinely Christian co-operation between the missionaries and the Indian is the keynote for many years to come." Twelve years ago, when the Indian Church Board was first established, the idea of Christian co-operation was put into effect. The new Arcot Assembly\(^1\) is a further development of this same idea. But there is still a divided opinion among the missionaries and the Indian Church leaders as to how far this idea may be carried out. How much control should be given? What determines the extent of this responsibility to be placed on the Indian Church? Is it to be gauged by the self-support of the Church, or the ability of the leaders? All these are vital questions. Among the remedies suggested by the above writer for the solution of this problem, we are told: "In all missionary policies there should be sufficient provision for Indian Christian workers to share in the sense of accomplishment with the missionaries. . . . If everything that belongs to the Mission and to the Church belongs to the Head of the Church, all those who labour in His name should share a sense of proprietorship." For the sake of Christian work, missionaries must not only give the Indians a chance to serve, but also give them every possibility to get

---

\(^1\) See Chapter III, "The First Joint Conference of the Indian Church and the Arcot Mission."
the credit for the service, making the Indian Christians and non-Christians feel convincingly that the work is theirs, and that they are serving God and their people, but not serving foreign corporations. In the chapters which follow the reader may ascertain how far this "sense of accomplishment and sense of proprietorship" has been made possible to the Indian Church worker.
PERSONNEL

Furloughs.—Mrs. S. W. Scudder went home on furlough, in company with her daughter and Miss Dodd. Miss Dodd and Dr. Ida Scudder stayed on an extra year, in order that they might be with “the girls” at the first graduation exercises of the Ladies’ Medical College. At present they are more than busy touring the United States in the interests of the work which is very dear to them.

Dr. L. H. Hart, of the Madanapalle field, after a strenuous period of service in the hospital and the surrounding district, is now on furlough.

Returned.—Dr. and Mrs. L. R. Scudder are back again. They arrived in Bombay, November 18th, 1922. Needless to say, they are welcome. We are very glad to have his counsel and advice, borne of so many years of experience. His benign influence extends throughout the Mission. Mrs. Scudder, with patient fortitude, bears up most bravely under her burdens. Her quiet manner and pleasant smile are still in evidence. Dr. Scudder will resume charge of the seminary at Vellore from January. Meanwhile he has been busy attending committee meetings and renewing old friendships with the people in and around Ranipet, where he is staying with his son, Dr. Galen F. Scudder.

Reinforcements.—Rev. and Mrs. John De Boer arrived in Colombo early in December. After making visits at Tindivanam and Ranipet they proceeded to Vellore. We are always glad to welcome new members into our midst. It is the wish of all that they may see a long service in India.

In response to our call for short-term men, Mr. Meinte Schuurmans, B.A., came out in September. He has been appointed Manager of the Hostels at Voorhees College.

Loss.—Contrary to all expectations, Rev. and Mrs. Gebhard have not been able to move to Punganur and take charge of the work there. In God’s mysterious providence they have passed through very deep waters, but have borne the chastisement of the Lord with heroic faith and fortitude. In February, Mr. Gebhard was away touring with Mr. R. A. Hickling, in order to profit by his rich experience in evangelistic work. On his return he had a very severe attack of malarial fever. At the same time, Christine, the daughter born to Mr. and Mrs.
Gebhard, December 20th, 1921, also contracted fever, and, despite every possible medical attention, was called home to heaven, March 17, 1922. Mr. Gebhard had heavy fever even at the time of the service at the house, and was not able to go to the grave. The double strain of her husband's illness and her daughter's death greatly undermined the health of Mrs. Gebhard. She seemed to improve a little at Kodaikanal, but on her return to the plains had a serious relapse. The doctors are unanimous in deeming it advisable for her to return to America. Words cannot express the deep sorrow and disappointment in not having Mr. Gebhard to take up the long-waiting and neglected work in Punganur, after his two years of faithful language study. The Lord moves in a mysterious way, and we can only hope that Mrs. Gebhard's health will be rapidly restored, and they will be able to return ere long to help in the great work among the Telugus in the Arcot Mission.

We regret that Mr. Van Der Borgh was compelled to return home because of illness. We are glad to hear that he has recovered. He is now taking up further studies at Teachers' College, New York. Mr. Van Der Borgh endeared himself to all by his quiet inobtrusive manner, and we feel sorry that his stay in India was all too short.

Rev. and Mrs. K. Lange, upon leaving Bangalore Seminary, took up work under the Danish Mission at Cuddalore, in April, 1922. Our best wishes attend them in their service on an adjoining field.

Language.—Mr. J. J. De Valois has passed his second examination in Tamil. Miss Noordyk was also successful in her third Tamil examination. Rev. Gebhard and Miss Clara Coburn passed their second examination in Telugu.

Future Missionaries.—We take pleasure in recording the following:—John James De Valois arrived in Vellore, January 9th, 1922. Layman Gillette Potter arrived October 16th, 1922.
CHAPTER II

WORK WITH OTHER MISSIONS

Work in co-operation with other Missions is coming to assume larger proportions every year. Separate Mission bodies find it impossible to finance or to man the larger institutions. Furthermore, the united effort produces an institution of greater efficiency than a group of smaller institutions carried on by divided effort. Such Christian institutions as are carried on conjointly by the various Missions work to the welfare of Christianity and a united Church for India.

The Union Mission Training School

The Union Mission Training School represents one of the early union schemes whereby the several Missions concerned have benefited by a united effort. It was first established at Arkonam in 1903. Seven missionary bodies contribute towards its support, and are represented on the governing board. Five other Missions have sent their students to this institution for training. The present enrolment is 132, of whom 30 are Hindus. The staff consists of 14 members, of whom seven are engaged in the model school. No less than 172 pupils attend this school. We shall let Rev. J. H. Warnshuis, the manager, speak for himself:

"The outstanding feature of the year is the entrance of the Wesleyan Missionary Society into our union. It is particularly encouraging, as our finances had reached that desperate stage where we should have been at a loss how to continue without this additional contribution. The Wesleyans have further made it a condition of their entrance into the scheme that the committee should contemplate the establishment of a really efficient and adequate training institution. Plans for this have engrossed our attention during the whole year. A proposition to re-build in Vellore, at an estimated cost of Rs. 250,000, was sent to the co-operating Missions early in the year, but no response has yet come from the Home Boards. An alternative proposition, at the much reduced figure of Rs. 60,000, was recently placed before the committee, which, it is hoped, will secure more favourable notice. This sum is well within the resources of the Missions, and in view of the strategic and vital importance of teacher-training this appeal should not be allowed to fail. It cannot be said too emphatically, that if it does fail
the Training School at Vellore fails, for there is no possibility of continuing training on its present basis.

"Much attention has also been devoted to the subject of the curriculum. The curriculum of training schools is rigidly prescribed by Government. Both the headmaster and the manager have been members of a representative committee of the Missionary Educational Council of Madras, which has been appointed to investigate the subject of securing a better course of training for teachers. After much investigation, this committee is about to submit a memorial to Government suggesting important changes. It cannot be said that a final result has yet been achieved. Nor can such a result be secured save by a long period of experimentation and a radical revision of the general attitude of the public and educational authorities on the whole subject of education. If the present activities result in securing for us a little more freedom to experiment, we shall, at least, have taken a first step toward progress. No system of education, so bound down by regulations, can possibly be progressive. A small beginning has been made in the model elementary school in attacking the time-table problem and introducing vocational activities.

"A gratifying feature is the increased interest in play. The headmaster has been giving this much of his own attention. This has, no doubt, contributed much to the better discipline of the school. But there is still much ground to be won. Happening upon the playground one evening at play-time, just as a shower broke, the headmaster said, 'The boys will be glad for the rain, for now they won't have to play.' There is a volume in these few words.

"There have been no changes in the staff, and we are glad to say that all the teachers are working with more enthusiasm, and are showing greater interest in the problems they are dealing with. We wish to record our appreciation of the efficient and faithful work of the headmaster, Mr. C. Lucas, M.A., L.T., who is doing a fine work under very discouraging conditions."

Missionary Educational Council

To give an idea of the extent and scope of the Missionary Educational Council, we can do no better than quote from one of its reports:

"This Council was established in 1879. It is made up of representatives from thirty-six missionary societies and other kindred bodies engaged in educational work, including five first-grade colleges. These organizations maintain within the Presidency twelve colleges, and approximately 100 secondary schools and 5,800 elementary schools, attended by more than 250,000 students and pupils."
"The objects of this Council are generally to further the work of Protestant Missionary Education in the Madras Presidency and the Associated Native States, and to advise and assist the bodies represented on the Council with regard to it."

Our representative, Rev. L. Hekhuis, reports the following:

"The year under review has been shadowed with the larger problems attendant upon the introduction of compulsory free education in some of the local bodies. The consequent, problem of compensation was also brought up for consideration, as well as the Bill for the reform of the University, but neither of these matters could be fully considered, as the measures have but just been introduced and little is known of the actual workings under these provisions. The committees that are considering the various projects for training schools have continued their work."

**Madras Representative Council**

This is an organization consisting of delegates from all parts of the Madras Presidency, and its purpose is to act as a clearing house of missionary opinions and policies. The chairman from year to year is Bishop Waller, formerly of Tinnevelly, but now the Church of England Bishop of Madras. A meeting is held once a year, at which the reports of the standing committees are presented, considered, and actions taken after careful deliberation. The nature of the work of the Madras Representative Council can be gathered from the names of the standing and special committees, namely, Committee on Co-operation, Survey and Occupation, Public Questions and Temperance, The Indian Church, Medical Work, Educational Council for South India, The Board of Vernacular Examination for Missionaries, and Special Committees on German Missions, The Kanarese Evangelical Mission, The Evangelistic Forward Movement, a Simplified Alphabet for All India, and Home for Mentally Deficient Children.

The Committee on Vernacular Examinations for Missionaries show that, during the past 22 years, 1,534 candidates have been examined, not including re-examinations.

**A Representative Council for the Telugu Area**

As the problems of Mission work among the Telugus are considerably different from the more developed work among the Tamil, Kanarese and Malayalam speaking-peoples from Madras southward, arrangements have been completed for the formation of a separate Representative Council for Telugu-speaking people, and the Council will be inaugurated in 1923.
Further, in order to keep pace with the growing Christian Church, and to meet the natural desires of Indian Christians to more and more participate in the administration and development of Mission work, the membership of the Representative Councils will in future consist of an equal number of Indian Christians and missionaries, so far as this is possible. Also, instead of the name "Missionary" the word "Christian" will be used uniformly throughout India, and the National organization, instead of being termed National Missionary Council, will be called the National Christian Council, and the Provincial Councils will be termed Representative Christian Councils beginning with 1923.

**Madras Christian College**

This is the first academic year that we have been members of the Christian College. The report of the principal of the college speaks of the increased demands made for admission, and likewise of the increase in expenditure owing to the cost of materials and the salaries. The problem of a new location now demands attention, and this is being investigated by a committee. The administration of the Malabar Christian College, to which the Madras Christian College makes an annual grant of Rs. 5,000, is in the hands of the Council. The staff of the college is being re-organized along more efficient lines. The hostels located in the vicinity of the college (Madras) continue to be crowded, while that in Kilpauk is not filled.

The affiliation of the Voorhees College with the Madras Christian College has created a decidedly favourable impression on the students of our institution, because it has joined us to the best in the Presidency. It has been a decided move in the direction of concentrated Mission work, and there is no doubt of the tremendous advantages that will accrue from the step that has been taken.

**The Gooty Seminary**

The Arcot Mission co-operates with the Telugu London Mission in the support of the Theological Seminary at Gooty. Rev. James I. Macnair, whose services are given by the London Mission, is the principal.

The Arcot Mission contributes Rs. 800 a year, besides meeting all expenses of the Telugu students sent from the Arcot Mission.

There is a three years' course for higher grade students, and a Bible course of one year for which we send our unmarried students before they go for teachers' training. We have two
married students in the three years' course, and five bachelors in
the lay course this year.

Mr. Macnair teaches the third year students, and Rev.
J. M. Sundaram, the representative of the Arcot Mission in the
Seminary, takes the one year Bible students.

A Bible-women's Class

Mr. Macnair writes as follows: "The principal event of the
past year has been the opening of a two years' course of training
for Bible-women in association with the Seminary. It had long
been hoped that such a course could be arranged in connection
with the L.M.S., and the happy thought occurred of starting such
a school in Gooty, so that the wives of the Seminary students
might have the opportunity of joining.

The L.M.S. kindly gave the services of Miss Simmons for
a period of two years, and the class was begun in June. Two
are taking the normal training course in the Training School,
and the rest are attending the Bible class. The difficulty was
the number of small children, but a crèche has been arranged
and these are all well looked after.

The results are shown in the examinations. In the Bible
class last year results were fair, and all but one passed the
entrance examination for the Training School. In the new class,
this year, there are five young men from the Arcot Mission,
Madanapalle, and a special house, close to that occupied by Mr.
Sundaram, has been built for their accommodation.

Bangalore Seminary

Bangalore Seminary was established as a co-operative enter­
prise, by Missions working in South India, to provide a theolo­
gical training for more advanced students. Applicants for
entrance to it must have completed the first two years of a
college (B.A.) course, or have satisfactorily passed a special
entrance examination. The institution is affiliated with Seram­
pore College in North India, which was founded by William
Carey and his pioneer associates a century ago. At both Banga­
lore and Serampore the English language is the chief medium
of instruction, and the full course leads to the degree of B.D.

At present there are nine Missions co-operating in the
support of the Bangalore Seminary. The staff numbers four
missionary Professors and two Indians. There were 17
students enrolled for the year opening July 1, 1922. These
were drawn from South India and Ceylon, three of them being
from the Arcot Mission.

During the school year 1921-22, the college was handi­
capped by the absence on furlough of two of the staff-members—
Dr. Larsen, Principal and Professor of Old Testament and Comparative Religion; and Dr. Herrick, Professor of Psychology and Church History. However, the loan of Rev. K. Lange by the Arcot Mission, and of Rev. Cox by the London Mission, helped to tide over the situation. Both Dr. Larsen and Rev. Herrick are now back at the college, which, however, is suffering another temporary loss in the absence of Rev. G. E. Phillips, Professor of Systematic Theology.

Union Mission Tuberculosis Sanatorium

One of the earliest institutions of its kind in India is the Union Mission Tuberculosis Sanatorium, situated at Arogyavaram in our Madanapalle field. Twelve different missionary societies co-operate in the work of this institution. It has been used as a model for other institutions established in the northern part of India quite recently.

The institution has grown to such an extent that, early in 1921, Dr. J. Gravesen was called out to join in the work with the superintendent, Dr. C. Frimodt-Moller. Unfortunately, the latter was compelled to return to Denmark last August, on account of ill-health. Dr. Gravesen has been in charge since, with two highly-qualified Indian doctors to assist. Miss Blair has been loaned by one of the co-operating Missions as nursing superintendent.

The Sanatorium has 142 beds. It has had an average attendance of 122. Many have been turned away because of lack of room. The financial condition of the institution is sound. All buildings erected up to date have been paid for, and outstanding debts cleared.

Dr. Gravesen is a highly capable man, and feels hampered in his work by the lack of equipment. The X-rays and electric plant would be a most valued aid, particularly in the surgical treatment of this dread disease.

The Women’s Christian College

The Arcot Mission has always been proud of its share in the union institutions of South India. Among them, probably, none is of greater importance than the Women’s College, which has brought to the young women of South India the same opportunities which their Western sisters enjoy in the colleges and institutions of Europe and America.

During the six and a half years of its existence, the college has been an outstanding example for co-operation—both inter-denominational and international. Its twelve contributing societies represent not only widely differing denominations, but also the support of Britain, Canada and the United States. The
community which it serves in India is almost as varied, for among its students have been Indians, Anglo-Indians, Americans, Singalese and Burmese, while five Indian languages find place in its curriculum.

The college compound is always a place of beauty. The little river Cooum flows beside it. Its great trees, its flowering creepers and brilliant foliage plants soften the lines of its buildings, whose white walls gleam through the greenery. Just now the beauty is marred for a time, for the grounds have been invaded by the armies of trench diggers and the masons. However, the invasion is well worth while, for it will result in the addition to the plant of a beautiful domed chapel—the gift of an anonymous American friend—and of a large science block, fruit of the “Million Dollar Drive for Oriental Colleges.” This will give the college opportunity and prestige in scientific outfit, which will put it in the very forefront of Indian institutions.

But of greater importance than the buildings are the girls for whose sake they exist. Year by year they go out from its walls to mediate its treasures to their fellow-country women. Some in their own homes, some in medical school, some as school inspectresses in the Educational Department of Government, most as teachers in Mission or Government schools. The college report closes with the words:

“The educated Indian woman now sees before her an ever-widening prospect of service and responsibility, and very much will depend on the character and ideals of those who are the first to enter on these untried tasks. Already we see in the career of many of our old students much to warrant the hope that unselfish Christian ideals have become their motive, but the testing time is still to come, and there are many counteracting influences. We earnestly ask the prayer of all our many friends, that we may be granted wisdom to discern and courage to fulfil whatever in these momentous years the will of God shall demand of us.”
CHAPTER III

THE FIRST JOINT CONFERENCE OF THE INDIAN CHURCH AND THE ARCOT MISSION

The first joint Conference of the Mission and the Indian Church marks an epoch in the history of missionary enterprise. No longer a child of foreign birth, but a Church come into its own and assuming an equal basis with the Christian Church of other lands.

New Incentive.—The Arcot Assembly, as this conference has come to be called, has taken the initial step in loosing the bonds of foreign control, and entrusting fuller responsibility to the Indian Church. With a sense of accomplishment and proprietorship which this new organization has brought about, much of the dissatisfaction and discontent, which heretofore lay smouldering in the Indian mind, has been eradicated. There is a new life in an atmosphere of co-operation, mutual trust and brotherliness.

Representation.—According to a previous action of the Mission, two representatives of the Indian Church Board attended Mission meeting to give the Indian opinion on important matters. Such a small representation did not prove satisfactory. Immediate action was then taken to have a joint session of the Mission and Indian Church Board, together with representatives from the various stations, so as to give full scope for Indian opinion.

Problems.—The lack of additional funds for the new year, and a deficit in the Mission accounts, brought Indian and Mission alike face to face with the problem of re-adjustment. Before being able to solve the difficulties involved, a survey had to be made of the work and the relation of each of its parts. This was brought out in the course of the proceedings.

These are the four phases of Mission work, viz. the Evangelistic, Educational, Industrial and Medical work. The discussion centred about the first two. These are so related that we cannot mention one without the other.

Evangelistic Work.—In considering the evangelistic part of our work there was a cleavage along two lines, viz. preparation for greater mass movements among the depressed classes, and greater attention to evangelistic work among caste people. Through force of circumstances the latter has been neglected. Realizing this, we must expend greater energy towards the winning of caste people. It seemed advisable that we look
forward to preaching bands of better-qualified men. It was decided to set apart Rev. H. J. Scudder as an evangelistic specialist in charge of these bands. He was subsequently relieved of the chairmanship of the Northern Circle, so that he could give himself wholly to the work in hand.

Government Schools Where Possible.—On one fundamental point the majority found little difficulty in coming to an agreement. Wherever Government is ready to take over the burden of providing elementary education, we should encourage it to do so. In the past this has been impossible. In the matters of girls' education and of schools for the depressed classes, missionary bodies have been the pioneers for all India. The possibility of such education depended on us, and us alone. That day is past, for here, as in many other realms of thought, the vitalizing power of Christianity has made itself felt. Compulsory free education is yet far from being a fact, but it is the goal of Indian reform. Under the Reform Government, all possible emphasis is being placed upon elementary education, and District Educational Councils, upon which missionaries and Indian Christians have larger representation, have taken over local control.

Closing Town and Village Schools.—In regard to elementary schools for our Christian community a similar question arose. Within the past ten years our community has doubled its numbers. If our faith in the power of God reaches out to believe that what has happened may happen again, that this increase may be repeated in the next ten, and in the ten to come after—what then? Must we not believe that advances in Church and state are "working together for good," that the interest of the present Government in elementary education has been timed, in God's providence, to coincide with the growth of our community? It was in this belief that the Joint Conference voted to introduce a three-year programme of closing up some of our Christian town and village schools, urging our Christian teachers either to take up positions in board schools, or to continue the schools on their own initiative, without Mission support, getting their income from Government grants and such fees as they can collect.

Quality Rather than Quantity.—Following our slogan of "Quality rather than Quantity," such village schools as the Mission shall retain will be placed in strategic centres accessible to several villages, and staffed by better-qualified teachers. The aim of these schools will be not merely to send up a few of the brightest children to the boarding schools, never to

---

1 Vellore introduced compulsory education in July, 1922, being one of six towns in the whole Madras Presidency to do this.
return to village life; but rather to provide community centres able to influence the village as a social unit. The curriculum must be adapted to village conditions, and the schools must be such that they may be held up as models to the communities round about.

Consecrated Leaders.—We may now turn to the positive side of educational requirements. If asked the supreme need of India to-day, Indian Christians and missionaries would respond with one voice, "We need consecrated, capable Indian leadership." "The old order changeth, giving place to new." The day of autocracy in Government and Mission policy has passed. Yet our schools have not been able to adapt themselves to the training for democracy. To them we look for our religious educational leaders in the years to come. The strategic point of the situation lies with them.

Ideal Boarding School.—Hence the enthusiasm with which the Indian members of the Conference greeted Mr. Lubbers' plan for a Residential High School for boys. They saw in it a distinct improvement of our present system. For years certain Indian leaders have been asking for this boon, begging that what the Women's Board has already done for the girls of the Arcot Mission the Men's Board might extend to the boys. Some years back, in the programme which was presented during the Inter-Church World Movement, much thought and care was taken. At that time it was heartily agreed that a full-time missionary, in conjunction with a short-term educational missionary, was the least provision we could make for our boys' boarding schools. Because of unfortunate circumstances, even this initial step towards improvement has not as yet been possible. This seems to be the chief demarkation between our boys' and our girls' boarding schools.

Two Forward Steps.—On the evangelistic side there have been the forward step of setting aside a senior missionary for distinctively evangelistic work, thus proving that the Arcot Mission still holds evangelism as its foremost aim; and also of appointing Rev. Simeon Cornelius to the Northern Circle as Chairman. On the educational side, we have decided for intensive rather than extensive education, and have centred our policy upon the training of Christian leadership for boys.

Sharing Responsibility.—The appreciation of the new conference by the Indians and missionaries was shown by the unanimous desire of both sides to make it an annual event. The sincerity of the Mission's purpose to share its authority with the Indian leaders is proved by its declared intention that henceforth each educational institution shall be guided by a council with legislative powers, to be composed of Indians and missionaries. These councils will meet at stated intervals, and
will determine the general policy and practical management of each school.

**Results.**—Of the intangible results of the conference, who has the wisdom to speak adequately? Nevertheless, the intangible was at least indexed in the crowd psychology of this historic meeting—in the loosening of tension, in the passing of resentment and distrust. What the Reform Government is giving to India in the realm of state, the Arcot Mission is endeavouring to share in the realm of Church and school. How the Indian community is receiving it can be best expressed by the closing address of the Secretary of the Indian Church Board, Mr. Thomas Harris, B.A., L.T. We give below something of what he said:

**The Indian View.**—"I rise in the name of the Indian Christians present, to thank the members of the Arcot Mission for the bold and forward step they have taken at this time in the history of the Mission. This conference is an epoch-making event. It is a meeting which many of us have been looking forward to with eager expectation. This assembly of missionaries with the Indian Christian leaders, has released much of the tension which existed in the mission field, and which many of us thought had almost reached the breaking point. . . . We are glad that you have made us feel that we are one with you, that it has enabled us to join hands with you and to stand united in this way to push forward the great work of our Master. . . . With one stroke of the pen you have done away with the difference between the Mission and the Church. Hereafter we are all one body, and you will not rue the day when you made this momentous change in the policy of the Mission."

**A Permanent Organization.**—A committee was appointed, which drew up a constitution and plan for a permanent organization. These plans, with certain suggested amendments from the Mission, were then forwarded to the Board of Foreign Missions, R.C.A., for their approval and sanction. In a true spirit of broadmindedness, and with due regard to the work of the Christian Church at large, the Board has given their sanction, reserving the privilege of review at the end of three years.
CHAPTER IV

GROUP CONFERENCES

Immediately following the Katpadi Helper’s Conference in 1921, a joint committee of the Mission and Indian Church Board decided upon a change from the plan of former years. To meet the needs of all, various group conferences were planned and carried out this past year. In addition to the Telugu Helper’s Conference there were six others: one for the men workers of the Tamil field, one each for the younger boys and girls of our boarding schools, one each for the older boys and girls, and one for the women. This entailed a great amount of work on the part of those concerned, but proved worthwhile in every respect, as records go to show. The reports follow:

Report on the General Conference for Helpers

It was a great contrast to former conferences. The bright colours of the women’s dress, the rows of school boys and girls, the little infants swarming in and out of the big tent, the family re-unions—all these were missed. Yes, even the chairs and benches were gone. Here stood the great empty tent, a bare platform at one end, with its single chair and table and beside it the little organ. On the ground, a tent about half filled with men only. Not a child or woman ventured near us. But what we lost was compensated for by what we gained. There was a very distinct conference consciousness—“We are the Mission catechists and teachers.” The programme was long and strenuous, but the attendance was very nearly perfect, and the running in and out that so annoyed us at former meetings was totally absent. Never was there a better spirit prevalent at a conference, and we have had fine conferences in the past. Not a complaint was registered about any feature, even the food proving to everyone’s complete satisfaction. The conference owes a deep debt of gratitude to its chief speaker, Bishop Azariah of Dornakal. Twice daily he spoke with us, earnestly and impressively, on spiritual themes. But this did not satisfy the delegates, and he was compelled on two evenings to give additional addresses on the work of the Dornakal Mission and the Church Union. Besides the Bishop’s addresses, the programme consisted of devotional Bible-readings, and conferences on the subjects of evangelistic methods and
instruction of new converts. We feel that this conference was productive of deep and lasting results in the lives of our helpers. The spectacular features were absent, and we confess to a sentiment of regret on that account, but the quiet, earnest, compact little groups were very unanimous in their opinion that it was better this way. Still we hope that, occasionally in the future, the old rallies of the entire Mission may again take place.

The Boarding School Conference for Younger Boys

Heretofore the younger boys have attended the annual Helpers' Conference at Katpadi or Vellore in a body. This year a conference was held in a tope near Vellore, at which about 70 of the older lads, chosen from the Vellore Hostel, the Training School, the Theological Seminary and the Arni Boarding School, were present. Mr. Job, one of the faculty of the Residential High School at Bangalore, Mr. Jacobs, of our Theological Seminary at Vellore, and Dr. G. F. Scudder were the speakers at the regular meetings. The subjects of the various meetings were of a very practical sort, such as would apply to the life and experience of boys of their age and grade, and the meetings were interspersed with drill, Bible classes, games, and visits, so that the four days were, we felt, very profitably spent. If funds permit, this sort of conference for our students, alone by themselves, should become an integral part of our work. Even till now some of the boys are referring to something they heard at that conference.

The First Arcot Students' Conference for the Older Boys

With boundless anticipation, and with varied ideas as to what a real students' camp would be like, a select group of students from the High Schools, College, and a few from the Seminary awaited the opening of the First Arcot Camp at Vellore. The site selected was a delightful picturesque garden, belonging to one of the Muhammadans of Vellore. Mahatma Gandhi had at one time been entertained at the bungalow, and now we were to share it, minus rent and plus the good-will of the owner. The dates selected for the camp were October 19 to 22, 1922, so we called it the "19 to 22, 1922 Camp."

Each day's activity commenced with the warning whistle for drill at 5-45. After chota came the Bible classes, where three vital chapters from Fosdick's *Manhood of the Master* were studied.

The three general meetings were in charge of Rev. A. M. Boggs, of Mahabunagar, Deccan. Each of the three meetings
was held in a different place: the first on the camp grounds, in the generous shade of the copiously-leaved palms in the garden; the second on the top of Fort Hill, where we enjoyed "mountain top" experience; and the last in the church at Vellore, with Rev. E. Savarirayan presiding.

Each afternoon at three o'clock we assembled under the trees for the Life Service Meetings. The three phases of service especially stressed were: The Medical, by Dr. G. F. Scudder; the Evangelistic, by Rev. H. J. Scudder; and the Opportunities for Service in Education, by Rev. L. Hekhuis. All the addresses were forcefully delivered, and the students could not help but feel the grand privilege, as well as the tremendous responsibility, involved in service for Christ.

The Sunday evening meeting was a consecration meeting, which could be felt but not described. At the conclusion of the meeting ten of the young men stood up, and, in the presence of their fellow-students, individually promised that they would drive out evil thoughts and live a life of service for Christ. The camp itself, a veritable paradise, commenced in the Garden of Eden, with God's question, "Where art thou?" and it concluded in the Garden of Gethsemane, with the Master's words, "Not my will, but thy will." With the dark night air surcharged with the presence of the Light of the World, the camp came to a close with the campers standing in a large circle, their hands locked in Christian fellowship, and singing, "God be with you till we meet again."

The Annual Telugu Helpers' Conference, Madanapalle

This conference was held October 5 to 8, 1922, and was helpful and uplifting to all who attended.

The speakers were Rev. J. B. McLaurin and Mr. Matthews, of the Canadian Baptist Mission. He was assisted by one of his workers, Mr. B. Matthew, who proved to be a most earnest speaker and a man of deep consecration.

The opening meeting was Thursday evening, October 5, and continued through the 8th. A number of Hindus also attended several of the meetings, so that the church, filled as it was at each session, held an audience of 400 or more. It was an inspiring sight. The singing was good and prayers earnest, and as Mr. McLaurin rose to speak on his topic, "Conditions of Blessing," a solemn hush and earnest faces awaited his message. He took as his text, God's inquiry in the Garden of Eden to Adam after the Fall, "Where art thou?" Mr. McLaurin asked all what was their relation to God, as they had come to meet Him in this conference. Had they grown in grace and had they been better friends with God since the con-
ference a year ago, or had they gone backward? "As you hear God's voice in this conference, will your answer be like Adam's, 'I was afraid and I hid myself.' Or will you lay aside everything that keeps you from God, and have sweet fellowship with Him and respond to His voice as He speaks to you in the forthcoming meetings?"

The address made a deep impression, and then followed the earnest and unique sermon by Mr. Matthews, on Christ's word to Peter, "Put up thy sword into the sheath." Mr. Matthews took the sword as the symbol of man's way to use temporal or physical means for the advancement of the Kingdom, or, our methods rather than Christ's. The general topic of the Conference was "Power."

At the communion service, Sunday morning, the Church was filled with an earnest and interested audience. Mr. McLaurin spoke on "Living with Christ." The pastors, most of them in their long, white, flowing gowns, sat on the platform behind the speaker.

The consecration meeting was held at 3-30 in the afternoon. After addresses by Mr. Matthews on "Nehemiah's Consecration," and Mr. McLaurin on the "Condition of Power—Full Surrender," all bowed in silent prayer. During the quiet hush, Mr. McLaurin reviewed the main thoughts of the conference, and asked all to consecrate themselves unreservedly to Christ, and dedicate themselves to His service for His glory, and for their country's spiritual regeneration. Thus concluded a very interesting series of meetings, and we believe that many subsequently were led to re-dedicate themselves to the Master's service.

The Palar Conference for Girls
August 25 to 27, 1922

A level stretch of green, shaded with tamarind and palm trees, and dotted here and there with khaki tents; behind the bungalow a mango grove, and just beyond the sand dunes of the river—can you imagine a more grateful sight to the eyes of the pilgrims who had walked the four miles from Ranipet, or come on the train, or driven out in state in the hospital ambulance, according as to whether they were girls from the Ranipet High School, the Chittoor Teachers' Training School, or the Vellore Medical College!

This was our first experience of holding a conference especially for English-speaking girls in our Mission, and we were a bit doubtful as to how these girls of different ages and education and background would mix. Our first meeting was held on the sand dunes, where we sat in a "friendship circle," and listened to Miss Berg telling us of the central thought of
the conference. "World Friendship"—"as big as the whole round earth, and as small as you and I." After that there were no more groups of "Medics" and "Teachers" and "School girls"—no more "Jew or Gentile"—but only happy, interested girls, anxious to make as many new friends as possible.

We were most fortunate in having Miss Ethel Cutler, of the National Y.W.C.A., to lead the morning meetings on one of the greatest world Christians—"Paul." Miss Cutler's wide knowledge of the history of Paul's age, and her marvellous gift of story telling, made him live before us most vividly. Dr. Allyn and Dr. Findlay, of Vellore, helped to make the meeting on "Educated for Service" and the smaller circle groups on the lives of other "Friends of the World" a great inspiration; and also contributed much to our fun at sports and "Stunt night."

Our last meeting, Sunday night, was a most beautiful and impressive candle service, when each girl lighted her candle "of inspiration" from the big one held by the "Spirit of the Conference," and marched away silently into the darkness. One girl said afterwards, "As I was carrying my light I seemed to hear God telling me that there was some special service I must do for Him, and I promised in my heart I would not fail."

Tindivanam Women's Conference

The Misses Scudder, W. Noondyk and R. L. Scudder came by motor to Tindivanam in the month of September, and conducted a conference for the women of this field. We were assured of an attendance of fully 75, but, much to our sorrow, only about a third of that number came. In order to encourage a spirit of self-effort among the women, we told them that in case they would attend the meetings they would be supplied with food, and a gift placed in their hands upon returning home. In some mysterious way a rumour got abroad among the workers that the expenses of their wives would not be paid. This prevented some from attending. The hard times, too, were a deterring factor. A number of the wives of our Christian workers remarked that their clothing was so poor and ragged that they were ashamed to come. One of them, when sending her daughter back to school, found that there were no funds with which to buy clothing for the girls, so she tore her only decent cloth in two and gave it to the girls. She was, therefore, unable to attend the conference.

The addresses were very helpful and inspiring. The women returned to their homes determined to live nearer to the Master and to witness more faithfully for Him.
The Wandiwash workers earnestly request that a conference may be held in their centre for them. May this petition receive the favourable and sympathetic consideration of the missionary ladies.

Women's Conference, Arni

This year, in accordance with the plan that a separate conference should be held for the Christian women of the villages, we called them together from the region about Arni, and asked the catechists’ wives to act as leaders. Because of the expense of bringing all the women together in one place, three such local conferences were held.

About 80 women gathered together in Arni. Many of them came looking tired and careworn, but leaving their families and their cares, and coming apart to rest awhile and to drink of the water of life, refreshed and rested them.

Meals were prepared for them, so that all might be free to attend the meetings and lectures. The day began with prayers and Bible classes, and ended the first night with songs and a victrola concert, and the second night with magic lantern pictures on the Life of Christ.

The Bible classes, conducted by Miss J. C. Scudder, were greatly enjoyed, as were the lectures and addresses by the better-educated of the women themselves. I heard only one complaint. That came from a mother who had left four children at home. “If only the children were here, that I might share this good food with them!” There has been much distress in some of the villages, and often one scanty meal of ragi gruel a day is all that the family can manage. No wonder the mothers sighed for their little ones!

It has been expressed by a number that in this conference of their own they had enjoyed a veritable feast of good things—for body, mind and soul. We hope for like success another year.

Women's Conference, Chittoor

“Is this the Mission Compound?” “What is happening?” Big tents are set up on the green field, flags and banners are flying, and everywhere are women and children—so many babies—every other woman seems to be carrying a baby in her arms or on her hip. Know that a Conference for Village Women is meeting in Chittoor—and children under two years are allowed to come with their mothers. Under the lengthening shadows of a group of tamarind trees are rows and rows of leaf plates on the ground, and very soon women and children are seated by the plates. Girls from the Training School bring great jars of boiled rice, which they form in a mound on each
plate. Others follow with steaming hot curry, and a bowlful is placed on the summit of each hill of rice. There is a prayer by the pastor, and the little hills, moistened with the curry, melt away without the use of any of the utensils usually used for that purpose—and there is not a grain left to tell the tale. This is the first evening of the conference, and after a short time of visiting, really one of the delights of any conference, the ground seems deserted, for the tired feet that have walked many miles that day must have rest—and mothers and babies are soon stretched out on mats under trees and verandas, and the compound is still. The real conference day begins with coffee and "appams" at 5:30. If in America, "To a woman over forty the ideal of a good time is being entertained as a delegate at a convention," what does it mean to us India women, who rarely get outside our own little village streets, to know for three blessed days there will be two meals each day and there will be enough every time, and the babies will have enough. Catechists and teachers and men of the congregations have conferences every year—but this time the women are wanted, and the men may "Stay by the stuff." More than three hundred came from the villages belonging to the Chittoor Field, not quite so many in Arni and Tindivanam, and all were cared for on the Mission Compounds. There had been months of prayer and preparation for these great gatherings, and no effort spared to make every day and every hour give its full quota of help.

Group classes for Bible study, meetings of prayer for special objects—Ourselves, Our Homes, Our Communities, Our Country; "How to Tell Bible Stories to Village Congregations," "How to Reach our Non-Christian Neighbours," "Our Children in Day School and Sunday Schools," and many other subjects were discussed at the meetings. Medical lectures and demonstrations were given by the doctors of the Mission: "Healthy Mothers and Babies," "Healthy Homes and Villages," were topics of universal interest—and all the lectures were given in a way that met the particular needs of this group of village women. Mrs. Adeseshiah, Mrs. Peter, Mrs. Cornelius, Dr. Mary Samuel, Mrs. Honegger, Miss Berg, Miss Conklin and Rev. H. J. Scudder were among those who gave themselves without stint to the conference. Every morning, on the bungalow verandah, Dr. Mary Samuel and Mrs. Honegger held dispensary for the women, who gladly took this opportunity of getting advice and help for themselves and their babies. In the evening, stereoptican pictures, thrown on the outside wall of the Training School, delighted the crowds.

The crowning service of the conference was that on Saturday morning, "The Last Day of the Feast," when all the people
of the conference and all the congregation gathered at the Mission Compound, and marched in procession through the non-Christian streets to the church in the town, a mile away. Recalling the first time of worshipping in Westminster Abbey or St. Paul’s will give an idea of what the first service in the beautiful church meant to those whose village churches are of mud and thatch. “Surely a blessing will come to us if we pray in this wonderful place,” said many a woman. Such a prayer service as was held that morning, with Mr. Harry Scudder as leader, and the church literally packed with people, sitting on the floor and standing against the walls. Many voices were heard in prayer at the same time—the spirit of the Lord was surely there, and it was none other than the gate of heaven.

The three days of the conference were a wonderful blessing to Chittoor, and to all who came to Chittoor, and to all to whom it was given to have any part in this first conference for village women.

At the same time, the women from villages near Arni, under Mrs. Farrar’s care, were gathering for their conference. The Chittoor motor did its part in carrying speakers to the different places, going more than 200 miles, and without it the lecturers could not have met their appointments—only one of the many ways in which the motor is becoming an evangelistic agency! Mrs. Van Vranken, Miss J. C. Scudder, and most of the Indian ladies who were in Chittoor, were also in Arni. It is a whole course in methods to sit, as the writer did that morning in Arni on the verandah, and hear Miss Scudder talk to her eager audience on personal work. She knows the village women, and she knows their language, and she can talk to them as no one else can, for she has always known their language. There is ever a story ready to illustrate the point. One who was with her on a village camping tour described a meeting one evening under the trees. The talk was on being at peace with one’s neighbours, and the question was asked if there were any quarrelsome women in that village. Instantly a man’s voice called out, “There’s one,” and a hand pointed to a woman sitting near the front, who proved to be his wife. There was a chorus of assents and dissents from all over the group, and “Miss Dixie” told of a man who asked the doctor for medicine to cure his wife’s abusive tongue. “Take this bottle of medicine, and just as soon as your wife begins to quarrel fill your mouth full of the medicine and keep it there until your wife stops her quarrelling.” Later, “Your medicine is wonderful, for while I have it in my mouth, my wife stops her bad talk.” There was such a laugh, and the husband was advised to go at once and get some of that medicine for his own mouth. The women at Arni had the same talks that were given in Chittoor—so plain, practical,
and helpful. If one could only catch with a camera the expressions on some of these eager faces. A woman near Miss Scudder is sitting on a bench with her knees drawn up under her chin. She does not lose a word that is said, and her face registers the full range of question, surprise, approval and intense conviction. This talk will be repeated in every village represented at the conference. Less than one year ago, Mr. Farrar was preaching in a village where there were no Christians. On the outskirts of the group of men to whom he was speaking were some women, who, when Mr. Farrar spoke to them, with one accord turned and fled in terror. To-day, three of those women, "clothed and in their right minds," are sitting as listeners in the meetings. Here were the same lectures by the doctors, the same telling of ways in which they can make their homes Christian social centres, the same ideals held up—and Mrs. Farrar in Arni, Miss Conklin in Chittoor, Miss Noordyk and others in Tindivanam, who arranged for the conference, cannot but feel that all the long preparation for these days, all the expenditure of time and strength, have brought their own reward in the blessing that follows ministering "to one of the least of these little ones."
CHAPTER V

THE INDIAN CHURCH BOARD

Rev. W. T. Scudder, the Board Chairman, reports: It is again our privilege and opportunity to chronicle the workings of the Indian Church Board for another year, although many of the tabulated results, owing to various causes, are on the wrong side of the balance sheet.

Politically.—Only a year or so ago, several of the Circle Chairmen, when commenting upon their work, stated that, owing to political agitation, the activities along evangelistic lines and street preaching had been very much curtailed, and that the teachers had been encouraged to work unostentatiously and quietly in their villages and schools. Little or no mention of such conditions are mentioned in present reports. Evidently throughout the districts covered by the Mission the demonstrations against the Government have very largely died out. The non-co-operation movement is giving place to saner methods. When the authorities strengthened their grip and punished the wrong doers, the people began to realize that the laws of the country were being strictly enforced and that they must observe them or suffer. We sincerely hope and pray that these days we have passed through will never return, and that all the inhabitants will work together with the Government for the development and growth of their native land.

Physical Conditions.—The monsoon and rains of the latter part of 1921 proved largely a failure, the prices of grains began to soar, and, although clothing was a bit cheaper, the condition of the people was about as miserable as one could imagine. The rains of mid-summer this year were fairly good, which encouraged the farmers to cultivate their dry grounds (those watered only by rains) with the reasonable hope of a good harvest. Unfortunately, when the rains were urgently needed to bring the crops to maturity, they failed. This added greatly to the distress of the poor. Wells went dry and many had the greatest difficulty in securing even drinking water. People considered themselves fortunate when they were able to scrape together a single meal a day. Many lived on weeds, roots and fruits of the cactus, which are harmful. Such conditions are very detrimental to spiritual and educational progress. The October rains, although rather late, have been abundant in nearly all parts of the Mission. From the Madanapalle plateau and a few other places comes the wish that they should be
blessed with more. These rains will greatly relieve conditions, and after the next harvest grains should be considerably cheaper.

Devolution.—The earlier part of the year witnessed a marked step in advance. The Mission, desiring to associate the Indian workers more intimately with them, called together the Arcot Assembly and threw open for discussion many important matters relative to Mission policy and work.

At the annual meeting of the Indian Church Board, orders were given to remove from the rolls the names of those who had been absent from their villages for over two years. The facts and figures related below will show the results of the policy. Owing to a series of hard years and the results of the War on prices, large numbers of those who had accepted the Christian faith have gone to the gold fields in Kolar, or Burmah, Straits Settlements and Ceylon. They invariably return after a number of years, to pay off their debts, purchase lands, and settle down in their own villages. But according to the fiat given above all their names had to be removed. Whether this was a wise provision is open to serious doubt. The Catholics will never remove a name from their lists. They will approach the children and tell them that their parents were Christians so they must return to the faith of their fathers. Again, when a person is told that his name is still on the rolls, the very fact has an influence on him.

For a long time we have watched with great joy and pride the growth of the Church under the Indian Church Board, sometimes more rapidly than at others. As we glance over the returns of the year, these gains have disappeared, and in their place we read of large losses; we may feel disheartened, notwithstanding we must recognize the wisdom of purging the rolls of the dross, of those who are no longer connected with the community. Naturally, from the large numbers who have been coming to us in recent years, there will be those who have not grown and developed. In all justice, their names must be struck off.

Christian Community.—It is far better to record reliable facts and figures. According to the returns, the Central Circle has decreased by 32 per cent.; the Southern Circle, 17 per cent.; the Eastern Circle, 6 per cent.; and the Western and Northern, about 3 per cent. In the Central Circle, the number of names removed was 700; Southern, 670; the next highest, the Western Circle, 313; making a total of 2,029. Nor is this all. During the year 823 persons were received into the Christian community. Were it not for the latter figure it will be seen that our losses

---

1 This is treated more fully in Chapter III.
"AMONG OLD FRIENDS AGAIN"

Dr. Scudder with his Ford in the Ranipet Villages

"WINNOW WHILE THE WIND BLOWS"
were not far from 3,000. As it is, the total decrease amounts to 12½ per cent. The only item under which there has been an increase, is finance; the total receipts amounted to Rs. 1,150 more than the previous year. It is rather sad to note that there were 668 less children in the Sunday schools, 421 of whom were non-Christians. In the C.E. there was a falling off of 232.

Education.—What holds good in the Churches applies also to the day schools, of which there are 15 less. There is a falling off in every item of the education table, except under grants, where there was an increment of Rs. 1,300. A rather discouraging aspect is that there were 234 fewer Christian children being educated, of whom 174 were boys and 60 girls. Of non-Christians, there were 533, making 769 fewer students in all schools, a decrease of 11½ per cent.

The work in which Rev. J. H. Warnshuis is interested, that of surveying and solving the village school problem, is not under the supervision of the Board, though it comes into vital touch with it.¹

A Second Indian Chairman.—Early in the year the Mission, with the Indian Church Board, asked Rev. S. Cornelius to assume the Chairmanship of the Northern Circle. He accepted the invitation, gave up his work as the pastor of the Vellore Church; and relieved Rev. H. J. Scudder, who was set apart to take charge of evangelistic work in the entire Mission.

Government Census Report for 1921.—Although these decreases are a bit discouraging, we have every reason to praise the Lord for the progress of His Kingdom in India. The Government Census Report for 1921 has only recently been published. This shows that the population for all India (not including Ceylon) increased only by 2 per cent. There are fewer Hindus and Jains than there were ten years ago. The Buddhists have gained by 8 per cent. and the Muhammadans by 3 per cent. On the other hand, the Christian community, as recorded, has grown by 22½ per cent. These figures are gratifying. These must be conservative, as they were in large part collected by Government enumerators, many of whom are unsympathetic with the Christian cause, and belittle the true number of Christians. It is interesting to compare these returns with those of the Board of the same period. In his report for 1920, the Board Chairman showed that the Christian community had increased by 103 per cent. in the first ten years of the Indian Church Board’s work. This period is practically the same as that covered by the Government census. Thus the growth within our borders has been over 4½ times greater

¹ This is dealt with in Chapter VII, under “Education.”
than in all India. The Government census shows that there are 4,754,000 Christians in India. The number of Christians in every 10,000 has increased on the last 30 years as shown below:

<table>
<thead>
<tr>
<th>Year</th>
<th>Christians every 10,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>63</td>
</tr>
<tr>
<td>1901</td>
<td>86</td>
</tr>
<tr>
<td>1911</td>
<td>91</td>
</tr>
<tr>
<td>1921</td>
<td>104</td>
</tr>
</tbody>
</table>

These are trustworthy facts and should encourage us all. Let us thank God and take courage. May we be spurred on to work with greater zeal in His service, for the Kingdom of India will come to be the Kingdom of our Lord Jesus Christ.

With these opening remarks we will now review some of the most interesting portions of the various reports.

**Northern Circle**

**Rev. S. Cornelius, Chairman**

It seems to have been the will of God that I should return to the Northern Circle again. Being released, this time permanently, from my pastoral duties of the Vellore Church, with which I was connected for over 15 years, I took charge of this Circle on the 1st of June, 1922, from the Rev. H. J. Scudder. The Circle expresses its very grateful appreciation for the loving and sympathetic service he has rendered, and rejoices over the thought that his help and suggestions can still be sought at all times, since he has made Madanapalle his headquarters.

**Retrenchment.**—A glance over the statistical table for the year under review shows decrease under various heads. But examining carefully the facts, we have not much cause for discouragement. Of the 27 village congregations last year, one, "Eduradona," taken over from the Kadiri London Mission, has been handed back to the Ceylon and India General Mission. The Board's action to revise the church roll, striking off all names of those who have been absent for over two years, was strictly observed. All uncertain elements from the roll of non-baptized adherents have been eliminated, and new ones enrolled after much thought and hesitation. The oft-repeated terms "cut" and "close" have been acting as brakes on the Circle wheels, retarding their progress this year.

**Staff.**—The staff of this year has been 66, consisting of 31 Christian male teachers, 6 Christian female teachers, and 4 non-Christian teachers, 6 catechists, 13 evangelists, 5 pastors and the Circle Chairman. Most of the school teachers are from the
neighbouring London or S.P.G. Mission fields, and are unable to exert as much influence as indigenous workers. There is a great need for men of better qualification and abilities. We regret to report this year the death of two of our veteran agents, Mark Zacchæus and James Neal, who have rendered long and faithful service in the field.

Children.—Work among children becomes more important. For, what the children are to-day, the Church and the country are going to be tomorrow. The statistics show an increase of two Sunday schools, with three more teachers and 154 more pupils. This indicates some special activity in the work among children, and it is a promising sign for the future. The Sunday school teachers' installation service at Madanapalle, at the commencement of the term, was something new and impressive. "The teachers," says the church report, "left the service deeply impressed with the tremendous responsibility involved in the Sunday school work, and resolved to continue with a new enthusiasm." The work of the C.E. societies continues as usual in the town congregations, but in the villages they are combined with the Sunday school work. In addition to these, pastors and others have given brief talks to children before the sermon during Sunday services. There are 28 lower elementary schools, in which 739 children receive education. Of the three Sugali schools, one in the Madanapalle pastorate has been closed, and the other two, in the Punganur pastorate, have been kept up. They are in a fairly good condition. Village school work, especially among the backward classes, is very discouraging. Only 126 Christian pupils are in all our schools. The parents cannot think of sending their children to school, owing to their extreme poverty. However, we believe there is much scope for improvement in this department with the new schemes and educational organizations of our Mission.

Congregation.—Of the four Churches of this Circle, Madanapalle is self-supporting. We have 26 village congregations. During the year, 68 have been enrolled for instruction for baptism, 52 adults and 80 children baptized, and 43 admitted into full communion. The total communicants now number 435 and the total Christian community 1,961, which are respectively 21 and 71 less than the previous year.

Flushingpet Chapel.—One important event connected with the Madanapalle Church was the dedication of the Flushingpet chapel. The site for it, as well as the houses of the poor Christians living opposite the Mission compound, was the generous gift of the Rev. Dr. Mackenzie, of Flushing, in the U.S.A., and hence the name "Flushingpet." A well, called the "Hart well," after Dr. L. H. Hart, who was influential in securing the
money for it, has been dug on the site for the Christians. The chapel has been built at a cost of Rs. 1,000. The I.C.B. gave a grant of Rs. 480, Mr. H. P. Thomas contributed Rs. 300, in memory of his late wife, and the rest was the contribution of friends and well-wishers.

Tours.—The former Chairman, Rev. S. Thomas, and I made two very interesting tours among the villages of the Burukayalkota pastorate, conducting meetings for the deepening of spiritual life of the village Christians. Miss S. Te Winkel and Miss C. M. Coburn, with two Bible-women, joined us in our second trip and conducted meetings for village women. These ladies were able to reach the women in a way which men could not, and their visit to the villages will be of great help to the pastors. Touring in these parts, we have seen sights and heard stories which are so pathetic that we often asked ourselves, “What can we do for these people?” One often wonders whether spiritual teaching can be given them to any advantage without first attending to their material wants. In one of my visits, I asked a village Christian whether he prayed to God. His answer was, “Yes, I pray day and night.” I asked him again what he prayed for that day. He said, “O God, I am dying for want of food, wilt Thou not give me food?” Then I asked him whether God sent him any food. He briskly looked at my face and said, “O, yes, God has sent you here, won’t you give me money for my food?” There is much to be inferred from this.

Contribution.—When will the Church attain self-support? How many years hence will the Christian village support its pastor and catechist, and maintain its own church and school? The answer for these questions are based upon the contributions received in various forms—through harvest festivals, Sangam collections, thankofferings, monthly subscriptions, donations and Sabbath collections. The total receipts for congregational purposes this year is Rs. 3,305, and for benevolent objects Rs. 1,187, making a total of Rs. 4,492, which is Rs. 165 less than the previous year. Indian contributions show an increase of Rs. 73 over the past year, which is a good sign. Much of this contribution, it must be remembered, comes from the paid agents of the Mission or Circle. The village Christians have not learned yet, or are not able to give. One of our pastors spoke to some village Christians about supporting their pastor, and told them that they could give anything they have in the place of money for the purpose. After two weeks, an old man brought him a cocoanut. The pastor asked him, “What did you bring this cocoanut for?” The man replied, “You told us to give anything for your support. I got a cocoanut, and so you have it.” The pastor received it with thanks, and the
man left. He was seen again at meal time at the pastor's house, and the pastor asked him what he wanted. The reply was, "How can I go back to my village starving, give me some money for my food." This is one of many such stories. It is with tremendous effort and struggle that the catechists get anything from our village Christians for the support of the Church.

Evangelization.—This is the last item in the report, but not the least in importance. This should be a Christian's life work from the day he accepts Jesus Christ. Evangelistic work has been revived since the appointment of Mr. H. J. Scudder as Special Evangelistic Missionary. The Piler Preaching Band reports some Sudra enquirers, who come regularly to them, to read the Bible and converse about the way of salvation. The touring work of the combined preaching bands of Punganur and Palmaner was suspended during the latter part of the year for want of funds. The evangelists instead preached within a radius of four or five miles of their own villages. Much work has been accomplished with the help of "Prince Henry," Mr. Scudder's Ford car, which has been patiently carrying five to seven persons on the Gospel errand. At Ramasamudram, great crowds were attracted by it, as it passed through the narrow streets with European and Indian ladies in it. Having been requested by the people there to preach, Miss Te Winkle and Miss Coburn, Mrs. M. Doraisamy and Mrs. G. Daniel preached, one after another, to the crowds of men, making the car their platform. Many a woman rushed through the line of men, standing around to listen to the white ladies talking in their own language. Large number of Scripture portions were also sold. The Hindus everywhere manifested a very appreciative spirit, and received us cordially, arranging for meetings themselves. We have often spoken in our addresses about Mahatma Gandhi's attitude toward Christ and His teaching. After one of our meetings, some Hindus expressed feelingly that what we said was all true, and the Christian religion was the one religion that could exalt the nation.

As I close this report of the Circle, one important question arises in my mind, and that is, what should have the first place in our work—building up the Churches already established, or evangelization in order to organize more Churches? My experience in the work among village congregations tells me a Church "rooted and built up in Jesus Christ and established in the faith," will attract to itself people in great numbers. Tremendous, therefore, is the work to be done with this end in view. Evangelization should go on side by side with it, as a separate department.
Division of the Circle.—The last meeting of the Eastern Circle was held at Arni early in February, where the Circle members bade farewell to the members belonging to the Gnanodiam and Arni pastorates, who were to form a Central Circle. The Eastern Circle now consists of the Yehamur (the largest group in the Mission) and the Ranipettai pastorates. There are now 4,629 members in the Christian community, with a communicant roll of 998. The non-communicants number 2,301, of whom 837 are adults.

Famine Conditions.—Although many of our older Christian communities are becoming more independent and are tilling their own soil, there are still large numbers who do only cooly work for their food. Their hire gets them but little else. The lengthy drought this year has caused much suffering among both classes. The first were unable to raise crops for want of water; the second could find no work. Great stretches of land lay waste, while the small patches here and there, that were cultivated and watered by the scant well supply, were worked by the owners themselves.

Our Kolar Christians.—In February the Chairman, accompanied by one of the pastors, visited Kolar to become better acquainted with the scattered flock. Kolar is the Klondike of India. The gold mines there employ over 40,000 workmen, most of whom come from North Arcot regions. Many have also gone elsewhere in search of work. Some went to the tea estates. Others went to Penang and Rangoon. No less than 100 of our Christian families from Yehamur pastorate have located at Kolar. In our brief stay we visited as many of the families as possible, and held meetings with different village groups. Because of the high wages they receive they are able to return to their own villages and buy land or pay off mortgages. None expect to make Kolar their permanent abode, for they are bound too closely to their villages for that.

Belated rains have just begun, and we now look forward to a crop four months hence. Supplies of rice have been withheld from the market for fear of famine. Now that another crop is in sight these supplies will be released, and it is hoped relieve conditions somewhat.

Harvest Festivals.—The Ponnai harvest festival, where the village Christians do most of their giving for the year, took place in March. This year there was a falling off in proceeds of 12 per cent., for the attendance was not so large as in previous years. We give thanks to God that they did so well, despite the hard times. Ranipet town church held its own festival in October, but we regret to report a slight decrease here also.
Sunday Schools.—In all our village schools the catechism and Bible stories are taught as daily lessons. Hindus and Christians alike memorise Bible verses. Besides this, Sunday schools are also regularly held.

The town Sunday school in connection with the Ranipet Church is in a thriving condition. Dr. G. F. Scudder, as the superintendent, is ably assisted by teachers and members of the Church. The total enrolment is 320.

The Jacob Chamberlain Evangelistic Band.—The Jacob Chamberlain Band continues its work in our area. Several villages are reported ready for occupation. One has eleven families, another fifteen, and still another twenty awaiting baptism and instruction at the hands of the catechist. It is difficult to procure qualified men for this post, and still more difficult to provide funds. The better-qualified men gravitate to the towns, where higher salaries are paid. If the means were forthcoming, we could occupy these three villages at once, but the only answer we receive to our oft repeated request is, “Cut down expense.”

Kumalanthangal.—Recently seven men from Kumalanthangal called on me at my bungalow. They were in trouble. Several years ago some land had been set aside by the Government for the use of the depressed classes. These men had ploughed the land a few days previous and sown seed. The caste people came, and, ploughing over the same land, had sown their own seed.

Personal visits to the officers of the Government brought out the fact that the papers relative to the handing over of the land to these men were just now being looked after, three years after they had been made out. To make a long story short, four days later found the provisional deeds executed, and in the hands of our Christians. They can now plough and cultivate the land without further trouble from the caste people. For various reasons the assignment had not been made sooner.

Tengal Retreat.—On the first and second weeks of April we held a “Spiritual Retreat.” Tengal is just far enough outside of Ranipet to be away from the bazaars and other influences. We made arrangements for food, so there was no distraction from the business in hand. A programme was carried out, consisting of group prayers, addresses, Bible study classes and general prayer meetings, the leading thought of the retreat being “God’s Share in Our Work.” Revs. Thavamani and Farrar and Dr. G. F. Scudder rendered their assistance. It is through the village catechist that we influence the village Christian most. As we strengthen the spiritual life of the catechist so we strengthen the spiritual life of the village where he lives and works. Realizing this need, we felt justified in taking time for the Retreat.
We spent three days with 28 men the first week, and three
days with 38 men the second week. Dividing the group this way
brought us into closer touch with each one. All felt that it had
been time well spent, and went awayrefreshed and strengthened
spiritually.

Evangelism.—The work of evangelism goes on as usual, in
the town and in the villages. Because he is paid by the Mission,
many of our Christians are possessed with the idea that it is
the catechist's duty alone to do this work. We still continue
teaching personal responsibility to each and every Christian.
In the town of Ranipet all took part in evangelistic work.
Appointed groups visited surrounding villages, held meetings
and so forth. In the larger Christian villages a like work is
carried on.

Rev. E. Stanley Jones spent one day with us in August.
He spoke to our Christians in the morning and to the Hindus in
the evening. In his message of the morning we were shown
how the Hindus are being drawn towards Jesus Christ, but not
towards the Christian Church. Every person who is leading
an un-Christian life is a traitor to the cause. His final appeal
was that each Christian make a greater endeavour to pattern
his life after Christ. In the magazines and papers which came
to us we read of a similar appeal to the Churches in the U.S.A.
The world to-day issues this challenge to the Christian Church
at large. The Church acknowledges its fault and accepts the
challenge. In reply we can but quote the following:

An atheist once challenged Rev. Hugh Price Hughes to a
debate on Christianity. Mr. Hughes replied with alacrity,
"Most certainly. Nothing would give me greater pleasure. But
as conventional debates usually lead to nothing, let us have one
on new lines. I will undertake to bring a hundred men and
women of various sorts on to the platform of St. James' Hall,
and they shall witness to the saving work of Christ in their
lives. You can cross-examine them as much as you like. But,
you, on your part, are to bring a hundred men and women who
have been redeemed from a sinful life by means of your
atheistic teaching." Needless to say, that debate was never
held (Methodist Recorder of London). I would even dare to
say that the hundred who witnessed for Christ would be members
of a Church. The Hindu religions have waited these many years
until Christianity showed the way to uplift the depressed
classes.

Campaign Work.—Despite the fact that our statistics show
a decrease in the total Christian community, the plan of winning
one family a month, as carried out by all our village catechists,
has been of help in the campaign work. We are continuing the
campaign work in the same way this year.
Conclusion.—Our Christian villages do show a difference for having become Christian. There is a certain change of spirit which marks it apart from the former Hindu village that it once was. This spiritual atmosphere varies with the mentality of the people and the amount of Christian teaching which has been given. It is there nevertheless. We give thanks to God for that power of the Spirit which changes men's lives. We ourselves must stand as witnesses of that incontrovertible fact, and as we ourselves grow in the grace and knowledge of our Lord and Saviour Jesus Christ we must nurture others in the same growth and encourage them to stand as witnesses. And it is to that end that we ask for your prayers.

The Western Circle
Rev. Meshak Peter, Chairman

One more year of action and prayer is closed. The Circle has several things to tell of the cheering progress it has made in the year's work, with its many-sidedness.

"Visiting Tours."—The special events of the year have been the tours by missionaries of special departments. Rev. H. J. Scudder, our evangelist, has helped a great deal with visitations in all our pastorates. The visits paid by Rev. J. H. Warnshuis, in connection with the proposed change of our existing schools in villages, were of immense value. We congratulate ourselves that the first central school will be started near Valathur in our Circle.

On the 16th September the opening ceremony of the Dispensary at Pallikonda, a strong Muhammadan centre, was held in its new rented house. Dr. Warnshuis explained, in attractive terms, the object of the institution. The Government officials and high class people of the town attended the function, and expressed their gratitude for the establishment of such a work. In this centre there are two evangelists and a few Christians. In the month of January, Rev. H. A. Popley, with two Lutheran missionaries and a band of students from the United Theological College at Bangalore, camped at two of our village centres. This also proved to be a training and inspiration to our agents who came in contact with them.

Curtailment.—Agents were withdrawn from seven villages, and the three town elementary schools of Katpadi, Vellore and Chittoor were closed. The latter two were parish schools of long standing. This curtailment was looked upon by the congregations as a grievous wrong, and deplored by the catechists.

According to the new ruling of the Board, as regards those who have been absent from the villages for two years and more, no less than 508 names were stricken from the rolls. In
the year 1919, our pastorates purged the rolls and removed nearly 500. This has, therefore, considerably affected our returns. On the other hand, it is hoped that it will re-double the effort of the congregations towards self-enlargement.

**Growth.**—Year after year there has been a marked advance on the spiritual side in the observance of the Sabbath, the tone of the worship, the joy of festivals, the love of giving, and a desire for purity. It is marvellous how men and women in rags and in hunger live in close touch with the unseen Christ. Their faces shine. A change among the women is notable. It is the women who are extremely particular about the ceremonies and family attachments. Large numbers who once stubbornly refused to follow their husbands in accepting Christ or in attending church, now present quite a pleasant sight in the services, sitting in an attitude of reverence with their heads covered. On account of them the atmosphere is godly. There are husbands who are also instrumental in bringing about such changes. An old man, who had patiently worked for his wife, one day sternly refused to eat the rice offered by her, because the hands which cooked it did not belong to Christ, his new Swami. Later she gave her heart to God. Except for one village, no attempt was made to open work in new villages. The number remains the same—95. One hundred and three were received on confession in 30 villages, 402 baptized in 68 villages, and 336 won in 63 villages, during the year. The result shows that seventeen villages have been barren. Three hundred and thirty-six is the smallest number that we have ever had since the Campaign Movement was first launched. It may be said that when it was new, enthusiasm ran high, and a large majority wanted to have a share in the work. One effective way may be to form and plant small bands of disciples, who pledge themselves to gather for prayer, strive by their lives and work to give Christ to their relatives, and build up the Church. Some time ago, at the instance of Dr. L. R. Scudder, an attempt was made to form such bands in some villages, but the enthusiasm has now died out. Were these voluntary workers and bands maintained in the Churches they would undoubtedly expand. The Circle hopes to devise definite ways and means for encouraging these this coming year. The total enrolment is 9,361, and shows a net loss of 313. There was a falling off of 7 Sunday schools and 858 pupils, which is conspicuous. This is due to the closure of Sunday schools in certain villages from which agents were withdrawn.

**Finance.**—The Circle made a great advance in finance, the total income being Rs. 9,522, an increase of Rs. 2,161, the largest amount reported in any year. The system of every member canvass in the Vellore Church has accounted for over
90 per cent. of the increase. All pastorates, except Serkadu, show gain. With the exception of Vellore, the other pastorates have raised on an average Rs. 2 per family. This includes the 103 agents.

A Unique Panchayat.—One of the most far-reaching institutions for village work is the panchayat. Saduperi, a Christian village two miles from Vellore, after a long, long lethargy was awakened. By means of this old village institution, improved and adapted by Rev. J. H. Warnshuis, the new panchayat members of Saduperi did evangelistic work. The influence on their friends was so striking that in a few weeks a number of backsliders returned and twenty-one souls received baptism. The non-Christian panchayattars come with a big bag of betel leaf and tobacco tied to their waist string, and have a pot of toddy supplied for use during prolonged deliberations. This Christian panchayat commences and ends with prayer.

Workers.—There are six pastors and 110 teachers, catechists and evangelists, a reduction of 24. A retrenchment order was received early in the year, and 13 were permitted to leave, with bonuses given in recognition of their service, five were transferred, the resignation of three was accepted, two were pensioned, and one died. The village agent is not unimportant. He is the one that is called to work at the very foundation of our whole system. None other than he comes into direct daily contact with the soul that is thirsty. He gives the first instruction. His school is the feeder to our boarding schools, where future workers are trained. More and more he needs encouragement and attention paid to his intellectual and spiritual upbuilding.

Re-union.—At a recent meeting of the Vellore Church it was resolved to approve of the scheme of union with the Anglican Church in South India, an important and worthy decision. The resultant Church is to be a historic and constitutional episcopate. A government which gives a few more ceremonies, forms and festivals will be more suitable for village congregations in India.

Church Buildings.—The re-roofing and enlargement of the churches at Katpadi and Vellore are urgently needed. The seating capacity is over-tax ed in the Vellore church where there is actually no space for visitors even on ordinary Sundays. The church should be enlarged. In this connection it may be added that the feeling of some Indians is to furnish the church with carpets and mats, thus doing away with benches entirely. This will introduce at least one form of Indian style which Indians advocate.

Shepherding.—This most important work has been performed as faithfully as possible. In a vast field it is extremely diffi-
cult for the pastor to meet this pressing need all alone, besides having to attend to the multifarious demands of the present day. The most solemn ceremony of the communion sacrament was administered only at selected villages.

The use of the *Christian Way* for Biblical instruction in schools and congregations has been very helpful in training the congregations in Christian life and joy. The class of untouchables, the Panchamas, of whom our congregations chiefly consist, are attempting to establish themselves as a special community in South India. Their representative on the Madras Legislative Council is a former supervisor of the lower school of the Voorhees College, who has accomplished much to give them a status in the political and social scale. They have attained the community name of the *Adidravadas* (the oldest of the Dravidian families of South India), and have framed rules of a caste system. They are taught to bathe religiously, eat religiously, marry religiously, and do other acts of life religiously like the high-caste Hindu, use the forehead mark, give up drinking, become vegetarian, and wear the holy thread. Their progress is marked.

**Southern Circle**

**Rev W. T. Scudder, M.A., B.D., Chairman**

It is our privilege and pleasure to review the workings of another year of activity in the Master's work in the Southern Circle. Owing to the call for retrenchment, the closing of work in the less promising villages, and the removal of names from the rolls of those who have been absent for a period of two or more years, we are unable to report progress, but on the other hand a marked falling off in almost every branch of the work. This by no means is a pleasure. One finds no joy in reporting retrogression. Still it is far wiser to record the number and names only of those who are the true followers of the Master.

**Spiritual Conditions.**—It is a self-evident fact that the spiritual conditions depend largely on the physical. When parents have no food in the home, they will take their children out of school and send them for work where they will earn at least their food. In case a Christian can earn some money on Sundays, he will work and not attend the service; thus the entire spiritual condition is lowered. A poorly-attended school and Sunday service have their effects on the teacher, who becomes discouraged.

**Pastors.**—This year the Southern Circle has met with a loss in Rev. I. Paul, pastor of the Gingee group, who received a call to the Central Circle. He left early in February. The Gingee session extended a call to Rev. C. Asirvadam, which he accepted.
This left the Oratthur pastorate vacant. Efforts have been made to secure a pastor for this needy pastorate, but the two persons approached seemed to have turned down the proposition. We have come to believe that possibly it will be best for the Church to call one of the senior catechists, and ask the Council to ordain him after a course of study. We are glad to report that Rev. J. Solomon seems to be stronger, has regained his health somewhat, but he lacks his former vigour. This decrease in the number of pastors, and lack of full health on the part of another, may be responsible partly for the marked falling off under certain heads of statistics which will be referred to later.

In a certain village there is a Christian congregation. We have been doing our utmost to secure a better place for them in village location. In the rainy season the ground is very damp and conditions most unsanitary. The caste people have opposed us in every step, and thus far our efforts have proved in vain. Within a furlong of this place a caste man is spending some Rs. 60,000 in building five temples. He is childless, and has been told by his priest that in case he constructs these the deity will bless him and fulfil his desire. Such is the power of superstition. The said town has a very magnificent temple as it is. If only he would buy a healthy site where the outcastes could build their homes, what a blessing he would be conferring; no, he would not spend a single pie for these poor outcaste people, many of whom are his own labourers, but he will spend vast sums in erecting new temples for idols, because of the belief that his meritorious gifts will appease the heart of the god, who will grant his request.

**Evangelistic Tour.**—We are very glad to report that it was found possible, owing to the Helpers' Bible Examinations being postponed, to arrange for quite an extensive evangelistic tour to the south and west of Tindivanam, where we have no Christian work. Owing to rains the Indian workers first went to Mailam, a holy place to the south. Later, the camp was moved to the west of Tindivanam, where we were very busy, morning, afternoon and night, the gramophone being used in the evenings. Everywhere we found the people willing to listen, and respectful. Large numbers of handbills were distributed and Bible portions sold.

**Harvest Festivals.**—We were fortunate in securing the services of Rev. H. A. Popley for the Muttathur festival. To fit in with his arrangements we began on Saturday, giving the Sabbath entirely to religious services, which were very helpful and inspiring. Owing to the hard times, the attendance was not very large, though the income fell only a little below the average. Both on the way to and from Muttathur we took advantage of Rev. Popley's presence, and arranged for a
Kalachebam in Tindivanam. These were well attended and appreciated by the public.

Evangelistic Campaign.—The Week of Evangelism was observed in the villages in the summer season, when the children were back from their respective boarding schools. The effort put forth by the helpers was encouraging. In Tindivanam itself the last week of September was observed. This proved to be one of the most encouraging and successful campaigns, from our point of view, held in the town. In the mornings the surrounding villages were visited. Much stress was laid on the distribution and sale of literature. In the evenings meetings were held in the town. We had the privilege of having Rev. J. H. MacLean, of Conjeeveram, with us, who gave two inspiring talks to a fairly representative audience. Had not the schools been closed for the Michaelmas holidays, we would have had a crowded hall. The following two evenings were occupied by the principal of the high school and station missionary. The last two, the Bhagavadar, Mr. Vedanayagam Sastri, of Madras, gave excellent Kalachebams in the Crane school. The audiences were large and very appreciative. We can safely say that he met the approval of the audience better than any man we have had the privilege of hearing in Tindivanam. The Divisional Officer, a Brahman, presided at one of the meetings, and spoke some very encouraging words. Mr. Vedanayagam preached the Gospel with no uncertain voice.

Christian Community.—Pursuant to the orders of the Annual Mission Meeting and Arcot Assembly in January last, to "Cut down," close up and consolidate, we sent away some teachers and struck from the rolls those who have been absent from their village for over a period of two years. The Southern Circle has not cut down as much as suggested. The results of what we have done reflect very materially on the statistics as to the number in the Christian community and the attendance in the day schools. In the Wandiwash group, because of unsatisfactory conditions, two villages were removed from the rolls, a decrease of 118. One village with 94 in the Christian community was handed over to the Central Circle. In the Tindivanam pastorate the teacher was withdrawn from one village, and in the Orathur from two villages. In the Gingee group, the teacher was removed from a village for a time, which was later re-occupied. As soon as the neighboring Catholic priest heard that we had withdrawn, he offered to open a school. One new village was added to the rolls in Gingee, but no teacher was sent, as one was not available. Adding the gains and deducting the losses, we find that the total decrease over last year amounts to 670 in the Christian community.

Educational Sphere.—With the abandoning of a number of villages and the closing of schools, naturally we find a decrease
in the number of children in attendance. This amounts to 84, 31 of whom are Christian boys and 14 girls. The fall in the attendance of Christian children may partly be accounted for because of the extremely hard times, for many a parent withdrew his child and set him to work, many of them being less than ten years of age. The grants earned show a slight increase. There has been a slight increase in the Sunday school enrolment of girls, and also in the C.E. societies.

Giving.—Early in the year serious attempts were made to arrange for the celebration of a special day in each village for the gathering of gifts. Little earthen pots were sent to the congregation, and they were asked to deposit coins therein, to be opened at a special time when a festival would be held. Owing to the failure of the mid-year crops and the absolute poverty of the people, the day has been postponed to the first Sabbath after Christmas.

New Scheme of Bible Instruction.—A committee appointed by the Indian Church Board, to draw up a scheme of Biblical instruction for the village schools and congregations, presented the printed book, entitled The Christian Way, at the annual meeting. These were distributed, and the teachers told to follow them with the greatest of care. In this scheme a festival is provided for every month. The results in many ways have been very satisfactory, especially in Biblical instruction, the teacher having a definite plan before him. Many have hesitated introducing a festival every month, first, because the plan is a new one (India does not delight in anything which is new), and secondly, they say, “How can we have a festival when so many have not enough to eat?” We trust that with the coming of the year more attention will be paid to the suggested lines of Biblical instruction and the introduction of festivals, so as to give more life and a spirit of joy to those who worship Jesus.

Conclusion.—It is not very pleasant to record such large decreases in the Christian community and school attendance. In the past, names of people perhaps were too readily added in order to make a good showing. It is well to purge the rolls and record the names of only those who are truly Christians. In the matter of retrenchment great caution must be used, or the rumour will become current that we as an organization are not to be permanent and will soon leave the country. Such a reputation will be most unfortunate. On the other hand, where there are no prospects of growth, it is better to withdraw than to uselessly expend the Lord’s money. We hope and pray that this purging and the increased influence upon the workers to do more faithful service will prepare the way for the coming in of the Master’s Kingdom in greater power this next year.
Central Circle

REV. W. H. FARRAR, CHAIRMAN

The report of the Central Circle covers a period of only eight months, the time of its separate existence from the Eastern Circle.

New Pastor.—The Gnanodiam group of villages has been without a pastor for a number of years. The Rev. Cephas Whitehead, pastor of the Arni Church, living some 22 miles away, had the supervision thereof, which was difficult. It was a happy coincidence that the installation of the new pastor came as one of the first acts after the formation of the new Circle. The ceremony was held on the 12th of February, and proved to be a very pleasant occasion. A goodly number of persons were present from all the Christian villages connected with this group, besides from the Eastern, Western and Southern Circles. The charge to the people was given by Rev. S. Cornelius, the grandson of the former pastor, Rev. Moses Nathaniel. In this he urged the people, in strong terms, to rally to the help of the new pastor, and to put forth more faithful efforts to develop the work of the Church.

Village Work.—In April, a village which had formerly been abandoned showed new signs of life, and was again received under instruction. Six families were baptized. As the year closes, thirteen more families are asking to be received. A second village, new, which had been under instruction, is asking for baptism and the opening of a school. Some five or six families have requested to be baptized. In August, the Chairman visited two other villages, where the people are about ready to accept Christian teaching. This movement may not be entirely due to the efforts of the new pastor, but it is very evident that there is a new life and spirit in the group. Much credit is due to three or four active elders who are working very hard for the Church. They show commendable enthusiasm and zeal for the Master's work, responding readily to any suggestions for improvement on the part of the Chairman.

Schools.—All the schools in these villages are not as satisfactory as one could wish. There are two exceptions. In June, it was decided to make the school in Sathambadi an all-day affair, with a teacher who had no other duties. The experiment proved a success. From a small school of 15 to 20 pupils an hour or so in the morning, it has grown to be one with nearly 60 children, with sessions lasting seven hours. Heretofore the school has been held in the church, but the congregation is asking that a school house be erected, so as to use the church for sacred purposes only. The second school of particular mention is in a village which last year was in a
wretched condition. An energetic man was transferred here, who has built up the school to a strength of 26 pupils. In this village there were formerly several Christian families who, because of a too vigorous attempt to collect some money loaned to them by the Sahodara Sangam, reverted to heathenism. Lately one or two of these have promised to return. The headman, an intelligent person of much influence, promised to become a Christian, and agreed to accept baptism early next year. If he comes many more families will also come.

The helper from one of the oldest villages was withdrawn, as there were no signs of growth. The Sunday service is kept up for the families by the pastor, whose home is only one and a half miles distance. Plans are being made to withdraw from another of the old villages in which nearly all the inhabitants are Catholic, except for a few Protestant families who are not very worthy.

Economic Conditions.—The economical conditions of the Christians in the Gnanodiam group have been pathetic. For several months the families had scarcely more than one meal a day. In one family having several small children, we were told that for four days they had nothing to eat. The failure of the monsoon last year and the mid-summer rains was a severe blow, not only to the poor but also to those who have lands and property. Lands that are unproductive are as much a cause of famine in the families of the farmer as lack of work is in the families of the day labourer. Assistance was given to the most needy. The pinch of the hard times was also felt by the catechists and teachers, and was reflected in their work. Schools, too, are affected in the hard times. Every child is needed to get a few coins together to relieve the desperate needs of a family. In these times book-learning is not considered to be of much value. Children who attend school when hungry do not improve much. Late rains have come, and it is hoped that the next year may bring a better harvest, with less suffering for the little ones from want and hunger.

Mixed Motives.—Fears are entertained that people in these two groups are asking to be placed under Christian instruction as they hope that the missionary will open a co-operative banking society in the village, and thus enable them to borrow money. Recently a Government co-operative society officer visited a new village near Arni, and discussed the matter with the people. A few days later a group of some 17 men from a neighbouring village visited the Arni pastor, and expressed a desire to become Christians. They signed a stamped agreement to that effect, and probably would have been prepared to accept baptism had they been urged. They frankly said that they wanted a society established in their village, in order that they might be able to borrow money to clear their debts.
Arni Pastorate.—The Arni pastorate has received two villages—one from the Eastern Circle and the other from the Southern. The work in the old town of Puthupakkam has been closed because of the few remaining Christians, and no indications of growth. The schools of this group are also below the standard, and capable of much improvement. The Chairman says, "It sometimes seems as though we have more than our share of incompetent workers: one unfaithful teacher is one too many. Some workers become discouraged and settle down without trying. In some places the catechist blames the people, while in others the people blame the catechist. Oh! for men whom God had actually touched and called to the village work."

Statistics.—The statistics at first sight seem to be depressing. These show a falling off in the Christian community of 700: in Arni, 197; and in Gnanodiam, 503. In obedience to the suggestions of the Indian Church Board, we have carefully revised the rolls and dropped the names of those who have been absent from a village for a period of over two years. On this account in Gnanodiam 385 and in Arni 90 names were struck off. The names of those who have relapsed have been removed from the list of unbaptized adherents. As two villages were passed over to the Danish Mission in Polur, the names of these congregations were eliminated from the Arni figures.

Town Church.—The work in the Arni Church has progressed as usual. The members work in harmony and are faithful for the most part to the duties of the Church. The church needs a vestry room very badly, and extensive repairs to the windows, doors and furniture are pressing. At present all surplus funds are passed over to the I.C.B., hence we have nothing left. Some arrangement must be made so that the abovementioned needs may be met.

In closing, the Chairman states: "I have often felt this year, being for the first time in independent charge of a Circle, regarding the village work and the villagers who are coming forward and asking for baptism, that it is a pity we do not have some other sign apart from baptism by which we receive these untaught seekers into the Church. A sign that would give them the idea of having taken a step forward, a sign that would give them the right to be known as Christians in the courts and before the Government. This sign might be two-fold—the first, so to speak, to bring them into the first room, into our influence where they would be placed under instruction. Then later a second rite, more select, admitting them as Christians, followed later by permitting them to join the communion. The first baptism may be given by one hand and the second by two hands, if they could see a difference in meaning. Or the first without water, and the second with, or in some way or other so as to
avoid what we so often do now, baptize people who do not have any idea what it means. Our mass baptisms at harvest festivals seem almost sacriligious. Yet, in this country, to keep them back entirely till they are fully instructed and are ready and willing to take the step, seems dangerous too. This is a question which should be settled before we have another mass movement.

**Evangelistic Work**

*Rev. Henry J. Scudder*

"There is nothing new under the sun," is a familiar saying, but there has been something new within the borders of the Arcot Mission from July 1, 1922, as regards evangelistic work. In accordance with the recommendation of the Mission, the Arcot Assembly and the Indian Church Board, Rev. S. Cornelius was relieved by the Vellore Church, June 1, 1922, to take charge of the Northern Circle, and thus relieve me to make special efforts to stimulate and develop evangelistic work in all parts of the Mission. After much prayer and consideration, it was suggested and agreed that a series of inspirational conferences be held in different parts of the Mission, to discuss the importance and the most efficient methods of evangelistic effort. At first only one central conference at Katpadi was planned, but at the request of Rev. W. T. Scudder, in order to save time and expense, arrangements for a second conference at Tindivanam were made.

**A Chain of Conferences.**—Revs. H. A. Popley and E. Savarirayan were asked to assist in this new form of work. On the way to Tindivanam by motor, a Sunday, July 2nd, was spent at Wandiwash with the pastor and workers of the Wandiwash pastorate. Rev. W. T. Scudder came from Tindivanam and assisted. This conference proved to be a great blessing and inspiration to both the speakers and the workers. July 3, 4 and 5 at Tindivanam, a general conference, consisting of five sessions, was held, and there we had the helpful assistance of Mr. Popley. Then, on the way to Katpadi, a conference of two sessions was held at Arni, with all the workers of the Central Circle. Next, July 6 and 7, the main general conference was held at Katpadi. This was attended by all the pastors and workers of the Western Circle, and the pastors and a few delegates from the Northern, Eastern and Central Circles. There were four sessions, during which the addresses by Revs. Popley, Savarirayan, several others and myself, produced lively discussion. The interest gradually deepened, and the conference closed with a very earnest pledge, on the part of the delegates, to do far more in the future than in the past.
for the development of evangelistic work, both among the Christian villages, as well as Hindus and Muhammadans. This conference, in its interest and enthusiasm, exceeded our highest hopes and anticipations. At the conclusion of these conferences, a Committee on Findings presented a number of resolutions for consideration and adoption.

Evangelistic conferences were also held at Palmaner, July 29 to 30, and at Madanapalle 28 to 30 August, for the Telugu workers in the Madanapalle and Punganur stations.

At Tindivanam, Arni and Katpadi, Mr. Popley presented the Gospel in song very effectively. This form of lyrical preaching is termed a "Kalachebam," literally a passing away of time. We are endeavouring to emphasize this form of work, as audiences are willing to listen quietly for two hours or more while the Gospel message is sung to Indian music, and explained after a short period of singing. Rev. Popley has made a careful study of Indian music, and has a remarkable knowledge of it.

In the discussion of the topic, "Work for and by village Christians," emphasis was laid upon the importance of singing, bajanahs, daily prayer services in the chapels, cleanliness of homes, streets, bodies and minds and mouth, and all were exhorted to live close to Christ, and witness for Him by transformed lives.

**Group Conferences for Village Christians.**—In addition to the larger conferences, it has been a great pleasure to assist the Circle Chairman and pastors in conducting group evangelistic conferences for village Christians. Sixteen such conferences were held in the Western Circle, and, in addition, a dozen or more villages were visited and special evangelistic meetings conducted. In the Eastern Circle half a dozen or more villages were visited, in addition to the very helpful general conference for all the workers in Ranipet. In the Gudiyatam pastorate, in November, Miss J. C. Scudder kindly assisted in the special evangelistic work for women, not only in the large town of Gudiyatam, but also at a large group conference near Valathoor, and in nine of the larger villages of the pastorate. In the Northern Circle, Miss S. Te Winkel and Miss Coburn assisted very greatly in the visitation of ten villages of the Purukayalkota pastorate in September. Separate meetings for men and women were held, and there was much interest in the addresses and suggestions made. In the Chittoor pastorate, Miss E. W. Conklin and Miss Berg rendered valuable assistance in several of the group conferences in connection with which special meetings for women were held. In the Central and Southern Circles no villages were visited, for want of time. In these two Circles no agents are set aside for purely evangelistic effort, but it is
hoped that during the coming year arrangements can be made for the employment of a small band, at least, to carry on evangelistic work in these two Circles.

**Conclusion.**—It has been a strenuous five months of ceaseless activity, but I praise God for the privilege and opportunity of service, and trust that what has been done has resulted in the deepening of the spiritual life of the workers, and of helping them to more faithful service in winning India for Christ. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that."
CHAPTER VI

EDUCATIONAL WORK

Improvements.—One of the influences of the Arcot Assembly has been partial improvement of conditions for the boarding school boys. A glance at the work of the institutions for the year will prove this. Until we secure full-time missionaries for our boys' schools, or sufficient funds to hire the qualified Indian graduate, we cannot hope to do real satisfactory work in these institutions. In spite of this lack, advances have been made as far as possible. The separation of the older boys from the younger has brought about surprising results in scholarship and esprit de corps. The Indian Mission Councils connected with the institutions have done their part in fostering a sympathetic co-operative spirit in the Indian community.

Rev. L. Hekhuis writes concerning

Voorhees College

Growing Pains.—The year opened under the peculiar stress of political disturbance that tried the interests of the studentry, and, while the political theatre has cleared considerably, the period of reaction and reconstruction is still continuing. It has resulted in a quieter atmosphere at the school. Nevertheless, there is noted on every hand a feeling of unrest which is hard to define. It has been termed "growing pains," and that probably summarizes the situation.

Dignity of Labour.—Recognizing that the professions no longer afford the opportunities for advancement, except under most exacting conditions, and perhaps also that the service that the "motherland" needs lies in development of her untold resources, the student attention is turning toward agriculture, engineering and business.

Growing out of this mode of thought, there is the demand for "hand and eye" training, called under various names, such as manual training, vocational and industrial work. The real desire, however, lies in a course of study that relate the hand and the eye in the assembling of raw materials and the production of a finished product. The college has been asked to introduce this type of work for the next year. It is hoped that, under the provisions for grant from the Government, it may be possible to provide some courses in this line that shall at least
open the way for establishing the dignity of professions other than that of quill-driving.

**Staff.**—The good-will and earnest co-operation of the staff is deserving of note. The benefits that have resulted from the bonus given during the year has shown itself in the teachers' increased interest in the pupils. It is earnestly hoped that during the year more liberal grants many be secured for the aided schools.

The enrolment is 1,147 in the high school and lower school departments, and that of the college department 112, making a total of 1,259. In the University examination our percentage of passes dropped to the Presidency average, due more or less to the illness of several of our promising students. In the Government examination the high school ranked very high, and has won for itself a better name than formerly. We feel that the words of the Inspecting Officer, "The institution continues to do useful work, and the management takes a keen interest in making the institution equal to the best of its kind," sum up the ideals of the college.

**Changes.**—During the year we bade farewell to I. J. Lubbers, Esq., B.A., whose earnest and enthusiastic personality has contributed to the spirit of the school. He will be remembered by those students who were privileged to come under his teaching, and by the teachers who were associated with him. We welcomed M. De Wolf, Esq., B.A., only to lose him to the needy high school at Tindivanam. Notwithstanding his short stay, he has won the hearts of staff and studentry alike, and will continue to be looked upon as one of our number. In October we welcomed our third short-term man, M. Schuurmans, Esq., B.A., who has thrown himself into the work with a zeal that promises large influence and great good. We hope that his stay with us may be longer than that of his predecessors.

**Our Own Boys.**—We also wish to mention the return to the college of Mr. Jared Samuel, who, as an Honours Graduate, has come to take charge of the physics department. It is becoming more and more possible to have our own boys return to the school and thus perpetuate the earnestness and heritage of the institution. We appreciate their love for their *alma mater*.

**Communal Playground.**—We regret to say that the communal playground, which for four years has been the scene of play for 50 boys of the community, had to be closed because of finances. The grant that Government was pleased to give last year could not be continued owing to the retrenchment policy, and other sources have not been secured as yet. But it certainly has done much good, and it is hoped may again be opened.
Bible Study Classes.—And again do we wish to record the Scripture classes as the forum of keenest interest. If the many testimonies of the young men may be believed, these hours have opened their eyes to a vision of God’s interest in the individual. Many a person has seen the visions of a personal responsibility to God for his life, and for the light beneath which he is living. At no time for years has there been such opportunities for direct and personal talks on religious matters as exist to-day. The influence of the political movement, with its many sidelights of unity between groups of people that have been separated by caste and religion, has brought about a readiness to talk upon matters of eternal issue. Thoroughly permeating the conversations and the attitudes of thought are the teachings, yea, and even the very words, of the Master. While one cannot count upon the rolls nor in the statistics the persons whose lives have been re-made by the power of Christ, one meets on every hand the men whose lives show the direct influence of Christ’s teachings. One of the men remarked in an open meeting some time ago, “All that I am I owe to a Christian school.” There is a large group of educated men who to-day are acquainted with the “Way of Life,” and it needs but the touch from God’s own hand to set ablaze a movement that shall sweep from the Himalayas to the Cape.

Voorhees College Christian Hostels

MR. MEINTE SCHUURMANS, B.A., MANAGER

The Voorhees College Hostels during the past year have been under the management of three different persons. In spite of this, the year has been a very successful one as far as the students are concerned.

Lower School Hostel.—The Christian Hostel for students below college standing has had an average attendance of sixty-four during the year. The outstanding change in this institution has been the transfer of the IV, V and VI Form students to Tindivanam, and the acceptance of Tindivanam students studying in V Class up to III Form.

Self-Government.—Another notable innovation is the division of the hostel into two dormitories, each presided over by a rajah. Each rajah has for his helpers an elected panchayat who are officers of the dining hall, study room, sick, etc. The work of the hostel is so divided that each dormitory has charge of a definite piece of work for a definite period of time. This system has been found to work very satisfactorily.

General Condition.—The health of the hostels has been exceptionally good during the year. In the rainy season the usual fever cases have occurred, but itch was almost entirely
unknown. Physical exercises were again instituted. This puts the student in a much better physical and mental condition for study. In July the Y.P.C.E. and the Junior C.E. were combined into one Junior C.E. organization. The meetings have been very successful and well conducted. The society also takes an active part in supporting the Church.

College Christian Hostel.—The College Christian Hostel has now eight members. Besides these students there are three teachers of the lower and high schools that are members of the hostel. One of the students comes to us from a foreign Mission. The hostel is run on an independent basis, the members themselves assuming the various responsibilities. The members, with the other Christian students of the college, form a Students' Christian Association, which holds regular meetings each Sunday. They have also taken an active part in evangelistic work among the villages.

The High School, Tindivanam

Mr. Martin De Wolf, B.A., Principal

Management.—Mr. Vander Borgh's return to America left the institution in charge of Rev. W. T. Scudder. The beginning of the school year in June brought the new principal and several new teachers, among whom were two Christian masters for the high school department.

Changes.—The plan of the Mission to have all older Christian hostel students together at Tindivanam has changed to some extent the general atmosphere of the school. The lower forms are now almost entirely Hindu and Muhammadan, while the high school department has added a number of Christian students. The school final class has almost as many Christians as Hindus.

School.—While the total strength of the school, 413, remains about the same as last year, the high school department has 171 as against 134 last year. The fee income has again increased. The levying of an extra instalment of fees enables the management to add to the special grant from Government, so that the teachers have been given a bonus to help them through these hard times.

Gandhi and Our Future Leaders.—With the information that the Inspector's report assures us, that "The school may be said to have kept up its reputation for thoroughness and good organization," I feel that a few of the new principal's impressions may not be out of place. The Gandhi-cap, loud-talking, progress-hating variety of non-co-operation seems to be disappearing. The political agitation of a year ago has left our students with a growing nationalistic spirit, and they seem eager to pre-
pare themselves for leadership in the India of the future. Gandhi is perhaps responsible for adding the term "Selfless service" to the vocabulary of every school boy. His claims of the value of "The Sermon on the Mount" make the teaching of Scripture and moral science most interesting. It is encouraging to feel that the students are grasping the Christian ideals of service. As one boy wrote in a composition on his future career, "I don't want to enter a field of service where I will gain my happiness at the cost of the poor, ignorant classes." The opportunities we have of teaching these potential leaders of tomorrow that the power of Christ alone will be able to develop that type of leader to whom India would dare trust her Government, makes us feel the responsibility of the Mission school to future India.

Boarding School Life.—In the hostel this year we have only older boys. We have been trying, in spirit at least, to carry out the idea of the Residential High School. The boys continue to take an interest in the C.E. societies, Sunday preaching bands to the neighbouring villages, and the Sunday school. A number of things have been introduced into hostel life. The introduction of morning drill has tended to greater health. A personal supervision of study hour is making a difference in the scholarship of our hostel boys. With a view to helping the boys enjoy themselves more, we began the plan of giving Friday evenings to socials. The victrola and the lantern slides help a great deal. We are able to get slides through the Madras Y.M.C.A., and during the rest of the year we plan to have a number of these Friday evenings, that will help the boys see how things are done in other parts of the world. With the aid of some of the Christian masters, the boys are able to enjoy a bit of community singing on Saturday evenings. It is our hope that, during the coming year, we will be able to carry out many plans that we have for helping our Christian boys to help themselves.

Crane School

This institution, in the heart of the town, has held its own throughout the year. Owing to the hard times, the decrease in trade, and the leaving of an unusually large number to join the high school, there has been a falling off in attendance.

As the fees were rather low, we decided to make an increase. By so doing about Rs. 10 more have been collected each month. The total cost of the school is Rs. 425, or Rs. 2 per boy.

The Sunday school has an attendance of from 50 to 75. The school is filling a distinctive need in the town, and we believe that from it many influences for good go out into the Hindu and Muhammadan homes.
Hope High School, Madanapalle

Mr. Chris De Jongh, B.A., Principal

"Hope High"—Again we stop to catch our breath, and record a few of the events that have taken place during the past year. Ever true to our motto, "Hope high," we have endeavoured to aim high at all times, and though we have sometimes fallen short of the mark set, still the past year has been a "rich" year for the Hope High School.

Bible Teaching.—First things have been put first. The Scripture classes, so important and so enjoyable, have been put first on the time schedule wherever possible. Another Christian graduate has been added to the staff, so that there are now four Christian graduates to two non-Christian. A Christian teacher has been put in charge of the Scripture work for each of the six forms, with B.A.'s down to the second form, and a definite syllabus for all the forms.

The Daily Drill.—Drill has also been considerably improved. Instead of the old drill period of forty-five minutes of drill, lackadaisacally performed by both pupil and teacher, Noehren's new drill, consisting of 15 minutes of stiff exercise and thirty minutes of games, has been introduced.

Scholarship.—The scholastic work has also been keenly stressed, and the Government examination results show nine passes over against six of last year. Three of these passes were Christian boys, the largest number for several years. The school average at the public examination was well above the Presidency average, in both Telugu and English, sixty per cent. of the boys getting a pass in English.

Shock Absorbers.—The so-called "extra-mural" education has been conspicuous at Hope High School in the shape of excursions. One of these out-of-door classes included a demonstration of the workings of a "Ford," in connection with the non-detailed text, "Wonders of Transport." The greatest "wonder" to the boys, and that which produced "transports" of amusement for me, was the electric shocks from the spark plugs. Most of the boys had never experienced an "electric shock" before, and the scenes which followed are too amusing for description. Taking turns, their hands locked in groups of three or four, boys stood their ground like true Indian braves, "electric" with expectation, waiting for one of the number to touch the "mysterious" plug. Then came the fun. The spectators laughed liberally at seeing one of the "shocked" students putting his finger into his mouth to cool it off, another gently nursing his left arm with infinite tenderness, the third feeling his shoulder to see if it was still there, while the fourth gazed at the mystifying little plug with open-mouthed
amazement for some time, and then boldly took a firm grasp of the "spark plug," with a resultant "war-hoop" that would have chilled the warm blood of any American "brave."

**Record in Sports.**—Hope High School during the past year more than maintained its enviable record in sports. In addition to winning the large Gregg Shield again, the school also won four large gold-lined cups. The large shield won by the senior students was accompanied by the trophy for the junior, won last year for the first time. The much-coveted football cup, for which Hope High School has been playing year after year, was also awarded to Hope High School for the first time.

**Teachers' Meetings.**—The teachers' meetings continue to be so interesting and helpful that it was decided to hold them twice a month. Mr. Thomas assumed his new duties as headmaster during the year; and the Hope High School Council, recently organized, has already held two meetings, which have proven very interesting and helpful.

**Worthy of Note.**—Thus the work goes on. There are many things that help and cheer, despite the disappointments. Only recently, one of the Muhammadan boys offered, of his own accord, the Lord's Prayer at a meeting of the Literary Society. This is quite remarkable, when we consider that although the Muhammadan has ninety-nine names for his god, the word "Father" is not found among them.

**Hope Hostel.**—The hostel, so long stigmatized as a "Boarding School," is becoming more and more of a "home" for the boys. Due to the extreme shortage of funds, the family has been reduced from 100 to 67, but even these three score and seven keep us busy!

**Prayer Room.**—A special room has been set aside as a "prayer room," where, in an atmosphere conducive to meditation, the boys can go at any time for private devotions. An attempt has been made to improve the supervision during study hours, and the number of Christian teachers in residence with the boys has been increased. Rev. Petros, the new superintendent, is assisted by Rev. Daniel, and these two, together with Rev. Cornelius, live in the hostel, working with the manager in moulding sterling Christian character among the boys. The boys continue to contribute their efforts in voluntary evangelistic work each Sunday.

**Elementary Fort School.**—Fort School has suffered, along with the hostel, in having its numbers greatly reduced, from three hundred to one hundred, due to the extreme shortage of funds. The number of teachers has also been reduced from seven to three. Since July, fees have been levied, and last month the fee income was Rs. 27, which is a little short of marvellous when one considers that most of the boys are Muhammadans,
and can obtain their education elsewhere free. The Inspector's remarks on the work continue to be encouraging.

The Higher Elementary Boys' Boarding School, Arni

Rev. W. H. Farrar, Manager

School.—The year 1922 opened with an attendance of 109. At the opening of the mid-year term, in July, the attendance came up to 120. This was in part due to the closing of the lower classes in Tindivanam, from whence several boys were sent here. A large number of the new boys who had applied for admission in July to Vellore and Tindivanam, were also directed to this school. We were not able to take in more than a small fraction of those who applied, but with these new additions our lower classes were filled up.

Problem of the Younger Boys.—The school has now come to be a boarding school in which two-thirds of the pupils are quite young. This is an advantage in one way, but it also presents its problems. A large number of small lads coming to a boarding school all at once, direct from the village schools, as happened in July, has presented a difficult problem in discipline and control, such as we have not previously experienced. Their ideas of school life, habits of study, order, sanitation, etc., were such only as the village school had taught them, and it took some time to bring them into line with our ways.

Staff.—The Inspector's report of the work of the classes was very favourable. We have made three changes in the staff during the year, which has been a decided benefit to the tone of the classroom work. I took up another hour of teaching myself this year, besides a special class for the 8th standard, which gives me eleven hours a week in the classroom. This work has proved most interesting.

Manual Training.—Besides this, the manual training work has been my special charge, though not as teacher. Visiting the class two or three times a day, I am able to keep in touch with the work of all the classes. The instructor here has taken a keen interest in the work. There are 65 boys in the 4th and 5th classes, most of them small lads from the villages who had never touched a tool before. Their work at first is very crude. However, with this early start, they are able to acquire considerable skill by the time they are graduated. The older boys in the three upper classes have done good work in the manual class, learning to make tools, boxes, towel racks and tables. The 3rd form boys began the construction of an almirah. The Government has kindly sanctioned this year a whole grant of Rs. 715, for the purchase of much-needed tools. If we were able to secure a turning lathe for the the older boys,
it would be a great asset to the manual training department. We are glad to report that the old hostel has been repaired so as to give the small boys separate accommodations. My request to be permitted to roof over the west side of the school quadrangle, which was formerly the weaving room of the old industrial school, was granted, and that work is in progress; when it is completed it will give us the needed room for the work of the manual classes, with a possible space for the development of other lines of work besides the wood work. We are grateful for all these improvements.

Health.—The health of the hostel has been good, except for an epidemic of influenza in mild form, which went through the school in the fall. The malady did not confine itself to the hostel, but several others in the compound were obliged to take a turn in bed while the germ had its little game.

Religious Life.—The religious life of the boys has found its expression in the usual ways. The work of the C.E. societies and the Sunday school has been well responded to. Here the problem of adjustment among the many village lads showed itself.

During the year, 11 boys united with the Church, and a class of about a dozen more are meeting regularly in preparation for joining the communion in the near future. On Sundays some of the boys go out to the near-by villages with their leader, or to the centre of Arni town, for street preaching. They help in the singing and in the distribution of handbills, etc. During the Week of Evangelism, the boys were faithful every day and helped very materially. In this sort of work they require leadership and encouragement, not having sufficient experience to do this work alone.

Discipline.—There have been some discouragements in the work this year. There were one or two sad cases of discipline, involving lads whom I had hoped would soon respond to the better things. The Indian boy is a queer animal! His nature is difficult of discernment. I still hope these lads who have lapsed so sadly may even yet find the teaching they have received acting as a saving influence to draw them back into the way. When one considers their early environment, the wonder is not that some lie and steal, and run away and become failures, but that more do not do so.

Aspirations.—For the coming year we have new hopes and plans, though they may not be realized. We find joy in making them and hope they may not all prove to be castles in the air. But we find encouragement in trying, and are inspired by the words of Browning in the passage where he says:

"The common problem, yours, mine, everyone's."
"Is not fancy what were fair in life, provided it could be, but finding first what may be, then find how to make it fair, up to our means: a very different thing."

**Arcot Theological Seminary**

REV. J. H. POTTER, M.A., PRINCIPAL

**Regular Work.**—The year 1922 has not been marked by any radical change over the previous year. The work of the Seminary has been carried on regularly with the same staff as a year ago, though with a slightly increased student body. The latter, for the school year beginning July 1, has numbered thirty-three, of whom twenty-four are living in the hostel, and incidentally filling it to its full capacity.

**Graduation.**—The graduation exercises were held in April, in connection with meetings of the Board of Superintendents and of the Annual Association. Certificates of graduation in the regular three years' course were granted at that time to five students, of whom four were from the Arcot Mission and one was from the Australian Presbyterian Mission. About forty-four students of the Seminary were present for the alumni gathering, and the interest manifest in the Seminary and its life was most encouraging. Rev. H. J. Scudder spoke at the Alumni Association meeting on some phases of evangelistic work.

**Classes.**—Prospects for the school year opening July 1st were rendered doubtful for a time by the uncertainty as to the return of Mr. Jacob, B.D., whose services had been loaned for two years by the London Mission of Travancore. Mr. Jacob's decision to return, however, made possible the admission of two classes in July. One of these was admitted to the first year of the three years' course. This class numbers three, all of whom have had a full year in the sixth form, and are therefore capable of somewhat more advanced work. They are taking a part of their work in English. The other class, admitted in July, numbering eight, is taking a one year's lay course. There are at present nine in the second year class, nine in the third year class, and four women, bringing the total enrolment up to thirty-three, as noted above.

**Religious Dramatics.**—Among extra curriculum activities may be mentioned the interest in religious dramatics which the students have displayed this year. Early in the spring, Percy Mackaye's dramatic service, *The Pilgrim and the Book*, translated into Tamil by Mr. Jacob, B.D., of the Seminary staff, was given at a C.E. rally, held in Cobb Hall, Voorhees College, before a crowded house. The play was subsequently repeated at graduation in honour of the alumni, and has recently been given in some of the villages near Vellore, with marked success.
The students are now working on another play, a temperance drama, which will shortly be presented in one of the nearby villages.

New Literary Society.—Another feature of the past year has been the organization of a literary society, the purpose of which is to interest the students in current events in both the religious and secular fields. The society is called the "Wyckoff Literary Society," in honour of Dr. Wyckoff, a former principal of the Seminary. Its meetings are held fortnightly, and the programmes take the form of debates, discussions, papers, and occasionally an address by a speaker invited from outside.

Preaching Tours.—There have been two preaching tours during the year. The first was in January, in connection with the tour of the Bangalore Theological College students, who chose the Arcot Mission as their field for their tour. Those in charge of the tour felt they could take only a limited number of our students, hence only the senior class could be sent for the full 10 days. The itinerary of the party, however, took it through a section of the Mission within reach of the homes of a number of other students who were able to join for a day or two, and so derive some benefit.

The second tour was held in connection with Evangelistic Week in the Vellore church, during the latter part of September. All the men students took part in this tour. They were divided into two bands, under the leadership of Mr. Arulappan and Rev. Thavamani respectively.

They camped for the entire week in the villages of Ariyur and Pennathur. Various forms of work were undertaken: street preaching, giving of dramas, lyrical preaching, personal work, sports for the children, etc.

Devotions.—As in previous years, the daily morning prayers, led by members of the staff in turn, the weekly C.E. meetings, and the Sunday afternoon prayer meetings for the women, have aided in the nurture of spiritual life.

Repairs.—During the year extensive and much-needed repairs have been made under Mr. Rottschaefer's direction to the house occupied by Mr. Arulappan, B.A., and Rev. Thavamani. Both houses were completely re-roofed, and the walls on the west end of both houses entirely rebuilt.

The Boy Scout Movement

The Boy Scout movement continues to grow in interest and enthusiasm among the boys of our schools. It helps to build character and is worthwhile in every way, as is evidenced by the results shown.

A Worthy Task.—It will be seen that those of our missionaries engaged in educational work have given considerable attention
and time to this phase of work among boys. There are 268 Scouts in the three districts wherein our Arcot Mission has its work.

In the North Arcot District we find also 37 Rovers and 80 Cubs.

Mr. De Jonge, Scout Commissioner for the Chittoor District, says of his troops, all the Scouts have passed the second class tests and are working hard on the first class. Scouts camps have been held, where the boys have learnt practical lessons in sanitation and hygiene.

Mr. Schuurmans, of the Voorhees Christian Hostels, writes to the effect that a larger percentage than ever before of the Christian boys are either Cubs or Scouts.

Rev. L. Hekhuis, Scout Commissioner of the North Arcot District, gives the following report:

Cubs.—The hope of the movement lies in the Cubs, and to see the pack at work is to believe that the next twenty-five years will hold surprises that are little dreamed of to-day. The enthusiastic snap with which the games are played, and the willingness to help, means at least 10 years' start in the establishment of that spirit which makes good Scouting.

Welcome to the Prince of Wales.—The 157 Cubs that greeted the Prince of Wales meant a pledge of loyal citizenship in an Empire that may be certain of its future. The Scouts, together with the Cubs, braved the petty difficulties that the non-cooperators stooped to perpetrate, and courageously marched through the streets of Madras in honour to the Prince, Patron of India's Scouts. Subsequently a new spirit for the movement has sprung up, and, while there are still large difficulties that face the movement, it has secured such a footing that there is no danger of its losing its grip.

Real Service.—Deeds of service and acts of willing sacrifice, rescues, and safeguarding of life are almost daily occurrences in the annals of the Scout life. To take the burden from the shoulders of a poor cooly has become not the mark of a lowering of caste, but of real service; of doing one's daily good turn. India will come to her own as the true nationalist thinks, but when the roll is called the Indian Scout will have done for her what the Scout of each land has done for his country, not a whit less.

**Industrial School, Katpadi**

REV. B. ROTTSCHEFER, M.A., PRINCIPAL

School.—The school has enjoyed a year of unprecedented activity. We have been able to re-arrange all the machinery, work benches, store-rooms, etc., according to the plans of
Building laid down two years ago and completed during 1921. We now have room enough to care for a growing work for at least a few years.

Exhibits.—Early in January there was held in Madras an Industrial School Exhibition, at which many of the industrial schools of the Presidency exhibited their products. If we are to judge from the general impression made upon the visiting public and the number of articles sold by our institute, both during the exhibition and after it by correspondence, we believe that our school ranked first among those of the Presidency. A smaller exhibition was held at Kodaikanal during the holiday season, and we also ranked high there. The quality of workmanship has continued to improve. It is a source of not a little encouragement to me to note how our boys in training take pride in the work. They are putting forth efforts to become first class workmen as soon as possible.

The Cabinet Carpentry.—This department, of course, continues to be our largest effort. Monthly several thousands of rupees worth of finished products leave the school. Several orders have been filed for people who plan to retire from service and take their furniture with them. We have added a wood-carving department to this phase of the work this year, but it is too early to form any estimate of its success or failure. We have been unsuccessful in developing a fully organized rattan and cane furniture class and department.

Blacksmithing.—This department continues to be the less important, though by far the more popular, branch of activity. Whereas a few years ago nobody cared to enter this work, to-day 90 per cent. of the applicants want to enter it, because in connection with it is run our motor driving and repairing department. We are handicapped in this because of the lack of necessary cars by which to teach our lads properly. We trust that some way may soon be devised to remedy this. Our new venture of last year, of making institutional and hospital furniture (viz. of iron), proved very successful.

The Students' Home.—This has been conducted along usual lines, which continue to be as satisfactory or unsatisfactory as ever, depending upon one's viewpoint. One cannot help but wish that more could be done to improve the diet of the school. A new superintendent was added to our staff, as the former superintendent's time was too largely engaged with other activities in connection with the school. About sixty boys have made the hostel their home for the year, and we trust that some influence for good may have been exerted upon their lives.

Building Operations make one to write only the next chapter of an unending series of chapters. The Women's Medical School, at Vellore, has added three new buildings to its
equipment during 1922, and the large dispensary building for Vellore Town is now under way. The Mary Taber Schell Hospital building has grown by the addition of several new rooms and wards to care for the larger clinics and medical students. There have been extensive repairs made to several of the Mission buildings in Vellore. The new bungalow for the principal of Voorhees College is at the time of this writing being roofed. Our next building operations, that are about completed, are the continued repairs on the old Mission bungalow at Ranipet. With the ravages of white ants and natural rot of years, the parts of the bungalow not renovated last year were actually proving a danger to life, and the Mission was simply forced to take immediate steps towards repairs. In Chittoor we were able to purchase a more ideal place for the location of our Girls' High School. On it there was a very dilapidated bungalow, about 100 years old. This is now being re-built to accommodate the ladies in charge of the school. Plans of the school building continue to be in a state of revision. In Palmaner, the Mission was able to purchase a large tract of land with a large bungalow, and quantities of old building material, for a bargain price. This has since been in a state of re-arrangement, and we hope early next year to see the completion of new buildings to provide accommodation for our women's industrial work. The new building, containing consulting and laboratory rooms for the Mary Lott Lyles Hospital, at Madanapalle, is nearing completion. Building work at the Tuberculosis Sanatorium, in Madanapalle, promises never to stop.

My vade mecum for the year has been the faithful Ford. But for that other missionaries would have had individually to give a large, if not a major part, of their time and effort towards building operations.

The Agricultural Farm

Preparation.—The Agricultural Farm is gradually taking definite form. Mr. J. J. De Valois is making haste slowly. Recently, in company with Mr. Christensen, who is engaged in similar work, he made a two weeks' tour investigating the agricultural projects of other Missions. In order to get a first hand knowledge of conditions among our villages, some time has been spent in touring. On one of these tours, the pastor and village Christians were quite surprised at the agility and practice which Mr. De Valois showed in catching a sheep and examining its wool. His practical suggestions were very much appreciated by the Indian farmers. His report follows:

Situation.—After many disappointing ventures, we have finally chosen a plot of land in the vicinity of Katpadi, as most
suitable for the Agricultural Farm. The plot contains 300 acres, of which 30 was privately owned, the remaining being public grazing ground. It is surrounded on three sides by low-lying foothills. In the highest corner, at the foot of the hills, is a spring. By investigating its possibilities, we have discovered an abundant supply of water. The entire piece of land, though not the best, is suitable for development, and so attempts have been made for Government assignment.

Operations are now under way, such as the sinking of wells, laying out the building site, collecting of building materials, etc. The plans are being placed before the Indian public, for their support and interest. Our chief delay at present is caused by the Department of Agriculture, who promised a one-half grant, but now find it difficult to carry out their agreement. However, they are assuring us of their support and interest, and advise us to wait for their final word. Fears, both from the Department and from those outside, have been expressed that the Government will not be in a position to carry out their agreement, in which case we will be considerably embarrassed with only one-half of our contemplated funds to launch out with. We look forward to great things in the future, but must wait patiently to attain our goal.

**Village School Work**

**Rev. J. H. Warnshuis, M.A.**

A Basis on which to Work.—The object of my work is to improve the quality of our village schools. It is, therefore, not possible to measure the gains made in the short course of a year. We have been trying to reduce quality to measurable terms, and make it possible in years to come to state progress in terms of objective facts. About the middle of the year we succeeded in evolving a report blank for our supervisors, based on the best experience of such work in America. The most important feature of this blank, at our present stage, is the census of our Christian villages which it calls for. Besides this, it provided for rating the teacher on 31 items that go towards making a successful teacher. The chief value in this has been in placing before our teachers some correct ideals, and in furnishing the supervisors with some definite standards for measuring the work of a school.

The census is only about three-fourths completed, and much that has been done will require careful checking before we can feel with confidence that we have accurate data. But from a partial study of 50 representative schools, whose data are considered reliable, we are able to state a few tentative conclu-
sions which will serve as a working basis until more investigation alters or sets them aside. We present below a picture of the facts as found in 60 typical villages in all parts of the Mission.

**Attendance.**—1. We find, first, that 41 per cent. of all the children of school-going age, both Christian and non-Christian, in these villages are on the rolls of our schools. We cannot say how many of those not on our rolls are attending other schools, but it is certain that fully 50 per cent. of the children in our occupied villages are not in school. Our returns on this point are none too accurate, but the conclusion is obvious that our schools are not reaching 50 per cent. of the children within their reach. This fact assumes greater significance when we find that the average attendance is only 30 per cent. of the child population.

2. Of the children on the school rolls 74 per cent. are in average attendance. Considering village conditions, this is not bad. On the other hand, registers are not carefully kept, and when we learn that the number present at the supervisors' visit is only 60 per cent. of the enrolment, we realize that the average attendance must be somewhat discounted.

3. Turning now to the Christian children of school age, we find 53 per cent. of these on the rolls. But the average attendance of Christian children is only 39 per cent. of the whole number. The best figure we have subsequently secured gives 48 per cent. of the Christian children in one pastorate in average attendance. With this we must compare the reports of the Malabar Council (the former German Basel Mission), that 98 per cent. of their school-going children are literate. We question whether we are justified in maintaining schools where less that 25 per cent. of the Christian children attend regularly. Here is immediate possibility for reform. The data for girls' attendance have not been compiled, but our returns show a very serious deficiency on this side. We have not been able to discover a reason for this, other than the low esteem in which girls are held, an estimate which we should hope Christianity would speedily change. Further investigation may bring to light some significant features along this line.

4. The above figures assume more gravity when we look at the distribution among classes. The following is the picture:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>860</td>
<td>78 per cent.</td>
</tr>
<tr>
<td>II</td>
<td>176</td>
<td>15 per cent.</td>
</tr>
<tr>
<td>III</td>
<td>55</td>
<td>5 per cent.</td>
</tr>
<tr>
<td>IV</td>
<td>17</td>
<td>2 per cent.</td>
</tr>
</tbody>
</table>

If less than 50 per cent. of our Christian children are on the school rolls, and only two per cent. of these are in the 4th standard, it would seem that we are effectively educating less than one per
cent. of our Christian children. Those admitted to boarding schools will slightly increase the percentage, but the total number of admissions this year was 80, and less than one-third of these were village children. For it must be remembered that of the 72 children in the third and fourth standards, a goodly proportion are Hindus or children of teachers, leaving a pathetically small number of actual Christian village children educated, in return for the vast amount of money and life invested in this work.

Of the 50 schools studied, ten contained the 1st standard only. Seven had four standards. Twenty-nine had three standards. Three schools in Christian villages had no Christians on the roll.

Teachers.—5. A conclusion to which I have come from a perusal of report after report, is that the economic condition of the people is not the primary cause of a poor school. Good schools are found in the most miserable villages, and by no means occur with the regularity of a cause and effect relation in more prosperous villages. On the other hand, the most common feature in the poorer schools is faction in the village, that too often includes the teacher as the mainspring. The best school system and curriculum conceivable is at the mercy of the teacher to make or mar. The Mission must have more sentiment for the children, and less for the teacher, in dealing with this problem. When incompetence is the teacher's fault, the remedy is dismissal and not transfer. When it is not his fault, a variety of causes need to be attacked. The teacher's training is the most obvious of these, and for that reason the Vellore Training School proposition is the key to the solution of the teacher question.

Equipment.—6. Another well-known fact which needs reiteration is the almost total lack of adequate equipment for teachers and pupils. A school is a waste of money without books, blackboards, and a few teaching devices.

Time Table.—7. Every school, in compliance with Government's requirements, has a time table on the wall; few, if any, village schools follow it. The problem of the time table is at the bottom of much of our failure. We have attempted several solutions, and are now experimenting with a group of time tables which we hope will be practicable.

8. There is lack of orderly progression in the syllabus. Children can learn much more rapidly than most teachers give them credit for.

9. The literate adults in a Christian village average about two to five. There is no consistent literate superiority in Christian villages of long standing over those more recently received. We have yet to discover in what way literacy benefits a village
cooly, or what use he makes of it. This is a striking indictment against the lack of aim in the studies of a village school. These literates constitute capital which is not invested.

**Tentative Conclusion.**—10. We should state, as a tentative conclusion that is growing upon us, that we as a Mission have not the teachers (real, natural-born teachers), money, nor supervisors to carry on 200 or more schools. This question will need to be faced some time in the not distant future.

**Educational Tests.**—Much time and study has gone into the subject of testing. Our department took a large share in the testing of children for admittance into boarding schools. The scoring and compiling of results were largely done by the supervisors. This was followed up later by the composition of two reading tests and one arithmetic test, which are now being given to all our schools. When completed, this will constitute a most useful instrument in appraising the work of our schools, now and in days to come.

**Supervisors.**—The three supervisors deserve immense credit for their work. It is a difficult work, and they have proceeded with great tact and patience in their first effort, which was to win the confidence of the teachers and organization with which they were connected. There has been much pressure to have their reports sent to the Circles, especially where they found delinquents, but we have steadfastly held to the principle that the supervisors should not rely upon Circle discipline, but seek through persuasion and enthusiasm to convert teachers to a love for their work. The monthly conferences have been of the greatest interest to me, and, I trust, to them. We view ourselves as still under training and seeking to put ourselves on secure ground; not as oracles or experts whose word is law. Whether their visits have been productive is difficult to say, but we cannot but believe that the enthusiasm of these men must have infected at least a few teachers, and convinced them that we were not "inspecting officers," but helpful friends, who appreciated the difficulties of village teaching and sympathised with the teacher.

Our report closes just as we are about to conduct a week's institute for 50 or 60 teachers. We wish to speak of definite accomplishments, and not plans; hence a description of this undertaking is not in place.

**Central School.**—For the same reason it is not yet time to speak of the development of our plans for a central school. After a good deal of study we have fixed upon a group of villages near Valthur, in the Gudiyatam pastorate, as the best studied place for initiating this experiment. Five villages within a radius of one mile are to have a single school in a central location. Thus we hope to solve the problem of the
isolated schoolmaster and the irregular school. The people of
the villages have fallen in with the plan with much enthusiasm.
This rather surprised us, for we had been informed on all sides
that people would not be satisfied with a school outside their
own village, and would not support us. It is most encouraging
to find them so eager for the new plan that they are impatient
to begin with it at once. But questions of land, appropria-
tions, teachers and syllabus still remain to be settled, and we are
anxious to be right in every detail before we attempt anything.
For I have put my chief hope on this solution of our educational
problem, and am seeking to carefully control the conditions and
provide for the accurate measurement of the experiment, so
that we may profit by the lessons we learn. We cannot afford
to let this experiment fail, and impatience would be a serious
crime.

Needs.—Several things are needed. First, we need more
supervisors for the number of schools we are conducting. No
man has yet been found for the Northern Circle. In the other
three Circles, the three supervisors can visit each school only
three times in the year, and some schools only twice. If the
teacher is absent, as is frequently the case, the supervisor
has not done much for that school in the course of a year.
Second, more attention must be given to the girls' side of
the question. A lady missionary should be set aside for this.
There are many problems awaiting a feminine insight for
their solution. Thirdly, a closer connection with the I.C.B.
organization is required. Circles have formed educational
committees recently to co-operate with the supervisor.
One pastorate mobilized the skilled graduate teachers in its
midst into an educational committee for the villages connected
with the town church. Fourthly, of course, funds. We have
not asked for more money, and we hope that much reform may
be accomplished without cost and other reforms by re-adjust-
ments of work and appropriations. But we cannot go far
before we shall come to a point where progress will depend on
additional funds. We confidently hope that Government will
coop-erate with us to a large extent, and we believe the people
themselves will strain every sinew to carry through plans they
believe in.

Conclusion.—Little by little the problem is assuming definite
dimensions. Perplexing it is, but far from hopeless. It
requires faith, and co-operation, and a willingness to set our
forces forward on the part of everyone concerned. Wrong we
may be in our theories and experiments. But we are more
wrong if we seek to stand still where we are, working on
theories of the past generation, when conditions were vastly
different and education was not the science it is to-day. What
we need is the vast patience of God, who seems content if one generation can master a single lesson well.

**Madanapalle Girls' Secondary School**

"For a woman to be wise, and at the same time womanly, is to wield a tremendous influence, which may be felt for good in the lives of generations to come."

Is our Madanapalle school trying to train its girls to be wise and womanly? Yes—at least we try to employ such a staff as will draw the best to the surface, and we try so to regulate the teaching and hostel life as to call forth courage, initiative and love.

Miss Lazarus was this year made headmistress, and has relieved me of much of the routine work. Two of our own girls have returned, not as students but as trained teachers. We are thankful for other improvements that have been made in the staff—at present there is only one untrained teacher.

**Classes.**—As we had been warned to keep within appropriations this year, and as to do so it was necessary to drop one or two classes, we decided to drop the seventh and eighth standards, since they had been in existence but a short time. The girls who were ready to enter those classes were sent to the Baptist Mission school at Nellore.

**Health and Hostel.**—The health of the girls has been much improved. We have given them brown sugar twice a week, and just recently we have had them make on Saturdays some of the spicy Indian goodies so dear to their hearts. This has served a triple purpose—it has given the children experience in cooking, it saved many annas otherwise spent in the bazaar, and it gave them the extras all children crave. Every evening, after school, each girl is given a handful of puffed rice, and she smiles and smiles as she runs away to nibble.

Mary Lott Lyles has been our friend in need—her doctors and nurses give the older girls a course in First Aid and Home Nursing, a lecture a week, and the girls are learning many useful things.

The Blanket Fund was a godsend. I was able to provide each orphan, and every child whose parents were too poor to buy one, with a country blanket. One is hardly enough for the cool rainy nights, but it is better than none or one shared by two children.

Another great event in hostel life was the darning of nightgowns. After two years of jealously guarding those which had been sent from home, and by sewing every piece of goods that came out into a gown, we finally accumulated one apiece. Nails were punched into the partition of the box rooms and numbered. During the day the gowns hung in orderly fashion on the nails,
and at night the day clothing took their place. At first I noticed that some nails were empty at night, and on investigating I found that the night gown had been put on over the jacket and skirt. It wasn't long before the new habit was formed, however, and now the girls are so proud of the costume, that they are not at all too shy to come marching over to the bungalow just after dusk to show it off!

With the help of the teachers, student government has been introduced. Our matron left us some time ago, and we needed some plan to make the girls more responsible, therefore we organized a "Fairy Court," the members being four girls and three teachers. This court inquires into, determines and carries out all cases of discipline. At first we had many difficulties—we were misunderstood, and at times irate parents had to be appeased, but they usually went away satisfied that all was just and the experiment a very good thing for the girls.

The new piano, a gift from Miss Conklin, occupies an imposing place in the large hall. Morning, noon and night you hear the strains of music, for all the teachers are taking lessons. Miss S. Te Winkel is their teacher.

Three evangelistic bands among the girls go to three villages once a week to conduct Sunday school. The C.E. societies continue to play a large rôle in the activities of the school life.

We are thankful for all the good things that have come to us, and we pray that the girls will be helped by the forces for good, through living clean, earnest lives for Christ, and that they shall truly "wield the tremendous influence for good which may be felt in the lives of generations to come."

**Chittoor Boarding School**

"What was the nicest thing that happened last year?" I asked one person. "Oh! the Sports Day in Ranipettai, Ma," she answered, without hesitation. Since the Sports Day was Chittoor-Ranipettai history, it deserves special mention. Moved by the lack of a sporting spirit and a physical hardiness among our girls, the managers of the two schools got together and arranged for a series of athletic contests. The first one was held in Ranipettai. There were twenty-one hastily chosen girls from the Beattie Memorial Training School, and as many more from the High School. It must be admitted that from the outset Chittoor was out-classed, but she also ran, and acquitted herself fairly well in the face of great superiority. School spirit ran high on both sides, and a great deal was gained in an enthusiasm and fidelity which pervaded the school atmosphere for the rest of the year. We are looking forward eagerly to the return match in Chittoor in February next.
Miss Conklin very generously presented a handsome silver cup, to be the bone of contention in succeeding years.

"What do you like best about the school?" I asked the older girls. "Our lessons, Ma," they say—and, curiously enough, it is true. We have a very good staff—each member is keen on his or her own subject, and has the faculty of imparting a like enthusiasm to the girls. Two new teachers have come to us from St. Ebba's in Madras, one a nature-study enthusiast, the other with arithmetic for a hobby. These two subjects have naturally taken on new life. The staff as a whole has been unfailingly sympathetic with the aims and hopes of the management, and has given splendid and loyal support.

"What do you like least about the school?" I ask any one of the girls. "The housework, Ma," she says—even as you and I! It is hard and will be hard, despite the kindest time table we can devise; but we comfort ourselves, if not the girls, by remembering that it is good training and will be useful some day.

Lydia Ammal, the matron, has had a most difficult year. She has borne her increased burdens bravely and cheerfully, and has proved a great comfort and help. We have borrowed in small part the Ranipettai system of self-government, and hope that the early months of the new year will find it properly organized and smoothly running.

Except for an epidemic of mumps, that would not be downed in spite of our best efforts at isolation, the children have kept quite well and happy. In the few times of sudden anxiety and stress, Miss Conklin and her mother have been a tower of strength.

"You never miss the water till the well runs dry"—similarly, we had not realized how well off we were until the expected Sewing Guild Box, with its half-yearly supply of skirts and jackets, failed to arrive. Several bolts of material were bought and made up into clothes, thereby using funds that would otherwise have gone into equipment. We were grateful enough when Miss Conklin let us have almost everything that came in her box. The good word comes that friends are busy now making garments for Chittoor. It must be confessed that even little girls, and nice little girls, are sometimes careless with their clothes; but did you ever try managing with just two sets of clothes?

We look forward to the organization of the School Council, under the Arcot Assembly, confident of receiving from them help and encouragement in the fulfilling of our plans for the new year. The past year has seen real progress in the school on the social side, and on the scholastic. We pray for a fresh realization of the nature of our task: the training and equipping
of young servants of Christ who shall interpret Him to India in the effort to bring India to Him.

**Girls' High School, Ranipettai**

In this, the fourth year of our existence as a complete High School, we may well pause to review our work of the past years, and also to look into the future and plan our policy for the years to come.

We began the new school year in June with a painful sense of depletion. Miss Wyckoff was in America, and we greatly missed her cheering and capable presence, especially in the hostel and in the department of physical education. At the same time, we lost the services of Mrs. Pakyanathan, who had been on our staff for 15 years, and on whom we had learned to depend. However, our new teachers have worked well, and the success of this school year is due to the good team work of the staff, and to their genuine interest in the school. This year we have been proud to have on our staff Miss Grace Savarirayan—the first woman college graduate of our Mission. We should also speak in praise of our Hindu masters, who have caught much of the spirit of Christian service, and who work in real unity with our Christian teachers and pupils.

The purchase of a beautiful new site at Chittoor, and the repairs now in progress on the bungalow, fill us with even greater longing for the time when Government sanction shall be obtained, and we shall see our “castle in Spain,” our new High School, with its cottage hostels, changing from dream to reality. Meantime we struggle along in our cramped quarters, believing that the spiritual power of a Christian school can rise above the limitations of poor buildings and insufficient accommodations.

Now that three of our classes have passed out into the wide world, it is most interesting to follow our old girls and see what use they are making of their educational opportunities. We cannot claim ten per cent. of achievement. We admit several disappointments, who have failed to measure up to our ideals for them. But of the large majority we can speak with praise and gratitude. One of the girls, after two years of college, has passed her Intermediate, and is teaching a Hindu first form in Chittoor. This year we have our first representative in the Medical School at Vellore, while another of our graduates is in the first year of the Women’s Christian College. Three girls are taking secondary training, one is in nurses’ training, and three are teaching, while one is taking a supplementary course in science to prepare her for the Medical School. Besides these, we have a number of girls, who stopped their studies in the lower forms, who are now working as nurses or lower class
teachers, or who are in elementary training. Keeping in touch with these girls, and sharing in their new experiences and enthusiasms, is one of the greatest pleasures of a school principal.

One of our efforts this year has been the improvement of the physical condition of the school. This is extremely difficult in our present cramped quarters, but still something has been accomplished. The special gifts received for blankets have made out-door sleeping possible for a greater part of the year. Chlorinating the drinking water has protected us from water-borne germ diseases. A better balanced diet, and monthly supervision of weights, have produced better nourished children, and we have rejoiced in a wonderful health record all the year. In this our matron has rendered great service. The improvements have been made possible by the increased gifts of the Young Women's League for Service.

Miss Ruth Scudder's pet concern has been the furtherance of the student government organization. This has been extended in a modified form to the younger classes, who have a panchayat of elected members, who confer with us in the punishment of small offenders. They meet with solemnity and give their verdicts with the utmost seriousness. There have been difficult situations, just such as will be met in the outside world, and the maharanee and queens have learned that office bearing brings burdens as well as honours, but the result is a wonderful spirit of responsibility and co-operation. There is surely no curriculum subject which teaches so much of the real business of living.

Indian music has progressed. We have had lessons in the violin as well as in the Indian hand harmonium, and have lately added the gift of a veena to our school orchestra. The girls are becoming nationalistic in the constructive sense of the word. They are full of ideas for making the church service more Oriental, and hence more attractive to Hindus; and are deeply desirous of giving their lives in Christian work for their country. We pray that, as they pass into the great world, they may carry with them ideals and may transmute them into joyful living and whole-hearted service.
CHAPTER VII

HOSPITALS

Ranipet Hospital

The year 1922 at the Ranipet Hospital has been one of continued and gradual growth in all directions. It has been a pleasure to feel that the hospital was becoming more and more firmly established in the hearts of the people, not only of Ranipet but also the neighbouring towns and villages. It is our hope that these people shall realize that at this institution they may receive the benefits of Western medicine at the hands of those who are sympathetically inclined towards them. There are so many cases which come to us in the last stages of their disease, after having tried all the manthrams and concoctions of several quack doctors. We hope that such cases will be coming to us earlier, and with complete confidence that we will do all that we can for their good. We hope that the day is not far distant when the community will look upon this hospital as its own, in the sense that its growth and welfare depends upon their interest and support. As the needs of the hospital increase, more and more of its financial support must come from those who benefit by its treatment, and less can be expected from outside sources. This community will eventually become responsible for the upkeep and the running of the hospital, as it is essentially a public institution. Let us hope that it will continue to fill a larger and larger place in the service of the sick and suffering.

The statistics for this year show at least a ten per cent. increase in all branches, and even greater advances in certain special forms of work. To indicate just briefly some of the more interesting facts, the hospital has treated 93 more in-patients than it did last year. It has treated 1,152 more out-patients, and given 4,345 more treatments in the out-patient dispensary. The number of major operations has been increased by 138, and the number of minor operations by 344. The number of private calls made to individual homes has been more than doubled. The income from fees and donations, or, in other words, the local income, has increased from Rs. 5,467 last year to Rs. 8,226 this year, a difference of Rs. 2,759. This increase all along the line is simply an indication not only of the interest and confidence that the people are beginning to show, but also of the spirit of work and co-operation that has existed among the
hospital staff. There has been no radical change in the graduate staff during this past year, and yet almost 10 per cent. more work has been done.

During this past year Mr. R. P. Nathaniel, L.M.P., the Assistant Medical Officer, went on six months' leave, beginning September 1st, 1922. At the expiration of this leave, at his own request, he will be allowed to resign from Mission service, in order that he may take up private practice at Vellore. He has served the Mission something like seven years, and has been in charge of this hospital for three of those years. Since Mr. Nathaniel left, there has been no assistant medical officer here. Incidentally as Mr. John Prakasam, whom this hospital has been supporting for the last four years at the Miraj Medical School, is to finish his course this coming June, it will be unnecessary to appoint a permanent assistant. A temporary appointment for six months will be made to date from about January 1st, 1923, or until Mr. Prakasam arrives to take up his work.

After receiving many requests, and after long consideration of the many difficulties standing in the way of the establishment of a course of training for female nurses here at Ranipet, we undertook this branch of hospital work last July, admitting two girls to the first class. Miss Noordyk, the nursing superintendent, has direct supervision of this phase of our work, and devotes much time and attention to the students. The greatest difficulty with this work has been the question of housing. There was no suitable place on the hospital compound where they could be accommodated, and therefore we have had to provide quarters on the Mission compound. We hope that, as the need increases for suitable accommodation for nurses, we shall be able to provide a place more conveniently located than at present.

The class for student compounders has been increased to four, in accordance with the policy established last year of admitting two new students each year. During this coming year we shall admit two more, making the total permanent strength of the class six. We have also decided to give these compounders a thorough training in nursing, and require them to take the examination given by the South India Medical Missionary Association. When they graduate they will be qualified in nursing as well as compounding.

The evangelistic work at the Hospital has been carried on as in the past, with one change in the personnel. Our former Bible-woman, Mrs. Mary David, has accepted a post at Conjeeveram, and we have in her place Mrs. Kamalam Muthuvelu. The hospital Sunday school has been strengthened by the fact that Miss Noordyk has devoted herself to it, especially to the
class for nurses. Many hearts have been touched by the message of Christ, and several have promised to receive baptism as soon as they returned to their own villages, and could bring their relatives with them. That many of our caste-patients have been influenced also has been evidenced by conversations that I have had with them on the subject of their soul's welfare. We pray that this side of the work may have a great influence upon those who do not yield at present, and that the leaven may begin to work and produce its effect upon the life of the community. May God bless all that is done in His name.

A report of the hospital would not be complete without stating something of the plans for the erection of the Scudder Memorial Hospital. The new piece of land, which we were negotiating for last year when I wrote the report, has finally been acquired, after long and arduous effort. This brings our total site up to a little over twenty acres. Early in the year plans were again carefully gone over, and all items which we felt we might get along without were eliminated. In July, I saw the Surgeon-General, and put our request before him as strongly as I could. Though he himself was quite ready to do all he could to help us, he said frankly that Government had no money to give and had no prospect of getting any soon.

It is encouraging to be able to report that the Scudder Association in America has again appealed to its members to subscribe another $25,000 towards the building of the hospital. Dr. L. R. Scudder, who has just returned from furlough, tells us that about $16,000 has already been raised, and that the remainder will be subscribed without any doubt. Therefore, we hope that building operations can actually be begun this year, and pressed as rapidly as possible. One of the greatest difficulties to be overcome is the water supply. It is essential that there shall be an abundant supply of good water, so that we may have running water throughout the hospital. It may become necessary to get it pumped up from the river, a distance of about half a mile. I hope that by the time it becomes my duty to write another report, substantial progress will have been made in the erection of new buildings.

Mary Lott Lyles Hospital, Madanapalle

Miss J. Te Winkel submits the following:

If 1921 was a short year, 1922 has been still shorter. It was necessary for me to leave early in the year, to conduct examinations for nurses in some of our Telugu hospitals. Directly after this I went on to Kodaikanal, remaining there during March and April. Thus, when I returned to Madanapalle, early in May, all the other missionaries had flown to cooler
climes. Dr. Hart had started on her furlough, and it was none too early for her.

The first of June, the new apothecary, Miss Stevens, from the Medical School, Vellore, arrived to take up work, and she is gradually becoming more and more a part of the institution. Dr. Chorley, who has been with us for the past three years, continues her fortnightly visits to the Criminal Settlement at Bruminagodda, and has opened a dispensary on Friday afternoons at the Baby Welcome Room in town. Since the Indian doctor in charge of the dispensary at Punganur left in August, this institution has also fallen to the supervision of Mary Lott Lyles. We have a couple of nurses there, and one of the doctors visits it weekly or semi-weekly.

Of late we have formed the habit of stopping at a Sougal village en route to Punganur. We have a catechist there. Many of the people have been seriously ill with relapsing fever during the past few months. These Sougalis have learned to trust us absolutely, and come in most readily when in need of assistance.

In response to Miss Coburn's earnest solicitations, the two doctors and myself have again been giving brief talks to the boarding school girls during the year. Occasionally we have demonstrated at the hospital for them, on the care of patients and children.

At last the new nursing text-book has made its appearance in English, and is already in use in some hospitals. It is now being translated into Tamil, Telugu and Kanarese, and the new curriculum for nurses in our South India hospitals is based on it for the coming year. On the strength of it we shall approach Government again, hoping to obtain recognition for the nurses trained in Mission hospitals.

The Madanapalle Baby Welcome is a Government institution in the care of two trained nurses. Mrs. Wadaworth, the Sub-Collector's wife, was the president of a large committee of Indian ladies who supervise the work, and she still takes a keen interest in it, in spite of the fact that her husband has recently been transferred to Madras. Here mothers go to consult the nurses about their babies. Simple treatments are given by the nurse-in-charge, more serious cases are recommended to the hospital.

A knitting class for young girls and women has been started, and a number of bright scarves and sweaters have already been turned out. The Red Cross has generously provided the materials to begin with. Quite recently a new department has been added—a crêche, where little children of working mothers are cared for during the day. They are bathed upon arrival, and put into clean clothing for the day, while their own dirty garments are washed and dried, and put on again when they leave at night.
During the year, it has been frequently necessary for our nurses to come to the aid of the Tuberculosis Sanitorium. We have had one or two nurses there almost constantly for a few months at a time, and they have begun to consider it a part of their training.

Without some mention of the hospital orphans, the report would be incomplete. The number has varied. For a time we had with us two little Muhammadan children, and although the mother had definitely left them she finally returned and took them away with her. Early in the year the "little sand-burr," as my sister dubbed her, because her mother buried her in the sand to die, came to us. She was born in the hospital, and at the time her mother begged us to keep the child, but we felt that for many reasons it was better for the woman to care for her own child. She neglected the poor little mite woefully, and when she finally buried the baby alive in the ground we could not refuse longer to take the child in, after she was discovered and brought to us by another woman. Poor tiny thing! She weighed but four pounds and we felt she could hardly live—and, considering her heritage, we almost hoped she would not—but God's plans for the little life were different from ours, and today she is a darling, curly-headed baby—the hospital joy. In this little one's case, I trust, as the years roll on, we shall marvel the more at what God hath wrought.

Our hearts are filled with gratitude and praise for all His goodness to us. That our eyes may be opened to the needs of those about us, that we may so minister to them that they may know the true source of all joy and blessing, is our prayer.

**Tindivanam Dispensary**

During the continued absence of Mrs. W. T. Scudder, the dispensary has again been carried on by Danibagijam, our nurse and trained midwife. Many, many times she has been called on to treat cases which were beyond her skill and experience, and how gladly we shall welcome back Mrs. Scudder it is needless to say.

Part of the nurse's time was given to treating simple cases in the dispensary, and part of her time was devoted to visiting in the homes of those whom she had treated, and acquainting them with the Great Physician. Her untiring efforts have won for her the confidence and friendship of many people, and their homes are always open to us.

The income has increased very considerably over last year's amount, showing that not only the poor, but also those who are able to pay, appreciate what is being done for them.

I had a most touching experience the last time I was at the dispensary. A poor woman, well on in years, came bringing a
basket of peanuts, which she had earned that day by working in the fields. I did not remember having seen her there before, so thought she was offering them for sale. When I spoke to her she said she brought the peanuts as a present for having been cured of a sore foot some three years ago. I remembered her then, as the woman with the badly infected foot who spent several weeks in the dispensary, and who had never expected to be able to use her foot again. I was deeply touched by this poor woman's gratitude. She is of low caste, and hardly knows what it is to have enough to eat. Yet she brought all her day's earnings to show her gratitude, even though it was three years since she was cured.
CHAPTER VIII

ZENANAS AND OTHER WORK FOR WOMEN

Palmaner Station

We learn from Miss J. C. Scudder:

An uneventful year as we look back on it, there seems nothing worthy to record and yet there has been growth. Does not God take a long time to grow a tree or form a rock? Our weariness and impatience is rebuked.

Our task is tending the sick, helping the poor, encouraging the faint-hearted, teaching the ignorant and careless, trying to arouse those who are satisfied with their selfish, aimless lives.

The Junior C.E. society continues to flourish—the children are poorly and scantily clad, but Sunday after Sunday they gather for their little service, at which each child presents her tiny offering and tells how it has been earned.

During the Evangelistic Campaign, in September, we concentrated all our efforts on one group of ten villages. To these we went day after day, and, with but one exception, were met with silent attention and respect. It happened to be just at the time of the solar eclipse, and the people were sacrificing a great many goats. Households able to afford it sacrificed a whole goat, among the poor a single offering was shared by many families. Amid the beating of tom-toms, and calling upon the name of their gods, with one skilful blow the priest severed the head from the body on to a bed of leaves. Immediately every man took up some of the leaves, dipped them into the blood, and ran to sprinkle it over the threshold of his hut or on to his fields. The strange scene reminded one of the Jewish Passover.

Women's Work, Palmaner

A visit to the Gudiayattam villages has long been contemplated, but was not carried out until November of this year, when Rev. H. J. Scudder and I went to see the schools, and to visit in the homes of some of the members of the village congregations. There is no church edifice, and the services are held in the dispensary, where Dr. Ida has performed so many operations, and where Dr. Allyn is now carrying on her work of healing.

Through the interest and efforts of the pastor's wife, a very effective school for Hindu girls is maintained. This is the
first instance I have known of one of our women instigating and carrying on such work without assistance.

In one small place we discovered great distress. A recent fire had destroyed all the huts and ruined the cocoanut palms, so that not only had the poor people lost all their household goods, but their means of livelihood as well. We cheered and encouraged them as best we could, but we could render no immediate help.

**Chittoor Station**

A great many features mark this year as very different from other years—differences that reveal growth and development. The faithful, quietly effective work of many years is expressing itself now in greater response among the Hindus, and more enthusiastic responsibility among the Christian community. The frank friendliness we constantly meet among the Hindu leaders is but a natural outgrowth of what Mr. Beattie used whimsically to call his zenana work.

With the closing of our two elementary schools, more vigorous effort was necessary to maintain the Sunday schools, which are directly fed by the others. Volunteers were called for to superintend the schools, and to teach the small class groups. At the same time church Sunday school was also re-organized to include the "Boarding Sunday School" and the Christian children who had been attending one of the schools for Hindus.

After closing the free elementary schools in town, in order to meet the apparent need for a sixth grade or first form for Hindu girls, we re-opened Gridley School as such and asked fees. Much to our surprise, we were asked again to open the lower classes to fee-paying girls. From eight first form girls we have now grown to a school of over fifty girls, all even more enthusiastic than those of last year, when it was a free school. How very much pleased they were to hear about Miss Gridley from Miss Mann, who came to visit one morning!

The still inchoate Teachers’ Christian Union has held meetings for all the women teachers of Chittoor this year, and the third Friday of each month is eagerly looked forward to. The Government Muhammadan Girls' School, our five training schools and Gridley School have taken turns at being hostess, and our programmes have included model lessons, talks on the world's great educators, and dramatizations of "Joseph" and "Puss in Boots" by the girls.

In our village work, which has been rather spasmodic this year, owing to conference, rains, a five-day Handicraft Exhibition and other distractions, we have been fortunate to have Miss Te Winkel and Mr. Harry Scudder accompany us on several tours to visit group village conferences. These have proved very help-
ful, and we now try to link all our village preaching with the nearest Christian community, to press the campaign through two lines of attack.

Because of the abundant rains this year, the landscape is glistening with water standing in the newly-ploughed rice fields, or with the gleam of tiny green rice shoots, all auguring a bumper crop. So pray that this may be a symbol of His harvest here, and if we, as His reservoirs, have served Him, it is because:

"Somewhere in the mountains,
It's been raining at the fountains."

And whether the mountains be near or far, prayer has been, the secret of the blessing released. And to you, over there, may we voice our appreciation in a slightly altered quotation:

You do come over, for your hearts are here,
And thus more than you knew, your works appear.

The Children's Home, Vellore, 1922

Miss D. M. Houghton reports: The Children's Home is growing, and will soon be too large for the restricted place in which they now are—a couple of out-buildings, back of the bungalow, which was once used for some of the medical students, but now occupied by Mr. and Mrs. J. De Valois. Early in April, three of the children contracted small-pox, the source of which was never traced. One of the children, a boy of eight, died. In order that the buildings might be thoroughly disinfected, we constructed a camp in a mango tope (orchard) on the new hospital site, about a mile and a half from town. There we erected three shacks, and moved them bag and baggage to the camp, where they stayed for two happy months. In a very short time the pale and listless children were running about as full of life and spirits as any doctor could wish. A daily visit found them either playing or helping the matron look after the smaller ones, or singing their evening hymns. The late afternoon was a favourite time for visiting them, and it was a very inspiring sight to see the rows of little forms kneeling for their evening prayers. Every Sunday morning, Pastor Tavamani, of the Theological Seminary, went to the camp to talk and to teach the children. At the end of the two months we were able to take them back to their home, a car-load of bonnie, happy children.

We received into the home this year several children, one of whom came from the Vellore jail. I received a letter from Major Shand, the superintendent of the jail, asking me if we could take into the home a four months' baby whose mother had died in the jail. I went myself to get it, taking with me one
of the little flannel frocks and flannel baby blankets, such as come to us from our friends at home, as it was a cool morning. On reaching the jail we were taken into the women’s department, and found the wee mite in the arms of a wicked-looking woman who refused to give it up. The matron said the child had been abandoned by his father, and neglected by everybody until they heard someone was coming from the Mission Home to take it, when this woman developed a sudden fondness for it. She was not a relative, and, as this was the twelfth time she was serving a sentence, I felt we would be better guardians of the babe than she would. However, Major Shand settled it, and when we went to his office to sign the book he asked me if I had anything to wrap the child in. I showed him the new little flannel frock and blanket, and he at once said: “Well, it must have a bath before we put on those nice clothes,” so the peons were sent in all directions, and soon appeared in the superintendent’s immaculate office, a tub, hot water, soap, towel and a nurse to bathe the wee mite. Poor little chap, he needed the bath, and he looked so nice and clean when he was dressed and ready to go. I was requested to take another baby from the jail, and went to get it, but the superintendent was away and the matron could not give it in the absence of the superintendent, so I am going again next week to get it.

At the Sunday School Rally, held in Cobb Memorial Hall, in November, where the difference Sunday schools compete for several prize banners, our children were awarded a banner by the judges.

We have just had a Christmas Tree for them in their courtyard this year—a tree gay with Christmas stockings, lighted candles, bags of sweets, dolls and toys, which came from one of the S.S. Guild boxes and some from Madras.

Two little girls and one little boy have been adopted into nice homes, and we hear of them that they are happy and being well cared for. There are six children waiting to be taken in, and there are many more we would like to take if we could.

A daily visit to the home keeps me in touch with their welfare. The matron is one of our own nurses and a mother herself, so she knows how to look after them, and she does it—looks after their spiritual as well as their bodily welfare. They are well-behaved children, naughty at times—our greatest care, and far more our greatest joy.

Women’s Industrial Home, Ranipettai

From Miss Maude Scudder we hear:

The Lace Class has at last taken upon itself the very dignified name of the Women’s Industrial Home. To be sure,
at the present moment, we are not in a position to live up to our very aristocratic name—but the day is not far distant when we shall be in a place of our very own; a brand new home which is being made ready for us in Palmaner—and where we can carry out long-cherished plans.

The life of the school has been very much the same this year as in the year past. We have had full classes, and, besides sewing, crochet, and lace-making, the girls have been instructed in the arts of “reading, writing, and arithmetic,” gardening, and, though last by no means least, Bible study.

Girls have left us to make homes for their husbands in villages; to study in Madras for a Government certificate in sewing which entitles them to teach domestic art, and two girls, one of whom died very suddenly from a cobra bite, and the other, who was ill only for a few days, have gone to be with their Heavenly Father.

We are looking forward with eagerness and hope to the joys and opportunities of the coming year of work. May we, as we go to our new home, or even if we must tarry in our old home in Ranipettai, be true to the ideals which we have set for ourselves. And may we, as never before, be an inspiration and guide to the village girls who come to us to gain that for which they long, a sheltered home and advancement and preparation to take their place in the world as women who are known in their villages to have been tried and found true to their faith.

**A Peep in at the Ranipettai Social Centre**

I was returning home from a street drama, in which I had sat from 9-30 p.m. until 5-45 a.m., when I noticed that the busy folk of the Social Centre were already up and about—so I availed myself of the opportunity to get some cough mixture, one of the many simple medicines that these good people are always ready to administer to the afflicted.

I found a number of others already waiting—big ones, little ones, and very tiny ones, waiting for “Mother’s” help. These numerous wants were scarcely met before the school children began to appear, many little representatives of the caste homes of the town. About a hundred joined in the opening exercises, consisting of songs, Bible stories and verses. Then followed the regular work of the morning. For the first period, the kindergarten children kept the assembly hall resounding with their merry English songs. In the reading-room, just outside the compound wall, the fond parent may be seen listening with pride as he catches the sound of his little daughter’s voice raised in some sweet melody.
The 8-30 bell bids the workers of the centre to be out upon their respective duties. The home department worker seeks out her shy pupils at their homes, while another visits the sick and suffering and strives to minister to their needs, while still another reminds the men in the bazaar that there are new and interesting magazines to be found in the reading-room, and urges the business men to be more upright in their dealings.

A later peep into the Social Centre finds a gathering of Hindu women conducting a Red Cross meeting, making garments for the mission hospital. Another afternoon will show the embroidery class in session, or some other form of instructive entertainment to engage the interests of the women.

The recreation hour has also its place in the life of the centre. The children have their organized play and story hour once a week, while their seniors enjoy badminton on the newly-made courts.

Evening brings the business men—husbands and fathers of our women and children—to a lecture in the open-air lecture hall, or to the reading-room, where the daily papers and a collection of books and periodicals from England, America and India are at their disposal.

Loud screams of delight cause one to peep in at the boys' room, where an interesting game of ping-pong is in progress, crokinole engages the younger set, while the serious-minded are lost in reading the books and papers. For those who may wish a serious tale, the verandah offers quiet and comfort.

Sunday brings other forms of service—Bible classes in the reading-room, lantern pictures of Christ's life in the hall, a talk for the little ones, or some form of religious service for the Hindu women and children.

A peep into the future will show the men's tennis and badminton courts completed and in use, an enlarged library, and the founding of a Baby Welcome Home.

In all things these, His servants, are striving to follow their Lord's example, "Not to be ministered unto, but to minister."

Zenana Work in the Ranipet Field

Quietly and patiently flows the great stream of God's love, coming in and surrounding and making old things new. Weeks and months pass with little apparent change, but there is the wearing away, the breaking down of the old and the building up of the new within the zenanas of the Ranipet Field.

Repeatedly throughout the year the women and girls have been offered the water of eternal life, but so sparingly do they drink that the transformation comes slowly.

A Hindu mother became interested in the progress of her daughter, who was reading in our school, and who continued her
studies after leaving the school for a year or so, when she was called from this world.

The mother, who was most indifferent at first, and really annoyed, still allowed us to drop into the house occasionally, became more and more interested in Christ's healing power, because she was a great sufferer. Gradually the antagonistic spirit move off, and she begged us to tell her the blessed stories of God's great love.

A short time ago she confessed that, though she treated us with contempt and hatred at the beginning, she had come to love Jesus Christ. She accepted Him as her Redeemer; and she even said she beheld in a vision her Lord and King; and now she reads the New Testament with an open heart.

Another high caste girl, after a course of instruction, admitted her faith in our Saviour. She outwardly confessed her faith in Christ by leaving off her caste mark. The parents, finding that their daughter was becoming influenced by the power of God, forbade her to read the Bible. Then she was given the life of Sadhu Sundar Singh and a copy of Pilgrim's Progress, which she rose in the night to read.

The parents, realizing their lack of control, married her to a staunch Hindu youth, who removed her to his home; but upon her last visit to her home she assured us of her implicit faith in Christ and her determination to study the Bible. We are waiting for the time when her eyes shall be opened, and she will openly confess her Lord and Master.

Another brief sketch of a secret follower in Kaveripak: This young mother's interest in Christ dates back to her days of study in the Hindu girls' school. Her personal interest in Christ has become a real vital help to her. When her cruel husband tormented her beyond endurance, and she would have ended her life in the well—a common custom among Hindu women—but for her thought of God's love for her. Then she began to pray for her husband, and now he allows her to read the Bible and pray, and, further, he granted to her the privilege of visiting the missionary ladies at Ranipet, which is a great concession.

There are many secret followers of our dear Lord waiting and longing for the day when they may openly confess Him whom they love.

Regularly the preaching bands go out, carrying the message of salvation to the villages round about. We are constantly meeting with those who are seeking the Way of Truth.

We are needing many intercessors to pray that the walls of Hinduism may fall, and that the Temple of the Living God may be raised on high.
Lace Class Girls in the Drama of Joseph

JOSEPH RECEIVES HIS FATHER'S BLESSING

JOSEPH BEFORE THE KING
Palmaner Zenana Work

Palmaner Zenana Report.—Miss Brown reports as follows:
Let me give one example of each of the different types of women
among whom we are working.

Interested.—In one house a group of eight or nine women
are sitting, listening with keen attention to the Gospel story.
Someone from the next house calls one of our number, and im­
patiently calls again. The mother rises with reluctance and asks,
"Will you please not tell any more till I come? I must not
lose any of it." Her friends smile and say, "Yes, yes, we will
wait, go and come."

Indifferent.—In another house I notice a woman with a
crippled hand, which dangles useless from the wrist. On inquiry,
she replied, "O, I fell and broke my wrist three years ago.
I went to the Government hospital, and the Indian doctor told
me to bring two yards of new cloth. Where was I to get it?
So I let it alone."

"So you were willing to lose the use of your hand for the
lack of two yards of cloth?" I asked. To that came the
answer, "So long as I have one hand I can get along."

There are so many in this sad state of mind—utterly indif­
ferent to what is or what may be!

Superstitions.—We were gathered in the sunny courtyard of
one of our good friends where the neighbours love to come,
peacefully talking together, when suddenly one of the group rose,
shook out her cloth and poured forth a torrent of abuse at the
others. They sat unmoved and listened calmly, while I tried
in vain to discover what it was all about. At last the one next
to me explained that our hostess had sneezed suddenly, just once,
thereby bringing down the wrath of the gods and untold evil on
the family of her friend, who had just arranged for the marriage
of her daughter. Now a sacrifice must be made at the temple,
and a money offering given to the priest, in order to avert the
evil.

Arni Women's Work

From Mrs. Farrar we hear: Another year has gone by, bring­
ing around once more the time for writing reports. One is at
a loss to know what to write, for there are no great numbers of
those who have taken a stand for Christ. We know that good
work has been done, the seed has been sown, and we believe that
it has not been in vain.

The two Hindu girls' schools are holding their own, in spite
of the competition of the rival schools. We have a capable staff
of teachers, who are really interested in their work. It is through
these schools that we have a point of contact with the Hindu
homes, for we keep in touch with the former students when they in turn send their children to us to learn "the way, the truth and the life."

Our three Bible-women have been faithful in their work, and it is a pleasure to go with them and hear the Gospel stories repeated in quaint idiom by their Hindu friends. One such learner says: "Every night and morning I sit quietly and pray to Him only. The children and others in the family mock me and make such disturbance, but I pay no attention to them." Others tell of the help and comfort they have received from Christ, the one true God.

**Vellore Zenana Work**

Mrs. Peter writes: There are eleven Bible-women, working in as many different parts of Vellore, each having an average of forty houses, making a total of 440 homes in which they visit. They have done most appreciable work, and are always ready to help in any way they can.

One woman was much touched by the story of Christ washing the disciples' feet. There had been quarrelling and trouble between her and her daughter-in-law.

In another Hindu home the family was convinced that their superstitious belief in being possessed by gods was wrong. Being certain that their sick child was possessed by a god (or a devil), who was causing the child's illness, they had spent vast sums in visiting temples and in giving alms, in the vain effort to appease the anger of the god. At last the parents were persuaded by their friend, the Bible-woman, to take the child to the Mission hospital, where she was speedily restored to health, after which the family renounced their superstitious beliefs.

**In the Hospital.**—Besides the eleven women who visit in the Hindu and Muhammadan homes, there is one zenana worker who goes daily to the hospital to talk to the patients in the wards. This work has the helpful supervision of Miss A. E. Hancock.

A new dispensary has been opened in the centre of the non-Christian community, and here, as well as at the hospital, morning prayers are conducted.

Twice a month, at least, the villages near Vellore have been visited, and during the Evangelistic Campaign 50 of the women of the Vellore Church rose at five in the morning, and went out to give the message of love and Christ's invitation to come unto Him.

**Women's Social Service Society.**—We quote Miss Hancock:

It was with regret that we were obliged to move from the building on Reservoir road. The Municipality bought it for a school for boys. We had to go into the house where this
school was held before, for a short time, but as it was not a convenient place we moved again. In many ways we like the present place, but we are looking forward to our own building, where we can have a larger central room for our meetings and lectures. The plot of land asked for from the Municipality has been granted, and we are hoping we can soon commence to build.

Though again I can report no gain in regular pupils, the society is becoming more and more a centre of attraction and interest, and we trust of Christian influence to the Hindu women, as well as a meeting place for the Christian women, a place where we can all get together and plan for the best good of the society. All our lectures and meetings are well attended. During Campaign Week, under the auspices of this society, we held a kalachebam in a new school in Sullivanpet (a part of Vellore). It is not a Mission school, but the Municipal Chairman readily gave us permission to hold the meeting. Later we held meetings in the Circarmundy Street Hindu Girls' School, and in the Velapadi Hindu Girls' School, but centres being so far from our W.S.S.S. that few, if any, of the women in those districts ever attended the meeting held at W.S.S.S. Some of our Christian women have gone to other places to speak on social service and other subjects, and are thus giving to others the benefit and help that they have received from the lectures and meetings held in our society.

Our Christmas tree and entertainment was held at the Mission Compound. At the close of a meeting, early in December, I told the women present of our wish to give them a Christmas treat, but I said, "This room is too small, where can we have it?" One woman immediately said, "At your bungalow." Thus the matter was decided.

The Medical School ambulance car was borrowed, and fully 150 Hindu women came to the Christmas tree, which was put up out on the tennis court. We all sat around it on the ground, or on chairs and benches, and the beautiful Christmas story was read from God's book. After that the children of the Children's Home gave a kalachebam of the angels appearing to the shepherds, and the birth of Christ. It was very well done, and made the lesson which was read seem more real to the Hindu women, and they listened most attentively. They were also very interested in the orphan children, and asked several questions about them. The tree was prettily decorated, a picture card, bag of sweets, plantains and pansubari were distributed to all, and also a tiny doll was given to the little children present.

It is a real joy and pleasure that our Hindu sisters are so friendly, so responsive to all our advances.
May the spirit of Christ Himself direct and lead us in all our "goings in and out" among them.

Vellore Jail.—Mrs. Cornelius writes:
Three miles out from the town lies the big compound, with its many buildings and workshops, where are housed the 1,767 men and 127 women at present in the jail. It is the women with whom we are especially concerned, and to work among them the Lord has chosen Miss Hancock and myself.

Many think that what they have done was not sin, but that the will of God has brought them to jail! When I stand in front of these strong young women who have neglected their duties at home, my heart aches to think of the deserted and motherless children. Once I gave a special lecture on this subject. I took a picture roll, in which there was a mother bird feeding her young ones in the nest. I showed the difference between the bird’s love and their love, the bird’s interest and their interest. They were put to shame, because they had not as much sense as the mother bird had. Many shed tears and prayed to God to give them real love and sympathy towards their families.

At Christmas time we spoke about the birth of Jesus. They were glad to know that a Saviour was born to forgive them all their crimes and sins. Many of them were village women, and when I told them that the good news of Jesus’ birth was first given to the village shepherds, those who belonged to that caste were very proud to hear it.

We pray that the Lord will bless our work among these women, and bring them into His fold some day.

Zenana Work in Tindivanam, 1922

From Miss Noordyk comes the report:

The zenana work has been carried on by our two Bible-women most faithfully during the past year. On my occasional visits there I have been very much impressed by their earnest endeavour to instruct their Hindu sisters in the way of peace and happiness. It is such a pleasure to listen to these Hindu women as they recite the Bible stories. "Amma, I do not have a good memory," is so often their plea if they do not remember the story in all its details. And no wonder, since many of them are not able to read for themselves. Instruction is given in seventy homes, among nine different castes, including Brahmans and dancing girls.

One of the Bible-women tells of a family living near her, in which the members did not live in peace among themselves. "The husband is a drunkard," she says, and they were experts in quarrelling. It was their daily custom to speak evil words. The people who live around them were ashamed to listen to their words. "Many times, both night and day, have I gone there
to admonish them, speaking of the patience of the Saviour, and now we do not have any more quarrelling in our street, and they go out every day earning their daily bread.”

The other Bible-women speaks of the “faith in our Saviour” which the Hindu women have, and which to us who visit them only occasionally is not always evident. We realize how hard it is for them to openly confess Christ, and to renounce their former life and family connections, and trust that many of them are, though not openly, nevertheless sincere believers in our Lord and Saviour.

**Hindu Girls’ School, Punganur**

Miss S. Te Winkel sends the following:

> “We have not wings, we cannot soar,
> But we have feet to scale and climb
> By slow degrees, by more and more,
> The cloudy summits of our time.”

It is November, so we have almost reached the cloudy summits of 1922. The last stiff bit of the climb will doubtless leave us in a state bordering on apoplexy—purple faced and panting! So, before the final scramble, we sit down to get our breath and to look back over the path we have travelled. There have been dark valleys of depression, and other times when we have been almost overwhelmed by the deadly miasma of sin and impunity around us. Sometimes the path has been hard to find, or rough and thorny; but on the whole it has been a pleasant journey. All along the way we have had the companionship of friends journeying with us, and frequently we have overtaken others, straying like lost sheep on the hillsides, weary and footsore. We have tried to show them the right path, and to cheer them with the good words of our Guide.

One of the thorny places we found hard to cross was when, because of lack of funds, we had to close our Hindu girls’ schools and Sunday schools in Madanapalle and Vayalpad. We pray for those little travellers who once were pupils in those schools, that, wherever their paths go winding up the mountain sides, they will remember the rules of our Guide as they were taught them in our schools.

On all sides of the road there are villages so well camouflaged with their mud walls and thatched roofs that one not familiar with an Indian landscape would miss seeing them altogether. To visit such villages we have taken two tours—the first lasting ten days, packed full each one with thrill and shudders. The second was taken during monsoon time, when the rains turned us back after we had been out only three days. We then travelled back ten miles to Punganur, and camped three days in
the unoccupied Mission bungalow, where we could keep dry during showers and go out for evangelistic work near by between showers.

In my report last year I made mention of a poor widow, whose only son had left home and from whom no word had come for many months. We wrote many letters, trying to get some trace of the wanderer. At last we told the mother we did not know what else to do, but bade her not give up praying, as the Father in heaven surely knew where the young man was, and could bring him home if it was best. Her faith has been rewarded, and the young man has returned. He has a strange tale to tell, of troubles for which he was not to blame (so he says), but because of which he, with other coolies on the estate where he was employed, were imprisoned. Only recently he was released and sent home. Great is the gratitude of that family, and the mother does not hesitate to testify to her friends that her son was sent back in answer to her prayers. "Day and night I prayed, and God has answered my prayers. I shall always praise Him." She and her daughters have been earnest listeners for some time. One day she said to me, "In my village I have many friends and connections who have never heard this teaching. I try to tell it to them, but they say, 'We cannot understand.' Will you not come with me there some day and tell them too?" So, one morning she guided three of the Bible-women and me to that village, where, with the aid of the big Sunday school pictures, we told the good tidings of great joy to a large company of listeners. As we were about to depart one of the women in the crowd said, "Amma! Will you not come to my village some day? It is much larger than this. My people there have not heard the teaching." We readily promised to go, but have not yet found opportunity to do so.

Nearly everyone we speak to agrees that caste and idol worship are wrong; and we hope that when the children of this generation have reached manhood and womanhood they will come out boldly in large numbers as professed followers of the one true God, made manifest in Jesus Christ, our Saviour and theirs.

_Hindu Girls' Schools, Vellore_

Mrs. Hekhuis writes: The offer that the Mission made to the Municipality, asking it to take over the school, received no definite reply to date, although news has been received that the matter is still under consideration. But if the school is given over, it has been definitely said it will not be run on the same lines nor as efficient a basis as it is to-day. This has evidently accounted for the large increase in attendance at this
school, and the work continues to meet with the general approval of the department. This is the Arasamaram School, and we rejoice at its prosperity, for we count upon it as the nucleus of the combined school, that will be erected, we hope, within a few years, in connection with the work of the Women's Social Service. And, in passing, it is pleasing to note that Government has been pleased to assign a plot of ground, and the Municipality another plot, to be used for the scheme referred to, viz. the Hindu Girls' School and the Social Service Society.

Another school, the Circarmundy, however, has almost the opposite tale to tell. Surrounded by rival schools and suffering under the withdrawals to other schools, on a basis of persuasion by the teachers or on account of the fees that are asked for in the school, the attendance has dropped considerably. It is especially true that the introduction of free education in the Municipal girls' schools and compulsory free education in boys' schools has created a prejudice against the school where fees are asked. The matter is being taken up with the department, and it is hoped that compensation for the fees foregone will be given, and then the girls will return to the school in most instances. The teachers, however, in this school have this year had considerable sick leave, and that has handicapped the work also.

The third school, Vellapadi, continues to do its quiet, but good work, notwithstanding the poor accommodations. The headmistress and her assistants are working earnestly to keep the school to its best, and their work is certainly appreciated. For a time the rival schools threatened, but the storm has passed, and it is now regular but quiet work.

Arcot, Walajah and Kaveripak Hindu Girls' Schools

Mrs. Van Vranken tells us: Mrs. Honegger gave over these schools to me the first of the year. Each of the schools has done faithful work. The records and the Inspector's reports speak for themselves, and to us are very pleasant reading!

I have tried to create enthusiasm among the teachers by reviving a Teachers' Association, which is held monthly at the bungalow. We have together drawn up a programme for all of next year, including model lessons and the correct keeping of notes. We are giving a prize for the best and neatest notebook, being sure that this will stimulate greater interest.

The chief discouragement is that the children do not come more regularly. Festivals and Hindu ceremonies take first place, and attending school second. Every day the teachers must go out and gather in their small charge. But even so there are many encouraging features. Bible lessons are a part of the daily curriculum, as well as reading, writing, arithmetic and
sewing. The Brahmans themselves recognize the merit of our schools, and one Government inspector's son, the headmaster of a rival school, after a visit to ours, told him to model his after it!

**Tindivanam Hindu Girls' Schools**

Mr. W. T. Scudder writes: At the last meeting of the Mission, it was suggested that we consider the closing of one, or both, the Hindu girls' schools in the Tindivanam field. It was impossible to consider closing the school in Tindi itself, as the Christian girls from the boarding school attend there. This school is not a costly one, rupees 300 will cover the running charges; something extra will be needed for repairs. Is it worthwhile to close a school with so large a sphere of influence in the town, for the sake of saving Rs. 300? The Sunday school held here is an interesting one, though the attendance is not large.

In December, the girls at their prize-giving rendered a little play, which was a great credit to them. In spite of determined opposition from the Hindu community, led by a disgruntled former Hindu teacher, the school has now a daily average attendance of 70.

**Wandiwash School**

We were asked to close this school, and the matter was considered very carefully by the committee. The Hindus in Wandiwash are very antagonistic to all forms of Christian work, and we feel that this school is the only means we have of reaching that community. We would ask for more time before definitely deciding to close the school or to pass it over to other hands.
CHAPTER IX

THE STATISTICS

The presence of so many minus signs in the statistical tables this year might seem to indicate that our work has been going backward instead of forward during 1922. But a perusal of the foregoing Report will show that much good work has been done, even though it does not show itself in figures. For some time it has been felt that our totals contained much dead wood, and this year the rolls were carefully revised, and such persons as had been absent from the villages for two years or more, and such among those known as "unbaptized adherents" who had ceased to show interest, were removed from the lists. In the Arni field the Polur taluk was passed over to the Danish Mission, which also accounts for some of the decrease. About 2,074 were received in various ways during the year, but as our total community is 2,029 less than last year, it may be seen how deeply the knife was applied. It is not pleasant to report a decreased condition when growth is the ideal, but we feel that our figures now show conditions as they are. It is interesting that, in spite of the decrease in numbers, the amount given for church and benevolent purposes has increased by Rs. 1,146. The amount of receipts also in Table IV, A, has increased, as reported, by over Rs. 13,500, and in Table IV, B, by Rs. 1,386, and medical fees shows an increase of Rs. 3,950.

As pointed out last year, the army of 10,700 known as baptized non-communicants, though nearly 500 less than last year, is a distinct challenge to our ability as true soul winners. It may be easy to secure candidates for baptism, but it seems a more difficult task to bring them on to the real step of full surrender and consecration to Jesus Christ, and here it seems is where our statistics seem to point out to us a weak spot in our work.

Table VII also shows where we might well reform. The figures show that we sold 148 less Bibles and Testaments than the year previous, and 861 less portions. Surely here is a field where all may work. When the spoken word fails of its purpose, the written word may secure hearing. Do not our statistics show that our aim is in some instances low? We are gaining in the direction we strive hardest. Non-baptized adherents, larger income, in money, etc. But the gains that count for the higher realms seem to be lacking. The former are good, but the latter are better. Let us aim for the highest, and in gaining that we shall gain all.
<table>
<thead>
<tr>
<th>Names of Stations</th>
<th>Arni</th>
<th>Chittoor</th>
<th>Katpadi</th>
<th>Madanapalle</th>
<th>Punganur</th>
<th>Palmaner</th>
<th>Rambettai</th>
<th>Tindivanam</th>
<th>Vellore</th>
<th>Total for 1922</th>
<th>Total last year</th>
<th>Gain or Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fields—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Area in square miles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Population</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Villages with Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Community</td>
<td>1409</td>
<td>2920</td>
<td>2612</td>
<td>1580</td>
<td>231</td>
<td>150</td>
<td>4629</td>
<td>3241</td>
<td>3829</td>
<td>20601</td>
<td>22630</td>
<td>— 8</td>
</tr>
<tr>
<td>Force—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Opened as a Missionary Residence in</td>
<td>1856</td>
<td>1854</td>
<td>1892</td>
<td>1865</td>
<td>1909</td>
<td>1860</td>
<td>1853</td>
<td>1868</td>
<td>1855</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained Missionaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unordained Missionaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wives of Missionaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lady Missionaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL ON THE FIELD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionaries on Furlough</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL MISSIONARIES</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign Staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglo-Indian Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian Missionaries, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained Indian Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unordained Indian Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female Indian Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christian Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL OF INDIAN WORKERS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* This Table is intended to include the whole Force—Evangelistic, Congregational, Educational, Industrial, Medical, etc. Subsequent tables have details of their particular class. But this table is to present a summary of the whole Force.
<table>
<thead>
<tr>
<th>TABLE III—THE CHURCHES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number of Affiliated Village Congregations</strong></td>
</tr>
<tr>
<td><strong>Number of Families</strong></td>
</tr>
<tr>
<td><strong>Total Contributions by others</strong></td>
</tr>
<tr>
<td><strong>Expenditures</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>NORTHERN CIRCLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF CONGREGATIONS</strong></td>
</tr>
<tr>
<td><strong>TOTAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>EXPENDITURES</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>EASTERN CIRCLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF CONGREGATIONS</strong></td>
</tr>
<tr>
<td><strong>TOTAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>EXPENDITURES</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>CENTRAL CIRCLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF CONGREGATIONS</strong></td>
</tr>
<tr>
<td><strong>TOTAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>EXPENDITURES</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>WESTERN CIRCLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF CONGREGATIONS</strong></td>
</tr>
<tr>
<td><strong>TOTAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>EXPENDITURES</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>SOUTHERN CIRCLE</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF CONGREGATIONS</strong></td>
</tr>
<tr>
<td><strong>TOTAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>EXPENDITURES</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Date of Organization</strong></th>
<th><strong>Pastor’s Name</strong></th>
<th><strong>Number of Affiliated Village Congregations</strong></th>
<th><strong>Number of Families</strong></th>
<th><strong>Total Contributions by others</strong></th>
<th><strong>Expenditures</strong></th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rev. J. J. S. T.</td>
<td><strong>34</strong></td>
<td><strong>6</strong></td>
<td><strong>3</strong></td>
<td><strong>Rs. 154</strong></td>
<td><strong>258</strong></td>
</tr>
<tr>
<td></td>
<td>Rev. J. J. Rev. J. C.</td>
<td><strong>1391</strong></td>
<td><strong>26</strong></td>
<td><strong>6</strong></td>
<td><strong>Rs. 154</strong></td>
<td><strong>258</strong></td>
</tr>
<tr>
<td></td>
<td>Rev. J. J. Rev. J. C.</td>
<td><strong>1391</strong></td>
<td><strong>26</strong></td>
<td><strong>6</strong></td>
<td><strong>Rs. 154</strong></td>
<td><strong>258</strong></td>
</tr>
<tr>
<td>Names of Stations</td>
<td>Arni</td>
<td>Chittoor</td>
<td>Katpadi</td>
<td>Madanapalle</td>
<td>Pungunnur</td>
<td>Palmaner</td>
</tr>
<tr>
<td>-------------------------</td>
<td>------</td>
<td>----------</td>
<td>---------</td>
<td>-------------</td>
<td>-----------</td>
<td>----------</td>
</tr>
<tr>
<td>Theological Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Normal Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher Elementary Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lower Elementary Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindu Girls' Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers in this year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institutions in this year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers in this year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst. in this year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Students, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Students this year</td>
<td>364</td>
<td>165</td>
<td>695</td>
<td>85</td>
<td>677</td>
<td>800</td>
</tr>
<tr>
<td>Hostels or Boarding Departments</td>
<td>121</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Boarders in above, M.</td>
<td>56</td>
<td>76</td>
<td>76</td>
<td>76</td>
<td>76</td>
<td>76</td>
</tr>
<tr>
<td>Non-Christians</td>
<td>139</td>
<td>140</td>
<td>175</td>
<td>175</td>
<td>175</td>
<td>175</td>
</tr>
<tr>
<td>Tuition Fees</td>
<td>5769</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boarding Fees</td>
<td>616</td>
<td>131</td>
<td>142</td>
<td>142</td>
<td>142</td>
<td>142</td>
</tr>
<tr>
<td>Grants, Teaching</td>
<td>2631</td>
<td>1336</td>
<td>1736</td>
<td>1736</td>
<td>1736</td>
<td>1736</td>
</tr>
<tr>
<td>Non-Teaching</td>
<td>1496</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Receipts, Rupees</td>
<td>3247</td>
<td>3935</td>
<td>327</td>
<td>16325</td>
<td>16325</td>
<td>16325</td>
</tr>
<tr>
<td>NAMES OF STATIONS</td>
<td>Aru</td>
<td>Chittoor</td>
<td>Katpadi</td>
<td>Madapalle</td>
<td>Madhupur &amp; B. K.</td>
<td>Pungam</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----</td>
<td>----------</td>
<td>---------</td>
<td>-----------</td>
<td>------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Evangelistic Stations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordained Evangelists</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unordained Evangelists</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Places</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Addresses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Hearsers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MENT'S WORK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WOEWS WORK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PREDING WORK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Bible-women</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Different Houses where Instruction given</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Individuals under Systematic Instruction</td>
<td>85</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Times Instruction given</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Places</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. of Addresses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. of Hearsers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Northern Circle</td>
<td>Eastern Circle</td>
<td>Central Circle</td>
<td>Western Circle</td>
<td>Southern Circle</td>
<td>Total for 1922</td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------</td>
<td>----------------</td>
<td>----------------</td>
<td>----------------</td>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td><strong>Higher Elementary</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Schools</td>
<td>28</td>
<td>37</td>
<td>18</td>
<td>76</td>
<td>49</td>
<td>208</td>
</tr>
<tr>
<td>Number of Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lower Elementary</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>908</td>
</tr>
<tr>
<td>Number of Schools</td>
<td>42</td>
<td>45</td>
<td>27</td>
<td>103</td>
<td>62</td>
<td>279</td>
</tr>
<tr>
<td>Number of Teachers</td>
<td>78</td>
<td>306</td>
<td>147</td>
<td>414</td>
<td>242</td>
<td>1187</td>
</tr>
<tr>
<td>Students: Christians, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Teachers in Christians, M.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institutions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Teachers, this year</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Students, this year</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuition Fees</td>
<td>146</td>
<td>134</td>
<td>52</td>
<td>292</td>
<td>96</td>
<td>623</td>
</tr>
<tr>
<td>Grants, Teaching</td>
<td>2547</td>
<td>2940</td>
<td>2074</td>
<td>7648</td>
<td>3420</td>
<td>18629</td>
</tr>
<tr>
<td>Do. Building, Furniture, Apparatus, Special, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Receipts Rs.</td>
<td>2693</td>
<td>2940</td>
<td>2153</td>
<td>7717</td>
<td>3487</td>
<td>18990</td>
</tr>
</tbody>
</table>
**TABLE V—INDUSTRIAL WORK**

<table>
<thead>
<tr>
<th>INSTITUTIONS</th>
<th>FORCE</th>
<th>STUDENTS</th>
<th>RECEIPTS</th>
<th>EXPENDITURE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Teachers and Masters</td>
<td>Clerks and Salaried Workmen</td>
<td>Christians</td>
<td>Non-Christian</td>
</tr>
<tr>
<td></td>
<td>Christian</td>
<td>Non-Christian</td>
<td>Arcot Mission</td>
<td>Other Missions</td>
</tr>
<tr>
<td>M—Male, F—Female</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Katpadi</td>
<td>5</td>
<td>..</td>
<td>32</td>
<td>..</td>
</tr>
<tr>
<td>Ranipettai</td>
<td>..</td>
<td>1</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Palmaner</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5</td>
<td>1</td>
<td>33</td>
<td>..</td>
</tr>
</tbody>
</table>

The monies recorded only show the gain of receipts over the cost of materials. As materials, especially in carpentry, cover a large part of the value of articles sold, this statement places these institutions in the same light as others.
TABLE VI—MEDICAL WORK

<table>
<thead>
<tr>
<th></th>
<th>Rani-pettai</th>
<th>Vellore</th>
<th>Madanapalle</th>
<th>Tindivanam</th>
<th>Punganur</th>
<th>Palmaner</th>
<th>Total for 1922</th>
<th>Total last year</th>
<th>Gain/Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospitals, General</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>for Women and Children</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Dispensaries, including those at Hospitals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Missionary Doctors (in Table I)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>M.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Nurses</td>
<td></td>
<td>1</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
<td>4</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Indian Medical Officers, M.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>F.</td>
<td></td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Hospital Assistants</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Compounders, Trained</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>in Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Nurses, Trained</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>12</td>
<td>47</td>
<td>35</td>
</tr>
<tr>
<td>in Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>34</td>
<td>34</td>
<td>1</td>
</tr>
<tr>
<td>Beds</td>
<td>50</td>
<td>61</td>
<td>42</td>
<td>2</td>
<td></td>
<td></td>
<td>155</td>
<td>159</td>
<td>4</td>
</tr>
<tr>
<td>In-patients (New Cases)</td>
<td>986</td>
<td>1343</td>
<td>558</td>
<td>13</td>
<td></td>
<td></td>
<td>2900</td>
<td>2905</td>
<td>5</td>
</tr>
<tr>
<td>Out-patients (New Cases)</td>
<td>13287</td>
<td>21252</td>
<td>10728</td>
<td>1662</td>
<td></td>
<td></td>
<td>46929</td>
<td>46647</td>
<td>282</td>
</tr>
<tr>
<td>Total Treatments this year</td>
<td>28315</td>
<td>38774</td>
<td>28264</td>
<td>4719</td>
<td></td>
<td></td>
<td>100072</td>
<td>109120</td>
<td>9048</td>
</tr>
<tr>
<td>Operations, Major</td>
<td>223</td>
<td>305</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td>535</td>
<td>584</td>
<td>49</td>
</tr>
<tr>
<td>Minor</td>
<td>999</td>
<td>1269</td>
<td>134</td>
<td>95</td>
<td></td>
<td></td>
<td>2497</td>
<td>2524</td>
<td>27</td>
</tr>
<tr>
<td>Obstetrical Cases</td>
<td>99</td>
<td>198</td>
<td>85</td>
<td>7</td>
<td></td>
<td></td>
<td>389</td>
<td>409</td>
<td>20</td>
</tr>
<tr>
<td>Visits to Homes</td>
<td>414</td>
<td>1528</td>
<td>363</td>
<td>123</td>
<td></td>
<td></td>
<td>2428</td>
<td>3083</td>
<td>655</td>
</tr>
<tr>
<td>By Doctors</td>
<td>262</td>
<td>603</td>
<td>218</td>
<td></td>
<td></td>
<td></td>
<td>1083</td>
<td>1936</td>
<td>853</td>
</tr>
<tr>
<td>By Assistants</td>
<td>152</td>
<td>925</td>
<td>145</td>
<td>123</td>
<td></td>
<td></td>
<td>1345</td>
<td>1147</td>
<td>198</td>
</tr>
</tbody>
</table>

Receipts: Rupees 8226 12914 6681 170 = 27991 24037 +3954 89618
TABLE VII.—LITERATURE

<table>
<thead>
<tr>
<th>Names of Stations</th>
<th>Arni</th>
<th>Chittoor</th>
<th>Katpadi</th>
<th>Madanapalle</th>
<th>Burakaylakota</th>
<th>Palmaner</th>
<th>Punganur</th>
<th>Rani peppil</th>
<th>Tirdivanam</th>
<th>Vellore</th>
<th>Total for 1922</th>
<th>Total last year</th>
<th>Gain or Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Given</td>
<td>29</td>
<td>105</td>
<td>6</td>
<td></td>
<td></td>
<td>42</td>
<td>47</td>
<td>42</td>
<td>229</td>
<td>377</td>
<td>148</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Sold</td>
<td>86</td>
<td>1372</td>
<td>428</td>
<td>368</td>
<td>378</td>
<td>200</td>
<td>454</td>
<td>155</td>
<td>766</td>
<td>4187</td>
<td>5048</td>
<td>-861</td>
<td></td>
</tr>
<tr>
<td>Scripture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Given</td>
<td>21</td>
<td>138</td>
<td>15</td>
<td>50</td>
<td>1</td>
<td>50</td>
<td>53</td>
<td>328</td>
<td>271</td>
<td>+58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sold</td>
<td>86</td>
<td>1372</td>
<td>428</td>
<td>368</td>
<td>378</td>
<td>200</td>
<td>454</td>
<td>155</td>
<td>766</td>
<td>4187</td>
<td>5048</td>
<td>-861</td>
<td></td>
</tr>
<tr>
<td>Portions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Received on Scriptures</td>
<td>Rs. 19</td>
<td>Rs.140</td>
<td>Rs. 22</td>
<td>Rs. 6</td>
<td>Rs. 3</td>
<td>Rs. 38</td>
<td>Rs. 80</td>
<td>Rs. 314</td>
<td>Rs. 305</td>
<td>+ Rs. 9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious Books</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Given</td>
<td>38</td>
<td>47</td>
<td>50</td>
<td>25</td>
<td>200</td>
<td>360</td>
<td>303</td>
<td>+57</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and Tracts</td>
<td>35</td>
<td></td>
<td>27</td>
<td>150</td>
<td>50</td>
<td>210</td>
<td>474</td>
<td>388</td>
<td>+86</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Received on above</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Handbills distributed</td>
<td>1500</td>
<td>738</td>
<td>300</td>
<td>8800</td>
<td>2853</td>
<td>2653</td>
<td>2500</td>
<td>19733</td>
<td>9544</td>
<td>850</td>
<td>49471</td>
<td>51930</td>
<td>-2459</td>
</tr>
</tbody>
</table>
Printed at the Wesleyan Mission Press, 
Mysore City.