Ninetieth Annual Report
of the
Ceylon Mission
of the
American Board
1905

Prepared by Mrs. G. G. Brown

TELLIPPALAI
American Ceylon Mission Press
1906
SOME OF THE MISSIONARIES WORKING IN JAFFNA.
The Missionaries, Pastors and Pastors' wives of the three Missions, American, English Church and English Wesleyan, are accustomed to meet once in six months for conference, prayer and dinner together.

The photograph opposite was taken at such a meeting, on December 4, 1905, at Chavakkachcheri.
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Introductory

We will perhaps give a truer understanding of the work and extent of our Mission by presenting a comprehensive view of the religious condition of the whole population of Jaffna District, and a brief mention of the work done by other Missions besides our own.

From the Census for 1901 for Jaffna District:

Area in square miles 1,265
No. of towns 1
" " villages 262
" " occupied houses 55,051
" " families 67,284
Whole population 300,851
No. of Europeans 110

The same Census shows us that the
Hindus or Sivites number 265,896
Mohammedans " 3,188
Buddhists " 107
Roman Catholics " 27,161
Church of England " 1,286
Wesleyan Methodists " 864
Congregationalists " 2,243
Presbyterians " 77
Other Christians " 29
Total pop. 300,851

The whole number of Protestant Christians in Jaffna is 4,499 of which one half belong to the American Mission community. The English Church, English Wesleyans and a few scattering ones make up the rest.

The three Missions work harmoniously side by side, having years ago divided the field so as not to overlap too much. The English Church and Wesleyans both work in the town of Jaffna (pop. 45,659). The Church
alone at Copay, Nellore, and Pallai; the Wesleyans alone at Pt. Pedro (the second most important port of the Peninsula) and at Puttur. All the rest of the Peninsula is the American Mission field. A few more statistics* may be of interest.

<table>
<thead>
<tr>
<th>Date of organization in Jaffna Missionaries in Jaffna at the close of 1905, including College professors.</th>
<th>English Wes.</th>
<th>Am. Mission</th>
<th>Church of Eng.</th>
<th>Tot</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>1813</td>
<td>1816</td>
<td>1819</td>
<td></td>
</tr>
<tr>
<td>Wives</td>
<td>12</td>
<td>14</td>
<td>8</td>
<td>34</td>
</tr>
<tr>
<td>Single ladies</td>
<td>4</td>
<td>7</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Single ladies</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Churches</td>
<td>5</td>
<td>18</td>
<td>5</td>
<td>29</td>
</tr>
<tr>
<td>Ordained pastors</td>
<td>6</td>
<td>10</td>
<td>5</td>
<td>22</td>
</tr>
<tr>
<td>Unordained catechists</td>
<td>4</td>
<td>23</td>
<td>-</td>
<td>27</td>
</tr>
<tr>
<td>Collegiate institutions</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Standard of examination for which these colleges prepare F.A. B.A. Cambridge Local.</th>
<th>Normal Training schools</th>
<th>Vernacular or Anglo-vernacular boarding schools for girls</th>
<th>English schools, boys' or mixed</th>
<th>English schools for girls</th>
<th>Village vernacular schools</th>
<th>Industrial school</th>
<th>Hospitals</th>
<th>Biblewomen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Normal Training schools</td>
<td></td>
<td>Vernacular or Anglo-vernacular boarding schools for girls</td>
<td>English schools, boys' or mixed</td>
<td>English schools for girls</td>
<td>Village vernacular schools</td>
<td>Industrial school</td>
<td>Hospitals</td>
<td>Biblewomen</td>
</tr>
</tbody>
</table>

| F.A. B.A. Cambridge Local.                     | Normal Training schools | Vernacular or Anglo-vernacular boarding schools for girls | English schools, boys' or mixed | English schools for girls   | Village vernacular schools | Industrial school | Hospitals | Biblewomen |

| F.A. B.A. Cambridge Local.                     | Normal Training schools | Vernacular or Anglo-vernacular boarding schools for girls | English schools, boys' or mixed | English schools for girls   | Village vernacular schools | Industrial school | Hospitals | Biblewomen |

The Roman Catholics have a College, a Training school, an Industrial school for boys, three convents for girls [one of them industrial], one other English school and 48 village vernacular schools.

Under Sivite management are two Colleges, eight English schools and 38 village vernacular schools. Under private Christian management, two English schools and two vernacular schools.

For Jaffna District the following table gives details of the school population taken from Government Reports for *1904:

*Where statistics for 1905 are not yet published, those for 1904 are given.
<table>
<thead>
<tr>
<th>Description</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of boys of school going age</td>
<td>-</td>
<td>-</td>
<td>22,441</td>
</tr>
<tr>
<td>&quot; girls &quot; &quot; &quot;</td>
<td>-</td>
<td>-</td>
<td>22,745</td>
</tr>
<tr>
<td>&quot; boys on the lists</td>
<td>-</td>
<td>-</td>
<td>19,814</td>
</tr>
<tr>
<td>&quot; girls &quot; &quot;</td>
<td>-</td>
<td>-</td>
<td>7,127</td>
</tr>
<tr>
<td>Whole number of children in school</td>
<td>-</td>
<td>-</td>
<td>26,941</td>
</tr>
<tr>
<td>&quot; &quot; schools</td>
<td>-</td>
<td>-</td>
<td>343</td>
</tr>
<tr>
<td>Grants paid by Government</td>
<td>-</td>
<td>-</td>
<td>Rs. 117,593</td>
</tr>
</tbody>
</table>
The Workers

Missionaries

Rev. John and Mrs. Bicknell, after a three years’ term of service in Jaffna College, during which they won the esteem and love of all the community, missionary and native, returned to America in August on account of Mrs. Bicknell’s health. During a part of 1904 in the absence of Mr. Hastings and Mr. Hitchcock, Mr. Bicknell held the place of Principal pro tem and fulfilled the duties of that office with much vigor and efficiency.

Rev. G. G. and Mrs. Brown on account of Mr. Brown’s health were obliged to remain at the hills of S. India for a period of four and a half months. After their return on the 1st of August, they occupied the Chavakachcheri mission house which had been closed most of the time since the departure of the Misses Leitch nine years ago.

Dr. Isabel H. Curr after a term of service covering eight and a half years, in August closed Inuvil hospital and went home to Scotland on furlough. Her work has been greatly appreciated not only by the Christian community but by the Sivites as well. Her professional skill and her great kindness of heart have alike commanded their highest respect and love.

Rev. J. H. and Mrs. Dickson call the past year “the most strenuous of our life in Ceylon”, bearing the burden of station work of others in their absence in addition to their own departments. On Oct. 27th a second daughter, Florence, was born to them.

Mr. L. B. and Mrs. Fritts came the last of Oct. to join the staff of Jaffna College. Mr. Fritts enters upon his work of teaching with vigor and zeal, well equipped for his position.

Rev R. C. and Mrs. Hastings remain in U. S. A another year on furlough, owing to Mrs. Hastings’s poor health.
Mr. W E. and Mrs. Hitchcock have continued at their post at Jaffna College. Mr. Hitchcock has had the responsibility of Principal in the absence of Mr. Hastings, and has also had charge of the general mission work of Vaddukkoddai station with the management of thirty-five schools. Mrs. Hitchcock superintends the Biblewomen of that station, teaches a class in College and has a children's school in English.

Miss Susan R. Howland returned from furlough on the 31st of Oct. and was welcomed with great joy by the Uduvil school and community.

Miss Helen I. Root has been carrying a very large work in the sole charge of the Uduvil Girls' Boarding School with Vernacular, English, and Normal departments, with the Udupiddi Vernacular Boarding School joined with it, making a family of 205 to care for. But she calls it "a year full of God's mercy and grace, and gives thanks for health, guidance, and good courage, and the reality of God's presence in His work."

Dr. T. B. and Mrs. Scott after an absence of nearly three years from the Mission, returned Oct. 31st to take up their work at Manippay. All are deeply thankful that they are both restored to health and able to join the Mission again. Helen aged seven, Harold three and a half, and Margery two years old, are a most welcome addition to our circle.

Dr. Thos. T. Thomson, an accepted candidate of the London Miss. Soc. waiting appointment, came from Australia at the call of our Mission to take up temporarily the medical work laid down by Dr. Curr on her departure. The great skill of Dr. Thomson as physician and surgeon, together with his winning personality and whole-souled devotion to the work, have enabled him to make a place for himself in the hearts of all, and in a wonderfully short time his name was on every tongue with praise and honour.
Mr. Arthur A. Ward as Prof. of the English Language and Literature, and friend and helper of the boys in all their interests, particularly literary and athletic, has filled an important place in the life of the College community. At great inconvenience and loss to himself he has stayed in Jaffna beyond his expected term to help carry on the work in the protracted absence of Mr. Hastings and the enforced departure of Mr. Bicknell. For this he deserves great thanks.

Miss Jessie Watson assisted Miss Root a few months in Uduvil school.

Pastors.

Death of Rev. David Stickney.

On the 4th March, 1905, Rev. David Stickney was summoned home to his reward after more than fifty years of labour as catechist and pastor. Although eighty-one years of age he had kept his faculties in a remarkable degree and was still serving the Alaveddi Church as pastor at the time of his death. His longest pastorate was at Uduppiddi where he preached over thirty years and was much beloved by the people. He was the oldest of the preachers and one of the best. His genial humour and apt illustrations will long be remembered. He had partly completed a history (in Tamil) of the three Missions in Jaffna, a work for which he was peculiarly qualified by his vivid memory and great love for the old missionaries.

Rev. F. Anketell. Teaching in English school and catechetical work at Kankesanturai.

Rev. R. Bryant. Pastor of Navaly Church.
Rev. S. Eliatamby. Pastor of Uduvil Church.

Rev. H. L. Hoisington was stationed on the Island of Nainative, but, because of failing health, has retired from work.
Rev. William Joseph was teaching in Jaffna College but has recently accepted a call to become pastor of Vaddukkoddai Church beginning with 1906.

Rev. W. P. Nathanael after many years at Manippay, recently resigned that pastorate and has accepted a call of the Church at Alaveddi beginning with the new year.

Rev. Isaac Paul continues to conduct the work of the Students’ Mission at Tondi, South India.

Rev. B. H. Rice, the oldest pastor now living, after many years of faithful and honored service resigned the pastorate of the Vaddukkoddai Church and retires upon a pension.

Rev. C. M. Sanders continues his labours at Karadive.

Rev. J. M. Sanders at Atchuvely is made comfortable and happy by the erection of a new parsonage.

Rev. S. Veerakutty, Headmaster of the Tellippallai Training School, has accepted a call to become pastor of the Tellippallai Church.

Rev. C. D. Velupillai has been for some time laid aside from active work by ill health. He has now quite recovered and has been teaching at Tellippallai Training School. He is now called to the pastorate of Manippay Church.

Licensed Preachers.

Mr. S. Antho               Varany
" P. L. Christian             Uduppiddi
" C. K. Danforth             Valany
" R. Hitchcock               Chavakachcheri
" V. A. Varitamby             S. Erlaly
" E. T. Williams             Changanai

Catechists With Churches.

Mr. A. Elliot                 Usan
" C. Joshua                  Panditerippu
"C. Murugesu  
"E. Pediatamby  
"C. Ratnaser  
"S. E. Sangarapillai  
"J. Sinnatamby  
"Vathanayagam  

**Other Catechists.**

Mr. C. Arulpragasam  
"V Arulpragasam  
"S. Buell (died March. 4th)  
"S. Chinniah  
"J. Fitch  
"S. Supramaniam  
"S. Thervatasen  
"J. Vathacutty  
"Wm. Vaitilingam

**Biblewomen.**

Mrs. Charlotte Alfred  
"Laura Anderson  
"Maria Arumugam  
"Emma Arumugam  
"Anna Arunasalem  
"Martha Benjamin  
"Cairns  
"Joanna Chinnatamber  
"Edith David  
"Sophia Elliot  
"Emerson  
"Ezekiel  
"Mary Gnamamuttu M.  
"Mary Gnamamuttu K.  
"Ponnu Gnamamutto  
"Alice Hall  
"Margaret Jacob

*Those marked with the letters B. S. are entirely supported by the British and Foreign Bible Society.*
Mrs. Sarah Jacob
“James” B. S. S. Erlaly
“Joseph” Panditerippu and Inuvil
“Jane P. Kartigesu” Madduvil
“Sinnachy Kathirgamer” B. S. Kudattanai
“Emily Katherippailai” Katherippai
“Julia Katherivelu” Atchuvely
“Anna Murugesu” B. S. Nunavil
“Susan Muttu” Atchuvely and Touring
“Paripooranam” Navatkeedy
“P. Pakianather” B. S. Navalv
“E. Pediatamby” B. S. Anaikottai
“Joanna Penfold” Alaveddi
“Jane Peters” Pungudutive
“Sinnatangachy Ponnann” B. S. Navalv
“Harriet Ponnampalam” B. S. Varany
“Eliza Pounu Raymond” Alaveddi
“Elizabath Santhia” Manippay
“Sophia Sinnatangam” B. S. Varany
“Sarah Thervasakayam” B. S. Chavakachcheri
“Elizabeth Timothy” Nunavil
“E. Umier” N. Erlaly

Teachers in Higher Schools

Jaffna College.

Foreign Staff.

Rev. R. C. Hastings, M. A. (on furlough) Principal
Mr. W. E. Hitchcock, M. A. Vice-Principal
*Rev John Bicknell, B. A., B.D. Prof. of Philosophy
Mr. Arthur A. Ward, B. A. Prof. of English
*Mr. Louis B. Fritts, B.A. Prof. of Philosophy

*Part of the year
Tamil Teachers.

Mr. C. H. Cooke.

" T. P. Hudson, B. A.
" Allen Abraham, B. A.
" J. V. Chelliah, B. A.
" J. S. Kingsbury, B. A.

Rev. William Joseph.

Tellipallai Normal Training School.

Rev. Samuel Veerakutty, Head Master
Mr. Solomon Vitilingam. Asst. "
" C. M. Chinnappah. " "
" John Kathiravalu. " "
" M. S. Kandiah. " "

Uduvil Girls' Boarding School.

Vernacular and Training School.

C. S. Lyman Head Master
L. V. Clarence Master
S. K. Daniel "
Louise T. Kartigesu Mistress
Emily J. Muttu "
L. M. Kartigesu "
Lucy Miller "
Margaret Gnanapiragasem "

English School.

S. Richard Head Master
Jane Joshua Mistress
Eunice John "
Emily John "
Margaret Anderson "

Henrietta V. Kanagasapay Sewing Mistress
Mrs. Anna Arunasalem Matron
Selvetty Sinnatamby Nurse
Head Teachers of English Schools

Atchuvely, Mr. Louis S. Ponniah B.A. Two Assistants
Chavakachcheri, Mr. Percy Ropes Three "
Kankesanturai, Mr. H. V Ponniah Three "
Karadive, Mr. Samuel Rice Three "
Manippay, Central, Mr. M. Scudder. Six "
Navaly, Mr. R. N. Sapapathy Two "
Tellippalai, Mr. S. H. Taylor Three "
Uduppiddi, Mr. C. Newton Two "
Vaddukkoddai, Mr. J. P. Cooke Five "

Teachers of Vernacular Schools

Although unnamed in our list of workers, the village school teacher shall not be "unhonored and unsung" Nearly three hundred strong, he is the largest and in some respects the most important factor in the whole problem, indeed he may be called the working unit at the foundation of our whole system.

He it is who comes into daily touch with the largest number of Sivite minds, gives them their first instruction in the truths of the Christian religion, and has hold of them too at the most impressionable age. It is from the best of his pupils that the boarding schools draw fresh recruits each year, for no child, Christian or Sivite, can enter the boarding schools except by way of the village primary schools.

It is with the mothers of his school children that the Biblewoman works with most hope of success.

He is usually the head of a family and forms the rank and file of the church laymen. It is upon the tithe given from his small salary that the pastor depends mainly for support. It is he who chiefly teaches the Sunday school classes, and he forms the band of workers which the pastor leads in village evangelistic work.

A most effective way of strengthening the whole Mission would be to give large time and attention to
the intellectual and spiritual upbuilding of this class of workers.

Summary.

Whole number of teachers in Higher Schools. 32
" " English 38
" " Vernacular 269
Total. 339

Hospital Assistants

Mr. A. Curtis Asst. Physician
" J. Fitch Catechist
" A. Lyman Dispenser
" Wm. Chelliah Male Nurse
" Samuel Chinnaiah Blind Reader
Mrs. Jessie Samuel Biblewoman, & Matron
Miss. K. Muttuppillai Head Nurse
" Susan T. Howland Nurse
" Emily Thangammah "
" V Nallammah "
" Chellam L. Kanapathipillai
" Harriet Arunasalem
" Harriet Nagamuttu
Mrs. Mary Samuel Nurses in Training

Three orderlies, and L. Santia, Secular Agent at Inuvil.

Colporteurs

Mr. Gnanamuttu
" John Stickney
" Edward Venasitamby

Mission Press

Mr. C. K. Yesuthason Superintendent.
" D. V Nelson Asst. "

and 18 Printers.

In addition to the above the Mission employs eight clerks and secular agents.
Voluntary Workers

Capt. L. Robins of the Ceylon Steamship "Lady Gordon" on his bi-weekly trip around the Island, regularly spends Sunday at Kankesanturai and preaches at the English service in the afternoon, teaches in the Sunday school and helps the work in every way, exerting a great influence for good.

We are glad to say that active Christian work in the churches is not limited to those members who are in the employ of the Mission. A good number of others deserve special mention for their devoted and valuable service.

One Christian Tamil gentleman is erecting a house of worship for the Araly Church at his own expense.

Another has built a bungalow for Sunday school and religious service at a village near Navaly.

A number of Junior C. E. societies and children's meetings are kept up regularly by voluntary effort of lay Christians, notably at Vaddukkoddai, Manippay, Navaly, Uduvil and Chavakachcheri. At several places Christian women are regularly doing the work of Biblewomen without pay. Sunday school teaching and evangelistic work for Sivites in the village is largely the work of the day school teachers, but other Christians also are giving regular and faithful service in these lines.

Grand Summary.

The whole number of workers in our Mission during the year 1905 was, therefore, 19 Missionaries (including those on furlough) and 455 Tamils, a total of 474.
The Work

Supervision

Two or three minutes' walk from the missionary's bungalow would lead him, if he were seeking it, to the mud-walled, palm-thatched hut of the ordinary villager, who with the "sacred ashes" rubbed in three horizontal lines across his forehead, his bare chest and his arms, is letting his light shine for the false god Siva. The light that is in him is darkness, and how great is that darkness!

It is the sweetest pleasure of the missionary to speak directly to this man or his wife of the love of God and the way of salvation. But how rarely has he time for that pleasure! In the complex chain of workers in a highly organized mission, the missionary in his office (not "study") is as far from this humble hut as,—shall we say it—the "Priest all shaven and shorn" from the "House that Jack built" in the old nursery jingle.

When we look at the great number of native workers and the very small number of missionaries (outside the College), it is apparent at once that the work of the missionary cannot be direct preaching to the heathen, but must be supervision of this army of Tamil Christian workers.

This supervision is first pastoral, "the care of the churches, which cometh upon me daily", as Paul said. The monthly meetings with the pastors and catechists of each station, and occasional conferences with all together are formal occasions; but daily and almost hourly are informal private consultations with them on the interests of church work. This is as it should be; but another aspect of the situation demands a remedy. The very small number of ordained men to take charge of the churches leaves a heavy burden
resting on the missionary. On the east side of the peninsula there are six churches, and only one ordained pastor. Hence the missionary must attend the communion services and all other ordinances and ceremonies in five churches, three of which are fourteen to sixteen miles from his home.

The supervision which comes in the line of school management is a great task and consumes much time and nervous energy. Our large primary educational work depends for support almost entirely upon the grant-in-aid received from Government, and hence everything must conform to the rules and regulations of the Department subject to the Director of Public Instruction at Colombo. The missionary is the go-between for Director and teachers. On the one hand the correspondence is endless, much of it on trifling details which the "red tape" requires. On the other hand eternal vigilance is necessary, with a stern face and firm hand for delinquents. One missionary has seventy, another ninety teachers,—add thirty or forty more for schools of the missionary at home on furlough. It would not seem much if there were no money problem in it. But the salaries of teachers are so pitifully small, averaging $3 or $4 a month, and the cost of living is increasing all the time. Teachers continually come with the complaint, "My salary is not enough to feed my family and educate my children, what shall I do?" and the burden of it becomes almost unbearable to the missionary who would gladly give more if there were money to give. Another aspect of the money problem is given by Mr. Dickson who says of his twenty-nine Tamil day schools, "The total money grant received from Government, was $2,541 as against $133 from the American Board. Times without number we have called attention not only to the utter inadequacy of
the support given by the Board but also to the increasingly difficult position in which we are placed by the growing number of Hindu schools. This year we lost three schools because the lack of funds brought them into such a decrepit condition that they fell an easy prey to neighbouring Hindu schools that sprang up in opposition."

It is a fair question whether it is wise and worth while for the American missionaries to spend so much time and take so much trouble keeping up these hundred and twenty or more primary schools. The justification for it is the opportunity thus afforded for teaching the Bible and the foothold furnished for direct evangelistic work in the villages. If our schools were dropped others would displace them, managed and taught by the Sivites.
Evangelistic Work

The Council

The Mission Report for 1903 mentions the "adoption of a plan whereby the churches may act unitedly in all matters of common concern, through the organization of a Council with considerable authority, including the organization of churches, ordination and discipline of pastors, preachers, and catechists; settling disputes between churches, and disbursing all funds raised by the churches for general work."

This Council of the Congregational Church of Ceylon is now taking its place as a very important institution for promoting the solidarity of our churches and increasing their vigorous activity. This year the Council has taken a long step forward, in raising a fund for helping weak churches. The Mission promised that if the Council would raise Rs.200 for this object the sum should be made up to Rs.500. The money came in slowly and not quite all was actually raised; but Rs.166 was paid in before Dec. 30th.

Another step in advance was made in the preparation for a definite evangelistic campaign for 1906, choosing a pastor from their own number to be set aside for the work. From foreign sources Rs.200 was pledged on condition Rs.400 should be raised by the Tamil Christians for this evangelist. The choice of the Executive Committee fell upon Rev. S. Eliatamby, and for the year 1906 he is to leave his regular pastorate and conduct a campaign in all of the churches by turns, being supported wholly by the Council.

Other lines of effort which committees of the Council are at work upon, are, revision of the forms for church ordinances and ceremonies; planning a course of theological study in Tamil for men wishing to qualify as catechists; revising the rules for pensioning pastors, providing for the Pastor's Relief Fund, etc.
News of the Churches

Alaveddi Church sustained a great loss in the death of Rev. D. Stickney in March. He was an excellent preacher and pastor, universally beloved and honoured. Progress has been made in the plans for erection of a new church building. We have in cash or property about Rs.2,500 out of about Rs.4,000 needed for the purpose. Pastor W P Nathanael begins work here with the new year.

Atchuvaly is rejoicing in a new pastor's house, a good stone building such as ought to be provided for all our pastors. The money for its erection was the gift of Mrs. L. Mallory of New Haven, Conn. The church is also rejoicing in a year of peace after three years of violent opposition from the Sivites. Pastor Sanders writes, "In 1891 the Sivites started a rival school at Katherippai and made all kinds of opposition. While we held moonlight meetings in the villages they threw stones and made much noise to disturb us. They had regular Sivite preaching in their school bungalow and there they ridiculed Christ and the Christians.

"Now this building which was purposely built to preach against Christ, is a place we use freely to read the Bible and pray and preach Christ. Again in 1901, not only the Sivites of Atchuvaly but all the influential people of Jaffna came together with one accord and started a rival English School with the object of throwing away Christianity from Atchuvaly. Our Heavenly Father worked contrary to their object and has turned them to shame. God has done wonders in our midst in order to strengthen the faith of His people." He tells of several cases of men and women who are earnest inquirers.

Changanai Church has no parsonage, and the catechist in charge resides in Vaddukkoddai three miles distant. Consequently he cannot give proper attention to the church and village work. This is cause
of great dissatisfaction and hinders the growth of
the church.

Chavakachcheri Church has enjoyed several un-
usual privileges this year. First was the visit of the
Salvation Army with Messrs. Wm. and Edward Mather
in March; second, the three days’ convention held here
in May by the evangelists Rev. F. A. Kingsbury and Mr.
Santiago from Madura. These meetings were attend-
ed with much blessing. The Annual Meeting of the
Congregational Churches held here on Sept. 15th, was
a happy occasion for the Chavakachcheri church
as they had not entertained a “big meeting” before
for twenty-five years.

The children of this church are especially well cared
for, having three regular meetings a week led by
Miss Hensman, Mr. Arulpragasam and the pastor,
in which they learn and recite Bible texts and practise
singing and leading in prayer.

Eraly North reports a number of inquirers among
the heathen women. One of the most interesting is
the mother of a boarding school girl who died in
September. The story is given on the children’s
page. The church feud in this village has quieted
down and the work is going on more hopefully,
with special meetings for the children, the Christian
women and the Sivites.

Eraly South Church is made up largely of poor
farmers who out of their poverty and want give lib-
erally for the support of the church. A feature of
of their religious life is the daily morning Bible class
conducted at the church—a prayer meeting with a
Bible lesson for the day in the early morning before
they go to work. The members of the two churches
North and South join in moonlight meetings for
the Sivites. With the close of the year the catechist
leaves to go to the islands and Mr. John Murugesu
one of the theological class just licensed to preach, is called to the church.

Karadive. In the fifteen years that the Rev. C. M. Sanders has been a pastor here, the number of members has increased from 40 to 80, the number of Christian families from 15 to 30, the amount of church income from Rs. 300 to Rs. 900 and the amount of school grant-in-aid from Rs. 1,000 to Rs. 3,000. The conversions among Sivites number ten and among children twenty, or an average of two conversions a year. The pastor says, "No Christian worker will feel contented and easy at this result. If the true import of the injunction of our Master and Lord Jesus, "Freely have received, freely give," were clearly understood, the responsibility of these eighty Christians for the salvation of the 10,000 would be deeply felt and many souls added to His fold from year to year!" He gives instances to show that Sivites are best reached by the influence of true Christian living followed by Christian instruction.

Manippay Church is one of the oldest of our churches, organized in 1831. The pastor, Rev. W. P. Nathanael, ministers to the station church, and two catechists Mr. Pediatamby and Mr. Ratnaser have charge of the two branch churches at Anaikottai and Sandilipay respectively. The membership of the three churches is 138. The pastor Rev. W. P. Nathanael, reports several cases of special interest among the Sivites but additions to the church are only three. The usual moonlight meetings for Sivities and prayer meetings for Christians were kept up, with special classes for Christian children on Sunday afternoon. In December Mr. Nathanael after a pastorate of twenty-four years resigned the charge. With the new year Rev. C. D. Veluppillai is called to the church.

The two out-stations of Anaikottai and Sandilipay both report some active effort for the conversion of
Sivites and the regular methods for Christian nurture of the church members.

**Moolai Church** counts only five Christian families among its twenty-nine members, and these are scattered so far apart that the women cannot conveniently hold prayer meetings nor work together for their Sivite neighbours. There is no Biblewoman working here. Perhaps the most encouraging feature of the year's report is the Sunday school attendance which averages 72.

**Navaly Church** is strong and active. Rev. R. P. Bryant reports: "We hold daily meetings commencing at 6.30 p.m. in our circuit among the Christian families by turns, according to the announcement made from the pulpit every Sunday. Generally through the influence of our Christians many Sivites are invited. I am glad to say many do attend and are greatly benefitted. In addition to this, village work is carried on almost every day, visiting Sivites and speaking to them about Christ as their Saviour. Also special meetings are held in different places appointed for them.

Particular care is taken of the children. Every Sunday at 8 A. M. Mr. William Mather takes a Bible class consisting of nearly one hundred children both Christian and non-Christian. Every child is expected to repeat six verses by heart from John's Gospel. He explains the verses and does everything helpful to their spiritual growth. Besides this, about 244 children are usually gathered in four different centers and are carefully instructed on the Sunday school lesson. A Senior Bible class is conducted every Saturday morning by the pastor and the junior class is under the care of the pastor's wife. Mothers' meetings are held at four different centers every week, and a sewing meeting every Thursday afternoon. We have started two
classes for the servants. One on Sundays led by Mr. Mather and the other led by the pastor. Many servants are in the habit of praying regularly.

Nunavil Church under Mr. Jacob Sinnatamby is small but growing. The chief item of interest in the year's record is the building of a good new school house at Madduvil, two and a half miles from the church, where about fifteen of the members live. This neat stone building is the gift of Mrs. L. Mallory of New Haven, Conn. It will serve as chapel as well as school house, and Sunday school, Sunday afternoon service and prayer meetings will be held there. On its completion a dedicatory service was held when the room was crowded full. The head teacher is an active Christian, and his wife a Biblewoman.

Panditcrrippu has suffered for lack of a pastor this year. Rev. C. D. Veluppillai was absent the first six months on account of ill health, and resigned in July. Later in the year Mr. Joshua took up the work as catechist.

Tellippalfai had no settled pastor the first ten months of the year. The pulpit was supplied by Rev. S. Veerakutty, headmaster of the Training School, and in November he accepted a call to the pastorate. The church during the year managed to save Rs. 385 ($128) towards the renewal of the roof which is in bad condition and will require the expenditure of $300 in a few years. The meeting held for children on Sunday afternoons by Mr. D. V. Nelson has been especially valuable and interesting.

Udupiddi Church under the charge of Mr. P. L. Christian has had a good year, notwithstanding the fact that the removal of the Girls' Boarding School was felt to be a great loss. "Every effort was made to carry on the pastoral work as faithfully as can be. The members
were periodically visited and prayer meetings were regularly held in Christian houses. Subjects of sermons were so selected as to meet the needs of the members and to stir them up to a deep sense of Christian duty. There is room for encouragement in that work. The members are not so sleepy and inactive, they seem to feel their responsibility, and there is a slight awakening as to their duty. A general interest is manifested in Bible study and family prayers. There is no apparent party spirit or disunion. On the other hand, our members have not yet realized the necessity of living an exemplary Christian life, a holy, loving life. They have not taken a strong interest in evangelistic work, and Sunday schools are greatly neglected. Moonlight meetings were not so much neglected and some volunteer Christian work was carried on with success.”

Udavil Church reports the largest number of new members admitted during the year, twenty-two in all, of whom twenty were girls from the boarding school. Pastor Eliatamby writes, “On the day appointed for prayer for India and Ceylon, many assembled and offered prayers with sincere tears. Special services were held and it was a blessed time. In April, Rev. F. Kingsbury and Mr. Santiago from Madura held a special mission here, spending three days. Many from the other churches attended the services and went back with changed feelings.”

Every Saturday afternoon about thirty children meet in the church forming a class which is conducted by Mrs. Chelliahpillly. Half of the number come from heathen homes. There is a great change in the hearts of many of them.

Thursday afternoons about eighteen young girls of the village meet for C. E. prayer meeting. They have an annual sale of work which they have sewed in their homes, and so make money to support a Biblewoman during the year.

Tuesday afternoons the Christian mothers meet and
regularly learn God’s word. Mrs. Chelliahpilly is a great help to them conducting the lessons.

Friday afternoon prayer meetings for members, and moonlight meetings for Sivites were regularly held.

“When we consider the spiritual condition of the church we are glad to think there is real growth. The spirit of God has begun to dwell wonderfully in the hearts of some of the women and of girls in the school.”

Vaddukkoddaı Church has for thirty-eight years been under the charge of Rev B. H. Rice, one of our oldest pastors. On account of age and feebleness he resigned the pastorate at the end of October, and is succeeded by Rev. Wm. Joseph.

The repairing of the church has been going on for two years and has been an immense task owing to the size of the church. The roof is now complete, all the timbers and tiles being new. For months while the roof was off, services were held on the verandah of the Mission house. There is in this church a large number of Christian women, and they have organized as a Senior C. E. Soc. under the supervision of Mrs. Hitchcock. Besides regular prayer meetings, they have a sewing society which aims to raise money for the aid of the church repair fund. A special feature of the Sunday school life here is the presence of the young men of Jaffna College, who make up several large classes. A very successful Junior Endeavor Soc. is conducted by Mrs. Chelliah Cooke, meeting at her home Sunday afternoons.

The Branch Church at Araly early in the year lost their catechist, Mr. S. Buell, by death. Mr. Vathakutty is now ministering to them. At North Araly, a mile from Vaddukkoddai, the new church built by Mr. G. C. Tambapillai, the School Inspector, is now nearly completed and the Christians of that place are asking for separate organization.
Valanai Church on the island of Pungudutive has had little care bestowed upon it the past year, as Mr. C. Danforth, the catechist in charge of the work, was away a large part of the time on account of his wife's ill-health. In September Mr. Danforth resigned, and since that time no one has been working in Pungudutive, and in Valanai only Mr. Vathanayaragam, whose time is mostly taken up teaching in the school. With the opening of 1906, the Native Evangelical Society are sending Mr. Varitamby to the islands, and it is hoped the work will now take on vigorous life.

Varany Church in the jungle on the coach road between Pt. Pedro and Kodigamam is a light in a dark place, and we are thankful for the faithful work of the catechist and two Biblewomen there. Six new members were admitted during the year and six children baptized. One of those joining was a young man who was very much opposed by his heathen parents, but had grace to stand firm. On the day when he was to join the church the father came to the church and broke in upon the service with objections in a loud voice. For a few minutes there was quite a scene until the missionary succeeded in quieting the father, and proceeding with the service. The members of the church give liberally and cheerfully from their poverty, but the income is not enough to support the catechist and provide for needed repairs. The floor is nothing but sand and broken down old cement. The church is built on the ruins of one of the old Portuguese churches of the 17th century.
Societies

Y. M. C. A.

The Y. M. C. A. of Jaffna College is a vigorous organization reporting 121 members, of whom 49 are Active and 72 Associate members. They have five Bible Classes meeting every Sunday morning and enrolling 61 names. Besides devotional meetings for Christians, they hold weekly Gospel meetings for non-Christians. The Outdoor Committee hold meetings in the villages. The S. S. Committee have eleven Sunday schools under their management in which twenty-five College students teach regularly. The Missionary Committee collect money for maintaining evangelistic work on the island of Eluvaitive, and for the support of a teacher in Tondi mission, S. India. The Reading-room Committee have thirty-three papers and magazines, and keep up regular literary meetings. The Athletic Committee arranged the annual competition, an occasion of much interest.

The total income of the Association for the year was Rs. 380.98. Four members joined the church during the year.

Christian Endeavour

The Christian Endeavour movement is growing in Jaffna. The ten societies at the beginning of the year have increased to sixteen at its close. This is largely due to the visit of the travelling secretary Mr. Halliwell in Sept. and the general interest aroused by his talks. He was with us for only two days, but in that time he presented the cause of C. E. in four small conferences and a public meeting. The latter was held at Uduvil and was attended by good delegations from most of the societies, and from every one at least a representative and a report.
Following this very pleasant and encouraging rally was a conference on Local Union work, crowned by the organization of the Jaffna Local Union of C.E. with Mr. L. V. Clarence as president. This new Union has taken up work with energy and with strong hope for success, especially in helping weak societies. Since September one society supposed to be dead has come to life, and three new ones have been organized, one of them in the American Mission and two in the Church Mission.

Some of the practical things done by the various C. E. societies are: the employment of a Biblewoman by the girls of the Uduvil church, paid by the money received from a sale of their handiwork; the support of a Biblewoman by the Uduvil school girls, money raised by voluntary subscription; the contribution of a considerable sum to the Native Foreign Mission in Tondi by Udupiddi and Uduvil school girls; the sending of presents to an Island school by the Vaddukkoddai Juniors; in nearly every society a real growth in Christian character and the ability to do something for Christ.

Jaffna has excellent claims to having the oldest C. E. Society in the East, that of Uduvil school having been formed in Oct.1885.

Native Evangelical Society

The oldest missionary society in connection with the Jaffna churches is called the Native Evangelical Society, and was organized nearly sixty years ago for home missionary work on the islands just west of Jaffna. Its work is now so much an integral part of the whole field that the school statistics are not given separately and Valanai church is reported with the other churches.
Woman's Foreign Missionary Society

The membership of this society is 247 and the average annual income is Rs. 500.

The society was organized in 1899. The place selected for work was Tondi, South India, and the aim was to send a Biblewoman there to work in connection with the missionaries of the Students' For. Miss. Soc. For a year and a half no woman could be found willing to go. Afterwards this was seen to be providential, as the funds were accumulating for the large expense incurred later. As no Biblewoman offered herself, Mr. John Murugasu was sent as teacher supported by this society, assisting the evangelistic work of Mr. and Mrs. J. K. Chinnatamby who were employed there by the Students' Mission. In 1902, all of these three workers were obliged to leave on account of ill-health and other reasons.

In July 1902, a new force was sent over, Rev. Isaac Paul and family, and Mrs Susan Parinpam Muttu, one of our oldest and best Biblewomen. Both Mrs Susan and Mrs. Paul were paid by the society, and Mr. Paul by the Students' Mission. After six months Mrs. Susan returned quite ill. No family could be found to go from Jaffna to carry on the school.

After some time Mr. and Mrs. Robert from the Madura Mission were sent for the school work through the help of Rev. E. P. Holton, who takes great interest in the Tondi Mission as he was a missionary in Jaffna when it was started. In addition to the school work they also carry on the village work.

The report of Mrs. Paul is very encouraging. Though the people do not confess publicly yet there are signs that many souls believe in Jesus as
their Saviour in secret. The sick and the dying call for Mrs. Paul to come and pray for them. Others are eager to have Mrs. Robert teach them Bible stories.

Mr. and Mrs. Robert report that it is very hard to collect children for the school, as it was for some time dispersed after Mr. John left. Yet in spite of the difficulty they have many children in the school and a second school at "Little Tondi" is now carried on. The school children are learning both Old Testament and New Testament history, memorizing Psalms and Proverbs, and learning to sing Christian lyrics. We hope the school will soon be accepted by Government as a grant-in-aid school.

Students' Foreign Missionary Society

The work of the Students' Mission is carried on by Rev. Isaac Paul and helpers at Tondi and surrounding villages on the shore of S. India across Palk Strait southwest of Jaffna. It is a very difficult field to work in as there are many Mohammedans and Catholics there. The people generally are ignorant, uncivilized and immoral. Except the Christians, they have many wives and Government sanctions it. Little by little our workers there are getting a foothold and a hearing. Mr. Paul reports, "In the town of Tondi nearly forty children are learning in our Anglo-vernacular school. From this school three Brahmins and two Mohammedans are now learning in Madura. Street preaching is held every Sunday night. During the days the coolies come and the Gospel is preached to them also, and some are learning to read." There are a number of inquirers at Tondi, among them the man who owns the house that Mr. Paul lives in, and his wife and child. "Very early in the morning I go to 'Little Tondi' and there read the Bible to adults and children, teach them to read and preach to them."
Among those who listen and have already learned to read are about fifteen, most of them climbers. We have commenced a school at Mullatagam. The teacher receives Rs. 7.50 per month, of which the Y. M. C. A. of Jaffna College pays Rs. 5. The school is going on at the portico of a Vishnavite temple as there is no convenient place for it. Because it is not our own building, we cannot give a place to low caste boys. We need Rs. 50 to buy land here, Rs. 50 for a school house, and Rs. 100 for a teacher’s dwelling house. What friend can help us to this?” Mr. Paul has made several attempts to purchase land in the town of Tondi for mission buildings, but so far has been unsuccessful. They are still hoping to secure a donation of land through the help of Rev. E. P. Holton and the Collector. Mr. Paul earnestly pleads for the prayers of Jaffna Christians urging that only by much prayer can the work be crowned with success and blessing.

**Biblewomen’s Work**

**Supervision**

A glance at the statistics on page 4 will show that of sixty seven Biblewomen at work in Jaffna, more than half of the whole number are employed by the American Mission. The supervision of these women might well engage the whole time of a missionary lady. The Church Mission employs two single ladies to give their entire time to thirteen Biblewomen and village work. The Wesleyans report fifteen Biblewomen and have three single ladies to superintend village work. For our thirty-nine Biblewomen, widely scattered, what supervisors have we? The ladies in charge of them all have either boarding schools to superintend or home cares...
which prevent them from going any distance into the remoter villages, so that their work is confined to the villages near to the stations. Is it any wonder that the workers in the remote parts of the field grow slack and find many excuses for not doing their work with faithful regularity? We hope the time will soon come when reinforcements may be sent by the Woman's Board for our boarding school work, so that one of our ladies thoroughly familiar with the language and people may be set free for personal oversight of this large work.

Visiting Tours

This year we thought to supplement this scanty supervision by sending a few of our oldest and best Biblewomen to visit and help those of less experience or more remotely situated, giving them encouragement and inspiration, and showing them examples of tactful teaching. Carrying out this plan, Mrs. Susan Parinpam Muttn and Mrs. Laura Anderson visited Varany, Yattalai, Kudattanai and Ampan, villages in the lonely jungle and sand hills of the eastern side of the peninsula. In the report of this trip Mrs. Anderson says: "The people at Yattalai looked very ignorant. When they saw us coming, they ran away with fear. Others wondered much why strangers should come to their village, and thinking we must be soothsayers they asked us to tell their fortunes. At Kudattanai and Ampan the people came around us in crowds and listened to us very gladly. They begged us to come again and preach to them and their children."

Later Mrs. Susan and Mrs. Julia Katheravelu worked at Tondaimannar and Varlalai with Mrs. Emily Katheripillai. Mrs. Susan spent a week each at Tellippalai and North Erlaly, and a week at Nunavil and Madduvil. Again in October and November she spent
several weeks at Chavakachcheri, making a special point of looking up those women who were formerly students in Udupiddi Boarding School during the time of her administration as matron, a period of thirty-one years. Everywhere her visits were most warmly welcomed and her words of help and encouragement brought comfort, strength and cheer. We regret that she has not strength to go on touring all the time.

In August, two of the Biblewomen of Uduvil, Mrs. Ponnu Gnanamuttu and Mrs. Emma Arumugam went on a tour to one of the islands, and as the boarding school was just then having a vacation, Miss Root gladly took the opportunity to accompany them. Of their four days' visit there, Miss Root writes: "We would start out in the morning about 6 a.m., going in two parties straight out in opposite directions to call at every house and talk and pray wherever they would let us. By 11 a.m. we came back to the house to rest during the greatest heat of the day. At 3 p.m. we began the afternoon's work with a meeting in the school and then went out all together to a neighbourhood meeting arranged for us by the teacher and his wife. I cannot say the people were eager for the Gospel. They were for the most part supremely indifferent. They were interested in my age, my family history, my white skin and my shoes, and their minds were much agitated over that eternal question how a respectable woman can be unmarried. These continual questions were a little disheartening but one could only be patient and try to catch the attention and lead it to thoughts of God. I thank God for those few whose hearts did respond to His message. One dear woman who had formerly been almost a Christian but had given up all her hope with a heathen marriage, gazed at the picture of the Prodigal Son, and as she heard the tender story, the tears rolled down her cheeks
and she said under her breath, ‘I—I am like that bad boy. I want to go back to my Father.’”

**Extracts from Reports**

Mrs. Peters tells of a family on the Island of Pungudutive who believed in Christ through a boy who went to Jaffna town and who was converted in the Wesleyan school there.

Mrs. Gnanamuthu on the Island of Valanai is making her Christian influence felt by helping a crowd of women and grown-up girls.

Mrs. Jacob works in more than six villages near Vaddukkoddai. She has been to see many sick people and they listened gladly when she told them of God and of Christ working miracles.

Work for high caste Sivites in Vaddukkoddai is conducted by Christian women accompanying Mrs. Hitchcock on Sunday afternoons.

Mrs. Emerson, the matron of Inuvil, after the hospital closed returned to her home in South Erly and has been working there earnestly among the Sivite women.

Mrs. Umier is much interested in a class of women and girls which she is teaching near North Tirlaly.

Mrs. G. A. Sinnathamby at Uduvil says, “I read the Bible and pray with the heathen men, women, and children, and make them commit to memory some Bible verses and songs. Some receive me with kindness and are anxious to hear the word of Jesus. Some say they are not wise enough to understand these things.”

Mrs. Ponnu Gnanamuthu reports, “Number of houses visited during the year, 485, number of women conversed with, 988, number of children taught, 472, number learning Bible verses, 43.

Mrs. Elliott of Usan says, “The women here say
‘We cannot come to your religion because our husbands and relatives will not allow it. We are not at liberty to walk according to our own wishes. One woman says, ‘I cannot accept Christianity without the consent of my husband. Don’t mind about me. I have a daughter, you may speak to her and give your counsel to her.’ This girl attends our prayer meeting and services and learns Bible verses by heart. Another woman says she believes our religion but has no cloth to put on to come to meeting.’

Mrs. Sarah Jacob of Pediamavadi reports, “I have been teaching eight girls to read the Bible and fifteen are memorizing verses.”

Mrs. Jane P. Karthigasu says, “The temperance meetings are going on well at Madduvil conducted by my husband. Nearly seventy men have signed the pledge not to drink toddy nor give their trees for toddy-making. Now the wives of these men are very grateful and whenever they see me they praise me. This temperance meeting is held weekly. Sivites also work for temperance.”

Mrs. Julia Katheravelu relates, “One day when I had been teaching some girls the alphabet, I read the parable of the rich man and Lazarus, and asked them to repeat it. Mutthu repeated nearly all the story. Annamma refused to repeat it saying, ‘If I repeat it my tongue must be burned and I must wash my whole body. Our priest tells us we must not use our mouth to repeat Bible words.’ Nagamma has a great desire to learn but she is ashamed and if anyone comes when she is reading, she will go and hide. She does not learn regularly owing to shame. I observe that many believe that sin cannot be removed by the endeavour of men but God is able to remove sin and save. Thus the light of the Gospel is spreading among the people.”

Mrs. Emily Katheripillai reports some of the ob-
jections met with, such as, "Your religion is very good but who is able to walk according to it?" "If we accept your religion others will make fun of us;" "We do not know about the next world, who has seen it?" She says "I preach the gospel with fear and the thought that I must give an account to God of the Lord's work in my hands."

Mrs. Paripooranam remarks, "It is difficult to bend old trees. The Lord's kingdom must be built up from children. Although many admit that our religion is true, they feel ashamed to confess it openly. I am daily teaching two old blind men to pray."

Mrs. Elizabeth Timothy says, "In all our preaching work we use the Biblewomen's Hand-book as a text."
Educational Work

Theological Class

In November, 1902, a small class was started at Jaffna College for theological training, taught by Rev. R. C. Hastings, Rev. John Bicknell, and Rev. William Joseph. As Mr. Hastings left on furlough in June, 1903, and Mr. Bicknell also returned to America in August, 1905, the class was left with the course of study not quite completed. The theological students were therefore sent over to Chavakachcheri to complete their studies under Rev. G. G. Brown. In December of 1905, they were examined in all the remaining subjects of the course by a committee appointed by the council. Having passed satisfactorily, they have now been licensed to preach, and are ready for active work.

A plan is now maturing for a theological course of study in Tamil adapted to the needs of school teachers and younger catechists to prepare them for preaching. The studies are to be pursued at their homes, and those taking the course are to meet for instruction at several centers under the charge of the resident pastors.

Jaffna College

Mr. W. E. Hitchcock, Acting Principal, reports as follows:—

Another year of work has brought a number of disappointments and some encouragements.

The uncertainty as to the future course continues inasmuch as the new regulations of the Madras University are not yet known and so we are still affiliated only provisionally. However, we have a class of five preparing for the Madras B. A. examinations next December,
and twelve for F. A., but only seven passed our test for forming a Matriculation class.

For the Calcutta examinations in March we have thirteen in the B. A. class, nine in the F. A. and seventeen in the Entrance. Last March only one passed the B. A., five the F. A., and eleven the Entrance examinations. This was discouraging, but on the other hand we were much encouraged by the fact that one of our F. A. students obtained a first class and won a scholarship as the candidate ranking highest of all the Christian candidates from India, Burmah, and Ceylon.

The total number on the roll has been 115, but nine have left, some because of sickness, some to find work, and some to study elsewhere.

The great event of the year was the visit of the Governor, Sir Henry Blake, who kindly consented to preside at our Prize Giving in August. Lady Blake was also present and gave away the prizes. The literary exercises were preceded by a display of gymnastics which was highly spoken of by His Excellency, as were the orations delivered by three members of the Senior B. A. class. This was the first time that we had a Governor at our Prize Giving and his visit was a source of satisfaction to the students and teachers alike.

We were very sorry to have Mr. and Mrs. Bicknell go away at the end of August, as they were obliged to do on Mrs. Bicknell's account. He is a very capable worker and one who was liked by all, not only in the College and in our Mission, but also in the other Missions, and we shall be very glad if they can come back again soon.

We had the pleasure of welcoming Mr. and Mrs. Fritts the first of November, who came to take up work in the college. Our disappointment in the delay of Mr. Hastings was somewhat relieved when Mr. Ward consented to stay until March, 1906.
did not feel that we could get along without him in preparing the classes for Calcutta Examinations.

The religious work of the College has been carried on as usual. Four students have united with the church. The interest in the Bible classes has increased among the Christians. They carry on the prayer meetings and the Sunday school work very regularly.

The Normal School

Mr. Dickson writes: A good deal out of the ordinary run of life has served to make the year 1905 a memorable one in this school. We have had in our school since 1901, two boys of low caste who were introduced into the school only with great difficulty. Until February, 1905, they were seated on the floor separately from the other high caste boys. We had been gradually growing in the conviction that all caste distinctions ought to be abandoned in a Christian school, and accordingly after carefully explaining to the boys the nature of the change and the reasons for it, gave the two low caste boys seats with the other boys and had them eat at the same time and in the same room with the other boys. It was evident at once that the innovation was bitterly resented and two days later while the Headmaster and I were unavoidably absent for a few hours, every high caste boy in the school gathered up his things and decamped, leaving us only the two low caste boys. By ones and twos in the course of the following six months, about 45 of the 65 boys who had left returned, but an era of persecution from the people of the village of Tellippalai (population 800) set in: roof tiles were broken by the dozen and windows smashed by stones thrown at night; the boys who had slept on the verandahs could no longer do so on account of the stone throwing; boys who ventured out of the compound were roughly handled,
stoned and called vile names. The climax came on the 25th of May when the house of one of the Normal School teachers, Mr. C. M. Chinnappah, which we had just completed at a cost of $300, was destroyed by fire in such a way as to leave no doubt, (particularly as explicit threats had been made), that it was the result of our caste trouble. Mr. and Mrs. Chinnappah escaped with difficulty but lost almost everything. This act brought prompt action from Government for they immediately gave notice that if any further interference with the work of our school occurred they would quarter a body of police on the village, for whose maintenance of course the villagers would have to pay. From that time we have had absolutely no trouble and now there are in the school ten low caste boys instead of two.

One interesting fact is that our Government grant this year has been the highest in the history of the school and the religious interest is deeper than usual. Needless to say we rejoice greatly in this triumph of right over wrong.

Uduvil School

Miss Root writes: As the Boarding School, the Normal Training School and the English School at Uduvil have all three been under my charge for most of the year, I shall report them together.

In April it was decided by the physicians that Mr. Brown must stay for some time at the hills in India. This left Udupiddi School without a missionary head and it was finally decided to move the school to Uduvil for one year, that is till the following March. As the Uduvil buildings were already full to overflowing, this necessitated some addition to the accommodations. We made a plan for a new dining-room, to be built with good timbers and roof, covered with cadjans, (braided cocoanut leaves), and sided with the same and with wire netting, and floored with
mud pounded hard—result, a beautifully cool and pleasant dining-room, ready in three weeks, at a cost of $100. Then we turned the old dining-room into a dormitory by the simple expedient of putting shutters on the windows and bolts on the doors. Any night now one may see from sixty to seventy girls lying each with mat, pillow and quilt on the cement floor. When the furniture had been brought over from Udupiddi, tables, benches, desks and clothes for the girls, we were ready, with the help of the Udupiddi teachers, to conduct the two schools jointly for the year.

In May the girls came back, fifty-eight old students of our own school, forty-four of the Udupiddi School, twenty-eight new girls, twenty in the Normal department, and fifty-two in the English School. These with fifteen resident teachers and helpers, made a family of more than two hundred to provide for every day. It proved to be quite a different problem, too, from that which meets us usually. For one thing, these new girls had to meet for the first time that question of caste in the presence of low caste girls as their fellow students. There are four of these girls now, all bright and interesting, and all loyal Christians.

In January, Miss Jessie Watson of Kandy, Ceylon, began work as my assistant in the English department and was employed till the end of August. A pleasant feature of her stay was the improved work in calisthenics. Each morning Miss Watson gave instruction in musical drill to the Normal girls and each afternoon they, in turn, gave the same exercises to the Vernacular school while Miss Watson drilled the English school. It was a very pretty sight to see them all drilling at once on the various verandas.

In March came the Govt. Grant-in-Aid examination, the results of which were not so satisfactory as us-
ual. From the English School two candidates were sent to the Calcutta Univ. Entrance examination where one of them, Miss Emily Hitchcock, was awarded the Keshab Chundra Sen Prize as having the highest standing of all the girl candidates in India, Burma and Ceylon. To the Normal Training School examination in August, we sent seventeen candidates in three classes and were successful.

There are a multitude of meetings at Uduvil, no one person could possibly attend them all. The daily morning prayer meeting is led by the Principal, so is the teacher's weekly prayer meeting, and the class for those who wish to unite with the church. Bible classes daily, and Sunday school classes are taught by all the teachers. The little group meetings at sunset are led by the older Christian girls; the larger section meetings twice a week by the younger teachers; the Thursday evening meeting by the pastor, the three C. E. meetings on Sunday by the active members in turn, and the meeting for inquirers by Mr. Clarence, the Udupiddi headmaster.

The teachers have been most persistent in their efforts to bring every girl to the saving knowledge of Jesus Christ. I think it is safe to say that every one is in a position to make an intelligent choice. I praise God that a large number have made the great decision and are His.

On the day of prayer for India special meetings were held, and at the close of the day the girls were asked to go to one of three meetings. One was for those who knew they were saved, one for those who were sure they were not saved, and one for those who were not sure of either. To my surprise, by far the largest number came to the last meeting, and again I thank God that many came into the light and joy of a sure faith that night.
Early in the last term of the year, two or three of us, feeling that with all this machinery and with all the undoubted religious interest, there were still many unsaved girls in our midst and many more nominal Christians whose lives showed little spiritual progress, agreed to meet daily and pray for a revival, until it should come. For more than two months these little meetings have gone on, sometimes a few, sometimes a larger number present. At times there has been very marked blessing and there have been wonderful seasons of confession. We have not yet seen the full answer to our prayer and we are going on.

**English Schools**

As year by year goes on, Jaffna young men are more and more going out from her narrow boundaries and finding lucrative employment in other parts of the island, in India and the Straits Settlements. Colombo, Madras and Singapore offer many attractions to the qualified Tamil young man of energy and ambition. For such openings a knowledge of English is absolutely necessary. In Jaffna also there are openings in the Government service and in the legal profession for which English is a necessary qualification. Hence there is a great demand for English teaching, especially for boys, and there are altogether twenty-five English schools registered and aided by the Government within the peninsula, ten of which are under our mission.

The missionaries have always encouraged the study of Tamil in primary and middle schools, holding that it is a disgrace for the Tamils not to know their own tongue. Vernacular schools are entirely free, but English must be paid for by the people. The desire for it is so great that even the poor willingly pay the fees necessary to secure it. In
some localities there is no vernacular school for boys but two English schools within a short distance of each other, while boys of the primary grades may learn Tamil in the girls' schools.

Though the American Mission has such a great number of schools of many kinds, yet one link in the chain is lacking. Several of our village English schools do not carry the boys higher than the fifth standard, because the number of higher pupils there is not large enough to pay for the extra teacher that would be required. Boys from those schools must go away from home to take the sixth and seventh standards before they can be admitted to the Pre-Entrance class at Jaffna College. Where shall they go? There must be a boarding establishment for them to live in, and this is found only in town. There ought to be in some centrally located village a middle English School with a boarding department. If possible it should be under immediate missionary supervision that the Christian influence might be as strong as possible.

**Primary Schools**

In the primary vernacular schools, 118 in number, is our strength and our weakness, our greatest opportunity and our greatest neglect, our hope and our despair. They consume a great part of the missionary's time yet he seems to give no appreciable amount of time to any one. They are the soil from which our boarding school converts spring, but for every good plant there are a hundred weeds.

Jaffna is dotted thick with village schools, and almost all of them are under missionary management. When we remember that in some parts these schools have been going on for three generations and in other places for two generations, we wonder why Jaffna is not all Christianized as well as educated.
Here is truly a wonderful opportunity, for 88% of all the boys of school-going age are on the rolls of the Jaffna schools. Now where is our failure and how can we mend it? Though these teachers are Christians, many of them are not imbued with a strong evangelizing spirit. They teach for pay, and the pay comes from the Government grant, and that is in direct proportion to the number of "passes" in the studies required by the code. Hence there is great incentive to diligence and painstaking in teaching the secular subjects, but little for the religious teaching. We see sister missions securing far better results in their schools, by a system of regular Bible examinations and prize givings, co-ordinating the Sunday school lessons with the weekday teachings. The examiner is a Mission agent whose special business is to examine all their schools in the district, and the prizes are sent out in abundant quantity from home Societies in England. Then we look at the small sum sent us by our Woman's Board, and the great number of schools amongst which it must be divided to piece out the salaries of teachers, and we see no means of offering prizes to our 9,000 children, nor to pay a special examiner. To some extent our catechists do examine the schools in Bible, but the method as now pursued is not competitive and has little power to urge teachers or pupils to very great efforts.

In the Mission Report for 1904, the remark was made, "The amount asked from the Board as the least possible on which the schools cou'd be carried on, and Government conditions met, was $5 a school or $650 in all, but no appropriation for this was made by the Prudential Committee." In response to this the enquiry came from a friend at home
“Is it true that $5 a year will support a village school? If so, I think I must have one of my own.” If a school is in good running order twelve-thirteenths of the Government grant is divided among the teachers of that school as their wages, and one thirteenth is kept for repairs. But a good many schools meet with misfortune for one reason and another, so that the grant is far less than enough for the teachers. There must be a reserve fund which the managers can draw upon to make up deficiencies and keep up the repairs and furniture required by the Government. The sum named, $650, would be a sufficient fund. Without some reserve fund, every now and again a school falls behind the requirements and some must be dropped. In the last five years we have lost twelve schools.

In spite of all discouragements, we see much to encourage us in the gradual but sure change that is taking place in the minds of the people as a whole. Their thoughts and opinions and standards are influenced by this Christian teaching received in the village schools. The great majority of the people are friendly to Christianity, and though outwardly remaining Sivite, their prejudice is breaking down, and with many their temple worship is coming to be only a custom and a form with little heart or head involved in it.
Medical Work

For the first seven months of the year, Dr. Curr was in charge of the medical work at both hospitals, Inuvil and Manippay, assisted by Mr. Curtis. During her absence at the hills for the hot season Mr. Curtis was the only physician in charge. In August Dr. Curr went home on furlough closing the Women's hospital at Inuvil, and Dr. T. T. Thomson, kindly lent to us by the London Missionary Society, took charge of the Manippay hospital. We regret that we have no statistics nor report of the work done at McLeod Hospital from January up to its closing in August. The report which follows is given by Mr. A. K. M. Curtis, Assistant Physician at Manippay.

The General Medical Mission

"In presenting a report of the work for the year 1905, we have to thank God, our Heavenly Father, for the many mercies vouchsafed to us, in the conducting of the General Medical Mission work at Manippay. The year under review dawned upon us with the same conditions as those of 1904, owing to the prolonged absence of the Medical Missionaries on furlough. Yet the work was carried on steadily, although the resignation of Mr. Samuel Mills, who was a faithful fellow-worker, reduced the already thinned staff.

"Consequently the Missionaries kindly persuaded the Asst. Physician to take a month's holiday, which necessitated the closing of the hospital for the month of July. This is the first time this hospital has ever been closed since it was opened. This holiday afforded him a splendid opportunity to go to Madura, S. India, and see the various aspects of mission work
there, and especially to see the different hospitals in the places visited. While returning after the holiday, he met with an accident when alighting from the train, which however proved a blessing in disguise in that it gave him an enforced rest for almost another two months.

“As Dr. Curr was obliged to take her well-earned furlough at this juncture, it was thought that the Medical Mission work in Jaffna would have to be suspended at least for a time. “Man’s extremity is God’s opportunity.” By the kind providence of God, Dr. T. T. Thomson stepped in to our relief, and assumed charge of the medical work. He so ably conducted it that he won the esteem, good will and confidence of the public within a few weeks of his arrival. Again, the arrival of Drs. T. B. Scott and Mrs. Scott on Nov. 1st, to resume charge of the hospital which they had started and fostered, was a great cheer to the staff, and a matter of rejoicing to the public in general. This was evinced by the warm welcome accorded them by the people on their arrival.

“That this hospital meets a great need in this part of the country is the testimony of such men as the Govt. Agent of the Northern Province, and Dr. Chalmers of the Ceylon Medical College. This is more fully proved by the fact that even during the absence of the Medical Missionaries, the dispensary and hospital were fairly well patronized by the public. Nevertheless, considering the nature of the cases brought into the hospital, it is of paramount importance that one or even two Medical Missionaries should be always resident at the station to conduct the work more satisfactorily. The 460 cases treated in the hospital during the past year included 138 different diseases, necessitating a great degree of skilful care and attention to be bestowed on them. In the absence of the missionary
physicians it was impossible to undertake any important operation, but many minor operations were successfully performed. During the year 23 operations were done under chloroform, and as many as 92 other operations.

"The dispensary was kept open at all hours of the day, which was a great convenience to the out-door patients, though it entailed more work and less leisure to the staff. There was no epidemic of fever during the year under notice, but a great variety of cases were treated in the dispensary. It is a sad thing to see the increasing number of cancer and consumption patients that come to be helped. Some of them, after being treated for several months by many a Tamil physician, at last resort to us in the sure hope of getting relief, but only to find that it is too late.

"There were 427 visits made into the outlying villages during the year. It often happens that when we are called to see a patient, several others in the neighbourhood avail themselves of the opportunity of consulting us about their ailments. The people are always ready to invite us to their homes, and they pay the charges gladly. Thus on the one hand, the patients' needs are met, and on the other hand, the finances of the Medical Department are helped."

The evangelistic work of the hospital was faithfully carried on by the catechists, Mr. Fitch and Mr. S. Chinniah, and by the matron and nurses. They report many cases of special interest and several hopeful conversions. Mr. Chinniah the blind catechist says, "It is a great wonder to people to see me reading in the blind characters, and crowds of people assemble around me when I read the Bible to them."

The special features of the work are:—Sunday afternoon services well attended with much interest; meetings every morning with hospital patients conducted by
the matron and nurses; noon prayer meetings on the veranda of the women’s ward; individual preaching on the dispensary veranda to patients waiting their turn to consult the doctor; regular visits to the wards with personal teaching and prayers; personal work with the relatives attending the sick; continued visits to the homes of inquirers after they leave the hospital convalescent; a greater number of tracts distributed than in any previous year; on festival days of the great Hindu temple across the road, large meetings held with the crowds of people come to attend the festival.

**Statistics for the year 1905**

**General Medical Mission**

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<td>Visits in the villages</td>
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<td>Maternity cases</td>
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<td>Operations</td>
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**Samuel F. Green Dispensary**

<table>
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</thead>
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<tr>
<td>Hospital in-patients</td>
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Mr. Dickson reports:— The re-juvenated Mission Press, originally established in 1834, is now two and one half years old. The past year has been the most prosperous in its history. As foreshadowed in last year's report, the building has been completely remodeled at a cost of $540, giving us 3,400 sq. ft. of space as against 1,038 sq. ft. 2½ years ago. We are now able to meet easily all demands for work made upon us and do not anticipate that any further expansion as to floor space will be needed. We printed over 3,000,000 pages of literature and closed the year with a debt of $332, due entirely to our building operations and the fact that we find it more economical to buy our paper in ton lots direct from England. Last year we purchased 8½ tons of paper valued at $1,030, of which over $600 worth is carried over into the new year as stock on hand. Some of our principal publications have been:— The Morning Star, a weekly paper, circulation increased from 750 to 975; the S. S. Lesson Notes, monthly circulation, 1,750; four, four-page tracts of 3,000 each; Tamil Second Reader, 15,000 copies; Tamil Third Arith. 2,500; Geog. of Ceylon, 3,000; English Grammar, 1,000; Handbook to Jaffna, 1,000; Christian Review, quarterly, 200; the Report of our Mission, 450; and the Wesleyan Mission Report, 550; besides a very large amount of commercial work for outsiders.

I desire again to express my deep appreciation of the unfailing energy and interest which has characterized the work of Messrs. C. K. Yesuthason and D. V. Nelson who are in charge of the actual work of the Press.
Children's Corner

The Converted Bell

Just across the road from the Mission hospital at Manippay there is a famous temple where thousands and thousands of people come every year to worship the heathen god Pulliayar. The people do not sit down all together in the temple to worship as we do in our churches. They wait outside and one at a time they come in to offer their cakes and oil and flowers to the idol, and say their prayers in front of it. The priest who superintends this worship has a bell in his hand, and when he is ready for the next man to come inside he rings this bell. Ting-a-ling-ling, we hear the bell going every minute or two all day and night at the festival seasons.

There are several priests and one of them is very friendly to the missionary doctors. Last year this priest's little son was very sick and they called the doctor from the hospital to attend him. The boy was nearly dying; but when Mr. Curtis came, God blessed the medicine he gave, and made the boy well. The father was very grateful to the doctor. Some priests are very rich but this priest has spent all his money in lawsuits, so he was not able to give money to show his thankfulness. Instead of money, he gave the bell which he had used in the temple. This was a heathen bell and had a brass bull on the handle as a sign that it belonged to the worship of the idol god. Now this bell has gone over to the Mission hospital and every morning it rings to call the patients and their friends to a prayer meeting where they are taught about the true God and led to love Jesus Christ.
Sithampadam

Sithampadam was a little girl in the Udupiddi Boarding School. How she ever got in was a wonder. In the first place she walked ten miles from North Er-laly to take the examination. Then she had no money for the tuition. The missionaries had promised help to so many other girls there was none left for her. But they took her “on faith” because they believed that if they wrote home to America about her, somebody would send three dollars to pay half of her tuition for the year. Then the mother could not pay even the little bit that was left for her to pay, one dollar a term, and Sithampadam nearly had to go home. But a kind man from the same village who had come to see his own daughter, was sorry to see Sithampadam sent back to her heathen home, so he said he would find the money for the first term. We wrote to America asking for help, and after waiting many months for an answer, a letter came from Miss Peabody in Pasadena with money “bathed with prayer” she said, and we felt that those prayers would sometime be answered in Sithampadam’s conversion. She was a sweet tempered child, although her mother was a heathen woman who always talked angrily and was very disagreeable. Her father was dead and her home was very, very poor.

Before the end of the year Sithampadam said she wanted to be a Christian. The next May, all the Udupiddi Boarding School girls were sent over to Uduvil, and there Sithampadam soon showed that she was very much in earnest in wishing to follow Jesus. In a little meeting for inquirers in the Principal’s room, she gave a bright testimony and led in prayer. This was in the first term.

At the beginning of the second term Sithampadam was ill with fever and after a few days she suddenly
grew worse and died in great pain. As soon as they knew she was dangerously ill they sent for her mother to come, and she was with her the last few hours. When the little girl died the mother was nearly crazy with grief. But she said, "My baby has gone to heaven and I want to go too." She took the body home to North Erlaly, and after the funeral the Christian people clustered around to comfort her. She listened to their words and her heart was inclined to turn to the true God whom her little girl had believed in. Miss Root and the matron of the boarding school went out to her house one day and held a meeting. At first the mother was wailing and beating her breast and crying, "Heigh-oh-h! Heigh-oh-h!" But as the meeting went on she became more quiet and again and again she spoke out, "I do believe," "I trust Him," "I want to know my baby's Saviour." At the close she knelt down and gave herself to Christ.

Afterwards the preacher there reported that her repentance was sincere and he believed she was truly converted.

**A Street Car Fare**

**What five cents a day will pay for in Jaffna**

Five cents a day of U. S. money is four and a half rupees a month in Ceylon money,—and that will pay for any of these:—

- A Bible woman's salary,
- Salary of a girl teacher in the boarding school,
- Salary of a nurse in the hospital,
- Scholarship for two girls in the boarding school,
- Scholarship for a boy in Jaffna College,
- Scholarship for two boys in Tellippalai Training School.
A Child's Faith

Little Alice Muttumarnikam is five years old and lives in Usan. Her father died in January and left her mother to support three little children, their grandmother and their aunt Annaperli who is a cripple. They had an uncle too, a young man about twenty years old, whom they all expected to depend upon for help by and by. But in July this uncle died too of pneumonia. Then the poor mother had no one to help support her family. She taught school in two different places. Four days of the week she went to a school four miles from home to teach, and two days to another school two miles away, walking back and forth every day. This was very hard for her and in November she took cold and fell sick with pneumonia. She was very ill the first day, and little Alice Muttumarnikam said to her, "Archie," (that is what the Tamil children call their mothers), "Archie shall I ask Jesus to made you well?" Her mother said "Yes," and the child knelt down and prayed, "Jesus, my father is taken away, and my uncle is taken away. Please don't take my mother. If you take away my mother, who is there to receive daily bread from God and give it to us children? Give good health to mother that she may be able to give us food in the morning and bless the Iyer and Ammah who do good to us. Amen." On the next day the Lord who hears the prayers of little children gave her mother health. The pain was gone and the fever was gone, and when the doctor came to see her he wondered very much how the sickness could have changed so much in the night. "It was in answer to my little girl's prayer," she said. In a very few days she was up and able to go about, and to every one whom she met she praised God for answering the child's prayer.

Half an hour with a Biblewoman

Scene, an ordinary heathen home in the village; the Biblewoman Mrs. Susan Muttu is talking to a circle of ignorant heathen women. One or two of them say they want to go to heaven but they think they may get there by observing the Sivite religion. Susan says:
"If you want to go to town there is a road, is there not?" "Yes." "If you want to go to town to sell something, you would go on the road, would you not?" "Is town heaven?" some one asks. "Oh no, I am just giving an illustration. If you go wandering around the fields all day, you may get to town at last, but you cannot get back the same night can you?" "No." "If you go by the road you can sell your things and come back home before night, can you not?" "Yes." "If you want to go to heaven you must go by the right way and that is through Christ. He says, 'I am the way and the truth, and the life.'"

One says, "Nobody has seen heaven and come back to tell us, how can we know it is true?" Susan replies, "There was a queen in England who died a few years ago, did you ever see her?" "No." "Did you ever see anybody who had been to England and seen the queen and come back?" "No." There is a king now, is there not?" "Yes." "You have to keep his laws, do you not? (A doubtful grunt.) "If you break his laws, what will happen?" (Another questioning grunt.) "The police or vedan will come and arrest you, will he not?" "Yes." "Is there a king?" "Yes." "Do you believe it without seeing him?" "Yes." "So you must believe in God. We are his servants sent to tell you about him. Is this your child?" "Yes." "If you tell the child anything, will he think it is a lie?" "No." "So God is our Father and we are his children and we must trust his word just as your little child believes your word. We believe him and receive Jesus and have had our sins forgiven and try to walk according to his commands and are very happy. It is our part to tell you about it, it is your part to receive it and believe it."

One woman says she believes; and after carefully teaching her, we kneel and pray. When we arise she and another are in tears. We ask the second if she also believes, but she evades the question. Susan says, "If you and your child are both hungry, is it enough that you should eat? Will that satisfy the child?" "No, the child must eat for himself." "So you must each believe and receive Christ for yourselves." "We will see about it afterwards," is their reply, and they turn away to their work.
## Church Membership, 1905.

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</tr>
<tr>
<td>Atchuvaly</td>
<td>1892</td>
<td>Rev. J. M. Sanders</td>
<td>1892</td>
<td>2</td>
</tr>
<tr>
<td>†Chavak’chcheri</td>
<td>1834</td>
<td>Mr. R. Hitchcock</td>
<td>—</td>
<td>4</td>
</tr>
<tr>
<td>Varany</td>
<td>1895</td>
<td>&quot; A. Seeveratnam</td>
<td>—</td>
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</tr>
<tr>
<td>Nunnalil</td>
<td>1896</td>
<td>&quot; J. Sinnatamby</td>
<td>—</td>
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</tbody>
</table>

*Totals.*

53  143  196  132  17  54  24  227  805  1050  1855

---

*Vaddukkoddai includes a branch church at Araly.
†Manippay church includes two branches, at Sandilippay and at Anaicottal.
†Chavakachcheri church includes a branch church at Usan.
### Benevolence of the Churches, 1905.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Income</th>
<th>Expenditure</th>
<th>Total</th>
</tr>
</thead>
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<tr>
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<td>Foreign Sources</td>
<td>Native Sources</td>
<td>Total</td>
</tr>
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<td></td>
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<tr>
<td>Valanai</td>
<td>—</td>
<td>148.81</td>
<td>148.81</td>
</tr>
<tr>
<td>Changanai</td>
<td>18.67</td>
<td>302.97</td>
<td>321.64</td>
</tr>
<tr>
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<td>—</td>
<td>231.85</td>
<td>231.85</td>
</tr>
<tr>
<td>Manippay</td>
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<td>1242.54</td>
<td>1295.54</td>
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<td>1936.27</td>
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<td>Navalav</td>
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<td>969.39</td>
<td>969.39</td>
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<tr>
<td>Alaveddi</td>
<td>—</td>
<td>331.58</td>
<td>331.58</td>
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<tr>
<td>Tellippalai</td>
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<td>702.96</td>
<td>702.96</td>
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<td>Panditerippu</td>
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<tr>
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<td>834.09</td>
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<td>—</td>
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<td>345.20</td>
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<td>Nunavil</td>
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<td>375.32</td>
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<td><strong>Totals</strong></td>
<td><strong>511.51</strong></td>
<td><strong>11669.25</strong></td>
<td><strong>12180.76</strong></td>
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## Educational Statistics, 1905.

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<th>Stations</th>
<th>Schools</th>
<th>No. of Schools</th>
<th>No. of Pupils Dec. 31st. 1905</th>
<th>Average attendance</th>
<th>No. of Teachers</th>
<th>Non-Christian Teachers</th>
<th>Income Grant</th>
<th>Mission Grant</th>
<th>Private Funds</th>
<th>Tuition Fees</th>
<th>Total</th>
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<td>333</td>
<td>185</td>
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<td>17</td>
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<td>7389.61</td>
</tr>
</tbody>
</table>

*This school was joined to the Uduvill Girls' Boarding school in May, *This is the grant for the school year, 1904 and 1905.