The American Board in Ceylon 1911
The
Ninety-Sixth
Annual Report
of the
Ceylon Mission
of the
American Board
1911

EDITED BY REV. J. H. DICKSON

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List of Illustrations

Our Staff
Taken when the Woman’s Board Deputation was present. From left to right, front row: Mrs. G. G. Brown, Miss Kate Lamson, Miss S. R. Howland, Miss L. Day, Mrs. T. B. Scott. Second row: Mrs. A. A. Ward, Mrs. W. E. Hitchcock, Dr. I. H. Curr, Miss L. G. Bookwalter, Mr. A. A. Ward, Mrs. H. C. York. Third row: Mr. W. E. Hitchcock, Rev. J. H. Dickson, Mrs. Dickson, Rev. G. G. Brown, Dr. T. B. Scott.

Vaddukoddai Church
A good example of old Dutch architecture. This church will seat 1,500 easily. It was erected in 1678. The inscription over the church door reads as follows: “DOEN MAKEN DOORDEN HEER COMMANDEUR LAURENS PYL. ANNO 1678.” Our Mission is using four of these old Dutch churches.

A Group of Biblewomen
Twenty-five of our thirty-five biblewomen. Taken at the biblewomen’s conference at Uduvil during the visit of the Woman’s Board Deputation.

A Group of Christian Women
Some of the Vaddukoddai Christian women. The Tamil women standing at the back are low castes; those seated in front are high castes.

The New Addition, Uduvil
For the care of sick girls and general increase of room for school purposes.

Girls Going to Church
A small part of the long line of girls and teachers (over 275) going to church on Sunday morning. The mission house is in the background with part of the church showing on the extreme left.

A Contrast
This gives a good idea of the outward transformation which education works, and is worthy of careful study.

The First Dispensary-Hospital
This building is located at Pandaterripo and is now used as a pastor’s study. A commit-
tee of the Mission (Revs. Scott, Dickson and Brown) is seen meeting with a committee of the Church to discuss plans for a new pastor's house.

**The New Maternity Ward**

This ward contains eight large rooms and is described in Dr. Curr's report. The cost, Rs. 10,000 was met by the people of Jaffna.

**A Mission Agent's House**

Most of the houses occupied by Mission agents are disgracefully behind the times—some, over 60 or 70 years old, are not fit to house cattle. This is one of the buildings being erected in Tellippalai District by the First Congregational Church, Detroit. It is the best agent’s house in the Mission and is the type approved by the Mission for future buildings, because the expense of maintenance will be small, whereas our present houses are largely of mud, with thatched roofs and are a heavy expense to keep up.

**Missionary Appointments, 1911**

REV. G. G. BROWN: Principal, Jaffna College; Vaddukoddai Station.

MRS. G. G. BROWN: Teaching in the College and Station biblewomen.

MISS. L. G. BOOKWALTER: Language study.

DR. I. H. CURR: McLeod Hospital.


MRS. J. H. DICKSON: Station biblewomen.

MISS. S. R. HOWLAND: Principal, Uduvil Girls’ Boarding school and Station biblewomen.


MRS. W. E. HITCHCOCK: Principal, Udupiddy G. B. S. and Station biblewomen.

DR. T. B. SCOTT: Green Hospital, Manepay Station, Mission Secretary.

MRS. T. B. SCOTT: Green Hospital and Station biblewomen.

MR. A. A. WARD: Language study and Uduvil G. B. S. accounts.

MRS. A. A. WARD: Associate Principal in charge of the English Department, Uduvil G. B. S.

DR. and MRS. H. C. YORK: Jaffna College.
OUR MISSION STAFF
(See List of Illustrations)
Foreword

It may occur to some to enquire whether the Ceylon Mission with a field of only a bare 200,000 people in a stretch of territory less than half the area of the State of Rhode Island is doing a work that is really worth while. The question is a fair one, but admits we believe of an emphatically affirmative answer. If numbers alone are considered, the teeming millions of many of India’s mission fields make our 200,000 seem small indeed, especially if this be divided by the missionary force and we find that (excluding wives) there is one effective missionary to every 22,000 or, if wives be included, one missionary to each 13,500 of the population. But the answer does not lie here.

No one who knows the Indian peoples will question that 1,000 Christianized Brahmans can do much more for the Kingdom of God than 1,000 Christianized pariahs, for the same reason that the polished, erudite Paul was able to affirm that he had labored more abundantly than all the other apostles. Natural gifts and graces, energized by the power of God, count heavily in the work of the Kingdom. It is just here that the strong reason for our work in Ceylon is to be found. The people are capable, industrious, pushing, generally intelligent; they are unwilling to be underlings; they seek the higher positions of influence and power for which their talents fit them in eminent degree.

Not only so, but they are willing to push, out beyond their own native land. The recent census
has shown that nearly 1,000 Jaffna born Tamils are found in India and Burmah; over 7,000 in Singapore and the Straits Settlements, and about 9,000 in South Ceylon, that is, nearly 8% of the whole population, the brightest and best, has emigrated. The Jaffna Tamil wherever he goes is a man of position and influence. He has been well called the Scotchman of the East. In the Straits Settlements he has almost monopolized the prominent Government and commercial positions; in South Ceylon the commercial houses, estates and Government positions are dominated by Jaffna Tamils and in India wherever he is found, he is well known and respected. The influence which these men wield is a large and growing one; to win them for Christ is to touch the peoples of the East in quite as effective a measure as much larger Missions working among India's millions and able to tabulate their results by the hundreds or thousands. In a word, quality and not quantity is our answer to the charge of being a small Mission.

The past year has been a normal one marked by steady progress. None of our missionary force has been on furlough, a condition which will probably not again occur until 1916. In June we had the pleasure of welcoming Miss L. G. Bookwalter for work in Uduville Girls' Boarding School. She has given herself with devotion and intelligence to the study of Tamil and the work of the English department. On the whole, our missionaries have been reasonably healthy and vigorous.

The outstanding feature of the year has been continued Hindu opposition. We are inclined to view this as a not unmixed trial, for the tolerance of Hindus for Christianity hitherto, has been marked more by indifference than respect or intentional discrimination. Christians almost equally with Hindus have been welcomed in Hindu homes at social
functions. But the lines are being more sharply drawn and it is hard to predict what the end will be: it can hardly result in our Christians being treated as the new convert is in India, exiled from home, but we hope it will result in a greater solidarity and sense of responsibility in the Christian community and less sensitiveness for the effect of courageous moral action on social position with the Hindus. As for our educational work we shall probably lose some of our schools; but we hold such strategically strong positions, that if we receive adequate support from Home it is unlikely we shall lose any portion of our work that is essential to a vigorous and commanding occupation of our field. It was a rare pleasure to welcome during the year visits from Dr. C. H. Patton, our Home Secretary, and Misses Lamson and Day, Secretary and Treasurer respectively of our Woman’s Board. Their sympathetic inspection of our work and the satisfaction of being able to give them information on the ground was refreshing and satisfying to us all. May the number of such visits increase!
Evangelistic Work

The Church as an evangelistic agency usually bulks large in an ordinary conception of the work of a mission, but in Ceylon, experience has shown that as an evangelizing agency the Church holds a position of secondary importance, that by far the larger number of our converts come from our boarding schools which, in turn, are indebted to the village schools for their pupils and consequently the opportunity to work. Direct preaching to the crowds while it has its obvious merits that any well organized evangelistic work must recognize, usually fails in creating anything more than a passing impression. It is in the class room where line upon line and precept upon precept the accumulated prejudices and religious concepts of ages must be combatted, where questions can be asked and answered and where above all else the pupil can be brought into the presence of uplifting influences that silently overcome inherited notions and emphasize the teaching of the classroom.

The Church with us is not so much an evangelizing agency as a great conserving force that receives and nourishes the Christian life of the community. Not that no attempt at direct evangelization is made by the Churches—for that would be an obvious calamity: simply that success adequate to the effort put forth does not attend direct preaching: it is close, hand to hand, faithful, individual work that tells. This is the foundation, the very raison d'etre of all our educational work.

We are working with an unlearned people in the
grip of unreasoned prejudices, of custom, of caste, and of religious ceremonialism. The ethical appeal cannot penetrate such armour if it relies merely on occasional, promiscuous preaching: persistent, organized instruction is the effective method and our schools supply the only real opportunity. These remarks will indicate that the efficiency of our Churches is not to be gauged by their success as evangelizing agencies so much as by their ability to conserve and strengthen the life of the Christian community; it is from this standpoint that we present their activities.

We have twenty organized Churches (with two unorganized branches) whose rolls show 2,106 members in good standing, 94 of whom were received on confession of faith during the year. Their total contributions for Church work amounted to Rs. 21,213.83, ($7,071) an average of $3 per member. While the Christian community represents only a bare one percent of the population, it has always exerted an influence and compelled a respect far greater than that to which its numerical position in the community would ordinarily entitle it. In public meetings called for purely secular or political purposes, it is common for the Chairman, Secretary, and speakers to be largely or even entirely drawn from among the Christian community. The lawyers, doctors, merchants, Government officers, employees in the commercial offices in Colombo, accountants and superintendents on tea and rubber estates are to a surprising degree drawn from the Christian community. In other words in those callings where honesty, ability and business acumen are especially sought—there our Christians are found in numbers far in excess of their numerical position in the population. We feel that this is a striking tribute to the character of the men whose lives the work of this Mission has transformed.
Among the evidences of growth mentioned in several of the reports from the Churches—regularity and promptness in meeting Church obligations is prominent: the report of the missionary in regard to the Tellippalai Station Church is typical:

Twelve years ago when we came here, the salary of the pastor was constantly behind and I often listened to moving accounts of the distress and annoyance caused by heavy arrears. Repeated appeals to the Church to alter this discreditable method of meeting or rather not meeting its obligations had little effect. But the agitation was continued and gradually a change has come: now, although the Church has raised its pastor's salary 50% the enhanced stipend is paid promptly at the close of each month. The same statement holds true of all the other Church obligations and presents practical evidence of growth in grace and in conscience that is cheering.

It is worth noting here that the salaries of our pastors and catechists have been moving steadily upward, being now in most cases from 50% to 60% higher than ten years ago and our Churches pay the increased salaries with greater—far greater ease. Again, there has been a growing feeling of solidarity among our Churches that has been aroused and fostered by the Council whose activities are noticed elsewhere (INDIGENOUS ORGANIZATIONS.) There has been a willingness to recognize the claims of the weaker Churches, to look well afield and assist needy enterprises which has quite naturally reacted on the home finances and contributed in no small degree to the all-round promptness and liberality of giving above noted. Results of this sort emphasize the constantly recurring statements of the pastors in their reports that there is a distinct advance noticable among their parishioners in the things of the Spirit.

The detailed reports of the Churches contain so much in common that it would probably not be wise to attempt their reproduction here, but some
mention of the more important facts of the life of each is worth while.

Valany, one of our coast island churches, is in the field and under the charge of our Home Missionary Society: it embraces a large territory, much of which is difficult of access, including as it does five different islands. Although the Church is one of our weakest financially, they have managed to increase their pastor's salary. The main item in the work of the year has been the severe strain caused by continued opposition from Hindus who are adopting most dishonourable tactics in their endeavour to destroy some of the schools connected with this Church. This particular phase is now in its third year and shows no signs of abating. This Church sorely needs the prayers and active sympathy of all Christians.

Karadive is another Church on one of the islands off the coast—it graduated long ago from Home Mission control and is a strong factor in the life of the community. Its work is well organized fortunately, for here too, Hindu opposition has been active, so that evangelistic work in the village schools has been at a standstill. One of the Church members has given Rs. 1,032 toward an endowment for the Church. The movement to make Christmas the national Tamil holiday found hearty support in this Church. No less than 40 of the children of this Church are attending higher institutions of learning.

Araly is the youngest of our Churches. The work here has been marred by a Church quarrel so that little of a positive character has been accomplished.

Moolai is the smallest of our Churches with a membership of only 21, but under the leadership of their preacher Mr. A. Kandiah, they have for the
last five years made substantial progress amid great difficulties. They closed the year with a debt of Rs. 22.

Vaddukoddai is the premier Church of this section. Under the faithful preaching of their pastor much has been done to develop the activities of the Church. The presence of the College accounts for the admission of seven young men on profession of faith. An English service has been added to the calendar and a vigorous College Y. M. C. A. has greatly assisted in the conduct of direct evangelistic village work, particularly among the schools. The pastor emphasizes the fact that many of the members amid sickness, death and poverty have shown a bright faith and calm trust that has been uplifting. Here too, Christmas was heartily celebrated and made a red-letter day for the members and children of the Church.

Changany had a change of catechists—Mr. E. T. Williams after fourteen years of service moved to Atchuvaly and was succeeded by Mr. C. W. K. Danforth. The Church is in need of extensive repair and a movement is on foot to secure the required funds. A Y. M. C. A. is being organized to reach the young men of the village. Regular mothers’ meetings studied such subjects as Church History and the Book of Revelations. An individual communion service was donated during the year.

Manepay Church has had an active pastor and the attendance has been good at the regular Sunday services, but very small at the week-day services. The Sunday School attendance has been unfavourably affected by the opening of a Hindu School in the vicinity which has increased the difficulty of securing the attendance of the children: this will be corrected by more active efforts of the Sunday School teachers.
THE INTERIOR OF VADDUKKODDAI CHURCH

(See List of Illustrations)
The weekly gathering of the Christian children for instruction in the Junior Christian Endeavor has been of real value. The most encouraging feature has been the effort of these young boys to carry on a small Sunday School for non-Christian boys in a neighbouring village.

Uduvil Church reports that the regular services have been well attended. Better than this, it is believed that the members are growing in spirituality and in a desire for the salvation of the non-Christians of the vicinity. The gifts of the church this year for objects other than their own interests, were very generous and most commendable.

The Y. M. C. A. of the church has shown much activity due in large measure to the encouragement of Mr. Ward living at the station. They have collected for a building a considerable sum which, with gifts promised locally and by the Y. M. C. A. National Secretary of India, they hope will soon suffice for their purpose.

The additions to the church on profession of faith were largely from the Girls' Boarding School, but five were from the village. Of the twenty-five who joined from the school, twelve were from non-Christian families.

The pastor regularly conducts a Sunday afternoon service in connection with our Women's Hospital at Inuvil and reports that it is of very great value, as people from various parts of Jaffna are thus reached. The work of teaching the Bible lessons in the village schools continues to be well done and is a great source of encouragement.

Navaly Church reports that the attendance was very good at all the usual services. A Bible class carried on immediately before the morning service has been instrumental not only in teach-
ing Bible passages, but in directly influencing the young people of the church to make a public profession of their faith.

The Sunday School work the somewhat hindered by opposition Hindu schools has, on the whole, been encouraging. Of the members uniting with the church on profession of faith the pastor writes with encouragement. Two from the Roman Catholic church suffered severe persecution for so doing, but tho they faced financial loss, and even personal injury, they remained firm in their faith.

Many of the members of this church engage in fishing. Following the custom of the Roman Catholic church, the privilege of collecting the tenth of the daily income was sold at public auction. A large sum from this income was contributed to the church direct, and the remainder was set aside for assisting the community in maintaining their rights by legal process. This is a form of co-operation that has its advantages and is worthy of special attention. Several were also assisted who were in need of financial aid.

Panditerrerippu Church reports that though the year was not marked by any great victory won, or notable success achieved, there has been steady growth in the spirituality of many of the members. Special effort has been made to reach the children and encourage them in memorizing passages of Scripture. The year closes without debt. In addition, a considerable sum has been paid towards the proposed house for the pastor and still other amounts are pledged.

One new stone school building in the district supplied a long felt want, but several more schools are in desperate need of a similar building. This was accentuated when, during the rainy season, many of the schools were temporarily closed. The Pas-
tor writes: "We feel it wrong to require the children to sit on these damp floors and study when we would not keep our cattle in such places. If the Mission has no funds for putting up better buildings it has no right to keep these schools going." Tho this is putting it pretty strongly, the wisdom of keeping them going was abundantly proved when this year in this very District many of these schools obtained a high place in the examination of Bible lessons.

Alaveddy Church is in charge of our oldest pastor, and his inability to do vigorous work accounts for the fact that little of a positive nature seems to have been accomplished. The necessity for a pastoral pension fund is forcing itself upon the attention of our churches.

Sandilippay Church has been unfortunate in the continued ill-health of its catechist, but in the emergency the laymen have come forward most acceptably. A Y. M. C. A. has been organized during the year, particularly for young men at home from school over Sunday. Contributions to other objects besides the regular church work have been larger than usual and that without in any way lessening the regular income of the church.

Tellippalai Church has enjoyed the thoughtful sermons of its pastor and profited by his faithful visitation of its membership. Outstation meetings at three centers have been regularly held every Sunday afternoon by members of the church in turn. The attendance at the Sunday morning services has been very good, sometimes taxing the seating capacity of the church. An enquirers' class was held every Sunday morning from among the boys of the Training school and ten of this class were received into the church during the year. The building fund of this church now amounts to
about Rs. 2,400, over Rs. 500 of this having been added during the year. It will take about Rs. 5,000 to properly repair and enlarge the church, but it seems likely that in the course of a few years the desired goal will be reached. The general income of the church increased Rs. 200, during the year. It is a pleasure to say that in spite of strong local opposition from two renegade Christians the church has grown in strength during the year in every way.

North Erlaly Church has had a good year under the faithful ministrations of its catechist who has now been with the church for 14 years. For over half the year services were held on the veranda of the catechist’s house because the old combined church and school house was demolished to make way for two new buildings to house respectively the church and the school. The stone, tile covered school building, costing over $250 was completed during the latter part of the year and a beginning made on the church building which will probably be completed during 1912. Toward this building every church member has contributed one month’s salary or income. The attendance at the services of this church is unusually good, averaging 30 adults with a membership of 42. The disturbance caused by the Salvation Army in this district has largely ceased and there is a spirit of unity in the church which it is pleasant to record.

South Erlaly has had two catechists during the year and the work has in consequence suffered to some extent. In addition, the rainy season (Oct.—Dec.) proved unusually severe: the church, pastor’s house and station day school were flooded for several days with two feet of water on the floors, and over 100 houses in the village, including several belonging to church members were destroyed, crops
ruined and generally a great deal of damage done. The result was that the church found itself considerably in debt at the end of the year, to which was added a good deal of sickness due to unsanitary conditions following the flood. The Mission however stepped in and met the debt which it was evident could not be carried by the church. Two members of the church living in Colombo and the Straits Settlements respectively have undertaken to raise Rs. 1,000 to complete the church building and properly seat it.

Atchuvely reports a harmonious and prosperous year, though the work of the preacher and several of the active church workers was seriously interrupted by sickness. A balance of Rs. 100 remained at the close of the year to which it is proposed to add largely to thoroughly repair the church building.

Udupiddi passed through a trying time for six months because four families on account of displeasure at the result of the church election refused to attend communion. The pastor however worked unceasingly and eventually succeeded in bringing all the church members to a prayer meeting at the home of the station missionary. Prayerful consideration of the situation resulted in a full reconciliation since which all has gone on harmoniously.

Chavagachchery sends in a full report of a very prosperous year and it is worth while to note briefly the varied activities of this church which, be it said, are in the main found in all our churches. Attendance at Sabbath service has been good, the laymen of the church on several occasions filling the pastor’s place during his absence on duty. On Sunday afternoons a regular service is held for the servants of the church members.
and their children. Then there is a Bible class on Saturday morning for junior students, a mothers' meeting on Tuesday, a general prayer meeting Friday afternoon and a special prayer meeting every morning at 6.30 in the church. Four times each week cottage prayer meetings are held in the houses of church members. There are seven Sunday schools in the district with an attendance of 300.

The finances of the church are in a very satisfactory condition which is the more creditable when it is recalled that eight years ago this church was only paying its pastor Rs. 20 per month against Rs. 60 now. The unhappy division which weakened this church greatly several years ago has now passed away and a most gratifying spirit of union prevails.

Usan, a branch church nominally reckoned as a part of Chavagachcheri, is becoming so important that it is likely steps will soon be taken to organize it into a separate church. In January its faithful catechist, Mr. S. W. Vaitilingam, was suddenly promoted to higher service after a very brief illness, contracted probably in the path of duty. He had greatly endeared himself to the congregation which decided to pay his widow four months' salary, arranging for this by supplying the pulpit during that period in various ways. Mr. Vaitilingam represented well the type of catechist who is, after all, one of the chief foundations of all mission work, faithful, earnest, persistent in the face of daily discouragement and of good report among Christians and Hindus alike.

Nunavil is one of our smallest churches, only two miles from Chavagachcheri, but in a district that has long been unfruitful in spite of the efforts of many devoted leaders. A special season of evangelistic work during the year left evidences that
some of the seed sown had fallen in good ground.

Varany is another small church in the midst of a very sparsely populated district where jungle is the predominant feature of the landscape. Vigorous work has, however, been done in this and a branch church at Kudattanai four miles away. In August special services were held at each place for several days by helpers from nearby churches who came in voluntarily. The message was proclaimed with an effective power that was evidenced by the interest aroused and the respect with which the workers were everywhere received. One young man, a relative of the priest of the village temple and in direct line of succession to the locally coveted position of manager of the temple, renounced all hope of worldly advantage and publicly joined our church. There were several similar cases indicating that the gospel has secured a grip in this district which, with prayerful, faithful work, should result in better things in the near future. The people in this field, especially Kudattanai are fishermen, poor and ignorant, away sometimes from their homes for months, but more easily reached by the gospel than most castes. This district is generally recognized as being one of the most hopeful in our field.

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The work of our pastors, catechists, and biblewomen is an exceedingly hard one, for the people do not, as a rule, care for the Gospel message: they are "dead in trespasses and sins," in the grip of a system that, for ability to enslave and blind its votaries is not surpassed among the cults of the globe. The Christian conquest of Ceylon will not be a fantastic, imaginary evangelization accomplished in one generation, but a grim struggle whose success can be strikingly discerned only by decades.
Bible Women

An important part of our evangelistic work is represented by the efforts of our biblewomen. Their works is difficult—much more so than similar work would be in America, for the customs of this country do not allow women the freedom enjoyed by women of Western lands. It has seemed best to let these women tell their story in their own language. Our Mission employs 35 biblewomen of whom 23 are supported by the Women's Boards and 12 by the British and Foreign Bible Society. The Bible Society makes the sale of bibles and portions and teaching women to read the bible an essential condition of its support, while with our own biblewomen the emphasis is more on direct personal work with the purpose of leading the women to take a definite stand for Christ.

For Vaddukoddai District Mrs. Brown reports:

Six biblewomen are employed in this district, of whom four live and work on the islands. Mrs. Margaret Jacob is the eldest of the number and perhaps the most active. She has been working in five villages, has spent 194 days in the work, made 596 visits to houses and has talked to 729 women. One of these women has joined the Church during the year. A number of women who live at a distance would gladly join the Church but are hindered by their husbands.

As a rule, in the places where she teaches, the women and girls listen attentively and join in singing the lyrics and in repeating the Lord's Prayer.

Mrs. Jacob has been the leader of the prayer meeting held on the veranda of the mission house on Saturday mornings. She has been very faithful in attendance and is always ready to do her part to the best of her ability.

Mrs. A. Chelliah of Araly West, or Koddaikadoo, does not do full work as a biblewoman, as she has her school and home duties and a family of small children. Her special duty is to hold the Sunday school together in intervals of irregular attendance of the College Y. M. C. A. boys,—and to keep up a meeting for women and
A GROUP OF BIBLE WOMEN

(See List of Illustrations)
children on Thursday afternoons. This meeting is sometimes at her own house, and sometimes at the houses of the Hindu women of the village. Mrs. Mary Chelliahpillai from Uduvil with Mrs. Edith and Mrs. Sinnatamber come to this meeting whenever possible and when they come, the women are very much interested in their preaching. They have given many testimonies to the good that they have received from these meetings and even the men of the village say that their wives are very much improved since these meetings were begun. When the biblewomen from Uduvil cannot come, Mrs. Chelliah calls all the school children to her house, teaches them lyrics and bible verses and prays with them. As she is the only Christian woman in the village, and all the people are very friendly with her, we think her influence there is worth a great deal.

On the Island of Pungudutive, Mrs. Amerasingam and Mrs. Elizabeth John have both worked irregularly, owing to much sickness and many deaths in their family circles. Mrs. Amerasingam reports the number of days worked 171, and number of visits 414. Mrs. John worked 158 days and made 385 visits.

One of the women with whom they often hold meetings is a truly converted Christian and would gladly join the church, but is not allowed by the husband even to attend church. She is always most glad to have the biblewomen read the bible and pray with her in her house.

On the island of Valany, Mrs. Iyampillai is a newly appointed biblewoman, having begun only last April. She works in the village of Saravanai where her husband teaches. She reports 161 days of work, a total number of visits made 426, and the sum of the women talked to 675. She is teaching four women to read the bible. I am sorry she lives so far away that she cannot have the help of other and more experienced biblewomen.

Mrs. Mary Gnamamuttu Kasinather was changed from Kuradive to Nainative in August last, specially to meet the need of a sewing teacher in the new girls' school there. Her coming was welcomed with great joy by the parents of the girls as there has been no sewing teacher there for many years. As the teacher Mr. Murugappah has not time for all the classes, she teach-
es some primary classes as well as sewing and stays at the school until 2 p.m.

In the late afternoon she visits the women in their houses, teaches them bible stories and prays with them. She teaches catechism and bible stories in the school and helps to keep up the Sunday school regularly. A party of teachers and Y. M. C. A. boys from Jaffna College visited the island Jan. 1st and 2nd and examined the school and held an annual meeting and Prize Giving, the first ever held on the island, at least in this generation. It was the occasion of great rejoicing among the children.

The school house has been thoroughly repaired and the stone bungalow altered into a teacher’s house. The money for the building came partly from special gifts and the rest is made up from the Booth Parsonage Fund. The teachers’ salaries are paid by the Jaffna Women’s Foreign Missionary Society.

The work at Koddalkadu and South Araly by Mrs. Mary Chelliah and Miss A. Chelliah was begun during the latter part of the year 1910. The meetings were then held in the station school there and sometimes in the house of Mrs. Chelliah of that place. But later on some of the women who attended our meetings earnestly requested us to have the meetings in their houses and we were glad to hold the meetings there.

During the last year twelve meetings were held in those villages. Besides children, the number of Hindu men and women who attended the meetings was 172.

The eagerness they showed in preparing their houses and gathering people for the meetings often reminded us of the house of Cornelius. The most striking characteristic that we found in the people was that we never had to wait for them, because they were always found waiting for us, ready to hear the Word of God. Sometimes some of the women attempted to ask questions in contradiction to what we said. But God always gave us words to quiet them with satisfactory answers. Once a man who saw some women contradicting our words said that our meetings had really made some change in most of the women because after our meetings, theft, quarrelling, and using bad words had become much less in the village. On the same occasion two other women confessed with tears that they used to be fierce and were in the habit of quarrelling and using bad words,
but after we began to hold meetings there, when they got cross, the words that we spoke came to their minds and they ceased to quarrel.

When we first went to South Araly the people of that place looked upon us with contempt. At the first meeting God helped us to speak to them of how precious our life is. Every one in the meeting listened to us with interest and their attitude toward us quite changed. At the close of the meeting a man stood holding both his hands up in reverential fear and said that they had never before heard such truths and earnestly asked us to come often and speak to them of those wonderful truths. Some of the women also made the same request.

Mrs. Chelliah of that place was very helpful to us in all our work. We praised God when we saw what a great influence she had among the people. May God cultivate that vineyard for His own and grant that it may yield fruit plentifully,

For the Manipay District Dr. Scott reports:

Mrs. Elizabeth Santhia has worked steadily for the year in Manipay, Sanguvely, and Suthumaly villages. She reports that the women listen in some cases well and again in others only under protest. No new special incident is reported, but in a quiet way work is being done.

Mrs. Joseph has continued her work at Pandaterrippo, tho as she is growing old, with less vigor than formerly. She has worked less with the school children and more in the homes of the village women. She has no outstanding event in her work to make special mention of tho in her usual way she has visited the women and held meetings in their homes. She finds it very lonely work as her only daughter has for some time lived in the Malay States with her husband.

Mrs. Pediatamby and Mrs. Kanapathypillai are employed under the Bible Society at Annaikkoddai and Pandaterrippo respectively. Both of them find it troublesome to keep the records of their work that the Society requires. If it were possible to give them closer supervision it would help them and improve the quality of their work. I believe that they would welcome such help and it would encourage to more earnestness and faithfulness. We shall welcome this supervision, when it is arranged for, as we hope it will be ere long.
For Uduville Station Miss Howland reports:

Mrs. Edith David, W. B. M., and Mrs. Sarah Annapilly work together; the latter is paid by the C. E. Society of the Uduvil Church.

Mrs. Edith David (the oldest in service of our Bible-women) says: "I have been doing my work last year in the places which were assigned to me—I made regular visits to the houses and taught the Bible to the women and others. The older girls commit to memory the Bible verses."

Mrs. Susan Joshua, W B. M. I., and Mrs. Joanna Chinnatamber, supported by the Tolman Band of Mills College work together. Mrs. Joshua says that they read the Bible and prayed in the houses which they visited. "We explained to them that Jesus is the true Saviour. We visited the sick and comforted them. We also visited the Christians who do not come regularly to church services and tried to strengthen and encourage the weak ones. We also invited the children to Sunday school."

The Uduvil biblewomen took turns in going with our honorary worker Mrs. Chelliahpillai to a weekly meeting in a village near Vaddukoddai. Of this Mrs. Joanna Chinnatamber says: "Many attended our meetings. One man said that since we began to have meetings, there are no quarrels in the village; a woman said that whenever she gets angry, she tries to remember the verses we taught her and then her anger ceases. The Uduvil biblewomen take turns in speaking with the class of poor women which meet Thursday afternoons on the Mission house verandah.

Mrs. Joanna P Maruther and Mrs. Eliza Raymond supported by the W. B. M., work together in Alaveddy. They report two women as interested. One of them sometimes attends the church service. She has a great desire to know more of the Bible but cannot read herself. The other woman reads the Bible regularly; an old man also reads the Bible regularly and says that he prays. Mrs. Joanna Maruther is very helpful in the church work. The two women have a weekly meeting in North Alaveddy.

The biblewomen of Uduvil and Alaveddy have distributed among the women who have studied and can read
Tamil, magazines published by the Christian Literature Society as well as other publications. These have been read with much interest.

At Tellippalai Station five women are at work: of these Mrs. Susan Ezekiel of Erlaly North writes:

I have been doing the Lord's work in Erlaly North and in the neighbouring villages. The number of days I was at work during the last year was 215; houses visited 507 and the number of women met 1466. Special work has been done among the children. Some Hindu children are ready to join the church. A woman named Manickam joined the Church on confession of faith as a result of my work. A number of children also were baptized. Another woman named Sithamperam is attending the services with her children and I hope that she will also become a Christian ere long.

Mrs. Emily Umier writes:

As usual my work has been confined to Punalaikadduvan, Kuppilan and generally among my neighbours and relations. The one noticeable change I found this year is that there was no opposition. One and all heard the truth attentively and confessed that Jesus is their only Saviour, but are not bold enough to come forward for fear of their relations. Anyhow some of them are praying and have stopped going to Hindu temples. Three girls who were married lately and are now living outside this place write that they are living as Christians. I hope that they will join the Church soon. Women as well as men attended our moonlight and other Gospel meetings. I keep a Sunday school for the children at Punalaikadduvan school. Many of my relations are inquirers; some are attending the services and one woman has joined the Church.

Mrs. Isabella Cairnes writes:

Both men and women heard me very attentively, and patiently in spite of their hard labour as farmers. Many believe that Christianity is the only religion that can save men from their sins. Some women learn by heart verses, lyrics and read portions. Some of these attended services on Sundays and others our moonlight meetings. It is a great joy to say that three were admitted into the Church by confession of faith.
Mrs. Alice Hall writes:

As usual I carried on my work in the villages of Pallai, Veemankamam and Maviddapuram. Maviddapuram is a strong Hindu centre and formerly there was strong opposition to the preaching of the Gospel, but I am glad to say that this is going down gradually. The low caste people gather round me and hear the word attentively. The Brahman priest of the temple asked me to teach sewing to his two daughters. In this way I was able to go there frequently and teach the girls and others the word of Christ. The people at Veemankamam are more polite and mild than those of other places. Many women here are willing to become Christians if not for the hindrance of their relations. They sometimes ask; "Is it not possible to be saved even though I do not go to the Church?" When I was first appointed biblewoman there were others working with me, but now I am left alone to work in the above-mentioned three villages.

Mrs. Jane Samuel, of South Erlaly reports that her work has been somewhat interrupted by her transfer from Chavagaachery in mid year, and also by floods which made work impossible during December. As she has no other biblewoman to go about with, she accompanies her husband when he visits the people in their homes as he is the catechist at South Erlaly. As the place is quite new to her, she has employed much of her time in becoming acquainted with the people.

Of the work on Uduppiddi and Chavachcherri Stations Mrs. Hitchcock writes:

Fifteen biblewomen have been working most of the time this year in Uduppiddi and Chavachcherri fields. Six of them are supported by the Bible Society and the rest by the Mission.

I have not been able to go with many of the distant ones to see them in their work and encourage them as I should like to do, but they come to my monthly meetings and report on their work and learn the lessons from Dr Jones book, "The Teaching of Jesus." I was glad to spend two days with the biblewomen and other Christian women doing evangelistic work at Chavagacherri and villages near there, and a day at Varany and an occasional afternoon with the workers at Uduppiddi and surrounding villages when moonlight meetings were to be held in the evenings.
We would work among the women during the afternoon and get them to attend the evening meeting where they would sit off in one corner of the school house and listen eagerly, especially when some of us women would talk to them directly.

Mrs. Emily Charles reports that she has been working eight years at Kathiripay near Atchuvely. She says, "I was discouraged at first, but am now encouraged by seeing the Word of God working in the hearts of many. Most of the people, among whom I work know about the Saviour and retell the stories I have told them before. Some commit verses to memory and four or five take real pleasure in reading the bible. Two or three women who have been to the Mission hospitals have been well taught about God, and there are many who say they believe in the Saviour, but do not openly accept Christ." Mrs. Rachel Arlvappillai worked in Uduppiddi regularly and helped also in many evangelistic meetings in distant places. She is not very strong and it was very hot where they went sometimes, but God kept her from sickness.

Two biblewomen go together at Varany, Mrs. Harriet Ponnampalam who is supported by the Bible Society, and Mrs. Annapillai Lawrence, the wife of a doctor. Mrs. Annapillai writes that though she was very sick in January, God gave her strength to work for Him most of the rest of the year. They taught some women to read and when they made their visits, some men as well as women would sit and listen attentively while they read the bible and explain it. They preach much to some low caste people and try to get them to come to church. She talks with those who come to her house for medicine. When a sick child was brought for treatment she spoke earnestly to the mother about sin and its consequences and the woman asked her to pray for her and her sick child. When another woman seemed at the point of death she went to comfort her and taught her, about Christ and convinced her of sin. To her surprise she recovered.

Mrs. Elizabeth Timothy of Nunavil tells about trying to win the unconverted family of a Christian man, but although they promised to join him in his worship of the true God, they were led astray and preferred darkness to light.
Mrs. Jane Kartikesu worked alone at Madduvil and is very earnest in her prayers for the people of that place. There are many drunksards there. She helped in the August evangelistic meetings there and at several other villages and says the people received her gladly and cordially. An old woman of her church is dependent on Hindu relatives and begs that when she dies the church will not allow her body to be burned with Hindu ceremonies, but be buried by the side of her Christian husband. She expresses a great longing to die and be at the feet of Jesus. Jane often goes and helps her and says she is not educated, but her faith is great. Mrs. Laura Anderson writes, "I did my work as usual at Uduppiddi and adjoining places most earnestly. Many received the glad tidings I carried to them. When I read the bible and explained some of the stories of Jesus some women actually shed tears and said Christianity is the only means of salvation. On one occasion we held meetings at Polykandy under a tamarind tree and sang songs. Many women came. Then we read the story of the prodigal son. They listened attentively and asked us to tell them these sweet stories often. One day I had a talk with a woman 85 years old whom I had never met before and told her the story of Lazarus and the rich man. She said she had never heard a more beautiful story and wept saying she was a great sinner and afraid to die. I showed her the way to Jesus, and taught her the prayer, 'Lord, be merciful to me a sinner.' She promised to pray this, morning and night.

"Sometimes we met with discouragement and people declared they would never be Christians, but we talked kindly to them and convinced them of sin. I was also much discouraged by my fellow worker joining her husband in idol worship and so becoming a drawback to many. Some insulted me on account of her. Four children of Christian families in my Junior Endeavor Society have determined to give their hearts to Christ.

"Although I was at times hindered by the sickness of my children, I thank God for giving me health to carry on this work and pray that He may pour down His blessing on all poor wavering souls."

The biblewomen of Kudatthany, Nunavil, Atehuvely and Valvetty, who are supported by the Bible Society give encouraging reports of their work.
A GROUP OF CHRISTIAN WOMEN

(See List of Illustrations)
Educational Work

Ceylon is one of the smallest Missions of the Board, and yet it exceeds all the others in the number of those under instruction; indeed more than one-seventh of all those receiving instruction under the American Board are found in Ceylon. This is surely a striking fact which ought to arrest attention to the unique opportunities which our educational work affords. But it is usually the case that large opportunities imply large responsibilities and this is preeminently true of the educational situation in the Ceylon Mission to-day.

Probably no one needs to be told that it costs money to carry on a school system embracing over 11,000 children, but the American Board (including the Women's Boards) furnishes very little of the total cost—last year only Rs. 1,795 out of a total of over Rs. 79,307 or only two per cent. Now the Ceylon Government, like most Governments, expects to get a quid pro quo for its investments, it is not dealing in charity, but in a cold business proposition: it gives this money as a grant-in-aid. It expects our Mission to show a reasonable investment warranting the aid which it gives. In the first instance, before aid is given, the Mission is obliged, without assistance, to provide the land and school building and run the plant as a school two full years before receiving Government recognition of its efforts and thereafter to invest annually a reasonable sum to be used with the Government
grant in the upkeep of the school. For over fifteen years the finances of the Board have been in such shape that the spirit of this requirement could not be complied with, and the somewhat natural consequence is that we find ourselves being pressed by Government to put our house in order, to replace broken down mud shacks, not fit for cattle, with modern stone structures equipped with reasonably decent furniture and appliances. The demand is just, for Government has been most patient.

It is a pleasure therefore to be able to report that one district has been provided for: the First Congregational Church of Detroit which supports Mr. and Mrs. Dickson as their own missionaries have entered on a comprehensive plan to gradually put the buildings of this district in order. In addition, just at the close of the year, came the welcome gift of five new school buildings from Mrs. Mary Smith and her son, Mr. Theodore Smith, in memory of Mrs. Smith’s parents, Rev. and Mrs. Samuel Hutchings, early missionaries of this Mission. In addition, Mrs. Alice D. Lodge of Detroit generously donated a fine new school building at North Erlaly in memory of her son. Not only this but the Board announced an addition to our annual appropriations which, if continued, will do a good deal toward meeting some of our most urgently pressing problems.

But the task which faces us is a large one as the subjoined statement will indicate. Of the 118 Tamil day schools conducted by the Mission:

41 are on land not owned by the Mission.
72 new buildings are urgently needed
46 buildings in fair condition need extensive repairs.
40 of our schools are facing strong Hindu opposition schools.
For permanent plant we require for

Land $4,300
Buildings 14,400
Furniture 4,500
Repair of 46 schools 1,250

$24,450

and to assure the reasonably efficient upkeep of this plant, we need annually not less than $2,500. These estimates have been made with the utmost care and are the result of many Mission conferences to get at the exact facts which we present with the earnest hope that God may touch some hearts to help in meeting our great need and seizing the magnificent opportunities which the situation offers.

The past two years have been characterized by active Hindu opposition. We have been visited at intervals by a New York lawyer and two Australians who have embraced Hinduism. They have held meetings in many centers, passionately urging the people to realize the danger to their religion involved in sending their children to mission schools and urging them to establish schools of their own. The result of these efforts has been the formation of a committee of prominent Hindus, financed by a wealthy Hindu of Colombo, to assist in the establishment of Hindu schools. In addition, influential Hindus in many localities have established schools of all grades: one Hindu has founded a girls’ boarding school in which he is investing not less than $50,000; another has erected a boys’ high school which will cost him fully $35,000.

It is not pleasant to report that the spirit in which these schools have generally been conducted has left much to be desired; indeed in many cases the opposition has been unscrupulous and dishonorable. Most of these schools have been located
within less than half a mile of one of our schools and in one case in the adjoining plot of land—a stone's throw away. Force, threats of violence, of vengeance from the Brahmin priests, school burning, false cases against the more persistent parents who dared to send children to our schools, have introduced problems of a most trying nature.

Mr. Hitchcock gives the following samples of this new spirit:

The other day I received a petition signed by 50 men as parents or guardians of 60 children in Kalvayal school asking me not to teach bible lessons in the school on the ground that they were all Hindus and these lessons were against their religion. We have been carrying on this school for 30 years and hitherto no one has objected. This is one indication of the new spirit that is stirring among the Hindus. Another kind of trouble occurred at Kodikamam when one night in September our schoolhouse was burnt down. We could discover no reason (beyond the current spirit of opposition) why it should be set on fire, and we communicated with the Government officials who made inquiries, but without definite results. As the timbers were not wholly destroyed, I had a shed erected from the old timbers, buying new thatch for the roof, that the school might go on till I could build a new schoolhouse. In about a week that also was burned.

By the kindness of the owner of a Tamil classical school, we were permitted to carry on the school in his schoolhouse near at hand. Negotiations were carried on with him for his giving over the schoolhouse to us on condition that English should be taught there. But other Hindus dissuaded him from it. It will now be necessary to build a house with a tiled roof which will be more expensive than most of our schools. As this is one of my largest schools, the difficulty comes in finding $250 for a new building.

It seems abundantly clear that we must expect to lose a portion of our educational work, for the territorial limits of Jaffna are so narrow that it is practically impossible with 88% of the boys and 45% of the girls already in school, to introduce a
large number of new schools, elementary and secondary, without drawing on existing schools. The movement is unique in the history of the Mission—not that Hindu schools have hitherto been unknown—but in the spirit of determined opposition, almost hatred, that has actuated the promoters. It is an interesting side light, a testimony to the success attending our efforts to see Hindus awaking to the fact missionaries have long known—that Hinduism in disintegrating and, from their standpoint, in distinct danger. It is a real pleasure to report that on the whole our school system has stood the strain well, though it is likely that the coming year will see the loss of some schools where the opposition has been keenest.

Mr. Brown sums up the situation in the following paragraph:

The outstanding feature of the year's work has been the continued Hindu opposition to our schools. There has been less noise and fuss over it than in 1910, but it has been steady and persistent. Our schools have suffered very severely and will doubtless continue to suffer. Many of our teachers have continued to do their work under very hard circumstances with reduced salaries and are meeting opposition bravely and manfully. Very few have proved disloyal to the Mission or to their Christian faith. Indeed this year, like 1910, has done much to strengthen the faith of our people. The opposition has not been all evil so far as we are concerned.

The year under review has registered a distinct advance in the regularity and thoroughness with which the bible lessons have been taught in our village schools. Dr. Scott says on this point:

The results of the examination in Bible teaching in the schools has been the greatest encouragement of all. The evidence that many teachers have steadily and enthusiastically taught the bible lessons is satisfactory. Only one school fell below fifty per cent, and more than half obtained over ninety per cent in the examinations. Three hundred and twenty eight rupees were paid in bonuses to teachers at the close of the year.
I take great pleasure in expressing my gratitude to the pastors who have regularly conducted these examinations in a most satisfactory way, and further I wish to thank the teachers for the efficiency of their work. My hope is that more and more we shall see the best possible results of this work in the building of character in the children thus taught.

I am deeply thankful to the Woman’s Board of Canada for their help towards the teaching of the bible lessons. It has been most timely. This with a gift from each of two different families (Mrs. Lynde, and Mrs. Brown of the U. S. A.) has made it possible to pay the bonuses referred to.

Tellippalai Station reports on the same growth but adds the interesting fact that an attempt has been made to reach the teachers who are so apt to “rust out” after their normal course and school days are ended.

One of the gratifying features of the year has been the regular teaching of the religious lessons in the village schools. This has been due to my ability to offer the teachers specific payment for their work of religious teaching. About $150 provided by the First Congregational Church of Detroit has been allotted to this work. The scheme in brief has been to gather the teachers monthly at pay day into a class for the study of Dr. J. P Jones’ “Teachings of Jesus”. The recitations of the teachers were marked and twice a year an examination held. The average of the recitations and the examinations gave the final standing of the individual teachers.

The schools were examined monthly by the pastor and catechists, no one being allowed to examine the schools of his own district. At the close of the year, the average of the school examinations gave the standing of the school. The average of the teacher’s personal examinations plus the average of the school itself gave the final grand average on the basis of which the work of the year was judged. I am pleased with the results and the past year has been the best in this respect that I have ever known.

In Manipay district an interesting departure was made in the establishment of a night school designed especially to reach the low castes. Dr. Scott reports of this venture encouragingly:
A night school was started in Navaly late in 1910 and carried on regularly thru 1911 for low caste men. It appears to have met a real need, and the teachers in charge are encouraged. Over 30 are enrolled, and the average attendance is over 20. Regularly each evening, as a part of the exercises, these men of three or four castes are taught to sing some of our simple Christian lyrics, and prayer is always offered at the close of the meeting. One evening of the week the teacher and another the pastor of the church give a gospel address at the close of the school to which real attention is given. The pastor is enthusiastic in his praise of this agency as a means of reaching this neglected class of people, tho there are not wanting those who would try to belittle it, and even to undo it.

This success in one pastorate has encouraged another pastor to make the attempt. If the school can be carried on long enough to secure Government aid, the expense will then be negligible. I have so much faith in this agency, if the right grade of teacher can be found for it, that I would fain see more of such schools established for our depressed classes, as a part of our educational work, or as a part of the measures now being introduced for helping these our brothers so long unreached.

The possibility of handing over some of our elementary educational work to our Tamil friends has often been raised. It has been pointed out that there are quite a number of Hindu Tamil gentlemen in Jaffna who are in charge of their own schools. Dr. Scott does not report encouragingly of such an experiment made in his district. He says:

At the request of the Naval Church, the Anglo-Vernacular school near the Church was given over to their care and a prominent member appointed manager. We hoped that this arrangement would be mutually helpful, but to our surprise and sorrow there is no apparent willingness to maintain honourable relations with our schools. Even the reasonable requirements of Government relating to the transfer of pupils from one school to another and the settlement of tuition fees due are not observed tho much correspondance has taken place on the subject. This is really discouraging, and makes us hesitate to entrust more of our educational work to our Tamil brethren.
It is only fair to say however, that I believe the difficulty is not so much with the manager, as with the headmaster whom he has employed to carry on the school.

Pupils who pass out of our village schools (which usually do not carry their pupils beyond the fifth grade) go, if their parents can afford it, to our boarding schools or an English school and thence to our college. We have two boarding schools for girls (Uduville and Udupiddy) and one for boys at Tellippalai. In addition there are seven English schools. The demand for English is rapidly increasing because it is the *sine qui non* for entrance to all the lucrative posts in this part of the world. The language of commerce, of the planting districts, of our courts, is English and the curricula of our higher institutions and universities all presuppose a thorough knowledge of the same tongue. It is our policy to make instruction in English pay its way by exacting tuition fees, but education in the vernacular is made free by Government.

The work done in boarding schools and in the college clinches the impression made in the day school and very few students leave these institutions who have not publicly avowed their faith in Christ. These schools are the crown of all our Mission work and we feel that too much emphasis cannot be placed on them. This accounts for the large space which we devote to setting forth their activities during the past year.

*The Uduvil Girls’ Boarding School*

As the life of the girls of the different schools which compose the Uduvil Girls’ Boarding School is that of a big family out of school hours, the home life must necessarily be reported as a whole. To find out when the school day begins at Uduvil, one must spend the night within sound of the girls’ voices. Before daylight the
THE NEW ADDITION TO UDUVILLE GIRLS' BOARDING SCHOOL.

(See List of Illustrations.)
girls who are to cook for the day steal out quietly to the kitchen. Soon after daybreak, the first girl who awakens in a room rouses the others by singing a familiar hymn or lyric in which all soon join her. This is repeated in all the rooms, sometimes several different songs being sung simultaneously. Before long, there is more quiet while many of the girls are reading their bibles; and later, a general hum of voices all over the compound, mingled with the sound of the broom, lets us know that the work of the day has begun and the different groups of girls are engaged in their various tasks of sweeping, dusting and cleaning, before beginning to study.

The school was divided during the year into nine cooking circles, each circle serving in turn for a day, and vieing with the others for the honor of making the best curries. Each circle is led by a girl who is considered an expert at curry making. It is an interesting sight to see the girls grinding curry stuffs, peeling onions, cutting up vegetables and peppers, cleaning shrimps, grating cocoa nuts and going through all the processes which lead to the production of those fragrant mixtures called curries.

The rice is prepared by two hired cooks and about twenty-six bushels are used in a week. More than forty cocoa nuts are used daily in the making of curries.

Twice a week the dhobies come and every child must change her clothes. The laundry account of this big family of over two hundred fifty is no small item. During the year 17,400 cloths, 15,263 jackets, 7,245 under jackets, 464 quilts and 3,294 pillow cases passed through the dhobies' hands.

When so many girls live within one compound, it is necessary to exercise close watch over the health of each one, to segregate those who have any contagious disease from the others and to give proper care to those who may need attention.

It was a great blessing and relief, therefore, when through the generosity of the Womans Board of Missions we were given a suitable place in which to care for the girls: a large airy sick room, an isolation ward, and a bath room. Only those who have had charge of the health of the girls can really appreciate the gift.
This building was formally opened one afternoon during the visit of Miss Lamson and Miss Day. Many of the friends and old students of Uduvil were gathered together on the veranda outside the new building while the girls stood around on the outskirts. It was a most interesting occasion with addresses of appreciation from representative Tamil men and missionaries of other stations. Miss Lamson and Miss Day spoke with a force and pointedness which characterized all their speeches while visiting Jaffna. A special lyric composed for the occasion and sung by the girls added interest to the gathering. Miss Day declared the building open, and with a prayer it was dedicated to the work of Christ in Ceylon.

Although Uduvil is a healthy village, the common childrens' diseases, colds, and fevers come among the girls and though usually of no extreme seriousness, they must be isolated from the great company of girls who are not affected. For example, recently a girl came down with measles and she was immediately put in the isolation ward until her parents could take her away. In this way the spread of epidemics is checked.

Under the direction of the missionary in charge of the health of the girls, there is a school nurse, a young Tamil woman, who has had considerable experience in helping in the dispensary of one of our Mission hospitals.

Every morning a dispensary is held before school opens. Here come the girls with thorns in their feet, cuts, bruises and sores, and various affections which are common to the country, and they are prescribed for and their wounds bound up.

During the past year the general health of the girls has been good. With the exception of a few individual cases no serious diseases have come among the girls. In August last, a malarial epidemic appeared and we were happy to have a bright sanitary ward in which to put those girls who were attacked and to be able to care for them adequately. The girls away from their homes need "mothering" but this is not a difficult task when we have for our use the necessary quarters and appliances to make them comfortable and happy.

Of the 332 girls in the school in 1911, 172 were from Christian homes, and 160 from Hindu homes. Of the latter number 43 had united with the Church. The teachers have
an important position as leaders in the religious life of the school, having charge of group prayer meetings twice a week in addition to their daily bible classes the first hour of the morning session of school. Many of the girls whose lives have been definitely changed think lovingly of their Uduvil teachers as their guides into the higher life.

The Pastor of the Church takes a deep interest in the spiritual welfare of the girls who form the larger part of his audience on Sunday and at the Friday afternoon Church meeting; he has a special evening meeting in the school every Thursday. Thirty-one girls have united with the Church from the Tamil and English departments during the year, six of these uniting with their home churches, and the balance with the Uduville church. Of the nine who united the first communion Sunday of the year, six were from the Islands off the west coast of Jaffna, and are girls supported by the Home Missionary Society. We had felt troubled in regard to the seeming indifference of these girls to all religious truth. Early in the year, one of our teachers whose home was on one of these islands who had left us to be married, was taken suddenly ill in her home and brought to the hospital at Manipay, where she died a few days after the day appointed for her wedding. Her earnest work for these girls, the words which she had spoken to them while she was with them and finally her triumphant death now brought forth fruit. These girls decided for Christ and were taken into the Church at the next communion, for the change in their daily lives was unmistakeable. Truly "she being dead yet speaketh." Mrs. Annett of the India S. S. Union had a meeting in the school during the last term, and her talk upon the "Parable of the Sower" made a deep impression on the hearts of many of the girls. It was the last time that one of our girls heard the truth. She was taken ill that evening, but though we did not think her very ill when she went home, she did not recover. She said that she wished Jesus to come into her heart as Mrs. Annett said that He would do if they would let Him in. Her Hindu mother said that the girl spoke of her wish to unite with the Church. The great aim of our school is to lead our girls to take a stand for Christ. The opposition of friends is often a hindrance, but we feel that nothing would hinder them if they once made the decision.

Our four Christian Endeavor Societies (one Junior, one Intermediate and two Senior) are an important factor in the
training of the girls for Christian service. Every girl in school is a member and takes part regularly in the meetings even in the Junior Society where little girls fresh from Hindu homes, with the ashes of Siva on their foreheads, are seen standing with the others repeating Scripture verses. Through the C. E. Societies the girls raise money for various enterprises and increase their interest in other countries by regular missionary meetings. Among their missionary gifts is one of Rs. 5 per month to the Home Missionary Society. The twenty-two societies of the peninsula of Jaffna are joined together in a Local Union whose general committee meetings and rallies are a help and an inspiration. About sixty delegates from the Uduvil Societies attended the latest rally in Jaffna, each of our four Societies being represented on the program. The Uduvil Societies always have the banner for membership and money raised.

Our graduates always retain an abiding interest in their Alma Mater. Although they are scattered far and wide throughout the Island, India and the Straits Settlements they try nevertheless to send their daughters back to Uduvil. Last year there were several great-grand daughters and many grand-daughters in the school.

During the visit of Miss Lamson and Miss Day in November, a reunion of the graduates was held. Although the day was rainy, two hundred responded to the invitation and came back to the scenes of their school days with the keenest interest. Four old ladies from the classes that entered in 1839 and 1845, too feeble to come in ordinary ox carts were persuaded to come in carriages and sat in easy chairs on the verandah. The affectionate manner in which these old ladies greeted each other after years of separation was very touching. Some of the little girls of the school played the games which have been popular ever since the founding of the school, and one of the gymnastic drills in use for many years brought back pleasant memories of old school days.

One of the principal events of the year was the coming to Uduvil of Miss. L. G. Bookwalter who soon fitted into the work in many departments, brightening and lightening the work of others. The school gave her a hearty welcome at a special meeting and the teachers served a rice and curry breakfast in regular Tamil style—plantain leaves for plates, the floor for a table and
fingers instead of knives and forks. The presence of several of the missionaries and their laughable endeavors to eat “a la Tamil” added to the general merriment of the occasion.

On the Coronation day of King George, Uduvil showed her loyalty. In the morning at the Church, the events of the Coronation and their significance were set forth. In the afternoon on the playground which was marked off for sports, there were events of various kinds in which the girls of the different standards, the teachers and even the missionaries took part; barrel rolling, hoop throwing, potato racing, walking, running, and hopping races. In the evening a singing contest was held and prizes given for the winners in the day’s events. After the singing of “God Save the King,” the day closed with a display of fireworks.

In the late fall, the Acting-Governor of Ceylon visited Jaffna peninsula. On this particular morning, we heard that he was to visit the Mission Hospitals, between which Uduvil village is situated. When the automobile drove by the school, over three hundred girls were out at the fence and driveway waving handkerchiefs to the Governor. Alighting from the car he inquired about the school, spoke most cordially to the missionaries in charge and declared a holiday for the girls. Our Tamil girls are just as enthusiastic as American girls over seeing a high State personage. They probably wish that the Governor might come often. In the season when everything was green and the country beautiful, Miss Lamson and Miss Day, Secretary and Treasurer respectively of our Woman's Board came to visit us. It was in very truth the rainy season, but everything was fresh and the weather not uncomfortably warm. Weeks before they came, the girls were talking of their coming and making plans. The Muses were busy with their composition of songs, and fingers were hard at work putting everything in festive array. So we welcomed them with open arms at Uduvil. Their coming was a great inspiration to the girls and teachers. Those of us from America were most happy to see our own country women, to talk things over with them and to hear them speak. Never before had a deputation of women come to Ceylon, and the whole Mission, with the Tamil people, was eager and
anxious to acquaint them with the work and to make their visit pleasant. They made Uduvil their headquarters and so were able to see the school not only as it was when welcoming them, but in its regular routine of work.

146 girls and three pupil teachers were presented for examination at the annual government examination of the Tamil department in March and all but three girls passed the examination. The needle work examination takes place a few weeks previous to examination in their studies. This is conducted by an English lady inspectress and means the making of 150 garments by the Tamil department, over twenty by the Normal Training department, preparation for test work in button holes, various kinds of patching, darning, as well as cutting patterns by measurements. The selection of a new class from the sixty girls who came for our entrance examination in May was very difficult. There are often older girls who have not been in school for a year or two, and so cannot succeed in the examination; but their friends are willing to pay extra fees if there is room for them. While experience has shown that such girls frequently do well after sometime in the school, we are so pressed for room that usually only the best of those applying for admission can be received. Instead of the usual bible examination in December, the more advanced classes had a written examination, and the younger classes were examined on the last day of school when some of the pastors were present.

Our teaching staff consists of two men and ten young ladies. Mr. Lyman has taught in the school for twenty-six years, and we value his work very much. Mr. Daniel also does good work. One of the young lady teachers already had a first class certificate and another has this year earned her first class certificate by five years of successful teaching. These ten lady teachers all board with the students and we cannot speak too highly of their help in the daily life of the school. We sometimes speak of the longer vacation that our teachers in boarding schools have in contrast with those who teach in the day or village schools. But their work is not confined to school hours, and they have many duties besides the teaching of lessons. Even their Saturdays and Sundays are not their own. Each day and almost every
hour has its responsibilities. Our needle work mistress and matron Miss Kanagasabai has been with us for some years and is an elder sister and mother of the girls and very efficient in her care.

The Normal Training department is larger in numbers than ever before. To enter this department, girls must complete the full course in the regular Tamil department and pass a special Government examination. Christian girls from Hindu homes—especially those who are afraid of being forced into a Hindu marriage are anxious to join this department that they may claim the school as their home for yet a while longer and fit themselves for teaching. But only the highest girls are able to pass the entrance examination.

We hope sometime for more class rooms. Two of our class rooms are used as dormitories at night and three of our dormitories are used as class rooms during the day. Some classes are taught on the verandahs. Nearly all the Tamil school girls sleep on mats on the floor. The mat and pillow are rolled up and put in a rack during the day. But our rooms have good floors and it is the simple life to which most of them are accustomed. A small fee is charged if a bed is desired.

The year 1911 was an important year in the history of the English department because of registration under Government and the grant-in-aid examination. Formerly this department was recognized by Government, but because the course of instruction required by the Government Code did not seem to meet the need of the girls enrolled, registration under Government was dropped in 1905. However, the increasing demand of parents to have their daughters classified and examined according to the same Government standard as in other English schools, and the alteration of the Code, led to the application for registration again, and the first examination was set for October. There was great difficulty in classifying the girls and making them ready for the examination, but out of thirty-one who had the required number of days attendance (100), and seemed fit for presentation, only one failed to pass her standard. The grant earned was larger than expected, Rs. 400.50. But the grant represents only a small part of the value of the examination to the school. Although examinations had been held regularly at the end of each term, as soon as a definite time fo
a Government examination was announced the spirit of entire school seemed to change. Girls who had been careless, or had lacked ambition now began to work with enthusiasm. A Government examination proved to be the incentive needed. The examination also aided in increasing the popularity of the school. In January 1911 the enrollment was 64; in January 1912 it was 106, a gain of 65%. Such an increase would not have been possible if it had not been for the erection of a little bungalow adjoining the school building for the accommodation of the first, second and third grades. Three girls were presented in December for the Cambridge Junior Local examination of whom two passed.

During most of the year there has been a waiting list of about a dozen girls, some of whom have not even yet been admitted on account of lack of space in the dormitories. Though a part of one of the Tamil department bed rooms is used by English department girls, the English department bedrooms are much more crowded than it is wise to have them; the beds are so close together that walking about is difficult. As day scholars can be admitted without affecting the dormitories, the school revenues have been increased the past year by the admission of a larger number than was possible before the erection of the new bungalow.

The great and pressing need of a suitable building for the English department is ever before our minds, for when the boarders in this department can be moved to a building of their own, not only will the congestion in the Tamil department be relieved, but the English department will be able to increase its revenues which are so deficient, by the fees of a larger number of girls. The class rooms in the present building are far too small. More blackboard space and more desks are needed, not only to meet the requirements of Government, but in order to conduct the recitations properly. The Mission can not do its part in meeting the increasing demand for English education for girls without a spacious, well-equipped building for its school at Uduvil. It is proposed to build a two story building with assembly room, dining room, and dormitories to accommodate two hundred girls, and classes from the kindergarten to Senior Local. It is estimated that such a building will cost $25,000.
During the visit of Miss Lamson and Miss Day, the proposal to build a new English School building was discussed and definite plans placed before them. They went into the situation very carefully with all the facts before them and gave their cordial personal approval to the scheme. The matter was then referred to the Woman’s Board in Boston which has since given its approval and granted us permission to solicit money from friends in America. One of the attractions of such a building should be a good library. A number of new books were added to the library last year, but there is no suitable place to put them. The gymnastic equipment was increased during the year by the addition of wands and dumb bells, but more such equipment is needed.

The need of teachers will always be paramount until the Board is able to send a young lady whose whole time can be given to the English School. It is almost impossible to obtain trained teachers locally. A large grant from America might make it possible, but from its own income the school cannot afford to pay the salaries which trained teachers demand. If Government were not so strict as to the number of certificated teachers required, the situation would be less critical. Unless Government shows us special favor next year, the grant will be reduced on account of our lack of certificated teachers. Soon after Miss Bookwalter’s arrival, a long needed teachers’ training class was formed, in which she is preparing three of our teachers for the Government teachers’ examination next August. If these teachers succeed in getting certificates and others can be prepared for the examination each succeeding year, the needs of the lower standards will be met, in spite of the losses by marriage. But there still remains the need of one or two well trained experienced teachers for the advanced work, and such teachers can not be secured except for high salaries. There is an increasing demand for music. Although at present the noise of the organs is at times almost beyond the endurance of the missionary ladies, two more organs are needed in order to make possible a satisfactory music time table.

The outlook for the school seems bright, if our hopes for help from America are realized. We think no school
has a better class of girls, more earnest, more modest and more sincere. The influence of these girls is far-reaching. Wherever their future homes may be, more happiness and more of the spirit of Jesus will be radiated because these girls have been at Uduvil.

**Udup Siddi Girls’ Boarding School**

This school though only about one fourth as large as Uduvil Boarding School, fills a most important place in the work of our Mission. We had this fact demonstrated six years ago when, on account of a diminished missionary force, the Mission decided to combine this school with Uduvil. The move appeared not only feasible but likely to result in economy of missionary effort, but three years of fair trial proved conclusively that, though the distance between the two schools is only 12 miles, parents from Udup Siddi district would not send their children to Uduvil. The net result was a loss of Christian influence in the district which fully convinced the strongest advocates of amalgamation that the scheme was impracticable and must be frankly abandoned. Naturally the Mission has, since this plain demonstration of the value of the school, felt more thoroughly committed to a progressive policy in regard to its future.

The past year has been a very satisfactory one in every way. Mrs. Hitchcock sums up the year’s events in the following statement:

At our government examination in March we presented 56 girls for examination, from the fourth to the eighth grades, and all passed but one; we had a very nice class of eight girls graduate and have missed them ever since: six of them went to Uduvil and entered the Normal Training department. Our grant from government this year, was larger than ever before, Rs. 1285, which enabled us, with the Woman’s Board grant and the higher tuition fees, to cover our ordinary expenses. After our deficit in 1910, in spite of constant struggle
to make ends meet, it was a great relief this year to meet with better success. It seemed hard to raise the fees from eight to ten rupees per term, but most of the girls paid as promptly as before and the school was fuller than ever.

The roof of the dormitory building leaked badly and seemed unsafe, so though we had no funds in hand, it was necessary to repair it and turn the tiles. This involved an expense of Rs. 183, and we feared a debt on the school again, but two gifts, one from America and one locally, helped us to meet that, so we are very glad and grateful. The school was very crowded after the entering class was taken in May and made us wish we could enlarge our borders all around.

In June we joined in the celebration of King George's coronation with enthusiasm. In July there was a Christian Endeavor rally at Chundicully sixteen miles away in the Church Mission field and the older half of the school had the pleasure of attending it. The last term was truly a "measly" one, there being from one to a dozen cases of measles all through the term. We thought of closing in the middle, but it was just at the time of Miss Lamson and Miss Day's visit, and it seemed better to show them our thinned ranks than none at all. We enjoyed their visit very much and were grateful to them for their kind interest in the school. An alumnae reception was held, and in spite of the rainy season, about fifty came to meet the Boston ladies.

At the close of school, December 5th, the Mission committee examined all classes in their Bible lessons and they did well, showing that the teachers had been as faithful in teaching them the Bible, as other subjects. Twelve girls united with the Church, during the year, ten of them from Hindu families. Two of these were baptised in opposition to the wish of their relatives, but were both over age, sixteen being the age when a girl may choose her religion, and besides they had waited long hoping to gain their consent. The first girl came out in March and her family made no trouble, but the other one has had great persecution and is kept closely at home not being allowed to return to finish her course with the rest of her class. It has saddened us to think of her trials, but we are glad to hear that she is firm in her faith and reads her Bible and prays daily.
The Boys’ Normal School

Co-education is not yet in sight in Ceylon and with our large system of village schools, provision must needs be made for supplying them with teachers. Uduvil Normal department takes care of the girls and at Tellippalai a similar institution is maintained for the boys.

The school has had a fairly good year with the largest number of students on record. There are three departments in this school; the primary or practising school i.e., the school in which prospective teachers “practise” teaching for two or three hours each day; the middle school preparatory to the normal course and the normal department proper. Eight years of preparation precedes the two years of actual normal training.

The grant in the Training department fell no less than Rs. 1050 while the Practising Dept. received Rs. 375 more. Ten of the students were received into the church during the year and there are a number of enquirers whom the pastor meets in a class every Sunday at the close of the morning service. The financial problem is becoming an acute one in this school because of the increasing cost both of board and instruction (chiefly the former) and a stationary income. We cannot raise the fees for Tamil instruction; it is not valued for boys, and our teachers are without adequate inducements that would lead boys to make any monetary sacrifice in obtaining a teaching qualification. Teachers usually, the world over, are paid less than those in other callings requiring the same mental equipment, but the teachers of our Mission are not paid much more than unskilled labor on the average and even that income is liable to violent fluctuations. This is one of the chief difficulties that the school faces and the solution is not within our power.

The College

Our highest institution is located at Vaddukkodai, decidedly at one side of our Mission territory. It is seven miles from what is (since the advent of the railway) more and more becoming the center of life for the whole Province — Jaffna — a city of over
THE RAW MATERIAL—AN ENGLISH SCHOOL PREPARATORY TO THE COLLEGE—A CONTRAST—See Opposite Page

(See List of Illustrations)
THE FINISHED PRODUCT—SENIOR BOYS OF JAFFNA COLLEGE—A CONTRAST—See Opposite Page

(See List of Illustrations)
40,000 inhabitants. The location of the college is certain to be a handicap in years to come and one of the problems we must face. Mr. Brown's very modest report which follows make no mention of the fact that in spite of very unsettled conditions, the attendance has been the highest in the history of the college and that the debt of over Rs. 5,000 which he had to face on becoming principal four years ago has been entirely wiped out and the college placed on a sound financial basis. The way in which Mr. and Mrs. Brown have thrown themselves into the work and the success they have achieved under trying conditions, indicates that the problem of location may not be insoluble. The college is now recognized by Government and receives an annual grant based on general efficiency of plant and staff as well as average attendance. The grant for the current year was Rs. 1,455. At the close of the year a scheme for the amalgamation of the college and Vaddukoddai high school was approved. This will give the college a preparatory department extending downward to the first year of school life and strengthen the educational work of our Mission. Many of our boys have been going to the Church and Wesleyan Mission colleges because they were there received at an earlier age as boarders, and experience has shown that we have in this way lost valuable young men from our Mission work through a failure to preserve the line of communication intact from the lowest to the highest grades of our work. The following is Mr. Brown's report for the year:

The reports of the past three years have called attention to the fact that the college is passing through an important stage in its development. The action of Madras University in disaffiliating the college left it without the means of presenting students for university degrees. Meanwhile, the Government of Ceylon has shown signs of interest in the whole problem of high-
er education and has appointed a commission to report on the situation and to devise plans for a complete system of higher education for the island. This commission has not yet reported and has given to the public no hint of what it is likely to advise Government to do. So accepting of necessity the decision of the university of Madras, and awaiting a declaration of policy by the Ceylon Government, all higher education in Jaffna is suspended and Jaffna College is simply a good secondary school, with the unworthy standards imposed by the Department of Public Instruction, viz the Cambridge Local courses, as our present working standard. Whatever else the commission may do, we sincerely hope that out of their labours there will be evolved Western standards for the whole Island.

The result is, that the year shows no progress in the development of plans for undertaking real higher education. Indeed we are further away from the solution of that problem than we were a year ago. The movement toward union with the Church and the Wesleyan Missions has received a decided setback during the past year, and the whole scheme is held up, awaiting, among other things, the report of the educational commission. But no matter what the report of that body may be, it is extremely unlikely that a plan can be devised for successful cooperation in this department of our work.

But in spite of all the uncertainties of the situation, the work of the college has been carried on steadily throughout the year and we have every reason to be encouraged by the results which we see. There has been no change in the staff except that Mr. Stephen Ignatius was added to our force as teacher of commercial subjects. He was with us only for one term of the year so that it is still too early to say whether the addition of this department to our work is successful or not.

Late in 1910 Mr. S. M. Thavathason was granted leave of absence for six months to complete his course for the Master's degree. It is a pleasure to note that he was successful and resumed his duties in May, 1911. The attendance has been very satisfactory. The average in the upper division was 33 and in the lower division 97. These numbers do not seem large, but our plant is not large and we do not desire a large number. Our students come to us from all over the island and from all sorts of schools. There
is no evidence that the range of our influence is decreasing.

Special efforts have been made during the year to help the boys socially. The establishment of a number of literary and social clubs has been a great help to them and the very frequent visits of many of the boys to the homes of the foreign staff for social functions has had a marked influence on the development of the boys.

There has been a fear on the part of many that by dropping the college classes the religious life of the school would suffer from lack of efficient student leadership. That fear has proved to be groundless. Those who are closest to the students report that the religious spirit of the school was never more satisfactory and that the moral tone among the boys is in advance of the conditions prevailing for many years. There is certainly an earnest spirit prevailing among the students and there is abundant evidence that many, both Hindus and Christians, are striving for higher attainments in the spiritual life. The work of the Y. M. C. A. has gone steadily forward under the leadership of Dr. H. C. York, and the students, tho much younger than those of former years, are proving to be capable workers. The number of students who have joined the church in full fellowship and on probation is 15. During the year we have had very helpful visits from Messrs. Harte, Crutchfield and Brooks of the Y. M. C. A. and from several visitors to the island. These men always receive a hearty welcome and a careful hearing from the students, and they in turn never fail to leave a good impression.

The Children of Missionaries

Mention should be made here of the provision for the education of the children of our missionaries. There were during the year six children of school going age in our Mission. As things used to be a dozen years ago these children would have been sent to America and the formative period of childhood passed without parental care, and worse still the tragedy that every missionary family has to face sooner or later—the breaking up of the home by separation from the children for
long terms of years, would have begun at eight or nine years of age instead of fifteen or sixteen.

The school for missionaries' children at Kodaikanal, S. India, 7,000 feet above sea level, has saved the situation. It is now supported by the American Board, Reformed Dutch Church of America and the American Presbyterian Church (North). Including the kindergarten department, the attendance last year was 80 from fourteen different missions. A gymnasium is now in course of construction and this will provide not only a hall for Sunday services, but additional class rooms and a rainy day playroom. The school is efficient and commands the general confidence of the parents whose children are committed to its care.
Medical Work

The medical work of our Mission is strongly developed and is, perhaps, from the view point of the people of the land, the department that most appeals to them: they appreciate and are grateful for help in sickness in a sense that is quite different from their appreciation of anything else that may be done for them. They know that nothing but pure love can be behind a desire to relieve their suffering and medical missions therefore make a peculiarly strong appeal. We have two hospitals: Green Hospital (a general hospital) at Manipay, and McLeod Hospital (for women and children) at Inuvil, two and a half miles away. In connection with Green Hospital a dispensary is maintained on one of the coast islands (Karadive) about 11 miles from Manipay.

The outstanding event in our medical work was the opening of the splendid new maternity ward at McLeod Hospital. The significance of this event lies in the fact that it is a practical demonstration of the gratitude and appreciation of the people of Jaffna for the work which this hospital has accomplished under Dr. Curr's guidance and is a notable personal tribute to her skill and sympathetic treatment of patients. The entire cost, over Rs. 10,000, was met by contributions from the people of Jaffna. The detailed reports of these two institutions, written by Dr. T. B. Scott and Dr. I. H. Curr respectively, follow.
The staff has been substantially the same as last year and all have faithfully rendered the service expected of them always remembering that the main aim of the medical work is to "preach the gospel and heal the sick." In the pressure of work, seeing patients who are impatient probably because of their illness and probably because it has been their experience that if they did not exaggerate their need it would receive scant sympathy, it is not always easy to put first things first. Neither is it easy to make it plain what are "first things" to all. One of the professors of Jaffna College had occasion to remain with us for a time for his sick wife's sake. He gave us much sympathetic help in the gospel work, but later at a public meeting he expressed his surprise that at one of the gospel meetings for patients we had frankly declared that the object even of this hospital building itself was to make an opportunity to preach the gospel. He had had the impression that it might turn people away if they knew thus intimately our aim and purpose. With all that we have been able to do, we yet again wish that we were able to make the evangelistic part of our work still stronger, but infirmity of age is laid on our respected evangelist Mr. Fitch. This year, he labored for the fifty-sixth year in Mission employ and had the pleasure of celebrating in a quiet way his wedding jubilee. A modest little gift from the Mission of one rupee for each year of his wedded life was warmly appreciated.

Tho there is not any outstanding event of the year to remark upon, there has been steady growth in numbers in all departments. This has been perhaps less than otherwise owing to the illness of one month each, of first myself, and again Mrs. Scott which interfered not inconsiderably with our work. We are both thankful for renewed health and hope for the strength that we sigh for from our vacation later.

We have made some preparation for building our Nurses' Home in the coming year. This will provide a much needed building and will leave their present home available for other workers now inadequately provided for. More room for male patients is a need that has begun to press upon us and must in the near future be met,
THE FIRST HOSPITAL AND DISPENSARY IN NORTH CEYLON—ERECTED IN 1832 BY DR. JOHN SCUDDER

(See List of Illustrations)
We have had several visits from persons unconnected with mission work, but sufficiently interested in it to go over the hospital and learn of the methods of work employed. Amongst these we frankly confess our pleasure in the visit of the Acting-Governor, Sir Hugh Clifford, K. C. M. G., kindly arranged for by our popular Government Agent, H. R. Freeman Esq. With unfeigned interest the Governor enquired into the working of the institution and on leaving recorded in the visitors' book the following comment:

"I have visited this excellent institution, and have been shown all over it by Dr. & Mrs. Scott. The system whereby the relations of patients are admitted to the wards to tend their relations and bear them company is new to me. It appears to me to be admirably suited to local conditions and is perhaps the only means that could have been devised whereby caste difficulties could be successfully avoided. I must take this opportunity of recording my admiration of the work which is being done and of tendering my congratulations to Dr. & Mrs. Scott and those associated with them upon the way it is being carried on."

Sir Allan Perry, C. M. G., the principal medical officer of Ceylon also visited us and expressed his pleasure in our work. Besides these official visits, we have had the pleasure of visits from our Home Secretary, Rev. C. H. Patton D. D., and Miss Kate Lamson and Miss L. Day, the Secretary and Treasurer of the W. B. M., Boston, U. S. A. We do not do our work for the sake of the praise of men; but a little commendation now and then is not unwelcome especially when, as in this case, it is not personal, but includes all the workers.

Little need be said of the out-door dispensary work that has not been said from year to year. The conditions remain much the same. From year to year the amount of office work to be done increases, and to meet this I have tried to spend the early morning hours at my desk hoping that my assistant would see the people as they came, and hold over a short time special cases for my observation. It will surprise no one who knows Jaffna, that this has only resulted in making our dispensary hours later and not in meeting the purpose for which it was intended. Every one considered his case special and would plan to come late so as to appear when
the missionary was on hand. This does not mean that they do not appreciate the work of our first assistant, Dr. Curtis, but is a proof that few trifling ailments come to us. Usually they have tried the nearest native doctor with unsatisfactory results.

It is with increasing diffidence that year by year we make mention of statistics. For comparison with our own previous years they are of value, but they are of questionable value when used to compare the work here with that done elsewhere. The conditions are always different and as compared with India quite unlike. To make it easy for our patients who come from a distance we, relying on their intelligence, give a supply of medicine that should last from four to six days. Were we to give for one day only, as is a custom in some mission dispensaries, we would for the same illness have to record from four to six times as many attendances at dispensary. For our work the return treatments average one, for an illness that is not relieved with the first or second bottle either drives the patient to change his physician or come into hospital when we cease to record treatments.

In the Out-door Dispensary the number of new cases was 3,330 or 122 more than the previous year. For the first time for many years, the number of male outpatients is greater than the female. This is doubtless due to the popularity of the new assistant physician at our Women's Hospital at Inuvil.

In the hospital our numbers are greater than last year, but only a small advance of 30 or 1,166 for this hospital alone or, including 40 at the Karadive branch, a total of 1,206. Of these 484 were men, 418 women, and 264 children under ten years of age. No special epidemic of any kind was observed, so the cases run over the usual wide range of general diseases.

We have, for the purpose of impressing on the people the contagiousness of phthisis patients as well as for the sake of our in-patients, been reluctantly obliged to discourage the residence in hospital of tuberculosis cases. This is to us most distasteful, for we are assured that regularity of diet and carefully regulated ventilation are necessary to the best welfare of the patients of this class. The government provision of a tuberculosis hospital in the south of the Island will never meet our need
in the north to any appreciable extent and the time will come when a sanitarium for tuberculosis in Jaffna will be a necessity. The greatest difficulty of establishing one at once is the cost of maintenance. This would gradually correct itself, for the people are able as a rule to pay for treatment; but the creation of a sentiment in favour of long residence in hospital at large cost will take time. It would require to be proved that this was a really curative treatment and then all would go well.

The amount of major surgery this year is very small, owing as I have pointed out to the illness of the doctors in charge. The work at Karadive has been much the same as last year both in numbers and general phases of work. But as we write our report we are saddened with the sudden and unexpected death after one day’s illness of our dispenser who for ten years and upwards had been in charge of that dispensary. This happened on the 3rd of Jan. and properly belongs to the report of next year, but we can hardly refer to his work and not mention this sad event. The unusual rains of December led to an epidemic of malaria in the closing days of the year which has continued into the present year. It is probably due to this cause that the sad end came so suddenly to our worker. We gladly pay our tribute of praise to his faithfulness and honor in discharge of his duties.

Early in the year we decided to try the experiment of employing a foreign trained nurse to supervise the hospital nursing and train our Tamil nurses. Miss Owens who had been trained in Australia and had supplemented it by some training in Edinburgh had for some years been doing private nursing in Colombo. She agreed to come and make a trial of this form of work, and she remained with us two months. At the end of this time she returned to Colombo to her private nursing. We were sorry that it so turned out, but I suppose it is not to be expected that one could easily turn from private nursing of Europeans to take up the work of a Mission hospital and be happy in it. For the present we shall remain content until the Board can send us some one direct for the work who will take it up for the opportunity it affords of doing missionary work. We still feel that our work requires it and the times demand it. It can, therefore, at best only be deferred, for we have seen enough to prove its practicability and value. It is with sorrow that we record the death of one of our
nurses, Miss Mary Ratnam, for she gave promise of being particularly efficient. Previous to taking up hospital work she had been a children's nurse in a missionary home and this had given her an advantage over those who come as nurses direct from school. When the fever came on she went home, but its severity alarmed the friends and as we were on vacation she was taken to the McLeod Hospital where she remained till the end. She most probably contracted the disease by caring for a sister's child on a short previous vacation at home. We have taken on a larger staff of nurses with the purpose of allowing them more vacation, and at the same time having a staff sufficient for times of special stress which occasionally occur. The continued faithfulness, and efficiency of these Tamil nurses gives us great satisfaction.

As I have already hinted, we have need of some improvement in our evangelistic work. Mr. Fitch is not less willing, but is yearly less able to do energetic evangelistic work. Mr. Chinniah's opportunity is greatly limited by his blindness. This added to the fact that his education is limited makes it impossible to rely on him for responsible work. The biblewoman's work too has this year been interfered with by illness. We are hopeful that better health will result in more vigorous work, but we shall probably have to concede that the work of matron and biblewoman can not efficiently be carried on by one person. In this case a new worker will be sought. But the work of biblewoman in the hospital, if separated from the care of the sick, is apt to be looked on as a profession and is therefore not quite satisfactory.

Mr. Fitch reports several as having been touched by some message or some prayer heard in the hospital, who have later spoken to him on the subject of their religious life. Mr. Chinniah reports several young men who became interested through his daily visits to the wards and who expressed their faith in Christ. So far as we have record, only one of those has publicly professed his faith at home. However, the seed is sown, and we gladly retain hope that some of it will fall into good ground, where it will bring forth good fruit.

We record our thanks to those ladies who have helped us by their gifts to maintain the services of our two
evangelists. We believe the work that is being done, is wholly worthy of such interested support. To all who have helped us while they have remained with us, and they are not a few, to all who have helped us, though not with us, and they are many, we give our heartfelt thanks. For the privilege of helping others and relieving the anxiety of troubled hearts and suffering bodies we would fain rejoice, and in weariness of mind and body find that the "joy of the Lord is our strength."

McLeod Hospital

The McLeod Hospital has one or two outstanding events to report for 1911. The most important was the addition to our staff in June of another lady doctor—Dr. Nallamma Murugasan—a native of Jaffna and the first Tamil lady in Jaffna who has received a medical degree. By this our long-cherished hope has been realized and we praise God for having led her to give her services to this mission hospital where she can be such a power and do immense good among her fellow country-women in Jaffna, besides relieving the doctor who has been formerly overburdened.

Dr. Murugasan studied at the Medical College, Madras, for some years and then went to Edinburgh to finish her course taking the L. R. C. P. & S. qualifications there and then proceeded to Dublin where she took the L. Midwifery degree. We trust that before long we shall have a nursing superintendent to take charge of our large nurses' class and we thank our Board and Secretaries for their efforts in trying to find one.

Our next most important event was the opening of our new maternity ward on Nov. 9th by Miss Lamson, Secretary of the Woman's Board, who along with Miss Day was paying a visit to our Mission at the time. It was a very great pleasure having these friends from home with us that day not only for the purpose of opening the building, but also to see so many Tamil ladies and gentlemen who were interested in the medical work of our Mission present on the occasion, and to hear short addresses both in English and Tamil from a few of the influential men of Jaffna, commending the work of the hospital.

Sir William Twynam, K. C. M. G., our veteran rajah was in the chair and gave an interesting reminiscent speech
contrasting present conditions with what existed fifty years ago. A pleasant feature of the afternoon was the singing of several lyrics by three of the children of Mrs. A. Arunasalam who were dangerously ill with enteric fever sometime ago at this hospital and desired to show their gratitude by taking part in the exercises at their own request.

The cost of this new ward consisting of eight rooms and adjoining kitchens was over Rs. 10,000, which has been entirely met by the gifts of grateful patients or their friends. Mrs. Rockwood, a Tamil lady, widow of the late Dr. Rockwood, gave Rs. 1,500 for two rooms and a Tamil gentleman, Mr. Wm. Mather has given another room, while three other Tamil friends have promised each a room to be paid by instalments, part of which has been received. In addition to these, C. Gnanasagram, Esq. of Colombo, gave Rs. 500 a couple of years ago for a ward to be named after his father, and this with a gift from a friend in England we have used to build a good obstetric room which is proving an added boon to our maternity wards.

We still require a long covered passageway to connect this new ward with the nurses’ home, and the temporary sheds of cadjan which we were obliged to put up two years ago to relieve pressure, must be rebuilt with stone and made more comfortable; and other additions must be made, as in spite of our new ward we are pressed for accommodation which makes it necessary for us many times to place patients on the floors and verandas.

During the year we have had the pleasure of welcoming visitors from far and near. Of these, Dr. Patton, Secretary of our American Board, who visited the hospital in February encouraged us much, and was greatly interested in the work of the hospital which he described as “a great and beautiful work.”

Later in the year H. E. Sir Hugh Clifford, the Acting-Governor of Ceylon, accompanied by Mr. Freeman, our Government Agent and Mr. Denham P. S., visited the hospital going over it most carefully and making enquiries as to the methods of handling the patients and their treatment, and seemed much interested in all he saw. He made the following entry in our visitors’ book:—“Was shown over the hospital this morning by Dr. Curr. I saw every ward and all the nurses. The institution re-
THE NEW MATERNITY WARD OF McLEOD HOSPITAL

(See List of Illustrations)
reflects the greatest credit upon all concerned. The wards are large, airy, and scrupulously clean. The patients are admirably tended. In recording an expression of admiration for the good work which is being done. I must add a hope that Dr. Curr and her colleagues will long be spared to carry it on and to extend it."

Then in November we were greatly pleased to welcome Miss Lamson and Miss Day, and to hear words of cheer and encouragement from them also. Their impressions recorded in the visitors' book are the following:—

"We have inspected the hospital buildings under Dr. Curr's guidance with great interest and satisfaction. The efficient care, the kindly spirit, and the strong Christian influence have led us to much rejoicing in the help that is here extended to suffering women in this island." Other visitors include missionaries, doctors, judges, and tourists, all of whom seemed much interested both in the hospital and in the work that is being done.

Here I would take the opportunity of thanking all our friends both at home and out here who have helped us by prayers and gifts to carry on this large work and enabled us to build the new ward.

As someone remarked in our visitors' book "This hospital offers a good opportunity for a paying investment for any one who has funds to put to good use." I am sure that a look at one of the cots with the smiling face of a grateful patient would repay the kind friends who are giving towards their support, and we would have more coming forward to name a bed or ward and thus relieve more suffering ones.

I might add a word here about our helpers in the hospital. With the increase of patients, Mr. Lyman, the dispenser, has had much more responsibility and work, and I am glad to say that both he and Mr. Santiapillai along with the other helpers have done their very best to make the work a success.

The year 1911 like the previous years shows an increase in numbers in every department, more particularly that of the in-patients due both to the increased staff and also increased accommodation. Every room in the new maternity building was quickly filled up and in spite of it we had to place patients on the floors when there were 70 or 80 in hospital (the number of beds being only
60.) It is a very great joy to have another associate doctor for it would have been impossible to have managed all the work this year single-handed: our Father knew and sent us the much needed and long looked for help.

It might be interesting to compare some of the statistics for this year with the two previous ones as follows:

<table>
<thead>
<tr>
<th></th>
<th>1909</th>
<th>1910</th>
<th>1911</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital In-patients</td>
<td>1022</td>
<td>1208</td>
<td>1456</td>
</tr>
<tr>
<td>Dispensary Patients</td>
<td>2082</td>
<td>2427</td>
<td>2956</td>
</tr>
<tr>
<td>&quot; treatments</td>
<td>4422</td>
<td>5091</td>
<td>6246</td>
</tr>
<tr>
<td>Operations</td>
<td>168</td>
<td>211</td>
<td>244</td>
</tr>
<tr>
<td>Maternity cases</td>
<td>184</td>
<td>219</td>
<td>261</td>
</tr>
</tbody>
</table>

The majority of our patients are Hindus and some come from distant parts of the island. The daily average number of patients for the year was 54, and the highest number which stayed in hospital at one time was 84 in the month of December—the lowest being 13 in April during our vacation. The total number of days the patients stayed in hospital was 19,632, an average of 13 1/2 days each.

Of the 261 maternity cases (97 of which were abnormal) 226 were in hospital and 35 in their own homes, a great contrast to the condition twelve or fifteen years ago when such cases would not enter a hospital before delivery and many would rather die unless we went to their homes. The people appreciate now the care and nursing in hospital and many lives are saved by coming to us which otherwise would be lost if they were left to the rough and atrocious treatment of the native midwife.

In addition to these cases we have had a good number of abortions which are not included in the above number, also a number of cases after delivery brought to us for sepsis, malaria &c. The abortions are brought on in many cases by fever and want of proper nourishing food and in others by want of care and uterine displacements which are common among the native women. One woman was brought in a very weak and emaciated condition suffering from septic peritonitis following on abortion and recovered after laparotomy, but had to stay nearly three months in hospital for after treatment.
During the past several years one notices a great decrease in the number of puerperal cases which come to us, but one is not surprised that these still exist when you enter the native house and see the patient smeared with oil, lying on a floor smeared with earth or cow-dung.

We have had brought to us during the year several cases of tetanus among newly-born infants which could have been avoided if due attention had been given to cleanliness in the houses. These were chiefly in Roman Catholic families and on enquiry, we learned that there is a custom among the Tamil Roman Catholics of applying mud brought from the grave of a saint to the cord either when divided at birth, or after it has fallen off. This of course might very easily be a source of infection. The Hindus apply ashes instead of mud in the same way.

We are greatly in need of a trained nurse as superintendent of our nursing department which is becoming more and more a burden to the doctors because of the increased number of patients and also of nurses who require more training than they are at present having, but we look forward with expectation to having this need also supplied as we know our Board at Home are doing what they can to find a consecrated and well trained nurse to come to our assistance.

If only some of the nurses at Home could see what opportunities there are to develop this branch in Jaffna and train these dear Tamil girls who show great aptitude for learning nursing, I think we should hear more of them saying, “Here am I, send me.” Many of the Hindu women feel so grateful for what we do for them that they sometimes would fain worship us if we allowed them.

There are now 12 girls in the nurses’ class, three of whom are Singhalese girls sent by the C. M. S, in the south part of Ceylon for training and we want these as well as our own Tamil girls to be trained thoroughly both in practical and theoretical nursing so that they may be useful in those spheres to which they are called.

Our two senior nurses, Muttuppillai and Susan who have been with us for over a dozen years are most helpful and if not for them we could not have managed as we have done, and we feel sure that some of the others would become quite as good nurses if they had some one to train them in nursing.
With such a large number of in-patients, and for every patient one or two friends as a rule accompanying her, our mission hospitals give splendid opportunities for preaching the gospel to all classes of people gathered from many villages. We have often wished we were not so pressed with the medical work that we might give more time to this side of the work, for after all we are here to preach the gospel as well as heal the sick.

Our former biblewoman has not been able because of illness, to resume work this year. So one of our old nurses, Miss Emma Arumugam, an earnest Christian woman, has been appointed biblewoman in the hospital. She and another biblewoman (wife of our village teacher) have done good and faithful work among the patients and their friends interesting them in the gospel truths and trying to win souls for Christ. In their report they mention that the subjects which they took up for November were “the miracles and parables of Christ” and for December such subjects as “remission of sins,” “repentance,” “Jesus’ love” and “the wages of sin is death.”

Every month they report a number who are specially interested, some of whom confess faith in Christ and go home rejoicing in the double cure: several of these are now being prepared in their villages for baptism. Some of us had the pleasure of being present at the baptism in September at the C. M. S. church, Nellore, of one of our old patients who had been greatly blessed and helped to decide for Christ when in the hospital. We heard of another patient who had been converted when in hospital, coming out for baptism and being received into the American Mission Church at Atechuvaly, during the year.

Mrs. Chelliahpillai of Uduvil, has again most kindly carried on the Monday afternoon Bible classes for the nurses which are most helpful and greatly appreciated. We are also most thankful to the Rev. S. Eliatamby of Uduvil for conducting the Sunday afternoon service from 4 to 5 p.m. in the preaching bungalow to which the patients who are able to attend and their friends and some villagers come and listen to a most earnest and stirring gospel address.

We cannot tell how much of the seed sown may be by the wayside or among thorns but we go on sowing, and pray that much of it may be good seed sown in good soil and bring forth much fruit for the glory of God.
## Medical Statistics

<table>
<thead>
<tr>
<th></th>
<th>Green Hospital</th>
<th>McLeod Hospital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital In-Patients</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Men</strong></td>
<td>505</td>
<td></td>
</tr>
<tr>
<td><strong>Women</strong></td>
<td>472</td>
<td>1,137</td>
</tr>
<tr>
<td><strong>Children</strong></td>
<td>229</td>
<td>319</td>
</tr>
<tr>
<td>Dispensary Patients</td>
<td>3,670</td>
<td>2,956</td>
</tr>
<tr>
<td>Treatments</td>
<td>7,514</td>
<td>6,246</td>
</tr>
<tr>
<td><strong>Religion of Patients</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Protestant Christians</td>
<td>987</td>
<td>892</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>742</td>
<td>405</td>
</tr>
<tr>
<td>Hindus</td>
<td>3,125</td>
<td>3,103</td>
</tr>
<tr>
<td>Mohammedans &amp; Buddhists</td>
<td>22</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>4,876</td>
<td>4,412</td>
</tr>
<tr>
<td>Operations (Major &amp; Minor)</td>
<td>231</td>
<td>244</td>
</tr>
<tr>
<td>Maternity Cases</td>
<td>71</td>
<td>261</td>
</tr>
<tr>
<td>Visits to Villages</td>
<td>342</td>
<td>409</td>
</tr>
<tr>
<td>No. of Villages From Which Patients Come</td>
<td>90</td>
<td>110</td>
</tr>
<tr>
<td>No. Office Consultations</td>
<td>42</td>
<td>112</td>
</tr>
</tbody>
</table>

### Income

<table>
<thead>
<tr>
<th></th>
<th>Green</th>
<th>McLeod</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sale of Medicines</td>
<td>Rs. 4,814.39</td>
<td>5,578.05</td>
</tr>
<tr>
<td>Fees</td>
<td>3,711.33</td>
<td>4,330.80</td>
</tr>
<tr>
<td>Rent of Rooms</td>
<td>536.40</td>
<td>782.60</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,586.08</td>
<td>1,599.62</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td>Rs. 10,648.20</td>
<td>12,291.07</td>
</tr>
</tbody>
</table>

* Including Karadive
Literary and Industrial Activities

While this department of our work is not large, it is important and has been steadily growing during the last decade. The antiquated Government regulations governing industrial schools provide for no manual training and require a course so ridiculous that it is often hard to induce visitors to believe that any Department of Public Instruction could be so crude in its ideals. Industrial education does not assume a place of large importance in Ceylon because the young men who receive an education aspire to higher things than a trade and are willing to leave their native land and go anywhere in search of employment. Again, the soil is so rich that the farmer can usually make more money than the artisan. In short the conditions in Ceylon do not make industrial training in the ordinary sense a necessary part of mission work, but manual training is a department which might properly receive attention in all our advanced work when Government realizes its importance enough to pay for such instruction.

For us, therefore, industrial work means that the boys in the Normal school at Tellippalai spend 2½ hours a day in helping in the Press at bookbinding and printing. Their work, plus the Government grant, is a source of considerable profit to the Press, so that we are able to pay them toward their tuition in the Normal school a portion of their earnings. Mr. Dickson reports of the work done in the Press as follows:
The Mission Press has had an unusually good year. To a cash balance of Rs. 2,700 odd we have been able to add Rs. 1,300 making our total cash balance over Rs. 4,000. For several years we have felt the need of a modern press; the two we have been using are, one over 80 years and the other about 50 years old—ancient hand presses—and while with care we have been able to turn out good work, the speed has been woefully deficient and the difficulty of meeting rushes of work has grown, until at last we have decided to order a large power press and oil engine, both together with the necessary fittings costing about Rs. 4,000. In addition to this, we are replacing a large part of our type which has been worn badly by nine years of hard use.

Ten years have now passed since the development of the Press began and it is interesting to note the items of progress. In 1901 we employed 4 men, in 1911, 16; in 1901 our turn-over was Rs. 3,400, in 1911 Rs. 8,800. In 1911 our stock, including cash, was valued at Rs. 3,615, in 1911, Rs. 13,446.

We have printed the usual amount of literature—about 2,000,000 pages and supplied our village and upper schools with all their Tamil text books. The most important development of the year was a new agreement with Mr. J. P. Cooke, proprietor of the Morning Star by which the Mission was given an equal share in the management of the paper, including financial responsibility, and in addition one-half proprietorship. This was made necessary by the fact that the paper had gotten hopelessly in debt and the Press was unable to obtain payment of its bills. I am glad to say that in the first year the Mission has had charge of the finances the accumulated debts of years were paid off and the current running expenses paid in full. There are besides bills due and collectable amounting to considerably over Rs. 1,000 so that we anticipate no difficulty in meeting the financial obligations which our connection with the paper imposes. Our agreement gave us complete control of the English pages and a veto control of the Tamil pages, so that we have been able, I think, to produce on the whole a better paper than was possible under former conditions. I have felt a growing satisfaction in the connection which the Mission sustains to this journal for it enables us to place clean reading matter permeated with Christian conceptions of truth and
right living before an audience of not less than 6 or 7,000 every week and surely this is an opportunity which we cannot afford lightly to put aside. The longer I am connected with the printing and editorial work of our Mission the more firmly I become convinced of its rightful claim to a considerable share of a missionary's time and energy.

The boys of the Normal school working in the book-binding department have bound all the school books used in our schools and assisted in the routine work of the Press. The work has been worth while, but as I have on more than one occasion pointed out to members of the Dept. of Public Instruction, the requirements of the industrial code under which we work are nothing less than ridiculous and sadly need the touch of the practical element. But the Department is not practical and there the matter rests.
A MISSION AGENT'S HOUSE

(See List of Illustrations)
Indigenous Organizations

The Council

Our churches are now organically part of the South India United Church, embracing all the churches in South India connected with the United Free Church of Scotland, the Dutch Reformed Church of America, the London Missionary Society of England, the Church of Scotland and the American Board in Madura and Ceylon. The total membership of the United Church is 26,615 with a Christian community of 142,245.

The churches of our Mission are organized into the Jaffna Council of the United Church which is composed of all pastors, preachers and catechists in regular work and delegates from the churches in the proportion of one to each 200 or fraction of the membership. The Mission is allotted five delegates out of a total of about 45. The Council meets semi-annually in January and July and is supported, (a) by a tax of 20 Ceylon cents (about seven American cents) levied on each church member; (b) by voluntary contributions; and (c) by a contribution of Rs. 1,200 per year from the Mission. This last represents somewhat less than the Mission, prior to the organization of the Council, put into the work that the Council has since taken over. The tax above noted yielded in 1911, Rs. 504.10; voluntary contributions amounted to Rs. 730.13 mak-
ing, with the Mission contribution, a total income for the year of Rs. 2,434.23. The budget is interesting and is as follows:

- Aid to needy churches: Rs. 1,458.00
- Pensions to retired workers: 420.00
- Students in Theological Seminary: 340.00
- Miscellaneous: 42.00

For the past six years the Council has been promoting a Centenary Fund, to commemorate the founding of our Mission in 1816. The aim is to raise Rs. 20,000 for a permanent fund, the interest of which will be used to strengthen our evangelistic and educational work. It now amounts to Rs. 7,500 and judging by the temper and ability of our people, it will reach the required sum in the centennial year five years hence.

Two theological students have been maintained at the Union Theological Seminary at Bangalore, S. India, during the year, both of whom are pledged to work under the Council on the completion of their course.

Under the influence of the Council, the salaries of our catechists and preachers, who pass a prescribed course of study approved by the Council, has been fixed on a rising scale, a yearly increment as each annual examination is passed. The indirect result of this action has been to raise generally the salaries of all our pastors and catechists; the enhanced salaries have been met promptly and without apparent difficulty.

Another direction in which the Council has done good work is the moving of pastors and catechists when such changes were evidently in the interests of efficiency. While in the last analysis there is little “authority” behind its actions in such matters, it is a noteworthy tribute to the wisdom
of the Council's decisions that they have been loyally accepted and our churches are more and more looking to the Council in difficult questions and seeking its judgment in good faith with the intention of abiding by it.

Definite action has been taken in the matter of approving individual communion cups and our churches are gradually providing themselves with neat individual sets. This movement has had the cordial support of all our missionaries.

The growth of the Council as an authoritative expression of the consciousness of our churches, its general sanity and responsibility is one of the most healthful and encouraging signs of progress in our work.

*The Native Evangelical Society*

This is our Home Missionary Society which looks back on 64 years of splendid service and achievement. Its field of labor is confined to four of the islands which lie off the west coast of our district.

During the past year the society supported one pastor who had general supervision of its work, two catechists and two teachers. In addition, it has done excellent service in making it possible for poor boys and girls from its district to attend our boarding schools: 13 girls and 10 boys were thus aided during the year. The budget was as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Support of workers</td>
<td>Rs.1048.00</td>
</tr>
<tr>
<td>Tuition of boys and girls in</td>
<td></td>
</tr>
<tr>
<td>boarding schools</td>
<td>336.00</td>
</tr>
<tr>
<td>Purchase of land for church</td>
<td>160.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>366.31</td>
</tr>
<tr>
<td><strong>which left a balance in hand of</strong></td>
<td><strong>Rs.789.46</strong></td>
</tr>
</tbody>
</table>

It is worthy of note that no missionary has any connection direct or indirect with the working
of the society: every detail is managed efficiently by Tamil gentlemen.

The Y M. C. A.

The value of the Young Men's Christian Association as a Christian agency was early recognized in our Mission. The first Student Y. M. C. A. in Asia was organized in Jaffna College 25 years ago and a tablet to commemorate this fact will soon be unveiled with fitting ceremonies in the College hall. From that day to this it has flourished and been the means of training a large number of young men in voluntary Christian work and definitely turning the minds of many to Christian service as a life work. It is not unusual to find practically every young man in College a member of the Association, though fully 50% of them are Hindus. Plans are being laid to secure funds for the erection of a building for this Association.

From the College, the Association idea has spread to other parts of the Peninsula, but experience has shown that these village Y. M. C. A's. require for their success close supervision, efficient leadership and close connection with the local church.

One of these village associations is at Naval. It has kept up its devotional meetings and occasional lectures for a number of years. At present there is a forward movement along all lines, and the indications are that a building will be erected for the use of the members in the not distant future.

Another village Y. M. C. A. which has justified itself by several years of helpful activity is the one located at Uduvil. In this association, also, there has been a revival of interest in recent months
eulminating in securing funds for a site and building. This will render the work and life of the organization more stable and effective. Within the last year new organizations were formed at Sanganai and Sandilipay. It is hoped that these will grow into efficient instruments for helping on the Christian work in their communities.

*Christian Endeavour*

The Christian Endeavour Societies of our Mission are largely composed of girls and young women. The junior societies of the churches usually receive both boys and girls, but the senior societies consist of young women only, the Y.M. C.A. taking the place of the C.E. society among the young men of the villages and also in the College.

The largest societies are those of the Uduvil Girls’ Boarding School, where the girls are formed into a junior, an intermediate and two senior societies. In the Udupiddy Girls’ Boarding School there are also a junior and a senior society.

These societies have regular weekly meetings during the school year, using the C.E. topics which are used throughout the world. They have regular monthly missionary meetings and give systematically toward Missions at home and abroad.

The largest village societies are in connection with the Uduvil Church. The senior society is composed of young women who are living at home, having finished their education, and a few girls who attend the Girls’ English School as day scholars. In addition to other missionary work, these young women support a biblewoman. The junior society is superintended by the Pastor’s daughter who has gathered together an interesting band of little girls from the Christian homes of the village.
The junior and senior societies of the Udupiddy Church are similar to those at Uduvil, the smaller. In a number of other villages, junior societies are organized among the boys and girls who attend the Sunday Schools. At Naval, North Erlalay, Atchuvally, Changuvaly, Vaddukodai, Panditerrupu and Manepay there are flourishing societies in charge of a teacher, the pastor or missionary, where boys and girls are learning the meaning of Christian service and helpfulness. A number of years ago, largely through the efforts of Miss Root, a Union of all the C. E. societies of Jaffna was organized. Several times a year, delegates from all the societies meet together to report their work and plan for the semi-annual rallies. These rallies are a source of great inspiration and enthusiasm, as every society is represented on the program, and all the members of the different societies attend if possible.

Through this Union, the societies of Jaffna are linked with those of India. Delegates attend the national conventions, and contributions are sent for the support of the national work. Tho some of our societies are small and vastly different from well organized societies in other countries, they are a part of the great C. E. movement of the world. Joining with thousands of others, they are keeping a lofty pledge and working in the same spirit of "endeavour" for "Christ and the Church."

*The Woman's Mission*

This society is an association of the Christian women of our Churches and has as its field of work the island of Nainative, which lies about 13 miles off the north-west coast of Ceylon. It is noted for its famous Hindu shrine to which thousands of pilgrims go annually from every part of Jaffna to do homage to "Nagathambiran," the cobra god. This
year the offerings at the temple amounted to over Rs.5,000. The Mission carried on work here for many years but had to withdraw several years ago for lack of funds. The work however, was not without fruit, for a young man from this island who was taken into the Tellippalai Training School gave his heart to Christ and was baptized. After graduation, he went to his native place and being mindful of the salvation of his friends, he with others invited Mr. and Mrs. Brown to re-open work in the island. The Woman's Mission took it up and has carried on the work for the past 13 months. This young man is in charge of a school of 80 boys and girls. A biblewoman, a part of whose salary is paid by the society, is also at work there. For the first time in the history of the island, a girl has been sent for education to Uduvil Girls' Boarding School and the indications for the future are most promising. The receipts for the year were Rs.987.54; expenses Rs.586.89 leaving a balance in hand of Rs.400.65.

In Conclusion

In an old Mission like ours, soon to celebrate its centennial, the work has become specialized, highly developed and for the missionary largely executive. The aim before every Mission Board is to see the people of the land assuming full responsibility for the work, and we in Ceylon have gone a long way toward that goal. The missionaries are more and more standing in the background and the people are coming to the front. This is as it should be and none rejoice in it more than the missionaries themselves. Where the missionary force is small and the necessary executive work heavy as with us, it is impossible for the missionary to move freely among the people or to do anything
more than occasional evangelistic work: this department has almost wholly devolved on our Tamil brethren who are, in the nature of things, better fitted for it than any foreigner can be. All of our missionaries are carrying heavy responsibilities which keep them at their desks, in the school or in the hospital all day long.

Our Christians have thus far responded well to every invitation to assume more responsibility and we look forward with confidence to the future, if the work which has been builded with so much care by past generations is adequately sustained and developed. Nothing could be more unwise or short sighted than to retrench: any suggestion that our work here as a Mission is either complete or nearing completion can only result, if carried into effect, in fatally weakening our Church in Ceylon, for Hinduism is aggressive as never before and fighting for its very life, and the Church here is too small and immature to stand the strain. When opposed to an ancient, developed and powerful system like Hinduism the struggle is certain to be fierce and long; no “one generation” campaign can suffice, for a system which has grown steadily for 3,500 years cannot be conquered in a short 100 years. Our task in Ceylon is only fairly begun: the results so far attained richly compensate for all the outlay, and fill our hearts with deep gratitude to God and a buoyant optimism for the future.
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<th>Date of Ordination</th>
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