
I. DEVOLUTION.

To all the 63 other committees of the Mission and Church Council has been added the large joint Committee on Devolution. This Committee has been working on a constitution that will insure an Indian majority on a General Council, and on all the other Councils of all the institutions and work of the Mission. The plan is intended to put the control of all Mission work, no matter how organized or supported, in the hands of Indian Christians. There is no doubt that this is the most significant movement, not only during the past year, but during the 97 years since the Mission began. The missionary may still be a leader, but not on account of mere official position, or the power of the purse. He will have to find his sphere of influence purely in the realm of personality and not in the exigencies of foreign birth, appointment and support. He will have to work with, and through, and under the direction of an Indian body of workers. It will be difficult to anticipate the net result of this fundamental change in the shifting of responsibility and leadership.
As we approach the centenary of our Mission work and organization and the momentous decisions that seem to be ushering in a new era with unforeseen changes yet to come, the spirit and confidence of the olden days may yet abide: of Todd and Poor and Echard, Tracy, Noyes, Herrick, Rendall, Chandler, Chester, Washburn, Capron, Gutterson, Howland, Burnell, Hazen, Jones, Jeffery, Powers, Zumbro, Van Allen, these and others whose footprints are still traceable over the sands and cotton soil of Madura and Ramnad.

II. INTER-CHURCH CO-OPERATION.

The Madura Church Council has been asked by the Methodist Mission to take over the Methodist work in the Tinnevelly District and supervise the work with a view to lead these Methodist Churches to join up with the Anglican Church in that District. There are 20 schools, and 2,500 Christians that have come temporarily under the care of the Madura Church Council without financial obligation. Under the leadership of Mr. Dudley, and with the hearty co-operation of Rev. C. F. Lipp representing the Methodists and Bishop Western representing the Anglicans, a very hopeful beginning has been made in leading these disaffected churches back to their allegiance with the Anglican Church in Tinnevelly. This is a very significant demonstration of some of the possibilities of the larger movement for Church Union in S. India.
SOME OF THE LEADERS OF THE MADURA CHURCH COUNCIL
III. PREACHING THE GOSPEL.

There is no adequate statistical measure for the work of Pastors, Evangelists, Catechists, Teachers, Bible Women, Missionaries—a total paid agency of over 1,000. Neither spiritual renewal nor social uplift can be accomplished en masse or measured by numbers. It is a question of what it means to become a Christian, what motives, what aims and aspirations come into play; what force of circumstances, conflict of emotions are the determining factors, how hard it is to be a Christian.

A single instance of reconversion may illustrate some of the temptations and struggles of a young Indian. A young man brought up in a Christian home became a member of the Church, but was not very pronounced in his faith. He sought Hindu rather than Christian companionship, and was led astray by his Hindu friends to engage in lewd songs and street dramas, and became a leader in these performances. The Church felt very sad at his defection and sought by every means to win him back to his allegiance to Christ, but failing to do so, they gave expression to their strong disapproval by excommunication, and refused to accept his offerings to the Church which he still desired to continue. Prayer was constantly made that the young man might see the error of his ways; and after a shamful record of two years, he came back confessing his
sins and asking to be readmitted to the Church. The Pastor refused to readmit him unless he consented to be rebaptized. The Pastor stood firmly on this point against the whole congregation. Finally it proved a great day in the spiritual life of the Church when the young man did openly confess his sins, and was rebaptized and restored to Christian fellowship.

KALLAR CONVERTS.

The Kallars are a virile caste of robbers and thieves. They will risk any amount of legal punishment in order to win the esteem of their caste and secure a good bride. The Government is co-operating with the Mission in efforts to deal with this criminal tribe. In the Central Local Council area, the Madura Church Council has 37 special Schools for Kallars, supported by Government, but entirely under the management of the Church Council. Christian Teachers are employed and Christian influences are brought to bear to teach Kallars a better way of life.
SOME OF THE 22 BATES EVANGELISTS
THE VILLAGE BAND AND THE "BATES" EVANGELIST
WELCOMING MR. NOLTING
A VISIT TO A "BATES" VILLAGE.

The Bates' Evangelist had been working for some months in a group of villages. Several families were ready to become Christians and to be baptized. The meeting was arranged in a village central to the group. Mr. Nolting and a group of College students had been going out to visit them once a week. They travelled in a two ox-power two-wheeled cart over rough, cactus-bordered, and at times water-covered roads.

As they neared the village, after four miles of jolting, they were met by some of the villagers with a flare of trumpets. The trumpeters, drummers, men and children escorted the visitors to the Outcastes' Suburb, separated from the village by a small stream.

Under a 'pandal' of rough posts and palmyra leaves the meeting was held. Some 30 men, women and children were baptized. These poor, uneducated, oppressed people had caught a glimpse of God's Kingdom of love, goodness, mercy, and justice. So they wanted to join the Christian Church. There was a feeling of reverence, awe, and expectation in that group.

A Government official though not a Christian, came to the meeting. He said that he was glad to see such a baptismal service for the coming of Christ into their lives would make them better, cleaner. It would bring education and social uplift and self-respect. He said that by his being there he declared to the whole community that he gave his approval to these Outcastes becoming Christians, and further, with a smile, that because he had come, the high caste officials under him, had to come with him. He wanted them to see what Christianity was doing for the people they despised—to whom they would not reach out a helping hand.
The leaven of the Gospel is working quietly, slowly, but surely and with regenerating power.

IV. SPECIAL BUILDING ACTIVITY.

The emphasis of late years in our educational work has been on the development of the Boarding Schools in five centres. Their importance can hardly be overestimated. They deal with rural life and conditions, with a radiating influence into hundreds of surrounding villages. They furnish a practical type of education based on the soil, and on social and economic conditions, with some outlook on life outside of the village and the traditions of a thousand years, and some joyous contact with educated people and inspiring examples and models, and above all, a living experience of a genuine devotion to Christ that will send them back to the villages from which they come, to be the true if not the only means of village uplift. The reconstruction and reorganization of these Boarding Schools in these important centres, with ample provision for 100 boys and 100 girls in each, dominated by an abiding and all-controlling evangelistic urge, is the outstanding thing in education and in evangelism.

Another direction in which the special building activity of the year is conspicuous is the new Nurses’ Quarters in connection with the Women’s Hospital. One has only to see present living conditions and bathing facilities of the new quarters compared with the wretched former conditions to realize the immense improvement secured for 60
nurses at an expenditure of about Rs. 40,000. This was made possible by a gift of $10,000 from the American Board, and Rs. 10,000 from a grateful Hindu patient, an old, unsophisticated Hindu gentleman from a distant village, who did it in spite of the opposition of his entire family.

V. LESSONS IN GIVING.

The most patent fact during 1931 has been the difficulty and the financial burden of carrying on. This is due not only to the "cut" in the appropriations by the American Board but to those world conditions of depression that obtain in India as well as everywhere else. Indeed, considering the normal poverty of India, when a period of prolonged depression comes along, this country is sure to be hit ten times worse than almost any other. The price of cotton, rubber, peanuts, rice and other grains is so abnormally low that it does not pay the farmer to hire labor, and the normal pay of twenty cents per day for farm labor is being cut, sometimes to half the amount. For instance the price of rice dropped during the year to less than two cents per pound, and of peanuts to twenty-five cents per bushel. Multitudes of Indian Christians, and often whole congregations are coolies earning normally not more than twenty cents per day. When the whole family works and has fairly steady employment, they are contended and liberal supporters of the Church. Even now, when their labor earns only half this normal pittance, they are maintaining the total of their contributions. In spite of a "cut" by
the American Board, amounting to 18.9 per cent during the last two years, the total budget of the Madura Churches has not been reduced, but has increased by one per cent. The usual annual salary increment of 2.78 per cent on an average to all Pastors and Agents has been maintained in spite of hard times.

The heroic spirit in which these poor Indian Christians meet the situation may be shown by the example of a single village congregation. One Sunday afternoon about the end of July, I came to a village 37 miles from Madura. In the Church were gathered the village congregation consisting of about 100 men, women and children, and two Pastors from neighbouring Churches, for the annual Harvest Festival. It did not appear to be much of a festival, nor much of a harvest, though it was undoubtedly annual. The only element of festival that I saw in it was at the end, when a man of the congregation took a small basket of brown sugar outside and began to distribute it in small handfuls to the crowd that gathered around with outstretched hands in famine-stricken appeal. It looked as if that surging crowd was not able to indulge the taste of sugar more than about once a year. As they sat on the floor of the little Church and as the head of each family responded to the roll-call by marching up to the table and placing his offering there, I was amazed to see that the total of these offerings, together with pledges, amounted in all to Rs. 300 from that woefully poor little Christian congregation.
CHRISTIANS FROM THE "ADI-DRAVIDA COMMUNITY"
"ADI-DRAVIDA" WOMEN AND CHILDREN WHO RECEIVED BAPTISM
To understand these village congregations one should know the force of the term ‘Adi-Dravida’. It is a modern euphemism for untouchability as applied to human beings. The Government of India has sanctioned the use of the term in place of the term “Panchamas”, as an attempt to elevate their social status. But that method of social uplift has not done much to give these people access to the village well, the village temple, the village Panchayat (Arbitration Board), or even the village streets, outside their own low quarter. How a whole large family can live on $10 a month and be considered prosperous and well-to-do, and in some cases on $3 a month and still support the Church, is a lesson in giving. Take the case of a single pastorate. The Mandapasalai Pastorate was formerly the centre for a Missionary’s residence, with a boarding school, and village congregations all around. There is a large well-built Church seating about 1,000 people, an old bungalow, partly in ruins, now the residence of the Pastor. Twenty years ago there were Mission agents, in fifteen outlying villages; now, only six. Twenty years ago there were 1,200 Christians in the village congregations of this Pastorate; now, 1,500. That represents a gain of 25 per cent in 20 years in a neglected pastorate; whereas the gain for the whole mission during the same 20 years is from 22,000 to 32,000, or 45 per cent.
Eighty per cent of the Christians in this Pastorate are from the Adi-Dravida community, not owning the land nor any social rights as men, who are glibly spoken of by India’s great leaders as “untouchables.” In the whole pastorate there are 19 congregations, 6 fairly large-sized, and 13 small ones consisting of only 15 or 20 members each. The total budget for the Pastorate amounts to Rs. 3,500. In 1929 this was made up of Rs. 1,000 from Government grants for elementary schools, Rs. 1,223 from the American Board, and Rs. 1,277 from offerings and gifts by the people. In 1931 the budget is Rs. 1,000 from Government grants Rs. 990 from the American Board, Rs. 1,510 from offerings by the people. That means that pastor Thomas of Mandapasalai, like many other pastors, in this year of the worst economic depression that the country has known for 30 years, has to raise from a half-starving people Rs. 233 more in the shape of offerings, than in 1929.

ANOTHER LESSON.

An ignorant but well-to-do Mohammedan waited until the very crisis of things before bringing his wife to the Women’s Hospital. By desperate efforts and all-night
labors the doctors and nurses pulled her through and a week later when the man came to take the mother and child home, the Indian lady doctor asked him to pay not for services rendered but Rs. 15 only for medicines and diet for the patient. The man went away and brought Rs. 5 and offered it to the doctor. She refused to take it and told him plainly that he was asked to pay only Rs. 15. He went away again and returned with Rs. 10. Again the doctor refused and suggested that if that was all it meant to him he could leave the baby there, and go home and stay there until he was able to pay Rs. 15, and then come and get the baby. The third time he went away and returned with Rs. 15 and took the baby.

VI. A BRIEF SUMMARY OF THE WORK:

Madura Church Council.

The Madura Church Council is divided into five Local Councils with centres at Dindigul, Aruppukottai Manamadura, Batlagundu, and Tirumangalam. Missionaries reside at each of these places and help in the carrying on of Boarding Schools, and evangelistic agencies, with special work for women.
North Local Council—Mr. and Mrs. L. L. Lorbeer (on furlough) Rev. and Mrs. E. G. Nichols.

South Local Council—Rev. and Mrs. E. E. White, Miss C. S. Quickenden Aruppukottai. (on furlough). Miss B. K. Smith (on furlough).

East Local Council—Rev. and Mrs. C. Stanley Vaughan, Rev. and Mrs. Manamadura. C. E. Wolsted.

West Local Council—Rev. and Mrs. A. A. Martin (on furlough).
Batlagundu.

Central Local Council—Rev. and Mrs. R. A. Dudley.
Tirumangalam.

There are 34 Pastorate centres with 340 village congregations, including a Christian community of 32,000 of whom over 11,000 are Church members. 22 "Bates" Evangelists are assisting the Pastors in this wide-spread village work. The M.C.C. has 1,284 village schools with about 13,000 pupils under instruction, and 34 night schools for adult education with an attendance of 950.
Hospital for Women and Children

Carried on for many years by Dr. Harriet Parker Vaughan, now in charge of Dr. I. M. Roberts (on furlough), Dr. A. M. Otto, Dr. Hilda Smith, Dr. Grace Kennett, with Miss Lucile Lee as Superintendent of Nurses. Also a Nurses' Training School, with Mrs. E. L. Nolting as Acting Superintendent and 60 Indian girls in training as nurses.

One of the finest pieces of work is the "Birds' Nest," a home for neglected children, carried on in connection with the Hospital.

OPENING OF NEW NURSES' QUARTERS

Thirumalaiappa Mudaliar in the centre.
Albert Victor Hospital

Carried on for years by the late Dr. Van Allen, and now by Dr. E. W. Wilder and Dr. H. S. Thomas, assisted by two Indian doctors, an Indian chaplain, and a staff of eighteen. The remark of the District Medical Officer, Col. T. Harley, regarding the Hospital, shows the high esteem in which it is held: “During the many years I have been in Madura I have had many opportunities of observing the excellent work carried out in the Albert Victor Hospital.” The fact also that over Rs. 60,000 has been subscribed locally, for its extension and re-equipment, in these hard times is tangible evidence of the general appreciation of this institution. In addition to its work of physical and spiritual healing, the staff finds opportunities for its energy in the annual inspections of the boys in the schools and college, supplying medicine to villages, teachers, and pastors, and giving lectures on health and hygiene.
Lucy Perry Noble Institute

Rachanayapuram (Place of Salvation), the name given to this centre, about two miles from Madura, by Miss E. M. Swift, who began and carried on this work for many years, and converted a desert place into a garden and home for 115 women and girls, with its five departments of activities—Bible School, Home-Crafts, Home Economics, and Truman Post Elementary School—is known all over India as one of the outstanding things in Christian work and training. Miss G. E. Chandler has succeeded Miss Swift as Manager, with Miss K. F. Tremenheere as Assistant.

MODEL COTTAGES

For two weeks at a time a group of seven or eight live in one of these cottages, manage their own house-keeping, and contribute something towards the improvement of the home.
Capron Hall

Consists of a High School for about 100 girls, a Training School for 150, a Model School for 600, about 850 in all, of whom 400 are boarders.

The staff consists of Miss K. Wilcox, Miss A. Wallace, Miss G. Wallace, Miss M. Stenger, Miss K. Hardeman, and forty Indian teachers.

Under the management of the Capron Hall Council are four Hindu girls' schools, with 577 Hindu girls and 22 Christian teachers.

The 10-acre site at Mangalapuram is over-crowded with buildings and girls. About 30 acres have been secured for Capron Hall Extension.
PASUMALAI SCHOOLS.

The District Educational Officer in presiding over the Anniversary and prize-giving recently remarked that he regarded Pasumalai as the first school for boys in the Madras Presidency; and paid a high personal tribute to two men as the chief formative influences in his own life—Dr. J. X. Miller of Pasumalai, and Lawrence Powers, who died of cholera in Madura in 1916. Pasumalai High School, Training School, Trade School, Model Schools, Manual Training, Farm Work, Kindergarten, with ample grounds and splendid equipment has over 900 boys in Training for life. About half of the number are boarders. The American Staff at present is reduced to two—Rev. J. X. Miller, and Rev. J. H. Dickson, but they have a very competent and loyal body of 50 Indian assistants.

The Union Theological Seminary continues to do a very interesting work in the training of its students, and in its extension courses. Because of its central position in the Tamil area and its superior equipment, it has received the approval of the Lindsay Commission to its becoming in reality as well as in name a Union Seminary for the Tamil country. The Principal is Rev. J. J. Banninga.

THE AMERICAN COLLEGE.

Spoken of by the Lindsay Commission, a body of educational experts who visited all the Christian Colleges and Seminaries in India during 1930-31, as occupying "a most important place in the general scheme for extension and research in South India, and we desire that it should share with the Madras Christian College, the main responsibility for the promotion of this programme."

17
AMERICAN STAFF


BIBLE WOMEN'S WORK AND HINDU GIRLS' SCHOOLS.

Special work for women is carried on in Madura by Miss G. E. Chandler with the help of 30 Bible Women, and by the Christian Women's Association, organized by Miss E. M. Swift, and having a local centre in a place called the Women's Exchange.

Bible Women's work and Hindu Girls' Schools are carried on in Aruppukottai, by Miss C. S. Quickenden and Miss B. K. Smith. Both ladies being at present on furlough, the work is in the charge of Mrs. J. H. Lawson, with the assistance of 20 Bible Women.

Hindu Girls' Schools are carried on also in Dindigul, Palni, Batlagundu, Tirumangalam, Manamadura, Melur, and several other places, and are doing a valuable work, not only in the education of girls, but as social centres, a means of access to Hindu homes, and in the spread of Christian ideals.

The time has come when every Christian woman in the Church should consider
herself a Bible Woman, and this form of voluntary Christian work is the aim of the Christian Women’s Association.

OTHER MISSION ACTIVITIES ARE:

The Dyapuram Leper Hospital at Manamadura: about 300 in-patients, supported by the Mission to Lepers.

C. Stanley Vaughan, Superintendent.

OTHER MEDICAL WORK, WITH DISPENSARIES:

Carried on at Manamadura, Pasumalai, and the American College.

CHRISTIAN ECONOMIC IMPROVEMENT ASSOCIATION:

Headquarters at Manamadura.

C. E. Wolsted, Superintendent.

TREASURY DEPARTMENT.

The Mission and Church Council Accounts, as well as those of several of the institutions are kept in a central office in Madura, to which also the office of the Mission Builder is attached.

J. H. Lawson, Builder,

W. W. Wallace, Treasurer.
The Madura Mission began in 1834 as an attempt to preach the Gospel to Hindus in the Tamil country. It has the reputation of being a well-organized Mission. It has developed fine institutions, and may have incurred the charge of being too institutionalized. That depends on the point of view. From the outset the Mission has met in Madura that peculiar Hindu resistance that led that remarkable man, the Abbe Dubois, at the beginning of the 19th century to declare his conviction—"There is no human possibility of converting the Hindus as a nation to any sect of Christianity".

But the "poor" have heard the Gospel gladly, and the number of Christians from the outcastes of India to-day is limited only by the means of caring for them and giving them Christian nurture and personal attention. This is the main reason why the Mission after nearly a century of organized effort, still needs the support of the American Board.

The Mission has an undiminished zeal for preaching the Gospel. It may have been led into an institutional form of service, but it believes that under the existing circumstances these institutions are the most effective means of spreading the leaven of the Gospel, through intimate personal contact in the moulding of the life of the coming generation.

(This report was prepared by W. W. Wallace. Copies may be secured from Harvey L. Meekin, Agent, American Board.)