THE

SEVENTY-EIGHTH

Annual Report

OF THE

American Madura Mission

1912

PREPARED BY E. P HOLTON

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View of Madura City
REPORT

In reporting the work of the American Madura Mission for the seventy-eighth year of its history we wish, first of all, to gratefully acknowledge the way in which the good hand of our Lord has led us. It has been a year marked with an unusual amount of illness, two have left us for the better land, two have passed under the surgeon’s knife for serious operations, two at the close of the year have been ordered home and several have been ill for long periods, some in such condition as to cause all their friends the deepest anxiety. But there has been no murmuring or complaining. Instead, a degree of patience and lofty courage has been shown that has led us all more deeply to realize the source of our life, and we can truly say with the Psalmist, “It is good for me that I have been afflicted.” Nor has it been alone in affliction and trial that we have been conscious of the presence and approval of our Lord. We have been conscious of His guiding hand in our lives and in our work. He has controlled our impatience and hasty judgment. He has held in check our adversary, and the excess of wrath, malice and persecution hath he restrained. He has given the Word, and His blessing upon its publication and its reception into many hidden lives. For whatever of good done, of evil resisted, of temptation overcome, of character wrought upon enduring foundations,—to Him be the praise.
All growth, whether that of the coral-reef, of a piece of engineering, or of human character, is a gradual process. So gradual that it is sometimes least apparent to those who watch most closely. So the compiler of this report desires to take a retrospect to the time when he joined the Mission, just 21 years ago, and to note the growth and the development of the Mission in that time. At the close of 1891 there were 29 members, men and women, in the Mission. Now there are 45. They had then a total of 418 years to their credit or about fourteen and a half years per capita. We have 748 years to our credit or an average of over sixteen and a half years each.

Of those 29, nine have been called to the higher service, 4 have returned to America, 2 have married into other Indian Missions and 14 are with us to-day, with terms of service ranging from 40 to 23 years each. Then we had a Christian community of 13,607 with 3707 church members, 6,280 pupils in the schools, 21 ordained and 487 unordained mission agents. Now the community members are 23,657; the church membership, 7590; pupils 12310; ordained workers 27 and unordained 771. Then the total amount raised for all purposes of church and schools were Rs. 18,709; this past year Rs. 38,698. So much for the growth; the development of the work is yet more noteworthy, as indicating the changed emphasis in methods. In 1891 the twenty-nine missionaries could be classified by their work as
follows:—8 men and 11 women were engaged in distinctively evangelistic work; 2 men and 4 women in distinctively educational work; and 2 men and 2 women in medical work. The qualifying word distinctively must be used as all our work is evangelistic, all of it is educational and every missionary home and Boarding School is a place of cleansing and binding up of wounds and sores and treating of all sorts of minor ills, from ophthalmia and skin eruptions to dislodging fish-bones and extracting foreign bodies from domestic interiors. During the year just closed the numbers have been:—Evangelistic, 11 men and 11 women; Educational, 8 men and 11 women; Medical, 1 man and 2 women. That is, while the medical force is lessened by one, the evangelistic has increased by 3, or 16 per cent. Educational has increased by 13 or 216 per cent. That is, Pasumalai Institution has developed into three institutions:—American College, Madura, Pasumalai Theological Seminary, Normal Training and High School with its Industrial Department, thus requiring the service of 7 men and 6 women where Dr. and Mrs. Washburn and Mr. H. H. Stutson were the only ones then in charge. The Girls’ High and Training School then in charge of Miss Bessie Noyes has now developed until it requires the service of four ladies.

Miss Swift’s Bible Women’s Training Institution has been started since then: also the Union Theological College at Bangalore, which has called to its service Mr. and Mrs. Herrick. The Mission has
a larger force to-day than ever before in its history and yet it has need of more men and women. The raising of the American College, Madura to a first Grade Institution calls for yet more teachers. The work among educated Hindus and Mohammedans could well employ the whole time of a well qualified man; and for some time there has been a growing feeling that the primary work of the mission, the evangelization of the vast multitudes still lying beyond the effective influence of the Mission, of the Native Church and its Home Missionary Society, could best be served by a man, or a group of men, set apart for that work as a department by itself. Indeed as we look into the records of the methods and achievements of the earlier missionaries in this line of work we cannot escape the conviction that in the serving of tables, inevitable to the greater differentiation of our work, this service has very greatly suffered.

The Missionaries

In March Mr. Hazen and Mr. and Mrs. Vaughan left us for a furlough season in the homeland. In April Miss Katherine Tremenheer, a young English woman who has for five years been assistant to Miss Swift in the City Bible Women's work, went to England on a short furlough, returning at the close of the year to take up work in the English Wesleyan Mission, our next neighbour on the North. In September Miss Catherine S. Quic-ckenden, another young English woman who, since
June 1903, has resided at Aruppukottai in charge of the Hindu Girls' Schools and town and village Bible Women's work, returned to England on furlough. Miss Quickenden is under full appointment by the Women's Board of Missions. In June Rev. and Mrs. J. X. Miller were welcomed back to their old work at Pasumalai after a rather strenuous furlough in America. In September Miss Mary T. Noyes returned to the Capron Hall School which has been under her charge for several years. In November Rev. and Mrs. W. P. Elwood were welcomed back to the Mission and the North Circle, apparently much benefited by their rest and change.

Late in March Mr. and Mrs. L. C. Guise arrived to join the staff of the American College, Madura. Probably in the course of the Mission's history no Missionary family has been led through so many trials in so brief a time as has this brave couple. Within a week of their arrival Mr. Guise was stricken down with what proved to be enteric fever: fortunately they were able to reach the hills before it had fully declared itself. His recovery has been long, slow and incomplete, owing to complications that set in. May 18 little Virginia Katherine Guise was born and at first thrrove, but after her parents were able to return to the plains fell ill of fever and August 30th returned to the arms of the Heavenly Shepherd. Later Mrs. Guise became seriously ill and after a brave struggle had to be ordered out of the country. They left us the last day of December but showed the quality of their
courage in deciding not to sell their furniture but to store it against their return. As one of our members said, "It has been worth while having two such heroes with us." Our earnest prayers go with them that God may hasten their complete recovery and bring them back to triumph in a work for which they have so bravely and cheerfully suffered so much.

The youngest member of the Mission, Miss Margaret Frances Lawson, joined us November 19th and is fulfilling her duties in a most exemplary manner.

On January 14th, Mademoiselle Zeline Cronier, for over fifteen years a most indefatigable companion and assistant to Dr. H. E. Parker, breathed her last after a long, painful and hopeless illness. She would have been 64 years old the following day. She was born of Romanist parents in Paris, and passed through the trying experiences of the Commune. Years later, when Dr. Parker was studying in Paris, they became acquainted and were attached to each other. So much so that after her mother's death Mlle. Cronier, in November 1897 came out at her own charges and made her home with Dr. Parker. She never returned to France.

She was a great-hearted woman and loyally accepted every friend and every obligation of Dr. Parker's as her own. For several years she worked most faithfully and most effectually without any compensation. In the management of the Doctor's home, in the over-sight of the Hospital, in the lov-
ing care of the orphans that fell to their charge, "Mamselle" most loyally did her full share.

Although Miss K. B. Scott, M.D. volunteered to come out for only one year, while Dr. Parker was home on furlough, she has most generously pro-longed her service feeling that she could not leave the Hospital and its valuable work without a doctor in charge. In spite of her unfamiliarity with the vernacular Dr. Scott has done very effective work though sadly missing the companionship and help of Mlle. Cronier.

The Mission Agents

In a work that ministers to the needs of spirit, mind and body the number of agents has grown with the enlarging work, and their variety has in-creased with its specialization. We naturally place first the ordained men, upon whom more and more the leadership of the Church must rest as it grows into its birthright of self-support, self-government and self-propagation. These are 27 in number and while educational qualifications are not at all ignored, the main consideration in their selection is that of the early church, that they be men of character and consecration. One has been ordained this year. Two of the older men, Pastors Clark and Colton, both formerly associated with the Dr. Edward Chester at Dindigul, passed to their reward, the former late in 1911, the latter in January. The Pastors have for years been the right hands to their missionary associates and are now, under the
District Conference plan, working into the real leadership of the work assigned to the Pastorate Committees.

The Catechists and Teachers have so much in common that sometimes it is hard to tell exactly in which class to count a man; for a teacher may have a Day-school week-days, and a Sunday School as well, and on Sundays preach to a congregation, or help the Pastor in some of his duties, and in many cases he has undergone training in both the Normal Training and Theological Schools. Including the Evangelists, who are catechists at large, they number and represent the main working force of our 798 agents. Taken as a whole they are a fine set of men. There is no means of telling just what proportion of these men have Normal and Theological training or both, but it must be a very large proportion.

Of the Bible Women and the Medical Assistants more extended notice will be given in the reports of their especial departments. Enough to add here that they are doing good work and there is a constant demand elsewhere for those who have been trained by this Mission.

The Year

The year has been one of checkered light and shade. To speak of the latter first; the statistics report some heavy losses both in church membership and in adherents. Death has taken many
from us. Cholera, in sporadic or epidemic degree; is always with us, breaking out and spreading from the centers of pilgrimage and trade and following the lines of travel to the villages and hamlets. Six young men left a small village in the Melur Pastorate to attend the C.E. Convention in Madura and returned full of enthusiasm. Cholera broke out in their village within a week of their return, four of them were seized by it and, in spite of all that the teacher-catechist could do to help them, three died.

The acutely high cost of living, even in this country, of one good meal a day, has together with a growing demand for labor on the tea, coffee, cinchona and rubber estates in Ceylon, Burmah and the Strait Settlements, caused whole families, and large numbers of the younger men and women to leave South India, allured by the higher wages paid and the free transportation offered by the labour agents of the estates. In time, when the wages of labour shall have risen to meet the enhanced prices of food and clothing; when better methods of cultivation and better adaptations of crops to soils shall have increased production and brought more of the land under better cultivation; when the new railway and ferry service now building to link this District directly with Ceylon by way of Adams Bridge is completed, the return of many of these adventurers will become much easier. Some of our losses are due to the inevitable sifting process that must ever be going on in a strenous work like the building of character. The unfit, the
worldly, the timid and dissatisfied fall out, not all to the real loss of the remainder.

The rains, upon the coming of which India's very life so directly depends, have been very abundant this year although there is a long break in their coming so that some of the crops once started suffered from drought; but at the close of the year there is more water in sight than the writer ever remembers to have seen before at any one time on the plains. The dry crops, that is those that depend upon rain for their growth, have not been in any way abnormal: the prospect for the harvest on irrigated lands is good but it is quite noticeable that the latter abundant rainfall did not appreciably lower the price of rice, as it is usually does. Nor did the advent of the early new rice. This indicates that the present high prices have come to stay, until some other factor shall enter to lower them, if at all. Incidentally this indicates the futility of people in America, England, Japan or India looking to any political party to change the universal economic distress.

Gradually means of intercommunication are becoming better: the railway service is accelerated; local or “Shuttle” trains ply between the more important towns, benefiting the smaller ones along the line. Pupils can more easily and quickly reach the larger schools or return to their homes. Missionaries, agents and parents can more easily attend meetings and return. An enterprising Mohammedan gentleman of means, a former Government
official, has invested money in a number of motor buses and has established daily services between Dindigul and Palani, Kodaikanal Road and Periyakulam, and Madura and Tirupattur running through Melur. This is an innovation very popular with the Hindus and Mohammedans and most convenient for the missionaries before dependent upon bullock carts, carriages, pony-jutkas, bicycles or even motor cycle and side-car. Even where the public does not use the motor service, it is likely to benefit much by it, as the highways are not nearly so likely to lapse into their barbaric condition of nocuous inhibition when once the travelling public is educated up to motor levels.

Mr. Perkins writes on the subject of roads:—

It seemed rather strange, after many years of service in Aruppukottai, with its lack of railroads and other travelling facilities, to find myself in Dindigul, where there are seven trains a day leaving for the North, and a like number going South, together with many fine Government roads, leading in all directions from the city. Much of the travelling of the Missionaries in this Circle is done by means of the horse-jutka while the old ox-cart rests quietly in the stables until inclement or muddy weather calls for its use. This means, of course, that the ground can be covered much more quickly than in stations where the roads are mere cart tracks, and consequently the Missionary can spend much more time in the large and important center where his residence is situated.

Moreover the long and wearisome journey of 36 miles in a bullock cart, from Dindigul to Palni, is a thing of the past, for certain enterprising men have instituted a daily
Motor car service, which covers the distance in 3½ hours. Thus the fatiguing all night journey is changed into a most interesting and exhilarating drive as one in the cool of the early morning dashes along a road which has the lower Palnis on the one side and the green rice fields on the other.

It is always encouraging to see the results of the faithful work done in our Boarding Schools even though it be years afterwards. Mr. Holton writes:—

Our return to Melur at the beginning of the year was made yet more glad by the coming for baptism of a young man of a goldsmith family. Years ago he had been a pupil in one of our Day-schools and had been given a Bible when leaving it. For years he kept it and occasionally read it in his far out of the way village. There an itineracy party found him. He listened to an earnest appeal addressed to another man and gave his own heart to Christ. He chose as his baptismal names those of the Missionary and of the Pastor who were instrumental in leading him to the Light and his names now signify, "Guardian of another's goods, Servant of the Trinity, Good Beauty." He has had to endure much petty persecution from the petty officials: the last proving a blessing in disguise. He is a village accountant, and to annoy him a petty officer falsely reported him as ignorant of surveying and he was ordered to attend for 6 weeks the elementary school of surveying at Melur. This gave him opportunities for Christian fellowship that he could not have had in his jungle village. He is hoping soon to bring his wife for admission to Church Membership. At the C.E. Convention in Madura the Pastor was sought out by a stranger who is now a merchant in Tinnevelly. He said that as a boy he had studied in the Melur Day school and had there been taught Christian truth which he had never forgotten and that 9 months ago he had yielded himself to
its control and had been baptized into the Church of England.

The District Conference

Three years ago the Mission became convinced that the time had come for the Indian Church to be given a larger share in the direction and support of the work that is rightfully its work, and, after careful deliberation and noting what had been attempted by other Missions, it was decided to give over the Evangelistic and Elementary Educational work to the District Conference, with administration vested in mixed committees of Missionaries, Pastors, Catechists, Teachers and Laymen.

Mr. Banninga, the District Conference Chairman, reports on its working this year as follows:—

The third year in the history of the District Conference has been a year of steady plodding, and finds all connected with it settling down to a pace that it will be possible to maintain. The first two years the scheme could be carried along on the novelty and enthusiasm of a new undertaking. Perhaps the third and fourth year will be the most trying in the history of such a scheme which seeks to transfer the authority in Mission affairs from the Missionary to the Indian brethren. At any rate in a few instances they have developed misunderstandings between various individuals as to authority and rights. Some are trying to make the most of the red tape necessarily connected with such a scheme, while others do not seem to be able to appreciate the value of majority rule,—when they are in the minority. In a few cases Pastors have also found that added responsibility and additional authority brought possibilities of encountering opposition and jealousies before unknown.
But on the whole it can be said truly that the scheme has had another successful year and that those who are bearing the brunt of the burden have done nobly.

During the year three meetings of the Conference were held. In the meeting in September an important amendment to the constitution was adopted, which provides for a larger lay representation in the Conference. The Constitution said nothing about the class from which representatives should come, but it was felt that it would be well, even now, to determine that a certain proportion of the members should be laymen. Though there are not many laymen who take part in these deliberations, it was felt that providing for them in the constitution would hasten the day when they would be fit for such membership. The revised constitution provides for about equal representation for each of the three classes,—Missionaries, Indian Pastors and Laymen. It is hoped that this change will impress the laymen of the District with the importance of their taking an active part in the conduct of religious affairs, and that they will bear their share of the burden, as it was intended that they should.

During the year there has been real progress in the central idea of the scheme, viz., the distribution of authority and power among a number of members on a committee instead of its being exercised by an individual. In most of the Pastorates the committees are properly organized and every question is thoroughly discussed and settled on its merits. These committees are beginning to feel their responsibilities for the finances of the Pastorates and for the successful conduct of the work. In a few cases, perhaps, owing to the impossibility of getting a sufficient number of suitable laymen, the work seems to be largely in the hands of the Pastors, but they are men of devotion and are seeking the highest welfare of the work. In some cases
there seems to be some doubt as to what is the right mode of procedure, and sometimes necessity compels chairmen to act before they can consult their committees, but the idea of the Conference that the real responsibility and authority rests upon the committees, both Pastorate and Circle, and upon the Chairman, is growing stronger and another year ought to see it in active practice.

Mr. Jeffery, Chairman of the South Circle, writes as follows:—

Statistics

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<td>Europeans</td>
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<td>Indian Pastors</td>
<td>... 8</td>
</tr>
<tr>
<td>Catechists</td>
<td>... 35</td>
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<td>... 38</td>
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<tr>
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<td>... 1822</td>
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<td>Contributions, including fees</td>
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In 1911 we were able to report a numerical gain of 448. We are disappointed in not being able to show a similar increase this year, but instead must show a loss of 114. This loss is more apparent than real, for two villages containing 96 Christians, who were counted in the South Circle last year have been handed over to the East Circle as they were found to be within its bounds. So that the real loss has been but 18. In a work where people come in masses they sometimes go in masses. It is well to have it so, for those who come to us with unworthy motives, and retain such motives, are gradually weeded out, leaving those who desire better things and who can be trained into true Christian Living.
There are many forces at work to purge the community. Persecution is one of them. Persecution strengthens the true and refines out the false. The schemes that persecutors can devise to accomplish their ends are sometimes diabolical. In one village ten high caste men of some wealth became Christians. Shortly afterwards the Hindu Community called a meeting and began to levy a tax all around; the money to be used for two purposes: for the worship of the village idol and for the expenses of a vulgar drama. The Christians were called upon to contribute, but they said they could not contribute to either object. They needed to use their money for building a Christian church, and to improve the morals of the community. They were ready to contribute, as others did, for street lights and public improvements; but for temples and for vulgar dramas they could not give. The hope was to drag them back to Hinduism, and this was to be the test of their firmness as Christians. Having made violent threats the Hindus left them. That very night there was a cry of "fire" and the Christians rushed out to find their years supply of fodder in flames. Though the loss was heavy and they know who did the deed, this trial only made them firmer. They first adopted a rule that each man must buy a song-book and a Bible to take to church; and their responses and songs though often times not musical were certainly hearty. Then they passed a rule that each man must wear a long Sunday coat to church; and it was pleasant to see these men robed in long white coats each with books tucked under his arm, file into the church.

It is difficult for American Christians living in the midst of an organized Christian civilization, to conceive of the obstacles due to caste, superstition and various other inventions of the Devil which an Indian has to overcome in becoming a Christian. As for instance the following:—

Some ten families became Christians. The general attitude
claimed as his own a plot of land belonging to one of our Christians. Having bribed the "Mayor of the village" he entered upon the plot to take possession. When the Christian accompanied by some of his friends, made a protest, the Hindu stepped to his cart, took out a large club and struck his own father over the head causing a bad wound. He cried out that the Christians had done the deed, and lodged a criminal complaint in the Magistrate's Court, charging 7 of our Christians with having committed the assault.

The Christians said to me, "It is so manifestly a false case, we will pray and trust our new God to deliver us. Did he not deliver the Hebrew children?" But they were staggered when the Indian Magistrate, who had been tampered with, heavily fined each one of the Christians. They appealed over his decision, but even in the higher court the fine was confirmed. It was a great blow to faith and some turned back to Hinduism.

The out-caste people throughout these parts, where so often the water is brackish, suffer much for good drinking water. Such people are not allowed to take water from the common well, and the cost of digging one for themselves is prohibitive. So they suffer along from year to year. It is pitiful to see them sitting a few yards away from the only well of good water, watching the caste people as they come, draw for themselves and away with it. Sometimes they have to sit for an hour or two before any of those who come and go will pour water into their pots, and they can go home to complete the cooking and go off to the fields for the day's labour. This sad condition was represented to M.R.Ry. Annamalai Chettiar, an Indian Banker who had recently travelled in Europe, and he gave me Rs. 1,500 for digging wells for such poor people. The first well has been completed, and the District Collector came to draw up the first bucket of water and
give to the people. After the ceremony it was touching to see the independent satisfaction with which the out-caste women gathered about the well and, with merry chatter, fill their pots and carry the water to their humble homes where, at the banker’s expense, a great feast had been prepared for them. I trust this is but the beginning of many such gifts from Indian gentlemen to so charitable a cause. This is another illustration of the way in which Christian thought is influencing the people of the land.

The “The Gospel Festival” which has become a popular day in the South Circle was observed again this year with enthusiasm. On a Sunday, common to the whole Circle, so far as is possible, every Christian man, woman and child goes forth to preach the gospel to neighbours and friends. It was surprising to hear how enthusiastically the weaver, the farmer, the trader and the cooly could proclaim the truth, and with what earnestness they pleaded with their neighbours to test the truth of the Gospel. If the whole Christian Church in America should set apart a day for just such work I wonder if the Christians at home would enter into the service so whole-heartedly. I wonder if they would testify for Christ so sincerely and so boldly, both in the streets and in the home, and plead with their neighbours to accept him!

The young men of one congregation spent a week “Summer Camping,” not by the lake-side or in the woods, but in the heart of a dense population, where they spent every day visiting the surrounding towns and villages trying to be “fishers of men.” The earnest message of these ignorant and unlearned men was listened to with close attention by the villagers. At the close of the week they broke camp and went back to their farms and cooly work with happy hearts.
In many villages night classes are organized where young Christians are taught to read. Many are organized into singing schools also. The practise of tithing is increasing. Women's prayer meetings are successfully held in many villages. Many Christians are learning the lesson of patience under the persecution of Hindus. They do not rush at once to the courts nor in vengeance set fire to the houses of their tormentors as they would have done as Hindus, but patiently suffer, praying God to deliver them.

Mr. Powers adds further:—

This has been a year of very pleasant working together on the part of Mr. and Mrs. Jeffery and myself. The division of work into Educational for me and Evangelistic for Mr. Jeffery seems to be a good one. This year has brought severe tests upon the District Conference scheme. Agents have had to learn how to shoulder responsibility and keep out of debt, how to wield great power and withal to be meek and just. Some have learned the difference between a liberal budget and the amount collected. Our village Christians have been learning what to do to advance their church work and there are several instances of the laymen organizing themselves and going out in evangelistic work for their Hindu brothers. One day Pastor Taylor and I went to a place some miles from here where 56 people have come over to us this year. The catechist in charge has a school and three villages in his charge and is trying to build a church. Small-pox has taken away nearly 100 of his villagers including so many of the children that the school has not yet been able to rally from its effects. This man is not highly trained and there is great need of a teacher-catechist to take charge of this new group of Christians.
I have completed one tour of the 63 schools of this circle and have followed it by reports to the pastors of the churches within their Pastorates. This being my first tour of inspection, and so far as I know there having been no previous missionary appointed to the educational work of a Circle, the work has been done quite as much with a view to a better understanding of it on my part, as to the immediate welfare of the schools examined. I have given model lessons in most of the schools and have usually addressed the congregations in the villages where I spent the night. In some cases I have addressed groups of Hindu parents of children in our schools and street audiences that have been attracted by the sound of the drum and the coming of the missionary. I have examined the buildings, gardens, school furniture, museums, and registers, in addition to all the subjects taught in the schools. I have familiarized myself with government publications on "Aided Schools", with all the text-books used, and have spent some days visiting our best schools at the center, putting special emphasis on the kindergarten, the Model School, and the Normal Training School. I have made a beginning at selecting from these schools those pupils who are sufficiently advanced and promising to send on to the Boarding School at Aruppukottai, and in some cases have furnished financial aid so that they might go.

I have found a growing interest in education in the villages and have become convinced that as many schools can easily be started as can be maintained, and something like half of the cost of upkeep may be had from Government grants after the first two years. An annual investment of $30 or $40 will keep a fairly good village school of 30 to 60 children running well, after it has begun to draw Government grants.

The presence of a missionary especially interested in
the schools has stimulated that work very decidedly. It has made some teachers more regular and others more efficient, and has increased the attendance of schools and the amount of fees collected. The securing from government of seed for all the school gardens had brought good results in a number of places.

Our Boarding School continues to bear fruit. X was the son of a Hindu who came to the boarding school and listened attentively to the teaching of the Word. He belongs to a robber caste, but found that business wasn't right. He said to me one day, "I used to steal from the other school children and from the bazaar but I haven't stolen anything for the last five months. I used to tell lies but I have not told a lie or cheated in school for the last three months. He wants to be baptized. He took a prize in Bible in the boarding school and was at about the head of his class. His parents have consented to his baptism and he is now studying in Pasmalai. Sunday never finds him absent from service and even the Christian hymns have a great charm for him. He sometimes comes home from church with an outline of the sermon and shows it to me. He wants to be a catechist and I think he will be a good one.

Mr. Jeffery writes of the Boarding School at Aruppukottai:

The Boarding School in Aruppukottai is practically a department within the Circle under the supervision of the missionaries. Our enrollment, from June to November, was 172 pupils, too large a number for funds in hand, thus causing no little anxiety as to the meeting of bills when foodstuffs are so high in price. It is interesting to note that the different pastorates were evenly represented, although no attempt was made to restrict to a certain number the children from any one pastorate. The Hindu boys started
bravely at the beginning of the year; four soon dropped out, and now, this second term, four remain in the School doing faithful work. Two of these are eager to take their stand as Christians by uniting with the Church.

The health of the school was very good indeed until October, when small-pox broke out. We sent several cases to their homes at once but, as it seemed to continue, we dismissed the school through November. This has not entirely saved us: an epidemic of measles has broken out. It is with no little anxiety we watch over these little patients during this unusually cool season.

We are fortunate in our staff this year and can, with a measure of just pride, feel that the School is living up to its past good name. It is not only the pupils for Pasumalai or Capron Hall we are striving to help; it is the majority who return to their villages to live out their lives. Two of our brightest boys have so chosen, leaving school in the middle of the term, while doing excellent work.

The life of the children in the school has been very happy. The advantages for growth in the spiritual life are many; daily Bible study, Church, Sunday School and C. E. Societies all help. We think of the school here as a great factor in transforming the community around us, and so we are inspired to do all that is in our power for these little ones.

Mr. Chandler, Chairman of the Central Circle, reports upon a portion of the work of the year in that Circle:

**STATISTICS**

| Europeans | ... | 4 |
| Indian Pastors | ... | 6 |
| Catechists | ... | 24 |
Bible Women ... ... 8
Masters ... ... 44
Mistresses ... ... 39
Boarding Schools ... 1 with 85 pupils,
Day Schools ... ... 51 ,, 1878 ,,
Christian Community ... 
Communicants ... ... 1,945
Contributions, including fees Rs. 8,266

Early in the year our Christian community was much
aroused by the preaching of two men and two young wo-
men from Australia. The men represented themselves to
be, one a converted sailor and the other a converted miner.
They declared that God did not direct them to go to the
Hindus. These four attracted to themselves four Indian
Christians, two young men and two young women, and
all eight established themselves in a house rented for the
purpose of making it their head quarters.

The more prominent subjects of their preaching were
the validity of baptism in its different aspects and its
administration, prayer-healing, prostrations and protracted,
emotional devotions, the driving out of devils and talking
with tongues as signs of the true believer. Protracted
meetings at night, excursions in various directions by day
for preaching and healing the sick, and the administration
of baptism in a neighboring tank, often at midnight, were
prominent among their activities. Signs were not wanting
of some young men's losing their balance and young wo-
men's becoming hysterical. Some of the results were so
extreme in the way of neglecting ordinary duties and obli-
gations that warnings were read in the churches, and in
one church three members were brought before the
church. The Australians finally left for pastures new
and the Indians scattered to the places where they
belonged.
During their stay their loud vociferations in trying to exorcise devils always attracted crowds. But while they were doing such things it was the season of the year for the Hindus to exorcise devils from the afflicted women that came to the great temple. So that it was not considered anything extraordinary if they did succeed in driving out a few devils. It is remarkable how all classes in the community agree in thinking that women are at that season really possessed, and that in the presence of their gods they can be delivered. Not only Hindus, but Mohamadans as well are possessed with this belief, whether they have any other possession or not. One day as we went by a little Mohamadan shrine by the roadside a large girl was seated on her knees before the closed door of the shrine all alone in an attitude of dejection, while one or two little children stood in the street watching her. Returning that way shortly after she was there swaying her body in circles, with her hair flying outward; and a smaller girl had joined her and began to sway in the same manner. It was pathetic to see these young souls in trouble looking for deliverance all alone in the portal of a shrine that was closed.

This year has brought its great needs, as every year does. Prices have ruled higher than ever before, even in famine; and the ones that suffer are not the traders nor the coolies, the one class having goods and the other labor to dispose of, but the salaried workers, who get little or no increase in their incomes. The result is that many invalids suffer for want of strengthening food when under medical treatment; poor children find it hard to pay the fees necessary to be admitted to boarding schools; the boarding schools are unable to meet the expenses of providing for the children that can pay fees; building is expensive, and the people are hard put to finish the small
churches and prayer houses already begun, or build new ones where they have none. One mission worker was burned out, and lost all his small store of goods; the least that could be done for him was to help him get a roof over his head again.

Under these circumstances we have been extremely grateful for the assistance rendered to us by the Atherton Fund, by a donation from Mr. William Rennis, a gift from the Chandler Club of Clinton Congregational Church, and the continued gifts of the young people in Northfield Seminary and the Centre Church in New Haven. Through them we have been able to supplement the efforts of new congregations to erect small churches, help restore the house that was burned down, provide poor sick women with help in time of need, send needy and worthy children to school, and supply help to many a striken one that needed food as well as medicine.

Nor do we forget that the chief source of help for ourselves and our work lies in the regular gifts of the churches and other organizations of the Board which supports the whole work.

Just now cholera is raging in certain villages, and a few have been taken from our Christian families. In one village the Hindus were told by their priest that four dogs must be sacrificed on the four sides of the village, so four large male dogs were killed and cut to pieces in the four quarters of the compass.

On a cool Sunday in December Mrs. Chandler and I drove up the river ten miles to a new congregation. The rains had filled the tanks, and flooded the rice fields, water was flowing in the river, and the whole country was fresh and green. The shady avenues, with a mile of banyans here and a mile of tamarinds there, and equally beautiful
trees of other species interspersed along the road, maintained the coolness of the morning through the midday, and made the drive a delight.

A new thatch house had been secured by a 30 years lease as a school and church. Great efforts had been made to secure a piece of land within a reasonable price and this leased plot was the best that could be obtained. The site was excellent, being on the highway within the village, where the sound of singing or preaching was sufficient to attract many passers-by.

The leader of this new congregation was conspicuous by his absence. Apparently he had expected more worldly benefit than he had received, and he was sulking. However three men were there present as believers. The eldest was a leper, but a man much respected by every one. With him came his mother and wife and children. The second man had passed through the sad experience of having his wife in a fit of aberration throw herself and child in a well, where they were afterwards found dead. His neighbours had tried to make him think the idols were wreaking vengeance on him for becoming a Christian; but he had not yielded. The third man was unmarried. With these were the children of a neighbouring school, and many friendly Hindus. One of the latter had been a teacher in the village. He had not objected to our having a school in place of his, and had turned to keeping a coffee-room for travellers; he said his new livelihood afforded him better income than his school used to.

When the Pastor first entered the room he found a number of new school children of low caste seated apart from the other children. When he said to the high caste parents who were present, "This is like the rail road; there you have to jostle against low caste as well as high, and even have to give way to the low castes at times; so here there is
no difference," they saw the point and themselves arranged
the children all together.

With this motley company the service was conducted,
the room being crowded, until the middle of the sermon.
The preacher was doing his best to wax eloquent and
enforce a very important point, when suddenly a woman
appeared at the door and quietly called off the Hindu men,
and they left followed by half the audience. The preacher
had to proceed as best as he could, and close the service
with the room only half full. Afterwards we learned that
the village had just then been entered by a band of Gipsies
from North India. They are well known thieves, and when
they come around it is said that the men drive their cattle
out of sight and the women remove their jewelry from
their persons.

After service the Christians garlanded their mission-
aries and the pastor, and the children received pictures and
cards. The sulking leader had sent an offering, and after-
wards his wife and children came, saying that they had
been kept away by the presence of the Gipsies. We came
away feeling that a sifting process was taking place, but
that a good and stable work had commenced which would
grow into a strong influence in the village life.

On the way home we were stopped by a Christian
woman in a village near Madura. Many years ago Mrs.
Chandler had found this woman as a Hindu, and her talk
with her had led to her conversion. She now brought her
sister to see us, and said that the sister and her husband
were preparing to receive baptism.

So the work goes on, here a little and there a little,
but gathering to itself added strength and influence from
year to year.

The poor people in the northwest corner of Madura
are selling out to the Mohamedans, and before long that portion of the city is likely to see a considerable change in its inhabitants. There is in that vicinity an image of the god with the elephant head, where the poor people worship, and one day he seems to have been troubled at the coming departure of his followers. At any rate a small boy noticed that the cloth on the chest of the image was wet. No explanation could be given except that the god was weeping for his followers. Soon others were attracted by this strange sight, and before long crowds of people, high caste as well as low were watching the god with his tears bedewing his apron. That night he seems to have been comforted, for since then his apron has been dry.

A wealthy Hindu gentleman has built a mill for spinning cotton, as an act of charity, whereby to give employment to the people at good wages. He tried to save expense by buying second hand boilers and machinery, and naturally the machinery would not work. Forthwith a rumor spread among the people that the god was angry and could be appeased only by the sacrifice of seventeen children, whose blood must be spilled on the mill. The parents of that vicinity were terrified and afraid to send their children to school, and attendance of all the schools near by was seriously affected. Our mission kindergarten had a very low attendance for a time. It seems now to have blown over, though the mill is still unfinished. But a very large mill under English supervision has just been completed and the first blast of the furnace was driven through the air chambers to the chimney the other day in the presence of the Englishmen constructing it. Even then the Indian mechanics brought a cock and sacrificed it, sprinkling its blood in the boiler.

In the Missionary Herald for June 1911 there is a picture of the laying of a corner stone for the first Christian
church ever built in that village. I was out there with Mrs. Chandler at a communion service on a recent Sunday, and baptised five men, and admitted them to the church. One was a young man, soon to be married to one of the few Christian girls of that place, and she was present too. The wedding will be the first Christian wedding ever celebrated in that village.

The new church as yet has no roof on, so our services had to be held in the shed that has thus far served for a school building and church. It was open on one side, but the thatch roof came down so far that we had to bend double to get in. The wall on the opposite side had no window, so it was very dark, even in the Indian sun. Behind the preacher there was a hole in the wall for a window but much of the time that was filled with frowsy heads looking in from curiosity. When I wanted to read I had to request the outsiders to remove, not their hats, but their heads. Such a thing as a hat never appeared on any head belonging to that village.

In plain sight of the village is a long bare rock, two miles long that looks like an elephant very much prolonged behind; the head rises up several hundred feet and looks very natural. At the base of that long ridge these poor Christians have been able to secure stone enough to build the walls of their little church. They might have covered them over with dry grass thatch, and held their meetings there; but they are so anxious to have their new church worthy of its Christian character that they have preferred to wait and get the means necessary to put up a permanent roof, and worship in the shed until it is finished. While this is going on the gods they used to worship are deserted, so far as they are concerned; the sacred beads, bill hooks and other implements of worship are left to their Hindu relatives.
For the East Circle its Chairman, Mr. Holton, reports:—

**STATISTICS**

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<td>Contributions, including fees Rs. 2,679.</td>
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On Mr. Vaughan's departure on furlough the centre of the Circle was eccentrically placed at Melur for the convenience of the Chairman. But since Melur is far removed from the railway and the 28 miles of direct road to Manamadura is rough and not metalled the Chairman has had to journey often to Manamadura to meet the Pastorate Chairman and agents there, rather than impose on them the long tiresome bullock cart journey. A fine English motor-cycle and side car, the gifts of an old college friend, have made these long journeys a rest and a pleasure, and have allowed me to spend many nights at home which would have been impossible under the old system of travel. The absence of a cyclometer and of a weekly record makes the total mileage travelled largely a matter of reckoning by petrol consumption. 48 gallons have been used and at the moderate estimate of 90 miles a gallon for the motor-cycle alone, and 50 miles per gallon when taking a passenger, the mileage driven, mainly within the Circle and on Circle or Mission Business, would be between 2,500 and 3,000 miles.
Tours have been conducted in all parts of the Circle save in the Sethur Pastorate. Ill health and unusual burden of correspondence and accounts have prevented my joining in the very few itineracies that have been conducted.

The Tirupuvanantham Pastorate has suffered severely from the lack of a pastor. It has not had one more than a quarter of the time in the last 40 years. We sincerely hope this great need may shortly be supplied. The whole Circle has suffered severely from many changes either in the location of schools and of agents, or in the dropping of unfit men and trying to supply their places with better men: an effort that has not always been successful. The better salaries available in secular work militates against our securing the best workers or retaining them when they find no prospect of future advancement. The time is at hand when we must either have more funds to pay living wages to those whom we now employ, or we must reduce their numbers to adequately support them with the funds available. Such a paring down below the quick hurts, for it seems like pulling down the work that has been built up by years of labour and sacrifice. The same thing can be said about the buildings in which many of our people have to live and do their work: they are not worthy of the servants and service of the living God. There is something tragic in the human inadequacy of the means we have to use in proclaiming the world wide march of our Redeemers Kingdom, and His claims of power. But this is in keeping with the history of His triumphs elsewhere.

In the Melur Pastorate there is a congregation made up of the hereditary serfs of the soil. In the past it has endured many and severe persecutions, but it has clung to its faith and its location in spite of all. In January their Hindu neighbours concocted a case of sheep-stealing
against them. They caught and bound the men, heaped indignities indescribable upon them, looted their houses and stores of grain, stole their fowls and, with the connivance of a hostile Police Inspector, made them tramp through the sun and dust 20 miles to the jail here in Melur. They were kept locked up for 2 months and their enemies were permitted to stand outside their grated cell-doors and jeer at them. A friendly Brahman lawyer, for many years a teacher in our Mission schools, defended them so ably that the Magistrate had to dismiss the case as false and with the recommendation that the accusers be prosecuted for concocting a false case. But nothing could have been gained by such a course, save to breed expenses and bitter hatred. So our Christians decided to endure their losses in silence and patience, although it was right after the harvest season when work was not much in demand and their food supplies were gone. Some have had to go elsewhere through fear or through lack of subsistence. It is such unjust and cruel treatment as this that gives to the words of the Apostle a deep and solemn meaning, "God hath appointed a day in which He will judge." And that thought has enabled our poor Christians to feel pity for the misguided hate that has wrought more harm to the haters than to the objects of their rage.

The Station Day School at Melur is an Elementary First Grade School, the only one in the town, and has 120 pupils enrolled, and employs five teachers. It is, with the aid of Government grants and fees and funds raised within the Pastorate, entirely self-supporting. It has had a fine record in the number of petty officials, traders and landholders that have been educated in it and have been at least favourably inclined toward Christianity. Only recently, while at the Brahman lawyer's, on a morning call, his young clerk approached me and said, in English, so that the
bystanders might not understand, "I am one of your class-
mates. (He meant pupils.) You must take me as your
own child. I am a believer." This last he said with
much earnestness and with a meaning look. I invited him
to come to the bungalow where we could talk freely. And
I hope soon to see him with his feet set in the Way.

Mr. Mathews writes from Battlagundu of the
West Circle:—

STATISTICS

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<td>68 ,, 2394 ,,</td>
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<td>Contributions, including fees Rs. 7365</td>
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The evangelistic efforts of the year have been crowned
with success in certain quarters where persistent attacks
have long been made. In one community, for instance,
we have been trying for some years to win converts, but
without result. A few months ago, the break came, when
a man of the village brought his young son and the two
received baptism in the same service. Since then, the
village has been especially in the thoughts and prayers of
the Christians. In July, two young men were admitted to
the Church, and a short time ago, we received eleven more
members from the same village. This makes a total of
fifteen new Christians in one small hamlet, all apparently
thoroughly in earnest and aware of the importance of their action. Though they are not wealthy, they wield considerable influence in their own place, and constitute a hopeful nucleus around which to gather a strong church. Their whole vicinity is evidently turning towards the Gospel, for, not alone in this village but on all sides men are inquiring the meaning of Christianity, and only waiting a favourable time to embrace it.

That the word of the Lord does not return unto Him void, was convincing revealed to me not many weeks ago. A well-to-do Hindu farmer in the eastern section of our Pastorate has been in close association with two or three of our Christian teachers for a year or more and he came to our bungalow with one of them, to call upon us. When I asked him what led him to think of becoming a Christian, he said that it was his early training in one of our Mission Boarding Schools, and his study of the Bible there. When I urged upon him the importance of making his decision without needless delay, he told me that he was prepared to do so as soon as he had disposed of certain pending matters of business. He has not yet openly acknowledged himself a Christian, and it appears doubtful if he will do so in the near future. But the significant aspect of his experience is that the Word of God, taught him twenty years ago in one of our schools, still impels him, almost against his will, to unite with us. Material things are against it; he has property enough and will gain no temporal advantage by forsaking Hinduism, but rather, opposition and discomfort. He is bright enough to see this and hesitate, even though he will tell you that he is on the point of asking for baptism. The struggle between the visible and invisible things seems to be going on within him, and the cause of his unrest is his early Christian instruction. I believe that the resultant of these cross-currents
in him will carry him forward, and into the fellowship of the Church.

A more promising case is one close at hand in our own town. Here is a young fellow of the weaver caste who has become a Christian, and will soon receive baptism. None of his relatives are Christians, and but few of his friends. He has heard the Gospel taught and is himself a diligent reader and thinker, and well posted in all the wiles of Hinduism. At the same time, he is candid enough to realize that his own religion has missed the mark and that the religion of Christ is the only one worth while. His youth and enthusiasm lead him to wish for a life of religious disputation in which he will unmask the follies of the old faith and point the way to the eternal verities of the new. When he has united with the Church and undergone persecution, this desire may change and become something less ambitious but quite as valuable. There is little room to doubt that he will develop into a strong and useful man and make himself a worthy accession to the ranks of God's people.

That the Christian faith is becoming deeply and firmly rooted in this region, was brought home to me with great power a few months ago, on a trip to a distant part of the Circle. In one of the villages there, I met an old Christian widow, who, with her husband, was one of the first settlers of the town, in the early days. The husband had been a priest but was converted, and soon after received a call from God, as it seemed to him, telling him to leave his country and people, like Abraham, and seek a Promised Land. Obedient to the summons, he and his family moved to the spot where their village now stands, and settled there. Only one other family was on the ground but others soon came, all Hindus, and the history of the rise of the church is somewhat dramatic in inci-
dent. The handful of Christians were in a minority in the growing village, and the majority in power oppressed them as opportunity offered. Often the Christians were attacked in the streets and compelled to resort to strenuous tactics in self-defence. Those days have, happily, passed and left as a heritage a group of remarkably virile believers. The mother of the tribe, now well along in years is still hale and vigorous and intent upon the welfare of the church. Her sons are almost all engaged in religious work; one of them, a farmer, has recently been doing volunteer service in founding and maintaining a school in a remote frontier town, and is now to give his full time to that work. Her grandchildren are excellent students in our schools, and promising young Christians.

I have cited this case as an example of the manner in which the Gospel is established, extended, in the midst of a predominating Hindu people. It is a remarkable scene to watch: this transformation of race by the renewing of their minds until they prove, in their own living, what is that good and acceptable and perfect will of God. That we have been in even comparatively slight contact with movements of such depth and volume is, in one view of the subject, an honour; in another, a responsibility from which any of us might well be excused for shrinking, were it ours alone, unsustained and unbidden by Him who is both the Author and Perfection of our faith.

Rev. James C. Perkins, the Chairman, writes regarding the year in the North Circle as follows:—

**STATISTICS**

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<tr>
<td>Evangelists</td>
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</table>
Bible Women... ... 10
Masters ... 45
Mistresses ... 22
Christian Community ... 3,295
Communicants ... 1,049
Boarding Schools ... 2 with 226 pupils
Day Schools ... 37 ,, 1,676 ,, Contributions, including Fees, Rs. 3,085.

In March of this year I entered upon my duties as Chairman of the Circle with residence at Dindigul.

It is a pleasure to notice the firm hold the excellent schools of both Dindigul and Palani have upon the favorable consideration of the people of these two important centers. There seems, to a new comer, less interest, on the part of the Hindus, in the truths preached by the Christians than in the Southern Circle of this Mission, but a greater desire to have their children educated in Christian schools. One unique feature in connection with the Dindigul Boarding School is the fact that no less than 88 Hindu day-scholars attend the sessions of this school. Then 250 Hindu boys and 150 Hindu girls attend the Mission schools in the heart of the town of Dindigul. But, as I have indicated above, there is little or no desire here in Dindigul town, to hear the gospel; and a certain amount of indifference, if not of real contempt in reference to the existence and presence of the Christian community, is manifest. The question in Nehemiah's time "What do these feeble people?" seems to express the condition of mind of the Hindus when Christians are made the subject of discussion. They simply ignore us, and do not think that either our works or our presence are matters to be taken seriously. But opposition, strife and persecution mean growth, development, advance or in other words—life, and such times of persecution are not the most calamitous in the history of
the Church. If Christianity is progressing, and converts are being made, the Hindus resent and justly resent the situation, and persecution follows; but when results are not such as to cause anxiety, an undesirable quiet settles down upon everything. So, while days of persecution are wearisome and trying to the last degree to pastors, missionaries and other leaders of the Church, yet I almost dare to say that such days are welcome, for they end, in many instances, in an advance for the Christian forces. During a stay of eight months in the North Circle, not a single case of persecution on religious grounds has been brought to the notice of the missionary.

On the other hand, while there is little growth to record here, as a result of the year's work there is much pleasure to the observer, to notice the very self-reliant and manly type of Christianity manifested among a large proportion of the Christians of Dindigul Station and the East Pastorates. The only help they ask from the Mission, or the American Board, is for the prosecution of evangelistic work. The people of whom I am writing, are in no sense beggars, hypocrites, or members of the Christian community for monetary advantage; and it is a pleasure to deal with them on that account. They are so very different in this respect from the lowest and poorest classes who have for centuries depended upon the favors and gifts of the higher castes; so much so that when they become Christians, it is simply second nature for them to seek help and lean upon the Mission in all matters. It is a difficult lesson for many of them to learn, that the Mission was established primarily and principally, to help them spiritually and not materially; except as material advancement follows from the observance of Christian principles. It is refreshing and most encouraging to be able to record the fact, that not a single request from these higher classes for material help has come to the chairman, since his arrival in the North
Circle. This is gratifying and shows that a fair proportion of the Christians of our Mission are growing out of the state of childhood and dependency and are taking their places among the manly and more vigorous Christians in all parts of the world.

We consider our opportunities very great, among this last mentioned portion of our community, and every effort is being put forth to take advantage of the situation. One great and important method of bringing forward our congregations is to get as many of their children as possible into the Boarding School. There the best instruction, both religious and secular, that can be obtained is given, under the daily supervision of missionaries and pastors, with the result that they return to their homes and villages well-equipped to become, in time, the leaders and influential members of their congregations.

The appropriations for the Boarding School this year were so small that only about 20 girls and 25 boys from the whole circle could be admitted as boarders in the school. We were well-nigh in despair as we thought of the large number of children who wanted to come, and who ought to come, and yet could not be admitted.

The answer of the Manager to the requests of many parents to admit their children, was almost stereotyped and could be anticipated before spoken,—"Very sorry, no money—impossible." But there came a joyous day in September, when thanks to the Woman's Board of the Pacific, the above answer was changed and the surprised parent who had come fortified with arguments to overcome the refusal of the Manager, heard the words "Certainly. Very glad to admit your child. Send her tomorrow." Thus the doors of the Boarding School have been thrown wide open, and no child of our village congregations who is
A Hindu Village School
able to take an education will be refused admittance.

I have been much interested in the progress of the work among a certain people, called the Pulayans, who live among the foot-hills of the lower Palanis, in a village called Kodikardu. They appear to have been the slaves of the soil till 1854, when they were emancipated. But they have been practically the slaves of a certain high caste for generations and their condition has been most pitiable. One would hardly suppose such things could go on, under the powerful and, in many ways, admirable government of the British. But they live so far away from the centre, that the British officer, seldom, if ever, sees them; and they are inspected only by petty officials, some of whom are corrupt and play into the hands of their rich and powerful masters.

A Pulayan will, in his poverty, borrow a small sum of money, say 30 rupees or ten dollars, and pledge himself and his children to work for the creditor until the debt is paid. And if not paid at his death, the children are to work for the creditor till the sum due, with interest, is paid. Now it happens, in most cases, that the Pulayan never has so much money in his hand as 30 rupees at one time; so the debt is never paid and the poor fellow works a lifetime, receiving only daily food. They are often treated very cruelly by their masters. A Pulayan came to me the other day who had been tied up to a tree and severely beaten by his master and kept in a shed for five days I could do nothing for him, as no one dared to witness in his behalf against his powerful master.

We have a very successful work among these people commenced by Mr. Jeffery while he was in charge here, which is developing most satisfactorily. A number became Christians and lands were secured for them by the Mission, by simply becoming responsible for the payment of taxes. The land was heavily wooded, with a thick undergrowth.
The people have cleared the land and planted coffee, tea and bananas. A number of huts were erected for their habitation, and church and school house were built in their midst. We have about 250 of these Pulayans, counting men, women and children, all of whom are very regular in their attendance upon the services of the church. Their life, physically, materially and spiritually is vastly different from what it was before becoming Christians. Now they are working for themselves and away from oppression and the vicinity of their old masters.

Now their children are being educated with a bright future before them, whereas under the old system, the only future for the child was to become the slave of the father's master. Now they enter into any part of the Christian Church and worship in spirit with any and all disciples of Christ, the One who is Spirit, whereas in the old life they were demon worshippers and at times worshippers of the gods of the Brahminical temples, halting at a distance of a quarter of a mile, whence they sent, by the priest's servant, their offerings of the tender cocoanuts and coins and received in return some sandal wood paste, holy water and flowers.

Poor people! No, happy people, for "happy is that people whose God is the Lord." What a contrast between the old life and the new! As I sat in the bright moonlight, in front of their little thatched church, surrounded as it is with most beautiful of tropical scenery, on the night of their harvest festival and saw them dancing and singing with delight about me, and heard the weird strains of their music and thought of the misery and despair of their old life and the freedom and hope of their present life, and the promise for the future, I could not but enter into the spirit of their joy and said to myself "Dance away, I will be the last to call you down. Did not David him-
self dance before the Lord in the exuberance of his joy? And he had no more reason for joy than you have."

The Bible Women

Mrs. Jeffery, since Miss Quickenden's departure, has been in charge of the Bible Women's Work in the South Circle: of it she writes:—

There are sixteen Bible Women. They are fairly well distributed throughout the Circle. Seven of them have work among Christian women along with their work among the Hindus. In Mallankineru out of 37 pupils, two only are Hindus. It has been a pleasure to me to meet these women, and see their interest. Another worker in Karisalkulam has a majority of Christian pupils. They are N达尔ar women, newly come over to Christianity, and we expect a direct result of this work in the well established Christian characters of the women of our church there. In Sevalpatty where the Pastor has worked with the Bible woman, upholding her efforts, we have a most interesting group of women, and the church is the richer for past work done. In Kalkurichi seven miles from Aruppukottai twenty women and girls above twelve are studying, all recent converts, and we are anxious for them to become strengthened in their faith. Our strong congregations are in the villages where the women come to church with Bible and hymn book, able to use them. It has been an inspiration to me to see how many such there are in the South Circle.

The Boarding and Village schools have helped much. Often a catechist succeeds in getting the young women to come to the school, but we can place the Bible women as a decided factor in bringing forward women who come to Christianity in adult years. Sometimes the Bible woman is quite alone as in Kulooranie, a large town six
miles from Aruppukottai. At last some people there have come out as Christians, and some of their girls are studying with the Bible woman. Her presence and help, we hope, will do much in holding the new converts until we can place a catechist there. This phase of the Bible women's work appeals to us strongly.

The Hindu pupils are in the majority, and while many are studying simply to be able to read their own sacred books, we are sure that many lives are changed by contact with the Bible women, and a leaven is working that is having its effect on individuals, and thus on communities. The worker in Puliampatty regrets that three of her most earnest pupils were stopped because relatives feared their becoming Christians. The work in Kamuthi was stopped for several years. A woman began work last August, and so far has enrolled twenty-nine pupils. Among these are some hostile to Christianity, others are indifferent, but many are truly interested in all they are taught, some coming often to her house to ask questions and talk about what they are taught.

My impression as I take over this department of work is that we have an efficient body of workers, and I hope to realize my plans for meeting all the pupils this coming year.

Miss Root writes of the Village Bible Women's work, 1912, in the Central Circle:—

Persons on the roll during 1912 ... 1,135
Under instruction at the end of year... 948
Hearers ... ... 26,624

This evangelistic work seeks, primarily, to reach the women in the homes, some of whom do not mingle freely in the outside world. It is, however, manysided and follows the working woman to the fields, influences the men
and boys of the family, and tries to bring the message to those in the street, who are perhaps sitting idly in the village square. We have toured, as usual, amongst the villages where we first give our attention to pupils, hearing the regular lessons and encouraging the Bible women in their teaching work. During one of the larger tours we came in contact with many of all sorts and conditions. The tent was pitched in a beautiful mango-grove and in the intervals of journeys to the surrounding villages, we received many at the camp. A young man who had studied in one of our higher schools was teaching in the Local Fund school in the village near the tent, and was glad to receive Christian books and papers. We asked him to read one of them to a Sanyasi, or religious mendicant, who had placed himself sociably near the tent. Cunning shone from his every feature and he stoutly maintained that he understood nothing of what was read to him! He soon wandered off to a more congenial atmosphere.

Groups of boys and girls, men and women came to the tent. Several of the pupils came with the Bible woman and we held a meeting with them and others. One afternoon all the Christians in the vicinity were invited to call and we had coffee and plantains and a social time. Among them was a Christian Compounder in the Local Fund Hospital nearby, which I visited. The building is well arranged and stands on high grounds overlooking the plain to the hills. There are several interesting Mohammadans and Brahman families in the village. The men know English and are in official employ.

A few short itineraries have been carried on in villages where we have no organized work. This is one of the means used to push on the work amongst the women in new villages. Books are sold and leaflets distributed. On both tours and itineraries we try to help the folk with a few
simple remedies, and many avail themselves of the opportu-
nity.

Feeling the need of giving the Bible women more in-
struction in the act of teaching, we have had a series of
model teaching lessons and criticisms. Our Evangelist, who
is normally trained, conducted these. The Bible women
have responded well and we hope for good results.

The Bible women report a growing interest and thought-
fulness among the pupils. In one village a woman did not
wish to read in any book in which the name of Christ
occurred. She said to the Bible woman "What if I do not
study this book? I am going to read another book, for my
people at home say that I must not read the book." It
was a book of Scripture selections. The Bible woman said
firmly "You must read only this book; after finishing this
you must read another book." The next time she told the
Bible woman that a rat had carried off the book. That
day the Bible woman told her, with tears, about the birth
of Christ, and His death and resurrection, until her mind
became softened. The Bible woman went home and prayed
for her. The 3rd day she says, "I went there and as soon
as I saw her she said with smiles, 'Amma, did you not go
with sorrow? Do not be sorry now', and she brought the
book and read from it gladly and answered the questions." 
From that time she read in spite of the objections of others.

The Bible women firmly believe in the efficacy of
prayer in all their relations with the pupils. The husband
of one of the pupils did not wish her to read. He beat his
wife and told the Bible woman that she must not teach her.
The mother-in-law took her side, and made her study in
the absence of the husband. One day seeing the lesson
book in the house, he tore it up, and ill treated his wife.
The next day they told the Bible woman, and asked her to
pray for him. This the Bible woman did and the man was
changed and requested her to go on with the teaching. The Bible woman says, “Was this not a wonderful thing! I felt that whatever we ask in prayer is successful!” Some of the people asked a Bible woman if she had come to “plant” the Bible!

A woman had hindered the people around from attending to the preaching and the teaching of the Bible woman. Still the Bible woman kept on talking to her. This woman was suddenly attacked by cholera and the Bible woman, going as usual to see her, found her ill with her relatives around her. The Bible woman spoke to her about the passing of this life, and of heavenly things. When, without the knowledge of the Bible woman the dying woman came and threw her arms about her, saying “What shall I do now?” The Bible woman, amazed, hardly knew what to answer. The friends, lest she injure the Bible woman, tried to take her away forcibly, but she cried out again in the same manner. Then the Bible woman asked her if she was sorry for her sins and now believed on Jesus. She said “Yes I believe.” The Bible woman assured her of Christ’s forgiveness and made her say “O Christ, save me. God be merciful to me a sinner!” And she sang and prayed with her. In a short time the woman died, and the people around called to mind all she had said and done against the Christian religion, and now she had died having faith in the true God. They said that the God of the Christians was the true and miracle-working God. They could not help but feel relieved that this hindrance to their studies was removed.

People are reading the books and tracts scattered throughout the villages. Their minds are convinced and they see the results of Christianity, but often their hearts remain untouched. Two of the Bible women relate similar incidents. A Brahman woman received a leaflet entitled
"The witness of a Brahman." She read it, and gave it to her husband. Having read it he said, "Many have gone to Christianity, even from our caste. The word Christian is sounding everywhere. Christian officials are multiplying. The Government itself is a Christian government. Even our temples are entered and our gods are photographed. Hereafter a Brahman can only live by his education." The wife told the Bible women that her husband told her to do things like the Christians, and that his food also was like that of a Christian. She preserves the tracts and reads them to the old women in her house, when she has finished her house-work. They realize that the world has prospered through Christianity. The other Bible woman says, "There were two Brahmins sitting there. I gave one of them the leaflet called, 'The witness of a Brahman,' and to the other 'Can we cheat God.' I stood by them till both of them had read the leaflets. Then they asked me 'Do you want us to become Christians like that man in the leaflet?' I asked them if it was a bad thing to do so. But they said it was not. I told them that the Brahman mentioned in the leaflet had become a Christian through investigating all that is said in the religious tracts and knowing that the way of salvation and forgiveness of sins, are only through Jesus Christ. They made no objection. They said there was only one God, but they had no mind to leave their own religion."

Many are ready to adopt new methods which civilization brings, but not so willing to follow the lowly Jesus. Still there are thoughtful ones, both men and women, who are searching after the truth.

After the seed-sowing of years in this village work, there are signs of a harvest-time. Nearly every month the Bible women report serious talks with those who wish to become Christians, and are in various stages of the consi-
deration of this great question which must come to India's women. Some have definitely decided, and are trying to live the Christian life in the midst of adverse conditions.

One earnest young mother, who has studied with the Bible woman for years, and is a graduate of the mission school in her village, has looked forward to the time when she could join the Christians, but cannot yet break the bonds, not of her own making, which bind her to Hinduism.

This year a bright young girl came to me from that village, and since then, notwithstanding the usual disturbance which attended that event, the other women have shown a firmer resolve than ever to hasten their coming.

This young girl has shown great strength of character through trying scenes with relatives and friends. She is now studying at Capron Hall and has been baptized and united with the Christian Church. Her mother, who sympathized with the daughter, was cast off by the grandparents, and has been obliged to support herself and two small children. She now attends church and we hope will be a Christian in her own village.

Many problems confront us in the work of the near future, not the least among them being what attitude to take regarding the women who feel they cannot live the Christian life in their old homes, and are determined, if no other way opens, to leave all, and come to us.

What a piteous contrast to the many at home who could so easily follow their Lord and Master, and yet are living careless lives!

Miss Swift reports as follows for the Bible women of Madura City:

Thirteen Bible women have been regularly at work during the year. We have not added to this small number
because none are yet available from the Bible school. The number of Hindu women under instruction the whole or a part of the year was 880, and the average number on the rolls, regularly studying, at any one time, was about the same as at the end of the year, 624. This number is comparatively small because of the smaller number than in many previous years of workers, but in fact represents a large work for the women of Madura. We can only offer to numbers so large to teach them to read; and because we believe we have no higher gift to offer, to teach the Scriptures with that reading. But there is evidence on every side that many women and girls would be willing to go on with their education were teachers available. We recognize the beginning of better things for women in this desire, and wish it were possible for some one Missionary to find time to devote to this department of work. It would be an excellent thing to meet these new desires, to put the women in the way of true education, to help break some of the social shackles which now hold them away from the best things of life and to fit them for true companionship with educated husbands and sons. Here is a fine field for some woman who can fill this role of teacher and social guide, and not forget that she is also a Missionary.

During the first quarter of the year we had the assistance of Miss Tremenheere in superintending the work of the Bible women. After her departure for England, we have had a new and very gratifying assistance from Miss Taylor, the daughter of the East gate Pastor, as the Headmistress of the Bible school. It is necessary for the students training for Bible women's work to gain some practical experience, and to this end we have tried various methods during years past. We have found it quite impossible to send them all out to work as Bible women and yet give them the personal superintendence we feel they need. This year
we have adopted the plan of sending one student at a time under Miss Taylor’s care, to thoroughly inspect the work of a Bible woman and to share in preaching, and teaching all her pupils. The conditions thus secured are more favourable for actual work than when accompanied by the Missionary. The “White Lady’s” appearance is the signal often for excitement all over the neighbourhood, and while there is opportunity for preaching, the crowds that gather prevent the quiet work of lesson teaching, which is a very different thing indeed from the work of addressing the larger numbers. But the above arrangement is not only a good method of giving the students practice, but is an excellent inspection of the Bible women’s work as well. Miss Taylor herself has given her impressions of this work upon which she has so happily entered. She writes:

Impressions of the Bible Women’s Work in the City of Madura

It was with feelings of some fear as to their willingness to receive us and the attitude of the people in the house towards their learning, that I went, on the first day, to visit our Hindu pupils in their homes. But I was greatly impressed by the warm, hearty welcome they gave us, and the readiness with which they settled down with their books to study. Not only the pupils but also some of the family, perhaps the mother-in-law, or the grandmother, or the sister-in-law or mother comes in and sits quietly to listen to the recitation of the pupil and the teaching or talks of the teacher. They are pleased when she reads or recites well, and begin to scold her if she does not do well. Sometimes the neighbours, too, drop in and listen quietly. One day in a house where three pupils were learning, seven grown women came, seated themselves in a row, silenced the children and listened attentively to the story of the
Creation, the beautiful garden of Eden and the happy condition of man there. At the end, an old woman got up and said "Well, it is of no use to listen now and then forget it afterwards. So let me retell it and keep it in my mind."

She summarised the narration and said "I will be thinking of this. When you come next, please question me on this and then teach me something more." In some houses there are women who were once the pupils of the Bible women. They help the others with their lessons and urge the ignorant ones also to begin to learn.

Sometimes the father of the house puts in his appearance and asks "In what class is my daughter now? Will she pass this year?"

If we carry pictures to show them, or specially prepared cards to teach new letters and words, or if we go a long way to see them, or if it rains, they appreciate the trouble taken to do them good and express their gratitude.

Thus we have ready access to hundreds of women in the city who welcome us readily and learn what we teach them, including the Bible lessons. This is something for which we are very thankful.

This vast number of pupils of different castes, condition and station fall into three classes:

First, there is a set of well-to-do, fair, happy, young or middle-aged women who are desirous of getting knowledge, i.e., learning to read. They master very quickly the Readers and even manage to learn the memory verses and the stories their teacher requires of them. They are satisfied when they are given larger books and can read fluently. But though they listen day after day they do not take in the spiritual teachings or think of living up to them. It is a pity to see these women wholly taken up with the comforts and pleasures of this life, without seriously thinking about the salvation of their souls.
Second, I met very often another class of women, in some ways just the opposite. They are the Hindu widows whose condition one can realize well only by seeing them in their homes. They look miserable, despairing, unhappy. They are in a stupor of sorrow and hopelessness. It is hard work to persuade many of them to continue their studies; for they think learning is a pleasure which they ought not to enjoy. Some are afraid of being gossiped about. The Bible women are trying to bring rays of hope and comfort into the dark chambers of their drooping souls. It is always a sad sight to see these and hear their bitter words about their fate. Those sad faces, with their despairing looks, haunts one, having once seen them.

Third, there is a bright and happy class of women who allow the word to go home to their hearts, and begin to bring forth fruit. These are hungry souls, not satisfied with what is given them in their religion, they eagerly accept the new, life-giving message and are the better for it. They really believe on the Lord Jesus in their hearts and their faces are illuminated by the light in their hearts. Just an incident to show this.

There is a young woman of the silk-weaver caste. She became a widow as a child. She is living with her three brothers and aged parents. Her people allowed her to study, in order to make her happy. Her most delightful hour is the one spent with her teacher in learning about Jesus. She has given her heart to the Saviour and is a sincere believer. In her eagerness to get a Bible as a reward she memorised one hundred and thirty verses in a marvellously short time and repeated them correctly. Her testimony was "I cannot but help loving the Lord Jesus. I do want to go to the place where He is. I think of Him day and night, and pray to Him. Do you think He would like to come and dwell in my heart?" We asked her
whether she would like to have a Bible or a beautiful sewing box as a reward for having recited the verses. She said “I want the Book which tells more about Jesus and the way to go to heaven.” When the Bible was put into her hands, her pleasure knew no bounds. She showered reverent kisses on it and asked me to show some of her favourite verses in it. She promised to keep it carefully in a case she had ready for it and to read it. When we told her of the necessity of a believer being baptized, she understood it clearly and said she would if it be the commandment of Jesus. We hope she will join the fold of the good Shepherd some time. It is stimulating and encouraging to the workers to have such pupils.

The good done by the Bible women’s work is both visible and invisible. I observed the following facts:

First they are continuing the work done by the Mission schools for Hindu girls. The children’s education is abruptly broken off, and they have no chance of learning more. The Bible women come across such, now grown up young women, and build on what they already know. Thus these children of long ago, are followed up with the Gospel and dealt with as becomes women. Secondly they are imparting knowledge to hundreds of women. They develop their mental capacities and show them how to use their time profitably. Then they tell them about God, man, the soul, eternity, and teach truths quite new to them, thus they cause them to see there is something else to think of than their bodies and minds. Finally they are their true friends, comforters, and sympathisers, and lead them to the best Friend. As the star was to the Magi, they lead some souls to the feet of Jesus, to render their homage to Him, and find their soul’s desire and be at peace.

By coming into such close contact with these women, by seeing them in their houses, I am convinced that the
work that is being done among them is just what they need, intellectual and spiritual help. The city is great, with its broad streets, its hundreds of lanes and by-ways, crowded with houses full of unbettered, superstitious women waiting for light and life. The door is open, now as never before and there is a constant call for more labourers. We believe that by the time the Industrial Home is made ready for those who give up home and kin for Christ, many of these will be waiting to seek shelter under its friendly roof.

**Hindu Girls’ Schools**

In all picturesque India there is scarcely a more attractive scene for the lover of his kind than is presented by a Hindu Girls’ School. Imagine about forty bright-eyed little girls, from four to fourteen years of age, from diminutive creatures to tall and graceful young womanhood. Every black head is as sleek as comb and cocoanut oil can make it. Jewels in hair, nose and ear, on finger, wrist, waist, and ankle, yes and on the toes as will, all indicate the wealth of their families and the loving pride of their parents. But what is perhaps most noticeable, at first glance, is their over-dressedness, in this land of untrammelled liberty in the matter of clothing. Each little girl has on a voluminous skirt built like a barrel, the same size at top and bottom, but tightly gathered at the waist by a strong, securely-tied puckering-string. Each has on a tight little sleeveless jacket reaching from the neck only half way to the skirt, while over the one shoulder is gracefully draped the loose *seeli* of the land,
But this is only half of a description: the colours, almost indescribable vivid green and yellow and pink, crimson, magenta and mauve, all in the brightest and freshest of colour, vie with each other to attract and hold the admiring gaze. But what claims us most is the gracefulness of every movement in the kolattam, or wand exercise, or in the kummi, action songs. They are apparently utterly without self-consciousness and go through their drill with the greatest seriousness and the utmost precision. But when the exercise is over, we find that each little one understands the language of smile, and will readily respond to such overtures of friendship.

When we remember that the women are the conservative force of India; and when we remember that those little ones are "wax to receive, and clay to retain, impressions" we cannot help feeling that the next generation of Indian mothers will retain in their hearts, and pass on to their little ones, the love for the Children's Friend that they first discover in their wonderland of beauty and order,—the Hindu Girls' School.

Mrs. Wallace writes of the Madura City Hindu Girls' Schools:—

The year 1912 is a year of rejoicing with us, for our new building for the West Gate Hindu Girls' School was completed in March. We had our opening exercises on April 2nd and began school at once. It is such a delight for us teachers, scholars and visitors, this roomy and
comfortable building, with plenty of windows, and blackboards up stairs and down. We are very grateful to Mrs. Capron for her kindness and liberality in giving the money for this building.

Some of the girls had stopped coming to the school owing to the distance of the rented building from their homes; but they are now coming again and many more have joined during the last few months.

Many mothers come to the school to watch their daughters. One woman who had been to a mission school at Tanjore, when she was small, comes every day to bring her little daughter lest she be run over in the street. Her interest even went to the expense of buying a pair of English shoes in which the small girl arrives on special occasions.

The older classes are taught simple treatment of fever, why water and milk should be boiled, and that a clean home, especially a well-kept kitchen, will help much in keeping away sickness. Many of them seem to really understand that carelessness, dirt, and bad water cause much of the sickness that is generally laid to the wrath of a goddess. The teachers’ houses, next to the school room, are a great object lesson for the girls. One house is always very clean and neat, no matter what time of day. On our regular work of making letters in the sand, and counting, and on the other things to which these lead, reading, writing, arithmetic, drawing, geography,—and in addition sewing, the Government Inspector has reported favourably: only suggesting a few small changes, and a good many additions to our equipment.

44 out of the 492 girls on the school roll are from Christian families, but a visitor would have great difficulty in telling which were the Christian girls as they all recite equally well their Bible memory verses,—and all go through
their Bible lesson stories with the same wriggling enthusiasm.

This year we have held Sunday School every Sunday in the school year, not stopping for the many feast days. We were delighted by the large attendance through the year.

Most of the girls bring one pie of money every Sunday and some give in the weekly Y.P.S.C.E. besides. The school which has the largest total of contributions has Rs. 21 in money and Rs. 8 as the amount brought in by the articles sold at the Harvest Festival of the church which the Head Master attends. Of this Rs. 21 the girls decided to spend Rs. 9-8-0 on magazines and papers to be kept on the Y.P.S.C.E. book-shelf, where all the school can use them, and the Rs. 11-8-0 left they gave to the church, for its work. The other schools have also done well in their contributions. Throughout the year the girls learn songs in their Sunday schools and their Y.P.S.C.E. meetings, and these they sing in their homes and in their play. If it is true that a child's character is formed, to a great extent, by the time she is 8 years old, surely these songs, these verses and stories which they learn, and the habit of asking our Father for help in prayer will never be forgotten.

Mrs. Capron generously sent us $25 for prizes and in October we had our prizegiving. Never did anything give more pleasure than this gift.

Mrs. Jeffery writes of the work done in the Hindu Girls' Schools in Aruppukottai:—

There are two day-schools for Hindu Girls, one in Aruppukottai, and one in the division of the town called Puliampatty. In the Aruppukottai school 135 girls are now studying. Two-thirds of these girls are Nadars. The
remaining one-third are from seven different castes. Practically all are from well-to-do families, so that they are able to attend school with a fair degree of regularity. This, with the fact that the staff is made up of efficient, enthusiastic teachers, is sufficient reason for its being a good school. The quarters are not ideal, as they are the up-stair rooms of a dwelling. Should you visit the school and see only the drill, kolatam, and other games you would be impressed with the energy, enthusiasm and perfection in execution, and form your opinion, as did I, on the kind of work done in the school. Nor have I been disappointed on going into the details of class work done.

The work in Bible teaching has been equally well done. The hour for Sunday school is conducted differently from any other school I have ever seen: it is really a review of work done during the week. The Fourth and Third standards commit to memory portions of Scripture, five verses each week. The second and first standard learn three verses a week. The Infant one verse. All but the Infant class study the catechism and learn one Bible story. Sunday morning each class comes before the teacher or Missionary, recites the verses, answers the questions, and tells the story for the week. They know the meaning of what they have studied and answer questions as Christian girls would do. After the Sunday school some girls wait and have a little prayer-meeting of their own. On Friday p.m. they have another prayer meeting, when they bring their offerings. New testaments have been given to the Third and Fourth Standard girls. The teacher says they read them regularly at home. The majority of girls cease to rub ashes on their foreheads, and some have testified that when compelled to worship, although before the idol, they will not think of it, but think of Jesus, and pray to Him. Old pupils come back to the school to
see the teachers and often put offerings into the school thank-offering box.

The Puliampatty school is comparatively new, opened six or seven years ago by Mr. Perkins. Nine different castes are represented in that school. They come from homes where the girls are expected to work. Many of the girls we can have only a half a day in the school. The parents also have not cared to have the girls come. These are real hindrances to building up a good school. In the beginning only two teachers were required; this year, with an attendance of 94 girls, we have had four teachers. The same methods of work as in the Aruppukottai school are employed, and the results are fairly satisfactory. Twenty-five Naik girls came in this year. Their parents wanted them to be taught only reading, writing and Arithmetic. They did not want sewing, object lessons and drill, as they said it would offend their gods. One day a few weeks ago they all stayed away from school, the parents fearing we would compel them to become Christians. The teacher visited them in their homes, and all are back again.

The museum is an object of interest to the parents, especially the articles made by the children. The parents are learning that their girls can do things of which they may well be proud. The school certainly is wielding an influence on the community. These girls are rapidly catching up with the girls of the other school. They won a prize over all schools for the best exercise at the Children's Rally last August. The school is in real need of the building for which estimates were sent in to the W.B.M.I. three years ago.

The annual prize giving of dolls plays no small part in keeping the attendance up in these schools; as we leave the girls we rejoice in all the opportunities we have of
helping them, whatever may be the attraction that first draws them.

The American College, Madura

Mr. Zumbro, the Principal of the College, reports as follows:—

STATISTICS

American Teachers ... ... 4
Indian ,, ... ... 30
Sabbath Schools 3, Attendance ... 466

Students:—

College ... ... 125
Secondary Department ... ... 520
Total Christian Students ... ... 109

Grand Total ... 645

Total Fees ... ... Rs. 14,642

The constituent elements of the college are Teachers and Students, and incidentally building and equipment.

Teaching Staff.—During the year Mr. and Mrs. Guise, appointed to the college in 1911, after spending some months at Oxford, joined the college in March of this year. Mr. Guise comes out for work in the history department for which he is specially qualified. Later in the year intimation has been received of the appointment of Mr. and Mrs. Edgar M. Flint to the college. Mr. and Mrs. Flint are also to stop in England for some months study and are expected to reach Madura about July of 1913. The generosity of the Board in making this arrangement for further study abroad of those coming out to the college shows how alert our Board is to keep abreast of the times and meet new needs as they develop on the field.

The Indian staff has been increased by the appointment of a Demonstrator and an additional attender to assist
in the work of the science classes of the college; while in the High School Department a fully qualified science teacher has been secured to take the place of an untrained man, and a special teacher for typewriting has been employed. The report of the Inspector of Schools on the working of the High School is that the staff is qualified and doing good work.

Students.—In the college the number of students has again shown a gratifying increase over last year, the total number being 125 as against 85 for 1911. More than 400 young men applied for admission to the entering class of whom about 95 were found qualified for admission, and 87 actually joined the college. The students include Christian, Brahman, non-Brahman Hindus, Muhammedans and Malayalam students. In the High School the number has remained practically as last year, 520, including the Main-guard Street Branch.

Building and Equipment.—The most prominent building feature of the year has been the completion and occupancy of the Principal’s bungalow on the College grounds, and the beginning of a second bungalow, the cost being provided by the Board out of the income of the Higher Educational Fund. The year has also seen the installation of a gas plant to provide gas for the science laboratories. A plant having in all a capacity of 1,200 cubic feet has been installed which is sufficient for the present needs and will also suffice for the college when it becomes a First Grade Institution, and will also provide for the lighting of the college plant, should this be desired later on.

In March of this year the corner stone of the new science hall was laid by His Excellency Baron Carmichael, Governor of the Madras Presidency. It is a matter of regret that we have not been able to make further advance.
It is hoped that we may be able to secure a government grant for this building, and the whole question is being held up pending the final decision of the University with reference to our application for affiliation as a First Grade College. Meanwhile the work of preparing plans and estimates is being pushed through.

A neat iron fence has been put up along the front of the college grounds. Two pairs of handsome gates have been given in memory of Revs. John Rendall and John E. Chandler, beautifying the portals of the college.

An American windmill, brought out by the Principal in 1908, has been put up only this year; lack of funds preventing hitherto.

**New Courses of Study.**—This year for the first time the college has offered Intermediate Group II of the Madras University Course. This group includes Natural Science, Physics and Chemistry. The Physics and Chemistry of this group are the same as Physics and Chemistry of Group I, Natural Science in Group II taking the place of mathematics in Group I. All this year for the first time we have offered Botany as an optional group in the High School course. Mr. Stanley has had charge of both these classes. The popularity of these courses has justified the effort of the college to provide them.

An important step towards the realization of our long-standing purpose to make the college a First Grade College has been the formal application to the Madras University for affiliation as first grade college, to offer the B.A. History group beginning with July 1913, and the B.A. Physical Science group to begin with July 1914. This formal application was sent in in September and in November a Commission under appointment by the University made a local inspection of the college with reference to staff, equipment, and probable future stability. This
committee has reported favourably to the Syndicate on our application and the Syndicate has recommended to the Senate of the University the granting of our application. The Senate will probably not act on the question until in March of 1913, and if favourable action is taken there, the application will be sent on to the Madras Government for final orders.

Health.—There has been an unusual amount of sickness among both teachers and students during the year. The members of the college are fortunate in having the benefit of the Mission Hospital and of the splendid skill and loving care of Dr. Van Allen and his Hospital staff to whose help many of the members of the college are indebted this year for pain relieved and disease cured.

Y.M.C.A.—Under the direction of Mr. Stanley as Secretary, and the stimulating visits of Mr. H.W. White, the South India Y M.C.A. Secretary under appointment of the National Council, the Y.M.C.A. has been much more active this year than hitherto. The membership has risen to 88, 30 being active members. Five Bible Study classes, enrolling 25 students and led by students, have met regularly during the year. Mr. Wallace has met the leaders of these Bible classes every week to help them in the preparation of the lesson. Student camps are fast becoming a very prominent and valuable form of Y.M.C.A. activity. Such a camp was held this year at Irungalure near Trichinopoly, and was attended by 14 students from our college. Later in the year, there was an All-India Student Conference at Serampur at which Dr. Mott and Mr. Eddy were present and 9 of our students attended. The morale of these student camps has been excellent, the students managing the camps largely themselves and the spirit manifested is one of the most hopeful signs for the future progress of the Christian Church in India along right lines.
The social side of the Y.M.C.A. has not been neglected. One social was arranged for all the students, Christian and Hindu, and about 90 students were present. The Sunday school in the High School Department and Main Guard branch have been continued during the year and Mr. Stanley has met a number of college students in his bungalow on Sunday mornings for Bible Study.

**Athletics.**—The students of the High School were again successful this year in the Inter-school sports competition, taking all the first prizes but one for the various events, and scoring 66 points out of a possible 126; thus winning the trophy, and the Grigg Memorial Medal. The new Municipal Athletic Ground opened last year in the Municipal Park, largely through the efforts of Mr. Wallace, has been very popular this year, and has been used by our students as well as others.

**Academic Honours.**—A student from our college this year won the Fischer Gold Medal by taking the highest number of marks in Mathematics for the Madura District. The social life in an Indian College is very different from that of an American College. Nevertheless there is plainly noticeable a growing spirit of social friendliness amongst the different castes and social elements represented by the students, and a tendency to mingle more freely in social ways with each other. The occasional Saturday afternoon At-Homes given by the missionary ladies on the faculty are an important aid in promoting this desirable end, and these afternoons together are greatly appreciated by students.

**The College and Government.**—The Government grants this year have exceeded those of any year in the past. In addition to a good teaching grant, special grants have been received for books and science equipment, for the gas plant installed and for the High School Department, all of which are gratefully acknowledged.
The College and the Board.—The American Board has during the year continued to show their appreciation of the position which the college occupies in South India, and their determination to develop the college to a full first grade institution, by the appointment of an additional professor, by providing money for another college bungalow, and by the recurring annual special grants which they have allotted to the college. For these, too, we are most grateful.

Altogether there is again much of encouragement in the work of the past year. The staff has worked faithfully and harmoniously in the common cause; the spirit and tone of the institution is good; the additions to the plant indicate progress, and the religious interest among the students has been growing. For the privilege of another year's work and for His manifold blessings we give thanks to the Giver, and take courage for the new year.

Pasumalai Theological Seminary

Dr. Jones reports of the Theological Seminary as follows:—

The year has been one of average life and prosperity to the Theological Seminary. There have been 43 students on the roll—25 men and 18 women. Owing to change of school year no class has graduated in this calendar year. The new class which joined this year is slightly below the average in number. Three students are from other missions—one from the Danish, one from the Church of Scotland and one from the India and Ceylon Mission. We do not send out half the number of students which our field demands. And many appeals come to us from other missions pathetically begging us to send them helpers. The longer I live the more do I appreciate the desperate need of the
Church for more well trained and spiritually minded men for work as leaders. In connection with this need it is well to call attention to the new movement among College students towards realizing the obligation of Christian service. Through a vigorous Y M.C.A. propaganda and other agencies there is a new awakening of responsibility among Christian University students, in South India specially, and it brings to us a cheering hope for a new influx of young men and women who shall take up the responsibilities of Christian service and leadership. The health of the school has been on the whole fair, though I regret to report the death of a special class student, and the temporary abandonment of his studies by a Senior on account of health.

The staff of teachers has been strengthened by the addition to our force of Mr. James Packianathan, B.A., L.T. This was made possible by the generous endowment of the head mastership by E. Whitin, Esq., whose benevolence has more than once before strengthened our hands and cheered our hearts. Also early in the year Mr. C. N. Eames, who for many years has taught in the institution, and has been a tower of strength to the Principal and has also been useful and in demand among the Churches, was ordained and thus qualified for a wider and more accepted service in the Mission. Mr. Eames has well earned this distinction. I now feel that the institution is admirably equipped so far as teachers are concerned to render most efficient service. And I record my warm appreciation of the hearty and efficient work rendered by all the teachers.

The spiritual life of the students has been under the guidance of teachers and the pastor and has brought us encouragement. The only event worthy of remark under this head was the advent of the "Pentecostal Mission" to Madura by which a few of our students were distracted and led into false views of life and doctrine. I am glad that
that wave of excitement has passed and the excitable youths have returned to their allegiance and to better views.

The usual amount of Evangelistic work has been conducted by the Institution during the year. An aggregate of more than two months have been spent by all the students during the year both individually and collectively, in preaching the gospel to the people. This is in addition to the regular village preaching work every Wednesday afternoon throughout the school terms. This work is eminently wholesome and helpful to the students and to the teachers themselves: it has been the means of carrying the Gospel during this year to 21,296 non-Christians in 291 villages. Owing to the generous encouragement of the Bible Society to the students, 1,950 Bible portions were sold by them during the year, a work which is of large value among the growing numbers of non-Christian readers in our District. I am also glad to report a successful campaign conducted by one of the teachers and a number of the students in the interest of the C.E. movement in the Churches.

The new Theological Seminary Building is slowly progressing, but is still unfinished. I am in hopes however that it may be completed and ready for dedication and use in the near future. We need it greatly and shall be very happy when its doors are opened and its spacious halls are available for Seminary use.

Agents' Classes.—A new work assigned to the Seminary is that of selecting and furnishing studies for Mission and District Conference Agents, and conducting Examinations in the same.

The following lessons were the subjects of study last year:

English Class ... A Book on Christian Character.
1st Class ... Footsteps of St. Paul.
2nd Class ... The Parables of our Lord.

454 agents entered these classes of whom 242 appeared for examinations. Of these 187 had an average pass of more than 80 per cent. As the classes were not yet quite firmly established I regard these as fair results.

In the months of February and March three Institutes, of 3 days each, were held at Battalagundu, Pasumalai and Aruppukottai with the double purpose of stirring up the agents by lectures on the subjects of the lessons of the year, and also the deepening of their spiritual life. All the Institutes were well attended and were in every way a success and a blessing. I feel that the scheme has been auspiciously started and I am sure that it has large possibilities for our Agents who have so many temptations to intellectual and spiritual torpor. In the Pastors' Conference also, lectures were given and discussions were conducted upon books given to them for study during the year. Perhaps none need this stimulus more than do our Pastors. The work involved in the conduct of this scheme of study for our Agents is considerable. But it is a paying investment.

The Lucy Perry Noble Bible School

Miss Swift reports of the Lucy Perry Noble Bible School as follows:—

The Bible School re-opened, after intermission of a year and a half, on the 10th of January 1912. The school was closed upon my departure for furlough in 1910 for two reasons,—the small number of qualified students then ready, and the difficulty of adequate superintendence. In January we formed a first year class of 15 students, from the Madura District and from Tinnevelly. We rejoice in
having the assistance of a finely qualified teacher and hope much from Miss Taylor's residence in the home with the students. We were obliged to take our efficient matron from the ranks of the Bible-women, thus reducing again our much reduced staff, but the assistance, so happily rendered in the Bible School, has been doubly valuable.

The students have worked hard and have shown much improvement. Their educational preparation is so limited, much elementary work and drill have been necessary, yet we are still unable to do all that a Bible School should do. But we have always recognised it as a duty to do the best our circumstances permit, and to make the most of what we have. We have, therefore, put the best of our effort again into the year's work for these women of limited attainments and limited capacity; and we believe that they will go out to lives of much increased usefulness.

We have made minor changes in our curriculum, and have endeavored to make the study as practical as possible to the conditions of their future work. At the same time, the students have been required to work under superintendence, a method which ought to be of great assistance. Each student takes her turn in speaking to children, in leading meetings, and her work is made the subject of criticism by the whole class. Six weeks were spent in observation work in the six girls' schools of the city, and in some of these opportunity was afforded for teaching reading and Scripture—the two subjects a Bible woman is always required to teach. The students are now going in turn to visit and thoroughly see the work of the Bible women working in the City of Madura. They are accompanied by their teacher who directs and superintends the work they do to assist the Bible woman, and this is also made the subject of discussion in the class-room.

In June we added 15 students to our number in an
"Industrial Extension" of our work. Many young women who apply to us are not, in reality, ready for the full work of the Bible School, nor eligible for immediate employment as workers, because of their youth, and the peculiar social conditions which prevail in India. But we have felt that they are worthy of more training and the discipline which comes with work under superintendence. We have therefore sought and received the approval of the Mission to make such an effort as seemed best to meet their needs. It is our intention that such students shall work for a large part of the expenses, and shall at the same time share in the class-work of the Bible School. Such an opportunity will be a great boon to many unprotected young women, not a few of whom may become all the more useful members of the Christian community in after life, and possible workers in Mission service. We have had three cases of cholera among the students and their children this year, and one death. But we were rejoiced to see the quiet and courageous spirit among them, after the latter event; and to see the bereaved mother taking up her duties in such good part. In the midst of so much sickness, death and sorrow, we have opportunity for a wide ministry of sympathy, but we often feel the heavy weight of our inability to change the clearly apparent conditions which are responsible for much unnecessary loss and grief. The slowness with which the necessity of sanitary reform was realized in our own countries of the West, may well help us to be patient here, though we grieve while we wait.

The rise in prices of food-stuffs and other articles is making our work more and more difficult, but the scale of living must rise here, ere we can even hope for a change in these terrible conditions of wrong-living which are the cause of so much disease. The susceptibility to disease of
the people about us, in whatever capacity, is a great addition to our cares and labours.

The year has been a happy one because of the good spirit and unsparking work of our fellow-labourers and of the earnestness and desire for improvement manifested by the students.

**Industrial Home.**—Some weeks ago a group of women appeared at my door and stood looking shyly in. I invited them in and showed them over the house, and allowed them to see all the strange things in which they are so interested. When I bade them good-bye, one of the group lingered and asked to talk specially with me. This was her story;—"Lady, I belong to a large family of the merchant caste, in a village near Battlagundu. For many years I had been listening to the wisdom of my people, when a Christian teacher came to that village. I listened then, to the Christian wisdom, and compared it with our own, and I found that our wisdom was unwisdom. My heart was drawn, and I decided to become a Christian. I could not be a Christian, and remain at home; so I went to the Missionaries at Battlagundu. They received me and treated me kindly. I stayed in the Girls' School, helped with the cooking and tried to learn. But I am not a clever woman, and I was not young; I found it hard to learn to read. The Missionaries then got work for me on the Hills in a Eurasian family, as an Ayah. I did try to do my best there, but I became very ill, and had to come back to the plains. There were new Missionaries then in Battlagundu, who did not know me. The Pastor who had befriended me had gone elsewhere. The Missionaries brought me here to the Hospital, and since then I have been trying to get work whenever able to do it. But, Lady, I am ill and weak: I have no home to go to. If I were not a Christian I should have my home and my people, well able to care
for me; but they will not help me now, and I am friendless and alone. Lady, can you tell me what to do?"

Now, behind this simple story lie many facts which need to be described a little. This woman is typical of many others who have acted upon their convictions and have sought to be Christians openly. As long as she remained under the family roof, one of a large number, there was food, clothing, shelter and the kind of care they wish and need in sickness,—some one to stay by and help. Her rights to all this would be unquestioned. But the intolerance of the Hindu family, in religious matters, causes a difference at once if a woman receives and acts upon a Christian belief. She cannot worship the family idol, nor the evening light; her mind begins to revolt against many practices and customs of Hinduism. She wishes to pray and read her Bible, and will seek Christian companionship. This the family will not allow. So, to be a Christian openly finally comes to the necessity of separation from the family. I made, some time ago, a prolonged effort to test the situation; to learn if such women could not find a natural place in the Christian community without throwing themselves upon the Missionary; but it was very evident that such work as offered was insufficient for even a day laborer to maintain herself, and was not safe for women from respectable homes. Then, this helpless woman in Madura, away from the village where she was known, illustrates the condition of not a few converts who are dependent upon Missionaries. These change, and new ones take their places; the lone convert woman is not known to the new comers. The houses of the Christians are too small for decency when an outsider is added to the family circle, and incomes are small and incapable of stretching. The work provided for this particular woman was of a most difficult kind. These poor folk do not know the
names and uses of one thing in a hundred that are necessary to us; the order and the regularity of a European family would be insoluble mystery. It was no wonder, either, that she contracted the "Hill fever" to which dwellers on the plains are so liable, and which often lasts a life-time. It is no wonder that she is friendless and alone, since Indian Society is as it is; and it is no wonder that she turned to the Missionary for help. For a number of years past I have had to deal, from time to time, with cases of this kind, and every time I am up against a blank wall of insurmoutable circumstances. The women must live, therefore must work and earn. They must be protected and safe-guarded, also taught, but we have no adequate provision for these exacting necessities. The Missionary is often called upon to suffer much in their behalf, of misrepresentation, contumely and even persecution. These might be borne, were there a solution of other problems, but become intolerable when no solution offers. Could our friends in America have shared with me the experience of the past 9 years, the perplexity over the present condition and future life of a number of such friendless and lovely women, facing the loss of all things for Christ's sake, I am sure they would feel, as I have come to feel, that the situation imperatively demands some arrangement which meets their need. I am not very enthusiastically in favour of "Converts' Homes" as such, thinking of them as, at best, a sad but regrettable necessity. Yet, as things are now in India, and will be for years to come, a Home for women who have sacrificed their own homes, losing friends and property as well, and are thereby in physical and moral danger, has come to be a great need. But there are other classes of women whose needs are pressed upon us. Among these are the young Christian women, living in distant or lonely places, conspicuous in the village life because of some degree of education, but unemployed
and unprotected. The poverty of parents makes it necessary for them to work and often to be absent from home. The girl of 16 is sitting unemployed, a possible prey to ever-present tempters. She hasn't education enough to satisfy the ever-increasing requirement for teaching work. The ordinary village life affords her no opportunity whatever for employment. The parents are anxious and perplexed as to the future of their girls, and look upon an early marriage as the only solution; many girls are rushed into very unsuitable marriages as a result. In the meanwhile, we have many applications to receive such women into the Bible School. But our experience leads us to feel that most of them are not yet mature enough for the full work of the Bible School, nor eligible for immediate employment as workers. Yet such women ought to be conserved for the future good of our community, and for the future good of our work.

The convictions growing out of the pressing appeal of these various classes, led me to lay the matter before the Mission in May 1912. The experience of individual Missionaries so coincided with my own, that my proposal to extend the work of the Bible School by the addition of an Industrial Department, looking forward to an effort to meet the need so evident to us all, by providing employment and combining work with training, met with approval and a formal vote was passed to that effect.

I began this new Industrial Class, thus, in June, but limited our present number to 15. This was necessary for several reasons. Applications were numerous, but dormitory room entirely inadequate. The regular Bible class numbered 15 also, and with these women were 11 children, so that, with Matron and Teachers, we had 45 persons in a dormitory hall which would be crowded with 25. Every year we have cases of cholera and frequent alarms about
that dread disease. Last week a little boy died and numbers of the students have had symptomatic troubles which could not be neglected. The element of anxiety and care, added to the daily work, on account of constant and serious illness, is already enormous, and makes the chariot wheels of our energies drag heavily. Our space is limited and these considerations caused me to think expansion here would be unwise. Long ago, as I thought, prayed and hoped for a home for women suffering because of their Christian confession, I began to look about for a possible site and, as applications for help came from various classes, I was led to look for a location which would not be too cramped for future development.

But as to means, I had only about $4.50 in hand when I began to look for land. This money came as follows: — V., who lost father, mother, husband, home, friends and property to become a Christian, left about $2.10 in her purse when she died. S., a Muhammadan convert gave up chewing betel-leaf and put away the little copper coins she would have thus spent, for the Lord. On her death, five years after she had lost husband, mother and home for Christ's sake, there were found about $1.92. M., who is shut away from Christians and forbidden to come to us, slipped out of her house one day when a Bible woman was passing, and put 16 cts. into her hand "to give the mother, for the Lord." J., a convert living a lonely life in a village where there are no other Christians, walked many miles bringing with her a Hindu friend, who gave me 8 cts. "for my daughter, as an offering to the Lord." She wished to be a Christian but died before she was baptized. J. added 8 cts. more.

T. studied as a child in the South Gate School and talks much of Mrs. Capron. She is known everywhere in her neighbourhood as a believer in Christ. She is one of two
wives, and the mother of the children. She longs to be among Christians, but cannot see her way to leave the little ones behind her. Her offering of 16 cts. was added to the others.

The Christian women of the four Indian Churches in Madura are also much interested and feel that something should be done for the object which we have in mind. They are helping thus to pay the expenses of some women, and when they heard of my little sum of $4.50, they voted all the money in their treasury, about $89.66, and these sums were placed in the bank—the beginning of a fund for an Industrial Home. The Bible women have been constantly praying that God would increase this sum. The Aid Society has helped again, and some friends in America have added to our funds. While now all the workers have voluntarily offered a month's salary. To know what this means, you should remember that food-stuffs are selling now as high as in the great famine of 1877, when many thousands were dying of starvation all over the South Country, and that wages have not much increased since then.

Our search for land continued, but land is selling at inflated prices because of the great growth and increasing importance of the City. I had my heart set on a piece of land on a certain road, high, dry and uncultivated. I had covetously looked at it for years. My disappointment was great to find that just before I inquired it had all been taken up for the purposes of Government. I then learned that a tank bed was coming into consideration by Government to be sold as land because surrounded by irrigation channels and no longer needed as a tank. I made immediate application for it. Eleven months passed without a reply from Government. In the meantime many discouraging rumours reached me, many of which were
very possible of fulfillment,—but all we could do was to wait and pray.

On October 1st I heard from Government that 31 acres were available and for a price which was almost exactly the sum I had in hand for the purpose. We have not since heard, but we venture to hope that we shall certainly have the land needed, located very favourably for the purpose of an Industrial Home, on the high ground just outside the city, within easy access for all necessary purposes, surrounded by the channels of the Periyar River, an extraordinary advantage in this dry and thirsty land. The country around is open and not far distant are the blue mountains of the Alaghar Range, adding beauty to the view. Now this place of our hopes is be called, by wish of the Indian workers who have long been praying—Rachanaparam—the place of Salvation and here we hope to render aid to many needy women. It is of doubtful wisdom to isolate a few newly converted women. They should be in contact with something larger than their own little work would afford, of incentive, motive, ideal, and example—something to work up to and lend interest. This would be afforded by combining, as we think it wise to do, the work for such women, with that of Bible School Industrial extension. We propose that these students, and others, who seek the aid of the Industrial Home, shall earn a good part of their expenses, if it can be made possible. We propose also in addition to sew, to get our vegetables from our own garden, eggs from our own poultry, and milk from our own cows, and possibly, weave our own grass mats on which to sit or sleep.

But for carrying out these purposes, we have no funds in hand, and the question which arises at once for consideration is that of ways and means for providing necessary dormitory room. On the day we heard that land was avail-
able, a capable draughtsman or architect offered his services. One may look in vain, for weary months at a time for such a person, so accepting his appearance as one more link in the chain of favourable providences, I went to work at once to draw up plans for such dormitories as I could easily foresee would be necessary. These should be two in number to begin with, of somewhat different interior arrangement for the needs of different classes of women.

Some provision will have to be made eventually for the residence of a Missionary superintendent. That such a superintendent is ready and waiting is another very remarkable and favourable circumstance. Miss. C. S. Quickenden came out from England as an independent worker, but afterwards associated herself with the Mission, and was later appointed by the Board. She has been working in schools and with the Bible-women of Aruppukottai, and has been confronted with these same problems concerning the women to such an extent as to give her a great desire to see an Industrial Home established, and to make her willing and glad to give her assistance to that end. She is now in England, using her furlough time in gaining a practical acquaintance with methods of gardening, poultry raising and dairy farming, as well as learning all she can of other practical employments for women. We expect her back to begin her work with us at the end of 1913.

**Pasumalai High School And Training Institution**

Rev. J. X. Miller reports as follows:—

It was a great pleasure on returning from furlough in June to take up again the work at Pasumalai and to find that all departments, under the efficient care of Mr. Bannya, had made such satisfactory progress.
The year just closed has been one of advance all along the line—the teaching staff, enrollment, fee receipts and Government Grants have all increased and as it has been a year of high prices the expenditure has also increased greatly.

We now have a teaching staff of 43 members of whom two are American graduates, seven are Indian graduates and 34 are Indian non-graduates.

The Enrollment.

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Normal School</td>
<td>94</td>
<td>84 gain 35</td>
</tr>
<tr>
<td>In Secondary School</td>
<td>366</td>
<td>387 gain 21</td>
</tr>
<tr>
<td>In Elementary School</td>
<td>215</td>
<td>202 loss 13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>630</strong></td>
<td><strong>673</strong></td>
</tr>
</tbody>
</table>

a total gain of 43 students—35 of whom are in the Normal School. This large increase is due to the new emphasis that the Government of India is placing on education and their desire to increase the number of Elementary Schools by at least 75 per cent. With this end in view new classes were opened in all Normal Schools wherever possible,—Government meeting and even advancing all expenses.

The building recently purchased from funds secured while on furlough was fairly well adapted for such work and made possible the taking on of a new class, hence the additional enrollment for the year in that department.

The High School also shows a gain of 21 while the Elementary School has a loss of 13—this is due to the desire that our people have to give English education to their children. The Mission aid to those taking the Elementary course was purposely made much greater than to those entering the Secondary School, but it does not seem to induce them to enroll their boys in the vernacular or
elementary school, even though in many cases it would be well for them to do so.

It is also interesting to note that the proportion of Hindu students is now 70 per cent, an increase of nearly 8 per cent.

The following table shows the increase in fees and grants and also increased cost of staff.

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1912</th>
<th>gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fees</td>
<td>10,048</td>
<td>12,083</td>
<td>2,040</td>
</tr>
</tbody>
</table>

Government Grants

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1912</th>
<th>gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>5,334</td>
<td>6,010</td>
<td>676</td>
</tr>
<tr>
<td>Special</td>
<td>841</td>
<td>3,806</td>
<td>2,965</td>
</tr>
</tbody>
</table>

Teaching Staff

|          | 14,054 | 15,350 | 1,296 |

The examination results were fairly satisfactory in the High School and considerably above the average for the Madras Presidency in most of the subjects. The results in the Training school were decidedly good. The inspection of our school took place in December and the report of the inspector has not yet reached us but Mr. Hodges assured me that he was very well pleased with the work of the school.

**Manual Training.**—Government has voted a generous grant to our Manual Training School for much needed equipment of tools and work benches. Mr. Lawson, who has passed his examinations in Tamil, will take charge of this department from the beginning of next year and under his efficient management we look for much better results.

The Agricultural work will remain under my care. The nine acres of excellent farm land, bought with funds secured while on furlough, will make possible a much desired development of this very practical work. Ours is the only High School in South India teaching Agricul-
ture and those who have taken the course have readily found employment. While in America I made a visit to Washington and made arrangements whereby the Department of Agriculture of the U.S.A. will assist us in many ways, especially in gifts of seeds and cuttings suitable for introduction to India. Several experiments are now being carried out.

The Commercial Classes have been very popular and the results secured in Government Examinations are exceedingly good, being the best in the District.

**Athletics.**—This has been our banner year in athletics. Our boys secured three of the four trophies in Inter-School sports—winning the Football championship and the Gymnastic contests for Seniors and Juniors. In Track Athletics we secured the second place.

Athletics have always been a feature of our school and are compulsory for all students unless excused by a medical practitioner. This year for the first time we are insisting on all our boys learning to swim and classes have been arranged for that purpose.

**Library and Reading Room.**—Good use has been made of the Library and Reading Room by teachers and students and we are now feeling the need of a full time Librarian. 122 books were added during the year.

**Societies.**—The various student organizations, under the supervision of the teachers, have gone on as usual and some really good work has been accomplished.

Monthly meetings with interesting, practical and suggestive papers on educational topics have made our Teachers’ Association valuable.

**Hostels.**—Our Hostels have been overcrowded and we have had to refuse admission to many. The new building already mentioned made it possible for us to separate the
Normal School students from the others and fifty of them have boarded there at a cost of Rs. 4 monthly or sometimes even less. This was made possible by taking over the management from the boys and others and placing it under the care of Mrs. Miller and one of the teachers.

Health.—Although 3,020 patients were treated in the Caroline Clark Dispensary the general health of our boys throughout the year has been good and the Andover Isolation Ward had only to be used twice during the year.

Two of our boys died of fever and we had to close the school for some time because of cholera, but none of our boys were attacked. Several cases of typhoid developed but all save one recovered.

Special Occasions.—Arbor day witnessed the planting of 22 trees by the various classes and was thoroughly enjoyed by all.

Our school anniversary and prize-giving took place October 30th and was presided over by Mr. A. Rajaram Iyer, Principal of the Madura College. Durbar day was celebrated with sports and a school picnic.

Religious Work.—It is really very difficult to determine what should be included under this head. The entire life and aim of the school is religious. Our chief, and perhaps only, reason for existence being to train men for Christian service and in this we are meeting with a fair degree of success.

This year 36 of our boys joined the Church in Pusupalai and four joined elsewhere. Of these 40, six were converts from Hinduism. In my Bible Class of 18 Hindu boys, studying in the two upper classes of our High School, seven have expressed a desire to acknowledge Christ and two of them will unite with the Church on Easter, others would also do so but are not ready to face the opposition and severe persecution that would follow such a step.
Y.M.C.A.—Our Y.M.C.A. continues to grow and to do good work. It is a power for good in the school and practically sets the moral standard for all. Its good work makes discipline much easier and more effective.

Last May in an itineracy of five days the members visited 27 villages and preached to 2,566 hearers and sold over 200 Gospel portions.

The number of voluntary Bible Circles has increased to 29, all of which are conducted by the boys themselves. This is due largely to the influence of a group of 17 boys, members of a "Volunteer Band" whose purpose it is to go forth as workers for Christ. They take a prominent part in all the religious work of the Association. Last summer vacation on their own initiative and at their own expense they conducted an itineracy which lasted 14 days—during which time they preached in 18 villages travelling on foot over 100 miles at an expense of Rs. 85. This is certainly the kind of work we are striving to develop. By special arrangement two members of this band were permitted to attend the All-India Student Conference at Calcutta—of these one paid his own expenses and the other was helped by a subscription raised by the Band and amounting to a little over Rs. 10, or a fourth of his expenses. The School at Tiruparangundram continues to do good work under the management of our local Y.M.C.A. Of the 44 pupils on its roll 2 are Christians, ten Mohammedans and the rest Hindus.

Special.—A special feature of this year's work has been the effort put forth by our pastor, Rev. V. Santiago, to help the normal students to a fuller appreciation of the importance and opportunities of the work in the village schools to which they go on graduation. He meets with them once a week giving them practical suggestions on facing the problems and difficulties which lie before them.
What we would have done without the house bought last June—I really do not know. It has served as a class room for forty students and furnished fifty with a place in which to eat and to sleep.

We are badly over-crowded—five classes are held in one of the large dormitories—a very unsatisfactory arrangement as you can readily believe.

Many of our boys have to use the school verandahs as dining hall and dormitory, which also is far from ideal. We hope soon to secure the rooms now used by the Theological Seminary, but even that will not be sufficient. We need more class rooms, a new dining hall and kitchen and another dormitory, all of which could be supplied by a gift of 4,000 dollars.

In this connection it gives me very much pleasure to report a gift from Mr. S.R.M.M.A. Annamalai Chettiyar, a Hindu friend, of Rs. 3,500 for a new Hostel to be built for our Normal School Students. Plans have been sent to Government of a building to cost Rs. 12,000 and they have promised to bear one half the cost. This is the largest gift the school has ever received from a Hindu.

The plans for the Septic Tank and Latrine to cost Rs. 3,000 from funds given us by friends in Andover, Mass. are now before Government for approval.

In conclusion I would express sincere thanks to the teachers whose loyal co-operation and devotion to duty has made the year's work so successful. We are also very grateful to the many friends in America whose cheering letters have helped us to bear the burden more graciously and whose generous gifts have rendered possible much more than is herein recorded.

And above all we thank the Heavenly Father who has crowned the year with His blessing and guided us in His Service.
FINANCIAL ABSTRACT.

Income.

By tuition fees ... ... ... $4,100
" Government grants .. ... 2,000
" " " stipends ... ... 1,845
" " " for furniture ... ... 1,284
" A.B.C.F.M. (regular) ... ... 1,800
" " (Higher Educ. Fund) ... ... 1,000
" interest from endowment ... ... 160
" rents ... ... ... 379
" work of Man. Tr. School and farm produce. 1,506
" special donations for purchase of land ... 2,800
" donations ... ... ... 796

Total ... $17,170

Expense.

To teaching staff ... ... ... $5,120
" Man. Training and farm ... ... 1,632
" stipends to Normal School students ... 1,425
" scholarships ... ... 600
" boarding department ... ... 2,770
" athletics ... ... 98
" library and reading room ... ... 200
" dispensary ... ... 130
" stationery, postage and printing ... 190
" furniture and apparatus ... ... 1,510
" building and repair ... ... 300
" miscellaneous ... ... 154
" purchase of house and land ... ... 3,041

Total... $17,170
Capron Hall School

Mrs. Chandler sends the following account of the year's work at Capron Hall.

<table>
<thead>
<tr>
<th>Number of Teachers</th>
<th>...</th>
<th>...</th>
<th>18</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Normal Students</td>
<td>...</td>
<td>...</td>
<td>29</td>
</tr>
<tr>
<td>&quot; High School</td>
<td>...</td>
<td>...</td>
<td>35</td>
</tr>
<tr>
<td>&quot; Secondary School Students</td>
<td>...</td>
<td>...</td>
<td>135</td>
</tr>
<tr>
<td>&quot; Elementary</td>
<td></td>
<td></td>
<td>129</td>
</tr>
</tbody>
</table>

Total Number of Students.... 328

The first short term of the year was not marked by any very startling events until the very last week, when one of the Normal students was taken ill with cholera and it was necessary to close the school a little more hurriedly than had been planned. Fortunately the student recovered and returned to her work after vacation and there was no further spread of the disease at that time; but again, in September, as the holidays were drawing near, the dread disease broke out and two devoted little friends, bright banner girls from Aruppukottai entered the Heavenly Home together. Another case developed but did not prove fatal, and again the scattering of all to their villages checked any further spread. These experiences made the urgency of getting city water on to the school grounds very apparent and it is hoped that the Municipality will put through this work in January, 1918.

Opportunity came for the students to have a share in two rather unusual social events during the year. One was a surprise tea-party for Miss Chandler, on the Palace roof, where the Normal Students and Mistresses had a very merry time; and the other was an invitation from Mr. Srinavasa Rao, a wealthy Brahman, to come to his house and take part in the wedding festivities of his son. The High
School Students accepted this latter invitation and sang two English songs for the entertainment of the many Hindu women and girls gathered in that house.

The religious life of the school has been stirred in various ways in the course of the last twelve months. An unusually large group met every week of the first term with the Pastor or teachers in the school to study the Creed and discuss other matters relating to Church Membership; and Easter Sunday was made especially impressive because eleven of these girls took the definite stand for Christ. They learned, as has many another Christian, that the step once taken did not mean release from severe temptation but it can be truly said that they are earnestly striving to attain the character acceptable to the Master.

In the early part of the year there was admitted into the school a Hindu girl, about 14 years of age, who had become interested in Christianity through the work of a Bible woman. She made no objection to going into the lowest classes and studying with the little children, and has showed a humble persevering spirit most gratifying to all who have helped her. In October she joined the Church and was baptized Prudence Latchimi.

The C. E. convention, held in Madura in November, was the big event of the second term. For weeks beforehand rehearsals for the coming exercises were the order of the day, as soon as classes were over; and the part which the girls took in the various meetings proved that they were active endeavours. The Normal Students rendered great assistance in running a Kindergarten during the meetings to keep the restless, wriggling young ones happy and busy. Never before was Mangalapuram so well staffed with American ladies as it is now with Miss Noyes back from her furlough; and the opportunity it gives to make music, both vocal and instrumental, a specialty of the
Capron Hall School
school, and to develop a Kindergarten Training course, more extensive than what is given in connection with the regular Elementary classes, is already attracting new students.

Miss Jones has passed her first examination in the vernacular and will be able to undertake more work, both in English and Tamil; and Miss Curtiss is eagerly waiting to have her turn in attempting the task of learning a foreign tongue.

Attention should be called to the fact that the Secondary School is already over-crowded and better accommodation for classes and for keeping apparatus which is being liberally provided by special grants, is being strenuously demanded by the Educational department of the Government.

United Theological College, Bangalore

Mr. Herrick writes as follows:—

The third year of the existence of the United Theological College opened auspiciously with the admission of six additional students, who brought up the total number to eighteen. One who attended the college the previous year as a partial course student is now a Missionary of the National Missionary Society. He is a member of the Syrian Church of Travancore, and as such his enrollment in the College, and his present employment, are most hopeful indications not only of the share that the College and the N.M.S. are to have in the regeneration of India, but also of their influence for unity and comprehensiveness.

As regards my own work, I did not anticipate an easy time when I joined the College in July. It is no light matter to undertake to teach subjects that one has paid little attention to for many years, and I have had to do
some mental "hustling" to accomplish even a beginning in the way of preparedness. During the two terms in which I have been at work I have given an elementary course in Psychology, and a very short course each in Logic and Ethics, to the first year students and to four others who chose to take these courses in addition to their regular work. In Church History and in the Old Testament all three classes have come together. In the former subject the chief attention the past term has been given to the history of Modern Missions. In addition to general Old Testament Introduction, portions of Genesis and Deuteronomy have been studied. To give the students an opportunity for practical work they have been divided into four bands for open-air preaching. I have accompanied them regularly and have taken part in the work. In addition to preaching, tracts and Bible portions have been sold, and hand-bills distributed.

As a member of the committee in charge of plans and construction of new buildings I am glad to report that the walls of the Hostel to accommodate thirty students are practically completed, while those of the Main Building, comprising hall, class-room, chapel and library, are well under way; and that there is good ground for hope that these buildings will be ready for use from the beginning of the year 1913–14. Work on two bungalows also has been begun, one for the principal, and one for a professor. Two more bungalows will be needed; but at present funds are not available to build these.

**Kodaikanal School**

Mr. Wallace, the Chairman of the Committee in charge of the school for Missionary children at High Clerc, Kodaikanal, writes:—

The school closed a very successful year the week
before Thanksgiving. During the year there were 30 boarders in attendance and several day-scholars in varying numbers according to the number of families visiting the sanitarium. There were five teachers and a house-keeper in charge. The health of the school was excellent and good work was done. Six Missions in India, Ceylon, and Arabia were represented by the pupils, a less number than in some previous years. During the hot season, when many of the Missionary families were on the Hills, a Kindergarten Department was conducted for the little ones, for two months.

At the close of the year Miss Charlotte H. Brookes, who has been the Principal for the past three years, closed her term of service and in her place we have welcomed Dr. and Mrs. A. S. Wilson who have already taken up their residence there in readiness for the new term that is to begin Feb. 1st. It will mean much for the efficiency of the school to have two such experienced Missionaries added to its staff and many parents will feel far easier about their little ones, knowing that a skilled and experienced doctor and surgeon is resident there.

The new gymnasium has not yet been completed owing to the severe illness of the contractor, but we hope to enjoy the service it will render in the near future. New furnishings for it, new beds for the dormitory, new books and a piano are among the urgent needs of the school.

**Hospital for Women and Children**

Miss Katherine B. Scott, M.D., submits the following:—

<table>
<thead>
<tr>
<th></th>
<th>1911</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>European and Eurasians</td>
<td>41</td>
<td>127</td>
</tr>
<tr>
<td>Indian Christians</td>
<td>3,820</td>
<td>2,847</td>
</tr>
</tbody>
</table>
Hindus ... 7,446 7,380
Mohammedans ... 1,057 955
Maternity cases ... 154 116
Operations ... 769 855
Outside visits ... 422 499
Prescriptions written ... 25,159

The number of patients has been somewhat less than last year, both because Dr. Parker was not here and because no itineracy was made. However we have not felt any lack in numbers. In fact there are so many that to give needed attention to them as individuals is often one of the things that gives us the most dissatisfaction with our work. The doctor tries to see, personally, all new cases that come to the Dispensary, and the old ones who still look sorrowful and hold out their hands in earnest supplication as if they were not getting on well.

Dr. Parker left us for furlough December 20, 1911 and her faithful friend Mlle. Cronier struggled bravely with illness until she went to her rest Jan. 14. Mlle.’s going was felt at once in the Hospital, in the bungalow and especially in the Birds’ Nest, where the orphan children had received a great deal of her attention. What she did in the work here has been spoken of elsewhere, so this is but a passing tribute to a faithful friend. Six of the orphan children had to be sent to Boarding Schools and we kept the 3 babies in the Birds’ Nest, and they have continued to thrive and be happy.

There have been some changes in the staff. Instead of 13 nurses there are now 8. Two who had been here some time went into Government Hospitals. Two went to other missions, where there were no nurses. One became a Bible woman. And one went to her home to help care for nine motherless children. One died of acute tuberculosis, after being with us but a few months. Two have come in for
training, sent by other Missions. The Board has promised
to send a trained nurse from America and she will be more
than welcome. The nurses are anxious to learn, but need
constant training and supervision.

We have taken two new compounders for training.
One who came last year went home to be married; so three
is our present number. Owing to the fact that the doctor
in charge has been dependent on an interpreter we are
greatly indebted to one of our pastor's daughters for always
being on hand when words of Tamil were wanting and
gestures were not sufficient.

Our Bible woman, faithful for 15 years, has develop-
ed leprosy and therefore we had to allow her to leave her
work and provide her with a pension. At present we are
indebted to Yesudial, Matron of the Bible Training School,
who comes every day and talks to the women waiting
in the Dispensary and also goes to the wards to conduct
prayer-meetings.

We have a short prayer-meeting at eight o'clock each
morning, conducted by the nurses in turn. The patients
who are waiting are always attentive and seem interested.
Several women have said that they had faith in Christ,
but dare not express it outwardly because of fear of rela-
tives.

It has seemed best to close the Dispensary on Sunday,
except for urgent cases; thus giving our helpers a rest
from daily routine; and also taking a stand for the recog-
nition of our Sabbath. We have made charges for medi-
cine, except in the case of those absolutely unable to pay.
The little that is charged serves to make the hospital self-
supporting, and to help the people to appreciate what they
get at the hospital. As to donations, we have been gener-
ously remembered. One friend of the hospital has given
Rs. 99 for a "Zeline Cronier Bed." As the doctor in charge
has not taken trips into surrounding towns the income in fees from that source has been somewhat less. However we hope to close our year with at least no debts to be paid.

As figures, our statistics do fairly well; but figures are not always what count. We should like to feel that with the teeth we have extracted, the abscesses opened, the pains relieved, the torn ears repaired, the seeds taken from ears and noses, and with all other things we have had to do, that there has gone forth a spirit from our work among these people that will make them want to know the Christ who came "not to be ministered unto, but to minister." We hope that they have here learned something about caring for their sick ones in their homes.

We need new equipment. Yes! we need a new hospital. Yes! we need more efficient helpers. But we need, more than all else, the spirit of Christ in each and every worker connected with the Hospital. Then, whatever we do and wherever we do it, it will count for the glory of the Great Physician.

A. M. Lenox Press

Mr. Miller, as Manager of the Lenox Press, reports:—

The American Mission Lenox Press has again justified its existence as a Mission Institution. It has supplied our people with Christian Literature at a reasonable price; has printed Annual Reports for the Mission and several of its organizations; published several booklets in Tamil including a Catechism, the C.E. Almanac and a Hymn Book by Dr. Jones, Order of Sabbath services for the United Church of South India, C.E. Booklets, Annual Reports of the South India Missionary Association, of the District Conference, the Widows' Aid Society and others, a book
of Memory Verses by Mrs. G. S. Eddy, catalogues and other publications of a miscellaneous character.

We have continued to do job work of all kinds and have printed judgments for several of the principal courts in the District, keeping a force of 22 men busy throughout the year and often having to work late in the night to keep up with the orders. Over 3,000,000 pages of printed matter have been turned out and most of this was for the use of our own Mission and much of it for evangelistic purposes, the printed pages often carrying the Message where the missionary and his worker cannot go. Our largest job is the printing of the English and Tamil editions of the United Church Herald, the official organ of the South India United Church. As usual the Press has closed the year with a credit balance which will help to supply the much needed oil-engine and new type. With added equipment more and better work is possible.

Literature

Dr. Jones writes of the production of up-to-date Tamil Literature, the need of which he has been largely instrumental in supplying:

The need of Christian literature for India in general, and for our District in particular, is every year becoming greater and we at Pasumalai have enjoyed our full share and opportunity in this stirring department of Missionary activity.

It was no easy task to edit all, and to write several chapters of, the new Year Book of Missions for India, Burma and Ceylon. This work occupied not a little of my leisure time during the year. But it is a great privilege to have a share in the initiation of a book India has so long needed and which I am sure will find increasing annual welcome by the Christian world.
It has also been our pleasant duty during the year to edit, and to publish at Pasumalai, the English and the Tamil editions of the United Church Herald. When I use the word "our" it refers to the Theological Seminary teachers and myself. This organ of the United Church of South India finds cordial welcome both in and out of the Church which it represents. We have also prepared and published the Tamil Christian Almanac which is now an established institution among Tamil Christians.

For the United Council on work among Young people in India we have translated into Tamil Mr. Fleming's book on Bible Study in Social Service. We have also prepared, both in English and in Tamil, a new booklet of "Gospel Studies in the Christian Life" which constitutes one of the studies of our Mission agents during the current year. We have also published a new edition of our Tamil "Teaching of Jesus" and a new edition of "Spiritual Songs". The need of the Institutes led us also to prepare and publish a large edition of a new book of Select Hymns and Lyrics in Tamil. We have also published many thousands of the single leaf "Handbills" which carry their message to non-Christian people throughout the District.

Mention should be made of "The History of the American Madura Mission for seventy-five years" which Mr. Chandler has been working upon for three years and which is coming from a Madras press as the year is closing. It is a most pains-taking work that brings vividly before us the conditions under which the earlier Missionaries toiled so faithfully and so effectually.
Christian Endeavor in the Madura Mission

Next to the American Ceylon Mission the Madura Mission was the first to welcome the Christian Endeavor Society as a working force 20 years ago.

Mr. Banninga, Chairman of the District Union, writes:—

The Christian Endeavour movement has just finished one of its most prosperous years in the Madura District. Dr. Jones was President of the District Union and Mr. Martyn Taylor was its Secretary. Besides the steady work that is done by scores of Endeavorers in their weekly meeting, a special feature of this year was the setting aside of men for two and one half months each of travelling work. Two of these men were pastors, one was a teacher in the Seminary and the other was a leading catechist. They were out altogether for 189 days, visited 274 societies in 118 towns and travelled no less than 2,516 miles. They organized 66 new societies and held rallies at several important centers.

According to the statistics collected by the District Union Secretary there are at present 343 societies in the District, a gain of 77 over last year. There are now 2,239 active members, 6,399 associate members and 394 honorary members, a total of 9,022 and a gain of 394.

The men that travelled throughout the district in the interest of C.E. found many interesting incidents to illustrate the value of that society as a propagating force for the Kingdom of our Lord. In the Tirumangalam Boarding School they found a girl who a couple years before had been brought to Christ through the Endeavor Society that she
attended in a village Day School. In Battalagundu they found a boy who had attended a C.E. Rally in that Pastorate and after seeing the enthusiasm of the boys and girls he decided that he too wanted to follow Jesus. He has since been baptized. The Pasumalai Junior, besides contributing to their local church, gave liberally to the District Union, also to the Home Missionary Society. They also sent a box of toys and pictures to the workers in the Home Mission field for distribution at Christmas among the children in the schools there.

In Sept. the usual anniversary was held in connection with the September Meeting and over 1,000 Endeavorers were present at the meeting. The Society has a strong hold on the affection of all the workers and young people of the District.

The Tamil Convention of
The S. India Christian Endeavor Union

Fifteen years ago the South India C.E. Union was organized in Madura by a handful of Endeavorers from various centers of this Presidency. Not more than 30 delegates were present from outside Madura District. This year again saw this Union holding its eleventh convention, in Madura, but the differences between the first and the eleventh were striking. The 30 delegates had become 248, while not less that from 1,300 to 1,500 Endeavorers came from the District itself. The few societies and the handful of members who then composed the Union have since become several hundred societies and over 5,000 members in Madras Presidency. In all India there are now no less than 45,000 members in Endeavor Societies.

Plans for the Madura Convention were begun in May, when leading Endeavorers met at Kodaikanal and decided
the date and place. The fact that Dr. R. F. Horton, Lon-
don's famous preacher, was to be in South India in
Nov. settled the date, and the fact that Madura is both
central to the Tamil country and a leader in Endeavor
matters decided the place. Committees were appointed
for the program and to prepare all local arrangements.
Details were carefully worked out and when the crowds
came they found all in readiness, and all who came seemed
to be content with what they found.

The program presented many strong features. Dr.
Horton's addresses at the first two sessions struck a high
note and the tone was not lowered throughout the meet-
ings. Every one seemed to realize that he had come with
a high purpose and he determined that that purpose should
be fulfilled. And that was, that not only he, but all that
sent him as a delegate also, should receive a real spiritual
blessing that should fit them for higher and more fruitful
service for the Master.

On the last two days of our Convention we had the
unexpected pleasure of the presence of Rev. Stanley White,
of New York, Secretary Presb. Board of Foreign Missions.
His presentation of Jesus as Man, Mirror, Minister and
Master made us see our Lord more plainly than before.

The closing Praise and Consecration service also show-
ed the high purpose of the delegates, for the brief time
that was given was too short for those who wished
to give expression to renewed consecration. Often two or
three were speaking at once, and all seemed eager to tes-
tify to the blessings they had received. When we rose
to sing "God be with you till we meet again" many were
loath to realize that the four days of the meetings were
over and that we had to go from the mountain top back to
the plains for service, and yet all seemed eager for the
task.
Two features of the convention deserve special mention. These were the Pageant and the Procession. The former was held on the second evening of the convention and drew a crowd of not less that 2,300. All the chairs had been removed from the big hall and all save the Europeans sat on the floor. For an hour and a half this immense audience listened spellbound to the rendition of the story of "Pilgrim's Progress" as it was told in solo and chorus by men and women in costume. The songs had been written by Indian Christians of the Madura District, and the singing was done by workers and students of Madura.

Of this pageant a visiting delegate wrote:—"It is not too much to say that the vast audience was enthralled. The appeal on indigenous lines, and in music whose beauty and force is so peculiarly Indian, gripped and held those 3,000 people, and will, without doubt, leave an imperishable memory in many a mind, both Hindu and Christian. It proved that Christianity does not denationalize; that the highest Indian culture has found a home and an expression in the hearts and ways of Christian souls. Said a Hindu afterwards to a young friend, 'Oh, it was heaven up there to-night'. So it was, for Christ has found his way to the heart of India."

The other special event was the Procession, 1,200 strong and over a quarter of a mile long, which marched through the principal streets of the town. It is not too much to say that "the whole town was moved, and they asked who is this?" People crowded into the streets and wanted to know what it all meant; and they received a forceful picture of the growing strength of the Christian army. In the line of march was a float representing a Life-boat manned with Endeavorers. A Madras paper printing the account of its Hindu reporter said that the
boat represented Noah's ark. There was also another little bullock cart belonging to an Indian Pastor. The top was decorated with pictures of angels, while the sides of the bullock bore large C.E. monograms in bright paint. The girls of the Capron Hall High School made a fine array as they marched, four abreast, between long chains of leaves and flowers.

From beginning to end the Convention was a success and all went home glad that they had come. No untoward circumstance marred its course. The delegates gladly bore what inconveniences there were in the way of food and lodging and, altogether, seemed well pleased with the arrangements. The large College Hall proved an excellent place for the meetings, and the local committees spared no effort to make all comfortable. We could do it all better if we might try again, but the Lord was with us and blessed our efforts, and we are sure that His blessing will long abide as the result of the convention.

The Home Missionary Society

The Secretary, Rev. V Santiagu, writes:—

It is now 58 years since the Home Missionary Society was organized. The Konganadu Mission established by this Society began to work at Konganadu 8 years ago. Konganadu is the most backward section of the District, and has a population of 16,000 people occupying an area of over 400 sq. miles. We are thankful to say that the Konganadu Mission has had a very successful year. The people who were living in darkness for years have been brought to the light of Jesus, and the people who were greatly opposed to the Gospel Message now gladly listen to the Word of God and have become friends of the Christians. As in other parts of the country, the low caste, downtrodden people were the first to accept Christ, and there
are now in three villages Christians of the shoe-maker community who are enjoying the peace and happiness of the Kingdom of Jesus Christ. It is very encouraging that a mass movement has begun among these people and that every year a large number of them have decided to become Christians and that this year a whole hamlet of this class of people has been won for Christ. Special efforts are being made to reach and get hold of the villages where the people of this caste are living. Two men who are considered the best among these Christians are now engaged by the society to work especially among the people of their class. These people are extremely poor and did not have for their own use any drinking-water well in any one of their villages, until recently our home mission provided them with a well; the Government also gave them one at the request and recommendation of our Christian workers.

There is also another community at Konganadu, called Kavandars who have been brought under the influence of Christianity. These are the palmyra climbers of the region. The chief man of these people has accepted Christ, with his family, and it is hoped that a good number of them will become followers of Jesus in the near future.

The two schools in our mission are doing very good work, imparting sound Christian education to the young and bringing them to the knowledge of Christ.

It is very gratifying that the Madura Mission Christians are getting more and more interested in the Home Mission work, contributing liberally towards its support.

The Widows’ Aid Society

This Society was started September 10th 1864, largely through the sagacity of the late Rev. W. B. Capron. Its long and useful career has been spanned by the life of its second member Rev.
J. Colton who died in January of this year and had acted as its Recording Secretary for many years. It has had an honorable record in promoting thrift and in bringing otherwise unobtainable support to widows and orphans.

Mr. Holton, its Secretary, reports for the year that closed September 1st:

The Society's membership is 231, of whom 27 are Pastors, 158 are other agents of the Mission. It paid out just under Rs. 3000 to 81 widows or orphans, averaging Rs. 38.0 each per month. Its income from subscriptions and investments was just under Rs. 4000. Its assets are Rs. 51,400, nearly all invested in American Securities in the care of the American Board's Treasurer, bearing 4 and 4½ per cent interest.

Since the reorganization of its rates of subscription as reported by the Secretary a year ago, the relation of income to expense has been changed so that the Society is secure against any contingency that we can foresee. And it looks forward with confidence to a continuance of its helpful work in the future.

Conclusion

So much for the year that has passed. As we turn our faces to the new year, with its burdens to be borne, its problems to be solved, its trials to be endured, its victories to be won it is with quietness and confidence; not in ourselves nor based on past achievements, wrought by ourselves or by those who have gone before us, but in Him whose we are and whom we serve. Our needs are many and
great, born of our success and growth, intellectual and material. But they do not stagger us. Over against them we place the promises of our God who is able to make all grace abound toward us; that we, always having all sufficiency in all things, may abound to every good work. And when our work is done, in His own good time, to Him shall be all the glory, all the praise.
The Missionaries' Work and Addresses
for the year 1913

N.B.—The general address for all except those resident in Aruppukottai, Kamuthi and Manamadura is “Madura District, South India”. The address for those resident in the three above mentioned stations is “Ramanad District, South India” This should be added to the name of the town given as residence.

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<th>Name</th>
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<th>Residence</th>
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<td>Rev. J. J. Banninga, M.A.</td>
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<td>Mrs. Banninga</td>
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<td>Rev. J. S. Chandler, M.A.</td>
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<td>Miss Z. Curtis, B.A.</td>
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Missionaries on Furlough during 1913

Address, Care of A.B.C.F.M. 14 Beacon St., Boston, Mass., U.S.A.

L. C. Guise, Esq., M.A.

Mrs. Guise.

Rev. H. C. Hazen, M.A.

Miss H. E. Parker, M.D.

Miss C. S. Quickenden.

Rev. C. S. Stanley Vaughan.

Mrs. Vaughan.
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* Including 2 not ordained.  † Including 1 not ordained.  ‡ Counted in South Circle.  § Including 3 not ordained.
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Total Pastors 23:

Total Churches 23:

Total for 1912:

Total for 1911:
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<th>VILLAGE ELEMENTARY SCHOOLS</th>
<th>FINISH GIRLS' SCHOOLS</th>
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