DARKNESS,

DAWN and DAY

IN THE

Madura District,

SOUTH INDIA,

1905.

PASUMALAI:
Printed at the A. Mission Lenox Press.

1906.
The Seventy-first Annual Report
of the
American Madura Mission
of the
AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.
Prepared by John J. Banninga.
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IN MADURA.

1905.

FOREWORD.

A WEARIED traveller was slowly and laboriously making his way up the steep Western slope of a mountain range. All night he had toiled through the dark valley, crossing swollen streams, climbing over the rough rocks, crawling through deep jungles, and in darkest hours before the dawn he was still struggling on, hoping to escape the darkness with its dangers, and longing for the coming dawn. At last, all but exhausted, he sank upon a boulder and looked backward. Nothing could be seen, for the valley still lay in darkness, but, as his eye gradually moved up the opposite slope, and rested on the tops of the mountains, he saw the peaks faintly outlined against the sky. At first, scarcely visible, the light grew every moment and soon the first rays of dawn were gilding the highest crests. The traveller pressed on, for though his side of the valley was still dark, he knew the sun was shining on the mountain top.

Spiritually Madura has long lain in darkness, but many a soul has struggled towards the light and many have seen the dawn afar, while not a few have reached the mountain top, and are warmed and lighted by the sun itself.
PART I

DARKNESS

STANDING on the brow of the mountains at Kodaikanal, the Mission Sanitarium, one looks out upon the Valley of the Vaigai river which flows through a large portion of the Madura District. To the south-west stretches Periakulam Station, and to the east of that across a low range of mountains lies Tirumangalam. Directly in the foreground, about 20 miles distant is the town of Battalagundu, in the station of that name. South-east of Battalagundu is Madura Station with its large city of 110,000 people, the centre of the Mission. Near by is Pasumalai, while north-east from Madura is Melur, and between Madura and the sea are the large stations of Manamadura and Aruppukottai. Directly north from Kodaikanal is Palani and east of Palani lies Dindigul Station. In the thousands of villages and towns that are scattered all through this District are to be found shrines and temples dedicated to all the gods of Hindu mythology. From the small roadside shrine of Ganesa to the temple of Meenachi in Madura, covering thirteen acres and costing fortunes, there is an endless variety of places of worship and each has its devotees and special forms and days of worship. Whether it is the solitary worshipper at the village shrine or the thousands of worshippers at one of the large festivals that one sees, he is always struck by the thought of the darkness there must be in the lives of these people behind the mere external form of their ceremonies. The smearing of ashes, the daubing of paint, the prostrations, the offering of gifts, and other acts of reverence often make the onlooker wonder what can be the source and cause of all this, and to wish that the evident sincerity and reverence shown might be turned towards the truth.
Madura has always been the centre of South India's religious and literary activities and hence in many of its towns are found some of the most important temples of the Madras Presidency. In Madura city is not only the large temple of Meenachi and her husband Siva, but also important temples connected with the Vaishnavite sect. Annually in the month of April thousands of worshippers throng the streets of the city and devote themselves to the ceremonies connected with the worship of Meenachi. In the months of November and March great throngs go to the temple of Subramanian at Tiruparankundram, only four miles from Madura near Pasumalai. In August 50,000 people crowd the roads leading to Alagarcooil, and in January and March thousands of pilgrims go to Palani's sacred shrines and take part in the rites and observances before the various gods that are found there. To see all these things makes the Christians' heart sad. For, though there may be many who come for pleasure or custom, the thousands are devout in their actions and seem sincere in their motives. But, Oh, the darkness of their lives! Their gods are vile and immoral. Their sacred men are often objects of horror and shame. Their own acts of worship are deeds of blindness and superstition. As Professor Wilson says, "devotional ceremonies, pilgrimage, penance, and abstract contemplation have an undue preponderance in the lives of the people, over the active duties and the precepts of morality." Sir Monier Williams believes that "the religion of the most of the Hindus is simple demonolatry."

And yet there are many elements in these feasts that seem to show that the night is passing. At Alagarcooil many of the rites are now performed by Mohammedans for a fee. In Madura, the great car in which the goddess is drawn around the town is no longer drawn out of love or loyalty, but for a square meal and a small coin. At Tiruparankun-
dram may be seen many who come for an outing or for gain, while at Palani the people sometimes leave the car which they are drawing around, before they have finished the line of march. Not that the Power of Hinduism is broken or even breaking, but, still, the signs are not wanting that the day will begin soon and though the sun is not yet shining the rays of the morning star may be clearly seen.

It is interesting to learn of the origin of some of the many shrines that are found everywhere in India. Dr. Tracy thus describes the beginning of a certain shrine near Periakulam.

The saying of the Wise Man..."As he thinketh in his heart, so is he" finds illustration in all the folk-lore which lies underneath the life of a people, and gives form and color to its outward expression. Not far from us, here, is a temple of the goddess Mutthalamman, one of the forms of Kali, worshipped by the Pallah caste. The folk-lore which explains the presence in that village of that shrine is expressed in the song which the shepherds and cow-boys sing, as they tend their sheep or cattle. The song is very brief, but repetition makes it of any desired length to suit the humor of the singer. It might be freely translated:—

Pearl, Pearl, cheap little Pearl,
A farthing rag for a robe had she,
And a ditch at last...for a grave,
Pearl, Pearl, cheap little Pearl.

Mutthalai was a Chetti girl of the group who prepare thread for the weavers of the Pallah caste. The story runs that the weaver came, one day, to the house of Mutthalai's mother and ordered some thread which he was to come for on the morrow, and Mutthalai's mother called the girl and told her to get the thread and have it skeined and ready for delivery. But Mutthalai went about other things and she forgot it. On the morrow when the weaver came for
the thread it was not ready, and the mother called to the girl saying "See, your husband is coming and he will beat you because the thread is not ready." The weaver turned away disappointed, but as he went along the road he turned and saw Mutthalai following him, and asked her why she was following, and she answered, "My mother said you were my husband, and so I am following you." The story runs that the weaver took the girl to his home, and kept her as his wife, until after some years there came a famine, and he left her and went off alone to find work where he might. Mutthalai, begged a scanty living for a while, till fainting and in utter destitution and rags, she sat one day under the shade of a cactus hedge, waiting for death to come her way. Some one who had known her in the days when she was at home in her mother's house, saw her sitting there, and later, as he passed the house of the Chetti widow, he reported what he had seen. The mother reported it to others of her caste, and the elders took it up and declared that Mutthalai was an outcaste and better dead than a living disgrace, and so they went to find her, and found her dead under the cactus hedge, and raised a heap of stones over her to mark the place. But the weaver of the Pallah caste had loved her in his way, and when after the famine was over he returned to find what had happened, he built a shrine to Kali, who, in his belief had caused her death, on the spot where she had died. The shrine to this day is resorted to by Pallahs from all over the district, who there worship Kali under the name of Mutthalai. The Chetti caste also worship Kali under the name of Mutthalai, and not many years ago there was a well-known suit at Hindu law as to whether the shrine belonged to them or to the Pallahs, as both might not worship at the same shrine. But the weight of argument was in favor of the acceptance of the folk-lore story, and the Pallahs won the day. The poor little outcaste had become a goddess.
PART II

DAWN

PHYSICAL light travels through space with inconceivable rapidity. But often dark clouds or dense jungles prevent the light from entering freely into many a place on earth. So also, when unobstructed, spiritual light travels quickly, but when hindered by superstition or shut out by ignorance it often takes years to penetrate into the souls of men. A hundred years ago the light of Modern Missions first shone in India, and yet the day has not fully come in all its valleys and jungles.

There are many men and women in this land who have been affected by Christianity but they will not admit it. Many an educated man is preaching reform who claims to derive his truth from Hinduism when he is simply reading Christianity into Hinduism. Many a progressive man will frankly admit that it would be a good thing if the depressed classes of this land would embrace Christianity. And many of them are cordial to Christian Missions and support Christian schools for just that reason. The Dawn is faintly touching their horizon.

A Brahmin, who has entrusted his daughter to the care of his orthodox relatives, and is now having difficulty in regaining possession of her, wrote the following letter to one of the Missionaries:—“I now realize my fault and stupidity in leaving my daughter, when two years old, to the care of her aunt, and in consenting to the bad custom of us Hindus of getting her married at the age of three. Her husband has been eleven years dead and, now that she is woman-grown, I am afraid that they are going to shave her head and leave her to a life of ignorance. For ten years
I taught a girls' school, and preached to the people the evils of child marriage, and of not educating the girls; and now I am suffering those very evils."

It is no wonder that the light of the Gospel does not penetrate more readily, when one considers the life and habits of thought of these people. "The characteristic that stands out most prominently when one would describe Hindu life, whether one draws his picture in large outlines or looks in detail at the incidents of daily life, is a certain stolid acceptance of the facts and problems of existence. I know of no stronger influence, no more potent factor moulding the life of the average Hindu than the "vis inertia" which, at every stage of his life makes him accept what is, without doubt or question, patiently, stolidly, content with things as they are. It may be caused by caste, or by the doctrine of fate, or by the conservatism of the East, or by some other cause, but there it is working its work, and leaving its mark on all. My friend the carpenter, is prosperous and industrious, but he prefers his own tools to the improved tools which I have. He knows he can do better work and earn more with my kind of tools, but the "vis inertia" in his blood makes him content with what he has always used. My friend the oil-monger has asked me for a loan to pay the expenses of his daughter's marriage. He has expected this marriage for years but instead of saving beforehand, has chosen what seemed to him the line of least resistance, and has consumed all the income of his profitable business and now must borrow at a ruinous rate. The owner of the cocoanut tope across the way has for twenty-eight years answered "to-morrow" whenever I have urged him to decide for Christ. He is intelligent and sees the truth, but the "vis inertia" of his life makes him put off what does not seem absolutely necessary to him. (Adapted from Dr. Tracy.)

Much of the work that the Mission is doing in the
Madura District is like the first rays of light that gild the morning sky. Some of it is like the clear light of midday in its fulness and brightness. In the Itineracies we see the faintest streaks of morning light but gently touching a point here and there. The work of the Bible-women penetrates a little way into the hearts of many, and in the case of some it leads to the joy of day. In the Hospital also, the patients, in most cases, see the Gospel only as a faint glow on the horizons of their lives, though some watch the glow till it becomes day. The Village Schools and the Hindu Girls' Schools take the little children at their most impressionable age and teach them that Jesus is the true “Light of the World.” The Boarding Schools and higher educational institutions try to lead their students to a clear knowledge of the truth. And in the Seminary we have the fruition of the whole Educational system in the preparation of men for active service as “Light bearers” to their fellowmen. All this work may be looked upon as the dawning of the day, while in the churches and their members, together with the various organizations and special agencies for Christian work, we see the “Sun of Righteousness” high in the heavens. Day is coming in India but it is coming naturally, and therefore surely, though perhaps not as suddenly as some would like.

1. ITINERACIES.

No work in the Mission field recalls more clearly the words of the Gospel writer, “The Lord appointed seventy others and sent them two and two before his face into every city and place whither he himself was about to come,” than the work which is done during an itineracy. At that time the missionary and native pastor with a band of workers go from village to village making known the glad news of salvation and life everlasting. And no work
recalls more plainly and emphatically the words of the Lord himself on that occasion when he said, "The harvest indeed is plenteous but the laborers are few." Not only is this work of vast importance in that it carries the "Good News" into all parts of the District, but it is also intensely interesting both in its direct results and in its latent possibilities. The word spoken, the leaflet given, and the Scripture portion sold are all seed sown, much of it perhaps by the wayside, but some also into good ground where it will bring forth fruit. The need of this work is more money and more men to carry it on.

Mr. Jeffery thus describes one of his itineracies. "I took a tent and a band of workers at the beginning of the hot season. In one of the villages there was no shade under which to pitch my tent so I had it put up in the blazing sun right next to a little mud temple of the goddess Kali. It was very hot and the odors from the village were sickening. The tent was my home by day but, when night came, the furniture was stacked on one side, and one of the curtains being raised, it became an 'Evangelistic Hall.' All the villagers swarmed into it and the Gospel was preached and sung unto them. On the last evening of the meetings we had the ingathering. The touching, and to me a new, experience was the fact that the poor, ignorant, and retiring women, even in the presence of the men, were the first to arise and say, one after another, 'I promise to worship gods of mud and devils no longer. Hereafter I will worship only Jesus.' The men followed until seventy persons had accepted Christianity."

"Itineracies were conducted in all parts of the Manamadura Station during the year, one was a joint itineracy with the Melur agents along the borders of the two stations. Especial efforts were made to sell Bible portions and tracts. The people are almost always glad to receive them gratis, and sometimes will follow us for some distance begging for
them; but experience has taught us that a portion given away is, practically, thrown away, and that the chances of its being kept and read are very much greater if at least a part of its cost is paid, either in money, or in grain, vegetables or fuel in lieu thereof. It was one of the continual surprises to find, on reading or singing from a book that was offered for sale, how many small coins were concealed in even the most unpromising of crowds and that in the dryest of dry seasons. Even the school children had the copper pieces needed to buy the little, illustrated One-Piece Tracts, when once they found they were not otherwise to be gotten. When the coins were not forthcoming on the unassisted merits of a tract or Gospel portion, recourse was had to a common native expedient. In every bazaar there is a custom that the seller should give the cash buyer, something extra, on his asking it, together with the purchase. It is not necessary that the gift have any very great intrinsic value, so long as it satisfies the universal human desire to get some thing for nothing. A picture card, preferably a colored one, often secured a sale where, otherwise, none was possible. In one case a man ran after us, from one village to another, to buy a one-half cent Mark's Gospel, and when he got it he promptly insisted on the gift card, also.” (Rev. E. P. Holton.)

“The Principal and the students of the Seminary conducted, during the months of January, June and September, three separate itineraries which covered twenty-nine days in which 391 separate villages were visited and the Gospel preached to 25,493 people.

“In the itineracy of June all the teachers and students spent two weeks in camp, visiting the more distant regions to the south of us in the Aruppukottai and Tirumangalam Stations. It was a time of much blessing and enjoyment. Never before did we find the people so willing and eager to listen to our message and so ready to consider its claims.
In village after village we were invited to the Savadi, or central meeting place of the people, and were surrounded by the leading people of the community to whom the Gospel is no longer new, but whose deepest truths and whose central Figure they desire to know with increasing fulness. The opportunity presented in two of these small towns was perhaps the most touching and beautiful that I have known; and I felt it a joy and an inspiration as I am sure that my companions felt it, to preach the unsearchable riches of Christ to a people whose spirit of inquiry was thoroughly aroused and whose face was towards the light. Such a work for a Theological Seminary carries with it a double reward—a new confidence in the Gospel itself and in its saving powers and also a new interest in and hope for this people who have been for so many centuries lying in the shadow of death.” (Dr. J. P. Jones.)

The Melur Station Itineracy Account for 1905 reads thus:—

No. of itineracies ... ... ... ... 5
No. of days of encampment ... ... 31
Total days labor of Native Agents ... 239
No. of separate villages visited ... ... 225
No. of Hearers ... ... ... ... 18,833

But Melur Station has at least 500 villages and towns and 340,000 inhabitants, and some of these places are so remote that they have not been visited once in ten years on an average. One of the itineracies was of more than ordinary interest. After visiting several villages during four days, the camp was moved to Alagarcoil, where a great festival was being celebrated. Thousands of people were thronging to this hill-side temple. The roads were crowded with pilgrims on foot and in many kinds of vehicles. Under the avenue trees were camped whole families and groups of worshippers. In the temple compound were thousands busying themselves at the wayside booths or in
the temple precincts. Others were amusing themselves at the "Merry-go-rounds" or with the toys sold by peddlars. Still others were fulfilling vows, or bathing in the sacred tank and spring. Here were all sorts and conditions of men and women, but the Christian workers used their opportunity and preached and sang and sold literature from early morning till late in the evening. Moving from one group to another, the Catechists would sing a song and then when all were quiet, one would preach on the love of Christ or the way of salvation. Another song and then another talk. And thus the work would continue until all had spoken and the books and leaflets had been offered to the hearers. Perhaps festivals are not the best places for evangelistic work, but they certainly afford excellent opportunities for reaching vast numbers, and thus the seed is scattered broadcast.

"This year there have been four tours and encampments with the one purpose of reaching the Hindus in the Palani Station. Two encampments were in villages where there are Christians, and two where there were none. In the first tour the camp was twenty miles from Palani in a cocoanut grove between two rather large villages. On this occasion Dr. Parker and her native nurse from Madura joined us. There were also nine catechists and one Bible-woman. The large tent was used for dining, and resting in, by day and for sleeping purposes for the two ladies and the female workers at night. A small tent, ordinarily used by the workers, was used as a dispensary by day and for my use at night. The preachers slept in the open air, though the last hours of night were rather chilly. Rising in that chill hour before the sun, and drinking a little hot coffee prepared by the cook under a neighboring cocoanut tree, we would start off two by two to villages within five miles. The same party might visit two or three villages in a forenoon. On this itinerary I went to several places on my
bicycle. One afternoon I went to a village not far from camp and alighted. Some people at once gathered about me. But desiring to see the village and to attract the people, I rode up the long open place in front of the village and entered at the other end and was riding back through the lanes, when the people came rushing pellmell through the side alleys and passages, and by the time I emerged into the open place again an audience of two hundred, at least, was ready to listen to the two preachers who had just come up.

On Sunday a large audience of children and others gathered by invitation in the cocoanut grove, and they listened attentively to the explanation of pictures in a picture roll, and afterwards all received a plantain, and those who could read, a tract.

On one of the afternoons a little thatched building costing about seven dollars was dedicated as a place of worship in one of the villages near the camp.

Dr. Parker's work on behalf of the sick drew a great many people, many as patients, and perhaps more as lookers. Some preacher or the Bible-woman was always present to talk to all who gathered. Between 400 and 500 persons received medical help.

Two white ladies were attraction enough of themselves to the people, most of whom had never seen a white woman, but when one was also a doctor! They had never heard of such a thing, and men, women and children would come and sit by the hour and look on. Privacy was impossible and almost all treatment had to be given in full view of all.

During the week of work about five thousand people heard the Gospel, but so far as is known, no one accepted God's invitation. Some of the shoemakers near the camp said if we would give them a thousand rupees they would become Christians. They also said that they would lose
caste by becoming Christians. As a shoemaker is at the foot of the social scale it is a question what he could lose socially. How little they comprehend,—any of them for that matter—what the Gospel really offers.” (Rev. W P Elwood.)

2. BIBLE-WOMEN’S WORK.

The work of the Bible-women is beset on all sides with difficult problems. In the first place it is difficult to get the right kind of workers. Not every one who is mentally and spiritually equipped for this work can do it, for the social customs of the country deny freedom of action to many women. After suitable workers have been obtained it is not always easy to gain access to the homes they wish to visit. Though many welcome the Bible-woman’s visits, others are very reluctant about receiving her. But the greatest problem after all, perhaps, as often in Mission work, is occasioned by the success of the work. If one of the pupils becomes deeply interested in her work and desires to make a stand for Christ, centuries of Hinduism rise up against her and try to compel her to be what she was and to become what she has been. Besides home, and family, children and husband, all that is dear to her must be forsaken if she would take up her cross and follow Christ.

There are a few faithful women carrying on this work in each of the stations of the Mission, under the direction of the Mission Ladies. In all eighty Bible-women have been employed this year and they have taught 3,856 pupils.

The Christian women of Pasumalai are actively interested in the effort to reach their Hindu sisters. They have supported a Bible-woman during part of the year. The two Bible-women have done excellent work in Hindu vil-
lages in bringing the "Message of Life" to hundreds of Hindu and Mohammedan women, who otherwise would have had no opportunity to hear of Christ. Theirs is the quiet work of sowing the seed within the walled recess of benighted Christless homes.

The work of the Bible-women in Melur shows an advance over last year. Mrs. Banninga says that there has been an earnest endeavor among teachers and pupils to do good work. Several incidents have encouraged as much in this work. In one high-caste home the woman-pupil is a follower of the Lord in secret. Her husband who is much older is a staunch Hindu. She says if it were not for her great fear of him, she would proclaim Christ in the streets. She is praying for her husband constantly. In several Mohammedan homes the men show great interest in the women's study and welcome the Bible-women cordially. One man said that though he did not believe all we taught, still he expected us to make his two wives better women and less quarrelsome. Another Mohammedan, who has studied in the Mission school, encourages his wife to learn all she can from the Bible.

There are fourteen women at work in Aruppukottai Station, concerning whom Miss Quickenden writes:—

"Some of them have had a hard time this year, again and again having their work stopped in some house or street; and are forbidden to go back there to teach, because some pupil began to shew signs of conversion, or at least a desire for the things of Christ. The pupil and the teacher would then send in a request for prayer and in answer to prayer many doors have been re-opened. There was quite a large part of Sokkalatingapuram, where the weaver caste live, wholly untouched by our Bible-women's work and I set my heart upon work there this year; so one of the best Bible-women was sent to begin work there. At first she had many a cry and begged to be allowed to go
elsewhere. But by degrees she won her way and permission was given her to teach some of the women on the condition that she did not bring the Missionary lady there, for said they, if she comes, she will draw some of our women away. However month by month things grew better and in November I was invited to one of their houses where they gave me a warm welcome. Six women gathered to recite to me; and the way they recited showed that the Bible-women had been very faithful in her work, for the Gospel story was real to them and they were eager to know more. I spent a happy afternoon among them; several young men, husbands of the pupils, are interested too and begged for books. They are now reading the New Testament for themselves."

The work in Palani town has been much decreased this year owing to the fact that in the beginning of the year one Bible-woman was sent to Madura for a year's training in the Bible Training School, and another was absent for a long time on account of her son's illness. So one woman has been working alone in this big town.

The new work in the villages, began a little more than a year ago, has prospered in spite of considerable opposition in one village.

It is interesting to see the difference in the attitude of mind of the people in different parts of the station, towards our work. It has been very marked in two of the villages. In one, the way seemed to be prepared for us and the work has gone on most satisfactorily. Many of the chief men of that village have been anxious to have their women learn to read and have done everything possible to help and encourage them and the Bible-women.

The women themselves have taken a deep interest in their lessons and have made fair progress, considering the fact that they had to begin with the alphabet. In the other village the men have been opposed to the women
learning to read and have put many obstacles in the way of the Bible-women. The women themselves were very timid in the beginning and ridiculed the idea of their learning to read. 'What is the use of women going to school like children?' they asked. But the Bible-woman has gone quietly on with her work, spending much time in house to house preaching, and has gathered a little class of sixteen women who are reading regularly, and we see evidences that opposition is dying out, at least on the part of the readers. Some of them have come to the point where they are willing to say that they believe that Christ is the true God and Savior.

In reviewing the work of the year, three things have impressed me more forcibly than ever before. One is, the way in which the Bible-women have won their way into the confidence of these Hindu women. They tell her their trials and sorrows; their hopes and fears and joys. They seek her advice and help in many ways, and on some special occasions they send for her to come and pray with and for them. Thus she becomes to them more than a teacher, even a warm personal friend and counsellor.

Again, the increasing willingness and desire for prayer on the part of some readers who, heretofore, have been unwilling to have prayer offered in their homes, is a cause for praise. Often a case of serious illness is used of the Lord to break down the opposition to prayer.

The third thing is—the testimony of numbers of these readers to the Bible-women, to their own families and others, as to their belief in Jesus Christ as God and Savior. One village woman, who is now reading Luke's Gospel, says that she believes that Jesus is God. She has been talking very earnestly with her husband about the truth of the Christian religion. 'Yes,' he finally replied, 'the Christian religion is good, but it joins together all castes and I do not like that.'" (Rev. W. P. Elwood.)
Mrs. J. E. Tracy reports as follows:—"Bible-women's work under my influence and observation is of two types. Of the hopeful type are those who are eager to learn but are thereby loosing their moorings, and are growing more and more dissatisfied with their ancient beliefs.

Of the 753 separate houses visited in 1905 it is an inspiration to know that in certain homes the women eagerly ask for and openly place a picture of Christ over the Ganessa in the niche in the wall.

Of the hopeless type, are the women who combat every endeavor on the part of the Bible-women to release them from their bondage and to enlarge and enrich their lives.

This type are the conservative of the conservatives, with abundance of leisure, which affords great opportunities for listening to heavenly things. The very narrowing of the scope of their lives for centuries has increased its intensity, and they oppose social reform at all points, and nowhere more than when it is directed to ameliorate their own condition—being supremely contented with the narrow sphere which man has grudgingly given them. As long as this continues, the country cannot advance a step, for these better class women are just the source from which we have a right to look for the best impulses. These same women have great respect for our Christian women. But they cannot discern that it is the reception of the Gospel that raises them and refines them in a marvellous degree.

Our Christian workers have a fair knowledge of the Bible and Christian truth, and are possessed of intelligence, zeal and tact."

"There are twenty-one 'Women of the Book,' as the Bible-women are sometimes called, who visit in Hindu homes in the city of Madura daily; and seventeen more who cross the fields to the scattered hamlets around. 3,207 separate houses have been entered this year with the Gos-
pel message, and 2,296 women have received regular instruction. About 22 per cent of their pupils are regular readers of the Bible, while all, from the day they begin to learn their letters, are receiving oral instruction; and long before they know how to read become familiar with the Gospel story. The year's work has been broken by sickness and death among the workers. It never ceases to be sad to think of a busy worker, one day teaching her pupils and the next snatched from us by our ever present foe, the dread disease of the country; yet we could at the same time rejoice over one taken thus, rather than by the lingering suffering through which another passed. An active and useful woman has been laid aside by the loss of her eyesight and others have this year passed through much sorrow and care.

"But the year has been more especially marked by difficulties which have accompanied our success. The work of the Bible-woman is chiefly evangelistic. When we accept a pupil, it is upon the clear understanding that she learn the Bible as well as to read. Our Bible instruction is definite and is directed to the end of creating a saving faith in Christ. Nearly every lesson is given in the presence of relatives and often with the men of the family standing by. Many women openly confess a belief in Christ; but we are often perplexed by the compromise which generally accompanies this confession, and by the want of realization that anything further is required. Now and then a woman becomes so impressed that she realizes that faith in Christ involves giving up the practices that accompany idol-worship; and she refuses to worship the evening lamp, to go to the temple, to participate in the rites usual on special feast days, to put the sacred ashes upon her forehead, to wear the mark of the tribal god, and to make the sign of worship as the idol is carried in procession. This brings down upon her the wrath of other
members of the family, and she is thus obliged to consider whether she will compromise, or whether she will take her stand openly as a Christian. Baptism and association or identification with other believers are made impossible to her while remaining in the usual relationships of the family, and the only resource seems to be to go to the missionary, and ask to be received, taught, and baptized. All missionaries are agreed that this is a matter which must be left entirely to the discretion of the people, that neither advice nor aid should be offered to any one to take any such step. We feel it our duty to clearly teach the obligation that rests upon the believer to identify herself with Christ, but we refrain from making any plans for anyone. Moreover when a woman does act upon the decision sometimes forced upon her, the missionary is involved in real and continuous difficulty. Such a woman is pursued by all the members of her family (and in some instances these will number not less than two hundred); these relatives come in groups and repeatedly, and all the acts of persuasion, threatening, and intimidation known to them are brought to bear upon her. The missionary must not offer a word of advice or persuasion, and can only say 'You are free to go—we do not send you away, but we do not persuade you to stay.' The law is ransacked for pretexts upon which to bring a charge against the missionary or the woman herself. There is no limit to the persistence and determination to prevent a woman from receiving baptism, and it is not a matter of surprise to us, when a woman yields to the pressure thus brought to bear upon her and returns to her family. In such cases we hope that she may keep her faith, but we are assured that to escape the innumerable difficulties that confront her she will compromise by outward conformity to the family religious customs, and, knowing the effect upon ourselves of compromising with the conscience, we have reason to fear that the end will be disastrous. Such have been
the experiences we have passed through several times this year. We long to see the time when religious liberty shall be a reality, and when the rights of a woman to choose her own religion will be recognized by the people. When that time comes, some of the most difficult problems that beset the Zenana missionary will be solved, and we shall be able to rejoice in the fruit of our labors.” (Miss Eva M. Swift.)

LUCY PERRY NOBLE BIBLE SCHOOL.

The year opened with sixteen students upon our rolls. These women varied in age from sixteen to thirty-five, but all were taking the two years course of study and training with a view to becoming workers in the Mission—the older ones looking forward to work as Bible-women and the younger ones to work in schools, or in assisting in sewing classes. Four hours every morning were spent in the classroom in recitations and from two to three hours of the afternoon in practical work. The study of the year included historical, doctrinal and topical studies in the Old and New Testaments with practical application to the needs of their work. In addition to the Bible study a number of other subjects were taken up, and an effort made to prepare the students for more intelligent work among the various classes of people with whom they come in contact—Hindus of all castes, Mohammedans and other religionists. The practical work has been of several sorts—the usual work done by Bible-women in house to house visiting and teaching the Bible, preaching in the villages, evangelistic Sunday schools, children’s meetings, and sewing classes. In visiting in the homes of the people the students go two together, a first year student with a second year student, if possible, thus giving the newer one the benefit of the companionship of one a little more experienced. In this work they have given regular instruction to 196 women and have visited in 455 houses. Eighteen days were spent in the tent, in arduous and
enthusiastic work, and 115 villages were visited. In this work the students were under the superintendence of more experienced Bible-women, but this tent work is undertaken primarily for the purpose of giving opportunity to the women under training to come into contact with the village women, that they may realize their needs and gain experience in preaching to them. The meetings of the Junior Christian Endeavor Society of the East Gate Church are held in Indiana Hall, for the purpose of giving practice to the younger students in children's work. This little society is very much alive, and the meetings much enjoyed by the children; while those students engaged in this work become so attached to it as to feel it a real sorrow to leave it. The evangelistic Sunday schools are really Sunday meetings for Hindu children, and in this department the students have rendered good service. Nine students finished their training in April, and began work in June. At this present writing they have been at work for six months and we have had good reports of them all. One woman has gone to a distant place in another Mission to begin a new work among poor women who have just become Christians. She is teaching them to read and sew and has begun well. Another is aiding in industrial work for girls, still another is assisting her husband in his Christian work, while the others are doing work in city and villages as Bible-women.

In forming a new class we experienced the same difficulty now being felt by others engaged in similar work for men as well as women—viz., the small number of suitable candidates for Christian work. This is a difficulty which time and the growth of our church and community will remove, and though we close the year with but a small number in the class, we still look forward hopefully to the time when more laborers will be ready and prepared to meet the large opportunities open to us on every side.
3. MEDICAL WORK.

REPORT OF WOMEN'S HOSPITAL.

The hospital and dispensary patients were of the following classes:

- European and Eurasian: 145
- Mohammedan: 820
- Native Christian: 6,607
- Hindu: 4,869

The total number of treatments was 39,789, surgical cases 508.

The dispensary attendance suffered in the early part of the year from a fear of plague inoculation which seems to have been widespread among the women and the absence of the doctor for over a third of the year also tended to lessen the numbers. This deficiency, however, was made good by the cases seen on itineracies, and the hospital was usually well filled, so the total of new cases was slightly in excess of the preceding year. Our medical catechist went itinerating in the villages with the catechists and Bible-women of Madura Station and treated, with simple remedies, 1,954 cases. The doctor was glad of the opportunity of joining the Palani and Aruppukottai missionaries in two itineracies in which 1,140 patients were treated. In Palani Station several days were spent tenting in a central spot. The women were timid and men patients predominated. In Aruppukottai Station we went from place to place in a bullock cart, lodging in mission buildings where work had been established. Our busiest day was in a white church set on a little hill, down near the sea almost seventy miles from Madura. It was in a small village, but between our early morning tea and our very late dinner 215 people came to the consultation, most of them having walked miles to see us. Their troubles touched the heart, because so many
bore the visible impress of a hard, laborious life. We tried to furnish them the best remedies in quantity sufficient to give relief, and in certain cases referred them to Madura for further treatment. Some of these have since found their way to the mission hospitals. A sad thing was the prevalence of leprosy in some of the villages. On the Palani side we found many cases of a tropical malady less serious, but novel to a stranger—the Guinea worm, which bores through the tissues of the victim and escapes through the skin, usually below the knee, whence it may be drawn gradually as a slender white cord, often two feet long and only a tenth of an inch thick.

During the year 115 children were born under our care.

Our operating room proved too warm for use during the hot season except in the early morning, a most inconvenient time. The surgical work has been more interesting than ever before and has sometimes proved quite a tax on the time and strength of our small staff. A Brahman woman was brought in with a foot badly crushed by falling into a well. At first it seemed a case for amputation, but a persistent effort was made to save the foot. After the manner of her people, she had a dream, in which Jesus came and touched her foot. She waked, saying confidently that he had healed her. After long care and the removal of a necrosed fragment of bone, she recovered. A Kallar woman has been relieved of a burdensome tumor. She is thankful to the Lord Jesus for ‘the cure of an incurable disease’ and we hope she may give a real testimony in her village.

We are grateful for the gifts of the “Jamie,” “Lilla,” and “Nurses” cots for babies; for the beds now preparing for sick girls through the thoughtfulness of Hindu girls in the Sunday school; for the support for one year of the “Appasawmy” and “Sally Hicks” and “Margaret” beds;
for the continuance of the Municipal and District Board grants; and for many other favors received. The sum of Rs. 1,586-2-0 has been received in fees. (H. E. Parker.)

4. THE PRINTING ESTABLISHMENT,
   PASUMALAI.

   DR. J. P. JONES, MANAGER.

   In spite of special difficulties much work has been turned out during this year. Including the books, tracts, almanacs, sermons, handbills, &c., over one and a half million pages have been printed by us this year. Madura Municipality printing and the printing of Court Judgments, &c., have furnished us with considerable job work. But our chief interest has been in the printing of definite Christian works in which the establishment finds its highest use.

   Our present staff includes seven boys who are being trained, some as compositors, and the others as book-binders. This training work can be, and I trust, will soon be enlarged and the institution recognized by Government as a school for training youth in these departments.

   The present building is altogether inadequate for our growing needs and I trust that we may be able to erect a large separate room for the binding establishment in the near future.

   PUBLISHING DEPARTMENT.

   Owing to my many added burdens during the year we have not been able to do as much in the way of developing literature as usual. We have translated and used a large edition of Rev. W. A. Knight’s beautiful interpretation of the 23rd Psalm called “Song of our Syrian Guest.” We have published also, in the Devotional Booklet Series, Miss Root’s translation of “The Cross Bearer” which was
so extensively published in English by the American Tract Society, which also kindly donated to us the blocks for illustrating the same.

Our usual Tamil C.E. Almanac was prepared and 2,500 copies printed of the same. This has become a welcome annual guest to many of our Christians.

During the year I have begun the publishing of a series of small handbills suitable for free distribution among Hindus. These are on a little different line from those published by the Madras Tract Society—shorter and more to the point.

In addition to these we have published new editions of several numbers of our former booklets, the old editions of which have become exhausted. In this line we have striven in an humble way to add to the silent means of carrying the truth as it is in Jesus to this very needy people. And I believe, as firmly as ever, that there is no more potent means than this of carrying forward the cause of truth and righteousness in the land.

I have also continued, during the year, as Editor of the two Mission periodicals. The “True News” is an Anglo-Tamil semi-monthly news paper and finds circulation chiefly among our mission agents, though it has subscribers in other parts of India and elsewhere.

The “Joyful News” is a monthly Tamil sheet devoted in part to Missionary news and in part to the cause of C.E. throughout the Tamil Missions. It has held its own during the year and a new interest has recently been created among Christian Endeavorers for its dissemination.

5. EDUCATIONAL WORK.

There is no more potent force at work in India in dispelling the clouds of superstition and cutting away the
jungles of ignorance than the Educational work that is being carried on by Protestant Missions. From the small village schools to the large colleges there are a great number and variety of schools each of which is doing a specific work, hastening the coming of the Kingdom of God in India. Many illustrations could be given to show the effect that village schools have had on the boys and girls that have studied there. Many a village officer, who is now glad to help the missionary whenever the latter comes to the village, is the product of the village school. The fact that native preachers, as well as missionaries, get a better hearing to-day than they did in the years gone by, is due largely to the village school. And not a few of the best Christians of to-day are the direct results of the work done there. The same is true of the High Schools and Colleges. Every one of these institutions is a lump of leaven that is working, often quietly, sometimes most vigorously, in winning this land for Light and Truth.

THE VILLAGE SCHOOLS.

There are at present in this Mission 185 village schools. In these schools there are employed 206 teachers. In every one of them the Bible is taught daily.

Many of the little boys can recite over 100 verses of Scripture and tell the stories of Christ's life, and of other Bible characters.

In Periakulam Station there are over 30 of these schools in which some 700 pupils are being taught. In Palani Station there are seven schools, and speaking of the results Mr. Elwood writes:—"Eight years ago a boy in the Palani school accepted Christ and suffered for it. One day he brought to me a small friend of his and said, 'He will be faithful.' A few months after that, the first boy died suddenly, faithful to the end. For three years the small friend came frequently to see me. He was persecuted and
this seemed to change him gradually and he became a hater of Christians. A few weeks ago the first ceremony of his marriage was performed, and after that he came to see me again. Since then he has come several times and seems again on the right path. He is praying and reading his Bible as before."

In Melur Station there are thirteen schools with twelve masters and six mistresses, and 370 pupils. Two of these schools were started this year at the urgent request of the village. In one village two young men who had attended the Boarding school for a short time, had become interested in Christianity, and in order to follow them up we were glad to send a teacher there as the villagers promised to provide a house and pay part of his salary. In the second village also they built a house and school and are paying almost half of the teacher's salary. Much difficulty has been experienced in collecting the fees in some of the schools on account of famine prices, and the coming year holds out no brighter prospect.

Tirumangalam Station has twenty-four village schools with 668 pupils. These schools are one of the most active agencies in spreading the Gospel. And their results are permanent and far reaching. One boy who has finished his studies in one of these schools, and who is now working in a bazaar, still comes to the Sunday services though he has been beaten for doing so. He does not run away, nor does he complain, but he continues his work faithfully, only he is firm in refusing to go to the temple and insists on coming to the church on Sundays. And he has finally won the day through his meekness and faithfulness.

Dr. Jones writes concerning the village work in Pasumalai Station:—“The chief interest has centered about the six village schools and the 202 scholars who study in the same. These little centers of light always appeal to one as beautiful opportunities for Christian service. The villages
in which they are located are purely heathen and are in dense ignorance, not one in thirty of the inhabitants being able to read or write."

In Madura Station three new school-houses were erected during the year, and these are also the only houses of worship in the villages where they stand. They are cheap buildings with mud walls and thatched roofs and the children fill them to overflowing. One of the teachers has many happy experiences in corresponding with his pupils after they leave his school. One is now in Bezwada in the Telugu country. Another has become the house-servant of an English gentleman. Another was for a time a thief, but became a Christian and showed a new character, whereupon the Hindu father sold his property and moved to Trichinopoly in order to keep his son from Christian influence. The boy had a Bible, but the father took it away from him. As long as he did nothing worse than stealing he was allowed to attend the school, but when he 'descended into the pit of Christianity' his father could not even allow him to remain in the same town.

Thus in some, these schools awaken thoughts of a new and better life, while in a few the truth has the effect of driving them back into the darkness where they try to shut out every ray of light.

HINDU GIRLS’ SCHOOLS.

E. L. Thornton, Esq., i.c.s., the Collector of Madura, when presiding at the closing exercises of the Melur girls' school said, "One of the greatest forces for the regeneration of India is the educational work that is being done for the girls of this country. Not until the women and girls of India understand modern civilization and co-operate with their husbands and fathers, can any real or permanent advance be made. I am deeply interested in this work and
wish all you educated men to do what you can to advance the cause of female education.”

The two schools in Melur Station have done better work this year than last. Seventy-three children attended and the results were very satisfactory. Not only did the girls do well in the examination before the school inspector but they also showed a keen interest in their Bible lessons and their Christian Endeavor Societies. The one great pity in connection with these schools is that the girls are withdrawn so soon for marriage and other reasons, that they are in the school hardly long enough to have their characters thoroughly molded by Christian influences. But many of them continue their studies under a Bible woman in their own homes. One of the Bible women’s pupils causing surprise by her versatility and brightness was asked who she was and where she had learned so much, and she quickly answered, “Oh, I studied in the girls’ school and learned all these things there.” The sons and daughters of such women cannot be as intolerant as their mothers were before them. The light though weak is penetrating into their lives.

“It is always a pleasure to visit our Hindu girls’ school in Aruppukottai; the children seem so bright and happy, though they are very cramped as regards room. We ascend a flight of steep narrow stone steps and find three small rooms and a piece of flat roof over our boys’ school, which, with a shed down-stairs to cook in, is all the accommodation there is for teacher, his wife, four children and his wife’s sister who is assistant teacher, to live in and hold classes for sixty-nine children who attend the school.

It will be a happy day when we can get a better and larger building.

The teachers try to keep in touch with the girls after they leave school and some who left two or three years ago still come to Sunday School or Christian Endeavor meeting
A Kindergarten Class
when possible. One of these big girls is evidently a witness for Christ in her home, for her grand-mother, with whom she lives, is interested in the Gospel and when she sees the teacher she usually asks her to tell more about the Bible which her grand-daughter reads and talks about.” (Miss Quickenden.)

THE HINDU GIRLS’ SCHOOLS, MADURA.

“The attendance at the four Hindu girls’ schools during the past year has been about the same as in former years, when looked at as a whole; but individual schools have changed. Whereas formerly, the school at North Gate led in average attendance, now, since other schools have sprung up around it, it struggles to keep up its former strength. On the other hand Central school, which was always spoken of as handicapped by the proximity of the Government girls’ school, has been gaining steadily. The other two schools remain about the same. The usual number of changes among the women teachers have been made, and a new headmaster has been appointed to the central school.

There has been a general increase of interest in the Sunday school lessons of the past year, as the text book used has been Mrs. Haven’s Sunday School Lessons for little beginners. One Sunday morning the father of one of the school girls came in to listen to the teaching of the lesson and was much impressed by the method in which the idea was made clear by means of illustrative stories and objects. The Bible examination of the lower standards show that pains has been taken to teach the children the Scripture stories and verses assigned for the daily Bible lessons.

Increase of interest has been most markedly shown in the matter of giving. The contributions of the past year have amounted to about sixty-nine rupees ($23). The
mite boxes were opened at Easter and the money given to the special mission at Konganadu which was begun and is supported by the Native Evangelical Society. The mite boxes were again opened in December and nearly thirty-three rupees ($11) were given as a Christmas offering to the Women's Hospital. New children's beds are to be made and named for the schools which contributed.

Girls who have left the schools still keep an interest in the things they have learned. Some are not allowed to come out of their houses now, but continue the reading of the Bible. Again and again word comes of girls, who have studied in the schools, being able to tell the verses, repeat the stories and sing the songs they learned years before. One father reads the Bible with his child and daily instructs her in its truths, teaching her even to pray, for he wants her to be educated and married as a Christian. How helpful to the child if he himself would take the decisive step and confess Christ. In two schools the older girls continue to pray by themselves both before and after school. This they have done without any suggestion from the teachers. In another school a small boy has been sent to school with his sister in order to keep him in good company and away from bad boys.

During the past year in one of the epidemics that passed over the city, a little girl, who was studying in the third standard, was taken ill and died. About half an hour before passing away, and in the presence of all her relatives and many neighbors she turned to them and said 'You worship idols; I worship the true God; I am going to Heaven.'” (Miss Helen E. Chandler.)

THE BOARDING SCHOOLS.

Boarding schools differ from village schools mainly in that they are in the station centers, directly under the eye
of the missionary, and in that the scholars are mostly Chris-
tian children.

"Village schools are useful, but they cannot accom-
plish for a village child all that is necessary. The first
essential in training a village child for usefulness as a
Christian or a worker, is to get him away from his village,
not from the place so much as from things,—village speech,
influence and companions. Then he needs discipline. He
must learn how to study, to live peaceably with others, to
keep himself, and the school rooms and grounds clean, to
work, outside of school hours, and above all he needs to
learn how to pray and to live as a Christian, and to receive
daily instruction in the Bible."

There are seven Boarding Schools in the Mission at
present. Three are Lower Secondary Schools and the
other four are Primary. In these schools there are 571
pupils in charge of thirty teachers. All the Managers of
these schools have felt the burden of high prices very much
this year. The price of rice has been 75 per cent above
the normal price but the children have been as hungry as
ever. The Melur school was helped over this difficulty some-
what by the gift of a cartload of rice from each of two
friendly Chettiar. Another gentleman named Murugam
Chettiar, gave a large donation towards repairing the roof.

The year in the Palani school was marked by the win-
ning of the Bible Union prize banner. This banner is given
to the Boarding School that shows the highest general aver-
age in Bible examination according to a prescribed course.
Another event of importance was the conversion of about
fifteen of the children. Nearly all have left for their homes
for vacation with a firm purpose to do something for Christ
every day.

There have been forty-three pupils in the Tirumanga-
lam school this year. Mr. Hazen has noticed a growing
sense of manliness, helpfulness, and truthfulness, in them.
Characters are being built up that will be useful in the future.

There were 133 children in the Aruppukottai Boarding School this year. Miss Quickenden writes:—“There is a work of grace begun in the hearts of many of the children while they are in the school that will surely bear fruit. For instance, one of most promising of the boys in the school came to us from a wholly heathen home. He had no Christian relative or friend except the teacher in the little village school where he learned his letters. After coming to this school he studied hard and took a deep interest in the Bible lessons and in the Christian Endeavor meetings. Last month he asked that he might soon be baptized and receive a new name as the name that he now bears is that of a Hindu god. We asked what his people would say to such a step, and he answered, ‘They may not like it but I must be a Christian any way.’ And his testimony at home is beginning to tell also, and we hope he may win his relatives for Christ.”

MANAMADURA INDUSTRIAL SCHOOL.

“The year has been an uneventful one. The increase in the number of students reported this year, as compared with last, is due more to difference of method of making report than to actual increase. Last year only those who were associated with the Industrial School, and that alone, were reported. The number reported this year includes, together with these, those who study in the Boarding School and take a part of the day in the Industrial School classes.

There are included therefore ten distinct classes of students; those who work all the time in some one of the departments (Sewing, Lace-making, Carpentry, Blacksmithery and Farming) and those who study in Boarding School classes and work in some one of these.

The results of the Government Examinations held
during the very last part of 1904 and published during the present year, show four passes out of five candidates sent up in carpentry, the only one sent up in drawing and the same in blacksmithery; so the only failure among the students presented is one in carpentry. The teacher in blacksmithery appeared for the highest grade examination in his subject and secured the highest standing in the Presidency.

Three of those who passed the Elementary examination in carpentry last year appeared for the next higher grade this, the results of which have not yet been made known.

Of this class of six three are now employed entirely independent of the mission, as carpenters; two have been retained in the school on salaries as assistants and one is now in his home.

Financially the school has not lived up to its standard. It has cost a little less than $50 over and above the income to run it, hence it has not maintained the self-supporting basis upon which it was organised. This result is due to two causes; a change of Headmasters during the year which caused a serious break in the continuity of effort; and the old trouble A LACK OF WORKING CAPITAL. This matter has been felt more this year than formerly, and constitutes our most serious difficulty and most pressing need.

A sum of $1000, available for this purpose, this same sum to be turned over and over year by year, would make all the difference between efficiency and ease of operation and the present very unsatisfactory hand-to-mouth existence. Materials cannot be bought to advantage, and nothing can be done in the way of manufacturing ahead of orders; for, instead of the magnificent working capital of Rs. 3,000 we can hardly afford a hundredth part of it for an investment which does not promise immediate returns.
The Sewing and Lace Departments have been doing good work under the direction of Mrs. Vaughan and a staff of teachers all of whom have been trained in the school itself.” (Rev. C. S. Vaughan.)

THE MADURA GIRLS’ TRAINING AND HIGH SCHOOL.

Seventy years have passed since the little day school, the first one for girls in the Madura District, was opened. In lieu of that one school with its handful of scholars, there are now sixteen schools for girls with nearly 1,700 in attendance in the city of Madura alone. That this growth in female education, slow as it has been, is due chiefly to mission enterprise is attested by the fact than ten of these schools have been established by missions of our own and other denominations. One under Government control, and the other five under Hindu management have been opened within the last few years.

That first school for girls opened by the Mission in the second year of its establishment, has grown through slow additions of higher departments, into the present Capron Hall School. This year the total number on the rolls has been 316. Of these 298 are Christians, sixteen Hindus, and two Mohammedans.

In a country like America, home influences are so valuable that it is considered rather a misfortune for a child to have to be sent to a boarding school. But in India where home training, as a rule, counts for so little, it is a great advantage to the girl to be received as a boarder. The greater regularity in attendance and more faithful preparation of lessons show their result in better scholarship. There is a better opportunity to inculcate habits of neatness, politeness, promptness and obedience. Not only so, but a deeper hold on the character of the pupils can be obtained. Not only the direct instruction, the frequent
meetings conducted by the teachers, and in groups among the girls themselves, but the influence of daily example and precept bears its fruit. For this reason it seems desirable to admit as many boarders as can be accommodated and supported. There have been 216 in the school this year. Caste is still a great obstacle to Hindus entering as boarding pupils, especially where, as in Madura, there are Hindu day schools for girls. This year two little sisters, high caste Hindus, have been received. One of them obtained the highest mark in her class in the Bible Union Examination.

All the boarders are members of the Christian Endeavor Society in its three divisions, Senior, Middle and Junior. The meetings held on Sunday morning are arranged and led mostly by the pupils, with the help of the teacher. Members of the Senior Society have conducted meetings for the little children of the North Church congregation, many of whom attend the school as day scholars. Rs. 96 have been raised by the Society from which contributions have been made to the church, the C.E. Union, and as usual for the support of a Bible-woman. Eighteen of its members have united with the church during the year.

The Capron Hall Sunday School sent Rs. 30 toward the school in Diong-loli China, built as a memorial to Miss Child. Contribution of Rs. 15 was sent to the Madras Bible Society. The Sunday school has also paid for its own literature.

Of the 38 Normal Students who completed their course the first term, one half are now teaching in our Mission, and sixteen in other Missions. A Hindu girl is teaching in one of our Christian schools. We hope thus to keep her under Christian influence. She seems fond of the Bible, and teaches Bible lessons under the supervision of the headmaster of the school. The new Normal class has thirty-five students representing seven other Missions beside our own.

A student who left the school last year has been teach-
ing elsewhere. She was a church member and yet there seemed to be something lacking in her spiritual life. Two months ago a letter came from her saying that in revival meetings she had been seeking a blessing such as others were receiving but that no peace came. In her distress she besought God to show her the hindrance to her receiving forgiveness and consolation. After a night of struggle the way was made clear to her. Several years ago it seems she had borrowed from me three rupees and never returned it. At another time she was assisting in the sale of stationery, and kept a rupee and a half, intending at first to refund it. Now she wishes to acknowledge her failure to do so and to return the money with an additional rupee and a half, in all six rupees, probably more than half a month’s salary. Only the grace of God could have induced such a confession, for the girl’s fault would never have been discovered otherwise.

Five of the Senior class in the High School have appeared this year for the Government Matriculation Examination. The two who passed last year are studying for F.A. in Palamcottah. One of the four former students who passed the F.A. Examination last year, has now completed her Normal training, and is to teach for us the coming year. Two others are taking the B.A. course in Madras. Seven of the High School students wrote the recent Peter Cator Examination, and all passed, one receiving a small money prize. Three prizes were obtained by our students in the Mission Bible Union Examination.

Until October there was very little sickness in the school, none of a serious nature. There were one or two slight epidemics which caused much inconvenience. But during the last few months there have been some severe cases of the fevers which have been so prevalent in the city.

It gives us especial pleasure to acknowledge several donations for buildings. Early in the year we were able
to put up a much needed wood shed. The Isolation Ward given by Mrs. Capron and her friends, is now nearing completion and will be ready for occupation before another epidemic comes. Miss Wood's generous gift of $3000 for a bungalow gives us great cause for gratitude. Not only will it provide a restful house for the American ladies in charge of the school, but the rooms now occupied in the school building will provide a library and extra class or dormitory rooms much needed. Plans and estimates are in preparation, and we hope to break ground before this goes to press.

The expenses for the year have been for staff Rs. 4,771; board of students Rs. 4,397; building and repairs Rs. 1,500; other expenses Rs. 3,149; total Rs. 13,817. About one-seventh of this has been met by fees from students, a small proportion but a growing one. Government grants have covered about two-fifths, Mission appropriations one-fourth, and the remainder has been met by sales, rents, and gifts from friends.

We cordially return thanks to all those who by their gifts have been co-laborers with us in this work for India's women.

THE AMERICAN MISSION COLLEGE.

During the past two years a new scheme has been carried out in connection with the higher educational institutions of the Mission. Instead of having the various institutions under separate heads and managed independently, the college department together with the Mission High School and its allied Primary and Lower Secondary schools in Madura, and all the educational work at Pasumalai, were united into one institution governed by an Educational Council. This Council controls all the general affairs of these institutions, while the principal of each department still carries on the work in detail. By this change greater harmony is secured in the work and duplication is avoided
to a certain extent at least. All the departments have shown
good results under the new arrangements.

The Council consists of the Principals of each institution,
with other Missionaries teaching in them and one Indian
teacher from each institution, besides two additional mis-
sionaries appointed by the Mission.

Rev. W W Wallace, M.A., the Principal, submits the
following report:—

"At the beginning of this year the College and the
High School in Madura were amalgamated, and the High
School that has formerly occupied a separate place in this
report, has become absorbed in the larger institution that
bears the name 'American Mission College.' Thus far, this
change has not involved any additional expenditure. The
College department has been provided for in the High
School building. This has been possible only because the
College is small. Yet the main reason for removal to Ma-
dura was that the College might grow to something better.
The mere removal of the College can accomplish little
unless a suitable equipment and environment is made for
it. Until some steps are taken in this direction, and we
are able to offer the full College course instead of the two
years' course that we now offer, we can scarcely expect to
see any large growth.

The work of the year had scarcely begun, when the glad
news came to us from Dr. Barton of a gift of $32,000 for
the College. This will provide in part the necessary build-
ings. Some progress has been made in the selection of a
site, the purchase of land, and in drawing up plans. In
this connection, as well as in the work of the classroom, the
absence of Mr. Zumbro on furlough has been greatly felt.
But the work is going on apace, and we are looking expect-
antly towards the future.

Turning to the work of the year under review,—we find
that our two High School departments secured nineteen
successful candidates in the Matriculation Examination. Of these, fourteen joined the College in February. Seven other candidates from other schools made the strength of the new College class twenty-one, about the same as last year. Of these, six were Christians, fourteen Hindus, and one Mohammedan.

The year recalls a double victory in athletics, our boys having won the trophy for gymnastics and field sports, as well as that for foot-ball, in the inter-school sports, in which five institutions competed.

The branch school that was started last year has grown to a strength of 112, and is in a very flourishing condition. The statistics at the end of this report include both the College and High School departments, as well as the two branch schools in Madura.

One of the memorable events of the year was the visit of the University-Commission in August. The Commission consisted of six members and has been engaged in a tour of inspection of all the forty second-grade, as well as the fifteen first-grade Colleges affiliated with the Madras University. No report of the Commission has as yet been issued.

The supreme interest is the formation of character. But that is not an easy thing to report. Silent and unseen influences are at work, which often tell more than all the visible signs. The morning and evening prayer, the Bible hour, the Sunday School, the Sunday Evening Services in English, the special lectures have been some of the means used and blessed.

Seven thousand men in Israel besides Elijah had not bowed the knee to Baal, though Elijah thought himself to be the only one. We cannot measure God's work by what is seen. In the Bible class, we thought that only the Christian boys cared for the lesson or profited much by it; but the examination showed that two Hindu boys stood equal
with one Christian boy for the first place. There are many hints of work and influence that is extending beyond our power to measure; and it is these that give us greater encouragement for the future.

PASUMALAI HIGH SCHOOL AND TRAINING INSTITUTE.

Rev. J. P. Jones, D.D., Principal.

It is sixty years since work was established at Pasumalai. It was intended as a centre for the training of Mission Agents. It began in a humble way with a handful of students of a low grade of education. To-day the Christian community here numbers about 600 and the Institution after sending to Madura last year its collegiate department still numbers in all its departments over 500 students.

This development of the work at Pasumalai measures fairly well the progress of the mission in its efforts and ideals. At present the work here is represented by a High School and all the Lower departments, a Normal Training School for three grades of masters, and a Theological Seminary with its three classes.

From this Institution have gone forth many hundreds of earnest educated men who are now engaged in all forms of Christian activity throughout the Presidency. Upon their shoulders rests largely the responsibilities and the hopes of our mission in its many departments of work. And from this well known centre will emanate, we trust, ever increasing power for the redemption of our field.

These departments with the practising school have had 478 students on the roll during the year, of which 119 were in the High School classes, 30 in the Normal training classes, the remainder in the lower branches. This is only a loss of sixty-four as compared with the last year when the college classes were included. The health of the stu-
dents was on the whole fair, though early in the year an epidemic of small-pox invaded the community and entered the institution.

We have had the usual amount of discipline and dismissals owing to a lack of earnestness combined with indolence and irregularity among some of the students. Indian boys have much to learn in the way of steady application to study and are too much the victims of spasms and cram. A "pass" is their highest ambition and they are too often unwilling to pay the cost in a long and steady pull throughout the year.

The principal examinations of last year revealed the following results which are above the average of the Presidency, but are below what we should expect and what we hope to attain in the future.

The Matriculation students sent up were 26; passed 7.
The Lower Secondary ,, 50; passed 35.
The Primary ,, 9; passed 9.
In the Normal Upper Secondary Grade 18 were sent up, and 11 passed.

,, Lower Secondary Grade 6 were sent up, and 4 passed.

,, The Primary Grade 9 were sent up, and 8 passed.

Efforts made to provide work for boys who desire to help themselves have not been crowned with much success owing largely to the want of thorough superintendence, and to the inability thus far to furnish such work as can be made attractive and remunerative. The carpentry and blacksmithy departments are at the low ebb; but I trust that this work may be strengthened during the coming year and made into an efficient technical training department of the school. Through Mr. Miller's effort the farm has been well maintained during the year, and has furnished, through a part of the year, work for a number of boys.
Bible instruction has been imparted to all the students daily. Thirteen students went up for the Peter Cator Prize Bible Examination in which one received a prize, and seven received certificates of merit.

Seventy-seven students were sent up to the All-India Sunday School Union Annual Bible Examination. And of these seventeen were presented with certificates of highest distinction and forty-eight with ordinary certificates.

The Private Bible Study Hour with the General, Station and Hostel Prayer Meetings have helped the students in the cultivation of habits of devotion. Indeed I know of no place where both ordinary and extraordinary means of grace are so abundant as at Pasumalai. Sometimes I fear that they are over multiplied. They would certainly be so regarded in America: but in India the capacity of the people for religious observances is phenomenal. What we need here as elsewhere is the breath of the Spirit of life to animate all these means of grace and to transform the character of all these youth.

The Anniversary of the Institution was held April 13th with J. H. Stoddard, Esq., i.c.s., Head Asst. Collector of Madura, in the chair. The exercises were popular and included a Shakespearean dramatic performance and an oratorical contest. I am glad to see the students developing in their Rhetorical powers—a fact which is attributable largely to the lyceums which furnish every month opportunity for debate and recitation.

Physical training has received considerable attention during the year. The “Pasumalai Athletic Association” was organised early in the year for all the students, with a tennis club attached for teachers and higher grade students. At present much interest is manifested in foot-ball, badminton and tennis. It is to be hoped that cricket will also find an early place among the sports.

Owing to the transfer of the College department to
Madura the teaching staff of the High School classes have been almost entirely changed this year. This was unfortunate, but the new men have entered heartily into their work and have done faithful and efficient work such as I trust will appear in the results.

THEOLOGICAL SEMINARY

The Seminary has had more students this year than at any other time in its history—there having been on the roll twenty-seven men and seventeen women, of whom twenty-four men and sixteen women completed the year's study. This number includes seven men who are of more limited training and are in Special Classes for only a two years course. Owing to this large number of "Specials" the grade of students in the Institution is not as high as it has been for some time in the past. The expenditure in this department alone has been Rs. 4,290 while the appropriations has been Rs. 2,091 which reveal the effort required to seek maintenance for the institution from private sources. I am also sure that several of the lower class of students have suffered considerable distress in their inability to make their meagre stipends supply them and their families with food in this year of very high prices. I have had much sympathy with them in their difficulties, but have been unable to render them any assistance.

Owing to my many other duties this year I have been unable to give as much time as formerly to class work in the Seminary. But the other instructors in this matter as in all others have willingly added to their burdens which were many and very exacting. I am very grateful to them for their hearty co-operation and loyal efforts.

A regular class of seven men, five of whom are married, and two married men of Special class training, were graduated from the institution this year. Of these, two
have gone to the Periakulam Station, one to Madura, two
to Dindigul, one to Melur, one to Battalagundu, one to
Aruppukottai and one to Pasumalai.

These men are sent forth into the harvest field with
the sincere hope that they will render faithful and efficient
service for the Master and will be a positive strength to
our mission force. It has been a pleasure to teach them
and we have parted from them with regret. They will be
remembered in our prayers and also at the public prayers
of the Institution every Wednesday morning when God's
blessing is sought upon all who have gone forth from the
Institution and are rendering Him active Christian service.
This custom of connecting the past and the present of the
Institution is very precious to all of us.

The studies were much the same as in former years.
The results of the examinations show that the students
have done faithful work.

Owing to more stringent rules the women students
have done more faithful work than in any previous year,
and have revealed in many cases a genuine ambition to ex-
ceed in all their class work.

The usual time has been given to sermonizing, sermon
criticism and general discussions and essays. These exer-
cises have a distinct value in the preparation of the men
for capable service.

Vocal training also and lessons on the violins have
been continued during the year. By the aid of these the
students will be the better qualified to lead their future
congregations in the service of song.

The Evangelistic work of the Institution has been con-
tinued unabated. Every Wednesday afternoon has been
given, as formerly, to village preaching—the students being
divided into six parties which visit in turn all the villages
which are within a distance of four miles from Pasumalai.
PART III

DAY

The sun’s rays first shine upon the mountain tops, then upon the high plateau, and then gradually penetrate into the deep valleys. So the Sun of Righteousness has first enlightened the hearts of individuals and then groups of individuals and is slowly, but none the less surely, filling the lives of all of India’s millions with His light.

Though India’s people abound in the passive virtues, they are wanting in what Westerners are prone to call the “nobler virtues;” and it is in these especially that many Christians show their superiority over their Hindu neighbors. The level of truthfulness, honesty, faithfulness to a promise, and similar virtues is not high here, but like the vast Indian plains, stretches on mile after mile without a break. But, as in the case of Indian topography, here and there with startling suddenness, there arises a bold rock or a mountain range that stands forth as a striking exception to the general rule. India’s Christians are such rocks and ranges. They have been the first to catch the morning sun, and they are reflecting it to all the country around.

1. THE PASTORS AND CHURCHES.

The Pastors of the churches in this district are a band of earnest Christian men, many of whom have labored for many years for the coming of the Kingdom of God in India. Some of them have just entered upon their labors and are still looking forward to many years of service. There are now twenty-five ordained Pastors at work among the Madura Mission churches. Of these, three were ordained during the past year. In June Mr. N. Gnanasagamoni was ordained over the Mallankinaru church of the Tirumangalam Station.
In July Mr. Samuel Joseph was made pastor of the Aruppukottai church, and at his ordination members of the new General Assembly of L.M.S. and A.B.C.F.M. Missions assisted for the first time. In August Mr. Addison Hull was ordained over the Dindigul church which had had no Pastor for some time. During the year two other changes took place among the Pastors. Rev. G. K. John of the Mandapusalai church was called to the new work begun by the Native Evangelical Society in Konganadu, and Rev. Y. J. Taylor of the Aruppukottai church was called to take his place at Mandapusalai.

There are now in the Madura Mission thirty-six organized churches and these consist of three hundred and fifty-eight congregations. A Church is a definite organization conducting Christian work within a certain limit of territory and governed by its own selected Committee or Trustees. A Congregation is a group of people that meet together regularly for services. The former usually includes the latter.

The Pastors of the various churches report progress along all lines of their work. Some have undertaken new work and have found it successful; but the majority have continued in their regular work and have tried to build up the members of their churches into stronger Christians and better workers.

Rev. Samuel Joseph, the new pastor of the Aruppukottai church reports, that his church consists of eleven congregations the members of which are scattered in twenty-two villages. During the year eighty-four were added to its roll, of whom sixty were from Hinduism. The total now connected with the church is nine hundred and seven, of whom three hundred and thirteen are members in full communion. Larger Sabbath attendance, more liberal contributions, and greater activity on the part of the young men, mark the inner growth of the church. Besides contributing
to the Pastor's support several of the congregations have given liberally towards their building funds and other objects.

A Village in India.

Rev. Y. J. Taylor of the Mandapasalai church says, "During the year there has been a gain of eighty adherents and forty communicants. In one village fifty persons came over in a body and are remaining steadfast. One small congregation of thirty members contributed Rs. 400 towards the construction of a brick church. Many have had to move to other places in search of work, on account of the drought. In spite of this scarcity many have given liberally. Prayers are offered daily for a revival among Christians and Hindus."

The West Gate Church of Madura, according to the report of Rev. J. Rowland, its pastor, is faithfully carrying on its work in spite of many external hindrances. Most of the members have been very faithful in helping to support their Pastor and in contributing to special objects. The church organizations have also been carried on successfully.

Rev. G. P. Thangam reports for the North Union Church, Madura, that during this year Sabbath attendance both in the town and the village churches has been very satisfactory; and the people have given their offerings willingly. A few Hindu boys in the village of Valasay are prepared to go to the boarding schools. During the year
the congregation spent about one hundred rupees towards the repair of the church and the pastor’s house.

No. admitted ... ... 28
No. baptized ... ... 13

My work includes also the District Jail. One of the prisoners under sentence of death heard of Jesus and the Penitent thief, confessed his sins and accepted HIM as his SAVIOR and requested me to be present and pray for him at the time of his execution. “O Jesus I fall at Thy feet, forgive my sins” were his last words.

Rev. A. Savarimuthu of the Dindigul West Church writes as follows:—“The year 1905 has been almost a famine year to the people of my pastorate, most of whom depend upon a small daily wage for their living. Yet we thank God for the growth that we have found on the spiritual side. I am glad that the number of new communicants and the number of children baptized are greater than in previous years. We are earnestly praying for the outpouring of the Holy Spirit on the people and workers during the coming year.”

The attendance at the regular services, and the interest taken in the church work have been encouraging to the pastor of the Dindigul town church, Rev. A. Hull. Through the efforts of some of the Christians, several Hindus have become interested in Christianity and some of them are seeking the Light of Life. Among others a rich, educated man has become deeply interested; but he is resented in his purpose to be baptized and, being an elderly man, cannot assert himself sufficiently.

Rev. C. William of the church in Periakulam town also speaks of the scarcity on account of the lack of rain, but adds that his people have attended services regularly and have also given liberally in spite of their poverty.

The church in Kodaikanal, our hill station, is in charge of Rev. G. N. Packianathan. Some of the members of this
congregation have aided their pastor in preaching to the Hindus. Besides contributing to their pastor's support they have also given twenty rupees to the Native Evangelical Society, and the King's Daughters gave thirty rupees for religious work. Work has also been carried on among the people living on the hills.

The Cumbum church (Rev. S. Isaac, pastor) reports a net increase of twelve in the adherents and eight in the communicants in spite of several removals and deaths. The hard times has interfered somewhat with the church work but the people have been faithful and have carried on their work as well as could be expected. Many have had to support themselves by gathering nuts, berries, leaves, roots, &c. in the jungles, but yet they have contributed, Rs. 263 to the support of their church.

Special evangelistic services were held in some of the Manamadura congregations of which Rev. P. Asirvatham is the pastor. In some of the villages the people have taken care of their own services in the absence of a regular catechist. The area included in the borders of this church is very large, covering over 1,000 square miles, and yet the catechists number only seven.

Rev. V. Masillamony reports that two new congregations were added to the Tirupuvanam pastorate this year, one of which was the direct result of tent-preaching. These new converts have remained firm in spite of scarcity and persecution. Twelve new members were added to the church by confession of faith or by letter, while three had to be dismissed for improper conduct.

The Pasumalai church has had a year of blessing. The pastor, Rev. F. Kingsbury, was seriously ill for a month in the hospital. Much prayer was offered for him and health was fully restored. The church has added to its membership twenty-five; of whom eighteen are young men studying there.
The work in the other churches of the Mission has been carried on regularly. The Palani church still remains without a Pastor, and Melur has not yet been able to finish its church building. Many of the Christians throughout the Mission are earnestly praying for a revival, and, though the enemy has been active and caused the downfall of some, the general condition of the church is good, and definite progress has been made in character and spirituality. The leaven is leavening the whole lump and the day must soon come when accessions from heathenism will be numerous and unaccompanied with the persecution that now almost invariably confronts the new convert.

2. LIGHT AND SHADE.

INCIDENTS IN A YEAR'S WORK.

The interesting incidents that happen during the course of a year would fill a considerable volume. The Missionaries are constantly coming in contact with men and women, the story of whose lives is interesting in the extreme. Some have for years been under the influence of Christian missions but have never been able to stand forth boldly to declare themselves on the Lord's side. Others come forward suddenly from Hindu surroundings and, no matter what the persecution, remain firm until the end.

"Several prominent women have been removed by death in the Madura Station, and their faith has never shone brighter than in their time of departure. Jane Adair lived a beautiful life for eighty-four years, thirty of them as a widow. Her mind was bright and clear to the last, and her joy in the sanctuary never diminished. On the morning of her last Sabbath on earth she walked alone to the church leaning on a staff, and as she climbed the steps to the threshold reverent hands were only too glad to
guide her across the front of the church to her accustomed seat.

"The benevolent spirit of many of the Christians has been inspiring. One woman has given Rs. 15 for a portable Communion set for the pastor as he ministers to his people in the villages. This is equal to her income for two months. Another has sent to the Native Evangelical Society the earnings of her sewing, amounting to three rupees. Another has given ten rupees for a gong. A man, the head of the only Christian family in his hamlet, has secured from Government a little land for a house and school house, as a centre for doing good." (Rev. J. S. Chandler.)

There is an interesting case of a man in the Aruppu-kottai pastorate whose life has taken hold of both Hindu and Christian in his vicinity. He was a man of some means and his business was that of a shop-keeper. His first years as a Christian were full of trial and persecution. On one occasion some of his crops were destroyed at a loss of Rs. 250. On another occasion his house was broken into and Rs. 400 worth of property taken. His friends, both Hindu and Christian urged him to take the matter into the courts, assuring him, that if he did not, he would have to suffer greater losses. "No" he said, "let it go, the Lord allowed it to be taken and He will take care of me." So he made no complaint to the authorities nor to the missionary and what is the result? Did it pay? Well, at first it did not pay and he had to endure further trial and injustice; but the people gradually came to know that he was a man of an unusual type and could be trusted in all his dealings, and to-day, not only the Hindus of his own village trade at his shop, but also the people of neighboring villages, with the result that he makes Rs. 50 a month, which is a large sum when one considers, that in this section, thousands get only 5 or 6 rupees a month, and 15 or 20 rupees a month is considered an excellent salary. He
will tell you, out of a rich experience, that it pays commercially to follow the principles laid down in the Sermon on the Mount.

In Pasumalai Station, a village school-boy, who had almost reached maturity, took his final stand against the faith of his fathers and declined to have anything to do with its ceremonies and idolatries. As usual, the stern influence of the family authority and the crushing boycott of caste united to make life a burden for him. Many of the essential comforts of life, such as the service of the village barber and washer-man, were denied and he had to go elsewhere in search of work. He is now in the Press establishment in Pasumalai where he will learn a useful trade and be able to cultivate the Christian life under most favorable circumstances.

Mr. Hazen relates the following incidents concerning two men. "One is about a family living all alone in a village, with none but Hindu neighbors, but the man is so straightforward and upright in every matter, always keeping his word and always doing his duty that all the villagers are friends to him and help him when in need. On one occasion water was needed for his field and it depended upon the consent of all the village that he should have some of it. They did not cast him out of account like a dog as is sometimes done with men of his class, but all turned in and helped him to secure his share. He is modest, conciliatory but always true to his convictions and as a result they all like him. He has prospered and built a little church with his own money.

The other case is that of a man in the opposite part of the station. He also has prospered and now is a government contractor. He has done well and now allows us the use of his building for a school and church free from rent. He also commands the respect of all his Hindu neighbors. At my visit to the place I began to preach to the crowd of
Hindus who gathered at the door. During my sermon he saw that they did not grasp what I was saying and so he suddenly broke in, and took up my thought and preached it to them far better than I possibly could. The interruption was all right, for they now understood the truth. I was amazed to see him, a layman so skillful in presenting the truth. He has a good voice and intersperses his remarks with songs here and there. I was delighted to find that he, although a business man, was in the habit of preaching in his own and all the surrounding villages, quite often."

Mr. Holton, of Manamadura, tells the following story:—

"We recently laid away the body of a poor old woman of the congregation of Paralai, eight miles from here, where several new families came to us last year, largely through her influence. Her name was Lydia and, like her namesake, she left a record of good works behind. Although old and illiterate, during the eleven years that I have known her, she has been cheerful in her poverty and has recited her Bible-verses and urged the younger women to learn and repeat them. We have been much pleased to hear the testimonies of her well-spent life and her faithfulness to duty. She had few opportunities, as we Western folk count them:—a mud hut, with a mud floor, and a palm-leaf-thatched roof, often riddled by the white-ants, a low door, with no window, and with no furniture save three stones for a fire-place, half a dozen cheap clay pots for water and for cooking her rice and greens, a coconut-shell on a stick for a ladle, a palm-leaf mat to lie on and a hollowed block of wood for a pillow. From such poor, cramped lives is God building and training characters for His Kingdom. After Lydia's death they broke open her little clay kalliam,—the jug in which the thank-offerings and savings are collected against the Harvest Festival,—and it was found that she had collected seven annas and six pies,
or the equivalent of 15 cents. It will check any tendency to smile at this sum when it is remembered that this represents fully a week’s work out in the broiling sun, may be wading ankle-deep in the paddy-fields plucking weeds from the growing rice, possibly carrying baskets of gravel on her head to spread upon the highway, or winnowing the chaff from the grain on the threshing-floor and carrying baskets of grain on her head to the granary. Put the results of the hardest week’s work that you are able to do in the place of Lydia’s seven and a half annas, and then smile if you can.”

Mr. Vaughan in speaking of the plan of self-support which they are trying mentions the case of:—“Two boys, who though uncle and nephew, are of about the same age and in the same class; also of about the same natural ability, and both boys of more than ordinarily pleasing appearance. After two years in another school they returned to Manamadura at the beginning of this year and came under the self-help influence once more. The result is that one has ran away twice during the year, and after a flogging and a week’s ‘hard labor’ has been reinstated. At the close of the school he put for home at once, and when asked if he did not wish to come and earn something during the vacation he replied that he was very busy, though his mother had just told me that he had nothing to do, and was doing it daily.

The other boy was not asked to stay, but stayed, and after a couple of weeks another opportunity was given for him to go home for the holidays but he chose to stay and is here yet. The point of this is that as a result of this method, it will not take very long to decide which boy is worthy of further privilege and assistance. The self-help not only polishes up the well rounded grain, it blows out a lot of chaff as well.”
3. SPECIAL OCCASIONS AND ORGANIZATIONS.

Annual Meeting.

The annual gatherings of the Madura Christians have quite outgrown the accommodation available in the largest church of the Mission, so this year a temporary building of bamboos and cocoanut leaves, accommodating from 1,500 to 1,700 people, was erected on the mission compound.

Wednesday, the 13th of September, was Young People’s Day, and the subject brought before the large audiences of the two sessions was the Christian Family. Addresses were given on the topics, Our Father in Heaven, Each Family a Temple of God, The Father’s Care, The Mother’s Love, Filial Reverence, Brotherly Love, Christ our Elder Brother; and these were interspersed with illustrative exercises by classes of children representing Old Testament characters. Rev. J. H. Maclean of the United Free Church Mission was present for two days and assisted much by his practical and spiritual addresses.

At the close of the afternoon session the Christians and pupils of Mission schools marched in procession to the roof of Tirumal Nayak’s Palace, to salute the Chairman of the Municipal Council.

The usual concert in the evening was under the direction of Miss Noyes, the general subject of the songs being “Our Heavenly Home.” Periakulam, Manamadura, Dindigul, Aruppukottai, Battalagundu, Melur, Pasumalai, and the various institutions of Madura, as well as the missionaries, were represented in the choirs that sang. Not less than 1,500 people were present, and, in great contrast to the overcrowded, overflowing audiences in the church for several years past, all were accommodated, and all could hear well.

Thursday forenoon was devoted to the Bible, and the
afternoon and evening to the Lord’s Supper and meetings appropriate thereto.

Hitherto the first two have been the great days, and the following days have been taken up with thinly attended anniversaries of different societies. Consequently the shed was given up Thursday evening and the Friday and Saturday meetings appointed for the East Gate Church. But on Friday morning the Native Evangelical Society surprised us by uncomfortably filling the church, so that we wished for the shed.

The secret of the sudden interest in the Native Evangelical Society is the fact that they have raised a special fund and started a Mission of their own in the Konganadu, the northern portion of Dindigul Taluk.

Like the boy that said he wished to attend the mission band meeting because he had given his money to it and was a member, the Mission Christians, having put their money into their Society and appointed a missionary of their own, suddenly find themselves drawn to attend the meetings where they can hear about their own work. Appeals were made to the women to send a Bible-woman, and to the children to have a department of the work supported by them. The response of the children was an offering by the Sandeipet School of money for a gong, also a Testament and Hymn Book, presented with an attractive musical exercise.

Friday afternoon there were three meetings in as many different places. The Pastors met in conference in Loomis Hall, the women gathered in Indiana Hall, and there was a large Education Conference in the church. In the Education Conference the subjects considered were the new Rural Schools, the moral influence of mission schools, and the teaching of fractions, the last being a model lesson.

A social gathering brought together the pastors and missionaries the same evening.
On Saturday the Church Union held its annual business meeting also the Widows' Aid Society. The latter is now forty years old, and its Secretary, Rev. J. J. Banninga, has published some interesting facts about it. The present membership is 241. Subscriptions have amounted to Rs. 34,436, and the present amount of invested funds is Rs. 55,200. Each member has paid on an average Rs. 76. Eighty-nine widows have received pensions and the average amount paid to each has been Rs. 315. Ten of the original members are still living. The largest sum paid by any one member is Rs. 740. The largest amount of pension received by any one widow is Rs. 1,195. One widow has received her pension for thirty-one years, the amount being Rs. 359. The present number of widows and families of orphans under sixteen receiving aid is sixty-four and the amount paid to them in 1904 was Rs. 2,184.

On Monday September 18th seven pastors and laymen, representatives of the Indian Christian workers, met with the American missionaries for the discussion and decision of questions of common interest.

UNION OF LONDON MISSIONARY SOCIETY
AND
AMERICAN BOARD CHURCHES.

"For more than two years a Joint Committee appointed by the two L.M.S. Missions of the Madras Presidency and the American Madura Mission has been at work on a plan of union between the three Missions, and especially between the local Church Unions of the Missions. This movement has just culminated in a General Assembly for three days in Madura, composed of delegates of the three Missions and also of the American Ceylon Mission working in Jaffna.

Both the London and American Societies are undenominational in their organization, but are largely supported by the Congregational Churches of their respective countries."
But this union is not for the purpose of uniting the Churches of the four Missions as Congregational Churches, but as Churches of Christ. It has been effected on a basis broad enough to admit of extending the union to any other Christian Churches; and, as a matter of fact, Committees are already at work to extend this union to neighboring Christian Churches.

Fifty-six delegates, seventeen Missionaries and thirty-nine Indian Pastors and Laymen, met in a series of meetings in Madura July 16—18. The first day was Sunday, and the various pulpits of the Madura Churches and the Pasumalai Church were occupied by Rev. Messrs. Duthie of Nagercoil, Marshall of Salem, and others.

The first united meeting was on Sunday afternoon and was a Communion service conducted by Dr. Jones of Pasumalai and Rev. W. Rasalam of Trivandram. In the evening Rev. B. Lucas of Bellary preached to a crowded audience on the Unity of Faith.

On Monday the assembly gathered in the East Gate Church for the forenoon and afternoon sessions. After addresses of welcome by members of the Madura Mission, and responses by Mr. Duthie and Mr. Curtis of Jaffna the assembly organized itself into the General Union of the United Churches of South India and Ceylon by the election of officers and committees as follows:—

President—Rev. J. Duthie, Nagercoil.
Vice President—Mr. J. P. Cotelingam, Bellary.
Secretary and Treasurer—Rev. J. S. Chandler, Madura.

Executive Committee:—

President, Vice President, Secretary (ex officio).
Mr. Paul Daniel, m.a., Nagercoil.
Rev. A. Parker, Trivandram.
,, B. Lucas, Bellary.
,, J. P. Jones, d.d., Pasumalai.
,, Y. J. Taylor, Aruppukottai.
Standing Committee on Union with other Churches:—

At a reception held in the Mission Bungalow in the evening a large company gathered to meet the delegates.

The Executive Committee presented for adoption by the Union the Declaration of Faith and the Constitution of the Union as it had already been adopted by the several Missions and local Church Unions. This gave rise to some discussion as to how far the Confession of Faith would bind individuals and Churches, and the meaning of some statements of doctrine was challenged, but finally as a declaration of the Union's position, and not as a test to exclude any, the whole was adopted by a large majority.

The Executive Committee were instructed to arrange for a second General Assembly not later than 1907. Addresses of appreciation of hospitality received by the delegates were gracefully expressed, President Duthie spoke the closing words appropriate to the occasion, and the doxology truly expressed the state of mind with which a unique and inspiring assembly finished its work.” (Rev. J. S. Chandler.)

THE NATIVE EVANGELICAL SOCIETY.

In September, 1904, the Native Evangelical Society celebrated its jubilee, and raised a fund of money to begin work independently. But it was not until February of this year that it was actually able to begin the work. At that time Rev. G. K. John of the Mandapasalai church, in the Aruppukottai Station, was called to become its first Missionary, and upon his accepting the call, he was set apart for that work on the 28th of February. The services were held in the East Gate Church Madura, and were suitable to the occasion and showed that the participants had caught the true Missionary spirit.
Rev. John reports the following concerning the work that was done in Konganadu, the field selected for the Society's activity: — "The center of the work is in the village of Koiloor on the road running north from Dindigul. The field embraces about 300 square miles and has several large villages within its borders. At first the newly appointed Pastor worked alone but he was soon joined by a school-teacher and still later by a young man for evangelical work. During the ten months of their stay there the workers have visited over 180 villages and preached the Gospel to over 4,000 people. At first great difficulty was experienced in the work, the people supposing that the preachers were beggars as all Hindu mendicant preachers are. But gradually the people are learning the true object of the workers and are listening attentively. The school work has been carried on successfully, there being fifty children in the school from fifteen different villages. They pay about Rs. 6 per month for their tuition. Some of the boys in the school have shown great interest in their Bible lessons."
CHRISTIAN ENDEAVOR.

The past year has been the most successful in the history of the Christian Endeavor Societies in this District. During the whole year a Travelling Secretary was employed and supported by funds raised by the Endeavorers. Except when unable through a severe illness, the Secretary travelled from station to station visiting as many societies as possible in the limited time that was allotted to each station. All the Mission stations save one were visited and many new societies were organized as well as old ones revived. It is to be lamented that, owing to various reasons, this good work cannot be continued during the coming year.

All the Missionaries speak favorably of the work done by the Christian Endeavor Societies. Though many of the societies are weak and feeble, others are strong and active in Christian work. Many of the societies are composed wholly of Hindu children and yet, if one were to attend their meetings, one would scarcely realize that these children were not from Christian homes. And one cannot say that these children are not sincere in their actions. Many have gone forth from these societies to live lives of consecration and service for the Master. Many have suffered bitter persecution for His name’s sake.

In writing of the Arappukottai Boarding School, Miss Quickenden has the following to say about the C.E. Society in that school. “Last month twenty of the little children asked to be allowed to join the C.E. Society as active members. Some of them could not read properly and as part of the society’s pledge is ‘to read the Bible every day,’ we felt they must wait a bit. But they assured us they could read and brought their book to prove it. They had learned a hundred verses by heart, so taking the book they would carefully spell out the first word and then repeat the rest of the verse from memory; true, they some-
times made a mistake and quoted another verse that began with the same word; but they were so in earnest, that sixteen of them have been enrolled as active members of the Junior Society. One of the boys, now nine years old, is a fine little fellow; yet he comes from a home of the worst description, so bad that we do not let him go home even for vacation.

Pasumalai has one of the most flourishing Junior Societies in the Mission. Dr. Jones says, "This beautiful organization has a membership of 140 bright children from the families of the teachers, servants and others of the community. It is conducted on the bungalow verandah by a few teachers and students and is a source of great blessing to the children. They contributed more than Rs. 35 as an offering during the year which they voted to the various departments of Christian work within the Mission. It is a joy to the little ones to feel that they also have a share in the Lord's work here and elsewhere.

Besides this society there are three 'Associate C.E. Societies' in the villages, all made up of non-Christian children who attend our village schools and who pledge themselves to a few elementary duties and habits which look to ultimate membership in the Christian community."

In September Rev. H. Halliwell, the Secretary of the All-India C.E. Union, visited Madura and a series of meetings were arranged for. On three consecutive days most successful conferences were held in Pasumalai on various phases of the work. About fifty of the Pastors and leading workers of the Mission were present and much profit was received from the discussions. The Secretary of the Madura Union reported a gain of thirteen societies and 206 members during the year, making a total of 174 societies and 4,512 members at that time. On Sunday a large rally was held in Madura under the leadership of Mr. Chandler. The large building that had been erected for the September
Meetings, was used on this occasion and a large audience nearly filled it. About 700 Juniors and Seniors were present and several different societies took part in the programme. The Gospel Band of Madura furnished some attractive music and altogether there was much interest. Mr. Halliwell affirmed then, and has since repeated his statement, that Madura must be given the banner for all-India when it comes to getting up C.E. Rallies.

The Executive Committee of the Madura C.E. Union are endeavoring to develop all the members in active Christian work, in devotion to their churches, and in contributing to home-missionary work.

4. GENERAL ITEMS.

Three things played an important part in the Mission work of the year. These are Scarcity, Sickness, and Changes. The prices of food stuffs have been extraordinarily high. Whereas two years ago we could buy eight measures of rice for one rupee, now, (Jan. 1, 1903) we can get only four and a half measures for that amount. For two years the rains have not been what is needed in order to raise a full crop in this country. While the Periar irrigation system helps out parts of the District, the water furnished thus is only a drop in the bucket of what is necessary. No prospect for better times meets us as we enter the New Year, and many of the poorer Christians will need help before the year is over. These high prices have been especially trying to those in charge of Boarding Establishments.

Several of the Missionaries as well as many of the Indian workers have suffered from severe illnesses. Two serious operations were performed for members of the Mission at Kodaikanal during the year. Both operations were satisfactory in their performance and most successful in their results. Other members of the Mission have suffered from
fever and other tropical ailments and have had to leave their work for shorter or longer periods.

At Kokaikanal, in June, little James Crosswell came to brighten the home of Rev. and Mrs. Perkins, and in October, Rev. and Mrs. Jeffery welcomed little Arumai Dorothy Maud into their family circle. In November, Rev. and Mrs. Holton were called upon to mourn the sudden departure of Faith Kirubai who tarried but a moment with her earthly parents before going to her Heavenly Father's home.

There have been many changes in the Educational rules that have interfered with the regularity of the work.

A Hindu Girls' School.

All these new regulations are meant to improve the educational work of the country; but the actual changing of method and objects has been detrimental in this year's work. Many of the teachers do not fully understand the new orders and hence cannot carry them out satisfactorily. It is hoped that time will remove many of these objections. One of the changes has been the discontinuance of the
"Results Grants" a form of aid which Government gave on the basis of the number of children who passed prescribed examinations. In place of these tests Government has instituted more rigid inspection of the school as a whole. This places the school very much at the mercy of the Inspector and, if he wished to, he could easily abuse his power. Most of the Inspectors, however, are trying to do their duty faithfully and the change certainly places a new standard before the children. Instead of cramming to pass a certain examination, faithfulness during the whole year will now be rewarded. Other changes effect more particularly the higher departments and it is not yet known what their exact results will be upon the work.

During the year Mr. Zumbro went home for a much needed furlough and Mr. Hazen returned to take up the work in Tirumangalam Station. The Mission wishes the former a happy and fruitful vacation and the latter another successful term of service. Mrs. Hazen was unable to return with her husband; but it is hoped that she will soon join him.
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<tr>
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<td>Rev. J. J. Banninga, M.A.</td>
<td>Melur Station</td>
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<td>Rev. J. S. Chandler, M.A.</td>
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<td>Tirumangalam Station</td>
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<td>Rev. F. E. Jeffery, M.A.</td>
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<td>Miss B. B. Noyes, B.A.</td>
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<td>Miss M. T Noyes, B.A.</td>
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<td>Miss E. M. Swift</td>
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The Work and Address of each Missionary at the beginning of 1906—(Continued).

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<td>Rev. W. W. Wallace, M.A.</td>
<td>Madura College &amp;</td>
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* Included in column of ordained.  † Included in next column.  ‡ Opened this year by Native Evangelical Society.
### No. II.—Congregations and Benevolence

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<th>Congregations</th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Gain or Loss</th>
<th>Births</th>
<th>Deaths</th>
<th>Marriages</th>
<th>Average Sabbath Attendance</th>
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<th>Total Y.P.S.C.E. Membership</th>
<th>Total no. of Men able to read</th>
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