

A
HISTORY
OF THE
METHODIST CHURCH
IN
CEYLON

1814—1964

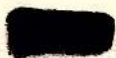
Laces. R. K. Ho

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DEDICATED

TO THE MEMORY OF

DR. THOMAS COKE



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HISTORY OF METHODISM

EDITOR'S PREFACE

THE compiling of this History was entrusted in 1963 to a small committee of ministers, laymen and laywomen. The personnel has changed slightly during the six subsequent years, ten persons in all taking part. The period of 150 years has been divided into 5 sections, and the work on them has been done by 5 different persons for South Ceylon, and by 3 for North Ceylon. In addition to these 8, Dr. G. C. Mendis has acted as general adviser on Historical Writing and Mrs. L. G. Loos has specialized on Schools.

The writers have met from time to time to receive guidance and compare notes, but have worked independently on their separate sections.

Since February 1966, I have acted as General Editor of the material produced, with the task of putting it together in such a way as to eliminate overlapping as far as possible, and to secure a certain unity of treatment. This was made easier by the fact that at the outset it was agreed to include in each chapter, dealing with a section of the history, matter grouped under the following 13 heads:—(1) List of Outstanding Events; (2) Conditions at the outset; (3) Progress and Development of the Work; (4) Accounts of the separate Circuits; (5) Changes in Property; (6) The Message preached; (7) Attitude to other Faiths; (8) Relations with other Churches; (9) Relations with Government; (10) Finance and Self-support; (11) Relations with the Missionary Society; (12) Education; (13) Literature produced.

Each of the 5 periods is given 2 chapters, first, one on South Ceylon, and then one on North Ceylon. In addition there is an introductory Chapter on the Methodist Revival and its Missionary Developments, a short chapter in the middle called "Introduction to Women's Work", and at the end one on "Encounter with Buddhism and Hinduism" by Revs. L. A. de Silva and D. K. Wilson. Finally there is an Epilogue on "The Inauguration of Autonomy" by Rev. F. S. de Silva, last Chairman of Synod and first President of Conference.

At the beginning of each sectional chapter there is a list of the divisions, giving the page on which each commences, so that any special subject such as Education, Literature, Finance or Message Preached can be easily followed up through the whole of the 150 years. There are also a number of Appendices—Statistics, Dates of churches, List of Chairmen and Secretaries of Synods, a Biographical List of Ministers, a List of Lay Missionaries (women and men) and a Roll of Honour of Missionaries (including wives) who have died on active service.

This book can make no claim to literary merit, written as it has been by a number of amateurs, most of them busy people. Thus no uniformity of style can be expected, and the editor's only qualification for his task is that, being a supernumerary, he has more time to spare than the rest.

The History of the Methodist Church in Ceylon is by no means a "success story" and we have tried to be honest in acknowledging our mistakes and failures, including those of our predecessors as viewed from the standpoint of the present day. But in our study of the past we have been deeply impressed by (to mention only names from the first half of the period) the statesmanship and scholarship of men like Clough, Gogerly and Spence Hardy in the South, and Percival and Kilner in the North, and the deep devotion and strenuous labours of so many, including such outstanding ministers as John Philip Sanmugam (1825-1864) "first Ceylonese convert of Thomas Squance", Don Daniel Pereira (1826-1865) "The Apostle of Kurana-Negombo", Peter Gerard de Zylva, (1831-1872) "The Apostle of Moratuwa", David de Silva (1841-1874) scholar, "colleague and companion of Gogerly", Richard Watson Vyramuttu (1848-1863) possessor of "a pulpit gift that has never been excelled in Ceylon", George E. Goonewardene (1854-1888) trainer of ministers, "beloved by all the students", and a number of "Kilner's Men", of whom the first was Henry de Silva (1864-1876), a Portuguese who was "a master of the Tamil Language".

As regards the missionaries of the Methodist Church who have worked in Ceylon, it is an impressive fact that no less than forty-four, twenty-one men and twenty-three women, have died while on active service, twenty-seven of them during the first 75 years. In the last century they came out knowing the danger to health, and life itself, which they were facing, and the same spirit was shown by such men as Don Cornelius Wijesinha, the first Sinhalese Minister, whose health was undermined when he remained at his station (Riligala) during a terrible malaria epidemic in 1829, and by Daniel Velupillai who went to help the Madras District in 1883 and died of cholera two years later.

In closing I wish to record the great help given me by the late Rev. George Mendis, especially in compiling the Biographical List of Ministers, and by Rev. John Grice, who has not only written an important section of the History, but has given me invaluable help with the proof-reading and in other ways.

W. J. T. Small

CHAPTER I

INTRODUCTION

THE first five Methodist missionaries to Ceylon landed at Galle and Weligama* on Wednesday, June 29th, 1814, and in 1964 the Methodists of Ceylon celebrated the 150th anniversary of their arrival. The missionaries were British, and it was the British pattern of Methodism which they established. For 150 years ultimate control rested with the British Methodist Conference. The British Conference chose 1964 as the year for the transfer of full authority to Ceylon, and an autonomous Ceylon Methodist Conference was constituted. The Deed of Foundation was signed during a service in the Methodist Church, Kollupitiya, Colombo, on June 18th, 1964, when the President of the British Conference, the Rev. Dr. Frederic Greeves, declared the Ceylon Conference to be founded, and inducted the Rev. Fred S. de Silva as the first President.

Methodism today (1964), with about 40 million adherents throughout the world, is one of the largest Protestant denominations within the Christian Church. The Ceylon Methodist Church has 13,000 full members in a total community of 24,000.

Methodism is of British origin—it began as a revival movement within the Church of England in the early 18th Century. It constituted part of the greater “Evangelical Revival”—the religious awakening which took place in many parts of the Protestant world during that century. The Methodist movement was directed by the Rev. John Wesley, a Church of England clergyman. To a great extent Methodism retains Wesley’s theological emphases and the flexible system of church order which he developed, and it is therefore necessary to know about his life and work before the history of Methodism in Ceylon or any other country can be understood.

THE EVANGELICAL REVIVAL:

JOHN WESLEY AND THE RISE OF METHODISM

The Founder and the Head of the Christian Church is Jesus Christ. When true to its Head, Christianity is a missionary faith. “Go forth therefore,” said Jesus to His apostles after His resurrection, “and make all nations my disciples” (Matthew 28, verse 19). The Church survived the early persecutions, and triumphed in 313 A.D. when the Roman Emperor Constantine adopted the Christian religion. In the 5th century Rome fell to the barbarian invaders, but Christianity survived and slowly expanded northwards, so that by 1500 nearly all Europe had been Christianised, although North Africa and the Near East had been lost to Islam. By 1500 the “Age of Discovery” had dawned:

* The two who landed at Weligama did so early on the 30th. See page 24.

Colombus had rediscovered America, and the Catholic powers of Portugal and Spain, then at their zenith, extended their dominion to India and Ceylon, the Philippines, China, Japan, Mexico, and the whole of South America. It was the great era of Roman Catholic missionary activity. In Europe, however, the Papacy was corrupt, and there was a widespread clamour for reform. The Protestant Reformation was spearheaded in Germany in 1517 by Martin Luther, who had discovered in Bible study and personal experience the New Testament doctrine of Justification by Faith. The Reformation took various forms in the different countries of northern Europe; but all of them repudiated the authority of the Pope. In lands which remained Roman Catholic the Counter-Reformation removed many abuses, and included the founding of the Jesuit Order, which was followed by another burst of missionary activity in Asia and America.

It has been said that for over two centuries Protestant Christianity neglected its missionary obligation. But after 1550 Protestantism had to fight for survival. In Germany, the Thirty Years' War between Roman Catholic and Protestant states—the “last War of Religion”—did not end till 1648, and it left the land devastated and depopulated. In France, the Protestants were persecuted by the Catholic majority, and eventually expelled by King Louis XIV. In England there was strife between Royalists and Puritans, culminating in the Civil War and the execution of King Charles I in 1649. Full religious liberty was denied after the restoration of the monarchy in 1660. While Protestants were engaged in a struggle to maintain their own existence and freedom, they could not give their minds to the evangelisation of the nations. Religious peace must first be restored.

The **Evangelical Revival** began in Germany within a Lutheranism which had largely degenerated into a lifeless and intolerant orthodoxy. In 1675 P. J. Spener of Frankfurt published proposals for restoring true religion. He gathered groups together in private houses (“*collegia pietatis*”) for the purpose of communal prayer and Bible Study. Under A. H. Francke, the movement (“*Pietism*”) centred on the town of Halle, where schools, an orphanage and a Bible Society were initiated. The Pietists took steps to improve the quality of preaching within Lutheran churches, and though they had no definite plans, they trained men for missionary work, among whom were Ziegenbalg and Pluetschau—“the first Protestant missionaries to Asia”—who were sent by King Frederick IV of Denmark in 1706 to his colony of Tranquebar in the Tamil area of South India.

In 1722 Count von Zinzendorf, a Lutheran Pietist, permitted 600 Hussite refugees from Moravia and Bohemia to settle on

his estate and to live as a Christian community on the New Testament pattern. At prayer one day in 1728, the "Church of the Brethren" felt themselves to be under Christ's command to go "into all the world". The next day 26 offered themselves for missionary service, and for the next 20 years this small denomination of Moravians sent out more missionaries than the whole of Protestantism had sent in two centuries. In ones and twos they went to areas as different as the West Indies, Greenland and Equatorial Africa. In 1740 two came to Ceylon—David Nitschmann and August Eller. They stationed themselves at Magurugampala in the Hapetigam Korale, which was then a Dutch outpost on the road to the Interior from Colombo. There was bitter opposition from the Dutch clergy, and they were forbidden to enter Colombo. It is said that they made many converts, but within a year they were compelled to return to Europe (See R. Spence Hardy: Jubilee Memorials, p. 39).

In Britain the Evangelical Revival dates from about 1736, and is dominated by the great names of Whitefield and Wesley. After the upheavals of the 17th Century, the Church of England was lifeless, apathetic, weakened by scepticism and rationalism, and in desperate need of administrative reform. The fervour of the dissenting Presbyterians, Baptists and Congregationalists had died down. Theology was arid and speculative; during the 1730's there was a great deal of virulent anti-clericalism, and Christianity was openly mocked. In 1736 Bishop Butler of Bristol refused to accept the appointment of Archbishop of Canterbury, saying that it was too late to save a dying Church. Most of the clergy were underpaid. Many priests worked diligently, but, in the words of Bishop Ryle, "the vast majority of them were sunk in worldliness and neither knew nor cared about their profession. They neither did good themselves, nor liked anyone else to do it for them. They hunted, they shot, they farmed, they swore, they drank, they gambled. . . . When they retired to their own homes, it was to do as little and to preach as seldom as possible. And when they did preach, their sermons were so unspeakably bad that it is comforting to reflect that they were generally preached to empty benches." As for the bishops, they were appointed, not for spiritual gifts, but as a reward for political services. As they were members of the House of Lords, they were expected to support their political patrons and to attend to their duties in London for more than half the year. Many were conscientious, but few had enough time to administer their large dioceses in a century when travel was difficult. Bishop Hoadly of Bangor never once set foot in his diocese. One hopeful sign, however, was the large number of "religious societies" which had sprung up after 1688. They were voluntary associations for devotional purposes, prayer, study and corporate charity, according to the principles of the Church of England. Over 100 such societies were known in London, and John Wesley was to be influenced by them. From these groups came the inspiration for the

SPCK (Society for the Propagation of Christian Knowledge), which was founded in 1698 to provide chaplains for British colonies and plantations overseas, and the SPG (Society for the Propagation of the Gospel) in 1701.

John Wesley was born in June 1703 in the Lincolnshire village of Epworth, where his father, the Rev. Samuel Wesley, was Rector. The rigorous religious upbringing under the direction of his remarkable strong-willed mother, Susannah, influenced him profoundly. When John was 11, his mother read an account of Ziegenbalg's labours in Tranquebar, and for several days she "could think and speak of little else". She began to give weekly missionary instruction to her children. There had been other missionary antecedents in John's life. His grandfather had attempted to go as a missionary to the Dutch colony of Surinam, and his father Samuel had once suggested to the Archbishop of York that the British East India Company should be induced to facilitate the spread of Christianity through its territories—an object "which would be well worth dying for".

From school at the Charterhouse, London, John Wesley went up to Oxford University in 1720 as an Exhibitioner of Christ Church. He decided to be ordained as a priest in the Church of England, and in 1726 he was elected a Fellow of Lincoln College, to teach classics and philosophy.

He now began an intense study of books of Christian devotion. He longed to achieve Christian perfection, to "give himself up to God". After two years at Epworth as his father's curate, he returned to Oxford, where he joined the religious society founded by his younger brother Charles and a few friends. The aim of this small group was the attainment of personal holiness. Each evening they studied the Greek Bible together and prayed; they visited the convicts in the city prisons. Each week they took Holy Communion—in an age when it was not common to take it more than four times a year. They fasted and practised austerities. On account of their strict and "methodical" Christianity, contemptuous observers named them the "Holy Club", the "Enthusiasts" or "Methodists".

In 1735 John was persuaded—against his wishes—to go overseas to North America under the auspices of the SPG as a chaplain-missionary to the newly-founded colony of Georgia. Less than two years later he returned home, having alienated the settlers with his rigid, uncompromising ministerial methods, and having failed to make any contact with the Red Indians. He was deeply dejected over the state of his soul. In spite of many years of strenuous religious efforts, he had failed to achieve holiness and spiritual contentment. "The faith I want," he wrote, "is a sure trust and confidence in God

that, through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God." On his outward voyage he had met a group of Moravians, and was deeply impressed by their joyful hymn singing and the serenity they showed during a fierce storm which terrified him. In Georgia he was challenged by Spangenberg, one of the Moravian pastors, on his lack of the assurance of salvation.

On his return, his only wish was to bury himself in his beloved Oxford, but he was detained in London by the trustees of Georgia, who wished to question him about the reports he had made of the Colony. The delay enabled him to be further influenced by the Moravians—Peter Boehler in particular—in his quest for "saving faith" Meanwhile the returned missionary was the object of interest, and crowds filled the churches at which he was invited to preach. His words did not please the authorities, and he was almost always informed that he would not be invited to that church again.

Charles Wesley experienced conversion on Whit Sunday, May 21st, 1738, and John three days later, on Wednesday, May 24th—a day of first importance for the world. "In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. . . . After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea fighting, with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered; now, I was always conqueror." It was the turning-point of his life.

However, some time passed before he discovered his life's vocation. He first visited the Moravian Community in Germany, but returned critical of many features of their corporate life. Back in London his preaching was still not acceptable, and more churches were closed to him.

The Evangelical Revival in England really began, two years previously, with the conversion of George Whitefield, who had been a member of the Oxford Holy Club. In 1736 he followed the Wesleys

to Georgia. In 1734 the American "Great Awakening" had begun in Massachusetts with the preaching of Jonathan Edwards, and all the religious groups gained a vast increase in membership. Returning to England, Whitefield, who was a superb orator and a fervent preacher, began to preach in the open air, and there was an amazing response. In April 1739 Whitefield, about to return to America, sent an urgent request to John Wesley to preach in the open air to the miners at Kingswood, near Bristol. Wesley, reluctant to preach outside a church, "consented to be more vile"—and discovered his vocation. Soon he was answering calls to the main centres of population—London, Bristol, Newcastle, Yorkshire, Lancashire, the Black Country, Cornwall—with all his immense energies devoted to the one task of "saving souls" and spreading "scriptural holiness" through the land. He was 35, and for over 50 years, until his death at the great age of 87 in 1791, he travelled on horseback throughout the length and breadth of the kingdom. He preferred to preach in churches, but most clergy were offended by his message and methods, so he preached wherever people would gather—in houses, barns, streets, market-places, fields. Thousands flocked to hear him. He covered almost a quarter of a million miles, and preached 45,000 sermons, an average of 15 a week. It was a colossal achievement, without equal in English religious history.

England was at that time still a land of villages, though the Industrial Revolution was just beginning to transform the northern villages into manufacturing towns of miserable squalor. London was a large and growing city—a city of poverty, drunkenness, gambling, crime, rampant disease and death. From 1720 to 1750 cheap gin was plentiful, and the death rate was alarmingly high. Mobs roamed the streets and indulged in riots and violence. The prisons overflowed with criminals, and savage penalties were inflicted by the law. It was an exceptionally unstable and turbulent period.

The antiquated parish system of the Church of England was not equipped to deal with the massive movement of population from the villages to the growing industrial areas. A separate Act of Parliament was required for the creation of a single new parish. The material and spiritual needs of the wretched industrial workers were almost completely ignored. To those people Wesley took the good news of salvation. "Go not to those who want you," he wrote, "but to those who want you most."

During the first few years he nearly lost his life on several occasions. He was manhandled by mobs, who were often incited to violence by the clergy and magistrates. But Wesley never lost his self-possession, always looked a mob in the face, and spoke kindly yet severely to them. Many who came to mock and assault him stayed to listen and to be deeply disturbed by his words.

His message was that of the New Testament; his theology that of the Church of England. His preaching was plain, searching and forceful. His aim was to awaken men and women to an urgent knowledge of their sin and unworthiness, to persuade them to repent, to turn to God for His mercy, to accept His forgiveness, and to allow the power of God to transform their lives. In the early days his sermons were often accompanied by shouts, fainting fits and hysterical weeping, when his hearers, compelled for the first time in their lives to examine their conduct in the light of God's holiness, were terror-struck with dread and remorse. The assurance of God's forgiveness followed as an experience of ecstatic happiness and peace.

By such dramatic means the lives of many thousands were regenerated. "The drunkard became sober and temperate; the whoremonger abstained from adultery and fornication; the unjust from oppression and wrong. He that had been accustomed to curse and swear for many years now swore no more. The sluggard began to work with his hands, that he might earn his own bread. The miser learned to deal his bread to the hungry and to cover the naked with a garment. Indeed, the whole form of their life was changed. They had 'left off doing evil, and learned to do well'".

Much of Whitefield's work was lost because many of his converts fell away. Wesley's genius lay in organising his converts together in groups to confirm the faith of one another, and this is the chief reason why Methodism survives to this day. In each town or village he organised "societies"—the only condition of membership being a sincere desire "to be saved from their sins". Each society was subdivided into "classes" of twelve people, under the direction of an appointed "class-leader". Wesley took it for granted that the members would attend the services of the Church of England. They must also meet weekly in their "class" "in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation".

Their sincerity and faith must be shown by improved behaviour. Members must not do harm to anyone, and must refrain from swearing, drunkenness, quarrelling, and back-biting. They must avoid luxury in food and dress, so that they would be able to help the poor, especially those in their own society. The discipline was strict, and insincerity was not tolerated. On his travels Wesley examined the societies and expelled every half-hearted member. He was not afraid to remove 400 slack members from a society of 800, if necessary.

The discipline was effective, and Methodism grew. Wesley was compelled to find helpers to exercise supervision over the societies. He grouped the societies into "circuits", and appointed "assistants"—later called "superintendents"—to reside in the circuit and to travel

about in it from place to place. A small number of these assistants were Church of England clergymen, like Wesley himself. The others were often unlettered laymen, who had been converted by his preaching, and had developed gifts of preaching and exhortation in the class meetings. Each year Wesley called his assistant travelling preachers to a conference to seek their advice. He was the one who gave the orders. If a preacher was not prepared to accept orders, he could leave the "connexion". In order to maintain their freshness and efficiency, Wesley usually moved his preachers to a new circuit every year, and he ensured that they studied hard and educated themselves, especially in knowledge of theology and the Bible. Methodism thus became the most highly organised and dynamic body of opinion in England, with its weekly meetings in hundreds of towns and villages, and its band of dedicated agents, numbering over 300 in the year of Wesley's death, moving rapidly to and fro in the country on his instructions, on their task as "extraordinary messengers" of God, sent out "to provoke to jealousy the ordinary messengers"—that is the clergy, who were grievously neglecting the work which they were ordained to do.

If Wesley had been a revolutionary, the Government could not have stood against him. In politics, however, Wesley was conservative, deeply loyal to the King, and a strong opponent of revolution. He opposed the American War of Independence, by which the United States came into being. He distrusted popular democracy—but it should be remembered that, at this time, Parliament was thoroughly corrupt. A few historians, such as Lecky and Halevy, have suggested that Wesley saved England from a violent upheaval like the French Revolution of 1789, for his followers came mainly from the lower classes from which the leaders of a revolution would have arisen. Wesley's means of reforming the nation was the moral regeneration of individuals. But though he taught people to be content with their present condition in life, he forcibly attacked the main social evils of his day. He abhorred war, refused to tolerate any kind of bribery or smuggling, and was one of the earliest and most steadfast opponents of "that inexcusable villainy", the slave trade.

Wesley disapproved of the trivial and frivolous lives of the rich, but cared deeply for the poor. He lived frugally and gave away a large part of his income. In the winter of 1785, at the age of 81, he went begging from door to door in London on behalf of the starving. "I walked through the town, and begged two hundred pounds in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with melting snow which often lay ankle deep; so that my feet were steeped in snow water from morning till evening." "It is true that I am not obliged to do this," he wrote later, "but if I do it not, nobody else will."

As Methodism continued to grow, it was necessary to build chapels to accommodate the large numbers who attended the classes, the society meetings, love-feasts, watch-night services, and weeknight preaching services (no services were permitted on Sundays at the time of Church of England services). Built with free-will subscriptions, the chapels were plain and unadorned, preaching places pure and simple, since Methodists attended sacramental services in the parish churches. In their chapels the people developed the practice of congregational singing, which became an outstanding characteristic of the "people called Methodists". Charles Wesley was a hymn writer of genius, and hundreds of superb verses on every aspect of Christian life and belief flowed from his pen. The Methodists sang their faith and their "happiness in God" to Charles Wesley's rapturous and joyful hymns.

Under John Wesley Methodism exercised a humanising influence over a large section of the British people. He was a pioneer of education. He encouraged people to read by providing books for them at popular prices. He translated and edited many volumes of the Christian classics, and also published books on history, biography, science, medicine, general knowledge, often written by himself, for people who were prepared to improve themselves. He opened the first free dispensary in England. His followers were thrifty and hard-working, and many inevitably became prosperous—traders, artisans, craftsmen, and manufacturers. He warned them against allowing prosperity to damp their original fervour. In the last years of his life he was without doubt the best-known and most-loved man in England. He left behind him a Methodist community of 72,400 members in the societies, with 321 itinerant preachers working in 108 circuits.

Wesley had hoped that Methodism would remain a movement within the Church of England. Methodism he described as "the old religion, the religion of the Bible, the religion of the primitive church, the religion of the Church of England. This old religion is . . . no other than love, the love of God and of all mankind; the loving God with all our heart, and soul, and strength, as having first loved us—as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul." The Church of England officially took no action; some bishops were friendly, some hostile. The majority of the clergy were indifferent or unfriendly, and after fifty years of such an attitude, it was perhaps inevitable that, after Wesley's death, the people's demand for the administration of the sacraments of baptism and holy communion by their own respected preachers and pastors should grow. Wesley left Methodism with an organisation which enabled it to exist as a separate and independent Protestant denomination. For seven years there was some internal

dissension, and a few groups broke away, but stability was restored in 1798. The main body of Wesleyan Methodists grew even more rapidly than when Wesley was alive—to the surprise of the annual Conference itself, which received the increasing membership figures year after year with awe, and regarded them as a great confirmation that, in the providence of God, Methodism had indeed been raised up “to spread scriptural holiness throughout the land.” By 1805 there were 140,500 members and 599 travelling preachers, and by 1815 the numbers were 230,900 members and 942 preachers.

Even in Wesley’s life-time Methodism was by no means confined to the British Isles. Methodist soldiers and traders went abroad to Gibraltar, North America and the West Indies and established “societies”. Soon Wesley received requests for preachers, and there was no lack of volunteers who offered to go overseas.

Methodism flourished amongst the slaves on the West Indian sugar plantations, but most of all in the British North American colonies which, on attaining independence in 1784, became the U.S.A. The first two preachers went to New York in 1769; by 1784 Wesley deemed it necessary to create an independent American Conference. All Church of England clergymen had fled during the war and the Americans were without the Sacraments; the Bishop of London refused to ordain a few of Wesley’s preachers; so, through evangelial necessity, Wesley ordained two himself and ordained the Rev. Dr. Thomas Coke as “Superintendent” or Bishop, who was charged with the task of ordaining others when he reached America. Against Wesley’s wishes, the Americans took the title of the Methodist Episcopal Church of the U.S.A., and by 1791 (when Wesley died) there were 63,000 members, and another 6,500 in Canada and the West Indies. The Methodist “circuit-riders” were moved from circuit to circuit every six months, closely following the settlers who were pushing the frontier of the U.S.A. further and further westwards. This strategy was ideally suited to a mobile frontier society, and there was a phenomenal increase in membership, which numbered 749,000 with 3,557 travelling preachers by 1838.

The Methodist movement directed by Wesley was not the only element in the Evangelical Revival in Britain. An independent revival occurred in Scotland in 1742 after reports of the North American “Great Awakening” of 1734. In England various clergymen copied Wesley and Whitefield’s open-air preaching, though they tended to limit their work to their own parishes. After 1760 the Evangelical party within the Church of England was a small but increasingly powerful group, though even by 1800 there were bishops who deplored the fact of “Methodist clergy”—i.e. Evangelicals—in their dioceses. In theology the Evangelicals tended to be Calvinistic like Whitefield, whereas Wesley was a convinced “Arminian”—that is,

he believed that God's salvation is offered to all men and not only to a small predestined number. But like Wesley they stressed the necessity of personal conversion, faith in the atoning death of Christ, and the total consecration of their lives to God. Many of them, both clergy and laymen, were influential social reformers, philanthropists and pioneers of education, believing that their faith must be expressed in practical ways. The most famous was William Wilberforce, M.P., who fought long and successfully for the abolition of the slave trade. As a result of his ceaseless agitation the slave trade was abolished in all British dominions in 1807, and slavery itself in 1833, just before his death.

As Evangelicalism grew, an interest in **foreign missions** was aroused. Already in the 17th Century the Protestant powers of Britain and Holland had wrested control of the oceans from Spain and Portugal, but Britain especially used this opportunity to extend the murderous slave trade. The 18th Century saw a vast expansion of the British Empire, India and Canada being captured by war against the French. The huge fortunes made by the merchants of the British East India Company, together with the profits of the slave trade, formed one of the chief sources of capital for the financing of the enterprises of the Industrial Revolution. Captain Cook's exploration of Australia and the Pacific had quickened a keen British interest in foreign lands, and there was an intense thirst for knowledge about their peoples and customs. The increasing numbers of evangelically-minded people were deeply disturbed over cannibalism in the South Sea Islands and over many features of Indian life and religion, particularly the Hindu burial rites of sati and the practices of the thugs. Slowly the idea developed that this large empire had fallen into Britain's hands through the providence of God, and that Britain must fulfil her trusteeship for the spiritual and moral benefit of the peoples she ruled. It was her God-given responsibility and destiny to take "civilisation" and Christianity to the "millions of pagans sunk in vice, ignorance and idolatry".

The East India Company, believing that its precarious control would be endangered if Christianity were preached to the Indians, would not permit its chaplains to evangelize. The influential Evangelicals in England put pressure on the British Government to take its Christian responsibilities seriously, and Wilberforce and others agitated for the establishment of a Bishopric in India. In 1814, therefore, India was opened to missionary chaplains (many young men from Cambridge University were influenced to offer for service by the Rev. Charles Simeon, including Henry Martyn). In the same year the British Parliament created the See of Calcutta, and Thomas Middleton was consecrated Bishop, with jurisdiction over all British territories in India, Ceylon and Australia. In 1818 Colombo became the residence of an archdeacon, under the authority of the Bishop.

1792 is sometimes given as the opening of the modern Protestant missionary era, with William Carey's treatise on Missions, the founding of the Baptist Missionary Society in the same year, and Carey's departure for India in 1793. The interdenominational London Missionary Society followed in 1795, the Church Missionary Society in 1799. All denominations recognised that Christian evangelisation must be undergirded by the distribution of the Scriptures and other literature. In 1799 the Religious Tract Society was founded, and the British and Foreign Bible Society in 1804. In the early 19th Century Missionary Societies and Bible Societies were begun in many cities in the Protestant lands of Europe and North America.

Ceylon fell within the influence of all the British Societies. Four Germans sent out by the L.M.S. arrived in 1805, but by 1818 their work had faded away or been absorbed into work amongst the Burghers. James Chater, a Baptist, when not permitted to work in India or Burma, came to Colombo in April 1812. The first American missionaries arrived in 1816, the first Church Missionaries from the C.M.S. in 1818. An auxiliary branch of the British and Foreign Bible Society was founded in Colombo in 1812, under the patronage of the Governor, Sir Robert Brownrigg.

The Methodist Missionary Movement had a similar contemporaneous development, and, as already mentioned, the first five missionaries landed on June 29th, 1814.

CHAPTER II
SOUTH CEYLON DISTRICT (1814—1838)

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SECTION 1

The Situation in Ceylon (1814)

The Maritime Provinces of Ceylon were in Portuguese hands for one and a half centuries from 1509, during which time the Roman Catholic Church was firmly established. In 1658 the Dutch took over the territory. Reformed Christianity was the faith of Holland, and the intolerance and warfare which characterised relations between Protestants and Roman Catholics in Europe led the Dutch to do everything possible to suppress the Roman Catholic religion in Ceylon. They failed to do this, or to prevent clandestine missionary activity by such courageous priests as Joseph Vaz. The Dutch built churches and had a well-organised parish system with ordained ministers from Holland, assisted by Ceylonese proponents, who were laymen trained and licensed to preach and catechise. The Dutch school system provided free elementary education.

The maritime areas fell into British hands in 1796, in the decade which saw the opening of the modern missionary era, when evangelically-minded Christians in Protestant Europe began to consider the obligations of missionary work in lands ruled by their governments. For two years the Ceylon coastlands were administered by the East India Company through incompetent military governors, who allowed the churches and schools to be neglected. The Dutch clergy were prisoners of war. In 1798 the Hon. Frederick North became the first British civil governor. He was a philanthropist, genuinely interested in the moral and spiritual condition of the people. In 1799 he issued a proclamation permitting freedom of worship. This liberal act chiefly benefited the Roman Catholics and Buddhists. North wanted to revive the effective Dutch church and school systems, and suggested an establishment of about forty chaplains under an archdeacon. However, from 1799 to 1804 there was only one clergyman in the Island—James Cordiner. North did however permit the Dutch clergy to resume their work, and he re-established the proponents and opened a government seminary under Andrew Armour, of whom we shall read later. In 1801 there were 170 vernacular schools in the island.

In 1803 the British Government in London reduced the educational and charitable allowances from £4,000 to £1,500 per annum, which was sufficient only to maintain the seminary and a few other institutions. All schoolmasters and catechists were discontinued. In 1804 Thomas James Twistleton succeeded Cordiner as Senior Colonial Chaplain, and in 1805 Sir Thomas Maitland became Governor. Maitland had no wish to support Christianity. As it was no longer advantageous to be Christian, many nominal Protestants reverted openly to the Roman Catholicism or Buddhism to which they had

secretly long adhered. The number of Buddhist temples increased rapidly, while many Dutch churches were allowed to fall into ruins. Claudius Buchanan, in his "Christian Researches", noted that the number of Protestants had declined. Such reports led the influential parliamentary Evangelicals in England to put pressure on the Government. William Wilberforce expressed his "inconceivable sorrow" to Lord Castlereagh, who warned Maitland to avert the drift from Christianity. The Chief Justice of Ceylon, Sir Alexander Johnstone, on a visit to England in 1809, conferred with Wilberforce, who recommended Ceylon as a field for missions to Dr. Adam Clarke, the President of the Wesleyan Methodist Conference; but at that time the Conference was not able to entertain any further commitments. Meanwhile, four German missionaries sent by the London Missionary Society began work in 1805, but they did not labour long amongst the Sinhalese.

Sir Robert Brownrigg succeeded Maitland in 1812, and gave very definite encouragement to Missionary Societies, as did Twistleton, the Senior Colonial Chaplain. When the first Methodist missionaries arrived in 1814, they found that the authorities were only too pleased to allow them to preach and to establish schools at the expense of the Missionary Society, and they found the Sinhalese villagers of the coastlands very glad to rebuild the schools which the British had largely allowed to decay.

SECTION 2

DR. THOMAS COKE AND THE ORIGINS OF THE METHODIST MISSION TO CEYLON

Wesleyan Methodism was seized by the fervour for foreign missionary work which was characteristic of all Protestant denominations in the late 18th Century. The Methodist leaders came to believe that the spectacular successes seen in England could be repeated throughout the world.

The man chiefly responsible for the establishment of Methodist missions, and in particular the mission to Ceylon, was the Rev. Dr. Thomas Coke. He was a Welshman, born at Brecon in October 1747. He went up to Oxford University as a Gentleman Commoner of Jesus College, and in 1775 he took the Degree of Doctor of Civil Law. He had a large private income—unlike most Methodists—and many influential friends. Like John Wesley, he was a clergyman of the Church of England. While a curate at South Petherton in Somerset, he was influenced by a group of Methodists, and for being a "Methodist curate" his rector expelled him. He offered his services to John Wesley, and became one of his most zealous supporters.

His enthusiasm was boundless, and sometimes reckless. Wesley said that Coke was a right hand to him. When the United States of America proclaimed their independence, and Wesley decided to make the Methodists there independent of the British Conference, Coke was the man he chose as his delegate to implement his plan.

Dr. Coke's missionary enthusiasm was fired when, on a later voyage to America in 1786, taking with him 3 men for Nova Scotia, his ship was carried by a storm to Antigua in the West Indies. They arrived on Christmas Day, and the same night Coke found himself preaching to one thousand negro slaves, the members of a large Methodist "society" which had grown there through the efforts of a Methodist planter about 25 years before. As a result of this, Coke left the three men behind in the West Indies and went on alone to America. He was to make a total of eighteen voyages across the Atlantic.

The modern missionary era is often said to begin with William Carey's voyage to India in 1793, but as early as 1784 Dr. Coke had published "An Address to the Pious and Benevolent" which contained a plan for setting up a Society "for the Establishment of Missions amongst the Heathen". He described the heathen state of Africa and India—and of Wales, Scotland and Ireland also—and appealed for money and missionaries. Wesley had to restrain him. "The Doctor is too warm," he wrote. Nevertheless, Coke persisted in his aims. In 1805 the Conference appointed him "General Superintendent of Missions". He established "Home Missions" to parts of England, Wales and Ireland which were still "heathen" and without Methodist influence, and under his direction missionaries were sent out to the West Indies, and in 1811 to Sierra Leone in West Africa. He had a Committee to assist him, but he acted like a free agent. Almost single-handed he raised the large amount of money required to support these missions. He gave a great deal of his own wealth and spent much time in "the most vile, the most glorious drudgery" of begging money.

Coke did not forget Asia, though his dream of a Mission to India and the East was not to be fulfilled for 30 years. In 1784 he was corresponding on this subject with Mr. Charles Grant, a merchant in Bengal, who later became a Director of the East India Company and a friend of William Wilberforce. In 1806 Coke had several conversations with Dr. Claudius Buchanan, and heard his disturbing news about the state of Christianity in Ceylon. In 1809 when William Wilberforce referred Sir Alexander Johnstone

to the Wesleyan Methodists, it became clear to Coke that "the first grand outpost of our Mission to India" must be Ceylon. He began planning to send two missionaries, and William Ault and William Martin Harvard both answered his invitation by saying that they were ready to go.

At this stage he himself was not proposing to go to Asia, but in January 1811 his wife died. He married again, but his second wife died in 1812. This double bereavement convinced him that God wanted him to spend the rest of his life in the East.

The continent of India was still barred to missionaries by the East India Company, and the Methodist Conference could not yet afford to undertake a Mission to Ceylon. Dr. Coke was not to be thwarted. He had heard that the Government was proposing to establish a Bishopric of Calcutta, and he wrote to the Prime Minister offering himself as a candidate. It was an impossible and astounding request, but it shows us how impetuous and reckless he could be. The Government could never have appointed a man who had not served within the Church of England for 30 years! In a letter to Wilberforce he explained his motives:

"My influence in the large Wesleyan Connexion, the introduction and superintendence of our missions in different parts of the globe, and the wide sphere opened to me for the preaching of the gospel to almost innumerable large and attentive congregations, have opened to me a very extensive field for usefulness. And yet I could give up all for India. Could I but close my life by being the means of raising a spiritual church in India, it would satisfy the utmost ambition of my soul here below." He thought that he was not needed in Methodism so much as he once was, and he felt he was not willing to sacrifice his connection with Methodism if only he might be enabled to begin or revive "a genuine work of religion in the immense regions of Asia. . . . India cleaves to my heart. I sincerely believe that my strong inclination to spend the remainder of my life there originates in the divine will."

The Prime Minister could never have made him a Bishop. Coke, however, began planning to go to Ceylon with a party of 12 missionaries. The Irish Methodist Conference of June 1813 enthusiastically supported him, and offered him three men out of many who volunteered—James Lynch, George Erskine and John McKenny. From Dublin he wrote to his friend Samuel Drew: "I am now dead to Europe and alive for India. God Himself has said to me, 'Go to Ceylon'. I am so fully convinced of the will of God that methinks

I had rather be set naked on the coast of Ceylon, without clothes, and without a friend, than not go there. I am learning the Portuguese language continually."

The following month he astonished the British Conference at Liverpool with his ambitious plan, and there was a grave debate. The main burden of raising money to support all the other missions fell on Coke. If he went to the East, would not all the missions collapse? One preacher, Joseph Benson, warned that the scheme would "ruin Methodism" and dishonour them all by failure. Coke, moreover, was now 66 years old. It was foolhardy for him to think of going to the Tropics. As Coke walked to his lodgings that evening, he wept in the street with disappointment. He spent the whole night in prayer and next day made a thrilling speech which swayed the Conference. From his own purse he offered £6,000 to defray the expenses of the Mission. The Conference gave him its blessing, and authorized him to go with seven missionaries—one for South Africa, one for Java,* and five for Ceylon. From the many volunteers, William Ault, William Martin Harvard, Thomas Hall Squance and Benjamin Clough were chosen in addition to the three from Ireland. Dr. Coke was delighted. "Did I not tell you that God would answer prayer?" he said to Clough.

George Morley, Superintendent of the Leeds Circuit, speaking later that year, described how there was a common wish at the 1813 Conference to extend Christianity in the East, but, because the funds were exhausted, "many were discouraged, and some absolutely terrified, from making the attempt at this time." He went on: "It was at last agreed to diminish the number of the Preachers at home, in order that we might be enabled by our frugal savings to maintain a greater number of Missionaries in foreign countries. That was an anxious, painful and important hour."

The party went to London to begin the intensive preparations for departure. The young missionaries were ordained in the Methodist way and took Portuguese lessons from a Portuguese Roman Catholic priest. No teacher of Sinhalese or Tamil could be found. Harvard was married to Elizabeth Parks. Ault too married, but his wife was already showing signs of the pulmonary disease of which she was to die at sea only nine or ten weeks later.

In December they all made their way to Portsmouth, where Coke preached his farewell sermon on the text, "Ethiopia shall soon stretch out her hands to God". They went on board ship on December

* Java had been captured from the Dutch, but was returned to them in 1815. Hence no missionary finally went there. The English retained Ceylon because of the strategic value of Trincomalee in defending the British Empire in India.

30th, 1813, and set sail next day. To save expense the party had reluctantly agreed to be divided. Dr. Coke sailed on the "Cabalva" (1,200 tons) with Clough and Mr. and Mrs. Harvard. Lynch, Erskine, Squance, and Mr. and Mrs. Ault sailed on the "Lady Melville". McKenny, who volunteered for South Africa, did not sail till the following year. He was not permitted to preach at the Cape, and came on to Ceylon in 1816.

England was still at war with France, and the convoy consisted of over 30 vessels. In the Bay of Biscay seven ships were lost in a fierce gale, including one in which Coke at first proposed to sail. Coke was not disturbed by the storms. He was a seasoned traveler, and spent each day studying Portuguese and translating hymns into that language, ready for immediate use on the coasts of India and Ceylon. Harvard and Squance fell seriously ill, and on February 10th, 1814, Mrs. Ault died and was buried at sea.

We may learn something of Dr. Coke's strategy from a letter dated March 14th, 1814, which he sent to London via the Cape of Good Hope. The fleet would land at Bombay, and there might be some delay before they could sail to Ceylon. He planned to leave three missionaries at Bombay and to take the other three with himself to Surat, 180 miles to the south. One missionary would be left at each of these places, two missionaries would go to Ceylon by sea from Bombay, and the remaining two would travel with Coke overland southwards along the Indian coast. One would be left amongst the Syrian Christians of Travancore, and the other would then go to Java. Coke also wanted to visit Tanjore, Madras, Calcutta, and Rajamahal (200 miles up the Ganges). However, he would not be able to leave missionaries at these places unless the Missionary Committee in London sent reinforcements. "Send two more to me at Calcutta," he requested.

In April Mr. and Mrs. Harvard fell seriously ill, and then Clough began to notice that Dr. Coke's strenuous studies in the tropical climate were dangerously undermining his health. On May 2nd he suddenly appeared feeble and listless, though still cheerful. He took medicine and would not allow Clough to stay by his bedside that night. At 5-30 next morning his servant found him dead on the floor of his cabin. He appeared to have died of apoplexy, suddenly and peacefully, some time before midnight. The rest of the party came over from the other ship, and that evening at 5 o'clock they buried him at sea. The ship's bell summoned the passengers on deck. Harvard, still weak with illness, read the Burial Service; Ault delivered an address; Lynch read a hymn; and, as the sun went down beneath the waters of the Indian Ocean, the body of Thomas Coke was committed to the deep. He was an apostle who never set foot in the land for which he had worked and prayed so long.

The death of their revered leader was a shattering personal loss to the young and inexperienced missionaries. It also left them without financial means. Dr. Coke had evidently not considered the possibility of dying before reaching Ceylon. All the funds of the Mission were in his name, and although he had deposited £400 with Jonathan Birch, the Captain of the "Cabalva", no document could be found amongst his papers authorizing the transfer of this money. The outlook for the mission was indeed black. "Now," said Clough to Harvard, "it is all TRUST!"

Captain Birch was the first of many true friends who came to their assistance. When the fleet at last reached Bombay on May 21st, after a voyage of twenty weeks, they could not even raise enough money to pay for their first meal on shore. But Captain Birch introduced Harvard to Mr. W. T. Money, a British merchant, who declared himself "a firm friend to the cause of Christianity in Asia." and immediately offered to advance the necessary money on the credit of the Missionary Society. Harvard, who had not dared to hope for such generosity, was overcome with thankfulness. Captain Birch also introduced the missionaries to Sir Evan Nepean, the Governor of Bombay, who entertained them hospitably, confessed to a great admiration for John Wesley, and wrote a kind letter of introduction to the Governor of Ceylon.

Dr. Coke's plans had been fluid, as we have seen. His final decisions would not be made till he reached India. However, his companions presumed that they should all go to Ceylon. None of them had had much experience. Lynch was about 40, but had been a travelling preacher for only five years. Ault also had "travelled" five years, to use the Methodist term. Harvard had "travelled" two years, Squance only one. Clough, the youngest of the party, was barely 23 years old. Through the influence of Mr. Money, passages were booked for them on the "Earl Spencer", a ship bound for China. Harvard, however, was advised to remain in Bombay for a few months, because of his wife's approaching confinement. The other five left Bombay on June 20th and, after a "speedy, though hazardous" voyage of nine days, reached Point de Galle on June 29th. The north-west winds were so strong that they overshot the Point by 30 miles.

Wednesday, June 29th, 1814, was "a remarkably clear day". Mr. Money had sent a letter giving information of their coming, and when Mr. W. C. Gibson, the master attendant of Galle harbour, sighted the ship lying-to three miles off-shore, he sent two boats out to meet it. The first was for Mr. and Mrs. Harvard, who were to stay at his own country house outside the town. The larger boat was for the other five and the baggage. As the Harvards had stayed behind in Bombay, Ault and Erskine were left to attend to the baggage, while

Lynch, Squance and Clough went ashore straightaway in the small boat. When the three of them stepped on to the wharf in the evening twilight, the Master Attendant was there to greet them. Mr. Gibson drove them in his carriage to meet the Commandant of the Fort, Viscount Molesworth, who, with his wife, received them "in the most friendly and affable manner".

Ault and Erskine, however, failed to arrive that night, and the other three were extremely anxious. Lord Molesworth assured them that there was no cause for alarm. The strong winds and tides often carried boats away from Galle towards Weligama Bay, sixteen miles further east. This explanation proved to be correct. Ault and Erskine had been delayed on board while the Captain was writing letters for people on shore. The tide was meanwhile carrying the ship further away from the coast, so that, when the letters were finished, the boatmen could no longer steer towards Galle. They spent six unpleasant hours on the open sea in the darkness. Ault feared that they might be robbed and murdered by the boatmen, but happily they landed unhurt at Weligama at 2-30 a.m. Yet again an unknown friend was ready to help them. Roused from sleep, the Dutch magistrate of Weligama, Mr. Kunemann, welcomed them warmly and took their baggage to a safe place. In the morning Lord Molesworth sent two palanquins from Galle, which arrived back at 5 in the evening with the missing pair. On their departure Mr. Kunemann begged them to visit him whenever they might pass that way again.

Sir Robert Brownrigg, the Governor of Ceylon, had received the Governor of Bombay's letter and had sent instructions that the missionaries were to reside as his guests at Government House, Galle Fort. However, for several days they took dinner with Lord and Lady Molesworth. At the Commandant's request they conducted divine worship in the Dutch Church the following Sunday morning, July 3rd. James Lynch read the liturgy, and Thomas Squance, an energetic preacher, whose voice was said to resemble "the sound of a cathedral bell", preached on 2 Corinthians X. 14: "We have come as far as unto you also, in preaching the gospel of Christ". Lord Molesworth himself was so deeply affected by the service that, though he had a dinner party that night at his house, he went to join the missionaries at their evening prayers. This "pious nobleman" was a firm supporter of the Mission from its beginning.

When Governor Brownrigg was informed of the missionaries' safe arrival at Galle, he immediately sent one of the Colonial Chaplains, the Rev. George Bisset, to interview them. They showed him their Methodist ordination papers, and informed him that they wished to work amongst the Sinhalese and Tamils and therefore proposed to learn the national languages. The Governor, said Mr. Bisset, ap-

proved of their intentions and suggested that they should open schools to teach English, as this would enable them most easily to meet the people. This was unexpected advice, and they considered it very carefully before deciding to accept it. A few days later the Governor sent word that he was willing to pay them 50 Rix Dollars a month for each school they would open (An English pound was worth about 13 or 14 Rix Dollars). Colombo already had enough English teachers: the Governor therefore suggested Jaffna, Mannar, Batticaloa, Galle and Matara for their stations, but left the missionaries wholly free to accept or reject his offer.

On Monday, July 11th, faced with this important choice, they opened their "little conference". The decision they took at that meeting determined the future pattern of Methodism in Ceylon. "Should we separate so far, and to so many places?" They might have chosen to remain together, but they decided instead to act in the spirit of Wesley and Coke and to embrace the whole island. They chose Jaffna and Batticaloa in the north, and Galle and Matara in the south. From the very beginning, therefore, Methodism was planted in both the Sinhalese and Tamil areas of Ceylon.

"Who shall go to these several places?" It was a hard decision, because they foresaw being divided into two groups. Those who went to the Tamil stations in the North would not be able to exchange later with those who went to the Sinhalese South. After praying they fixed their stations by lot, with the following results:

Jaffna: James Lynch and Thomas Squance (Squance was too ill to work alone)

Batticaloa: William Ault

Galle: Benjamin Clough

Matara: George Erskine

On Thursday, July 14th, before parting from one another, they took Holy Communion—Lord Molesworth with them—and then wept and prayed together as they said farewell. It was in fact the last occasion on which all of the five met together, for less than one year later Ault was dead.

Lynch and Squance, on the first stage of their journey to Jaffna, set out the same evening for Colombo, and arrived in the capital two days later. At Panadura they were met by two messengers from the Hon. and Rev. Dr. T. J. Twistleton, the Senior Colonial Chaplain, who invited them to stay with him. During the next fortnight they were received by the Governor and also met the Chief Justice, Sir Alexander Johnstone. The Baptist missionary, James Chater, asked them to preach in his chapel in the Pettah. They were overwhelmed by the immense sympathy shown to them over the death of Dr. Coke, and by the kindness they received from an unexpectedly large number of people.

In Colombo they met Andrew Armour, "one of the excellent of the earth", who wrote to the Missionary Society in London, expressing joy at their arrival in Ceylon, and confessing himself to be a Methodist—"a long exiled member of your society". Andrew Armour was a Scotsman, born near Glasgow in 1769. At the age of 17 he joined the army and went to Ireland, where he was "convinced of sin" while hearing a Methodist preacher and joined a Methodist society. His regiment went to Gibraltar, where Armour founded a class-meeting. In 1798 he came to Madras with the rank of sergeant. He was transferred to Colombo in 1800, and bought out of the army at government request in order to become Principal of the Government Seminary near Hulftsdorf, which was established to teach young men English. He also became an Interpreter to the Supreme Court. However, for many years, preaching had been "the work dearest to my heart", and in 1812 he was licensed by the Government as a Proponent to preach in Sinhalese and Portuguese. Under the direction of Dr. Twistleton he took charge of the Tamil ("Malabar") Christians in the Pettah, who worshipped in the Dutch Church at Wolvendahl until the first St. Paul's Church was built for their use in September 1816. Nor did he confine his labours to Colombo. He visited Moratuwa frequently and "within the brief space of one year and a half Mr. Armour had traversed the whole district of Moratuwa, and become acquainted with the people and their spiritual needs, and more Presbyterians came over to the Church in his time." (Centenary Souvenir, Holy Emmanuel Church, Moratuwa, 1960, p. 23).

Jaffna. Lynch and Squance left Colombo on August 1st, 1814, taking with them—at the request of the Governor—a converted Moor named Daniel Theophilus. A young man of 25, he had been reading the Bible in an attempt to learn English, but was so impressed by its contents that he became convinced that Christianity was true. He was baptized in St. Peter's Church, Colombo Fort, and put under the care of Lynch. The overland journey took ten days. They were warmly welcomed to Jaffna by Mr. J. N. Mooyart, the Sub-Collector of the Province, who was to be a supporter of the Mission for many years in different parts of the Island.

At Jaffna Fort they conducted divine worship on Sundays in the Dutch Church—though at first their Methodist extemporaneous style of preaching offended some. Eventually they managed to open a small English school. They began to learn Tamil, visited the bazaars and began preaching by interpretation. Meanwhile, Daniel Theophilus was encouraging his fellow Moors to read the Bible. They came to his house every day, sometimes five or ten of them, sometimes as many as forty. Several gave up Islam as a result of his efforts, including his brother-in-law. At one time Lynch and Squance stayed at the home of his family.

Matara: Erskine arrived without difficulty at his station in Matara. He preached in the Dutch Church on Sundays, began to learn Sinhalese, and started an English school for boys. He found friends in the Collector, Mr. J. H. Granville, and in the Maha Mudaliyar, Don David Ilangakoon. He also made friends with a German missionary, the Rev. J. G. Erhardt, who had come to Ceylon under the direction of the London Missionary Society in 1805. During his nine months at Matara, Erskine suffered much indisposition. In 1815 he moved to Galle.

Batticaloa. William Ault's mission to Batticaloa soon came to a tragic end. He had been seized by fever immediately after his arrival in Ceylon. He went to his station by dhoney and suffered "a very unpleasant voyage".

In spite of the excessive heat and the widespread sickness there, he worked devotedly at Batticaloa, and did not spare himself, though Lynch wrote urgently from Jaffna when he learnt of Ault's extremely frugal way of life.

Ault fell ill on January 1st, 1815, with fever and ague, and for three months he suffered severe successive attacks, till at last on April 1st he died. (For further details see the next chapter).

Galle. Clough, who remained at Galle, established himself here very happily. He opened his school, which was supplied with books by Lord Molesworth. Each Sunday he preached in the Dutch Church, and he held two week-night evening meetings in a house in Galle Fort. Lord Molesworth was regularly present, and his example encouraged many of the British garrison and other residents to attend. The Commandant was a never-failing supporter of the Mission. To Clough he was "a Father, a Christian, a Friend, and a Guide." Unhappily, he died less than a year later. In May 1815 he and Lady Molesworth were drowned when the ship on which they were sailing back to England was wrecked on the coast of South Africa.

Clough was particularly keen to work amongst the Sinhalese, so he wanted to live outside Galle Fort. Soon Maha Mudaliyar Abraham Dias Abeysinha Amarasekara offered him a large house in beautiful surroundings a mile away. He told Clough that he was dissatisfied with Buddhism and that he wanted him to teach English to his four sons and his nephew. The family attended worship in the Fort Church. The Maha Mudaliyar, who had a commanding influence over the villagers, also employed a Buddhist monk who came to the house twice a day to teach Clough Sinhalese.

Within two months Clough had visited several of the neighbouring temples and attended some of the important Buddhist ceremonies, in an attempt to learn something of Buddhism. He always took an interpreter with him, and found great pleasure in conversing with the bhikkhus. In this way he was responsible for the conversion of Sri Dharma Pandita Thero, the chief priest of a temple, who, on being baptised as a Christian, took the name of Petrus Panditasekara.

Sri Dharma Pandita Thero had a profound knowledge of Pali and Sanskrit, and of the Buddhist scriptures, and was one of the most eminent and respected nayakas in the Island. Clough described him as "the Chief Priest in this whole Island except one." He had resided for a time at the court of the King of Kandy. Clough visited him at his temple, and both of them enjoyed the meeting. Clough appreciated his acute intellect, and they had frequent long conversations on the nature of Buddhism. At length the Nayaka Thero asked Clough whether he might ask some questions about Christianity. He was particularly interested in the Christian explanation of evil. If the Christian God were perfectly holy, surely God could not be the author of evil. If not, from where did man get the spirit to do evil? Clough replied that man got this spirit from his ancestors, and originally from the progenitors of the human race, Adam and Eve. Adam and Eve had been infected with the spirit to do evil through disobeying God. The desire to disobey God came from temptation by the devil, who was an evil spirit. Who made the devil, asked the Nayaka Thero, and how did he become evil? Clough replied that God created him a pure spirit, but when he refused to give due honour to God, God "appointed him to a place of inconceivable horror, and destined him and his wicked associates to it for ever." Clough went on to tell him: "The English are printing Bibles in almost every language, which sufficiently treat upon this subject, and Missionaries are sent with them to explain them; and in the course of God's providence I and my five companions have come to the Island of Ceylon"—so Clough reported his own words. However, God would not punish the Sinhalese for their past darkness, but would do so if they now rejected the offer of the blessings of the Gospel of Jesus Christ. "If you reject this offer, you will assuredly be condemned at the last day." As a result, the Nayaka Thero was disturbed, and paid many more evening visits to Clough. He began to feel that Christianity was true and that he should lay aside his robes. The problem, however, was this. If he became a Christian he would forfeit the considerable wealth he possessed and would have no means of livelihood. He would like to be a preacher, but as yet had not sufficient English to be of use to the Mission. While he was still in doubt, there was an important Buddhist preaching ceremony held at Galwadagoda, Galle. To a large crowd, including twenty-seven bhikkhus, Sri Dharma Pandita Thero read several chapters from St. Matthew's Gospel and preached on them.

Clough wrote for advice to the Rev. George Bisset, who replied that, if the Nayaka Thero renounced the priesthood, the Governor would provide employment for him as a translator. In Clough's absence the "High Priest" (Maha Nayaka?) heard of Sri Dharma Pandita Thero's intention, and sent over fifty Nayakas to remonstrate with him. Some of his relatives threatened to commit suicide, and many village headmen offered him large presents. However, his mind was made up, and at the risk of his life he managed to escape into Galle Fort. Lord Molesworth sent him under protection to Colombo, and he was baptized on Christmas Day, 1814, in St. Peter's Church, Colombo Fort, by Bisset, with Clough and Andrew Armour as his sponsors. He was named Petrus Panditasekera. He thus lost his large freehold estates, but the Governor appointed him as translator. Later he was employed on the Committee of Translators of the Sinhalese and Pali Bibles, acting as Clough's chief assistant. There was a possibility that he might have become a Methodist Assistant Missionary in 1817, but he finally decided to become a Proponent in Government service, at Panadura. He died about 1844.

In a sermon, Petrus Panditasekera explained why he became a Christian. Though he was a learned teacher of Buddhism, "I found in that religion no Redeemer to save our souls from death; no Creator of the world, or a beginning to it. Consequently, I had some doubt in my mind as to its reality; and had some suspicion that the world and its thousands of wonderful parts, was the creation of an Almighty God." He had an intense curiosity about the beauties and intricacies of the universe, and did not think that it could exist unless upheld by God. He had once had a conversation with the nayaka thero of the Kottebulwalle temple in the Saffragam Korale. "He asked me, who could believe that a child (as it is said in the Christian religion) could be conceived in the womb of a virgin? To which I answered, if the world, and all its curious things, which we see about us, were created of themselves, it is no wonder that a child should have been conceived in the womb of a virgin." Evidently Sri Dharma Pandita Thero was feeling intellectual doubts about Buddhism even before he met Clough at Galle. After his baptism he was perhaps the most useful of all the Buddhist priests who became Christians. Many of the future converts were a great disappointment to the missionaries, for they expected many more conversions as a result. Clough wrote of Petrus: "I flatter myself that this man will be capable of doing as much good among the natives as fifty European Missionaries. Many of the priests are so shaken by the conversion of their leader, that they also appear inclined to embrace Christianity. But they are deterred by the certainty, that, when they cast off their robes, they lose ALL, even their freehold estates, if they have any." He indeed served the

Bible translators well, but Spence Hardy commented (Jubilee Memorials, 1864): "His countrymen never gave him credit for the renunciation of Buddhism in his heart." As for the missionaries, some doubted the reality of his Christianity. Squance, for example, wrote, "I believe he was never converted to God."

SECTION 3

MAIN EVENTS (1815—1838)

In Britain:

The Industrial Revolution was proceeding with increased momentum, and in the 19th Century Britain was "the workshop of the world". The death rate fell, and the population increased by a half between 1800 and 1830, from 11 millions to 16½ millions. The movement of population from village to town and from agriculture to industry continued. Thousands were compelled to emigrate to the Colonies, especially Canada and Australia. The national wealth increased, though with much suffering and discontent amongst the poor. There was a revolution in transport. The first railway was opened in 1825, followed in the 1830's by a railway boom.

1815—Battle of Waterloo. Napoleon was defeated. The war with France ended. The peace was followed by a severe economic crisis, much unemployment, and widespread suffering amongst the poor. The Government of 1815-22 responded to public unrest and Radical agitation by a policy of repression. The criminal code was harsh, hanging being the penalty for over 200 offences. From 1822 to 1829 the Government was less repressive. In 1824 it took away the ban on trade unions, and in 1829 it restored public rights to Roman Catholics.

1830—Change of Government. Nation-wide agitation for the reform of Parliament, followed by:

1832—First Parliamentary Reform Act. This was the beginning of the transformation of England's administration from a corrupt medieval system to one suited to the new industrial nation. It opened the way for state intervention in national life, and to many liberal and radical social reforms.

1833—The first effective Factory Act, limiting the working hours of children. Inspectors were appointed to enforce its regulations.

1833—Abolition of slavery in all British dominions (the year of Wilberforce's death).

1833—Education Act. The Government granted £20,000 annually to the two voluntary education societies, one Anglican, one Non-conformist, founded in 1811 and 1814. This was the first Government participation in education.

1834—A new Poor Law, severe but effective, to deal with the unemployed.

1837—Accession of Queen Victoria.

Ceylon 1814—1838

At the beginning of this period the Maritime Provinces were ruled by Britain, and Sri Wickrama Rajasinha was King of Kandy.

1814—Rebellion in Kandyan Kingdom against Sri Wickrama Rajasinha.

1815—On the pretext of the atrocities done to British subjects, Brownrigg occupied the Kandyan Kingdom at the invitation of some of the chiefs. The Kandyan Convention of March 1815 declared Sri Wickrama Rajasinha to be deposed and exiled. British rule was established. Article 5 of the convention declared Buddhism inviolate, and promised that Buddhist rites and temples would be protected and maintained.

1817-18—Kandyan Rebellion against the British, after which British military control was reimposed.

1816-18—Slavery was considerably reduced in the Maritime Provinces.

The British regarded Ceylon chiefly as a strategic naval base in the defence of the Indian Empire. Barnes, who succeeded Brownrigg as Governor, was an efficient administrator whose main achievement was road-building. The motive was military, to strengthen control over the Island, but the chief result was to open up the Interior for commercial development. Coffee cultivation was begun by the British in 1823. Roads were completed as follows:

1821—Kurunegala to Kandy

1825—Colombo to Kandy, Ambepussa to Kurunegala

1831—Kandy to Matale

1833—Trincomalee to Matale

1837—Kandy to Nuwara Eliya.

In 1831 the *Colebrooke-Cameron Report* recommended great administrative changes, including the unification of the government of the Maritime and Kandyan Provinces. The present system was unfavourable to the development of the country; the monopolistic commercial system was injurious to capital development; the rajakariya system hindered the development of agriculture. The Report also criticised the official protection of Buddhism, and recommended English education. The following measures were taken as a result of the Report:

1832—Rajakariya was abolished

1833—The cinnamon monopoly was abolished

1833—The administration of the whole Island was unified. Instead of the 16 districts, the Island was divided into five Provinces, based on Colombo, Kandy, Galle, Jaffna and Trincomalee. The power of the Governor was restricted by the formation of an Executive Council. Ceylonese were admitted into the Civil Service.

1834—A School Commission was founded. The Archdeacon of Colombo was to be President. Members included the Treasurer, the Auditor-General, the Government Agent of Colombo, and Church of England clergy residing in Colombo.

As a result of the unification of the government and the modernisation of the Island's administration and financial system, "Ceylon was firmly set on the highway of modern development. A new era in her history had dawned." (Colvin R. de Silva, "Ceylon under the British Occupation", Vol. 2, p. 594).

SECTION 4

METHODISM IN BRITAIN 1815—1838

After the death of Dr. Coke, the Wesleyan Methodist "Connexion" continued, with a few fluctuations, to grow in numbers and consolidate itself.

1815	:	230,900 members and	599 travelling preachers
1825	:	283,100 members and	1,083 travelling preachers
1838	:	420,200 members and	1,635 travelling preachers

Being thrifty and sober, the Wesleyan Methodists had generally become prosperous—a middle-class church. The strength and growth of their organisation raised some alarm, especially during the Napoleonic Wars, and the Government even suspected them of subversion. In 1800 a Church of England Bishop stated that sedition and atheism were the designs of Methodism. In 1810 a periodical accused the Wesleyans of working to subvert the Church of England. The next

year the Government—who imagined sedition everywhere—introduced a Bill making it illegal for persons to preach without certain educational qualifications. Most of the travelling preachers, and nearly all Methodist local preachers, exhorters, prayer-leaders and Sunday school teachers would have been affected by this ban, which would have crippled Methodism. The Conference leaders vehemently protested, and happily the Bill was dropped.

As a result of these suspicions the Wesleyan Methodist Conference strove hard to prove its respectability and loyalty to the Government. It therefore advised its members to abstain from politics (not all of them obeyed) and it strongly disapproved of the radical agitation in the country. The dominant figure in the Conference was Dr. Jabez Bunting, who was somewhat autocratic like Wesley. He is alleged to have said that Methodism was as strongly opposed to democracy as to sin. In 1834 six agricultural labourers—the “Tolpuddle Martyrs”—were convicted of administering unlawful oaths in forming an agricultural workers’ trade union and were transported to Australia. They were Wesleyans—three of them local preachers—but the Wesleyan Methodist Conference ignored them in their plight and did nothing to aid their families. In contrast, the Primitive Methodists, who broke away from the more respectable Wesleyan body in 1812, and whose members were largely drawn from the lower sections of the working classes, were more radical, and many of their local preachers and class leaders became leaders in trade unions. It should be noted that the missionaries who came to Ceylon were Wesleyans.

The Wesleyan Conference continued to exercise strict control over all the preachers and circuits. After 1827 some agitation was directed against the despotic power of Dr. Bunting and the Conference. A major crisis arose in 1835 when one of the rebels took the Conference to law and challenged its legal authority in the courts. However, the House of Lords finally upheld the validity of the Conference’s legal rights.

The Sunday School movement, of which Wesley was a pioneer, continued to grow. In 1834, for example, there were over 300,000 pupils and 60,000 teachers in Wesleyan Sunday Schools. The Conference stressed the importance of training preachers more effectively, and in 1835 the first Wesleyan Theological Institution was established at Hoxton, near London. After the Centenary Jubilee of Methodism in 1839 the Institution was divided, new Colleges being opened at Didsbury, near Manchester, and Richmond, in Surrey. Many of the missionaries who came to Ceylon later in the century had been trained at Richmond.

Foreign Missions. During this period the Wesleyans vastly expanded their missions. Until 1813, Dr. Thomas Coke had supervised them, and he raised funds almost single-handed. When Dr. Coke was authorised to go to Ceylon, it was necessary to make other arrangements.

In 1813 a District Missionary Society was formed at Leeds, followed by many others elsewhere. In 1818 the General Wesleyan Methodist Missionary Society was founded in London to superintend all the district societies. The Chief Justice of Ceylon, Sir Alexander Johnstone, was present at this inaugural meeting with two bhikkhus from Ceylon, Dharmaratna and Sri Muniratna. They had requested Sir Alexander to take them to England so that they could learn about Christianity. They were entrusted to the care of Dr. Adam Clarke, the scholarly Wesleyan leader, who educated them in his own house for two years. In March 1820 he baptized them in the Brunswick Chapel at Liverpool. They took the names Alexander Dharmaratna (Sir Alexander was his sponsor) and Adam Sri Muniratna. Returning to Ceylon, Sri Muniratna eventually became the Church of England Proponent at Dodanduwa, near Galle, and his son, George Adam Muniratna was the first divinity student to be admitted to St. Thomas' College, which was then at Colombo, after which he became an Anglican priest. Alexander Dharmaratna, on returning, served as Private Secretary to Sir Richard Ottley, the new Chief Justice, and eventually became Mudaliyar of Moratuwa. In 1834 he appealed for the establishment of a Government English School, urged the boys of Moratuwa to attend this school, and "encouraged them to advance in Western civilisation, avoiding its vices". However, the Methodists were evidently disappointed in them. Spence Hardy wrote: "Their countrymen received little benefit from the superior advantages they had enjoyed at the expense of the Wesleyan mission."

The Missionary Committee ordered that missionary meetings were to be held in every circuit and that prayer meetings for the missions were to be held monthly in every chapel, to spread information about the work overseas and to raise funds for its support. Every Methodist was asked to contribute a penny a week to enlighten the heathen. "Six hundred millions of souls are yet destitute of the light YOU have," one of the preachers told a meeting. The Missionary Society was to be administered by a Committee of three. Many of the ablest preachers served on the Committee during this period, among them Dr. Jabez Bunting, and Richard Watson, who was the most reputable Methodist Theologian of the times. These and other leaders preached eloquently at large meetings throughout the country, pleading for funds.

In 1819 the erudite Dr. Adam Clarke wrote: "At first, I believe, the Methodists were especially appointed by God to spread Scriptural Holiness through these lands. They went forth in his name and strength, preaching Christ crucified, and full redemption from all the power, guilt and pollution of sin through the blood of the Cross. . . . The cause of Christ has had a most remarkable triumph all over the land. . . . At present we have comparatively little more to do, especially in this nation, than to maintain the conquest we have gained, induct the rising generation into the fold of Christ, and continue to sow and water a seed which, through the mercy of God, is in almost every place falling into good ground." But now there was a material change in "our great call as a religious people". "For many years we have heard a still small voice from different regions of the earth, saying, Come over and help us! I hope we may say we have obeyed the call in proportion to our means, and God has crowned our labours with success. Lately this call has become louder and more distinct: Asia, Africa and America have particularly presented themselves to our notice and implored our help. Our numerous people heard this call as well as their ministers and with a zeal and alacrity. . . . they have come forward to encourage us, strengthen our hands in the Lord, and afford us those secular means by which we might send the messengers of glad tidings to every part of the habitable globe. We now feel that we are necessarily become a MISSIONARY PEOPLE, and must spread ourselves through the whole length and breadth of Immanuel's land."

In 1791 the Wesleyan Conference had 21 missionaries with 6,500 members overseas, while in 1811 there were 43 missionaries serving 13,400 members. Missions were thereafter established in the following places:

Asia—Ceylon (1814), Madras (1817), Mysore (1838).

Africa—Sierra Leone (1811), Cape of Good Hope (South Africa) (1814), Gambia (1821), Gold Coast (Ghana) (1835).

Australia and Oceania—New South Wales (1815), Tasmania (1820), Tonga or Friendly Isles (1822), New Zealand (1823), Fiji Islands (1835), South Australia (1838).

By 1838 there were 311 missionaries working on 204 stations throughout the world, serving 65,000 communicant members. 50,000 children were being educated in Methodist mission schools, and the missionaries were being aided by 2,800 national workers—catechists, local preachers, school superintendents, school masters and mistresses. The income of the Missionary Society was £45,729 in 1825 and £83,648 in 1837. The 1838 Conference in England reaffirmed that foreign missionary work was "essential to and inseparable from" Wesleyan Methodism.

SECTION 5

THE PROGRESS OF THE MISSION 1815—1838

Mr. and Mrs. Harvard arrived at Galle from Bombay on February 23rd, 1815, after a tempestuous voyage of six weeks during which the ship was feared lost. The other missionaries were overjoyed to find that they had not been drowned. Clough was there to welcome them. With him was Squance, who had left Jaffna three months earlier, dangerously ill. He had almost died in Colombo, but he recovered unexpectedly, and Clough brought him to Galle. Lynch too was at Galle because of sickness. Erskine came over from Matara. Apart from Ault, therefore, the whole party was together, and another unofficial conference took place, to review the work so far achieved. The stations were redistributed as follows:

Jaffna	—	Ault and Lynch
Galle	—	Squance and Erskine
Colombo	—	Harvard and Clough

The experience of eight months had showed that it was better for the missionaries to be stationed in pairs, when sickness was so frequent. So Matara and Batticaloa were abandoned. As for Colombo, they had long thought that it should be occupied. Ault from Batticaloa had strongly recommended it, and because of the delay of Harvard's arrival, he had suggested that Erskine should be removed thither from Matara. Governor Brownrigg thought Colombo to be the most suitable station for Harvard, the only married man of the party. Clough was to join him there a short time later. Clough, however, was nearly lost to Ceylon. The Methodists of New South Wales, Australia, had invited missionaries who were ill in Ceylon to visit their more temperate climate. Clough, who also had been sick, proposed to go, but Harvard protested, so Clough remained in Ceylon.

Colombo, upon the arrival of Mr. and Mrs. Harvard, immediately became the headquarters of the Mission. They arrived on Tuesday March 21st, a few days before Governor Brownrigg's return to the capital after the deposition of Sri Wickrama Rajasingha and the cession of the Kandyan Kingdom. "Now the way is open for the Gospel into the interior," wrote Mrs. Harvard. They were welcomed by Dr. Twistleton and Sir Alexander Johnstone, and stayed with Mr. and Mrs. Armour at Grandpass. Armour obtained a suitable house for them in Main Street, Pettah, but they remained with the Armours until it had been repaired. Meanwhile, William Ault had died on April 1st, at Batticaloa, and "we were compelled to mark our progress with a tomb." Twistleton invited them to use St. Peter's Church, Fort, for a memorial service, and Governor Brownrigg was present to hear Lynch deliver the funeral oration.

They soon began to conduct preaching services on weekday evenings in their house. They frequently preached in Mr. Chater's Baptist Chapel. Quite soon also they began preaching in the villages on Sundays in true Methodist style. Twistleton's permission was required for this, but he gladly gave it. Armour provided interpreters from the Government Seminary, and Sir Alexander Johnstone offered the chief interpreters of the Supreme Court. Government Proponents, of whom Armour was one, were also drawn into this plan, and as a result, there was preaching each Sunday in twelve or fifteen villages, such as Milagiriya, Galkissa and Kowilawatta. Harvard and Clough regularly preached in three villages in the heat of the sun, and returned home to preach in their Pettah house on Sunday evenings.

Twistleton highly approved of these methods. He himself repeatedly arranged preaching tours of 20 or 30 miles. As Senior Colonial Chaplain, he was also Principal of Schools, and on his instructions congregations were assembled in the churches or schools. On one such tour, in his carriage he took Harvard and Clough, Armour, Chater, three newly arrived Church Missionaries and Petrus Panditasekara. The tour lasted several days, with preaching at Galkissa, Moratuwa, Kalutara (2 services) and Panadura. They finished the tour by dining with Governor Brownrigg at Mount Lavinia.

By the middle of 1815 the property in Main Street was not large enough for the congregations at the Sunday and weeknight preaching, so, with Armour's help, they purchased new premises in Dam Street—which was then known as Cayman's street. Here they decided to erect a chapel, which still stands today—the oldest Methodist Church in Asia. It was built upon the plan of the Brunswick Wesleyan Chapel, Liverpool, a copy of which Dr. Coke had brought from England. It was built by Captain Gualterus Schneider of the Engineer Department, who later became the Surveyor-General. The cost was largely met by public subscription, which the Governor sanctioned and to which he contributed 500 Rix Dollars, and later a further 300. Sir Alexander Johnstone also gave 500 Rix Dollars, and, through the "warm interest" and personal pleas of Twistleton, subscriptions were received from all the members of His Majesty's Council, and from a great number of the British, Dutch and Sinhalese residents.

On June 4th 1815 they opened a Sunday school "for the instruction of poor children in the English language and in the principles of Christianity." 20 teachers were enlisted, and 250 boys and girls enrolled on the first day. They were joined by a number of girls from Lady Johnstone's school at Colpetty. When numbers increased the school was temporarily moved to an unoccupied theatre, and then to the Dutch Orphan House, until the new premises were ready.

In part of the premises they set up a printing press. Harvard had been a printer by profession, and at his suggestion Dr. Coke had included a press in the equipment brought from England. Soon they were occupied with printing spelling books for the Sunday School and for other schools, an abridgement of the Wesleyan Hymn Book, editions of religious books, and the Third Annual Report of the Colombo Auxiliary Bible Society. As the Mission Press was far superior to the Government Press, the Government even asked to buy it. When Harvard refused to sell, he was asked to become Superintendent of the Government Press. This also he refused as being inconsistent with his work as a missionary. However he agreed to set the Government Press in order, though he declined payment. He gained an advantage, however, for, when the work of the Mission Press became too great, the Government released a printer called Emanuel Jantz to be his assistant.

1816 was notable for the conversion and baptism of a second famous Buddhist priest—a Maha Nayake. He was born at Kapugama in the Matara province, and was a member of the salagama or chalia caste. He was trained by a bhikkhu called Walpala, but in 1808 he left Ceylon with 18 pupils to go to the Kingdom of Ava (Burma), because at that time only members of the goyigama caste could be ordained in the kingdom of Kandy. The salagama caste wanted to remove this disability. The "Ava Priest", as he became known in Colombo on his return, stayed at Amarapura, the capital city, for over two years, receiving from the king a fine library of books and many costly presents. The king was so pleased by the brilliance he showed in an argument with one of the leading Burmese priests, that he gave him the authority of a maha nayaka and also the title of Rajaguru. He returned to Ceylon to found a school to train members of his own caste as bhikkhus.

The Rajaguru built a temple in Burmese style at Dadalla, near Galle, which attracted many visitors, including Sir Robert Brownrigg and Sir Alexander Johnstone. Clough, during his stay at Galle in 1814, had visited his temple and had given him a Sinhalese New Testament. Following the cession of the Kandyan Kingdom, in the middle of 1815 the Rajaguru came to Colombo to meet Government officials. He expressed a wish to learn about Christianity, and Mr. Bisset gave him a letter of introduction to Harvard and Clough. He arrived at the Mission House carried in a palanquin and wearing costly yellow silk robes.

At first he ridiculed Christianity, and Harvard and Clough thought that he was not genuinely interested, but worldly-minded, ambitious and vain. But they tenaciously answered all his arguments against the existence of a supreme Creator. His main objection (like Petrus Panditasekara's) was against the Christian theory of the

origin of evil. If God were all-wise, He would not have created a world which could be corrupted by a fall. They answered that God created men as free moral agents, and that in spite of man's choice of evil God had sent Christianity into the world as a remedy for this very evil, thus showing both His wisdom and His mercy. If the Rajaguru could produce a religion "better calculated to remedy the moral defect in the world than Christianity", they would embrace it.

The Rajaguru visited them practically every day for three months, but at last he appeared convinced in favour of Christianity. "There was never a theological battle harder won in this island before," wrote Harvard. To test the Rajaguru's sincerity, Harvard asked him whether he would allow them to preach at his temple at Dadalla. Consent was given, and early in 1816 Harvard, on a visit to Galle, preached there to a large crowd near the image of the Buddha, on the text: "We know that an idol is nothing in the world; and that there is none other God but ONE." (I Corinthians viii. 4.)

Harvard and Clough saw nothing of the Rajaguru for several months. On Sunday, June 9th, 1816, arriving at St. Peter's Church, Fort, as usual for the morning service, they were surprised to find that the Rajaguru was to be baptised by Twistleton before a large congregation which included the Governor and the Chief Justice. Harvard accepted an invitation to be a sponsor. The Rajaguru took the name of George Nadoris de Silva Samaranayake, and next day Governor Brownrigg invested him with the rank of Mudaliyar. Thereafter he served the British well, especially during the Uva Rebellion of 1817-18, sometimes at the risk of his life. He also assisted the Sinhalese translation Committee of the Colombo Bible Society for many years. But the missionaries' high hopes of him were dashed. "Whatever sincerity there might be at the time of his baptism," wrote Spence Hardy (JM p. 77), "it is to be feared that the good impressions he then received were soon obliterated, as the cause of Christianity gained little assistance from him, though he never openly returned to Buddhism. A considerable part of this indifference may have arisen from the untoward circumstances in which he was placed, before his knowledge of Christianity was matured, amidst the noise and distraction of a cruel war, and far away from the public means of grace." He died in Colombo in 1843 at the age of 72, being Maha Mudaliyar of the Mahabadda, and Mudaliyar of the Mutwal and Wellisara Districts. "In classical learning he was surpassed by one or two of his contemporaries; but in breadth of information and dialectic power there were few to equal him among the natives of the island."

George Nadoris introduced another bhikkhu to Harvard and Clough, who owned considerable property and had travelled to China and other lands. He begged for baptism, but without proof of his

sincerity they were reluctant. One Sunday he appeared at service in new clothes, saying that he could remain Buddhist no longer. So they consented to baptise him, and he took the name of Benjamin (after Clough) Parks (after Mrs. Harvard).

In 1816 five reinforcements arrived. John McKenny arrived at Batticaloa from the Cape in May. Next month John Callaway, Robert Carver, Samuel Broadbent and Elisha Jackson landed at Galle. The first official meeting of the missionaries of the Ceylon District was held at Colombo from July 29th to August 10th, with ten missionaries present. James Lynch, the senior one, presided. Harvard was elected Secretary.

42 members of Class meetings were recorded—Colombo 22 and Galle 20. Two Ceylon-born men were brought forward for examination as "Assistant Missionaries" and answered so favourably that they were "received on trial". The first was Daniel Theophilus, the converted Moor from Jaffna. The rules and discipline of Methodism were read and explained to him and he agreed to his terms of service "with apparent joy". The Minutes having already been posted to London, before the missionaries dispersed, he withdrew his offer, on the grounds that he could not be useful to his countrymen without the "full sanction and authority of government"—that is, as a licensed government proponent. He did not wish to be confined by Methodist discipline. "He may be a useful man," wrote Lynch, expressing his disappointment, "but never so useful nor so happy as with us."

Lynch's letter is the only evidence we have to suggest that Daniel Theophilus became a proponent. The following year's Minutes say this: "We believe that Daniel Theophilus deceived us himself, and that he was ungenerously taken from us."

The other young Assistant Missionary on Trial was a Burgher, William Alexander Lalmon, who was the Assistant Surgeon of the Galle Hospital when the first missionaries arrived in 1814. His father was a Swiss merchant from Geneva who had come out east and married a Burgher. William was born in Colombo, but his father died a year later in Bengal, whilst employed as a Lieutenant Engineer by the East India Company. William Lalmon for many years had "walked in darkness", in "rebellion against God" and in "fear of death and judgement". An English soldier, a former member of a Methodist society in England, had given him a hymn-book at Galle. He was present at the first service which the missionaries took in the Dutch Church after their arrival in Ceylon. He had assisted in that service by reading the responses to the liturgy. He was at that time "awakened", and "his mind became gradually enlightened". Within six months he had "received the peace of God" and was one of Clough's

principal interpreters at preaching services and class meetings, he himself becoming a fluent exhorter in both Portuguese and Sinhalese. He was the first Ceylon-born Methodist minister—the first of a long line who have served the Church with great devotion and fidelity.

The same District Meeting of 1816 had been directed by the Missionary Committee to send Harvard to Madras, as a group of Methodists there had asked for a resident missionary and Harvard was already licensed to preach in India. Harvard, however, to whom the news had come “like a thunderbolt”, was then printing the Sinhalese New Testament for the Colombo Bible Society, which considered his services indispensable. Bisset (the Secretary of the Society) and Sir Alexander Johnstone pleaded so strongly for him to stay that the Meeting asked Lynch to visit Madras when possible from Jaffna, hoping that the Committee would approve. The Committee had also instructed them to “occupy” Trincomalee, and as Governor Brownrigg had also suggested the same station, Samuel Broadbent was appointed. Elisha Jackson was sent to Batticaloa, but left Ceylon within a year. John Callaway was stationed at Matara, with William Lalmon to assist him, but his departure was delayed for 2 months as he was required to help in Colombo while Harvard was sick. Sir Alexander Johnstone had asked for “something of importance to be done for Jaffna”, and Robert Carver was sent to reinforce Lynch, Squance and Daniel Theophilus.

At the end of the same year, on Sunday December 22nd, 1816, the chapel in the Pettah—simply called “The Wesleyan Mission House”—was completed at last and opened for worship. At 7 a.m. Harvard read the Church of England liturgy (which was then widely used at Wesleyan Methodist services in England), and Clough preached a sermon on Psalm cxxii. 6-7: “Pray for the peace of Jerusalem: they shall prosper who love thee. Peace be within thy walls and plenteousness within thy palaces.” In the evening Harvard preached from Luke ii. 14: “Glory to God in the highest, and on earth peace, goodwill towards men.” The singing was accompanied by a small organ bought at Galle. “The evening was remarkably fine,” the Ceylon Government Gazette reported, “and the place was so crowded that at an early hour every seat was occupied.” Even many of the subscribers had to stand throughout the service. “His Excellency the Governor, who, with his accustomed benevolence and zeal to promote Christianity, sanctioned and generously assisted the missionaries at the commencement of their undertaking, attended their place of worship on this interesting occasion, and was accompanied by Lady Brownrigg; the principal gentlemen of the civil and military establishment, many of the respectable Dutch and native inhabitants, attended, with others of every gradation in society.”

In October 1816 after a serious illness, Harvard went to stay in "a small cottage in the country" at Colpetty near the Chief Justice's residence. Colpetty at that time was an "increasingly populous village" two miles from Colombo. Harvard saw it as a field for fruitful labour, and a school was opened in March 1817, with 100 boys and 50 girls. The School became famous. One boy walked 16 miles each day to it. They appointed as the "general master" Don Cornelius de Silva Wijesingha, who was a native of Hikkaduwa, and had been a pupil of Clough's first English school at Galle. Two years later he was taken on trial as an Assistant Missionary, and thus became the first Sinhalese Methodist Minister.

A school had already been opened at Negombo. One of the teachers at the Colombo Sunday School—a Roman Catholic—had been appointed as an interpreter to the magistrate of Negombo. Here he began another Sunday School, but could not cope with the large numbers of boys who clamoured for admittance. When Clough visited the school and found it crowded with 70 boys, he decided to open a Mission School. The brother of the Roman Catholic interpreter was appointed as master. This was Don Daniel Pereira, who in 1826 became a Sinhalese Assistant Missionary, the famous "Apostle of Kurana".

The success of these two schools and the thirst for education shown by the Sinhalese villagers led Harvard and Clough to work out a new strategy for the Mission. It is obvious that they were very disappointed with the failure of their preaching to convert hundreds of Sinhalese. The astounding successes that Methodism had seen in Britain, the U.S.A. and amongst the slaves of the West Indies were not repeated in Ceylon. However energetically the missionaries might preach in the villages—at considerable cost to their health—their message seemed to make little impact.

They resolved therefore to open a large number of schools, so that children could be regularly collected together for Christian teaching, in the hope that they might thereby be converted. The schools would also provide places for Sunday preaching. Some of their colleagues thought it was an impracticable plan; others feared that it would detract them from true missionary work. John Callaway at Matara enthusiastically supported the idea. Accordingly, in the three months before July 1817, 12 more schools, with nearly 1,000 pupils, were opened on the Colombo and Matara stations. The villagers themselves must apply for the school and erect the building. Far more requests were received than could be met. The schools on the Colombo station were as follows: Negombo (72 pupils), Colpetty (180 pupils), Panadura (70), Moratuwa (40), The New Bazaar (145), The Moor Street (90), The Sea Street (60), and Sea Street (sic) (40 pupils). There were six Schools on the Matara station.

The District Meeting of August 1817 realized that the experiment was a good one, and the plan was extended to all the stations. The Colombo missionaries were appointed as the General Superintendents of the Schools. Education was to be free, and teaching to be given in the national languages. The First Class Schools were to teach English, Sinhalese (or Tamil) and the Principles of Christianity. The English master would be paid 20 Rix Dollars per month, the "native master" 5 Rix Dollars, and the girls' mistress 10 Rix Dollars. The Second Class Schools would not teach English, and these would cost the Mission only 15 Rix Dollars: 10 Rix Dollars for the master and 5 for the mistress. Monthly returns of pupils were to be sent to the General Superintendents at Colombo.

In the following months schools were opened on every station in rapid succession. By 1819 there were 62 schools with 3,834 pupils in the southern half of Ceylon (or 75 schools with 4,484 pupils in the whole of Ceylon). In 1820 there were 65 schools with 3,947 pupils and 111 teachers in the South (86 schools with 4,908 pupils and 133 teachers altogether). Then came a devaluation of the currency in 1820, and urgent orders for economy from the Committee in London. This meant that the number of schools had to be reduced, though they did it with reluctance, since the schools were said to be "the most promising means of accomplishing the Mission". In 1821 there were 65 schools in the Southern District with 3,543 pupils and 114 teachers; next year there were only 45 schools with 2,358 pupils and 60 teachers. Thereafter the number of schools rose slightly till 1830 and more quickly afterwards. In 1832 there were 69 schools in the Southern District with 113 teachers and 3,425 pupils, and in 1838 there were 81 schools, 99 teachers and 3,815 pupils. But the record number of 3,947 pupils in 1820 was never exceeded until 1875.

In 1817 three more missionaries arrived. Thomas Osborne went to Batticaloa in the North. William Buckley Fox opened the Kalutara Station, Robert Newstead the Negombo station. Very quickly Fox and Newstead opened schools in the surrounding villages. The 1817 Meeting appointed two converted bhikkhus as catechists (both of the salagama or chalia caste)—Daniel Alexander to assist Fox and Benjamin Parks to assist Newstead.

At the same Meeting (1817) Andrew Armour might have been received on trial as a missionary. For the previous two years he had been unhappy as a Proponent—so unhappy that he even considered leaving the Island and returning to Madras as a teacher. He wrote to London offering himself to the Missionary Society and asked Harvard and Clough to support him. He was accepted, and his name was even entered on the list of Foreign Stations by the Conference. In Colombo he actually resigned as Proponent and Principal of the Government Seminary. Then he suddenly changed his mind,

and, without informing Harvard and Clough, he was reinstated in his former posts. The Meeting felt slighted by this action, but, happily, cordial relations were soon restored. Armour went on to serve the Church of England faithfully. He was ordained deacon by Bishop Thomas Middleton in 1821, and priest by Bishop Reginald Heber in 1825. Until his death in 1828 he was chaplain of St. Paul's Church, Colombo Pettah.

There was no District Meeting in 1818, but in January 1819, the missionaries met at Galle. Harvard left Ceylon the following month, his health having broken down after a severe attack of fever on his return from opening a school at Kalubowila in September 1818. In England he recovered, served in English circuits until 1838, when he was appointed to Canada for ten years. At the end of his life in December 1857 he was the Governor of the Wesleyan Theological Institution at Richmond in Surrey, which was to send out many missionaries to Ceylon in the second half of the century.

During 1818 Clough too was sick, but a voyage to Madras cured him. During his absence Callaway came from Matara to assist at the Press. The Colombo Station certainly provided much work. "Brothers Harvard and Clough were ready to fall to the ground under so much labour," wrote Broadbent on arrival. Thomas Osborne thought the Colombo brethren "too much secularised". Fortunately the Missionary Committee decided to lighten their load by sending out a layman to take over the ever-increasing printing work. In December 1817 they appointed Daniel John Gogerly, a local preacher, who arrived at Batticaloa in September 1818. Four years later he was taken on trial as a missionary, ordained in 1825, and from 1838 until his death at the age of 70 in 1862 he was Chairman of the District—"the greatest man you have ever had in the east" (Spence Hardy).

The missionaries were keen to extend their work wherever possible. As early as 1816 they proposed setting up a school in the Kandyan Provinces, but the Government would not permit them, though Clough and Erskine both volunteered to go. The Meeting of 1819 wanted to occupy a number of places inland from Madras and Jaffna, such as Molotiva and Ponereen, but could not find the men. At this Meeting the decision was taken—"necessary from every point of view"—presumably largely because of the difficulties of travel—to divide the District into the "Cingalese" and "Tamul" Districts, with W. B. Fox and James Lynch as Chairmen.

The District meeting of January 1819 again considered entering the Interior. "Have we used every prudent means to carry Christian instruction into the Kandian Province? We believe that every possible means have (sic) been tried, and hitherto our

way has not opened" It was Newstead who made the first exploratory journey. In Feb. 1819 he made a difficult journey of two days to Riligala, 25 miles inland, and in December 1820 he visited Kurunegala, where he built a Mission house with chapel. Riligala became the residence of an Assistant Missionary, but severe outbreaks of fever hampered the work. Neither place was a success.

In August 1824 there was a request from the Uva Province. Major Audain, the Commandant and Government Agent at Badulla, was convinced that the town could become an excellent mission station. The headmen wanted education for their children. A man was offering for sale two adjacent houses for less than cost price, in an acre of ground. "I have known no situation so eligible for a missionary as this," wrote Audain to McKenny. Nothing came of this request, although McKenny forwarded it to London. Instead, the Committee in 1826 pressed for a station in Kandy City, reminding the missionaries that the Maritime Provinces were to be regarded "only as the Headquarters" of a mission to the whole Island.

Meanwhile, new missionaries were replacing those who left Ceylon. Samuel Broadbent departed in 1820. He had been disciplined and moved from the North to the South to start afresh. The only clue is a remark in a letter that when he first went to Trincomalee he acted too hastily in applying for subscriptions. In June 1821 George Erskine was transferred—somewhat against his wishes—to Australia, because he had failed to learn Tamil. He was, however, gratefully remembered by the British soldiers at Trincomalee.

In 1819 Alexander Hume and Samuel Allen were sent out as "General Superintendents of the Schools". The Committee, however, made no financial provision for their special work, and it was necessary to station them in circuits. Hume was deeply disappointed, but worked hard until his return to England after the ten years of service to which he felt committed.

During the period 1819 to 1824 many misunderstandings arose between the missionaries and the Missionary Committee. The missionaries were censured for extravagance, maladministration of funds, lack of success, and for taking unauthorised decisions. Lynch (Chairman of the Northern District) even offered his resignation, but the District Meeting pressed him to remain, though he eventually departed in 1824. Fox, the Chairman of the Southern District, retired to England in 1823. He was a man of great intellectual powers and a careful administrator, but was unfortunate in being Chairman through this unhappy period. Thomas Squance retired in 1822. Newstead returned to England with damaged health in 1824, and did not recover sufficiently to be able to come back to Ceylon. Callaway left in 1826. After prolonged illness, Clough went on furlough in 1822, and returned in September 1825 to become Chairman of the District,

McKenny having held the office for one year after Fox's retirement. Clough was now the only one of the original missionary party. He was Chairman for 12 years, until ill-health compelled him to return permanently to England in 1837.

Two newcomers arrived in July 1824. Richard Stoup lived a mere five years, dying at the age of 28 in October 1829 after a severe illness. William Bridgnell served for 25 years, until 1849. Robert Spence Hardy came in September 1825, retired in 1847, but returned for three years in 1862 as Chairman of the District after the death of Gogerly.

In 1820 James Sutherland, the son of a British official of the same name, was taken on trial as a missionary, having previously been placed by his father under the guardianship of the Mission. He started with promise, but in 1828 he resigned to prevent facing a true charge of extravagance and appropriating mission funds.

The number of Assistant Missionaries grew slowly but steadily. William Lalmon was "received into full connexion" as an Assistant Missionary at the Meeting of 1820, after completing four years on trial. In 1819 Don Cornelius de Silva Wijesingha, of the Colpetty school, and John Anthonisz of Galle, were taken on trial as Assistant Missionaries. In 1825 they were joined by John Adrian Poulier, in 1826 by Don Daniel Pereira, the future "Apostle of Kurana", and in 1830 by Peter Gerhard de Zylva, the "Apostle of Moratuwa". All these Ceylon-born men served Methodism very faithfully for many years.

There were however two failures. Don William Gunetilleke was taken on trial in 1824, but had to be dismissed in 1827 on a serious charge. D. L. A. Bartholomeusz, accepted in 1827, was dismissed in 1830, but was readmitted as an Assistant Missionary in 1834, though he was once again dismissed in 1853.

The policy of the Mission underwent little change during the 1820's. The missionaries worked as hard as their numbers and limited financial resources permitted them, preaching and supervising their schools. In 1822 they recognized the importance of visiting people in their homes, but felt that this was difficult as many people were often away from home. They were also disappointed that their Sunday congregations showed no great interest in the class meetings, which were the power houses of Methodism in England.

An interesting proposal was made by Alexander Hume in a letter from Matara in October 1821. He felt that the Mission was a tremendous financial burden on the Methodists of England, and that the Mission would never succeed till the people of Ceylon were sharing

the expenses. He therefore proposed a colonisation scheme. A Mission Settlement would be established on land given by the Government 20 or 25 miles inland. One or two missionaries and five Ceylonese families would settle here. These families would be supported by the Mission during the first year. By the end of that time their paddy and other crops would support them. The chief design of the settlement was, of course, "to Christianize the people". Therefore a school should be built for the children, where they would be taught "useful knowledge" and "the principles and practice of Christianity". Every member of the settlement would attend Bible reading and prayer every morning and evening. Sunday would be "most punctually kept sacred by a complete cessation from all worldly affairs." Thus everyone would attend worship on Sunday mornings and catechetical instruction in the afternoon. Hume thought that by this means a Christian community could be brought into being, but nothing further was said about it, so we presume it did not find favour.

The school work depended on the efficiency of the teachers and the assistant school superintendents. It was difficult to find enough adequately educated helpers. In 1822 the District Meeting felt it was essential to found a "Wesleyan Mission Academy" for the training of teachers, and also Assistant Missionaries. When Clough was in England during 1823 he discussed the matter, with the result that Mr. Thomas Exley, a layman, was unofficially encouraged to go to Ceylon to set up a private English school, where he could earn, he was told, at least £300 per year. The school would be on Mission premises in Colombo. In return, Mr. Exley would supervise, without payment, the training of youths "for the work of God" at the "Wesleyan Institution". Unfortunately, Exley's health failed, and he could not start his school.

A "Wesleyan Mission Academy" had been opened in July 1823 in the premises of the Pettah Mission House. Until the end of 1824 Gogerly gave a great deal of attention to it, but after his removal to Negombo it declined. When Clough returned to Ceylon in September 1825 (bringing Exley with him) he found it in a pitiable state: "I really was sorry to see how McKenny and the others had gone to work". A dozen boys aged 12 to 15 were inadequately supervised by the New Bazaar schoolmaster. The boys were sent home, and a new "Wesleyan Institution" was planned under Exley's guidance.

The ambitious Institution flourished for only three years. It was opened in March 1826, and was intended for young men from the Jaffna and Madras Districts also. However, the Madras District refused to co-operate. There was to be a mixed syllabus. One of the Colombo missionaries was to teach theology and to have pastoral oversight. Exley was to teach history, geography, astronomy and natural philosophy. Geography and astronomy were given pre-eminence for an interesting reason. Many of the Sinhalese believed

that the mythological descriptions of the earth and heavens given in the Buddhist and Hindu scriptures were literally true. Geography was taught "to explode Hindu beliefs and legends". If the people could be made to see the falsity of their Buddhist and Hindu cosmography, they might lose faith in their religious falsehoods too. Most of the villagers thought that the earth was flat. As early as 1819, John Callaway at Matara had constructed a globe, to demonstrate to his pupils the true form of the earth. "Everybody knows that the fabric of heathenism is chiefly supported by a false philosophy", he wrote.

During the first year there were six pupils at the Institution: Lutersz, a Roman Catholic who had been converted under Newstead at Negombo; Soloman Muttu, a Tamil from Jaffna; two Sinhalese, Johannes from Kalubowila and Carolus from Panadura; and John Cornelius, a Buddhist priest who had been baptized at Matara, and who was put to work in the translation department because of his knowledge of Pali and Sanskrit. The sixth was D. L. A. Bartholomeusz, a Burgher from Jaffna, who was converted at Kalutara while employed as a kachcheri clerk. He became an Assistant Missionary in 1827, but was later dismissed, as we have seen.

During Exley's short residence in Ceylon, he introduced the British system of education to the Colpetty and New Bazaar schools, as well as to the Institution, and he improved the schools of the Mission generally. When his health failed, a missionary was made responsible for the general teaching of the Institution. In 1829 Richard Stoup taught writing, arithmetic, grammar and geography, but when he died in October of that year, the Institution had to be given up. In 1831 the District Meeting wished that the Institution could be recommended, as the lack of adequate training was apparent in the school teachers. As for new Assistant Missionaries, the Meeting decided that any candidates should reside two by two with the senior missionaries and be trained in their houses. For example, David de Silva, one of the most notable Sinhalese ministers, was trained by Gogerly at Matara in the 1830's.

1829 was a black year. Not only did Richard Stoup die at the age of 28, but also Allen lost a child, Hume lost wife and child, and Gogerly lost his second wife. Cornelius Wijesingha had to be evacuated from Riligala, his health permanently damaged by the severe fever which laid low his whole family, and cost the life of one of his children. The previous year, in June 1828, Clough suffered a great loss when his wife, whom he married in England in 1825, died a few hours after childbirth.

Alexander Hume retired in 1830, and Samuel Allen in 1832, but in the latter year Thomas Kilner and Elijah Toyne arrived, both of whom remained eight years until illness forced their removal in 1840.

Gogerly fell ill in 1833, took a four months' voyage to Mauritius and back, and never again left Ceylon. John McKenny, whose wife died in 1832, was transferred to Australia as a District Chairman. "I feel his loss," wrote Clough. "He is an amiable and affectionate fellow.... We have always lived on such intimate terms and pulled so well together in our Missionary work.... Our friendship has been greatly to the peace and harmony of the District."

The work fluctuated over the first twenty-five years, but the membership of the class meetings increased slowly, from about 52 in 1817 to 572 in 1838. Two of the most promising stations during this period were Kurana and Seeduwa, for which much of the credit must go to Don Daniel Pereira. In 1838 the membership at Seeduwa had reached 95, and 200 were present at a lovefeast. In December of that year nearly 700 villagers attended the "never-to-be-forgotten" Seeduwa Missionary Meeting.

A new station was opened in 1832 by William Lalmon in the Morawak Korale, a primitive area thirty miles north of Dondra. The population was scanty, and after a few years of promise the station declined so that Lalmon was removed in 1838, owing to a shortage of manpower and pressing needs in more thickly populated areas.

In 1826 Alexander Hume had been appointed—much against his will—to fever-ridden Kurunegala—"dreary, desolate and desperate to the last degree." He thought Kandy a more suitable inland mission station, as it would open a way to the Veddahs southeast of the city, as well as to Ratnapura, and would also give a greater facility for visiting Badulla—"a place to which we have often been invited". Hume's proposal was vetoed by the other missionaries, but Kurunegala was abandoned in 1829. Soon Clough came round to Hume's idea. Writing in December 1834 he said: "If we go into the interior Kandy ought and must be the headquarters of our work." In 1835 the Missionary Committee "yielded" to the District, and ordered Clough to open a station in the City of Kandy. As Clough's presence in Colombo was "indispensably necessary" for a further year, Spence Hardy went in his place, but after only nine months Hardy had to take Clough's place in Colombo. In 1835 and 1836 Clough had been Chairman of the Northern as well as the Southern District. Returning from Jaffna in February 1836 he contracted fever and suffered seven successive severe attacks. After the Southern District Meeting of January 1837, at which he presided, he sailed to the Cape of Good Hope, expecting to return with renewed health. In Clough's absence D. J. Gogerly was voted as Chairman of the 1838 Meeting, after which it was learned that, to Clough's great regret, his health made it necessary for him to proceed to England. The Missionary Committee then appointed Gogerly Chairman of the District.



In 1838 the Wesleyan Methodists in England were planning to celebrate the following year as their Centenary. It was 100 years since John Wesley had begun field preaching, and gathering his converts into classes and societies. In the Centenary Year there were 420,000 members under the care of the British Conference, including members in Canada, the West Indies, Africa, Australia, Oceania, India and Ceylon, served by 1,635 travelling preachers. Adding the U.S.A. figures of 749,000 members and 3,557 ministers, Methodists the world over totalled 1,171,000, with 5,192 ministers.

In 1838, the end of our first period, the same success story cannot be told of Ceylon. Methodism in South Ceylon was nearly 25 years old, but the membership was only 572. There were five British missionaries and nine Ceylonese Assistant Missionaries. However, their funds were severely limited by the Missionary Society. They were frequently compelled to economize or cut down on their work. The grant from London varied between £3000 and £3500 annually, of which the schools received £800 to £1000. In Ceylon itself they were disappointed in their "almost total failure" to raise funds. In 1837 they raised only £75. They could not foresee ever being independent of British support. Nevertheless, they pressed on, and the foundations of the Mission were slowly laid. In 1838 Spence Hardy wrote: "During the year I have had an opportunity of visiting all the stations in the district except Matara, and from all that I saw and heard, I have no hesitation in saying that the work of God in this island presents a more encouraging aspect at the present moment than it had done at any period since the banner of Christ was first unfurled upon these shores." The only exception was the Sinhalese work at Colombo.

SECTION 6

CIRCUITS (1815—1838)

COLOMBO

Colombo Pettah. We have seen how the Pettah became the headquarters of the Mission after Harvard's arrival in March 1815, and how "the Wesleyan Mission House"—the oldest Methodist church in Asia—was opened in the presence of Governor Brownrigg on Sunday December 22nd 1816. The missionaries' residence was situated to the right of the chapel, and the printing press behind it. The Wesleyan Academy of 1823-25 and the Wesleyan Institution of 1826-29 were situated in these premises.

Sunday services and weeknight meetings were held in English, Portuguese and Sinhalese, with varying success through the years. English services declined, and were discontinued in 1834, but

in the same year, through John Anthoniesz' arrival, there was "a great change for the better in the Portuguese work", and in 1835 the chapel was sometimes "completely filled". As for the Sinhalese work, Spence Hardy wrote in 1837: "The Sinhalese work is, as usual on this station" (i.e. the whole Colombo Station) "a source of great depression to our spirits."

Colombo Fort. Work began amongst the British soldiers and residents in 1815, when Harvard and Clough received Government permission to visit the military hospital and later the barracks. Many of the soldiers had Methodist connections in England, and much good work was done, though with great fluctuations because of the frequent transfers of regiments. At times the congregation numbered several hundreds, and excellent class leaders were found. In 1824 a chapel was hired from Chater, the Baptist missionary, but in 1828 he "turned us out of his chapel", and preaching had to be done in houses. It was decided to build a chapel, to raise £250 in Ceylon and to request £250 from the London Committee. But in the crowded Fort no suitable site could be found till 1834. Eventually a chapel seating 400 was built through Clough's efforts.

The Fort chapel was opened on Tuesday morning, May 17th, 1836, in the presence of Governor Wilmot Horton, the Commander-in-Chief and the Chief Justice. Clough read the liturgy, and Gogerly preached on the "old theme" of Salvation by Faith. The "Colombo Observer" of May 24th reported that Gogerly "delivered a most powerful and eloquent discourse from Romans iii 20-26", upon which the attention of the congregation was "completely riveted". The sermon "afforded uncommon satisfaction by the succinct view of the principal doctrines of the Gospel as believed and followed by the Wesleyan body.... All present were struck by the simplicity of style, clearness of reasoning, and massiness (sic) of thought exhibited by the preacher." The Governor "afterwards expressed the great satisfaction and pleasure with which he had listened to the masterly discourse." He asked for a printing, but Gogerly could not supply one, having preached from brief notes: "only a short introduction and the five Propositions I defended from the Words of the Apostle."

Kollupitiya (Colpetty). The Colpetty school was opened in March 1817 by Harvard, with Cornelius Wijesingha as General Manager. In 1820, when Fox came to Colombo, Clough resided at Colpetty, and from here supervised the schools and preaching in the villages to the south of Colombo, from Colpetty to Ratmalana and Moratuwa. He visited these villages once a fortnight.

The original Colpetty premises, situated on the landward side of the Galle Road, became unsuitable when a fish bazaar was opened close by. In 1824 McKenny bought a much larger and better site

of over 3 acres, extending "from the seashore to the High Road". It cost 3,000 Rix Dollars (£262), and part of the money had to be borrowed until the London Committee gave their consent. Compared with the Pettah, Colpetty was quiet and refreshing, and it was hoped that missionaries from India as well as Ceylon, whose health had failed, would recuperate after a period of residence here. The Methodist Church owes a debt of gratitude to McKenny for seizing the opportunity and risking the displeasure of the Committee by his unauthorised purchase. Today this site contains the Headquarters of the Church, the residence of the President of the Conference, Methodist College, and the Kollupitiya Church (the "Cathedral of Ceylon Methodism").

From 1817 preaching was carried on in the school room, but the Europeans and Burghers did not care to worship in such a building, and in 1834 it was proposed to build a chapel—though it was not actually erected till 1854.

Wellawatte. A school was opened early in 1818 on land given by the headman. A class meeting was begun by Cornelius Wijesingha, then a local preacher. After hearing him preach one night, a woman confessed that she had been preparing to make offerings at a temple—"after which she ran home, to fetch the little store intended to be given to the devil, and throwing it at her teacher's feet, insisted that he should take it, and devote it to the cause of God" (Spence Hardy JM p. 160).

In 1819 fierce opposition came from the temple kapuwas. During a smallpox epidemic some of the school children resisted when their parents took them to make offerings to Pattini Deviyo. As these particular ceremonies were illegal, Clough obtained a Government order that the temple should be demolished. However, nobody dare touch it, until the headman himself, with his servants, demolished it. The enraged kapuwas promised the headman death within 24 hours, and hundreds came to witness the spectacle. When the headman remained alive, the kapuwas threatened death from hydrophobia within 8 days, but he was still untouched. The villagers then abused and insulted the small group of Christians, and Cornelius was once attacked with stones. The Christians stood firm, and continued their class meeting. A "notorious gambler and cock-fighter" was converted.

Dehiwala, Kalubowila, Ratmalana. Schools were opened at **Dehiwala** in 1818, and **Kalubowila** in October 1818 (after returning from the opening Harvard was seized by the severe illness which caused his return to England). The school opened at **Ratmalana** in 1820 was given up during the retrenchment of 1822.

Bambalapitiya. A school was opened in 1837 by Clough, just before he finally left Ceylon. He persuaded the 50 scholars who presented themselves at the school to exchange their old books, which contained "things contrary to truth and inculcating sentiments most questionable, and enforcing practices of the most pernicious character, though mingled with sentiments of the purest morality and lofty conception", for books printed at the Mission Press, which told of "God's power and His infinite love for mankind". The master, a nominal Christian from Dutch times, then made an impressive recantation of Buddhism.

Villages North of Colombo. The main centres of work were **New Bazaar** (near the Supreme Court), **Mutwal** and **Nagalagamuwa**, the last of which was considered a strategic station, situated as it was near "the Bridge of Boats", where the high road from Colombo to Kandy crossed the Kelani Ganga. In 1826 there was a controversy here with the Buddhists, after tracts had been distributed to the pilgrims making their way to the Kelaniya Temple. (See pp. 73 ff.).

The **Colombo Circuit Preaching Plan** of 1824 makes interesting reading: Sunday services:—

Mission House, Pettah	—	7-00 a.m. English
		11-00 a.m. Sinhalese
		7-00 p.m. English
Fort	—	6-30 p.m. English
Colpetty	—	10-30 a.m. Sinhalese
Kalubowila	—	10-30 a.m. Sinhalese
Moratuwa	—	10-30 a.m. Sinhalese
Nagalagamuwa	—	10-30 a.m. Sinhalese
Weekdays	—	New Bazaar 7 p.m. Friday (Sinhalese)
		Pettah 7 p.m. Tuesday (Portuguese)
		Colpetty 7 p.m. Tuesday (Sinhalese)

Note:—Moratuwa was part of the Colombo Circuit until 1826, when it was transferred to Kalutara.

KALUTARA (1815—1838)

Kalutara heard its first Methodist sermon in March 1815, when James Lynch, travelling from Galle to Colombo with Mr. and Mrs. Harvard, preached by interpretation to a large crowd at the door of Government House. The same year the town was visited on Twistleton's preaching tours.

In September 1817 William Fox was stationed here and remained nearly three years, preaching, teaching and composing Portuguese hymns. Within a year he had set up 13 schools, from Horetuduwa,

north of Panadura, through Pinwatta, Beruwala, Alutgama, Bentota, to Kosgoda, 20 miles south of Kalutara, where there were two schools. Fox felt that Kalutara was a strategic centre for extending the Mission into the Interior by way of the valley of the Kalu Ganga, and a school was opened at Rambukana, 12 miles north east of the town—"a very populous village" on the banks of the river. In 1818 Fox was taken seriously ill in Colombo, and he had hardly recovered when his wife Katharine died of consumption at Galle.

McKenny (1820 to 1822) built a new chapel and mission house. The chapel was opened on January 28th, 1821, with services in Portuguese, English and Sinhalese, and sermons from Fox, Newstead, Erskine and Clough. Later that year, when a fire broke out in the mission house kitchen, the villagers believed that the spirits were angry on being deprived of their residence by a padre.

Alexander Hume continued the work from 1823 to 1825, being specially successful at Panadura and Egoda Uyana. McKenny returned in 1826. John Anthoniesz was Assistant Missionary from 1820 to 1826, and John Poulter from 1825 to 1828. On Sunday March 18th, 1827, the Kalutara Chapel was crowded for the baptism of Wellagedere Piyadasa Thero, a bhikkhu from the village of Wisidagama in the Rayigam Korale. He was 30 years old, having worn the robe for 15 years. Many Buddhist beliefs perplexed him, and he took his problems to his friend, the village mission school teacher. McKenny and Poulter gave him further advice, and he became a Christian despite fierce opposition. His baptism was attended by Petrus Panditasekera and by the Collector of Colombo, Mr. C. E. Layard. Joseph Roberts, a Missionary from North Ceylon, was the preacher. The convert became a teacher for the Mission, but there is no further record of him.

Gogerly (1828 to 1831), Bridgnell (1832 to 1835), Kilner (1836 to 1839) followed Hume as Superintendents. Kilner wrote how he took a group of young men to lead the singing at services in villages such as Kalamulla, Paiyagala and Melegama. In 1838 he began preaching in a large village 6 miles inland in the Pasdun Korale. Kilner was disappointed with results around Kalutara Town, compared with the relative success around Panadura. Constant preaching and tract distribution had reduced the number of demon ceremonies, but there were too few genuine conversions, and he could not form a single class meeting amongst the Sinhalese, though he had two amongst the European descendants in Kalutara itself.

Panadura. Panadura was visited on Twistleton's preaching tours in 1815. On June 1st, 1817, the Mission School was opened by Harvard, assisted by Fox. The school was supported by Don Abraham de Saram, "Second Maha Modeliar of the whole Island.... who

has the principal control over this district". The first teacher was Don Corolus Rubera, who had been educated at Andrew Armour's Colombo Seminary. From September 1817 the school was supervised by Fox from Kalutara, and schools were also opened at Pinwatta (2½ miles southwards) and Horetuduwa (4 miles northwards), as mentioned above under Kalutara.

In 1821 McKenny was obliged, because of the Mission's financial difficulties, to give up "one of my pious and excellent young men", namely, J. A. Poulter, who became, however, an Assistant Missionary in 1824. "How great a pity to let so fine a lad go out of the Mission, and one who would always have been sure of respect from the natives, being the son of a magistrate!" Now it was possible to have services at Panadura and Bentota only every other Sunday, whereas before retrenchment there had been preaching each week.

In August 1822 a new school-chapel was opened, and Sir Richard Ottley, who had given a large donation, was present to hear Clough preach in Sinhalese. In June of the same year a school was built at **Wekada** by a Sinhalese who offered to teach there without payment if the Mission would superintend it. The crowd at the opening ceremony was so large that McKenny had to preach under a tree outside.

Under Hume (1823-25) the work flourished. The Assistant Missionary, John Anthoniesz, and the English mission teacher, Cornelius Fernando, visited homes. On one Sunday Hume had 300 hearers in two villages. At the end of 1825 he wrote: "The work is progressing gloriously on," and it was painful to leave after three years to go to Kurunegala. Clough reported to London: "There is nothing in the whole island to equal the native work here... we are greatly rejoicing."

New schools were opened inland in 1826 at Bandaragama and Wisidagama in the populous Rayigam Korale. A chapel was opened at **Wekada** (46' x 31') in 1831, and another in 1838 at **Dikbedde**, where a great crowd attended the opening of a school the previous year. 50 or 60 people were regularly present on Sundays, though a man once tried to burn the school down.

Unfortunately, Panadura was not so fruitful as it once promised to be, and in 1837 Thomas Kilner described it as "another wretchedly barren spot". The school was thriving, but considering that there had been preaching each Sunday for 14 years, congregations were painfully small. There was hardly a young man in the town who had not been educated at the mission school. But the children who once filled the school "crowd the temple when they become men." The famous Buddhist temple standing on a rock—"emblematic, I fear, of

its permanency"—was less than 100 yards from the chapel, "and seems to bid defiance of our efforts to displace this our most formidable foe." However, congregations were far better at Moratuwa, Gorakana, Wekada and Egoda Uyana, all of which had been in the Panadura section of the Kalutara circuit since 1826.

Egoda Uyana. In those days Egoda Uyana stood on the main road between Colombo and Panadura, which was reached by ferry across the river. The Digarolla bridge was not yet built. A school was opened in 1825, which was described by Gogerly in 1831 as "the most efficient Cingalese school I have ever seen." By 1828 "the charming native congregation" were already collecting funds for a chapel, which by October 1831 was "ready for the roof". Gogerly's successor, Bridgnell, invited Spence Hardy to open it on Wednesday July 18th, 1832. The text was Romans v. 8: "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Nearly 300 were present. The chapel was of stone (44' x 21'), "neat and well built". It is notable for being still in use today—the oldest existing church in Moratuwa.

In 1837 Thomas Kilner preached to a crowd that filled "this pretty little chapel" and vestry, and even crowded outside around the doors and windows. "My heart throbbed and swelled with gratitude," he wrote, lamenting how his inadequate knowledge of Sinhalese hampered him—though Spence Hardy said that no Methodist missionary understood colloquial Sinhalese better than Kilner. On Christmas Day, 1837, Joseph Parys, the Panadura Assistant Missionary, preached here to "one of the largest Sinhalese congregations I have ever seen on a similar occasion."

However, the work suffered when the schoolmaster, described in 1833 as "upright, active and zealous", was dismissed and became a bitter enemy. Spence Hardy commented (JM p. 193): "Nearly everyone who is dismissed from the employ of the mission seems to think that it is his duty to profess heathenism, and become a bitter enemy of the gospel; and in some places discarded schoolmasters are working more evil than all other influences united."

Moratuwa. According to Spence Hardy, in 1815 practically all the inhabitants of the place claimed to be Christian, either Protestant or Roman Catholic, although they continued to practise heathen ceremonies. Dutch influence was strong. From the very beginning of the British occupation in 1795 the Church of England flourished. Governor Brownrigg built a new church, and Andrew Armour devoted much time to visiting the people. Small churches were built at Laxapathiya and Korawalwella in 1816 and there was also a congregation at Egoda Uyana.

Methodist work began with a sermon from Clough on one of Twistleton's preaching tours in 1816. In September 1817 a Mission school was built at Idama on land belonging to a Roman Catholic. The petition had been signed by a large number of Roman Catholics, including Mudaliyar Pedroe Mendis Mahavidane, whose name headed the list. Elias Perera, a native of the town, who had been educated in Armour's seminary and was a member of the Colombo Class Meeting, was appointed teacher, and served for 29 years until 1846, when he resigned, on the grounds that his pay was insufficient, and became an Anglican catechist.

At first the children attended services in the old Dutch church, and at Christmas, New Year and Easter they were taken to the services in the Pettah Chapel, Colombo. Later a pulpit was constructed in the school, which became a preaching place. In spite of "severe struggles" in 1819, the school flourished, and Clough, who made fortnightly visits from Colpetty, reported in 1820 that it was "one of those rare places" where there was scarcely a complaint. He wished that an Assistant Missionary could be stationed there, because "I hardly know where he could be more useful".

Later there was a decline. The services were usually taken by Elias Perera, but, apart from the children, the average congregation was only 6 or 7, and in 1826 Bridgnell wrote that Moratuwa was "almost the least hopeful part of our circuit". In 1826 it was transferred from Colombo to the Kalutara Circuit and frequently visited by the Panadura Assistant Missionary.

In 1835, when a new Government school was opened, the Mission school ceased to teach English. At the same time the mission school and bungalow had to be pulled down, because the owner of the land decided to take it back. Fortunately Elias Perera managed to obtain land at Gorakaghamankada, and a cadjan shed (20' x 12') was built.

GALLE (1815—1838)

Galle witnessed the beginnings of Methodist work in Ceylon. The first missionaries landed here and began their preaching in the Dutch Fort Church. In the first six months William Lalmon, the first Ceylon-born Assistant Missionary, who was an assistant surgeon at Galle hospital, and Petrus Panditasekara were both converted. The first Sinhalese Assistant Missionary, Cornelius Wijesingha, a native of Hikkaduwa, was one of the first pupils at Clough's English school.

On Harvard's arrival in February 1815 the work was reorganised, with Clough joining Harvard in Colombo. Clough's work in Galle was continued by Squance and Erskine, chiefly amongst British soldiers, though Squance was soon able to preach in Portuguese to the

Burghers. As in Colombo Fort, the work fluctuated as one regiment moved out and another moved in. In February 1816 Harvard paid a month's visit, inspected Government schools and preached by interpretation. He also preached his first Portuguese sermon—"the shortest, the soundest, the plainest and most striking sermon that I ever composed". Harvard also visited the Dadalla temple of George Nadoris de Silva (the converted "Ava Priest"), and preached there.

In June 1816 more missionaries arrived, and one of them, Robert Carver, reformed the school in Galle Fort.

The District Meeting of August 1816 sent Squance back to Jaffna, and John McKenny joined Erskine at Galle. William Lalmon, the missionaries' chief interpreter, who had been living at the Galle Mission House since March 1815, was taken on trial as an Assistant Missionary and stationed at Matara. In October 1816 it was reported that Andrew Armour's son John (a teacher) and a converted Bhikkhu, Daniel Alexander, were staying at the Mission House.

The District Meeting of August 1817 recommended the missionaries to open Sinhalese village schools, and within two years McKenny had 15 schools with over 1,000 pupils, from Koggala to Wellatota, (a distance of 32 miles)—including Minuwangoda, Circular Road, Unawatuna, Kalegama, Gindura, Dodanduwa, Wewala, Hikkaduwa, Telwatta (2 schools, one for karawa caste children, and one for salagama), Malawenna, Kahawe, and Ambalangoda. At Hikkaduwa the headman who was a Christian built the school at his own expense. The teacher was Mr. Henry Mattheys, who also supervised seven other schools and had given up a post in Government service to serve the Mission. A school was built at **Dadalla** in March 1819 but was closed after several months because the children ceased attending it. At Dadalla the Methodists worshipped in a house next to the temple built by George Nadoris de Silva, the former Maha Nayaka of the Amarapura nikaya or sect. Harvard reported that the bhikkhus usually made the house ready for services! There was a dilapidated Dutch church in the village, and the mudaliyar repaired it after McKenny received Government permission to use it.

The house which Erskine had bought—one of the largest in Galle Fort—was fitted up for services of worship. One of the Society here, John Anthoniesz, soon became a local preacher, and was accepted as an Assistant Missionary in 1819. Abraham Anthoniesz also might have become an Assistant—except that for family reasons he had to stay at Galle. But he served here devotedly as a catechist for 55 years, till his death in 1875.

McKenny felt the need of a chapel, and although he would have liked to build it outside the Fort, so as to be more accessible to the villagers and school children, it had to be built within. The Foundation Stone was laid in June 1819. The stone is preserved inside the present church. Governor Brownrigg contributed

500 Rix Dollars. The Chapel was opened on January 9th, 1820, with three services and sermons: Cornelius Wijesingha (Sinhala) at 11 a.m., McKenny (Portuguese) at 5 p.m. and William Fox, the Chairman of the District, (English) at night. The public services drew large numbers, but the class meetings remained small.

John Callaway was stationed here from 1821 to 1824 and was particularly interested in the schools. He introduced the British system into the Minuwangoda school. Richard Stoup—a “much-loved and very useful minister”—worked at Galle from July 1824 until January 1828, visiting from house to house, insisting that servants and slaves should be allowed to hear his teaching. He also preached by the roadside and taught his hearers how to pray. He died at the age of 28 in Colombo less than two years after leaving Galle, and a tablet was erected “as a memorial of affection and esteem by the Dutch and Burgher inhabitants of Galle, among whom he laboured upwards of three years.”

In 1825 Samuel Allen joined Stoup, but was removed under discipline in July. In January 1828 John McKenny returned to the Circuit, rejoicing to find the work so prosperous. In 1830 he enlarged the chapel by adding a gallery. In 1833 Elijah Toyne succeeded McKenny and remained until 1840, except for a short period in 1834 when McKenny was yet again sent there.

Spence Hardy (JM p. 211) commented: “There has been greater evenness about the work than perhaps in any other place... The progress has been slow, but the state of the work has never been positively discouraging; and if large increases have not taken place in the membership of the church, there has always been a quiet stream of good rippling onward, more perceptible in attentive congregations and in godly lives and happy deaths than in additions to our society.” The plan of work given in 1838 by Toyne was typical;

“Early on Sunday morning we hold a public prayer meeting, to implore the blessing of God on our labours. With this preparation of mind we repair to our several appointments. My assistant and myself take three appointments each, besides occasional services. On Monday we have our English class, and other incidental business connected with the circuit is transacted. On Tuesday, native prayer-meeting or preaching in one of the villages, distributing tracts, visiting the people, and in the evening the English and Portuguese female classes are met. On Wednesday, visiting schools, native class-meeting, and English preaching. On Thursday, native preaching or prayer-meeting in one of the villages, and Portuguese prayer-meeting in one of the houses in the Fort. On Friday, Portuguese class-meeting and visiting schools. On Saturday, the schoolmasters are met, from ten to

twelve, and the appointments for the following Sunday are fixed. This plan is followed with little interruption from month to month, and we hope that the Lord will yet more especially crown our feeble endeavours to do good with His blessing."

Ambalangoda. Ambalangoda was supplied with a Mission school in May or June 1818 on land given by the magistrate, Mr. Henry Roosmalecocq. Samuel Broadbent resided here for a short time from May 1819. The village was "very populous, but wholly given to idolatry and superstition." Broadbent was shocked to witness people making offerings to heathen deities. John Callaway introduced the British system of education at the school, which was visited in 1821 by Sir Richard Ottley (Chief Justice) and Archdeacon Twistleton, and in August 1825 by the Bishop of Calcutta, Dr. Reginald Heber.

In 1835 Elijah Toyne reported "encouraging prospects" at Ambalangoda. The former school had been given up because the master would not make a public recantation of Buddhism, but a new school was opened in July 1835, the new master being a bhikkhu in training who had renounced the yellow robe.

When D. L. A. Bartholomeusz was sent to reside at Ambalangoda as an Assistant Missionary in 1838 it was possible to extend preaching to Madampe, Balapitiya and Kosgoda.

MATARA (1815—1838)

Matara was one of the four original stations of the Mission in 1814, but it was abandoned after George Erskine—who was sick for much of the time—had stayed only eight months. Harvard paid a brief visit from Galle in February 1816, when he preached in several places and baptized.

The District Meeting of August 1816 appointed John Callaway and William Lalmon to Matara, but Callaway was delayed in Colombo to help in the printing office—like Harvard and Squance he was a printer—during Harvard's illness, and he did not arrive at Matara until October 29th. Callaway was an enthusiastic educationalist, and by August 1817 he had opened six schools—at Matara Fort, Polhena, Pitakotuwa, Makawita, Weheragampita and Uyanwatta. In the next two years others were opened at Nupe, Karawe, Madiya, Walgama, Pelane, Midigama, Ahangama, Dondra and Weligama.

Alexander Hume was stationed here from January 1820 to the end of 1822. He bought a house on the banks of the river and used the large room (50' by 20') as a chapel. The chapel was opened on June 24th 1822. The Consistory of the Dutch Church for many

years allowed the church to be used for English services. Hume was unhappy and lonely here. "I am at last to leave Matara," he wrote in December 1822. "Poor Matara! Only God and myself know what I have had to do and suffer there."

In January 1823 Hume was replaced by James Sutherland, who was supervised by Callaway at Galle. In 1826 Sutherland baptized a bhikkhu named Sri Buddha Rakkitta Thero who took the name of John Cornelius. The bhikkhu had heard Lalmon preach in Matara jail; he had read the New Testament; and in spite of threats, bribes and appeals he became a Christian, although he was sternly warned that the Mission could not support him financially. Before his baptism he was given a thorough examination by Spence Hardy, who wrote of him (JM p. 230): "His sincerity was tested in the severest manner. After all this, he gave up high rank, worship, emolument, and great expectations, for the uncertainties connected with lay life; besides exposing himself to the obloquy of being regarded as an apostate by his heathen countrymen. Yet it was subsequently proved by his conduct, that, if he had any respect for Christianity at all, it was in the smallest degree, something merely theoretical or philosophical; and his case added one more to the long list of baptised priests over whom the church is called upon to weep."

Spence Hardy was stationed here for two years from January 1827; then William Bridgnell for three years from January 1829. In 1822 the people of Weheragampita had built a little chapel with great difficulty, and under Spence Hardy a stronger one was built in 1827. Chapels were also planned for Weligama and Dondra.

Weligama. Ault and Erskine landed here on June 30th, 1814, after their frightening night at sea. John Callaway opened a school in 1818, and the chapel begun by Spence Hardy was opened on Wednesday September 8th, 1830, by Bridgnell who preached in Sinhala, and McKenny from Galle who preached in English. The Chief Justice, Sir Richard Otteley, and the Collector of the Matara and Tangalle Districts, Mr. J. N. Mooyaart—who was at Jaffna in 1814 to welcome Lynch and Squance—were both present. The chapel was 45' by 21' with a vestry 9' by 21'.

Dondra. Callaway opened a school here in 1818 for boys of the karawa caste, and a second one in 1819 for durawa boys. The average congregations in 1828 were reported to be 100.

Elijah Toyne was stationed at Matara for a few months from January 1832, and then, when he was removed to Galle, Don Daniel Pereira was moved to Matara from Dondra.

Daniel John Gogerly was the Superintendent of the Matara Circuit for five years from January 1834. At Matara itself the chapel was merely a room in the Mission House, and the only furniture was a

pulpit: the people must bring their own chairs. Gogerly enlarged the room by removing a wall, and furnished it with chairs, lamps and a Communion rail. In 1837 he had over 30 monthly communicants. In August 1836 he abandoned English services, as there was only one other Englishman in the town, but in September 1837, when the Puisne Justice, the Hon. John Jeremie, visited Matara for the Court sessions, Gogerly had English preaching twice, when the congregations were good. Jeremie is reputed to have remarked to another missionary whom he met when on circuit: "Is it not wonderful: I have just been to Matara, and I do not hesitate to say that I have heard one of the greatest preachers in the World in that insignificant out-of-the-way place."

In 1837 Gogerly had two English schools in Matara Fort, and Sinhalese schools at Pamburana, Nupe, Kadawidiya and Uyanwatta. At **Weheregampita** there was a chapel with a congregation of about 50, looked after by Don Simon, the catechist, who was a native of the place. At **Weligama** and **Pelana** there were schools, but much labour resulted in little success. At **Patagama** there was a large school with preaching on Sundays and Thursdays, attended by about 30 or 40 adults as well as the children. At **Tanggalla**, first visited in 1822 by Callaway, there was a small class, but it was impossible to visit it more than once every three months.

The same year Gogerly wrote: "Generally speaking I think that Matara is one of the least promising of all the fields cultivated by this Mission. Buddhism here has its full operation, and, whatever opinion there may be formed of the morality of some of its concepts, or the refinement of its metaphysics, no one conversant with the people can fail to observe that its effects are to render them earthly, sensual, and devilish." Superstition, ignorance and prejudice were immense. "The weight of almost all the headmen (although they call themselves Christians and swear on the Bible), and with scarcely an exception that of their wives and daughters, is thrown into the scale, not only of Buddhism, but of devilism in all its forms of worship."

Dondra, with its annual festival attended by many thousands, was "one of the strongholds of Buddhism and of heathenism generally", and was therefore "a field for concentrated missionary effort". Gogerly had four schools in the village, with Sunday services in each of them, and a week-night service in three. In 1837 he reported 17 converts—12 men and 5 women.

In addition to his other work Gogerly supervised two or three theological students, including David de Silva. He taught them not only divinity, but also arithmetic, English grammar, geography and history. He also required them to learn Pali, "because an ignorance

of Pali is a great drawback to the usefulness of our Assistants, as they are compelled to acknowledge themselves ignorant of the tenets of Buddhism. This was the case with Mr. Pereira during our sharp contests with the Buddhists in 1834. It is the case with my present assistant Mr. de Zylva: and they appear not to think it a great evil to be thus ignorant. The Priests make great use of this; they state—and the people believe—that the opposition to Buddhism arises from an ignorance of its doctrines. I am anxious that the young men should be fully acquainted with the errors they have to expose as well as with the truths they have to enforce. I could not procure the necessary instruction in Matara, but in Dondra this was effected.”

So Gogerly built a cottage at Dondra, and C. W. de Hoedt took possession of it in May 1836. Gogerly reserved a room there for himself, and every Tuesday evening he held sermon classes, when everyone on the Preachers' Plan was required to be present and to take his turn in preaching. The sermons were examined for their purity of language, correctness of doctrine and applicability to the circumstances of the people. “I took my turn of preaching among the others to encourage them, and to test the purity and intelligibility of my Singhalese style of preaching. I hope I shall not be taxed with egotism when I say that the unanimous judgment was such as to confirm my confidence in the plainness as well as grammatical accuracy of my Singhalese pulpit exercises. I have now preached extempore in the language about 13 years or more.”

It was at Dondra that Gogerly continued his intensive studies of the Buddhist scriptures which made him “the greatest Pali scholar of his age” (Professor T. W. Rhys Davids). “With the exception of Mr. Turnour of the Civil Service”—George Turnour, the first translator of the Mahawansa—“I believe I am almost the only European in the Island at present who pays any attention to this language. I think I may say I possess what no European possesses either in India or out of it, that is, an edition of all Budhu's works in Pali: a very small portion is still incomplete which is in a course of copying so that by the end of the year my collection of the Sacred Texts of the Buddhists will be complete. A very small portion of these have been translated into Singhalese, and none into English: at least no portion has been published.”

Gogerly left Matara at the beginning of 1839 after five years, having raised the membership by more than a half. His last sermon was heard by “a crowded congregation with many tears”.

Morawak Korale. This is a district of mountain ridges and valleys, about 30 miles north of Matara. Methodist work was begun here—at the request of a Christian mudaliyar—when William Lalmon was sent in May 1832. He worked hard, visiting and distribut-

ing tracts, and reported 91 members in 1835, though that number had dwindled in 1838 to 35, of whom 20, according to Gogerly, were connected with Lalmon's family. Lalmon resided first at **Morawaka** and later at **Beralapanatara**, ten miles distant. There were "defective" schools in both villages, attendance being irregular because the people were so poor that the children had to go out to work. The inhabitants, nominally Buddhist, worshipped the god Kataragama, and the whole village of Beralapanatara had been devoted to the god and put under his protection.

The population was scanty and scattered, and when Lalmon crossed difficult hills to visit hamlets of four or five houses, he usually found that the people were away in the fields. Polyandry was widespread, and drunkenness was introduced when labourers were sent in to rebuild a dam destroyed by a serious flood. In 1837 there was a food shortage and an outbreak of fever. In 1838 Lalmon found it impossible to gather a congregation on Sundays. Gogerly felt that it was "criminal" to station a missionary in such an unfavourable countryside, when many of the more thickly populated districts were without one.

For this reason, Lalmon was withdrawn in 1838, and in March a new station was occupied by P. G. de Zylva at **Godapitiya**, twenty miles from Beralapanatara. De Zylva's first sermon was preached on Easter Sunday on the verandah of his mission house to a congregation of 26, and later the congregation numbered 40. The nayaka of the district lived close by in a large temple. "We have attacked Buddhism in one of its strongholds," wrote Gogerly. Don Simon, the catechist, was moved here, and he and De Zylva visited people in their homes. When a chapel was opened in January 1839, 150 people were present—"which is very encouraging in an entirely heathen country."

Meanwhile, at **Morawak Korale**, only 12 members remained after the departure of Lalmon's family. The mudaliyar was to act as local preacher and class leader, and De Zylva was to visit the station once every three months.

NEGOMBO—1815—1838 (including Kurana-Katunayaka, Seeduwa and Chilaw)

As we have seen, a Sunday school on the pattern of the Colombo Sunday School was opened in September 1815 by the newly-appointed interpreter to the Negombo magistrate. In September 1816, seeing the great demand for education, Clough opened a mission school here and appointed Don Daniel Pereira as master.

The first resident missionary was Robert Newstead, who was appointed by the District Meeting of August 1817. He obtained a large bungalow, and was soon itinerating in the surrounding villages. Within a year he opened eight new schools—three in Negombo, and the

others at Katunayaka, Tempola, Seeduwa, Udapu and Ekala. The area was strongly Roman Catholic and there were several cases of attack and assault. Newstead decided to build a chapel, and it was built, with Government approval, of the materials of the ruined Dutch church. The foundation stone was laid by Alexander Hume, who had recently arrived from England, on August 9th, 1819, and the chapel was opened on July 6th, 1820, crowded with adults and children from the surrounding schools. Fox preached in English, Clough in Sinhala and McKenny in Portuguese. Newstead's congregations in the town itself were usually small. In September 1820 he formed the first Auxiliary Wesleyan Methodist Missionary Society in Ceylon for the support of the work.

In the true spirit of a missionary, Newstead used Negombo as a base to visit Riligala (1819), Kurunegala (1820) and Chilaw (1820). When Newstead was transferred to Kurunegala in 1822, Negombo remained the residence of a Missionary—Samuel Allen (1822-24), D. J. Gogerly (1825-26), Alexander Hume (1827-29), R. Spence Hardy (1830-31), Thomas Kilner (1832-36), and William Bridgnell (1837-39).

Chilaw. Newstead first visited Chilaw (20 miles north of Negombo) in 1820, having received a favourable reply to his enquiries from the Collector, Mr. Walbeoff. He built a chapel which was opened on January 13th, 1822, and measured 64' by 36'. William Lalmon resided here for some time, and the congregation was one of the largest in the circuit. Lalmon also spoke to a large number of Tamils. But, being difficult to reach frequently, it was visited less and less, until it was finally abandoned—though a 7-acre estate was presented to the Mission. There were once several schools between Negombo and Chilaw, but these too were given up.

Kurana-Katunayaka. These villages became one of the most successful parts of the Negombo circuit, and today (1964) the Kurana-Negombo circuit is one of the largest in Ceylon. When Newstead first visited this area, it was infamous for gambling, drunkenness, robbery, house-breaking, cattle-thieving and devil-worship. But in ten years there was a great moral improvement, the people becoming sober, honest and hard-working. The **Katunayaka** school was opened in December 1817. A chapel (40' by 16') was opened at **Kurana** in 1828, and in 1838 Don Daniel Pereira, the "Apostle of Kurana", reported preaching to a congregation of 127 adults and 48 children, and to 17 adults and 27 children at Katunayaka nearby. He also had a congregation of 89 at **Andiambalama**.

At **Dalupotha** a school was opened by Gogerly about 1825; a class meeting was started by Hume, who also built a chapel in 1829—on the spot, it is said, where Newstead once fell from his horse. A chapel was also built at **Bolewalana**.

Seeduwa. This society was perhaps the most flourishing of all during the first 25 years of Methodism in South Ceylon, but the social and religious state of the people was said to be as bad as that of Kurana. Newstead opened schools at **Tempola** in December 1817, at **Seeduwa** in February 1818, and **Ekala** in August 1818. The whole neighbourhood was "sunk in heathenism".

A chapel was opened at **Seeduwa**—"a neat little walled and tiled building about 27 ft by 22"—in September 1820. "The day of opening was indeed a day of jubilee to the overjoyed inhabitants. Every thing which ingenuity could furnish in the way of their elegant native ornaments, of olas, fruits, and flowers, was most tastefully displayed, and every avenue to the chapel wore the appearance of a beautiful garden." More people were present than for the opening of the Negombo chapel. The whole service was in Sinhala. William Fox read the prayers, Chater the Baptist missionary preached on Psalm 122:1—"I was glad when they said unto me, let us go into the house of the Lord"; and Clough preached on Luke 2:14—"Glory to God in the highest". Later a chapel was opened at **Tempola**, and Hume opened one at **Pussala** in November 1827.

In 1822 the first Assistant Missionary was stationed at Seeduwa—Cornelius Wijesingha, and classes were formed in the surrounding villages of Amandoluwa, Raddoluwa, Muklangama, Pussala, Mutuwadiya, Dandugama and Bandarawatta. In 1827 Hume spoke of Seeduwa as the only part of the circuit where any good results had been achieved. By 1828 the old chapel was beginning to crumble, and, as it was far too small for the congregation, £75 was requested to build a new one. Kilner reported congregations of 200 at Seeduwa and 180 at Muklangama in March 1834.

On May 21st, 1834, the new chapel (60' by 40') was opened at Udamitte—"a high day for the people on the Seeduwa side of the circuit". It was reported that a Sinhalese hymn was sung to the tune of the Old Hundredth; 400 people were present. Udamitte was chosen as the site, as it was central to several villages around.

In 1838 the membership at Seeduwa was 95, and 200 people were present for a love-feast. In December of that year, missionary meetings were held at Dalupotha, Andiambalama, Negombo and Seeduwa. The "never-to-be-forgotten" meeting at Seeduwa was attended by nearly 700 Sinhalese villagers, who heard addresses from two Baptist missionaries as well as from Spence Hardy and Thomas Kilner. The Chairman of the Meeting was the District Judge of Negombo, Mr. C. P. Layard, who hoped that the moral improvement "which was so delightfully visible in these parts, might continue to spread", until the whole Island of Ceylon—until "the great globe itself"—should be "filled with the knowledge of the glory of the Lord as the waters cover the sea."

KURUNEGALA (with Riligala) 1815—1838

As already mentioned the first entry of the Mission into Kandian territory was made by Newstead. On February 22nd, 1819, after a difficult journey of two days, partly on foot, he crossed the Giriulla Ferry and proceeded three miles further to **Riligala** ("Rillegalle"), 25 miles inland from Negombo and 23 miles from Kurunegala, on the old high road to Kandy. The people were timid and suspicious, and feared that if a school were established their children would be stolen. Newstead proposed opening a school for a trial six months, and the people agreed. Malaria ("jungle fever") was a great scourge of the whole area, and two masters were forced to return to the coast, so that the school was closed in 1822, but was reopened in 1823.

In 1820 the Government gave permission for Newstead to venture further into the Interior, and on December 13th he visited the British military station of **Kurunegala** ("Kornegalle"). Newstead was permitted to choose any part of the station that was not required for military purposes, and he selected "a piece of rising ground, about 600 feet in circumference, in the centre of the population, and surrounded on all sides by public roads." Newstead wrote: "I have never seen a more delightful spot, as it respects natural objects, in my life. It is half encircled with tremendous rocks, which are clothed with verdure, in most places to the very summit, and often saluted by the clouds. Their bases are covered with mighty forests, to the edge of the town, which is bounded on the other side by fine ricefields, and some of the most beautiful gardens I have seen in the island, producing all kinds of vegetables and flowers."

Newstead visited a pansala, and the bhikkhu asked to receive education in the new religion, and offered to open the Mission school in the pansala. Soon a school bungalow was built on the Mission compound.

John McKenny opened the chapel on December 30th, 1821, preaching on Matthew 6:10—"Thy kingdom come."—in English. All the English inhabitants attended. James Sutherland then preached in Sinhala to a far larger crowd. "The front rank of seats was occupied by Kandyan chiefs, in their singular dresses; and to three of the principal of them, copies of the scriptures were publicly presented, with a suitable exhortation. The school children chanted (sic) the Te Deum in Singhalese; and in the choir were some of the sons of the chiefs" (Spence Hardy, JM p. 148).

In 1822 Newstead resided here, but a severe epidemic of fever struck the town. Newstead's own health was damaged, so that he

had to return to Britain in 1824. "The terror of the natives was indescribable. They forsook their nearest friends, and often left them to die alone.... In one house a whole European family died; the father, mother, and two children. It was the same in the adjoining district With one exception, every public officer in Kornegalle was attacked; and at one time there was neither agent nor commandant. In some instances there were none to bury the dead" (Hardy, JM p. 149).

James Sutherland succeeded Newstead in 1823, and remained at his post during another outbreak of fever, though all the Europeans were evacuated and the other Missionaries thought he should leave too. The wife of Major Audain, the Commandant, died, and a monument to her was erected in the Mission burial ground. The Government decided not to continue the military garrison. For a time Sutherland acted as the Government Civil Agent, and the Governor was astonished and pleased when he declined any remuneration. While stationed here, Sutherland opened three more schools—at **Kawudumuna, Mutugala and Haliyala**. At the end of 1824 Sutherland said he could not stay there, so for a year Gogerly supervised the station from Negombo. By the end of 1825 there were schools at Kurunegala, Getuwana, Kawudumuna, Haliyala, Dambadeniya, Mutugala, Kutugala and Riligala. Schools at Nellawa and Tittawella had to be given up because so few children would attend them.

Gogerly felt that there was "moderate hope of success" in the neighbourhood of Riligala, but the work would be "exceedingly laborious". It had suffered from a too frequent change of schoolmasters. What was needed was a constitution of iron, persistence, active exertion and fervent prayer.

The London Committee believed that Kurunegala was important, and censured the Missionaries for suggesting that it should be abandoned. Clough returned from furlough in September 1825 with a letter: "McKenny and the others were fully prepared for the little flogging they have got." The District Meeting decided that no man should stay there more than one year. The London Committee suggested Hume. Clough remarked: "I fear he will storm like thunder to be sent to such a place"—which was "no less different from his usual conduct." Hume was indeed appalled by the prospect. Kurunegala was "dreary, desolate and desperate to the last degree"—a place where with every breath a man inhaled "infection and death". "I have often volunteered to be a missionary to the Kandians," he wrote, "but I would not have chosen this way." Hume thought a station in Kandy City to be far more strategic for the purpose of reaching Badulla, Ratnapura, Matale, and the Veddas. When Hume arrived at Kurunegala in February 1826—leaving his wife with Mr. and Mrs Andrew Armour in Colombo—he sent his

Assistant, Don William Gunatilleke, to view the prospects in the city, and Hume himself visited it later. But the other missionaries vetoed his suggestions.

At the end of 1826 Hume again suggested abandoning Kurunegala. Clough, deeply exasperated, inspected the station with McKenny, and was confirmed in his belief that it was a place "of vast importance". In 1827 it was intended to station Richard Stoup there, but as his work at Galle was "never so favourable", William Bridgnell volunteered to go in his place, and volunteered in 1828 for a second year. Spence Hardy followed Bridgnell in 1829, after which Hume's view prevailed, and the missionary was withdrawn on the grounds that it was "a waste of strength and money" to continue. In 1834 Newstead's mission house and chapel, which was "becoming a complete ruin", was sold to the Government for use as a court house.

For part of this period an Assistant missionary resided at Riligala. However, in June 1829 the whole village was struck with fever, including Cornelius Wijesingha and his family. He and his wife were too ill even to feed their two children, and one died. Wijesingha was just able to crawl into the garden and scoop out a grave with his hands. The family was rescued by Clough and Gogerly and brought to Colombo, where they slowly recovered under medical care, but Wijesingha's health was permanently damaged. After 1829 occasional visits were made from Negombo. In 1834 Thomas Kilner reported congregations of 30 or 40 at Riligala, Dambadeniya and Mutugala.

KANDY 1815—1838

The British deposed Sri Wikrama Rajasinha in 1815, but the cession of the Kingdom of Kandy was followed by the Great Rebellion of 1817-18. At the District Meeting of 1817 both Clough and Erskine volunteered to be pioneer missionaries to the Interior, but the Government did not give permission. We have seen that the first entry into Kandian territory was made by Newstead in 1819, and that when Alexander Hume was appointed to Kurunegala in 1826 he attempted to transfer the "headquarters of the Kandian mission" to Kandy itself. Later that year the London Committee also suggested Kandy, and they reprimanded Clough and the others for not taking the lead in advancing into the Interior. Clough and the rest, however, were decidedly in favour of Kurunegala. Hume thought that Ganarawa, on the Mahaweli Ganga, mid-way between Kandy and Amanapura, would be a good situation for a school, but Browning, the CMS missionary in Kandy, objected. In March 1826 Hume had sent his Assistant Missionary, Don William Gunatilleke, who returned suggesting Kundasale and Katukele, but Browning objected to these proposals too. Hume suggested Kundasale to the Mission School

Committee in Colombo (Clough and a few others), but they "blasted" his prospects, saying that Kundasale was too far from Riligala and only one mile from Browning's school. Hume himself paid a visit to Kandy, Galagedara and Gonigossa in May 1826.

Kurunegala was abandoned in 1829, and by 1834 Clough had, as already mentioned, come round to Hume's way of thinking. If the Mission were to go to the Interior, Kandy must be the headquarters. "We think we should go." Many Methodist soldiers were there, and many "country-born people, clerks and agents for mercantile firms" wanted a missionary. Clough thought that they might be opposed by the Colonial Chaplains and the CMS missionaries—but "there is enough work for a dozen missionaries." Great care must be taken to avoid a collision, but "the step must be taken." Clough suggested himself, as he would meet fewer difficulties than a younger man, and he believed that the Governor would support him. There was now "a splendid carriage road" to Kandy from Colombo; Riligala was easier to work from Kandy than from Negombo, and Kurunegala might also be visited again.

The London Committee accepted this proposal and ordered Clough to go to Kandy in 1836, but the District Meeting decided that his services were "indispensably necessary" in Colombo for one more year, so Spence Hardy went in his place. He bought a large house, which was situated on the esplanade opposite the Dalada Maligawa (Temple of the tooth), and had once belonged to the first adigar. The small congregation consisted almost entirely of British soldiers, Burghers, and low country Sinhalese who were connected with the Mission. Hardy found it impossible to interest the Kandians. Receiving a request from the inhabitants of **Ratnapura** (there was then no Christian school in the whole district) he made a visit—160 miles on foot, as there was no other means. He had to wade through many miles of water, and cross torrents by dangerous bridges. He lost count of the leech bites. Hardy felt that Ratnapura was an encouraging prospect.

Hardy stayed at Kandy only nine months. Clough was forced to leave Ceylon in February 1837 because of severe fever, and Spence Hardy had to take his place in Colpetty. J. A. Poulter continued Hardy's work. He had a congregation of 40 or 50, small English and Portuguese class meetings, an English school of 17 children, and a Sinhalese school at **Peradeniya** with 22 pupils. The Peradeniya school was situated on the banks of the Mahaweli Ganga, and was washed away by floods in 1837. Poulter married in 1838, and his wife opened a school for girls.

SECTION 7

THE MESSAGE PREACHED

The following summary is based on a declaration which all school-masters employed by the mission were bound to make.

1. The Christian God is the One and only God, and is Creator, Governor, and Preserver of all things. He is the only proper object of worship.

2. Worship paid to images or to any other person or thing is a sin against Him, deserving the severest punishment.

3. The Christian Bible contains the revelation of God's will for men and "everything necessary for salvation."

4. Man was created in the image of God. Adam and Eve, the first parents of the human race, lost the divine image through their disobedience, and all their posterity have been born corrupt, and all must perish forever unless they attain mercy from their Creator.

5. Jesus Christ is the Son of God and only Saviour of sinners. At a time appointed by God all will be judged by Him. Those who believe in Him will go to heaven and be forever happy. The wicked will go into "everlasting fire prepared for the devil and his angels."

6. Man cannot save himself by his own works, but can only obtain salvation through Jesus Christ, who gave His life on the cross that "whosoever believes on Him should not perish, but should have eternal life."

The doctrines outlined above were not confined to Methodists. They were common to all Protestant denominations at this period, and were based on a literal interpretation of the Old and New Testaments of the Bible taken as a whole. Presumably all the missionaries honestly believed everything they taught. It was the reason for the urgency of their preaching. Every religion other than Christianity was "full of deadly errors". Delay was dangerous, for everlasting damnation was the penalty for not accepting the salvation which God offered (as Clough told Petrus Panditasekara).

Since those days Christian doctrine has been modified somewhat. Most Christians do not now accept all the words of the Bible as literally true. Already in the late 18th Century, pioneer geologists were suggesting that the age of the earth was far greater than that given by theologians, who had calculated that Creation, according to the chronology of the Old Testament, took place in 4004 B.C. The

really important event, however, was the publication of Darwin's theories of evolution in 1859, which revolutionized human thinking. Most Christians accommodated Christian doctrine to harmonize it with scientific discoveries, but in our period of 1814-1838 it is doubtful whether any of the missionaries doubted for one moment the literal truth of any part of the Bible. It is rather ironic that they taught geography in their schools in order "to explode Hindu beliefs and legends." Most Ceylonese believed that these mythological descriptions of the earth and universe were literally true and that the earth, for example, was flat. If the people could be taught that their Buddhist and Hindu cosmography was utterly false, they might lose confidence in their religious teachings too.

The second modification which has taken place in Christian doctrine since this period concerns the eternity of hell or punishment. Many Christians would not now believe that a man's eternal destiny is so irretrievably fixed by his life on earth. In the early 19th century they did. As late as 1853 Frederick Denison Maurice, one of the most important and formative theologians of the century, was dismissed from his professorship at King's College, London, for questioning the doctrine of eternal punishment. He maintained that in the Bible the word "eternal" does not mean "of endless duration". There was a great outcry against him, for the everlasting punishment of the wicked and non-believers was held to be fundamental to the Christian faith. It was also believed that if this doctrine were modified, and the fear of hell were diminished, morality would be weakened.

The doctrine has indeed been modified, but we can understand why the early missionaries rejected Buddhism utterly. Their belief gave an urgency to their teaching. The need to accept God's salvation from everlasting torment was particularly urgent, because in that period death often struck people suddenly and unexpectedly at an early age. If they postponed becoming Christians, they might be too late to avoid the eternal fires.

"Happy deaths", when people died with words of praise, joy and faith on their lips, were a sign that they were saved. For example in October 1817, a British soldier called John Jenny was executed in Colombo for having, under the influence of drink, struck an officer. Two Methodist soldiers visited him after his arrest and sent for Harvard and Clough, who visited him often and urged him to ask God for mercy and forgiveness, so that he might be blessed with everlasting life. He did repent, and was converted. Harvard, Clough and Twistleton took Holy Communion with him in his cell the night before he died and then conducted a class meeting. On the morning of his execution all three prayed with him in his cell, and accompanied him to his place of execution outside the walls of Colombo Fort. As he walked along, Jenny repeated the words of a Methodist hymn.

On reaching the coffin, "we kneeled round it", wrote Harvard, "and commended him to God in solemn prayer, and he was almost immediately dismissed from the body, into an eternal world. His last words were 'Farewell, Glory be to God! I am a happy man.'"

Children also were prepared for death in the same way. In 1818 there was an epidemic of fever, and several of the pupils of the Colpetty school died. A 16-years-old boy called David on being taken ill was visited by Cornelius Wijesingha every day for three weeks. "Three days previous to his death, on Friend Cornelius going to see him as usual, poor dying David, looking at him, said, 'I shall very soon go to Jesus!' . . . The fear of death had no influence upon him. He had given everything into the hands of God. Miss Lourensz, the School-Mistress, likewise saw him, and found him happy, and waiting for death, as a good servant waits for his master, what time he shall call to open the door. His mother says, that the dying happiness of her departed child, was an unspeakable consolation to her; and on one occasion, when she spoke to him about the love of Jesus, he replied, "I KNOW IT ! and the angels are waiting to take my soul to Jesus."

Another happy death was that of Donna Wilmina, a godly woman of Siduwa, in 1837. On her death-bed she exclaimed in an ecstasy of joy: "I have found—I have found—I have found—JESUS! I love him; and shall soon be with Him. It is better to be there than in this sinful world!"

SECTION 8

THE MISSIONARIES' ATTITUDE TO BUDDHISM

(1814-1838)

We have seen that the early missionaries regarded Buddhism as false, absurd, blasphemous and dangerous. They called it "that gigantic system of error". During the early years they baptized a number of bhikkhus who renounced Christianity, such as Petrus Panditasekara and George Nadoris de Silva, but they were often disappointed with the converts. Buddhism itself was moribund at this period, and it was not until 1826 that opposition to the missionaries began to appear.

In June 1826 the Mission printed a number of papers to be distributed to the thousands of pilgrims making their way to the famous Buddhist temple at Kelaniya. The papers were as follows:—(1) The first was entitled 'Important Information' and contained the Biblical text 1 Corinthians viii. 4: "We know that an idol is nothing in the world, and that there is none other God but one. For though there

be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

(2) The second was entitled 'News from Heaven', and contained the text John iii.16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (3) The third was 'Divine Instruction,' containing the text I Timothy ii.3: "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all." (4) The fourth was "An important enquiry", pointing out the "grand difference" between Christians and heathens regarding the objects of their worship. (5) The fifth was 'Advice from a Christian friend', which appealed to baptized Christians not to worship heathen gods.

One evening during the Kelaniya festival, the Sinhalese teacher of the Nagalgamuwa school was shocked to discover that copies of the first four papers had been nailed to a jak tree, together with four parodies of the originals with the same titles. The parodies ran thus: (1) "We know that there is NO God who is the giver of all good, and who lives for ever, existing in time past, present and to come, and that none but Buddha is the creator and donor of all sorrow-destroying tranquillity." (2) "The present Buddha before he attained to Buddhahip, so much, or so infinitely pitied Maraya and all beings that, resolving to become Buddha, he came down from heaven, and though on approaching the seat of Buddhahip his design was opposed by the dewa Maraya and his host, yet, having conquered and put him to flight, he became supreme Buddha, that all who believe in him might not perish, but obtain the happiness of nirwana." (3) "He who delights in the glorious sermons of the all-wise Buddha, more divine than the gods, who receives no false doctrine, and who perseveres in the performance of the ten meritorious actions, shall obtain divine and human enjoyment, with all other eternal blessings." (4) "What is the difference between the true believer and the believer in the false religion? The believer in the false religion credits the following falsehoods, namely, that there are no former births, and that after we pass by death from this world there will be no future births, and that all who have died and been laid in their graves shall rise at once at a certain appointed time, all going to one heaven or to one hell, will there enjoy everlasting misery or enjoy eternal happiness, and that afterwards this world will have no existence. But the true believer confides in the declaration of the all-wise Buddha, and believes that, as he is taught, all men will receive that kind and degree of suffering and enjoyment which agrees with the merit or demerit of their conduct."

The Nagalgamuwa teacher was alarmed at this sign of opposition and asked Clough to complain to the Governor about the bhikkhus. Instead, Clough wrote a paper entitled 'Reasons why I am not a Buddhist', and printed it in the form of a posting bill. "I spared no effort to make it go to the point", wrote Clough. It quickly aroused great excitement. The bhikkhus and village chiefs now tried to bring an accusation against Clough, but failed.

Two years later the opposition increased. Until then the Buddhists had not been aware of any danger to their religion, but, as a result of the publications of the Mission, they began to realize that the missionaries were trying to destroy it entirely. A number of bhikkhus wrote tracts, and some Buddhist schools were established in such villages as Kalubowila, in order to draw children away from Christian schools. Clough was pleased with the increasing opposition. The missionaries believed that the Buddhist system of belief was so absurd that in an open contest between the two faiths Christianity would prove its superiority and would prevail.

What the missionaries disliked most was that nominal Christians took part in Buddhist ceremonies and tried to hold both religions at once. "A system of duplicity and hypocrisy has prevailed in this country for centuries among the natives, such as perhaps has never been practised in any nation under heaven," wrote Clough in 1826. "Heathenism has been so treated, and Christianity so preached to the natives, that thousands and tens of thousands have for a slight worldly advantage called themselves Christians, and still were heathens. As a Native said the other day to a Missionary, when asked what Religion he was of, 'I am a Buddhist of the Christian Religion'; than which a more correct description could not have been given of 999 out of every 1000 that are called nominal Christians in this country."

From this time the missionaries began to study Buddhism more deeply, in order to refute it. D. J. Gogerly, whilst residing at Dondra in the Matara circuit during the 1830's, made a penetrating and intensive study of the Pali scriptures and the teaching contained therein. The bhikkhus welcomed his interest and gave him all the help they could. Gogerly mastered many of the intricacies of Buddhist philosophy, and was even able to correct the bhikkhus themselves on points of doctrine from the writings. In August 1838 he published the first of a series of articles in "The Friend", which were the most accurate factual expositions of Buddhism which had yet been written. His main work, however, came in the next period.

In spite of all the obstacles, the missionaries felt that Buddhism was slowly decaying and that ultimately it would be overthrown. On January 4th, 1839, Gogerly addressed the annual missionary meeting in the Colombo Fort chapel. He stated "and proved by a relation

of several striking particulars that Buddhism in Ceylon is on the wane." Firstly, popular respect for the bhikkhus had diminished and was daily diminishing. Secondly, in former days the expository parts of the Buddhist scriptures had been regarded as having equal authority with the text; but now, after glaring contradictions had been pointed out to them, the bhikkhus accepted only the three Pitakas as an authoritative source of Buddhist doctrine. In some cases, said Gogerly, the people had said that there is an infinite unoriginated Being—namely, God; but that God had transferred his authority to the Buddha!

SECTION 9

RELATIONS WITH THE MISSIONARY SOCIETY

(1814-1838)

The Methodist missionaries in Ceylon, like those in other parts of the world, were under the direction of the Methodist Conference's Missionary Committee in London. All major decisions had to be taken by the Committee. Finance was controlled by it, and the stationing had to meet with its approval. The missionaries were expected to keep in touch by frequent official and unofficial letters. In those days, letters took nearly six months to travel between London and Ceylon, and this fact meant that the missionaries had a certain degree of freedom.

The first missionaries were deprived of Dr. Coke's experience and wisdom before they landed in Ceylon, and they must have been perplexed by many things. But they responded with enthusiasm to every opportunity, and in the absence of advice from London they spent the Committee's money rather too liberally in the first few years. However, by building up their Headquarters in Colombo, with its chapel, living quarters, schools and printing press, they laid a firm foundation for the Mission.

The Missionary Committee could be hard taskmasters. In 1822 Lynch (Chairman of the North Ceylon District), and Robert Carver and Clough (the Financial Secretaries of the North and South Districts) were accused by the Committee of "committing outrages on public confidence" by "refusing to give accounts of their expenditure." There had been a devaluation in the currency, and Lynch had been forced to draw a large sum of money not authorised. It was a difficult situation for missionaries who were not business-like. It was particularly difficult because they could not receive the Committee's advice in cases of emergency.

Fox, writing in June 1823, described the apprehension with which the missionaries awaited communications from the Missionary Committee. "I almost despair, and must say on their behalf that they will never have common justice done to them till one of yourselves come out and see with your own eyes what in general their modesty would not suffer them to write. . . . To be in fear of the arrival of a ship from England after a year spent in the hardest labours is distressing." Fox wrote that if better relations could not be achieved, "I fear the Mission will fall to the ground."

Hume was censured for declaring that he would return to England after ten years of service. "Surely you joke when you talk of returning home when you think you have spent a reasonable time in Ceylon." Hume replied: "I do seriously intend to return." The Committee allowed that he had some excuse for not knowing the regulations perfectly, because he came from Scotland "where Methodism is but partially known". "You have no claim till you have served twenty years except in case of severe sickness." Hume replied that this rule did not exist when he was accepted for missionary service. When he and eight other candidates were asked whether they would go out for life, Hume "decidedly" said no. Joseph Benson said that the Committee was not justified in asking such a decision, and the Chairman had said that ten years was the period for which they should offer.

"One of you should have visited us," wrote Fox again. "This would have saved seven years of misunderstanding." Fortunately, matters improved in 1824. "**Many many thanks** for your kind letters by the Brethren," wrote McKenny after the arrival of Stoup and Bridgnell. And Hume, in 1826, after he had been seven years in Ceylon, thanked the Committee for a very kind letter—"only the second I have ever had".

In 1827 Clough was again accused of "surreptitious and fraudulent dealings". This concerned Thomas Exley who, as recorded in a previous section, came out with Clough in 1823, with the idea of opening a private fee-levying school in mission premises, and in return supervising the work of the mission Training Institution free of charge.

Unfortunately his health failed, and he was unable to open his school. The Mission could not abandon "this destitute young man", so they paid him a salary for the work he did for them, and later also his fare back to England. It was "the most urgent matter the Mission ever had to deal with." Although they sent a letter to London in December 1825 asking for advice, no reply was received for 18 months, when Clough was severely censured. The District Meeting passed a resolution describing themselves as "a greatly injured body of ministers of the Gospel."

The London Committee was also responsible for the strategy of the Mission. They were constantly urging the missionaries to expand their work and to cover as large a part of Ceylon as possible. In 1826, for example, as we have seen, they pressed for a station to be set up at Kandy. Obviously unaware of the climatic, social and religious situation, the Committee suspected that the senior missionaries were shrinking from undertaking pioneer work in the Interior. The District Meeting of 1826 passed a resolution defending the senior missionaries and warmly praising them. The Committee had not failed to notice that Clough, for example, had been stationed in Colombo ever since 1815—a violation of the Wesleyan itinerant principles! Clough replied that he wished he could spend more time in direct missionary work, but that he had been compelled to spend many hours in the translating room from the time when he first came to Colombo. He was deeply involved in translating the Bible and in compiling his two dictionaries, which he produced for the benefit of future missionaries. "It must fall to the lot of some missionaries to have to endure a great deal of the drudgery of Mission work", he wrote. It was unfortunate that such misunderstandings should have arisen between the missionaries and the Committee.

SECTION 10

RELATIONS WITH THE GOVERNMENT

(1814-1838)

The Wesleyan Methodists in England at this period, as we have seen, abstained from politics and loyally supported the Government of the day. At the beginning of the Mission relations with the Ceylon Government were excellent. Governor Brownrigg was glad to receive them for their help in education, and formed a high opinion of their integrity, discretion and diligence. He kindly allowed them to open a public subscription for the building of chapels, himself gave two subscriptions towards the building of the chapel in the Colombo Pettah, and attended the opening service. He himself built many churches, including one at Moratuwa and one at Mount Lavinia near his country house. Under his support and patronage the Colombo Bible Society had been founded. When Brownrigg retired in 1820, the missionaries sent him a loyal address, thanking him for "unnumbered acts of voluntary kindness," and Brownrigg replied, praising them for what they were doing to educate the people and to spread Christianity among them. "From my first moment of entering upon the Government of this island I considered the religious improvement of the people to be of paramount importance." He spoke of his "sincere zeal for a wide extension of the Christian faith." Relations with the Governor and others were so good that Harvard

was able to write home in 1816: "The Government, the Chief Justice, the principal men and the clergy consider us as a branch of the Establishment."

Governor Barnes was not so favourable towards any of the Missions. He thought, for example, that the education of Ceylon was far too much in the hands of the clergy. There are no records of any contact between him and the Methodist missionaries. Sir Edward Paget, who was Governor for a few months in 1822, however, graciously visited a number of Methodist schools and attended the Kalutara chapel when on a visit.

Relations with the Government were very cordial when Sir Robert Horton became Governor. He was present to hear Gogerly's sermon at the opening of the Colombo Fort chapel in 1836. Stewart Mackenzie too was a strong churchman, of evangelical views. He was present at the Methodist Missionary meeting held on January 4th, 1839, in the Colombo Fort chapel, at which the Chief Justice (the Hon. John Jeremie) was in the chair. The Ceylon Observer reported: "His Excellency the Governor observed that in attending this meeting he felt that he was but discharging one important part of his duty as a **Christian** Governor; and that it was his steady determination to patronize and promote, to the utmost extent of his power, the cause of Christian Missions in the Colony, fully aware that he could not more effectually advance the welfare of the whole population of the Island."

We have already met the names of other supporters of the Mission amongst the Government—in particular two Chief Justices, Sir Alexander Johnstone and Sir Richard Ottley, and Government Agents, Collectors and District Judges such as C. R. Buller, C. P. Layard and J. N. Mooyaart. They regularly gave subscriptions, patronised Mission schools and attended Missionary meetings.

SECTION II

RELATIONS WITH OTHER CHURCHES

(1814-1838)

The Church of England Establishment. The Hon. and Rev. T. J. Twistleton, the Senior Colonial Chaplain, who in 1818 was appointed as the first Archdeacon of Colombo, was a warm supporter of the Mission from its first days, and when he died in August 1824 the

missionaries felt they had lost "one of our best friends." He thoroughly approved of the purposes and methods of the Mission, and especially their extemporaneous type of preaching. In the first months he gave permission for Harvard and Clough to preach in the villages around Colombo, and, as we saw, he himself arranged preaching tours in these villages with the CMS and Baptist missionaries and sometimes accompanied them himself. For many years he regularly attended the English Sunday service at the Colombo Pettah chapel with his family; and "though somewhat more under restraint when appointed to the office of archdeacon, he was still a frequent attendant at Wesleyan places of worship." The last sermon he heard was preached by John Callaway in the chapel at Galle. Twistleton and the junior Chaplain, Rev. George Bisset, were "faithful allies and cordial friends."

In 1816, when John McKenny and four other new missionaries arrived, Dr. Twistleton sent a letter of welcome: "I am highly gratified at the prospect of seeing five more Wesleyans in this island, being pleased with the sample already given. . . . I wish there were twenty more Wesleyans in this island, and then the natives might have the benefit of them at Matura, Hangwell, Jaeley, Ambalamgodda, Ben tatte, Caltura, Chilauw, Manaar, Point Pedro, Mulltivvi, Putlam, Negombo, and Trincomalee."

There are no reports of relationships with Twistleton's successor, Rev. J. M. S. Glennie. He was far less evangelically-minded, and spent a great deal of time speculating in land for coffee estates.

The Church Missionary Society. The first four Church Missionaries arrived in June 1818, and were welcomed as warmly as if they had been Wesleyans. Harvard had "no small satisfaction that, when the first English Clergymen landed here, our house was the first into which they entered on their arrival in Colombo, and our pulpit the first from which they began their missionary career." Both Clough and Harvard "felt the most real pleasure" at being able to entertain them and at the fact that one of them, the Rev. T. Norton, stayed with his family at the Mission House for three months.

Thereafter extremely good relations prevailed, and the Church Missionaries, who shared almost the same aims, were often found on the same missionary platforms. The only disagreements arose when the Rev. S. Lambrick wanted to make changes in the Sinhalese translation of the Bible and objected to the current version. Clough, Chater (the Baptist missionary) and Andrew Armour, the chief translators, assisted by Petrus Panditasekara and George Nadoris de Silva, disagreed with the proposed changes, and the Church Missionaries translated their own version.

The main stations of the Church Missionaries were Kotte, Baddegama and Kandy, so there was no overlapping of work. In fact, when Spence Hardy had to leave Kandy in 1836 after staying only 9 months, he was not distressed because the Church Missionaries already had a well-established station there, and he thought that Wesleyan energies could better be used in a place where there was yet no mission at all.

The goodwill and cordiality between the Church of England and the Methodist missionaries at this period is surprising when we consider the bitterness which arose in the next period. Good relations prevailed in England too, for the strongest party in the Church of England at this time was the Evangelical one. In England, in fact, the Wesleyans were often known as the "Church Methodists". Many of their leaders were still hoping that the breach with the Church might be healed and that the Methodists might be regarded as an evangelical society within the Church of England. In order not to widen the breach, the Wesleyan preachers did not at first use the title "Reverend", but "Mr" or "Brother". Till 1836 they refused the title of "minister" and invariably used the word "preacher". They did not ordain their preachers by the laying on of hands. When Harvard received a copy of a sermon written by a Church of England priest accusing the Methodists of heresy, his reaction was this: "I am, and ever have been, a member of the English Church. I am a Methodist likewise."

The unhappy change came after 1833, the year in which the "Oxford Movement" began. The leaders of this Movement recalled the Anglicans to their catholic traditions and placed special emphasis on the authority of the bishop, which he derived in an unbroken "apostolical succession" from the original apostles themselves. Methodism was outside the Catholic church, and its ministries and sacraments were not valid. In 1841 Dr. E. B. Pusey accused the Methodists of heresy and antinomianism. The result was that Methodism began to move further and further away from the Anglicans and became more and more one of the Free Churches. The influence of the Oxford Movement was not, however, felt in Church relations in Ceylon till after 1838.

The Baptist Missionaries. Excellent relations prevailed during the whole period. We have seen how John Chater, the Baptist missionary, and the Wesleyan missionaries, shared one another's chapels and frequently occupied the same platforms at public meetings.

Roman Catholics. Methodists traditionally regarded Roman Catholic belief and worship as superstitious and idolatrous, "only one degree above heathenism". Methodists in Ireland frequently suffered cruel persecution from the Roman Catholic majority.

However, the first reference to Roman Catholics and Methodists in Ceylon is a charitable one. It comes from Harvard, who was a particularly gracious and magnanimous man. He wrote that when he fell ill with a debilitating fever in 1816, two Roman Catholic missionaries were amongst the many friends who visited him and who earnestly prayed for his recovery. Afterwards they paid regular visits to one another while Harvard was still in Ceylon.

Most of the references to Roman Catholics, however, are unfavourable. Newstead, at Negombo, frequently found his work hampered when the priests forbade their people to attend Methodist meetings, or when parents were penalised by acts of penance when they allowed their children to attend a Mission school. "I am sorry to be obliged so frequently to advert to the systematic hostility of my Roman Catholic neighbours here, but, as it so insinuates itself into the concerns of our Mission on this Station as to be unquestionably the greatest obstacle to our work, it is of necessity that I recognize the hindrance." The people made vows to the images of saints, and thought that they were exonerated from their sins by making a feast for the Virgin. "Such fetters are stronger than those of heathenism." Samuel Allen, writing from Negombo in 1822, said: "The Roman Catholics continue to do us all the injury they dare attempt. They are our 'secret, sworn, eternal foes'. We cannot depend on any Roman Catholic children attending our schools, because the priests deny the privilege of confession to those who send their children to be instructed by Protestants."

SECTION 12

FINANCE

Dr. Coke's death was a crisis for his missionary companions, but fortunately their letters of introduction to merchants in India and Ceylon enabled them to receive money on credit. Financial arrangements with the Missionary Society were confused from the start. The Society itself was known in its early days as the "Department of External Affairs" of the Wesleyan Methodist Church, and it had not yet fixed its financial policy about allowances. Its policy appeared to be: "Let us know your needs, and we will try to meet them".* To add to the confusion, some of the missionaries' earliest letters did not reach London. Meanwhile, such was the friendly welcome accorded them in Ceylon that they enthusiastically seized the opportunities presented to them, and began spending money freely on their schemes for building chapels at Colombo Pettah and Jaffna and for organising schools. Because of "incessant occupation", and because

* (Findlay and Holdsworth, *Hist of the W.M.M.S.*, Vol. V p. 27)

they were "unused to commercial matters", they fell into trouble over their accounting. "Brother Clough and I have been under the necessity of drawing more heavily upon our Society than we would have wished," wrote Harvard in 1816. "We have often done it with aching hearts."

The Missionary Society reprimanded them for extravagance, and this was the beginning of about seven years of painful misunderstandings with London. Fortunately the accounts were put right in 1819 by Gogerly, then still a layman.

In the early years the currency was in Rix-Dollars, and difficulties were increased if it was not possible to find a favourable rate of exchange. In 1820 the currency was devalued, and the grant from London was cut by about 25%, both for the general fund and for the schools (the number of schools was drastically cut). From 1827 onwards, when Pounds became the currency, the grant for schools fluctuated each year between £800 and £1,000, and the general fund between £3000 and £3400. From 1827 it is clear that a much tighter control on spending was being exerted by London. That year the Committee tried to fix the travelling grant at £240 only, but the Missionaries protested that "the work imperiously demands something better." All the horses would have to be sold, and missionaries would have to travel by buggy carts, and the assistant missionaries would not be able to have transport of any kind. "The success of our work depends on our being able to itinerate among the native villages."

Little success came of efforts to raise money in Ceylon. Contributions towards the building of chapels were made by private citizens, British and Ceylonese, from the Governor downwards. The Government paid a small sum to the Galle and Matara English schools, begun in 1814 at Governor Brownrigg's suggestion. Auxiliary Missionary Societies were founded in Negombo and other towns, and some money was collected in the class meetings. 1831 was the record year for money collected in Ceylon (£130). In 1836 the total was only £54, in 1838 £75. The missionaries began to wonder whether the Mission in Ceylon would ever take root and begin to be self-supporting.

SECTION 13

LITERATURE

Harvard was a printer, and it was at his request that Dr. Coke included a press in the equipment of the Mission. Squance, Callaway and Spence Hardy were printers also. It was as a printer that Gogerly came to Ceylon, as superintendent of the Mission Press, relieving

Harvard of the burden that fell upon him. Harvard installed the Press at the rear of their Pettah premises in Dam Street in 1815, and was soon at work printing scriptures for the Colombo Auxiliary Bible Society. Sinhalese type was cast in 1816.

The greatest achievements of the first period were Clough's Dictionaries: English-Sinhalese, published in 1821, (25,000 words), and Sinhalese-English, 1830, (40,000 words). Both volumes were dedicated to Sir Edward Barnes. The Government paid for the printing and binding, and received 100 copies without payment.

A collection of Sinhalese words had been made by Mr. Samuel Tolfrey, but it contained only words in daily use, with little reference to Sinhalese literature. Clough's work, therefore, was practically original, and represented an immense amount of labour. Clough's quaint and curious definitions and vigorous language were notable features.

Clough was also responsible for the first Pali Grammar and Vocabulary in English (1824). He printed for the Oriental Translation Fund of the Royal Asiatic Society "The Ritual of the Buddhist Priesthood", translated from the Pali Kamawachan. He also printed sermons in Sinhalese.

John Callaway was particularly interested in the schools and in the need to produce suitable literature for them: He was the author of the following:

- Short Sinhalese-English Dictionary, 92 pages (1821)
- Short English-Sinhalese Dictionary, 151 pages (1821)
- Abridgment of Sutcliffe's Grammar
- A Philological Miscellany
- Twelve Portuguese Sermons
- Janeway's Tokens for Children (Sinhalese)
- Sinhalese Spelling Book and Word Book
- Twelve Sinhalese Sermons
- A Vocabulary (English, Portuguese and Sinhalese)
- Clavis Biblica—a translation into Sinhalese of the work by Dr. Adam Clarke
- Oriental Observations and Occasional Criticisms.

In 1829, after he had returned to England, Callaway published for the Oriental Translation Fund "Yakkun Nattanawa and Kolan Nattanawa", the Translation of a Sinhalese Poem descriptive of the Ceylon System of Demonology. In his book "The Folk Drama of Ceylon", Professor E. R. Sarachchandra deals with Kolam or Masked

Plays in Chapter Four (pp. 59-83). Callaway's translation of 185 verses of what purports to be a Kolam text is, says Professor Sarachandra, "by far the most reliable source we have for the reconstruction of Kolam."

Other missionaries who published material were:

- W. B. FOX : Geography and the Solar System
 A short Portuguese Catechism
 First Lessons in Portuguese
 Portuguese Hymns
 A Vocabulary (English, Portuguese and Sinhalese)
- R. NEWSTEAD : Milk for Babes, in Verse
 Portuguese Hymn Book (In 1851 this reached its
 5th edition)
 The Sermon on the Mount (Portuguese)
 The Worth and Excellency of the Scriptures (Sin-
 halese)
 The Story of the Cross (Sinhalese)
 The History of Daniel (Sinhalese)

In 1837 Spence Hardy began to edit a small monthly periodical, in English, called "The Friend". In 1838 he published a Sinhalese almanac, giving a great variety of geographical and astronomical information—intended to bring into disrepute erroneous Sinhalese ideas of the universe. It provoked great interest. 1,500 copies were sold, sometimes at six times the original cost. About 1837 also the Press published regular issues of "The Vindicator", which was a magazine defending Protestant beliefs against Roman Catholic ones.

CHAPTER III
NORTH CEYLON DISTRICT (1814-1838)
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SECTION 1

THE METHODIST PIONEERS IN THE NORTH 1814-1816

The story of the advent of the pioneer missionaries to Ceylon is told in the previous chapters. At the "Little Conference" of July 11th, 1814, held at Galle, it was decided that there should be a division of forces, some of the brethren going to the areas where Tamil was spoken (i.e. to Jaffna and Batticaloa), and others remaining in the South. This decision, wise in itself, was indeed an anticipation of the separation that was made in 1819, when Ceylon was divided into two "Districts", North and South. James Lynch and Thomas Squance were appointed to work together at Jaffna, and William Ault was to proceed alone to Batticaloa. The arduous journey to the North and the inauguration of the work in Jaffna are briefly referred to in the earlier pages. It is to the lasting credit of these two men that they bravely undertook a journey of 250 miles through the jungles, which were by no means safe in those days. They left Colombo on August 1st and reached Jaffna on August 10th. Ault, as we shall see, had an equally difficult journey to Batticaloa by sea, and was less fortunate than they.

The conditions in Jaffna at the time of their arrival were, on the whole, favourable for the missionaries. They were British, and had already gained the sympathy and respect of the Governor, Sir Robert Brownrigg, and his officials. They brought letters of introduction, and were welcomed by, and stayed with Mr. James N. Mooyart, the sub-collector of the Northern Province, who proved to be a staunch supporter of the Mission for many years in different parts of the island.

In the letters which Lynch and Squance wrote to the Missionary Committee in England repeated references are made to the Portuguese and Dutch communities, which formed a Christian nucleus. Most of them, however, did not take their religion very seriously, but there were notable exceptions such as James Mooyart just mentioned, and a Mrs. Schrader, who died in 1850 at the age of 83, and is described as a "Mother in Israel."¹ As for the indigenous population, they were largely Hindus, though there were some who had been baptized during the Dutch period.²

The work of the missionaries during the years 1814-1816 was largely introductory. No buildings had yet been purchased. Services were held in the Fort Dutch Church. Lynch and Squance were learning Tamil, and a beginning in the circulating of Christian literature

1. W.M.M.S. History Vol. V page 29.

2. See article by L. E. Blaze in the Centenary Number of the C.M.C.R., August 1914.

was made with sermons in Tamil written on Olas. The Rev. Christian David, a pious Tamil preacher, who was a convert of the pioneer Indian missionary, Christian Schwartz, and was the son of a judge of the High Court of Justice under the regime of the Royal Danish Government, Serampore, came forward to help them. Christian David was at that time a Government-appointed Proponent (preacher) and together with the missionaries drew up a plan for establishing schools, and for training local workers.

On August 1st, 1816, the old Orphan House and the Lutheran church opposite the Esplanade were purchased from the Government by James Lynch for a sum of 646 Rix Dollars. It was the first property acquired by the Mission in Jaffna,³ and provided it with a well situated chapel and school.⁴

Batticaloa, Ault's station, was a lonely one, and the journey proved to be perilous. He had to travel over 200 miles by sea in a small sailing vessel called a dhoney, and the expected three days' voyage took no less than eight days (Harvard's Narrative). The crew were lazy, and sailed from point to point on the coast in a haphazard manner. An anchor was lost in a gale, food and water ran short, nearly all Ault's books, and some of his other goods, were spoiled by the drenching seas. Once he fell overboard, and when at last he reached his destination the boat capsized. Batticaloa had suffered from a two years' drought, and was sorely stricken with sickness; soldiers were dying daily in the crowded hospitals; the temperature was 94 degrees in the shade; and the people were fearful owing to an earthquake about a fortnight before.

However, he was kindly received, and threw himself into his work with great ardour. He learned Tamil, and preached freely. He established eight schools, visited with great zeal, itinerated in the surrounding district, preaching to both Hindus and Muslims, and had the joy of ministering to a congregation of 150. But his health was already shattered, and in less than eight months he, who had been the first to join Dr. Coke's missionary band, was the first Methodist preacher to die on the soil of Asia. No European was near him when he died. At his request his only attendant read a portion of Scripture, on which he made a comment or two, then turning on his bed he quietly "fell asleep."⁵ He died on April 1st, 1815, about fourteen months after his wife. A government document published that month says: "His sincere piety, his ardent zeal, indefatigable industry, and modest, unassuming manners gained him the respect of all. His success was truly remarkable."

3. Minutes of 1816

4. "Ceylon and its Methodism" page 35

5. "Ceylon and its Methodism" page 36

Ault's friend, Mr. Sawers, the Collector, wrote the following account of his last days to Lynch:⁶

"Except once or twice when the fever ran very high, he never was under any degree of delirium; and he was in perfect possession of his reason to the last moment. During his confinement, and particularly the last week of his life, when he had any respite from fever, his time appeared to be exclusively devoted to reading the Bible. For some hours before his death, he was so much oppressed as to be unable to raise himself up in bed; and on finding he could not, he requested that the interpreter of the sitting magistrate should be called. . . . Mr. Ault requested the interpreter to read Jeremiah 3rd chapter, from the 4th to the 22nd verse. He listened attentively for some time, and then saying, "it is enough", he turned himself on his side, and gave three sighs, and then breathed his last without a struggle. Thus died, I believe, one of the most worthy men that ever lived."

"With regard to Mr. Ault's funeral, it was conducted with every mark of respect that could be had to his remains in this place. It was attended by all the gentlemen here, and the greater part of the European soldiers in the garrison, a party of whom carried the body to the grave. His scholars, and all the respectable Burghers and natives, both Reformed and Catholic, also attended. He lies interred in the church, and I myself had the satisfaction of reading the funeral service."

The names of those whom Ault got together for what he calls "the first class meeting formed in India" are found in two valuable letters to his mother, which have been preserved by Rev. A. E. Restarick.⁷ Restarick's own tribute to Ault is thus expressed: "Bereaved, alone, lodging in a hut, with insufficient food, this man nevertheless learned Tamil well enough to preach a little, gathered a church, at first from the Portuguese, but afterwards from Tamils and others, won the esteem of the government and the affection of people of all classes; and in those eight months of privation and pain lighted a candle which has never been put out." Just before he died Ault wrote a hymn, which was sung on June 29th in the early years of the Mission:

6. Methodist Magazine for 1815

7. See "The Methodist Pioneers" by L. E. Blaze in the Centenary Number of the C.M.C.R. They are as follows: Men - Manuel France, Benjamin Peters, Jacobus Dekoning, Endroos and Mattras Vanshelres (sic), Daniel & William Bartholemeus, Henry Speldewildd (sic), Harmanus Barbett, Henry de Wolfe, Gaspar. Women - Mariah & Merian Vanskelves, Joanna Skyley, Frederic Dekoning, Breklands Peters, Petronella Cullett, Joanna Moss.

“Asia salutes the rising day,
And, glad to own Messiah’s sway,
Spreads forth her hands to God.”⁸

A William Ault Memorial Hall, built by Rev. Joseph West in 1897 with funds raised locally, stands on the ground where he lies buried; but his best memorial is the Church he founded.

SECTION 2

CONDITIONS AT THE OUTSET

Three hundred years before the British occupied Ceylon, the Portuguese had conquered much of the Island, including the North, and many Tamils had been baptized into the Roman Catholic Church. When the Dutch captured Colombo in 1656 they set about trying to reconvert the people to the Protestant form of Christianity. They destroyed the images of the Saints in the churches, and remodelled them in accordance with their ideas.

They “publicly announced that even the lowest official position was not to be won except by those who had accepted baptism, and made a public confession of the faith taught by the Dutch ministers.”⁹ As a result thousands of Hindus were baptized, though they carried on their Hindu worship in the inner rooms of their houses.

In 1796, when the British restored freedom of worship, the people soon began to revert to their ancestral faith. Many had little love for Christianity; they were not wholly hostile, but resented interference with the customs and culture of the country.

There were various circumstances which caused prejudice against the missionaries. One of the chief of these was that the foreign rulers, the merchants and the missionaries followed almost on one another’s heels. The motives of each of these groups were different, but because they entered the country almost simultaneously they were all classed together as exploiters, and so it was not easy for the missionary to win the confidence of the people.

By the unrepealed law of 1813, all public servants in Ceylon were required to take an oath that they would not enter into any trade or commercial transaction unless licensed by the Governor to do so; but the strong desire of subsequent governors to promote the growth of exportable produce led to large tracts of Crown lands and temple lands being disposed of to public servants, including a few of the

8. “Ceylon and its Methodism” page 37

9. W.M.M.S. History Vol. V. page 20.

clergy. These infringements of the regulations caused a certain amount of indignation in the country, and the missionaries had to face increased opposition.¹⁰ Sometimes, too, strategic sites were made available to the Church, and this roused the wrath of the people of the locality.

Whilst the foreign merchants and traders were promoting their own interests in commerce and industry, developing the land indeed, but at the same time enriching themselves, the rulers and administrators were sincerely eager to spread the enlightened ideas of the age; in fact they felt it to be a duty to do so. Their aim, says N. Hans, was: "To associate the natives with European civilization, and gradually raise them to a higher social level, which eventually might lead to the creation of a new nation, or their absorption in the controlling European nation, if all the circumstances were favourable."¹¹

In 1817 R. Fellows, who wrote a history of Ceylon under the pseudonym "Philalethes", suggested in it that the "enlightened liberal ideology"¹² should be an article of export to the British Colonies, and selected Ceylon as the ideal field for the experiment.

"Ceylon offers the most auspicious theatre, and the most favourable opportunities for the gradual emancipation of the people from the state of degeneration in which they are kept by the institution of caste."¹³

Thus while the merchants made use of the natural wealth of the country for economic gain, the administrators from Britain aimed at introducing Western civilization and culture into Ceylon, and regarded education, which they largely entrusted to the missionaries, as a good way of doing this.

Their intentions in this respect were however greatly hindered by various factors, one of which was the serious outbreaks of diseases such as fever, dysentery, cholera and smallpox, which often occurred, as there were no proper medical facilities provided, especially in the North and East. Moreover the villages in these areas were ill provided with means of communication, and in the wilder parts of these provinces the fear of elephants, bears and leopards, militated against the attempt of the missionaries to provide schools for children, and

10. "Notes on Ceylon" James Steuart (London 1862) page 22

11. N. Hans - "Comparative Education" page 20

12. The spirit of that "liberal ideology" is briefly summed up in a tract as, "The all powerful, all energizing principle which impels society forward in the career of improvement."

13. Philalethes. page 5

hindered the children from attending them, where they were provided. Illiteracy in the villages, and even in the towns, was a common feature. In the island of Iranativu, for example, there was hardly a single person who could read or write, and this was the case in many parts of the Eastern Province too.¹⁴

Tennent, in his book "Christianity in Ceylon", speaks about the active hostility to the education of females during this period. It was felt that educating the girls would destroy their feeling of passive subordination to the other sex. So reading and writing were arts unknown to the female population of Jaffna and Batticaloa. Tennent, writing in 1850, goes so far as to state that "it is doubtful whether there could have been found in the peninsula a woman of any rank who knew the letters of the Tamil alphabet."¹⁵

However, in spite of the intellectual degradation of women, and the badge of social inferiority imposed upon them, the prevalence of the dowry system, by which parents assigned large amounts of property and money to their daughters, invested them with a corresponding proportion of authority in its management; for the law of Ceylon recognized the absolute control of the wife over the property thus conveyed to her sole and separate use.

SECTION 3

PROGRESS AND DEVELOPMENT OF THE WORK

The Asia District 1816-1819

Two years after the landing of the pioneers, reinforcements arrived, making extension of the work possible. First John McKenny, who had been left in South Africa on the voyage out, came in June 1816, and very soon after four others—John Callaway, Robert Carver, Samuel Broadbent and Elijah* Jackson (W.M.M.S. History p. 60). At the General District Conference of July 1816, known as "The Asia Conference", McKenny and Callaway were posted to the South, while the other three reinforced the staff in the North and East, making it possible to occupy Trincomalee, to which Broadbent was appointed, while Jackson was put down for Batticaloa, though he lived at Trincomalee (*ibid.* p.30); Carver joined Lynch and Squance at Jaffna, so that they were now able "to itinerate in a direct line between Point Pedro and Jaffna and to establish schools on the road."

14. C. O. 57. 128

15. Tennent "Christianity in Ceylon"

* There is reason to think his name was really Elisha (see previous chapter)

The fifth place suggested by Sir Robert Brownrigg to the first missionaries, namely Mannar, does not seem to have been considered at the time. In the Synod of 1827 the question of opening a school at Mannar was raised but it does not appear to have been followed up, and it was not until sixty years later that a call from Mannar came to the Superintendent at Jaffna, and was answered.

Dr. Coke's plan for the Mission had envisaged work in India, and even Java, as well as Ceylon. So the Conference had to consider what could be done for India. They decided that Lynch should visit Madras as soon as possible. The Home Committee had strongly urged the occupation of Rameswaram, which was the nearest link with India, but a man could not be spared, and they had to be content with arranging that Rameswaram and Madras should be visited from Jaffna.

In February 1817 James Lynch started from Jaffna to India "in a small open boat about nine feet broad, to cross as wide a sea as the Irish Channel, and reached there in 38 hours."¹⁶ He visited Negapatam and Tranquebar on his way to Madras, and preached in both places. Tranquebar pleased him much because it was the place where the first Protestant missionaries had laboured. He recalled that the accounts of the work of these Germans, who had been sent out to India by the King of Denmark, had stirred Susanna Wesley to "such zeal and fortitude in serving God and in instructing her children and others."¹⁷ James Lynch laid at Madras the foundations of the Methodist Church in India.

The work of the Wesleyan missionaries was begun in important coastal towns, and the line of advance was for a long while coastwise rather than inland. Until 1845 the 'stations' in the North and East were Jaffna, Point Pedro, Trincomalee and Batticaloa. In spite of changes in the Staff some progress was made in the period 1816-1819 at the two latter places. Elijah Jackson, though he returned to England after one year's work, explored the villages bordering the Batticaloa lake. When he left in 1817, Thomas Osborne, who came out that year, took his place at Trincomalee, with Broadbent, who was preaching in English and Portuguese, learning Tamil and conducting schools till 1819, when he got into trouble, and was transferred to the South for one year. He was then moved to South Africa, where he made good. In 1819 three new missionaries came out, who were posted in the North and East—Joseph Bott, Abraham Stead and Joseph Roberts. First Stead, for a year, and then Bott took Broadbent's place at Trincomalee. Bott returned to England "under a cloud" in 1824, in which year Osborne also left Ceylon. Stead remained till 1827, but

16. "Ceylon and its Methodism" page 43

17. W.M.M.S. History Vol. V page 178

his health became seriously affected, and towards the end he suffered from mental derangement. Joseph Roberts did faithful service in Ceylon till 1832, and was Chairman of the Northern District for the last seven years. He then returned to England, but was later sent out to India, where he was for some time Chairman of the Madras District.

In the Jaffna area great efforts were made by Lynch to reach both Hindus and Moslems by reading the scriptures and by preaching in the bazaars. The missionaries soon realized that it would not be easy to find congregations without schools. By the establishment of schools work in the villages was made possible. As a result of such work in Jaffna there was an increase of membership in 1818 from 12 to 24. Great attention was paid to a young men's class, and later one of these young men went to help in Madras, two to Trincomalee, and two to Batticaloa, a contribution to the District which Jaffna since then has often repeated.

Towards the end of 1819 there were eleven schools in the Jaffna and Point Pedro circuit, each of which was a preaching place, and four more were ready to be opened. But caste prejudices, and the difficulty of getting suitable teachers for the schools, as well as opposition to female education, were obstacles which were hard to overcome.

The minutes of 1819 record that Rev. W. Buckley Fox, who came to Ceylon in 1817, but was senior to Lynch, having entered the ministry in 1811, had taken over the chairmanship from him. At this conference it was decided to divide the work in Ceylon and India into two Districts—the Sinhalese District with Fox as Chairman, and the Tamil District (including Madras, Bangalore and Negapatam) of which Lynch became Chairman.

During the first decade of the Mission, work was begun in Jaffna, Trincomalee, Batticaloa, Madras, Bangalore and Negapatam.

The Tamil District 1820-1824

In the Minutes of the meeting of the Missionaries of the Tamil District in February 1821 it is recorded that a Stationing Committee was appointed, consisting of Lynch, Squance, Carver and Stead. The following appointments were made:—

1. **Jaffna and Pt. Pedro:** Thomas Osborne, Abraham Stead and Joseph Bott
2. **Trincomalee:** Robert Carver. One to be sent.
3. **Batticaloa:** Joseph Roberts.

4. **Madras:** James Lynch and Titus Close
5. **Bangalore or Vellore:** After serious debate it was decided that either Brother Mowat or Brother Hoole, with another Brother should visit these places, and a discretionary power be vested in those two brethren to determine which of these places shall be occupied.
6. **Negapatam:** Thomas Hall Squance. One to be sent.

At this Meeting the question of marriage for the missionaries came up, and it was decided that those who wished to do so might marry at the end of the third year of probation. It was also decided that four years of travelling were necessary for a minister before coming into "full connection".

In 1822 Rev. Thomas Squance, who belonged to Dr. Coke's original band, returned to England. He was a sick man even when he came out. Despite this, and frequent ill health, he shared with Lynch in all the planning and hard work involved in pioneering. He was a diligent student of Portuguese and Tamil, and even wrote a Tamil Grammar.

At the Synod of 1822 three missionaries working in North Ceylon who had come out in 1819—Roberts, Stead and Bott—were received into full connection with the British Conference. They were stationed at Batticaloa, Jaffna and Trincomalee respectively, Bott being a colleague of Carver.

The Synod of 1824 was held at Negapatam. By this time it was becoming evident that, with a band of missionaries reduced from 10 to 7 through sickness and the departure of Joseph Bott, it was no longer possible to maintain as a single District a mission field which embraced both the northern and eastern parts of Ceylon, and the Indian sub-continent. It was therefore decided to separate India from Ceylon.

The year 1824 is accordingly a landmark in the history of the North District. The lack of personnel, the wideness of the areas to be covered, the long land distances on either side of the Palk Strait, the difficulty of crossing the choppy and dangerous channel in the undecked vessels which plied between Ceylon and India, made a division very necessary.

In the same year Rev. James Lynch retired from the Chair, and was succeeded by Rev. Joseph Roberts. Robert Carver became Chairman of the Madras District. In his first 'general letter' to the Home Committee he says of Lynch, "We cannot permit our beloved Brother Lynch to take his departure for Europe, without expressing our high sense of his disinterestedness, his simplicity and his zeal. These qualities have made a great impression on all of us."

NORTH CEYLON DISTRICT 1824—1838

Beginnings of a Ceylonese Ministry

Apart from Daniel Theophilus, whose name only appeared in the Minutes once, in 1816, the first Ministers in the North were two Burghers—John Katts and John Hunter—both of whom were accepted as candidates in 1822. In the General Letter of 1822, it is recorded of these brethren that they were “in every way efficient as useful teachers and instructors, and they preach and labour with effectiveness and success. They are not to be placed in comparison with Europeans in stability and knowledge to guide the affairs of a station, but as Batticaloa is favoured with a Collector, James Mooy-aart, who has long been a member of our Society, and who will assist and watch over Mr. Hunter, we feel no doubt on his being placed on that station until the next meeting or (until) help may arrive to enable us to spare a European brother to proceed to Batticaloa.” They were both ordained in 1827.

John Katts served in India till 1825, when he was appointed to Trincomalee, and subsequently worked for a number of years in Jaffna. He retired in 1842, and later became a Portuguese-speaking Colonial Chaplain in Colombo. John Hunter served at different times in Batticaloa, Trincomalee and Jaffna. He was discontinued by the Synod of 1840 on the ground of his “culpable ignorance of theology, his general slothfulness and inefficiency, his lax and incorrect method of procedure and his tendency to disaffection.”

The first Tamil minister was John Philip Sanmugam who entered the Ministry in 1825, and rendered faithful and outstanding service till his death in 1864. Rev. John Milton Brown, who was a missionary in Ceylon (1866-1882), writes of him: “John Philip Sanmugam was a lad of 15 years, and a nominal Christian, when the first Wesleyan missionaries reached Jaffna in 1814. He was attracted by the personality of Thomas Squance, and attached himself to the English preacher. After many years of training he was deemed worthy to take his place in the ranks of the Methodist ministry. He was a man of unblemished character, a diligent pastor, an acceptable preacher, and won the confidence and affection of the people wherever he was stationed. He died in 1864, leaving a splendid record of 50 years of loyal and loving service in the days of hard toil and small results.”¹⁸

He was followed by Solomon Valoopillai two years later, and they were ordained together in 1829.

18. W.M.M.S. History page 109

The next recruit for the ministry was J. Matteisz, who was accepted in 1831 and stationed at Trincomalee. He was received into full connection in 1837 but was compulsorily retired in 1841.

Joseph Roberts took over the chairmanship in 1824 under difficult circumstances. Bott had left, as we have seen, Osborne too left in 1824, and Carver was transferred as Chairman to the Madras District, so that Roberts and Stead were for a time the only two missionaries, and Stead was practically incapacitated. Rev. J. F. England, who had recently come out to Madras, was lent to North Ceylon for a short time in 1826. But in that year reinforcements arrived in the persons of John C. George and Peter Percival. When Stead returned to England in 1827, Percival took his place at Trincomalee. The three remaining missionaries were all able men, but were often in disagreement about policy, and although the staff was strengthened by the arrival of Ralph Scott in 1829, friction continued, especially between George and the Chairman. When Roberts returned to England in 1832, the situation was so difficult that Clough, who was Chairman of the Southern District, acted also as Chairman of the North until 1837. Percival then became Chairman, and George returned to England in 1838. His place was taken by George Hole, who had come out to India in 1835, and was transferred to Ceylon in 1837.

During the period 1816-1838 the number of members had, on the whole, slowly increased from 18 to 134, but there had been considerable fluctuations, the peaks being reached with over 150 in 1830 and 1836, while in 1834 only 119 were returned.

SECTION 4

CIRCUITS

Jaffna and Point Pedro

The work in Jaffna grew steadily in strength. The Lutheran Church, purchased in 1816, proved to be too small as a place of worship, and the land across the road was bought and the present St. Peter's Church built, and opened on February 19th, 1823. The opening of the new church at Jaffna was a pleasing and interesting event. Chairs were sent from every part of the town. All the American missionaries and the Church Missionaries were present. The congregation was large and respectable. Buckley Fox, the Chairman of the South District, preached an appropriate sermon from Ps. 72:19—"And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen." The collection amounted to 200 Rix Dollars. This collection was considered large, as the people had so very handsomely subscribed to the

building. The cost of the building was Rs. 9374/-. The local subscriptions amounted to Rs. 3681/- showing that the people were fully appreciative of the efforts of the missionaries, and had realized their responsibility towards local efforts.

In 1820 the numbers in Society at Jaffna were 19 and they were all either Dutch or English. In 1824 there were 22, of whom 17 were Dutch or English and 5 Tamil. Thus the membership was still largely Dutch or English. The missionaries felt that the work of God amongst them was "attaining to a degree of stability", and wrote in the first official letter from the new District Synod to England, "There is no department of our Mission but what calls (for) our deepest gratitude." 19.

While for the most part the congregation in Jaffna town was English-speaking, the work among the Tamil inhabitants was not neglected; the records of 1825 mention that a selection of Tamil hymns, translated by Brother Hoole of the Madras District from Mr. Wesley's collections, was published for use by the Tamil converts.

In 1826 the number of members returned by the Jaffna and Point Pedro circuit was 83: English 12, Dutch and Portuguese 44, Tamil 27. The Society at Point Pedro was sorely tried in those early years, and when members and their families were afflicted in any way the relatives and neighbours would not be slow to point out the cause—"leaving the religion of their fathers". At Kaddaively, Point Pedro, there was a Dutch Church which was used by the Mission from 1821, and was later handed over to it by the Government.

In 1838 the number of members had fallen slightly to 81.

The minutes of 1835 contain a weekly schedule of the labours of the brethren. One example may be given. In Point Pedro there were two workers, Revs. J. C. George and John P. Sanmugam. This was their ordinary programme of work:—

Sunday	Pt. Pedro 10 a.m. Preaching	12 a.m. Class
	Vathny—3 miles	
	Carravetty—6 miles	4 p.m. Preaching at these
	Alvay—2 miles	places alternately.
Monday & Tuesday	— Visiting in the neighbourhood and distributing tracts.	
Wednesday	— Pt. Pedro 7 p.m.	Meeting for Prayer and Exhortation occasionally
	Vathny	
Thursday	— Pt. Pedro 4 p.m.	Reading tracts with observations.

19. Minutes of 1821

- Friday — Puloly and Tambucitty—Preaching at 7 p.m.
 Saturday — Visiting the people to invite their attendance on the Sabbath.

Batticaloa

After Ault's death until 1820 the work at Batticaloa was supervised from Trincomalee as far as possible. In that year Thomas Osborne was appointed to shepherd the flock. He was moved to Jaffna the following year, and was succeeded by Joseph Roberts. After two more years Abraham Stead took charge in 1823, but was transferred to Point Pedro in 1824, and the assistant missionary, John Hunter, was left there in sole charge during most of the period up to 1838. In 1820 there were 11 members, all Tamils, and this number had grown to 14 in 1824, and 28 in 1838. In 1838 we find a missionary again, George Hole, with Solomon Ambrose as Assistant.

For a few years the congregation in Batticaloa worshipped in the Government chapel at Pulyantivu, but the numbers grew and plans for a new chapel were discussed. Soon the friends of the Mission subscribed £120 towards the erection of the new chapel on the site purchased by Mr. Roberts for that purpose in 1822—Ten years earlier.²⁰

The chapel in Batticaloa was finally completed in 1838, and the records state that, since the inhabitants of Batticaloa exerted themselves so laudably and in many instances made personal sacrifices, the missionaries were able to put forward a case for receiving twice the original grant of £30 that was asked for from England.

Trincomalee

At Trincomalee Broadbent, who was sent there to start work in 1817, had a 'fair opening'. The people in Trincomalee were clamouring for a place of worship, and a foundation was laid, which however got no further. In 1818 Anna James transferred a house and ground for 6000 Rix dollars, in favour of Revs. Broadbent, Erskine and Osborne. In 1822 a chapel 160 ft. by 41 ft. was built by Robert Carver, costing Rs. 15000, almost double the cost of St. Peter's, Jaffna. The missionaries were charged by the Committee with 'extravagances'. In a letter dated March 2nd, 1824, they wrote to explain the high cost of the two newly built chapels at Jaffna and Trincomalee, as follows:

"We cannot say of these chapels that they are equal to those erected generally at home either in expenses or in magnitude, but however they are sufficiently commodious, and have cost the brethren who plodded through the complicated toil of raising them no small

20. See Minutes of the Tamil District Meeting held in Trincomalee Sept. 3rd, 1832.

anxiety and trouble." Regarding the wide difference in cost of the two chapels, this same letter states, "Trincomalee being a place much frequented by the British Naval forces in India, and having many new works building connected with the Naval Departments, these and other causes produced a difference of value of labour and everything besides of nearly one hundred per cent above Jaffnapatam."

The congregation here consisted mainly of English soldiers whose membership fluctuated.

Between 1821 and 1828 Trincomalee was unfortunate in having frequent changes in the staff. There were Carver, Joseph Bott (1824), John F. England (1825), almost immediately transferred to Madras, Peter Percival (1827) and John George (1828).

In these early years the indisciplined nature of some of the members, and the waywardness of others, compelled the missionaries to guide the Church with firmness. It was necessary to censure and discipline them in order to build a society rooted in the fundamentals of the Christian faith. Joseph Roberts, in his notes on the Religious State of the Society in Trincomalee in 1831, states that "Mr. Katts has had to suspend some of the members, which has led others to take offence and to show a spirit not at all consistent with their profession." In spite of these difficulties the number of members in the Society was 34 in 1832, but it had fallen to 25 in 1838.

SECTION 5

CHANGES IN PROPERTY

See Section 10 (Finance)

SECTION 6

THE MESSAGE PREACHED

The great rival of Christianity among the more ignorant of the people was Demon Worship. This was largely the working practical religion of Hindu villagers in these early years. Protection from these foes was sought in the wearing of amulets, in grotesque dances, in sacrifices, in bodily torture. "Attempts are made to cheat the demon. The devil priest sometimes personates the sick man and pretends to die. He is then carried away with lamentation, and supposed to be buried. At other times a rude image is made and treated similarly." ²¹.

21. "Ceylon and its Methodism" page 24.

The early preaching was a vigorous protest against such fears, and the folly of ceremonialism that cannot cleanse the hidden man of the heart. The preachers sought to set forth the glory of God in the face of Jesus Christ. Missionaries like Percival and others who were steeped in Hindu lore and literature, made use of the writings of revered sages to cause the arrow to hit the mark, after the fashion of St. Paul (Acts 17:28).

In the Class Meetings which the missionaries held, searching questions such as these were asked by Saivites: "Is not being a Christian a matter of belief of the heart? If a man truly believes in his heart on the Lord Jesus Christ, is he not thereby a Christian? What is the reason that you lay so much stress upon the outward rite of Baptism?" Very often it was the barrier of filial affection that prevented a Hindu young man from openly confessing Christ, which was the meaning of Baptism. The task of the early preachers was to confront Hindus with the absolute claim of Jesus Christ as the Saviour of men. "He that loveth father or mother more than me is not worthy of me." Very often Hindu young men would be heard to say, "Let me wait until my father's death. When he is taken from us, and I have done what my family will expect me to do at that time, then I will become a Christian."

This argument was a strong one, because Hinduism attaches much importance to the due performance of funeral rites. The word in Tamil for son is 'putthiran'. He is so called because he is the "thiran", the deliverer, who rescues the father from "Put"—the hell of the childless, by those rites and ceremonies which only a son can perform.

The work was tough; it was like driving a furrow through rocky ground, because the best preachers, the choicest arguments, the most convincing presentation of the gospel could seldom wean the villagers from their settled ways, habits and beliefs. They were content with their Brahmin guide, their manthirams, their puja, their ancestral web of faith and superstition. Weary with apparently vain toil the missionaries must often have wondered, "Who hath believed our report?" Yet the early records bear constant testimony to the fact that they were never daunted. One record says, "We faint not; though for the present we are foiled, still the victory is not wholly with the adversary."

The antagonism towards the Mission was felt right from the beginning because the preachers went straight to the heart of the matter. They felt that, if the Hindu was to be won for Christ, then his culture and religion must be dethroned from his heart. In their encounter with Hindus the missionaries often reminded them that there were two powers contending for their souls—good and evil—and that they could know which was good and which was evil because the good was always unselfish while the evil was selfish.

The Tamil preachers were fond of extolling the unselfish lives of Christian missionaries, and asking if their hearers could show a parallel in Saivism. "Is it a good religion, or a bad," they would say, "that can make a man forget his weariness and hunger in the earnestness of his desire for a blessing on the people of another race?"

"You feel quite safe in allowing your daughters to be under the care of the missionaries, but would you trust your daughters to the care of a Brahmin? . . . You always trust the word of a missionary, but you do not trust each other. . . . Have we not before our eyes the proof that Christianity has the power to do what Hinduism and Buddhism have shown themselves unable to do, to change the heart, and to make a man a new creature?"

The argument is not altogether without force, but, looking back, we can see that this emphasis on the missionary was a mistake.

Opposition often took the form of attacking the converts of the missionaries. The houses of converts were stoned, their belongings were robbed. The Government, for the most part, tried to give a helping hand to the Christian workers; the converts at the beginning were from the low castes, and these converts not only discarded the faith of their fathers, but also began to adopt a new way of life socially. This change of status in their social life was not recognized by fellow villagers. The peace of the neighbourhood was at stake, and often Police inspectors and Magistrates had to appear on the scene in order to maintain an atmosphere of calm and goodwill.²² Christianity to the high caste Hindu was anathema, not only because it destroyed his ancestral faith, but also because it put him on an equal footing with men of low birth.

SECTION 7

ATTITUDE OF THE MISSIONARIES TO HINDUISM

Rev. George Hole came out to India in 1835, and was transferred to N. Ceylon the following year. He died on the Field in 1845. A letter written by him from Batticaloa to the Home Committee on 4-1-1840, which is printed in "Wesleyan Missionary Notices" for that year, throws some light on the attitude to Hinduism of the Missionaries of this period:

"Heathenism in this Province is evidently on the decrease. It is a remarkable circumstance that within the last few months, no less than five heathen temples have been plundered. Nothing has been left but the idols and they have been stripped of all their

22. "Seven Years in Ceylon" - Mary and Margaret Leitch - page 75

jewels; and in one instance, the idol, which was made chiefly of silver and brass, was taken away also. The heathen are quite confounded when shown the folly of trusting the gods that can neither preserve themselves nor their property, much less the souls of men. They say, now the preserving spirits have deserted their temples, Christianity must prevail.

“A short time ago I went into the country to visit my schools, and to distribute tracts. In one large village I placed myself near the heathen temple, and was soon surrounded by many of the inhabitants, when, to my surprise, the officiating Brahmin stood up and made the following declaration: I believe that the gods that we worship are false gods, and that they can never save us. I believe that there is but one true God, and that is the God worshipped by the Christians.”

SECTION 8

RELATIONS WITH OTHER CHURCHES

One of the pleasing features about missionary work in the North has been that almost from the start the whole staff of Protestant workers has come together regularly for fellowship. The extreme length of the Jaffna Peninsula is about 40 miles and its greatest breadth 15 miles, and the records tell of a monthly meeting between the Wesleyans and both the C.M.S. and American missionaries, for fellowship and prayer. At the first meeting in August 1819, the topic was “Brotherly love.”²³

The early band of American missionaries included such well known names as Rev. and Mrs. Levi Spaulding, Rev. and Mrs. Miron Winslow, Rev. and Mrs. Henry Woodward and Dr. and Mrs. John Scudder. The service on the mission field of these eight aggregated almost 250 years!

The Wesleyan missionaries had as their motto John Wesley's words, “Friends of all and enemies of none”, and comity began immediately with a partition of the field. The American missionaries confined themselves to a purely Tamil area, and had little to do with the British community in the town. This was all the easier as relations between Britain and the United States were still somewhat strained after the War of Independence, and the American missionaries had been given a cold reception on their arrival, and ordered to confine their activities to the Jaffna Peninsula. As a result they concentrated their energies on work among the Tamil people of the North.

23. “A Century in Ceylon” 1816 - 1916 - Helen I. Root

When the missionaries of the Church Missionary Society arrived, a distinct territory was assigned to them. All this was done by common consent, thereby avoiding the waste caused by overlapping and needless rivalry. In those early years the denomination of a convert was commonly determined by topography rather than theology.

The monthly meeting of the missionaries was held in rotation in the different homes. At first it was practically an all-day affair, but as the work became more highly organized, and engagements multiplied, the meetings began at five o'clock. Praise and prayer occupied the first half-hour. Gathered round one family altar were Episcopalians, Presbyterians, Congregationalists and Methodists. Following this came the reading of a paper by one of the younger missionaries, and then a free and frank discussion. This was full of brotherly love, but generally revealed widely divergent views from those held by the reader of the paper. Before the close an opportunity was provided for sharing the news from the different stations.

Each year a representative committee drew up a plan for joint aggressive work. This generally took the form of regular open air meetings, addressed by three speakers, one from each Society, and the topic for each speaker was planned in such a way that definite and consecutive Christian teaching might be given.²⁴ The relations between the missionaries and the Roman Catholic Church were, as elsewhere at this time, not at all friendly, as can be inferred from expressions occurring from time to time in the Minutes, such as "several have been reclaimed from the Romish persuasion".

SECTION 9

RELATIONS WITH THE GOVERNMENT

It is indeed true to say that the Wesleyan missionaries were able to establish themselves with the patronage of the Government. The early records are full of the help rendered to them by the Governor and government officials. Sir Robert Brownrigg, Lord Molesworth, Archdeacon Twistleton (Colonial Chaplain) and James Mooyart, are names that occur over and over again in those early years. The last named, as we have seen, entertained the first missionaries on their arrival at Jaffna, and later gave valuable help to the work in the Eastern Province.

The support given was not only by way of advice, and sometimes financial help, but the Government sometimes even permitted the use of its properties and buildings. Until 1832 the services in Batticaloa were held in the Government chapel.²⁵ Percival reports

24. "A Missionary Mosaic from Ceylon" - Edward Strutt - page 118

25. See General Letter of Sept. 13th, 1832

that about the year 1816 the government made a grant of a Dutch church at Vannarponnai for the use of native congregations. This was being used until 1832, when emergency measures had to be taken to put it into a state of repair, and to accommodate the increased numbers attending divine worship. It is also recorded that the large plot of ground connected with the church was partly donated by the Government, the other part being purchased by Squance for the Mission. ²⁶

SECTION 10

FINANCE AND PROPERTY

The Minutes each year contain the income and expenditure incurred in every station. The accounts show also the amount spent at each station, exclusive of schools. For instance, in the Minutes of 1821 the expenditure in stations mentioned below was as follows:—

	Rd.	a.
1. Jaffna	10339.	5
2. Trincomalee	12642.	5
3. Batticaloa	5388.	3
4. Madras (Pagodas)	2629.	15
5. Bangalore	2629.	15
6. Negapatam	7371.	10

In that year the total expenditure on all the stations, inclusive of schools, amounted to Rs. 41244.17. It was not easy to work out the required allowances for the several stations to begin with. But there was a roughly calculated allowance specified for each station drawn up by the Committee in London. It is not possible to find out the basis on which these allowances were worked out; the brethren tried hard to confine themselves to the amounts fixed, but always failed. The Minutes of 1821 state that after mature deliberation they agreed to limit their expenditure to the stipulated amounts, but even after the most rigid economy they found the sum insufficient. An item defined as "extraordinaries" for each station seemed to be the most troublesome, and worried the brethren much.

Robert Carver, who was elected the Financial Secretary of the Mission found his task never too easy. Censures were directed against him, and severe measures threatened in the letters from the Committee in London, on account of the largeness of the sums drawn for the work of the Mission during the years 1820-22. The work itself was difficult, the labourers in the Mission field were few, the financial

26. See General Letter of Sept. 13th, 1832

support was inadequate, and now to be reprimanded and rebuked by their own brethren, who even impugned their integrity, was the unkindest cut of all. Hence the response of the Missionaries was expressed in no uncertain terms in a letter signed by James Lynch (Chairman) and Robert Carver (Secretary):

“Worn down by fatigues, as many of us now find ourselves, into premature age, we can only submit to you one proposition, that should we at the last find **ourselves** unable to meet your views, in point of expenditure, that others may be sent out more able to occupy those places we in vain have attempted to fill to your satisfaction. But in hope that this necessity may not be laid upon us, we shall continue to labour, to the utmost of our ability, to benefit the perishing heathen by whom we are ever surrounded.”²⁷

A close scrutiny was kept on the finances, so that there was little possibility of expanding the work of the Mission. However, knowing that the Committee in London had the same end in view, namely to promote the work of the Kingdom, the brethren cooperated most heartily to secure order and economy, and pressed on. A drastic cut in expenditure is recorded in the Tamil District returns of 1831. These figures may be compared with the figures of 1821 recorded earlier:—

Jaffna expenditure was	7904	—	9	—	
Pt Pedro	3015	—	2	—	3
Trincomalee	1994	—	2	—	2
Batticaloa	5052	—	10	—	
Extraordinaries	758	—	10	—	
	18725	—	10	—	1

It is also of interest to note that the Financial Year was from October 1st to September 30th the following year. This was strictly adhered to through the years, and it is only with the Autonomy of 1964 that the change to April 1st—March 31st has been introduced.

When the Mission was inaugurated, the brethren were cautious about investing much money in property. However, for the furtherance of the work, property had to be acquired little by little. So by 1823 we find the following question included in the Minutes:

Question: “What mission property in chapels, and Mission Houses and schools is there at the several stations in the District?”

27. See General Letter Feb. 2nd, 1822

- The answer is: 1. Jaffna Mission Property
- (a) Mission House
 - (b) Old Chapel premises
 - (c) New Chapel
 - (d) Land and property at Pt. Pedro
 - (e) Mission Cottage
2. Madras
- (a) Mission House and Chapel at Royapettah
 - (b) New chapel in Black town.

The chapels in Jaffna and Trincomalee were two of the earliest well constructed buildings. It now became necessary to nominate and elect trustees of Mission House Premises and of Chapels. So, as early as 1824, the following appointments were made:

1. Mission House and Premises, I. Robert Carver, Jaffna, Joseph Bott, Pt. Pedro, are named as trustees in the deed.
2. John McKenny, Colombo, Joseph Roberts, Trincomalee, James Mowatt, Negapatam were elected additional.

SECTION 11

RELATIONS WITH THE MISSIONARY SOCIETY

The early years of the Mission caused much strain and hardship for the workers, and their health was often seriously affected. But the missionaries were reluctant to relinquish their posts of duty, and to send requests to be allowed to return to England. Squance was a case in point. He was ill on the voyage out, and was never well in the East, but he stuck to his post for eight years without a furlough. Titus Close who came out to India in 1820, and took Squance's place in Negapatam when he returned to England in 1822, lost his wife and both his children, and was himself so broken in health that he had to be sent home at the end of the year to save his life.

The attitude which the Missionary Society took was never lenient, and, in the early years, seemed strangely lacking in sympathy and understanding.²⁸ They demanded to know the reason for every course of action, and even doubted the validity of documents issued by professional men. For instance, in a letter dated February 6th, 1823, they wrote:

28. See W.M.M.S. History page 30

“We beg to say explicitly that we do not think medical opinions and certificates generally sufficient grounds for removal, much less for return. Nothing is easier than to get such certificates from medical men in every part of the world.”

The missionaries did not take the charge lying down. In their reply they wrote:

“We cannot forbear expressing deep regret at the above sentiment, for whatever practices others may have recourse to, we hope the Committee believe us incapable of such conduct.”

Another example was the charges of dishonesty, which they made against the Chairman, Lynch, and the Financial Secretary, Titus Close, which led Lynch to offer his resignation in 1822. Well might the Synod protest that “for so excellent, so upright, so conscientious a character as is Brother Lynch to return from a work, which is the delight of his soul, under disgrace, is one of the most distressing events that could happen to a Christian Mission.”²⁹

As time went on, however, there was a growing cordiality in the correspondence with the Mission House; greetings were regularly exchanged and the Society in London was kept well informed of the progress and problems of the Mission. Even the details of Methodist polity were adhered to as far as possible. When in 1832 Brother George allowed John Mattheisz, an ‘Assistant Missionary’, to marry before the expiration of his probation, this was reported to the Synod by Brother Stott, and George, after expressing his regret for what he had done, was asked to write to the Mission House to explain the matter and to apologize. The Missionary Committee appears to have accepted his explanation.³⁰

SECTION 12

EDUCATION

During the period of Dutch rule schools were established for the main purpose of converting the natives to Protestant Christianity. The schools served as places of worship as well, and the school master-combined the office of Preacher with that of Thombo holder or Registrar of the Marriages of natives. The Dutch Ministers, who were paid by the Government, examined the children and had general oversight of the schools.

29. See W.M.M.S. History page 65

30. Minutes of March 2nd, 1835

With the arrival of the British and American missionaries the system was greatly altered, and many of the missionaries engaged themselves in the actual business of teaching and training the children. But the motive of conversion remained the same.

In 1817 the Chairman, Rev. James Lynch, reported that "it would not be easy to find congregations without schools." There was a good deal of anxiety among supporters at home about the plan proposed by Mr. Lynch. However, the Home Committee gave its blessings to this project, and soon schools were established in many places. In 1818 Squance, in a letter to England, reported three Tamil schools at Vannarponnai, Navatkuli and Puttur. In 1819 there were 13 schools in the Peninsula, and in Jaffna alone there were 5 schools by 1823. They were the English school at the Orphan house, where 42 children, descendants of the Portuguese and Dutch, studied, and 4 native schools which were "the best on the station, at Vannarponnai, Weaver Street, Silver Smith Street and Nallur". Seven functioned at Point Pedro with 321 scholars. Trincomalee had 3 schools, one English school at the Mission House and two Native schools, one at the Little Bazaar and the other at the Great Bazaar, with 122 scholars, and Batticaloa had 5 schools with 186 pupils.

The Catechism and the Bible were taught with much attention in all schools. It is said that once when Brother Roberts was preaching he wanted to quote 5 verses from the 115th Psalm. He could not remember them all at the moment, and inquired if anybody could repeat the verses. "A child who had to be elevated on a seat that the people might be able to see him, gave the whole quotation with great accuracy, and excited much interest." Mr. Roberts felt that the money laid out in all the schools was well worth while. "Great good had been accomplished", he said, "by these places for instruction, and their usefulness in forwarding the great object of disseminating Christianity becomes more apparent every day." ³¹

In 1823 there were 21 schools, of which 3 were English schools founded in Jaffna, Batticaloa, and Trincomalee, with 891 scholars. The school at Batticaloa may be said to have been started by Ault, and eventually grew into Batticaloa Central.

The path of the Mission schools was by no means easy. The missionaries found it difficult to get efficient teachers even though the government assisted them later by opening a Normal school for the Training of teachers. ³² That was not all; the frequent rains of the interior, the scattered nature of the population, the prejudice of the

31. Dist. minutes of 1823

32. L. J. Gratiaen - "Government Vernacular Schools"

people and their indolent habits, rendered it impossible to maintain the order and discipline that the missionaries would have wished to see characterize their schools. Moreover, the Hindu priests opposed the children going to a Christian school, though many parents were often heard to remark of Christianity, "this religion teaches nearly the same things that our religion does." In order to combat these difficulties more effort was put into the work in all Protestant Mission schools. By 1832 there were 235 Protestant Mission schools and 90 schools under the direct control of the Government, while the number of Roman Catholic schools in 1837 was 118.³³

In the first half of the nineteenth century the curriculum in these vernacular schools consisted chiefly of reading, writing and arithmetic taught in Tamil. The missionaries were greatly concerned that, along with these subjects, good moral and Christian religious instruction should be given to the children.

Elementary education was also provided by the government, but even here the missionaries had a large share of responsibility. The school masters in the government schools were supervised by an officer called "Principal of Schools and King's Visitor". This office was usually held by the Archdeacon and it was his duty to inspect schools and regulate all matters relating to them. The instruction was conveyed principally through the medium of the native languages.³⁴

However, the system was considered unsatisfactory by the Royal Commissioners of Inquiry sent out in 1829 to report upon matters pertaining to the administration of the Colony. The Commissioners issued two valuable reports, one by W. M. G. Colebrooke dated 24th December, 1831, on the "Administration of the Government of Ceylon", and the other by Charles H. Cameron dated 31st January, 1832, on "The Judicial Establishment and procedure in Ceylon."

Colebrooke recommended that the Government schools should be placed "under the immediate direction of a Commission, composed of the Archdeacon and clergy of the island, the agents of the government in the districts, and some of the civil and judiciary functionaries at the seat of government."³⁵

This recommendation was adopted and by a minute of the Governor, Sir Robert Wilmot Horton, bearing the date 19th May, 1834, the First School Commission was instituted. The Anglican Archdeacon was its president, the Auditor General its treasurer, and the Government Agent for the Western Province, with all the Epis-

33. Sessional Paper XXIV, p. 15

34. Sessional Paper VIII

35. J.R.A.S.C.B. No. 2, pp 105, 106

copal and Presbyterian Clergy resident in Colombo, were made ex-officio members.³⁶ Under this Commission a certain amount of progress was made, but still education in government schools suffered greatly through insufficient supervision, shortage of good teachers and the drawbacks of the system itself.

But the work of the Mission schools progressed under men like Roberts and Percival. In a letter written from Batticaloa by the Rev. Daniel Poor, an American Missionary, to Mr. Percival in Jaffna, he says:

“On looking into the state of your school establishment—I see ample reason to rejoice that a reproach has been rolled away from the Wesleyan Mission in Jaffna, and that the only unfavourable bearing of our school operations, namely the mental elevation of the country to the detriment of the town, is now removed. You are laying a firm, not to say the only foundation for the successful preaching of the gospel to the people.”

SECTION 13

LITERATURE

The missionaries believed that the opinions of men and women could often be traced to the first books they read, and so in the North, as we have seen, missionaries like Lynch and Squqnce wrote sermons in Tamil on olas, and circulated them. This was a beginning in the way of Christian Literature until printed text-books were supplied for the first time to the children in 1834. Under the auspices of the British and Foreign Bible Society the Scriptures were also distributed to the schools. Assistance in the work of printing and circulating the Scriptures was rendered by the American Mission Press at Manipay, and by the Cotta Press. In 1834 the whole of the Old Testament, and the New Testament, and an edition of the Book of Common Prayer was completed.³⁷

In the subsequent years the Bible was used as a regular text book not merely by the Mission schools, but even by the Government of Ceylon, who in 1849 introduced it into its schools.

In providing the necessary books in the vernaculars, the missionaries helped to stimulate a taste for literature. The acquisition of Christian ideas was also facilitated. Their mother tongue became the moulding instrument for the various communities; for no people has ever been Christianized through a foreign tongue. The miracle of Pentecost indicated from the beginning the duty of the Christian Church to tell her glorious message “to every man in his own tongue wherein he was born.”

36. See Dr. C. E. Bonjean - “Denominational versus common mixed schools” and “History of Ceylon for Schools” by Father S. G. Perera II p 176

37. Rev. James Selkirk - Recollections of Ceylon - p. 243

CHAPTER IV
SOUTH CEYLON DISTRICT (1838—1865)

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SECTION 1

MAIN EVENTS (1838—1865)

(a) In Britain :

This was the first half of the Victoria era—the age of Peel and Palmerston, with Disraeli and Gladstone rising to power. Britain's industrial production continued to forge ahead, and the population continued to increase: millions emigrated to U.S.A. and the Dominions. Urbanisation continued: the 1851 Census reported that 50% of the people lived in cities. A cholera epidemic in 1848 alerted local authorities to the dangers of vast areas of slum dwellings, and public health legislation was passed for the first time. The 1840's saw the continuation of legislation for mines and factories and for the protection of children from exploitation. The same decade saw a great railway boom, and the development of the telegraph and the steamship. The Great Exhibition of 1851, for which the Crystal Palace was erected, symbolised the growing faith in progress and universal harmony achieved through industry and trade. It was a period with no major wars, though there were short wars with China and Afghanistan. The Crimean War (1854-56) was a great blunder, but the lasting result was Florence Nightingale's reform of army medical services. Perhaps even more important, after Florence Nightingale it seemed right that women could and should be trained for a career.

Victorian England was religious. Evangelicalism was at its most powerful. Seriousness of thought, self-discipline and self-help were axioms of the age. Between 1836 and 1840 the antiquated administration of the Church of England was somewhat reformed. From 1833 the Oxford Movement, led by John Henry Newman, John Keble and Dr. E. B. Pusey, tried to recall the Church to its "catholic" heritage, the mark of "catholicity" being the unbroken "apostolical succession" of the priesthood. Methodist church order was by these standards irregular, and from this date Methodism turned away from the Anglicans, and towards the Baptists, Congregationalists, and other Free Churches, so that the great division in Victorian religion was between "Church" and "Dissent". Until the Oxford Movement, there were many Wesleyan Methodists who hoped, like Dr. Thomas Coke, for an eventual reunion with the Church of England. In 1836 Wesleyan Methodists for the first time called their preachers "ministers", and received them into full connexion (the equivalent of ordination) by the laying on of hands.

1858 marks the beginning of the "Second Evangelical Awakening", which was followed by the founding of a number of undenominational missionary societies. Darwin's "The Origin of Species" was published in 1859, and the next year witnessed the famous debate of the

British Association at Oxford, with Huxley defending Darwin's ideas against belief in the literal accuracy of the story of the creation of the world in the Book of Genesis. The storm of "Science versus Religion" raged for 30 or 40 years, and has influenced theology in many different ways from that day to this.

The Industrial Revolution created a vast new working class and a new middle class. Authors such as Dickens supplied the new mass market for literature. Surprisingly, however, education was neglected by the State. In the richest country in the world only £20,000 per year was granted to education. This was divided between the two large voluntary organisations, one of which was "Church", the other "Dissent". The period did, however, see the opening of many new "public schools", on the pattern of Arnold's Rugby, with their emphasis on the development of "character" through discipline, the team-spirit, sports and religion.

Outside England, the most notable year was 1848, the year after the publication of "Das Kapital" by Marx and Engels—a year of abortive revolutions in many European cities against military despotisms. It was "the turning point at which modern history failed to turn" (G. M. Trevelyan). In British Dominions, the Government extended self-rule to Canada, Australia and New Zealand in the 1840's and 1850's.

In India, from 1835, it was decided that all secondary education should be in English, the language of government—a decision of supreme significance for Indian development. British rule was strengthened after 1840 by the coming of the railway and telegraph, and the steamship reinforced the links with London. The Mutiny of 1857 was suppressed and British control was resumed.

(b) In British Methodism

Wesleyan Methodism entered its second century in 1839 with great rejoicing. The Centenary Celebrations raised over £200,000—more than twice what was expected. Of this £40,000 was devoted to foreign missions and £70,000 to theological education, for which Didsbury (1842) and Richmond (1843) Colleges were built. Richmond obviously left its mark on the young missionaries who came to Ceylon between 1845 and 1865: Dickson, Rippon, Hill, John Scott, Nicholson, Baugh, and undoubtedly gave its name to Richmond College, Galle.

In the 1840's a bitter agitation against the autocratic methods of Dr. Jabez Bunting and the power of the Wesleyan Conference, which consisted entirely of ministers, was aroused by the circulation of virulent anonymous fly-sheets and pamphlets. In the convulsions which followed several groups broke away, and between 1846 and 1854 membership of the connexion declined by one-fifth, from 369,000 to 283,000.

The income of the Missionary Society rose steadily to £94,000 in 1846. Instead of reinforcing missions already begun, the Society preferred to begin new ones. The grant allotted to South Ceylon was about the same in 1845 as in 1825, and the number of missionaries was three or four, whereas in the 1820's it had been six or seven. The Fly-Sheet Controversy affected the Society's finances. From £94,000 in 1846 the income dropped to £78,000 in 1851. This explains why severe economies had to be made by the Missions in Ceylon in 1848 and 1852. In 1853 the Society undertook missions in China; in 1858 the Women's Auxiliary was begun, and in 1863, at the Jubilee of the Missionary Society, the number of Wesleyan missionaries throughout the world had increased from 42 in 1813 to over 300.

Self-support and self-government was already the aim of the British Conference. Autonomous conferences were set up in Canada in 1847, France in 1852, and Australia in 1855.

(c) In Ceylon

This period saw the continuation of British commercial development of the Colony. The 1840's was the time of the coffee boom and speculation in estates. More roads were built into the interior. The first coffee crash came in 1846 owing to a financial crisis, but the disaster was only temporary, and prosperity grew steadily again.

The "Colombo Observer" began in 1836, followed by other newspapers in the 1840's. In 1848 a riot flared up in protest against an unpopular gun tax. Torrington panicked, imposed martial law, and in severe reprisals executed a number of suspects. His action was condemned by a British Parliamentary enquiry.

Prosperity increased during the 1850's, especially during the energetic administration of Sir Henry Ward, who introduced the penny post and the telegraph, and began the building of the Colombo-Kandy railway.

In Church matters, the Roman Catholic bishopric of Colombo was founded in 1838, and the Anglican Bishopric in 1845.

SECTION 2

PROGRESS OF THE MISSION S.C.D. (1838—1865)

The Chairmanship of Daniel John Gogerly. In Clough's absence at the South Ceylon District Meeting in January 1838, Gogerly was unanimously elected (by ballot) to preside. When Clough's health did not improve enough to permit him to return to Ceylon, Gogerly's place was confirmed by the Missionary Committee. He remained

Chairman for nearly 25 years, until his death in September 1862 at the age of 70. No British missionary served longer in Ceylon than he. His ancestry was German. His grandfather went to Carolina as a tobacco planter, but in the American War of Independence the family lost everything through remaining loyal to the British crown, and returned to Britain. Daniel Gogerly was born in London in August 1792 and as a young man was converted under Wesleyan influence. In December 1817, as a trained printer and local preacher, he was asked by Richard Watson, one of the Missionary Society Secretaries, to take charge of the Colombo Mission Press—the first Methodist lay missionary. He landed at Batticaloa in September 1818, and in Colombo he not only took over the Press, but also became circuit steward, book steward and keeper of the Mission accounts. In 1822 he became a missionary on trial, and was ordained in the Pettah chapel in December 1825. His pioneer studies of the Buddhist scriptures at Matara and Dondra in the 1830's made him "the greatest Pali scholar of his age" (Professor T. W. Rhys Davids, Founder of the Pali Text Society). "At a time when the study of Pali was surrounded by serious difficulties; when there was no grammar and no dictionary, above all when there were no printed texts; he mastered the language so thoroughly that he could not only read the MSS for himself, but interpret their contents, in English, for the benefit of others. This he accomplished under great personal disadvantages. He had little or none of that training in the methods of historical criticism, in philology, in philosophy, which are now considered essential to the successful pursuit of such research. He had to work alone. He was not in touch with scholars in Europe or at home. There was scarcely anyone in Ceylon who could appreciate the value of his work. . . . That he did succeed, in spite of all obstacles, is proof of remarkable vigour of determination, of moral earnestness and of intellectual power. It was characteristic of the man that he attacked the difficult texts, and the deeper sort of problems. . . . In the treatment of these questions he showed so much accuracy, so wide a range of knowledge, and such sound and sober judgment that his conclusions were far ahead of any previous writings on the subject, and have been the basis of much of the best that has been put forward since."

Gogerly was dangerously ill in 1833 and took a four-months' voyage to Mauritius: otherwise he never left Ceylon during 44 years' of service. His first wife, whom he had married in London, died in Madras in September 1821, following a confinement and a voyage of convalescence. He was three times more bereaved. His daughter, Eliza, and son Daniel, were born to his second wife. His fourth wife was the widow of James Chater, the pioneer Baptist missionary, who came to Ceylon in April 1812. Her death at the age of 65 in December 1861 was a grievous blow, and hastened his own death less than a year later.

Gogerly was at the height of his powers in the 1840's and had great influence on Governors Mackenzie and Torrington, and on Anstruther and Tennant, the Colonial Secretaries. In the Mission, this period was notable for the progress at Moratuwa under P. G. de Zylva and at Wellawatta and Galkissa under David de Silva. The period also saw the beginnings of a conflict between Methodists and Anglicans, especially after the arrival of the first Bishop of Colombo in 1845.

In April 1840, when both Thomas Kilner and Elijah Toyne left Ceylon because of ill-health, only three missionaries remained—Gogerly, Spence Hardy, and Bridgnell. Kandy had to be abandoned. In October 1839 Hardy published his pamphlet, "The British Government and the Idolatry of Ceylon", criticising official approval given to the ceremonies at the Dalada Maligawa (Temple of the Tooth). This pamphlet began the long controversy waged in England by the Evangelicals against Government patronage of Buddhism.

The lack of missionaries made it necessary for the first time to place some circuits under Ceylonese superintendents—Matara, Weligama and Godapitiya. The number of Ceylonese assistant missionaries slowly increased. David de Silva, who became a notable Pali scholar, and had been trained by Gogerly at Matara, was ordained in 1841. He was followed by Joseph Fernando (1850), Daniel H. Pereira (1851, son of Don Daniel Pereira), Hendrick Perera and Paul Rodrigo (1852), George Edward Goonewardene (1854), Louis Cornille Wijesinha (1856, son of Cornelius Wijesingha.), Oberis Jansz Gunasekera, Don Andris Ferdinando, Salmon Peiris and Paul Salgado (1860), Peter Pereira, Don David Pereira and Zacchaeus Nathanielsz (1864). Of these, L. C. Wijesinha resigned in March 1860 "with deep regret", because of "the insufficiency of my allowance to meet my ordinary wants", and not because of dissatisfaction with Methodist doctrine or discipline. He later achieved fame as the translator of the Mahawamsa, the Pali chronicle of Ceylon. D. L. A. Bartholomew, who entered the ministry in the earlier period, was expelled (for the second time) in 1853 (See Circuits, Galle).

Four of the original Ceylonese assistant missionaries died during this period. John Anthoniesz ("the most efficient of our assistants") died in July 1845 at Colombo, aged 52. William Lalmon, "the first-fruits of our mission", died in retirement at Matara in April 1862, aged 70, followed by Joseph Raynol Parys at Galle in February 1864, and Cornelius Wijesingha, the first Sinhalese minister, at Galkissa in September 1864, three months after the 50th Jubilee of the Mission at which he made his final public appearance.

In 1840 Spence Hardy, in a letter to the London Committee, declared that the Mission had so far been a failure. The Ceylonese ministers were not zealous enough. They had been "raised too high above the people in worldly circumstances", and were not "living examples to the flock". They did not "seek out work" and were not (as Wesleyan preachers should always be) "always at it". Some were kept back by their families; others were timid and dull. The catechists were generally ignorant, and the schoolmasters were appointed simply because they could gather children or a congregation together. The people had come to rely too much on foreign financial assistance—"everywhere there is somebody paid". Hardy had come to feel education had been too much relied upon as a means of evangelism. As a remedy, he felt that the Mission should confine itself within narrower limits—far fewer schools and much more supervision by Europeans. Assistant missionaries should be chosen much more carefully, and they and all other workers should receive much better training. The Mission must try to extend work where there were no paid agents, and must try to get greater personal influence over people.

Gogerly was pained to learn from London of Hardy's letter. Gogerly's influence was beginning to grow, and his plans for vernacular education show that he felt that education was still the most promising means of evangelism.

Hardy had difficulties through his wife's health. After the birth of their first child, Emily Anne, in February 1838, Mrs. Hardy made a voyage to Trincomalee in order to recuperate. Outside Trincomalee the ship sank. Mother and child survived 24 hours in a small boat on the open sea before rescue, but the baby's face was "burned into one large running sore by the sun". Hardy rode across country on the newly-built Kandy-Trincomalee road, but Mrs. Hardy never recovered from the ordeal, and was ill several years, eventually dying in England in 1853. Hardy many times after returning from preaching tours would find her unconscious in the house. During 1840 and 1841 Gogerly permitted Hardy to stay at Colpetty, the usual residence of the Chairman, but in January 1842 Gogerly felt compelled to come to Colpetty himself, in order to attend the important monthly meetings of the Central School Commission. "If I resign, no other Wesleyan would be appointed." Hardy felt that the Methodist practice of three-year appointments should be kept, and that collaboration with the Government was not so vital. Gogerly wrote that at the District Meeting "he tried to bully me", but the other missionaries sided with Gogerly. Gogerly also complained to London that, though he was Chairman and Financial Secretary and was held responsible for what happened in the District, he had in fact no authority over the other missionaries in their circuits. For example, Thomas

Kilner, severely ill in 1839, had insisted without Gogerly's consent on going for convalescence to the new military sanatorium at Nuwara Eliya—a trip which cost more than a voyage to England! In response to his request, Gogerly was given overall authority over the whole District as General Superintendent.

As for Hardy, he moved to Negombo in January 1842. He planned to send Mrs. Hardy to England and to stay alone for three or four years, but then Mrs. Hardy "violently and most unaccountably" changed her mind and refused to go. Hardy then himself applied to leave, but his requests were not answered, and he remained at Negombo until the end of 1847. These five years enabled Hardy to master Sinhalese Buddhist writings—he spent "hundreds of anxious hours pouring over native ola books." He regretted that it was too late for him to begin Pali and that his mind was not made to understand philosophical intricacies, but his studies enabled him to publish in England two authoritative books: "Eastern Monachism" (1850) and "A Manual of Buddhism" (1853). Max Muller listed Hardy among the first eight authorities in Europe on Buddhism. (Gogerly's work was still unknown).

In February 1841 the brilliant and impulsive Andrew Kessen arrived—a mathematician and linguist, a B.A. of Glasgow University, and the son of a minister of the Church of Scotland. Kessen joined the Wesleyans because he could not accept the Calvinistic theology of the Presbyterians. As a missionary he was a strong disciple of the famous Dr. Duff of Calcutta, who held that the main means of evangelism in India must be higher education in the English language. A new missionary was usually stationed with a more experienced one for at least his first year, but Kessen was sent almost at once to Negombo. The attention which he paid to a large Government school in Negombo near the mission house brought his talents to the notice of the Central School Commission. At that time the Commission was attempting to reform the Colombo Academy—"the sole high school of the Island"—and Dr. MacVicar and other members of the Commission wondered whether Kessen would be willing to become joint Headmaster at a salary of £300 with a rent-free house. This suggestion providentially came during the District Meeting of January 1842. Gogerly was obviously pleased because he was under pressure from London to reduce expenditure. The Meeting felt that Kessen should accept if he agreed. Hardy differed from Kessen. "Mr. Kessen is a most excellent and laborious man, but his views are not those of a Methodist missionary." In putting education as the "prime means" of conversion, Kessen's views differed from those of all other missionaries, past and present. Gogerly was more sympathetic, and seized the opportunity of putting Kessen's gifts to good use. Mr. Kessen is enthusiastic in his attachment to education in the English language, while he goes almost to the other

extreme in his disapprobation of educational labours in the native language, regarding it, if I understand him, rather as an evil than a good. I of course differ entirely, being convinced from the state of the Island that although an English education is of high importance, the spiritual and intellectual improvement of the Singhalese people must be effected through the medium of the vernacular tongue."

Kessen was delighted with his work at the Academy. As the Government also planned to open a "Normal School" (a teachers' training college), Kessen hoped to be put in charge of it. It would give him the opportunity to "direct the current of education to religious purposes throughout the Island." The Academy was examined after six months, and the Governor showed "high gratification" at the improvement wrought. The Rev. B. Boake had now been appointed as Principal, and Kessen was needed for only another four months, but the Colonial Secretary and others were unwilling to lose his services. When the Native Normal Institution was finally opened in 1845 Kessen became Rector. Meanwhile, during 1843 and 1844 he was stationed at Kalutara.

Gogerly's health was poor in 1843, and he began to think of returning to a quiet circuit in London. "The three of us could not fill one of his shoes," wrote Kessen. Gogerly was resolved to stay until he had guided the Mission through several crises—the new Marriage ordinance which was planned, the new Church ordinance, and his scheme for Government education in Sinhala. A new crisis arose with the impending arrival of the Bishop of Colombo, and for three or four years the Bishop threatened to overthrow Wesleyan influence. With the Normal Institution established, with Government intervention in the Marriage Register disputes, and with the Church Ordinance finally acknowledging in 1848 that the Mission was "an integral part of the Wesleyan Church", Gogerly felt that, having guided the Mission through many difficulties, he would retire at the end of 1849. In that year, however, William Bridgnell's wife died at Galle. Bridgnell had served 25 years in Ceylon, and with failing health, he asked to return to Britain with his only surviving daughter, the wife of the headmaster of the Galle Central School, which was about to be closed by the School Commission. In the circumstances Gogerly gave up his own request, and "this adds another to the many proofs which I have had of his kindness and real largeness of heart", wrote Bridgnell.

W. H. A. Dickson came to Ceylon in 1846, but he was not strong, and soon developed lung disease. He was very active as a missionary amongst the villages of the South, but he died after a voyage to Madras in September 1851 at the age of 25. William Hill was sent

to Ceylon in 1850 as a young assistant to Gogerly, but with Dickson's illness Hill had to fill a circuit appointment. He made good progress in Sinhalese, and had begun useful work in North Colombo amongst the English-educated young men, when he contracted dysentery, and was ordered to return to England in 1853. He later went to Australia. In May 1869 while visiting a jail in Melbourne, he was attacked and killed by one of the convicts. Joseph Rippon also arrived in 1850, and spent almost the whole of his ten years in Galle. He was a forceful opponent of demonism. Andrew Kessen, who was awarded the degree of Doctor of Laws by the University of Glasgow in 1848, went on furlough in 1849, and returned to the Normal Institution in 1850 for another seven strenuous years. In 1857, Government policy having swung against Gogerly and entirely in favour of English education, the Normal Institution was closed. For two years, 1855 and 1856, while Boake was on leave, Dr. Kessen was made acting Principal of the Colombo Academy, and he was therefore Principal of three institutions (the other two being the Colombo Central School and the Normal School) and he was also overlooking three circuits—Colombo North, Kurana-Negombo and Seeduwa. His health failed, and on the closure of the Normal School he left Ceylon in March 1857. In England he trained Missionaries at Richmond College, and later went out to Jamaica. He died in 1875.

Replacing Hill, John Scott arrived as Gogerly's assistant in March 1856, but on Dr. Kessen's departure he was put in charge of the Colombo North Circuit, where he recommenced the work that William Hill had begun. Scott's first wife died after childbirth at Mutwal in September 1859. Thomas Hepton arrived in March 1860, but within a few months he had developed lung disease and he was sent back to England before the end of the year. He was "intensely pained to leave". So Gogerly was left, at the age of 68, with only John Scott as a British colleague.

An English-educated middle-class was growing, with the commercial development of the Island. Many Methodists were transferred to Government and mercantile posts in Kandy, and they asked for pastoral oversight. At the same time, the number of Tamils in Colombo was increasing, and Gogerly began to feel that something should be done for them. Of the two, Gogerly felt that the Tamil work was the more important. A missionary called Robinson, dissatisfied at Madras, was therefore sent to Colombo in January 1861, but he was only there one month before he was ordered to return to England, where he was expelled from the ministry. However, Gogerly was relieved in April 1861 by the arrival of George Baugh and James Nicholson, who came praying hard for a revival through the Holy Spirit's power.

In 1848 Gogerly published "Christiani Pragnyapti" (Christian Institutes) in Sinhala. In 1861 he published the First Part in an English translation. Now the Buddhists began to rise in opposition. A Methodist in Colombo told Nicholson: "I gave Mr. Gogerly's book to a Buddhist priest a little time since and told him that if he could refute the arguments or deny the truths stated in it I would make him a present of £20 and have his answers published all over the island. He took it and laboured hard at the task. But his toil was in vain. Well, he brought the book back and acknowledged the arguments could not be refuted or the truths denied, **until they had a priest MORE CLEVER than Mr. Gogerly.**"

Gogerly's wife died in December 1861, and he was depressed and ill for three months. In March 1862 Nicholson reported that a festival had been held at a temple in Kotahena (North Colombo), and that a Buddhist priest had delivered a series of lectures against Christianity. This is a reference to the great Buddhist controversialist, Migettuwatte Gunananda Thero. "This is quite a new movement and shows how much the truth has influenced the people. The priest has obtained and studied the works of Tom Paine and other infidel writers. We rejoice for this, because great is the truth and it shall prevail."

Numbers of bhikkhus accused Gogerly of falsifying the Pali scriptures in his "Pragnyapti" quotations, and public controversies began to take place. David de Silva, Paul Rodrigo and others began a counter series of lectures at Colpetty, Wellawatte and Moratuwa to refute Migettuwatte's arguments. Tracts were published on both sides. Spence Hardy said that the Buddhist tracts were at first scurrilous and blasphemous. "Plead for the revilers of Jehovah," wrote Nicholson to England in May 1862, "and plead specially that the life and strength of our revered head may be sustained. All look to him in this controversy, for he alone is able to meet and refute the cunning priests and show the heathen how foolish is their faith."

Gogerly, however, fell ill again in June, and though he felt able to continue, John Scott doubted it and wrote to England. The Missionary Committee, feeling that Scott was not yet capable of superintending the Mission, asked Spence Hardy to return to Ceylon for two years and to take over from Gogerly. Gogerly passed his 70th birthday in August and fell ill for the last time. Because of his great physical strength he lingered longer than expected. He received much comfort from the Lord's Supper on September 1st, and was "calm and deeply humble in the presence of God". He fell unconscious and, in the presence of his son and his colleagues, he died on September 6th, and was buried next morning in the Pettah church. There was great satisfaction that Scott was able to announce that Spence Hardy would soon be arriving to take his place.

The Chairmanship of Robert Spence Hardy, 1862-65

Hardy took the overland route, and after a month's voyage he landed at Galle on October 4th. "Much to the wonderment of the natives", he was able to preach in Sinhalese the next day. He wrote later that on arrival he felt that Scott was already quite capable of being Superintendent and that there was no need for him to have left his children. He arrived at Colpetty a week later, found the Buddhist controversy "still raging and spreading to other places." It was a great boon that Gogerly had given all his books and Buddhist manuscripts to the Mission. Hardy requested a grant of £20 to put the manuscripts into safe custody. "This is due to his memory as he was far away the greatest man we have ever had in the east, without saying anything of his length of service. We have been warned that if the Buddhists can get hold of them in any way, whether by stealth, force or purchase, no means will be left untried to obtain them."

During the next three years, Hardy's qualities were seen at their best. As a Sinhalese and Buddhist scholar he was hardly inferior to Gogerly. He was offered many official posts, but he accepted only those which were to "the immediate interests of the Mission". As in his younger days he was still a strong walker, and during 1863 he made extensive tours in all the circuits. In December he walked 57 miles in three days from Matara to Dondra, Godapitiya and the abandoned station of Beralapanatara. His report was a sad one, that, in nearly all the circuits, the discipline of Methodism had been "almost entirely neglected". Because Gogerly had never revisited England, he did not know how Methodism worked there. Through this lack of knowledge "the Mission has lost in a great measure its Methodical character, nearly every one of the distinctive features of our economy having been neglected, or in some instances never established at all." The three-year rule for ministers' appointments had not been kept, and it was not a condition of membership that the people should meet weekly in their classes. Most of the ministers had remained in the circuits for ten or twelve years—some had bought property there and were farming. Spence Hardy recognised that it would cause pain to adopt a better course, but he was resolved upon it, because the health of Methodism depended on a stricter discipline. Accordingly, at the next two District Meetings, all the long-serving ministers were removed to new circuits, and the rules were firmly applied. "I am convinced that if bona fide Methodism can be introduced it will work here with the same results it has done in all other countries." Spence Hardy's confidence was abundantly justified. Membership figures fell from 1736 in 1861 to 1281 in 1863 and to 1171 in 1864 but then began to rise.

Spence Hardy sent John Scott on leave for two years to prepare him for the Chairmanship. "Mr. Scott is an invaluable missionary: he has the confidence of all the brethren on the island and the respect

of all classes and parties." Scott stayed for a year in the Oxford circuit in order to learn how Methodism worked in England. "My successor," wrote Hardy, "must be an out-and-out Methodist.... It will be a misfortune to this Mission if Mr. Scott is not soon at its head." Waiting for his ship to return to England, Spence Hardy was able, in May 1865, to report the "universal satisfaction" that Scott had indeed been appointed. Hardy himself, in his last three months, had the reward of witnessing the Colombo Revival of March 1865 (to be described in the next chapter), which began after a sermon preached by him in the Pettah Chapel on March 12th. On his return to England, Hardy was stationed at Headingley, Leeds, and died there, aged 65, in 1868.

SECTION 3

CIRCUITS S. C. D. (1838 - 1865)

COLOMBO (including Wellawatte and Galkissa)

In 1838 Sinhalese services were held at Pettah, New Bazaar, Mutwal, Nagalagamuwa, Colpetty, Bambalapitiya, Dehiwala and Kalubowila. Portuguese services were held at Pettah, and Sunday evening English services at Colombo Fort.

After Clough's departure in 1837, Spence Hardy resided at Colpetty till December 1838. Gogerly (Chairman of the District) stayed here till April 1840, when he allowed Spence Hardy to return owing to Mrs. Hardy's serious illness. It was necessary for Gogerly to return in January 1842, and he remained here till his death in September 1862.

Progress was made in the 1840's in the Colombo area, especially at Wellawatta, Kalubowila and Galkissa. In 1845 the circuit was divided into Colombo North (under John Anthoniesz) and Colombo South (under Gogerly and David de Silva).

Wellawatta: The school opened in 1818 had long been given up, but for many years there had been a weekly prayer meeting of members of one family. At the end of 1843 some inhabitants of the village entreated Gogerly to establish preaching. He hesitated, because there was much work elsewhere, but finally consented on condition that the people erected a small bungalow-chapel and that not less than 25 people would attend every Sunday. Gogerly opened the chapel on January 21st, 1844. David de Silva was stationed here, with excellent results. In April Gogerly had a congregation of 44 adults and 28 children. By the end of 1844 the average congregation was 70-90 adults and 50 children. 23 met weekly in class, and some of the Sinhalese women had begun to pray aloud in the meetings.

A boys' school and a girls' school were opened. By January 1845 a plot of ground (150' x 53') had been given by a Sinhalese member, and a larger chapel was built. In July "one of our members at Wellawatte died very happy in God a few days since. He was a zealous good man, and interested himself much in bringing his neighbours to hear Preaching, and worship God in the School Room. Others I trust will be raised up in his stead, as our people in that village are steady and in general consistent Christians" (Gogerly).

At **Kalubowila** the school had been continuously open since 1818, with Sunday services. By 1844 the average congregation was 90-115 adults and 50 children. A chapel (40' x 20') was opened in January 1845.

In 1847 there was opposition at **Wellawatte** from a rich mudalali, and also from the thombo holders who had been deprived of their positions as sole registrars of births, marriages and deaths. But progress was maintained, and in 1855 Wellawatte, with 5 chapels, was made a separate circuit under David de Silva. In 1858 there were 400 families connected with the Mission, including over 1,000 adults, all of whom were regularly visited. In 1861 there were 145 members. Next year the Buddhist Controversy and the death of Gogerly caused the loss of some members, but a large nucleus remained faithful.

In 1861 Polwatte and Homagama petitioned for schools. Homagama school was opened on February 13th, but the CMS objected to Polwatta because they had a school nearby.

Colpetty: For many years an open school bungalow was used for services, and later Gogerly's study was licensed as a place of worship. There was a class meeting of 10 or 12 members. In 1846 £200 was raised for a chapel, and "a very handsome building" (Kessen), seating 200, was opened on Sunday September 27th, 1854, with services at 9 a.m. (Sinhalese), 3-30 p.m. (Portuguese) and 6 p.m. (English). Within a year congregations had doubled. In 1858 Paul Rodrigo was stationed here, and membership rose by 20.

Galkissa: Early in 1843 a convert—a woman—from Korallawella settled here, and was visited by P. G. de Zylva. Many neighbours were attracted to his house-preaching, and in June a school was opened for preaching. During that year Gogerly baptised 19 men and 20 women, and in 1844 there was a class of 23, much of the increase being amongst young people. In November 1844 Gogerly recorded a congregation of 125 adults and 60 children. In January 1845 Cornelius Wijesingha was stationed here. Preaching was begun in **Ratmalana** in 1844, and after Wijesingha's arrival it was possible

to have a class meeting. A chapel was built here in 1849. "In a village with six Buddhist temples the congregation is small" (Hardy). Twenty people came regularly to Galkissa from Angulana, but in 1845 a chapel was built in their village, and Wijesingha then had 4 congregations and 7 classes under his care. (In November 1844 Gogerly reported congregations of 143 at Galkissa, 103 at Ratmalana and 42 at Dehiwala.)

In 1846 the congregations were "sifted" by "a powerful Buddhistical movement", but by 1847 there were 100 members. By 1856 there were seven preaching places. In 1858 Angulana became a separate circuit.

The **Karagampitiya** church was opened in 1852. "The chapel is frequently crowded when service is held, and the attention of the people is most exemplary. The word is accompanied with divine power, and the presence of the Lord is felt in the rich and holy influence that attends its deliverance" (Hardy). A large chapel was opened at **Pepiliyana** in November 1860 by the Rev. Dr. F. Jobson, on his return to England from a preaching tour in Australia. The nearby villages of Bellantota and Attidiya were strongholds of Buddhism, but "a distribution of tracts, and of Mr. Gogerly's great work against Buddhism, awakened a spirit of enquiry." Twelve bhikkhus came to reside, "who, by their efforts, confirmed a few in their heathenism, but they made no impression on the part of the community professing Christianity. A few young men were accustomed to meet together for prayer, and for the reading of the scriptures and works connected with the Buddhist controversy."

No chapel was built in Galkissa itself, though the minister resided there. Till 1864 this was Cornelius Wijesingha, the first Sinhalese Methodist minister, who then retired "after a ministerial course of great lustre". He was succeeded by P. G. de Zylva of Moratuwa.

Colombo North: In 1838 there were school chapels at Nagalagamuwa, New Bazaar, Mutwal and a new one at Slave Island. Congregations were small, usually between 15 and 40. In 1840 a chapel was built at Nagalagamuwa. The school here attracted the children of traders, who later bore a Christian witness in different parts of the Island. The school was frequently flooded by the water of the Kelani Ganga, and after it was removed to a new site, the congregation languished, being described in 1855 as "very low".

In **Colombo Fort** English preaching was continued, but with difficulty. By 1844 there were rival churches with English preaching—Anglican and Scottish Presbyterian—and Boake, the Church Missionary, was "a good preacher". In 1845 Andrew Kessen took charge of Methodist work in the Fort, in addition to his work as Rector of the Normal Institution. English preaching services suffered when

Christ Church Galle Face (Anglican) was opened, and when the new Colpetty chapel was opened in 1854, services at Fort were discontinued. English preaching was begun again in 1859 when more soldiers moved in, discontinued early in 1860, and renewed in July 1860.

In **Colombo Pettah**, English preaching, discontinued in 1834, was revived in 1848 by Gogerly, but when Kessen went on furlough in 1849 it had to be curtailed. It was recommenced when William Hill came to Ceylon in 1850. The Portuguese congregation at the Pettah suffered a great loss when the "indefatigable" Assistant Missionary, John Anthoniesz, died on July 24th, 1845. He was succeeded by D. L. A. Bartholomeusz, and in 1846 by J. A. Poulrier, both of whom found it difficult to gather together the Portuguese-speaking members. It was discovered that many of them were nominally members of the Anglican or Dutch churches, though they attended Wesleyan services. Now, however, there was a Portuguese-speaking Colonial Chaplain—Kats, who had previously been a Methodist Assistant Missionary in the North Ceylon District.

In the 1840's and 1850's Portuguese work declined and English work grew in importance, especially amongst the upper classes of Burghers, because of the increasing emphasis on English in schools. There was "a large and curious audience" for the watchnight service at the end of 1850. In March 1851 fifty or sixty attended William Hill's weekly Friday evening lectures on the life and miracles of Jesus Christ, specially arranged for young men. Some of them joined the Wednesday class meeting, others helped to form a Sunday school, and three "found peace with God". Unfortunately, Hill contracted dysentery in November 1852—which had been "awfully prevalent for eight months"—and in 1853 was ordered to return to England immediately if he wished to save his life. On Hill's departure the English work had to be abandoned. John Scott managed with difficulty to recommence the work in 1856 after his arrival, with a class meeting after Sunday evening services, and by 1859 the English services were "encouraging".

The influence of the "Second Evangelical Awakening" of 1858 was felt in Ceylon. In June 1858 there was a week of special services, with "powerful sermons in our chapel". Prayer meetings were attended by great crowds. Scott thought that probably more interest had been created in Colombo than by any previous religious matter. Several Methodists were "truly converted", and members of other churches had been "quickenened". In January 1860 the Protestant denominations in Colombo held regular prayer meetings and a series of special services in the Dutch Church and the Hall of Queen's College, but "there was no remarkable outpouring of the Spirit". When Scott left Colombo in September 1860 he was succeeded by James

Nicholson and George Baugh. "We want an outpouring of the Spirit," wrote Nicholson in April 1861, and a year later Baugh wrote: "We endeavour to preach nothing but the Gospel.... We want the baptism of fire, the Holy Spirit's influence." The Revival for which they worked and prayed came in March 1865 (See next Chapter).

As for the Sinhalese work in North Colombo, the Services at **Mutwal** were held in a "small and inconvenient shed formed of coconut branches". But a member of the society gave a plot of land, and a chapel was built by Hill at **Madampitiya** in 1852. In 1859 the Mutwal congregation was "lively", after special services for a week in August.

In 1862 work was begun at **Welisara**, where a Government notary asked for Wesleyan preaching. In this Buddhist and Roman Catholic village he gathered a small congregation, which was visited once a fortnight by J. A. Poulter, the Assistant Missionary. A small chapel was opened at the end of 1862, when 250 people, Buddhists, Roman Catholics and Protestants, "listened with most reverent attention" to a sermon by George Baugh and an "earnest address" by Poulter.

The membership of the Colombo North Circuit rose to 259 in 1861, but the Buddhist Revival of 1862, based at Kotahena, and Spence Hardy's stricter membership rules, reduced the figure to 160 in 1865.

KALUTARA (Including Panadura, Moratuwa, Angulana and Wattalpol)

Thomas Kilner, disappointed with the results around Kalutara Town, was attacked by severe fever after a missionary tour in the Pasdun Korale in 1839, and, in spite of a trip to the newly opened military sanatorium at Nuwara Eliya, he was compelled to return to England the next year. From January 1840 Spence Hardy took his place for four months. In April, when Kilner and Toyne left Ceylon, Hardy moved to Colpetty, and supervised Kalutara from there. During 1841 Gogerly stayed at Kalutara. He found the work very low. There were no class meetings, and the schools were in a bad state. Hardy had dismissed all the schoolmasters because they would not sit on a form with a man of low caste. "A little prudence would have solved this without making the people disgusted." In 1842 Gogerly found it necessary to be stationed at Colpetty, and he visited Kalutara every fortnight.

In 1844 Andrew Kessen was resident at Kalutara, assisted by D. L. A. Bartholomeusz, J. Parys and 3 catechists. He was "exceedingly discouraged" by drunkenness and sabbath-breaking. "Popery" was rampant, with ten to twelve large Roman Catholic

churches in the villages to the south. Several people once employed by the Mission, and living close to the mission house—a local assistant, a catechist and at least four teachers—were doing “all the injury they can.”

In January 1845 Bartholomeusz was left in charge, but he was removed to Colombo in July when Anthoniesz died, and Lalmon replaced him. Gogerly sent W. H. A. Dickson here in July 1847—largely to thwart the Bishop of Colombo’s attempts to encroach upon Methodist work. There were 60 English-speaking Protestants at Kalutara. Only four people had requested an Anglican chaplain, and although the Bishop claimed that his policy was “non-interference”, he planned to send a chaplain named Edward Mooyaart. Gogerly sent Dickson before Mooyaart arrived. The Protestants rallied round him, and he had regular Sunday morning and evening congregations of 50, with a class meeting of 10.

Dickson discovered that Buddhist opposition was beginning to rise. He visited a “splendid temple” recently built. Bhikkhus were going from house to house, threatening parents with eternal punishment if they sent their children to mission schools. In 1848 the Buddhists agitated for their own thombo, and the effect was felt on the mission congregations and schools.

Lalmon was moved to Waskaduwa in January 1848, and later in the year to Weligama. Dickson opened a new school and preaching place at Dengama, but in February he was taken ill. When Dickson moved to Galle in July 1849, the circuit was supervised by Gogerly and Kessen from Colombo. In 1859 Gogerly reported “many discouragements” and in 1861 that there were only 16 in the English congregation, because of “the want of talent in the Native minister”—C. W. de Hoedt. For many years in succession the membership was given as 100, but this fell to 86 in 1862 and to 10 in 1865—obviously because of Hardy’s stricter conditions of membership.

Panadura 1838-65. “The people of Pantura are enterprising and arrogant. Christianity has made little way among them, and the superstitious practices of those who ought to be better informed are a great barrier to the spread of the truth” (Hardy, JM p. 194) From 1844 “our indefatigable assistant”, John Parys, was stationed here. On August 19th, 1844, where Kilner had laid the foundation stone, a chapel was opened at **Dikbedde**. Gogerly preached, and Sir Anthony Oliphant (Chief Justice) spoke. At **Panadura** in 1857 a more permanent chapel was built through the exertions of Parys—“a great credit to the society at this place. It is an approach towards Gothic in style, well-finished, and has a detached belfry” (Hardy JM p. 195).

Parys' wife died in May 1863, and Hardy stayed for a week in his place, "to embrace the opportunity of having a thorough examination of the circuit.... The people are devoted Buddhists. I fear that little apparent progress has been made since I was last here about 20 years ago. Our position has greatly altered since that time. The whole country seemed to be open before us then, and we were everywhere treated with respect. Now, away from the regular members of our congregation, we can scarcely find a place to welcome us for the holding of prayer meetings: though formerly the offer to hold a service would have been refused by the owners of few cottages in the neighbourhood."

Hardy was, however, very thankful to see the piety of the comparatively few who remained faithful, and their unmistakable honesty and sincerity. A love feast was held, when nearly all the members were present "to tell forth the goodness of God to their souls".

Hendrick (Henry) Perera took Parys' place in 1864. The Buddhist controversy affected the society badly, and in 1865 there were only 45 members.

Moratuwa: From 1840 onwards Moratuwa ("Morotto") became the "most flourishing" Sinhalese circuit. As so often, Methodism flourished in an area where Dutch Christian influence had been important. In Moratuwa the success was due in no small measure to the untiring efforts of Peter Gerhard de Zylva—the "Apostle of Moratuwa". It is very interesting to note that the Anglican Church flourished here during the same period. Holy Emmanuel Church—built at a cost of over £5,000, donated by Gate Mudaliyar Jeronis de Soysa—was consecrated by Bishop James Chapman in December 1860. It is a matter of great regret that relations between Wesleyans and Anglicans were so unhappy during the period when both denominations advanced.

P. G. de Zylva had previously worked at Matara and Godapitiya under Gogerly, who commended his untiring zeal. However, he was later disciplined by Elijah Toyne for laziness and a refusal to carry out instructions. He was put back as a Preacher on Trial, and removed to Panadura in place of J. R. Parys in 1840. The Panadura Station had three parts—Pananadura itself, the Rayigam Korale, and Moratuwa. De Zylva spent a week working in each area in turn. Each was equally promising, and each would provide enough work for a missionary. In 1841 De Zylva made the suggestion to Gogerly, and at an extra District Meeting held in 1841 the Panadura Circuit was divided, Moratuwa, including Egoda Uyana and Gorekana, becoming a Station under De Zylva. De Zylva took up residence in Katukurunda (between Koralawella and Egoda Uyana) in April 1841.

"A few were brought under the power of the Gospel at Morotto" in 1840, and by October of that year De Zylva had succeeded in forming a class meeting of 5 men and 7 women. After he came to reside there, he was able to accept many more of the invitations that poured in from all quarters, requesting him to open preaching places. He first visited **Angulana** on August 10th 1841. Endo Mandodirala gave a great reception, and afterwards De Zylva preached to 250 people. In the same month of August 1841, **Moratumulla** was first visited, and soon a preaching place and a school were opened. There was some opposition, but this was subdued when Christombu Fernando, the Police Vidhana, became one of the first converts. At the end of the year, De Zylva recorded the following congregations on Sunday November 28th:

8 a.m.	Egoda Uyana	—	35 adults and 48 children
10 a.m.	Gorekana	—	28 adults and 24 children
1 p.m.	Moratumulla	—	87 adults and 63 children
Evening	"Morotto"	—	163 adults and 82 children

—Total for the day: 313 adults and 217 children. The same day he was invited to preach for a fifth time, in a Roman Catholic compound, but he declined after being warned that he might be injured.

The work at **Koralawella** in 1841 had a "remarkable beginning". A girl who had heard De Zylva preach was thought by her relations to be mad, possessed by an evil spirit. The truth was that her tears were caused by a deep conviction of sin. Eventually De Zylva was called in and he held prayer meetings in the home every night for a week. He was begged to continue these prayer meetings with Bible expositions, and soon others than the members of the girl's family were converted, and a temporary chapel was built. As a matter of interest, the girl's sister was married, and went to live at Galkissa. There at the Anglican church she was told that the Wesleyans were schismatics. When De Zylva visited Colombo, he called in to see her, and soon the neighbours were asking him to preach to them. A congregation was built up here and given over to the Colombo Station.

More extracts from P. G. de Silva's journal will give a good picture of his work:

"Friday March 4th, 1842—Visited five houses at Indibetta (Indibedde) and Molpe. Formed a committee of 12 persons at Moratumulla to watch over the people from relapsing into heathenism. Met the Male Class of Morotto. In the evening preached at a private house in Koralawella, the house was quite full of women.

“Thursday 17th—Met the Morotto Female Class, added one to their number. I have now 26 members in the Female Class. This night I stopped at Christombu Fernando’s at Indibetta and held a Prayer Meeting at Gabonyde’s. Anthony de Mel also gave a short address.

“Tuesday April 12th—Visited two houses in Morotto; conversed with a Kapuwa in his temple, and with a few papists at the English School in Morotto.

“Sunday May 8th—Preached as usual in five places to 304 adults and 191 children. At Morotto I baptised a child after the sermon.

“Monday July 4th—With Mr. Gogerly visited the schools in Morottomulla and Morotto; visited the home of one of our members at Morotto; and also the young woman at Koralawella, when I read and explained the 14th Chapter of St. John’s Gospel, and prayed with all in the house. Saw Mr. G. again at the Rest House.

“Tuesday 5th—Visited School of Egoda Uyana with Mr. Gogerly. In the evening held a Prayer Meeting at Juanis Nyde’s, who declared before all present never more to have recourse to heathen worship or ceremonies.

“Monday October 3rd—Preached in a yatrathone (or small ship) at Coralawella.

“Monday 17th—The whole day was spent in visiting the people.

“Wednesday 19th—Preached at Indibetta in the afternoon, in the evening by lamplight at Willorawatta. Stopped this night at the house I preached in.”

The Apostle of Moratuwa was clearly a man entirely devoted to his people. He met the school teachers regularly and was always available to visit the sick. His preaching was straightforward and homely, enlivened with racy stories and illustrations. He was quick to rebuke whenever necessary, but always in a spirit of gentleness. His success may be judged by the fact that membership of the class meetings increased from 20 in 1840 to 305 in 1850. (“This is just like the talk in our house,” said a woman on hearing him for the first time; “I can understand it all”). The circuit was also generous in its financial giving. By 1863 the annual income was £80, sufficient to cover all the personal allowances of the minister.

In 1842, on Thursday March 24th, a new chapel was opened by Gogerly on the site at Gorakagahamankada (Idama) which Elias Perera had obtained in 1835. 625 people were present—205 men, 270 women and 150 children. The same evening a congregation of 111 people heard John Anthoniesz preach. From then on the chapel was usually full every Sunday.

1843 was a "year of trial", with opposition from Buddhists, and, unfortunately, from the Anglicans. De Zylva's intention was "to wait until all the heathen were converted before he explained to the people what was meant by the word Wesleyan." However, the Sinhalese Colonial Chaplain of Galkissa (the Galkissa Chaplaincy included Moratuwa from 1834), the Rev. S. W. Dias, who held Anglo-Catholic opinions, maintained that the Methodists were not part of the true Christian Church, but schismatics and heretics. Spence Hardy wrote (JM, p. 178): "I forbear to record the incidents of the contest, from a wish not to prolong strife; but the controversy has much about it of interest, as having been carried on by two men who were both natives of Ceylon. On the one hand there was the firm assertion of all the rights and prerogatives claimed by the most high-minded of the same party in England, resisted, on the other hand, with a tact and determination that would do honour to any minister in the world defending the opposite position." It is deplorable that from such an early date relations between Methodists and Anglicans should have been so unfriendly—in the Sinhalese town where both denominations are at their strongest.

During the controversy, 25 members became Anglicans, but the loss was made up by new members before the end of the year. The members who remained were carefully taught the distinctive principles of Methodism, so that they became surer and more stable in their faith.

In 1844, on Monday May 13th, a small chapel seating 150 was opened by Gogerly at **Koralawella**. "Full 500 persons were present." The women sat on the floor, while the men crowded outside. Several Europeans, including the Chief Justice, Sir Anthony Oliphant, and his wife were present. Gogerly invited the Chief Justice as "an act of defence against the strenuous opposition of the Church party", intending to show the people that the Methodists had Government approval. Sir Anthony addressed the people through an interpreter. (This chapel was used for worship until 1889, when the present church was opened. The chapel then was used as a schoolroom. The building is still standing (1964), though somewhat derelict. A family lives there.)

Several Koralawella members met opposition from their relatives through mixing with people of lower castes. They replied that if their families ostracised them, "we will form ourselves into a new caste—the Christian caste embracing all who love Christ."

In 1846 Elias Perera, who had been the teacher at the Mission School since it was begun in 1817, resigned on the ground that his pay was insufficient. Two years later he became an Anglican catechist and served at Laxapathiya in Moratuwa. He died in 1875 at the great age of 98.

In 1847 a chapel was opened at **Moratumulla**. There was a marked increase in membership there that year. The same year there were calls for extending the work to 13 villages between the Moratuwa and Galkissa circuits east of the Moratuwa river. The villagers explained that their ancestors in Dutch times had been Christian, but that since the English came they had had no school and no preaching. A deputation met Gogerly, and "when their request was acceded to, they literally laughed for joy." Unfortunately, it does not appear that anything could be done, because 1847 and 1848 were years of crisis in Britain Methodism, and expenditure had to be cut.

In 1848 Joseph de Peiris, a young convert from Roman Catholicism at Moratumulla wrote a tract explaining his decision. His conversion caused "a considerable sensation", and the tract was followed by persecution, even from his parents. His father beat him after he took Holy Communion, and Peter Gerhard de Zylva was threatened with violence. In the same year four young men were sent for training as ministers— all converts of De Zylva. Their names were Solomon Peiris, Don Andris Ferdinando, Joseph Fernando and Hendrick Perera.

In 1851 an old blind kapurala of Korawalawella was converted. (The story is told in Spence Hardy, J.M., p. 325 ff.). There were said to be 12 Hindu kowilas (temples) in Moratuwa. The Korawalawella chapel was built near the blind kapurala's kovil. The people who once attended the kovil were now singing hymns and listening to the preaching of Peter Gerhard de Zylva. The kapurala himself could not help overhearing the preaching, and he found himself being converted. He confessed it to De Zylva, who was rather suspicious, but the kapurala handed over the key and gave over the kovil to him. "You see this stick of mine?" asked De Zylva. "I tell you, I will take and smash every idol in your temple, this very day, and leave you nothing before night but chips and rubbish on the floor." "Do it, said the old man: "better you than I." And it was done. The conversion was genuine: the kapurala took refuge in the Mission House. He died in August 1857 after receiving Holy Communion.

In 1852 the Sinhalese Colonial Chaplaincy of Galkissa was divided, and for the first time Moratuwa became a Chaplaincy. The Rev. Cornelius Senanayake was appointed to the post. He was of Anglo-Catholic views like the Rev. S. W. Dias, and, in Hardy's words, "There was the same determination to set aside, as far as

possible, the influence of the (Wesleyan) Mission....but not the continuance of the same uncompromising opposition to heathenism." The new Chaplain advised Anglicans not to allow Wesleyan services in their houses and not to attend the weddings and funerals of Wesleyans — "which is equal to declaring that they were outcastes". The previous year there was the Burial Ground Dispute. While P. G. de Zylva was burying a person in the Moratuwa Burial Ground, which had been used "from time immemorial by all creeds", "a few of the Chaplain's party rushed from the Church and assaulted him." (Gogerly). The guilty parties were fined £5 each, and the sentence was confirmed by the Chief Justice. The Colonial Chaplain appealed to the Government, but the Government Agent, to whom the matter was referred, confirmed that not only the Moratuwa Burial Ground but also the Korawella Burial Ground were common to all. (The Jubilee Memorials, 1860-1935, of Holy Emmanuel Church, Moratuwa, p. 8., state: "The church people, it appears, had purchased for themselves the old burial ground—the present site of the General Cemetery—though for a long time all classes had been using it. The Wesleyans claimed a sort of prescriptive right to the use of this ground. As the denomination grew strong in numbers they attempted to lay claim to the Church itself—which the Church people would not allow. Matters came to a crisis and appeal was made to Government by Mr. Dias, when the matter was referred to the Government Agent, Mr. Layard, who reported that not only this Burial Ground but also the Korawella Burial Ground were common to all." The church referred to is the "Brownrigg Palliya"—which was built in 1815 by Governor Brownrigg. It is very hard to believe that the Wesleyans were attempting to lay claim to the church itself.) At the time of this controversy there was great unpleasantness, but the members were able, "by the grace of God, to maintain their ground, and still to lift up their heads in the presence of all their brethren."

(We may note that Layard's decision did not satisfy many of the Anglicans and that they proposed litigation. However, the Rev. Cornelius Senanayake persuaded them that a new burial ground should be opened and a new church built. "Brownrigg Palliya" was in bad repair and its situation was unhealthy. Gate Mudaliyar Jeronis de Soysa purchased a much better site and with the permission of the Governor built Holy Emmanuel Church, which was consecrated by Bishop Chapman on December 27th 1860.)

Meanwhile, the Gorakagahamankada Chapel was often crowded "almost to suffocation." A larger chapel had been begun at Rawatawatte. Now P. G. de Zylva's health declined: in 1855 "no ground was lost; but, owing to the ill health of the pastor, none was gained." In 1856 the Assistant Missionary Louis Corneille Wijesinha went to the Circuit for a few months to give assistance.

The **Rawatawatta** Chapel (costing about £500, most of which was given by the Sinhalese members) was opened by John Scott on April 27th, 1859. It is 72 feet long and 41 feet broad, and is still standing today—the main church of one of the largest Sinhalese circuits in the Island.

In 1860, because of De Zylva's failing health, the Circuit was divided. The new Wattalpola Circuit (including Kehelwatta and Egoda Uyana) was given over to Don Andris Ferdinando. Moratuwa, Moratumulla and Korawalwella remained under de Zylva. In 1861 a Sunday School was opened for the children, and discipline had to be exercised over some of the members who had been away working in the Interior, to the complete loss of their religion. In 1862 the Buddhist Controversy spread here, but with less effect than in other places. Many heard the Buddhist lectures and read the works published in reply. "Much good resulted from the movement. It confirmed the Christians that the Bible is the Word of God." (Hardy, JM p. 182).

In January 1863 the new Bishop of Colombo, Dr. Claughton, visited Holy Emmanuel Church for a confirmation service, and also, on the invitation of Spence Hardy, gave an address by interpretation in the Rawatawatta Chapel. He complimented P. G. de Zylva on the results of his work and said that all Christians, to whatever denomination they belonged, should be knit together in love.

Spence Hardy records the death in 1863 of Christombu Fernando, the converted police vidhana of Moratumulla, who left Government service so as to devote more time to accompanying De Zylva on his rounds, and also himself to go from house to house reading the Bible. On his death bed, the house being crowded with many non-Christians, De Zylva asked him: "Were you not a Buddhist? Have you not forsaken it entirely?" "What is the use of asking the help of one who is dead, and passed away?" he replied; "I can have no help from such a source." Another question: "Do you wish to retain the merit of the sila vows you took at the temple, or the merits of the Lord Jesus Christ?" "Those vows are as a thing dead and worthless," he replied; "the merits of Jesus are enough; enough for me; I want nothing more."

Spence Hardy now being Chairman, Methodist discipline was more strictly enforced, and P. G. de Zylva was moved from the circuit in 1864 after a stay of 24 years. He was stationed at Galkissa. The Moratuwa Methodists protested strongly, with the vigorous spirit they have always shown. They would have been willing to break away from the District Meeting and form an independent Wesleyan Church if De Zylva had consented to remain—but the aged Apostle persuaded them to accept the decision of the Chairman.

"From the commencement," he wrote, "I have been able to gather in, to our portion of the Church 271 males and 350 female members, 621 in all. From these we have lost by back-slidings, deaths, removals, and by going over to other denominations 309 persons. I have to leave to the charge of my successor 312 full members and three Chapels with their congregations. It is but little indeed that has been done at Morotto; much more is yet to be done, and I have trust that it will be done by the Grace of God."

The Apostle left Moratuwa on May 11th, 1864, spent one year at Galkissa, four years at Colpetty, and was then compelled to become a supernumerary on account of poor health. A house was put at his disposal in Moratuwa, and there he spent his last days, becoming weaker and weaker, but surrounded by the love and care of his "children in the faith". He died on July 25th, 1872, aged 62, and he was buried two days later in front of the Rawatawatta Chapel.

De Zylva was succeeded in 1864 by D. H. Pereira, who stressed the importance of Methodist discipline and attendance at class meetings. He was particularly successful in work with young people, beginning two Bible classes and a prayer meeting, the results of which appeared in 1866.

Late in 1864 the foundation stone of a chapel was laid at Indi-bedde, on land given by Panagodage Abraham Fernando. In December D. H. Pereira was given a month's leave because of sickness, and the Chairman, Spence Hardy, came to reside at Moratuwa. "The report of the work in this place has not been exaggerated. . . . It gives high promise for the future as to the success of the Mission among the Sinhalese." In 1865 the success was maintained, with the number of class meetings rising to 24, with 18 lay leaders.

Lay leadership has always been one of the outstanding features of Moratuwa Methodism, from that day to this. D. H. Pereira also systematically organised Sunday School work, and he converted the Vernacular day school into an English school.

The results of the Colombo Revival of March 1865 and the Moratuwa Revivals of 1866 and 1869 will be told in the next chapter.

Wattalpola. This village is situated east of the Panadura river, between Panadura and Moratuwa. Work began here early, and it became a station in 1848 under the care of Don Andris Ferdinando, who remained until 1864.

The Buddhist Controversy of 1862 provoked great excitement. "Hundreds came to the minister to enquire if the things spoken by the priests"—i.e. the bhikkhus—"were correct." There was some anxiety, but many became more determined "to cling more closely to the Saviour of the world." (Hardy JM p. 193).

In 1860, Korawella and Egoda Uyana were separated from the Moratuwa Circuit and given over to the Wattapola Circuit.

Angulana. People from this fishing village attending services at Moratuwa invited P. G. de Zylva to visit them. "The first place of worship, in 1841, was truly a fisherman's temple, as it was made of sails, that shook and quivered in the breeze, as the congregation sat beneath them to hear the word of life" (Hardy). As De Zylva's work increased, he was not able to visit often, and Gogerly was anxious to begin regular preaching, as there were 2000 people within a radius of 1 mile. In January 1845, Cornelius Wijesinghe was stationed at Galkissa, and Angulana was included within his circuit. A small schoolroom was opened in July 1845. A few people—"sincere but ignorant"—were formed into a class, and the congregation was 130 by November—an encouraging prospect. The kapuwas began to lose their influence when the villagers discovered that water thrown on the face or snuff blown up the nostrils effectively cured the fits that were once thought to be visitations of demons.

In 1852 Hendrick (alias Henry) Perera, then a theological student, was appointed here, and "took up his residence in the centre of the place, and by conversations with the people... he endeavoured to remove their prejudices, and gain their confidence." In 1858 Angulana became a separate station, and Perera was appointed superintendent minister of the "large and encouraging congregation". In the early 1860's Buddhist opposition led some to leave the church, and attendance at schools declined when Buddhist schools were set up in opposition. In 1865 there were 68 members at Angulana, together with Tellawela and Lunuwatta.

GALLE (including Ambalangoda)

Elijah Toyne was stationed at Galle most of the years from 1832, but in April 1840 he was compelled to return to England because of the severe illness of his wife. Gogerly took his place for eight months, but found the Sinhalese work very low and some of the schools in "a wretched state". Gogerly had the help of a layman who could preach in Portuguese, Mr. Austin, the Agent of a Colombo mercantile firm. Abraham Anthoniesz worked as a catechist in Galle. Gogerly moved another catechist, Charles Anthoniesz, from Dodanduwa, where he could not gather a congregation, to Hikkaduwa.

William Bridgnell superintended the Galle Circuit from January 1841 until his departure for England in 1849 with shattered health, after 25 year's of unbroken service in Ceylon. Bridgnell's Burgher wife, the niece of Captain Schneider, the Surveyor-General, died in 1848.

In 1841 a girls' school was established at Galle by Miss Douglas, of the Ladies' Society for Female Education in the East. She was the daughter of a minister, and the Missionary Committee gave its blessing to the project. Gogerly, however, wrote afterwards: "On the whole, if the District had been consulted before the appointment, they would have disapproved of it." The missionaries unanimously felt that her appointment was "embarrassing to the Mission". Gogerly however, did what he could for her—he procured a house in Galle, lent furniture belonging to the Mission, bought other necessary articles, and advertised the school. Unfortunately, Miss Douglas was not able to do as much as she had planned, and she "had not been accustomed to tuition". So, said Gogerly, "no one missionary object will be answered by her coming."

In their Report for 1842 the Missionary Society "gratefully and publicly acknowledged" Miss Douglas' work. "The school is not directly missionary in its character," said the Report, "but as it is under the patronage of the Missionaries, it is hoped that it cannot fail to prove advantageous to the interests of Christianity as well as to those of education."

Bridgnell, with characteristic plain-speaking sincerity wrote to London in protest that the school was "never in the slightest" under the patronage of the Missionaries. "Miss Douglas has shown no disposition whatever either to have their advice or regard it. She has gone step by step in her retrogressive movement from the Wesleyans, and now she has completely separated herself from all Wesleyan services and Wesleyan society. Her school is precisely what any and every private day school in England is. . . . None of the children in her school are either natives or Burghers; and none of them attend any of our religious services. . . . The Wesleyan Mission Girls' Schools, Burgher and Sinhalese, are under the care of Mrs. Bridgnell. . . . Please recommend these to our friends in England."

A new Presbyterian minister was appointed to Galle in 1848, and Methodist congregations fell. When Bridgnell departed in July 1849, W. H. A. Dickson took his place and worked diligently over the whole area from Ambalangoda to Dondra and Godapitiya.

At **Ambalangoda** the school teachers had had to be dismissed for taking part in heathen practices in 1844, and at **Hikkaduwa** two schools were given up. C. W. de Hoedt, the Assistant Missionary, found it impossible to collect a congregation at **Hikkaduwa**, and he was transferred to Dondra because of "despondency, error of judgment and want of zeal". The bhikkhus in this area, said Gogerly, were of the Amarapura nikaya—they had little land but were "the most learned and active in the whole of Buddhism".

Dickson managed to open a new chapel at **Ambalangoda** in June 1850, and others in the Godapitiya area. "Had he possessed the strength of two strong men," wrote Spence Hardy (JM p. 302), "he could scarcely have laboured to a greater extent, and the word labour is the right one to apply to his work, as whatever he did for God he did it with his might. . . . With all that the missionary requires, he was gifted; and he was as amiable as he was intelligent." Unfortunately, his health failed, and he left Galle in January 1851 for Madras, but on September 18th he died there, aged 25, of tuberculosis.

Joseph Rippon, who arrived at Galle in October 1850, and who preached first in Portuguese only one month after his arrival, had already taken over the English work in Galle to enable Dickson to concentrate on the Sinhalese villages. Now Rippon took over the whole circuit. In May 1851 Andrew Kessen wrote that Rippon was "getting on remarkably well". He spent much time in tract distribution, and he was involved with John Murdoch, Secretary of the Sinhalese Tract Society—"one of the brightest agencies now at work in South Ceylon"—in a famous challenge that was made to the yakaduras on January 7th 1852. A reward was offered to any yakadura who on that day, at Colombo, Kandy, Galle or Matara, could by the use of charms cause any person to fall with blood gushing from his nose. "Notices and handbills were printed," wrote Rippon, "and posted in all public places and distributed freely in all directions; so that there was no possibility of any of the priests remaining ignorant of the challenge. From the very day of the announcement, however, the hearts of the people failed. They felt themselves identified with this wretched and diabolical superstition, and saw no prospect before them but total and inevitable defeat. The priests put forward some miserable excuses; but they were understood by the people as a mere acknowledgement of their impotency; and we knew, long before the appointed day, that we should gain an easy and complete victory. So it proved. For, at Kandy and Colombo neither priest nor people appeared. At Galle there was a large concourse of people, but no priest; and, after an appropriate address by the Rev. Mr. Goonasakere, Church of England Native Missionary, the crowd dispersed. I shall not soon forget the general appearance of the inhabitants of Matara, as I entered the town the day before the trial. They all knew the purpose for which I had come, and most clearly anticipated the result; for shame sat upon every countenance. . . . The next morning they gathered, in little bands, a short distance from the appointed place, but would not come near. We succeeded, however, in collecting about one hundred persons, to whom the challenge was read, and the reward offered; but no priest ventured to appear. Several addresses were delivered on the folly and wickedness of devil-worship, and the people separated, some of them acknowledging, and all of them feeling, that their 'religion' had suffered an

inglorious defeat...Such challenges can never become necessary again, as we have only to appeal to the past to secure an unanswerable argument."

In 1852 George Edward Goonewardene formed a class meeting of 12 people for whose conversion from Buddhism he was responsible. He had trained as a teacher at Dr. Kessen's Normal Institution and now "he raised the largest and most efficient native school in the island", working "with an energy more like a European than a native". He began training as an Assistant Missionary, and was accepted by the District Meeting in December 1853.

In 1852 D. L. A. Bartholomeusz was appointed for work amongst the Portuguese congregation, but Rippon suspended him in May 1853 for breaking a solemn promise to abstain from liquor. Gogerly reinstated him, but the British Wesleyan Conference expelled him for "frequent deviations from the truth". Fourteen members of the Portuguese congregation carried out their threat to leave the society. The Anglican Chaplain employed Bartholomeusz as a catechist, but the Bishop of Colombo refused to acknowledge one "who had been expelled from another body for immorality". He was later employed by the Dutch Presbyterians as a Native Preacher.

In 1854 Rippon established a "Wesleyan Local Society for promoting Education and the Spread of Christianity amongst the Native Population in the Neighbourhood of Galle", the aim being to build new schools, erect chapels and maintain catechists. A school was opened at Magalla, and sites were found for chapels at Magalla, Piyadigama and Bope. During the next few years the Society had an annual income of £50, and might be said to mark the beginning of Home Missions Work in the Ceylon Methodist Church.

Meanwhile there was an increasing Government emphasis on English education, and Rippon felt that something should be done to provide the Southern Province with a High School comparable in standard with Bishop's College (the forerunner of St. Thomas', Mt. Lavinia) and the Church Missionary Schools at Kandy and Kotte. He hoped also to establish an Industrial School and farm. In 1857 he bought an extensive piece of property outside Galle which he named Richmond Hill (after the famous Richmond Hill in Surrey, England, overlooking the River Thames, on which stood the Methodist Theological Institution of Richmond College, where Rippon and John Scott and many of the other missionaries who came to Ceylon had been trained). Rippon's proposals for Richmond Hill were not taken up for some years, but eventually his dreams came true.

In 1858 Rippon expressed the wish that a young missionary could come and relieve him of some of his work, so that he could

devote much more time to village work amongst the Sinhalese—"my decided preference". But his health broke down—a serious liver complaint—and he sailed for England in 1860.

John Scott took Rippon's place in October 1860 and found the English congregation good, though the Sinhalese work was "not satisfactory". In 1862 when G. E. Goonewardene was stationed at Galle, Scott arranged some open-air meetings, at which Goonewardene usually preached. A number of Muslims came to listen: "they like hearing about God, but leave when we mention Christ."

In March 1863 there was a controversy with the Buddhists, when 100 bhikkhus from the region challenged the accuracy of Gogerly's "Pragnapti". The Assistant Missionary, David de Silva, came from Colombo specially to defend Gogerly's work. "After his first address, however, the Priests though polite to him personally would not allow any further freedom of speech, interrupted any statement which he made against their views, and finally demanded that we should say nothing more than Yes or No to their questions. After this unfairly conducted controversy," wrote Scott, "reports were industriously circulated that the Christians were vanquished, and several printed statements full of misrepresentations and abuse were put forth from the Buddhists' printing office. Our own publications have made known the facts."

In 1863 an influential inhabitant of Dodanduwa read some Christian tracts and invited Scott to address his family, though he was persecuted by them. Scott found several enquirers in the village.

At the beginning of 1864 the "Theological Institution" was placed under G. E. Goonewardene at Galle. Previously the students had been trained at Colpetty by David de Silva, but it was felt that Galle was a more suitable place. The training was practical, including open-air services in the bazaar and tract distribution.

John Scott left Galle in January 1864—after 8 years in Ceylon—to go on furlough, and to gain knowledge of the workings of British Methodism. George Baugh took his place, but Baugh's health failed in September 1865, and he in turn was replaced by Thomas Roberts. In November 1866 Roberts too fell ill, and in 1867 he had to embark for England.

MATARA (including Weligama, Dondra and Godapitiya)

When Gogerly left Matara in January 1839 the Circuit was put under a Ceylonese Superintendent (W. A. Lalmon for one year, and then J. A. Poulier), to be guided by the Missionary at Galle. Gogerly paid a visit in 1840 and found his old Portuguese congregation still strong, but the Sinhalese work was not so good, and the schools had

deteriorated. On a later visit in 1848 he felt that the station as a whole had declined. In 1850 W. H. A. Dickson found the schools "not what I could wish". The reason was that the Mission could not afford to pay competent teachers. The Central Schools Commission was paying its teachers two or three times as much.

William Lalmon was moved back to Matara in 1850, but by 1854 his health was failing. In 1855 he was so ill and weak that the work was "melting away". In June 1856 Rippon reported that Lalmon—in spite of his excellent character and blameless life—was unfit for work—his mind and his body had gone. "Our work is going to ruin." The Buddhists, Anglicans, and Baptists were all active, and members were being lost to them. Because of Buddhist ceremonies there had been no congregation at Weheragampita for a month and no Portuguese congregation at Matara for three weeks.

In September 1856 Louis Corneille Wijesinha—son of Don Cornelius de Silva Wijesingha—was sent in Lalmon's place, and immediately there was a change for the better. By 1858 there was no longer a fear that the work would have to be discontinued. That year L. C. Wijesinha was moved to Dondra and D. H. Pereira came to Matara.

In 1863 D. H. Pereira reported "for many weeks past, a truly hopeful spirit of prayer and enquiry": the English and Portuguese congregations were holding daily prayer meetings. It could not be called a revival, but was certainly an awakening. In May 1865 the effects of the Colombo Revival were felt, and when George Baugh from Galle conducted services there were "upwards of twenty seeking forgiveness".

Weligama. Little progress was made, and an Assistant Missionary was resident here only occasionally. Now and then there were hopeful signs and one or two conversions from Buddhism, but there were also lapses. In 1859, for example, two members were expelled for taking part in demon ceremonies. Some people came to talk to the catechist about religion and were led to see "the falseness of Buddhism." In 1864 Don Andris Ferdinando was stationed here.

Dondra. Here again the work was difficult. Cornelius Wijesingha was stationed here for 5 years from 1840. In 1842 Bridgnell reported that some members were being persecuted: one whole family had been "seduced by the agents of Satan". The Baptist missionaries too had begun to encroach on our members. In 1850 the catechist met opposition from the Palagama School-master who had been dismissed for taking part in heathen ceremonies. From 1851 to 1858 Paul Rodrigo was here, but "there was nobody to direct or cheer him" and he became despondent. He was happier when trans-

ferred to Colpetty. L. C. Wijesinha came in 1858 and there was a "hopeful improvement". O. J. Gunasekera followed Wijesinha in 1860. In March 1860 Wijesinha resigned from the ministry on the grounds that his payment was insufficient for his needs.

Godapitiya. This station was described as "promising" by Gogerly when it was opened in 1838. A chapel was built in 1839, and a school added in 1840. Unfortunately P. G. De Zylva had a spell of severe illness, and in 1840 he was disciplined for insubordination and lack of missionary zeal and removed to Panadura. John Parys took his place for about three years, and after that Godapitiya was visited by the Assistant missionary at Matara or Weligama. By 1848 Gogerly felt that the work had declined, but W. H. A. Dickson, supervising the whole district from Galle, in July 1850 opened a new chapel, "small and neat...pleasantly situated on an eminence in the midst of this degraded people." He wished that the Missionary Society could supply much more money for work "in jungle stations teeming with degraded devil-worshippers".

Don Simon was a resident catechist from 1838. In 1859 he was described as "old and energetic", but in 1864 he was released from the Mission because of old age and debility. Membership remained between 15 and 25 for the whole period, and though one or two influential people became Christians, hopes in the area were not fulfilled.

NEGOMBO (including Kurana, Seeduwa, Minuwangoda, Miriswatte, Kurunegala, Riligala and Kandy)

Bridgnell left Negombo in January 1840, but for a year continued to supervise the circuit from North Colombo. Andrew Kessen, who arrived from England in February 1841, was stationed at Negombo—although it was usual for a missionary not to be stationed alone in a circuit until he had lived at least a year in Ceylon. However, because of Mrs. Hardy's severe sickness, he had to remain in Colombo assisting Hardy, and did not go to Negombo until June. Spence Hardy himself was stationed at Negombo from January 1842 until he returned to England late in 1847. He was hampered by his wife's ill-health. After making missionary tours in the surrounding villages, he sometimes returned to find her unconscious. But she refused at first to return to England. Twice Hardy applied to go, but the Missionary Committee did not answer. When the reply did come, it was impossible to leave because of Mrs. Hardy's confinement (the son that was born died). The Hardy's did not eventually leave for England until late in 1847. We may be glad of the delay, because these years enabled Hardy to make a deep study of the Sinhalese versions of the Buddhist scriptures (he regretted that it was too late to learn Pali). His labours bore fruit in the massive volumes on Buddhism which he published in England in the 1850's.

In 1842 Spence Hardy felt that the Negombo side of the circuit had improved since his previous residence in 1830. Kurana was "one of the most hopeful places". By 1844 many sugar estates were being opened around Negombo. The people were now earning twice as much as before, but Sunday was the only day on which they could work in their own paddy-fields and gardens. Hardy thought that the present Sinhalese social system worked badly against Christianity, but if the new forms of work disrupted the old ways of life, the results might be beneficial. "The present generation may suffer severely, but future myriads may through their loss be placed in a more favourable situation for receiving the Gospel."

1847 was a critical year. From the beginning of the Mission in 1814 the Methodist missionaries had the power to solemnise Sinhalese marriages, though all weddings had to be registered by the thombo-holders (Government school-masters). A new marriage ordinance of 1844 was shelved, but Gogerly asked the Governor for a separate marriage register for Wesleyans and permission to register. His request was granted. The thombo holders at Kurana were roused to fury by the prospect of the loss of fees, and spread rumours that the new Wesleyan registers were illegal. "Almost every village is divided into two parties," wrote Hardy. "Our work is in a very low state." One Sunday in the whole circuit the congregations totalled only 20 people. The thombo holders appealed to the Bishop of Colombo for a resident Anglican minister, and "the Bishop visited and encouraged them" (Gogerly). Gogerly informed the Bishop that the thombo holders had warned the people that civil disabilities would be imposed on them unless they attended Church of England services. Not receiving a satisfactory reply, Gogerly appealed to Governor Torrington. The Governor directed the Government Agent to hold an inquiry, which resulted in the dismissal of a thombo holder called Philip Salgado. The Governor wrote to the Bishop reminding him that Government policy was to support "all denominations of Protestant Christians alike, without any predilection of sect, or recognition of superiority or ascendancy. I should also be culpable did I withhold the signification of my displeasure at an attempt such as this to prejudice the labours or injure the efficiency of a religious body such as the Wesleyan clergy, whose claims on the countenance and assistance of this government are second to none in the colony." Salgado, being in Government service, had acted "adversely to this important principle, by which I mean to shape my government"—and must be dismissed. With this intervention, the crisis soon passed. In February 1848 Gogerly reported "tokens of better days coming". At Kurana, the heads of 45 families who had deserted the Mission met Gogerly and declared "they will return to us." A new chapel was opened there in July 1848.

No missionary was resident at Negombo after 1847. Don Daniel Pereira was stationed there until 1865. Monthly or quarterly

visits were made by the Colombo Missionaries. In 1851 William Hill had a congregation of 138 at Kurana—though “the Catholic Bishop is trying to seduce our members”. In 1860 John Scott preached in English at Negombo and wrote of “some clear and striking conversions there”. In 1862, after Spence Hardy had returned to Ceylon as Chairman of the District, he accompanied George Baugh to the circuit, and found everything “in favourable contrast to his day”. On November 9th Hardy preached at Kurana on Jeremiah 12:5 “to such a congregation as was perhaps never seen there before.”

Seeduwa. In September 1839 between 600 and 700 people attended the annual missionary meeting at Seeduwa, and Bridgnell wrote: “Here we have certainly the largest, and I think also the purest congregation of native christians in the island.” However, by 1842 Spence Hardy felt it was “not quite so successful now”—worse than 1830 when he was previously there. The large chapel that Kilner had built at Udamitte, intending it to be convenient for the surrounding villages of Muklangama, Amandoluwa and Bandara-watta, was good for a large occasional congregation, but not for ordinary purposes. In 1843 Hardy wrote: “We are losing ground in my own circuit, especially near Seeduwa.” Congregations were less than half what they had been in 1830, and there was a great falling off in the Christian experience of the members. “We now know the extreme arduousness of our task.” He expelled 28 members for non-attendance at class meetings, called the school masters and local preachers and asked how a revival of the work of God could come. He also appointed a day of fasting and prayer. He felt that because of the natural indolence of the people, they must return to having services at Seeduwa, Muklangama and Amandoluwa, and not expect everyone to go to Udamitte.

The following Assistant Missionaries were stationed at Seeduwa during this period: Cornelius Wijesingha (1839), W. A. Lalmon (1840-45), D. L. A. Bartholomeusz (1845-50), C. W. de Hoedt (1850-53), and Joseph Fernando (1854-64). The missionaries from Colombo North visited Seeduwa with Kurana and Negombo. In 1851 William Hill reported a congregation of 104. John Scott spoke of “great interest” that had been aroused by special services in September 1860.

Joseph Fernando preached his farewell sermon on February 29th 1864: “The people were very deeply attentive today, with sorrowful faces, and full of tears. After the service we held a love-feast here. Indeed this was the happiest and most blessed hour that I have ever felt since I came to this station; about 14 members spoke of their conversion, experience, and future hopes; and every one of them was full of tears and sorrowful, while they spoke about the

blessings that they have received from God, through Jesus Christ our Lord.... Indeed this was a happy hour. We all felt that God was with us, and His Holy Spirit rested upon us....”

Minuwangoda. This village is nine miles from Negombo on the road to Veyangoda.

The opportunity for the first visit came when a couple applied to be married. Don Daniel Pereira celebrated the rite, and mentioned to the people that he would be very glad to begin preaching. As a result, Hardy preached in October 1842 in a newly built house to 40 adults. In 1848 Paul Salgado, a catechist, was stationed there. He became a minister in 1860, but remained at Minuwangoda until February 1864. In 1848 “few persons were willing to attend the services. With the exception of a few members at Andiambalama and Wattedegera, all the rest of the population was at that time without the knowledge of God. Except the school, and a small place made out of leaves, there was no chapel in which to worship.” In spite of many hindrances, by 1864 there were “212 families connected with the mission; a regular attendance, week by week, of 150 persons, at least; 64 members of society, and 13 persons on trial; and 2 schools, attended by 88 children.”

Andiambalama, Wattedegera, Petiyagoda and Polwatta were all visited from Minuwangoda, and by 1864 four chapels were being built.

A chapel was opened at **Miriswatte** about 1842, and another by Spence Hardy in 1847, though work had been begun by Bridgnell in 1837.

At **Petiyagoda** the work was started by a surveyor, one of the sons of Don Daniel Pereira. The Christians, though few, were faithful, having built their own chapel and being in the habit of holding their own services on Sundays when no preacher could visit them.

Kurunegala and Riligala. Kurunegala had been abandoned in 1829, but occasional visits were paid from Negombo. Spence Hardy made a visit from Kandy in 1839, but found it a more difficult route. From 1842 to 1847 when at Negombo he made regular visits, but regretted that the work had been so desultory. In 1852 the London Committee gave orders for a reduction in expenditure, and the District Meeting reluctantly decided that the work at Riligala must be given up.

After Spence Hardy's return to Ceylon as Chairman, he visited **Riligala** with George Baugh in February 1863. Baugh described how they stayed in a hut built of mud and covered with the leaves of the talipot tree, “which served very well for our week's stay”. The day

after their arrival, at noon, Hardy preached on the Atonement and "the experiences of a believer" in the village constable's maduwa(shed). In almost all the houses there was a Bible and Methodist prayer book. The people asked for a minister again, or at least for a school master. The second day (Friday) Hardy preached in a boutique at **Dambadeniya** to 34 people "who paid the greatest attention to what was said." On Saturday at **Uduwelawatta**, Hardy preached on the Lord's Prayer, and on Sunday at the upper village of **Riligala** to 50 men and 20 women on Christ's offer of living water to the Samaritan woman. "One man asked, would Christianity do the same for them as for Englishmen—that is, make them white and wealthy?" In reply Hardy told the man of the living water which purifies and saves and gives heavenly whiteness and wealth. "Ah," replied the man, "but the well is deep and closed to us—we have no one to take off the stone and draw the water for us." The next three days Hardy preached at **Kawudumunna**, **Mutugala** and **Kurunegala**. "We are everywhere welcomed," wrote Baugh. "The whole country is open." But it was not until 1874 that Riligala was reoccupied by a worker, and then it was only for a few years.

Kandy. Spence Hardy returned to Kandy in 1839—"with great satisfaction, as I have ever felt deeply for the Kandians since my first acquaintance with their race." As the CMS Mission already had an excellent station in the city itself, Hardy felt that work should be concentrated in the surrounding villages. He inspected Kegalla, Utuwankanda ("the former capital of this district") and Madawelatena on the Kurunegala Road, but decided that the most suitable area would be Udanuwara and Yatinuwara, with the head of the circuit "on the Colombo road, about a mile from the Peradeniya bridge, if a suitable spot can be procured." Here there would be 30,000 people within a radius of 5 miles.

Late in 1839 Hardy opened a school at **Elladetta** (where the famous Robert Knox lived in captivity), the village of the rata-mahatmaya, and held Sunday services in the house of a headman at **Petiya-goda**, one mile away. "After the service is over at Petiya-goda we usually proceed about two miles further to one of the coffee estates of Sir John Wilson, where we preach in the house of the overseer, Mr. Ferdinands, and have a small congregation." There was a school also at **Lankatilaka**, "where there is an ancient temple. The people of this place manifest great anxiety to know the truth, and come forward to embrace our cause with greater readiness than in any other village."

Spence Hardy also visited **Kurunegala** and **Riligala**, and even, at the request of the family of Governor Stewart Mackenzie, visited **Nuwara Eliya** on foot, in the company of the Local Assistant, David de Silva. This was in April 1839: the journey took three days.

Hardy preached in the Court-house. "The English troops were marched to the service, and the Governor, with his family, attended, as well as nearly all the residents." In the evening there was a Sinhalese service in "the native rest house" and David de Silva preached "a most appropriate sermon" to 50 people, "some of whom came from a distance on purpose, and had never previously heard Christian bana." This congregation had been gathered by Mr. Bartholomeusz, "one of our members from Cultura". Spence Hardy and David de Silva returned to Kandy a few days later via Maturata (the district around being "the most highly cultivated in Ceylon"), where the guide procured a congregation, Hewaheta and Hanguranheta. At Maturata "we had to wait a little time, near the ruins of the fort, until a place could be found for our reception, and I could not forbear thinking of the strange contrasts of my missionary life—yesterday the guest of the Right Honorable the Governor: to-day, my legs and feet streaming with leech-bites, wet, weary, without food, and without a place of shelter."

It was during Spence Hardy's residence at Kandy that he wrote his famous pamphlet condemning the Government's patronage of Buddhist religious rites connected with the Dalada Maligawa, "The British Government and the Idolatry of Ceylon", published in October 1839.

Ratnapura had favourably impressed Hardy on his first visit in 1836, and in 1838 it was made "an experimental station". At the District Meeting of January 1839 Hardy had again proposed it as an alternative to Kandy. Gogerly felt it was not desirable. It was unfavourable for a married man, because the doctor had left with the troops. There was no road, and the countryside was subject to frequent floods. The adigar who had first invited Hardy was now dead, and nearly all the land was temple property, so that it would be very hard for the inhabitants "to receive the gospel".

At the end of 1839 Gogerly wrote that Hardy had "failed" in Kandy. Gogerly had visited the city to make a report, and the December 1839 Meeting unanimously decided that it was not suitable for a European missionary. Hardy was therefore moved back to the coast and Kandy was not re-occupied until 1867, though it was visited occasionally from Colombo. In 1844 it was visited (by Gogerly) only once. An increase of 21 members, chiefly Burghers who used to meet in class in Colombo but moved to Kandy to work in Government offices, met regularly—without a proper leader—for prayer and Bible reading. From 1852 to 1854 Dr. Andrew Kessen, who was deputising for the Scottish Chaplain in Colombo, paid regular visits to Kandy to meet both Methodists and Presbyterians.

In 1858 John Scott spent a week at Kandy, holding united services for Wesleyans, Baptists and Presbyterians. He made another visit

in 1859, found large numbers of Methodists—carpenters from Moratuwa—and felt that a minister was now necessary. Gogerly felt that the expense would be too great: he hoped that when the Colombo-Kandy railway was complete—in 3 years—Kandy could be visited every six weeks from Colombo with ease. One favourable factor was that the father-in-law of G. E. Goonewardene was an influential Mudaliyar. Goonewardene was actually stationed at Kandy in 1860, but when L. C. Wijesinha resigned from the Mission in March 1860, Goonewardene had to be sent to Galle. By 1862 when the London Committee appeared to be considering Kandy again, Mudaliyar Jayatilaka was dead, and the way was “closed”. Gogerly felt that, given an extra missionary, the Colombo Tamils had a far higher priority. In the same year, however, the Burgher members “begged” George Baugh for a reopening of the Kandy mission.

The reopening of Kandy came as a result of the Colombo Revival of March 1865. One of the leading figures in the Revival was J. H. Eaton, Advocate of the Supreme Court. Late in 1865 he went to reside in Kandy, and became the leader, preaching and guiding the class meetings as much as his time would permit. In March 1866 he sent a letter of 18 pages to the Missionary Society in London, pleading for a missionary and promising financial support. His own time was limited, but there were many Burgher members and “120 Wesleyans from Morotto (Moratuwa) alone”. They had to take Holy Communion either at the CMS church or the Baptist chapel. “Will your Society refuse to hear our cry for more help?” The Society heard. George Baugh arrived back from England in November 1866, and went to Kandy in February 1867. (For further details see Ch. VI Section 3).

SECTION 4

THE MESSAGE PREACHED S.C.D. (1838—1865)

A. DOCTRINAL

The Christianity taught and preached by the Methodists during this period was typical of the teachings of John Wesley and the Wesleyan Church in England, and shows no particular adaptation of stress or emphasis to the beliefs of those to whom it was taught except in one aspect, namely an especial emphasis on the doctrine of Creation. Buddhism has no belief in a Creator God, and this seemed to the missionaries from England to be one point in that religion which would be especially susceptible to attack. Thus we read of an account of a journey made by W. H. A. Dickson on foot from Weligama to Godapitiya (near Akuesssa). The party stopped on the way for a midday meal, and in the course of conversation with some villagers Dickson,

seeing a chair, argued from the fact that someone had made the chair to the conclusion that the world around us must equally have had a maker whom we call God. This argument was, no doubt, frequently repeated.

The missionaries believed that apart from Christ all men were irretrievably lost, but that because of Christ's death on the Cross those who repented of their sins and came to Christ in faith were saved from damnation, received the gift of the Holy Spirit, and were enabled to live their lives in joy and the assurance of salvation in Him. They also received the gift of Eternal Life which deprived death of its terrors. It was this honestly held belief, in the inevitable damnation of all non-Christians, contrasted with the joys of Eternal Life for those who came to Christ, which gave the missionaries the chief reason for the tremendous urgency of their work.

B. RESULTS LOOKED FOR

As a result of their preaching, they looked for conversion—that is to say, for a repentance for past sins and errors, which often showed itself, as it did in England, in tears and emotional disturbance, and in a complete renunciation of the past life of the convert and a turning in faith to Christ and the Christian Church. The sincerity of a man's conversion was tested by the results seen in his life. He was expected to be regular at Sunday service, at the Holy Communion, and also to meet weekly in a class meeting. He was expected to have nothing to do with either the worship of the temple or with devil ceremonies, and was expected to show the fruits of his conversion in his general behaviour. Anxious as the missionaries must have been for converts, there is good evidence to show that they were strict about the standards they expected from the members of the Church. For the new convert there was a period of many months of training, during which time he had to come regularly to church services and undergo instruction. Even full members would be removed from membership if they defaulted in any serious way. There is evidence that the missionaries in Ceylon were frequently criticized by the Missionary Society in England because of the slow growth of the church in Ceylon. Under pressure of such criticism, the rigidity with which the conditions of membership were enforced seems to have lessened during the latter part of the period. After Spence Hardy became Chairman, however, the standards of membership were more strictly applied; and this along with the effect of Buddhist controversy led to a sudden drop in the number of members returned to the annual District Meeting.

The missionaries were scornful of the ease with which, under the Dutch, many had been baptised, and there are frequent references to areas where the whole population professed to be Christian, but neither came to worship nor had renounced the practices of Buddhism

and Demonism. In the early part of the period there were very important legal advantages in having been baptised, a certificate of baptism having the same legal status as a birth certificate today, and being easier for the villager to obtain. Spence Hardy rejoiced when this state of affairs was done away with by the Government, and there is no evidence that it resulted in a slackening of the rate of the growth of the Methodist Church.

It seems clear from all this, that the missionaries sincerely believed in conversion as something which happened to a man by the power of God, and that they were unwilling to baptize unless they really believed that the man had been converted. They must be exonerated from any possible charge of wanting simply to increase the numbers on their books.

The Methodists refused to baptize a child under 14 unless at least one parent was a full member in good standing in the Methodist, or some other Protestant Church.

It should be noted here, however, that it was in the very areas where the Dutch had preached and opened schools, and had made many so-called Christian Buddhists, that the early Methodist preachers had their greatest success. We have already seen that the area of Moratuwa, where, under Peter Gerard de Zylva, the Church increased so rapidly, was one in which it could be said that everyone was already either a Protestant or a Roman Catholic *by name*. By way of contrast, in the Riligala and Kandy areas, untouched by the Dutch, the success of the missionaries was very limited indeed.

It was regarded as a special reason for thansgiving when a Christian at the time of his death declared his trust in his Lord Jesus Christ, and the 'Jubilee Memorials' is full of stories of Christians who registered such good deaths.

C. OTHER RESULTS LOOKED FOR

While the full Christian experience of conversion was hoped and prayed for, there were other results of the work of the Church which were not despised. Thus, in the reports made periodically on the state of the work in the various stations, we often read such phrases, as, 'While the number of full members has shown little increase, there is a marked decrease in drunkenness and immorality of all kinds, and everywhere people show a willingness to listen to our preaching and to read religious tracts.' At Seeduwa, for instance, Mr. Layard,

District Judge, Negombo, at a big public meeting arranged by the Church, said that in the past two years, not a single criminal case had been brought against any of the 700 inhabitants of the village. He gave the credit for this situation to the Methodist Church. Spence Hardy, in reporting this, also records that the Christians in Seeduwa had completed cutting a carriage road of two miles in length as an act of public service—shramadana, in fact.

Thus we see that a concern for the improvement in the moral tone of the life of the country had an important place in the minds of the missionaries, and the schools run by the Church were regarded as a chief instrument in bringing about this improvement. However, it is clear that the influence of Christianity was expected to work on the side of law and order, rather than to stimulate a deep concern for social justice. Andrew Kessen, for instance, remarking in passing on the Kandy Rebellion of 1848, which received no notice in the annual Minutes of the District Meeting, said in a letter to the Missionary Society, "Our island has not escaped the contagion of political ferment; but our preachers and people have stood forth, the upholders of peace and order. (God is teaching us) that it is not any mere form of government or enjoyment of political privileges that exalts or debases a nation. Men are imagining a vain thing indeed when they propose any other remedy than the gospel for the healing of the nations."

This attitude of social and political quietism is probably also responsible for the fact that the Methodist missionaries took no apparent part in any movement to correct real social injustices in the country. Professor K. M. de Silva points out that although in the 1840's the Methodist missionaries had the ear of the government when they wanted it, they made no recorded protest against the appalling conditions of recruitment and employment of the labour brought over from India to work on the tea estates. Nor did they take any active steps in persuading the Government to abolish the slavery which still existed in Ceylon at this time. Neither were they apparently concerned until later about the Government's encouragement of the drink trade in the Kandyan area, or its failure to provide schools for its inhabitants.

This attitude to politics was typical of the Wesleyan Methodist Church in England during the 19th century. The new middle class of shopkeepers, businessmen and industrialists, of which this branch of the Church was largely composed, feared any kind of political radicalism, and apparently brought this love of order to Ceylon through the missionaries sent out.

SECTION 5

S.C.D. 1838—1865

ATTITUDE TO OTHER FAITHS

Demon worship. The missionaries regarded with a mixture of horror and pity the power which charms and the fear of evil spirits had over the minds of the villagers. They painted in lurid colours pictures of devil dancing ceremonies, and spoke again and again of the power of the kapuwa over the people. "The fear of demons", wrote Hardy, "is almost the last superstition that leaves the native mind; and when there is alarming sickness in a family and no resort to charms or demon rites, we can then be certain that the profession of trust in God is sincere."

The missionaries attacked the fear of demons, claiming that they had no power over one who has faith in Jesus Christ. Cornelius Wijesinghe wrote in his journal, "When I was a boy of about eighteen years and but a babe in Christ, one of these demon priests threatened to make me feel the power of the devil because I had attacked the delusions of Buddhism and kapuism. 'How could you make me feel?' said I. 'Why,' said he, 'I can cause them either to take away your life or one of your members; but, as you are my friend, I would not go to that extremity, and I will only cause them to cast a stone at you on my charming.' I agreed that it should be as he said, and a place under a large tree where I was to stand was fixed upon by himself. So we both went to the spot after dark, and whilst I stood under the tree, he went a few paces from me, and began to charm, and I began to repeat over and over the Lord's Prayer, looking to God by faith. In this position and employment we had been, I believe, about two hours, when he came to me and said, 'I think the devil has no power over you.' 'So', said I, 'nor over any who have faith in Him who came into the world to outwit all his wisdom and to counteract or destroy all his works'."

Joseph Rippon, writing in 1852, spoke of how a country-wide challenge was issued and made public to the kapuwas to try to charm a Christian. Four places were selected and a date named when the challenge could be taken up. At none of the four places did any priest turn up. Rippon ended his letter with the words: "Such challenges can never become necessary again, as we have only to appeal to the past to secure an unanswerable argument." (See *Circuits: Galle*).

There was similar opposition to the use of charms and to belief in the power of astrology. Occasionally during a service the preacher would make an appeal to those present to come forward and give up their charms as a sign that they trusted in Jesus Christ.

Buddhism. The attitude to Buddhism was hardly less uncompromising. This was due to a variety of reasons.

(a) A basic theological position common to Evangelical Christianity in England at this time was the absolutely sharp and clear-cut distinction between, in general terms, Christianity and every other religion or way of life. All men were, apart from Christ, sinners doomed to destruction. The only way of salvation was by faith in Jesus Christ, and anything which tended to keep people away from Jesus Christ must be of the devil because it was working for the eternal damnation of man. "Winning converts from Buddhism is like trying to wrest the prey from an angry lion", wrote one of the missionaries.

(b) Because they saw men and women prostrating themselves before the images of the Buddha and indeed in front of Buddhist monks, they immediately came to the conclusion that the Buddhists were idolaters, while the worship of idols was forbidden by God in the first of the Ten Commandments. Idolatry was regarded as a particularly vicious and demoralising form of wickedness. Part of their hatred of the Roman Catholic Church was due to the fact that it allowed images in its church buildings and so encouraged idolatry.

(c) Because Buddhism taught that there is no Ultimate Personal Being whom we can call God, and also that man has no immortal soul, it was regarded as an atheistic religion. Next to the idolater, the atheist was regarded as the type of the wicked man. It should be pointed out that the intellectual atheists of Europe were attacked by the Methodists and other Christians quite as uncompromisingly as the Buddhists.

Thus it may be seen that the presuppositions of the missionaries precluded a sympathetic approach to Buddhism. To which should be added the fact that the Buddhism of Ceylon at the time was not a little corrupt and very much intermingled with superstitious beliefs and practices.

Other points on which the missionaries attacked Buddhism were its code of morals, which they said was defective or impossible of observance; the fact that it provided no way for the remission of sin but said that a man had to live out the consequences of his own deeds; and the fact that the highest state to which, according to it, a man can attain is Nirwana, which they defined as nothingness. A more religious objection was presented by Spence Hardy in the following words: "The grand defects of the system taught by Buddha are clearly seen in the fact, that scarcely in any instance is it trusted in as a refuge or defence in times of sickness or calamity. It professes

to desire happiness for all existing beings in whatsoever world; but when sympathy and consolation are required by its adherents it has nothing to offer them; it is cold, distant, abstract."

Hardy, in his book 'A Manual of Buddhism', expressed the opinion that outside the Christian religion Buddhism is the finest system that has been conceived of; but on the whole the missionaries regarded it without sympathy. The following is part of a speech made by Joseph Rippon to the Wesleyan Missionary Society in May 1861. After giving a fair summary of the main teachings of Buddhism he went on, "If I were a Buddhist and I believed that system to be true I should contrive to have a sufficient degree of demerit to keep me in existence!" Later he says: "Buddhism is very strong but we have got it down. It is cowed."

It is hard to resist the feeling that there was behind the attitude towards Buddhism a sense of moral superiority. It was one of the tenets of evangelical Christianity that atheism and idolatry lead inevitably to moral corruption, a belief based on the first three chapters of St. Paul's Letter to the Romans. The missionaries were never tired of talking about the immorality which they found in the villages of Ceylon. Joseph Rippon, in the speech already quoted, said: "In foreign lands the missionary does not have to seek out vice; but it spreads over the whole surface of the nation and meets him in the light of day. . . . Some of the fruits of sin which are never named among us here have become hereditary in some heathen countries and are eating out the life of millions." He went on to ascribe the immorality to the falseness of the religious beliefs the heathens held.

The missionaries took the beliefs of Buddhism seriously, however, and spent time and effort in studying its writings. They encouraged such study by the Ceylonese ministers too. Gogerly and Spence Hardy, in particular, studied with a scholarly detachment which led to an understanding of Buddhism which was unique at its time. Gogerly's main purpose was to lay before the Sinhalese the true teachings of the Buddha, because he believed that when they really understood them they would realize what nonsense they were, and so Buddhism would lose its hold on the country. The result of his work, however, was to strengthen and not to weaken Buddhism, and Gogerly himself, writing to England in 1861 said that he had never known Buddhism more powerful than it was then.

In the work of Hardy one begins to sense the beginnings of a more humble attitude to Buddhism. There is not the least sense of compromise with its teachings, but there does seem to be at times the beginnings of a sense of admiration for the system.

SECTION 6

S. C. D. (1838—1865)

THE BUDDHIST CONTROVERSY

In the early years of the Mission there was relatively little in the way of opposition to the activities of the Wesleyan missionaries from Buddhism. This was perhaps partly due to the indiscriminate way in which the Dutch had baptized the population without laying upon them the necessity of renouncing Buddhism, and partly to the fact that Buddhism was not an organised religion, with lists of members and a close hold on its people. It was also due in part, no doubt, to the relatively small number of people who actually became full members of the Methodist Church and undertook the strict requirements of that membership.

However, the missionaries regarded the destruction of Buddhism as one of their main objects. They hoped to accomplish this (a) by confronting its adherents with the teachings of the Bible, and to that end they worked by teaching, by preaching, and by the distribution of Bible portions and tracts; and (b) by explaining to the people the actual tenets of Buddhism, they expected that when they knew them, the fundamental absurdity of some of those beliefs would lead people to reject Buddhism and embrace Christianity.

For this purpose the missionaries and local ministers undertook the serious study of the Sinhalese and Pali Buddhist Scriptures. From the 1830's the theological students were trained to read the discourses of the Buddha in the Pali language.

Gogerly wrote in "The Friend": "It must not be supposed that researches into the hidden doctrines of the Buddha are of little service to a Christian missionary, for he has not in this country merely, or even principally, to expose the erroneous opinions held individually by those among whom he labours, but to overturn from its base, if possible, the whole system of the Buddha."

In his careful and prolonged study of the teachings of the Buddha, Gogerly was assisted by bhikkhus who helped him to find the answers to his searching questions. His purpose in these studies was 'not to expose religious error but to find out what were the real teachings of the system, as to its principal speculations and tenets.' In 1838 he began a series of articles in "The Friend" expounding and explaining Buddhism, and he later published papers on similar subjects in the journal of the Ceylon Branch of the Royal Asiatic Society.

Others also studied Buddhism with a view to religious controversy. In 1845 Paul Rodrigo, then a catechist at Ambalangoda, put forward 100 questions against Buddhism, and afterwards added 100 more. He visited many temples and addressed the bhikkhus who are said to have listened with attention. Opposition was aroused against him by a visiting bhikkhu from Bentota. He was threatened with a beating, but he did not heed the threats.

In the late 1850's L. C. Wijesinha had an argument with a bhikkhu at Dondra on the question of whether the Buddha taught that both mind and body were annihilated at death. The Bhikkhu maintained that the form, sensation, reasoning power and perception were annihilated, but that consciousness, according to the Buddha's teachings, continued to exist. Wijesinha disagreed with this.

In 1848 Gogerly published, in Sinhalese, the "Christiyani Pragnyapti", in which he set forth the main teachings of the Buddha. He maintained that "the words of the Buddha, when logically carried out, not only lead to the conclusion that there is no infinite, eternal and self-existent Being in the Universe, . . . but that there is nothing about man except the abstract merit and demerit of his actions which will continue to exist after the breaking up at death of the elements of which he is composed." The book also contained a chapter which attempted to prove, from the Buddhist sacred writings themselves, that Buddha was not omniscient. It was on this last point that most of the controversy appears to have centred.

Hardy, commenting on the book in the Jubilee Memorials (p.213) says: "Now any mind that can think at all can understand the statements that are here given from the native books; and any mind that can reason at all can see that they are false or founded on error. The true nature of Buddhism, the difficulties that have to be encountered when it is attained, were only imperfectly known before the first publication of this work."

The publication of the English version of Part I of Gogerly's book in 1861 touched off the first serious opposition to Christianity on the part of Buddhism. A society for the Propagation of Buddhism was organised towards which the King of Siam is said to have given £100. This society attempted to organise branches in all the coastal towns of the south-west. Two printing presses were purchased at Kotahena and Galle from which tracts and pamphlets were distributed among the people. These attacked either Gogerly's book or else the Christian religion in general, and often used arguments from the writings of agnostic thinkers in Europe.

According to Hardy (Jubilee Memorials p. 215), the book was attacked most frequently on its denial of omniscience to the Buddha, on the grounds that it misquoted and mistranslated the original. Gogerly had quoted a passage from the Mahawaga in which it is stated that after he had attained to Buddhahood, the Buddha reflected, "It is not proper for me to declare truths, a knowledge of which I have with difficulty obtained; for others, influenced by lust and anger, will not understand me." Thereupon Maha Brahma Sahampati went to him and, saying that the world would be destroyed if he persisted in his resolution, told him that there were those who would understand his doctrine if he would preach it. Buddha repeated his previous thoughts and conclusions. The request was made again, and again refused. A third time the request was made and this time the Buddha agreed to preach the doctrine.

Gogerly argued that if the Buddha had himself known that there would be beings in the world who would accept the doctrine, he would not have hesitated to preach it. The fact that, after Maha Brahma Sahampati gave him this information, he changed his mind, shows that he did not at first know this, and so proves that he was not omniscient. Three times the request was made, before the Buddha acceded to it. The bhikkhus denied the genuineness of the passage, although they did not deny that the incident had occurred; they claimed that the faulty grammar of the passage in the Pali, from which Gogerly translated it, shows it to be a late interpolation. Gogerly replied that in the Maha Pudana Sutta in the Digha Nikaya the three-fold request is reported in no fewer than 41 instances. Evidence for the genuineness of the passage was also quoted from the Commentary of Buddhaghosa.

It is interesting that, in 'A Manual of Buddhism' by Narada Thera, published by Associated Newspapers of Ceylon, 1949, knowledge of Gogerly's argument seems to be shown. The Manual describes the incident, though the request is said to have occurred only once. After the request by Maha Brahma Sampati, "(The Buddha) on surveying the world perceived... a few who live perceiving the dangers of evil and of a future life. The Buddha therefore accepted the invitation of Brahma Sampati." The following footnote is added: "At first the Buddha did not survey the world with the Divine Eye. He only reflected on the profoundness of the Dhamma which he apprehended." This meets and answers the charge of lack of omniscience which might have been made here. As to the other points made by Gogerly, Narada Thera agrees that consciousness is annihilated at death, as Gogerly showed, and also that the Buddhist does not believe in an Eternal Creator.

The first pamphlets and tracts which the Buddhists produced are said to have been scurrilous and blasphemous. Later ones were more moderate in tone and the arguments used to discredit Christianity were designed to appeal to thoughtful people. Hardy listed the following typical arguments: The Bible cannot be true because it is said in that book that things remain to this day which do not now exist, and the deaths of some men are recorded in books they are said themselves to have written. The anger and wrath of the Lord are spoken of in the Bible; these are evil passions. As Christ said of Judas, 'It had been good for that man if he had not been born', this proves that he believed in the doctrine of rebirth, for how could it have been good for Judas if he did not exist? There is an argument by Paley about a watch, but how does it apply to living existences? Does the watch grow and increase in size? What has a thing formed by a hand to do with being formed in the womb by the power of karma?

The Buddhists, along with polemical writings, produced school books, legends and ballads which they used to counteract the teachings of Christianity.

One of the results of the controversy aroused by the publication of Gogerly's book was the falling away of members from the Church, for example, at Kollupitiya and Wellawatte. The Society for the Propagation of Buddhism organised villages into dharmasabhawas. Bana maduwas were erected and bana was given on Sundays. Buddhists were told not to have any connection with Christian marriages and funerals. To attend a Christian service was said to be equivalent to renouncing Buddhism. The missionaries welcomed this opposition. They had known all along that there was a complete antagonism between the gospel and the dharma: the fact that this antagonism was now being recognised publicly was a sign to them that the Word of God was really being heard and understood for the first time. Believing, as they did, that the gospel was preached with the power of the living God, they tended to regard the anti-Christian struggles of the Buddhists as the death-throes of Buddhism.

The first public controversy took place at Kotte in March 1862, when a number of bhikkhus assembled to request Mr. Haslam (C.M.S. Missionary) to verify some of Gogerly's Pali quotations in the Pragnyapti. Haslam arranged for Gogerly to be present on a certain day, and he came with his pandit and ola books. The bhikkhus, however, did not appear. After Gogerly's death a similar charge of inaccuracy was made against his quotations by Bhikkhu Rewata. In reply, David de Silva, editor of "The Banner of Truth", said that the errors in Bhikkhu Rewata's letter would be publicly exposed on an appointed day in April 1863. The Buddhists answered by saying

that on March 25th, at Galle, they would publicly prove that no authoritative Buddhist writings contained the three-times-repeated request of Sahampati. A hundred bhikkhus, including Sumangala and Bulatgama, met David de Silva on the day. He showed Gogerly's copy of the Maha-waga, but the bhikkhus said that the passage in question was ungrammatical and therefore spurious. Neither side was able to convince the other.

David de Silva announced another public meeting for July 25th 1863 at Galle Face, Colombo, asking the bhikkhus to substantiate their charges against the Pragnyapti. None came, but David de Silva spoke for two hours to the assembled crowd, referring to the Mahapadana Sutra in the Digha Nikaya, and also to another Sutra, in which Sahampati's three requests are recorded no fewer than forty-nine times.

In the years following, further public controversies were held, the most famous being the Panadura Debate of August 1873 between Bhikkhu Migetuwatte and David de Silva. This will be described in the next chapter.

SECTION 7

S.C.D. 1838—1865

RELATIONS WITH OTHER CHURCHES

As relations with the Anglicans deteriorated, the Methodists found themselves drawn closer to Free Churchmen. From 1852 to 1854, when Dr. MacVicar was on leave, Dr. Andrew Kessen was temporarily the minister of the Presbyterian congregations in Colombo and Kandy. In 1860 Gogerly was glad to make use of the services of Mr. Dunlop, a Baptist lay preacher. In the same year, "all Protestant ministers" (including the Church Missionaries) cooperated in holding a succession of prayer meetings and special services in the hall of Queen's College, Colombo.

The Oxford Movement—"Puseyism"—gathered strength during this period. Nearly all the Ceylon clergymen were "high Puseyites", wrote Gogerly in 1843. The impulsive Kessen was distressed to hear Wesleyan ordinations "unhesitatingly declared invalid". He even wrote to the Bishop of Madras, requesting ordination, but finally decided to remain Methodist. Gogerly wrote to London, asking for understanding and kindness: "He has had much mental anxiety."

Bishop Chapman arrived in Ceylon on November 1st 1845. "He appears to be a friendly, warm-hearted, active man, but evidently of the Pusey school," wrote Gogerly, upon meeting him soon afterwards. "In his sermon at his installation he laid down that the Church

of England is the only safe church." Soon the Bishop was making his opposition felt, obviously because he was convinced that Gogerly and Kessen were far too influential in educational matters. "I am sorry to say that I do not get on quite comfortably with the Bishop," wrote Gogerly in 1847. Torrington and Tennant felt that Kessen was doing "admirable" work at the Normal School, but the Bishop was opposed to the employment of his students. The Bishop was "exceedingly annoyed" by a report in England saying that he had attended the examination of "a Wesleyan school"—with Gogerly and Kessen in charge of the Normal Institution there was excuse for the mistake. This report could "injure the Bishop's reputation". Kessen wrote later that the Bishop was "virulently opposed to us", in speaking against Wesleyan principles and work, in stationing catechists and ministers in places where they might draw "our people" away. The situation was most critical at Kurana (See Section on Circuits) in 1847, when the registers (thombo holders) tried to use the Bishop's patronage to oppose the Methodists. Gogerly's protest to Governor Torrington resulted in a statement to the effect that the Governor would not countenance any discrimination against any denomination.

Disagreements with the Anglicans continued into the 1850's, especially at Moratuwa over the Burial Ground Case (see Circuits). In 1853 the Bishop was "very troublesome". He wanted the Central School Commission to place its schools at Moratuwa under his clergy. The Commission declined, so the Bishop complained to the Governor, and the Commission then decided to close down its schools in places where others existed. Gogerly regretted that the children of Moratuwa were left only with schools where there was anti-Methodist bias.

There was a remarkable change when Bishop Chapman returned to England in 1862 and was succeeded by Dr. P. C. Claughton, a "broad churchman", who from the beginning was in favour of a reunion of the Methodists with the Church of England. "He is anxious to be on friendly terms so that we can unite our strength against the common foe in the advancement of our common Saviour. In deportment he is simple and affable—one does not feel so much the over-awing influence of 'My Lord Bishop' in his presence." Baugh was present at his enthronement. "He preached a short but most evangelical sermon—one sentence of which will suffice to show you the whole. He said: 'Whatever is Christian in this Island we shall invite with us; whatever is heathen we shall invite to us.'" Bishop Claughton even asked to preach in Wesleyan chapels—"a new era in the ecclesiastical history of Ceylon," as Spence Hardy put it. "I suppose that never before did a real bishop fraternize with nonconformists to the same extent." In fact, he had spoken of the

Methodists in such a friendly way that he had "excited the wrath of the High Church party." When the Bishop discovered the attitude of some of his own people, he would learn that it would be difficult to effect a reunion between the two churches.

Dr. Claughton preached once at Rawatawatte with P. G. de Zylva, and frequently in the Methodist churches of Negombo and Kalutara. On a few occasions, when unable to go, he sent Anglican clergy in his place, some of whom, being High Churchmen, said things offensive to Methodism. Spence Hardy, about to leave for England, left the problem to his successor. In his first month as Chairman, January 1866, John Scott was compelled to write "with much regret" to the Bishop, informing him that only Wesleyan doctrine might be preached, but adding, "I hope your Lordship will still occupy our pulpits". Scott's letter found its way to a newspaper, and in its columns he was accused of being "ungenerous" and "hostile to the Church".

In 1864 C. W. de Hoedt resigned from the Methodist ministry and joined the Anglicans, because of the inadequacy of his salary, and also because of "the looseness of our orders". Hardy reported that Ceylon Methodist ministers, like the British missionaries, had been administering Holy Communion before ordination, and this had been "a great scandal" to the people. "The practice of sending out (from Britain) unordained men, and yet allowing them to administer the sacraments, will place our Church in Ceylon in great peril." Scott, whom Hardy sent to England for two years, after eight years' service in Ceylon, "must be ordained before his return," wrote Hardy.

SECTION 8

S.C.D. (1838—1865)

RELATIONS WITH THE GOVERNMENT

(Buddhist Temporalities*)

When the British extended their sovereignty over the Kandyan territories in 1815, they did so by agreement and not by force. The Kandyan convention which formed the basis of the treaty between Britain and the Kandyan chiefs contained, among others, the declaration: "The religion of the Buddhoo is declared inviolate and is to be maintained and protected." The Buddhists understood by this

* This Section is almost entirely based on Prof. K. M. de Silva's book, "Social Policy and Missionary Organisations in Ceylon 1840—55."

that the British Sovereign was taking upon himself the same relation of patronage that the Kandyan Kings had previously undertaken with regard to Buddhism, and regarded that sovereign as head of the Buddhist religion.

In 1840 the privileges enjoyed by Buddhism under this clause included the following:

(a) Temple and Devale lands were exempted from the Ordinance abolishing Rajakariya.

(b) The Temple of the Tooth was in the custody of the British Government.

The keys of the case containing the tooth relic were in the possession of the Government Agent of Kandy, and an aratchy was appointed and paid by him to open and close the case at times of expositions of the relic.

There was a soldier on guard outside the Temple.

(It should be noted that the possession of the tooth relic was of great value to the Government in maintaining its authority in the Kandyan areas, because of the widely held belief that with it went the rightful exercise of sovereignty there.)

(c) Bhikkhus and Basnayakes were appointed by the Government.

(d) A small grant was made by Government towards the support of the bhikkhus, and a larger one for expenses in connection with Buddhist ceremonies, especially the annual Perahera.

In 1839, when Spence Hardy was stationed in Kandy, he was dismayed to discover what appeared to be patronage of Buddhism by the Government, and he wrote a pamphlet entitled 'The British Government and the Idolatry of Ceylon', which he sent to England. The publication of this pamphlet marked the beginning of a struggle to force the Government to sever the connection between itself and Buddhism in Ceylon. Hardy's pamphlet, which was free of emotion, supplied all the arguments used later in the controversy, which may be summarised as follows:—

- (a) The connection between Buddhism and the British Government was between a Christian Government and an idolatrous religious system.
- (b) Interference by the Government in Buddhism was interpreted as official support of Buddhism—and it was only this that kept Buddhism alive in Ceylon.

- (c) This was a matter of principle, and so patronage must cease, no matter how small it might be in fact.
- (d) The British Government used this association to consolidate its power in Ceylon, which was as bad as receiving revenue. (This argument referred to the struggle against the imposition of the Pilgrim Tax in India, which was being carried on in England, and so was an attempt to mobilise the same feeling against the connection with Buddhism in Ceylon.)
- (e) The Kandyan Convention was against the Laws of God, even if it was not against the laws of the State.
- (f) The Kandyan Convention guaranteed protection to Buddhism, while in fact the religion it protected was a mixture of Buddhism and Hinduism. (This argument was invalid although it was later used in Britain by James Stephen, Permanent Under-Secretary, Colonial Office; in fact the convention guaranteed to protect Buddhism as it actually existed in the Kandyan region.)

The basic arguments here are two, one based on principle and one on practical considerations. The missionaries were in Ceylon with the avowed intention of converting its people to Christianity. In this enterprise their main obstacle was undoubtedly the power of Buddhism. It may be true that Buddhism in Ceylon at the time was much mixed with superstition and 'demonism', yet it was Buddhism which stopped the advance of Christianity; where it was strong, there Christianity was weak; where its hold over the people had already been broken, there converts were made and Christian work advanced. Hence, when Hardy found that in Kandy the Government was lending its support—moral, financial and legal—to upholding Buddhism, the missionaries could not but attempt to change this situation as long as they remained committed to their own task. This argument based on practical considerations was countered by Governor Mackenzie himself when, in a speech in the Legislative Council, he said: "The all-important object of converting the heathen cannot be advanced by assaults on their religious establishments or upon those who administer the ceremonies so long cherished amongst them." Hardy would probably have replied that he agreed, but that the object (of converting the heathen) was hardly likely to be advanced by actively supporting those establishments and ceremonies, which is what it appeared to him that the Government was doing.

There was another argument which was based on two deeply held convictions:

Firstly, they believed that the King, or Queen, of England was the head of the Church and Defender of the Christian Faith. In her coronation the Queen received not only supreme authority in affairs of state but also the authority and responsibility of defending and protecting the Christian Faith. This was an understanding of the role of the Sovereign which went a long way back in the history of Great Britain; it is evidenced by the prayer which forms part of the Communion Service of the Church of England, which asks God to bless the Sovereign, that he and those set under him may "truly and indifferently minister justice to the punishment of wickedness and vice and to the maintenance of true religion and virtue." Clearly the words 'true religion' mean the Christian religion.

Secondly, they believed That any worship of an idol or being other than God was absolutely and fundamentally forbidden by God and was therefore a horrible thing.

Now it may be true that the Buddha himself forbade worship of any being, but it is also true that the Buddhism practised commonly in Ceylon at the time allowed, if it did not encourage, the worship of the Buddha and also of other gods at the numerous devales. Thus, by her connection with Buddhism as it was practised in Ceylon, the Sovereign of England, the Defender of Christianity, was encouraging the worship of idols which was absolutely forbidden by Christianity. There was here a matter on which, it seemed to many serious and thoughtful Christians, there could be no compromise. It is for this reason that Hardy said that the Kandyan Convention was against the Laws of God. Had the Sovereign been a purely secular figure concerned only with affairs of state, the demands of the missionaries, that the connection between the Government and Buddhism be severed would have been easier to resist; it was the double responsibility of the Sovereign, in affairs both of Church and State, which made it difficult for those who recognised the obligation imposed on the British Government by the Kandyan Convention to resist the arguments of those who wanted that obligation unilaterally revoked.

The pamphlet which Hardy had written was sent to England, where the Wesleyan Missionary Society reviewed it, but took no further action. In Ceylon, Gogerly approached Mackenzie, the Governor, who said he could do nothing about the matter without instructions from England. There is no evidence that the Wesleyans played any further direct part in the agitation which took place during the next ten years, in spite of Gogerly's undoubted influence with Philip Anstruther at the time.

The matter was taken in hand in England by the Secretary of the Church Missionary Society, who enlisted powerful support from Sir James Stephen, an energetic, hard-working, conscientious man, who was a member of the Clapham Sect. Both Glenelg and Russell (Colonial Secretaries) were influenced by him. Lord Stanley, who succeeded Russell, was much less sympathetic to James Stephen, and no specific instruction came from England to Ceylon. Mackenzie in Ceylon took hesitating steps to sever the connection, but under pressure of the threat of riots nothing permanent was done.

In 1843 a group of Siamese bhikkhus were shown the Tooth Relic at a ceremony at which Government officials and their wives were present. This not only added fuel to the fire of the agitators, it also added ammunition to their armoury, because the presence of the Government officials and their wives at a purely religious ceremony was far more than was legally demanded by the Kandyan Convention, and could with some credibility be described as showing open Government support for Buddhism. Letters of protest were published in the Baptist magazine 'Indian Friend', and, as a result, Rev. James Pegg, an ex-Indian Baptist missionary, wrote a public letter of protest to Sir Robert Peel and Lord Stanley. Lord Stanley asked for information from the Ceylon Government, which justified its own action, and attacked Rev. James Pegg on the grounds of his ignorance of conditions in Ceylon. However, in 1844 Stanley issued a specific instruction to the Government of Ceylon to hand over the Tooth Relic to the Buddhists, to cease appointing priests and to remove the sentry from the Temple of the Tooth. The instruction also forbade any government official from being present at an exposition of the Tooth Relic.

This instruction ignored the fact that (a) Buddhism was not a centrally organised religion, and so there was no person or body of people who could take over the responsibilities which until now had rested in the Government, and (b) that, without letters of appointment from the Government, neither a bhikkhu nor a Basnayake had any status in law, and so temple lands had no owners and could be despoiled by anyone without legal redress.

From now on the argument was carried on between those who, like Buller, Queen's Advocate in Ceylon, and W. E. Gladstone, who was for a time Colonial Secretary in England, recognised the Government's moral and legal obligation under the Kandyan Convention, and wanted to make some legal arrangement by which the Buddhist religion would have the same privileges and status among the people as it had had before 1815, without the British Government being involved in the charge of upholding idolatry; and on the other hand those who, like Anstruther in Ceylon and James Stephen in England, wanted to abrogate the Kandyan Convention by a simple fiat, and hand over all responsibilities to the Buddhists to manage as best they could.

Unfortunately for the Buddhists, Gladstone was quickly succeeded at the Colonial Office by Earl Grey who completely sided with Stephen. In 1847 a despatch was sent to Ceylon which said:

- (a) The words of the Kandyan Convention are little more than a copy of the normal form of words, and simply guaranteed the defeated Kandyans the freedom to practice their religion without molestation. (Though in fact the Kandyans were never defeated).
- (b) Even if, as Buller maintained, the Kandyan Convention guaranteed positive protection for the Buddhists, the Government had no authority to bind its successors to a course of conduct which the Christian religion forbids.
- (c) However difficult or dangerous it may be, the Ceylon Government must take immediate steps to separate itself from active participation in practices at once immoral and idolatrous.

Thus Stephen won for the missionaries all that they had wanted.

However, after the riots of 1848, Governor Torrington realised that the Government had been unjust to the Buddhists, and attempted to return to the old policy. In England, Earl Grey, sobered by the riots, became less uncompromising. Stephen was replaced by Merrivale who was less fanatical religiously, and the Government looked for advice on Buddhism to William Strachey who was free of religious intolerance. After several more years, and in spite of some very violent outbursts against Government policy led by the Archdeacon of Colombo, the Governor, Sir George Anderson, finally agreed in 1853 to a compromise settlement worked out in U.K. by Merrivale and Strachey, with the advice of Tennant. According to it, electoral bodies organised by Buddhists were to elect Mahanayakes and Nilamas to their temples, whereupon the Government would give a certificate recognising the appointment as valid. The Tooth Relic which had been in Government custody since the riots, was once more handed over, and the annual grant of money by the Government was restored.

In surveying this part of Ceylon history it becomes clear that the undertaking given by the British Government in the Kandyan Convention was broken, not for reasons of political, social and economic necessity, but for purely dogmatic reasons. It should however be recognised that this attempt to remove Government patronage from the Buddhist religion, was not in itself an attempt on the part of Christian zealots to destroy the Buddhist religion as such. It did not, at least in the view of the missionaries and those who took their point of view, amount to religious persecution. These men may be accused

of religious fanaticism and intolerance, but tolerance was not a notable mark of the Christian religion in those days, least of all in its missionary activity. They may be accused of an inadequate appreciation of the legal and moral obligations imposed by a treaty on the two parties who had freely entered upon it, and in a man like James Stephen this is much less excusable. But even James Stephen did not want to destroy Buddhism. He may have believed (wrongly) that it was only Government support which prevented Buddhism from tottering and decaying, but he never argued for any more than the withdrawal of that support. He argued that the Kandyan Convention only guaranteed freedom of worship and practice, and this he was quite prepared to grant. It must in fairness be recognised that what the missionaries pressed for, and what James Stephen succeeded for a time in achieving, they did out of a sincerely, if fanatically-held, religious conviction, namely that it was wrong in the sight of God for a Christian Government to support and give positive encouragement to the practices of a religion which was in the proper meaning of the word idolatrous. That this interpretation of the motive for their agitation is correct is borne out by the fact that the most violent and outspoken opposition of the whole episode came from the Archdeacon of Colombo, and members of his clergy, against Sir George Anderson's attempt to restore to the Buddhists some of their legal rights.

SECTION 9

(S.C.D. 1838—1865)

THE FINANCES OF THE MISSION

The work of the Methodist Church during this period was financed largely from England, and the amount of work, particularly educational work, which could be carried on was therefore determined by the size of the annual grant.

In 1835 the salary paid to a European missionary was £200 plus a children's allowance of £14 per child. In addition an allowance of £35 per year for a horse was paid, and grants were made towards the cost of furniture, repairs, and postage. A married Burgher minister received £90 and a single man £54, but this was later raised to £60. A Sinhalese minister was paid £54 if married, and £36 if single. In addition, children's allowances amounted to £5 per child for Burgher and Sinhalese ministers. This sum was at some time reduced temporarily to £4. £900 per year was spent on schools, and in addition

a sum of £120 was spent on various items. The grant of £3200 plus what was raised in the island sufficed to cover this, but expenses mounted as more schools were opened, and the Missionary Society in England continually urged economy.

The scale of salaries for European missionaries was not changed during the period, and it seemed to the missionaries that they could not exist on any less. On the other hand the discrepancy between the scales for Sinhalese and Burgher ministers was obviously something that disturbed the District Meeting. We may deduce that it disturbed the Sinhalese ministers too, because it became a requirement for them on ordination that they pledged themselves not to ask for more pay. In 1838 it was resolved that all local ministers should receive salaries on a uniform scale of £65 for a married man and £45 for a single man, with the same children's allowance as before. However, Burgher ministers already serving were to be kept on at the old scale, and at the same time a new class of ministers, called 'Local Assistants', was created, who received £31.10 when single and £40 when married, with no allowances. However, the Society in England objected that the proposed new scale of allowances for Sinhalese ministers was too high and, in particular, was much higher than that given to the same class of ministers in the North of the island. Accordingly the scales were again revised as follows: Sinhalese ministers £35, £54, £5 per child; Burgher ministers £45, £65, £5 per child. At the same time every candidate for the ministry was required to sign a paper saying that he agreed to work for this salary and that he understood that if he made any petition for an increase in salary, such a petition would be regarded as resignation from the ministry. It appears that this revised scale applied only to new entrants.

The expenses of the Church continued to mount, and the estimates for 1839 came to £3861. The Society in England responded by prohibiting the church in Ceylon from drawing more than £3400 for the year. Accordingly, a letter was addressed to the Governor by Gogerly, asking for a grant towards the work of the mission. In the letter it was pointed out that any retrenchment, which might have to be made would be at the expense of the schools, which, while of importance, were secondary in importance to the work of the ministers. The Government gave a grant of £200. This was withdrawn the next year, but renewed later, and, with certain economies and £100 hoped for from local income, was enough to balance the budget.

In 1840 a letter was received, reprimanding the missionaries for exceeding the grant. The reply made was to the effect that the excess was only £17, which was a trifling sum.

However, in 1841 a plan to reduce the grant to £3000, directing that missionary stipends be reduced by £25, and the grant for a horse cut from £35 to £20, caused consternation. In a long minute of a special District Meeting, held on April 1st, the ministers defended themselves against the charge of extravagance. They spoke of their efforts to increase local giving, and the figures show that the amount raised locally had increased from 1/7d per full member in 1835 to 4 shillings in 1840; they defended the necessity for an Affliction Fund from which to make emergency payments to ministers—this covered such unforeseeable expenses as medical bills and the passages to England of retiring missionaries and their families; they pointed out that for two years they had obtained a yearly grant of £200 from Government. At some length, they maintained that it was absolutely impossible to reduce the salaries of European missionaries: even with £200 a year a married man with children could hardly maintain himself in even moderate comfort, and many missionaries returning home had had to sell their libraries to pay off their debts. They objected, but not quite so strenuously, to the proposal to reduce the present salaries of local ministers, but pointed out that new entrants to the native ministry were to have a reduced salary. They stressed, the impossibility of maintaining a horse, which the European minister used for his travel, on less than the present grant of £35. They then produced a revised budget of £3261, mainly by cutting down work in schools, and they also agreed voluntarily to subscribe £10 per European Missionary and £5 per native minister towards the debt of the Missionary Society during each of the years 1841 and 1842.

In 1842 a direction was received from the Missionary Society that, with the exception of the annual £100 from the Government, which had been restored, all money raised in the island was to be treated as part of the annual grant and not an addition to funds made available from England. The District Meeting pointed out that this policy would, if put into operation, result in a reduction of schools work, and also that a good deal of the money raised in the island was subscribed directly for the work of the schools; that many of those who contributed were unconnected with the mission as such, and that if they were told that their gifts would be credited to the general funds of the Society in England they would stop giving. Up to this year the amount actually spent on the work of the mission in Ceylon had never had to be reduced from one year to the next, and, when the grant had been reduced, this had been made up either by obtaining a government grant or by increasing the amount of money raised locally. However, in spite of their protests, the work after this had to be curtailed owing to lack of funds. There seems little doubt that this necessity to retrench was a great disappointment to the missionaries, and it is perhaps significant that after 1843 the amount raised locally declined from 4 Shillings per member to 2/2d in 1856. Only thereafter did it begin to increase again.

From 1843 onwards the grant included the sum of £100 to be used for the training of theological students, but the total grant continued to decline until 1852, when it was £2600 inclusive. This last reduction forced the missionaries to abandon Riligala—the first time that a station had had to be abandoned because of financial pressure. During this period the amount of money raised in the island per full member was declining, and this decline does not seem to be related in any way to the general prosperity of the island. No strong protest was made during these ten years about the progressive reduction of the grant, although the result was that the number of schools run by the mission decreased from 86 in 1847 to 53 in 1852, and expenditure on the schools dropped by a half.

In 1852 however, the District Meeting passed a long minute on the financial situation. A budget was produced for the ensuing year of £2756. 18.0d. Together with the annual £100 grant from the Government this left £56.18.0 to be collected in the island from class money, which was £1 more than the previous year's collection. The situation at this time appears to have been that, whereas money collected by subscription had to be credited to the general funds of the Wesleyan Missionary Society, money collected from the class meetings could be used over and above the grant.

The missionaries again argued strongly against the rule of the Society that all money raised in the island, with the exception of class-money, had to be regarded as belonging to the general funds of the Missionary Society. They proposed the following scheme. For the following year the grant from the Society should be reduced by a further £26, which was the amount raised in the preceding year by subscriptions, and the money raised in the ensuing year by subscription should be available for the work in the island in addition to the grant from England. Then the budget would be:

Grant from U.K.	£2994	
From Government	£100	
Class Money	£56.10.0	
Subscriptions	£126	plus any extra raised

during the year.

They proposed that a similar scheme should operate within the island among the circuits. Instead of paying the expenses of a circuit and receiving in return the class money collected in that circuit, they proposed to make a Grant-in-aid to each circuit, being a sum equal to the amount of the normal expenses of the circuit, less the amount raised in class money the previous year. If an increased amount was raised in the circuit during the year, then the minister could keep it for himself, but the grant-in-aid for the following year

would be correspondingly reduced. It was suggested that if this procedure was adopted, then for the first time the local church would be taking a felt responsibility in the financial support of the work of the mission. Previously it had appeared that their efforts had no real effect on the amount of that support.

As the detailed financial report and budget were no longer included in the Minutes of the District Meeting at this date, it is difficult to determine to what extent this scheme was actually introduced. In 1854 each circuit was asked to be responsible for at least a shilling per full member, the extra money required to pay the allowances of the minister being paid by a grant from mission funds. No startling increase in local giving had occurred and the Society at home continued to press the need for economy. It was proposed by them in the year 1856 that native ministers should pay £10 a year towards a pension fund, from which £12 a year would be paid to a superannuated minister or to a deceased minister's widow. The District Meeting pointed out in reply that the proposed contribution was entirely out of the reach of the native ministers, while the proposed scale of payments was utterly insufficient for the needs of a man or a widow and her children. They further pointed out that in the past, while the mission had assumed no general responsibility for widows or superannuated ministers, grants had in fact been made—in the budget of 1853, £56 was designated for the support of Mrs. Anthonisz. The last point was apparently sympathetically received in England.

From this year 1854, the amount raised in the island per full member per year slowly began to increase. In 1861 the rate of the increase quickened until by 1865 the figure was 8/4d.

In 1859 an increase of £5 was made to the salaries of the native ministers, and the District Meeting pledged itself to work for the support of the native ministers by the church in the island.

In 1864 the District Meeting learned that the Society proposed to reduce the salaries of the native ministers by £5, to discontinue grants for children born after the present date, and to stop all grants for children over the age of 14. The District Meeting urged the Society to reconsider these decisions both in view of the general financial position of the native ministers, and also in view of the fact that children could not be expected to be able to earn a living in Ceylon at the age of 14 as they could in England.

In 1865 the Society proposed for adoption the plan suggested by the District Meeting in 1853, and also apparently agreed not to carry out the cuts suggested the previous year.

The aim of self-support of the native ministry was one which was mentioned continually by the missionaries in Ceylon. Until the year 1842 giving in the island per head had been on the increase, and the missionaries appear to have used every effort possible to avoid retrenchment for financial reasons. For the following twelve years, there appears to have been a sense of discouragement in financial matters. The continual reduction from year to year of the grant allowed, combined with the rule that did not allow money collected within the island to be retained for the work there, may have contributed to this sense. However, with the beginnings of a change of heart by the Missionary Society and a more sympathetic understanding of the needs of the District, which seems to have been shown after 1854, self-support again became a real possibility, and by the end of the period, one circuit—Moratuwa—was already raising more than enough within the circuit to pay for the expenses of its minister.

SECTION 10

S.C.D. (1838—1885)

RELATIONS WITH THE MISSIONARY SOCIETY

From 1840 there was a revolution in sea transport, with the introduction of the P & O Steamship line to India and Ceylon. Missionaries still usually travelled via the Cape—a journey of four or five months, but letters were despatched by the “Overland route”, and reached Ceylon in 1½ or 2 months. Dr. Kessen, returning to Ceylon in 1850 after furlough, took only 35 days to travel from Southampton to Galle. The steamship sailed to Alexandria; then passengers took a sailing boat up the Nile to Cairo, travelled overland in carriages across the isthmus to Port Suez, and from there by another steamship to Aden and Colombo.

The improvement in the mails led to much closer cooperation between the General Superintendent of the Mission (Gogerly) and the Missionary Society. The Secretary responsible for Ceylon affairs between 1834 and 1871 was Dr. Elijah Hoole, who in the 1820's was a missionary himself in South India. Naturally his experience abroad would be of great use to him as an administrator. It is obvious from Gogerly's letters to him that there was mutual satisfaction in their colleagueship. There were none of the misunderstandings which marred the earlier years of the Mission.

SECTION 11

(S.C.D. 1838—1865)

EDUCATION

A. IMPORTANCE

From the beginning of the Wesleyan Mission in Ceylon a great deal of money and effort was put into the running of the schools. In very many villages it was through the schools that the missionaries first established contact with the population, and they were used on Sundays for the holding of services and Sunday-schools.

In 1838 there were 77 schools run by the Mission, and £900, or a quarter of the financial resources of the Mission, was devoted to their upkeep. In 1865, according to the statistics returned to the District Meeting, there were 73 schools and the expenditure on them was about £750, which was still the same proportion of the total budget. The reason for the slight reduction in numbers and total expenditure on the schools was purely financial. In 1838 the grant received from England for the work in Ceylon was £3400, but in 1864 it was under £3000, and the number of schools decreased accordingly. Indeed, as one examines the fairly wide fluctuations in the numbers of schools run by the Mission from year to year, it is clear that it was the school work which suffered most in times of financial stringency; when money became more plentiful, the number of schools increased again. Thus the sharp drop in numbers from 86 in 1847 to 51 in 1848, and again from 68 in 1851 to 53 in 1852, both took place at times when the grant from England was suddenly decreased. The one exception to this rule appears to be in the Matara area, at the end of the period. There the number of schools in 1857 was 6; it increased to 9 the next year, to 16 in 1861 and to 18 two years later. As there was no corresponding increase in the island as a whole during these years, it appears that these figures must reflect the implementation of a deliberate policy of concentration on school work in that area, though no mention of this is made in the literature.

Thus the statistics give the impression that work in schools was regarded as being important, but as of secondary importance to the basic work of preaching and of caring for the *Christian community*, which was carried out by the ministers and catechists. This is borne out by the comments of the missionaries themselves and others. J. E. Tennant in his book "Christianity in Ceylon" writes on page 278, "The school master is not calculated or expected to supercede the missionary. . . . As a preparation for the preaching of the gospel the value of the schools can hardly be overrated; as independent agencies they are productive of disappointment. Preaching. . . can find no adequate substitute in mere educational discipline."

The results obtained from the work in schools bear out the truth of these words, and the missionaries were often disappointed by the number of children who, having left a mission school, lost contact with the Mission altogether. Spence Hardy (Jubilee Memorials, p. 270) comments, Even at Seedua... in 1828 it was calculated that there were 200 adults who had been educated in the school, but it was found that two-thirds of that number never entered a place of Christian worship."

However, in spite of disappointments, schools were regarded as of great importance in the work of evangelisation. There were faithful Christians, and indeed ministers, who had first been introduced to Christianity in a mission school. "The most insignificant of Christian schools raises the tone of morals in some degree as to all connected with it", wrote Hardy (Jubilee Memorials p. 271) and Kessen, who was Principal of the Government Normal School, writing to England in 1850, expressed the opinion that the influence of the schools, with 4,000 pupils, extended to ten times that number in the villages, as compared with the 10,000 who ever came to a Christian service (W.M.N. Jan. 1850). But deeper than these reasons was the conviction that, whereas ignorance, superstition, and heathenism went hand-in-hand on the one side, knowledge of the gospel, education and enlightenment went hand-in-hand on the other. Thus Tennant wrote (op. cit. p. 270): "The modern missionary goes forth from the most enlightened regions to illuminate the most benighted. This superiority implies a duty (i.e. that of education) distinct from, though identified with, the main object of his mission." Again, "The condition of ignorance is of all others the most unfavourable to the reception of Christianity: those who aim at having it embraced must be prepared to pioneer its path by the toil of education and the improvement of the social conditions of its recipient. . . . It is more or less by secular and scientific education that we can hope to undermine the false philosophy which forms the basis of Buddhism.", These quotations have been taken from the writings of a civil servant, but they would, without doubt, have found complete agreement among the missionaries.

Thus we see that the aim of the schools set up by the Mission was to be an aid in the all-important task of evangelising Ceylon. That this is so is made quite clear from all the references to the work of schools in the contemporary records.

B. ORGANISATION

The schools of the Methodist Church were run under the general supervision of the Schools Committee appointed by the annual District Meeting. This committee was expected to meet four times a year and was responsible for the opening and closing of schools,

the employment and dismissal of teachers, and all expenditure on buildings of more than 15 shillings. It also had a list of the schools and where they were situated, and of the names, caste, and length of service of the school-masters and mistresses and the salary paid to them. A report on the schools was published each year and sent to the Missionary Society in England.

The immediate superintendency of the schools was given to the Superintendent ministers of the circuits in which they were situated. The minister was expected to visit and inspect the schools regularly, and every Saturday was expected to meet all the schoolmasters and mistresses. The District Meeting recommended that this time should be used for training the teachers in teaching methods, and also for teaching them the subjects they were supposed to teach the children. He was also given the responsibility of ensuring that no heathen practices were performed by schoolmasters and that no heathen literature found its way into the schools.

The teachers were the key people. They were regarded in the villages as the representatives of the Mission: they could do much good if they were upright men and good teachers, but a lot of harm otherwise. The reports contain complaints of teachers who, while professing to be Christians, were in fact Buddhists, and were known by the villagers to be such. A man who had been dismissed from the Mission for heathen practices could do a great deal to disrupt the life of the church, and often did. One of the great difficulties from which the work of the schools suffered was the lack of facilities for training teachers. The superintendents of schools were told to do what they could but they had little time, and again and again the lack of a Normal school for the teachers in mission schools was bewailed. School teachers were expected to be Christians or at least of good moral character, but Spence Hardy in the "Jubilee Memorials" sorrowfully admitted the fact that in some villages they were heathens, and had had to be chosen because they were the only men of influence in the village who could read and write.

The schools were small, and usually only one teacher was employed in each school. In 1841 there were 92 teachers employed in 74 schools, and an average of 44 children per school. In 1853 the figures record 60 teachers and 61 schools, with an average of 37 children per school.

The syllabus drawn up by the District Meeting prescribed the following subjects:

Reading Sinhalese, and writing both on paper and ola leaves.
Arithmetic, to include the 4 rules (both simple and compound);

the rule of three and double proportion; practice; fellowship; fractions and decimals.
 Scripture history and geography.
 Religion both by catechetical instruction and Bible lessons.

It was probably only in a few schools that the whole of this syllabus was actually taught.

In many areas schools were opened and closed, or their sites changed, with great frequency. Attendance by the children was often sporadic, and the complaint was frequently made that parents would far rather send their children out to work than to school.

All literature not produced by the Mission was forbidden in the schools. In 1865 the following Minute was passed at the District Meeting: "To prevent the introduction of heathen books into our schools a printed circular shall be sent to every schoolmaster and schoolmistress informing them that if any such work is found in their schools they shall be instantly dismissed and declared ineligible for re-employment... but in order that the children shall not be prevented from reading what their parents regard as the classics of the language, a selection for the use of our schools shall be made from the works of native authors, from which all passages shall be expunged that are contrary to morality or otherwise objectionable." This policy resulted in a dearth of literature suitable for use in the schools, for the Mission press could not manage to produce enough to meet the need, and this added to the difficulties of providing good schools.

Throughout the period it was the policy of the Methodist Church to run schools in Sinhalese only. One or two English schools in Galle were handed over to the Government Central Schools Commission in 1843, though the Methodist ministers there still superintended them. The reasons for this policy were partly financial—they were much cheaper to run because the salaries paid to the teachers were much lower than those paid to teachers who could use English. However, Andrew Kessen, writing to England in 1850, gave two other reasons. Firstly, except in the towns, there was little desire by the people for an English education, and secondly, the bulk of the people could be reached through this medium. Undoubtedly it was this last consideration that weighed most heavily with the missionaries. Had they wanted, they could have closed 65 of the 75 schools they ran with £750 a year, and used the money to run 10 English schools. Although they were continually deploring the low standard of their schools, they preferred quantity to quality. The schools provided a means of entrance into the villages of the country; they were used as preaching places on Sunday, and for teaching Christianity to the children during the week. Through the children the Church was in contact with large numbers of adults it

could reach in no other way. The schools were thus the instruments of evangelism whatever the standard of education given in them. Towards the end of the period there was the beginning of a new emphasis. In 1858 a plea by Joseph Rippon to set up a superior English Day and Boarding school in Galle was recommended by the District Meeting. Although this came to nothing, in 1862 another request was sent to England for a superior girls' school in Galle and a request was made for a lady to be sent out as headmistress.

C. INFLUENCE IN GOVERNMENT EDUCATIONAL POLICY

In their schools policy the Methodists were not confined to the influence of their small, poorly staffed village schools. During the period 1841 to 1855 D. J. Gogerly was a member of the Government Central Schools Commission, and until 1848 was its most influential member. From 1845 to 1857 Andrew Kessen was the head of the Government Normal School. Through these two men the Wesleyans had a large influence on educational policy and practice in the south of Ceylon.

The Central Schools Commission, which was set up in 1834, after the Colebrook Commission, to direct the educational policy of the island, contained no members of dissenting churches, and was concerned entirely with English education. However, during the time of Governor Mackenzie in 1840-1, there was a reorganisation of the Schools Commission, and a rethinking of educational policy. Gogerly became the adviser of the Governor, and was also trusted by Philip Anstruther, the Colonial Secretary. With Gogerly's advice, the Governor drew up a new set of priorities for educational work. The importance of education in the vernacular was stressed (though Mackenzie insisted that it should lead to an English education) in order to reach the masses of the people. Gogerly hoped for 100 Sinhalese schools. Mackenzie also said that all schools should be aided wholly or partly by the Government. He stressed the importance of Christian education, though this must be non-sectarian in character, and insisted that teachers should be Christians of good character. Gogerly's insistence on the importance of vernacular education was supported by the then Bishop of Madras (to whose see Colombo belonged at the time). However, the Colonial Office in England rejected their advice, and ruled that all education undertaken by Government must be in English. At the same time they agreed to reform the constitution of the Schools Commission as follows: Philip Anstruther (Chairman); the Senior Colonial Chaplain; a Presbyterian Minister; a Roman Catholic priest; the G. A., Western Province; non-official members of the legislative Council; and a missionary (C.M.S., S.P.G., or Wesleyan). In fact Gogerly always filled this last place for the next 14 years. He persuaded the Ceylon Government to implement Mackenzie's policy and to make substantial grants to vernacular education in direct contradiction to the policy of the Colonial Office.

Gogerly's influence was at its height during the time of Anstruther's chairmanship of the Commission. During these years aid was started to the mission schools (even vernacular ones) and in 1845 a grant of £1000 was voted for vernacular education. In 1845 a Normal School was opened for the training of teachers, with a grant of £500 a year. Andrew Kessen was appointed Principal and Gogerly superintendent. The School was opened on the ground floor of the Methodist Mission house in the Pettah. Instruction was in Sinhalese and all the students were Christians. It taught Sinhalese, Trigonometry, Geometry, Arithmetic, Mensuration, Geography and History. It also had a full syllabus of Religious Instruction which included much of the Old Testament, the four Gospels and Acts. It also included a special study of the Sermon on the Mount, a selection of Psalms, the Proofs of the Creed, the Lord's Prayer, the Ten Commandments, Prophecies relating to the coming of Jesus Christ, the Harmony of the Four Gospels, and a study, later, of the "Mirror of Scripture."

The minutes of the annual District Meeting make it clear that there was close liaison between the Central Schools Commission and the Methodist Missionaries. The English School in Galle was run by the Central Schools Commission, but missionaries superintended it; missionaries were appointed members of the C.S.C. in their respective districts. The Minutes also say that the C.S.C. was willing to open schools near the residence of any missionary, if he would be superintendent. Instruction in many of the schools was in Sinhalese, but English was also taught. Scripture and Religious Instruction had a regular place on the time table.

In 1845 when Colombo became a bishopric, the Bishop replaced Anstruther as Chairman of the C.S.C. and pressure was brought to bear against Gogerly's influence on it. However, Gogerly won the sympathy of the new Colonial Secretary, J. E. Tennant, and in 1847 the Legislative Council passed a grant of £2500 for vernacular education, which was to be used for the support of the Normal School plus 30 vernacular schools—20 for boys and ten for girls. The Bishop tried but failed to crush the Normal School by refusing to employ the teachers trained there, but later he and the Chaplain resigned from the C.S.C. when Kessen was appointed Principal of the Colombo Academy by the Governor, although he had not applied for the post through the C.S.C.

In the years that immediately followed, the Bishop failed to dislodge Gogerly from the C.S.C. and to have it reconstituted to include laymen only. Lord Grey directed Torrington to make sure that the Commission did not favour one sect rather than another. The Normal School was confirmed as part of the permanent establishment of the island.

Professor K. M. de Silva, summing up Government policy in education during the years 1841 to 1848, writes ("Social Policy and Missionary Organisations in Ceylon", pp. 170-1):—

"The years 1841-8 were without doubt years of quiet achievement. No other phase in the history of education under the British up to this time could quite compare with it for constructive achievement. The Schools Commission worked efficiently in spite of bitterness and sectarian disputes that entered with the Bishop. It proved to be an efficient instrument in the hands of the right man—a lay head such as Anstruther or Tenant. In this period Government expenditure on education rose from £2,999 in 1841 to £11,145 in 1847. More important than this enormous increase in expenditure, there was in these years a sense of direction and purpose in educational work and a consciousness of the value of the work that was being done, all of which was notably absent in the work of the first Schools Commission.

"Much of the credit was due to Anstruther, who kept the worst aspects of sectarianism in check, and guided the commission through its first few formative years. But much more was due to his trusted confidant, Gogerly. It is to him above all others that credit for the achievement of this period must go. He is one of the forgotten men in the educational history of Ceylon, though he left his mark on his age as few others have done. Working with tact and patience, and using all the high qualities of industry, erudition and foresight he was endowed with, he won Anstruther over to reversing the very policy he had been so largely instrumental in enforcing only a few years earlier. More than that, Gogerly had forced those with whom he was associated into seeing that education in the vernaculars had its place, and his achievement is all the greater when one considers the fact that the keenest intelligences of his day were still insisting on the exclusive virtues of the English language. Ceylon, thanks to him, was years ahead of India in the appreciation of the value of the vernaculars.

"His success in this sphere was achieved at the sacrifice of his other ideal of a wider expansion of educational facilities. In 1840 he had spoken of 100 schools with 6,000 students taught in Sinhalese. In 1846 he was satisfied with 30 schools. He could hardly have persuaded the State to accept both vernacular education and education for the masses. The former was difficult enough; the latter was impossible to achieve because of the enormous expenditure it would have entailed. In any event, persuading Government to accept vernacular education was achievement enough at that time."

In 1848, owing to the end of the first coffee boom, the Government education vote dropped from £11,145 to £6,000, yet Gogerly was able to persuade Governor Torrington to give the Wesleyans £200 towards their own schools because of shortage of funds in England.

In this same year the C.S.C. accepted the fact that it was in the interest of the State to educate those it governs, and defined the purpose of education as being that of training the people to take a share in government. This was an important and novel idea, but it is doubtful whether it was appreciated by the Methodists. Their idea of education, and the idea that had been accepted by the Government up to that time, was that education was an important first step in the conversion of the people to Christianity.

Under Sir George Anderson, less and less importance was placed on vernacular education, and the Normal School was under continual threat of closure. More and more Sinhalese Government schools were closed and at length in 1858 the Normal School finally disappeared.

The Government was prepared to give grants to English schools run by the Mission, of £100 a year, provided that Scripture teaching was confined to the first period of each day, and Religious Instruction was non-sectarian, both being voluntary. Although this system was not approved of by the Methodists on the whole, Joseph Rippon thought it might be worth while applying for such a grant for the school he proposed to establish in Galle. He said that they would still be free to teach the Methodist Catechism out of school hours. He also pointed out that very few parents in fact objected to their children attending Religious Instruction and those who did could usually be persuaded to waive their objections.

SECTION 12

(S.C.D. 1838-1865)

LITERATURE

The Mission Press was the basis for one of the main methods of evangelism. As literacy increased, the use of literature as a means of reaching the people was valued more and more. In 1861 Joseph Rippon wrote, "The Sinhalese have a universal taste for reading. We distribute every month 10,000 tracts, periodicals or portions of Scriptures. Most are eagerly received by the people who hide them from the priests." However, Spence Hardy (Jubilee Memorials p. 283) wrote with characteristic honesty: "There are not many cases

recorded in which the perusal of a tract has at once convinced individuals that they are wrong, and led them to ask in alarm what they must do to receive the forgiveness of sins." He went on to indicate that tracts had been most useful as a means of imparting instruction and guidance, deciding the doubts of enquirers and of confirming members of the Church in the faith of God. The tracts, which were distributed lavishly, were printed by the Colombo Auxiliary Tract Society which, however, functioned rather intermittently, and by 1849 was defunct. In 1847 the Kandy Religious Tract Society was started and became, in 1849, the Sinhalese Religious Tract Society. By 1858 it had published 232 tracts including 108 for children. It was succeeded in 1858 by the Christian Vernacular Education Society, which, as well as large numbers of tracts, also published a great many school and other books and periodicals. In addition, the Colombo Auxiliary Bible Society published large numbers of Bible portions in Sinhalese, and some in Portuguese. Between 1832 and 1864 13,000 copies of the Sinhalese Bible were published.

Among the Methodists David de Silva was outstanding as a writer in Sinhalese. By 1864 he had published 14 tracts, the majority of which were discussions of Buddhist doctrine or practice. He also contributed to "The Friend", and published Sinhalese school books on Arithmetic, Reading, and History.

Gogerly's writings have already been noted.

The only other Wesleyan minister who wrote to any considerable extent during this time was R. Spence Hardy. His works included the pamphlet, "The British Government and the Idolatry of Ceylon", as well as two large books on Buddhism—"Eastern Monachism," and "A Manual of Buddhism"—an article on "Gotama Buddha" in the Encyclopedia Britannica, and 4 School books. His Sinhalese almanacs of 1838 and 1839 aroused considerable interest. From 1837 to 1845 he published an English monthly periodical, "The Friend", and the "Treasure of Ceylon" (Sinhalese) from 1839 to 1846. The latter was revived in 1864 by David de Silva. Spence Hardy also wrote the Jubilee Memorials giving an account of the first fifty years of the Mission in South Ceylon, from which we derive most of our knowledge of those early years.

Great stress was laid by the missionaries on the value of reading matter. In 1839 Gogerly was asked to make with the help of the other European missionaries, a standard edition, of a Sinhalese Prayer Book. In addition to prayer for use at morning worship, it was to include orders of service for Baptism, the Lord's Supper, Marriage and Burial. He was also asked to prepare a new catechism for children.

At the same time it was decided to produce a manual for private devotions. Further, each of the ministers was asked to write one sermon in Sinhalese for inclusion in a collection of sermons, to be put into the hands of the schoolmasters for use at services where no accredited preacher was appointed.

It was suggested that each Ceylonese minister should be given books to the value of £10, including Wesley's Sermons and Benson's Bible Commentary.

In 1847 a publication called the "Mirror of Scripture", of 408 pages, was published in Sinhalese. The first part contained 14 chapters of introduction to and exposition of the Scriptures, and the second part was a Bible Dictionary.

In 1850 the Pastoral Address to the District Meeting was published and put into the hands of every member and member on trial.

In 1864 G. E. Gunawardene was made responsible for the publication of a Sinhalese periodical designed to teach Methodist discipline and doctrine. The following year this was enlarged in scope, and a selection of Wesley's Sermons were published in Sinhalese. The same year a revised Sinhalese liturgy was produced by David de Silva.

SECTION 13

S.C.D. (1838—1865)

ORGANISATION

The general supervision of the Wesleyan Mission in Ceylon was in the hands of the Wesleyan Missionary Society of Great Britain. They controlled directly the amount of money that was available for the work in Ceylon, and they also controlled the general policy of the mission, though in matters of policy they were usually guided by the advice of the missionaries in Ceylon. The missionaries were paid by the Society and had to get permission from it to leave the island whether for furlough or for any other purpose.

In Ceylon the affairs of the Mission were controlled by the District Meeting which met annually either in December or January. The Chairman of the District Meeting was in charge of affairs during the year. The District Meeting consisted of all missionaries plus those of the local ministers who had travelled 14 years. However the latter were not allowed to vote on financial matters, and their attendance at the Meeting was not compulsory unless they were superintendents of circuits, nor, with the same exception, was their

travel paid to attend the meeting. In 1862, however, we find some of the local ministers who had only travelled 9 years present at the District Meeting, while the following year even those on trial were admitted. In January 1865 and 1866 the minutes recorded a reply by the native ministers to the letter from the Society in England.

In addition to the European missionaries there were also those called Assistant Missionaries who were Ceylonese. They were recruited under the conditions laid down by the 1839 Conference of the Wesleyan Church in England. After 4 years of probation, if they passed the necessary exams, they were received by the Conference in England into full connexion as Approved Preachers. After a further four years, and after passing further examinations, they were publicly ordained by the laying on of hands, and authorized to administer the Sacraments of Baptism and the Lord's Supper under the direction of their Superintendents.

At the beginning of the period under review there were also Local Assistant Ministers, Catechists and School Visitors in the employ of the Mission. The Local Assistant Ministers were sometimes admitted as Assistant Missionaries later. There is no further mention of the category 'School Visitor' after the Minutes of 1839.

In 1846 an interesting recommendation was made by the District Meeting. It was pointed out that neither Catechists nor Local Assistant ministers were ordained, and because of this the people did not pay so much attention to them as they did to an ordained minister. As a result, whatever might be their abilities, the ministry of Catechists and Local Assistant Ministers was rendered comparatively ineffective. It was further pointed out that such people could not administer the sacraments although the church of which they were in charge might be distant from the residence of an ordained minister. Further, although, thanks to Sir J. E. Tennant, Wesleyan Ministers now had authority to publish bans of marriage, and to solemnize and register marriages and baptisms, this authority, was not given to the Local Assistant Ministers because they were not ordained. For all these reasons it was proposed to do away with the class of Local Assistant Minister and substitute the class of Wesleyan Assistant Ministers who would be received into full connexion and ordained as Deacons of the Church. They were to be authorised to solemnize baptisms and marriages but not the Lords' Supper. Such people should not automatically become Native Ministers at a later stage, though the way was left open for them to do so if they were suitable, and were called of God. Further, in order that the Wesleyan Church in Ceylon should be seen to be a Church and not just a Mission, it was proposed to call the European ministers "Wesleyan Missionaries", and the Native Assistant Missionaries "Wesleyan Ministers" (i.e. Presbyters of the Wesleyan Church in Ceylon).

This recommendation was of a piece with the continual emphasis which had been placed by the missionaries on the importance of the local ministry for the life of the Church in Ceylon, and although the direction of all affairs remained in the hands of the missionaries it was a step in the direction of the full autonomy which was finally achieved 118 years later.

The recommendation must have caused some heart-searching in England because, although in 1847 Paul Rodrigo was recommended to be received on trial as a member of the new class of Wesleyan Assistant Ministers, no answer was received by the District Meeting from England in that or the following year, and it was not until 1850, when the request had been repeated twice, that we find Paul Rodrigo listed in the minutes as a Wesleyan Assistant Minister on Trial.

In the following year 3 men were received as Wesleyan Assistant Ministers (though they are referred to in the Minutes as Native Assistant Ministers or Missionaries), but in 1857 we find a man being received as a Local Assistant Missionary, although the original proposal had been to abolish this designation.

The training of ministers, as of Local Preachers, Evangelists and school teachers, was something which greatly exercised the minds of the missionaries. In the early years of the Mission a grant of £240 had been made annually for a Theological Institution. However this had ceased owing to financial difficulties, and until the year 1844 young men who had a call to preach were, if considered suitable, taken from their families and sent to board with the Missionary in Negombo, Kalutara, Galle or Matara. The missionary himself gave the training. This was obviously unsatisfactory, and when in 1844 the Society once again offered a grant, this time of £100, for a Theological Institution, the missionaries welcomed it with enthusiasm and asked that it should be made permanent. The money was spent partly in training men for lay work, but two students were sent to live with the Chairman in Colombo where they studied. In 1847 a report was made to the effect that these men were studying Theology and Wesley's sermons, and also the Pali language in which they were reading the Discourses of the Buddha. This arrangement continued until 1863 when it was decided that the training of young men should be done in Sinhalese. David de Silva was given the charge of them in addition to his pastoral duties. One year later a Theological Institution was opened in Galle under the care of G. E. Goonewardene. Here, in addition to their studies, the students were given training in open-air preaching and the distribution of tracts, in conducting services and prayer-meetings and in house-to-house visiting. The previous year news had been received in Ceylon that some of the Jubilee Fund being collected by the Missionary Society in England

was to be allocated to theological training institutions in various parts of the world. It was probably the hope of receiving a share of this money that led to the decision to open this more permanent institution in Galle.

The discipline exercised by the Church over its members and its full-time workers was strict. William Bridgnell wrote from Negombo in 1839: "We endeavour strictly to enforce, as a condition of membership, due observance of the Sabbath, a regular attendance on the means of grace, purity of life, and an utter renunciation of all heathenism". That these conditions were generally accepted appears likely, because of the references to one or other of them scattered throughout the records of the period. Thus we hear that one reason why many who had been educated in Methodist schools were not counted as full members was that they found it difficult to observe the Sabbath in the conditions in which they lived. Or again, we hear that when a Methodist removed to a place where there was no Christian Church, and so was prevented from attending services and receiving communion, his name was removed from the list of members. Again and again the utter renunciation of heathen practices, which ranged from attendance at the temple to accepting the services of a kattadiya, is mentioned as a *sine qua non* of being a Methodist member.

It appears that, during the years, observance of some of these conditions of membership became less strict at least in some parts of the church. When Rev. Spence Hardy became Chairman in 1862 regular attendance at a class meeting was made obligatory (though this may previously have been understood as part of the duties included in the phrase 'regular attendance at the means of grace'), and the lists of members were revised. In places this, combined with the Buddhist reaction to Gogerly's 'Pragnyapti', resulted in a drastic decrease in the number of members returned to the District Meeting. In Colombo it fell from 328 in 1862 to 128 in 1863, and in Kalutara from 96 in 1862 to 34 in 1863. So important was attendance at a class meeting felt to be, that a distinction could be made between Church members who met in class and those who were only communicants.

Regulations for baptism were equally strict. The following regulations are quoted in full because of the light they throw on the thinking of the Church of this time. They are to be found at the end of the Minute Book of the District Meeting. They are undated and unsigned but the writing is that of either D. J. Gogerly or Andrew Kessen.

"There is reason to fear that the sacrament of Baptism has been frequently administered without sufficient caution. The following general rules are therefore framed for the direction of the Brethren.

1. The children of our church members, whether they meet in class or are only communicants, are entitled to baptism within a reasonable period after their application for that sacrament being administered.

2. As baptism, according to its institution in sacred Scripture, is the rite by which both adult believers in Christ, and the infant children of believers are admitted into the Church of Christ, no person above the age of 14 shall be baptized unless there is reason to believe that the candidate has embraced Christianity to the entire rejection of Buddhism and every other false religion; that he is sincerely desirous of obtaining salvation through Jesus Christ; and that he evinces this desire by forsaking all sin, by walking uprightly and by using regularly and conscientiously the public and private worship of Almighty God.

3. That no child of any person who is not either a member of the Wesleyan Church, or an approved member of some other Protestant Church, shall be baptised unless the parents give evidence that they themselves have embraced Christianity to the complete rejection of all opposing religions, and unless their conduct accord with their profession in the abstaining from all heathen rites and ceremonies, in general morality, and in the regular attendance on the public worship of Almighty God on the Lord's Day, the general rule being that such attendance upon public worship has been continued for at least 12 months. The sponsors also must be of acknowledged Christian character.

4. As it is essentially necessary that the Brethren be not induced to yield to the importunity of persons not qualified as above, who apply for baptism for themselves or for their children, no baptism shall be administered (except of the children of our Church members or those of approved members of other Protestant Churches) unless one month's notice has been given by the Assistant Missionary to his Superintendent, so that proper enquiries may be made. Should the Superintendent give no directions on the subject, his silence is to be taken for an assent to the application.

5. All Baptisms are to be registered by the Assistant Missionary who is to act as Registrar, and keep the registry Books in his own possession. A copy from these entries shall be made monthly, and be sent to the Superintendent, to be entered into a general register."

The ministers were equally closely disciplined. One minister was accused of running into debt, and on promising to clear the matter up he was warned. When next year he was found to have incurred fresh debts, however, his name was dropped from the list of Methodist

preachers. The only other case which occurred of a minister being dropped, concerned a charge of intemperance and untruthfulness. It had become well-known that a certain minister occasionally became drunk and he gave a pledge to the District Meeting to abstain. Later he broke the pledge but denied it to the ministers sent down to question him about it. Two charges were brought against him: of intemperance and untruthfulness to cover his guilt. He admitted the charges and was expelled by the British Wesleyan Conference.

However, charges made against ministers were not always upheld. In 1828, D. D. Pereira lent a sum of £25 to a European minister who was returning to England, to prevent him being arrested for debt. This sum was not paid back, and by 1838 Pereira was, as a result of the interest he had paid on the loan, in debt to the sum of £47. The District Meeting paid this sum and recovered it from the Society in England. In 1854 a charge was made against John Parys by a resident of Kalutara. After discussion it appeared that the charge could not be upheld, and no disciplinary action was taken.

CHAPTER V
N.C.D. 1838—1865
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CHAPTER V

NORTH CEYLON DISTRICT 1838—1865

SECTION I

1. CONDITIONS AT THE OUTSET

This period begins at a time when important social and political changes were taking place throughout Ceylon as a consequence of what are known as the Colebrooke Reforms, based on the Colebrooke and Cameron Reports (see under 'Education' 1814-1838, Ch. III). The latter dealt with judicial reforms, establishing the principle of equality before the law, and introducing a uniform system, on Western lines, for the administration of justice. The former was concerned with a wide range of matters affecting the constitution, the administration, the economy, including the abolishing of the system of 'rajakariya', and—what chiefly concerned the work of the missionaries—education. Colebrooke recommended the spread of English education in order to modernize Ceylon, and also to train young men to take their share in the administration of the country.¹ As already related, this led to the appointment of the First School Commission in 1834.

Under the Rev. Peter Percival, who became Chairman of the North Ceylon District in 1838, a sound policy was founded for the development by the Wesleyan Mission of education in the North. It was he and his wife who started a boarding school for Girls in 1834 and did much to overcome the prejudice against female education, as we shall see. He succeeded in bringing to Ceylon, in the same year (1838), the first Protestant lady missionary, Miss Twiddy, to organize the work for girls in Jaffna.

It was a time of considerable material prosperity owing to the coffee boom, and this supplied the government with the means to carry out the Reforms. Another result of the rapid growth of the coffee industry was the development of transport facilities to meet the needs of the planters, for which money was available from the rising government income. This affected the Southern District far more than the North and East, but it is worth noting that the Government provided an omnibus service for Jaffna Town about this time (1838). We are told that the District Judge of Jaffna, Mr. J. Price, who was greatly interested in the work of the Mission, encouraged the School for Girls started by Mr. and Mrs. Percival by sending his four daughters to it, and insisted that they should travel to school by bus with the other children, thus identifying himself with the people.

1 History of Ceylon for Schools by Father S. G. Perera - II page 89

SECTION 2

(1838 — 1865)

2. PROGRESS AND DEVELOPMENT

During most of the period there was an acute shortage of staff, but this did not prevent a considerable amount of progress, although it limited the expansion of the work. Membership increased almost without a break from 134 in 1838 to 476 in 1865. This may not seem very much, but it must be remembered that during this period there were several severe epidemics of smallpox and cholera, which caused many deaths. In 1854 there were no less than 8700 cases of smallpox and 2200 of cholera. There is one striking increase reported in 1860, from 375 to 471, but all that is said about it in the General Letter to the Home Committee is, "The year just closed has witnessed cheering progress on all our stations....(which)....proves that we have not laboured in vain or spent our strength for nought."

In 1838 the missionary staff consisted of three men, Peter Percival, who came out in 1826, and had just been appointed as Chairman; Ralph Stott, who arrived in 1829; and George Hole who had come out to India in 1835, but had been transferred to North Ceylon in 1837 to supplement the depleted band of missionaries. There were five Ceylon ministers including Philip Sanmugam (later known as John S. Philips or Phillips), who entered the ministry in 1825, and served faithfully for forty years. The other four were all dropped within the next five years, so that from 1843 to 1847 there was only one Ceylon minister. An order of catechists is first mentioned in 1838 when there were three of them, and from 1842 these workers are divided into two grades, catechists and exhorters, the numbers in that year being one and five respectively.

The two outstanding developments in the work of the Mission during this period were the success of Ralph Stott's evangelistic work in Batticaloa and the country surrounding it, including his work among the Veddahs, and the progress of educational work throughout the District, and especially of education for girls, under the leadership of Rev. Peter Percival.

Stott was appointed to Batticaloa in 1840, and remained there until 1847, when he returned to England. His work there can best be described in his own words in a report which he wrote for the Synod of 1847:—

"When I came here in 1840 there were 40 members, 30 of whom were Burghers, the other 10 natives. The congregations of the Chapel, though small, were very attentive. In a short time the number of hearers increased, the classes were better attended, and it was evident to all that a divine influence attended the means of grace. Some time

after I returned from the District Meeting, which was held in September, a native proctor came to me one Sunday after preaching, and said, 'I am in great trouble. About a month ago, while you were preaching, my head was broken all in pieces; I have attended preaching for a considerable time, but I never felt anything before; but this Sunday the sermon appeared plain, and gave me great sorrow. I want advice about the salvation of my soul'. I gave him suitable advice, and rejoiced to see, what I had not seen among natives before, a man suddenly and deeply awakened under the word to a sense of his danger. The next evidence which we had that the Spirit of God was at work amongst us was that several professors of Christianity were brought under conviction, and began to seek in earnest the salvation of their souls. This some of them speedily obtained, and were enabled to rejoice in God as their Father. The consequence was they became zealous for the salvation of others, and were often found in the streets and bazaars, and going from house to house, exhorting their fellow-countrymen to seek the salvation of their souls. And their labour was not in vain. Several heathens began to attend the means of grace, were awakened, embraced Christianity, and in due time were baptized. In a short time the Chapel was crowded, and we had to form several new classes.

"The word spread to the villages, and everywhere there was a move. Some said one thing and some another. Some gave out that we bewitched the people; others that we possessed the juice or essence of a certain dead man of renown, and that we dropped a little into the water with which we baptized the people, and this made them zealous for Christianity; and that when we gave them the Lord's Supper we dropped some into the wine, and this made them violently attracted to our religion, and eager to propagate it.....

"To prevent the people becoming Christians, where they had influence, they (Hindus) threatened, fathers to disinherit their children, masters to dismiss their servants, and persons of high caste to burn down the houses of low caste people if they attended the means of grace. But God still carried on the work. Numbers embraced the truth, and those who had temples on their premises destroyed them. Thirteen gods were destroyed in this way.

"About July 1840 I visited Bintenne in company with Mr. Atherton (the Government Agent) for the purpose of, at least once, making known Christ to the wild men of the jungle. We found them living in the shelving rocks of the mountains in a state both of body and mind little superior to that of the wild beasts among which they roamed. I told them that there was one God, that men are all sinners, and that Jesus Christ came into the world to save sinners, and urged them to receive this salvation. After two days I returned, concluding that, as they were at such a distance, so scattered, spoke a language which

I did not understand, and seemed so careless about everything spiritual, I could spend time better among the Tamil people on the coast, who resided in the thickly populated villages within a few hours ride, and felt a desire to save their souls.

“But the event proved that light had shone upon their minds, and that they also shared in the gracious feeling that was spreading through the District. After some time three of them came to Pulantivoo, and declared their intention to renounce their devil-dancing and embrace Christianity. A few months after, about 30 others did the same. This led us to visit them frequently, give them regular instruction, and place schools among them. These schools were for some time supported by our former Governor MacKenzie, but after his removal, had to be paid by the Mission.

“The work went on among the Veddahs till nearly the whole of them renounced devil-dancing (which was the only religious ceremony they performed) and manifested a wish to embrace Christianity. The whole number of adults that now came over is 230. Taking off 30 for deaths in 5 years, there remain about 200 and their children. When these wild men became Christians they were at once willing to live in villages and cultivate. Government being apprized of this came forward to their assistance, built them houses, gave them land, and supplied them with tools to cut down the jungles and cultivate the ground, and with food during the time they were working. This succeeded, and they are now, with few exceptions, living in villages, cultivating.....

With regard to schools among them we have considerable difficulty. The children have little relish for learning, and the parents know as little of its advantages. We also find it very difficult to get suitable teachers, who are willing to live in the depths of the jungle. And all the Cingalese in the jungle, who can read and write, are devil-dancers and wizards, who would undo everything we do. We have likewise difficulties in getting suitable catechists...We must do the best we can, and pray that God would raise up suitable men for the work.”

During Stott's seven years in Batticaloa he baptized altogether more than 1000 persons, of whom 669 were adults. When he left, the Batticaloa membership had risen from 40 in 1840 to 176, with 140 on trial. His work in Batticaloa and the neighbouring villages remained, but this remarkable movement among the Veddahs collapsed soon after he left. Perhaps this was hardly surprising, for he himself realized the tremendous difficulties of carrying it on, and, in addition to those he mentioned, there was the lack of funds to maintain the schools after Government ceased to pay for them. Moreover a schism in the Batticaloa Church after Stott's departure robbed the Veddah Mission of some of its best supporters. The schools at Bintenne were given up before the end of 1847.

Fifty years later, in 1897, work was started amongst the Coast Veddahs north of Batticaloa with more lasting results. These people are accessible, and have proved teachable and responsive. The Kaluvankera Church today is some compensation for the failure in Bintenne years ago.

Owing to the success of Stott's work in and around Batticaloa, the number of places on the stations, which started in 1817 with 4 (Jaffna, Point Pedro, Trincomalee and Batticaloa), and to which only Puttur had been hitherto added, rose to 9 in 1847, one being added in the Jaffna area, and Caravoor, Ambalantury and Amirthagali round Batticaloa. At the last named, which is near the mouth of the Batticaloa Lake, more than 50 persons were baptized in connection with the revival at this time.²

Percival's methods were very different from those of Stott. He did not neglect evangelism, and was able to report in a letter to the Home Committee in 1841, "I have baptized a considerable number of heathens, and the work is now spreading to the surrounding villages." It may be noted that, ten years after Percival had left Ceylon, in the years of greatest increase of membership in the North (1860-61), Jaffna and Point Pedro showed an increase of 58 out of the total increase of 104 for the District as a whole. But he laid even greater stress on education, both in English and vernacular schools, as a means of preparation for the gospel, and as itself an evangelizing agency. The W.M.M.S. History says: "His convictions were strongly in favour of educational work, and in 1834 he opened in Jaffna the Central School (for boys). This was followed by a Girls' Boarding School which was placed under the management of Mrs. Percival, and a Training Institution. . . . He also added to the number of village schools already in existence, forming in each of these a Junior Society-class."³

As already stated in the first section of this chapter, Mr. and Mrs. Percival played an important part in overcoming the prejudice in the North against female education. How strong this was may be judged from a passage in the Minutes of March 23rd, 1837: "It will be seen that we are directing our attention to Female Education, and that we have to some extent succeeded. Difficulties the most formidable stand in our way. Not only are the people generally averse to the education of their females, but the adult females themselves would have it so." Though they left Ceylon in 1851, they laid the foundation on which their successors were able to build. "The Ladies'

2. C.M.C.R. Centenary Number, June 1914, p. 59 - by Rev. E. T. Selby

3. Vol. V. page 35.

Committee" of the W.M.M.S., which came into being in 1851, sent out in 1861 its first missionary to Ceylon (Miss Eacott) for educational work in Jaffna, and she was the first of a long series of missionary Principals of Vembadi.⁴

On the question of methods there was a good deal of difference of opinion in the small Synod of four (1841-4) between Percival and Stott, though both had the same end in view. Of this the W.M.M.S. History says, "Stott...criticized severely the vernacular attainments of missionaries who had been in the District, and protested against the custom of setting men, when they first arrived, to preach in English or Portuguese. He was as strong on the side of vernacular preaching as Percival was on the educational side...."

"Both of these great missionaries were right. Where they each failed was in not seeing that the one work was complementary to the other. Time was to show their successors that the church which neglected education robbed itself of its greatest strength, while education without the witness of the preacher remained barren of its best and most desirable fruit; that the schools were in themselves an evangelistic agency of the highest value, while the element of evangelistic appeal would be ignored by the Church to its own peril. We need not regret the strenuous conflict between two able and devoted missionaries. It left the District with both departments of the one work firmly established."⁵

It may be mentioned here that Percival himself was a Tamil scholar of distinction. His best work was a Tamil version of the Scriptures, made with the help of the Hindu Pundit Arumuga Navalar, which for elegance and dignity of expression has rarely been equalled; his translation of the liturgy still holds its place, and Tamil hymns and translations of the Catechisms are all monuments of his ability.

Going back a little, George Hole, who came to Ceylon in 1837, died on the field in 1845. Robert Parfiter, who arrived in Jan. 1844, joined the Church of England in 1845. On the other hand James Gillings, who came out in the same year, remained longer. He was stationed first in Trincomalee and then, when Stott left Ceylon in 1847, succeeded him in Batticaloa. He left Ceylon in 1852.

James Wallace and John E. S. Williams arrived in 1846 but had both gone by 1850, and Edward J. Robinson, who came out in 1847, returned to England in 1851, so that the number of missionaries remained practically stationary at 4 or 5. However John Walton, who

4. For further details see Chapter on "Introduction to Women's Work in Ceylon."

5. W.M.M.S. History, Vol V. page 35.

also came out in 1847, stayed till 1859. He gained renown as a Tamil preacher, and was popularly known as "Periya Walton Aiyer". He became Chairman of the District in 1856. He returned to England in 1859, but later served in South Africa, and finally became one of the Secretaries of the W.M.M.S., and President of the British Conference. John Kilner first came out to Ceylon in 1847 but was soon switched off to South India as part of the drastic reduction of expenditure at the time of the 'Reform Agitation' in England (1848-1849). But he returned to Ceylon in 1853, where he had a distinguished career, being Chairman from 1860 to 1875. His work as Chairman belongs largely to the next period.

The outstanding personality of the period we are dealing with was undoubtedly Percival, who gave initiative and drive to the whole District. It is said of him in the Minutes of 1845: "He preaches three to five times a week, visits the stations of Puttur, Kaddaively, and Point Pedro twice a month, preaches at these respectively once a month, giving the sacrament at the latter place. He spends one hour a day in the English Boys' School and one with a monitorial class, visiting the Girls' schools several times a week. He meets two classes. The work of Tamil translation and composition is an important item in his daily engagements."

He went on furlough to England in 1851. Mrs. Percival had been given permission to return to England in 1846 on account of ill health, and took their two daughters with her, but he was hoping to return to Ceylon. However, the W.M.M.S. History records that "a serious disagreement arose between him and the Secretary in London (apparently about his purchase of certain properties), the issue of which was the withdrawal of one of the ablest missionaries ever sent to the East." He subsequently returned to the East in connection with the University of Madras.⁶ The Rev. R. D. Griffith, who had been a missionary in India since 1835, was transferred to N. Ceylon as Chairman in 1852, but returned to England ill in 1856, and died very soon after. He was succeeded by John Walton, as already mentioned, until 1860, when John Kilner's chairmanship began.

The reports of 1854 say that "our Societies have been fearfully visited by an epidemic of smallpox and cholera and famine." The report of 1855 refers again to the widespread and continuing epidemic. There is also in the report of 1855 a review of Griffith's administration which speaks highly of the courage and prudence he had displayed in dealing with great difficulties.

6. W.M.M.S. History, Vol V. page 39.

During the early years of Kilner's chairmanship the careers of many missionaries were cut short by illness. William Barber, who came out in 1853, was a man of choice spirit and gifts, but suffered from ill health during the whole of his 4 years' residence, and returned to England in 1857. He was engaged in educational work in Jaffna, being Principal of the Central School. William H. Dean came out in 1855 and, worked for 8 years, most of the time at Batticaloa. He had, however, to return to England in 1863 following the death of his wife. William Talbot came out in 1858 but returned to England in 1864. William Watson arrived in 1861, and was stationed in the Jaffna area. He was acting Chairman in 1865 when Kilner was on furlough, but fell ill, and immediately after the Synod which commenced on February 1st, 1866, he started for England, but only got as far as Madras, where he died on March 1st. Luke Scott, Simon H. Stott and Henry Hornby all came out in 1862, but the two last named returned to England in 1866, and the first named only one year later, with his health permanently impaired. John Mitchil came out in 1863, and made himself much beloved as Principal of the Jaffna Central School; but after only 2 years he was struck down on November 1st in the terrible cholera epidemic of 1866 in which no less than ten thousand persons died.⁷ So the eight missionaries who came to Ceylon between 1853 and 1863 served only 31 years between them. Two died in 1866, and by 1867 not one was left in Ceylon. It was no light thing in those days for a missionary to come out to the Tropics!

John Kilner returned to Ceylon during the year 1866 to resume his Chairmanship.

Throughout the whole period up to 1863 John S. Philips was in active service. He died in harness at the age of 64 after 50 years of faithful labour in different capacities, including 38 years in the ministry. The others who were in the Ceylon ministry at the beginning of the period all dropped out early in it, and the first to join him was Richard Watson in 1848. He was an outstandingly gifted preacher and spent himself unsparingly in the Master's service until his death earlier in the same year as Philips (1863). In 1851 Simon Gasperson was accepted, but dropped out in 1856. In 1864 Henry J. de Silva and Joseph Vallipuram entered the ministry, but the latter dropped out in 1866 for health reasons. Mr. de Silva was the first of a noble band of ministers recruited and trained under Rev. John Kilner.

In 1865 two more candidates were accepted who proved themselves worthy members of 'Kilner's Band'—J. W. Phillips and Joseph Benjamin.

7. Minutes of 1866 (General Letter)

TRAINING OF THE MINISTRY

As we have seen, the number of Ceylon ministers during this period was small. Only 2 candidates were accepted for the ministry during this period up to 1861: Richard Watson in 1848, and Simon Gasperson in 1851. There was a Training School for teachers at Jaffna, started by Percival, and probably these candidates received some training there, and the rest from the missionary in Jaffna. But before he left Ceylon, Percival in 1851 proposed "a more careful and systematic training of such young men as may, from time to time, present themselves for the service of the Mission." This was endorsed by the Synod. The matter came up again in 1852 after Percival had left, and it was decided "that the Jaffna Institution be so modified as to supply necessary help and training to such candidates as may be deemed eligible for such training", and also "that this Institution be removed from Jaffna to Point Pedro", as affording special advantages for practical training in evangelistic work, "remote from the diversions and contaminations of a town residence." This decision was carried out in 1854, but it was not until Kilner became Chairman in 1860 that the results began to appear. He gathered a class of young men, the best the Tamil churches could produce, and "not only put his own best into them, but secured the highest talent available in Jaffna to lecture to them on Tamil grammar and literature, on mathematics and kindred subjects."⁸

The missionaries gradually came to recognize the worth of the Ceylon ministers, and in 1850, for the first time, they invited them to share in the deliberations of the North Ceylon District Meeting.

In 1860 a 'Native District Meeting' was begun, "when for the first time the churches of the District passed under the security of a mixed committee of European missionaries and Tamil ministers."⁹

It may be mentioned here that in 1855 the following minute with regard to missionary probationers was recorded:

"This meeting would record its deep sense of the necessity of every Brother in this District being thoroughly competent to preach in Tamil before his admission into full connection with the Conference. So important does it regard this subject, that it is resolved to recommend no probationary brother to the Conference who is unable to go through a fair examination."

8. W.M.M.S. History page 110

9. C.M.C.R. Centenary Number, June 1914 - Article by Rev. E. T. Selby

SECTION 3

(1838—1865)

CIRCUITS

JAFFNA, WITH POINT PEDRO AND PUTTUR

Peter Percival was in charge of this circuit without a break, except while on furlough, from 1835-1851. In 1835 the membership is given as Jaffna 46 and Point Pedro 11. In 1838 it was Jaffna 66 and Point Pedro 22, and Percival's colleagues were Rev. S. J. Hunter and J. S. Philips, with one catechist each at Jaffna and Point Pedro.

Percival was an architect, and one of his first tasks was to renovate St. Peter's Church. The completion of the work is recorded in the minutes of the Synod of 1837, over which Rev. D. J. Gogerly presided. The cost of repairs was £101.1.1. The story is told that Percival set about the work of repair with the doors closed, and in a few weeks opened them to an admiring crowd. The Lutheran Church was also repaired and architecturally improved by him, and was called St. Paul's to distinguish it from St. Peter's.

The Dutch churches at Vannarponnai, Puttur and Kaddaively had been granted to the Mission by Government, but were in a state of disrepair. Work at Puttur had been started by the Mission 20 years earlier. In 1844 Percival revived it, and opened a school which flourished, and in 1848 he repaired the churches at Vannarponnai and Puttur so that they could be used for worship. The Kaddaively church was in a very bad state, and was eventually converted into a school chapel in 1870.

In 1840 Mr. Percival was drawing up plans for providing a house for the Native Assistant. Hitherto rent had to be paid for the Assistant's house, but Percival's plan succeeded in achieving a double purpose. He wanted the Assistant to live in the compound of the Missionary so that the Assistant would be directly under his supervision; and secondly he realized that in five years he would have paid £50 by way of rents, and so requested the Home Committee to grant him the £50 so that the Assistant's house could be built. The request was granted, the rents were saved and a permanent arrangement made.

Public services, with uninterrupted regularity, were held in the town in the Tamil, English and Portuguese languages. At Vannarponnai, and in the school bungalows, services were held in Tamil. There was at this time a regular chaplain appointed in Jaffna, and divine Service was conducted by the Government Chaplain at the

same hour as the Wesleyan English service. In spite of that, the Minutes of 1840 state that the congregation was encouraging, and the Tamil congregation on the Sabbath morning was such as to draw forth the best efforts of the preacher. In 1841, however, the discontinuance of the Portuguese services brought about a decrease of 8 in the number of members in the Society.

Not only was the work in the town growing in strength, but the villages round about were being gradually reached. Puttur, already mentioned, is a case in point. It was a populous neighbourhood, and no other Church was engaged there in missionary labours. It was halfway between Point Pedro and Jaffna, and easily accessible. In the early years a native agent occupied the station, acting as both Schoolmaster and Local Preacher. However, regarding village work, it is stated in the Minutes of 1844, "In the villages throughout the province, the most immovable apathy reigns. When shall we see the effectual working of the Spirit on the minds of the idolatrous people?"

The membership of the Circuit had risen to Jaffna 178 and Point Pedro 10 by 1851, and the corresponding figures in 1865 were 196 and 31.

BATTICALOA CIRCUIT

In 1838 Rev. John Hunter, a Burgher who entered the ministry in 1822, was stationed at Batticaloa. The number of members was 26, about three-quarters of them Burghers. Already in 1837 it is stated in the minutes that "the friends of the Mission at this Station, having subscribed the amount of £120 towards the erection of a chapel, and £30 being necessary to complete the undertaking in order that the chapel may be placed out of debt, it is earnestly recommended that the Committee allow a grant of the sum of £30 for the purpose specified." It is not recorded whether the request was granted, but next year the minutes simply record that the work of building was in progress and that it was hoped to finish it by the end of the year. At the Centenary celebrations in 1938 it was stated that Rev. George Hole who came to Batticaloa in 1837, raised the money to complete the church in 1838. It was built on land purchased by John Hunter from Mariapulle, widow of a Mudaliyar, for £18. 5. 0d. The following year, as already recorded, Ralph Stott was appointed to Batticaloa, and very soon the revival there began.

In the year 1847, when Stott left Ceylon, a new station was opened at Caravoor (later known as Kalmunai) and J. S. Phillips was appointed there. James Gillings, who had come to Ceylon in 1845, was appointed to succeed Stott, and remained at Batticaloa till the end of 1851. John Kilner, who first came to Ceylon in 1847, was intended for Kalmunai but, as already mentioned, was almost at once shifted to South India to cut down expenditure, and, after Phillips, Kalmunai was without a resident minister till 1855. By the time that Gillings left Ceylon in 1852, Kilner had returned from India, and he was appointed to Batticaloa, remaining until 1856, and leaving an abiding mark there. He was followed by William H. Dean who had recently arrived in Ceylon. He stayed there (with a break of one year when Batticaloa was without a missionary, and Richard Watson was in charge) until his return to England in 1863. He and his devoted wife, described as "a rare woman", were long remembered.

By 1865 the membership had risen from 176, when Stott left in 1847, to 197.

A Tamil school, donated and conducted for a number of years by his daughter, Mrs. Joshua Swaminathan, was opened by Daniel Somanader, Mudaliyar, on 5th April 1838. It was handed over to the Mission in October 1849, and was known as "Mrs. Joshua's Preaching Hall", as services were regularly held there.

TRINCOMALEE CIRCUIT

The work at Trincomalee had been disappointing in the early years, and this was partly attributed to the indifference of the inhabitants. The missionaries appointed to the station did as much as they could to meet the spiritual needs of the European and Burgher population. They worked with faith, believing that "the full time would come for Trincomalee as it comes to all fields in which the good seed of the Kingdom has been sown." The number of members in the Society fluctuated. In 1841 there were 31 members; in 1848 there were 27, and in 1850 there were 30. Cottiar was added to the Trincomalee station in 1850.

The work in Trincomalee was mostly centred in the Fort in a small building erected by some members of the Society belonging to the 83rd Regiment. Four classes met each week. One met in the Chapel on Tuesday evenings under the leadership of Mr. Katts. The members were partly Tamil and partly European. Another class was met on Wednesday evenings in the Chapel by Mr. Crabb, an Englishman connected with the dockyard. A soldiers' class met in the Fort, of which the leader was a Hospital sergeant, and the fourth was a women's class whose leader was Mrs. Stott. The report on Trincomalee station for 1839 speaks of the labours amongst both the

Europeans in the Army and Navy, and also amongst the indigenous population. The zeal for distribution of tracts and the dissemination of the Scriptures, together with the work of the Temperance Society, filled the crowded hours of Stott and Katts. They kept an eye on training the members to increase their giving, and subscriptions and collections increased the circuit funds. In addition nearly forty pounds was raised for the Centenary fund.

James Gillings, who, as already mentioned, arrived in 1845, became the missionary in charge of the Trincomalee station that year, and was ably assisted by Gabriel Muttookistna, the catechist. The arduous labours of these two men were to bear fruit in the later years. Of Gillings it is said that "he preaches once on Sunday and superintends the Sabbath school, and spends from two to three hours, daily in the English Boys' School, five hours in the study of Tamil, and two in theological and other studies; meets the English classes visits the native schools twice a week, meets the teachers of the English and native schools once a week, and has pastoral oversight of the English congregation."¹ Such was the thoroughness of the work that Gillings performed, and soon it became evident that his advancement in the Tamil language entitled him to shoulder even greater responsibilities. He was therefore to enter upon Mr. Stott's labours at Batticaloa, and Brother John Walton, who came out in 1847, succeeded him at Trincomalee.

In 1849 Walton purchased a plot of land adjoining the chapel for £55 and in 1850 a mission house was built. Walton was ably assisted by his wife and together they strove hard to widen the scope of the educational work in Trincomalee. Mrs. Walton raised funds by means of organizing a Bazaar and used the money to provide a Girls' Schoolroom in the church compound; and in 1859 a proper Girls' School was erected in Trincomalee.

It was through the schools that the chief evangelistic approach to the people was made, and this being so it was considered necessary to have a network of schools in this station. Almost from its very inception the Trincomalee station had the Pettah School, the Croft Street School and the Parentero school. The school was often a startling place for a weekly service. When the Parentero school was begun and the services were held, a petition was received from the inhabitants of Tambalagam requesting the missionary to visit them and establish a school in that village too. Tambalagam belonged to the collectorate of Trincomalee and consisted of 17 villages, and each little village consisted of 10 to 12 families. It was this willingness to plod on patiently, paying heed to the requests of neglected villagers in this district, that brought a measure of success to those who laboured in these outposts of Ceylon in the mid-nineteenth century.

1. Minutes of 1845.

SECTION 4

(1838—1865)

4. CHANGES IN PROPERTY

- In 1837—Repair of St. Peter's at a cost of £101-1-1; £87-17-2 raised locally—a grant asked for the balance. Repair of St. Paul's, including hanging of a new bell at a cost of £60—met locally.
- In 1838—Church at Batticaloa—£120 raised locally—a grant of £30 asked for.
- In 1839—Two rooms added to the Jaffna Mission House to accommodate a lady missionary. A grant of £18-15s asked for to meet the cost.
- In 1840—Ralph Stott authorized to spend £15-£20 to enlarge the house at Batticaloa. A grant of £50 asked for to build a house for the Jaffna minister in the Mission Compound, so saving the rent paid at present.
- In 1841—"the grant asked for has been received and the work is reported to be proceeding."
- In 1844—the thorough repair of the roof of the Jaffna mission house is reported, towards the cost of which a grant of £25 has been made. A portion of the roof and walls of the Trincomalee mission house having collapsed, £36 has been expended on repairs, and this amount is asked for.
- In 1845—work begun on a chapel at Puttur.
- In 1847—Puttur chapel was still not completed, but it was hoped that it would be completed later in the year. £150 had been raised locally for the repair of St. Peter's and this had been spent. A grant of £100 was asked for to complete the work.
- 1848, 1849, 1850—No records available.
- In 1851—A piece of land at Jaffna had been purchased by the Chairman with local funds, and a room for the Female Department of the Institution was being erected on it.
- In 1852, after Mr. Percival's departure, it was reported that he had purchased land, including a cottage, at Point Pedro, at a cost of about £400. The details were not known to the Synod as Mr. Percival had expected to return, and the papers had not yet been handed over. The building of the Puttur church was still not completed.
- In 1854 it was reported that an arrangement had been come to between the Home Committee and Mr. Percival, and that the Point Pedro property had been bought for £400, and Hope Cottage at

- Jaffna for £150. The Committee were asked to buy property at Batticaloa for the Mission, which had been purchased by Messrs. Stott and Gillings while they were in Ceylon with their own money.
- In 1856—The bungalow at Vannarponnai converted into a chapel in place of the old Dutch building; a cottage built for the catechist, the money being raised locally. A substantial Girls' school room put up at Trincomalee, with the help of £50 raised by a bazaar organized by Mrs. Walton. Help asked for the repair of the Trincomalee Mission House.
- In 1857—The completion of the portico of St. Peter's, Jaffna, the cost being defrayed from local funds; a chapel at Point Pedro completed at a cost of £80 which had been raised locally.
- In 1858—thorough repair of the Trincomalee House at a cost of £70, which had been raised locally.
- In 1859—A small cottage erected at Trincomalee for a catechist.
- In 1860—A Girls' School bungalow built at Trincomalee and a wall on the northern boundary of the Chapel premises at Batticaloa.
- In 1861—Enlargement of School Hall of Jaffna Central; a Tamil Boys' School at Point Pedro; a Boys' English School being put up at Batticaloa.
- In 1862—Completion of Boys' English School at Batticaloa at a cost of more than £300—appreciation recorded of Mr. Dean's work in raising money and superintending the building.
- In 1863—a room built for the young lady (Miss Eacott) in charge of the Tamil Girls' School at Jaffna; Hall of Central School enlarged. Building of a girls' school bungalow at Vannarponnai. A Government English School purchased at Batticaloa.
- 1864-5—No changes of property reported.

SECTION 5

(1838—1865)

5. MESSAGE PREACHED

The emphasis of the preached message was on the necessity of coming to Christ, as the only Saviour from sin and hell. With conviction the preachers announced that it is the will of God that all should be saved and come to the knowledge of the truth, and that those to whom the merciful plans of His redeeming love in Jesus Christ are made known should submit to them, and consciously and deliberately seek to be saved through them. Men can only be saved if they

repent of their sins and trust in Jesus Christ as their Saviour. One who penitently desires and seeks the salvation that is in Christ will also join with others in the visible Church of Christ on earth.¹ Thus the message to the hearer of the Gospel also contained an invitation to be linked with the Church, and to use the means of grace.

The convert was required to give up all heathen and idolatrous practices, and was exhorted to lead an upright and sober life, which should itself be a witness to Christ's power, and also to seek the conversion of others.

The nature of the message is well illustrated by the reports of his work at Batticaloa given by Rev. Ralph Stott, who was the outstanding evangelist of the missionaries of his time. In 1840 he writes: "I have lately baptized five adults. . . . Other two have likewise begun to serve God, who were baptized when children, but brought up heathens. They are married men.

"I am happy to say that at least six out of the seven have not only embraced Christianity as a system, but have been thoroughly awakened to a sense of their danger as sinners, and led to wrestle earnestly with God for salvation, and to determine not to rest until they know that God for Christ's sake has forgiven their sins. . . . Some of these awakenings have been sudden, and all by the simple preaching of the gospel."

In his last report to the Synod of 1847, already quoted, he tells how "the consequence was that they became zealous for the salvation of others, and were often found in the streets and bazaars, and going from house to house exhorting their fellow-countrymen to seek the salvation of their souls."

We see here illustrated the three stages in conversion, (1) Conviction of sin leading to awakening to a sense of danger; (2) Repentance—sorrow for sin and sincere desire to forsake it; (3) Trust in Christ alone for forgiveness and cleansing, followed by joy and peace in believing, and zeal for the conversion of others.

We are told that Percival, who was Chairman during the whole of Stott's ministry in Batticaloa, and was a scholar well versed in Hindu literature, used other methods of approach more akin to those used by St. Paul in addressing the philosophers of Athens, but at the time he was probably exceptional in this.

1. See "The Friend" 1843

SECTION 6

(1838—1865)

6. ATTITUDE TO HINDUISM

The minutes of 1847 contain a report by John Walton, who was then stationed at Trincomalee, and later became Chairman (1856-9), which is probably typical of the missionaries' attitude at that time. After speaking of the Roman Catholic community there, he says: "But these remarks will not apply to the entire mass of the community here. Hundreds of them are still in gross ignorance and darkness. . . . Taking a view of the heathen population, we still witness an amount of indifference to the claims of Christianity, and an attachment to popular superstitions and observances supposed by them to be of a purifying character, as attending heathen temples, offering sacrifices, observing holy days, performing penances, bedaubing themselves with holy ashes, abstinence from certain kinds of food, observance of the laws of caste, and other things equally absurd. . . . The proneness of mankind to idolatry, and their attachment to religious systems that foster criminality and vice, are striking proofs of the innate and total depravity of human nature and of the truth of the Scripture declaration that 'the carnal mind is enmity against God.'"

A more sympathetic attitude is shown in an interesting letter from Rev. William Barber published in "Wesleyan Missionary Notes, 1854" pages 185-187. The following extracts are appended:—

"A few days ago I had a very interesting conversation with an intelligent Brahmin, educated in our own school, and long employed as an efficient moonshee by various missionaries. . . . This Brahmin, so far as we are able to judge, forms one of those rare exceptions in which an attentive examination of Christianity has not availed to convince of the falsehood of Hinduism; in fact his Hinduism is one of the most striking instances of that remarkable feature of our labours here during the last few years, namely, a rejection of the more objectionable dogmas of this faith, and a prominent assertion, as integral parts of it, of some of the cardinal doctrines of Christianity. . . . Indeed sometimes I have thought that he would not go so far as to deny the truth of Christianity, though I never put the question to him; but that all for which he would contend is that Hinduism is a parallel dispensation of the Almighty's goodness in the revelation of His will to men.

He admitted the simplicity of the Gospel (in contrast to Hinduism) which in its narratives is so touching, in its requisitions so distinct, and in its aids and sanctions so explicit, as to be plain to the man of slenderest opportunities and most limited comprehension. But to

all this he objected, 'How is it that so much inconsistency abounds among the Christians? I examined the subject for two years, and I came to the conclusion that the proportion of sincere Hindus is very small indeed, and that this very same charge lies at the door of the Christians' I wished him to measure the two systems not by the inconsistencies of those who did not walk according to their respective and acknowledged standards but by a reference to the suitability of each to meet the exigencies of a ruined, perishing world; and particularly insisted on the Gospel-appointed machinery, by which the unavailing efforts of a helpless sinner after holiness are supplemented and rendered efficient by the energetic workings of that Holy Spirit, whose help we claim as purchased by the Saviour. I was deeply interested in this conversation, and hope you will pardon its length as illustrating the thoughts of a conscientious Hindu, and displaying the workings of his heart."

SECTION 7

(1838—1865)

7. RELATIONS WITH OTHER CHURCHES

Relations with the Church Missionary Society and the American Mission continued to be very friendly, as described in the previous period, and it is an interesting fact that in 1852, when Rev. Richard Watson was ordained, three senior American missionaries took part.

The relations with the Roman Catholic Church were distinctly unfriendly, as was the case everywhere at that time. Stott writes in 1844, "Eight Catholics have recanted during the year and are doing well. We still labour among that deluded people with a prospect of success." In 1847 Percival writes of Jaffna, "Two have renounced the errors of the Papacy, and by public recantation joined the Protestant Church." In the same year John Walton writes of Trincomalee, "The distribution of copies of the sacred writings and of religious tracts during the year has been exceedingly large. A most encouraging feature in this department of labour has been the avidity with which the word of divine truth has been sought by many of the Roman Catholic population, and their disposition to search the sacred writings for themselves. Their opposition to the system of truth, which as Protestants we believe to be clearly revealed in the volume of Inspiration, is not in many cases of that unreasonable and infatuated kind that has formerly characterized their spirit and proceedings, and some of their superstitious observances have been abandoned as savouring of heathenism and profanity."

SECTION 8

(1838—1865)

8. RELATIONS WITH GOVERNMENT

The cordial relations between the Government and the missionaries at the start led many to believe that the Mission would even be financially supported by them. But it was soon made clear that it was not their intention to support the ministers of any church except those of the 'Established' Anglican and Presbyterian Churches. This gave to the established churches what the missionaries felt to be an unfair advantage over "one which had laboured over forty years in the island and had expended more than sixty thousand pounds for the mental, moral and spiritual advancement of the people."

It was quite plain that the government was partial towards the Anglican section of the Church, and the Report of the North Ceylon District of 1845 strongly condemns the new ordinance of the Colonial Legislature in these words: "Admirable legislation! Ingenious device for aiding the newly appointed Dignitary (the Bishop) under the plea of liberality."

However, it must be said that the government wholeheartedly supported the Mission in its uplift work among the Veddahs. When Ralph Stott began his work at Bintenne in 1841, the Legislative Council granted £200 towards settling these Veddahs who lived in the caves and rocks of the mountains. In the following year both the Government and the Government Agent, Mr. Atherton, took an even greater interest in the welfare of these poor wanderers, and granted a further £200, and also founded two schools in the village of the Veddahs.¹

It was during this period that the attitude of the Government was changing from active support of Christian missionary work, especially by a number of evangelically minded officials, to a more correct attitude of neutrality.

SECTION 9

(1838—1865)

9. FINANCE AND SELF SUPPORT

The work of the Mission up to this time was financed chiefly by funds from abroad, but before the end of the period pressure came from the Home Committee to increase local contributions. The almost total failure to raise money in Ceylon, except for new buildings

1. Ceylon Friend 1841-1842

and repairs to old ones, was a great hindrance to the extension of the work, and meant that, whenever the Home Committee had to reduce the grants, the only way of meeting this was by closing schools and reducing the number of local workers.

In 1841 the amount raised locally for circuit funds was £168.14.7, £145 of which was raised in Jaffna, while for the following year the estimate of money needed from overseas to meet the expenditure was:—Jaffna £525; Point Pedro £420; Trincomalee £70; Batticaloa £560; District Expenses £255—making a total of £1830. Self-support was hardly dreamed of. Neither the estimated expenditure for 1841 nor the income for 1842 are reported in the minutes, so that it is not possible to compare receipts and expenditure in the same year.

During the chairmanship of Peter Percival considerable sums were raised locally for building purposes, but the Circuit income remained low, and when his place had been taken by R. D. Griffith, the Home Committee began to press the point. In the minutes of February 1854, in reply to the Committee's letter, the Chairman writes:

“The remarks and directions of the Committee in their letter dated October 24, 1853, respecting the appropriation of ‘Local Subscriptions’, and the urgency of adopting specific plans for the support, in part at least, of our native Brethren from local sources, are just and opportune. It is a matter of surprise that such efforts were not made much earlier. But it will appear to the Committee that that which occasions such surprise necessitates for the present the most gradual and gentle attempts to induce a more correct and healthy order of things. The proposals which we shall have to make, and the disposition we shall have to inculcate, will be new, if not unintelligible to a people who, for the last thirty-five years, have gratuitously enjoyed every evangelical and Methodistic indulgence. We will do our best to beget in them a more suitable appreciation of their privileges and obligations.”

Again in 1856 we read, “As it respects the payment of Class Monies, we would observe that our attention was specially drawn to this subject by a letter from the Chairman in the course of the year, forwarding extracts of several of your communications. We fully concur with you in the views you express, and though we have not entirely neglected this part of our system on our stations, yet we feel that we have permitted great and peculiar difficulties to discourage us. . . . We are fully resolved henceforth to devote habitual attention to it.”

The missionaries seem to have found the task of increasing local income very difficult for, though £8.8.9 was raised in class money that year, the total circuit income was only £23.11.3, and it was not until 1867, when Kilner had been Chairman for 6 years, that there was an appreciable rise of income to £76. After that the rise was rapid, reaching £356.2.4 in 1875, the year in which he returned to England.

During the whole period from 1850 (just after the Reform Agitation in England) until the end of our period, money was in short supply, and as there was no appreciable rise in local income the work suffered.

The stipends paid to workers were appallingly low, but that was true of wages in every walk of life. To curtail expenses a subordinate office of Assistant Superintendents of schools was created. Catechists were paid from £1.2.6 to £1.10.0 per month. Thus in 1837 Levi Beebee was appointed to Jaffna at a monthly salary of £1.2.6; while Justin Edwards received £1.10.0 at Point Pedro in the same year. At one stage the Committee recommended to both the Madras and Ceylon Tamil Districts that, on remote stations, there should be some reduction of salary to the missionaries and ministers. They even suggested a reduction of one third. However this was not carried out. In the minutes of 1847 the following scales were fixed for ministers:

For an unmarried Burgher	£45 per annum	For an unmarried native	£36 per annum
For a married Burgher	£75 per annum	For a married native	£54 per annum
For each child	£5 per annum	For each child	£5 per annum
For a wife's confinement a sum not exceeding £3		For a wife's confinement a sum not exceeding £2	

In 1851 a new arrangement was suggested by the Committee, that ministers should be entitled to £60 per annum, but that £10 of this should be kept back to provide for a pension of £12 on retirement, this being paid to the minister, or to the widow of a minister, who had been already his wife at the time of his retirement. This was tried for several years, but in 1854 it is stated in the letter to the Committee that "though the Native Brethren consented to observe and walk by these regulations, they unanimously objected to Rule 1st from the beginning" (i.e. the deduction of £10). The letter goes on, "we do earnestly request that Rule 1st may be so far modified that the full salary of £60 may be paid to the Native Brethren."

In the year 1865 the nett expenditure for the District, after deducting the local income of £35.12.8, was £1867.11.1. The grant was only £1580. In the letter to the Committee it is said: "Our District expenses are very heavy this year, but the Committee will doubtless remember the way in which the amount has been made up. A large item is charged as District Travelling Expenses; these however were unavoidable under the circumstances. The principal item is charged to the first quarter's allowance of Revs. J. Kilner and W. Talbot and to part of Rev. J. Kilner's passage to England."

Apparently the situation was not so serious as the figures suggest, for the above quotation is prefaced by the sentence, "The Committee will be glad to find that we are under our Grant." But a total local income of £35.12.8 compared with an expenditure of £1867.11.9 indicates that no progress towards self-support had yet been made. In fact the position was worse than in 1841.

SECTION 10

(1838—1865)

10. RELATIONS WITH THE METHODIST MISSIONARY SOCIETY

We have seen that the whole of this period was a time of financial stringency, and this caused frequent friction between the missionaries and the Committee. The Committee felt that the missionaries should be able to raise more money locally for the support of the local workers, and this made them unsympathetic to the constant appeals made to them by the missionaries. Health conditions in the North were very bad in those days. There were repeated epidemics of small-pox and cholera, and most of the missionaries, and especially the wives, were frequently ill, and had to ask for help with medical expenses, or even to be allowed to go for treatment to India, or return to England. But this meant extra expense for the M.M.S. which they could ill afford to meet at a time of declining income. A typical example is found in the minutes of March 1855. Rev. R. D. Griffith, after 17 years service in India, had been sent to North Ceylon in 1852 as Chairman, to deal with the difficult situation following on Percival's resignation. "In consequence of protracted and distressing indisposition (frequently brought to the notice of the Committee in his communications with them)" it became necessary for his wife to return to England, and he asked for permission to book a passage for her at the beginning of 1856. The Secretary had written suggesting that Mr. Griffith should bear the cost, and the Synod could "not refrain from expressing its surprise and regret" at the attitude of the Home Committee. In the same Minutes John Walton, Secretary

of the Synod, whose wife had been in Ceylon for 5 years, for half of which time she had "suffered from a peculiar complaint, the continuance of which has seriously injured her health," asks for permission to bring her to England. Medical treatment in Ceylon had proved unavailing, and doctors strongly advised that she should be sent to a cold climate. It is not recorded what the Committee's final decision was in either case, but Walton himself did not return to England until 1851.

In spite of the feeling of the missionaries that the Missionary Society was unsympathetic, and did not give them the backing it should have done, they were extremely, sometimes almost pedantically, loyal to Methodist Law and Discipline. In 1839 it is recorded that a fellow missionary objected to Percival's boarding four children of Mr. J. Price, a District Judge, in his house, on the ground that it was 'trade', and so forbidden to a Wesleyan minister. An objection was also raised to Percival's arranging for an omnibus to ply on the school route. Percival explained that the omnibus was run for the exclusive use of the pupils attending the mission, and that it was run at a loss which he bore himself.

Discipline was rigorously enforced both in the case of missionaries and Ceylon ministers, and it is interesting to note that, as early as 1851, one of the Rules for Ministers was, "Every Native Minister is required to abstain from the use of intoxicating drinks."

SECTION 11

(1838—1865)

11. EDUCATION

The Central Schools Commission appointed in 1841 was empowered to grant sums in aid of any private school which it considered worthy of encouragement, on condition that it should always have full right of inspection, without however interfering in any way with the management. The government schools in the North proved to be unsatisfactory, and the Government had no alternative but to allot grants to the Missionary Societies to perform the work which it was unable to do. Thus for a considerable time education in the North became almost the monopoly of the Missionary Societies, to which Government was at this time favourably disposed. But this state of affairs did not last. There was growing criticism of the partiality shown by the Government towards *Protestant missionaries* in education, and in 1865 the Legislative Council appointed a com-

mittee "to inquire into and report upon the state and prospects of education in the island, and the amount of success which has attended the present system of education."¹ This led to considerable changes in the next period.

During the period 1838-1865 there was a great development of English Education in the North. In fact the American Missionaries were the pioneers in English Education on literary and scientific lines. They established good boarding schools for both sexes, first at Tellipallai and Vaddukodai, and then at Uduvil, Pandaterripu and Manipay. Methodist English Schools were started in Jaffna by Mr. and Mrs. Percival in 1834. They are first mentioned in the Minutes of 1837, when Percival, who had already been stationed at Jaffna for several years, was about to become Chairman. It is said that an English Boys' School with 150 boys, and 'upper' and 'lower' English Girls' Schools with 24 and 38 girls respectively, are located in the Mission House premises. Out of these schools Central College and Vembadi developed. Miss Twiddy came out to help in 1840. The St. Paul's English Boys' School is mentioned in the Minutes of 1841. This was a preparatory school, which served as a feeder to the main Boys' School. A small fee began to be charged at the latter school in 1842. The main Boys' School at Jaffna is first called the "Central School" in 1847. Central got its first full-time missionary Principal in 1855—William Barber. English schools are also mentioned at Batticaloa from 1837, and at Point Pedro and Trincomalee from 1838. The Rev. William Walton opened the Vannarponnai English School in the Wesley Chapel Vestry in 1853. This was the predecessor of Kilner College.

In the 1850's owing to reduced grants from England, the amount spent on Education had to be cut down; and so the Brethren closed some schools and reduced the number of teachers. The report of 1855 regarding the schools also says that "Schools in the District generally, and the Central School in Jaffna in particular, have not been productive of the high results they had anticipated." In 1856 Mrs. W. Walton "by means of a Bazaar" raised £50 which was spent to put up a Girls' schoolroom at Trincomalee, and in 1859 a Girls' School was erected. In 1857 Rev. H. Dean arrived to take charge of the Batticaloa Station and succeeded, aided most nobly by his wife, in building the large English School at a cost of Rs. 3500/-. In 1857 the Government grant for schools was increased from £150 to £200 and the fees realised from the schools amounted to nearly £60 per year. These English schools became very popular, and the Missions found themselves in a position to charge fees. In spite of this there was such a great demand for education in these schools that admission

1. See Sessional Paper VIII of 1867

was on a competitive basis. One of the important results of these institutions was that they began to yield a harvest of teachers and preachers who were qualified and efficient, and who were able to cooperate with the missionaries in the uplift of the people.

But the popularity of English education brought with it problems which were destined seriously to affect the country in the future. Schools were being established where the entire education of the child through the primary and secondary stages was Western in form and content. The medium of instruction was English, and the children were being taught to appreciate English literature, and learned English History and the Geography of the British Isles rather than their own.

Although Governor Mackenzie drew attention to the problem, and appointed a committee which made a few improvements, yet education in the English schools continued more or less on the same lines as before. By 1846 English education had gripped the people of the country, and it influenced the life, customs and religion of the people. At the same time Western influence was itself going to prove its own enemy. The history of Western nations struggling for independence and power, and their progress in the field of science, naturally inspired the youth of the country to assert themselves. There soon appeared books by able Buddhist and Hindu students giving vent to their religious feelings and national aspirations. One of the most remarkable events in 1855 was the publication in Tamil of a work of extraordinary literary merit—"The Siva Dhushana Parikarum."

Some of these difficulties during the years 1855—1870 caused a few of the English schools (in the North) to be closed, and others were threatened. Vaddukodai Seminary was closed because the American missionaries felt that the institution had been shorn of the great religious strength it possessed in former times, and, under the force of circumstances which were beyond control, was working mainly for the secular advantage of Hindu youth.² It was however later reopened in 1872 as Jaffna College.

In 1838 the total number of schools in the North Ceylon District was 43 with 1873 pupils, and the following year, with the same number of schools, pupils rose to 2046. This was the highest number both of schools and pupils reached during this period. There was a good deal of fluctuation in the number both of schools and pupils after this, and in 1865 there were only 32 schools with 1194 pupils. The lowest number of pupils in the period was 794 in 1856, which was due to serious epidemics.

2. J. V. Chelliah - A Century of English Education"

SECTION 12

(1838—1865)

12. LITERATURE

One of the earliest publications that influenced the mind of the Tamil people, especially the Christian community in Jaffna, was "The Morning Star". It was issued bi-monthly from the American Mission Press in the English and Tamil languages. It was specifically devoted to "Education, Science, and General Literature," and to the Dissemination of Articles on Agriculture, Government and Religion, with a brief summary of important News."¹

The List of Books published by the Jaffna Book Society in 1841 presented a wide range of literature, but the difficulties that the missionaries had to contend with arose from the want of means of distribution. The rates of postage, and the carriage for small packages, were so high as almost to preclude the possibility of the general circulation in the island of a periodical published even at a low price. However the Jaffna Tract Society circulated 149,300 tracts in 1842, and the work of spreading the Gospel progressed in spite of these difficulties.

An important development during the period was the establishment of a Book Depot in Jaffna. A letter was received from the Book Steward in London, dated October 10, 1838, proposing this. The Chairman transmitted a list of books that were deemed necessary to carry the plan into effect. The Book depot functioned for many years and later closed down, but the link between the Book Steward of the Epworth Press in London, and the Book Steward in Ceylon remains to this very day.

Tamil translations of William Arthur's "Tongue of Fire" and Dr. Hannah's "Lectures on Theology" were produced during this period, and Rev. Edward J. Robinson, although only 5 years in Ceylon (1846-51), mastered the vernacular so well that he was able to present to English readers some of the great stories of Tamil Literature."²

Some of the most important Christian Tamil literature was by Percival, who translated the whole Bible into Tamil, and was "the greatest Tamil scholar Methodism has ever had",³ and Kilner whose "Lectures on Metaphysics", "Hints on Preaching", and "The Manners and Customs of the Hindus in Ceylon", have been of permanent value, not only to Christians in Ceylon, but to all who speak the Tamil language. They were originally prepared by him as lectures to the Tamil candidates in training for the ministry, to whom he gave of his best.

1. The Friend 1841: 2. "Ceylon and its Methodism" Vol. V page 102
3. — do — page 98

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SOUTH CEYLON (1865—1889)
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SECTION 1.

OUTSTANDING EVENTS 1865—1889

A. IN THE OUTSIDE WORLD

- 1865 End of American Civil War & Emancipation of Slaves
- 1869 Opening of Suez Canal
- 1871 Foundation of German Empire after defeat of France
- 1887 Queen Victoria's Jubilee
- 1889 Charter to develop Rhodesia granted to Cecil Rhodes

B. IN CEYLON

- 1865 Up-country railway-line opened to Ambepussa
- 1867 Line extended to Kandy
- 1869 Department of Public Instruction takes over control of Education from Central Schools Commission
- 1871 First general Census
- 1872 Decimal coinage introduced
- 1876 Colombo S. W. breakwater begun by Sir William Gregory (Completed 1880)
- 1880 Climax of Coffee Failure
- 1885 Railway extended to Nanuoya
- 1886 Provinces of Uva and Sabaragamuwa constituted
- 1889 Management of Buddhist Temporalities transferred from monks to elected Committee of laymen.

C. IN THE RELIGIOUS LIFE OF CEYLON

- 1865 Revival begins in the Pettah Church, Colombo
- 1873 Panadura Debate
- Methodist Extension Fund started
- 1880 Branch of the Theosophical Society founded in Ceylon by Colonel Olcott
- 1881 Disestablishment of the Church of England in Ceylon
- 1883 Salvation Army work started
- 1884 Samuel Langdon starts mission to Uva
- 1886 W. R. Winston goes from Ceylon to India and starts work in Burma (1887)
- 1889 Two Ceylon workers go as missionaries to Burma

SECTION 2

S.C.D. (1865—1889)

CONDITIONS AT THE OUTSET

The country had settled down after the so-called Rebellion of 1848, especially during the energetic governorship of Sir Henry Ward (1855-1860), when many improvements which benefitted the people of Ceylon were made. Of special importance was the attention paid

to Irrigation Works, which had largely fallen into disrepair owing to the curtailment of the power of the gansabawas to commandeer labour. He restored this power, and another progressive Governor, Sir Hercules Robinson (1865-1872), completed their revival. During this period coffee was flourishing, supplying funds for carrying out improvements, and its cultivation was further stimulated by the starting of work on the Ceylon Railway in 1858, Ambepussa being reached in 1865 and Kandy in 1867.

In 1864 agitation by the unofficial members of the Legislative Council for greater powers of control over government expenditure culminated in their resignation. The agitation was successfully resisted by the Government, who took the ground that most of the unofficial members were either Europeans or Burghers, and did not represent the interests of the masses.

A revival of Buddhism had already begun in the maritime provinces; in fact this may be traced back to the work of Velvita Saranankara, who came down from Kandy at the end of the Dutch period. Thus when the British granted full liberty of conscience and freedom of worship many nominal Protestants returned to Buddhism. Another landmark was the establishment of the Parama Dhamma Cetiya Pirivena at Ratmalana in 1839. As already mentioned, strong opposition to Christianity on the part of the Buddhist bhikkhus was aroused by the publication of Parts I & II of Gogerly's *Kristiyani Pragnyapti* in Sinhalese in 1849, and still more when the English version followed in 1862. This led to the falling away of a number of nominal members.

In the same year Gogerly died, and Spence Hardy, who had already served in Ceylon from 1825-1847, came back as Chairman. Undaunted by the falling membership, he proceeded strictly to enforce the rule which made attendance at the weekly Class Meetings compulsory, thus carrying out a drastic purge. Altogether in the 3 years 1863-1865 the returns showed a loss of 565 members out of a total of 1,736.

Robert Spence Hardy retired to England in 1865, where he died in 1868. He was a fine missionary and scholar, and, to quote the official phrase "an altogether gracious personality". His considerable literary output on Buddhism earned for him the distinction of membership of the Royal Asiatic Society. *

This was the situation when John Scott, who had already served for 8 years in Ceylon with acceptance, succeeded him. He was Chairman for 24 years during the whole of the period under review.

* See previous period under "Literature"

SECTION 3

S.C.D. (1865—1889)

**CHARACTERISTICS OF THE PERIOD AND PROGRESS
OF THE WORK**

John Scott's chairmanship was a time of increasing opposition to Christianity on the part of Buddhists, but at the same time a period of steady growth in the number of members and in the extent of Methodist missionary work in Ceylon. The strong opposition connected with the Buddhist controversy which began in the preceding period continued, and one form which it took was the challenge to public debates. Earlier ones took place at Baddegama (1864), Waragoda (1865), Udanvita (1866) and Gampola (1871); but the most famous was that at Panadura which took place on August 25th & 28th, 1873.

The Rev. David de Silva, who entered the Methodist Ministry in 1840, and had been closely associated with Gogerly as a Pali scholar and an authority on the teachings of Buddhism, was at the time stationed at Panadura, and had delivered a lecture in the Methodist Church there on the Buddha's denial of a soul to man, to which some Buddhists had taken exception, declaring that Buddha had not taught the complete dissolution of the personality at death. With him in the debate was associated Mr. F. J. Sirimanne, a C.M.S. catechist, while the Buddhist protagonist was Bhikshu Migettuwatta Sri Gunananda, a well known Buddhist orator and controversialist. A crowd of 4,000 people were present at the debate on the first day, which began at 8-00 a.m., and thousands more on the second. Rev. David de Silva spoke first, quoting from the Buddhist scriptures many passages confirming the Buddha's denial of a soul to man, and pointed out that this cuts at the root of man's responsibility for sins committed in a previous birth, and so renders the working of Karma less than just, because it is not the person who commits an action, good or bad, who reaps the reward or punishment. He then briefly contrasted Christian teaching about sin and its punishment.

Bhikshu Migettuwatta admitted Buddhism's denial of a soul, but asked for proof of the soul's existence, suggesting that it could be tested by locking up a dying man in an iron chest. He then went on to attack a number of things in the Bible, such as the plagues of Egypt, Moses' killing the Egyptian who was oppressing one of his fellow-countrymen, God's being spoken of as repenting, Jephthah's rash vow, and so on, quoting in this connection the recently published writings of Bradlaugh, the atheist. The rest of the debate consisted chiefly of answers to the attacks on the Bible, and counter-attacks on

the morality of some of the Jataka stories, mythical elements in the account of Buddha's birth, his claim to omniscience, and statements he is said to have made about the size of Mahameru and other matters concerned with the nature of the universe. The question of Buddha's omniscience was one dealt with by Gogerly in the Pragnyapti, and there had already been much controversy about one example quoted by him, which was said not to be found in some copies of the scriptures. *

The results of the debate were, from the nature of the case, inconclusive. On the one hand it enabled the Buddhists to claim a victory because they had put the Christians on the defensive by their attacks on the Bible. On the other hand it gave the Christians the opportunity of stating the teachings of Christianity before a large Buddhist audience, and they could claim to have given as good as they got in the attack and counter-attack. But the net result was very small, except that relations were more strained than ever. The Christian Church continued to grow, but not as a result of the controversy.

The chief importance of the Panadura debate is that it was the reading of an account of it which led Colonel Olcott, who with Madame Blavatsky founded the Theosophical Society in America in 1875, to visit Ceylon in 1880, after first spending two years in India. He voiced the natural dissatisfaction of many Buddhists that, while the British Government had encouraged the Christian Missions to open schools in which Christianity was taught to all pupils, and had supported them from public funds, they had given Buddhists no such opportunity. He founded the Buddhist Theosophical Society in 1880 chiefly for the purpose of setting up and managing Buddhist schools. This it succeeded in doing on a considerable scale.

In 1869 the Government had assumed sole responsibility for determining the curriculum of the schools, and the conditions of receiving grant-in-aid, by setting up the Department of Public Instruction and placing full power in the hands of the Director. Previous to this, as already mentioned, education from 1834 had been directed by a body called the Central Schools Commission, consisting partly of Government officials, and partly of Anglican Clergy, to which lay representatives of the Christian Churches, and clergy of other denominations were added in 1841, Still all its members were, at least nominally, Christians. Apart from Government schools, all recognised schools were Christian, and even in Government schools Christianity was taught, though with a not very effective conscience clause. In 1858 the Legislative Council decided that, in future, grants should only be paid to Christian schools if they

* See previous period under "*Buddhist Controversy*".

introduced a conscience clause, but the Central Schools Commission turned this down. In 1865 the Legislative Council appointed a sub-committee to enquire into the educational system, and their recommendations were published in 1867. They urged that Government should establish many more schools, both vernacular, Anglo-vernacular and English, while continuing to give a grant-in-aid to efficient denominational schools, according to the system adopted in England in 1862, no grant being given for the teaching of religion. The effort to enforce a conscience clause was dropped for the time being.

Many of their recommendations proved to be too costly for Government to implement, but from this time Government took increasing control over education.

Mission schools were gradually opened to inspection, though there was no inspection of religious knowledge teaching by Government. In 1870 the amount paid as grant-in-aid to Methodist schools was £269-12-11, in 1871 £443-10-5, and in 1872 a little over £600.

For the increase in the number of Methodist schools from 67 in 1870 to 140 in 1880, and the opening of Boarding and High Schools, see under Education.

Even after Buddhist Schools had been opened in considerable numbers, it was difficult for them to fulfil the conditions for registration, one of the chief of which was the rule forbidding the registration of a new school where there was already a school of the same class within a distance of two miles, unless the daily attendance over a period of six months averaged at least 60. As there were already Government or Christian schools in all the more populous areas, and as it was generally in such areas that the Buddhists put up their schools, this often proved a hard task. Although by 1883 there were over 400 such schools, either under B.T.S. or private management, it was not till 1886 that any qualified for grant, and even then there were only twelve (1 bilingual and 11 vernacular). Buddhist education was thus faced with an uphill task. The Christian schools had, on the whole, a good reputation, and many Buddhist parents preferred to send their children to them rather than to the new Buddhist schools. But it is no wonder that Buddhists today feel that they have had a raw deal with regard to education under British rule.

How was it that the missionaries of that day did not realize that they were taking an unfair advantage of the fact that the Ruling Power was a nominally Christian country, as we to-day, looking back, can plainly see? If we try to put ourselves in their place, we shall see that it was almost inevitable. The Christian believes that Jesus Christ is the Saviour of the World, the supreme Spiritual

Guide for mankind, and that the Christian Gospel is the most precious thing that he has to share with others. The main purpose and aim of the missionary is therefore to do this—to let others know the good news of Jesus Christ and of God revealed in Him. The simplest direct way is by preaching, and this the missionaries used from the beginning, as we must ever do in one way or another. But when they were invited by the Government to help them by undertaking educational work, they agreed, not only because education was a good thing in itself, but because of the special opportunity which it offered for spreading the knowledge of Jesus Christ and his teachings. Having spent considerable sums of money in erecting and maintaining their schools, they felt that they had a right to oppose anything which interfered with this purpose, which to them seemed all important, whether the introduction of a conscience clause by Government, or the opening of what they regarded as ‘opposition schools’. That a Government representing a nominally Christian country should encourage Christian missionary work seemed to them only natural and right, and they failed to understand and appreciate the considerations which led to a change in the direction of religious neutrality in the Government’s attitude about the middle of the nineteenth century.

But in spite of the increasing opposition to Christian missions and their work, both evangelistic and educational, the Church at this time showed many signs of spiritual life and steady growth.

The heavy losses of members in the years 1863-1865 were followed by a revival, which soon turned losses into gains.

In the “Ceylon Friend” for December 1886, the Rev. James Nicholson, writing of this period, says, “We resolved to keep our rules more strictly, only retaining on the registers those who obeyed our law and fulfilled their vows. Wilful and continued neglect of the class meeting; open or secret submission to heathen ceremonies in the family, in the field or the store; weak and unworthy yieldings to worldliness and bad customs in the marriage feasts; and any compromise with things directly un-Christian; all such violations against purity and usefulness were banished from our Church”.

This policy was responsible for a considerable proportion of the losses in membership of 386 in 1864 and 110 in 1865. But it was not long before it was justified by results. As Dr. G. G. Findlay says in the History of the Wesleyan Methodist Missionary Society (Vol. V page 81):

“The Story of Gideon’s Army was repeated in the experience of the Church. . . . A gracious revival took place in Colombo in 1865, and it continued to bless the Church for several years.”

It began in a small way at a Love Feast held at the Pettah Church on New Year's Day. This was followed up by prayer, and in March a week of special prayer was arranged, to be followed by a series of revival services. Spence Hardy preached an introductory sermon on March 12th to a crowded Church at the Pettah, and next day the break-through came. To quote from Nicholson's article again:-

"Those who filled or surrounded that small apartment of our (Pettah) Mission House on the 13th March, 1865, will remember the sudden sharp cry which broke forth from penitent and wounded natures then struck with conviction of sin, keen and terrible in its reality. Each memory will recall the surprised gladness with which one after another received 'joy and peace in believing' from the Saviour.....That memorable night in our mission history marks a new era in our devotion and faith. The sacred fire once kindled, spread rapidly during that week of services (which followed), so that when we met on the 19th of March, for praise and thanksgiving, 120 had received the spirit of adoption whereby we cry, Abba, Father.....The results of that wonderful week in Colombo yet influence this District. Our larger and long established Sinhalese Churches felt instantly the current of warm, more genial life, which the revival had introduced.The Church took a leap forward in her exertions, and was strong to fight against the foes of truth. The heart renewed and the life consecrated soon opened the hand and the purse, thus our gifts were easily increased and the Lord's treasury better supplied.

"Ten of those who found their Saviour in March 1865 were removed after 9 months to Kandy. Taking with them their zeal and ardent love they soon began to work for others.... Our Sinhalese Churches rejoiced in the gifts of divine favour, and sought to obtain their share. The village of Morotto returned at that time about 400 members of our Church, many of whom were spiritless and dead. But when some of the Sabbath-school scholars obtained a sense of forgiveness, their youthful fervid witness awakened the whole Church.... At Kurana, Seeduwa and Negombo the glowing flame was carried by new converts....Matara and Galle in the Southern Province received bright gleams of life-giving love.

"The days of controversy were not past; the spirit of persecution still continued to harass and destroy..but the new force was consciously felt throughout this District....Rev. R. Spence Hardy said in the English Conference of July 1865, 'Forty years ago I entered on my duties as a missionary, therefore what I have to say is not the language of youthful

enthusiasm. Forty days ago I was addressing an audience in another language; so that the contrast I have to make between the present and the past is not drawn from a very distant date. There is now a blessed revival of God's work and perhaps more souls were saved during the last six months (in Ceylon) than at any time during our former history."

The Revival resulted in substantial increases in membership in the years 1866 to 1869, and then in 1870 there was what was then a record increase of 116 full members and of 104 members on trial. This record was easily broken next year by an increase of 218 full members and 178 on trial. In this latter year, 1871, Rev. W. Taylor of the Methodist Episcopal Church of America held special missions in several places and there was a further increase in 1872. These missions resulted not only in an increase in membership but also in a real deepening of spiritual life. Rev. J. Nicholson says of Mr. Taylor's Mission:—

"One of the best results of that hour was the effect that it produced upon our native ministers. Their views of faith, their closer fellowship with God, and expectations of success in soul-winning, have made a deep mark upon their ministry, and lifted them in experience of spiritual life. Those Sinhalese converts, who realized that blessing, and have lived in a state of perfect loyalty to Christ, are the living witness of a divine and wonderful change."

The Spirit of revival was further encouraged by news of the blessing attending the visit of Moody and Sankey to England in 1875.

By that year the losses of 1865-1863 had been more than made up, and by 1880 the membership had reached 2,154, as against 1,736 in 1862 and 1,171 in 1865.

Then in 1873 a movement began, to extend the missionary work of the Church into new areas. This was greatly assisted by the inauguration of a fund called the Extension Fund.

It was felt, not by the Methodist Church alone, that although the work in the centres already occupied was progressing, little was being done to reach large numbers of the rural population. An article in the "Ceylon Friend" for February 1874 gives a good picture of the situation:

"The extension of missionary work in the more neglected districts of Ceylon, has, for sometime past, occupied an increased share of public attention. Through the good offices of the Editors of the 'Ceylon Observer', to whom our best

thanks are tendered, the subject has been made prominent, and a considerable sum of money has been raised, and divided between the Baptist and Wesleyan (Missionary) Societies for the purpose of aggressive work. We now wish to mention what is proposed to be undertaken by the last of those Societies.

“Some months ago the Wesleyan missionaries, assembled at Colombo, sent to the Committee in London an urgent request for an increased grant to be expended on the opening of new Mission Stations. This application has been successful. The Committee engage to give £1,000 for new work, payable in 4 yearly instalments of £.250 each, on the condition that double the amount be contributed in the Island. If, however, so much as £ 500 a year is not obtained for the purpose, the Committee will grant a proportion of 50%, or 10 shillings for every pound given in the South Ceylon District for Mission Extension. The Committee stipulated moreover, and most reasonably, that the sums thus contributed shall not be at the expense of the regular receipts of the Mission, but be bona fide special subscriptions. . . . The ministers in the District Meeting just ended have calculated on the generosity of their congregations and friends by determining on the establishment of six new stations immediately, each of which, it is hoped, will be a centre of itinerating operations. These new stations are Riligala, Macoon, Ratgama, Akmeemana, Hakmana, Hambantota.”

Altogether 16 new stations appear in the Minutes during the 4 years 1874-1877 as follows:—

- 1874 Catechists stationed at Riligala, Bandaragama* (Panadura Circuit), Handaramulla* (Kalutara Circuit), Pasdum and Wellawity Korales (Macoon), Akmeemana, Ratgama, and Hambantota, as well as a young minister at the last named.
- 1875 Mirissa, Kahawatta (S.P.), Hakmana and Walaway.
- 1876 Hewaheta, Maggona, Kotugoda* (Seeduwa Circuit), Donkotuwa (Morawa Korle).
- 1877 Dikwella.

Note: The stations marked with an asterisk are not reckoned as Extension Stations in a list given for 1880 (Ceylon Friend, March 1881).

During these years untrained catechists were accepted at the rate of seven per year, but some of these were soon dropped.

The grant from the Home Committee towards the Extension Fund was continued after the 4 years originally promised, but was reduced in 1889 because the W. M. M. S. was in debt. New Stations continued to be opened for some time, but at a slower rate. Thus in 1879 we find Molligoda, in 1880 Tangalla, in 1882 Pepiliana, 1883 Tissa, 1885 Badulla and Weligam Korale, and in 1886 Hatton. During the period of rapid extension between 1870 and 1885 the number of missionaries increased from 4 to 10, ministers from 20 to 34, and catechists from 8 to 19.

It would seem that in few of the new stations occupied has the Church taken root, although schools were established in some of them, and a number of them have been abandoned. Perhaps one reason was the lack of trained workers to man them from the start.

The most significant advances during this period were the permanent occupation of Kandy in 1867—it had been previously occupied for a short time only—and the move forward into Uva in 1884, just before it became a separate province in 1886. There was also the beginning, and rapid extension of work among the Ceylon Tamils in South Ceylon, which officially began in Colombo in 1872, though work among Tamils in Colombo South is mentioned in 1861, and a missionary (Thomas Robinson) was put down for it in that year, but returned to England almost immediately (See Chapter IV).

The work in Kandy was given a fresh start by several Methodist laymen. One of these was Advocate J. H. Eaton, a distinguished member of the Burgher Community, whom he represented for some time in the Legislative Council. He was greatly blessed in the Revival of 1865 in Colombo, and soon afterwards removed to Kandy, as did some others of the converts at that time. Another outstanding layman was Mr. B. Anthony Mendis, who later became an honoured Methodist minister. They started services in a private house, and petitioned the Synod for a pastor. The Rev. George Baugh, who returned from furlough in 1866, was designated for Kandy, though he did not start work there until 1867, By 1870 ninety members were returned and a Ceylon minister, Rev. David Fonseka, was also appointed. The Missionary Committee voted a sum of £1,000 towards the cost of buildings in Kandy, and among those erected was the present Church, opened in 1871 on December 29th, the cost of which was £1,750, most of this being raised locally. Several other stations were opened in the district, including Laggala in 1873, and Hewaheta in 1876. Laggala, though a promising field among a primitive people, was over 30 miles from Kandy, and difficult of access, and after being run as an Extension Station for a number of years was subsequently handed over to another mission. It was taken over again by the Methodist Church in the 1920's but it has not proved possible to build up a Christian Community there.

Owing to his wife's serious illness Mr. Baugh left for England with his family at the end of 1872. His wife died on the voyage and was buried at sea. He returned to Ceylon in 1874 when he was appointed to Galle. He was succeeded at Kandy by Rev. Robert Tebb, who was followed in 1880 by the Rev. Samuel Langdon. It was Langdon who started the Kandy Girls' High School in 1879 as well as two Industrial Schools, one for girls and one for boys, and several vernacular schools in the surrounding villages.

It was while stationed at Kandy that Samuel Langdon extended Methodist work into Uva, which was being opened up by new roads at the time. When he returned from furlough in 1884 he brought out with him Rev. W. H. Rigby, who in 1907 became Chairman of the South Ceylon District. They prospected Uva together, and it was decided that Rigby should be stationed at Bandarawela, while Rev. M. H. Perera was appointed to Badulla in 1885. In 1887 Rigby was transferred to the Galle District, and Langdon himself came to Bandarawela. In 1889 he opened the Boys' Reformatory and Industrial School at "Happy Valley", Diyatalawa, which did a fine work, but had to be closed in 1900 owing to financial difficulties, when it was amalgamated with Wellawatte Boys' Home. The Diyatalawa site was used for Boer prisoners in 1901, and subsequently for military purposes.

Langdon proposed to start a Girls' Home and Orphanage in Badulla, and an experienced woman worker, Miss Fanny Cooke, offered for the work, and came out in 1888. She was a very motherly lady, and did a great work for the women and girls of Uva for 38 years, among other things arranging many Christian marriages for the converts. The opening of the Home on March 4th, 1889, was made possible by the substantial help given by a keen Christian planter, Mr. William Jordan.

From 1889, for about 10 years, Langdon secured the help of some of Rev. Thomas Champness's "Joyful News" evangelists. They are not mentioned by name in the stations, but included Mr. & Mrs. Braithwaite in charge of the Happy Valley Reformatory, and later stationed at Lunugala, Mr. Clark an evangelist, and Miss Lord (medical evangelist).

As already stated, regular Methodist work among the Tamils of South Ceylon began in 1872. During the 19th century there was a steady rise in their number. Not only were increasing numbers of labourers imported from S. India to work on the coffee estates, and, when coffee failed, on the tea estates, but many others came from North Ceylon, as well as from India, as trade increased, to open up business, or to take positions on the estates as Clerks, Teamakers etc. The idea of starting Methodist Tamil work in S. Ceylon had been

mooted quite early on, and the Tamil Coolie Mission of the C.M.S. had been founded in 1854 to work in the estates, but, beyond the abortive attempt in 1861, already referred to, nothing had been done by the Methodists. However when the results of the 1871 census were published, showing that there were 100,000 Tamils in the area occupied by the Methodists in South Ceylon, a definite move was made. A resolution of the North Ceylon District Synod requested the Chairman (Rev. John Kilner) "on his contemplated visit southwards to make enquiries as to the practicability of commencing a Tamil Mission at Kandy and Colombo, either in conjunction with the South Ceylon District or independently." The visit took place, and, as a result, an experienced Tamil Minister, Rev. J. W. Phillips, was sent from the North in 1872 to start work in Colombo. He was allowed to attend the South Ceylon Synod as a visitor, but Dr. Kilner wished the work to be carried on under the control of the North Ceylon Synod, while the South Ceylon Synod insisted that it should be under their jurisdiction. There was a rather sharp controversy over this point for several years, which continued after Dr. Kilner left Ceylon to become a Missionary Secretary in England in 1875. However the work prospered, and eventually the South got its way. A succession of ministers and missionaries have been transferred from the North Ceylon District to carry on this work.

In addition to Rev. J. W. Phillips, who continued to work in Colombo until his retirement in 1884, which was quickly followed by his death, Rev. J. O. Rhodes was sent in 1874, after eight years of work in the North, to superintend the growing work, and laboured in Colombo until his death in 1881 while on health leave in Australia.

The headquarters of the Tamil work were from the beginning in Jampettah Street, and the stone-laying for a church there took place on May 24th, 1880. Stations were soon opened also in Negombo, Kalutara and other places, as well as regular preaching places at five other centres near Colombo. In 1875 there were 54 full members returned by the Tamil Society in Colombo, and an agent was appointed to the Southern Province. In 1876 work on estates in the Kalutara district was begun.

So far the ministerial workers had all been sent from the North, but in 1877 two Tamil young men, Levi S. Lee and Simon E. A. Gasperson, were accepted for the ministry by the South Ceylon Synod after serving for a short time as catechists. In 1878 we find 2 Tamil ministers and 2 Tamil catechists stationed in Colombo, in addition to the missionary superintendent, and in the same year a Tamil catechist was stationed at Galle, and Tamil agents at 5 other places, including Kandy. There was a proposal made by Dr. Kilner to create a separate Tamil Circuit at Kandy, but this was turned down by

the South Ceylon Synod of 1879, and the Tamil catechist at Kandy was placed under the charge of the Kandy Superintendent. However there was a separate Tamil circuit at Kalutara for 1 year (1879) with a Tamil minister.

Rev. Edward Strutt came from the North in 1882 as superintendent of the Tamil work, but his health broke down and he had to return to England in 1886. He was succeeded by Rev. W. J. G. Bestall, who came out to North Ceylon in 1882. It was he who started the Boys' Industrial School at Wellawatte in 1889, the stone-laying taking place on Nov. 9th, 1889. The Orphanage building was opened on March 1st, 1890.

The growth of the work of the Mission, both in number of members and area occupied, gave rise to a movement for dividing the South Ceylon District into three. It is first mentioned in the Synod minutes in January 1880. The original proposal was to constitute a Ceylon Conference, but this was turned down as premature by the Committee appointed to consider the scheme. In January 1883 the matter came up again when the Committee reported its recommendations that the District be divided into Colombo, Galle and Matara, Kandy and Negombo. The Ceylon ministers were however reluctant to break up the fellowship of the ministry and the proposal was defeated by a large majority. However, correspondence between the Chairman and the Home Committee continued, and, at the next Synod, in reply to the Home Committee's annual letter, a scheme was submitted to the Home Committee. It included a United District Meeting yearly "to secure the unity of the ministry and harmonious action in all matters common to the three Districts", and provision for a one day's Representative Session. There was still a good deal of division of opinion on the subject among the Ceylon Ministers, but, after a special Synod in July 1884, and further correspondence, the scheme was substantially accepted by the Home Committee, and came into force in 1885, when one of the Home Committee's Secretaries, Rev. Ebenezer Jenkins, paid a visit to Ceylon to inaugurate it.

Division of South Ceylon into 3 Districts.

John Scott remained Chairman of the Colombo District, retaining the custody of records and official documents relative to the old United District. James Nicholson became the first Chairman of the new Galle District, and Samuel Langdon of the Kandy District. Ministers and missionaries remained transferable between the three districts, and to regulate these transfers and other matters between them a "Committee of Review" was to be annually appointed, consisting of the Chairman and Secretary and two other ministers in full connexion from each District. This committee was empowered to

deal with the examination and training of candidates, and with education and other subjects of common interest, and official communications with Government upon them. The chief reasons given for the change were on the "ground of economy of time and energy, on the higher grounds of Methodist expansion", and also "the laying of the foundation for a practicable Ceylon Conference, the utilisation of the talent and energy of the brotherhood, and a wise provision against the contingencies that hang on any one life".

In 1888 a triennial meeting was started for common fellowship and consultation, to which North Ceylon sent two ministers and two missionaries each from the Jaffna and Batticaloa areas. The first meeting was held in Kandy, commencing on July 4th.

The separation of the three Districts continued for twenty years, and must have saved much time and expense in travelling, especially in the earlier years. But it created a number of problems, and the Galle and Kandy Districts were hardly strong enough to carry on alone. The three Districts were re-united in 1905. Probably the most important step taken in the new set-up was the bringing into the Synods for the first time of lay representatives on the day when the subjects of Education, Finance and Property were considered. This followed the precedent set by the British Conference in 1876. Initially only Circuit Stewards who undertook responsibility for the payment of the minister or ministers in a self-supporting circuit, or of raising the sum estimated by the Synod in an aided circuit, were eligible.

We have already suggested that the idea of dividing up the South Ceylon District was connected with the rapid growth both in the membership, and in the number of stations, during the years 1865 to 1884. This can be well seen from a study of the table below:—

Year	1865	1866	1867	1868	1869	1870	1871	1872	1873	1974
Membership:	1173	1220	1216	1240	1356	1574	1693	1741	1740	1788
Stations:	15	17	20	22	22	25	26	25	28	36

Year:	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884
Membership	1835	1898	1943	2019	2154	2170	2171	2166	2230	2338
Stations:	38	47	47	46	50	51	49	48	48	50

After the division of districts the number of stations rose to 57, and the membership rose gradually to 2550 in 1889.

The first census in Ceylon in 1871, the results of which were published in 1874, threw some light on the number of Methodists at that time. The total population recorded was 2,401,066, of whom approximately 10% were Christians (Romans Catholics 7.68%; Non-Romans 2.31%). The denominations of Non-Romans were not specified, but it was roughly estimated that the Methodists numbered about 9,000.

The Methodist returns for 1871 show 1,693 full members and 439 on trial in the South and 545 members and 152 on trial in the North, making a total of 2,238 full members with 591 on trial, or 2,829 in full. The rest would be adherents and children.

It will be noted that during the period 1865-1884 membership was doubled and the number of stations more than trebled, and that this rate of increase continued up to the end of the period, when Rev. John Scott retired from the chairmanship.

The Rev. John Scott and his family:

The Rev. John Scott left Ceylon in 1889 after 34 years' service, during 24 of which he was Chairman of the District. The W.M.M.S. history (published in 1924) says of him:—

“He had done much to bring the work to the pitch of excellence which it had reached at the time of his withdrawal. His great memorial is to be found in the Methodist Church of South Ceylon, where his name is still held in reverence as that of one who never failed the Church in wisdom, faithfulness and courtesy.”

The high opinion which the Missionary Committee had of his judgement was shown by the fact that in 1891, when the Chairman of the Lucknow and Benares District had got into financial trouble owing to his sanctioning expensive schemes for extension in both Bombay and Faizabad, they sent him out to put things in order.

Not only John Scott himself but also his wife and family, as well as his sister Catherine, made a considerable contribution to the building up of the Methodist Church in Ceylon. His sister came out as a missionary in 1866 sent by the Women's Auxiliary. In the same year a Girls' School at Colpetty was started, to which a boarding house was added in 1874. Miss Scott was its Principal from the beginning until she left the Island in 1883. During this time the school made great progress. When she left, it had been recognized as a High School and there were 32 boarders. The Scott Hall is a memorial to her as well as the Rev. John Scott and his wife. Special reference is made of her valuable services in the minutes of 1878. It was said of her that 'her best memorial is the lives of the

girls whom she inspired by her gentleness and devotion'. The following appreciation of her character is worth quoting, "She was a true saint with no censorious spirit, good but not austere, pious but always ready to admit mirth and sanctify it, wonderfully human but devoted to God and the highest ideals."

Mrs. Scott, who was a daughter of Rev. R. Spence Hardy, and as a baby survived the ordeal of shipwreck with her mother in 1838, and spent her childhood in Ceylon, was also greatly beloved. People felt that she had a special link with them, and were perfectly at home with her. She nobly supported her husband in his long chairmanship, but in 1887 her health began to fail. However, she stayed on as long as possible so as not to cut short her husband's work. When she did embark on a vessel bound for England, she was very ill and suffered much on the voyage. She died in England the following year on June 2nd, 1888.

Their daughter Mary went out as a missionary to the Madras District in the 1890's and did fine work among the outcaste communities for many years. Her younger sister Ethel came to Ceylon and was Principal of the Matara Girls' English School till she married Rev. John Eagle in 1907. He was an outstanding missionary evangelist, who had an excellent knowledge of Sinhalese, and they worked in Ceylon together for more than 20 years. Edward Hardy Scott, a son of John Scott, was also a missionary in Ceylon from 1905 to 1913.

SECTION 4

S.C.D. (1865—1889)

DEVELOPMENT OF THE MINISTRY

The Methodist Church of South Ceylon has been outstanding in the number and quality of its Ministers, beginning with William Lalmon in 1816. This is all the more remarkable seeing that, except for the years 1826-1829, when Benjamin Clough started a Training Institution in Colombo, there was no Training School for Ministers until 1864. In that year one was started on Richmond Hill, Galle, which continued until the United Theological College at Bangalore was opened in 1910. At first it was staffed by the Galle missionary and the Richmond Hill minister, who, for many years, was Rev. G. E. Goonewardene (1864-1879). They carried on training in addition to their other work. It was to help with this training work, as well as to start Richmond College, that an educational missionary for Galle was pressed for from 1864 to 1876. From the appointment of Rev. Samuel Langdon as the first Principal of the High School in 1876, he and his successors took a considerable part

in the work of theological training. Rev. G. E. Goonewardene was succeeded as tutor by Rev. J. H. Abeyskera (1880-1882), and Rev. O. J. Gunasekera to the end of the period.

For some time normal students continued to be trained in Colombo, as they had previously been, and there was some interchange of students between Colombo and Galle according as they proved more fitted to become teachers or ministers, as the case might be. This was provided for by a minute passed in 1880, but later the normal students too were transferred to Galle.

Even before the provision of an Institution, ministers were trained, generally two by two, by individual missionaries with whom they lived and worked. During Gogerly's Chairmanship of 24 years (1838-1862) twenty ministers were trained in this way, and by 1865 there were 16 ministers in active service, as well as 3 others who, according to the practice of that time, were reckoned as catechists during at least their first year of probation, but in due course were accepted as ministers. One of these three, Rev. James Alfred Spaar, became an outstanding leader among the Ceylon Ministers.

By 1865 the first generation of ministers had passed away with the exception of three—John Adrian Poulter, who was accepted for the ministry in 1825, was in active work until 1875, and lived until 1880; Don Daniel Pereira who entered in 1826, and worked until his death in 1867; and Peter Gerard de Zylva, the apostle of Moratuwa, who entered in 1831, worked on until 1869, and lived until 1872. There were 13 other ministers in active service when John Scott became Chairman in 1865. Of these 16 ministers 7 had died before 1885.

Twenty five new ministers were accepted during the period 1865-1885, after which the South Ceylon District was divided, and two (J. W. Phillips and W. M. Walton) were received from the North. Of these, 2 resigned during probation, and one (J. W. Phillips) died before the end of the period. The number of ministers in 1885 was 33, an increase of 17 in 20 years.

SECTION 5

S.C.D. (1865—1889)

EVENTS IN THE DIFFERENT CIRCUITS

Circuits listed at the beginning of 1865:—Colombo S., Colombo N., Negombo, Seeduwa, Minuwangoda, Wellawatte and Galkissa, Angulana, Moratuwa, Wattalpola, Panadura, Kalutara, Ambalangoda, Galle, Weligama, Matara, Godapitiya, (16).

Colombo South:—Colpetty was throughout the period the residence of the Chairman, with whom a Ceylon minister was associated. At the outset he was Rev. Peter Gerard de Zylva, who was nearing the end of his outstanding ministry. His health broke down in 1868, and he was succeeded by Revs. D. P. G. Ferdinando, J. H. Abeyasekera, and Zaccheus Nathanielsz (1872-1875). By this time, the membership, which had fallen to 40 in 1864, and 24 in 1865, had risen to 73, there being an increase of 27 in 1871, largely as a result of Rev. W. Taylor's Mission.

In 1871 a church was built at Milagiriya, and in 1873 the Colpetty Church, built in 1854, was rebuilt.

From 1875 the name of Rev. B.A. Mendis appears as 'in charge of the Publications Department', and this appointment was continued till the end of the period. During the next few years there were frequent changes in the Chairman's colleague, and membership dropped to 32 in 1880, rising again slightly to 44 in 1885. In 1889 membership was 61 and 9 on trial. In 1884 Rev. Z. Nathanielsz was appointed to Harbour Work, and continued in this work, to the end of the period.

In 1873 the erection of a new school building at Colpetty was reported. At this time 4 schools are returned at Colpetty, one Boys' School and three Girls' Schools, with a total of 200 scholars and 6 teachers.

An English Girls' School had been started at Colpetty in 1866, with Miss Scott (sister of Rev. John Scott) in charge. In 1876, in response to a request for a grant for extra buildings at Colpetty, the Home Committee gave £1,000. With the help of this money a Girls' Boarding House was established, as well as buildings for the Wesley Press and Wesley College, and the Church and Mission House were repaired. The work was completed in 1879. In 1882 two 'native shops' were purchased, thus enlarging and improving the Colpetty site.

Colombo North (Pettah, Fort &c.)—In 1863, 218 members were returned with 74 on trial, but in 1864 there were only 86 and 15 on trial, and in 1865 only 68 members and 15 on trial. However, the Revival began at the Pettah (see account by Rev. J. Nicholson),¹ and by 1868 there were 90 full members and 12 on trial. In 1871 membership rose by 50 to 161 with 40 on trial, and there were a further increase of 20 in 1872 bringing the total to 181 with 21 on trial. After reaching 191 in 1874, there was a fall to 128 in 1875, followed by considerable fluctuation, with 144 and 59 on trial in 1885, and 161 with 22 on trial in 1889.

1. Section 3 on 'Progress of the Work'

In 1865 the ministers were Rev. J. Nicholson and Rev. David de Silva. James Nicholson was replaced by Thomas Roberts in 1866, and a second Ceylon minister was added in 1867, Rev. D. P. G. Ferdinando. Thomas Roberts was invalidated home, and in 1868 there was no missionary, and the place of David de Silva was taken by Daniel Henry Pereira. In 1869 John Shipstone's name appears, and Henry Martensz replaces D. P. G. Ferdinando. In 1870 Robert Tebb takes Shipstone's place, and Peter Gerard de Zylva is added as a supernumerary. In 1871 J. Nicholson comes back in place of Robert Tebb, who however returns the following year. In 1874 the name of Samuel Langdon appears, with Daniel Henry Pereira (as his only colleague) who has become Vice-Principal of Wesley College. His name remains till 1876. Wesley College is placed under Colombo South with S. R. Wilkin as Principal from 1874-1876, but in 1877 comes under Colombo North again, when Arthur Shipham is also under Wesley College, with pastoral charge of the military in Colombo. Their colleague that year is Rev. J. H. Nathanielsz, who is succeeded by Rev. P. R. Willenburg in 1878. This arrangement goes on till 1882, when Arthur Shipham becomes Principal of Wesley College, and his colleagues in Colombo North are E. S. Burnett (English work at Pettah, Fort and Maradana), and Peter B. Pereira. This continues till 1884 when Samuel Hill comes in as Principal of Wesley, and Thomas Moscrop takes Burnett's place.

Samuel Hill died in November 1885, and Thomas Moscrop succeeded him as Principal of Wesley. His colleagues in the Colombo North Circuit in 1888 were Revs. Walter Charlesworth, D. D. Perera and J. A. Spaar.

In connexion with the Fort Church, returns of Methodists among the garrison are given from 1870. In that year there were 16 soldiers attending. The numbers, which included Kandy and Galle as well, rose to 72 in 1877, but had decreased to 5 in 1885. In 1887 the Fort Church was closed and rented out, and it was finally sold in 1903.

Other places included in the Pettah Circuit of which mention is occasionally made are Madampitiya, Welisara, Nagalgam and Mutwal. In 1869 Welisara and Nagalgam are spoken of as encouraging, while Mutwal suffers for want of a suitable place for worship, although work had begun there in 1837. In 1870 a 'gracious revival' is spoken of there.

Madampitiya, where a church had been built in 1852, became the head of a separate circuit in 1874, which included Welisara and Totte-watta. Rev. David Fonseca was its first minister. The intention of building a chapel at Mutwal, which was still attached to the Pettah, is mentioned in January 1872, and again in 1874, but there was a case about the land and, though there was some decision in the Mis-

sion's favour, it is said in 1878 that "no further progress has been made in the law-suit concerning the Mutwal property". It was not until 1881 that a house was purchased which could be adapted as a school Chapel. A catechist was stationed at Welisara from 1876 onwards.

The work at **Maradana** was begun from the Pettah Church, services being held at first in a house in Dean's Road, which was purchased in 1884 for the Colombo Tamil work as well as for a school. Land was purchased in Maradana Road in 1888, including a house which was used for the accommodation of a minister, and the present church, as well as other buildings, was subsequently built on it in 1890.

Colombo Tamil Circuit:—The story of the beginning of Methodist Tamil work in South Ceylon has already been told. Rev. J. W. Phillips was sent from the North to begin work in Colombo in 1872, and laboured faithfully until his retirement in 1884. In 1874 a temporary building was put up for worship on a block of land at the junction of Jampettah Street and Green Street purchased for the purpose, and in the same year Rev. J. W. Rhodes came from the North to superintend the work, and continued to do this until his death in 1881.

In January 1877 two Tamil young men were accepted for the ministry and one of them was stationed immediately. In the stations that year we find 3 ministers (including the missionary) stationed in Colombo for Tamil work, an ex-C.M.S. catechist at Colombo South, another catechist at Maradana, and Tamil agents at Negombo, Kalutara and Galle. By this time the number of members returned was 118. In 1878 there is an additional Tamil catechist at Colpetty, and an agent at Mutwal. Members numbered 179. In 1879 there is in addition a Tamil catechist at Kandy. Tamil membership in January 1885 was 210.

After Mr. Rhodes' death, Rev. Edward Strutt was sent from the North to take his place in 1882. In the meantime the present Jampettah Street church, the foundation stones of which were laid in 1880, was opened in 1881. Mr. Strutt's health failed in 1885, and he had to return to England. Rev. W. J. G. Bestall came out to take his place.

After the retirement of Rev. J. W. Phillips in 1884, Rev. W. M. Walton came to Colombo from the North, and remained until the end of the period.

In 1888 the Tamil stations in South Ceylon were as follows:—

Colombo (Jampettah St.)	W. J. G. Bestall, W. M. Walton P. Gnanamuttu (Agent)
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Maradana & Colpetty	Rev. Levi Spalding Lee and an Asst. (D. S. Gnanapragasam)
Galle Road	3 Agents
Kandy District Tamil Work:—	
Negombo	An Agent
Kurunegala	An Agent

In 1888 the returns of members in Colombo were Jampettah Street 61 members, Maradana 75 members and Galle Road 65 members, making a total of 201 members.²

Wellawatte:—A chapel had been built at Wellawatte in 1844 near the present Boys' Home, when it was in the First Colombo (South) Circuit. In 1855 it first appears as a station with Rev. David de Silva, who had already been residing there since 1844, as minister. He remained there till 1863, when he was succeeded by Rev. Paul Rodrigo. In 1865 it was joined with Galkissa to form the Wellawatte and Galkissa Circuit, but they were divided again in 1867, Rev. J. A. Spaar being in charge of Wellawatte. In 1869 they were joined again, and a catechist was stationed at Wellawatte. In 1870 Rev. David de Silva returned to Wellawatte, remaining till 1872, and a catechist was at Galkissa. At this time **Kalubowila**, where a chapel was built in 1872, and Dehiwela, were attached to Wellawatte, and Kottawa and Homagama to Galkissa. David de Silva records during this period that "two young brothers are in the ministry, two young men are in the Theological Institution, and two in the Normal Institution—not a bad proportion of fruits gathered from a little circuit like this"³ The membership of Wellawatte was 68 in 1865, 47 in 1870, 30 in 1875 42 in 1880. In 1883 **Dehiwala** is for the first time down as a separate station with 27 members, while Wellawatte has 30, and in 1884 each has 31 members. The site of the present Wellawatte Church, and mission house (1881), was purchased in 1880. In 1889 the number of members of Wellawatte was 41. Dehiwala was by this time joined with Galkissa.

The rise of Dehiwala began when Rev. B. A. Mendis was appointed to the Publication Department in 1875, and soon after came to live there. In 1868 there had been a proposal to close down the work because of its weakness. Through his efforts a church was built and opened on January 20th, 1883, and Dehiwala appears as a separate station with Rev. B. A. Mendis in charge. The story of the building of the church, costing Rs. 3,600/-, of which two-thirds was raised locally, as well as Rs. 550/- for the site, is told in the "Ceylon

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2. See also account of the beginning of the Colombo Tamil work in the previous chapter.
 3. Centenary Memorials page 104

Friend" for January 1887, from which the following extracts are taken:—

"The Mission owned no land in the village, and the school-chapel (built about 1820) stood on property belonging to a Buddhist. The want of a better place of worship was often stated in reports as one reason for the non-progress of our work, and a few attempts were made towards erecting one, but without success. In 1869 a subscription list was started for the purpose, but nothing further was done. The poverty of the few members (about 10), and the want of a site, were the chief difficulties. In 1874 a bazaar was held, and it produced the sum of about Rs. 100/-. Nothing more was done until 5 more years passed, when fears were entertained that the school-chapel might come down, and a subscription list was opened with the hope of repairing it. Rs. 20/- was raised, but it was found that the building was not at all in a condition for repairs. The only course left open was to erect a new building. Towards the latter part of 1879 the few Christians of the place were invited to an evening meeting, and the minister stated how matters stood, and, after earnest prayer for God's blessing, gave each family or friend who consented to take it a *keta*, and asked them to collect whatever they could, and bring their amounts at the end of 3 months, when all were to meet together and take new *ketas* in place of the old. When they met for the purpose of receiving collections quarterly, earnest prayers were offered to Him whose is the earth and its riches, to find a site and means to build a house for His name.

"While we so 'continued in prayer', about August of the following year God put it into the mind of an outsider to point out to us a piece of land which the owner would consent to sell. By September we settled to purchase the land for Rs. 550/- in entire dependence on our Heavenly Father for the raising of this amount. By this time we had in the Savings Bank about Rs. 200/- towards the erection of a building. With thankful hearts to the good Lord we met again and asked His aid, and the minister wrote to some friends at a distance stating our need, and called on a few. We were having a hard time in Ceylon (1880), but help came from different directions, and even from persons to whom no appeal was made. Within six weeks we had in our hands towards the purchase of the land Rs. 450/-, one-third being grant from the Mission. Having borrowed Rs. 100/- from the building fund, the purchase was made on October 23rd, 1880, but before the end of the year other contributions came in, and we paid back the Rs. 100/- to the building fund in the Savings Bank.

“The money in the bank being sufficient to pay for materials and wages to lay the foundation, the corner stones were laid on December 23rd. The collection on the occasion amounted to Rs. 142/-, far beyond our expectations. Encouraged, we looked up for help, and more money came, and we were able in May 1881 to purchase bricks sufficient for the building. We kept on praying. *Keta* meetings were held quarterly. In the meantime we arranged for a bazaar and the proceeds amounted to about Rs. 90/-; some donations came in too. By September we were in a position to begin the raising of the walls which were completed by the end of November.

“We had another pause, waiting on the Lord in prayer and faith. The Lord again heard the prayers of His children, and we were able to purchase timber and tiles, and get the wood prepared for the roof, and in March 1882 the whole roof was put on by free labour. We were able to get the plastering done by September, while the doors and windows were being made. Another bazaar on November 9th gave us over Rs. 110/- and by January 1883 we had everything complete but part of the furniture. The satinwood pulpit costing Rs. 80/- was a present from some of the members. Satinwood communion rails were a present from our sisters, one of whom belongs to another circuit. A satinwood table and chair costing Rs. 40/- were also presents from two friends from an outstation. A communion service costing Rs. 48/- was added to these afterwards, being a present from some friends in England per Rev. S. Langdon.

This House of Prayer was dedicated to the service of God on 20th January, 1883. The collection on this never-to-be forgotten occasion amounted to Rs. 150/-”.

In 1886 there were 33 members with 18 on trial and 23 in juvenile classes; attendance at public worship 60 adults and 80 children. During the year there were 23 converts from Buddhism and 7 adult baptisms.

As we have already seen there were a number of changes during the period between the Wellawatte, Dehiwela and Galkissa circuits. In 1886 Dehiwala was joined with Wellawatte, Galkissa, Karagampitiya and Ratmalana to form a circuit, and this was still the case in 1888, with Rev. B. A. Mendis as superintendent, though still in charge of the Publication Department. A catechist (D. L. Ferdinando) was stationed at Galkissa and an Agent at Wellawatte.

Karagampitiya had a school-chapel from 1852, and **Ratmalana** from 1849. **Galkissa** became a Mission Station in 1843, but the work

declined, and Dehiwala became the more important centre. A school had been opened at **Kalubowila** near Pepiliana in 1818, but the work there was given up for a time as most of the members fell away when the conditions of membership were tightened up in 1864. As already mentioned, a chapel was opened there in 1872. A church had also been opened at **Pepiliana** in 1860, which was replaced by a new one in 1874.

In 1888 Wellawatte returned 55 members, and Dehiwala and Galkissa 51. In 1889 the numbers returned were 41 and 52.

Moratuwa, Angulana, Koralawella and Wattalpola:—The Moratuwa Circuit dates from 1841 when Rev. Peter Gerard de Zylva was appointed as minister. Previous to this it had been included in the Kalutara Circuit along with Panadura. His remarkable work there came to a close with his transfer, owing to failing health, in 1864, but its fruits remained and increased. He was followed by Rev. D. H. Pereira, and in 1865, when revival spread from Colombo, there was 'a gracious awakening' which began in a remarkable and unexpected way with the conversion of two boys aged 8 and 9.⁴ Among the many who dated their conversion from this time were four young men who later entered the ministry—M. H. Perera, B. S. Mendis, John S. Peiris and J. A. de Mell. The membership at the end of the year showed an increase of 65 full members from 343 to 408, and the following year there was a further increase of 9. In 1868, however, there was a decrease of 20, but in 1869 when the circuit was divided into two the membership had risen again to 407.

In recognition of the inspiring record of the Moratuwa Circuit the Synod of 1867 was held there instead of in Colombo, and was a time of 'great refreshment and joy'.

Owing to the growth of the work, Rev. J. A. Spaar was appointed in 1866 to assist Rev. D. H. Pereira, and the following year Mr. H. Martensz, a catechist, subsequently accepted for the ministry, was added to the staff. The opening of a chapel at **Indibedde** in July 1869 is reported in 1870, the stone-laying having taken place in 1864.

In 1869 the circuit was divided into two, with a minister for each section, Rev. O. J. Gunasekera, who had succeeded Rev. D. H. Pereira in 1868, taking charge of Rawatawatta, along with which went **Koralawella**, Idama, Digarolla, Moratuwella, Kuduwamulla and Telawala, with a membership of 164 full members and 74 on trial. The Moratumulla Circuit, which included Indibedde, Willorawatta, Molpe and Katubedde, with a membership of 243 and 48 on trial, was in charge of Rev. Joseph Fernando. In September of the same year (1869) there was another 'gracious revival' at Rawatawatte.

4. "From the Least Hopeful to the Most Flourishing" by G. A. F. Senaratne page 124.

The number of members in both circuits continued to increase with a few fluctuations, and by 1885 Moratumulla returned 285 full members and 50 on trial, while Rawatawatta (including Korawalwella, which had just been made a separate circuit) had 215 full members with 17 on trial. This latter was an increase of 71. Rev. C. W. de Silva, who was the minister in charge of Rawatawatta at the time, had pruned the members in his first year (1882) from 170 to 124, but was able to report 80 conversions during 1883.

In 1873 the stone-laying of a new church at Korawalwella took place, but it was not ready for opening till 1889. In the meanwhile Korawalwella was made a separate circuit in 1884, with Egoda Uyana and Wattalwala, under Rev. Joseph Fernando as Superintendent. He was succeeded in 1886 by Rev. J. A. de Mell, who was a native of the place, and it was in his time that the church was completed and opened. In 1889 Korawalwella and Egoda Uyana were again united with Rawatawatta.

Uyana was taken over from Angulana, which was at that time a separate circuit, in 1877. It had been largely run since 1869 by a band of young men from the Rawatawatta church. In the same year Suduwella is mentioned as a preaching place. The work at Uyana, which had declined, was revived in 1886, but had fallen off again in 1889.

In 1872 the foundation stones of the present Moratumulla church, which was built in memory of Rev. Peter Gerard de Zylva, were laid. It was opened on January 13th, 1879. Most of the work was done freely by the members themselves, who also raised the bulk of the money needed 'with little help from outside' (John Scott). The Rev. Don Peter Gerard Ferdinando had been appointed to Moratumulla in 1874, and not only the completion of the church but the building of the Manse and a fine church hall (1882) took place during his ministry. He remained there until 1883, when the new church was completed at Indibedde.

In 1881 Moratumulla proposed to become self-supporting, except for a small grant towards the running of two schools, thus leading the way in the movement towards autonomy. In that year, the circuit raised Rs. 728/- for the minister's stipend, Rs. 150/- for the Extension Fund, Rs. 80/- as a thank-offering to the Missionary Society in England, and about Rs. 1,000/- for building &c.

For some time there had been an A. V. school for boys at Rawatawatta with over 100 pupils. In 1875 this was turned into an English school, and an A. V. school for girls was opened. The Boys' English School was transferred to Prince of Wales College, which had been opened in 1879 as an unsectarian school, early in 1880.

Angulana:—Our work at Angulana was started by Rev. Peter Gerard de Zylva in 1841, although it was not attached to Moratuwa at any time during the period 1865-1889. At the time of starting, the village had a bad reputation, and on one occasion a party of thugs lay in wait to beat up the minister, travelling on horse-back alone, on his way home. He happened that night to take a different road, and by mistake they attacked a European riding that way thinking he was their intended victim. To their surprise and consternation he used a horse whip on them with good effect, and put them to flight. When a worker was placed there it was attached to the Galkissa Circuit. In 1852 it was made a separate circuit, and remained so during the period 1865-1889. Angulana returned 56 full members and 20 on trial in January 1885. In 1889 the number returned was 52.

Wattalpola was a station with a minister during most of the period, there being a monthly exchange with the Panadura minister. In 1881 a new church was opened, dedicated to the memory of Rev. Don Andris Ferdinando. He was a native of Moratuwa, a convert under the ministry of Rev. Peter Gerard de Zylva, who trained him as a Christian worker. After working some years as a catechist, he was received into the ministry, and in 1860 was appointed to Wattalpola, which had just been made a separate circuit with **Kehelwatte** and **Egoda Uyana**. Here he laboured untiringly for 3 years and built up the church, there being 43 members when he left the circuit for Weligama, and a little later for Godapitiya where he rendered notable service.

In 1884 Koralawella was made the head of a circuit with Wattalpola and Egoda Uyana, and Rev. Joseph Fernando, who had been at Wattalpola for some time, was moved to Koralawella, while a catechist, Joseph Peiris, was stationed at Wattalpola. In 1885 Wattalpola returned 42 full members and 6 on trial, while Koralawella and Egoda Uyana had 69 full members and 9 on trial. In 1889 the Koralawella Circuit was broken up, Koralawella and Egoda Uyana going to Rawatawatta, and Wattalpola to Panadura.

Panadura: A school was early opened at Panadura in 1817, and a minister was appointed there from 1825. A new church was built in 1861. The number of full members returned in 1865 was 46 with 30 on trial.

In 1873 Rev. David de Silva was appointed, and in the same year the famous Debate took place there, in which he was the chief speaker for the Christians. The membership, which was 70 in January 1873, had fallen to 58 the following year. Buddhism has always been strong in Panadura, but the Methodist Church there has produced some outstanding Christians. In 1885 the membership was 67 with 21 on trial. In 1889 it was 85 with 30 on trial.

Bandaragama first appears on the stations in 1850 when a catechist was appointed; but this only went on for 2 years. However in 1874 a catechist was again stationed there, and this arrangement continued during the rest of the period. Previously one had been stationed at Kehelhenawa. In 1877 the catechist was appointed to work both places.

Kalutara:—This station, though early occupied by a missionary, is described in the 1870's as having proved disappointing. In 1865 only 10 full members were returned. In 1871 there were 43 full members and 3 on trial. In 1872 Rev. J. A. Spaar was appointed and was in charge until 1885; in 1873 the membership was pruned to 19 with 3 on trial. From 1877 when the present church was opened on Good Friday in March, there was a gradual increase of membership and in 1883 it had risen to 29 and 26 on trial, while in 1884 it was 43 and 35 on trial; but in 1889 it had fallen again to 27. There was also a Sinhalese catechist throughout, who is said to have been stationed at Kohalana in 1877, but from 1881 was at Desastra. A Tamil Agent is first mentioned in 1877. The foundation stones of a new church in Kalutara were laid in 1875 and it was opened in 1877.

Molligoda was an Extension Station from 1879 with a catechist, and was under the care of the Kalutara minister. The membership is given separately as 3 members with 3 on trial, but from 1881 it is combined with Kalutara. When extension stations were linked with special circuits in 1882 it was supported by Wattalpol, Panadura, Bandaragama and Kalutara.

Wadduwa was also under the care of Kalutara, and is first mentioned in 1881, when it shared the Molligoda catechist. The catechist was stationed there in 1882, and 6 members were returned with 4 on trial. There is no mention of Molligoda after this.

Maggon was another extension station started in 1877 and the minister appointed since 1875 to Pasdoon Korale was stationed there. It returned 16 members and 8 on trial in that year. In 1884 the numbers had risen to 28 and 9 on trial. It was supported by Angulana, Rawatawatte and Moratumulla. In 1889 the number of members had fallen to 6 with 2 on trial.

Ambalangoda (with Batapola): A school at Ambalangoda is mentioned as early as 1818, and this seems to have continued throughout⁵ but the membership has always been comparatively small. In 1865 it was 27 with 9 on trial, and Rev. Don David Pereira was minister. At an earlier date Batapola, where work was started by Rev. David de Silva in 1839,⁶ had been, for a time, the head of the Circuit,

5. See Jubilee Memorials pages 203, 204.

6. See Extracts from Quarterly Letters 1837—1869(March and June 1869; P.18).

but in 1865 there was no worker stationed there. A chapel had been built there in 1841, which was put up by the villagers at their own expense. From 1873, a catechist was stationed there, and the chapel was rebuilt in 1888.

The Circuit membership was almost stationary at about 30, with a few on trial, until 1884. But in that year, during the ministry of Rev. J. H. Abayasekere it rose from 25 with 6 on trial, to 38 and 32 on trial.

In 1870 the opening of a chapel at Madampe in the Ambalangoda circuit is recorded. This was built by a Mr. Van Rooyen at a cost of £50. In the same year the foundation of a church at Ambalangoda was laid. This was built gradually, being completed up to roof level in 1877, opened in 1879, at a cost of Rs. 1,482/-, and furnished in 1882. During 1880 substantial boys' and girls' schools were built at Ambalangoda, and a school was proposed to be built at Wattededara. In 1884 the school at Maha Ambalangoda was enlarged.

It is worthy of note that, when Rev. W. R. Winston, who had been in the North Ceylon District from 1876 to 1886, opened our missionary work in Burma in 1887, and appealed to South Ceylon for helpers, of the two young evangelists who volunteered, one, named Covis de Silva, was a native of Ambalangoda. He became the first minister of the Methodist Church in Burma.

In 1889 Ambalangoda returned 27 members and 13 on trial, and Batapola 17 members and 5 on trial. It may be noted that a Central Wesleyan School is mentioned as having been built at Hikkaduwa (7 miles south of Ambalangoda) in 1819, and that Rev. Don Cornelius Wijesingha, the first Sinhalese Methodist minister, was born at Hikkaduwa. He entered the ministry in that year after doing good service as a teacher at Colpetty.⁷

Galle (with Meteremba-Kalahe): In 1865 the Galle staff consisted of one missionary, Rev. George Baugh, and one Ceylon minister, Rev. G. E. Goonewardene, with Mr. Abraham Anthonisz as "local Assistant Minister" (an early category, later replaced by 'catechist'). The membership was 106 with 13 on trial. Galle had not been hit so hard as Colombo by the exodus from the church following the violent Buddhist reaction to Gogerly's Pragnyapti, and it was slow to feel the effects of the revival which started in Colombo in 1865. The membership fell gradually to 83 with 22 on trial in 1869, but rose to 105 with 42 on trial in 1870. This was due to the effects of Rev. W. Taylor's mission in Ceylon. But even in 1871 Rev. J. Shipstone wrote, "spiritually the work in this circuit has progressed but slowly." He adds, however, "the work at Meterembe is full of promise, and a resident catechist much needed." A grant of

7. See also Page 43.

land had been made by Government in that year. Mr. H. S. Parana-vitana, a name well known in the Galle circuit, was one of the first converts there.

The following year (1872) Rev. Hendrick Fernando was appointed to Meterembe, which became a separate circuit "under the care of the Superintendent of the Galle Circuit", with a membership of 17 and 11 on trial. It remained at about this number during the rest of the period, being 20 with 5 on trial in 1889.

In 1875 Mr. Abraham Anthonisz died, having retired in 1872. He was a link with the early missionaries, having been mentioned by George Erskine in 1820, and had been officially connected with the Methodist Mission for 55 years. Special reference is made in the minutes to his long and honourable ministry, which had been exercised entirely at Galle.

After the purchase of Richmond Hill by Rev. Joseph Rippon in 1857 a Boys' A. V. School and a Girls' Day School had been started, and the Theological Institution was established there in 1864, so that when the Galle High School (Richmond College) was opened in 1876, and the Richmond Hill Girls' Boarding School about the same time, it became a very important centre. In 1882 Richmond Hill became a separate circuit with Rev. S. R. Wilkin, the Principal of Richmond, as Superintendent, and Rev. J. H. Abayasekera as Theological Tutor. Its membership was 43 with 5 on trial. At the same time Galle Fort, with Rev. S. Langdon and Rev. P. R. Willenburg, had 53 members and 23 on trial, and Meterembe 27 members and 14 on trial. There were catechists at Akmeemena, Boossa and Galle.

At Meterembe, a Girls' School had been opened in 1876 and a church in 1879, while a school was built at Kalahe in 1881. In 1878 the present Richmond Hill Church, costing Rs. 7,000/-, was opened, and in 1881 a school chapel was built at Akmeemena, which had been one of the first extension stations opened in 1874, after the Extension Fund was started.

Coming back to Galle Fort, in 1867 the Galle Industrial School (called at first "The Ragged School") was opened, catering for the poor Portuguese Burgher children, of whom there were many at that time residing in the Fort. The children were taught the three R's in the morning, and in the afternoon the boys were trained in tailoring or shoemaking, and the girls in needle-work. There was a Bible Woman working in the Fort at that time, who visited the homes of the children.

A chapel at Magalle is mentioned in 1866, but the work there seems to have been abandoned for a time, for Magalle is spoken of

as being 'occupied' in 1888, when it appears for the first time in the stations. The work was also extended northwards from Galle to Boossa-Ratgama. Ratgama is already mentioned in 1867, when a catechist, Hendrick Fernando, soon after received into the ministry, was stationed there. When the Extension Fund was started Boossa-Ratgama became an extension station, and the work was stepped up. A school chapel was opened in 1875.

Special mention should be made of the ministry at Galle of Rev. P. R. Willenburg, who was twice appointed to Galle during our period for a number of years, first from 1870-1875 and later from 1882-1886. He had a good knowledge of Portuguese, and held services in that language, as well as in Sinhalese and English. During his second term the membership rose from 96 with 26 on trial in 1882 to 129 and 65 on trial in 1884. At the Synod of 1884, during the Conversation on the Work of God, he said (referring to 1883), 'from the beginning of the year I have realized that God was working with us in no ordinary manner. Our Portuguese work has been greatly blessed. Our Sunday morning prayer-meetings have been times of special benediction. A Portuguese mechanic, who had been a great drunkard and Sabbath-breaker, was present one morning. God gave him a new heart at that very meeting. He went home and said to his wife, 'God has given me a new heart, and now I want a new home'. The membership continued to rise after 1884, reaching 149 with 26 on trial in 1889.

At the Synod of 1885 'the establishment of a Girls' High School in the Fort of Galle was unanimously approved of'. The school is spoken of as having been 'recently transferred to our Society by Government'. This was evidently one of the English Schools which Government gave up to other management in 1884. The first Principal, Miss Isobel Rogers, was sent out from England in 1886, arriving at Galle on October 20th. She quickly won the trust and affection of pupils and parents, but in December 1887 she contracted typhoid fever, and died on December 27th. Miss Waller, daughter of the then Secretary of the British Conference, Dr. Waller, was soon after appointed as her successor, and arrived in Ceylon on April 5th, 1888. Next year she married Rev. Arthur Triggs, who had become Principal of Richmond College in May 1888, after serving for some time as Vice-Principal of Wesley, and Miss Hay was sent out to take her place.

Weligama (with Mirissa): Rev. Z. Nathanielsz was stationed at Weligama from 1865 to 1867. He was succeeded by J. A. de Mell (at that time a catechist) for 2 years. All this time the membership did not exceed 3. An increase began in 1876, and during the ministry of Rev. M. H. Perera (1879-1884) the membership rose to 23 with 13 on trial. However it dropped to 11 in 1885. In 1888 it was 17 with 5 on trial.

The changes of property at Weligama mentioned during the period are the repairing of the chapel at a cost of Rs. 83/75 in 1877; the repairing of the chapel roof in 1879, and the removal of the Girls' School to a new site; the repairing of the chapel and enlarging of the school in 1882; and the repairing of the chapel, and building of a new school bungalow at a cost of Rs. 200/- in 1886.

Mirissa is first mentioned in the minutes in 1875, when a catechist on trial was stationed there. Next year there was a full catechist, Stephen de Silva, who remained there till the end of 1883, when there were 10 members returned with 9 on trial. The next year only 3 members are returned with none on trial, and in 1888, 3 full members and 8 on trial.

In 1879 a Girls' School was erected without cost to the mission. A good building site is reported as having been secured in 1882, and the next year the building of a school-chapel and catechist's residence. In 1884 this was replaced by a more permanent one costing Rs. 630/-.

Weligama Korale appears in the stations for 1885 with a catechist. He seems to have lived at Malimbade, where a site for a school and teacher's house was given in that year. The building was put up in 1886. In 1888, 2 members were returned.

In 1886 land was purchased and a bungalow erected at **Dene-pitiya** costing Rs. 250/-. A school there was rebuilt in 1889.

Godapitiya: The work there was started in 1838 when Rev. Peter Gerard de Zylva was stationed at Godapitiya. Progress was slow until the appointment of a Christian mudaliyar named Wijesinghe, with whose help a church was built at Godapitiya. This was nearing completion at the end of 1864 and was opened on March 30th, 1865, Rev. R. Spence Hardy taking the opening service shortly before his retirement to England. A faithful minister, Rev. Don Andris Ferdinando, trained at Moratuwa while a catechist by Rev. P. G. de Zylva, had been recently appointed to the circuit, and there were already 7 full members and 14 on trial. At the opening service 5 adults, including the Arachchi and his wife, were baptised, and next year the membership returned was 23 with 11 on trial. Don Andris Ferdinando died at the end of 1868, but a succession of ministers were stationed there, and membership remained over 20 for some time, reaching 36 in 1873 and standing at 30 in 1884. However it fell to 13 in 1885 and was only 9 with 5 on trial in 1889.

A church was opened at Balukawela in 1871, replacing one built in 1850. In 1889 a new school bungalow was erected at Godapitiya at a cost of Rs. 120/-.

Palolpitiya first appears in the stations in 1870, when a catechist, Isaac de Pinto, was appointed, who remained there for 3 years. In the first year the membership is returned as 3 full members and 1 on trial, but it rose to 12 the next year. After Isaac de Pinto (except for the years 1876 and 1880 when catechists were stationed here), there was a succession of ministers—Revs. Hendrick Fernando, M. H. Perera, B. S. Mendis, E. P. Fonseka and H. Martensz—up to 1889, when the membership was 21 with 3 on trial.

The gift of a piece of land at Palolpitiya is reported in 1875, and the purchase of a house at Thihagoda for Rs. 500/- in 1888.

Matara (with Morawak Korale, Dondra, Hakmana, Dickwella and Walaway)—Matara was one of the original stations of 1814, but proved a difficult field, and in 1865 only 76 members were returned for the area (including Weligama but not Godapitiya) with 32 on trial, and this fell to 46 in 1866 with 3 on trial, and reached its lowest point in 1872 with only 23 full members, though there were 20 returned as on trial. All this time there was only one minister for the area (apart from Weligama and Godapitiya), but in 1875 James Nicholson was appointed to Matara with Rev. J. H. Abayasekera as his colleague, and the membership began to rise again. In the meantime a minister and a catechist were stationed at Hambantota in 1874 in connexion with the Extension Movement. Further extensions took place in 1875 to Kandaboda Pattu (Hakmana), Girawa Pattu (Kahawatta), and Walaway. By this time the membership was 55 with 8 on trial.

At Matara the foundation stones of the new church were laid in 1868, and this was opened in 1872 when Rev. Don David Perera was minister. It cost Rs. 4,000/-.

Preparations for a Girls' English School adjoining the church were begun in 1877, and completed in 1882, but there was a delay in sending out the missionary lady promised as Principal, and when one was sent in 1888 she had to be diverted to Galle, owing to the death of Miss Isobel Rogers. The vacancy was however filled in 1889.

In 1884, when Rev. Arthur Shipham was Superintendent with Rev. Charles Wickremesinghe as his colleague, the membership had risen to 82 with 30 on trial. It kept on rising, reaching 100 with 12 on trial in 1889.

Pallimulla is mentioned several times in the minutes. In 1879 a new bungalow had been built there for an English School, while in 1885 the putting up of a school bungalow there costing Rs. 830/- is reported. In the same year a Girls' School bungalow costing Rs. 550/- was erected at Matara, and in 1889 a new mission house was built at Medawatta.

Morawak Korale was occupied by W. A. Lalmon from 1832 until 1838, when the station was given up in favour of Godapitiya. It was reopened in 1871 with a minister as superintendent (Rev. D. P. G. Ferdinando). He remained there until 1874. At the same time there were 12 members (none on trial), but by 1876 the number had dropped to 3, and by 1880 to one.

It should be mentioned that 'Morawaka and Dankotuwa' also appears from 1877 in the stations, and returns 8 members. A school chapel was opened at Dankotuwa in 1876. In 1880 there were 6 members at Morawaka, and both there and at Morawak Korale there were catechists resident. But Morawaka disappears from the stations in 1881, and the membership at Morawak Korale rises to 6 with 6 on trial. In 1884 it had further risen to 17 with 6 on trial, but fell to 12 with 6 on trial by 1889.

Dondra was a part of the Matara Station until 1839, when it became a separate station. Daniel Gogerly was often there between 1836 and 1839. A chapel was opened in 1883 and a school chapel in 1887. The latter housed a mixed school and was built on land gifted by Rev. P. B. Pereira. The membership is generally included in that of Matara, but in 1887, when it is given separately, there was only 1 member, though in 1889 there were 19 members with 3 on trial.

Hakmana (Kanda Pattu) first appears in the stations in 1875. It was one of the early extension stations with a catechist in charge. A school was built there in 1877, and in 1884 the building of a Girls' School is recorded. There was a catechist up to 1887, but in 1888 and 1889 a minister, Rev. P. D. Fonseka, was stationed there. In 1885 5 members were returned, and in 1889 11 members and 5 on trial.

Kahawatta (Giruwa Pattu) also appears for the first time as a station in 1875, in charge of a catechist on trial. This arrangement continued until 1885, but from 1886-1889 Rev. F. H. Pieris was stationed there. In 1882 a school was built, and in 1886 a site of over 4 acres was bought for Rs. 63/- ! Two members were returned in 1885, but none in 1889.

Dikwella (Welleboda Pattu) does not appear in the stations until 1877, when a catechist was stationed there. A chapel was opened in 1883, Rev. Hendrick Fernando was sent there in 1882, and was followed in 1886 by Rev. F. H. Pieris for 1 year. A house was bought in 1888 for Rs. 750/-. Membership in 1889 was 3 with 1 on trial.

Hambantota (with Walaway and Tangalla): Hambantota was one of the first extensions, being occupied in 1874 by Rev. C. Wickremesinghe, as well as an itinerating catechist for "Eastern Matara and

Hambantota Districts". The catechist does not appear again in the stations, but the minister remains, Rev. C. Wickremesinghe being succeeded by Rev. M. P. Fernando (1877), Rev. J. H. Nathanielsz (1878-1880), and others. In 1888, however, we find a catechist stationed there alone.

In 1875 "a good mission house, with plenty of land to put up a church", was purchased at Hambantota for Rs. 900/- and in the following year a school room was built. In 1886 a new school was built for Rs. 250/-, and the house repaired. In 1885 under "building work contemplated" we find "Hambantota chapel to be repaired", but there is no record of when the chapel had been built, or of the carrying out of the repairs.

Tanggalla is mentioned from 1880, "to be visited occasionally from Hambantota." It was first visited in 1822.

Walaway had a catechist from 1875, but in 1877 we read "one to be sent", and after this it is combined with Hambantota. However in 1889 a house for a catechist was erected at Walaway, and he was in charge of both stations.

In 1889 there were only 2 members at Hambantota and 2 at Walaway.

Negombo, Dalupotha, Katana, Kurana and Andiambalama—Work at Negombo and neighbourhood, which was begun as early as 1816, owed much to the ministry of Rev. Don Daniel Perera (1826-1867), sometimes called the Apostle of Kurana-Negombo. At the beginning of our period, though over 70 years old, he was in charge of the Negombo circuit, which included all the places mentioned above, with 2 catechists working under him, the total membership at that time being 118 with 14 on trial. In fact he was stationed continuously at Negombo from 1850 until his death in 1867 at the age of 75. His place was taken by one of his sons, Rev. P. B. Pereira. One of the 2 catechists retired the following year and resided at **Miriswatta** in the Katana area. The other was stationed at Kurana for one year. The years 1868 and 1873 are the only occasions on which **Kurana** is mentioned in the stations until 1877, when it became a separate circuit. In 1869 there were 2 catechists, one at Katana and the other at **Dalupotha**, which from this point appears regularly in the stations. The present church at Kurana was opened in 1887 during the ministry of Rev. D. P. G. Ferdinando, the foundation having been laid in 1870 by Sir C. P. Layard.

The membership of the Negombo Circuit increased steadily during the ministry of Rev. P. B. Pereira, and, in spite of Katana becoming a separate circuit in the meanwhile, taking 53 members and

3 on trial, it had risen to 173 in 1874 when he was transferred. There was however a drop of 33 the following year, and when Kurana (with Andiambalama) became a separate circuit in 1877, with 130 members and 29 on trial, membership for Negombo-Dalupotha fell to 30. It had risen to 41 with 14 on trial in 1884 when Rev. E. S. Burnett was Superintendent, following Robert Tebb and Samuel Langdon, who each stayed only one year. Burnett returned to England in 1885, and was succeeded by Rigby. In 1889 membership stood at 33 with 6 on trial.

Katana, with Miriswatte, where a new church had been opened in 1870, became a separate circuit in 1871 with 53 full members and 3 on trial, and Rev. J. A. de Mell, who had been there as catechist, remained as its first minister. The membership rose slowly to 61 in 1875, when Rev. J. S. Peiris, who followed Rev. J. A. de Mell, was in charge, but Katana was left without a minister in 1876, though a catechist was stationed there, and the membership fell to 40, and remained in that neighbourhood for some years. A church and school at Katana were presented to the Mission by Mr. Markus Fernando in 1888.

For the first three years after being made a circuit, Kurana seems to have been worked with Negombo with 2 ministers, and its first separate minister, Rev. Henry Perera, was appointed in 1880. In 1879 there was a great leap in the membership, which had been only 104 the previous year, to 216 with 25 on trial. It then remained steady. The present church, which was started in 1870, was completed and opened with great rejoicing in 1887, on the 26th August. In 1889 the number of members was 190 with 50 on trial.

Andiambalama, which was originally part of the Minuwangoda circuit, was given a minister, Rev. Henry Martensz, in 1883, at which time the membership was 42 with 4 on trial, and he was still there in 1885, but was then replaced by a catechist. A new chapel had been opened there in 1881. In 1889 the number of members was 25 with 4 on trial.

Riligala: This place was first occupied by Newstead in 1819, but ceased to be the residence of an Assistant Missionary in 1829, as already recorded, owing to the difficulty of stationing workers because of the deadly malaria prevalent there. It was abandoned in 1852. When, however, the Extension Fund was started, it was re-occupied in 1874 by Don Thomas Silva who later became a minister. At the end of the year 2 full members and 4 members on trial were reported. A number of catechists and agents (some un-named) worked there, the highest membership reached being 8 with 5 on trial in 1876. Out of the 12 years up to 1885 Carolis Salgado was there for 6, 3 years at the beginning and 3 years at the end of the

period. In 1883 there were 4 members and 7 on trial. In 1888 Riligala was occupied by an un-named Agent, and was under the care of the Kurana minister, Rev. D. P. G. Ferdinando. No members were returned that year, and the station, which was a particularly unhealthy one, was eventually abandoned once more.

Minuwangoda: In 1865 the Minuwangoda circuit had 73 members with 4 on trial, and was in charge of Rev. Solomon Pieris. There was little change until 1869 when Rev. Peter Salgado, who had previously served there for 18 years, was appointed, and remained for 4 years. During this time the membership rose steadily to 118. A catechist was added to the staff from 1870 for **Pethiyagoda**, which developed into a strong society.

At **Kamaragoda**, where there had been a school for some time, a small chapel, costing Rs. 130/-, was built on a site given by one of the members. The church at Minuwangoda (Wattegedera) was started in 1881 and opened in December 1885. A new church at Polwatte was built in 1881. The membership of the circuit in 1889 was 82 with 23 on trial.

Methodism was brought to **Horagasmulla** by a young woman from Seeduwa, Eliza Rodrigo, married to a Buddhist, in 1860. She won her husband, and in 1885 he gifted the present church land on which a school chapel was built, and Horagasmulla became a part of the Minuwangoda Circuit.

Seeduwa (with Kotugoda, Tempola and Raddoluwa)—Seeduwa was in 1865 a separate circuit with 66 members, but under the care of the Superintendent of the Colombo North Circuit. The minister in charge at the time was Rev. O. J. Goonasekara, assisted by 2 catechists. One of the catechists was from 1876 stationed at Kotugoda, where in that year a house and a room for services was erected. A new church was opened at Seeduwa during the ministry of Rev. Paul Rodrigo on February 14th, 1871, and a school the following year. The chapel was 'repaired and beautified' in 1884. A school-chapel was built at Tempola in 1873. It was burnt down in 1882 but rebuilt in 1884. In the same year the old chapel at Raddoluwa, which was dilapidated, was pulled down and a new one commenced. The stone-laying took place in June 1885, and the new church was opened on Good Friday 1886. There was the stone-laying of a new church at Kotugoda also in September 1885.

Tempola and Raddoluwa appear on the stations in 1888 with a joint catechist in charge.

The membership of the Circuit increased steadily during the ministries of Revs. Henry Pereira (1867-1872) and Paul Rodrigo

(1873-1876) from 56 and 27 on trial to 133 and 18 on trial. After that it remained stationary for some years. In 1889 it was returned as 114 with 20 on trial, while Kotugoda had 16 members and 7 on trial.

Kandy (with Ampitiya and Laggala). The story of the re-occupation of Kandy by Rev. George Baugh in 1867, after the way had been prepared by Advocate J. H. Eaton and Mr. B. A. Mendis, has already been told. To their names may be added that of Mr. L. Isaac de Silva of Moratuwa, who was at the time manager of a mercantile firm in Kandy. He was the leader of a successful Bible Class. In 1873 he returned to Moratuwa and made a notable contribution as a writer of hymns. It was not long before the present Brownrigg St. Church was built and opened in 1871, while in 1873 a small chapel was built at Katukelle for the Sinhalese congregation, as well as a minister's house for Rev. E. P. Fonseka, who had been appointed in that year as the colleague of Rev. R. Tebb.

Work at Ampitiya was started in 1868, and a school-chapel was opened there in 1870, but it does not appear in the list of stations until 1876, when Rev. J. H. Nathanielsz is down for 'Hewaheta District', being followed for the next 2 years by Rev. H. Martensz, whose station is described as 'Hewaheta District, Ampitiya'. After that a catechist was stationed there for the rest of the period. In 1888 there were 2 separate catechists for Hewaheta and Ampitiya.

Laggala (Udesiya) first appears in the stations in 1873, when a school-chapel was opened there, and a second catechist was appointed to Laggala Palesiya in 1875, and a house put up there in 1876. This continued until 1883 when only one catechist was appointed for the whole of Laggala. In 1884 there were 4 members and 4 on trial, which was the highest number so far. At the same date Ampitiya had only 2 members. In 1889 Kandy returned 133 members, Hewaheta 3, Laggala 4, and Alptiya (where land had been gifted and a school build in 1885) 23.

The Kandy Industrial Girls' School was started on a small scale by Mrs. Langdon in 1884 at Brownrigg Street, but was soon transferred to Katukelle, becoming a boarding school. It did good work for more than 50 years.

The Kandy Girls' High School was opened in 1878, its first Principal being Miss Payne who, however, returned to England next year, being succeeded by Miss Jessie Hay. It was started in Brownrigg Street and remained there for the first 40 years of its existence. Its last Principal during the period under review, Miss Miriam Smith, fell ill after less than 2 years, and died in England, three months after leaving Kandy, on August 24th, 1890.

Uva and Badulla. The story of the starting of work in Uva in 1884 by Revs. Samuel Langdon and W. H. Rigby has already been told in outline. In the minutes of the Synod of January 1884, we find in the list of Stations:—

Central Province — Evangelistic Work—One missionary urgently required.

Central Province — Haputale—one Native minister wanted.

Next year the entry is:—

Central Province — Rev. W. H. Rigby

Central Province — Badulla—Rev. M. H. Perera

Actually Rev. W. H. Rigby made Bandarawela his centre, doing much itinerating work and giving special attention to Haldummulla. Haldummulla and Fort Macdonald (Busdulla) appear in the 1886 stations, but with the words 'Agents Wanted', and in 1888 we find 2 un-named agents at Fort Macdonald, and D. T. T. Wijesinghe, then a catechist, afterwards an honoured minister, at Haldummulla. In 1887 Langdon himself came to Bandarawela in place of Rigby, who was transferred to the Southern Province, and with him was a catechist (James Alwis), while Rev. D. H. I. Fernando took the place of Rev. M. H. Perera at Badulla.

The Happy Valley Reformatory was opened on March 4th, 1889, at Diyatalawa, and the Girls' Home at Badulla on the same day.

In 1889 the Uva Mission returned 42 full members and 1 on trial. In 1889 the following Circuits are listed:—

Colombo S., Colombo N., Colombo Tamil, Negombo, Kurana, Katana, Seeduwa, Minuwangoda, Wellawatte, Dehiwala and Galkissa, Angulana, Moratumulla, Rawatawatta, Panadura, Kalutara, Ambalangoda, Galle Fort, Galle Richmond Hill, Meterembe, Weligama, Matara, Kandy, Uva Mission (22).

Stations were as follows:—

Colombo South (Colpetty), Seamen's Mission, Colombo Tamil, Colombo North (Pettah), Madampitiya, Welisara, Wellawatte, Dehiwela, Galkissa, Angulana, Moratumulla, Rawatawatta, Korawella and Egoda Uyana, Wattalpol, Panadura, Bandaragama, Kehelhenawa, Kalutara, Maggona, Ambalangoda, Batapola, Galle Fort, Magalla, Boossa and Ratgama, Richmond Hill, Akmeemena, Meterembe, Weligama Matara, Dondra, Godapitiya, Palolpitiya, Morawak Korele, Dikwella, Hakmana, Hambantota, Giruwa Pattu, Walaway, Negombo, Dalupotha, Kurana, Andiambalama, Katana, Divulupitiya, Seeduwa, Katugoda, Tempola and Raddoluwa, Minuwangoda, Petiyagoda, Kandy, Laggala, Hewaheta, Fort Macdonald, Badulla, Bandarawela, Haldummulla, Haputale (57).

In 1865 there were 15 circuits with a staff of 4 missionaries, 16 Ceylon ministers and 10 lay agents. In 1889 there were 22 circuits manned by 12 missionaries, 31 Ceylon ministers and 34 lay agents.

In 1865 there were 1,173 members with 353 on trial. In 1889 there were 2,547 members with 577 on trial.

In 1865 there were 73 schools with 84 teachers and 2,500 children. In 1889 there were 143 schools with 328 teachers and 11,005 children.

In 1865 the number of stations was 16. In 1889 it had risen to 57.

SECTION 6

S.C.D. (1865—1889)

CHANGES IN PROPERTY

From 1865 —1871 there is very little building reported in the Minutes. During this period the opening of the following chapels is recorded:—

1865 Godapitiya; 1866 Magalle; 1868 Seeduwa (temporary); 1869 Indibedde; 1870 Ampitiya School Chapel; 1871 Balukawela, Miriswatte and Madampe (Ambalangoda Circuit).

From this point onwards the minutes contain a section on "Mission Property", and there are signs of increased activity. The minutes of 1872 record the formation of a Chapel Committee, the opening of new chapels at Kandy, Seeduwa, and Milagiriya, and the building of a temporary house for a Minister at Morawak Korale, as well as a grant of land by the Government at Meterembe. In the following year (1873) the completion of a number of school buildings is recorded at Colpetty, Kurana, Seeduwa, Negombo, Ratmalana, Pepiliana, Kalutara, Kumbalwella (Galle) and Rawatawatte. The last named cost Rs. 470, of which the principal part was given by Mr. Andris Silva. Chapels had also been built and opened at Kalubowila, and Matara, the last named, costing Rs. 4000, being opened for worship on November 9th, 1872. The Colpetty chapel had also been partly rebuilt.

In the minutes of 1874 it is recorded that a chapel had been erected at Katukelle for the Sinhalese congregation of Kandy, and that a Minister's house had also been put up there. School chapels had been build at Pilane, Tempola and Laggala. In the following year there was a new chapel at Pepiliana, and a temporary one for the Colombo Tamil work. In the same year (1875) gifts of land were reported, a site at Boosa valued at £30, gifted by the Buddhist Arachchi of the place, and a piece of land at Laggala.

In 1876 the only building reported was a school chapel at Boosa costing about Rs. 500, but a number of properties were acquired—a piece of land at Kotugoda, and another at Palolpitiya, both donated; another piece of land bought from the government at Akmeemena, and a good mission house, with sufficient land to build a church, purchased at Hambantota for Rs. 900. A piece of the Mission land at Colpetty had been requisitioned for the Government Railway, and compensation to the amount of Rs. 1077 received for it.

This was the time when, with the inauguration of the Extension Fund in 1873, new work was being begun in a number of places; hence both land and money for building were urgently needed. In the minutes for January 1876, in a statement prepared for the Home Committee, reference is made to their liberality to the Tamil work and to the Galle Circuit (£1200 had been granted towards buildings required at Richmond Hill), and there is a request for equally generous help for "the necessities of Colombo in general, Wesley College, and many rural and poor societies". A list of needs is given, and the following block grants are suggested:—

(1) £1000 to assist in the purchase of the land adjoining the Mission premises at Colpetty, and the building of a Girls' Boarding School there, as well as extra accommodation for Wesley College.

(2) A grant of £2000 in aid of a general Building Scheme for the entire District on the same terms as the Extension Fund grant (i.e. 50% of money raised locally for the same purpose up to a sum not exceeding £250 in any one year).

The granting of both requests is reported at the Synod of 1877, thus making increased building activity possible. At the same Synod the purchase of land at Wattalpola was reported, on which to build a mission house, and at Richmond Hill valuable land had been acquired, a road made, and the High School building constructed. School-chapels had been opened at Dankotuwa (Morawaka), Ranapanadeniya (Ratgama), and Dondra; at Kotugoda a house and a room for services had been put up; at Magal-Kanda (Maggona) a preaching room had been erected by the local people; at Matara the Mission house had been rebuilt, and a neat vestry and school-room added to the Fort Church, to be used for the Girls' School; at Laggala a house had been built for the catechist, at Hambantota a school-room, and at Meteremba a Girls' School.

In 1878 a new Mission House at Colpetty is reported, the old house being converted into a girls' boarding school; a site had been secured at a cost of Rs. 2850 for a Tamil Church in Jampettah Street. School buildings both for the High School and Girls' School had been

erected on Richmond Hill; schools had also been built at Uduwaka and Hakmana. Special mention is made of the opening of the Church at Kalutara in March 1877, towards which the Home Committee had given Rs. 2500.

In 1871 the gift of a school erected at Meteremba by Mr. Simon Perera is recorded. The Moratumulla church, opened January 11th, 1879, had been completed after 6 years at a total cost of Rs. 10,000, and the Richmond Hill church at a cost of Rs. 7113, of which Rs. 3105 had been raised locally. A Mission House had been purchased at Kalahe, and a school building at Maggona costing Rs. 120. The other property changes were in the nature of repairs, some of them costly, especially those at the Pettah Church and Mission House (Rs. 2550), Kandy minister's house and Mission house (Rs. 780), and the Galle Industrial School, the walls of which had collapsed during the monsoon. The construction of a new school building at Pilane was agreed to.

In 1880 the opening of churches at Ambalangoda and Meteremba is reported, and at Kamaragoda a small chapel, costing Rs. 130, had been built on a site given by one of the members. A minister's house had been completed at Richmond Hill at a cost of Rs. 3,702, and a neat Girls' School at Hapugala costing Rs. 182 had been gifted by Rev. J. H. Abayasekera. At Matara a site had been purchased for the Girls' School at Kadaweediya, and a new bungalow built for the English Boys' School at Pallimulla. At Mirissa a Girls' School had been erected without cost to the Mission. A burial ground had been secured at Madampitiya.

In 1881 the opening of the Wattalpola church, built in memory of Rev. Don Andris Ferdinando (who died at Godapitiya in 1868), is recorded, and the stone laying of the Jampettah Street Church. Kurana had been presented with a burial ground, and a site for a new church had been purchased. A large Mission House had been built at Moratumulla, a large school at Kehelwatte, and a girls' school at Tempola. Kandy Mission House had undergone alterations costing Rs. 2300. At Kalubowila a site had been given for a school; land had been purchased at Wellawatte for a Mission House and schools, and at Dehiwela land for a chapel. At Dikbedda a house had been presented by Mr. M. Suwaris Goonawardena, to be used as a school-chapel. At Ambalangoda a boys' school and girls' school had been built on land legally secured to the Church; at Pamburana, Matara, and Desastra (Kalutara Circuit) land had been purchased, on which it was hoped to build schools. Besides Mr. Suwaris Goonawardena, thanks were offered to Rev. F. H. Peiris for land given at Egoda Uyana, and to Don Anthonisz de Alwis Wickremasinghe for land at Dehiwela.

In 1882 the opening of the following chapels and schools was reported:—

Jampettah Street, Andiambalama, Polwatta (Minuwangoda), Pitiwella (school-chapel), Akmeemana (chapel and boys' school). A house had been purchased at Mutwal which could be used for a chapel and school. Schools had been built at Polhena (Matarā), Kalahe, Akmeemana (girls), Maggona, Bandaragama, Kalubowila and Minuwangoda. At Moratumulla a spacious mission hall had been erected on church land for Sunday and Day schools. A piece of land valued at Rs. 250 had been gifted to the Rawatawatte Circuit. At Wellawatte a substantial mission house had been built. In Galle the Industrial School had been removed from the old site to the Light-house Street premises.

In 1883 the opening of the Dehiwela Chapel is reported. The story of the building is told elsewhere. Two shops had been bought adjoining the Colpetty land. Additions were made to Wesley College at a cost of about Rs. 4800, and two new rooms for schools at Dehiwela. Land adjoining the churches at both Rawatawatte and Moratumulla had been purchased; a girls' school had been put up at Wattalpolā and a building for services as well as a school at Bandaragama. Pilane school had been given a new bungalow. At Matarā the Fort Girls' School had been completed, and good sites secured at Pallimulla and Mirissa. A school had also been erected at Kahawatte.

In 1884 the opening of the Indibedde church is reported, as well as chapels at Dondra and Dickwella. A belfry had been added to the Dehiwela church. A girls' school had been built at Panadura, and a catechist's house and school bungalow at Riligala, in the Mission compound. A girls' school had been built at Hakmana, and at Mirissa land had been purchased on which a school chapel and a residence for a catechist had been erected.

In 1885 the purchase of a school chapel on Deans Road for Tamil work was reported. At Katana and at Petiyagoda new school bungalows had been put up at the expense of the villagers. The school chapel at Tempolā, which had been burned down in 1882, had been rebuilt. In the Kandy Circuit a school bungalow for girls had been built at Eriyagama, and a house for the catechist at Hewaheta. Maha Ambalangoda school had been enlarged and repaired. A new building for the boys' boarding house on Richmond Hill had been erected at a cost of Rs. 2000; a school bungalow costing Rs. 200 had been built at Wakwella; a catechist's house costing Rs. 630 had been put up at Mirissa, and a school bungalow costing Rs. 830 at Pallimulla; also a school bungalow at Polwatta (Minuwangoda Circuit).

The following buildings were reported at the Synod in January 1885, as being in process of erection: a new bungalow for the girls' school at Colpetty, estimated to cost Rs. 600; a new chapel at Kurana, and another at Raddoluwa, where the old one had just been pulled down. Other new buildings contemplated are listed as follows: Negombo, purchase of a house; Seeduwa, Minister's house; Katugoda, school chapel; Weligama, school bungalow; Matara, school bungalow; Kandebodde Pattu, school bungalow; Hambantota, chapel to be repaired and school bungalow built.

In 1886 the church at Minuwangoda was reported as having been opened in December 1885, costing Rs. 1500, and there had been additions to the preaching place at Mutwal, costing Rs. 550, carried out by the people at their own expense. School bungalows had been erected at Colpetty (girls' vernacular), Matara (girls' school) costing Rs. 550, as well as a house for the Jampettah Street Minister, paid for out of the Thanksgiving Fund grant from England, and a teacher's house at Malimbada. Sites for schools had been purchased at Kamburugamuwa, Weeragampitiya and Parawahera, and temporary schools put up. At Elpitiya (better known as Alpitiya) land for a school had been granted by the Hon. F. Mackwood, and a building put up costing Rs. 133. At Hatton Mr. J. L. Shand had given land for a school chapel. At Heenatiyagala (Kalutara Circuit) 5 acres of land had been purchased, and land had been given at Kotugoda and Raddoluwa, and, for a burial ground, at Hakurugoda.

In 1887 the opening of new chapels at Raddoluwa (Good Friday 1886), and Katugoda (August) was reported, and the completion of a school chapel at Hatton at a cost of Rs. 1300, and also of one on Torwood Estate. Repairs had been carried out to the Pettah Church (Rs. 600), Weligama Church (Rs. 100), and Matara Church (Rs. 365). At Morawak Korale the chapel and mission house, which had been damaged in the monsoon, had been repaired at a cost of Rs. 400. School-rooms had been built at Hambantota (Rs. 250), Malimbade (Rs. 132-50), Weligama (Rs. 200), and Meteremba (Rs. 150). At Denipitiya land had been purchased and a bungalow erected for Rs. 250. Land for building had been gifted by Don Frederick Appuhamy at Andiambalama, and land had been bought at Wakwella, and Kahawatta (4 acres for Rs. 63!). A new burial ground had been secured at Moratumulla.

In 1888 the opening of a new church at Indibedde, and of the new church at Kurana, at a cost (with a girls' school) of over Rs. 10,000, as well as a school chapel and teacher's room at Kurunegala costing Rs. 600, were reported.

The Pettah church had been reseated at a cost of Rs. 400, and Colpetty Church had got a new pulpit. The foundation had been laid for a new school chapel at Batapola. Galle Fort had raised

Rs. 375 for church furniture. Land had been purchased to build a large school bungalow at Ratgama. A burial ground for Dehiwela and Galkissa had been secured. Land at Dondra had been given by Rev. P. B. Pereira on which a mixed school had been built. A good site had been presented at Meteremba and a girls' school built on it. A new school bungalow at Borella Road, Colombo, had been presented by Mr. D. F. Peiris. A building for a Boys' English School at Negombo had been put up for Rs. 130, and Rs. 100 had been expended on an addition to the High School at Ambalangoda.

In 1889 both Matara Church, the gift of Mr. Markus Fernando, and the Koralawella Church had been completed, but the latter still required furnishing. At Ratgama a large school chapel had been completed, and Batapola church had been opened free of debt. A minister's house had been built at Seeduwa costing Rs. 2,650, and in connection with the Uva mission, a mission house (Rs. 1000), Industrial School (Rs. 10,000), and new rooms (Rs. 1100) had been put up. Rs. 1800 had been spent on land for the Girls' Home, and land valued at Rs. 1000 had been given by Government. A minister's house, and ground for a new chapel, had been secured at Maradana; a house purchased for Rs. 500 at Thihagoda, and a new mission house at Dickwella for Rs. 750. A house for a catechist had been put up at Walaway, a new school-room at Walahandera (Meteremba), a new Practising School at Richmond Hill, and a new school bungalow at Rawatawatta. The Pettah Church had got a new organ costing Rs. 975, and Colpetty church one for Rs. 550. At Horape (near Welisara) a half-wall bungalow had been erected for educational and evangelistic work.

In 1890 the opening of the Katana church was reported (cost Rs. 2052), Rs. 6500 had been spent on buildings for the Wellawatta Home, Rs. 2000 (raised by public subscription) had been spent on 'Happy Valley', and Rs. 2100 on a Mission Hall, and the enlargement of the Girls' Home, at Badulla. Two rooms had been added to Richmond College at a cost of Rs. 1280; a new house at Medawatte had been built for the Matara missionary; a house for the Laggala catechist had been put up for Rs. 550/-. School rooms had been built at Boosa (Rs. 200/-), Kamburugamuwa (Rs. 100/-), Pamburana (Rs. 100/-), Godapitiya (Rs. 120/-), Maggona, and one at Thalamadampella (Negombo Circuit), which cost Rs. 150/-, given by St. John's Sunday School, Liverpool. At Weeragampita land had been acquired for a new school, and at Denipitiya the school had been rebuilt at a cost of Rs. 130/-.

The Church at Hatton was erected in 1889 on land gifted to the Mission. Services had previously been held in the Railway Waiting Room since 1884.

SECTIONS 7 AND 8

S.C.D. (1865—1889)

MESSAGE PREACHED AND ATTITUDE TO BUDDHISM

There is a connexion between these two as it was the use made in the 'Buddhist Controversy' during the 60's and 70's of the criticisms of the Bible made by rationalists in the West which compelled Christian leaders in Ceylon to face the changes taking place in the intellectual climate. Moreover the work done by Gogerly and Spence Hardy in eliciting the real teachings of Hinayana Buddhism, while the correctness of their conclusions was generally vindicated, did not work out as they had hoped to discredit Buddhist Philosophy, but rather brought out its subtlety and complexity.

It was therefore at the beginning of this period that Christian leaders came to realize what a formidable rival Buddhism was to Christianity.

This did not alter the conviction of the missionaries that Christianity was the only true religion, Christ the only Saviour, and the God revealed in the Bible the only true God and the Almighty Creator, but it did put an end to the idea that Buddhism was "a false and eminently destructive religion".

There is little sign in the period of modification in the message preached as a result of the growth of biblical criticism, or the effects of such scientific developments as the publication of Darwin's "Origin of Species" in 1859, but towards the end of the period there are some traces in articles in the missionary magazine, "The Ceylon Friend", of awareness of these things.

SECTION 9

S.C.D. (1865—1889)

RELATIONS WITH OTHER MISSIONS AND CHURCHES

The first Methodist sermon in Ceylon was preached in a Dutch (Presbyterian) church, and relations remained friendly throughout the period under review, with little if any competition. Relations with the Baptist Church in Ceylon also appear to have been uniformly friendly, and, except for Colombo and Kandy, the two churches have observed strict comity in their operations. Relations with the Church of England have varied considerably from time to time: Nothing could have been more cordial than the welcome given to the first

missionaries on their arrival, when the Governor's Chaplain, Rev. George Bisset, was sent from Colombo to bid them welcome. There was, however, a potential source of friction in the privileged position which the Anglican Church enjoyed as the established Government church, including, after Ceylon became a separate diocese in 1845, the payment of the whole of the Bishop's stipend, and that of several chaplains, from public funds, and the holding of a dominating position in the School Commission which was responsible for educational matters from 1834 until 1841, when it was dissolved and a more representative "Central School Commission" appointed. The Anglicans however still had a great advantage with regard to English Schools, as the Commission recommended the establishment of such schools, in pursuance of the policy of the Colebrooke Commission, wherever an Anglican Chaplain was stationed, and these schools were entitled to receive a grant as soon as the average attendance reached 15.

While the agitation for disestablishment, which came to a head in the 1870's, was chiefly based on the impropriety of using public money to subsidize the Christian Church, there was no doubt also a not unnatural feeling of jealousy on the part of other Christians because of the privileged treatment given to one Church in particular. It is true that for 30 years up to 1873 the Methodist Church received from Government an annual grant of £100, but this was considered as given in recognition of its services to the cause of education. The Ceylon Press had drawn attention to this matter, and in January 1874 the Synod, after consulting the Home Committee, asked the Government to discontinue the grant.

A memorial urging disestablishment was sent to the Governor in 1874, and another to the Secretary for the Colonies in England. Disestablishment was supported by the Governor, Sir William Gregory (1872-1877), and sanctioned by the British Government. It was carried out by Sir William Gregory's successor, Sir J. R. Longden, in 1881.

Apart from this cause of friction, relations have varied according to the attitude of individual Anglicans and Methodists to one another's ecclesiastical claims. Perhaps a rather amusing example may be used to illustrate the subject. It is referred to in the "Ceylon Friend" for 1881, and the writer first heard of it from the person chiefly concerned many years ago.

An Anglican young man named Richard Peiris married a Methodist young lady, and the Bishop at that time, hearing of this, wrote to him saying how surprised and sorry he was to hear of his "wretched fall". He and his wife lived happily for many years, and he was ever afterwards called by his friends, and delighted to call himself, "Richard Fall Peiris"!

Most Methodists in Ceylon have been strongly Protestant, and their attitude to Roman Catholics can be gathered from the fact that the Minutes often speak of converts from 'Popery'.

Ceylon's connection with the Mission to Burma

The opening of work in Burma in 1887 was not initiated from Ceylon, but was closely linked with the Ceylon Methodist Church. W. R. Winston came out to the North District of Ceylon, and was first stationed at Point Pedro in 1876. He worked with success, and opened a Girls' Boarding School and a Training Institution there in 1878. However, he was transferred in 1886 to South India, and when the Missionary Committee were considering starting work in Burma after the annexation of Upper Burma, which took place the same year, he volunteered to be our pioneer missionary there. He first accompanied Rev. John Milton Brown, who had been in Ceylon, and was then Chairman of the Calcutta District, on a prospecting tour, and it was decided to start work without delay in Mandalay. A site was purchased, and towards the end of the year Winston was joined by Rev. A. H. Bestall, who was later for many years Chairman of the Burma District. To help these two pioneers Winston appealed to the South Ceylon District for workers, and two young men, trained at Richmond Hill, Covis A. de Silva, a convert from Ambalangoda, and D. S. Kodikara from Madampitiya, were sent to join them. The former became the first minister of the Methodist Church in Burma, and the latter spent many years there in educational work. Thus they may be regarded as the first foreign missionaries sent out by the Ceylon Methodist Church. They were bidden God speed at a meeting held in the Moratumulla Church, and sailed for Burma on 27-8-1887, a day which, as the "Ceylon Friend" says, "ought to be memorable in the history of Christianity in Ceylon."

SECTION 10

S.C.D. (1865—1889)

RELATIONS WITH GOVERNMENT

As already noted there had been a change of attitude on the part of the Government towards missionary work about the middle of the 19th century. They no longer actively encouraged it, but aimed at religious neutrality. This led to friction when Government attempted to introduce a compulsory conscience clause in mission schools. There were also two other matters which caused a certain amount of controversy during this period.

One was the privileged position given to the Anglican Church, and in a lesser degree, to the Dutch and Scotch Presbyterian Churches, as established Churches subsidized by Government. This is dealt with under 'Relations with other Churches'.

The other was the problem of 'Buddhist Temporalities' which the Government again made efforts to solve during this period. The compromise settlement made by Sir George Anderson in 1853, though far from satisfactory, continued in force during the period. From time to time efforts were made to draw up a working constitution, but this proved a very difficult task, and in the meantime the temporalities were grossly mismanaged by those who had been made responsible for them.

A determined effort was made in 1888 by the Governor, Sir Arthur Hamilton Gordon, one of the ablest of Ceylon's Governors, who had effected many reforms, to solve the problem, but without success.

The missionary attitude may be gathered from the following quotation from the "Ceylon Friend" of December 1881—

"We do not hide from ourselves the difficulties of dealing with the subject, and we give entire credit to those who support the proposed ordinance for 'good intentions'. We still believe that provisions for the interference of the headmen, as being Government officials, the appointment by the Governor of a Commissioner, and the special powers given to the District Courts, are highly objectionable. The Governor made the admission 'that this Council is about to legislate upon the constitution of the Buddhist Church or rather Buddhist temporalities—a most difficult subject', so that to a very considerable extent this ordinance goes in the direction of making Buddhism the established Church of Ceylon.

"It appears that there is, after all, no guarantee in the Kandyan Convention of 1815 for the preservation to the Temple of these enormous endowments. The Government is therefore free to deal with them as charitable endowments which have been scandalously and dishonestly abused. If it is thought right, let a small portion be reserved for the support of the existing incumbents, who, be it remembered, ought to be mendicants, and let the bulk of the land be applied, as may after full consideration and discussion be thought best, to the public weal."

In 1881 an ordinance was passed transferring the management of the temple properties from the monks to elected lay trustees, but this produced little if any improvement, and it was not until the Public Trustee was entrusted with the supervision of all accounts in 1931 that mismanagement came to an end.

SECTION 11

S.C.D. (1865—1889)

DEVELOPMENT OF FINANCE AND SELF-SUPPORT

Self-support, self government and self-propagation, the goals enunciated by Dr. Kilner when he was Chairman of the North Ceylon

District (1851-1874), have ever since been some of the basic aims of missionary endeavour. The building up of the Ministry, already referred to, was essential to the third aim. The first and second, which go naturally together, are almost equally important. At the beginning of the period the income raised locally was only £470. A block grant was given by the Home Committee, which was independent of the number of missionaries on the field. Hence the amount available for the work—including the salaries of ministers and other workers—varied from year to year. As the amount raised locally was so small in 1865, as an inducement to raise more, the experiment already suggested by the Synod of 1852 was tried, of allowing any excess of income raised in the circuit, over and above the estimate, to go to the minister. This was discontinued in 1870 as, to their credit, the ministers felt that “to appropriate surplus circuit money” was “repugnant to the feelings of the Brethren”. Throughout the period there was a steady increase in the amount of money raised locally for the work, and by the end of it self-support was being attained in several circuits. The following table will give an idea of the rising income:

Money raised for Circuit work (including miscellaneous)			Missionary	Society	
		Rs.	Rs.	Rs.	
1865	.. ..	3230	1470		
1866	.. ..	4290	1580		
1867	.. ..	6020	1950		
1868	.. ..	6710	1510		
1869	.. ..	6710	1270		
1870	.. ..	9060	1340		
1871	.. ..	10130	1300		
1872	.. ..	10173	1333		
1873	.. ..	10521	1284		Extension Fund
					Rs.
1874	.. ..	10761	1329		4025
1875	.. ..	10913	1329		4624
1876	.. ..	11046	1412		5047
1877	.. ..	11338	1416		7042
1878	.. ..	11398	1291		3891
1879	.. ..	11997	1222		3099
1880	.. ..	11241	1247		3848
1881	.. ..	11677	1241		3930
1882	.. ..	12476	1450		3700
1883	.. ..	13559	1326		5080
1884	.. ..	13188	1417		3974

Total for 1865 Rs. 4700; for 1884 Rs. 18579

After the separation into 3 districts the total raised fell at first from Rs. 18579 to Rs. 15859, but had risen to Rs. 16200 by 1889.

In spite of the general upward tendency up to 1884, it will be noted that there was a falling off in the amount raised for the Missionary Society round about 1869 and 1878, and in the amount raised for circuit work in 1880.

The former was due to the rather strange system at the time, by which all money raised locally, apart from class money, and money raised for expenses in the Circuit, was credited to the Missionary Society, and deducted from the grant. At the Synod of January 1870 the following minute is recorded: "The Brethren regret the decrease of £ 24 in the amount raised for the Wesleyan Missionary Society. This result is to be attributed to the small number of European missionaries in the District during the past year, as the subscriptions for the parent society are collected almost exclusively by them. The District Meeting has no doubt that, if it could be represented that the contributions of European residents and others were devoted to the support and extension of the work in the Island, a much larger sum would be raised. The brethren beg to call the attention of the Committee to the fact that it is now the rule to hold missionary anniversaries in every circuit in the District, and from these sources an increasing revenue to the parent society may be looked for. They therefore are of opinion that, if all subscriptions are given to circuit funds, while the proceeds of anniversaries be given to the missionary society, the interests of the parent society will not suffer, while those of the District will be materially advanced." A correspondence followed which led in 1873 to the launching of the Extension Fund, as already recorded. Two further extracts from the minutes will illustrate the course of negotiations. In 1872 we find the following minute:

"The District Meeting desires cordially to support the proposal already made to the Committee, that a fixed amount, together with all local receipts, including money raised for the Wesleyan Missionary Society, should be allowed as grant for the native work, the cost of European missionaries to be paid separately by the Committee."

In 1874 the Synod recorded its appreciation of the liberal offer of the Committee connected with the Extension Fund, and added, "Now that the grant for the Native work is made independent of the changes in the European Staff, we feel a stability in making our arrangements we have not felt before. Moreover, as the amount raised for the W.M.S. is now to be applied locally, we have in our annual sermons and meetings, when we remember the masses of the surrounding heathen, an effectual answer to those who say that charity should begin at home.

“Again as all the finances of the native work are now laid before us, and we see what is expected from us, we are determined to do our utmost to discharge our responsibilities. We have bright hopes that the very large increase in our funds during the past few years will be more than surpassed in the future.”

The decline in local income round 1880 was a result of the general financial depression in Ceylon caused by the Coffee failure. The blight which attacked the plantations was first detected in 1861 on a small scale, but the full effect was not felt until some years later. In the meanwhile tea gradually took the place of coffee, and after 1880 things improved rapidly.

In the minutes for January 1880 there is a special memorandum on the commercial depression caused by the coffee failure, explaining the falling off in income. The Committee in England was also passing through financial difficulties at this time, and asked that expenditure should be reduced as far as possible, as they were compelled to make a 5% cut in the grant. This affected the Extension Fund, and the new work which was dependent on it, but the difficulty was tided over by making each extension station the special responsibility of a strong circuit or of a group of circuits. In this way greater interest in the work was aroused, and more money was raised. In January 1881 we find the following Synod minute:—

“The Grouping Plan proposal for the Extension Fund last year has been generally successful, awakening a degree of interest in this work which will react upon the Churches themselves with benefit.”

By 1883 finances had improved, and there was a total increase on all funds in that year of Rs. 6328/-, bringing the total raised by Methodists of South Ceylon to Rs. 46,542/-. This includes Rs. 26,577. 50 “miscellaneous” raised in the circuits for repairs, new buildings etc. A gift of £500 from the Home Committee out of the Thanksgiving Fund was reported, which was gratefully acknowledged, and used for Extension.

The first circuit to become virtually self-supporting was Moratumulla in 1880. At the General Missionary Conference in Bangalore in 1882, John Scott spoke on the goal of self-support, and told the story of Moratumulla which he spoke of as a self-supporting circuit. In the Synod Minutes for January 1880 we read:—“We are thankful for the request which has been made to us from the Moratumulla Circuit that we allow a grant-in-aid (Rs. 250), when the circuit will undertake the support of the minister, schools and other evangelistic operations.” The following year “it was agreed that the Moratumulla Circuit should have a grant of Rs. 250/- for 1881, the circuit returning to the Wesleyan Missionary Society the collection made at a Public Meeting (thank-offering) in this and all future years.”

SECTION 12
S.C.D. (1865—1889)
RELATIONS WITH THE METHODIST
MISSIONARY SOCIETY

Relations during the period under review were, on the whole, more uniformly cordial than previously. The chief bone of contention had always been the amount of aid needed for the work, and the way in which the grant from England should be spent.

By this time, unlike the early days, the missionaries had become more expert in financial matters, and, with much improved communications between England and Ceylon, the Missionary Society understood much better the needs of the work and of the workers. Moreover the troubles within the Methodist Church in England between 1840 and 1850 which caused a split and, for a time, seriously affected the missionary income, leading to a progressive decrease in the grant, had by this time settled down.

However in the earlier years of the period the unsatisfactory regulations involving the crediting to the M.M.S. of all subscriptions raised locally, which had been made by the Society owing to financial stringency, caused some friction, and this was only changed after 1870. Soon after this the Extension Fund was started with generous help from England, which continued to be granted throughout the rest of the period.

The only other matter over which there was any serious contention was the question whether the Tamil work in the South should be under the jurisdiction of the North Ceylon Synod or the South. This came to a head at the time when Rev. John Kilner, who had been Chairman of the North Ceylon District, was appointed a Missionary Secretary in England in 1875.

Part of the credit for the good relations during this period must be given to Rev. John Scott, who was Chairman during the whole of the time, and won the confidence of the Society in England by his able administration and wise judgement.

SECTION 13
S.C.D. (1865—1889)

EDUCATION

The establishment of Mission Schools goes back to the beginning of Methodist Missionary work in Ceylon. The number of schools fluctuated considerably, and in 1865 the returns for 1864 were given as 50 boys' schools and 26 girls' schools, with 2,442 pupils—a decrease of 12 schools and 730 pupils, compared with 1864. It will be recalled that this was the year of the heaviest decrease in membership.

From that point numbers are as follows:—

	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874
S	73	73	69	65	71	67	71	78	83	89
P	2500	2573	2359	2269	2672	2742	3089	3460	3748	3893
	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884
S	95	109	127	132	134	140	120	113	118	120
P	4374	4884	5288	5802	6444	7064	7129	7726	8079	8218
	1885	1886	1887	1888	1889					
S	121	130	144	140	143					
P	7561	8617	9802	10088	10650					

Note	S	—	Schools	}
	P	—	Pupils	

We notice the rapid increase in the number of schools between 1871 and 1880, connected with the expansion due to the Extension Fund, and accompanied by a corresponding rise in the number of pupils. From 1881 for several years the number of schools tended to drop, but the number of pupils continued to rise. The most important development of this period was the opening of Methodist High Schools and Girls' Boarding Schools.

Methodism was somewhat late in entering the field of higher education in Ceylon. Spence Hardy, in the Jubilee Memorials, implies that it had been the policy of the Mission to open schools in as many places as possible rather than concentrate, but evidently in his judgement this had been overdone. There had been High Schools at Colombo and Galle in earlier days, when the number of missionaries was greater, but these had later been handed over to Government.

The earlier mission schools in which English was taught were Anglo-Vernacular, but in 1841 the Anglican Church began to open *English schools* with Government support. After some time Methodists began to realize that they were losing some of their most promising scholars at a critical age on this account, and that those educated in other than Methodist Schools, even if not lost to Methodism, were much less likely to enter the Methodist Ministry. From 1858, when a proposal was first brought before the Synod, there was a growing agitation for action in the matter. There was increasing pressure for the establishment of Methodist high schools both at Colombo and Galle, and applications were made to the Home Committee for qualified Missionaries to be sent out as Principals. An extract from a letter written from Galle to the Committee in 1868 by Rev. James Nicholson, throws some light on the motives for this agitation. He writes:—

“I have never been particularly enthusiastic on the educational question, believing that our work mainly owes its success under God to direct engagement in pastoral duties. We have not needed schools to introduce Christianity, as they have been called for in caste-bound India. Buddhism does not recognize caste. . . . We require an institution under a thoroughly efficient Principal, not so much to evangelize the masses as to consolidate our work, and retain our own people; the success of our pastorate has made this demand for superior education under Methodist influence; and it is a matter which presses itself upon our attention so forcibly that it cannot be disregarded without a signal neglect of our duty to God, our native church, and the general work of Christianity.”

The agitation bore fruit, and in 1873 Rev. S. R. Wilkin was sent out, and designated to South Ceylon in order to start Wesley College the following year. However, when the stations were published in the Minutes of Conference, Mr. Wilkin was put down for Jaffna! The Chairman sent a cable to the Missionary Society protesting, but received no reply for some time, and a special meeting of missionaries was called in November which drew up a long memorandum on the subject. Apparently the matter was satisfactorily settled before Synod, and Rev. S. R. Wilkin was put down in the stations as Principal of Wesley College, which was duly opened on March 2nd, 1874.

A letter sent by a meeting of the European missionaries which met on 23rd June, 1873, before matters were definitely decided, gives a clear statement of some of the reasons behind the movement which led to this result:—

“We have read and cordially approve of the Chairman’s letter to the Secretaries asking for the appointment of a well qualified missionary to take charge of a superior educational institution in Colombo. This matter has for many years been brought before the attention of the Committee, and promises have been frequently made to supply this pressing want. We need not repeat the numerous reasons which have been urged in previous communications.

We would, however, mention the following facts which we think cannot fail to impress the minds of the Committee:

“In the early years of this mission, when the staff of Europeans was large, there was a superior school of ours in Colombo which exercised a very beneficial influence upon the generation now passing away, and was the means of introducing to our work several of our most valuable native ministers. It must not be forgotten that our late mourned friend Peter Gerard de Zylva was converted while a student there, and that a similar school,

with most beneficial results, was conducted by our missionaries at Galle. It was when the number of European missionaries was diminished about 30 years ago that these schools ceased to be connected with our mission. Since that time superior education has been in the hands of other Societies, and Government, and the influence of the Mission in the towns, and amongst the educated classes, has perceptibly declined.

During the time that Dr. Kessen was in charge of the Government Central School in Colombo, several of our present able ministers received their education; amongst these we may name Revds. D. H. Pereira, his brother P. B. Pereira, and D. D. Perera. Since Dr. Kessen left, our Mission has been unrepresented in higher education, and as a consequence the young men who have recently entered our work, though earnest and zealous, are not qualified to take charge of our most important congregations. . . . We therefore pray that the Committee will at once appoint the educational missionary we have so repeatedly and earnestly requested."

It was not long before a high school of similar grade was opened in Galle too. Rev. J. Rippon, who purchased the Richmond Hill property in 1857, had many dreams about the institutions which might be developed there, most of which came true. One was a Boys' School of superior grade. It was he who made the first proposal for such an institution for the Wesleyan Mission in South Ceylon in 1858. His proposal, which was to locate this school on Richmond Hill, and to combine with it a boarding house, was brought before the Synod and cordially endorsed, and a request was at once sent to the Home Committee for a suitable young missionary to take charge. During the years between 1858 and 1874, when Wesley College was founded, there was a certain amount of rivalry between supporters of Galle and Colombo; Rev. George Baugh and his colleague at Richmond Hill, Rev. G. E. Gunawardene, being strong supporters of Galle, with its excellent site, while others urged the central situation of Colombo, and the fact that there were already buildings at the Pettah which could be adapted for the purpose, while at Richmond Hill almost everything would have to be built. It was fortunate that Rev. Samuel Langdon, who had come out to Ceylon in the same year as Rev. S. R. Wilkin, was well qualified for educational work, and in 1876 he was appointed to the "Educational Department", Galle, to start the Galle High School, which became Richmond College in 1881. It was opened on May 1st, 1876. He was also able to assist in the work of the Theological Institution which had been set up on Richmond Hill in 1864, and up to this time had been carried on by the missionary, and the minister at Richmond Hill. George Baugh, who had had so much to do with the planning of Richmond College was sent as Chairman to Bengal in 1876. His portrait still hangs in the College Hall (1970).

There was also a Girls' School on Richmond Hill, started in 1871. In 1876 Miss Eastwood arrived from England as the first Lady Principal. She only stayed a short time, as in 1877 the need for a successor is spoken of in the Minutes. It was called for a time the Whitefield School for Girls, to commemorate a gift from Whitefield Road Sunday School, Liverpool. New buildings are reported in 1878, and it was probably then that it became a Boarding School. As with many other Girls' Boarding Schools, missionaries' wives have played an important part in it, and Mrs. Wilkin has written an interesting article on her work there in the "Ceylon Friend" for February 1886.

The Girls' High School in Galle Fort, later named Southlands, was opened in 1885 with Miss Vanderstraaten as Principal. Miss Isobel Rogers came out as Principal in October 1886, and quickly endeared herself to everyone. It was a great blow when she was stricken by typhoid soon after the commencement of the Christmas holidays in the following year, and died on December 27th, 1887. She was succeeded by Miss Waller, who had been originally designated for Matara, but after a year she was married to Rev. Arthur Triggs. Miss G. B. Hay was sent out to take her place in 1888, and was Principal till 1902.

An English Girls' School in Matara, adjoining the Fort Church, is mentioned as being prepared for in 1877, and the arrangements for the school as having been completed in 1882, but the appointment of a missionary as Principal was not possible until 1889, when Miss Clegg was sent out.

The Kandy Girls' High School was started by Mr. & Mrs. Langdon in March 1879 at Katukelle. Mrs. Langdon acted as Principal till Miss Payne was sent out from England in July. She got engaged on the way out and married the following year, and her place was taken by Miss Jessie Hay, under whom the school rapidly grew till, in January 1882, it was moved to Brownrigg Street. Miss Hay had to retire in 1883 owing to ill health, but not before the school had been registered by Government, having received high praise from the Inspector. She married Rev. E. S. Burnett who served in Ceylon 1880—1885.

Miss Young succeeded Miss Hay and served for 5 years, when she was succeeded by Miss Miriam R. Smith; but she too was compelled to retire owing to ill health in 1889, and died in England the following year.

The Girls' School at Colpetty, which ultimately grew into Methodist College, was started in 1866, when Miss Scott, sister of the Chairman, was sent out as Principal by the Women's Auxiliary.

For her valuable work there till 1883 see the note on "Rev. John Scott and his Family". She was succeeded by Miss Sanderson, who however could only stay a little more than one year owing to ill health, and then by Miss Male (later Mrs. Tarrant), during whose Principalship (1885—1894) the school continued to flourish. A High School was started at the Pettah in February 1885. It also prospered, and new premises had to be rented in 1889 because of increasing numbers.

It should be mentioned that in 1884 the Government gave up its English Schools with the exception of Royal College. It was at first proposed that they should be run by the Municipalities or Local Government Boards of the towns in which they were situated, but as this did not prove acceptable they were handed over to the Christian Churches. None were given to the Buddhists. The first Buddhist High School (Ananda College) was opened on November 1st, 1886.

There is no question that the Christian High Schools and Colleges have been a great strength to the Christian community. The number of converts from them has never been large, though by no means negligible, but the facilities given to Christians for higher education opened many doors to them in the professions, in Government service, and as teachers. The Christian schools gave a good education and character training to many besides Christians, and it is generally recognized that they have made a valuable contribution towards raising standards of life and thought among the people of Ceylon; but it must be frankly admitted that their primary purpose was the building up of the Church.

Sunday School Work—The first return of Sunday School work was made to the Synod of 1865, although some work was begun as early as 1815. The Sunday Schools at Rawatawatte and Moratumulla were among those begun in 1865, in which year the total was 15. Although there are no returns for 1866, after this they are given in the minutes every year.

	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874
SS.	15	—	25	28	28	38	42	48	55	61
P.	417	—	678	1012	1054	1367	1395	2015	2766	2657
	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884
SS.	70	77	78	86	91	97	101	96	97	102
P.	2776	3166	3166	3246	3588	4473	4526	4820	5798	5851

By 1888 the numbers had risen to 124 Sunday Schools and 6621 children, and in 1889 the number of scholars returned was 6877.

It will be noticed that there was a specially rapid increase in the number of scholars in 1872 and 1873 and again in 1880 and 1883. In 1872 we read:

“the returns give 6 more schools, 43 more teachers and 618 additional scholars. Special mention must be made of Moratumulla which has increased from 55 to 464 scholars.”

In 1873 the chief increases were Colpetty 63, Negombo 73, Seeduwa 127, Wellawatte 69, Rawatawatte 205, Wattalpola 117. In spite of the encouraging returns in 1883 there was evidently some doubt about the efficiency of the Sunday Schools, and a committee was appointed after a warm discussion to consider them. This reported next year that conversions were reported from the schools at Colombo, Madampitiya, Seeduwa, Kandy and Galle.

SECTION 14

S.C.D. (1865—1889)

PRODUCTION OF CHRISTIAN LITERATURE

In January 1865 it was reported that Rev. David de Silva had assisted the Chairman (Spence Hardy) in preparing a revised Book of Common Prayer in Sinhalese, and this was adopted with a few verbal alterations. A quarterly periodical called the “Wesleyan Intelligencer” had been started, of which Rev. G. E. Gunawardene was the editor. He asked to be relieved in 1867, and Rev. O. J. Gunasekera was appointed editor, and was asked to produce it monthly. This was carried on under different editors till October 1873, when it was replaced by a fortnightly paper called the “Satyalankara”, a Committee of three being appointed to assist the editor.

In the meantime the English periodical, “The Friend”, which was started by Spence Hardy in 1837, but discontinued about 1850 owing to the call for retrenchment in view of the straitened position of the finances of the Wesleyan Missionary Society in England at the time, was restarted in 1870 under the title “The Ceylon Friend”, and continued to be published to the end of our period. It was for some time edited by the Chairman (John Scott).

In 1873 the Home Committee gave a grant of £50 towards the expense of producing a new edition of Clough’s dictionaries, and the work was proceeded with.

In 1874 Spence Hardy's "Touchstone", and Nicholson's "Pocket English-Sinhalese Dictionary" were republished. The Rev. David de Silva had died in January. He had begun the translation of thirteen sermons of John Wesley into Sinhalese, and the Editorial Committee of the "Satyalankara" was asked to go on with the work. They were published in 1878.

In 1876 the second part of Gogerly's "Pragnyapti", translated into Sinhalese by Rev. David de Silva, was published. 1877 was a record year for the Wesley Press. Carter's Baptist version of the Old Testament was printed, as well as his Treasury of Hymns, and a large print edition of the Gospels and Acts for the British and Foreign Bible Society. A second edition of Pragnyapti, Part I, was published, as well as a Catechism for the C.M.S., "The Book of Common Prayer" in Sinhalese for the S.P.C.K., and a number of tracts for the Religious Tract Society.

In 1878 the output of the Press was mostly secular except for 50,000 copies each of 11 tracts. The Wesleyan Mission Press, Colombo, received honourable mention at the Paris Exhibition of 1878.

In 1879 the Press was moved from the Pettah to Colpetty, where it was in close touch with the Chairman. Rev. J. O. Rhodes, in charge of Tamil work, was cordially thanked for his work as Secretary of the Book Committee for several years.

In 1880 a Compendium of Theology had been prepared by the Chairman while on furlough, and was being translated into Sinhalese.

In 1881 twenty-one Sinhalese tracts were printed, and two in Portuguese.

In 1882 the Publication Committee drew up certain proposals which were put before the Synod of January 1883. They included the continuation of "Satyalankara" in spite of its being run at a loss, and going ahead with Clough's Dictionary and Scott's Compendium of Theology. Rev. C. W. de Silva was appointed to translate the catechism into Sinhalese. In January 1884 Revs. C. W. de Silva and S. Langdon were appointed to edit "Satyalankara", and Rev. S. Langdon to edit "The Ceylon Friend".

During 1884, the following were published: Manual of Methodism, and "Punchi Nona", both by Rev. S. Langdon; First Catechism translated by Rev. C. W. de Silva, and a book of Recitations and Songs for Sinhalese Bands of Hope. These were reported to the Synod of 1885, at which it was decided to publish "Satyalankara" fortnightly instead of weekly. Rev. E. Strutt was appointed co-editor of "The Ceylon Friend" with Rev. Samuel Langdon.

SECTION 15

S.C.D. (1865—1889)

SOCIAL WORK OF THE METHODIST CHURCH

The form of social work and service most often referred to in the records is Temperance Work. This is first mentioned in the Minutes of January 1871, when it is said: "While total abstinence is not a required test of membership, or for admission into the ministry, we yet believe that as a Christian brotherhood, wherein the strong ought to bear the infirmities of the weak, and as removing a serious obstacle to the reception of Christianity by our Buddhist and Mohammedan neighbours, that act of self denial will be a great spiritual power. We shall rejoice to hear that total abstinence principles are firmly held, judiciously supported, and fortified by occasional meetings for encouragement and advice, throughout the District."

From this time onwards monthly Temperance Notes appear in the "Ceylon Friend" giving news of meetings etc., and there are frequent articles on various aspects of the subject. In 1881 there is a direction that Temperance Sunday should be observed as in England.

In May 1887 under "Temperance Notes" the following statistics are given for Bands of Hope and Temperance Societies:

	Colombo Dst.	Galle Dst.	Kandy Dst.
Band of Hope	10	no return	14
Band of Hope Members	918	595	424
Total Abstinence Soc.	11	no return	4
Total Abstinence (members)	856		103

In the same year there is strong denunciation of the demoralisation of native races within the British Empire by the Drink Traffic. Africa and India are especially referred to in quotations from the "Contemporary Review" and the "Pall Mall Gazette", and there is a report of a protest meeting in London, presided over by the Bishop of London, supported by the representatives of more than 40 missionary Societies. The Bishop concluded his "eloquent and heart-stirring speech" with the words: "Tonight we begin not only to contemplate what is to be done, but to put into operation all the necessary machinery to bring England to a sense of duty to the native races." The writer of the article concludes his notes with a call to tackle the work to be done in Ceylon:—

"Here in Ceylon the devastating results of drink are seen as well as elsewhere. We all need to be up and doing, for although we can point to progress we have but touched the border of the land."

In 1888 a joint meeting of the four Ceylon Districts was held in Kandy, consisting of 10 missionaries and ten Ceylon Ministers chosen two by two to represent the three Southern Districts, and the Jaffna and Batticaloa areas of the North District. Among various subjects discussed was Temperance, which was introduced by Rev. J. A. Spaar of South Ceylon, and the following resolution was carried: "This meeting, deeply impressed with the terrible evil of intemperance in Ceylon, appoints a corresponding committee for this (Temperance) movement, in order to guide and intensify the temperance cause, especially among our own people, and to watch the action of government with regard to the Drink Traffic."

A five point programme was suggested by Mr. Spaar as follows:

- (1) Temperance Associations should be formed and fostered everywhere.
- (2) Temperance Literature to be prepared.
- (3) Public Lectures to be arranged.
- (4) A Temperance Union for the Island to be formed.
- (5) Temperance advocacy should be temperately conducted by kind words and good arguments.

Another interesting minute was passed on the same occasion, which has social implications, though it has to do with Buddhist Temporalities:

"That in view of the contemplated legislation with regard to Buddhist endowments in the interior of the country, this meeting would respectfully and earnestly suggest to the government that such funds as may be acquired by such legislation be entirely devoted to the welfare of the people in neglected districts; especially in the relief of distress among tenants of Temple lands and their dependants, and in affording medical aid to the Sinhalese villages and the promotion of secular education; also as far as possible in the abolition of revenue derived from the drink traffic."

Probably the most important social work initiated by the Church during this period was the running of Industrial Schools and Orphanages. One of the earliest of the former seems to have been the "Ragged School" started at Galle in 1867. In an article on the Bible-woman's work in Galle (Ceylon Friend, September 1886) attention is drawn to the large number of poor Portuguese Burgher children to be found living in hovels in the lanes of Galle Fort, and the writer describes the work of the Industrial School, where boys and girls are taught the three R's in the morning, and either tailoring or shoe-making for the boys, and needlework for the girls, in the afternoon. The school was long carried on under the superintendency of Mr. W. L. Faber, a leading Methodist of Galle during the earlier years of the present century. Rev. Samuel Langdon, who came out to Ceylon

in 1872, was one of the chief pioneers in this work up-country. After he was appointed to Kandy in 1880, he started two Industrial Schools in Kandy, one for boys and one for girls. The latter which was started in 1884 did a fine work for more than 50 years.

A little later, when he went forward into Uva, he started in 1889 the Boys' Reformatory at Diyatalawa, and the Girls' Home in Badulla, which has done such a fine work through the years. An account of the starting of the Kandy Industrial School is given by Mrs. Langdon in the "Ceylon Friend" for November 1887:

"About 2 years ago our attention was painfully drawn to the great number of friendless children, especially girls, in the neighbourhood of Kandy, and we determined to help them. Like other schemes this of ours, once started, rapidly grew. At first we gathered six of these poor waifs on the street into a day school, where we gave them a breakfast of rice and curry as a sure inducement for them to attend. They came to us out of the depths. The eldest was not more than 12, but we found she was about to become a mother, and before we could form any plans for her future she had slipped back into the depths again.

"We said then, the day school will not do the good we wish; we must gather the children into a home under our care. The home was to be an Industrial School—that was agreed. The children must cook their own food, do all the house work, and mend their own clothes. They must learn other industries too—knitting, mat-weaving, lace-making etc.

"After a few months, when the children learned to love and trust us, our most trying difficulties were over. The success of the Home in the early days owed much to the devoted matron, Mrs. Perera, who gave up a teaching job elsewhere, although she had several children, because of her desire to serve the underprivileged. She sacrificed her health too, and both her colleagues and the girls were deeply moved when she died some time later."

At the Conference of the four districts in 1888, mentioned above, a resolution on the subject of Social Purity was passed as follows: "The members of this Conference express their strong and abiding conviction of the absolute need of a high standard of social purity for every class in the community, and are thankful for the condemnation of the C. D. acts in our Eastern Possessions by the British House of Commons. We trust that the Christian community in Ceylon will see that the repeal asked for is carried out in this Island."

When at last the laws were repealed in November 1888, the following note appeared in the 'Ceylon Friend': "The great event of the past month has been the final repeal of the obnoxious laws of 1867. It is a victory for righteousness, and one for which we devoutly thank God. The repeal was effected in the teeth of the opposition of the Legislative Council, not one member of which, either official or unofficial, spoke in favour of it, and many were dead against it." And the 'Ceylon Friend' goes on to say, "It was however a sad and humiliating thing that not a single member of council raised his voice in condemnation of an ordinance, the object of which was to degrade the weak, and encourage the strong to sin."

CHAPTER VII

INTRODUCTION TO WOMEN'S WORK IN CEYLON,
AND THE TRAINING OF CEYLONESE WOMEN
WORKERS

"The first Women Missionaries were the wives of the great pioneers of the last century."¹ Their noble service, together with that of many of their successors up to the present day, is largely unrecorded, but it was they who laid the foundation in many lands for the care of orphans, the education of girls, and for all work among women where, as in many parts of the East, they were inaccessible to men.

A certain number of girls, chiefly in the South, attended school in the Dutch period, but the Dutch do not seem to have conducted special classes for girls.²

In South Ceylon during the British period the actual pioneers in female education were wives of Christian Government Officials, although their work soon became linked up with that of the Wesleyan Mission. Lady Brownrigg, wife of one of the earliest Governors (1812—1820), is credited with having started the first Girls' School—one for Malabar (Tamil) girls,—but Lady Johnston, wife of the Chief Justice, Sir Alexander Johnston (1806-1817), was the founder of the first school for Sinhalese girls, situated in Colpetty, which she herself supervised.

Already in 1815, when the missionaries started the building of the Pettah Church, and began a Sunday School there—said to be the first in Ceylon—Harvard tells us that on the first Sunday 250 children presented themselves including a considerable number of females, whom Mrs. Harvard took under her peculiar care. They were joined by a number of girls belonging to a native school at Colpetty supported by Lady Johnston.³

In 1817, with financial help from Sir Alexander and other European gentlemen, some land at Colpetty was bought by the Mission and a School House erected. Lady Johnston's school was incorporated in a new mixed school, which was opened on April 8th, 1817. Lady Johnston recommended a good Burgher young woman to teach "female accomplishments", and continued to supervise this part of the

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1. "Women of our Company" by Pauline M. Webb 1958.
 2. "Education of girls in Ceylon (1796-1867)" a thesis by Pathmasamy Arumugam, based upon an article by J. D. Palm."
 3. "Harvard's Narrative" page 264.

work. But, when she and her husband had to leave Ceylon later in the same year for the sake of her health, she handed over all responsibility to the Mission. There were at this time 45 girls and 155 boys in attendance.

Things were different in North Ceylon, where the population was mainly Hindu. There was strong opposition to the education of girls, and opponents used such slogans as "You will ruin the peace of our homes" and "Ignorance is a woman's best jewel". However, the American Mission succeeded in getting 5 girls to attend their school at Tellipally in 1818, and the number gradually increased. The Wesleyan Mission soon followed suit. Mrs. Percival, wife of Rev. Peter Percival (1826-1851), started a boarding school for girls in the Mission House at Jaffna in 1834 with 5 pupils. By 1838 she and her husband had also started two English schools for girls in Vembadi compound, one "Upper English" and the other "Lower English". There were now altogether 38 girls including 6 boarders.

Percival applied to the Missionary Society for a woman worker from England, but they were not ready for such a venture. However, an undenominational Society, called "The Ladies' Society for promoting Female Education in the East and China", had been formed in England in 1834, and in 1840 they sent to Jaffna a young lady named Mary Twiddy, daughter of a Wesleyan minister in England. She was a dynamic personality, and set to work energetically to improve the existing schools. Within a year, however, she married Rev. Peter Batchelor, a Wesleyan Missionary working in Negapatam. There she started a Girls' School, and by 1858 had 40 girls attending it. By this time she had a number of children of her own to look after, and found she could no longer carry on the school efficiently without help; so she wrote a letter to a friend in England, Miss Farmer, who was a keen helper of the work of the Missionary Society, suggesting that the women of the Church should form a society of their own to send out women missionaries to places where they were needed. Miss Farmer was in touch with Dr. Hoole, one of the Secretaries of the Society, and showed the letter to him. He read it to the Committee at one of its meetings, and they gave the idea their blessing. So on December 20th, 1858, a Committee of ladies, including Miss Farmer and Mrs. Hoole, met at the W.M.M.S. Headquarters and founded "The Ladies' Committee for the Amelioration of the condition of women in Heathen Countries, Female Education, etc." (!). This is reckoned as the beginning of what was later known as the "Women's Auxiliary", and now as "Women's Work."

The same Society which sent out Miss Twiddy to Jaffna sent Miss Douglas to South Ceylon in 1841 to start a superior school for girls in Galle, but, although she was the daughter of a minister, and the Wesleyan missionaries did their best to cooperate, she preferred to go her own way.⁴

After the forming of the "Ladies' Committee", one of the first women to be sent out was Miss Eacott to Jaffna, in 1861, to carry on the work begun by Mrs. Percival and Miss Twiddy.

She stayed for three years, and after an interval of 5 years was followed by Miss Cartwright, who worked there till 1878 (ten years), when ill health caused her transfer to South Africa. From that time there was a regular succession of women missionaries sent out for educational work in Jaffna, including Miss Kilner (later Mrs. Restarick) who was in charge of the work from 1882-1887.

In the meanwhile Miss Catherine Scott, sister of Rev. John Scott, had been sent out to Colombo in 1866, and had started a girls' boarding school at Colpetty out of which Methodist College has grown.

In 1876 Miss Eastwood was sent out to Galle to take charge of the girls' boarding school on Richmond Hill, which had been started in 1871. After she left, the school was looked after by the wife of the Richmond Hill missionary, for the time being, until Miss Wightman was sent out in 1909. They included Mrs. Wilkin, Mrs. Triggs, Mrs. Prince, Mrs. Tebb and Mrs. Ward, who were assisted by an excellent staff, including the Head Mistress for many years, Miss Kitty Perera, who exerted a fine influence on the girls during her almost fifty years' association with the school.

To go back a little, Miss Payne was sent out in 1879 for the Kandy Girls' High School, recently started by Rev. Samuel Langdon with the help of Mrs. Langdon, and though she married next year, there was a regular succession of missionary Principals. In 1886 Miss Rogers came out as first Principal of Galle G.H.S., but, as already recorded, in just over a year she fell a victim to enteric fever. Her successor married within a year, but then Miss G. B. Hay served for no less than 13 years—a long period in those days when the climate took a heavy toll, especially in the case of women. In 1889 Miss

4. W.M.M.S. History Findlay and Holdsworth Vol. V page 78. See also 'Circuits' Section in chapter IV of this History, under Galle. (page 140).

Clegg was sent out for the Matara Girls' English School which had been already carried on for some years with the help of the missionary's wife. Badulla High School was opened in 1892 with Miss Cotton as its first Principal, and she was followed in 1895 by Miss Teasey. The Negombo Girls' School (English) had a somewhat precarious existence, and would have been closed in 1911 had not the Missionary appointed to Negombo, Rev. C. H. S. Ward, begged for a short reprieve. His wife and her sister, Miss Lawrence, worked so hard that they were able to put the school on a sound footing, and then in 1917, under its first missionary Principal, Miss Dixon, it became a flourishing High School, with the name "Newstead", after the pioneer missionary Robert Newstead.

So far we have mentioned only those women who came out primarily for educational work, but evangelistic work among women has been carried on by women for many years in Ceylon, and while much of this has been done by Ceylonese women, a number of women missionaries have been sent out specially for such work, and many sent out primarily for schools have participated in it. There have also been women sent out for orphanages and industrial schools as well as a few for medical work.

The first woman worker to be sent out for a Girls' Industrial Home and Orphanage was Miss Fannie Cooke, who arrived in 1888, and started the Badulla Girls' Home the following year, with which she was associated for no less than 36 years. It was Rev. Samuel Langdon who pioneered the work in Uva, and had already, with his wife, founded a similar school in Kandy, which also did good work for many years. Among its missionary Principals in the earlier years were Miss Sansom (1899) and Miss Armstead (1910).

The first missionary to be sent out by the W. A. for purely evangelistic work was Miss Lamb to Vannarponnai, Jaffna, in 1892. Miss Lord, however, had come out to Uva with Miss Cooke in 1888 as one of Thomas Champness's Joyful News evangelists, and did village work for a year or two before getting married. Miss Tyler came out to Uva under the W. A. in 1893. She and Miss Cooke came from the same English Circuit (Boston, Lincs.), and were associated for many years in the work in and around Badulla. Miss Tyler did a great work among the women of Uva, training Bible Women, and with them visiting the women in the villages, as well as in the town, in their homes, telling them the stories of Jesus, and teaching sewing to the women and girls, and sometimes teaching them also to read. Miss Tyler was assisted in the work of training for many years by a Ceylonese lady, Miss Elias. Later Miss Tyler started the Langdon Home in 1918, adjoining the Girls' Home, where a more general training was given. This was incorporated in the Girls' Home in 1934 when Miss Tyler retired after 40 years service. Miss Cooke,

Miss Tyler and Miss Teasey, who was 12 years Principal of the Badulla G.H.S. (1895-1907), formed a remarkable trio, known in the years around the turn of the century as "The Three Graces of Uva".

In the Southern Province too, Miss Buck was sent out in 1892 for evangelistic work to Matara, where she served in the villages with devotion till her marriage to Rev. H. Highfield in 1899.

The only place in South Ceylon where medical missionary work has been done by the Methodist Church on any considerable scale is Welimada. Work was started there by Miss Adams (who later married Rev. E. A. Prince) in 1893, and in 1895 a Women's Hospital was opened, called the "Wiseman Hospital" after Mrs. Wiseman, head of the Women's Auxiliary from 1878 to 1912, who twice visited Ceylon in 1888 and 1902. It may be mentioned that there was a small Children's Hospital in the "Happy Valley" at which Miss Adams worked for a year before moving to Welimada. A succession of workers with medical training as nurses were sent out, and valuable service was rendered to the women of Uva, until the increase in Government medical facilities led to the closing down of the Welimada Hospital in 1939.

In the North, medical work was begun at Batticaloa by Dr. (Miss) Gamble in 1888, at Puttur in 1899, at Kalmunai in 1905 and at Trincomalee in 1911, and was carried on for a good many years. Except at Puttur it was closed down a little earlier than at Welimada, for the same reason. The work at Puttur was started by Sister Grace Nettleship, who came out in 1897, and extended with the help of Sister Easter Hayden, who joined her in 1910. It has been further developed up to the present time as recorded elsewhere.

Training of Local Women Workers.

Bible women were employed for visiting women in their homes from a fairly early date. For example this was so in Galle Fort, where for many years a Bible Woman worked among the Portuguese speaking community, and there is an interesting article in the "Ceylon Friend" of September 1886 on her work. At that time the Methodist Church had an Industrial School in Galle (started in 1867) for the children of this community, and the Bible Woman regularly visited the homes of these children, and helped them and their parents both *spiritually and materially*. This work was still carried on during the first two decades of this century, the Bible Woman being Mrs. Faber, wife of the Superintendent of the school.

The earliest training recorded was that done by Miss Tyler in Badulla, to which reference has been already made. Training was also begun by Miss Wightman at Richmond Hill about 1912. She was assisted by members of the staff of the Girls' Boarding School, who

were already doing some Evangelistic work in the neighbouring villages, and it was a report on this work, made by the minister, Rev. H. de S. Wickremaratne, at the Synod, which led to the decision to start a Training Centre at Richmond Hill. Miss Wightman's successor, Miss Bamford, carried on the work with enthusiasm, and a number of deaconesses were trained who did faithful service in various places.

In 1925 this work was transferred to the Peradeniya Training Colony, and Miss Elsie Abayasekera, who had been on the staff of the Richmond Hill School for a number of years, and had assisted in training work, was transferred to Peradeniya to take charge of the training of Women Evangelists. She continued this work till 1934, when she was transferred to Badulla to superintend the Training Work begun, and carried on for many years, by Miss Tyler. This she did until her retirement in 1948. In the meantime she became Vice Principal of the Girls' Home (1941 - 1943), and then succeeded Miss Barraclough as Principal in 1944.

CHAPTER VIII
NORTH CEYLON DISTRICT (1865-1889)

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SECTION 1

NORTH CEYLON DISTRICT (1865—1889)

CONDITIONS AT THE OUTSET

Changes came more slowly in the North and East than in the South. The Plantation Industry, which led to a rapid development of roads and railways in the Western and Kandyan Provinces, affected other parts only indirectly. Trincomalee had greatly declined in importance, and this led to the shifting of the capital of the Eastern Province to Batticaloa, the population of which was increasing rapidly, in 1870. In 1873 the North Central Province was formed with its capital at Anuradhapura, thus separating from the Northern Province, with its capital at Jaffna, a large portion, the population of which was predominantly Kandyan.¹ So the division between the part of Ceylon inhabited by Tamils in the North and East, and that mainly inhabited by the Sinhalese, became clearly defined.

The Northern Province had the good fortune at this time of having a strong, and singularly uniform, administration for nearly half a century. The Government Agent, P. A. Dyke, who died shortly before the beginning of the period, exerted a very powerful influence in every government department in the Province. His aim was to develop local resources in order that the Tamil man might be benefited, and might reap the fruits of his labour. He introduced a system of oversight, investigation and checking of accounts, which trained the people to expect more by honesty than by deceit. This continued to function after his death.

While there was always in the North a considerable opposition to Christianity, it was not yet as strong as it had become in the South after the violent reaction of the Buddhists to the publication of Gogery's Pragnyapti. However somewhat later, as we shall see, there was a parallel movement amongst the Hindus, which was just beginning in 1865.

As regards the work of the Mission, Kilner had now been Chairman for five years, and had already won the confidence of the Home Committee. In England the financial position of the Missionary Society was improving, and for both these reasons the period of frequent misunderstandings between the Society and the missionaries over matters connected with finance was at an end. His policy of selecting and training young men with a view to the ministry had just begun to bear fruit. The last two ministers of the older generation, who were in fact the only ministers at the time he took office, had just died, after faithful service, in 1863 and 1864 respectively; but already by 1865 the first two of Kilner's men had come in to fill the gap,

1. History of Ceylon for Schools by Fr. S. G. Perera Vol. II, p. 135.

So this period started with a brighter prospect than had been seen for many a day.

SECTION 2

N.C.D. (1865—1889)

PROGRESS AND DEVELOPMENT OF THE WORK

This period did not show any startling successes, but it was uniformly progressive. An advance in the organization of the churches, a striking development of the Tamil ministry, a great increase in voluntary lay agency and in spontaneity of giving, are prominent features of the period. It is dominated by the statesmanship of Rev. John Kilner, who succeeded Rev. John Walton as Chairman in 1860; for though he left the District in 1875, his policies were carried on by his successor, Rev. Edmund Rigg, and the other missionaries and ministers who had worked under him. His famous slogan for the Church on the Mission Field—"Self-support, self-government, self propagation"—indicates the chief directions in which progress and development took place in this period. In each case the goal was still far off in 1889, but in each case substantial progress had been made.

His most outstanding achievement was the building up of a strong Ceylon ministry and the raising of its status. This had an important bearing on all the three aims.

Kilner firmly believed that "Tamils must be reached by Tamils", and so he made the training of Tamil men his chief aim. When he was appointed Chairman, there were only two ordained Tamil ministers; but when he left in 1875 there were 12, and in addition no less than 21 catechists, who proved themselves to be endowed with "gifts of grace and fruits". The following is a list of Kilner's men—all outstanding—given by Restarick:² Henry J. de Silva (1861), John Wesley Philips (1865), Joseph Benjamin (1866), Samuel Niles (1867), W. Murugesu Walton (1869), James Osborn (1870), Daniel Poor Niles (1870), Christian Parinpanayagam (1871), J. V. Benjamin (1872). In addition there was J. V. Vallipuram (1864), who retired early for health reasons, Daniel Velupillai (1872) who was sent to help the Madras District in 1883, and died of cholera in 1885, Samuel Hensman (1871) and John C. Fletcher (1872). Moreover there were in 1875, when Kilner left Ceylon, six candidates and nine theological students, though not all of these became ministers.

The first named in the above list was in some ways unique, and, as he died during this period some details about him may be given here.

2. Ceylon and its Methodism: p. 105

The W.M.M.S. History says of him:

“The first to be accepted as a candidate under the new order introduced by Dr. Kilner was Henry de Silva, a man of distinct personality, of great gifts and beautiful devotion. Though of Portuguese extraction and nationality, he associated himself perfectly with his Tamil colleagues. He accepted their status and received their modest allowances. He was a master of the Tamil language, and used it with great effect. His knowledge of the Christian Bible and of Hindu literature made him an effective worker among the preachers of revived and organized Hinduism. His somewhat sudden death from malarial fever after 12 years of strenuous labour was felt to be a calamity to the Mission, an irreparable loss by the younger members of the Tamil ministry, who regarded him as their leader.”³

There is a tablet to his memory at Batticaloa recording his death on January 24th, 1876. He was born at Jaffna, and was only 38 when he died. There is also a tablet to his wife's memory at Kalmunai. She lived to the age of 85 and died in 1929.

It is interesting to read the statement which Kilner made before Synod in 1862, which well illustrates the thoroughness with which he went about his preparations for carrying out his plans for the ministry.

“1. That it is eleven years since any young men were presented to this District Meeting as eligible candidates for the office of Native ministers among us.

2. That there are now four young men whose names are submitted, viz. Joseph Vallipuram, Abraham Sittambalam, Henry de Silva, Samuel Niles. These young men have been under tuition and training for several years past, and have been sustained during that period by our Mission.

3. That, having in mind the experiences of this District in this matter, and feeling anxious that the piety, talents and energies of these young men should be thoroughly tested, as well as to afford the Brethren in the District generally an opportunity of acquainting themselves more fully with their personal character, their nomination as candidates for our ministry be deferred until next District Meeting.

4. That, for the accomplishment of the forementioned purpose, these young men be placed under the supervision and direction of the various superintendents in the District: viz. one at Jaffna, one at Point Pedro, one at Trincomalee and one at Batticaloa. That these young men be changed at the end of six months...this change to take place in March 1863.

3. W.M.M.S. History Vol. V. pages 111-112.

5. That for the present year their salary be £2. 10s. per mensem.
6. That each of these young men be provided with a copy of the following books... which books shall be returned should the young man leave the Mission before his probation terminates.
7. That there be a quarterly examination of each of these young men in writing... and that these examination papers shall be forwarded to the Chairman through the Superintendent... with his report to be produced at the District Meeting."

It is not stated where the young men had been "under tuition" (para 2) previously, but probably it was in connection with the Institution, primarily for the training of teachers, which is mentioned in the Minutes of 1852 as being located at Jaffna, but is recommended to be moved to Point Pedro. We are told that in 1866 an improved Theological Institution was started at Jaffna, which helped to raise the standard of the local ministers and catechists.

Growth in self-support will be described in more detail under "Finance". The income raised for the support of the ministry increased from a total of £35. 5. 8 in 1865 to £356. 2. 4 by the end of Kilner's Chairmanship, and reached £525 by 1888.

As regards self-government, Kilner looked forward to a time when the Mission Church should become autonomous, and connected it with the development of the ministry. "Here", he said, "is the pivot of healthy activity, here the source of future power, here the measure of the failure or success of our enterprise."

The Mission would eventually pass; the Church would remain the permanent Christian organization, and the Tamil ministers would be its leaders. The function of the foreign agency was to evangelize, establish the educational institutions as training grounds for both lay and ministerial leaders, and eventually to disappear. He stated that the church should gain autonomy as rapidly as possible. As the indigenous forces increased the foreign forces should decrease, and when sufficiently strong to stand alone, the Mission Church should be set free. It is interesting to note that the idea of autonomy already dawned on the mind of Kilner nearly a hundred years ago! He felt that it was necessary for the Ceylonese brethren to have pastoral functions and responsibilities analagous to those possessed by the European ministers. "To exclude them from participation in the counsels and the government of the native churches", he said, "would be an injury to the native ministers and churches alike, which no European Agency could possibly remedy." Hitherto the Ceylonese ministers were admitted to the devotional sittings but not to the financial discussions. Kilner regarded this as an invidious distinction

that might arouse suspicion as to the confidence of the Europeans in the integrity and judgment of their Ceylon brethren and so might lead to unpleasant developments. He said the best thing would be to gather them annually in some meeting where local matters of interest, ecclesiastical or financial, might be submitted. This he said would encourage the native ministers to "take special notice of local funds, start local efforts, develop local resources, and use all diligence to bring about that period when the local churches shall not only support their own native pastors and schools, but also exert all their energies to evangelize surrounding heathendom." A "Native District Meeting" was begun in 1869 when, for the first time, the churches of the District passed under the scrutiny of a mixed committee of European missionaries and Tamil ministers.

As regards self-propagation, the strengthening of the ministry and the increase in trained catechists made possible a considerable expansion in the number of stations. Mannar was occupied at last in 1873, bringing the number of stations up to 14 against 6 in 1865. Partly, the increase was due to the sub-dividing of stations, but even so it meant progress in self-government. But self-propagation, which Kilner powerfully advocated in accordance with his slogan "Tamils must be reached by Tamils", is, of the three 'self's, the one least fully realized even today.

The Rev. Edmund Rigg was a worthy successor to John Kilner. He had been Acting Chairman in 1873, and in 1876 he again assumed that role. He was entrusted with the task of executing Kilner's plans, and he carried them out with touching devotion.

When Edmund Rigg was absent on furlough, Rev. J. M. Brown acted as Chairman from 1878-1879. Of him it is recorded, "Brother Brown laboured in the district for 16 years. His general ability as an administrator, his sympathy as a friend, and his success as a soul winner, has made his name a praise in all the native churches." Rev. E. Rigg returned and was Chairman till 1890, with one year's break in 1886 when Rev. W. R. Winston acted. The people were very happy when he came back to work amongst them, for they said, "We are thankful to God that his great qualities are again to be exercised for the benefit of the Methodist Churches in North Ceylon." His wife was equally welcomed, for of her it is written that "her loving sympathy and untiring energy were of great value to those for whom she worked so long and well, and a constant stimulus to her fellow labourers."

The church became well organised, for the ministry, both local and foreign, included many men of Christian conviction and energetic action, who left a distinct mark of individuality upon the work committed to their care. Such were John M. Brown, George Pearson,

William Winston, Edward Martin, Edward Strutt, George Joseph Trimmer, Thomas Little, William Bestall, Joseph West, Arthur Restarick and Shelton Knapp among the missionaries, and D. V. Thamotheram, W. Murugesu Walton, James Osborn, Daniel Poor Niles, John Fletcher, Paul Ahambaram, Yesudasan Kandiah, Christian Parinpanayagam and his brother John Ponniah, Daniel Velupillai, James Appapillai, Joseph Beebee, Robert Sethukavalar, Charles Casinader, James Canagasabai and Edward Solomon among the Tamil ministers.

“It was a fitting climax to the work of this period, and to Rigg’s chairmanship, that in 1887 and the following years there came a revival greatly blessing our churches and stimulating work for non-Christians....One backward and slumbering Christian, Tambiah, who was awakened, made such an impression on his village that he was thrust into the most difficult sphere in our Mission, Vannarponnai. There, in the centre of intelligent Saivism, he worked himself to death in a few years; but...he made a profound impression upon the people. The gracious work spread to every corner of the District. Christians began to sing as never before (lyrics).” (Ceylon and its Methodism, pages 109—111)

The table below gives the number of missionaries and ministers in the North and East.

	Stations	Native Ministers	Missionaries
1869	8	6	4
1870	9	8	4
1871	13	8	4
1872	12	11	3
1873	14	11	4
1874	14	10 (one went to the South District)	6
1875	14	10	6
1876	14	12	5
1877	14	12	6
1878	14	14	6
1879	14	16	7
1880	20	16	7
1881	20	18	8
1882	18	19	5 (2 left on furlough and Strutt was transferred to S. District)
1883	18	18 (Daniel Velupillai was sent to Madras)	6
1889	18	19	5

As regards the ministry, the standard required of the men was high, and the scale of stipends low. In 1867 a new scheme for the examination of candidates was approved.⁴ According to this at least 35% must be obtained in each paper and 55% on the whole examination, while probationers who failed to get 55% were considered to have lost that year.

In 1884 the annual stipends suggested for workers were as follows:—Years 1-2 Rs. 360/-; years 3-4 Rs. 420/-; years 5-8 Rs. 480/-; years 9-12 Rs. 540/-; years 13 and upwards Rs. 600/-.

In spite of this it is greatly to the credit of both Kilner and his 'men' that he was able to recruit an adequate number of suitable ministers.

In 1887 the North Ceylon District was divided into two sections—the Northern section consisting of Jaffna, Point Pedro and Mannar, and the Eastern section consisting of Trincomalee, Batticaloa, Kalmunai and the Veddah territory. It was decided that the brethren in each of the sections should meet together in district meetings, and once a year with the Chairman of the District. A "Committee of Review" was formed, consisting of the Chairman, four senior European missionaries, and an equal number of native ministers, two from each section. The Committee of Review met annually in each section alternately, prior to the meeting of the District in sections, and its chief function was to adjust the claims of both.

Rev. Edmund Rigg's thorough grasp of the sound missionary principles of the past made him cling all the more to them with true devotion and honesty. The Mission's Education Department formed the most extended and important branch of the Agency. "Whatever touches our schools affects the most vital interests of our Mission", was the firm belief of the missionaries. Rearing of native churches was the great object kept in mind. The Home Committee too felt that the native churches were really the media through which the masses were to be reached. The idea of self-support was whole-heartedly advocated and consciously aimed at. In 1881 the 890 members contributed £492:10:7d. towards the support of the ministry.

It was during this period that the missionaries showed a greater desire to give proper Methodist status to the Ceylonese ministers. The inauguration of a 'Native District Meeting' in 1869 has already been recorded. In 1878 the missionaries went a stage further. They decided firstly that matters specially connected with European finance and all matters between the European brethren and the Home Committee be decided in a committee of European missionaries only. Secondly, it was agreed that all matters of general interest be decided

4. See Handbook to District Minutes 1816-85

in the District Meeting to which the native ministers are invited. If a district meeting were to be held in the North, all the native ministers of the North should attend, together with one or two from the South (Batticaloa area) and vice versa. In connection with the rising status of Ceylonese ministers the appointment of D. P. Niles in 1886 to the Educational Department, Jaffna, is significant, as previously only missionaries had held this appointment.

Furthermore the inauguration of "A Conference for Ceylon", consisting of representatives from both the Northern and Southern Districts, with a view to securing some bond of union, interchange of opinion and co-operation and united action, was urged by the North Ceylon District, but not favoured by the South. However, in 1888 a joint meeting of representative missionaries and Ceylon ministers from the North and the 3 districts in the South was held in Kandy, and it was proposed to hold such a meeting triennially.

A very progressive feature of this period was the part played by the Ceylonese ladies, who helped in conducting the Class Meetings. This showed the striking change in the status of women in the North.

SECTION 3

N.C.D. (1865—1889)

CIRCUITS

Jaffna: In 1865 Kilner was on furlough, and William Walton took his place as Acting Chairman and also as superintendent of the Circuit. His colleagues were John Mitchil, who had come out the previous year, and was Principal of Central College, Henry de Silva and J. W. Philips. Before Kilner's return in 1886, Walton fell ill and set off for England immediately after the Synod, which was held in February, but died on the way at Madras on March 1st, and Luke Scott took his place till Kilner's return. In the meantime Jaffna was visited by a terrible epidemic of cholera. In the next General Letter to England it is said: "Friends in England can form but a very inadequate idea of the terribleness of the scourge through which Jaffna has just passed. Some ten thousand persons have died." One of these was Mitchil, who had greatly endeared himself to the boys of Central. Before he died, after only two days illness, he said, "I am going to Jesus. I am perfectly happy. I have perfect peace. I have no fear." The same letter records gratefully the "sparing to the Mission the life of our dear Brother Scott, and especially for the strength and grace given to him during the hazards and trials of his position." No wonder that these events "disorganised our schools, and otherwise interfered with the regular working of these circuits" (Jaffna and Point Pedro).

John C. Rhodes arrived in March 1867 to fill Mitchil's place, and Kilner's other colleagues in the Jaffna circuit were Henry de Silva and Samuel Niles.

During Kilner's next furlough in 1872, when Edmund Rigg, who had come out in 1865, acted for him, we are told that "the heathen have raged". This refers to the opposition aroused by Arumuga Navalar, acknowledged leader of Saivism in Jaffna, who had earlier helped Percival to translate the Bible, but now organized a most bitter and strenuous opposition directed against Christianity generally, but specially against the Methodist Mission. He opened a rival English School at Vannarponnai which attracted many students from the Jaffna Central School, delivered public lectures, and scattered abroad virulent pamphlets. The Roman Catholics too were unusually active, and freely used the press to attack the Mission. There was also some opposition from the Anglican Church, which opened rival schools both in Jaffna and Batticaloa. However, the school of Arumuga Navalar survived only for a short time, and the unperurbed way in which the Brethren, both European and Ceylonese, went on with their religious and educational work quelled all opposition, so that the minutes of 1873 reported, "Lo, the winter is past; the rain is over and gone; the flowers appear on the earth and the time of the singing of the birds is come" (Song of Solomon 2: 11, 12). The school chapel at Atchelu which was built in 1870 stands there to proclaim to the neighbouring villages the spontaneous offer of land and timber by the villagers.

The Jaffna circuit progressed both spiritually and financially. By 1879 it supported its own pastors and catechists. Jaffna, with Vannarponnai, made the greatest contribution of men for the ministry. The Jaffna Home Mission Society was organized in 1885, and £40 was raised for the support of a school in Mannar, and for a catechist to work among the Tamils and Moors of that station. By the end of the period Puttur was a station with a minister but, with Atchelu, had only 13 members. In 1868 Vannarponnai and Puttur became separate circuits.

The membership of the Jaffna Circuit increased steadily from 208 in 1865 to 333 in 1887.

Point Pedro: The death of William Walton was specially mourned in Point Pedro where he had been stationed from the time of his arrival in Ceylon (1861) until he moved to Jaffna in 1865 to act as Chairman. After his removal Luke Scott and Joseph Benjamin were there together till 1867. In 1871 Puloly, which had a population of 10,195, was made a new circuit, and the people of this station gave a valuable plot of land, as well as the material for the erection of a substantial school chapel, which was an excellent model of what a

school chapel should be. In 1873 Point Pedro raised an amount locally which was equal to that granted by the Home Committee. By means of this money six buildings schemes were completed. In 1879 Point Pedro, with the aid of the contribution from schools, paid for the entire native minister's salary. In consequence of the steady increase in the number of church members, the existing church was found to be too small, so it was handed over to the Girls' Boarding school to be used for one of the classes, and a larger church was built which cost £750. Rev. Thomas Little was the prime mover in this big effort, and remained at Point Pedro until 1882.

The membership at Point Pedro rose rapidly from 1876, when it was 38, being the same as in 1863, to 130 in 1887. This was largely due to the success of the Girls' Boarding School, started in 1878 by Rev. W. R. Winston, who had been sent there, as his first appointment, in 1876.

Point Pedro holds an honourable place as a circuit from which several outstanding ministers came. There was Richard Watson Vyramuttu, 1848—1863, and during this period, W. Murugesu Walton (1869) and Daniel V. Thamotheram (1886). Of the last named Rev. A. E. Restarick writes, "he was a very successful worker in the great vernacular school area of Point Pedro, and his knowledge of men and conditions, and his personal influence were most helpful. He was a fine minister of the gospel of Jesus Christ, and a Christian whose experience I often heard with delight."

In 1868 Kaddaively was separated from Point Pedro, and became a separate circuit.

Trincomalee: The work at Trincomalee had tended from the beginning to be largely concerned with the considerable European and Burgher population, and the missionary acted as chaplain to the naval and military forces there. However, as more Tamil ministers became available the Tamil side of the work was developed. Kilner had been stationed there from 1854—1859, and three of his 'men'—James M. Osborn (1864), John K. Fletcher (1871) and Paul Ahamparam (1880) came from the Trincomalee circuit.

Luke Scott was stationed there in 1865, after which there were a number of changes. His most notable successors during this period were John Milton Brown from 1867-1870, and Arthur E. Restarick, who had come out in 1884 to Jaffna Central, and was moved to Trincomalee in 1886. By 1887 the membership, which had been only 33 in 1865, and had remained almost stationary for some years after that, rose to 60. Kantalai was made a separate circuit in 1878 but had only 3 members in 1887. In 1888 Muttur was made a circuit on the suggestion of Mr. Restarick.

Batticaloa: The work at Batticaloa had prospered under the superintendency of Rev. W. H. Dean, whose wife nobly assisted him in all his efforts. Her death in 1863, which necessitated his return to England, was a severe blow, and unfortunately the young missionary, Henry Hornby, who was put in charge next year, proved unsatisfactory, and had to return to England in 1865, so that the circuit suffered considerably; but under Edmund Rigg, who came out that year, it slowly but surely regained its former importance. In 1870 a substantial school chapel was built at Koddaimunai, and three new circuits were opened—Amirthagaly, Porstevoov and Karankottativu. Eravur, a populous village, was also occupied in 1870. But probably the most important event of that year was the inauguration of the Native Pastors' Fund, which in a few years rose from Rs. 536/- to Rs. 1362/-. During the superintendency of Rev. J. M. Brown (1871-1878 and 1881-2) the station attained an unprecedented degree of prosperity. People gave liberal gifts of money and property to the Mission.

When the "Extension Fund" was formed in 1874 Jonathan Crowther came forward with a large sum of money. He wrote, "herewith I enclose rupees thousand. I wish you to invest it with a view of establishing a scholarship for the promotion of sound education and Christian piety, to be held only by a Tamil Christian in the Methodist Society. I do this in grateful testimony of my sense of obligation to the Wesleyan Missionary Society for benefits which I have personally received, and hoping that this act of mine may be accepted of God, crowned with his benediction, and followed by others of my countrymen." Here is acknowledgement simple and sincere of God's grace freely given and gratefully received. This money was invested for the establishment of a printing press in 1874, which was a boon not only to Batticaloa but also to the entire church in the North Ceylon District. Hymn books, tracts, periodicals and liturgy were all printed here. The interest charged upon the investment went toward the scholarship and thereby guaranteed its perpetuity. The local sums raised in Batticaloa in 1874 amounted to £390: 3: 3 which exceeded the amount given by the Committee, which was £300, showing that the people gave freely for the work of God. The income continued to rise, and giving was so generous that by 1879 Batticaloa supported its own ministers and catechists. In 1887 the full membership, which had been only 197 in 1865, rose to 457, and the members contributed £458. 16. 11d.

In 1874 a Girls' Boarding School was opened which proved to be a powerful evangelistic agency. In 1887 Miss Gamble was sent out from England as a medical missionary, and quickly won the confidence of the people. A dispensary was opened, and many poor people treated.

In 1884 Rev. George J. Trimmer, who had come out in 1877, was appointed to Batticaloa, and he and Mrs. Trimmer worked there for some years with great vigour and foresight. Mrs. Trimmer's "unflagging and enthusiastic interest on behalf of the women and children" endeared her to all.

Caravoor (or Kalmunai): Caravoor first appeared on the stations in 1847, but owing to shortage of staff it was often without a minister. This was the case in 1865, and this meant that any work done there was done from Batticaloa, 24 miles distant. During this period the station was given the name of 'Batticaloa Second'. In 1866 we read "Batticaloa Second—One wanted—one catechist." This continued till 1869 when J. M. Osborn was appointed. In 1871 W. M. Walton took his place, and in 1873 work was begun at Kalmunai. From this time the station went ahead rapidly. In 1870 there were only 4 members with 5 on trial, but in 1871 the number had grown to 21 with 15 on trial. In 1887 the number of full members in the area (including Kallar, Karankodditivu and Tirukovil) was 121. Edward Strutt, who came out in 1876, was stationed at Kalmunai until 1879, and on leaving said, "I believe it to be the most interesting, as it promises to be the most fruitful, of any of our stations."

The work at Tirukovil was an off-shoot from Kalmunai. In 1874 a boys' School was started at Karankodditivu, followed by a school-chapel next year, and the appointment of a teacher-catechist. Rev. Robert A. Barnes was stationed there in 1878. Tirukovil first had a worker stationed there in 1880, a catechist that year, followed by Rev. J. P. Parimpanayagam in 1881. A school for boys was opened, the teacher being Joseph Chettiyyar, a recent convert of Strutt. He had already been encouraged by Barnes to preach, and proved to be a real evangelist. He was greatly used to win converts in Tirukovil, as well as at Komari, and later at Pottuvil, and the work in that area owes much to his labours. (See also under Tirukovil in Chapter X).

In 1882 a Boarding School for Girls was erected at Kalmunai at a cost of £200, half of which was raised locally. This proved very valuable, as it enabled the girls to live in a Christian atmosphere.

The present church at Kalmunai was built in 1882. Joseph West, who came out in 1883, was stationed at Kalmunai, and worked there successfully for some years.

Mannar: When the Missionaries landed in Ceylon in 1814, Sir Robert Brownrigg strongly recommended Mannar as one of the best stations for occupation. The missionaries agreed upon the others but were unable to occupy Mannar. In 1872 a loud call came from Mannar, where there were Protestants and Saivites amongst a large Roman Catholic population.

In 1873, during the Acting Chairmanship of Rev. Edmund Rigg, a Tamil Catechist and a teacher were sent there and two flourishing schools were opened on land presented by the Government Agent. Mr. Rigg exhorted everybody to 'rejoice in this opening'. People came forward with land and money for the erection of a school chapel. Very soon there were 73 boys and 9 girls in the two schools. A church was built in 1879, and in 1887 there were 29 full members and 24 on trial. The work was further stimulated when in 1885 a Home Mission Society, started in Jaffna by Rev. D. P. Niles, built a small church near Mannar.

Colombo: As already reported in the previous chapter, regular work by the Methodist Church among the Tamils of South Ceylon began in 1872. There had been at least one previous attempt to start it in 1861, but the missionary appointed had to return to England almost immediately, and the attempt came to nothing. Finally the initiative came from the North Ceylon District, after the publication of the results of the 1871 census, which showed that there were more than 100,000 Tamils in the areas in the South where the Methodist Church was working. It was realized that many Tamil young men, and Tamil families, were being lost to the Church through lack of pastoral care.⁵ The Minutes of the Synod of December 1871 contain a question—"What has this District Meeting to record with regard to the extension of our Tamil Mission in Colombo?" This appears to refer to a visit paid by Rev. J. W. Philips to Colombo in August or September 1871, during which he sought out and visited as many Tamil Christians as he could, who had a connection with the Methodist Church. As a result 30 full members and 4 on trial were included in the membership returns. The answer also refers to previous correspondence between the Chairmen of the North and South, in which the problem as to under whose jurisdiction the work should be carried on had been raised. The meeting resolved that "this Colombo mission be carried on." According to the minutes Rev. Joseph Benjamin and two catechists were appointed to the "Colombo Tamil" station, but actually it was Rev. J. W. Philips who was sent⁶ and who carried on the work until his retirement in 1884, which was followed by his death in the same year.

In 1873 Rev. J. O. Rhodes was sent from the North to supervise the growing work, which he did until his death in 1881.

For some years the work was supported by the funds of the North District. At the outset the Tamil society in Colombo promised £20 a year, and the North paid the rest of the minister's salary. In the meanwhile there was controversy between the North and South on the subject of jurisdiction, which was finally settled in favour of the South.

5. Ceylon and its Methodism page 114

6. W.M.M.S. History, Vol. V page 85

The corner stones of the Wesleyan Chapel at Jampettah Street were laid on May 24th, 1880. Prayer was offered by the Rev. A. Shipham of Wesley College. The Rev. Joseph Burnet, Colonial Chaplain, read Psalm 87. The Rev. S. Langdon of Kandy spoke words of congratulation, and read the historical statement prepared by the Rev. J. O. Rhodes, which was later published in the "Ceylon Observer" of May 26th, 1880. The stones were laid by Mrs. Nicholson, Mrs. Rhodes, the Hon. C. B. Leechman, M.L.C., and Mr. S. T. Muttiah. The Rev. J. W. Philips and Mr. S. T. Muttiah addressed the assembly in Tamil. The Rev. P. R. Willenburg gave out the National Anthem and the minister of the Jampettah Street Circuit pronounced the benediction. So the last word was in Tamil on this important occasion. The Church was opened in 1881.⁷

The work increased rapidly both in extent and in the number of members, Tamil workers being stationed in Negombo, Kalutara, Kandy and Galle. By 1879, 230 members were returned, with 111 on trial. The contributions towards the support of the Ceylon ministers, of whom by this time there were three, amounted to Rs. 1545/-, and Rs. 1352/- was raised in addition the following year for Bible women, schools and other purposes. Towards the end of the period the Tamil minister sent to Colombo from the North was, for a number of years, Rev. W. M. Walton.

Anuradhapura: Opening work at Anuradhapura was considered earlier, but it was during this period that steps were actually taken. Among the population of 1000 people, there was a Christian community of some 30 people, 12 of whom were Wesleyans. A missionary of the C.M.S. had visited these Christians earlier, but no minister resided in the area. In 1883 an appeal came to the North Ceylon District from the Christians at Anuradhapura through the Chairman of the South Ceylon District, asking for a native minister. This request was gladly answered and in 1883 Rev. William Murugesu was sent to take up work there. He was however transferred to Colombo the following year, and the work appears to have been discontinued soon after.

Madras District: A request for a Tamil minister came from Madras too. Rev. J. V. Benjamin was appointed to the Madras District in 1882. In 1883 Daniel Velupillai of Kopay, who had laboured earlier at Eravur, Amirthagaly and Kallar, was sent to the Madras District, and worked in Nagapatam. He died in 1885 of cholera. His last words were "I have no fear. All is well."

7. See also account of Colombo Tamil work in chapter VI

SECTION 4

N.C.D. (1865—1889)

CHANGES IN PROPERTY 1865-1889

In 1865, when Kilner was on furlough, it is reported that there had been no changes; and the same answer is repeated for 1866 and 1867.

In 1868 we find—An eligible house situated at Vannarponne, Jaffna, purchased for a minister's residence, with lands suitable for a school chapel.

In 1869—A minister's house built at Trincomalee at a cost of £65; another at Point Pedro at a cost of £35; at Puttur a suitable house for a native agent (catechist), consisting of 4 rooms, at a cost of £22. 10s; at Batticaloa a substantial bungalow at a cost of £25.13.7½.

In 1870—Hope Cottage at Jaffna (purchased by the M.M.S. from Rev. Peter Percival for £150 in 1854) re-roofed and changed into residences for the minister of the Jaffna Pettah station, and the Head Teacher of the Central School; hall of the Central School enlarged and improved by the erection of a gallery.

At Atchelu—a substantial school Chapel built, and the foundation laid for a catechist's house; land and timber given by the villagers.

At Kaddaively—Minister's house repaired, and the old church converted into a school Chapel.

At Trincomalee—A substantial school room built, and the out-houses of the minister's house completed.

At Batticaloa—a substantial school chapel built at Koddaimunai and small coconut garden donated by a Tamil lawyer.

At Kalmunai—4 acres of land adjoining the Mission property purchased.

In 1871—A residence for the native teacher in connection with the Girls' Boarding School erected at Jaffna.

Point Pedro—The study room in connection with the minister's house completed.

Puloly—A substantial minister's house partly erected; and a well sunk.

Alvay—a neat bungalow erected for a girls' school.

Thunnaly—A school bungalow for boys erected.

Batticaloa—Kallady—A large school chapel erected.

Amirthagaly—A girls' school built.

Eravur—Land secured for Mission premises.

Kalmunai—A minister's residence erected.

Naypettymunai—A school chapel built.

Peria Kallar—Land secured for Mission purposes.

Note—Records from 1872 to 1882 are incomplete as the General Synod minutes are missing, and, while the minutes of the 'Native District meeting' are available, these only record schools, and houses for ministers and catechists, and for three out of the eleven years do not record even these. This makes the very large number of property changes recorded between 1870 and 1882 all the more striking, and amply justifies Restarick's estimate of Kilner's contribution in providing the mission with adequate buildings. He writes:

"He recognized the importance of land acquisition and buildings, made it a doctrine, forced the Home Committee to see its value, and aroused enthusiasm amongst his people and outsiders. There is no part of the District which does not bear John Kilner's stamp upon its property."¹

The W.M.M.S. History gives the following summary of his scheme 'for completing the Plant for Native Agency in the Tamil District':

1. Eight houses for ministers
2. Sixteen boys' vernacular schools
3. Twenty superior ditto, to be used as school chapels.
4. Twenty girls' vernacular schools.
5. Eight superior ditto, to be used as school chapels.
6. Two premises for training Agents at Jaffna and Batticaloa.

"It was estimated that the cost of these buildings would be £3000, two-thirds of which were to be raised locally. It was hoped that within 4 years the scheme would be completed, and this was actually accomplished."²

- 1872 Residence for Native Principal G.B.S., Jaffna Pettah Circuit.
 Atchelu—Girls' School and residence for a native teacher.
 Point Pedro—a neat Girls' School bungalow 35 ft. x 25 ft.
 Point Pedro—Land for a Boys' School at Thikum.

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2. W.M.M.S. History Vol. V. page 45

Puloly—Substantial residence for minister completed.
 Katcovalam—Boys' School on a good site.
 Tunnaly—Boys' School bungalow.
 Kaddaively—School-Chapel approaching completion.
 Caravetty—School bungalow on land given by the people.
 Batticaloa Puliyantivu—English School enlarged (£25)
 Amirthagaly—Chapel, Catechist's house and Girls' School bungalow.
 Eravur—Boys' School bungalow.
 Porativu—School-Chapel and minister's house at Periakallar.
 Kalmunai—Large School-Chapel at Naipettymunai; minister's house at Kalmunai completed.

1873 No Record.

1874 Trincomalee—School at Champultheru (£20).

Puliyantivu—Boys' School at Katamunai (£26).

Eravur—Vernacular mixed School at Chenkaladi (£16).

Kalmunai Karativu—School and Teachers' room (£20).

1875 Jaffna Pettah—Classrooms for G.B.S. and Training Institution (£189. 4s. 6d); rooms for Lady Principal G.B.S. and boundary wall (£75).

China Street—Purchase of land and erection of School Chapel (£148).

Kottady—School chapel (boys) and Girls' School (£44).

Veerapulam—Boys' School, Girls' School and rooms for Native Agent (£68).

Periapulam—School-Chapel (Boys), Girls' School, and rooms for Native minister (£175).

Atchelu—Sirupiddy School-Chapel and minister's house (£96).

Mannar—Site for English School-Chapel (£71).

Point Pedro—Improvements to Mission House (£32); repairs to Chapel (£71); new wing to Boys' Central School (£35).

Catechists' House at Alvay (£21).

School-Chapel (boys) and Girls' School at Thumpolin (£33).

School-Chapel (boys), Girls' School, and rooms for Native Agent (£75).

School-Chapel at Karuvely and rooms for Agent (£45).

Vathiry—School-Chapel (boys), Girls' School and ministers' House (£97. 10s.).

Trincomalee—Boys' School at Sambaltivu with rooms for teacher (£20).

- Paliyantivu—Reconstruction to provide for G.B.S. and Training Institution, with boundary wall (£536).
 Purchase of site and house for minister (£94).
 A. V. Girls' School chapel (£56); Boys' School (£26).
 Eravur—Boys' School (£15. 10s.)
 Kallar—Boys' School (£21); Pandrippu Girls' School-Chapel (£21); Karativu School-Chapel (boys) and Girls' School (£39).
- 1876 No Record
 1877 No Record
 1878 Jaffna Chetty Street—Land on which English School built bought for £105; Ministers' house reroofed (£42);
 Girls' School at Kotadi (£18).
 Puttur—School and land at Avarankal purchased (£102).
 Mannar—School-Chapel and Teachers' house (£30).
 Point Pedro—Land, and building of an English School, and adapting old Boys' School for a G.B.S. (£350).
 Kaddaively—Land purchased at Karavely E. (£25); Mixed School at Nukavil.
 Trincomalee S—G.B.S. at cost of £130; land to extend boarding school (£80).
 Trincomalee N—Minister's house, rooms for Catechist and girls' school (£223).
 Tamblegam—2 acres of land purchased.
 Kantalai—Land and premises suitable for a Minister's house and a chapel (£38).
 Paliyantivu—Premises for Press; Minister's house (£199).
 Koddaimunai Chapel (£150).
 Caravoor—School-Chapel at Vandratnalai (£32).
 School-Chapel at Kudiyiruppu (£23).
 Eravur—Girls' School and Minister's house (£45).
 Kaluthuvalai—School-Chapel and Teachers' house (£29).
 Totathivu—School-Chapel and Teacher's house (£29).
 Kalmunai—Land purchased and School-Chapel erected at Samthumaruthu (£25).
 Karativu—Land, Minister's house and Girls' School.
 Sambanturrai—Land and School-Chapel (£30).

- 1879 Jaffna Pettah—Land for G.B.S. extension (£135).
 Enlargement of G.B.S. dormitory and Training Institution (£130).
 Mannar—New Chapel and Girls' School (£225).
 Atchelu—Girls' School at Sirupiddy (£20).
 Point Pedro—House and land for boys' and Girls schools (£50).
 Trincomalee S.—School on Mission land (£25).
 Repairs to Periaterru N. premises, including communion rail (£30).
 Puliyantivu—House and land adjoining Central Institution (£306).
 Manchantoduvay—School-Chapel, Girls' School and Teachers' house at Kallady (£49).
 Kaluthuvalai—Land and school-Chapel at Puthukudyiruppu (£29); School-Chapel and Teachers' room at Kerankulam (£30).
 Kalmunai—Mission House (£690).
 Kallar—School-Chapel and Teachers' house on land given at Perinneelavanay (£31).
 Karunkoddaitivu—Land purchased and School-Chapel and Teacher's house erected at Kolaville (£25).
- 1880 Point Pedro—Land and house for school at Thampalay (£30).
 Puloly—Mixed school and Teacher's house at Tunnala W. (£50).
 Trincomalee S.—Central School reroofed and walls raised (£106).
- 1881 Jaffna Pettah—Training Institution dormitories rebuilt (£45).
 G.B.S. Dining Room rebuilt (£20).
 Point Pedro—School-Chapel and catechist's house at Matharay (£54).
 Teachers' house enlarged (£30).
 Trincomalee S.—House and land for a Minister's house (£120)
 Piece of land adjoining Mission compound (£45).
 Girls' School at Koddaimunai (£25).
 Tirukovil—School and Catechist's room.
 Tampaluville—School and Catechist's room.
- 1882 No changes in Property.
- 1883 Chetty Street (Jaffna) Boys' School rebuilt at a cost of Rs. 1200/-
 Point Pedro—Lady Principal's rooms completed at a cost of Rs. 2000/-

- A piece of land at Thumpalai purchased for Rs. 75/-.
 Mannar—Ground for a burial place bought for Rs. 35/-.
 Trincomalee South—Headmaster's House, Central School, rebuilt at a cost of Rs. 300/-.
 Hiniyay—Land and building of a school for Rs. 150/-.
 Puliyantivu—Re-roofing and raising Lady Principal's rooms at a cost of Rs. 1500/-
 Parutivu—Purchase of house for Rs. 400/-.
 Ambalanterrou—School building Rs. 10/-.
 Kalmunai—Girls' Boarding School at a cost of Rs. 2000/-.
 Pandiruppu—Girls' School—Rs. 45/-.
 Kaluthavalai—Rooms added to minister's house.
 Panankudu—School Buildings.
 Komari—School Buildings at a cost of Rs. 300/-.

In 1884: Jaffna—Wesley Chapel re-roofed and tiled, and a belfry erected at a cost of Rs. 500/-; minister's house rebuilt and enlarged at a cost of Rs. 350/-.

Point Pedro—Pandals, bathrooms etc. for the Girls' Boarding School at a cost of Rs. 200/-. Teachers' residence at Thumpalai at a cost of Rs. 250/-. Land purchased at Tattatam at a cost of Rs. 400/- and erection of a teacher's residence commenced.

Trincomalee N—School bungalow erected at Tiriyay at a cost of Rs. 170/-. Trincomalee South—a new school room for Girls' Boarding School in course of erection, estimated to cost Rs. 750/-.

Kalmunai—Girls' Boarding School Buildings completed at a cost of Rs. 500/-. Bungalow erected at Karankottativoo at a cost of Rs. 18/-.

In 1885: St. Peter's Chapel, Jaffna, re-roofed and painted at a cost of Rs. 600/-; Chetty St. English School (destroyed by cyclone) rebuilt.

Mannar—Minister's house of brick and stone, and tiled, costing Rs. 1000/-.

Point Pedro—Catechist's house built at Tatta Street; Girls' Boarding School dining-room enlarged, and new kitchen. Five schools destroyed by cyclone rebuilt, and several others extensively repaired.

Trincomalee—Girls' Boarding School house with outbuildings and boundary wall completed at a cost of Rs. 1350/-.

Batticaloa: Puliyantivu—Chapel re-floored, repainted and matted, and verandah cemented; boundary wall of Boarding School built up; Sittandy—teacher's house built; Chandivaly—new school built; Eraur—well dug in minister's compound. Kalmunai—Girls' Boarding School floored at cost of Rs. 100/-; well being sunk. New Girls' School at Peria Milavanai; Mafilur school (carried away by flood) rebuilt. School-chapels built at Kallady and Munchantoduvay.

In 1886: Mannar—new school in Mission compound. Kaddai-vely—New bungalow with teacher's rooms at Karavelly East. Point Pedro—plot of land bought, and new girls' school built at Titta; piece of land purchased at Thumpalai; Tampalyan—new school at Tampalyamam. Trincomalee N—the school at one place rebuilt.

Batticaloa—Property adjoining chapel compound purchased for Rs. 1750/-; Manchantoduvai—new school chapel at Kallady; Porativu—one piece of land adjoining minister's compound, and another by the school, purchased at Muthalaikkuddah.

Kalmunai—Minister's house re-roofed and room added. Kallar—new schools at 2 places. Karankottativu—Minister's house at Karankottativu South.

In 1887—Puttur—a teacher's house at a cost of Rs. 300/-.

Point Pedro—site for new chapel purchased for Rs. 960/-.

Trincomalee S.—porch of chapel rebuilt at cost of Rs. 200/-.

Tambligam—a catechist's house at a cost of Rs. 150/-.

Batticaloa—4 acres of land bought at Koddaimunai as site for Training School, and buildings on it repaired at a cost of Rs. 900/-. Also two other pieces of land adjoining at a cost of Rs. 250/-.

Amirthagaly—Chapel repaired at a cost of Rs. 50/-.

Eraur—roof of school at Kudy Iruppoo (burned) repaired and property fenced at a cost of Rs. 20/-.

Karativu—temporary building at Nindoor at a cost of Rs. 40/-, and school chapel and catechist's residence at Karativu at a cost of Rs. 650/-.

Kallar—plot of land behind school chapel bought for Rs. 20/-.

Tirukovil—a well dug at Komari at a cost of Rs. 75/-.

One of the biggest projects undertaken in this period was at Batticaloa (Puliyantivu). It was to provide accommodation for the Girls' Boarding School and a Training Institution for male teachers for the Eastern Province. The Minutes of 1887 states that the scheme includes the following particulars:—

(1) The purchase of a house and garden called "Coachy's House" adjoining the chapel and Press premises at Puliyantuv, at a cost of £200/-.

(2) The erection on the site thus acquired of a new Central School, including a large Central Hall for public meetings, at a cost of £600.

(3) The alteration of the present Central School to provide dormitories, school and classrooms for the Boarding school, and to enclose the adjoining compound at present attached to the native minister's house, including kitchen and godown; to remove stables etc. in the present central school compound, and build others on another site at a cost of £250.

(4) Alterations to the present native minister's house, to adapt it for a Lady Principal's residence, at a cost of £ 50.

(5) The erection of buildings for the Training Institution for the Eastern Province, at a cost of £100.

This project in Batticaloa in 1887, which was so vast in its undertaking, far exceeded the total Extension account of the whole of the Jaffna District, which amounted to £480 in 1886. The Jaffna District Meeting expressed its unfeigned gratitude to the Missionary Committee for its generous gift of £400 towards the Batticaloa building scheme.

The money spent on properties and buildings for educational institutions was not in vain. Numerically, financially, educationally and spiritually, the institutions fulfilled to a considerable extent the hopes of the missionaries concerning them.

SECTION 5

N.C.D. (1865—1889)

THE MESSAGE PREACHED

The way the missionaries set about their task in a new place was very simple. They got the man of most local influence to arrange convenient centres for meetings beforehand, generally in the house of an influential resident. The meetings followed the pattern of Lyric singing, preaching and testimony, and at the close questions were invited and conversations were held with the would-be inquirers. In the 1870's the only audio-visual methods employed were lyrical-preaching (commonly referred to as Kalakshepam or Kathaprasan-

gam), and the drama. The first requisite in evangelization is to arouse an interest in the subject, and for this one must be ready to give plenty of time. So it was found profitable to engage the people in conversation for an hour or two.

At all these meetings the two things aimed at were the adequate presentation of the Gospel, and the conversion of the hearers. The preaching was intended to inform the mind and reach the will of the hearer. There was much ignorance to be dispelled by the coming in of the light, but a far harder task was to make the people feel the necessity for immediate decision. Generally speaking, one could secure the apparent assent of those present to the truth of Christianity, but to make them see that the logical outcome of assenting to the truth was to surrender life and will to Jesus Christ was quite another matter.

In the Northern and Eastern Provinces, which are predominantly Hindu areas, the idea of transmigration had a firm hold on the popular mind, and was regarded as a sufficient explanation of all the moral problems in life. This teaching destroys the motive for effort, as well as the idea of moral culpability. It is responsible for the widely held idea that nothing matters and that what is to be will be, despite any action of our own. These ideas produced a stubborn resistance to the Gospel which was not easy to penetrate, and, combined with these notions and ideas, was the general attitude of the Hindu, who would be heard to say: "You say Christ is God and worship Him, and I say Siva is God and worship Him; religion is not two but one." To meet such a mental attitude one needed a subtle mind and a very complete mastery of the Tamil language, to separate the true from the false, and to present the Gospel.

In Jaffna and Batticaloa interesting experiments were tried in giving addresses specially adapted to reach the minds and consciences of Hindus who spoke and read English. In Jaffna the meetings were held in the Kilner Hall of the Chetty High Street school. The general subject of the addresses was "What should be our attitude to Jesus Christ?" The speaker aimed at showing Jesus Christ to be the fulfiller of the best in Hinduism. At every step points of comparison and contrast between Hinduism and Christianity were found and stated decisively though not provocatively, and at the close of each address an appeal was made for submission to our Lord. A prayer in which all could join was offered; Hindus and Christians alike stood up and repeated the Lord's Prayer.

At Batticaloa also the same series was given and the response was gratifying, though not to the same extent as in Jaffna. Many of the people in the villages of the Eastern Province readily responded to the appeal of Christ through His servants, but these were not the educated Saivites of Batticaloa. These were the uneducated villagers within a

dozen miles of Puliyantivu (Batticaloa), who practised a religion that had the degrading conception of a God of terror, who had to be appeased by bribes which took the form of gifts to gurus, payment of vows, pilgrimages, devil-dancing, and such like things. The work of the preachers and evangelists in the Eastern Province in the latter part of the 19th century later bore fruit in the Batticaloa Home Mission field.

The Muslims also formed a good part of the community in the Eastern Province. At Kalmunai work had been going on sporadically. Kilner tried hard to establish the work there, but it was only in 1869 that a resident minister was appointed to that town. The people of the town were Moormen, and the task of evangelism was therefore a difficult one. The Muslim regards Mohammed as superior to Christ, as Christ was superior to Moses; and to ask him to embrace Christianity is as reasonable in his eyes as it would appear to a Christian if he were asked to become a Jew. They claim that Mohammed is the fulfiller, the Paraclete whom Christ foretold, who should lead men into all the truth. Similarly in the Mannar station, street preaching provoked opposition from the Moorish villagers, and it was not easy to preach the gospel to the Muslims, as is still the case today.

The inhabitants of Trincomalee are chiefly those who have migrated from Jaffna, the Hindu stronghold, bringing with them the habit of mind current there, and who have also taken on some of the practices of the East. When the preachers confronted the villagers of Trincomalee with the Gospel, there was no ready response. In one village at Senoor in 1890, the villagers propounded some most intelligent questions dealing with sin, atonement, freewill, incarnation and other important subjects. It was quite a revelation to the preachers of the inquiring mind, so often unsuspected by them, but which exists behind the somewhat expressionless face of the Ceylon villager.

For those already within the Christian fold, and full members of the Methodist Societies, the preachers and missionaries emphasized the value of the Class Meeting. The Class Meeting offered the opportunity not merely for preaching the word, but it was Wesley's inspired innovation for the building up of the Christian life and the society of the Church. The practical duties and necessities of daily Christian life were the subjects dealt with in these meetings. "Sins of temper", "Evil thoughts", "Selfishness", "Laxity in little things", "Holiness", "Faith", were the kind of topics that were specially treated. The study of the passages of Scripture bearing on a particular topic formed an essential part of the meeting, and then it led up to the personal testimony of individuals. The meeting was as conversational and homely as possible, and formal speechifying was

avoided. Members were also reminded of what was expected of them in support of the Church and its ministry; thus the Societies were built up through the years in the North and East.

The Form of Discipline issued by the British Conference of 1797 for the guidance of Methodist preachers was that which was practised by the missionaries and ministers in the District. The following is an extract from it:

“Question 19. What is the best general method of preaching?

Answer: To invite, to convince, to offer Christ, to build up; and to do this in some measure in every sermon. The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law as well as His Gospel both to believers and unbelievers. Let us strongly insist upon inward and outward holiness; and with this in view, set forth Christ as evidently crucified before their eyes. Christ in all the riches of His grace, justifying us by His blood, and sanctifying us by His Spirit.”

SECTION 6

N.C.D. (1865—1889)

ATTITUDE TO HINDUISM AND HINDU REACTION

The period between 1865 and 1880 was a time of rapid growth in the number of schools and pupils, and also of considerable success in the gaining of converts through the schools, especially the Girls' Boarding schools. This is reflected in the attitude of the missionaries as expressed in their speeches and letters. In an address in connection with the annual missionary meetings in London in 1881, Rev. John Brown said, “We have thrown over that part of the Island committed to us a network of schools which contain 16,000 pupils, of whom 4000 are girls. . . . The school is the most powerful ally of the missionary, inasmuch as it destroys all confidence in the religious books of their fathers. It destroys all confidence in the Shastras of the Hindus as religious guides. It is well known to those who have studied the subjects that these books are full of absurdities concerning nature, concerning the cosmogony and physical geography of this world in which we live; and a bright intelligent boy has not been in the mission school many days before he is able to go home and say to his father, “Hereafter I cannot accept your books as my guide. . . .” This is the first stage of the process of the boy's conversion.

“And here it is that we part company with the Government in our educational agency. The Government educates to a certain point. It educates so far as to destroy confidence in their Shastras, and in the ‘gods of their fathers’. It gives the rising generation much that is negative but little or nothing that is positive. It takes away all confidence in the religion they had, but gives them nothing in its stead. . . . But the Mission School comes in with something positive. It takes away the old belief, but gives them something new in its stead.”¹

About the same time (3.3.1881) Rev. W. R. Winston writes from Point Pedro, “For the last 4 or 5 years, our machinery, so to speak, has been improving in adaptation and efficiency. Our schools have been costly, but I am glad to say that we have now school accommodation for all the children that are likely to attend.

“The English school has been very successful the last few years and we suffer nothing now from heathen opposition as we formerly did. But the girls’ boarding school is the most successful and important effort that has been made since you left the District. Its success has been most gratifying and we are very thankful to have had the opportunity of training so many girls in a Christian course of life, who otherwise would undoubtedly have been left, in the majority of cases, to grow up heathens and totally ignorant. There is not the slightest doubt that the establishment of this school here will prove the means of greatly consolidating and speeding our work in this part of the country. . . . In direct conversion the boarding school has done excellent work and the tone of the school has been uniformly good.”

SECTION 7

N.C.D. (1865—1889)

RELATIONS WITH OTHER CHURCHES

One of the biggest obstacles during this period of missionary enterprise was the state of division in the Christian church. It is true that through the advent of different missions almost all the important provinces and towns in the island were confronted with the Gospel. There were many missionaries to evangelize the land, but the disadvantages were very great. The division of the churches has been a stumbling block to the non-Christians. It was always a weakness to which the non-Christians often referred. What was worse was the fact that at this time an unhealthy rivalry between the different missions developed. In the schools particularly this was noticeable. We have seen how, even in the previous period, the Anglicans had begun to open rival schools to some of the Methodist ones. Some-

1. Wesleyan Missionary notices 1881 pp. 172, 173

times teachers from one mission school were drawn away to another Christian school of a different denomination by the prospect of some material gain. This created bad feeling between the churches.

Each denomination wished also to have its own teacher training school, though this was contrary to the wishes of the government, and each denomination began to seek assistance from State funds for its work. But the Legislative Council, which included Buddhists and Hindus among its unofficial members, naturally resented having to pay a large proportion of public funds to Christian institutions.

The Christian schools were regarded as agencies for evangelism. The report of the Methodist Mission in Ceylon in 1890 says: "To those who look beyond the present and see the Church of the future, there is in this great crowd of school children in Ceylon the promise, not only of a large church, when the seed sown is touched into life by the spirit of God, but also that of an instructed Church with its trained and disciplined youth ready to enter the ranks of an indigenous ministry when it shall please God to call them."

May it not be that this hope would have been realized to a much greater degree than it has been in the following 75 years, if the Churches had acted unitedly instead of competing with one another?

SECTION 8.

N.C.D. (1865—1889)

RELATIONS WITH THE GOVERNMENT

The Government on the whole was reasonable in its attitude, and relations with the Church were fairly cordial. The very fact that the State left English education in the North, as well as all education of girls, almost entirely in the hands of the Christian Church, showed that it had confidence in the work of the missionaries. Nevertheless, there were occasions when there was friction between the State and the Church in connection with the schools. The schools were compelled to be guided by the Scheme of Unification. This scheme of the Director of Public Instruction banned all Indian University Examinations, and all schools were forced to prepare their students for the Cambridge and London examinations. As a result of this, in the latter part of the 19th and in the early years of the 20th century, English and more English was taught in the schools. The national languages, and the History and Geography of the island were sadly neglected. The British officials obviously were being guided by Macaulay's minute of 1835, which recommended the policy of English education. It required the educated person to be "English in taste opinions, morals and intellect."

The task of the Church was made difficult as regards property and school buildings. The government gave very little assistance from public funds for the erection of new buildings. The greater part of the funds for these came from the sacrifice made by Christian people in Britain and America.

Furthermore, for the important work of education, teachers needed training in teaching. Training institutions for teachers were demanded because the educational code insisted upon the employment of Licensed and Certificated teachers; but Government grants were an uncertain source of revenue and were not always obtained. These were some of the matters which caused a certain amount of friction from time to time.

SECTION 9

N.C.D. (1865—1889)

FINANCE AND SELF-SUPPORT

As already mentioned, it was only in 1867, in the middle of Kilner's Chairmanship, that the amount raised locally for the support of the ministry began to rise. By this last year (1875) it had increased tenfold to Rs. 3561. Even then it was far from meeting the cost, which was more than double this amount. However the income continued to rise, and by 1888 had reached Rs. 5251 (£525). At the same time the Circuit expenditure totalled £ 872/17/1.

The above-mentioned amounts raised for the support of the ministry were not of course the only money raised locally. There were also generous gifts for the building and repair of churches, and for the purchase of property and the erection of schools etc., as well as a growing income from school fees. Thus in 1888 the total amount of local income was £5861.16.6, made up as follows:—

Circuit income	£ 525.	0.	11	
Govt. grants (School)	2562.	11.	0	
Special Efforts & Misc.	2774.	4.	7	£5861. 16. 6

Two circuits were by this time self-supporting, Jaffna and Batticaloa, both of which had agreed to raise in addition £ 40 for Home Mission Work. The Trincomalee Circuit had also made considerable advance towards self-support.

In 1879 "A Thanksgiving Fund" was organized which encouraged spontaneous giving. There was a depression in trade and consequent scarcity of money in England, but local resources increased and the "Native Missionary Fund" showed an increase of £53:19:6. The Home Committee urged the curtailment of many things, but Rev. Edmund Rigg wrote in 1880, "We could not bring

ourselves to give up any portion of the ground that we have occupied after so much toil, prayer and expenditure. We are not prepared for the withdrawal or dismissal of any agent from the work to which he is so devotedly attached. By the readjustment of our agency and by a development of local resources, we hope to be able by the blessing of God, to hold and to consolidate all that is now possible."

In the estimate for European agency there was a deficit of £170, but the Chairman and his helpers were determined to raise this from local sources. The Pastors' Fund soon went up to £ 446:2s: 6d. Donations for the upkeep of educational work amounted to £403: 2s: 10d. The grant from government to schools amounted to £2,309: 3s: 3d. The press at Batticaloa showed a big profit. Such a substantial increase showed real growth. The Mission even decided to give the Missionary Committee in England Rs. 23,000/-. Rev. E. Rigg, in 1882, remarked that "there was every indication of development and increasing strength which makes our hearts dance with joy."

In the Jaffna District Minutes of 1886 it is recorded that a special grant of £250 was given by the Committee for active "evangelical aggression" among the heathen. Out of this sum of £250:

(1) £100 was set apart (a) to aid native churches to form missionary associations for the purpose of taking up work in a particular village or group of villages hitherto unworked;

(b) or of working amongst the heathen population of large centres already occupied, but for which the present evangelical agency is inadequate;

(c) or to subsidize native heathen schools on the condition of a Christian agent being allowed entrance into these schools for the purpose of teaching the Bible to the pupils and of holding meetings.

(2) A sum of £100 was set apart to aid in the sustentation of District Evangelists.

(3) £50 was earmarked for the purpose of helping to secure an effective native Training Institution for the Eastern Province.

With the inauguration of the grant for active evangelism, there was also an increase in numbers both in the Societies and in the schools of the District; and what was more, even the finances were up. In the letter to the General Secretaries in London, dated February 7th, 1888, it is stated that the total number of members in the District was 1423, the total number of children in schools was 9715 (Boys 7109, Girls 2606), and the total of monies contributed for the ministry and Home Missions in Jaffna and Batticaloa areas was £565-0-8d.

SECTION 10

N.C.D. (1865—1889)

RELATIONS WITH THE M.M.S.

Relations appear to have been uniformly cordial throughout the period. By 1865 Kilner had gained the confidence of the M.M.S. and could rely upon their support as far as their resources permitted. When he left Ceylon he became one of the Secretaries of the M.M.S., and it may well have been due to this that there were sent to Ceylon at this time a succession of outstanding missionaries.¹ In the 1880's he was compelled to reduce the grants² owing to circumstances in England, but, as we have seen, this caused no misunderstanding, and the Ceylon Church rose to the occasion, and made up the loss so that the work might not be curtailed.

SECTION 11

N.C.D. (1865—1889)

EDUCATION

In 1869, when the Director of Public Instruction issued the new Educational Code, the Mission, while approving of the principle of payment by results, told the Government emphatically that, in order to be practicable, the proposed change should be carried out gradually. The missionaries believed that, under the social conditions then existing, there was among the Tamil population a deep-rooted dependence on the governing power, which made them unfit to take the increased responsibilities, which the new scheme involved, all at once. The Mission was willing to run the risk of losing the Government's grant, if need be, through not falling into line with their policy, but in fact the Government took the advice of the missionaries.

Christian education was crowned with success during the years 1865-1889. Percival's policy in education was carefully followed up and developed by Kilner. His educational policy was as clear-sighted and as vigorous as any part of his work. He considered schools to be important centres of evangelism, and schools for girls to be of special importance. The inauguration of the New Code System gave liberal grants, and schools were on the whole treated with great generosity. In consequence of this schools were opened with great rapidity in all directions. In Batticaloa I a Boys' English School was erected in 1862, which was "large, commodious and handsome." A girls' school was erected at Puliyantivu in 1870, and in

1. W. M. M. S. History, Vol. V, page 48

2. Ibid. page 47

1871 Miss Beauchamp was sent by the Home Committee to take charge. Schools were erected at Eravur and Karankoddaitivu. The school at Vannarponnai was removed to a plot of ground purchased in the heart of the native town, and erected on a scale worthy of its strategic importance. The formation of Jaffna College at Vaddukoddai prompted immediate action on the part of the Wesleyan Missionaries, and they established a Collegiate Department at Jaffna Central School. In Trincomalee some government schools were closed in 1870, and with the exception of the Roman Catholics the Wesleyans were left the sole educators of the people there. 1875 was a happy year for the girls' schools in the North Ceylon District, for the Ladies' Committee in England undertook the maintenance of 6 girls in the girls' schools and gave a grant of £72 towards the upkeep of all vernacular day schools for girls in the district. Fuller details of the progress of the girls' schools during this period will be found under 'Women's Work'.

The number of schools in 1865 was 32 with 1194 pupils. In 1889 it had risen to 140 with 9735 pupils. It is said that the missionaries at this time often remarked "our schools are our hope of ultimate triumph." But towards the end of the period, as already noted, Hindu opposition considerably increased, and Hindu schools began to multiply.

During this period schools grew not only in number but also in stability and influence. A letter written in 1878 to the Ladies' Committee states, "There are 46 schools for girls and 24 mixed. Four per cent of these are boarding institutions, at Jaffna, Batticaloa and Point Pedro. These Boarding Institutions are of vital importance to our work. We do not remember a single case of a girl who has been admitted as a heathen, retaining her love for heathenism long." Thus we see what vital centres of evangelism the boarding institutions were. A resolution to found a Kilner Scholarship in connection with the Central Schools was made in 1876. "This is to manifest our esteem for our beloved chairman, Kilner", they said. Such scholarships, they thought, would attract the best and brightest lads to the educational establishments, and help them to be educated for missionary work. To the Crowther Scholarship of Rs. 1000/-, which was invested at 10%, and the Kilner Scholarship, were added two more—the Mrs. Kilner Scholarship and the Squance Scholarship. The revised code, which was published by the Director of Public Instruction for the Island of Ceylon in 1880, hit some of the rural areas because the grant of the government depended on the average attendance. The new code also demanded better provision in school plant, as well as higher qualification in the teaching staff, if government grants were to be obtained. To the girls' boarding schools that already existed at Jaffna, Point Pedro, Batticaloa and Trincomalee, another was added at Kalmunai.

In 1884 there was a cyclone which did much damage to the schools and other Mission buildings on the Jaffna and Point Pedro stations. To make a bad situation worse, the Oriental Banking Association, on which the commerce and trade of the island largely depended, failed in the same year, involving several of the Mission's Funds, so that the position of the schools became very difficult, especially that of the English schools, as the Government had to reduce their grants. The numbers attending Jaffna Central School dropped from 156 to 126 and some classes were practically empty. It was at this juncture that Rev. D.P. Niles, who had previously been Vice-Principal from 1869-1878, but had then gone into circuit work, was appointed as Principal, and skilfully tided over the difficult period.

SECTION 12

N.C.D. (1865—1889)

WOMEN'S WORK

Christian David, who, as already recorded, welcomed the first Wesleyan missionaries when they reached Jaffna, once said, "The conversion of one woman is of more importance than that of six men." Notwithstanding the strong opposition to female education in the North, the missionaries made unceasing efforts to attract girls to their schools, in the hope that many of them would experience a conversion both of the mind and of the heart.

The importance of boarding schools for girls was early realized, and Mr. and Mrs. Percival opened the first in 1834 at Vembadi, which was followed by others at Point Pedro, Trincomalee and Batticaloa. As parents would not think of allowing their children to "lose caste" by partaking of food prepared in the general kitchen, separate kitchens were built in the compound where the girls could cook and eat their own food according to their own customs. Incidentally this had the advantage that it gave the girls some training in the duties of a housewife.

By 1858 girls' schools had been established in all important centres, and proved to be the most fruitful part of the Mission garden. They were well staffed, and from 1861 they received help by way of personnel from the recently established Wesleyan "Ladies' Committee" in London. There was a break of 5 years after Miss Eacott came out for Vembadi in 1861, but then came Miss Marion Cartwright (1869-1878), while in 1871 Miss Beauchamp, and in 1879 Miss Sargent, came out to the Girls' Boarding School at Batticaloa, and Miss Bestall in 1883 to Point Pedro. In 1882 Miss Kilner, a niece of Dr. John Kilner, was appointed as Principal of Vembadi, but, after serving with much acceptance for five years, was invalided

home to England. In 1888, however, she returned to marry Rev. A. E. Restarick, and, in the great service they gave together both in the North and the South, few, if any, missionaries' wives can have been more beloved.

Of the missionaries' wives who did much for Vembadi mention must be made of Mrs. Rigg. According to the pattern of work followed for many years, the Principal was chiefly concerned with the work of the children in school, while the missionary's wife looked after their home training. A Synod minute records: "She (Mrs. Rigg) has devoted herself to the enlargement and importance of the Girls' Boarding School."

By 1890 the Ladies' Committee in London had decided to take over all the girls' schools in the District.

One of the most progressive features of the work during this period was the beginning of the Medical Mission in Batticaloa in 1887. Assisted by the Ladies' Society in London, Batticaloa was given a Woman Medical Officer and a grant of £50 towards her salary. The people of Batticaloa were pledged to raise a sum of Rs. 500/- towards her support. His Excellency the Governor, in 1887, looked with favour on the scheme and promised help. In the letter to Mrs. Wiseman, dated February 7th, 1888, Edmund Rigg, the Chairman, mentions that Dr. (Miss) Gamble had already arrived, and a medical class had been formed under her care.

It was especially between the years 1880-1890 that girls' education in the island gathered greater momentum. Many Christian girls were passing out of these schools. Quite a number of them got married and became the mothers of good Christian leaders in the island. The missionaries played a useful part in building Christian homes. They encouraged the girls who were educated in these schools to marry Christian young men who were teachers and pastors.

The Christian community became a strong and influential body in the island. They filled many important posts in the government, and also played an active part in the life of the country. But at the same time there were many Christian girls who were unable to find suitable husbands, because they possessed no wealth or property to be given as dowries to their partners.

The Church therefore arrested this "waste in the teachers' workshop" by starting classes for the training of teachers. Girls who were over nineteen, and had completed their school education, were now given a further opportunity of pursuing their studies, and they were

selected as teachers to assist in the Mission schools. These training schools were started by the different denominations at various places, including Jaffna.

While the missionaries were attempting a new venture in this direction, the Government was planning to give a special training to fit girls for household management. Schemes for starting domestic science classes were being prepared.

The general state of affairs in the Mission schools for girls of the island can be gauged from a Government pamphlet dealing with "Education 1870-1900":

"Regarding the education of girls in the seventies, the outstanding difficulties were that parents hesitated about educating their daughters, and that few women with the requisite ability could be persuaded to undertake a school far from home. The prejudice against girls' schools was however now dying. Monitors partly met the difficulty of obtaining teachers, and for a few years men assistants were also employed in girls' schools. These began to show as good results as boys' schools, but still the number of girls in school remained about one-eighth the number of boys. It was felt that the missionaries were more trusted by the people in this matter, and the pioneer work in female education was left to them."

There is also a statement found in the Methodist Synod Minutes of 1876. It is from the letter to the Secretary of the Ladies' Committee in London, Mrs. Wiseman:¹

"The opposition to girls' schools has almost entirely disappeared. The necessity and value of female education is now pretty generally admitted.... One of our greatest wants is properly trained teachers and we have to look to our central boarding schools to supply this present need."

Since education among girls was now accepted as the normal thing, many began of their own accord to seek admission into schools. It also became possible for many schools to charge a modest fee. This fee, along with the Government grant introduced in 1871, helped the schools to tide over their financial difficulties.

1. From 1875 the N. C. D. Minutes generally include a letter to the "Secretary of the Ladies' Committee, London." The first one is addressed to Mrs. Hoole.

SECTION 13

N.C.D. (1865—1889)

LITERATURE

Though education was imparted in a foreign tongue, yet the ancient culture of the Tamil race was given an important place. The ministers and teachers were well instructed both in the Tamil classics, and in Hindu Science and Philosophy, as well as in Western Classics and Theology.

The North Ceylon District Minutes of 1872 give lists of books prescribed for studies by Ministers on Trial. They are a wide selection—e.g. the stanzas of Siva Gnana Sittiar, Sanskrit Grammar, Greek Grammar, Works of Thackeray, Addison and Goldsmith (Selections), Wesley's Sermons, Euclid Books 1 & 2, Natural Philosophy.

The Minutes of 1873 give an account of topics of papers read by various ministers:

“The Rev. E. Rigg read a paper on “Baptism”, the Rev. H. de Silva read a catalogue and brief account of the various books and tracts which the missionaries and native ministers of this District have produced.” It was unanimously resolved that both these papers be printed.

The Rev. W. M. Walton read a paper on “The popular error of Saivism”, and the Rev. D. P. Niles read a paper on “The Sabbath in its relation to the Churches of Ceylon.”

One of the most important factors that helped in the progress of literary work in the North during the period under review was a letter, addressed from the Madras District Meeting to the Chairman of the North District, reported in the Minutes of 1870. It suggested the desirability of a common Tamil version of the Prayers, Offices, Hymns and Catechisms for the two Tamil Districts. This was something which the North Ceylon District had been concerned about for a long time. The proposal was accepted, and Revs. J. O. Rhodes, H. de Silva and D. P. Niles were appointed as a sub-committee with a view to carrying it out. They were instructed also to secure, if possible, a similar common version of the “Rules of Society” and “Covenant Service”, and to make all Wesleyan Tamil literature interchangeable between the two Districts.

The Minutes of 1880 record that the translation and printing of the New Tamil Hymn Book was in progress. The Mission Press at Batticaloa aided the work of publication and production of Tamil

literature. The same Minutes of 1880 state: "This District Meeting resolves that the first 16 sermons of Mr. Wesley be translated by the Brethren S. Niles, C. Perinpanayagar, J. V. Benjamin and E. S. Adams; that the translation be sent to a committee consisting of Revs. W. R. Winston, J. V. Benjamin and E. S. Adams, which committee shall pass them on to the Chairman of the District, who shall transmit them to Batticaloa for publication not later than the 31st August."

"Wesley's Hymns and the New Supplement" in Tamil was completed in 1881 and a copy of this Hymn Book was tabled at the District Meeting. The District Meeting expressed its cordial thanks to the publishing committee at Batticaloa and especially to the Revs. J. G. Pearson, D. P. Niles and R. N. Sethukavalar, M.A., for the diligence, expedition and care which they had exercised in bringing this work to a successful conclusion. The meeting also promised its loyal support to secure for the book as wide a circulation as possible among the Tamil churches of the District.

The meeting of 1881 also resolved to print in Tamil a monthly paper called "The North Ceylon Christian Herald". The periodical was to be printed at the Mission Press in Batticaloa, and 200 copies were to be issued monthly, the cost of each copy to be 12½ cents. The paper was to be edited by the Revs. D. P. Niles and R. N. Sethukavalar. The Tamil brethren were to undertake the sale of the editions month by month.

The very same year an attempt was made to produce text books for schools. A Tamil 2nd reader was to be edited by Revs. R. A. Winslow and J. V. Benjamin; a Ceylon Geography to be edited by Revs. J. G. Pearson and D. P. Niles; a History of Ceylon was to be prepared by the Rev. E. Rigg. These text books were meant for the vernacular schools of the Mission. In 1882 R. N. Sethukavalar brought out a text book on Arithmetic in Tamil. The second edition of the 1st Reader in Tamil numbered 4000 copies; and again 300 copies were published by the Press when it brought out the 1st edition of the 2nd Readers. While the printing and publishing of school text books was a prominent feature of the Mission Press at Batticaloa, the missionaries were not unmindful of its evangelistic role. To match this work of the Press on text books there were numerous and valuable religious publications. The Revised Edition of the first catechism in Tamil published in 1882 numbered 2000 copies; the North Ceylon Christian Herald totalled 280 copies; along with these there was undertaken in the same year a translation of the first 52 sermons of Wesley. The Rev. J. M. Brown collected a sum of £ 50 from certain friends of the Mission in England towards the publication of the Tamil translation of the "Tongue of Fire" by William Arthur in 1882.

While narrating the progress of the North Ceylon District in the production of literature, mention may also be made of the work done in the Seminary at Batticaloa. The Seminary aimed at producing scholars who could hold their own with the learned Hindus of their day. Some of those who passed out of this institution were Thamo-therampillay, Nevins, Arnold and Wyman Cathiravelpillay. Mr. Nevins later turned out to be a scholar and an authority on Tamil learning. Mr. J. R. Arnold was a writer of stories, poems and other books in Tamil. Mr. Cathiravelpillay was a Tamil and Sanskrit scholar, and his Tamil Dictionary is one of the best ever compiled. The production of Tamil literature occupied a very important place in the work of the Christian Church.

CHAPTER IX
S.C.D. (1889—1930)
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SECTION 1

1. IMPORTANT EVENTS (1890—1930)

A. In the outside world

- 1897 Diamond Jubilee of Queen Victoria
 1899—1901 Boer War
 1901 Death of Queen Victoria
 1910 World Missionary Conference—Edinburgh
 1913 Centenary of the Wesleyan Methodist Missionary Society
 1914—18 First World War
 1924 First Labour Government in Britain
 1928 Jerusalem Conference

B. In Ceylon—General

- 1889 Reform of the Legislative Council—Unofficials raised from 6 to 8.
 1894 Railway extended to Galle and to Bandarawela
 1895 Victoria Bridge constructed
 1896 Board of Education appointed
 1897 Waste Lands Ordinance passed
 1902 First Motor Car imported
 1904 Education Commission appointed
 1905 Railway to Jaffna opened
 1909 Rural and Town School Ordinance passed
 1912 Legislative Council enlarged to include 10 unofficials, including 4 elected members, out of a total of 21 members.
 1915 Sinhalese-Muslim Riots
 1916 Sir Robert Chalmers succeeded by Sir John Anderson
 1918 Death of Sir John Anderson
 1920 Legislative Council reconstituted with 23 unofficials and 14 officials, the Governor retaining Emergency Powers.
 1921 University College opened in Colombo
 1924 Reformed Legislative Council established with 12 officials, 34 elected members and 6 others nominated by the Governor.
 1927 Sir James Peiris elected Vice-President of the Council
 Donoughmore Commission

SECTION 2

S.C.D. (1889—1930)

2. CONDITIONS AT THE OUTSET OF THE PERIOD

By 1889 Ceylon had become an important British Colony both strategically and economically. The opening of the Suez Canal in 1869 had greatly increased the volume of shipping calling at its ports, and the completion of the S. W. breakwater at Colombo in 1880 had provided them with a good harbour. Tea was now firmly established as the main plantation crop after the disastrous failure of coffee, and the extension of the railway to Nanu Oya in 1885 had provided good transport for the main tea-growing area.

The work of the Methodist Mission had steadily expanded during the 24 years of Rev. John Scott's Chairmanship. Membership had increased by 109%, scholars attending Mission schools had increased fourfold, and local contributions showed an eightfold increase. One circuit (Moratumulla) had practically reached self-support, and several others were approaching it. Many new stations had been opened with the help of the Extension Fund, although there were few of them in which the Church had really taken root. Buddhist opposition had increased, and many Buddhist schools had been opened and were competing with Christian schools, but so far the Church was holding her own in education.

South Ceylon had been divided into three Districts in 1885, partly because of the difficulties of travel, but rail transport was rapidly increasing. The upcountry line reached Bandarawela in 1894, while the coastal line was extended to Alutgama in 1890, and to Galle and Matara in 1895. Beyond these points travellers were dependent on the horse coaches which also carried the mails, and the missionaries were generally provided with a horse and trap, and also made considerable use of bicycles for "quick" travel. It was only in 1902 that the first motor car reached Ceylon, and it was some years before they came into use in the Mission.

SECTION 3

S.C.D. (1889—1930)

3. PROGRESS OF THE WORK

IN 1889 the Chairmen of the three Districts were:—Colombo—James Nicholson; Kandy—Samuel Langdon; Galle—Robert Tebb.

The Colombo District extended from Welisara in the north down to Alutgama, consisting mainly of a chain of schools and preaching places along the sea coast, together with Matugama, 11 miles inland from the coast at a point between Kalutara and Alutgama. A few of the villages in the interior were occupied by the Church Missionary and Baptist Societies.

The Galle District stretched from Ambalangoda to Tangalla along the sea coast. This was a strong Buddhist area, and from its early years the Church had to face active opposition. Work was organized in two sections, Galle and Matara. The Theological Institution at Galle trained ministers and catechists for the three Southern Districts, and there was also a Training School for teachers there for the elementary Sinhalese schools. Richmond Hill was a centre of evangelistic activity, so that the training was practical as well as academic.

The Kandy District was the largest field, and offered the widest opportunities for evangelism. In the Negombo section, which included Kurana and Seeduwa, there was a large Christian community. Kandy had already had for some years the advantage of strong Christian influences, but the outlying villages were not only non-Christian, but ignorant and backward, and there was great need for missionary work, although the C.M.S. was active in the area, and had already established schools and churches in a number of places. The Uva Mission had been started by Samuel Langdon in 1885 and considerable progress had been made.

It will be of interest to assess the progress of each of the three Districts during the last six years immediately preceding their reunion in 1905.

The Colombo District had 7 "Sinhala" Circuits, viz. Colombo North, Kollupitiya and Wellawatte, Moratuwa Rawatawatta, Moratumulla, Panadura, Kalutara and Angulana, together with three principal extension stations—Matugama, Batugoda and Alutgama. The main "English" circuits were Colombo Central and Colombo South.

The total membership of the Sinhala Circuits increased from 1354 in 1899 to 1681 in 1905, representing a gain of 24%. The most considerable part of this increase was reported from the Moratumulla circuit, the membership of which went up from 418 to 602 during the six years. The net result for the remaining circuits was far below the District average, indicating that the Sinhala work was less progressive than it ought to be in a District that was largely Sinhala in character.

Tamil work was sharply divided into two kinds—that among the Jaffna Tamils in Colombo and that among the immigrant population of labourers from South India. The former were mostly well-to-do and were a steadily increasing part of the city's population, while the latter were exceedingly migratory and fluctuating. There were three Tamil circuits in the Colombo District—Jampettah Street, with Maradana and Kollupitiya as adjuncts; Galle Road—a chain of little groups or isolated families between Colombo and Kalutara; and the Kalutara Tea Estates. The total membership of these circuits in 1899 was 286, and grew to 380 in 1905.

Kandy District. Full membership increased from 974 in 1899 to 1127 in 1905, the increase being entirely in the Sinhala churches. Nearly three-fourths of the members in the District were in the churches near Negombo—Kurana, Seeduwa, Katana and Minuwangoda. The extension stations of the Kandy District were Alpitiya, Laggala, Kotadeniyawa and Kurunegala. "English-speaking" churches were found on all the principal stations. The church at Negombo was small, composed largely of "English-speaking" Sinhalese with a few Tamils and Burghers. The Kandy Church was principally Burgher; its Sinhalese work was far from satisfactory. A large part of the missionary's time was given to this church—the whole of his Sunday and most of his time during the week. In the Hatton Circuit there was one English service at Hatton; the attendance was fluctuating. At Nawalapitiya in the same circuit an English service was held once a fortnight; this was an important railway centre and the congregation of about 60 consisted mainly of English drivers and guards and their families. At Badulla too there was work in English. There were English schools at Negombo, Kandy, Hatton and Badulla, but the growing cost of teachers in the Boys' English School at Negombo made it necessary for it to be closed. The elementary schools in the District were maintained in the face of the increasing activity of the Roman Catholics and Buddhists in educational matters.

Galle District. In 1904 the Galle District comprised the following circuits: Galle Fort, Richmond Hill Ambalangoda, Metaramba, Matara, Weligama, Palolpitiya, Godapitiya, and seven extension stations viz. Kananke, Morawak Korale, Ranchagoda, Dikwella, Hakmana, Kahawatta and Walawe.

Only a few churches were making any substantial progress in numbers, or showing any real desire to support and manage the circuit organization, and initiate evangelistic work in their immediate neighbourhood. In some of the older stations the Churches were of the feeblest type and in some cases there were no locally developed churches at all—such members as were reported being teachers of day schools drawn from outside the limits of the station. Moreover the Buddhist revival resulted in a number of Christians of the second generation lapsing.

The most encouraging feature of the period was the growing influence of Richmond College and the Girls' Boarding Schools, and the effective occupation of Tangalla as the headquarters of the Giruwa Pattuwa section of the District.

One of the greatest drawbacks to the work was the large number of removals from the circuits; the chief cause of these was the commercial depression, and the consequent lack of employment in Galle itself, and the absence of remunerative work in the villages. The result was that the most intelligent of the young converts left the Southern Province and were largely lost to the service of the Churches where they had been won for Christianity, so that while 239 new members were admitted during the years 1889-1904 the District was only able to report a net increase of 98 in its membership. In the same period removals out of the District were 502, while those coming in numbered only 361. Speaking generally, there was an absence of strong and fervent spiritual life or enthusiasm for the success of the Christian cause.

Reunion of the Districts. A desire for the reunion of the three Districts had been growing for some years. Circumstances had changed, and the senior ministers in particular were of opinion that an undivided district was easier to work, and not less effective. The reunion took place in 1905.

1905—1914. During the ten years immediately following the reunion, the membership of the South Ceylon District increased from 3613 in 1905 to 4680 in 1914, or nearly 30%. The increase was distributed very evenly over the years and showed "steady progress". This was largely in the North Western Province, in the work among the Indian Tamils, and in the self-supporting circuits. The elementary day-school work showed signs of decline, as the opening of Buddhist schools in the neighbourhood of the Mission stations compelled the Methodist Church to close a number of schools for want of children to teach, but some new schools were opened among Indian Tamils. At the same time the operation of the Rural and Town Schools Ordinances swept considerable numbers of children into the Mission schools still existing in some localities. The demand for English was growing rapidly during these years, so that all English schools were full to capacity and needed extension. The opening of the new Wesley College in Colombo and the completion of the first half of the building scheme for the Richmond College Hostel, both in 1907, placed the English educational work in a position worthy of the Church.

Such extension as took place at this time was largely due to the development of local resources and the growing evangelistic spirit of the churches. In 1906 a Home Missionary Society, entirely financed and controlled by the local churches, was inaugurated by the District.

The work was begun in 1907 in the North West Province where little Protestant mission work had been attempted. The work of this Society also stimulated the evangelistic spirit of the older churches so that many of them undertook extension work on their own initiative.

The following figures indicate the position of the District over the years.

Year	Full members	Sunday Schools	Subscription for the support of the ministry	Adult Baptisms
			Rs	
1896	2871	165	15,765	143
1905	3613	188	19,268	94
1913	4492	182	29,906	118
1921	5150	143	45,224	76
1930	6248	143	62,412	89

Portuguese Work. A special feature in the early years of this period was the attention paid to the religious welfare of the Portuguese-speaking Burghers in the towns—Colombo Pettah, Maradana, Galle Fort and Kandy. The Revs. J. A. Spaar, P. R. Willenberg and J. H. Nathanielsz were able to preach and conduct services in Portuguese. Besides Sunday Services, there was work in the slums, many of the people being poor and thriftless. Temperance work too was carried on. Services continued to be held in that language until 1910. Mr. A. M. Vander Straaten, a layman in Kandy, also gave his services as a voluntary worker among the Portuguese there.

Colombo City Mission. The Colombo City Mission which was inaugurated in March 1913 sprang from the consciousness that in the older part of the city the great majority of the population belonged to the labouring classes, who had little religious interest save in the lowest forms of their faith. The work needed in order to evangelize these classes was beyond the capacity of the existing churches in Colombo, most of which were in the newer areas, and were predominantly middle class.

The Synod of 1911 suggested the following scheme for the consideration of the Missionary Committee:

1. The formation of a Central Evangelistic Committee for the City of Colombo.
2. The stationing of two additional European missionaries in Colombo, whose whole time should be devoted to evangelistic work, one among the Tamils and the other among the Sinhalese.

3. To devote to this work such part of the local Centenary Fund (see Section 12) as might be over and above Rs. 20,000/- voted for the Plant Loan and Retired Ministers' Funds.
4. The Pettah Church to be the Headquarters of the Mission.

Rev. A. E. Restarick, who had earlier worked with distinction (1884-1904) in the North Ceylon District, came to organize the new undertaking and take part in the Tamil work. The Rev. H. Haigh was separated for the Sinhala side, assisted by Rev. G. A. F. Senaratne, South Ceylon's first Bangalore student, who joined the Mission as a probationer. For work among the women Miss C. B. Hornby and two deaconesses were appointed. The old Pettah Church was renamed "The Central Hall," and made the Headquarters of the new enterprise. From the very inception open-air preaching was extensively carried on. This so stirred up the Buddhists that they were found occupying some of the open-air stands—an indication that the work had proved effective.

Among other activities of the Mission were house-to-house visitation, meetings for women in plumbago sheds, meetings in churches, school bungalows and Law Courts, magic lantern talks, and lyrical services which attracted large numbers. There was also a Rest for Wayfarers which brought opportunities for conversations, while the Harvard Settlement provided board and lodging for a limited number of men employed in the city offices who helped the work of the Mission.

Much time was devoted to Social Work, chiefly in connection with Vigilance, the Friend-in-Need Society and Excise Reform. There was also a night school, and a child Welfare Centre. The great aim of the Mission, however, was to evangelize Colombo, and every activity here recorded had its place in contributing to that purpose. Direct gospel preaching remained the chief work of the whole staff.

SECTION 4

S.C.D. (1889—1930)

AN ACCOUNT OF THE CIRCUITS

No less than 32 circuits are listed at the beginning of this period viz. Colombo Central, Colombo North, Colombo South, Kollupitiya and Wellawatte, Angulana, Moratuwa, Rawatawatta, Moratumulla, Panadura, Wadduwa, Kalutara, Alutgama, Keselhenawa (Batagoda), Colombo Jampettah Street, Kalutara Tea Estates, Kandy, Hatton, Haputale, Badulla, Negombo and Kurana, Katana, Seeduwa, Minuwangoda, Kurunegala (Tamil), Galle Fort, Richmond Hill, Ambalangoda, Metaramba, Matara, Weligama, Palolpitiya, Godapitiya, Dikwella and Giruwa Pattu.

Some of these were extremely weak, but it was no doubt hoped that making them circuits would stimulate their growth. It was not long however before the number was reduced.

Colombo: In 1894 the District Synod resolved to sell the Fort Church (a transaction which was completed in 1903) and to use the proceeds for new churches at Kollupitiya and Wellawatta, for the improvement of the Pettah Church, and for the maintenance of the Soldiers' and Sailors' Home. The circuits in the city were re-arranged on a linguistic basis in 1894—the English and Portuguese work at the Pettah and Maradana formed one circuit bearing the name of Colombo Central (English and Portuguese), and the Sinhalese work at the Pettah and Madampitiya formed another known as Colombo North (Sinhalese). "Colombo South" circuit embraced the English work from Fort to Wellawatta. The Sinhalese work over the same area as "Colombo South", with the addition of Dehiwala, Karagampitiya and Pepiliyana, was known as Kollupitiya and Wellawatta Circuit. The Tamil work formed another circuit under the name "Colombo Jampettah Street".

To the purely English work of Colombo South the Rev. R. C. Oliver was appointed from England in 1896, on the strength of a liberal offer made by Mr. H. Tarrant. The new church at Kollupitiya was built in 1896 during the Chairmanship of the Rev. T. Moscrop. In 1906 the Quarterly Meetings of the Colombo Central and South Circuits asked the Synod to form in Colombo one circuit which would include all the English work in the city within the borders of the two Circuits, and that it be called the "Colombo English Circuit". They further asked that a European missionary be appointed to reside in Kollupitiya, with a Ceylon minister as his colleague to reside in the Pettah or Maradana. For this scheme the representatives of these circuits pledged themselves to the Missionary Society to raise in the united circuit Rs. 3000/- annually, and also pay the minimum amount needed for the Ceylon minister's salary, as well as providing the necessary sum for his rent, travelling and removal expenses. Synod granted the request and appointed the Rev. P. M. Brumwell, who had come out for English work in 1903, as the Superintendent of the new self-supporting circuit. The Sinhalese Societies of the North and Central Circuits were also united into one "Colombo Sinhalese Circuit", while the Sinhala Society at Kollupitiya formed a separate circuit with Wellawatta, Dehiwala and Karagampitiya.

Colombo Central: As already mentioned, Colombo Central was the name given, between 1897 and 1904, to the area covered by the work at the Pettah and Maradana. In 1896 Revs. T. Moscrop and J. H. Nathanielsz were in charge of this work. English services both at the Pettah and at Maradana were well attended. Class meetings,

a Wesley Guild, and Temperance work were carried on. Sinhalese work at the Pettah was weak, many of the members having removed elsewhere, but the services at Maradana were better attended, a good number of children being present. At the Pettah the number worshipping in Portuguese was small, while at Maradana the attendance was encouraging. There was also a good Sunday School at Maradana where the existence of the Industrial School was a help to the work. Rev. J. H. Nathanielsz was able to preach and conduct services in all three languages.

Statistics for 1895 and 1900 show the progress of the work.

1895: Full members 89, On Trial 33, Scholars in the 4 Sunday Schools 251, Local Income Rs. 631/67.

1900: Full members 175, On Trial 16, 3 Sunday Schools with 240 scholars, Local Income Rs. 772/-.

In 1906 the English work at the Pettah and Maradana was joined to Colombo South to form the new Colombo English Circuit, while the Sinhalese part was attached to the Colombo North Circuit.

Colombo South: Rev. R. C. Oliver was succeeded by the Rev. H. Long in 1898, and in 1900 Rev. N. D. Thorp took over from Mr. Long, but returned to England in 1903, when Rev. P. M. Brumwell came out to take his place. In 1896 the Circuit had 4 Local Preachers, 36 Full members, on Trial 2, and two Sunday Schools with 163 scholars. A sum of Rs. 2000/- was raised for the support of the ministry and the Circuit was classed as self-supporting. In 1900 the Circuit returned 115 full members and 7 on trial, but the local income remained at Rs. 2000/-.

Colombo English: In 1906, as already mentioned, Colombo South became a part of the Colombo English Circuit, to which Rev. P. M. Brumwell, was appointed Superintendent, with Rev. P. R. Willenberg as assistant pastor. The English work in the City progressed rapidly under the new arrangement. Mr. Brumwell proved eminently suitable for this special work, being popular with all sections of the people, especially with young people. He formed a fellowship of young people, whom he named "Cornerites", by means of a "Children's Corner" edited by him, which formed a special feature of the Methodist Church Record. In 1915 Mr. Brumwell, who was on furlough, joined up as a Chaplain to the Forces in World War I. In 1916 the Rev. W. H. Rigby administered the Circuit, assisted for a time by Rev. F. T. Shipham, a missionary from the Negapatam and Trichnopoly District. Later, for several years, missionaries who were already in the District filled the gap, viz. Revs. R. Lamb and A. S. Beaty, until Rev. M. C. Burrows came out in

1924; he was succeeded by the Rev. F. James in 1926. For a number of years until 1925 the Superintendents of the Circuit were assisted by the Rev. H. Highfield as pastor of the Maradana Society. He conducted a weekly class for the members and visited them in their homes.

The following statistics for 1930 show the position of the Circuit at the end of this period: Number of churches 3, Full members 481, On Trial 10, Local Preachers 14. There were three Sunday Schools with 77 teachers and 475 scholars, and 2 Wesley Guilds; Circuit Income Rs. 7066/02. "Epworth" was built in 1919 on Station Road, Kollupitiya, for the Superintendent at a cost of Rs. 23,000/-, the whole amount being received as a grant from the Missionary Society.

Kollupitiya-Wellawatta: In 1896 this circuit was under the pastoral charge of Rev. E. P. Fonseka. The work was conducted entirely in Sinhalese. This circuit shared the churches at Kollupitiya, and Wellawatta, for its services and other activities with Colombo South, and later with Colombo English. In 1896 there were in the circuit 91 full members and 11 on trial, and 6 Sunday Schools with 345 scholars. The amount raised for the ministry was Rs. 453/-. Rev. E. P. Fonseka served for seven years and was followed by three ministers, each of whom remained in the circuit for a long period: Rev. C. Wickramasingha (9 years), Rev. H. A. Nonis (8 years) and Rev. H. de S. Wickramaratne (8 years). In 1916 when the Rev. H. A. Nonis was Superintendent, the Circuit became self-supporting. In the same year Mount Lavinia was added as a new Society and a small chapel built, which was dedicated by Dr. J. H. Moulton in 1916. Rev. H. de S. Wickramaratne was instrumental in building a new church at Karagampitiya in 1922.

Throughout this period the minister had lived in several different houses at Wellawatta. The present Mission House on 1st Chapel Lane was built in 1926 at a cost of Rs. 11,617/75, of which Rs. 8867/75 was raised locally.

In 1930 there were 5 churches, and 2 other preaching places, 317 full members and 5 on trial, 8 Sunday Schools with 49 teachers and 405 scholars, and one Wesley Guild. The local income was Rs. 3818/26.

Colombo North: In 1890 this circuit appears in the Minutes under the name of "Madampitiya" with Rev. H. de S. Wickramaratne as circuit minister. In 1894 the circuits in the city were re-arranged on a linguistic basis, though it was not till 1896 that Colombo North (Mutwal and Welisara) appears in the records, with Rev. Peter B. Pereira as minister in charge. There were then four preaching centres viz. Mutwal, Madampitiya, Totewatte and Welisara. Rev. C. W.

de Silva, who was appointed in 1899, reported encouraging results in all societies except at Welisara, where there was opposition from the Roman Catholics. The majority of the members in the Circuit belonged to the Totewatte Society.

In 1900 Colombo North reported 105 full members and 124 on trial, and raised Rs. 300/- for the support of the ministry.

In 1906 the Sinhalese work at Maradana and the Pettah was joined to Colombo North and the Circuit began to be named Colombo (Sinhalese). Rev. C. W. de Silva was minister of the Circuit from 1899-1916; from 1906, to 1912 a missionary was appointed station Superintendent. In 1913 Colombo (Sinhalese) Circuit was classified as a self-supporting circuit but continued to receive a grant from the Sustentation Fund until 1926, when it became a 'B' Circuit. After 1916 the following ministers served in the Circuit—Revs. G. A. F. Senaratne, J. P. de Pinto and M. A. Stambo. In 1929 the Superintendent, Rev. G. A. F. Senaratne, was assisted by Rev. V. W. Vidya-sagara.

A new church named "Wesley Chapel" was built at Madampitiya and dedicated by the Rev. W. H. Rigby on the 24th March 1907.

In 1910 the Circuit returned 189 full members and 34 on trial, and raised Rs. 600/- as local income. In 1930 the number of full members was 118 with 37 on trial. Local income was Rs. 939/71. The new church at Mutwal was built in 1927 at a cost of Rs. 6000/- of which Rs. 4000/- was raised locally.

Jampettah Street Circuit: This circuit formed a part of the Tamil Mission of the Colombo District until 1905, along with Galle Road and Kalutara Estates Circuits. Jampettah Street Circuit was under the superintendency of a missionary designated for Tamil work, with a Tamil minister as assistant; the latter was appointed from the North Ceylon District as the need arose. The circuit consisted of Jampettah Street Church and the Tamil Societies at Kollupitiya and Maradana. The Servants' Mission carried on under the auspices of the Circuit brought in some enquirers, and through its agency several were baptized. A Tamil service was also held at the B. I. H., Wellawatte, chiefly for the boys.

In 1890 the superintendent missionary was Rev. W. J. C. Bestall who had also charge of the Wellawatte Industrial Home, the military Chaplaincy in Colombo and the Soldiers' and Sailors' Home. He was assisted by Rev. R. N. Sethukavaler (1890-92). In 1893 Rev. J. S. Corlett succeeded Mr. Bestall, and Rev. Joseph Benjamin replaced Mr. Sethukavalar. In 1895 Rev. Samuel Niles came as Tamil minister, from which time the Circuit worked towards the goal of

self-support. In 1897 the Circuit Steward, Mr. A. Chittampalam, took the full responsibility for raising the estimated income and paying the minister. In 1894 the Circuit returned 203 full members and 51 on trial. An English service started in 1895 proved a success.

Mr. Corlett remained in the Tamil mission for 10 years, and when he left Ceylon was succeeded by Rev. H. J. Philpott. In 1901 Rev. D. P. Niles was appointed to the Circuit; he remained seven years at Jampettah Street. The circuit undertook to pay the full salary of the Tamil minister along with his travelling allowance from the beginning of 1902, and finally became self-supporting in 1905, Rev. D. P. Niles being appointed its first Ceylonese Superintendent. Between 1899 and 1905 full membership increased by 41.

Mr. Niles left the circuit on his retirement in 1907, and was succeeded by Rev. W. M. Walton. In 1909 the circuit returned 250 full members, with 38 on trial, and raised Rs. 1497/- for the support of the ministry.

Between 1913 and 1926 Jampettah Street had the following Superintendents: Revs. R. A. Winslow (1913-1914), C. S. Casinader (1915-18), D. S. McClelland (1919-1925) and K. S. Murugesu (1926). In 1927 Jampettah Street Circuit welcomed Rev. J. S. Mather as its Superintendent. The 50th anniversary of building of the church was celebrated in 1930, when the church was renovated and extended, thus increasing the seating accommodation by about 400 sq. ft. During the Jubilee year the circuit reported 445 full members and 105 on trial, and raised an income of Rs. 4167/06. About this time Tamil services were started at Wellawatte in the Methodist Church there.

Moratumulla: In 1881 Moratumulla had taken the lead in becoming practically self-supporting. During the years 1890-92, however, the circuit passed through a difficult period when church attendance dropped from 416 to 217, and circuit income from Rs. 609/- to Rs. 215/- per annum. The circuit was therefore obliged to ask for a larger financial grant from the Missionary Society. In view of this situation the District Meeting appointed the Rev. B. A. Mendis as minister in 1892. During his ministry the circuit once again recovered and in 1895 Moratumulla became fully self-supporting, raising all the money needed for the support of the minister. In 1897 a branch of the Wesley Guild was established here, the first of its kind in Ceylon, and a Juvenile Missionary Society too was started.

After Mr. Mendis the following ministers laboured in the circuit, and each contributed his share in creating at Moratumulla a circuit that had the most complete Church organization in Ceylon Methodism:—Revs. M. H. Perera, J. A. Spaar, C. E. P. Wijayasingha, C. Ganegoda, H. A. Nonis and John de Silva. During the ministry of

Rev. M. H. Perera the premises adjoining the Indibedde Church were purchased in 1904 for the Catechist's residence. When the Rev. H. A. Nonis was in charge of the circuit, two new churches were built at Kadalana and Willorawatta, and dedicated for worship in 1920. The present High School was established in 1921 and a spacious hall built for it in connection with the Jubilee fund of the Sunday School. Rev. John de Silva further developed the High School, and introduced the "Envelope System" in 1930.

Throughout the period under review extension work was carried on in the village of Katubedde, which was regarded as the special evangelistic field of the Circuit. There was a day school and also a Sunday school at Katubedde. In 1896 Methodist women in Britain assisted this work by maintaining a Bible Woman. Later one acre of land, with a substantial school building, was donated by Dr. and Mrs. H. I. Fernando.

Moratumulla had a succession of voluntary workers, men and women, who freely gave their time and talents to the Church. Foremost among these were L. Isaac de Silva and Dr. H. I. Fernando. The former was the Circuit Steward at the commencement of the period under review and the first layman to have a seat in Synod. He will be remembered as an outstanding orator, hymn-writer and Temperance worker. Dr. H. I. Fernando was Circuit Steward from 1903-1947; he was a liberal giver, an able speaker and a wise counsellor. Among others who served the Church at Moratumulla faithfully in their day and generation were Mrs. Angela Mendis, mother of Rev. J. S. B. Mendis, Mrs. Christina Johanna Ferdinando, Mr. E. W. Mendis and Mr. W. George Perera.

The work in Moratumulla had a special attraction for overseas visitors from the fact that it was a purely Sinhalese circuit and none but Sinhalese-speaking ministers were appointed to the Circuit.

Statistics	1889	1930
Full Membership	306	707 (Community 1934)
Circuit Income	Rs. 690/-	Rs. 2750

No less than 14 ordained ministers who served in the South Ceylon District during the period 1889-1930 were natives of the Moratuwa circuits—Moratumulla or Rawatawatta:—Solomon Peiris, Joseph Fernando, B. Samuel Mendis, D. P. G. Ferdinando, B. A. Mendis, J. A. de Mell, D. J. Ferdinando, D. H. I. Ferdinando, M. H. Perera, H. A. Nonis, J. S. B. Mendis, J. E. Peiris, G. A. F. Senaratne and S. G. Mendis.

Moratuwa-Rawatawatta: In 1889 the circuit comprised four Societies viz. Rawatawatta, Korala-wella, Egoda Uyana and Suduwella.

In 1896 the minister's house on the Lunawa Road was completed. The Circuit assumed full self-support in 1897. The Sunday School hall at Rawatawatta was erected in 1902 at a cost of Rs. 1,200/-. In 1905 the Wesley Guild was started by the Rev. B. A. Mendis. The day schools, which had been managed by a missionary from Colombo, were handed over to the control of the circuit in 1913. The Korala-wella Mission House was purchased in 1922 at a cost of Rs. 3,700/- towards which the Missionary Society gave a grant of Rs. 2,500/-. The "Envelope System" was introduced in 1921 by the Rev. C. Ganegoda.

The following ministers were stationed in the circuit during the period under review: Revs. O. J. Gunsekera, C. W. de Silva, C. Wickramasinha, B. A. Mendis, John de Silva, H. de S. Wickremaratne, C. Ganegoda, John E. Peiris and S. G. Mendis.

Since 1852 Angulana had been a separate circuit. In 1911 the District Synod requested Rawatawatta to take it under its wing as it was not strong enough to develop into a self-supporting unit. Telawala was an outpost of the Angulana section.

Korala-wella Society was under the pastoral care of catechists from 1891 to 1911. From 1911 a junior minister was stationed there to work under the Superintendent. Rev. D. C. P. Karunaratne served for a long term of 7 years. Among other lines of spiritual progress during his ministry, the development of social service, and the part played by him in the local option campaign of 1923, stand out prominently.

Egoda Uyana: Methodism in this village goes back to 1824. It has the proud distinction of having the oldest Christian Church in Moratuwa, dating back to 1832. In 1860 it became a part of Wattal-pola and remained in the same circuit with it till 1889, when it was joined to Rawatawatta. In 1903 it stood as a single unit under the superintendent of the Rawatawatta Circuit. Since 1904 it has been in full union with Rawatawatta. For some years Mr. James Fernando was unofficial pastor of the Society.

Suduwella Society made considerable progress during the closing years of this period. Uyana was an extension of the Rawatawatta Circuit. Work in this village had fallen off in 1889, many of its members having gone back to Buddhism. A Sunday School was started and handed over to the Rawatawatta Sunday Schools Committee in 1903. The present preaching hall was completed in 1927 at a cost of Rs. 10,020/-, of which Rs. 2670/- was a grant from England.

Lay Leaders: In 1890 Dr. Solomon Fernando was Circuit Steward and also the first layman to represent the Circuit at the District Synod in 1895. For many years until his death in 1915 he was one of the leading laymen of Ceylon Methodism; he was the first Sinhalese layman to be appointed to the Local Committee of the Missionary Society. One of the greatest patriots of his time, he showed that a devoted Sinhalese Christian could also be an ardent nationalist.

Proctor Solomon Fernando was Circuit Steward for 23 years. He is remembered as a generous giver and a sagacious counsellor. G. H. Perera, S. P. Fernando, J. A. F. Siriwardene and G. C. E. Peiris also took a very active part in the work of the Church.

	1889	1930
Amount raised for the support of the ministry	Rs. 720/70	Rs. 4931/15
Full Membership	236	555
Sunday School Teachers	35	80
Sunday School Scholars	231	635

Panadure: In 1890 Wattalpol, which had been a separate circuit, was joined to Panadure, bringing the number of preaching places to five viz. Panadure, Wekade, Wattalpol, Batagoda and Wadduwa. In 1894 full membership was 120 and the Circuit raised Rs. 343/20 for the support of the ministry. In the 5 Sunday Schools there were 33 teachers and 388 scholars. In 1896 Panadura for the first time raised the necessary amount to qualify it to send a representative, Proctor J. W. de Silva, to the District Synod. Statistics for 1900 were—Full membership 112, Amount raised for the support of the ministry Rs. 430/-.

Until 1909 the Circuit was administered by a missionary stationed either in Colombo or Kalutara, assisted by the local Ceylonese minister. Rev. M. H. Perera, minister from 1905-1912, was the first to be granted full responsibility as Superintendent, and to be appointed manager of the schools. In 1904 Panadura was classified as a "B" Circuit, the amount raised for the support of the ministry being Rs. 460/-; in the following year this rose to Rs. 580/-. Full membership rose from 125 in 1904 to 145 in 1909. From 1918 Kehelwatte became for some time a separate circuit.

Prominent among lay leaders were Proctor J. W. de Silva, who was the circuit's first representative at Synod, and Dr. A. S. Goonewardene, Circuit Steward, Local Preacher and for many years Treasurer of the Home Mission Fund, who were both among the leading laymen of the District. Mrs. A. S. Goonewardene was the first woman representative of the South Ceylon District. Mudaliyar P. S. Rodrigo was Circuit Steward, Sunday School Superintendent and representative at Synod.

In 1930 there were 134 full members, 30 on trial, 16 Sunday School teachers and 119 scholars. Local income was Rs. 2205/87.

Kalutara: At the beginning of this period this was a very extensive circuit with six preaching places. The report for 1895 states, "On Sundays we have one English service, and seven Sinhalese services. Great attention has been paid by the Chairman of the District, Rev. T. Moscrop, to our work." There were six adult baptisms. In 1896 the work at Kalutara encountered severe opposition from Buddhists. In 1899 a preaching hall was built at Wadduwa.

Statistics for the period were as follows:

	1895	1900	1925	1930
Full Membership	80	89	114	142
Members on trial	9	11	54	38
Sunday Schools	6	7	7	7
Sunday School Teachers	34	23	14	22
Sunday School Scholars	425	316	174	170

Local Income Rs. 232/16 Rs. 300/- Rs. 375/23 Rs. 900/16

From 1890-1921 the Circuit was administered by European missionaries as Superintendents, which was the normal practice in "B" or aided circuits. They also superintended the Tamil work on the estates begun in 1876. The first Ceylonese Superintendent of Kalutara was the Rev. C. E. de Silva in 1921; he was followed by the Rev. J. S. de Silva in 1925.

Matugama: Tamil work may be said to have begun in 1914 when Rev. W. J. Noble conducted a baptismal service in the Mission house at Owitigala, $1\frac{1}{2}$ miles from the centre of Matugama. This house had been occupied for a number of years by a Sinhalese evangelist, and Sinhalese and English services had been held in the hall of the house. From 1914 the Tamil work grew, and in 1930 a Tamil minister, Rev. S. Selvadurai, was appointed to assist the missionary at Kalutara and lived at Matugama.

Atura: Work was also begun at Atura in 1919 at the request of Mr. S. Samuel, when Mr. J. Pitchamuthu, who had previously worked as a colporteur, was appointed as a catechist in August of that year. Mr. Samuel's children were baptized by Rev. R. Lamb in 1924. A piece of land for a church was bought, and on 23rd February 1930 the foundation stone was laid by Rev. A. E. Restarick, who also dedicated the church on July 2nd of the same year.

Neboda: There was a planters' Church at Neboda used by both Anglicans and Methodists, who held both English and Tamil services there. The Mission got land on lease from the Estate in 1905, on which they built a school and a house for an evangelist. From 1918 to 1921 an Indian Tamil minister, Rev. William Gnanananda, was stationed there, and he was followed by Rev. J. V. Spencer until his retirement in 1929.

Rev. J. V. Spencer had a previous appointment to "Galle Road and Kalutara Tea Estates" in 1903 which lasted for 7 years. From that time Kalutara Estates seems to have been reckoned as a circuit under the superintendence of the Kalutara missionary, but during the period under review often had no Tamil minister stationed there. Mr. S. Samuel attended Synod as representing the circuit from 1919.

Galle Fort: From the beginning of the period under review work in this circuit was carried on in Sinhalese, English and Portuguese. In 1895 the Staff consisted of the Revs. W. H. Rigby and J. A. Spaar. The latter remained in the Circuit till 1903, when he was succeeded by Rev. J. S. de Silva. The new church was opened on January 9th, 1894, having cost Rs. 14,848/-. In connection with the English work there were two Sunday services; there were also two Sinhalese services, one in the Fort Church and the other at Magalle. A Wesley Guild was started in 1905. In regard to the Portuguese part of the work, two Sunday services were held and also several Cottage Meetings during the week. The Industrial School met a pressing need among the poorer classes of the community. A Temperance Society functioned during this period.

In 1908 Metarambe was joined to Galle Fort. The union of these two circuits was advantageous to both. Until 1915 European missionaries were superintendents of the Fort Church which after 1900 was part of the Galle Station. In 1916 Rev. P. R. Willenberg was appointed Superintendent; he was followed by the Revs. J. S. B. Mendis (1925) and C. B. Gogerly (1929). Missionaries stationed in Galle after Rev. W. H. Rigby were Horatius Hartley, E. A. Prince, C.H.S. Ward, E. H. Scott, W. O. Bevan and H. Binks. There was no resident missionary in the Circuit after 1914, except for the Missionary Principal at Richmond College. Prominent lay leaders of the Circuit during this period were: Messrs. W. E. Langley, W. L. Faber, J. E. Perera and Mrs. van Rooyen.

Richmond Hill: In the early years of this period Richmond Hill, with its one church and 10 preaching places, and with Richmond College, Richmond Hill Girls' Boarding School, the Theological Institution and the Normal Institution for the training of teachers for Sinhalese schools, was one of the most important centres of missionary activity. In 1889 the Rev. A. Triggs was Superintendent of the circuit; he was succeeded in 1893 by Rev. Horatius Hartley, both of

them being also Principals of the College. In 1894 sixteen adults, all Buddhists, were baptized. In the same year the Quarterly Meeting accepted the grant-in-aid system, the Circuit Steward paying the minister a portion of his stipend. In 1896 the Rev. J. H. Darrell became Superintendent of the Circuit, with Rev. D. D. Perera as the Ceylon minister. This arrangement continued until 1901, when Rev. H. de S. Wickremaratne became the first Ceylonese Superintendent of this circuit. He served here for 10 years, and Rev. D. T. T. Wijayasinha for 9 years. They were followed by Revs. J. E. Peiris, C. Ganegoda and A. A. Gogerly. The work of the circuit had the help of a number of loyal and talented laymen, including Messrs. J. D. Fernando, C. L. Wickramasingha, E. M. Karunaratne, G. R. A. Fernando and Mudaliyar E. B. Gunatilaka.

Statistics for the period:—

	1895	1900	1930
Number of churches	1	1	1
Other Preaching Places	10	8	7
Full Members	119	107	159
Members on Trial	9	12	49
Sunday Schools	13	13	8
Sunday School Scholars	1083	783	312
Local Income	Rs. 330/-	Rs. 550/-	Rs. 2201/71

Metarambe: In the early years of this period this was a separate circuit with a Ceylon minister in charge. In 1894 the circuit had 30 full members, 7 on trial, 6 Sunday Schools with 360 scholars, and raised Rs. 145/- as local income. Sunday Services were held regularly at Kalahe, Metarambe, Bataduwa, Pilane and Manawila, and occasionally at Mipe and Angulugaha. There was a Bible Woman attached to the circuit, and a Wesley Guild was started in 1900. At the beginning of the century full membership was 39 and 8 on trial, there were 435 Sunday School scholars, and the amount raised for the ministry increased to Rs. 227/-. In 1905 a new church at Kalahe—the Nicholson Memorial Church—was built under the direction and supervision of the Rev. D. P. G. Ferdinando, who was known as the “Methodist architect”. Many friends of the Rev. James Nicholson gave liberally towards this project. After 1907 Metarambe disappears from the list of Circuits, being joined with Galle Fort.

Weligama: In 1890 Rev. Samuel de Silva was in charge of the Weligama Circuit, which had six preaching places, viz. Denepitiya, Mirissa, Jamburegoda, Talaremba, Katherine Valley and Weligama. In 1892 Rev. H. A. Nonis was appointed to the circuit. The first Quarterly Meeting of the Circuit was held in 1895. Statistics for this year were as follows:—29 full members and 6 on trial, 5 Sunday Schools with 240 scholars, Circuit income Rs. 138/28. In 1897 Mr. Nonis was succeeded by Rev. D. H. I. Ferdinando. A temporary school was erected by Mr. J. W. Samaraweera.

In 1900 when Rev. D. J. Ferdinando was appointed to Weligama full membership was 27, with 10 on trial, and there were 6 Sunday Schools with 263 scholars; income was Rs. 201/-. Rev. John de Silva was the resident minister from 1901 to 1905, and in 1904 the new church at Weligama was opened and dedicated for worship.

Throughout the whole of this period Weligama remained a "C" circuit. The ministers of the Circuit after 1905 were Revs. D. J. Ferdinando (second term), J. A. de Mell, C. B. Gogerly and S. I. de Silva. In 1930 Weligama returned 37 full members, 10 on trial, one Sunday School with 31 scholars, and local income Rs. 281/82.

Palolpitiya: Palolpitiya was a separate circuit until 1900 with an ordained minister. Services were held at Palolpitiya, Medaveyan-goda and Thihagoda. Mudaliyar and Mrs. Wijesinghe were active voluntary workers. In 1899 there were 23 full members, 2 on trial, and three Sunday Schools with 205 scholars; local income was Rs. 147/-.

Godapitiya: Godapitiya was a very old station and remained a separate circuit until 1905. Rev. H. A. Nonis was appointed to this circuit in 1890. Sunday services were held regularly at Godapitiya and Balukawela, while evangelistic work was carried on in the villages of Wilpita, Aturaliya and Akuressa. Mention is also made of work at Marambe, Bopagoda and Hengama. The minister was assisted by the following voluntary workers: Mudaliyar and Mrs. Wijesinghe of Matara, and Don Benjamin Alexander and Don Hendrick de Silva, both of Balukawela. Two night schools were started for adults. In 1890 Rev. R. Tebb, the Chairman of the Southern District, and his wife, resided in the village for two months and took part in the work. Mr. Tebb took a class in one of the night schools while Mrs. Tebb started a Mothers' Meeting. In 1895 there were 14 full members and 6 on trial, and 107 scholars in the Sunday School; local income was Rs. 94/83.

Mr. Nonis was followed by Rev. C. E. P. Wijayasinghe, and later (1902—1904) by Rev. D. T. Mutuwadi.

Ranchagoda: Ranchagoda was a Circuit in the Matara section of the Galle District; it included 3 stations viz. Ranchagoda, Makandura and Kamburupitiya. Two acres were purchased at Ranchagoda and a substantial school chapel erected thereon. In 1896 Bamunugama was added as a new station. A Wesley Guild was started in 1898. There is no mention of Ranchagoda as a separate circuit after 1899. Figures for this year were:—4 preaching places, 11 full members, and 3 Sunday Schools with 162 scholars.

Matara: In 1890 services were conducted at the Fort, Pallimulla and Meddewatte. At Dondra special efforts were made to preach the gospel at the annual fair. During the early years of this period, the Chairman of the District, Rev. R. Tebb, was in charge of the circuit. A new mission house and a Girls' Boarding School were built at Meddewatte in 1889—90. In 1895 services were held in

English and Sinhalese at Matara, Rev. D. D. Perera, being in charge of the Sinhalese work. The congregations at the English services in the Fort were large, and frequently on the Sunday evening the church was crowded. The Sinhalese congregations too were encouraging. In 1894 new work was started at Malimbada. A Quarterly Meeting for the Circuit was organized in 1895. In 1897 a large school chapel was built at Pallimulla and named "St. John's", as a liberal annual grant in support of the work there was given by the congregation worshipping at St. John's, Glasgow. In 1900 there was a Wesley Guild and 13 Sunday Schools with 504 scholars. Full members rose from 101 in 1895 to 124 in 1900, and local income from Rs. 496/79 to Rs. 771/53.

In 1903 the ministers were Revs. H. Long and C. E. P. Wijaya-singha; the former, who returned to England in 1904, was succeeded by Rev. S. Thwaite in 1905. In 1907 Matara appears as "Matara Station" in the District Minutes, with Rev. T. W. Bray as Superintendent. In the early years of this period, when they had no resident minister of their own, the Presbyterians regarded the Wesleyan Minister as their pastor and attended the Wesleyan Church on three Sundays in the month. In 1916 the Matara Station covered a considerable part of the Matara District, and had its centres at Matara, Weligama, Thihagoda and Godapitiya. The staff consisted of the station missionary, the Ceylon minister at Matara, four District Agents and two Bible Women. The Matara Circuit differed from the other circuits of the station in that it had a fairly large Christian community, a considerable part of which was English-educated.

One of the most encouraging branches of the work was the Girls' Boarding School at Meddewatta, which was an Anglo-vernacular school. Many of the girls who passed through the school became Christians.

Before 1921 the Station Missionary was Superintendent of the Circuit and pastor of the English congregation, assisted by the Ceylon minister. Rev. R. C. Oliver followed Mr. Bray in 1909, and after his return to England Rev. John Eagle served from 1912-1917, being followed by Rev. C. H. S. Ward.

After 1921 the Circuit developed further towards self-support with its own Ceylonese superintendent minister, who had entire charge of the Fort Church and also of the 8 preaching places which together formed the Matara Circuit. Rev. S. G. Mendis who had been stationed there since 1916 was the first Ceylonese Superintendent minister of Matara. He was followed in 1923 by Rev. P. R. Willenberg, and later by Rev. J. S. de Silva.

In 1930 the circuit returned two churches and 5 other preaching places, 116 full members and 23 on trial, and 9 Sunday Schools with 253 scholars; local income was Rs. 1069/-. Matara was classified as a "B" Circuit and received an annual grant from the Missionary Society. The grant for 1930 was Rs. 870/-.

Hakmana: In this Circuit there were three stations viz. Hakmana, Narawalpitiya and Karatotta. In 1894 a school chapel was erected at Karatotta on a piece of land presented to the Mission. In 1897 a new school chapel was built at Kebiliyapolakanda where too a site was donated. The report for 1899 states—"In this circuit services are held regularly at 6 places. The work is carried on in the face of great opposition and one of our schools was closed through the success of a rival Buddhist school." In 1895 Hakmana returned six full members and two on trial, and three Sunday Schools with 187 scholars; there were three preaching places. In 1899 there were 13 full members and 7 on trial; scholars in the Sunday school dropped to 120; there were six preaching places.

There is no mention of Hakmana as a separate circuit after 1899 until it appears again in 1904, when Rev. C. Ganegoda was appointed to the circuit and remained till the end of 1905. He was succeeded by Rev. S. I. de Silva in 1906 for 3 years, after which it ceased to be a separate circuit, being joined with Tangalla.

Dikwella: Dikwella Circuit contained four preaching places viz. Dikwella, Kottogoda, Urugamuwa and Nelunwewa, and at each place a service was held every Sunday. In 1895 "a strong and beautiful school chapel was built at Kottogoda". A new school chapel at Urugamuwa collapsed before it was occupied. In 1897 Seenimodera was added where a site was obtained and a new school chapel built. Statistics for 1900 were. preaching places 3, full members 13, on trial 5, and six Sunday Schools with 204 scholars. A sum of Rs. 110/- was raised for the support of the ministry. In 1896 Revs. H. Hartley and D. J. Ferdinando served in the circuit. Dikwella too continued till 1900 and then dropped out for the time being.

Tangalla: Previous to 1898 we only hear of Tangalla being visited occasionally, but in that year R. C. Oliver was stationed there as a young missionary. In 1900 Tangalla appears for the first time as a Circuit: it then had 17 full members and 14 on trial, 6 Sunday Schools with 204 scholars, and raised Rs. 120/- for the support of the ministry. Oliver was followed by a catechist, Mr. F. B. P. Jayawardena, and then in 1901 E. H. Smith, who had come out in 1900 and had spent a year at Matara, was appointed to Tangalla. He was joined in 1902 by C. Ganegoda (then reckoned as a catechist, but received as a minister after one year), and a remarkable work was done by them in Tangalla. There were a few Christians, mostly Burghers, who took an interest in the work, and services were held in a rented house. Soon there were Sinhalese converts, who were baptized, and the congregations grew. An English School was started which proved successful at first though it was never registered. Later there was also a Sinhalese school. A spacious manse was built, and

completed in 1903, and a massive stone church was commenced. At the end of 1902 Mr. Smith was able to report a successful year, during which the adult membership was trebled, and the number of adult baptisms was double that of the previous year. Of the building of the church he writes: "We are now building a beautiful and commodious church. We started without a cent in hand, but with prayer, as did the late George Muller of Bristol." It looks as if he raised most of the money himself as there is no mention of grants from the W.M. M.S. He managed to raise the walls to roof level, but by that time his health was giving way, and he suffered from insomnia. At the end of 1904 he was so ill that he had to go back to England, and for years was out of the active work of the ministry.

His successor, C. H. S. Ward, who had come out in 1902, and knew and greatly admired Smith, was sent in 1905 to take his place, and did all that could be done to salvage the work, which had greatly suffered in Smith's last year owing to his illness. There was no money left to go on with the church, which had no roof. He raised Rs. 700, mostly from Australia, the home of Mrs. Ward, and was just able to finish the roof, but no more.

After he was transferred to Galle in 1907, and A. S. Bishop who succeeded him was moved to Colombo after a few months, no missionary or minister was stationed there till 1911, when Edward Scott was appointed with M. A. Stambo as his colleague, residing at Dikwella. They did much evangelistic work in the villages together, and Scott managed to raise sufficient money to make the church fit for worship. After he left in 1915 no missionary was stationed at Tangalla during the rest of the period, the superintendent being the Matara missionary. When W. O. Bevan was superintendent (1929-1932) he raised Rs. 6000/- and put the final touches to the church in 1930. A thanksgiving service was held, conducted by Rev. A. E. Restarick just before his retirement from the Chairmanship.

Of the other places in the area, S. I. de Silva was stationed at Kahawatta from 1900 to 1902, and then at Dikwella for one year. Ganegoda was moved to Hakmana (1904-5), and he was followed there by S. I. de Silva (1906-8). Eventually all these so-called circuits came under Tangalla.

Kandy: During the whole of this period (1890-1930) Kandy circuit remained an 'aided' or 'B' circuit under the superintendency of missionaries. At the beginning of this period E. A. Prince was assisted by M. H. Perera. The congregation at the English services at Brownrigg Street were large and appreciative, and included a number of young people. The visit of Rev. T. Cook in 1895 resulted in the conversion of many, especially among the young people in the schools. The Band of Hope was in a flourishing condition, and the "out and out" band, which was composed entirely of young

people, rendered signal service to the church. Sinhalese work was carried on at Brownrigg Street and Katukelle, but congregations were rather small at both places. The circuit had three other Societies viz. Ampitiya, Uduwela and Talatuoya. These had fairly promising Sinhalese schools but the church did not grow. Laggala, Alpitiya and Devanagala were extension stations. The school at Devanagala was supported by Mr. W. Jordan who did so much for Badulla. Work at Laggala was encouraging in the early years, when adult baptisms were reported from time to time.

The Girls' High School (founded in 1879), the Girls' Industrial School (1880), Kingswood College (founded in 1891), and the Peradeniya Training Colony (founded in 1914 and joined by the Methodist Church from 1916) were all a source of strength to the circuit. Pastoral oversight of the students at the Training Colony was the responsibility of the Kandy circuit, and arrangements were made for all Methodist students to attend the Sinhalese service at Kandy during term time.

During the period of the divided districts the following missionaries were in charge of the Circuit — E. A. Prince, W. H. Rigby and T. W. Bray; the Ceylon ministers during the same period were M. H. Perera and P. R. Willenberg. When the three Southern districts were re-united in 1906 the missionary became the "Station Superintendent" of the "Kandy Station" and the following held this office:— W. J. Noble (1907-1908), T. W. Bray (1909), H. Haigh (1910-1912), R. Lamb (1913-1915), A. S. Beaty (1916-1919), J. Eagle (1920-1924), H. R. Cornish (who was in charge of both Kandy and Hatton stations from 1925 to 1929), and C. H. S. Ward (1930). Ceylon ministers from 1906 were J. A. Spaar (1906-1911), P. R. Willenberg (1912-1915), J. S. de Silva (1916-1924), C. E. de Silva (1925-1929) and D. G. E. Piyasena (1930-1932).

The outbreak of plague in the town in 1920 disrupted the work of the Church, especially the Sunday School and services. The church in Brownrigg Street, which had been temporarily closed, was re-occupied on Sunday, 5th June, 1921. During the interval the church building was extensively renovated. A fortnightly English service was commenced at Katukelle on the second and fourth Sundays of each month, for the benefit of those members of the Church who found it difficult to attend the services in Brownrigg Street. An occasional English service was held in the Matale Baptist Church for the benefit of the Methodists of Matale. In April 1907 a Wesley Guild was formed. This was evidently given up after some time as there is a record in 1921 that the need for a Wesley Guild was being felt. The Guild was revived in 1925 with 45 members.

A feature of the work in the early years was the attention paid to the religious welfare of the Portuguese-speaking Burghers in Kandy. The work had its special difficulties, but it was efficiently carried on by voluntary workers, most of the Sunday services being conducted by Mr. A. M. Vander Straaten.

Prominent laymen of this period were Messrs. J. H. Eaton, J. W. Samaraweera, L. E. Blaze, A. M. Vander Straaten and A. Morley Spaar. Miss Armistead, who was Principal of the Industrial School from 1915 to 1931, took a leading part in social service in Kandy. Although the Leaders had for some years since 1916 given earnest attention to the question of self-support and self-government, the Circuit did not reach this goal but remained an "aided" or "B" circuit, and in 1930 received from the Mission a grant of Rs. 1200/-.

At the end of the period under review Kandy returned 333 full members and 47 on trial, and raised Rs. 3330/11 as local income.

Hatton: In the early years Hatton Circuit was concerned with English and Sinhalese only—there is no mention of any work in Tamil until 1897 when a Tamil service was started. There was a good opening for English work and the congregation at Sunday services included members of four Protestant churches—Anglicans, Presbyterians, Baptists and Methodists—who all joined at the Lord's Table.

There was no resident minister or missionary until 1896 when Rev. H. J. Philpott was appointed to the circuit; he was succeeded by Rev. W. J. Noble who was missionary in charge from 1900-1906. At the reunion of the southern Districts in 1905 Hatton became a "Tamil Station". Rev. A. S. Beaty was resident missionary from 1907-1919, and the Rev. H. R. Cornish from 1920-1929. The only Ceylonese minister stationed in Hatton before 1931 was Rev. S. Selvadurai (1919-1926).

In the early years the congregation at the English services continued to increase, the church being filled every Sunday. The church building was enlarged in 1900 so as to provide seating accommodation for 30 to 40 more.

At the beginning of the period Hatton circuit had 17 full members and 5 on trial. After a resident missionary was stationed there membership began to increase and in 1900 reached 59 full members and 15 on trial. By the end of the period under review Hatton ranked among the first ten circuits numerically, with 238 full members, 100 on trial and 107 juniors.

At the beginning the educational work in the Hatton area was very small; in 1895 there was only one school with an average attendance of 23; in 1897 two new schools were opened, one English and one Sinhalese; in 1900 the circuit reported the opening of several new Tamil schools and consequently the establishment of mission agencies in places hitherto unoccupied. The baptism of 6 Tamil labourers was reported in 1900. During the same year the schedules show that there were 11 schools with an average attendance of 214. In 1908 Rev. A. S. Beaty opened schools on some half dozen estates of the Nuwara Eliya Tea Estates Co. and this led to the starting of work in the Kandapola area where there was a Planter's church available for services. In 1930 the number of schools was 20 with 26 teachers and 1201 scholars, of whom only 80 were Christians.

Local income reported in 1895 was Rs. 172/79, of which Rs. 123/- was contributed by non-members, mostly European planters of the district. With better circuit organization this was increased to Rs. 1346/01 in 1900. Hatton was the most important Tamil mission in the South Ceylon District, but it was classified as a "C" Circuit, drawing large grants from the Missionary Society, (Rs. 4705/- in 1930). Local income raised in 1930 was Rs. 1142/63.

Haputale: At the beginning of this period Haputale was a separate circuit with a missionary in charge. There were two important centres, viz. Happy Valley (Diyatalawa) with its Reformatory and Industrial School, and Welimada.

In 1890 Rev. S. Langdon was missionary in charge, with a catechist as his assistant. In 1895 Rev. J. S. de Silva was appointed to assist Mr. Langdon. There were also several "Joyful News" evangelists during the 1890's. The Reformatory was under the management of Mr. Braithwaite of the "Joyful News" Mission till 1892, and later of Mr. F. J. Miles. Welimada was the only place in South Ceylon where medical missionary work was carried on by us. The women's hospital, called the Wiseman Hospital, was opened in 1895. A succession of workers with medical training as nurses was sent out, and in 1930 this institution was still rendering a great service in Uva.

In 1896 Rev. W. H. Rigby succeeded Mr. Langdon; in 1898 the Reformatory was closed and Haputale ceased to be a station for a resident missionary. In 1899 Haputale returned 15 full members and 6 on trial; thereafter it disappears from the list of circuits, but the village work was supervised from Badulla. The Industrial School was carried on under Mr. Miles till 1900 when it was amalgamated with the Wellawatta Home. It was at Haputale that the first Provincial Synod was held under the Chairmanship of Rev. Samuel Langdon in 1895.

Badulla: In 1890 Badulla was a separate circuit under the superintendency of a missionary assisted by a Ceylon minister. In 1896 the circuit staff consisted of Revs. T. W. Bray and M. A. Dias, while Mr. and Mrs. T. Braithwaite of the "Joyful News" Mission lived at Lunugala and were in charge of evangelistic work in that area. In 1894 the circuit had 54 full members and 19 on trial. In 1900 the corresponding figures were 68 full members and 11 on trial, while a sum of Rs. 581/20 was raised as local income. Between 1893 and 1906 the following ministers were stationed in Badulla: Revs. E. A. Prince, T. W. Bray, R. C. Oliver, A. S. Bishop, J. S. B. Mendis and J. E. Peiris. After the reunion of the three Districts in 1905, the Circuit was renamed "Uva Mission" and the following missionaries were Superintendents: J. Eagle (1906-7), E. Hardy Scott (1908-1909), E. B. Roebuck (1910-1915), W. O. Bevan (1916-1918), W. H. Noble (1919-1923) and C. H. S. Ward (1924-1928). Ceylon ministers during this period were: C. E. de Silva, M. A. Stambo (Weli-mada), D. G. E. Piyasena, J. P. de Pinto, S. E. de Silva and A. A. Gogerly. In 1930 C. E. de Silva went to Uva as the first Ceylonese Superintendent of the Mission, and was assisted by a young missionary, D. F. Lansdown.

The Girls' High School, Girls' Home and Orphanage, and the Training Centre for Bible Women under Miss Tyler were valuable institutions attached to the Mission. The new church at Badulla was opened on 25th June 1926 when C. H. S. Ward was missionary in charge. The church was declared open by Miss Fannie Cooke just before her retirement after 37 years' service. The total cost of the scheme was Rs. 14,000/- of which Rs. 9,500/- was raised locally. In 1930 Uva Mission returned 151 full members, 30 on trial and 10 Sunday Schools, and raised a local income of Rs. 1536/90.

Kurana: In 1890 Kurana was a separate circuit under the pastoral care of Rev. M. H. Perera. Numerically it was the largest circuit in the Kandy District. Rev. P. R. Willenberg was appointed to the circuit in 1895 and remained till 1899. During this period land was purchased by the Missionary Society and the minister's house was built on it. Rev. J. S. de Silva took charge of the circuit in 1899 when it was renamed Negombo-Kurana. In 1895 there were 217 full members and 126 on trial, 7 Sunday Schools with 385 scholars, and local income amounted to Rs. 898/16. In 1900 full members rose to 298 and the circuit income to Rs. 1,200/-. In 1903 Kurana became self-supporting.

Negombo: Though Negombo was joined to Kurana in 1899 a missionary continued, until 1916, to be stationed there, who was in charge of what was called the 'Negombo Station', including the managership of the schools in the area. The missionaries who were

in charge during this period were: (before 1900) J. Passmore (twice) and T. W. Bray, and after 1900 W. H. Rigby (1902-3), R. C. Oliver (1904), T. W. Bray (1905), A. S. Bishop (1906), R. C. Oliver (1907-8), J. Eagle (1909-10) and C. H. S. Ward (1911-1916).

Rev. H. A. Nonis was appointed Superintendent in 1904 and remained in the circuit for eight years. During this period Andiambalama was joined to the circuit, which was then called "Kurana-Andiambalama". In 1909 George Mendis, a candidate for the ministry, was attached to the circuit as a full time worker and resided at Andiambalama. About this time work was started at Walpola, a village between Andiambalama and Minuwangoda; a school hall was built and a primary school established.

Mr. Nonis was instrumental in opening the first English School at Kurana in 1911; this proved a great boon to the children of the village and an asset to the church. It was originally housed in a small building on the church premises. When Rev. John de Silva was Superintendent from 1918-1923 he took a great interest in the development of the school which moved into larger premises near the Katunayake Railway Station. The land and the hall, completed in 1919, were the gift of Mr. S. D. Cornelis Gunesekera of Andiambalama.

In March 1927 the Jubilee celebrations of the Sunday School were held on an extensive scale and a Jubilee Memorial Hall was built at a cost of Rs. 3000/- from the proceeds of the Jubilee Fund. In 1928 Rev. J. S. B. Mendis was appointed Superintendent.

Prominent laymen during the period under review were Messrs. M. D. Samuel, A. W. Rosa and T. W. de Silva. In 1930 Kurana returned 565 full members, 266 on trial and 441 Sunday School scholars; local income was Rs. 4058/87.

Between 1890 and 1930 as many as eight ministers who served in the South Ceylon District came from the Kurana circuit. They were Revs. E. P. Fonseka, David Fonseka, D. T. Mutuwadi, Samuel de Silva, J. S. de Silva, John de Silva, S. I. de Silva and S. E. de Silva

Katana: In this circuit were included five places, viz. Katana, Miriswatta, Dagonna, Dunagaha and Madapella; the minister resided at Miriswatta. In 1900 a house for the Mission Agent was built and donated by Miss Veronica F. Karunatileke (the late Mrs. A. S. Goonewardene). There were in the circuit in 1900, 57 full members and 20 on trial; the local income was Rs. 330/-. The following ministers laboured in the Katana circuit between 1890 and 1930:— Samuel Silva, C. E. P. Wijayasingha, H. A. Nonis, S. I. de Silva, D. T. Mutuwadi, J. A. de Mell, C. E. de Silva, D. G. E. Piyasena, A. Lokubalasuriya and D. C. P. Karunaratne; of these C. E. de Silva served for ten years (1911-1920). Until 1918 the Negombo missionary acted as Superintendent, but in that year C. E. de Silva was given full responsibility.

In 1930 Katana returned 161 full members and 58 on trial; local income was Rs. 1138/85. Throughout the period under review this circuit remained a 'B' Circuit and in 1930 received a grant of Rs. 1000/- from the Missionary Society.

Minuwangoda: At the beginning of the period under review Minuwangoda was one of the largest circuits in the Kandy District, comprising Polwatte, Petiyagoda, Kamaragoda and Minuwangoda. In each of these villages there was a Chapel where Sunday Services were held. In 1897 Divulapitiya was added to the circuit and in 1899 Udugampola too became a part of the Minuwangoda Circuit. Of the seven ministers who were stationed in the circuit between 1890 and 1930, one senior minister—Rev. D. P. G. Ferdinando—laboured in the circuit for 17 years, from 1896-1902 and again from 1907-1916. He exercised a unique ministry in this extensive circuit. In 1895 there were in the circuit 93 full members and 21 on trial, while the corresponding figures for 1900 were 147 full members and 23 on trial. It was during Mr. Ferdinando's second term that two new churches were built, one at Divulapitiya and the other at Petiyagoda. Before Mr. Ferdinando left Minuwangoda in 1917 he had plans prepared for a church at Kamaragoda.

Mr. Ferdinando was followed by Revs. S. I. de Silva (1917-1921), M. A. Stambo (1922-1925) and S. E. de Silva (1926-1930). In 1930 Minuwangoda returned 234 full members and 93 in trial; the local income was Rs. 627/28 and a grant of Rs. 3110/- was received.

Seeduwa: This circuit consisted of the following five places where divine service was held every Sunday: Seeduwa, Raddoluwa, Tempola, Liyanegemulla and Kotugoda. From 1895 to 1899 the circuit was under the pastoral care of Rev. David Fonseca. In that year the number of full members was 172 with 26 on trial, but the average attendance at Sunday worship was 740—adults 515 and children 225; circuit income amounted to Rs. 407/50. Rev. D. H. I. Ferdinando took charge of the circuit in 1900 and in the same year Seeduwa assumed responsibility for self-support at the December Quarterly Meeting. There were then 134 full members, 61 on trial and a Christian community of 808. Rev. D. T. T. Wijayasinghe, who was circuit minister from 1904, was succeeded in 1909 by Rev. J. S. B. Mendis (1909-1912). In 1910 circuit income was Rs. 914/33.

As the church at Seeduwa was found inadequate for those attending worship, the building of a new church was started in 1919 by Rev. J. E. Peiris, who was appointed Superintendent in 1913. The new church was opened for worship by Rev. W. J. Noble, the Acting Chairman of the District, on 30th January 1920. The cost of the whole scheme was Rs. 20,000/- of which Rs. 2,700/- was received from the Missionary Society in London. A new chapel was built at Tempola out of a part of the school when Rev. G. A. F. Senaratne

was Superintendent (1924). Rev. H. A. Nonis took charge of the circuit in 1926 and remained till 1930. During his ministry in 1929 the Sunday School celebrated its 50th anniversary. To mark this event the circuit raised a fund, from the proceeds of which the Jubilee Hall was erected on the church compound. In 1929 the Raddoluwa church, built in 1886, was renovated, and was re-dedicated by Rev. A. E. Restarick, the Chairman of the District.

In 1930 Seeduwa returned 294 full members, with 164 on trial, and raised Rs. 1359/95 as local income.

In the early days of this period the leading layman of Seeduwa was Muhandiram Paul de Silva Wickremaratne, and during the last decade his son Mr. J. P. de S. Wickremaratne held the same position. Muhandiram John Lokubalasureiya was circuit steward for many years.

Revs. C. W. de Silva, H. de S. Wickremaratne, C. E. de Silva, D. C. P. Karunaratne and A. Lokubalasureiya who served in the ministry during the period under review, were sons of Seeduwa.

SECTION 5

S.C.D. (1889—1930)

CHANGES IN PROPERTY

The more important changes in property during this period were as follows:

The Scott Memorial Hall started in 1890 and opened on March 20th 1891, built to perpetuate the memory of the Rev. John Scott in particular, and also of Mrs. Scott and Miss Scott—cost between 7000 and 8000 rupees.

1890: Maradana Church built at a cost of Rs. 5,300/- (including furniture), and opened on 13th November, 1890.

1894: New Church at Galle Fort opened on 9th January, 1894.

1899: Pettah Church renovated, and re-opening service held on 20th May, 1899—cost of renovation Rs. 5,800/- of which Rs. 3,300/- was raised locally.

New Church at Wellawatte opened on 12th November, 1899. Cost Rs. 8,775/-.

1902: Karlsruhe Estate— $5\frac{1}{4}$ acres—purchased for Wesley College at a cost of Rs. 40,300/-.

Sale of Fort property—net proceeds of Rs. 65,746/- devoted to Wesley College Scheme.

1902: Richmond College, Galle, added to its buildings a large hall (in 1899) and 8 classrooms in 1902.

Kalutara Mission House rebuilt. Cost Rs. 11,550/-.
 1903: Tangalla Mission House built by Rev. Edward Smith.
 1904: New Church opened in Weligama.
 1905: Nicholson Memorial Church, Kalahe, opened.
 1907: New buildings for Wesley College at Karlsruhe opened in February.

Darrell Boarding House at Richmond College, Galle, opened in August 1907. The scheme was completed in 1910 by the addition of the third wing.

1911: New church at Mutwal completed.

1916: New Church at Madampe opened.

1918: Purchase of Clough House—Rs. 54,985/- paid for by the Missionary Society.

1919: Minister's House for Colombo English Circuit—Rs. 23,000/- paid for by the Missionary Society.

1920: Seeduwa Church—Cost Rs. 20,000/-

Church at Kadalana in the Moratumulla Circuit built on land given by the Rev. Don Andris Ferdinando.

Church at Willorawatte built.

1921: Methodist College Hostel built at a cost of Rs. 110,171/- of which Rs. 45,318/50 was raised locally.

1922: Karagampitiya Church built—cost Rs. 2,700/-.

Kingswood land purchased—Rs. 50,000/- gifted by the Methodist Missionary Society.

Moratumulla High School opened.

1925: The new buildings for Kingswood opened by Sir John Randles, the donor. Cost Rs. 180,626/-.

1926: Richmond College Library gifted by Mr. J. E. Perera; Science Block built—Cost Rs. 27,000/-. Also a number of classrooms donated in connection with the Golden Jubilee.

1927: Southlands Extension carried out at a cost of Rs. 18,824/- of which Rs. 12,824/- was raised locally.

Wesley College classrooms—Rs. 6,500/-.

Wesley College Vice-Principal's House—Rs. 20,000/- paid for by the Missionary Society.

Mount Coke, Peradeniya, bought for Rs. 12,062/- — paid for by the Missionary Society.

Kandy Mission House—Rs. 20,000/- — paid for by the Missionary Society.

Purchase of new machinery for Wellawatte Press—Rs. 12,377/-.

Kurana Jubilee Hall built with money raised locally, opened on 4th March.

The Missionary Committee in 1927 approved the proposal for the formation of a Trust Association in Ceylon. A Committee of lawyer members of the Synod was appointed to confer with the Chairman.

1929: New School Chapel at Nawalapitiya opened on Nov. 7th by Rev. A. E. Restarick.

Mt. Lavinia Church opened by Rev. W. J. Noble, who was passing through Colombo at the time on a journey as a Secretary of the W.M.M.S.

SECTION 6

S.C.D. (1889—1930)

6. THE MESSAGE PREACHED

During the period under review a gradual change was taking place in some of the beliefs held by Methodists. Already, by the beginning of this period, the work of Darwin on the "Origin of Species" had made a considerable impression on the general public, and many Christians in England were prepared to accept some modification of the view that the inspiration of the Bible involved the literal scientific truth of everything in it. It was suggested that the "days" of Genesis I were not literal days but periods of time, and it was generally accepted that the world was much older than the less than 6000 years which Archbishop Ussher had calculated from the biblical data.

The opposition to the idea that man's immediate ancestors were monkey-like animals died harder; this part of Darwin's theories seemed to destroy man's uniqueness as a special creation of God, endowed with a soul. Gradually, many Christians came to see that there was no difficulty in regarding evolution as God's method of creation.

By the beginning of this century many of the results of the higher criticism of the Bible, which had been going on for more than a century, had been accepted in theological circles, though laymen were only vaguely aware of them. These results, revealing some of the methods by which the books were compiled, made the theory of verbal inspiration untenable, but it continued to be held by many Christians, and indeed it continues to be so held even today.

The change which has made most difference, however, to the motive of missionary work, has been the waning of belief in a literal fiery hell in which unbelievers suffer eternally, as inconsistent with the

character of God as revealed by Jesus Christ, as well as the belief that all men who die without believing on Jesus Christ, including the heathen who have not even heard of Him, are lost eternally. This had been one of the strongest motives for missionary work in the past.

It still remains true that Christians owe it as a debt to all men to share the gospel with them, while for Christians, Christ's recorded command is enough; but the older motive added a very special urgency.

These changes all tended to lessen the note of certainty in the Christian message, and at the same time the striking conversions that had been a feature of earlier Methodism, and had been a great source of strength, as witnessing to its truth, became much less frequent.

About the beginning of the second century of Ceylon Methodism, several thinking men in the Ceylon Church were of the opinion that the Church should make a new approach to Buddhism and Hinduism, leading to a new method in evangelism. Preaching had already begun to be different from that of the preceding generation. The early missionaries found a people whose religious ideas were utterly strange to them and who were bowing before idols of wood and stone, which seemed to them utterly ridiculous. They said so, and in the old evangelical terms they preached a doctrine of salvation and damnation. At the beginning of this century there was a general change of attitude to other religions, including an effort on the part of the evangelists to discover in them traces of God, where once there appeared only "footprints of the devil". The result was that the preaching at the beginning of the second century of Ceylon Methodism was seldom or never a denunciation of other religions, seldom even an attack upon their weakest points, but the proclamation of Christ in simplicity. The Church had no new gospel. The claim of Jesus Christ was unique; He was the only Saviour; but the Church began to recognize that He was present everywhere in the world which He made; for He is "the true light that lighteth every man."

Thus in the evangelistic campaign of 1918, led by the Rev. John Eagle, the evangelists made their message strictly positive. Beginning from the universal need of some power other than man's own which would help him in the crises of his life, they tried to show that the need was met in God, the author of all life, who was revealed to men by Christ as the Father who loved and valued all men, and was ready to forgive. They dealt with such subjects as sin, repentance and faith, and the atoning work of Christ. They were generally given a respectful hearing, and some enquirers were enrolled, but not many baptisms resulted.

The Edinburgh World Missionary Conference of 1910 marked an important stage in the history of the world-wide Christian movement. The International Missionary Conference held in Jerusalem in 1928 was yet another stage. The latter was attended by 240 members representing 26 national and international Christian bodies; Ceylon was represented by the Rev. J. S. de Silva. From the standpoint of the Ceylon Church, the most notable contribution of the Conference was its statement on "The Christian Life and Message in Relation to Buddhism." The Christian message, it said, was not to be regarded as merely supplementary to what Buddhists already taught. The Christian received his message from God in Christ Jesus, and he must be unequivocally clear and positive in the utterance of his message both in word and life. However tactful the Christian might well be in presenting his message, there could be no tampering with the essentials of that message. The message to Buddhists must, therefore, be essentially the same as the message to all men.

SECTION 7

S.C.D. (1889—1930)

7. ATTITUDE TO OTHER RELIGIONS

The problem of Buddhist Temporalities which had caused considerable friction from time to time between the missionaries, the government and the Buddhists, came to the fore again in 1889 when the Ceylon Government passed an ordinance transferring the temple properties from the control of the monks to elected trustees. This measure was not approved either by the monks or by the Buddhist laity. The provisions of this ordinance, however, were not effective, and so remained a dead letter. In order to put a stop to abuses, mismanagement and acts of spoliation, Government was compelled to prepare a Bill in 1905 which gave Government Agents the right and duty of supervising the management of Buddhist temporalities. This was opposed by Christian missionaries, who presented a memorial to the Governor, arguing that the Bill was an infringement of the principle of non-interference by Government with any religion whatever, which principle had been settled in 1881. The chief objection of the missionaries was to section 15, which appointed a Government Agent to control and assist Buddhist Committees in administering and managing the funds and properties.

The memorial was ignored by the Ceylon government, but the protests continued, and a deputation representative of the various missionary societies waited on the Colonial Secretary in London; the Methodist representatives were Revs. J. M. Brown and Thomas Moscrop. The deputation urged that it was highly objectionable for a Christian member of the Civil Service to be brought compulsorily

into connection with Buddhism—one Civil Servant had felt compelled to resign his post, being conscientiously unable to take part in an act of the Buddhist religion. It was further pointed out that the ordinance would embitter the Sangha which made its own protest, and also would be regarded as unfair by the non-Buddhist population. The imperial government sympathized with the demands of the deputation, and in spite of protests made by the local British officials, desired that the matter be held up in the hope that the revival of Buddhism might correct the abuses of the temporalities. However, this hope was not realized, and the problem was finally settled in 1931 by "the Buddhist Temporalities Ordinance", according to which all revenues and expenditure of the Buddhist temples was to be supervised and examined by the Public Trustee.

In the meantime, as already indicated in the preceding section, the attitude of the missionaries towards Buddhism had been changing. They came to realize that, even in its popular form, it was not the gross form of idolatry which they had at first imagined, and that pure Buddhism was a refined philosophy. During the first decade of the present century, the Rev. Stanley Bishop, under the title "Ceylon Buddhism", collected and edited all Gogerly's work on Buddhism which had not previously been published in book form. In 1907 he published a series of essays entitled "The Sacred Books of Buddhism", "Moral Teaching of Buddha", "The Age of the Buddhist Scriptures" and "The Doctrine of Buddhism". He also wrote two more "popular" books — "Altar Stairs" and "Gautama or Jesus?" The latter of these roused considerable Buddhist opposition, and a book was published in reply, but Bishop's treatment of Buddhism was on the whole so unbiased that one of the daily papers published a false report that he was a member of the Buddhist Theosophical Society, and that was why he was not allowed to return after his first furlough!

Ever since the Buddhist revival which followed the controversies in the latter half of the nineteenth century, Buddhist opposition to the spread of Christianity and Christian schools had been gradually increasing.

By 1915 Buddhists were wide awake and no longer stood on the defensive but were openly aggressive. Educated men were interested in restoring their ancient faith to its former influence; shrines were rebuilt, High Schools and Colleges were reorganized. The time of indifference and apathy was passing away among the masses, whilst a spirit of superior condescension was often manifest among the more intelligent sections of the Buddhist community. They became openly hostile to Christianity and Western influence. The revival thus became a revival of nationalism as well as of religion. It made the

people take pride in their language, customs, dress and history. This spirit passed beyond the confines of Buddhism and stirred the national spirit of Christians as well. Finally it resulted in a political re-awakening among all sections of the people.

In a lecture given in 1921, a Methodist missionary referred to what he called the "Dead Hand of Buddhism". This hurt the susceptibilities of the Buddhists, and roused them to wage a violent campaign against the missionaries in the "Buddhist Chronicle", a weekly journal. Referring to the presence of missionaries in Ceylon, the question was asked: "Have the missionaries from Europe left their home because no one will listen to them?", and missionaries were requested to quit Ceylon and to go back to their own people who were without a religion. In view of the vehement attacks that appeared in the local papers against the missionaries, it was felt that an expression of opinion by the South Ceylon District Synod should be secured, and this was done in 1923 by a resolution of confidence in the missionaries voted upon by the Ceylonese members of the Synod.

About the same time that the Buddhist Press was carrying on this propaganda against Christianity, the Rev. C. H. S. Ward was writing a series of essays enquiring into the influence of pure Buddhism on human life and character. These were a careful examination and criticism of the Buddhist doctrine and its effects. Other articles from his pen, which appeared in the Ceylon Methodist Church Record, were "Ethics of Gautama Buddha", "Buddhist Ethics", and "Buddhism and Christianity compared and contrasted." Another set of articles by the Rev. G. A. F. Senaratne, entitled "Landmarks of Buddhist History" was chiefly a historical survey and description. There were also Christian writers who attempted to reconcile some of the teachings of Buddha with those of Christ. They claimed that Christianity was the crown of Buddhism and that the latter, in common with other great religions, was a real (though partial) expression of man's search for God and God's revelation to man. Others felt that this was a futile task. Buddhists and Christians could live as friends and work together in a variety of spheres, for instance in the cause of temperance, social justice and national aspirations, but there was very little in common in regard to the essential beliefs of the two religions. There was no "approach from Buddhism to Christianity", and Christianity should be preached without any effort to present it as the way of fulfilment of Buddhist ideals. This subject was fully discussed by the National Christian Council in 1926 which adopted the following resolution:—"The contrasts between Christianity and Buddhism are not only many but fundamental: nothing, therefore, is to be gained by attempting to rise up to Christianity from the basis of Buddhist ideals." A similar conclusion was reached by the Jerusalem Missionary Conference of 1928 in its statement on Buddhism, quoted in Section 6. The Negombo Conference of 1924, referred to

in the section on Evangelism, also unanimously expressed the opinion that Christian preaching in a Buddhist country could not build on Buddhism and present Christianity as its crown; that the comparative method had failed for evangelistic purposes, and that the preacher should present Christ and the positive Christian gospel without direct reference to Buddhism at all.

SECTION 8

S.C.D. (1889—1930)

8. EVANGELISM

The problem of the evangelization of Ceylon differed widely with each area. In some places there seemed little or no opposition, the people gladly receiving the messenger and his message; in others there was the utmost indifference; in other places there was the most bitter and determined opposition.

There was in operation in the three southern Districts, ever since the Extension Fund was started in 1873, what was called "the Extension Movement." This was an attempt to reach the outlying Buddhist villages, which surrounded the older stations of the Mission. The special evangelistic field of the Colombo District comprised Aluthgama, Batagoda and Wadduwa. The Galle District made a great effort to occupy new ground; it had a wide field which included Morawakkorale, Ranchagoda, Hakmana, Giruwa Pattu, Dikwella and Walawe. Laggala, Hatton, Alpitiya and the Uva Mission formed the extension work of the Kandy District. Thus each District had its own mission field.

In 1900 there was found in most circuits a spontaneous spirit of aggressive evangelism. This spirit took definite shape in many places in the holding of special evangelistic services. Old methods of reaching the people were revived with zeal, and new methods of attracting the people were adopted: tent missions, magic lantern meetings, services on moonlight nights and the gramophone in village schools, drew the people together. There was opposition to all this, but adult baptisms during the year totalled 122.

Evangelism was the weakest side of the work of the Kandy District during the early years of this century. There was no general desire for the furtherance of the work among non-Christians. People had not been led to regard the salvation of Ceylon as a responsibility laid upon them. They believed it to be the work of the Mission and not of the local churches. Further, the absorption of so many of the

missionaries in English work had a bad effect. However, on the Hatton station intensive missionary work in English was conducted, resulting in an increase of membership from 29 in 1899 to 105 in 1904. A good deal was also done in Uva, in spite of the distances to be travelled and the stubborn opposition of the Buddhists, Miss Tyler and her Bible-women being particularly active in the villages round Badulla. In the Galle District evangelistic meetings were found to draw crowds who listened to the gospel plainly and earnestly put before them.

As well as the evangelistic work among non-Christians which was going on continuously, special missions for reviving the Christian community were held from time to time. In 1895 the Rev. Thomas Cook visited Ceylon and held missions in some of the stronger centres: Colombo, Moratuwa, Kandy, Kurana, Matara and Galle; in all these places there was an awakening. Very little impression, however, was made on non-Christians. Those who were reached were nearly all nominal Christians or young people trained in boarding schools. Again in 1903 Colombo had the opportunity of hearing the Rev. J. Lyall Grant when he came over to conduct a special mission, which did much good. It brought the different evangelical churches together, and awakened fresh zeal among the members, as well as leading many to an open decision for Christ.

The Chairmanship of the Rev. W. H. Rigby (1907-1917) saw several new developments in the life of the Church in South Ceylon. The most notable of these was the opening of the Home Mission Field in the North Western Province. An earlier reference to work in this province was made in the annual report of the Kandy District for 1896: "A special effort is to be made during 1897 to open up work to the north and east of Negombo, where a very wide field is waiting for our planting and reaping. Help is urgently wanted for this special work; voluntary workers and gifts of money are earnestly solicited. We need evangelists and teachers and also schools and other buildings. Help in any form will be welcomed by the Superintendent, Rev. Arthur Triggs, Negombo." This appeal does not seem to have met with much response, for it was not until a number of years later that anything more is recorded about this project. About 1904, the Rev. R. C. Oliver, stationed at Negombo, and the Rev. H. A. Nonis at Katunayaka, went on a pastoral visit in search of scattered Methodists in the N.W.P., and reported that, though many had settled down there, only a few could be traced.

At the South Ceylon Synod of 1906 the Extension Fund was re-organized. Hitherto the subscriptions to this fund were expended in the "extension stations", managed by the missionary in charge. It was felt that the interest of the Church would be greatly increased if a fresh start was made on new lines. It was resolved that the Extension Movement should in future be concentrated upon an entirely new field—the N.W.P. Province—and in order to make that possible all existing extension stations were transferred to the ordinary circuit work.

A Committee was appointed, with Revs. R. C. Oliver and H. A. Nonis as Secretaries, to administer the Fund and to be responsible for the extension work in future. The Rev. C. Ganegoda, who was set apart by the Synod to labour under the direction of the Committee, and remained in the field till 1917, was a true pioneer. He laboured heroically under difficult conditions.

The North West Province, which at that time had a population of 300,000, was largely untouched by any Protestant agency, though the Baptists and Anglicans were at work in a few places. The Wesleyan Mission did not seek to compete with these missions, which were doing excellent work, but occupied from time to time, as opportunities presented themselves, suitable centres in the unevangelized portions of the Province.

Mr. Ganegoda started work at Lihiriyagama, Sembukattiya, Walahapitiya, Makandura, Udugama and Heenpannawa. During the first six years there was a steady increase in membership, and several adult converts were baptized; the sphere of labour was extended and the staff of workers increased. In 1917 there was a Christian community of 380, of whom 133 were full members. Mr. Ganegoda himself worked with great missionary zeal and won the love and regard of both Christians and Buddhists. Owing to the successful development of the work the income became insufficient to meet the expenditure, and a considerable deficit was reported at the Representative Session of the Synod in 1916. In a very few minutes, and with great heartiness, the members of the Synod subscribed enough to meet the deficit, and thus made it possible for the work of 1916 to begin without a burden of debt. Mr. Ganegoda left the field in 1917 and during the next twelve years there were several changes of Superintendent, but the work progressed, resulting in an increase of 273 in the Christian community and 114 full members. Mr. Ganegoda was appointed to take charge of the Mission a second time in 1929.

With the yearly increase in the number of members there was a growing need for places in which the congregation might worship. In 1916 a church built at a cost of Rs. 6000/- was opened at Madampe. A school hall was donated the same year at Makandura by an Anglican of Moratuwa.

The year 1918 witnessed a notable evangelistic campaign throughout the South Ceylon District, and a vigorous effort was made to present the gospel to many Buddhists who had hitherto been unreached. The campaign was carefully planned; the self-supporting circuits arranged their own missions; lapsed members were brought into fellowship again, and many Buddhists were reached by the message. In order to aid the weaker circuits in their endeavours, a missionary was set apart as District Evangelist. The choice fell on the Rev. John Eagle, a senior missionary, who had considerable experience of work in the villages, and had acquired a high standard of fluency in Sinhala.

In sixteen places Mr. Eagle and his helpers preached the message to the people. It was largely a mission to the villages, each mission continuing for several days. A total of 200 meetings was held, which included the nightly meeting in the school, and roadside meetings during the day. The average attendance at the nightly meetings was 33 adults and 15 children; 1368 gospels and New Testaments were sold; three young men were baptized as a result of the mission. Open-air services were held during the Synod sessions in Colombo; these were well planned and advertised and were conducted in Sinhala, Tamil and English, with the Chairman of the District and other missionaries and ministers taking part. They drew large audiences.

About 1922 there were religious stirrings in England and in other countries in Europe. It was a time which offered a clear challenge to the churches. The Mission of Help in the Church of England had proved a great blessing to many. This revival in the European countries spread also to America.

Methodist papers about this time not only gave the encouraging news of the widespread revival that was taking place in the Church of England, but also of a movement in the Methodist Church. The work begun by the great evangelist Gipsy Smith, was spreading and large gatherings were taking part in the revival meetings. Not the least interesting of the features of the revival in the Methodist Church in Britain was that circuits were acting on their own initiative. Gipsy Smith had visited some of the important towns and his mission had been attended by gracious results, but the rank and file of the ministry were also at work without any external aid. In Wesleyan Methodism in Britain a net increase in membership of 3,595 was reported in 1922, and 7,068 in 1923.

These stirrings in the Mother Church were a challenge to the Church in Ceylon. The District Evangelist, the Rev. John Eagle, and several other missionaries, had gone on a long delayed furlough in 1919. When things settled down after World War I, and a larger number of missionaries in the District made it possible, the Rev. W. O. Bevan was appointed in 1923 to give a very large share of his time to evangelism, co-operating with workers in the Circuits, living sometimes in the homes of the people, sometimes in schools and often in his own tent. Meetings held in the school-rooms at night were well attended by Buddhists. In some places meetings were broken up, in some the mission band was received with utter indifference and marked coldness, but at other centres there were large audiences and the evangelist was accorded a quiet and attentive hearing. Although there was no great apparent success, the gospel was preached to a large number of Buddhists and the sale of Christian literature was gratifying.

During these years there was a growing realization that a single worker placed in a distant village and assisted only by the occasional visit of the Circuit Minister could accomplish little in the way of evangelism. Arrangements were therefore made to call three or four men from their special charge to concentrate for a few days in one place. This was not always possible but some circuits came as near as they could to that ideal, notably the Matara and Tangalla stations.

At a Conference of the National Christian Council held in 1924 at Negombo, the facts revealed by the census of 1921 as to the lack of growth in the Christian community in Ceylon, were carefully examined. For half a century the percentage of Christians in the total population of Ceylon had remained almost the same. In fact it had very slightly declined from 10% to 9.9%. The following table showed the position of the four great religions found in Ceylon, over a period of 30 years:—

Year	Buddhists	Hindus	Christians	Muslims
1891	62.4	20.5	10.0	7.0
1801	60.1	23.2	9.8	6.9
1911	60.3	22.8	10.0	6.9
1921	61.6	21.8	9.9	6.7

Arrangements were made for a detailed "Missionary Survey of Ceylon" which was carried out by Revs. A. S. Beaty and W. J. T. Small, and published in 1926.

SECTION 9

S.C.D. (1889—1930)

9. NATIONAL EXPRESSION IN THE CHURCH

It had always been the desire of the Missionary Society that the work of the South Ceylon District should be conducted mainly in Sinhala. Both missionaries and ministers were urged to devote adequate time to the study of the language, literature and religions of the land. Among Ceylon ministers were found recognized Sinhalese writers, orators, poets, hymn-writers and scholars. A few of the missionaries too became proficient in Sinhala or Tamil and became acceptable preachers.

Evangelistic work (except on the Hatton and Kalutara estates), and Circuit work—pastoral and administrative—were conducted mainly in Sinhala. English was generally limited to the work among the Europeans and Burghers resident in the larger towns.

Meanwhile education proceeded on a system based on that of Britain. English had been made the medium of instruction in secondary schools for all children. The managing bodies, both Christian and non-Christian, were agreed that education in English should be encouraged for utilitarian as well as other reasons. The Sinhalese language was relegated to the background as something unworthy of a progressive system of education, dividing the nation into two classes—the English-educated and the rest—creating in the former a disrespect for their mother tongue.

This tendency affected the Christians to a large extent, more especially those in the towns. More and more Sinhalese and Tamil members in the towns preferred to worship in English rather than in their mother tongue. In 1894 the Colombo Circuits were rearranged on a linguistic basis and a new missionary was appointed purely for English work. In 1906 the Synod gave its approval for the formation of one large circuit in the City, to be called the Colombo English Circuit, and appointed the Rev. P. M. Brumwell as its first minister. This arrangement strengthened the English side of the work in Colombo, and "Colombo English" gradually took its place as the leading Circuit in the District. From the very outset the business of Synods was conducted entirely in English, so that only the English-educated members were able to take an intelligent interest in its business.

The country circuits, including the larger churches in Moratuwa, Kurana and Seeduwa, continued to minister to their members entirely in Sinhala. But even in these, there was no attempt to adapt the form of worship to a national or truly Sinhala form. The Sinhala Prayer Book was mainly a faithful translation of the English. Sinhala renderings of the great Methodist hymns were produced and sung to western tunes, to the accompaniment of an organ or harmonium; the few lyrics included in the hymn-book were hardly used in services inside the church, but were reserved for open-air services. No one dared to play an eastern musical instrument or a drum in a Methodist Church in Ceylon. In short, a visitor from the West entering one of our churches during this period would find nothing to suggest to him, in the ritual, music or appointments, that he was in an eastern church. (This is still largely true more than forty years later.) The very idea of an oriental type of Christianity was foreign to the minds of the Methodists in South Ceylon, although 99 per cent of them were Ceylon born and bred. The architecture of the churches too followed closely that of churches in Britain. It should be said to the credit of some of the Protestant missionaries that they tried to encourage a national expression of Christianity, but these were regarded by the majority of their fellow-Christians as well-meaning but misguided enthusiasts.

From about 1910 there was a small group of Methodists who identified themselves with the nationalist movement, and who were anxious that the Church should take an active part in it. Prominent members of this group were Rev. J. S. de Silva, Mr. Lionel Mendis and Dr. Solomon Fernando.

In 1926 the Synod gave serious consideration to the charges levelled against the Christian Church that it was a denationalizing agency. The reason for such a charge was the fact that Christians at that time often held aloof from the rest of their countrymen, or were not sufficiently interested in the work of national progress. The following resolutions were adopted:—

(1) "This Synod recommends that encouragement be given to such national expressions of Christianity as the Ceylonese Christians may desire, and which are not opposed to the spirit of Christ.

(2) "Sinhalese National Day. Since various nationalities have their own National Days, it is desirable that such a day be found for the Sinhalese Christians as well. And as the observance of the 'Hindu New Year' is the nearest approach in this respect, the Synod is of opinion that Sinhalese Christians ought to be encouraged to follow the rest of the community, in so far as Christians can. This is the more desirable since thereby the two largest communities in the Island will be brought into closer fellowship."

However these resolutions seem to have had little effect. The Anglican Church has been much more enterprising in this respect than the Methodist, but now there are some signs of progress among Methodists too.

SECTION 10

S.C.D. (1889—1930)

RELATIONS WITH OTHER CHURCHES

Very little indeed was heard of comity and cooperation in the period under review before 1902. The various Protestant Churches had their own programme of work, and at times the work even overlapped. There was, however, an earnest desire on the part of evangelical ministers and laymen of the different denominations to meet together for prayer and exchange of views. An organization called the "Christian Alliance" was inaugurated in 1899. The Rev. J. A. Spaar, its first President, was prominent in its activities.

A Decennial Conference, with 250 delegates representing over 50 different missionary societies, was held in Madras in 1902. The deliberations of the committees and of the Conference itself were

marked by happy harmony. The Bishop of Madras presided, and exhorted the delegates to work towards a broad-minded policy in dealing with the problem of Mission Comity. The resolution passed at this Conference had the merit of being an advance on anything that had been achieved before. It stated that the principles of division of labour and Christian comity should prevent any Society from unnecessarily entering upon work in areas which were effectively occupied by another Society. To secure the adoption of these principles the method of arbitration was recommended. The Rev. A. E. Dibben of the Church Missionary Society was appointed to bring the subject before the various Protestant Missions in Ceylon.

Movements towards Church Reunion were beginning to stir in the life of the World Church at the beginning of this century. The trend of thought throughout the Church, more especially amongst the laity, was towards a closer grouping and a more effective unifying of the separate churches. These movements received an impetus from the World Missionary Conference held in Edinburgh in 1910. An all-Ceylon Conference met in Colombo in 1912, with Dr. John R. Mott as its leading figure. This was the first Conference of its kind to be held in Ceylon, and large enthusiastic gatherings, representative of all the Protestant Churches, participated in it. Certain specific recommendations were cordially accepted and, to facilitate the carrying out of these matters, a Standing Committee was appointed. This later led to the formation of a National Christian Council.

The primary reason urged for the coordination in the work of the Churches was the Buddhist revival, which made the dissipation of the Christian forces all the more tragic. The founding of the Ceylon Training Colony in 1914 by the Anglicans, and participation in it by the Methodist and Baptist Churches, was one of the first important steps towards closer cooperation. In 1919 the Bishop of Colombo initiated a move to draw the churches together in a manner which was being tried in other countries. A number of ministers of various Protestant Churches met together to hold preliminary discussions. At a subsequent meeting the Bishop and the Rev. A. E. Restarick read papers on Church Union and initiated a discussion. A number of laymen were co-opted into the Conference, and the Standing Committee of the All-Ceylon Conference made plans for undertaking urgent work in connection with a territorial survey of the island. Ceylon was thus beginning to take part in the great movements which were stirring the Christian Church throughout the world.

At the Synod of 1920 a statement on Comity among Missions was adopted, dealing with the correlation of efforts in the Christian work of the Church. Some of the matters dealt with were Arbitration and Conciliation, territorial arrangements, transfer of mission agents, relation of any one Church to the members of other Churches, Baptism

and admission to Church Membership. About this time the Standing Committee of the All-Ceylon Conference became the Representative Council of Missions, affiliated to the National Missionary Council of India. Six places on the Council were allotted to the Wesleyan Methodist Church.

In the same year the Ceylon Church was able to examine an important statement issued by the Bishops assembled in Lambeth under the Presidency of the Archbishop of Canterbury. The central idea running through all its discussions was the "Broken Fellowship of Christendom". The Conference desired that the unity of the Church should become organic and visible. A statement was issued by the Rev. A. E. Restarick, Chairman of the South Ceylon District, pointing out that two considerations which would make Methodism hesitate in accepting the kind of union proposed were the requirements of episcopal ordination, and the implications of the directions concerning inter-communion.

There were some Ceylon ministers and missionaries who felt strongly that the existing denominational distinctions were a hindrance to the missionary task of the Church among Buddhists and Hindus. These denominational cleavages, which had their origin in the western countries, stood in the way of the recognition by non-Christians of Christianity as a part of the national life of Ceylon. They felt that the Lambeth proposals opened the way to further negotiations.

Church Union was the main subject of deliberations at Conventions and Conferences organized by the Representative Council of Missions. Christian ministers were requested to encourage the members of their congregations to offer daily private, family and public prayer for Reunion during a week appointed for this object by the World Conference on Faith and Order. This has come to be known as the "Week of Prayer for Christian Unity".

Peradeniya Training Colony

A good example of cooperative work in missionary enterprise in the South Ceylon District was the Ceylon Training Colony at Peradeniya, started in 1914. From 1916 the Wesleyan Methodist Mission combined with the Church Missionary Society in Ceylon in maintaining this as a centre for the training of Sinhalese teachers and evangelists. Our capital share was 40 to the C.M.S. share of 60. Teacher trainees were given two years' training in a spiritual atmosphere, and then three months of special study in the methods of evangelistic work and Scripture teaching. Evangelists spent three years in training before they were sent out into the field.

A Council composed of representatives of the two Missionary Societies directed the policy of the institution, which had a C.M.S. missionary as its first Principal. The Rev. A. A. Sneath, the first

representative of the Wesleyan Methodist Church on the Staff, was appointed Vice-Principal in 1921. He was succeeded in 1922 by the Rev. W. J. T. Small who remained at the Colony until 1926, when he was succeeded by the Rev. G. B. Jackson.

An appeal was made in 1923 by the Principal for erecting a College Chapel, two of the conditions of the project being that it be not "consecrated", and that the Bishop of Colombo cooperate with the Chairman of the Wesleyan Methodist Church at the opening ceremony. At a simple service held in September 1924 the Rev. A. S. Beatty for the W.M.M.S. and the Rev. A. G. Fraser for the C.M.S., together declared the foundation stone to be "well and truly laid". In this venture the typical architecture of Ceylon was used for the first time in the building of a Christian Church. The aim was described as follows by the Rev. G. Basil Jackson: "Departing from all conventions of ecclesiastical architecture, and taking as our model the best of the magnificent heritage of art and architecture of the old Kandy Kingdom, we have designed a Chapel which is at once adapted to the climate of the country and to the conception of beauty of those who will use it." An effort was also made to make use of forms of worship that were natural to Ceylon, for example services to be held in connection with the sowing and harvesting of the paddy.

Mr. Jackson became Principal in 1930 and remained in charge till 1941.

SECTION 11

S.C.D. (1889—1930)

RELATIONS WITH GOVERNMENT

As the missionary activities of the Wesleyan Methodist Church in South Ceylon were primarily directed towards preaching the Christian gospel to the Buddhists, and converting them to Christianity, the missionaries expected the British Government either to support them as it did in the early days, or at least to be neutral in its attitude to all religions. Whenever the British officials attempted to deviate from this policy of religious neutrality in favour of Buddhism, the missionaries registered their protest against such action.

The Wesleyan missionaries as a rule enjoyed the confidence of the Colonial governors. On the arrival of each new governor, the Chairman of the Synod sent the usual greetings with the assurance of loyalty to the Throne. As representatives of a Christian sovereign, many of them lent their patronage and support to all good causes sponsored by the missionaries and showed their interest by their presence on special occasions.

The laying of the foundation stone of the Scott Memorial Hall in Colombo on August 15, 1890, was an occasion when His Excellency Sir Arthur Havelock was received with great ceremony by the Chairmen of the four Districts—Revs. James Nicholson (Colombo), Thomas Moscrop (Kandy), Robert Tebb (Galle) and Edmund Rigg (Jaffna). The Rev. James Nicholson submitted to His Excellency a comprehensive report of the work of the Wesleyan Mission in Ceylon. Speaking at a school prize-giving in January 1891, Sir Arthur Havelock said that although he had travelled in different parts of the world, nowhere did he see such signs of educational success as in Ceylon, which was due to the self-sacrificing labours of the missionaries. Two Governors were associated with the new buildings at Wesley College—the foundation stone was laid by the Lieut. Governor A. Murray Ashmore in November 1905, while the new premises were opened by Sir William Blake in February 1907. Speaking at the prize-giving of the same school in 1908, Sir Henry McCallum paid the following tribute: “This is the first time I have been here. I have been in Wesleyan Colleges in other countries, and what has struck me always is the earnestness with which the Managers of the denominational Colleges set about their work. Government should not come in and clash with them.”

On the occasion of the centenary of Ceylon Methodism on June 29, 1914, a deputation of representative Methodists, led by the Chairman of the South Ceylon District, the Rev. W. H. Rigby, waited upon His Excellency the Governor, Sir Robert Chalmers, conveying to him and through him to His Majesty the King (George V), the loyal greetings of the Church. His Excellency received the deputation with great cordiality, and in answer showed a sympathetic and accurate knowledge of the work of the Wesleyan Methodist Church during the hundred years.

Through its Synods and its official monthly organ, “The Ceylon Methodist Church Record”, the Methodist Church dealt from time to time with public questions. When the occasion demanded it, memorials were submitted to the Governor or deputations appeared before government officials. These questions included the State and religious neutrality, Temperance, Education, Slum Clearance and Social Evils. During this period various non-political movements grew out of the social consciousness of the people. Among these the most prominent was the Temperance Movement in which the Methodist Church took an active part, in collaboration with the Buddhists.

The Methodist Church had from the 1870's taken the initiative in promoting the cause of temperance through Temperance Societies for its adult members, and Bands of Hope for young people, and it was in connection with the Drink Traffic that the Methodist Church found itself most often in conflict with the government.

In 1897 the Synod sent a memorial to the Government, deprecating the suggestion to increase the number of licensed taverns. The Temperance Society of the Church started a column in the Methodist Church Record with the aim of educating the people on the subject. This became a regular feature in this magazine.

In April 1907 the Hon. W. H. Jackson introduced in the Legislative Council the proposals of the government respecting arrack and toddy renting. These were welcomed by the Temperance Committee of the Church as being measures which would reduce drunkenness in the villages. During that same year, a week's special campaign was conducted in November throughout the area occupied by the Methodist Mission. By preaching on the subject, and holding public meetings, the people were roused to a sense of private and public duty. The temperance workers stood side by side with public-spirited men of other faiths in that temperance crusade. All steps possible to strengthen and unify the forces opposed to drink were taken during that campaign.

The need for a thorough examination of the Government's Excise System was considered imperative. Ministers and some laymen took part in the persistent agitation for a Government Commission to investigate the whole question.

Once again in 1915 the Synod addressed the government on the increase of the drinking habit due to the grant of facilities for procuring liquor, the matter of foreign liquor licences and the minimum price of arrack. In response to this a Commission was appointed to inquire into the manufacture and sale of spirits; a new system of arrack licences was also introduced.

The efforts of the temperance workers were partially rewarded by the introduction of Local Option, the granting of greater powers to Temperance Advisory Committees and the earlier closing of taverns. This encouraged them to work for total prohibition. But while taverns were closed on all sides under the Local Option scheme, the amount of illicit sales did not decrease. In 1918 the government carried out the opening of separate Toddy Taverns in spite of strong opposition in which the church took part.

In keeping with the Wesleyan Methodist tradition, nearly every missionary and minister took an active part in the drive against the drink evil. The names of the Revs. J. Simon de Silva and G. A. F. Senaratne will always be remembered for their vigorous efforts and outstanding services on behalf of Temperance. Mr. Senaratne also took a leading part in combating the widespread increase in gambling, and also in the campaign for the closing of the brothels in Reclamation Road in 1913.

RIOTS

The year 1915 will long be remembered because of the riots which occurred in South Ceylon. At the end of May there was an outbreak of violence on the part of Sinhalese Buddhists against the Moors in the Kandy District. The trouble spread to the rest of the Kandyan provinces and elsewhere. These disturbances were accompanied by rioting and looting, and the loss of life was considerable. The Riot Act was read and the provinces concerned were put under Martial Law. A number of prominent Sinhalese, who were connected with the Temperance Movement, and so were thought to be anti-government, were arrested on charges of treason and imprisoned. The officials mistakenly thought that the riots were intended to subvert the government and acted accordingly. Punjabi troops were employed, and European civilians were enrolled as special constables. A number of innocent people were shot without trial.

National leaders of the day, among whom were prominent Christians, demanded a full investigation by a Royal Commission into the administration of the country during and after the riots. At a largely attended meeting held in the Public Hall, Colombo, and presided over by an Anglican, Christians, Buddhists and Hindus were sitting side by side demanding justice for their nation. The main resolution was moved by Dr. Solomon Fernando, the leading layman of the Wesleyan Methodist Church. In giving utterance to his feelings he was profoundly moved, and at the end of his memorable speech collapsed in his chair and died.

The riots left a great deal of trouble in their train, but the Methodist Church passed through the ordeal with credit. None of its members took part in the rioting; some of its ministers, missionaries and leading laymen rendered valuable service as intermediaries between the people and the government, and in securing the release of some of those wrongfully arrested. Among those Buddhist leaders arrested and imprisoned was D. S. Senanayake, later to be Ceylon's first Prime Minister. Speaking at a prize-giving of Wesley College in 1949, Mr. Senanayake referred to the services rendered by Christian missionaries on behalf of the Buddhists in 1915, and mentioned in particular the name of Rev. Henry Highfield. It was in recognition of work like this that Mr. Senanayake extended a special invitation to Mr. Highfield to be a guest of the Ceylon Government at the inauguration of its independence in 1948. Mr. Highfield was not able to attend, but was deeply touched by the invitation.

In this national crisis of 1915 the representatives of the Wesleyan Methodist Church worked in various ways for the public welfare. Its buildings in Colombo were places of refuge for women and children of both communities; some of its members ran considerable risks in doing acts of charity. Public opinion was roused by some forthright pronouncements by the Rev. A. E. Restarick, who was then the Editor of the Methodist Church Record, and these represented the views of the Church as a whole. As one who loved Ceylon and its people, he deeply deplored the violence which had stained the record of our towns and villages, the loss of life and the widespread terror. The loss following the dislocation of trade, and the huge expense of repairing the damage, would fall heavily upon many persons who were quite innocent.

When in August of that year His Excellency the Governor made a statement in regard to the Courts Martial, and the introduction of an Ordinance in respect of compensation, Mr. Restarick pointed out that the members of our church, as loyal citizens of Ceylon, were anxious that the government should take the people into its confidence. "The Methodist Sinhalese are Sinhalese and are proud of it; there are none who have higher hopes for their people and none who are prepared to work harder for their benefit; as citizens these desire no special consideration and no separation from those of other religions, many of whom are as good citizens as themselves; as Christians they want to make no capital out of the misfortune or even the errors of some. . . . There is much evidence that our ministers—and those of other Churches—who are pledged to the cause of order, have by their sympathy and helpfulness won a new place in the hearts of the people."

The attitude of the Church led to many efforts to secure such an enquiry as would restore confidence between the government and the people. Some fifteen missionaries of the three chief Protestant churches in Colombo sent a special memorial to the Governor deprecating any discrimination against the Sinhalese in the compensation levies—an action which was widely appreciated.

The lamentable riots of 1915 took place during the regime of Sir Robert Chalmers, Governor from 1913-1916. He was recalled, and was succeeded by Sir John Anderson, whose first task was to investigate all matters connected with the riots. The Editor of the Methodist Church Record, in offering the greetings of the Church to the new governor, assured him of the loyalty of its members, and expressed the desire that his regime might be peaceful, prosperous and blessed. It was hoped that His Excellency might by "candid examination, personal observation and sympathetic consideration" form his own opinion about the events of the recent past. He would thus discover that the wickedness of a small section had brought opprobrium upon a whole community, which it did not deserve.

SECTION 12

S.C.D. (1889—1930)

(a) FINANCE and (b) SELF-SUPPORT

(a) About the year 1889 the Methodist Church in England was greatly concerned about the growing debt of the Missionary Society. The deficit was a warning to the Church in Ceylon to rely more fully on its own financial resources.

Clearly the Ceylon Church was not assuming as much of the financial responsibility for the work as it should have done. Too much of the burden was being borne by the Missionary Society.

At the Committee of Review in 1892 a resolution adopted unanimously sought to change the method of grants to circuits with a view to putting a greater responsibility on the circuits. It was decided to pay only a fixed grant-in-aid according to the ability of the circuit, and to reduce the grant gradually, instead of making up whatever deficit there was, as they had previously done.

For a long time there had existed what was known as the "Auxiliary Fund"—the fund for the support of supernumerary ministers and ministers' widows. In 1892 it was found that the liberal grant made by the Missionary Committee was insufficient to cover all claims. Instructions were issued that on one Sunday in each year the collections made in the churches should be set apart for the Auxiliary Fund, and all who attended the service on that day should be encouraged to support the fund.

With a view to supplementing the Auxiliary Fund and making better provision for the beneficiaries, a committee was to prepare a scheme for an Annuitant Society.

The extension of evangelistic work in each District was supported by the Extension Fund. During the period of the divided Districts, the Missionary Committee gave the following grants towards this work—Colombo £50, Kandy £18, and Galle £100.

Local income was raised annually in the circuits and classified under the heads of Circuit money, Extension Fund and Auxiliary Fund.

The following table shows the progress of these funds:

Year	Circuit Money	Extension Fund	Auxiliary Fund
1892	Rs. 14,441	Rs. 2,652	
1895	Rs. 13,204	Rs. 3,255	Rs. 469
1897	Rs. 16,212	Rs. 4,086	Rs. 523
1899	Rs. 16,262	Rs. 3,958	Rs. 496
1900	Rs. 17,544	Rs. 3,806	Rs. 685

This period saw the gradual growth of the circuits towards self-support. The formation of self-governing circuits was a well-recognized principle; as soon as a circuit became financially self-supporting, it was given self-government, while laymen increasingly gave their time and talents to the church.

The lead in this respect was given by the two Moratuwa circuits. In 1895 Moratumulla undertook the responsibility of supporting its minister without any aid from the Missionary Society. In 1897 it became fully self-supporting; the minister of this circuit was Manager of all the schools within the area of the circuit, corresponded with government, drew the grants due from government and paid his teachers, as well as receiving his own and his catechist's stipend from the Stewards of the Quarterly Meeting. In the same year (1897) Rawatawatte and the Colombo South (English) Circuit also became self-supporting. All these three circuits had the right to send lay representatives to the District Synod, whilst other circuits were privileged to do so on their raising a certain specified amount.

The advance towards self-support was, however, slow, for even in 1900 at least three-fourths of the money spent on what was called "native agency" was provided by the Missionary Society. Colombo South (English) Circuit was under a pledge in 1904 to provide annually Rs. 2000/-, which amount almost supported its own unmarried missionary, and its own Sunday Schools and churches at Kollupitiya and Wellawatte; but it had no responsibility for the Day Schools within its borders. Others reckoned fully self-supporting at the time of the reunion of the three Districts were Kurana, Seeduwa and Jampettah Street, while nine circuits were classified as "aided". In 1916 there were nine circuits which were self-supporting, the following being added to the existing list—Kollupitiya and Wellawatte, Negombo, and Colombo Sinhalese. During the next thirteen years not one additional Circuit was able to reach self-support. The following circuits were classed as "B" or aided circuits in 1930:—Kandy Panadura, Kalutara, Galle Fort, Matara and Colombo (Mutwal). These received yearly grants-in-aid from the Missionary Society. The rest were classed as "C" or "Mission" circuits and received substantial grants from London.

The Twentieth Century Fund

In 1899 all the Synods (including North Ceylon) resolved to participate in the scheme of the British Methodist Church to launch the Twentieth Century Fund, and for Ceylon to aim at raising Rs. 25,000/-. The fund when raised was to be apportioned as follows:—Rs. 10,000/- to form a Plant Loan Fund, the remaining Rs. 15,000/- to be equally divided amongst the following:—(a) A fund to give grants-in-aid for plant on Extension Stations; (b) the Auxiliary Fund; (c) Ministers' Children's Fund.

If the total of Rs. 25,000/- were not raised, the amount after the first Rs. 10,000/- was to be divided equally amongst the last three funds. The Lay Treasurer of the Missionary Society made a generous contribution to each District Synod on the Mission Field to serve as a nucleus. The total amount collected in the Ceylon District was approximately Rs. 20,000/-.

Centenary Fund

The District raised in 1914 a sum of Rs. 38,000/- to celebrate the centenary of the Church. This was allocated to the following objects: Plant Loan Fund, the Retired Ministers' Fund and the Colombo City Mission.

The Retired Ministers' Fund

The Auxiliary Fund was renamed "Retired Ministers' Fund" about 1906. This fund reported a deficit of Rs. 265/- in 1910, and deficits continued for several years, and in 1920 amounted altogether to Rs. 1464/-. The position was so critical that the R.M.F. Committee was compelled to recommend that the already small allowances paid to supernumeraries and ministers' widows be reduced by 30%. When this was mentioned in Synod, the lay representatives pledged themselves to give increased contributions from circuits. This helped to wipe out the debt in less than two years. The total raised in the circuits in 1910 was Rs. 1581/-, and the estimate for 1920 was Rs. 3,200/-.

At the South Ceylon Synod of 1906 the Extension Fund was reorganized and became the Home Mission Fund, to support the evangelistic work in the North West Province. A Committee was appointed to administer the fund, with Dr. A. S. Goonewardene as treasurer.

The following analysis shows the progress of the three main District funds after the reunion of the Districts:

Year	Support of Ministry	Home Mission Fund (H.M.F.)	Retired Ministers' Fund (R.M.F.)
1906	Rs. 21,132	Rs. 1,660	Rs. 1,028
1910	Rs. 26,371	Rs. 2,213	Rs. 1,724
1914	Rs. 31,623	Rs. 4,071	Rs. 1,595
1918	Rs. 39,055	Rs. 5,115	Rs. 2,469
1925	Rs. 45,318	Rs. 4,995	Rs. 2,890
1930	Rs. 62,412	Rs. 5,453	Rs. 2,267

The Annuitant Society

The formation of an Annuitant Society for Ceylon ministers had been under the consideration of the South Ceylon Synod for a very long time. It was first mentioned in 1893 when the three Synods resolved that provision be made for "worn out ministers and ministers' widows" by the formation of an Annuitant Society.

After many years of careful consideration by local synods and negotiations with the Missionary Committee, the Annuitant scheme was successfully brought into operation within the District in 1926. The Missionary Society considered it best that instead of forming a new society, the District should join the South India Annuitant Society, and decided that all ministers and catechists of not more than 10 years' service should join the scheme as normal members with credit for their past services. To do this the Missionary Society paid the Annuitant Society a sum of Rs. 6675/- for the South Ceylon District, which was the total amount due for the men from the time of their joining. All ministers and evangelists of less than 10 years' service were brought into the scheme; they made small monthly payments and the District made an equal contribution. On retirement they would receive an allowance in accordance with their total service; the benefits to be received from this source were expected to be somewhat higher than were possible for the R.M.F. The old rule continued to operate for those who had been at work for more than ten years, and as long as it was needed the R.M.F. would continue.

Sustentation Fund

In 1906 the Synod asked for one collection during the year from each self-supporting circuit towards a fund to be called the "District Sustentation Fund". Every year one or more circuits would find it impossible to raise its estimated income, while in other circuits the year might have been one of financial ease. The fund would therefore help the circuits which were financially burdened during any particular year. The fund was floated with a grant of Rs. 250/- from the District to meet the working expenses, and the circuits were expected to respond at least with another Rs. 250/-. The collections over this period averaged Rs. 275/- a year.

Four District efforts were made between 1918 and 1928. The first of these was made in 1919 in support of the Home Mission, when a District Bazaar was organized to raise Rs. 5,000/-. Rs. 5,189/79 was realized. The Methodist Church Record had been running at a loss for years and its accumulated debt was about Rs. 1,250/-, while the R.M.F. was nearly as badly off. Another District Bazaar was organized in 1921 and held in the Kollupitiya compound; the sum of Rs. 2936/75 was realized, which enabled the Chairman to pay off the debts. The third was a greater effort made

in 1925 to provide for the erection of a Mission House for the superintendent at Thummodera; June 29 was fixed for the financial appeal. In a single day's effort not only was the sum of Rs. 10,000/- aimed at exceeded, but an excellent site, not only for the house but for institutional extension, was given in addition.

An effort was launched in 1918 to raise a fund for increasing allowances to Ceylonese ministers and agents. The aim was to raise Rs. 100,000/- in ten years. By the end of the first year Rs. 225/- was in hand. Year by year the fund crept up very slowly until at the end of 1929 only Rs. 11,150/05 was in hand. The stipends of Ceylon ministers had engaged the attention of the Church and Missionary Society ever since the beginning of this period. Even at the reunion of Districts in 1906 the normal stipend paid to a minister was only Rs. 50/- a month, in addition to his house and allowances. Living was not cheap in 1915, but many circuits imagined that Rs. 65/- a month was a sufficient salary to pay a minister. The average salary paid in 1930 was nearly twice as much as it was in 1920. Rs. 150/- a month was looked upon as the minimum which a self-supporting circuit should pay its Superintendent.

Before the year 1924 the money sent out from England, was dealt with by the Local Committee of the Missionary Society. This Committee was abolished in 1923, and the administration of the money passed into the hands of the Synod. When the Synod took over affairs, the District accounts showed a debt of Rs. 88,249/72, most of which dated from the beginning of the century. At the end of 1923 the Missionary Committee made a generous grant of Rs. 65,000/- for the wiping out of the debt, and the money for the remaining Rs. 23,000/- was found within the District over a period of ten years.

About 1925 the Missionary Society was beginning to face a crisis. It closed its accounts at the end of the previous year with a debt of £20,000/-, due to rapidly extending work abroad with a practically stationary income at home. For many years the missionary grants to this District had been well over a lakh of rupees annually, apart from the gift of missionaries who were supported entirely from England. In various parts of the world, notably in parts of India and Africa, the work of the Society had spread at a very great rate, but the income in England seemed to have reached its limit. In 1927 the District was asked what surrender of grant it could make, being one of the only two Districts in the world which were called on in that way, the other being the Transvaal District in South Africa. The Finance Committee scrutinized all accounts and met the call of the Missionary Society by surrendering £350. The Synod endorsed the action of the Finance Committee.

The District faced the next decade with the realization that funds from England were not at all likely to be as plentiful as they had been. The suggestion for a further reduction in the grant came within a year from the Missionary Committee, when it asked South Ceylon to see if its grant could not be reduced. A committee of the 1930 Synod was appointed to examine this question.

SECTION 13

ORGANIZATION AND RELATIONS WITH THE MISSIONARY SOCIETY

Even at the beginning of this century the work of the District was virtually administered by the European Missionaries, hardly any posts of responsibility being open to Ceylon ministers. Not only did the offices of Chairman and Secretary of the District Synod continue to be held by missionaries, but even the superintendency of Circuits was held almost exclusively by missionaries. This situation was brought to the notice of the Rev. Marshall Hartley, a Missionary Secretary in London, when he visited the District in 1898. A deputation of Ceylon ministers met him and discussed the whole question of their "status" in the Mission. The senior ministers urged that some of them should be entrusted with full charge as Superintendents of Circuits, with the control of the Committee's grants within the Circuit, and that a junior European missionary, if such were also stationed in the same circuit, be under a Ceylonese superintendent. Mr. Hartley in reply said that, as the local ministers grew more capable of wielding greater administrative power, nothing would prevent them from being appointed Superintendents, but he definitely could not recommend to his Committee to agree to the other two suggestions.

The chief duties of the missionary on the field, as laid down in a statement of policy by the Missionary Society, were:—

- (1) The general oversight of the "native" church, the understanding being always that the oversight in detail should be transferred as rapidly as safety allowed to an indigenous ministry and to duly constituted local courts.
- (2) The guardianship of doctrine.
- (3) The training and due equipment of an Indigenous Christian Ministry in all its branches.
- (4) Leadership in all evangelistic work, whether preaching, teaching or healing.

- (5) To watch over the expenditure of the funds provided by the "Home" Church. In this work the missionary, knowing intimately how the money was obtained, had a special responsibility to the Committee and to the "Home" Church.
- (6) Work among women.

In the Constitution of the Society the District was the administrative unit and the Chairman was the Society's chief representative. Accordingly, the general rule of the Society was that no action be taken in any District, and no grant made, on the judgement of any individual missionary, but on the collective judgement of the Synod or Local Committee or, between Synods, in cases of urgency, on the responsible judgement of the Chairman.

A District Synod was an essential part of the ecclesiastical policy of the Methodist Church. It was introduced in the 18th century after the death of John Wesley, to prepare and facilitate the business of the Conference in Britain. From the beginning of this century in Ceylon, where the Provincial Synod only partially fulfilled the high function of a Conference, the District Synod had great power. The discipline of the ministry, the candidature of men who believed themselves called to the ministry, the training and probation of ministers and evangelists, the tabulation of all returns relating to the church and discussion concerning them, recommendations and requests to be sent to the Missionary Committee—these were some of the subjects allotted to the ministerial session. In the Representative Session, started in 1885, at which lay representatives were present, the questions of finance figured most largely; such matters as Home Missions, Property, Education, the Retired Ministers' Fund and the Annuitant Society proposals made up the business.

The Chairmen of the three Districts in 1890 were James Nicholson (Colombo), Samuel Langdon (Kandy) and Robert Tebb (Galle). When Mr. Nicholson returned to England in 1892 Samuel Langdon was appointed Chairman of Colombo in addition to remaining Chairman of Kandy, to be succeeded in 1895 by Thomas Moscrop, who held this post till his return to England in 1900. In 1905 the three Chairmen were Robert Tebb (Colombo), W. H. Rigby (Kandy) and E. A. Prince (Galle).

The appointment of the Rev. Robert Tebb in 1905 as the first Chairman of the reunited South Ceylon District was welcomed by the whole church. Mr. Tebb left Ceylon in 1907 after giving 28 years of service to the missionary cause, and was succeeded by the Rev. W. H. Rigby, who remained in the District till 1917. Mr. Rigby guided the affairs of the District through an important period when Ceylon Methodism was beginning to reach out after a greater measure

of self-government. The Rev. A. E. Restarick, who was appointed Chairman in 1918, was one of the most outstanding missionaries the Ceylon Church has ever known; he had a unique association with the whole island, and will long be remembered for the fresh inspiration he imparted to the missionary work of the Church. The Rev. W. J. Noble, who had laboured in the District ably for 20 years, was appointed in 1922 as one of the Secretaries of the Missionary Society in London. He was Secretary of Synod from 1913-1915 and again from 1918-1921, and acted as Chairman in 1920. The Rev. A. Stanley Beaty, who held the post of Secretary of Synod in 1920, and again from 1922-1924, was acting Chairman in 1925. After a term in England, he became Chairman in 1932 and rendered distinguished service in Ceylon till 1939.

The Chairman of a Ceylon District Synod, who was also the General Superintendent, was appointed by the Missionary Society in London. The question of the Ceylon Church having some part in the selection of its Chairman was first mooted in 1924. The Missionary Committee sent down the proposal to be considered by the Provincial Synod. Under the proposed arrangement the District Synod was to have the privilege of nominating its own Chairman, subject to the approval of the Missionary Committee. There was misgiving in the minds of some as to the fitness of the local Synod to exercise that right in the best interests of the Church. However, the Representative Session of the Provincial Synod decided to accept the generous and statesmanlike offer, and the privilege of nomination was granted to the Representative session of the District Synod in 1939.

Provincial Synod

At a representative Conference of Missionaries and ministers of the three southern Districts and of the Jaffna District, held at Jaffna in 1893, presided over by the Rev. G. W. Olver, a General Secretary of the Wesleyan Methodist Missionary Society, the following resolutions were adopted:—

- (1) That the Committee of Review of the Southern Districts be enlarged so as to include the whole of the work in Ceylon, and that its name be changed to "The Ceylon Synod".
- (2) That the Ceylon Synod shall consist of the Chairman and one European Missionary and two ordained Ceylonese ministers from each of the Colombo, Kandy and Galle Districts, and the Chairman, three European Missionaries and four ordained Ceylon ministers from the North Ceylon District.
- (3) That the Chairman of the District where the Synod is held shall be the Chairman of the Synod.

- (4) To meet the special needs of the southern Districts (whose ministers were transferable) an Allocation Committee shall be formed to consist of the Chairman and one elected ordained Ceylon minister for each District respectively.
- (5) That the Ceylon Synod shall be the Court of Superior Jurisdiction.
- (6) That the Ceylon Synod shall prepare and issue an annual address to the Methodist societies in the island.
- (7) That the Ceylon Synod shall meet annually, and at any other period of the year if required by the majority of the Chairmen of Districts.

The last meeting of the Committee of Review was held at Galle in January 1894, presided over by the Rev. R. Tebb. The decision of the United Meeting held in 1893 was endorsed by the British Conference, and the first "Ceylon Synod" met at Haputale in 1895. The representatives of the South Ceylon ministers at this Synod were the Revs. J. A. Spaar, C. W. de Silva, P. R. Willenberg, D. P. G. Ferdinando, J. H. Nathanielsz and D. D. Perera. From 1897 onwards the Ceylon Synod came to be known as the Ceylon Provincial Synod.

Until 1905 the Standing Committee of the Provincial Synod was composed of the Chairmen of the four districts and the Secretary of the Provincial Synod (all European missionaries), and from 1906 to 1911 the members of the Committee were five missionaries. In 1912 for the first time two Ceylon ministers—Revs. J. A. Spaar and D. P. G. Ferdinando—were elected to this body. Ceylon ministers were thereafter elected annually.

As a preparation for the day when Ceylon would have its own Conference, however distant that time might be, the island was treated as a Province, and matters of common interest were dealt with in the Provincial Synod. All ministerial questions were reviewed and recommendations made to the Missionary Committee and Conference. One of its most important functions was to arrange for the examination of probationers. All branches of the work made reports, and the statistics for the whole island were collected. It was in the Provincial Synod that the Methodist Church dealt in the most influential way with public questions—Temperance, Education, Memorials to the Governor, etc. At the end of its sessions the Synod issued its annual pastoral address to the churches. Prior to 1921 the election of the Chairman of the Provincial Synod was taken at the beginning of the Sessions and usually the vote went to the Chairman of the District—North or South Ceylon—in which the Synod met. In 1921 a change in the procedure was introduced; the nomination of a

Chairman was made at the previous Synod and the vote taken on the names proposed in the Synod, a clear majority of the votes cast being necessary to secure election. The election took place at the close of the Synod, and the Chairman-elect took office at the Synod of the following year. Action on those terms was taken in 1921 when the Rev. P. R. Willenberg was elected Chairman; he was thus the first Ceylon minister to be appointed to this high office. Thereafter a senior minister was elected annually whether he was a European missionary or a Ceylon minister. The other South Ceylon ministers who held this office between 1922 and 1931 were: H. Highfield (1923), H. de S. Wickremaratne (1925), C. H. S. Ward (1927), A. E. Restarick (1930).

The Provincial Synod of 1922 was the first to admit laymen into its sessions. The Synod of 1925 was of special interest in one respect; for the first time it was called "the Ceylon and Burma Provincial Synod." The application to join the Ceylon Provincial Synod had been made by the Church in Burma, which had previously been joined to the North Indian Church. The Conference approved the change. The Burma Church was at that time facing a great deal of opposition from the Buddhists, and in that lay the greatest point of contact between Ceylon and Burma. The year 1925 was also notable in that for the first time the Chairman and Secretary of the Provincial Synod were both Ceylonese ministers from the South Ceylon District, the Revs. H. de S. Wickremaratne and J. S. B. Mendis respectively.

From 1918 onwards the sharing of responsibility between Europeans and Ceylonese became a noticeable feature in the life of the church. However, the position whereby the control and responsibility were in the hands of the missionaries took some years to disappear.

During this period it was the practice for village circuits in a particular area to be grouped under one "station" with its headquarters in one of the towns. The work of these "stations" was financed by generous grants received annually from the Missionary Society. These grants were administered by the "Station" Superintendent, who was in every instance a missionary. The principal stations were at Kalutara, Matara, Negombo, Kandy, Hatton and Badulla.

The year 1930 saw a very important change in the District, when a Ceylon minister, the Rev. G. A. F. Senaratne, was appointed Secretary of Synod, a post hitherto held by a missionary.

The Local Committee

While there were Synods constituted in each of the Districts, which met annually to transact a certain amount of business, there was also a body known as the "Local Committee of the Missionary Committee" which was, in effect, what the Synod became to the

Church since 1923. The Local Committee, to give it its more usual title, consisted of (a) The Chairman of the District; and (b) all other ministers sent out from the United Kingdom. In 1909 there were added (c) all lay missionaries sent out by the Missionary Committee and (d) such other active supporters (European or Ceylonese) of the Mission as may be appointed by the Missionary Committee on the nomination of the Local Committee.

The existence of the Local Committee rested upon the theory that there were affairs, especially the allocation of funds sent out from England, which should be in the hands of a sub-committee of the Missionary Society on the spot. The meetings of the Committee were conducted according to a special order and form of business as comprehensive as that of a District Synod. The affairs handled by the Committee included certain business relating to missionaries, such as their allowances, dealing with funds sent out in bulk from the United Kingdom, and the oversight of work receiving most of its support from that source. The Local Committee was therefore concerned with Evangelistic Work in Mission Circuits, Women's Work, Aided Circuits, Education, Medical and Literary Agencies, Schedules and the care of property. The admission of members under (d) was intended to secure the expert assistance of business men and others who might bring a contribution of value in working out its aims, as well as allaying the natural suspicion aroused by 'secret sessions'. In 1909 the following Ceylonese were nominated as members: Revs. D. P. Niles and P. R. Willenberg, and Dr. Solomon Fernando. These, together with Mr. H. Tarrant, were described as gentlemen who had established a reputation as devoted and intelligent members of the Church. They took part in the Local Committee for the first time in January 1910.

The Local Committee was undoubtedly looked upon with suspicion as an upper chamber exercising mysterious functions. A proposal made by a majority of the Synod that at least one Ceylon minister should be nominated by the Synod itself, was turned down by the Missionary Society in London. For some time the Missionary Society had set itself to find a satisfactory way for the abolition of the Local Committee, and in the Missionary Committee's annual letter of 1922 it was hoped that "the day is not far distant when the Local Committee shall cease to exist". The year 1923 saw the dissolution of the Committee and its business brought into the Synod.

General Synod

It was found expedient by the Missionary Society to call together representatives from all Districts in India and Ceylon at intervals, in order that the work of the church in the two countries might develop in some essential matters on common lines, and that by an exchange of views on policy and methods the Districts might help one another.

When one of the Secretaries presided at such gatherings, he could in the shortest time and in the most effectual manner learn the considered views of the most experienced men, and could judge on behalf of the Committee as to the relative importance of schemes needing special attention.

It was decided in 1893 that Ceylon should be united with India to form a General Synod once in five years. The Rev. Marshall Hartley was delegated to attend the first of these Synods fixed for February 1899, but owing to the prevalence of plague and the consequent difficulties of travel, the idea had to be abandoned. Instead, Mr. Hartley met all the District Chairmen in Karur, and paid a secretarial visit to the Districts in Ceylon.

The first General Synod was held in February 1905 in Madras, at which the Rev. W. H. Findlay presided. In addition to reports on the work and progress submitted by the respective Chairmen of Districts, matters dealing with the constitution of Synods, the supply and training of the Ministry, and the Annuitant Fund were discussed. The following represented the South Ceylon District: The Revs. R. Tebb, W. H. Rigby, E. A. Prince, H. J. Philpott, R. C. Oliver, P. R. Willenberg, C. Wickramasinha, H. A. Nonis, M. H. Perera and H. de S. Wickremaratne.

The second General Synod was held in Bangalore in February 1916 with the Rev. Marshall Hartley as Chairman. Among the subjects discussed and reported on were: devolution of work to local church councils, co-operation between churches and Church Union; training of ministers, education policy and the Conscience Clause, Constitution of Local Committees and organization of Women's Work. The representatives for the South Ceylon District were the Revs. W. H. Rigby, A. E. Restarick, H. Highfield, H. A. Nonis, D. T. T. Wijayasinghe, C. E. P. Wijayasinghe, C. H. S. Ward and J. S. B. Mendis.

Visitors

Not only by an arrangement of the Missionary Committee but by an enactment of the Conference, a General Secretary visited from time to time the field for which he was responsible. So Ceylon received the Rev. G. W. Olver in March 1893, the Rev. Marshall Hartley in January 1899 and again in 1916, the Rev. W. H. Findlay in 1905, the Rev. J. M. Brown in 1910, the Rev. W. Goudie in 1920 and the Rev. W. J. Noble in 1929. Mr. Olver presided at a representative conference of missionaries and Ceylon ministers held in Jaffna, Mr. Hartley made a visitation of the Mission stations in 1899, and Mr. Findlay was able to visit nearly all the Circuits in 1905. When the

Rev. Marshall Hartley visited the District a second time in 1916, he was in a position to compare the state of the work with what it was in 1899. In his farewell message to the churches he said, "I see abundant cause for thankfulness and many evidences that there has been real advance."

The Rev. William Goudie, accompanied by Mr. Robert Simpson, a prominent member of the laymen's missionary movement, came to the District in 1920. They visited as many circuits as possible. The generous gift of Sir John Randles to Kingswood was the direct result of Mr. Goudie's visit. The Rev. W. J. Noble and Mr. W. White came out in 1929 as representatives of the Missionary Society. They were given an opportunity of meeting the people in a large number of circuits in Colombo, Moratuwa, Kalutara, Galle, Matara, Kandy and Hatton. While the visit of the deputation of the Missionary Committee in London was always an occasion of special importance, the presence of Mr. Noble was an added attraction and joy, as it gave the people an opportunity to see a former missionary friend once again.

Among the questions Mr. Noble discussed with the representatives of the Ceylon church was the place of education in connection with missionary work. On this question Mr. Noble agreed that schools had been the means of permeating the country with Christian ideas, but unless they succeeded in adequately presenting to their students the Christian message, their continuance could not be justified. The future of the schools was also uncertain owing to the efforts made to tighten the Conscience Clause. The time was clearly approaching when the Church would have to look elsewhere for the means of bringing the message of the gospel to the people of this country.

There were other notable visitors during this period. The Rev. Thomas Cook conducted a series of evangelistic services in 1895 in some of the towns. Dr. James Hope Moulton, a scholar, theologian and evangelist, came in 1917 on a lecture tour sponsored by the Y.M.C.A. Sir John Randles came twice to Ceylon, first in 1912 and then with Lady Randles in 1925 to be present at the opening of the new Kingswood buildings. He was a distinguished and generous layman, the son of a former President of the British Conference.

Lay Leadership

During the early years of this period there were few signs of a general desire on the part of laymen to assume responsibility in the affairs of the Church. Much of the work of the circuits which should have been done by them was done by the ministers. The situation gradually improved during the period, and laymen made great advance in taking over from the ministers some of their circuit work, enabling the latter to devote more time for evangelism and pastoral work.

It had already been decided in 1885 that lay representatives were eligible to attend the financial session of a District Synod, when Education, Mission funds and Property were considered. The rule was that circuits supporting their minister or raising a sum of Rs. 400/- annually towards his support, should be entitled to send a Circuit Steward, it being understood that when a circuit was entirely self-supporting, it had the privilege of sending an additional representative. In 1890 the Circuit stewards of the two Moratuwa circuits, L. Isaac de Silva (Moratumulla) and Dr. Solomon Fernando (Rawatawatte) were present at the Colombo District Synod. In 1894, J. B. Blaze, A. M. Vander Straaten, J. W. Samaraweera and Charles de Zylva were members of the Kandy District Synod. The lay representatives at the Colombo Synod in 1898 were Dr. E. N. Schokman (Colombo Central), A. M. Chittampalan (Colombo Tamil), Domingo Mendis and James Fernando (Moratumulla), Dr. Solomon Fernando (Rawatawatte), J. W. de Silva (Panadura) and H. Tarrant (Colombo South). Fourteen laymen attended the financial session of the South Ceylon Synod in 1906, when it came to be known by its present name of the "Representative Session". The reunion of the three Southern districts led to the presence of a very considerable number of lay representatives in the Synod, so that in 1909 there were 32 lay representatives including, for the first time, one lady, Mrs. A. S. Goonewardene, as representative for Panadura.

The work of the Representative Session became so extensive that a free use of committees was found necessary if the work was to be accomplished. There were in 1914 statutory committees of the Synod consisting of ministers and laymen in equal numbers, for the Home Mission Society, the Retired Ministers' Fund, the Sustentation Fund, and Property. In 1916 was inaugurated the Synod Standing Committee with three ministers (Revs. A. E. Restarick, H. A. Nonis and H. de S. Wickremaratne) and three laymen (Messrs. W. E. Langley, P. S. Charawanamuttu and Proctor Solomon Fernando). A Committee for Education was added in 1919. In 1925 two more statutory committees were added to deal with Temperance and Social Welfare and Women's Work. Among the other Synod Committees on which laymen served were the following:—Nomination Committee, Local Preachers', Wesley Guild, Literature, Finance, the Wellawatte Industrial Home and the Colombo City Mission. The number of laymen present in Synod increased until it passed 100. In 1920 there were 87, in 1925—121 and in 1930—116. The Home Mission Committee met once a quarter, while other Committees met as there was need, but always once shortly before Synod. Laymen who were Secretaries of Committees were Arnold Goonewardene (Property), G. C. E. Peiris (Home Mission and Wesley Guild), J. S. Abayasekera and S. P. Fernando (Retired Ministers' Fund) and O. T. F. Senaratne (Temperance and Social Welfare).

SECTION 14

S.C.D. (1889—1930)

TRAINING OF MINISTERS

The Galle Theological Institution which was opened in 1864 continued to train Ceylon ministers until 1911. The staff during the period under review consisted of the Principal of Richmond College (who was also Principal of the Institution), the minister stationed in Galle, and two tutors for Sinhala language and literature. The institution was supported by a grant from the Missionary Committee, and some few friends made contributions in aid of it. In 1889 the Rev. Arthur Triggs succeeded the Rev. S. R. Wilkin as Principal; about the same time a wider syllabus was prescribed for the students and the standard of the examination raised all round. It is recorded in the Minutes of the Committee of Review of 1892, that the "new, and much severer, scheme of examination, put into operation a couple of years ago, is evidently working well and leading to beneficial results both for the work and workers". Among the students during this period were H. de S. Wickramaratne, J. S. de Silva, H. A. Nonis, D. T. T. Wijayasinghe, C. E. P. Wijayasinghe and John de Silva. In 1896 the Rev. J. H. Darrell took over and carried on the work until his death. Some of the students trained by Mr. Darrell were C. Ganegoda, J. S. B. Mendis, J. E. Peiris, M. A. Stambo, C. E. de Silva and J. A. Williams.

As neither the Principal of Richmond College nor the Galle minister was able to devote all his time to the work, the Synod appointed the Rev. B. A. Mendis in 1899 as full-time tutor. This arrangement was, however, terminated in 1904 when Mr. Mendis was moved to the Colombo District. The Rev. W. J. T. Small was sent out in 1906 to fill the vacancy caused by the death of Mr. Darrell. During the years 1907-1910 there were four ministerial students, including George Senaratne and Lionel Mendis. Alfred Gogerly was trained as a Catechist during the same period, and entered the ministry in 1912.

The General Synod of 1905 held in Madras, considered the question of ministerial training and arrived at the conclusion that one institution should be established for the whole of India and Ceylon. The Provincial Synod of Ceylon, held in 1909, made the final decision to support the scheme for a United Theological College and requested the Missionary Committee to appoint a Professor to take up his appointment at the opening of the College in July 1910. The societies co-operating to maintain the institution were the W.M.M.S., L.M.S.,

the American Board of Missions, the American Arcot Mission and the United Free Church of Scotland Mission. The first two students from South Ceylon, George A. F. Senaratne and S. George Mendis, proceeded to Bangalore in 1911, the former having completed three years' training at Richmond Hill. All expenses in connection with their training were paid for by the Missionary Committee.

There was a steady supply of students from the Southern District, although never many in one year; among these were C. B. Gogerly, A. Lokubalasureiya, D. J. Bartholomeusz, E. A. M. Abayasekera, D. F. Peiris and F. S. de Silva. The normal educational qualification for admission for Ceylon students was London Matriculation or its equivalent at the Cambridge Senior. All others were required to pass an entrance examination. Students were prepared for the Serampore B.D. D. J. Bartholomeusz in 1927 was the first student from South Ceylon to obtain the B.D. degree. As nearly half the number of students in 1928 came from the Wesleyan Methodist Church in India and Ceylon, the South Ceylon Synod urged the appointment of an additional Wesleyan tutor. Partly as a result of this appeal, the Rev. W. J. T. Small, who had returned to England in 1926, was appointed in 1928 as a Professor of the College and remained there until 1931. Fred S. de Silva and D. F. Peiris were among the students in training at this time, as well as D. T. Niles, A. S. Veera-kathipillai and S. R. Winslow from North Ceylon.

Throughout this period, viz. 1889-1930, the Church was faced with the problem of an acute shortage of Ceylon ministers. During these 41 years only 26 entered the ranks of the ministry, although the need for young men of the right type to offer themselves was constantly brought before the parents, the Circuits and the Colleges, through the Synod, and in the annual address to the Churches. The educational requirements for entering the theological colleges both at Richmond Hill and Bangalore limited candidates, with few exceptions, to those who were English-educated. In 1926 the Church gave serious thought to the question of giving adequate opportunities to men of oriental scholarship to join the ministry. The nationalist movement resulted in a greatly quickened interest in the preservation and use of the mother tongue, and so it was felt necessary to give consideration to that fact in the training of the future leaders of the indigenous Church. But no definite steps were taken in the matter till many years later, in spite of the difficulty experienced in arranging for the Sinhalese students to carry on their Sinhala studies at Bangalore.

SECTION 15

S.C.D. (1889—1930)

EDUCATION

(a) Elementary Education

Schools were from the beginning a vital part of the work of the Wesleyan Mission. They were an important evangelistic agency as well as providing training in citizenship both for its own children and those of other denominations and religions. The Mission's "vernacular schools" were too numerous to mention by name. In 1890 there were altogether 145 schools in the South Ceylon Districts and 11,425 pupils in them. Schools were primarily established to be evangelistic agencies. In the villages Mission workers were able, through the children, to gain an entry into the homes of the non-Christians. It was felt that teaching the people to read was a necessary step to their becoming intelligent Christians, because it enabled them to read the Bible and other Christian literature. During a special Mission conducted by the Rev. Thomas Cook in 1895, some of the best results reported were from schools. Having come with a strong prejudice against educational methods, he left bearing testimony that "knowledge gained by contact with difficulties to be surmounted had convinced him that schools were invaluable even from an evangelistic point of view."

From its earliest days it had been the policy of the Mission to co-operate with the government, but during this period it was not all smooth sailing for the Mission under the Department of Public Instruction. The Synod of 1894, therefore, set up a Standing Committee to watch the interests of its educational work throughout the island. It suggested also that the Heads of the other Protestant Churches be invited to form a general Committee on Education. Two years later (1896) the Ceylon Educational Association came into being.

Many matters which were detrimental to the progress of education were brought to the notice of the Director of Education, and if redress was not obtained they were laid before the Governor. Amongst these were the obstacles placed by the Department in the way of registering schools, delays in payment of grant earned, which caused embarrassment and often hardship to Managers of schools, and frequent changes in the Education Code and in the grading of the schools.

The effect of the strenuous opposition to Mission Schools by Buddhist leaders from 1880, and the opening of rival schools, was not felt immediately owing to the good reputation of the Christian schools. The Buddhist revival was even welcomed as being a sign of the ef-

fectiveness of missionary work. At the beginning of the century there was rejoicing when each District reported a decided increase in the number of pupils in the schools, the figure being 29,858, the highest ever reached in Ceylon. In Galle it was reported, "Schools are literally pressed on us. In one village a Buddhist has given unconditionally a fine piece of land, built a school at his expense and handed it over to us."

The census report of 1901 showed that about 750,000 children of school-going age were not in school. Public interest was roused and the demand for universal elementary education was being made. The State did not feel itself equal to undertaking so great a responsibility at the time, for though 90% of the population were not Christians, 70% of the school-going children were in Christian schools. In 1905 the policy of the government with regard to elementary education was outlined in a Bill before the Legislative Council. Although this policy was certain to affect its work very considerably, the Wesleyan Mission found it impossible to oppose compulsory education on principle. The government could not, however, compel Buddhist children to attend schools where instruction was given in Christianity, and in which children might be persuaded to change their religion. The Buddhists on the other hand were not yet in a position to establish schools to compete with Christian schools, or to open them in the large numbers needed in neglected areas. It was at this time that the Wesleyan Mission suggested that a system of State Education be introduced by taking over, as a first step, the Christian schools in predominantly non-Christian areas. The British Government was not prepared to establish such a system, but decided to open schools in areas not provided with schools, and to introduce a Conscience Clause for all denominational schools. The ordinance of 1905, together with compulsory education, laid down that instruction in a particular religion need not be given in a government school, unless there were more than 15 pupils who were of that religion, and that attendance of a pupil in a school at any instruction or worship or observance connected with any religion, other than the religion of the parent, should not be required if the parent voluntarily made a written request to the Head of the school to exempt the pupil from such attendance. However, the Conscience Clause was practically a dead letter.

When Government appointed a Commission to consider the question of Primary Education, the Provincial Synod instructed its Standing Committee "to watch over our interests and take such steps as might seem advisable". The Synods of 1905-1910 closely watched the new trends in the country and, while deprecating a change in policy, decided to place all Mission schools under the new Education Commission of 1909. The decision resulted in some of the weaker schools being closed. In 1910 the Rev. J. Milton Brown, a representative of the Missionary Committee, visited Ceylon primarily to

enquire into educational matters and to consult with representatives of the Mission in Ceylon. The Synod realized how important was the crisis the Church had come to in regard to its educational agency. Its unanimous decision was that it could not afford to surrender the position of advantage that had been gained in the past years. During this particular year (1910) the educational returns for the Island showed an increase of nearly 2,000 pupils in the Methodist Day Schools, and 500 in the Sunday Schools. As time went on the shortage of trained Christian teachers often led to the employment of Buddhists in the South. Moreover, Buddhists gradually opened more and more of their own schools, and in this way the Mission lost twenty village schools between 1909 and 1914, so that the number of schools in the Sinhala districts stood at 194; but the number of pupils went up to 19,500. After that there was a steady fall in the number of both schools and pupils until 1924 when there were only 138 schools and 13,800 pupils.

With the passing of the Franchise Bill in 1910, educated Ceylonese began to press for a centralized system of education, and in 1917 the Ceylon Reform League, in a memorial to the Secretary of State, demanded greater provision of educational facilities, pointing out that Government had shifted its own responsibilities on to private bodies and individuals, many of whom were not fit to discharge them. Because of these developments and the prevailing confusion and uncertainty, a deputation of the Synod waited on the Governor, Sir William Manning, in 1919, and asked for a definite statement on government policy with regard to the vernacular schools. His Excellency in reply said, "Except where there is a majority of scholars of the denomination by which the school is established, the Government considers its policy should be gradually to take over such denominational schools."

This marked a definite change of policy, and clearly foreshadowed the closing of large numbers of schools. However, the Leaders of the Church realized that this might not be altogether without its advantages as it would relieve both workers and funds for more distinctly evangelistic work. The Buddhist attitude to this same question may be summed up as follows: "We acknowledge the great services which have been rendered to the country by missionary schools, but we feel that the people must have an opportunity of sending their children to schools where they will be educated in the atmosphere of their own religion. We welcome the government policy." Government's decision was embodied in the educational ordinance of 1920.

The new Conscience Clause introduced in 1910 brought into sharp focus the problem of the elementary schools. Were they really serving the purpose for which they were established? Opinion was divided. Many felt that at all costs these schools should be retained

as a stronghold of the Church. They could not face with equanimity the prospect of losing the schools for which the Church had laboured so long and so devotedly. The other point of view was that not much would be lost by closing vernacular schools or handing them over. Much time, thought and energy went into running them, apart from the cost, which was Rs. 24,000/- annually out of the Missionary Society's funds. Though they were now increasingly expensive to maintain, educationally not all were satisfactory, many of them having poor equipment and inadequate buildings. Perhaps the most difficult problem of all was that of finding the right type of teacher. In the changed conditions it might be better if Government took over these schools, setting free workers and money to be used to better purpose.

In 1921 Synod resolved that we should co-operate with government in its taking-over "vernacular" education, but that no school should be given up unless we were forced by circumstances; moreover adequate provision would have to be made for the education of the Methodist children and for the training of teachers to teach them. A definite decision was taken to close down immediately some schools which were of little value.

Government did not, however, implement its declared policy to take over the schools, but attempted in 1928 to place further restrictions by amending the existing Conscience Clause, making it illegal for Christian schools to give Christian teaching to non-Christian children. It was argued by the Christian bodies that the clause as it stood sufficiently guaranteed religious freedom, and therefore a change was not justified. For the time being these attempts to restrict the giving of Christian teaching were partially defeated, but threatened to become more serious still.

A good deal of what has been written is also true of the type of schools known as "Estate Schools". But these schools cost the Mission nothing to maintain, as the proprietors of the estates paid the difference between the grant earned and the cost of the school, together with something towards management costs. Their chief value, however, was in the provision on the estates of buildings where services could be conducted or special missions held. In 1927 there were 23 Estate Schools where 1022 children of Indian labourers came under the care of the Wesleyan Mission.

(b) Secondary Education

The class of schools which were called "English Schools" presented a brighter picture. By the beginning of the period under review, missionary bodies had established many good schools of this type. The Wesleyan Mission had opened some in the main towns; Wesley College, and Kollupitiya and Pettah Girls' High Schools in Colombo; Richmond College, and Galle and Matara Girls' High

Schools in the Southern Province; and High Schools for girls in Kandy and Badulla. A long-felt need was supplied by the opening of a High School for Boys in Kandy in 1891, which was later given the name of Kingswood College. Nearly all these schools had Boarding Houses attached to them, but no financial aid was received by them either for buildings or upkeep. Parents sent their children in ever increasing numbers, with the clear understanding that these institutions would train them in their own way. Only a very small percentage of those who passed through these schools were baptized, but a large majority left having imbibed principles of honour, righteousness and fair-play, and with a friendliness to the Christian message. The names and examples of the Principals and other teachers of these schools all over the District are remembered with affection and gratitude—most outstanding among these being Highfield, Cash and Dias of Wesley, Darrell and Small of Richmond, Blaze of Kingswood, Miss Choate of Methodist, the Misses Sansom and Mallett of Kandy High School, and Miss Dixon of Newstead, which was opened as an English school in 1901 at Negombo, but only became well established in the middle of the second decade of the century.

(1) Methodist College, Colombo

Kollupitiya Girls' High School was registered as a "Grant-in-aid" English High School in 1882 with 99 pupils, though an English school had been carried on since 1866. Soon the numbers grew to 150 when Miss Male was Principal. In 1884 Miss M. A. S. Choate took charge. As the school then grew still further in numbers, and the demands of the Education Department increased, the Scott Memorial Hall which was built at the end of the century began to be used by the school. In 1905 Miss G. Parsons came out on a short-term appointment, and took charge of the school as Principal; she was succeeded by Miss Ethel White as Principal from 1908-1912. During these years Miss Choate took charge of the Boarding House as Superintendent. In 1913 Elementary Science was put on the curriculum, and Miss H. M. Park, who had come out as Vice-Principal in 1912, began to teach the subject. Miss Choate once again took charge of the school as Principal in 1913. In 1915 the school was recognized as a fully equipped senior secondary school and changed its name to "Methodist College". That year three of the senior girls of the school won scholarships to the Government Training College for Teachers.

New classrooms were built and the Rigby Hall was opened in 1916. In 1917 Methodist College introduced Girl Guiding, and the First Colombo Girl Guide Company came into being. There was strong opposition to the movement at first as being unsuitable for Ceylonese girls, but when the benefits of Guiding were realized opposition soon died down. A new hostel was built in 1922 and a section of the existing building converted into a bungalow for the Principal

and Vice-Principal. The entire scheme cost Rs. 110,171, of which Rs. 45,318 was raised locally. Miss E. M. Shire, who was Principal of the Pettah Girls' High School, joined Methodist College in 1917 when that school was closed.

Miss Choate did not return from her furlough in 1927, a loss which the school felt keenly. She gave 33 years of devoted service to the school. On her retirement, Miss Park and Miss Shire took charge as co-Principals, an arrangement under which the school worked efficiently and smoothly.

(2) Kandy High School

Kandy High School, founded in 1879 and housed in the large hall adjoining the Brownrigg Street Church, continued to serve the educational needs of the girls of Kandy. Miss Lawrence assumed duties as Principal in 1890, and under her guidance the school grew in numbers and efficiency. Miss F. R. Sansom succeeded Miss Lawrence in 1899 and remained as Principal for 19 years. In March 1917 Miss Sansom was joined by Miss Calverly, who came out as Vice-Principal, and started in the school the first Girl Guide Company in Ceylon. In 1920 the outbreak of plague caused the school to vacate its premises and the children had to be temporarily housed in the Y.M.C.A., Y.W.C.A., and Trinity College. As it was uncertain how long Brownrigg Street would continue to be an infected area, the Kandy Minister, Rev. John Eagle, moved out with his family into a house in Ampitiya, enabling the school to reassemble in the Mission premises in Katukelle. Soon the school grew in numbers and overflowed into an adjoining bungalow which was bought by the Mission. Miss C. M. Mallett was in charge of the school from 1921 to 1934 and during this period completed the task of consolidation. The jungle land with a hill rising steeply up to Halloluwa Road was cleared, and the School Hall built in 1924 at a cost of Rs. 32,000/-, of which Rs. 15,000/- was raised locally; a block of classrooms too was added. In 1929 the House System was introduced and a Domestic Science course started. It was also during Miss Mallett's principalship that a second hostel was opened and the senior hostel transferred to the Industrial School building, the latter being moved to Getambe, where the building to house the School was completed in 1930. The High School maintained a fine record at public examinations, and the old girls distinguished themselves at the Government Training College and at the University College. One of these was the first Kandyan girl to graduate; she became later the Principal of Hillwood School, Kandy.

(3) Southlands, Galle

The Girls' High School in Galle Fort, which was started in 1885, grew steadily, and parents showed their readiness to pay for the education given in schools of this type, as shown by the figures given below:

Year	No. of Pupils	Govt. Grant Rs.	Fees Rs.
1885	51	—	
1897	100	503	1,065
1919	220	2,861	7,608
1934	284	18,295	19,239

Principals lived on Richmond Hill and travelled to the Fort daily, earlier by hackery and later by richshaw or buggy, until 1914, when Miss Westlake came to live in the Fort with one teacher and 4 girls as boarders. Numbers grew and in 1917 a large house in Pedlar Street was engaged. The study of Sinhala had always been taken seriously in the school, and pupils offered the subject at the Senior Cambridge examination—a rare feature of such schools then. Oriental drama and indigenous art too were given every encouragement by Miss M. Freethy (Principal 1919-1939).

In 1923 the school was re-named “Southlands”, and a building for the use of the hostel was donated by a prominent Buddhist philanthropist, Mohindiram F. A. Wickremesinghe, in memory of his daughter. In 1927 the new school hall was opened, while in 1930 the Restarick Hostel was built at a cost of Rs. 95,000/-, towards which the Missionary Society gave a grant of Rs. 26,000/-.

In the early years of the school there was a preponderance of Burgher pupils; later the number of Sinhalese names on the registers greatly increased and then predominated, while a number of Muslim names also began to appear. The social and religious customs of Muslims compelled them to withdraw their girls from school at an early age, and often much of what they were taught in the freer days of childhood was forgotten. Southlands solved this problem by releasing some of the staff to visit these children in their homes and continue their lessons. The names of Mrs. Faber and Miss E. A. Jansz will be remembered in this connection.

(4) Newstead, Negombo

The need for a Girls' Boarding School in Negombo had been long felt. Money had been raised for the purpose in 1887, but the foundation stone was laid only in January 1899 by the Rev. Marshall Hartley when visiting Ceylon. The school, which was intended to be a girls' “anglo-vernacular” boarding school, was opened in September as a “vernacular” school, with Mrs. Perera as Matron and Head Teacher, and Miss Maggie Ferdinands as Assistant. There were only two pupils at the time of opening.

This school had to be closed in August 1901, because “almost all parents insist on their children being educated exclusively in English”. Apparently from this time the boarding school was used for the High

School which developed into the Newstead of today. The Log Book of the school has no entries for 1901-1911, but the names of the Misses Annie Nathanielsz (later Mrs. C. L. de Zylva), Inez Poulrier and Isla Ebert, Principals in that period, are remembered; the Revs. R. C. Oliver and John Eagle were Managers during that time.

When in 1911 the Rev. C. H. S. Ward was appointed to Negombo he found the school inefficient, with a staff of only 3 teachers and a roll of 60 girls of whom 11 were boarders, and nearly all of these were on concession rates. There was also a debt of Rs. 3683-74.

The Local Committee had decided to close the school, taking over the debt, but Mr. Ward pleaded that it be kept open for three months more. This request was granted on condition that the debt was not allowed to increase. The vision and hard work of Mrs. Ward and of her sister Miss Lawrence saved the school, and when they left in 1917 it was in a sound position. During this time numbers steadily increased, while wise management made possible the wiping out of the debt in three years. Miss Laura Ferdinando (later Mrs. S. G. Mendis), Headmistress of the Day School, and Miss Lucy Perera gave their loyal cooperation to Mr. and Mrs. Ward in their task of rebuilding the school.

Miss A. D. Dixon who became Principal in 1917 was able to introduce much-needed improvements to bring the school into line with other educational institutions of the time. In 1919 the school was granted permission to enter candidates for the Cambridge Junior, and in 1924 classes were formed for the Cambridge Senior and Domestic Science Junior Diploma. A new hall and classroom were built, the Women's Department of the W.M.M.S. giving a grant of £1000 towards the cost of Rs. 25,000/-. The progress of the school made more accommodation necessary, and in 1930 H. E. Sir Herbert Stanley laid the foundation stone for a two-storeyed block with classrooms below and dormitories above, at an estimated cost of Rs. 40,000/-.

(5) Badulla High School

The English school for girls was opened in 1892 with Miss Cotton as the first Principal. She had a staff of 4 teachers, all untrained, and about 40 children in classes ranging from the Kindergarten to Standard 6. Miss Teasey followed her, and then Miss Bishop, Miss Brailey and Miss Page. Miss Brailey was an experienced Kindergarten teacher, and trained several girls at Government request to introduce Kindergarten methods in other schools in Ceylon. The progress of the school was slow, and it was not till 1923 that an Elementary School Leaving Class—corresponding to Standard 8—was formed, and a Junior Domestic Science Class in 1925. Under Miss Marjorie Taylor, Principal from 1927, the school was further developed. In the same year was recorded the school's first success at the Cambridge Senior Examination.

(6) Girls' High School, Matara

This school was in existence from 1877 to 1923. There were about 70 pupils in 1890 when the school was registered by the Education Department. Children, mainly Burghers, flocked to this Wesleyan School in large numbers. In 1897 Miss Wells became Principal, but was married next year to Rev. T. W. Bray. Then Miss Ethel Scott worked as Principal till 1907, when she married Rev. J. Eagle. She was succeeded by Miss Eslick. Bigger and better-equipped girls' schools had by this time grown up in Colombo and Galle, and the exodus of girls to them from Matara began. No efforts were spared to maintain the school. The Principal of Southlands, with two of her teachers, visited the school one day in the week to give their assistance. It was, however, a losing battle that was waged until 1923, when the Education Department closed the school. The buildings were given over to the Elementary Sinhalese School.

(7) Pettah Girls' High School, Colombo

This school, which was opened in 1895 with 30 pupils, grew steadily. During the principalship of Miss M. F. Ledger (later Mrs. H. Highfield) the school had 175 pupils in 1900, and was judged to be an "excellent school", even though the accommodation was poor. When Wesley College moved to its new home in 1907, the Pettah Girls' School moved into a part of the old "Wesley" premises. By this time the Pettah had ceased to be a residential area, and was becoming a crowded and insanitary part of the city. There was a steady decline in numbers, and in 1917 the school was closed.

(8) Wesley College, Colombo

This "premier Methodist Boys' School" in Ceylon was founded in 1874. During its first 20 years the school had six missionary Principals. The devoted labours of Thomas C. Hillard (Principal 1889-1893) and Joseph Passmore (Principal 1893-1895) prepared the way for many of the successes achieved in later years. In October 1895 Wesley welcomed the Rev. Henry Highfield who remained as Principal till 1925.

To the original premises was added, in the time of Thomas Hillard, the large hall behind the Pettah Church, but by the early years of this century it had become necessary for the school to find a new home where it could have adequate space for the increased numbers, and more peaceful and salubrious surroundings than the din and dust of Dam Street. In 1902 an excellent site of $5\frac{1}{4}$ acres near Campbell Park was offered for sale, and the Chairman of the Colombo District, Rev. R. Tebb, purchased it for Rs. 40,000/- without waiting for the Missionary Committee's sanction. They not unnaturally

found fault with him for this, but eventually recognized that the case was exceptional. A campaign to raise funds then followed, and Highfield was liberated for twelve months from College duties during 1903/1904, and cycled round Ceylon making personal appeals to Old Boys and others. The Missionary Committee in England had promised to grant a sum of money equivalent to five times the amount raised in Ceylon. Mr. Highfield campaigned with such success that by the end of 1905 he had collected Rs. 38,500/-. To this the Missionary Committee added (somewhat reluctantly, as they had not expected such a large sum to be raised) close upon Rs. 200,000/- from the "Twentieth Century Million Guineas Fund". The foundation stone of the new building was laid by the Lieut. Governor, A. Murray Ashmore, on 4th November, 1905, while Mr. Highfield was away on furlough. Of this time the Rev. P. M. Brumwell writes: "I took on Highfield's job for two years while he went on his pilgrimage of collecting funds for the building of the new College. No one can even imagine the endurance and self-sacrifice of this saint of earlier days in his journeys to accomplish that great end. It was not in the days of motor cars but on his bicycle that he did it all, and cycling up those hills of Ceylon, and in all weathers, was a feat of endurance which can only be imagined by those who have tried it. People see Wesley College today and few realize how it came to be built. Yet it is due to the heroic labours of one man, and thousands who have received their training there, and are what they are today for that reason, owe it to Henry Highfield."

In February 1907 the new buildings were opened by the Governor of Ceylon, Sir William Blake.

Throughout almost the whole of the period under review, and even before, the Principals of Wesley had the valuable help of a distinguished Headmaster, Mr. C. P. Dias. He joined the Staff in 1876 and remained till 1927. His position as the senior Municipal Councillor, and a prominent member of the Anglican Church, was a great asset to the school. The Senior Assistant Master in Highfield's time, Mr. W. E. Mack, also did long and valuable service. He joined Wesley in 1884 and retired in 1927.

At the end of 1906 the Home Committee sent out the first full-time Vice-Principal, the Rev. P. T. Cash, a well qualified Science graduate, who remained in this post till 1921, when he moved to Jaffna as Principal of Central College. It was Mr. Cash who, with Mrs. Cash, initiated the work of the Boarding House in 1910, and who also, by becoming lecturer in Zoology in the Medical College for some years, obtained funds to equip the Science Laboratory of the school.

In 1892 Wesley entered students for the Cambridge University examinations for the first time and in so doing gained both honours and distinctions. The Ceylon University Scholarship was won for the first time by a Wesleyite in 1895, and in subsequent years five more from Wesley won this coveted prize.

Henry Highfield directed the activities of Wesley for thirty years, and the quality of his work is attested by a succession of boys as distinguished as those of any school in the country. Nearly all these boys came from humble homes; the majority could never have had a higher education but for Wesley. They distinguished themselves in all walks of life: the Christian ministry, the Public Service, the Diplomatic Service, Medicine, Law, Business, and in the sphere of education.

For the 50th anniversary on March 2, 1924, Highfield launched a Jubilee Fund and raised a sum of over Rs. 15,000/- just before his retirement.

Rev. Albert Hutchinson, who succeeded Mr. Highfield as Principal in May 1925, put up a new Primary School block, and later the present Kindergarten premises. Two large classrooms were converted into a Physics Laboratory and in 1928 the Chemistry Laboratory was entirely refitted. During this period the staff was strengthened by the appointment of several highly qualified masters. Unfortunately for Wesley College, Hutchinson was obliged on health grounds to return to England in 1929.

John Dalby came to Wesley first in October 1924 as Vice-Principal, in succession to Rev. E. C. Horler (1922-5). His genial personality together with his sincere religious fervour, won for him a host of friends, and his subsequent appointment as Principal in 1929 was well received. Before the end of the period under review (Nov. 1930) P. H. Nonis, himself an Old Boy of the College, was appointed Vice-Principal, being the first Ceylonese to occupy this post.

(9) Richmond College, Galle

The early history of the school has already been recorded in a previous chapter. The Rev. Horatius Hartley succeeded the Rev. Arthur Triggs as Principal in 1893. The school had already earned a reputation as the leading educational institution in the Southern Province and needed the undivided attention of a qualified Principal. This need was met by the appointment in 1896 of the Rev. J. H. Darrell, who had a very successful career at Cambridge University, and in the 1893 Mathematical Tripos was placed 17th Wrangler. His attested scholarship and great teaching powers, combined with strength of character and all-round abilities, eminently fitted him for his task.

He proved himself an ideal school Principal, beloved and trusted by all. The attendance of the school rose to 360, and boys from all parts of Ceylon sought admission into the boarding house; old and unsuitable buildings were one by one replaced by up-to-date structures; the new hall was opened in 1900, a set of classrooms was completed in 1902, and the playing field was levelled and opened for use in 1904.

A scheme for providing boarding accommodation for 100 boys was then inaugurated, and the old boarding house was demolished. But before the new building was begun a delay was occasioned owing to the untimely death of the Principal. During a serious epidemic of typhoid, Darrell greatly overtaxed his strength in ministering to the stricken boarders. In thus saving the lives of others he sacrificed his own. He died of typhoid in July 12, 1906, in his 35th year. The Rev. A. S. Bishop was transferred from Negombo, and carried on the work under difficult circumstances as acting Principal, including preparations for the new boarding house. In November the Rev. W. J. T. Small, a young and brilliant scholar, who had just completed five years at Cambridge, came out. In the 1904 Mathematical Tripos he was bracketed 7th Wrangler, and subsequently gained a First Class in the Theological Tripos. Within a week of his arrival the stone-laying ceremony of the new boarding house took place, and the buildings were declared open on August 17, 1907. A Sick Room was gifted by Mr. and Mrs. J. W. Samaraweera in 1907, while a third wing was added to the boarding house in 1910. A set of classrooms and the gymnasium were opened in 1914 and 1916 respectively.

Richmond continued to take a high place as an educational institution. Following the early tradition, it produced several distinguished mathematicians foremost among them being P. de S. Kularatne, who won the University scholarship. Another prominent pupil was J. H. F. Jayasuriya, who won the Jeejeebhoy Scholarship at the Ceylon Medical College. To the normal school curriculum were added in 1912 additional commercial subjects, and a new classroom was built for the Commercial Class. Boys were prepared for the Chamber of Commerce examinations at which some good results were obtained.

During this period the Principal was assisted by a group of loyal teachers, who contributed in no small measure to the success of the school. These included E. M. Karunaratne, G. R. A. Fernando, A. W. Dissanaikē, George Amarasinghe, G. R. Siriwardena and F. A. de S. Adihetty, of whom all but A. W. Dissanaikē were pupils of Darrell. J. E. Wickremasinghe was Headmaster from 1896-1903 and again from 1910-1913; he was a teacher, administrator and disciplinarian. E. F. C. Ludowyk, Headmaster from 1916-1935, will be remembered by his pupils as an unusually able teacher, a firm disciplinarian, a tireless worker and a friend. R. O. Eade, Richmond's first Vice-Principal (1915-1918), who came out by private arrangement,

was in charge of the Junior Cambridge class and specialized in History. He took an active part in the boarding house, and in the Cadet Platoon, and coached the football team with success. He left to join the Forces in 1918.

Mr. Small's services at Richmond came to a close in 1922 when he moved to the Ceylon Training Colony, Peradeniya. He was succeeded by the Rev. A. A. Sneath, who had gained the Master's Degree from Manchester University in 1910, and later obtained the Teachers' Diploma. During his Principalship of 17 years he introduced changes which were found necessary in the light of contemporary educational methods. He was a great teacher and Principal.

In 1926 Richmond celebrated her Golden Jubilee. In connection with this event a fund was raised for the erection of the "W. J. T. Small Science Laboratories", while an Old Boy, J. E. Perera, met the entire cost of a new library to be named the "Darrell Memorial Library".

From 1925 the school again had the services of a Vice-Principal in the person of R. J. Seal. Under him the teaching of Science received fresh impetus.

(10) Kingswood College, Kandy

This institution was opened in May 1891 by Mr. L. E. Blaze in Pavilion Street, with 11 pupils on its register. At that time it seemed doubtful if there would be room for another school in Kandy, but the progress of the school amply justified its establishment. Mr. Blaze disclaimed the idea of rivalry with other schools in the town, but wished to have a school that would be different, and where there would be "no strange distance between teacher and pupil." He regarded character training as the first business of a school.

In 1894 the school came under the management of the W. M. M. S., and two years later was registered as a grant-in-aid school. Incidentally, Kingswood was the first school of its kind under the Wesleyan Mission to have a Ceylonese Principal. In 1899 the school was removed to Brownrigg Street, where a school hall and other buildings were put up, and the name of the school changed to "Kingswood". In 1901 the Rev. W. H. Rigby, the Manager of the school, built a dormitory for boarders, but this had to be turned into classrooms.

The school had to struggle upwards from its humble beginnings through many difficulties. In regard to buildings and equipment it had not been able to keep pace with the rapid developments in the country. During its first decade the average attendance was 62, in its second 142, and only at its 25th anniversary did the attendance

exceed 185. The requirements of the Education Code in 1913 as regards buildings and Staff threatened to reduce this institution in status from a fully recognised Secondary school to an Elementary school, but even for this the accommodation, furniture and equipment were hardly adequate.

Under Mr. Blaze the school remained in Brownrigg Street till 1923, growing in numbers and influence. Gradually the school recorded successes at the public examinations and on the playing field; it had also one of the best Cadet platoons among the schools at the time, while the number of its Old Boys who served in the first World War was higher than that of any other school in Ceylon.

From 1916 negotiations had gone on between the Methodist Church in Ceylon and the Missionary Society in London about new buildings for Kingswood. The scheme was inaugurated during the secretarial visit of the Rev. William Goudie in 1921, when a grant of Rs. 4000/- was made for the purchase of a new site on Peradeniya Road called Solomon's Gardens. In March 1923 Kingswood found a new friend in Sir John Randles, a prominent British Methodist. His first gift of £10,000/- (or Rs. 142,436/14) enabled the management to carry out the whole of the main scheme and build the Hall, classrooms, Hostel, and the Kindergarten Block at once. The foundation stones were laid on March 8, 1924, and the School Block was formally opened on February 3rd, 1925 by Sir John himself, who came for the purpose from England with Lady Randles. The whole scheme was completed in August the same year. Subsequent gifts from Sir John enabled the school to build a hospital block, school offices and the Senior Common Room. Sir John also left £1000 in his last will to provide a scholarship fund.

The responsibility of transferring Kingswood from Brownrigg Street to 'Randles Hill' fell on the shoulders of Rev. Robert Pearson, who was appointed Principal in 1924 at the age of 24. He had a great task before him and set about it with zeal and energy; playing fields were levelled and made ready for use, the hostel was made both a happy family and a well-run concern, and the staff was strengthened by a number of qualified graduates and trained teachers. In the midst of his arduous duties, Mr. Pearson's health broke down and he was invalided home in April 1929.

One of the most noteworthy features of Kingswood was the unflagging loyalty of the Old Boys, shown by their generosity and by their presence at school gatherings. The school always had a distinct personality: the Kingswood Week; the Kingswood Union; Kingswood Sunday; the Prize-giving, with its Prologue in verse, which made these occasions unusually interesting. At the Sunday service the church in Brownrigg Street used to be filled to overflowing with the

“Gentlemen of Kingswood”—young and old—a large proportion of whom would be non-Christians, including many Muslims. The tone of Kingswood was healthy and its discipline sound.

The new Principal, Mr. O. L. Gibbon, M.A., was appointed in 1929, and carried on the work of the school with great ability.

High Schools at Katunayake and Moratuwa

Although the Methodist Church had under its management well-organized institutions for secondary education in the principal towns of South Ceylon, the Methodists of Katunayake and Moratuwa—two pre-dominantly Methodist villages—had no school in which their children could receive higher education in a Methodist atmosphere. The great majority of the children in these villages had to be satisfied with an elementary education imparted in the local Sinhala schools.

Katunayake High School

This school was started by the Rev. H. A. Nonis in 1911. For this venture Mr. Nonis secured the cooperation of the members of his congregation who gave generously in money and materials, while the Methodist carpenters and masons gave their services free to build for their children an “English School”. The school was housed originally in a small building on the church premises. Mr. W. A. de Silva, an Old Boy of Richmond College, Galle, was the first Headmaster.

During the ministry of the Rev. John de Silva (1918-1923) the school was moved into larger premises adjoining the Katunayake Railway Station, where a spacious hall was erected, donated by Mr. S. D. C. Gunasekera of Andiambalana. In 1920 the school was registered as an Anglo-Vernacular school with Mr. L. J. H. de Mel as Headmaster. In 1923 Rev. S. G. Mendis became Manager, and Mrs. Mendis, a First Class Trained teacher, became Headmistress. A hostel was opened during this period. In 1928 the Mendises were transferred, and Mr. E. M. Fonseka, also a First Class trained teacher, became Headmaster.

Moratuwa High School

The English School which was started during the period of Rev. C. E. P. Wijayasinghe (1906-1911) but closed in 1911, was restarted by the Rev. H. A. Nonis in 1921. Classes were held in the Church Vestry until 1922 when the present hall was built as a part of the Golden Jubilee Scheme of the Moratumulla Sunday School. Though cramped for space the school made good progress, obtaining very satisfactory examination results. Eventually this school developed into the present Methodist High School, Moratuwa.

SECTION 16

S.C.D. (1889—1930)

LITERATURE

“The Ceylon Friend” which had been the official organ of the Methodist Church in Ceylon since 1870 was discontinued in May 1892, and a new magazine called “The Ceylon Methodist Church Record” was started in its place, with Rev. T. Moscrop as editor. Until 1907 more than two-thirds of this paper was composed of articles and news reproduced from a British Methodist magazine. With the appointment of Rev. H. Highfield as General Editor, the Church Record appeared in a much enlarged form containing several new features. Articles appeared regularly each month dealing with Theological subjects, Science, Literature, Bible Study, Educational Notes, ‘News of other Churches’ and Temperance Notes. Although some of these features had to be given up before 1914, this magazine provided its readers with good reading material during the whole of the period under review.

A Sinhala Monthly, “The Christian Friend”, was started in 1894 but there is no record of its being continued long.

The first issue of a Sinhalese weekly, “Rivikirana”, made its appearance in February 1907. It was the production of the Sinhalese Literature Committee, a body consisting of 21 representatives of the Christian churches in Ceylon, with Rev. J. S. de Silva as Secretary.

“Gnanodaya”, a Sinhalese newspaper, was first published in September 1923. This was financed by the Christian Council of Ceylon, and managed by a special committee appointed by the Council and assisted by an editorial board of four. The aim was to produce a Christian newspaper, firstly for the sake of the Sinhala community, and secondly to express the relation of the Christian message and experience to all departments of national life.

Rev. S. Langdon was the author of “The Happy Valley” published in 1891, giving a full and very interesting account of the Uva Mission, written in the author’s characteristic style. He also wrote the following: Notes on Science Teaching, The Unworldly Kingdom (Sermon), The Appeal to the Serpent, Punchi Nona, and My Mission Garden.

In 1911 Messrs. Oliphant, Andrews and Ferrier published “Children of Ceylon”, by T. Moscrop, in their series descriptive of the “Children of the World.”

Two other books by T. Moscrop were published in Sinhala—"Life of Jesus Christ" and "Life of St. Paul". The first of these was a parting gift to Ceylon when he left in 1900.

"Ceylon and its Methodism" by T. Moscrop and A. E. Restarick describes the origin and development of the Methodist Church in Ceylon.

In 1908 the Methodist Book Room in Colombo published in two large volumes (totalling over 600 pages) "Ceylon Buddhism", which was a collection of all the now unobtainable articles written by D. J. Gogerly between 1838 and 1862 for publication in the "Ceylon Friend" and the Journal of the Royal Asiatic Society. A. S. Bishop edited this work, and a Foreword was written by Professor T. W. Rhys Davies, the founder of the Pali Text Society. For other writings by A. S. Bishop see Section 7.

Rev. H. de S. Wickramaratne, an outstanding Sinhalese scholar, produced several tracts and poems, besides composing hymns and lyrics suitable for Christian worship. His major work was "Sasuri Kan Mal Kalamba", a poem in Sinhala, containing 225 stanzas.

"History of the Jews" written in Sinhala by Rev. D. C. P. Karunaratne supplied a real want, especially with regard to the period of Jewish history between the Old Testament and the New. The reviewer of "Owa Kusum" බඩ කුසුම (3 vols) by Rev. D. C. P. Karunaratne writes: "There are far too few authors on the Christian side having the true literary ring in their compositions which Mr. Karunaratne has."

Rev. W. J. T. Small collaborated with Rev. A. S. Beaty in bringing out "The Missionary Survey of Ceylon" in 1926.

Rev. C. H. S. Ward (1902-1935) gained a good knowledge of the Sinhala language and spent some years on the study of Buddhism. His contribution to Christian literature on Buddhism is invaluable, and his articles on Buddhism in the Methodist Church Record were highly appreciated. Reference has been made to these in Section 7. His 2 volumes in the "Great Religions of the East" series on Hinayana and Mahayana Buddhism belong to the next period.

Rev. P. T. Cash wrote some poems on religious themes during his period as a missionary in Ceylon. "Hermon" and "Easter Day" are two of these. His major work was "Elijah", a poem written in blank verse of the decasyllabic form.

L. E. Blaze will be remembered for his literary contributions to the Ceylon Methodist Church Record and for the "Prologues" he wrote for the Kingswood Prize-giving each year, some of which were later published in book form. He was also the author of several shorter poems and "A Hymn for Kingswood Sunday".

"The Christian Hymnal" was published in 1906. It had 477 hymns set to western tunes, and 53 Sinhalese lyrics. Rev. C. W. de Silva, was responsible for a good number of the hymns. Rev. J. S. de Silva too wrote several hymns and translated a number of English hymns into Sinhalese.

Another outstanding hymn writer of this period was L. Isaac de Silva a leading Methodist layman of Moratuwa. Of the 307 hymns in the C.L.S. Hymn Book used before 1906, 69 were from his pen, and these were amongst those most frequently used in congregational worship. He also wrote poems and hymns for special occasions. In 1866 Mr. de Silva began "The Golden Garland", a religious monthly which was read with interest and profit. It was kept on right up to his death in 1906, and for some time after. In this magazine first appeared his story in serial form of "The Happy and Miserable Families", which was afterwards published in book form by the C.L.S. and was popular in Sinhalese homes.

"Lectures on Buddhism" by Dr. Solomon Fernando was edited in 1918 by Rev. W. J. Noble from manuscripts found after his death.

The "Wesleyan Prayer Book" published in 1909 was an improvement on its predecessor in many respects, and was in keeping with the liberal, advanced and more modern ideas of Christian teaching, worship and feeling.

The new Methodist Prayer Book published in 1926 was a larger book than the previous one, the new features being—A Service for the Burial of Children, Harvest Festival Service, Te Deum, and more forms for Divine Worship. There were also more Psalms.

It would be true to say that Rev. J. S. de Silva dominated the field of Sinhalese Christian literature in Ceylon during this period. He was for some time actively connected with the Christian Literature Society, and also with the Bible Society. He himself was responsible for numerous tracts, poems, hymns and lyrics. His works include "Life not a Play" and "Uttamadasa". The latter, published by the C.L.S., contained brief sketches in Sinhalese of 13 foreign and local celebrities.

Lionel Mendis made a notable contribution to Christian Literature in English in the nine years during which he fought the illness from which he died in 1918. He not only edited "The Church of Christ in Ceylon", the organ of the Ceylon Laymen's Missionary Movement, and the "National Monthly", but wrote a number of books and pamphlets including "The National Movement and the Christian Church", "The National Day and the Christian Community", and "The Evangelistic Message to the Buddhist and the Hindu".

SECTION 17

S.C.D. (1889—1930)

WOMEN'S WORK

In the early years of this period a number of women missionaries were in charge of educational work in the chief Girls' English Schools. These were at Kollupitiya, Pettah, Kandy, Badulla, Galle and Matara. In addition to these there were women missionaries for full time evangelistic work at Badulla, Welimada and Matara. There was also a class of workers who were known as "Bible Women" at the Pettah, Moratuwa, Badulla, Bibile, Kurana, Tempola, Galle Fort and Kalaha.

The missionary staff was later increased by the appointments to the girls' schools at Negombo, Richmond Hill and Kandy Industrial School. Ceylonese women workers were appointed to the Home Mission Field, and a woman missionary and deaconess joined the staff of the Colombo City Mission in 1913.

Industrial work among girls was confined to the two girls' boarding schools in Kandy and Badulla. The Medical Mission started in 1893 at Welimada relieved the sufferings of many in the area. Over 2000 out-patients were treated annually. The Wiseman Hospital for women, opened in 1895, had 18 beds. In 1904, after eight or nine years' work, the Mission baptized the first converts from Buddhism, who were natives of Welimada. The Hospital was closed in 1939, when a Government Hospital was built nearby.

In 1916 there were 17 women missionaries in the South Ceylon District—9 in English education, 2 in Industrial Schools, 3 in evangelistic work, 2 in medical work, and one in an A. V. Girls' Boarding School.

Two special conferences were held in 1924, one in Galle and the other in Colombo; these were intended for the rank and file of the women of our church and not specially for the paid workers. They were led by women and conducted in Sinhala. The first women's Union in the District was inaugurated on 1st October 1924 at Moratumulla, with Mrs. D. H. I. Ferdinando as President. Two more were started in 1925, one at Rawatawatta and the other at Badulla.

A large percentage of the women missionaries were engaged in the work of the schools; their story is told in the section under "Education." There remain two other spheres where their activity was exercised.

In Badulla, where the Rev. Samuel and Mrs. Langdon had opened a Home and Industrial School for girls in 1889, the "Langdon Home" was built in 1918 on the same compound in memory of them.

The "Langdon Home", under the care of Miss Tyler, who had come out to Ceylon in 1893, was a centre for the training of deaconesses and Bible women, and for training older girls in housewifery, needlework, lacemaking etc. Workers used to go out from the "Home" daily in twos to teach women and girls in their homes. 18 adult converts from Buddhism were baptized between 1917 and 1927. In 1926, 279 pupils were instructed weekly in reading, needlework, and in habits of health; a Provident Fund for 400 women was instituted to help them in habits of thrift. Visits to prison, welfare work and Sunday School and Junior Society classes all formed part of the programme of the "Home".

Training work was later done in the Southern Province, at Matara by Miss Northridge, and at Galle by Miss H. M. Bamford. Miss C. B. Hornby, who was attached to the Colombo City Mission, working in collaboration with the Friend-in-Need Society, the Women's Christian Temperance Union, and the Christian Council, was able to touch the life of the women of Colombo in many ways. Miss E. Armistead was Secretary of the Kandy Social Service League for many years.

With the development of the work of the Church, greater organization of this important department became necessary for many reasons. For many years after the founding of the Women's Auxiliary of the Missionary Society, the practice was to send out women workers to the foreign field to be under the direction of missionaries who were Superintendents of Circuits. The Superintendent, sometimes in consultation with the Chairman of the District, acted as an adviser to the Committee of the Auxiliary in London in every matter affecting the standing or the work of the lady appointed to his Circuit. The Committee exercised a direct control over all the ladies sent out by it, including the right to station them where and how it seemed good to itself. Work among women and girls was considered under the head reserved for it in the agenda of the Synod or Local Committee, though women workers had no seats in those courts and, as a rule, were not permitted to be present.

It was not to be expected that women, many of them with high educational qualifications, would continue to be satisfied with such an arrangement. The number of women workers had greatly increased and their work had grown in complexity and importance. The Committee of the Auxiliary, therefore, while retaining unimpaired the powers of final decision, welcomed in 1916 the proposal to create upon the mission field in Ceylon a representative body which might take into consideration all the interests of the workers and the work, and offer to the Committee collective advice.

The year 1918 saw the inauguration of the first Women's Auxiliary Local Committee in the South Ceylon District. The Committee was composed of all the missionaries, men and women, of the W.M. M.S., together with three other women who were elected by the Committee. The normal business included the supervision of all evangelistic, educational and medical work in which the women missionaries were concerned.

In 1924 at the request of the Women's Auxiliary Local Committee, the Synod formed a new committee to promote the development of women's work in the circuits, and to link up the work done by the workers and institutions of the Women's Auxiliary of the Missionary Society with the local churches and the Synod. The Committee, consisting of 10 women and 9 men, met once a quarter. Statistics collected revealed that there were 92 women class-leaders, and 24 deaconesses and Bible women, while 34 held some office in the Church. There were no Ceylonese women local preachers.

The Women's Local Committee, which had done excellent work, held its final meeting in 1927, after which it became merged in the Synod Committee.

SECTION 18

S.C.D. (1889—1930)

CENTENARY OF CEYLON METHODISM

It was in 1897 that the Provincial Synod resolved that June 29, being the date on which the first Wesleyan missionaries landed in Ceylon in 1814, should be observed as a Methodist Holiday throughout the four Districts.

Preliminary plans were made in 1910 for the Centenary of the Wesleyan Mission in 1914. The movement was primarily to be an occasion for special thanksgiving. A comprehensive programme was drawn up, which included the launching of a Centenary Fund to raise Rs. 50,000/- as the District thank-offering. This amount would have been reached had not the First World War interfered with trade; as it was a sum of Rs. 38,000/- was paid in by the close of the Synod of 1915.

In the meanwhile the Centenary celebrations of the Wesleyan Methodist Missionary Society in London took place in 1913. The Rev. J. S. B. Mendis, who attended the celebrations as a delegate from Ceylon, received a hearty welcome wherever he went. "His bright, straightforward message was something that stirred the hearts and minds of Wesleyans in Britain."

The Celebration of the Centenary of the Methodist Church in Ceylon was an event of no small interest. Methodists throughout the District made it an occasion of thanksgiving and consecration. The celebrations were marked by a deep sense of gratitude to God and to the Missionary Society for the labourers who had toiled and the results achieved. On Sunday, June 28, special services were held in every Methodist Church and preaching place in South Ceylon. On June 29 special commemoration services were held—in Sinhala at the Kollupitiya Church, conducted by the Rev. C. W. de Silva; in English in the Pettah Church, by the Chairman of the District, the Rev. W. H. Rigby; and in Tamil in the Jampettah Street Church, by Rev. R. A. Winslow. The afternoon was devoted to children and young people, a demonstration being held in the Victoria Park, where speeches were delivered from three platforms in the three languages respectively, and tea provided free to all children of Methodist Churches.

At 5-30 p.m. the great Centenary Meeting was held in the Public Hall, Colombo. Admission from 5 to 5-15 p.m. was confined to ticket holders who were Methodists; after 5-15 p.m. admission was granted to the general public. The Rev. W. H. Rigby, Chairman of the District, presided. The other speakers were the Revs. A. E. Restarick, J. S. B. Mendis and W. J. Noble. "Rarely was the Hall so crowded as on this occasion, when it was filled to overflowing. The speeches were of a high order."

It was intended to publish a "Centenary Memorials" comparable with Spence Hardy's "Jubilee Memorials" of 1864. Mr. L. E. Blaze, Principal of Kingswood College, who had undertaken the work, had almost completed it, when unfortunately the manuscript was destroyed in a fire at the Wellawatte Press, and it was only possible to print some fragments of it, though these give some idea of how valuable the book would have been. Blaze had a clear and pleasing style. His book would have been a joy to read, and would have spared the writers of the present book much labour, as it would have covered the ground up to 1914. As it is, we are in many ways indebted to the research which he did.

CHAPTER X
 NORTH CEYLON DISTRICT (1889—1930)
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* **Note:** *The separate Chapter on Confrontation with Hinduism covers these subjects.*

SECTION 1

N.C.D. (1889—1930)

1. MAIN BACKGROUND OF THE PERIOD

Certain events in Africa and Asia, at the turn of the century, can be taken as evidence that the phase of colonial expansion, at the expense of non-European States, was drawing to a close. In 1896 Italy was checked by Abyssinia at the terrible battle of Adowa. Japan, only open to the outside world in the mid-nineteenth century, was so completely westernized in 30 years that she was able in 1905 to defeat decisively on both land and sea the might of imperialist Russia, bent on pushing through her Trans-Siberian railway to the shores of the Yellow Sea. The course of world events too was inevitably affected by the two new and unique political combinations—The British Empire and The United States of America. The former had grown in accordance with the Great Power system, with its Foreign Offices and Diplomatic Corps, which controlled and brought together the members of the ever-widening “family” of colonies and partially self-governing communities, linked by the world’s sea-ways. The United States, however, having such fundamentally different institutions and traditions, did not join in the scramble for overseas possessions. The wide-spreading new railroad network (exceeding in length those of all Europe) created a national market for the manufactured goods of the great industrial enterprises, and there was no need to seek markets beyond the seas.

Ceylon was soon affected by the great world-changing discoveries such as electricity (put to domestic use in England in 1888; in Colombo 1898), telegraphic communication (albeit only reaching Jaffna at the end of the first decade of this century), and modern forms of transport. Among the latter were the now ubiquitous bicycle (popularized after the introduction of the pneumatic tyre about 1890) and the motor vehicle (from the early years of this century). Road-building went on apace, especially to help the plantation industry, and to penetrate inaccessible areas being opened up by the new Irrigation Department (e.g. Giant’s Tank about 1900). Where there was no railway, roads were improved to carry the mail by motor-car (e.g. the Anuradhapura-Trincomalee road metalled in 1905, and still used for mail today). Through the first half of this period many missionaries still used private horse-carriages, or rode horse-back (cf. Letter from Local Committee to Missionary Society in 1907, which pleads that the horse allowance, reduced by one-third, should be restored). Rev. E. M. Weaver, who came out in 1889, recalled swimming his horse across the Verugal on the Trincomalee-Batticaloa road.

Railway construction begun by Government half a century earlier spread over the country slowly. In 'The Ceylon Friend' of 1890 we read: "When the much-desired Jaffna railway is constructed, missionaries will not be amongst those least benefited. There is no form of material advancement will more readily strike at the greater evils of caste, and prepare the way for an intelligent reception of the Gospel, than the facilitating of communication by railway construction."¹ It was 1905 however before the Northern line reached Jaffna, thus ending the sea-voyage to Synod!

Certain administrative reforms became possible in Ceylon during this period as a result of the emphasis on English education, which forged a common cultural link among the many educated young Ceylonese eager to enter Government service. The Local Division of the Civil Service, created in 1907, gave them this opportunity, and a number of new Government departments were set up during the period.

In the years immediately preceding World War I, the new educated Ceylonese Middle Class began to express disapproval of the Legislative Council, and press for representation and fuller enfranchisement. The War of 1914-18, though somewhat remote from the life of this country, did not go by unheeded, and we find the N.C.D. Synod of 1915 selecting certain prayers to be "used in our churches during the War". Copies were printed in English and Tamil. Meanwhile the pressure of the English-educated professional class influenced Sir Ponnambalam Arunachalam and the Ceylon Reform League to begin in 1917 the agitation for further reform of the constitution, with responsible government for the Ceylonese as the ultimate goal. "Ceylon is feeling the influence of the political ferment which is so widespread in India," we read in the letter from the N.C.D. Synod, Jan. 20th, 1920, "and political reforms of a far-reaching character will be proposed by the Island Government before many months have passed."

The Reforms which came in 1924 were a disappointment, for although the educated Middle Class (only 4% of the population) were now enfranchised, it was an unsatisfactory kind of representative government, with its territorial electorates and communal representation, since the unofficial members tended to group together against the officials, thus depriving the executive of the necessary majority for effective action.

All through this period the attempt went on, to find a constitution which would also be a means of training the Ceylonese for the responsible government that even the Donoughmore Commissioners (1927-28) did not think them yet ready for.

1. Editorial Notes - Dec. 1890.

SECTION 2

N.C.D. (1889—1930)

DEVELOPMENT OF THE WORK

Throughout this period there are conscious and unconscious signs of the training of Ceylonese Methodists for the ultimate assumption of responsibility. Much of the conscious thinking on these lines pivoted about the continuation of the Local Committee of the Missionary Society, whose members were only those, ministerial and lay, who came out from British Methodism. Having its own Order and Form, this Committee dealt with all business dependent on Grants received from England, and was answerable only to the Missionary Society without reference to the Ceylon Synod. Its responsibility covered all Evangelistic work, Women's Work, Education, Property, Statistics, and of course Financial Returns. These were all important spheres for the training of future Ceylonese leaders. The clause in the amended constitution providing for "such other active supporters, European or Ceylonese, as may be appointed by the Missionary Committee" (1909), does not seem to have been availed of in North Ceylon, for in the Synod Minutes of 1915 we read: "The question has been referred to us concerning the advisability of nominating a Tamil minister to attend the sessions of the Local Committee. . . . We feel that until such time as the Tamil ministers and churches are prepared to undertake a larger responsibility, especially in taking over work which now belongs exclusively to the Local Committee, the taking of the proposed step would be premature, and we do not recommend it." The Tamil Church had to wait until 1923 for the abolition of the Local Committee and the bringing of all church business under the purview of the District Synod.

Big strides forward in devolution came after the formation of the All-Ceylon Provincial Synod in 1895, one of the significant results of the visit to the Island of the M.M.S. Secretary, Rev. G. W. Olver, in 1893. Of the 8 places allotted to the Jaffna Synod (so-called until 1906) four representatives were Tamil ministers: Revs. D. P. Niles, W. M. Walton, J. M. Osborne and R. N. Sethukavalar, M.A. The missionaries were Revs. C. J. Trimmer, Joseph West (Secretary), Sheldon Knapp and E. M. Weaver.

It is interesting that when in 1900 the Kandy Synod sent to the Provincial Synod a resolution regarding lay representation, it was turned down ("the time is not yet ripe"). This same year Provincial Synod ruled that the superintendents of all 'A' circuits should be Ceylonese. Circuits were now classified 'A', 'B', and 'C'. Circuit Stewards of 'A' circuits became members of the District Synod. Thus Thambiah S. Cooke represented Jaffna Pettah in 1905, the year the "new" Order and Form was used.

The District Synod of 1903 had set up a Committee composed of the Chairman of the District, Rev. J. T. Appapillai, Rev. J. V. Benjamin, and T. S. Cooke Esq. to consider whether the self-governing circuits in Jaffna and Batticaloa were capable of assuming further responsibilities, and if so to make recommendations on the subject. They decided "it was not at present desirable to take over the management of schools within their borders." From now on however, a return of all schools, whether under the supervision of the Local Committee or the Synod, was made to the Synod. These were given in tabular form, but under Cap. K. in 1906 we still have: "There is no educational work carried on under the Synod."

At the outset of this period the direction of all the work was in the hands of ministers (the foreigners taking the lead), but much of the work of the Provincial Synod in its early years brought the laity into an awareness of its part in the work of the Church. In the N.C.D. Synod "laymen attended certain sessions of the District Meeting in 1895. It was the first appearance of laymen in our District councils."² "The Chairman welcomed Dr. Chinniah, the Kalmunai circuit steward, as the first lay representative, and expressed the hope that many of our smaller circuits would soon qualify themselves for the privilege of sending a lay representative to the Synod."³ In 1898 a beginning was made towards "adapting Methodist polity to local conditions". This resulted in the new Orders and Forms for Local Preachers' Meetings, Leaders' and Quarterly Meetings, and the Wesley Guild; also Rules for Stewards, and in 1901 Rules of Membership. All this was a step forward in taking cognizance of environmental differences, and a move towards training the layman in churchmanship.

By 1913 there were lay representatives to the District Synod from such Committees as Temperance, District Extension Fund, Auxiliary Fund, Sustentation Fund. Still the lay members of Synod did not exceed about 8, and yet by then there were five 'A' circuits able to send stewards as well. Much depended on where Synod was held, for then as now the Tamil District fell into two parts geographically, and travel was even more difficult then than now. In this year Provincial Synod sent down a directive to both Synods that constitutions of Leaders' and Quarterly Meetings should be amended to include representatives annually elected at a Society meeting. All the people of God were at last eligible to share in the councils of the Church.

By 1916 the District could write to the Missionary Committee: "The laymen are shouldering their responsibility in the matter of finance in steadily increasing degree. The lay representatives to our Synod are growing in numbers and usefulness. This year several of

2. Under the Palms, the N.C.D. Report for 1911, p. 45.

3. Journal of the District Synod, Jaffna District, held at Kalmunai, Jan. 1895.

them made valuable contributions to our conversations on the financial problems that confront us, showing that they were conversant with them and ready to take their share in the solution of them." It is not therefore surprising that by 1917 it was the N.C.D. that recommended that laymen should become members of Provincial Synod.

The visit to Ceylon in November 1920 of a senior secretary of the M.M.S., Rev. W. Goudie, was the occasion of a special session of the Provincial Synod. Though it had no legislative function it gave a good opportunity for the discussion of the position of the Ministry, and related affairs pertinent to the whole question of devolution. Mr. Goudie reminded the Synod that the Missionary Committee regarded it as desirable that "the transfer of the functions of the Local Committee to the District Synods should proceed with the aim of making the Church central, and the Mission auxiliary to it", but it still held to the principle that there should be a local body representative of the M.M.S. to be responsible for the administration of funds sent out from England.

The Provincial Synod of 1923 which discussed Mr. Goudie's report was a historic one, since it was presided over for the first time by a Ceylonese Chairman, Rev. P. R. Willenburg, and for the first time there was a Representative Session attended by 7 laymen. Now too the Local Committee was abolished and each District set up a Finance Committee to be composed of an equal number of Ceylonese and Europeans, which should be responsible for the allocation of Grant. All business was now the concern of the District Synod. This was a big step forward to the assumption of responsibility by the Ceylon Church.

SECTION 3

N.C.D. (1889—1930)

THE CIRCUITS

Throughout this period the system seems to have prevailed of "Station Superintendents" having an over-all responsibility for the administration of a group of circuits, staffed usually by Tamil ministers.

On the **Jaffna** station the Chairman lived in the town, and, besides him, there was a missionary in charge of the Education department, and two (even three at the turn of the century) Tamil ministers at the Pettah church. There was at times a Tamil minister (sometimes a supernumerary) at the Training Institution for District workers. The other circuits of which the Chairman had oversight were Vannarponnai (a 'B' circuit from 1914), Puttur (with sometimes a minister, sometimes a catechist), Mannar (a minister), and Murungan (a catechist).

Only the Jaffna circuit in this group was self-governing and self-supporting ('A'). Thambiah S. Cooke seems to have been for some years circuit steward, with responsibility for the accounts, (often the only lay representative at Synod, as in 1906). This devoted family used of their substance to beautify the House of God. In 1903 during the ministry of Rev. J. T. Appapillai, we read of St. Peter's Church being re-lighted in memory of Harriet Thangaretnam Cooke. In 1918, during the ministry of Rev. J. S. Mather, a new pulpit was given by Mr. Thambiah S. Cooke. In 1914 the Jaffna circuit provided "a much-needed residence for the minister stationed there.....commodious, comfortable, and at modest cost."

During this period the work at **Puttur** became inextricably bound up with that of the Wesley Deaconesses, the first of whom, Sister Gertrude Nettleship, arrived in 1897. The minister's house, built at Puttur in 1895, afterwards became the residence of the missionary deaconesses, and in 1902 the Dispensary, named after Solomon Jevons, was built close by.

Vannarponnai, with its Tamil minister and Miss Lamb, the first Lady Evangelist to be sent out from England by the Women's Auxiliary (in 1892), continued to be our outpost of evangelism in this stronghold of orthodox Saivite Hinduism. Of the Young Men's Hindu Association at this period we read: "These are associations of young men whose avowed purpose is to combat the work and influence of Christian Missions. They are well-supplied with cheap Rationalist literature. They boycott, wherever possible, our evangelistic meetings, and frequently organize counter attractions to the Gospel message." In 1920 the meetings addressed by Dr. Larsen of Bangalore were spoilt in this way. Opposite the Headquarters of the Y.M.H.A. we have a beautiful hall, built for public meetings, with a view to preaching the Gospel to English-speaking Hindus."⁴ In this very locality, from which "The Hindu Organ" and "The Social Reformer" are circulated all over Ceylon, our workers maintained a constant cell of witness, and from time to time won a contact with the educated Hindu."⁵ In 1921 Methodism built a church in Vannarponnai.

In the Synod of 1913 it was reported that "Allaipiddy and Man-kumban had been transferred by the C.M.S." and were to be worked by the **Jaffna Home Mission Society**. In the years that followed it was no uncommon thing for the boys of Jaffna Central to cross the lagoon to spend a long week-end on the island, roughing it as they "explained in their own way, and as they were able, the Way of Salvation." Whatever the value of the help they rendered, and it was really worth much, its value to the boys themselves was great, and greater still was its

4. Under the Palms. Report for 1921. pp. 16-18

"Evangelism in the Jaffna Peninsula" by Rev. J. A. Barker

5. Ditto p. 22 "In the Stronghold of Hinduism" by Rev. J. S. Mather

value in the training of future ministers, catechists, and leading laymen of our North Ceylon Church.”⁶ One who gave long and honoured service in the Jaffna Pettah circuit was Rev. J. V. Benjamin, who in his closing years was able to witness through his blindness.

Point Pedro station had, besides the station superintendent, a Tamil minister at Point Pedro, one at Kaddaively, and a catechist at Alvay. Point Pedro became an ‘A’ circuit in 1907, while the other two places remained aided. John C. Sherrard was the first circuit steward and often a representative to Synod.

During this period a church was built at Alvay in 1916, a place of worship at Katkovilam in 1898, and a house for a catechist at Katkovilam in 1904. Rev. D. V. Thamotheram who came from this circuit gave three different stretches of 4 years each in valuable service to Point Pedro. During the years of the First World War, when Hartley College expanded so greatly, the station superintendent and manager was Rev. J. A. Barker. Thanks largely to his vision and foresight Hartley was allowed to develop as an independent secondary school, instead of remaining as a feeder school with elementary status. “We owe it to him too for planning out a substantial portion of the present set of buildings, and for obtaining the necessary finance to erect them”⁷ He also built the large Mission House on the Kankesanturai Road, which was later used by the Methodist Girls’ High School.

The **Trincomalee** station superintendent had also under his care the Trincomelee circuit with its Tamil minister, the Nilaveli circuit (with a Tamil minister), and the Muthur circuit (with sometimes a Tamil minister, sometimes an evangelist). This entailed much difficult travelling across the Bay, and over river mouths where the road (of sorts) gave way to ferries.

Koddiyar circuit, south of the Bay, had been established two years before our period begins. The Manse at Muthur was built in 1900. By 1904, the records tell us, the Christian community was 25, the Methodist church providing 6 Mixed Schools for the education of the Tamil children of the area, where, with the Roman Catholics, we pioneered in education. In 1908 Rev. Paul Ahambaram was stationed at Muthur. The District Report describes a visit by the District Evangelist to Chennayoor in this circuit: On a very wet night only a dozen Hindus were able to attend, “so we encouraged these dozen men to speak and ask any question in their mind about Christianity. For at least 3 hours they propounded some of the most intelligent questions I have ever had to answer, dealing with Sin,

6. Under the Palms. Report for 1921, p. 32

“The Student Christian Association” by Rev. H. R. Cornish

7. S. T. Samuel in The miscellany of 1954; page 21.

Atonement, Free Will, Incarnation and other leading subjects.”⁸ The church at Muthur was opened in 1917, and continued to serve the Christian teachers sent to these distant outposts to man the Methodist Mission schools.

The station superintendent had also a chaplaincy appointment. In 1891 the Soldiers' and Sailors' Home was started by the Rev. E. M. Weaver, then a young man in his first tour. It catered to the needs of the British forces in Trincomalee, and the work fluctuated according to the presence in the harbour of British naval vessels, or in the town of British regiments.

By 1906 the Trincomalee circuit had proved itself able to take direct responsibility for self-support, and was classified an 'A' circuit, with the comment: "The churches have grown in numbers, and we trust in piety."

In 1910 Robert C. Cumaraswamy was a lay representative to Synod.

In 1910 the Macdougall Memorial Dispensary was built and opened at Perenteru, "as a result of the great interest and practical sympathy of the Ladies' Committee," who sent out Miss Webb from England to begin medical work on the station. During the first year over a thousand patients were treated, and an Old Girl of the Boarding School had been taken for training as a nurse.

In 1921 the church was repaired at great cost (Rs. 1773/-), as much roof timber had to be renewed in the hundred year old building.

Of the station superintendents, Rev. E. M. Weaver and Rev. G. W. Harrison served longest.

Batticaloa was, at the beginning of this period, the only other 'A' circuit besides Jaffna. The following were also under the direction of the Batticaloa station superintendent: the Education Department; Amirthageli, with a resident catechist; Chenkaladi with a Tamil minister; Manchantuduvay with a Tamil minister; Muthalakudah and Kaluthavalai, both with catechists.

After the appointment in 1884 of the Rev. G. J. Trimmer to the station, Batticaloa took on a new lease of life. Both the Boys' School and the Girls' School had new buildings, and began to forge ahead with increased numbers. As Rev. Edmund Rigg handed over the Chairmanship in 1890 he was able to say: "Taking it as a whole, there is no section all over the Jaffna District which has more of promise

8. Under the Palms. 1911. p. 75

or of hope in it than the Batticaloa section.”⁹ That this promise was to see fulfilment is indicated by the fact that in 1907 the Batticaloa church was renovated and enlarged to accommodate 100 more people, an extension being added at the front. The same year extra land was bought to extend the Training School compound, as this piece of work was counted to be of special value for the extension of the Kingdom.

In 1908 a new Mission House was purchased for Rs. 1800/-.

Regarding **the Press**, established by Dr. Kilner 35 years earlier, we read in the Report of 1911: “The Press in Batticaloa grows in importance. In addition to school books, it supplies the District with ‘Notes on Sunday School Lessons’, a course of Daily Bible Readings for our families and the students in our Institutions; Lyric Books, Hymn books and Prayer books for our congregations.”¹⁰

“In 1894 a Veddah Mission for coast Veddahs was opened at **Kaluvankerni**. It has had great success and a church built in 1902 is established among them. There are two Veddah Local Preachers. In 1899 our Mission took the oversight of a mission to the Bintenne Veddahs. The work was commenced and financed by a Committee in Colombo. Much money was spent and persevering efforts made to induce the Veddahs to settle at Kallodai. But it was in vain and we relinquished our connection with the work in 1904.”¹¹ But the work at Kaluvankerni goes on.

At **Chenkaladi** a house was built for the minister in 1898. The church was built in 1910 and dedicated in 1911.

Rev. R. A. Winslow, the superintendent (1915-1922), “had the joy of seeing his faithful work greatly blessed, and his church grow in spirituality and devotion. The deepening of its spiritual life is solving the church’s financial problems: without effort or appeal, the circuit income has doubled in four years, and its contribution for Home Mission work has risen from Rs. 300/- to Rs. 2,800/-. The Home Mission Society is now taking from the Mission the whole of the evangelistic work of the Muthalikudah Mission circuit, so creating for itself a homogeneous field 25 miles long on the shores of the Batticaloa lagoon.”¹² The Society had entire responsibility for supporting and directing the work of 2 evangelists and providing the necessary plant.

In the twenties too Batticaloa launched a scheme for re-roofing the town church and erecting a new church and minister’s house in

9. *The Ceylon Friend*. 1891

10. *Under the Palms—1911 Preface XI*.

11. *Under the Palms*. Report for 1911. p. 46

12. *Under the Palms*. Report for 1921. p. 5 - “Septennium” by E. T. Selby

Koddaimunai (undertaking to raise two-thirds of the cost). This church was completed and opened in 1929, during a further term of service of Rev. R. A. Winslow (1927-29).

Kalmunai. Under the station superintendent here were Kalmunai, with a Tamil minister; Kallar with a catechist; Karrunkoddaitivu and Tirukovil with a Tamil minister. In 1891 Rev. Edmund Rigg had written of Kalmunai, that after the progress made in the previous ten years it was "now a very strong circuit and exhibits most cheering results on all sides."¹³

Here was the only Industrial School in the District opened in 1891, with carpentry and smith's work. (In 1903 there were 30 boys, boarders, with a large number of day scholars). The brass foundry was dropped in 1904. The Girls' Boarding School, started by Rev. G. J. Trimmer, was now the largest next to Jaffna, having been greatly enlarged in the time of Rev. J. West. During 1911 the Church Extension Scheme was completed.

The whole station suffered severe trials in 1906, a year of famine and sickness throughout the Batticaloa district. Rev. J. T. Harris, who took over the station in June of the year he came into full connexion, was married in September, and before the end of December both he and his bride had died of typhoid fever. The baptism of a family at Magillur was his last public work. "The number of baptisms would have been greater but for the death of Mr. Harris, and the heavy rains and floods which occurred in some parts of the district in November and December." In this year of "chastening" we hear of an increased number of children under instruction in our schools, and a growing liberality in Church finance. Kalmunai was greatly encouraged by a grant of £ 25 for the English School. In the following year the Kalmunai station again had heavy losses on account of a cyclone, whose toll of damage was so severe that £700 was sent out from England, (three-quarters of the damage was on this station), and the responsibility for rehabilitation was largely on the shoulders of the young probationer missionary, Rev. J. A. Barker (Kalmunai 1907-14).

At Kallar a church was built in 1896, and by 1911 we hear of "good work going on" at Mandur and Kurumanveli too.

Women's work outside the Schools was progressing apace, as in 1908 Miss Clegg started a Training Class for 5 Biblewomen in Kalmunai, and the Medical Work, started in 1905, continued to grow.

13. The Ceylon Friend, Feb. 1891 - by Rev. E. Rigg

Tirukovil. From 1896, when the boundaries were fixed, this circuit has stretched from the 12th mile-post south of Kalmunai for 60 miles to Panama Pattu, its five societies being Blackheath, Karunkottitivu, Tirukovil, Komari and Pottuvil...and in the whole area there has been no other Protestant Church. Rev. George Trimmer, writing on Dec. 15th, 1879, tells of an "interesting awakening among the Chaliyaas at Komari." Our Tirukovil teacher (one Joshua Chettiayar, whose descendants form the bulk of the Tirukovil Society 80 years later), baptized in the time of Rev. E. Strutt (1876-79), visited Komari and advised and exhorted these people from sabbath to sabbath. Rev. R. A. Barnes, who also visited them frequently, finally reported several fit for baptism. 14 adults were presented to the Chairman for baptism. After conversing with them he reported that 4 went back, and 10 remained to be baptized.

Mr. Chettiayar's own Diary refers to this "awakening", and to the oppression of these early converts by the non-Christian Chief Headman, then at Pottuvil. In course of time the baptism of 3 relatives of this same Headman, by Rev. Weaver and Rev. Fletcher in 1895, led to the **beginning of the Pottuvil Society**. Then in June 1896 a school was started in Panama.¹⁴

In the 'Ceylon Friend' of 1890, Rev. J. West reported concerning Komari, 35 miles south of Kalmunai, "and until recently the farthest outpost": "The history of this village has been most encouraging. Persecution has been almost incessant. Yet not only have the original converts stood firm, but each year has seen others added." He tells of one Peter losing all when his home was burnt to the ground, and of others with "all possessions lost, including the results of their harvest and the seed paddy for the ensuing year. Yet not a man wavered."

If Peter was the outstanding convert of Komari, in Tirukovil it was Paul. During the second period of Rev. T. S. Vethanayagam's very able ministry (1910-1913 and 1922-1928) this Christian name was taken by one Canagaratnam, a convert from Hinduism. Rev. J. S. Mather, writing 30 years later says, "Paul is a Hindu convert from Thambiluvil. I remember going to his native village for an evangelistic meeting, and recall the stir and tension there was all over that area at the time over Paul's conversion, but God, who called him, helped him to stand firm against many difficulties."¹⁵ He was also used of God to bring others to Christ.

Miss B. M. Clegg was the only woman missionary to be stationed in this circuit (1929-37), and with her in the work for women must be associated the name of Mrs. Gnanamma Kathamuthu, the first local Biblewoman, and one who served the church for over 40 years.

14. Log Book of Tirukovil Circuit

15. "Tirukovil Circuit" by Rev. E. E. Gunaratnam—Jubilee Souvenir 1814-1964

The churches at Tirukovil and Pottuvil were built in 1911.

Mannar. At the beginning of this period this was part of the Jaffna station, and was visited from time to time as an evangelistic outpost by men like Rev. E. M. Weaver and Rev. E. G. Adams (who together started the work on the Island), and later by Rev. W. C. Bird who, when District Evangelist, "travelled about on horseback, proclaiming the Gospel of Free Salvation to all the villagers." After repeated pleas for the occupation of this circuit by a resident missionary, Rev. W. C. Bird was stationed in Mannar in 1907, but it was several years before a Mission House was built, in spite of a report in 1910 that there was "an opening unprecedented" in the Mannar area. We also read of a Burgher lady doing a fine work among Moor and Tamil women.

The Giant's Tank colonisation scheme brought the opportunity for the spread of the Gospel in the **Murunkan** and Puthukamam area, "where many villagers left the independent Roman Catholic Church, and joined the Methodist Church, because of its simpler forms of worship, and on the day when the first Recognition Service was held for Full Members, a hundred people were received into fellowship."¹⁶ In September 1907 the Annie Stephenson¹⁷ Memorial Church was opened at Murungan, enabling our workers there to pursue steady Bible teaching to strengthen in the Faith these peasant Christians, persecuted by Roman Catholic landlords,—one of the few instances in Ceylon Methodism of a whole group coming into the Church together.

In the C.M.C.R. of July 1914 we read: "The Mannar station has now completed its contribution of Rs. 900/- to the District Centenary Fund." (Full membership 144 in a Christian community of under 300)

SECTION 4

N.C.D. (1889—1930)

CHANGES IN PROPERTY

- 1891 — Soldiers' and Sailors' Home, Trincomalee, started.
- 1892 — Boarding House and classrooms built for girls at Vembadi School.
- 1895 — Puttur minister's house built (subsequently the residence of women missionaries).
- 1896 — Kallar church built.
- 1898 — Place of worship built at Katkovilam.
- Minister's house built at Chenkaladi.

16. "Mannar-Murungan Circuit" by Rev. N. I. Newton - Jubilee Souvenir 1814-1964.

17. Missionary who died in Jaffna in 1902.

- 1900 — Minister's house built at Muthur.
 1900 — 1901 Leese High School, Kalmunai, hall and classrooms built.
 1902 — Kaluvankerni Church built.
 — Jevons' Dispensary built at Puttur.
 1904 — Catechist's house built at Katkovilam.
 1907 — Annie Stephenson Memorial Church built at Murungan (Opened 1908).
 — Batticaloa church renovated and enlarged.
 1908 — Batticaloa new Mission House purchased (Rs. 1800/-).
 1909 — Kilner Hall built.
 1910 — Macdougall Memorial Dispensary, Perentheru, built.
 — Chenkaladi Church built (dedicated 1911).
 1911 — Church built at Tirukovil (Opened 1912).
 — Church built at Pottuvil.
 — Kalmunai Church extension completed.
 — New buildings for Jaffna Central College (when moved to present site).
 1914 — Minister's house in Jaffna (Chapel St.)
 1916 — Church built at Alvay.
 1917 — Church built at Nillavalli
 Church built at Muthur.
 1918 — Missionary Bungalow at Mannar.
 1918 — New Mission House at Point Pedro.
 1922 — Stone-laying of Manchantoduvaai Church.
 1923 — Vannarponnai Church built (on site of old Dutch Church).
 1929 — Koddaimunai Church built.
 1930 — Batticaloa Central College, classrooms built.

SECTIONS 5 AND 6

N.C.D. (1889—1930)

See Separate Chapter on Confrontation with Hinduism

SECTION 7

N.C.D. (1889—1930)

EVANGELISM

Whenever staff would allow, the Synod appointed a District Evangelist. In 1904 the District Evangelist was Rev. G. B. Robson, who, following the method used by Rev. E. M. Weaver, travelled the District with a tent and a minimum of furniture. The method of work was to visit homes in the village all of the cooler part of the morning and afternoon. Interviews in the tent would also be held in between, and preparations made for a big open air meeting at sunset.

Mr. Robson's own comment on his method of dealing with the Hindu religion was as follows: "We never indulge in direct attack, which merely offends. A denunciation of idolatry, for instance, is useless. The people deny that they worship idols, and are merely annoyed if they are charged with so doing. But they are not offended by frank criticism, if at all sympathetic."¹⁸ We think that the problem of the language of communication is modern, but he says "they think Christianity is good, but the understanding is hard to them, because the only words available bear for them a meaning differing from that which we attach to them." He then goes on to point out the difference between accepting Christianity and accepting Christ as personal Saviour and Lord. "What we are aiming at", he said, "is to bring the liberty that Christ gives to every man's heart and life."¹⁹

The Journal of the N.C.D. Synod of 1911 has this entry:

"Written reports on Evangelistic work were read by the brethren. It was pointed out that, in our recoil from the old method of ridiculing Hinduism, we were in danger of ignoring certain intellectual difficulties in our hearers. With adequate knowledge coupled with love, we may deal with such subjects, in such a way as to attract and not repel intelligent Hindus."

By the time the 1911 District Report was printed, Rev. W. C. Bird was the District Evangelist. He has much to say about Methods . . . e.g. being careful to conform to social usages of the people; not giving offence, say, by visiting a house during ceremonial uncleanness. He talks of holding meetings in cigar factories in Jaffna, while deft fingers rolled the fragrant weed, their eyes and ears attentive to the evangelist. Meetings were held too at noon beneath the shade of a tree, while harvesters in the field took a rest. (p. 60) He outlines too an interesting experiment in giving a series of addresses specially adapted to reach the minds and consciences of Hindus who read and speak English. The appeal was to Hindus of the professional classes and for four evenings the average attendance was 125. "The speaker aimed at showing Jesus Christ to be the Fulfiller of the best in Hinduism. At every step, points of comparison and contrast between Hinduism and Christianity were found and stated decisively, though not provocatively, and at the close of each address an appeal was made for submission to our Lord, a prayer was offered in which all could join, and Hindus and Christians alike stood up together and repeated the Lord's Prayer. In Jaffna, at the close of the series several staunch Hindus and men holding responsible positions, asserted that they should henceforth view Jesus Christ from another standpoint than that in which they had been accustomed to regard

18 & 19: "Under the Palms", the N.C.D. Report for 1904 p. 39.

Him, and some pledged themselves to read some words of Christ every day, to pray to Him for moral strength, and to follow the light as it came to them. More than these three things we did not plead for in these meetings." (pp 67-8)

"We have proceeded on true apostolic methods", says the Evangelist; viz: preaching the Word and personally testifying to the power of the Risen Lord to change the life, and our eyes have witnessed on many occasions the signs following, as apostolic as any recorded in the pages of the New Testament. Remembering that the value of the testimony depends on the credibility of the witness, we have been careful not to press into service every and any loquacious brother who volunteered for it. We saw to it that the life which the neighbours see corresponds to the words of his mouth." (p. 65)

Thus he tells of "one who now preaches Christ", recounting his search for peace along the way of Hindu pilgrimages, or abstinences and fastings, of sacred bathings and painful mortifications, until, after bitter disappointment and despair, he learnt that Christ saved from sin and gave peace to the labouring conscience. "As he told of his acceptance, his face shone like Stephen's."

Another (in a village where all knew him) witnessed to a life of hypocrisy and fraud, where, professing to be a Christian teacher, he was in reality making much money by promoting devil dancing. "He confessed the miserable story with much shame, and then with eyes agleam, he said to the people: 'You all know these things were true up to a few years ago; you know my life now and you know there is a difference. The power of the Lord Jesus has made that difference.'" (pp. 63, 64).

There is too an account of an apostate, one Yesudasan of Mannar, coming with contrite heart, restored to the Lord he had wronged, and he comments that such a one is much harder to win back than an unbaptized man is to gain. (pp. 79-80).

Among the Tamil ministers of this period, one of the most zealous evangelists and protagonists against Social Evils was the young Rev. J. S. Mather, who at the time of the publication of the 1921 Report, "Under the Palms", was minister in Vannarponnai. His account of witnessing to the Gospel among rice and cloth merchants in Chetty Street, goldsmiths in Tatta Street, and the neighbouring weavers, oilmongers, and cheroot-rollers, is of absorbing interest, as he recounts the stories of individual encounters with such, as also with educated Hindus, so willing to join classes for the study of religion. (pp 21-24).

By the end of our period new methods in evangelism turned to the use of indigenous forms. The following is an entry in the 1929 Synod Journal: "There was an interesting discussion about the evangelistic value of Tamil music, and it was urged that, if possible, steps should be taken to give musical training." The Ashram Movement was to be a factor in such development, as will be seen in the next period of the History.

SECTION 8

N.C.D. (1889—1930)

RELATIONS WITH OTHER CHURCHES

It was translation work on the various early versions of the Tamil Bible that brought the churches together in Jaffna during the second half of the nineteenth century. By the end of the century the Jaffna Bible Society was holding on an average about 12 meetings a year "during the moonlight seasons from April to August", called Union Meetings, and held "in the field of each denomination".

In 1891 there was published in "The Friend" an account of a Convention in Jaffna, even before the formation of the Jaffna Christian Union. The pattern of such a three-day Convention was often to be repeated within the next 40 years. . . . in the great old Dutch church in the Fort "the people went begging for seats, the organ loft was not empty, and we noticed that two or three in the high pulpit were surveying the audience with magisterial air". Special meetings were held for the Christian Laymen, the Boarding School girls, the students in High Schools, and even a gathering of mothers stirred to offer for service in the Sunday Schools. We read that among the speakers there were several Methodists (Revs. W. M. Walton, D. P. Niles, J. M. Osborne, G. J. Trimmer, A. E. Restarick) along with Anglicans and "American Mission" men. "It brought into Christian fellowship many of different churches and gave us a visible unity."

It was out of the Jaffna Bible Society that the Jaffna Christian Union was founded in November 1907, with eight Rules drawn up at the first meeting, governing Membership (interdenominational, and on payment of 10 cents per annum). It was managed by a Committee, of which, for the greater part of the first 10 years, the President was Rev. Jacob Thompson (C.M.S. missionary), and the Secretary Rev. S. S. Somasundaram (Anglican). Tracts were put out regularly, and after a time Conventions were organized, doubtless at the start because of the visits of outstanding evangelists from abroad, like John R. Mott (1895), Sherwood Eddy (1899). The Convention became an annual feature after 1915, important speakers at different times being

V. S. Azariah, S. Paramanatham, Francis Kingsbury, and Dr. Larsen. Bishop Kulandran in his *History of the Jaffna Christian Union* (1957) says: "The fact cannot be denied that the Convention has provided an annual opportunity for Christians of all denominations, from all parts of Jaffna, to come together and derive common inspiration from these meetings."

"Perhaps the most outstanding event during the period was the visit of Sadhu Sundar Singh in June 1918. The first series of meetings were held at St. John's College; after which meetings were held in various other parts of the Peninsula. The Sadhu's visit created a profound impression on the country." "During 1915 Rev. J. S. Mather worked under the Christian Union for six months in an honorary capacity. About this time the Jaffna Christian Union also initiated throughout Jaffna the Simultaneous Week of Evangelism. The second decade of this century was a time when the Temperance Movement worked itself up to a crescendo, and the Christian Union put itself heart and soul into the Movement, co-operating with non-Christians in all the villages. In 1919 its enthusiasm for it went so far as to make it drop its usual evangelistic meetings, and in their place hold Temperance meetings."²⁰

In the early twenties the Constitution was revised, and the purpose of the Christian Union defined as follows:

"To promote union among Christian Churches of the Northern Province, to deepen their spiritual life, to formulate and express Christian public opinion, to further the general welfare of the Christian community, to work for the advancement of the Kingdom of God, and the well-being of the people of this land."

It was a period when outstanding laymen of all the churches began to take an active part in the affairs of the Christian Union, men like J. V. Chelliah, Nevins Selvadurai, J. K. Chanmugam, L. P. Spencer, and J. A. Tissaveerasinghe. Convention speakers of these years included men like Dr. L. P. Larsen of Bangalore (1920) and Dr. Stanley Jones (1921).

In the N.C.D. Report of 1921, reviewing the period 1915-1921, Rev. J. A. Barker writes: "United effort is expressing itself in the activities of the Jaffna Christian Union", and goes on to tell of evangelistic work in the Vannarponnai district of aggressive Hinduism, where Rev. J. S. Mather was then the young minister. To the meetings where Dr. Stanley Jones addressed over 500 each night, "every Christian was expected to bring a Hindu friend", and very many did this. The Christian lawyer taking a non-Christian lawyer and so on. There were many instances of personal commitment, and the Methodist church in Vannarponnai was able to follow up this work.

20. A Brief History of Long Co-operation by Rt. Rev. S. Kulandran, Bishop in Jaffna. (C.S.I.) pp 6-7

A notable event in 1922 was the union of Teacher-training for Women. The first United Christian Women's Teacher-training was begun at Vembadi, where Miss M. Murgatroyd continued to be in charge of the training until 1927, when, in accordance with the arrangement that each Mission should in turn "house" the Training School, it was moved to Kopay under Miss M. Hutchins, the C.M.S. missionary. In 1930 the Training School was transferred to Uduvil under Miss L. Clark of the American Mission.

The union of Men's Training Colleges did not take place until the nineteen-thirties.

SECTIONS 9 AND 11

For "Relations with Government" and "Relations with the Missionary Society" see Corresponding Sections in Chapter IX.

SECTION 10

N.C.D. (1889—1930)

FINANCE AND SELF SUPPORT

The Minutes of the earlier years of the Provincial Synod, with all the extra resolutions and Appendices, make extraordinarily interesting reading from the point of view of the establishment of basic principles for the orderly functioning under local conditions of the Church life of the people called Methodists. The sound foundations then laid, though needing a re-modelling of superstructure to suit a new age, were undoubtedly of value in the rise of a Ceylon Church over the next 60 years.

Throughout this period there was discussion again and again about **Ministerial stipends and allowances**. The scale of stipends fixed in 1870 was believed to be inadequate at the turn of the century owing to the increased cost of living.²¹

21. Comparative figures for standard of living in 1870 and 1902:

	1870	1902
rice, a measure	. 10	. 16
coconuts, each	. 02	. 05
milk, per bottle	. 08	. 18
fowls, each	. 25	. 45
eggs, each	. 01	. 02

In the early years the Tamil ministers appealed to the Missionary Committee, believing "that they had claims on the connexional Children's Fund (in Britain), the Worn-out Ministers' and Ministers' Widows Fund, and the Contingent Fund, through the Missionary Society" (1899). While making it clear that this was not so, the Secretaries were careful to point out repeatedly the important bearing of this subject on the matter of "self-support, the goal for all our Ceylon churches. Self-supporting churches must not have a burden placed upon them which they will not be able to bear, and it must be steadfastly borne in mind that the only responsibility of the (Missionary) Committee towards native ministers is to help their people to support them until such time as the growing Church can find their full support". The principle was there, and so in 1901 a Provincial Synod Commission on the Ministry (covering Call, Training, Itinerancy etc.) concludes with the principle that "the support of the Ministry devolves upon the churches, but grants-in-aid are given for the time being where circuits are unable to meet the entire charges."

The reiterated request for the Missionary Society's help in the establishment of a **Children's Fund** for the Ceylon Ministry was eventually dropped. For many years the English and Boarding Schools helped by taking the children of Church workers at reduced rates. Then in 1929 a Children's Fund was formed in the North Ceylon District, providing all tuition fees up to the 19th year, and half boarding fees during 5 years of their school career. The District was to find half the necessary money, and the circuits half. The early principle was again justified.

One of the first matters of concern before the new Provincial Synod was concerning the formation of an **Annuitant Society** to provide for "worn-out" ministers and ministers' widows. In the correspondence that passed year after year for 30 years between the C.P.S. and the Missionary Committee the matter is always referred to, but owing to actuarial difficulties the scheme did not get going. In January 1921 the Tamil ministers, evangelists and churches of the N.C.D. began making contributions towards the Annuitant Society that was so eagerly looked for. By 1924 the District had collected Rs. 3785/- but still there was no scheme.

Meanwhile the Auxiliary Fund continued to aid supernumeraries. When in 1914 a Centenary Fund was launched and Rs. 13,633.91 received, the Missionary Committee promised £333.6.8d from this for the Auxiliary and Pension Fund, to increase its capital, since the Rs. 220/- interest was not at present sufficient, even with the local income contributed by the circuits.

In 1899 and 1900 special subscriptions were raised in connection with the **Twentieth Century Fund**. European gifts were sent home; Tamil contributions were retained and funded. The Home Committee made us Plant Grants amounting to about £1000 in connection with this Fund.²²

Buildings: In the M.M.S. Letter to the C.P.S. (1915), a further step was taken in education for self-support, by laying down the rule that "the native church in each District shall be expected to provide its own churches without grants from the Society", with the happy gesture in an additional clause to the effect that when the local church had done its utmost, they "would not refuse to listen to reasonable requests for a small final grant to show goodwill and sympathy". Even for manses, when applications for grants went in, information had to be given as to what the local Church and District funds could contribute.²³

SECTION 12

N.C.D. (1889—1930)

THE MINISTRY

During his furlough in England in 1890, Rev. G. J. Trimmer, giving a picture of the Church in Ceylon as he knew it, spoke of the 20 Tamil ministers of his day, saying: "They are men who would pass the test of any of your own standards, and are worthy to stand side by side with any ministry on earth."²⁴ The majority of these men were recruited by Dr. Kilner during his chairmanship (1859-1875) and in the years immediately following... a strong band, soon to be depleted by retirement and death. But during the 20 years from 1891 to 1910 only nine candidates were accepted, and between 1910 and 1925 only ten, so that, after Trimmer assumed the chairmanship in 1891, never again was there to be so large a number of Tamil ministers. It is little wonder that when in 1916 the number dropped to 12, a Commission was appointed to enquire into the reasons for the paucity of candidates.

During the first half of our period, the Chairman of the District continued to carry on ministerial training in Jaffna, and was responsible to the Provincial Synod after its formation. In 1900, how-

22. Under the Palms, N.C.D. Report for 1911, p. 45

23. In this connection it might be of interest to note certain new ventures in building, which came before the Synod of 1921, viz: Batticaloa Church re-roofing, raising of walls, new pillars. To cost Rs. 3000/-, Rs. 1000/- asked for. Koddaimunai proposal to build a new church and manse (developing area forecast with coming of railway). To cost Rs. 9000/-, Rs. 3000/- asked for. Point Pedro Manse. To cost less than Rs. 6000/-, Rs. 2000/- asked for. Vannarponnai new church. To cost Rs. 4000/-, All asked for.

24. From 'The Ceylon Friend' of July 1890.

ever, a suggestion had been sent to the Missionary Committee that Ceylon-born candidates for the Ministry should be sent to England for their training. Their reply, after consultation with other missionary societies, was that such candidates would be better trained in their own country. They pointed out the danger of such a step suggesting that Christianity is essentially a western religion with a possible consequence too of de-nationalizing such men, and weakening their influence among their countrymen. This wise and crucial decision meant that for the time being Tamil men continued to be trained in Jaffna as before, an outstanding one being Samuel K. Murugesu (e. m. Mar. 1910).

From 1911 it had been possible to send men for training to the new United Theological College at Bangalore, about which the Provincial Synod meeting in Jaffna that year said: "This Synod desires to thank the Missionary Committee for sanctioning the scheme for a United Theological College at Bangalore. It believes that this college will be of the greatest service to Ceylon, as well as to India, in enabling us to give to our theological students a far better and more comprehensive training than would otherwise have been possible... especially at a time when a large number of circuits have become self-supporting, and are able to appreciate a well-trained ministry." Nathaniel K. Nalliah, the first minister in the District to complete his training at Bangalore, passed out in 1914. The death of three stalwarts of the Kilner period at this time emphasized the smallness of numbers in the ministry: W. M. Walton (ent. 1869) died in 1914, D. P. Niles (ent. 1870) died in 1915, and J. T. Appapillai (ent. 1876) died in 1916.²⁵ Such men were hard to replace, and it was with thankfulness that the Synod of 1917 accepted "two very promising candi-

25. We take the following from their obituaries in the Synod Minutes:

W. M. Walton came of staunch Saivite stock in Point Pedro. Forty years a minister, he worked in all circuits of the N.C.D. and three different terms in Colombo. Strong, frank and independent, he was an impressive and original preacher, excelling in the handling of a miscellaneous audience in the streets and bazaar. Forwarded the movement towards self-support, and was the first Tamil superintendent of an 'A' circuit.

D. P. Niles, born at Batticotta, he spent his early years with the American (Congregational) Mission. On joining the Wesleyan Mission his first contribution was in the field of education, both at Point Pedro and later at Jaffna Central, at difficult junctures in the history of each school. He had a cheerful disposition which gladdened those who came in touch with him, and a gentleness unusual in one so firm and just. The Tamil Home Mission Societies owe much to him. His literary gifts are described in the appropriate section.

J. T. Appapillai had a Hindu father and Christian mother, to whom he owed much. Baptized while a student at Jaffna Central, he later became an eloquent preacher and wise pastor. Wherever he went he adorned the doctrine of the Grace of God. He had great administrative ability, and also made good use of his unique knowledge of the Tamil classics and Hindu philosophy.

dates" in James S. Mather and V. R. Samuel. At that same Trincomalee Synod, a lengthy report was received on the whole question of dearth of candidates for the Ministry. It dealt in detail with the question of allowances and also went on to press the need for more careful work with Christian young men, particularly in the Colleges. However, there continued to be concern since the number of Tamil ministers in the ensuing years never rose above 13, and the second minister had to be withdrawn for a time from the Jaffna and Batticaloa 'A' circuits.

The letter to the M.M.S. in 1920, having talked of the "glitter of worldly gain", goes on to assert "the most serious hindrance to consecration to the work of the Ministry of the more gifted sons of our Christian people is that the financial provision that we make for our ministers has become inadequate through the steady rise in the cost and the standard of living." But another hindrance, in the minds of ministers themselves, was dissatisfaction with their status, in comparison with their missionary brethren. The Synod of 1925 suggested to the Missionary Committee that the time had now come "for the Conference to abolish distinctions respecting "Ministers sent out from the U.K." and "Ministers accepted for service in this Country"." They were all brethren in the Ministry and this distinction must go. It had been pointed out earlier (C.P.S. 1922) that all positions in the District were open to Ceylonese ministers, though for the time being with one exception. "While the position of Chairman is open to a Ceylon minister, the Chairman of a District is also now General Superintendent as well as Financial Agent of the M.M.S. This is not a dual but a three-fold office. It is the last that must remain in the sole nomination of the Committee."

In 1926 another Commission was appointed, which sent out an exhaustive Questionnaire, probing the shortage of suitable Ministerial Candidates. It went out to all ministers, missionaries and circuit stewards (now 24), and the answers which have been preserved show a sincere attempt to probe into the causes (finance, status, conditions of service, lack of scope, and also the spiritual life of Church members). Some of the senior men whose opinion was valued at this time were J. M. Osborne, D. V. Thamotheram, J. V. Spencer, C. S. Casinader, R. A. Winslow. By then R. N. Sethukavalar, J. C. Fletcher, J. V. Benjamin and Paul Ahamabaram were supernumeraries. The findings were embodied in a kind of pastoral letter to the circuits... but still candidates coming forward were few. Young men beginning their training in the years immediately following this were: D. N. Muttaiah, J. W. A. Canagasabey, R. V. Thambipillai, M. I. Newton and Moses Chinniah; and in 1929 this Synod accepted as a candidate young Daniel T. Niles, later a name well-known throughout the Christian Church in six continents.

It would be invidious to pick out names of individual missionaries during this period who, while often carrying heavy administrative responsibility themselves, did so much to train and foster leadership among their Tamil colleagues. If we point especially to West (Chairman of Negapatam District from 1900), Garrett, Restarick, Weaver, Barker, Wilkes, Lockwood, we are not unmindful of the many more, including those whose bodies are buried in our land, a memorial often to life given in the early years of service, e.g. Newham, Leese, Harris, Tucker.

But he who dominated this period, enriching the Tamil work by his great personality, and a father to his colleagues, was George J. Trimmer, whose obituary in the Provincial Synod Minutes reads as follows:—

“In 1877 he was appointed to the North Ceylon (Tamil) District, in which he spent forty-three years, creating a record for the Island, as an ordained missionary. In 1890 he went to Jaffna where the rest of his ministry was passed. He displayed much initiative, especially in evangelistic methods, ability as manager of many schools of all types, prescience in developing training and medical work, and eminent capacity in providing buildings, which made possible great extensions in our institutions. From 1890 until his death he was Chairman of the District, courageous, inspiring, sane; qualities which were especially shown in a wide-spread revival during the early years, and later in the great development of self-government of the Tamil churches. A strenuous worker, a great administrator, a powerful debater, an understanding and sympathetic friend, fearless of danger or difficulty, a loyal minister of Jesus Christ, he won a high place in the esteem of the Tamil people and of his brethren in the East. People of all races and the Government trusted his judgment in unusual measure. It was however to those in trouble, and especially in trouble of soul, that the real warmth and value of his nature were most displayed. When just beginning his sixth furlough and planning his return to Ceylon, God took him suddenly to Himself on June 25th, 1920.”

SECTION 13

N.C.D. (1889—1930)

EDUCATION

In the section corresponding to this, in the chapter for the same period in the S.C.D., the writer has given a very full account of conditions prevailing under the British Government in Ceylon at this time in the educational sphere (See chapter IX.) It was in these years that the English Schools under denominational bodies became so strongly established, since Government had had to withdraw from the field for financial reasons.

The Church felt that its schools were the spearhead of its advance, and in 1890 there were in the N.C.D. 134 "Vernacular schools", giving an elementary education to 9,283 children, and a centre for Christian work in many a village in the North and East.

"In 1891 the percentage of literacy (in the country) was 19.9; (30% male, less than 5% female); in 1901, 21.7", so that it is not surprising that such figures appearing in the Census Report of 1901 called forth a demand for universal elementary education, and the Government was glad of the help given by the denominational bodies in the running of the necessary schools.

The Christian schools did much to overcome the prejudice in outlying areas with regard to the education of girls. Out of the pupils in our schools in the N.C.D. in 1896 (10412) over a quarter were girls.

From 1905 onwards the Legislative Council was much engaged in discussion of the Bill which proposed both Compulsory Education for all, and a Conscience Clause to protect the child from enforced participation in religious activities differing from the religion of the parents. The interests of all our schools were watched over by the Standing Committee of the Provincial Synod. In the N.C.D., though the schools were still supervised by the Local Committee, the Synod of 1908 resolved that "there should be for each station an Educational Committee consisting of ministers and laymen, appointed by the Synod, to meet quarterly, and forward their minutes as early as possible after the meeting to the Chairman." The comment in the letter to the Missionary Committee reads as follows: "In this way we hope to seek the advice and more active cooperation of our leading laymen, and to increase the popularity of our schools by giving them a greater measure of popular oversight and control."

The measures of the Education Ordinance were evidently put into practice sooner in the South than in this District. The letter of 1909 to the Home Committee says: "Government is moving slowly in our area in the matter of compulsory education", and in 1910: "The new Ordinance will probably be applied during the year to the Eastern Province schools, and we are awaiting the result with a measure of anxiety." Rev. J. Milton Brown, a representative of the Missionary Society, attended the Synod of 1911 to gain information as to the background of the crisis facing the church over education. The resolution, which reads: "The present position of education in the Island causes us some misgiving, and we feel the need of strengthening our Boarding and English Schools," accompanied a request for increased Committee Grant (£150 for the 5 Boarding Schools).

At a time when the Church was ready to hand over a number of Vernacular Schools, the Great War came with a consequent retrenchment in Government expenditure in the Colony. By the end of the War, the Church required some definite statement on the intentions of the Government regarding our schools. Provincial Synod therefore sent a deputation to the Governor. His reply was that, except where there was a majority of scholars of the denomination of the management, the Government intended gradually to take over such denominational (elementary) schools. A shock indeed to the churches, and we see the result in the 1920 Synod Minutes of the N.C.D., with such queries as: "What changes may be necessary in our education policy?" "In the event of losing many of our schools, what is to be our evangelistic policy?" The Education Ordinance of 1920 did indeed lead to reorganization. (See S.C.D. period 1889-1930). Synods could now recommend the closure or amalgamation of vernacular schools as desired nearly ten years earlier. (Mannar Mixed, Kinniyai, Muthur, Sampur, Vathiry were all to be offered to Government). The Girls' Boarding Schools and boarding departments of English schools were to be strengthened as the prime centres of evangelism among young people. Teacher training too received a new emphasis and Arasadi at Batticaloa was to be extended. But this proposed policy of "Take-over" was never implemented.

Secondary Education

The chief "English Schools" of the District were well established before the beginning of our period. Along with similar schools set up by other denominational bodies, they were therefore ready to meet the demand, increasing in the first decade of the new century, for secondary education in the language that would enable the rising Middle Class to compete for the new Local Division of the Civil Service, and also to take up the qualifying examinations to give them an entry to the professions. Hindu schools, as well as Christian, prepared their young people for the ever-increasing avenues of employment for those with a knowledge of English.

Our English Schools in Jaffna and the Eastern Province at this time were all administered by missionaries or ministers and committed laymen of the Ceylon church, and much was done to foster traditional Christian standards of integrity in classroom, in hostel, and on the playing-field. These standards were to influence the lives of many, Christian and Hindu, even beyond the immediate students themselves.

Jaffna Central College

The old Jaffna Central School, designated a College before this period opens, still occupied the block along Tarakulam Road, in the modern period associated with the Girls' School. Together with the

Chetty Street School, the boys studying here at the outset of this period numbered 335. In the matriculation class—the only one in Jaffna—there were 30 boys. After a difficult and stormy decade the College now entered on a period of consolidation. The outstanding personalities of these years were Rev. W. T. Garrett, 1891-1903; Mr. T. K. Chanmugam, 1894-1928; Mr. W. Romaine Cooke, 1901-1917, and Rev. W. M. P. Wilkes; and well-qualified they were to lay the foundations of collegiate life on modern lines. By the time the roll number stood at over 900, the College had outgrown the old premises, and in 1911 it was moved to the present site. W. R. Cooke, a lay missionary (who introduced the College crest and colours), was an enthusiastic teacher of Science, which he combined with the skill of an architect and engineer when the developing College needed the Science laboratory built and equipped at this time. Later too the 2-storey Assembly Hall was among the many buildings for which the Mission of his day was indebted to this gifted, sympathetic personality, so loved by boys.

Rev. W. M. P. Wilkes (Principal 1903-1916) was fortunate to have two such lieutenants as W. R. Cooke and J. K. Chanmugam. The latter, who served the College so unforgettably for 34 years, was a brilliant mathematics teacher and administrator, a dynamic personality who had a strong influence on a whole generation of boys at Central.

During this period Tamil and the oriental Classics were given their rightful place in the curriculum, though the battle was lost over the question of Madras University examinations for Jaffna boys. Mr. Wilkes consistently protested that Cambridge and London examinations were "very unsuitable" to Ceylon, and was one of those to make representations to the Commission set up in 1911 to "make provision for a secondary and higher education." He considered the question of unsuitable English examinations for Ceylon might be solved by the establishment of a Ceylon university, co-ordinating a variety of courses such as Medicine, Law, Engineering, Arts, Science, etc. Central looks back on his Principalship as an era when Central was virtually re-built and re-established.

When Rev. H. Bullough took over in 1916 the School was financially sound and ready for the further development that ushered in the Modern Period. Under Mr. K. Navaratnam, a well-organized Commercial Department was established in 1920, vocational education that answered the needs of the Jaffna boy, and that for many years only Central could supply. The new standard set in Sports activities under the previous Principal (himself a fine cricketer) was maintained, and Central won honours both on the playing field and in the classroom. Among the notable achievements of Old Boys at this time was the winning of 3 out of 4 Gold Medals at the first professional examination of the new Medical College.

Teachers of note were Mr. S. A. Edwards (25 years at Chetty Street and Central) and Mr. L. P. Spencer (at Central from 1887, and for 35 years first Assistant master), who influenced for good more than a generation of boys.

With the arrival of Rev. P. T. Cash in 1922 the curriculum was widened, and new buildings erected to provide more spacious accommodation for the Arts, as well as more laboratories. Now too the House System was established. It was a great day in 1927 when Mahatma Gandhi visited the College, and delivered an address on the "Place of Jesus among the Great Teachers of the world".

The long succession of missionaries at the head of this great institution were men who had not been too immersed in administration to remember the prime emphasis of a Christian school, and the calibre of so many notable Old Boys (including the 11 ministers the School gave the Methodist Church) testifies to the quiet influence of many a Tamil teacher moving informally among the students.

Hartley College, Point Pedro

When this period opens C. T. Sherrard had already been Headmaster of the Wesleyan Mission Central School, as it was then known, for 15 years, and was such an integral part of the school for 40 years that, long after other Principals succeeded him, the Point Pedro public referred to this as Sherrard's School. When in 1896 the school was up-graded and permitted to present candidates for the Calcutta Entrance Examination, Mr. S. A. Paulpillai, a graduate of Madras University, was appointed as Principal. His early death robbed the school of a fine teacher. The Principals who succeeded, each for short periods, were S. S. Kanapathipillai and E. S. Abraham, each contributing to the foundations of scholarship which were later to be associated with the school.

In 1915 began the modern and perhaps most eventful period in Hartley's history, with the Principalship of Mr. C. P. Thamotheram. During those War years, laboratories and classrooms were built to accommodate growing numbers and to cater for the widening curriculum of modern education. During the Management's financial crisis of 1920 Mr. Thamotheram faced the possibility of having Hartley reduced to Elementary level, that Jaffna Central might advance as the premier Methodist school. When however, he courageously agreed to assume the financial responsibility for expansion, he was allowed to proceed with the erection of a Hall, new classrooms, and a Boarding House. Hartley now achieved the reputation for producing boys of exceptional ability in Mathematics and the Sciences, as indicated by the many scholarships won at the University College. The purchase and layout of a new Sports field at this time brought Hartley into

Championship class among Jaffna schools. Mr. Thamotheram and his staff had created here a first-class College by the time it was a hundred years old in 1938, and public life in Ceylon is the richer for the many able men who are proud to claim themselves Old Boys of Hartley.

Vembadi Girls' Boarding School and Vembadi Girls' High School.

In 1930 there were (still) two schools on the Vembadi compound, but they grew out of the one that was there in 1890, and throughout the period their histories are much interwoven, for the present High School branched off from the Girls' Boarding School, and both remained neighbours in the Vembadi compound until 1937.

Like all the girls' Schools, these owe much to the devotion of a succession of missionaries' wives, but in this period the dominating personality was that of Mrs. Trimmer, the wife of the Chairman, who during the 30 years she lived at the Vembadi Mission House, cared for the needs of the boarders in such a way that she knew them, and many of their homes, personally. "She lives in the hearts and affections of hundreds of Tamil people today."

In 1892 there was a building scheme in the school compound, which gave the girls new boarding house accommodation and additional classroom space; for it must be remembered that the Boys' School was also at Vembadi until 1910.

The missionary in charge of the Boarding School in these years (1889-1901) was the greatly loved Miss Annie Stephenson. Just before she came out a Teacher Training Class had been started at the top of the school, and in 1890 we hear of 2 pupils for the first time securing Full Certificates. Mr. A. V. Charles who came on to the staff in 1894, and later became Headmaster, also did a considerable amount of teaching in the Training School during the 35 years he served the School. In 1894 an English Class was formed in the Boarding School, with a view to giving a chance to some pupils of taking Cambridge Local examinations, for there was at this time a clamant demand for further education in English for girls.

In 1897 a separate English school was started, the beginnings of the Vembadi Girls' High School, with 27 pupils on the roll and Miss Ireson as its first Principal. The school developed rapidly, and great must have been the elation in 1899 when, for the first time in the history of Jaffna, girls were presented for the Junior Cambridge and Calcutta Entrance Examinations. Outstanding among the early successes were Nallamma Tampu (the first Senior Cambridge certificate in Jaffna) and Nallamma Williams Murugesu (1st Class in the Calcutta Entrance, with the Chandra Sen Prize for the girl who stood first in all India and Ceylon). Little wonder that the second of these

went on to Madras to study Medicine, later proceeding to Edinburgh and Dublin, and returning qualified L.R.C.P. & S., the first Tamil lady to take up Medicine and to practice as a Doctor. Their contemporaries in the young English School, who became leaders in their day, were Mary Paul (Mrs. C. Tampu) and Pooranam Eliathamby (Mrs. Raju).

In the early years of the century both schools suffered frequent change of Principal; then with the coming of Miss Hornby (1908-1913) to the English School there was a more settled period, and when she left there were 172 on the roll (53 boarders). Miss Ireson returned in 1910 after 8 years in England, and became Principal of the Boarding School. The boys of Central moved out to their new premises, and numbers in both Girls' Schools leapt forward. By 1913 too the three-year course for Tamil teachers in the training School was well established, with 16 girls on the roll. When Miss Lyth arrived in 1915 she was able to carry through the re-organization to use all the premises now free for the girls of Vembadi. She concentrated on discipline and on helping her ill-equipped teachers. In 1915 for the first time two Vembadi girls won scholarships to the Government Training College, and Pasu Breckenridge returned to serve ably as an English trained teacher. Before Miss Lyth left in 1920 the Old Girls' Association had been inaugurated, and she will never be forgotten at Vembadi, for one of the School Houses bears her name. Meanwhile, Miss Ireson continued in charge of the Boarding and Training Schools until 1921; and this versatile woman is always remembered for the visiting she did in Vannarponnai and in the villages, while still in charge of schools. That the Tamil women and children had a great affection for her is indicated by their name for her (arsey amma).

In 1920 the Modern Period may be said to have begun for the two schools. Rev. G. J. Trimmer had died on furlough, and Rev. A. Lockwood came in as the new Chairman and Manager of Vembadi. He made big changes in administration by handing over to the Principals all the finances, and the staffing of the school, as well as personal control of the Boarding houses.

In 1921 Miss Murgatroyd was appointed to take charge of the Boarding School, and during the next decade the whole attitude towards the education of girls seemed to change. Now the most conservative wanted their daughters to remain at school through the upper classes, and here the presence of a Training School gave it all a more practical aspect. Hitherto the three Protestant Missions in Jaffna had each carried on small Training Schools, but these were thoroughly uneconomical, and, in order to support a staff adequate to the demands, the three were united as the Union Training School for Tamil teachers, to be run by each Mission in turn. Miss Murgatroyd became the first Principal, along with her duties in the Boarding

School, whose classes were used as a Practising School, for the two-year course. An innovation which widened the horizons for geographically-isolated Jaffna was the planning of excursions and expeditions as far afield as Kandy. Truly the character of girls' education was changing under three unforgettable personalities—Mr. A. V. Charles, Mrs. Veeravagoe, and Miss M. M. Murgatroyd.

In the Girls' High School, Miss Creedy was Principal only for two years before she married the Rev. H. R. Cornish, and she it was who started a Guide Company at Vembadi. Early in 1923 Miss Pickard, a person of singular ability and considerable experience of modern education in England, took over, and immediately set to work to raise the status of the English School to that of a Senior Secondary School. When Miss Scowcroft joined her later in the same year as Vice-Principal, they overhauled all syllabuses, introduced Domestic Science, for which a new building was put up and equipped, started the House System, made Netball a regular feature of the life of the School, and started the School Magazine (bearing the new Crest with its motto: "Dare to do Right"). Some of the Methodist women missionaries who had to leave China on account of the Civil War, came to Ceylon, and thus Miss Benson and Miss Wilson came to Vembadi for short periods. It was in these years too that the first graduate teacher from India came to help with the senior work at Vembadi, Miss Kuruvilla, a geography specialist. Miss Pickard writes: "they were years of renewals and renovations of furniture and equipment", and they were years when the School realized the backing they had, oftentimes generous and practical, from the Old Girls' Association. Personalities of this period were Nirmalam Chanmugam, Pakkiam Soloman (a doctor, Mrs. Retnanandam), and Retnam Chelliah (to rise high in the administrative service of the Government Education Department as Mrs. Navaratnam).

When Miss Pickard left on furlough in 1927, she did not know it was to be Goodbye to Vembadi, and this was disappointing news to all who valued her "sterling qualities"; but Miss Scowcroft and she had planned together a far-reaching policy of consolidation for the School, and that went on. Since 1925 grant payments had been based on average attendance, so that a steady increase in numbers to about 250 at the end of this period was very gratifying, for a widening curriculum meant a bigger staff, and the School could ill afford to supplement the grant earned. As Vembadi moved on into the next period the policy was to be for a handing over of responsibility to a staff growing in efficiency, so that qualified teachers would be in charge of certain sections of school life. In the boarding house, too, numbers were increasing to such an extent that the old accommodation was now felt to be inadequate. Vembadi was ready for further extensions.

Vincent Girls' High School, Batticaloa

Though the school had been in existence since 1820 (beginning in Mrs. Joshua's Hall), sometimes as a Tamil School, sometimes Bilingual, sometimes a Mixed school, it was in 1895 with the coming of Miss Amy Vincent that it was found necessary to start an English section for the benefit of the English-speaking children (16 on the roll). In 1902 a separate English Department was started alongside the Tamil Boarding School. Miss Vincent overworked her strength in establishing the separate English School that took her name, and was invalided home in 1902, where after a painful illness she passed away in 1905.

For the next ten years Miss Hall, Miss Duckering, and Miss Church, all gave short periods of service and, amid constant changes in the staff, the work was carried on with great difficulty. Then in 1911 Miss Florence Fuller arrived, with considerable experience of secondary school work in England. That year Miss G. de la Zilva was admitted into the Training College for specialist training in Kindergarten work. In 1916 three girls appeared for the first time for the E.S.L.C. examination. Miss Laurel Thambimuttu (Mrs. J. W. R. Casinader), the first Vincent girl to pass, later went on to do her London B.Sc. (Economics). In 1921 the Tamil Boarding School was abolished and the English School raised to the status of a graded school. Miss Fuller had given 10 years magnificent service, under great difficulties.

When Miss C. Croft (1922-1946) arrived to take over, there were 84 pupils on the roll, and 365 when she retired 24 years later, so this was undoubtedly a period of expansion, and accommodation soon became a difficulty. In 1929 a large Dormitory block was put up, which on the ground floor had a spacious Prayer Hall, much used by the Boarders and the local Sunday School. In 1928 the School was again upgraded, and in 1932 Eugene Nallarattam (Mrs. R. Edwards) was the first pupil to be successful in the Senior Cambridge examination. With the arrival from England of Miss O. Champness as Vice-Principal, the Domestic Science and the Art Department received much attention. The school received much help for its widening curriculum at this time from the first few Indian graduates to join the staff. At the end of our period Miss Croft too was herself giving attention to the organizing of Games and Physical Education at Vincent, in addition to all the work involved in supervising a rapidly expanding School and Hostel.

Methodist Girls' High School, Point Pedro

After 50 years the Boys' School moved out of the compound by the sea, and the first Girls' Boarding School had been started here by Rev. W. R. and Mrs. Winston in 1875. At a time when women missionaries often had to return home after a short time on account

of illness, and Tamil women were not yet sufficiently educated to help much on the staff, the developing School owed much to missionaries' wives and to men teachers. Mr. Jackson for instance, ("a pillar of the church") had been Headmaster for 16 years when he retired in 1894. Others during this period were Mr. Arunachalam, Mr. Samuel Aramboe, Mr. Henry Chinnatamby and Mr. John M. Velupillai.

Miss Beauchamp's is a well-remembered name in Point Pedro. She, who had come first to Batticaloa in 1871, was "welcomed again" to Point Pedro in 1898, from where she finally retired in 1906 after 35 years' service... and is remembered as one who "introduced law and order among a happy-go-lucky people". Among the many who came and went during the years that followed, the name of Miss Parkes (1910-1915) stands out, a familiar figure on a bicycle, as she linked the school with the homes of the girls. It was during this period that Mrs. Joseph (Matron 1913-1944) came in to assist the Principals and influence the lives of a whole generation of school girls, with her strong Christian conviction and evangelistic zeal. Mrs. Christine Arumugam, an old pupil of Miss Parkes, joined the staff after training and served from 1917-1949, giving a number of years as Headmistress.

During the next 12 years many added to the development of the school, as for short periods they guided its destiny. After Miss Wormwell and Miss Robinson, came Miss Greenwood in 1927. During a period of 10 years she saw the change over from Anglo-Vernacular to Bilingual School, and under her there was introduced the **English** Junior Certificate examination. A Domestic Science room was built, and a modern Kindergarten section added, but to the end of this period the School remained a feeder to Vembadi, Jaffna, either the Tamil or the English school. Miss Greenwood also started the Orphanage, a boon to so many less privileged girls for 30 years.

Kalmunai Girls' Boarding School

The School had been established during the time of Rev. G. J. Trimmer,²⁶ by Mrs. Jane Veeracuddy (teacher and warden) and Mr. Govinder. On November 30th, 1883, it was registered and approved with 18 on the roll.

By the time our period begins the roll number was about 80; the original cadjan shed had given place to a brick building, and the training of pupil teachers had been started. Miss Mary Seenithamby of Kurumanveli became the first Provisional 3rd Class teacher. Ten teachers thus qualified in these early days, and a few were still serving as head teachers of Government Schools thirty years later. Other girls, on leaving school, became nurses and midwives.

26. G. J. Trimmer's Journal for August 1895 in "Work and Workers in the Mission Field" (ed. Rev. F. W. Macdonald, W.M.S.)

It would seem that by 1905 the school was at a low ebb, judging by the letter to Mrs. Wiseman from the European Committee, 1905: "The year at Kalmunai has been a very trying one. Owing to local scarcity the price of food rose very considerably, and in addition to this, the health of the school has been bad." The Letter of January 1906 has it: "There has been considerable sickness during the year. Three girls have died. The Government Grant was between Rs. 400/- and Rs. 500/- less than the previous year." It was at this juncture that Rev. A. Lockwood, the missionary at Point Pedro, invited Mrs. Jessie Jesudasan, a convert, to go to Kalmunai as headmistress; quite a missionary undertaking, considering the distance and difficulty of travel in those days. She served in that capacity from 1906 until 1932.

In 1912 the school became an Anglo-Vernacular school. Four years later there came on to the staff another young woman of character from Point Pedro, Miss Grace Thillayampalam, who was later to succeed Mrs. Jesudasan as headmistress, and to give the school 37 years of fine service. Miss Doris Robinson, the first missionary Principal, was appointed in 1927, and from then onwards the school grew rapidly. In 1929, in accordance with policy, the school reverted to "a Tamil school teaching optional English for a period a day," but maintained a reputation for a high standard for English among vernacular schools. By 1930 the roll number stood at 180, of whom 100 were boarders. It was during this time that the good boarding house buildings, hall and classrooms were erected.

Batticaloa Central College

The modern period of this old school (founded by William Ault in 1814) began with the building of the hall in 1862, and forty years later the head of the Department of Public Instruction made an entry in the Visitors' Book about "this important school... 151 boys and all the staff present. The school seems to be in a thoroughly satisfactory state." (1901) When W. M. P. Wilkes arrived in 1902, he wrote that there were 197 boys and a most capable headmaster, Mr. T. S. Thillanayagam. "There are 2 other Christian schools, but they do not approach Central in numbers, efficiency or teaching staff."²⁷ Senior and Junior Cambridge classes were started immediately, and two years later the young Rev. J. T. Harris was able to report passes in both, and "a good year educationally."²⁸ More classrooms were now necessary and they had "got the money needed for them". By 1908 premises had been rented near the school as a boarding house for the boys, under the care of an assistant master.

By 1913 it was evident that the other two Christian schools referred to in 1902 had gone ahead faster than Central, and the situation seemed critical enough for the Quarterly Meeting to send a Memo-

27. Letter from W.M.P. Wilkes, 1902, in Wesleyan Missionary Notices.
28. N.C.D. Report for 1904: "Under the Palms".

randum to the Synod of 1914, to be forwarded to the Missionary Society in London. Everywhere Science teaching was being stressed. Central needed suitable buildings and qualified staff. It also needed its own hostel block. Old Boys and Parents (Methodist, Hindu and Muslim) showed great loyalty, but unless facilities could be improved they would have to seek for their sons the "educational advantages most suitable to the times."²⁹ Central came through this difficult period, until in 1927 Rev. Albert Haw could say that the school was "rapidly gaining its old place in public esteem and confidence."³⁰

Improved teaching methods brought improved results; the roll number rose, and the financial position improved. In 1930 Rev. R. W. Holton reported the building of new classrooms (a hostel block had been built earlier), and a new enthusiasm for school activities such as Scouts, the Literary Society, and competition on the Sports Field.³¹ At the end of our period therefore, there is evidence of senior boys accepting more responsibility and arousing esprit-de-corps in the rest of the School. Central was now one of the two leading schools of the Batticaloa district.

Leese High School, Kalmunai

Commanding a good position in the heart of Kalmunai town, and standing on the corner of the Methodist compound, is the old hall which bears this inscription:

In memory of the Rev. Gabriel Leese
Who with untiring zeal
Raised subscriptions for and built
This English School during the years
1900 and 1901.

Rev. Gabriel Leese himself, writing home from Kalmunai in February 1902, thanks the Committee for sending Rs. 2000/- from the Twentieth Century Fund, and says "I have already collected Rs. 2500/- which leaves me Rs. 500/- more to get this year. I have reliable promises for more than that amount so have every prospect of opening the building free of debt. The School has been registered by the Government and we shall earn a grant this year. The number of boys is steadily increasing."

Leese always remained a small school, but counts among its Old Boys lawyers, doctors, members of Parliament, as well as teachers and traders from Kalmunai and the villages to the South. In 1930 there were 6 teachers and the roll number was just under 100.

29. Minutes of 1914 Synod N.C.D. pp 375, 385.

30. Ceylon Methodist Church Record. Oct. 1927.

31. 1931 Synod Agenda. Report on the College for 1930.

Trincomalee Boys' English School

This school served to provide an education in English for the Protestant Christian boys in Trincomalee during the earlier years of our period. The Synod Letter to the Missionary Committee in 1902 asks for a grant of £50, since competition is keen in the town and the position must be maintained. £25 seems to have been granted, and the Letter of 1903, pleading for the balance, refers to "storm and stress."³² Numbers were gradually increasing until in 1906 there were 110 boys on roll and the need for new buildings was urgent. The Report pays tribute to Mr. Samuel George, then retiring after 45 years as Headmaster.³³ In 1907 numbers were still growing, and 5 boys were entered for the Junior Cambridge examination, so that later we read of new classrooms and a school hall being built.³⁴ By 1930 however it had been found advisable to close the school, and we read of the Girls' Bilingual School taking over the buildings that had once been the Boys' English School.³⁵

Trincomalee Girls' Boarding School

During the first twenty years of this period our Church owed a great debt of gratitude to the wife of the missionary on the station, for supervision of girls' education in the Boarding School adjoining the Mission House. The Letter to Mrs. Wiseman in 1896 acknowledges the gift for new buildings, and refers to the "commodious premises" which portend "an era of greater prosperity." These were the days when girls' schools were almost 100% residential, and Trincomalee now had good boarding accommodation. In the next three years the numbers had gone up by 25%, and the reports mention their being hampered by the smallness of the schoolroom, and absence of classrooms. By 1905 they had another large classroom, for fees were coming in more satisfactorily from the better class Hindu and Muslim girls now entering the school. 1908 and 1909 were record years educationally. Both Tamil and English teaching had improved and the school was raising its own Pupil Teachers who had passed the Government examination. All through these years the request was annually repeated for an English missionary Principal.³⁶

Towards the end of our period, in the school, now registered as Bi-lingual, a milestone was reached in the retirement of Mr. Veerakatty who had been Headmaster for some 30 years, guide, counsellor and friend to the Lady Principals sent from England in recent years. By 1930 the school was able to use the premises vacated by the former

32. Under The Palms 1907 p. 30.

33. Under The Palms 1908 p. 23.

34. Under The Palms 1921 p. 4.

35. Report on Bi-lingual School 1931 Synod Agenda.

36. Para 1 from Ladies' Letters of the Local Committee to the Missionary Society 1895-1910.

English School, so that "now every class had sufficient and suitable accommodation." Miss Everatt strove to improve the standard of teaching, particularly of English, so that Senior girls now leaving with V. S. L. C. might also aim at the English School leaving certificate. The school always had a preponderance of girls from Hindu homes, so that the Christian teachers always realised the opportunity that was theirs, during as much as 7 years of boarding school life, to bring the girls under the influence of the Gospel, an influence more widespread than the isolated baptisms would indicate.³⁷

Industrial Schools

One small off-shoot from the general educational work remains to be mentioned. In 1891 an Industrial School was opened at Kalmunai, and though the work was not developed as much as was expected, "it is still (1911) attended by 32 pupils, who take a course of carpentry recognized by the Government."

"Similarly at Batticaloa, the boys in the boarding department of the Practising School attached to the Training School are taught printing and book-binding in the Mission Press, and, if their training does not make printers out of them, it teaches them to use their fingers and their eyes, and imparts to their education a healthy dash of manual labour."³⁸

SECTION 14

N.C.D. (1889—1930)

LITERATURE

During the period the Mission Press at Batticaloa was constantly supplying Tamil text books for the Mission vernacular schools, and the various Orders of Service, as well as Hymns and Lyrics, required for Tamil worship. In connection with the latter, the name, par excellence, that comes to mind is that of Rev. Daniel Poor Niles. It is worth quoting the tribute paid by the Chairman, Rev. G. J. Trimmer, at the Memorial service of this most gifted Tamil minister. "He possessed the soul of a poet", he said. "Mr. Niles' original contributions were not considerable. But as a translator, i.e. in the expression in Tamil of English verse, he had no equal that I have met. The poet reads deep into the inner meaning of things, he catches the fleeting changes of thought, the delicate shades of meaning. Of his translations we may well say that they are great thoughts wedded to fitting words. . . . The Psalmody of our church has been enriched for many generations, it may be for all time, by this labour of love, which

37. Para 2 from Bi-lingual School report 1931 Synod Agenda.

38. Report of the N.C.D. "Under the Palms" 1911.

he maintained to the very end.” His first big work was on the Hymn Book of 1881, “which comprised translations of practically all the hymns in John Wesley’s famous collection of 1780”. This was revised in 1901, reducing the number of hymns, in order to publish alongside it a separate book of Lyrics. A large number of Mr. Niles’ translations of the Sacred Songs and Solos were included in the 1925 Hymn Book and became popular for the chorus type of music, more naturally adopted by the Tamil people. It was at an even later date that his lyrical rendering of the Psalms found their way into our Church Hymn book. It was little wonder that Trimmer said of him: “Rev. D. P. Niles brought to this work the mind of a poet, and the ripened experience of a Christian life.”

Apart from this, his greatest contribution, Mr. Niles published a text book in Science, for use in Middle School, and also set going a magazine called “The North Ceylon Christian Herald” In January 1916 the Ceylon Methodist Church Record published a Memorial number in honour of the life and work of “one of God’s greatest gifts to our Church in this land.”³⁹

Rev. J. T. Appapillai published in 1910 a book of Thevarams for Public and Private Devotion. The Tamil title was தேரத்திரமாலே A Garland of Praise.

Rev. K. S. Murugesu published in 1931 a Tamil book entitled: சிவஞானசித்தியார் சுபட்ச வசனம்.

SECTION 15

N.C.D. (1889—1930)

WOMEN’S WORK

From 1890, the time Rev. G. J. Trimmer came to Jaffna as Chairman, the life of the Boarding School at Vembadi was under the care of Mrs. Trimmer for 30 years. According to the pattern almost to the end of our period, the Lady Principal was concerned with the work of the children in school, the missionary’s wife with their home training. In 1890 Miss Annie Stephenson was appointed to the Boarding School, and helped with language work every afternoon in the new English School when it was started in 1897. She was greatly beloved by everyone and taught the girls much more than mere lessons, continuing her concern for them long after they had left school. She and Mrs. Trimmer did a lot of visiting together, even taking with

39. This information on the literary work of Rev. D. P. Niles has been culled from a pamphlet lent by his grandson, Rev. D. T. Niles.

them some of the senior girls to visit homes at Vannarponnai, Puttur, and Achelu. They felt the presence of these girls helped the village women to attend. Miss Stephenson got to know the homes of her girls, and even undertook the then hazardous journey to Mannar, counting no cost too great for the task of winning the girls to Christ. The church at Murungan is called after her.

In 1892 Miss Lamb had opened up evangelistic work among the women of the Vannarponnai area. In the Synod Journal of 1894 we read that the English ladies were invited to attend, and "the topic of women's Work was discussed with the advantage of their counsel. The Synod thanked God for the advances that had been made in this department." Further, "the term adopted to denote the Order of Deaconesses was *ஞானமாதர்*",⁴⁰ though little more is heard of Deaconesses (Tamil) for the next 15 years, and there was no Order as such until 1939. By now the principle seems to have been established that the missionary ladies on the station where Synod was held should attend those sessions where Women's Work was discussed, although no report of their work appeared in the Minutes.

By 1894 Miss Taylor had been sent out to recommence the Medical Mission in Batticaloa (begun in 1887), "which proved a valuable adjunct to our mission agencies right from the start", and in those early years seemed the most progressive of all the Medical work in the District. After 10 years of very fine service, she returned to England and died in 1906 while undergoing an operation.

The Jevons Dispensary at Puttur was opened five years later (1899), the Medical Mission in Kalmunai in 1905, and in Trincomalee in 1911.

In 1898 we have first mention of a woman missionary at Puttur: Sister Gertrude Nettleship, a Wesley Deaconess, to be joined in 1900 by Sister Faith Hunter (later Mrs. E. T. Selby), Sister Easter Hayden (1910) and a succession of other members of the Order in British Methodism.

In Batticaloa, when Miss Trimmer was married in 1895, Miss Vincent arrived for educational work. Under her, girls' education developed so rapidly that numbers in the Boarding School rose, and soon there was such a demand for the English side of the work, that the separate school which bears her name was started. By 1898 the school at Point Pedro also had an English Lady Principal in Miss Beauchamp, whose zeal earned for the work among girls considerable progress, before she was invalidated home in 1906.

40. N.C.D. Journal 1894.

Among Women Missionaries appointed to Jaffna, special mention must be made of Miss Ireson (1897-1902, and 1910-1926). She came out as a voluntary worker for village evangelism, but for many years found that she was needed as a teacher. Taking charge of the newly started English School, she had remarkable success in preparing girls for the Calcutta University Entrance examination (one winning the prize for the girl who stood first in all India and Ceylon). In this very new little English school her first candidates for the Junior and Senior Cambridge examinations were equally successful. When after 8 years of home duty in England she was able to return, it was to take charge with equal acceptance of the Boarding and Training Schools. She always made time to accompany Mrs. Trimmer on a visiting or evangelistic expedition, for her first love was the village school work, particularly in Vannarponnai, and the children loved her. "I always felt very much drawn to the place", she wrote, but it was 1923 before she was at last free to live there. A woman of great capability, she was quiet and unobtrusive, and greatly loved by that generation of Jaffna women.

In Women's Work in the Eastern Province, the outstanding name is that of Miss B. M. Clegg, whose 39 years span the period (1898-1937). Coming out as a "Lady evangelist" she soon found that the Biblewomen were welcomed in the villages, where women lead such restricted lives that in meeting them they came into contact with a wider world. Miss Clegg found too that there was a great demand for Medical work in this largely Muslim environment, with its poverty and lack of hygiene. The Kalmunai Medical Mission was therefore started, when she returned from furlough in 1907, with the assistance of Miss Chadwick (newly appointed), and was to be important in Women's Work at Kalmunai for the next 30 years. A nurse who gave long and faithful service was Mrs. Raymond.

In 1908 Miss Clegg started a Training Class for Biblewomen with five students, two of them married; and the following Synod a tribute was paid to her in the Letter to Mrs. Wiseman for this step. She continued to train such workers for the next twenty years, and often had as many as 6 or 8 stationed in the Eastern Province villages, notable among these being Mrs. Govinthar (Emily Akka).

In an article in the C.M.C.R. in the year of Miss Clegg's departure from Ceylon (1937) we read:

"One of the outstanding characteristics of Miss Clegg's work has been the freshness of her outlook on all problems, both her own and those of people who have come to her for advice. Her knowledge of Tamil is profound, and her acquaintance with current Christian Tamil literature is unsurpassed by that of any other worker in the North Ceylon District, whether missionary or Ceylonese.

“Her valuable services to the community have been recognised from time to time in speeches by local officials of the Government, and at the Jubilee of King George V she was awarded the Silver Jubilee Medal.”

The Synod of 1921 reviewed the work of various committees that had been working during the year “to consider how best to adapt our evangelistic agency and method to meet the changed conditions of our times.” The recommendation that came regarding the training of women for various forms of Christian work, especially as Bible women, Deaconesses and Nurse-evangelists, was that Puttur in the North, and Kalmunai in the East, should become centres for such training.

The work at Puttur had been started by Sister Gertrude Nettleship, as mentioned above, in 1898. It began with a medicine cupboard on the verandah of the Mission Bungalow on April 1st 1899, when the first two Wesley Deaconesses took up permanent residence at Puttur. (Earlier they had visited two days a week from Jaffna). As the need grew, a small 2-roomed building was opened on October 1901 as a “Dispensary for Women and Children”, and there In-Patients were admitted to the small ward when it was found they would not go to the Government Hospital. In 1908 the first fully-qualified Nurse-Deaconess was appointed. Then in 1910 Sister Easter Hayden was sent out to join Sister Gertrude, and together they built up the work, until Sister Gertrude had to leave “for prolonged rest” in 1931, the year she was awarded the M.B.E. for her work in uplifting women and girls.

In 1913 a single-storey building was put up with the idea that one day it might be enlarged to accommodate Trainees for a Ceylon Deaconess Order. Then came World War I, and it was not until 1921 that the first class of students was formed. In days when Nursing as a profession had little or no standing, an important part of their practical Training was in the Dispensary. In 1925 a fully qualified educational worker, Miss Jean Sharp (later Mrs. Weaver) was appointed to the Training Centre, and so evangelistic work was extended to the villages on the Point Pedro station. With the opening of the new 2-storey Training Centre building in 1929 there was room in the Dispensary for ante-natal work and a welfare clinic. A branch welfare-clinic was opened in Point Pedro, and two workers “placed in residence in this very orthodox Hindu quarter”. Health education went ahead vigorously for the next 6 years.

The Journal of 1926 has an entry that “the examination syllabus for those in the Training Home at Puttur is to be printed in the District Calendar, and the examinations are to be conducted by the Examination Board.” Sister Easter’s name will always be associated with the early training of Deaconesses, and in pioneering the idea of the formation of an Order. She retired in 1941.

One or two other developments of interest may be mentioned here. In 1907 a gift of Rs. 1000/- was sent to the Women's Auxiliary in England, as a Thank-offering of the North Ceylon District, on the occasion of the Jubilee of the W. A.⁴¹

At the North Ceylon District Synod of 1927, which met in Batticaloa, it was agreed that "the Women's Committee shall be composed of all women missionary workers in the W. A. together with superintendents of stations who are in charge of Women's work, and six others, two of whom shall be Tamil ministers. This Committee shall have the right to nominate five of its women members to the Representative session of the District Synod."⁴² The work of the many women missionaries who did so much through the Girls' Schools for the cause of Education is mentioned in the appropriate section.

41. Under the Palms. Report for 1911—Page 48

42. N.C.D. Journal 1927

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SOUTH CEYLON DISTRICT (1931—1964)
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SECTION 1

OUTSTANDING EVENTS (1931—1964)

A. IN THE OUTSIDE WORLD

- 1931 World Trade Depression
- 1933 Hitler comes to power
- 1935 Italy invades Abyssinia
Failure of Sanctions and Collapse of League of Nations
- 1936 Spanish Civil War
- 1939 September—World War II breaks out
- 1942 Pearl Harbour—Japan and United States enter the war.
- 1945 World War II ends
- 1947 India and Pakistan gain Independence
- 1954 Colombo Plan Conference
- 1955 Bandung Conference
- 1956 Suez Canal Crisis
- 1963 President Kennedy assassinated
- 1963 Vietnam War escalates

B. IN CEYLON

- 1931 First State Council opened
- 1934 Malaria Epidemic
- 1942 April 5 (Easter)—Japanese Air Raid
- 1944 Soulbury Commission
- 1946 Free Education
- 1947 Soulbury Constitution
- 1948 February 4—Independence Day
- 1952 Death of D. S. Senanayake
- 1953 Hartal
- 1954 Queen's Visit
- 1956 S.L.F.P., under S. W. R. D. Bandaranaike, comes to power; Sinhala Only Bill
- 1957 Christmas Floods in N.C.P., E.P., and Mannar
- 1958 Communal Riots
- 1959 Assassination of Prime Minister
- 1960 S.L.F.P. under Mrs. Bandaranaike returns to power
- 1961 Denominational Schools taken over
- 1962 Abortive Coup
- 1964 Coalition between S.L.F.P. and L.S.S.P.

C. IN THE RELIGIOUS LIFE OF CEYLON AND THE WORLD

- 1932 Methodist Union in England
- 1938 Tambaram Conference
- 1939 Christa Seva Ashram opened at Chunnakam
- 1940 Negotiations for Church Union in Ceylon begun on the initiative of the Methodist Provincial Synod
- 1947 C.S.I. inaugurated at Madras
- 1948 W.C.C. formed at Amsterdam
- 1950 North and South Districts of Methodist Church united
- 1951 Study Centre opened at Wellawatte
- 1953 Uduvil Conference on Evangelism
- 1954 W.C.C. Conference at Evanston, U.S.A.
- 1957 Inauguration of the East Asia Christian Conference.
- 1961 W.C.C. Conference at New Delhi
- 1963 Theological College of Lanka opened
- 1964 Methodist Church in Ceylon becomes autonomous

SECTION 2**S.C.D. (1931—1964)****2. CONDITIONS AT THE OUTSET**

The year 1931 was marked by the opening of the State Council, in which, in accordance with the Report of the Donoughmore Commission, new power and responsibility were given to the Ceylonese in the government of their country. Events moved rapidly after this, leading up to Independence in 1948. These political changes naturally encouraged the process of devolution which had already begun in the Methodist Church, as seen in the election of Rev. G. A. F. Senaratne, who later became the first Ceylonese Chairman of the District, as the first Ceylonese Secretary of Synod in 1930.

1931 was also marked by a world-wide trade depression which did not spare Ceylon. Many employees in the tea and rubber estates were laid off, and there was retrenchment in the Government Services and in mercantile firms. World prices for tea and rubber slumped badly, and many well-to-do Ceylonese families were hard hit financially.

The depression in Britain seriously affected the missionary income, tending to make a reduction in grants inevitable, so that the Church in Ceylon was threatened with a financial crisis. It is to the credit of the Ceylon Church that it rose to the occasion. In spite of

the depression here, local giving was stimulated, and in spite of cuts in the grant the work was maintained, so that the crisis actually led to an important step forward towards self-support.

Rev. A. E. Restarick had been succeeded as Chairman in 1932 by Rev. A. S. Beaty, who ably followed up the new drive which his predecessor had imparted, and held office until 1939.

SECTION 3

S.C.D. (1931—1964)

3. DEVELOPMENTS DURING THE PERIOD

The period under review may be summed up as one of "rapid social and political change." That this was so has become apparent only in retrospect, as neither the State nor the Church realized the full significance of the introduction of manhood suffrage in 1931, or of the changes going on during the war years, or of the granting of independence in 1948. Manhood suffrage changed the balance of political influence, reducing that of the middle classes (to which a large proportion of Christians belonged), and increasing that of the rural peasantry (who were mostly Buddhists), and of the 'workers'. The experiences of the war years made it clear that European domination could be ended, and that Ceylonese leadership was capable of taking its place. Independence brought a sense of national pride in Buddhism and Sinhalese culture, and changed the mood of Ceylonese leaders from reluctant acquiescence in what had to be endured, to hostility to the dominance of Christian leadership in Education and Politics.

The Second World War (1939-1945) had profound effects both on the Church and the country as a whole. One of its first effects was that the island's primary products shot up in price. Later the establishment of military headquarters for South-East Asia in Ceylon gave employment to many, and though prices went up money was plentiful, and many fortunes were made. This had disadvantages as well as advantages, for it caused a certain amount of demoralization. Another significant effect was that the influx of a large number of British troops into the island, many of them of a different class from the previous European community, put an end to the traditional reverence paid to the European, and so reinforced the spirit of nationalism already present, and the demand for independence after the War.

The War affected the Church both directly and indirectly. As a matter of Government policy, at the time of the threat of Japanese invasion in 1942, the wives and children of missionaries were asked

to leave the Island for residence in Australia or other Commonwealth countries. Some missionaries joined up as chaplains to the armed forces, thus placing greater responsibility on the Ceylon ministry.

During the darkest days of the Japanese advance, steps had to be taken to transfer authority, if need should arise, to Ceylonese leadership, and to make the Methodist Church in Ceylon increasingly self-supporting. All this stimulated the process of devolution, including the appointment of Ceylonese heads to the principal Methodist Schools. Mr. E. R. de Silva became the first Ceylonese Principal of Richmond College in 1943. He had already acted since 1940, and he held the post with distinction for 17 years, and came to be recognized as one of Ceylon's leading educationalists; his services earned him the award of the O.B.E. Mr. P. H. Nonis, who had been appointed as the first Ceylonese Vice-Principal of Wesley in 1930, became Principal of Kingswood in 1942, and Principal of Wesley in 1957, where Mr. C. J. Oorloff, a Ceylonese Anglican, had already been Principal since 1950. In our leading Girls' Schools, it has not been as easy as in the Boys' Schools to find Methodist women ready to accept the responsibilities of the Principalship, but Mrs. Loos piloted Methodist College through the difficult years 1944-1951, and Miss Grace Paul successfully developed the Kandy Girls' High School during the years 1947-1957. Particulars of the Ceylonese ministers who have provided the needed leadership during the period of rapid devolution are given at the end of this section.

The gaining of national independence in 1948 was welcomed by the Methodist Church as well as by the other Christian churches. The United National Party under Mr. D. S. Senanayake was anxious to please all religious groups as far as possible, and the pressure on the Christian churches in connection with their schools was eased at first. However, the election of 1956 showed that a strong element in the Church was critical of the U.N.P. and desired to identify itself with the national and cultural aspirations of the masses of the people.

The coming to power of the Sri Lanka Freedom Party in 1956 marked a change in the attitude of Government to the Christian Church. This was inevitable since the party was pledged to action on the lines of the Buddhist Commission Report, in order to remove the effects of unfair discrimination against Buddhists in the past, and to give them the place to which their position as the majority community entitled them.

Accordingly this period witnessed the decline and fall of the domination of the higher education of the Island by the Christian Church, and, as the Church had depended so greatly on education as one of its chief means for carrying out its evangelizing mission,

the gradual increase of Government interest in the unification of the educational system, which culminated in the take over of 1961, meant that the Church's strategy had to be thought out anew. The loss of prestige and political influence by the Christian Church was not something wholly detrimental to its work. The privileged position of Christians, and of the Christian Church, which was largely due to the fact that the British were a nominally Christian nation, had not been an unmixed blessing.

While much less emphasis was given to Temperance work by the Church than had been the case earlier, Methodist interest in Social Welfare was manifested during the floods of 1947 and 1957, and during the Communal Riots of 1958, when valuable help was rendered by Methodists at the Government Refugee Centre at St. Peter's College, Bambalapitiya. Moreover the social work of the Colombo City Mission continually grew in scope and momentum.

During the whole period, with very few exceptions, there was an increase in membership from year to year, though this was considerably less proportionately than the rate of increase of the population as a whole, which has been very high since the practical elimination of malaria effected by the military during the war. The chief exceptions to steady growth of membership occurred in the years 1941 and 1942, and were directly due to disruption of the work by the war. There was a marked decrease during the period in aggressive evangelism. This is dealt with in a separate section. While the number of schools declined steadily after 1938, the number of pupils continued to rise up to the time of the "take-over".

There have naturally been many changes during the period in the Chairmanship as compared with earlier periods. When Rev. A. S. Beaty returned to England in 1939, he was followed as Chairman by Rev. H. R. Cornish (1939-1941), and then by Rev. G. B. Jackson (1942-1943). Rev. G. A. F. Senaratne became the first Ceylonese Chairman in 1944, but Rev. G. B. Jackson took over again before the end of 1945, and remained in office until 1950, when Rev. S. G. Mendis became the first Chairman of the United Districts. He was followed by Rev. J. S. Mather (1955-1959), and then by Rev. F. S. de Silva, who was Chairman from 1960 till autonomy in 1964, and was then President until 1968. Rev. D. T. Niles was designated as President at the Conference of 1967.

As an appendix to this Section we give a list of the principal Ceylonese ministers who have given leadership during this important period, with some details of the contribution they have made.

Rev. J. S. B. Mendis. The first of those who made a major contribution during this period was Rev. J. S. B. Mendis. He was out-

standing as a preacher and speaker, and this had already been recognized when he was chosen to go to England as the representative of the Ceylon Church at the Centenary Celebrations of the W.M.M.S. in 1913. He became Secretary of the Provincial Synod in 1924 and held that office till his election as its Chairman in 1931.

Rev. G. A. F. Senaratne. George Senaratne had already made a reputation as a Methodist historian, before he entered the ministry, by writing the history of Methodism in his home town of Moratuwa. He was the first Ceylon minister to hold the office of Synod Secretary of the S.C.D. from 1930-1939, and that of Chairman (1942-43). He was marked by a dynamic vitality, and was well known among all communities for his active interest in Social Welfare, including the Temperance Movement and Vigilance Work.

Rev. S. George Mendis was a younger contemporary of George Senaratne. They were together for one year at Bangalore, being the first Methodist students from Ceylon to go there for training, but George Senaratne had already had 3 years training at Richmond Hill. George Mendis became secretary of the Provincial Synod in 1936, continuing till 1944, when he became its Chairman. He continued in office till 1950, when he became the first Chairman of the all Ceylon Synod, a position which he held for 5 years. He made a great contribution to the Church during these years, giving the United District a real sense of leadership through his constant visits to all parts of the Island. What he will be especially remembered for by his brethren, however, is the way in which, as Chairman, he was a pastor to the pastors. He represented the Church both at the Conference of Christian leaders of S. E. Asia held in 1951 at Bangkok, and, along with Rev. George Senaratne, at the World Methodist Conference at Oxford in 1952.

Rev. Cornelius Ganegoda gave leadership of a special type to the Church, namely in Evangelization. In 1907 he was sent to the N.W.P. to start work there, and lived for a considerable time in a cadjan hut, doing pioneer work. When in 1916 Rev. Marshall Hartley paid a secretarial visit to Ceylon, he was shocked "that a minister of our Church should be living in such a shanty." Mr. Ganegoda was indefatigable, and the Home Mission Committee found it difficult to raise the money to keep pace with his extensive plans. When he arrived in 1907 there were 17 full members and a total community of 71. When he finally left in 1948, at the end of his second term of service, he was able to report a full membership of 133, and a Christian community of 380. As his obituary says, "His name will be remembered with those of Peter Gerard de Zylva and Don Daniel Pereira, who are regarded as the Apostles of Moratuwa and of the Nongombo Area."

Rev. James H. Nathanielsz has been called the "George Muller of Ceylon". He founded and carried on for many years the Colombo Industrial School, relying on faith and prayer for its support. He also worked tirelessly among the Portuguese-speaking community in Colombo. Among his notable children were Rev. C. E. V. Nathanielsz, and Mrs. L. G. Loos, who became Principal of Methodist College in 1944.

Rev. Dudley Bartholomeusz was Secretary of the S.C.D. Synod from 1939-1943, Secretary of Provincial Synod 1945-1949, first Secretary of the All Ceylon Synod 1950-1952, and then Secretary for Finance at a critical time 1950-1954. His early death in October 1954, at the height of his powers, was a great loss. He is remembered for his personal integrity and devotion to duty.

Rev. J. S. Mather was the second Chairman of the United District from 1955-1959. He had previously been Chairman of the N.C.D. from 1941 to 1949 and Chairman of the Provincial Synod in 1938. He is a gifted speaker and writer, and represented Ceylon in the World Councils of the Church, travelling abroad widely. He has been a Vice-President of the Methodist Ecumenical Council (1956-1961), and in recognition of his services and writings has received an Honorary Doctorate of Divinity from Simpson College, Iowa, U.S.A.

Rev. Frederick S. de Silva was the first President of the Methodist Conference of Ceylon. Previously from 1960 to 1964 he was Chairman of the South Ceylon District, during which time the nationalisation of our schools took place. During those difficult days he acted with tact and moderation. Probably his greatest achievement has been the preparation of the Methodist Church in Ceylon for self-support and full autonomy.

Rev. Daniel T. Niles has been an outstanding figure not only in Ceylon but in the World Church, having been elected Chairman of the World Student Christian Federation in 1953, after having already, from 1948-1952, been Chairman of the Youth Department of the W. C. C. Finally he was appointed as one of the Presidents of the W. C. C. In 1957 he became General Secretary of the newly formed East Asia Christian Conference, and subsequently its President. In Ceylon he has been Secretary of the National Christian Council, Principal of Central College, Jaffna (1953-1961), Chairman of the Northern Area Council (1954-1964), and Chairman of the Northern District Synod. He was President of Conference from 1968 till his death in 1970.

He was a gifted speaker, preacher and evangelist, and a prolific writer. He received a Doctorate of Divinity from Budapest University, as well as one from Serampore, in recognition of his dis-

tinguished service both as a theological writer and as an administrator in the World Church. He has taken a leading part in the negotiations for Church Union in Ceylon.

PILGRIMAGES

It may seem strange that the Methodist Church in Ceylon should interest itself in pilgrimages, but several have been made during the last 30 odd years. The landing of the first Methodist missionaries to Ceylon on June 29th, 1814, has been widely celebrated by Ceylon Methodists for many years. On this day all Methodist schools were given a holiday, and rallies, pageants, and sports for the children, were arranged. It was Mr. W. H. Solomons, a loyal and able Methodist, and Headmaster of Richmond College (1886-1895), who was chiefly responsible for starting this celebration.¹

In 1939, the 125th anniversary of Methodism in Ceylon was organized with enthusiasm. A special train was run from Colombo, via Galle, to Weligama, where two of the first missionaries landed on June 30th in the early morning, having spent the night in a small boat which was unable to bring them to shore at Galle, and was carried out to sea. Services were held for the pilgrims in the three churches of Galle Fort—Methodist, Anglican and Presbyterian—one in English, one in Sinhalese and one in Tamil. The Dutch Presbyterian Church has a special significance in this connection, as one of the missionaries preached in it on the first Sunday, and it was at this service that the first convert was made—William Lalmon, who became the first Ceylonese Methodist minister, in fact the first in Asia.

Similar successful pilgrimages were organized to celebrate the 140th and 150th anniversaries.

SECTION 4

S.C.D. (1931—1964)

CIRCUITS

At the beginning of the period 29 circuits are listed, but six of these (marked with an asterisk) had no resident minister. They were:—Colombo English, Colombo Mutwal, Kollupitiya and Wellawatte, Jampettah St., City Mission, Rawatawatte, Moratumulla, Panadura, Kehelwatte*, Kalutara, Kalutara Estates, Kandy, Hatton, Uva

1. Article "William Henry Solomons" by L. E. Blaze in the C. M. C. R. of June 1937.

Mission, Negombo*, Kurana, Seeduwa, Katana, Minuwangoda, Kandana and Welisara*, N. W. P., Galle Fort, Richmond Hill, Ambalangoda, Matara, Weligama*, Godapitiya*, Kamburupitiya*, Tangalla.

COLOMBO ENGLISH AND COLOMBO SOUTH

Colombo English Circuit continued until 1950, when a rearrangement of Colombo circuits took place. It included the English work at Colpetty, Wellawatte and Maradana. It had throughout a missionary as superintendent. Rev. Fred James returned to England in 1931, and Rev. A. S. Beaty acted as superintendent until Rev. E. Rowton Lee came out in 1933. He remained in charge until his departure in 1943 to become a military chaplain. In 1938 the Circuit asked for and received a second missionary as minister, Rev. F. Morris Kedward, who had special charge of Wellawatte English, and was successful, before returning to England in 1940, in carrying to completion the building of the new Wellawatte church, the opening of which is recorded later. His place was taken by Rev. S. Clive Thexton who carried on the work until 1943. In that year Rev. Dennis Lansdown, an experienced missionary, became superintendent, with a new missionary, Rev. Hugh Tattersall, as second minister. When he was transferred in 1947 his place was taken by Rev. Leslie Truelove. 1948 saw the appointment of Rev. Robert Nelson as superintendent, and he remained at Colpetty for 13 years. In 1950 both the Colombo English Circuit and the Kollupitiya and Wellawatte Sinhalese Circuit came to an end, and the Colombo South Circuit took their place. It included both the English and Sinhalese work at Kollupitiya, Maradana, Nugegoda, and eventually Wellawatte, while the Tamil work in connection with these churches remained as before part of the Jampettah Street Circuit. A service of Inauguration of the new Circuit was held at Kollupitiya on Wesley Day, 1950. The English-speaking Society at Wellawatte stood out of the union for several years until February 11th, 1956, when the Quarterly Meeting voted to join the Colombo South Circuit. The 75th Anniversary of the Wellawatte English Sunday School was celebrated in December 1951. Mrs. G. M. Chinnatamby conducted a Thanksgiving Service on December 1st.

The Circuit has four sections—Kollupitiya, Wellawatte, Maradana and Nugegoda-Maharagama.

Mr. Nelson's colleagues at the outset were Rev. Arthur Lokubalasureiya and Rev. J. S. B. Manukulasuriya, while Rev. L. Truelove remained at Wellawatte, where he was followed in 1952 by Rev. Roy de Silva, and in 1955 by Rev. David Wilson.

Robert Nelson's ministry at Colpetty was an outstanding one, and before he left for Ireland early in 1961 the church had to be enlarged to accommodate the congregation. The Service of Dedication for the Extension was held on December 5th, 1959. Other ministers who served in the Colombo South Circuit with Robert Nelson were George Mendis, Basil Jackson, Christie Rosa, S. M. Jacob, Shelton de Silva, Neville Fernando, Noel Lewis and D. F. Peiris.

Rev. George Good followed Nelson, and fully maintained the work at Colpetty, spending himself unsparingly for his flock, until ill health, and the needs of his family, compelled him to return to Ireland in 1965.

The Circuit has throughout been ably served by a large number of devoted laymen and laywomen, too numerous to record by name. Special mention may however be made of the flourishing Sunday School, started in 1872, of which Mr. B. E. Fernando has been Superintendent since 1946. The number of scholars in 1964 was 400, and that of the teachers 62.

MARADANA AND MUTWAL (1931—1964)

Maradana was originally part of the Colombo North Circuit, with its centre at the Pettah Church, the rest of the Circuit lying between Mutwal and Welisara-Kandana. At the beginning of the period the English work at Maradana was part of the Colombo English Circuit, and the Sinhalese work of the City Mission, while the Tamil work belonged, as it still does, to Jampettah Street. In 1950 the whole of the English and Sinhalese work became part of the Colombo South Circuit.

From 1932-1938 Rev. J. S. de Silva was superintendent of the Mutwal Circuit, and a new church was opened at Mutwal on 29th December, 1932. Also in November 1932 the Silver Jubilee of the Madampitiya Church was celebrated. Mr. W. D. Niles, Commissioner of Requests, presided at the Public Meeting on the 25th, and Rev. J. S. B. Mendis preached the Jubilee Sermon on the 27th.

Rev. J. S. de Silva organized a successful Band of Hope in 1937. He was followed by Revs. M. A. Stambo, D. G. E. Piyasena and E. A. M. Abeysekera. The Centenary of the commencement of the work at Madampitiya was celebrated in February 1952 during the ministry of Mr. Abeysekera (1948-1952), and a Renovation Fund was raised, largely through the efforts of the late Mr. J. N. Jayasinghe, who died in July 1967. The Centenary of the Madampitiya Church building was held in 1954, beginning with a Service of Remembrance conducted by Rev. Lynn de Silva, the circuit minister, and his brother

Denzil, and closing with the Centenary service at which the preacher was Rev. G. A. F. Senaratne.

Turning now to Maradana, in 1933 a porch was added to the church, being a gift from Mr. J. R. Greve, J.P. In 1935 on December 2nd, Rev. J. H. and Mrs. Nathanielsz, who had long been connected with Maradana through the Colombo Industrial School of which he was the founder, celebrated their Diamond Wedding. Mr. Nathanielsz died in 1939, but his family have continued to render invaluable service to the work of the Church.

In August 1940 a new organ was gifted by Mrs. E. W. Kannan-gara and in 1941 the church was given a new chancel.

The 50th Anniversary of the Sunday School was celebrated from 16th to 18th March, 1940, and those who had founded and carried on the work through the years were gratefully remembered, including Mrs. J. H. Nathanielsz and Miss Grace Nathanielsz, Captain Robins, Mr. W. St. G. Blacker, Mr. and Mrs. Highfield, and Mr. and Mrs. Cash, as well as the faithful secretaries Messrs. R. A. Reyhardt and J. J. Othen, and outstanding supporters like Mr. E. J. W. Solomons and Dr. Frank Gunasekera.

The Maradana church escaped damage from a serious fire next door on September 3rd 1945.

After the formation of the Colombo South Circuit in 1950, Rev. A. C. H. Rosa, returning with his wife from study leave in America in 1952, was appointed to Maradana and, with the help of Rev. C. E. V. Nathanielsz, who had retired from the ministry of the Methodist Episcopal Church in America and taken up important social service work in Colombo, the financial structure of the Church was thoroughly overhauled, and the Society greatly strengthened. A Hammond Organ was installed in 1956, subscribed for by the congregation.

At one time extension work was started from Maradana at Rajagiriya, a Sunday School and services being held in the home of Mr. and Mrs. P. N. Gomes, but this had later to be discontinued.

Throughout the period a Women's Meeting was held at Maradana on Wednesdays, attended by women, most of them in poor circumstances, coming from *different parts* of the city, many of whom had no other church connection.

In 1964 plans were being made for the renovation of the Maradana church in 1965 to mark its 75th Anniversary.

KOLLUPITIYA-WELLAWATTE CIRCUIT (1931-1950)

This circuit embraced the Sinhalese work at these two places, together with all work at Dehiwala, Mt. Lavinia, Karagampitiya and Pepiliana. It was a self-supporting circuit and, in addition to the superintendent minister, Rev. H. de S. Wickremeratne, who had served there for six years not long before, resided in the Circuit after his retirement in 1932. The superintendents during this period were George Senaratne, J. S. B. Mendis, C. B. Gogerly (twice) and D. J. Bartholomeusz. From 1940 there was a second minister.

In December 1936 a memorial service was held at the Wellawatte church for Mrs. G. V. A. Abeyaratne, a daughter of Rev. David de Silva.

In 1940, as already mentioned, the new Wellawatte church was opened in Galle Road, serving this circuit as well as the English circuit. The new building was made necessary by a road-widening scheme, which involved the demolition of the old church built in 1899. This turned out to be a blessing in disguise, as the building scheme was taken up enthusiastically by both circuits, and a much bigger and better church was erected. On Sunday morning, 12th May, 1940, the old church was filled to capacity for the closing service, conducted by Rev. Dudley Bartholomeusz, and addressed by Revs. H. de S. Wickremeratne and Morris Kedward. The new church, the foundation stone of which had been laid on 14th October 1939, was already nearly completed, and was dedicated on Monday, July 1st, 1940, the service being conducted by the Chairman, Rev. H. R. Cornish. In his address he thanked those who had most to do with the building of the new church, including Revs. C. B. Gogerly, D. J. Bartholomeusz and F. M. Kedward. Mr. Kedward returned to England a few days later, after preaching in the new church on the Sunday after the opening.

Although the Kollupitiya-Wellawatte circuit was self-supporting and was able to maintain its membership, there was a not unnatural sense of dissatisfaction that the English circuit, which covered much of the same ground and used the same buildings, was much stronger financially, and better staffed, considering the number of preaching places. This feeling found expression in 1938 when the Quarterly Meeting addressed a memorandum to a Commission on the Division of Circuits in the Colombo Area, in which it was said, "It is becoming the rule for the older folk of the family to belong to this Circuit and the younger people to swell the membership of the English Circuit. It is clear that the very existence of this Circuit is jeopardized. *The only question is the number of years.*" *The Commission was able to point out that both the membership and income of the Circuit had steadily increased during the previous 10 years, but recognized the*

anomalies in the prevailing arrangement. The problem was satisfactorily solved in 1950, when both the Kollupitiya-Wellawatte Circuit and the English Circuit came to an end with the formation of the Colombo South Circuit and the Dehiwela-Mt. Lavinia Circuit.

It is worthy of note that the Kollupitiya Sinhalese Society set a good example in November 1938 when, at their Home Mission meeting they formed a Juvenile Missionary Association for the support of the N.W.P. work. The first Anniversary was held on October 31st, 1939, at which Rev. C. Ganegoda, Superintendent of the Home Mission, was the chief speaker, and Dr. A. S. Goonewardena, who was chairman, congratulated the children, as Treasurer, on raising Rs. 116/23 in 9 months.

The Silver Jubilee of the Karagampitiya church was celebrated from August 2—7, 1947, when the church was thoroughly renovated. The final service, conducted by Rev. G. A. F. Senaratne, was in oriental style, pulpit and pews being removed, and preacher and congregation being seated on mats.

Work at Maharagama was started about 1935 by Rev. J. S. B. Mendis in the home of Mr. and Mrs. Abeyawardena. Its subsequent progress will be described a little later.

Special events in the Dehiwela-Mt. Lavinia section of the circuit were the celebration of the Jubilee of the Dehiwela church on January 20th, 1933, and the 5th Anniversary of the Mt. Lavinia church held on 7th March, 1934, at which Revs. H. A. Nonis and J. S. B. Mendis took part, and a history of the work compiled by Mr. A. P. Guruswamy was read by him. In December 1942 the 14th Anniversary of the Mt. Lavinia stone-laying was commemorated; Rev. G. B. Jackson presided, and Rev. G. A. F. Senaratne and Mrs. J. G. Abayasekera, whose husband had so much to do with the work at Mt. Lavinia, were among the speakers.

NUGEGODA

Services were started at Nugegoda by the Colombo English Circuit about 1930 in the house of Mr. and Mrs. Shelton Blacker. In 1932 the site for a church was purchased, and steps were taken to raise money for the building. The work was started in 1936, the stone-laying taking place on March 7th, and so quickly was the building erected that it was opened on July 6th, 1936, by Mrs. Rowton Lee, and dedicated in a service conducted by Rev. A. S. Beaty. The work was however not quite complete, doors, windows, font and lighting being given later. A Thanksgiving Service for all these was held on November 5th, 1938.

In 1955 a Church Hall was built, the stone-laying taking place on February 12th and the opening on June 11th of that year.

The work has prospered, the Youth Work, which owes much to the late Mrs. Lionel Rajapakshe, being particularly strong. Another leader of the Church, Mr. K. N. Juriansz, who was also one of the two Circuit Stewards of the Colombo South Circuit at the time, died in October 1967.

MAHARAGAMA

Work at Maharagama was commenced, as already mentioned, about 1935 in connection with the Kollupitiya-Wellawatte Circuit. But it was after the formation of the Colombo South Circuit that, in 1951, Mr. and Mrs. A. C. Abeyawardena donated land for a church, with 2 buildings on it. One of these was reconstructed as a church, and the other as a Manse. The opening and dedication took place on January 31st, 1953, and were performed by the Chairman, Rev. S. G. Mendis. Rev. G. B. Jackson preached the sermon on that occasion.

A new hall was opened and dedicated on 5th July, 1958. Mr. E. W. Kannangara, who performed the opening, kindly offered to defray the cost of the doors and windows. The dedication was conducted by Rev. F. S. de Silva.

DEHIWELA-MOUNT LAVINIA

This Circuit was formed out of the old Kollupitiya-Wellawatte Circuit when the Colombo South Circuit came in to being in 1950. Its first Quarterly Meeting was held immediately after the last of the Kollupitiya-Wellawatte Circuit on March 25th. The Mt. Lavinia Mission House, constructed out of the old school, was dedicated on the same day.

The 75th Anniversary of the Karagampitiya Sunday School was celebrated from March 25th to 1st April, 1951.

The Centenary of Methodist work at Pepiliyana was commemorated at a Public Meeting held on August 1st, 1960. The work was begun by the C.M.S., who exchanged it for Methodist work at Mampe. In connection with the celebration Rs. 2000/- was raised for repairing the church.

The first minister of the new circuit was Rev. D. Benson Perera (1950-1952), who was followed by Revs. G. S. Weerasooriya, A. Loku-balasuriya, W. D. Jayasinghe and N. W. R. Fernando.

COLOMBO CITY MISSION (1931-1964)

Rev. A. E. Restarick, who began the work in 1913, was in charge until his death on February 16th 1933. His colleagues in 1931 were Rev. Dudley Bartholomeusz and Miss Florrie Moseley. He was succeeded by Revs. Max Woodward (1933-4), A. S. Beaty (1935-8), H. R. Cornish (1939-1941) and J. R. Wright (1942-1951). During the same period their Ceylonese colleagues were Revs. D. F. Peiris (1932), F. S. de Silva (1934-7), S. Selvadurai (1938), E. E. Guneratnam (1939-1940), S. I. Jegasothy (1941), A. S. Veerakathipillai (1942), D. K. Wilson (1944-7), A. C. H. Rosa (1948-9) and G. D. de Silva who, after Study Leave in England to gain experience of similar work there, returned to take charge from 1952. When Miss Moseley married a Baptist missionary in 1937 she was succeeded by Miss Toes until her return to England, after 24 years' service, in 1948. She was followed by Sister Doris Bennett until her marriage in 1954. The work of Rev. A. E. and Mrs. Restarick was commemorated by a stained glass window unveiled on June 28th, 1938, by Rev. E. Middleton Weaver.

During the superintendency of Mr. Wright a big building scheme was formulated, and the first stage, incorporating the work for women and girls, was commenced. Mr. Wright returned to England in 1952 and it was left to Rev. G. D. de Silva to complete this stage, which he did in the following year. The cost was 2½ lakhs. The opening, which was held during the Synod of 1953, was performed by the Governor General, Lord Soulbury. A portrait of Mr. H. Joseph Peiris, whose son had given Rs. 50,000 to the Scheme in his memory, was unveiled by the Chairman on the same occasion.

Rev. G. D. de Silva carried on the work successfully until 1960. Social Service work was meanwhile developed by a specially trained woman missionary, Miss Pilling (1956-7), and when she married an Indian missionary she was followed by another trained worker, Miss Margaret Crane, who has further developed this side of the work from 1960 up to the time of her return to England in 1968.

The Rev. P. B. Rajasingam succeeded Rev. G. D. de Silva in 1961 and carried on his good work. An Evangelistic Campaign was held from 1st to 4th June, 1968, during which all the homes of members of the City Mission were visited, and on June 10th two new rooms were opened by Miss M. B. Barker, to be a Reading Room for the Senior Club and a Games Room for the Youth Fellowship.

In November 1963 Mr. Rajasingam was able to begin the second stage of the Building Scheme, incorporating the Boys' and Men's work, which had been held up by financial and legal difficulties. This part was completed, as far as the Mission's part of the ground floor was concerned, in time for the 150th Anniversary of the Method-

ist Church in Ceylon in June 1964. The Golden Jubilee of the City Mission, which was due in 1963, was postponed until June 28th, 1964, so as to coincide with the big celebration. The new buildings were dedicated by the President and declared open, and a tablet to commemorate the 150th Anniversary of Ceylon Methodism was then unveiled by Rev. R. W. Pile, Missionary Secretary, and a former missionary in China and Ceylon. The 50th Anniversary meeting of the City Mission followed, presided over by Miss E. Ridge, who has done many years service in Ceylon, and represented the British Conference at the first Ceylon Conference.

The 150th Anniversary for the historic Pettah Church was celebrated from November 19th to December 22nd, 1966.

The membership of the Mission was returned as 197 in 1930 and as 206 in 1964. The Methodist Community was reckoned as 328 and 369 in the same years.

MEMBERSHIP RETURNS for COLOMBO (except Jampettah St.)

Note— These are given together as there have been changes in Circuit boundaries during the period.

	1930			1964	
	Full Members	Community		Full Members	Community
Colombo English	481	740	Colombo South	1667	2770
Kollupitiya-Well:	317	590	Dehiwala-Mt. Lav:	315	531
Mutwal	118	250	Mutwal	124	295
City Mission	197	328	City Mission	206	369
Total	1113	1908	Total	2312	3965

JAMPETTAH STREET (1931-1964)

During the period there has been a shift of the Tamil population in Colombo in the direction of Wellawatte, and this led to the decision in 1931 to build a new church for the Tamil Methodists in this area. Land was accordingly purchased in Moor Road for Rs. 4,500. Permission for building was given by the Synod of 1934, and the Foundation Stone Laying took place on 8th September of that year. The Church was opened on 8th August, 1936. The building cost about Rs. 25,000. After the opening, the Tamil service at Wellawatte Methodist Church was discontinued, but services in Tamil are still held at Kollupitiya and Maradana.

On May 28th, 1938, a memorial window to commemorate the work in Ceylon of Mr. and Mrs. Trimmer was unveiled at Moor Road.

In 1943 the superintendent minister moved to Wellawatte, and in 1953 a house in Boswell Place was purchased for Rs. 45,000 as a manse. The second minister, who was first appointed in 1929, stayed in the Pettah, where the old manse in Van Rooyen Street was sold, and in 1960 a new house was built in Pickerings Road on property donated by a church member.

On 13th July, 1947, a memorial service was held at Jampettah Street for Mr. T. V. Edwards, who was Circuit Steward for 19 years, and died on 12th February at the age of 61. A tablet was unveiled by Rev. J. S. Mather, who was the preacher at the service.

The 75th Anniversary of the Jampettah Street Church was celebrated on 12th February, 1950, when an additional tablet, supplementing a previous one, was unveiled, giving the names of the ministers who have laboured there since 1927. The service was conducted by the Chairman, Rev. S. G. Mendis.

The superintendent ministers of the Circuit since 1931 have been Revs. J. S. Mather (1927-1936), N. K. Nalliah (1937-1942), A. S. Veerakathipillai (1943-7), R. V. Thambipillai (1948-1953), T. K. Curtis (1954-8), and D. N. Muttaiah (1959-1965). There has been a second minister during most of the period—Revs. M. I. Newton (1929-1934), D. N. Muttaiah (1935) E. E. Guneratnam (1936-8), S. B. Saravanamuttu (1939-1941), W. A. Rajadurai (1946-7), M. A. Ratnarajah (1948 and 1950-1951), S. W. Arasaretnam (1953-8), S. B. Saravanamuttu (1959-1967).

The membership which was 443 in 1930 had increased to 628 in 1964, and the Methodist Community from 775 to 1036. There was a temporary decrease in the community in 1947-8 when members of the C.S.I. who had worshipped with us for a number of years, formed a separate society. The figures reported at the Synods between 1946 and 1949 are appended.

	Full Membership	Christian Community
1946	459	773
1947	503	834
1948	512	820
1949	539	869

MORATUWA-RAWATAWATTE CIRCUIT (1931-1964)

In 1931 Rev. S. G. Mendis was superintendent, having already been stationed there for two years. He remained until 1934, when he

was followed by Revs. A. A. Gogerly (1935-8), G. A. F. Senaratne (1939-1943), F. S. de Silva (1944-7), A. Lokubalasuriya (1948-9), L. V. Salgadoe (1950-1951), D. W. Peiris (1952-3), F. S. de Silva (1954-9), P. E. Fernando (1960-1964) and G. D. de Silva. The following served during the period as second minister, residing at Korawella: F. S. de Silva (1931-4), D. W. Peiris (1935), P. E. Fernando (1943-5), A. Lokubalasuriya (1946-7) L. V. Salgadoe (1948-9), M. S. Fernando (1950-1951), D. F. Peiris (1952-4), T. G. P. Induruwa (1955-6), J. S. B. Manukulasuriya (1957-1960), D. W. Peiris (1961-2), and J. H. Grice (1963-6). For one year (1947) L. V. Salgadoe was third minister residing at Uyana. Throughout the period Angulana was in charge of a catechist—S. L. Rosa (1931-7), followed by W. W. Fernando, D. D. W. Jayasinghe, R. S. H. Perera, T. A. Fernando, S. D. S. Peiris, D. F. Peiris (1947-1950), C. A. Fernando, Eric A. de Silva, B. E. R. Mendis, D. D. W. Jayasinghe and C. S. E. Fernando.

The 75th Anniversary of the Rawatawatte church was celebrated in 1934 from April 27th to May 6th. In the same year Korawella Sunday School celebrated its Golden Jubilee from April 6th to 8th, and in connection with it there was a Farewell to Rev. S. G. and Mrs. Mendis, who were leaving the circuit after six years. Rev. C. B. Gogerly preached the Jubilee sermon on the Sunday. Also in the same year Angulana Sunday School celebrated its 70th Anniversary.

The Korawella church Golden Jubilee was celebrated from 15th to 23rd September, 1939, and the dedication of a new Mission House there by Rev. S. G. Mendis took place on July 8th, 1950.

The Centenary of the Angulana church was celebrated on December 14th and 15th, 1957. The Chairman at the Public Meeting was Mr. A. E. Gogerly Moragoda, C.C.S., and the dedication service was conducted by Rev. J. S. Mather, Chairman.

The Centenary of the Rawatawatte church was celebrated from April 27th to May 6th, 1959, and many improvements were made with the help of a fund raised for the purpose. In addition a portico was donated by Mr. and Mrs. G. H. Perera in thanksgiving for their Silver Wedding, and a vestry, committee room and belfry in memory of Proctor Solomon Fernando were given by his children. The Public Meeting on April 27th was addressed by the Governor General, Sir Oliver Goonetilleke.

The Stone-laying of a new church at Suduwella, built in oriental style on land donated by Mr. Watson Peiris, took place on October 22nd, 1960, and it was dedicated on September 16th, 1961, by Rev. F. S. de Silva, Chairman.

Korawella church celebrated its 75th Anniversary from 22nd to 26th April, 1964, and the Rawatawatte Sunday School its Centenary

from September to December 1964, beginning with a Sports Meet on September 19th and ending with the Anniversary Meeting on December 26th.

The membership of the Circuit which was 555 in 1930 had risen to 916 in 1964, and the Christian Community had grown from 1110 to 1473.

MORATUMULLA (1931-1964)

The Rev. John de Silva completed his 6th year at Moratumulla in 1931, when he was followed by Rev. D. C. P. Karunaratne (1932-4) and then by Rev. S. G. Mendis (1935-1941). In 1937 the Indibedda church celebrated its Golden Jubilee from 10th to 20th February, 1937, beginning with a Thanksgiving Service conducted by Rev. S. G. Mendis, followed by a Public Meeting on the 12th presided over by Dr. J. H. F. Jayasuriya. The Sunday Service on the 14th was taken by Rev. F. S. de Silva. The Moratumulla church celebrated its 60th Anniversary from 8th to 15th January, 1939. In connection with it a history of the Moratumulla church was published entitled "Purwa Katha Sandarshanaya".

George Mendis was followed by Rev. E. A. M. Abeyskera (1942-4) and then by Rev. A. A. Gogerly (1945-6). The Silver Jubilee of Kadalan (Alokapitiya) was celebrated from 1st to 8th April, 1945, Rev. Denzil de Silva conducting the dedicatory service on April 8th. The Public Meeting on the 5th was presided over by Sir Cyril de Soysa, and addressed by Revs. G. A. F. Senaratne and C. Ganegoda, and Mr. J. Vincent Mendis.

Rev. A. A. Gogerly was followed by his brother (1947-8) and then by Rev. N. W. R. Fernando (1949-1953).

A second minister, Rev. Carlton Ferdinands, was appointed to the Circuit for one year in 1945, and from 1947 when Rev. M. A. Stambo was appointed as the colleague of Rev. C. B. Gogerly this became the rule. He was followed by Revs. G. S. Weerasooriya (1948), S. K. Perera (1949-1950) and Waddy S. de Mel (1951-2).

After the appointment of Rev. S. G. Mendis as Chairman of the All Ceylon District in 1950, a Garden Party in his honour was held at Moratumulla on May 1st, at which three new probationers, two of them Moratumulla boys, Martin S. Fernando and Waddy S. de Mel, were also honoured.

At Alokapitiya a new church was opened on 6th October, 1951, by Sir Frank Gunasekera and dedicated by Rev. S. G. Mendis, the Chairman.

A Sunday School Hall was opened at Willorawatte on 27th September 1952 by Mr. H. E. P. de Mel, M.P.

On 25th October 1952 a new chancel gifted to the Moratumulla church by the children of Rev. B. A. Mendis in memory of their father was dedicated, and a stained glass window in memory of Dr. H. I. Fernando, Circuit Steward from 1903-1947, and one of the leading laymen of the District, gifted by his widow, was unveiled. The Dedication Service was conducted by Revs. S. G. Mendis, G. B. Jackson and N. W. R. Fernando. These gifts were in preparation for the coming Jubilee.

The 75th Anniversary of the Moratumulla church was celebrated from January 5th to 11th, 1954. A Remembrance Service was held on January 6th conducted by the Chairman, at which tablets were unveiled to the memory of Revs. John de Silva, D. C. P. Karunaratne, J. H. Nathanielsz and Don Joseph Ferdinando. The Public Meeting on the 11th was addressed by Rev. F. S. de Silva, whose father served for 14 years altogether at Moratumulla.

The Superintendent ministers after Rev. N. W. R. Fernando were: Rev. S. L. B. Fernando (1954-8), Rev. H. L. Fernando (1959-62) and Rev. L. V. Salgadoe (1963-7).

The second ministers at Indibedde were: Rev. W. D. Jayasinghe (1953-6), Rev. G. C. Jackson (1957-8), Rev. S. K. Perera (1959), Rev. T. H. Perera (1960-62), and Rev. D. W. Peiris (1963-4).

An extension to the church at Willorawatte was opened and dedicated by the Chairman, Rev. F. S. de Silva, on December 14th, 1963.

The membership which was 707 in 1930 had risen to 1323 in 1964, and the Christian community had grown from 1934 to 2744 in the same period.

PANADURA AND KEHELWATTE (1931-1964)

Rev. H. A. Nonis came to Panadura in 1931 and served there until his death on January 18th, 1935. He was succeeded by Rev. D. C. P. Karunaratne (1935-6), A. Lokubalasureiya (1937-8), D. Benson Perera (1939-1940), C. B. Gogerly (1941-3), Chairman acting as superintendent (1944), E. W. Mendis (1945-9), P. B. Rajasingam (1950-1953), D. W. Peiris (1954-7), M. S. Fernando (1958-1962), and Roy de Silva (1963-7).

At the beginning of the period the new Kehelwatte church, the stone-laying of which had taken place in 1923, was still unfinished. An appeal was made for Rs. 600 needed to complete it, and it was

finally opened on September 3rd, 1932. The pulpit was said to be the one used by Rev. P. G. de Zylva at Gorakana. Throughout the period a catechist was stationed at Kehelwatte.

On 29th September, 1934, a hall, attached to the old school room at Panadura, was donated by Dr. A. S. Gunawardena in memory of his parents.

The 75th anniversary of the Panadura church was celebrated on March 6th, 1936. A fund of Rs. 5000 was raised for various improvements, and in addition there were a number of generous gifts—a hall to the north of the church, given by Mudaliyar P. S. Rodrigo and Mrs. Rodrigo, a porch by Mrs. P. J. Rodrigo and her children in memory of her husband, a new vestry in memory of Mr. and Mrs. J. W. de Silva by their children, and a new pulpit by Mr. and Mrs. Daniel Fernando.

On May 2nd, 1950 a new Minister's House, purchased by the Missionary Committee, was dedicated by Rev. S. G. Mendis on the occasion of his first visit to Panadura as Chairman. He also opened a new school hall at Dikbedde on April 11th of the following year.

In connection with the approaching Centenary of the church, a new church was promised by Mr. and Mrs. J. R. Alfred Rodrigo, the stone-laying of which took place on October 6th, 1959. It was completed in time for the celebration of the Centenary from March 1st to 6th, 1961. After the Public Meeting on the 6th, presided over by Mr. E. W. Kannangara, the congregation went in procession to the new church, led by the choir, and the Chairman of the District, Rev. F. S. de Silva, opened it and conducted the first service. The preacher at the Service of Remembrance on March 5th was Rev. W. J. T. Small, who had taken the chair at the Golden Jubilee Public Meeting 50 years before.

The membership, which was 134 in 1930 at Panadura and 42 at Kehelwatte (total 176), had risen to 265, in 1964, and the Christian community had grown from 399 to 440 in the same period.

KALUTARA (1931-1964)

During the early years of the period Kalutara had a missionary as superintendent, who lived at Kalutara South, while his Ceylonese colleague lived at Kalutara North. From 1931-1933 the missionary was Rev. W. Moors. His first colleague was Rev. E. A. M. Abayasekera who was one year junior to him (e.m. 1928), but he was followed by Rev. M. A. Stambo (e.m. 1904)! Moors was followed by Clarence Thorpe (1934-7), and Stambo by C. E. P. Wijeyasinghe (1935-1940). During the latter's time J. R. Wright, another young

missionary, became superintendent (1938-9) with a very senior colleague. Clarence Thorpe came back for 3 years (1940-1942), and then came the last missionary superintendent, H. R. Cornish (1943-7). Their Ceylonese colleagues were Revs. A. Lokubalasureiya, N. W. R. Fernando, M. A. Stambo, and A. A. Gogerly (1947-9), who became the first Ceylonese superintendent in 1948. He was followed by Revs. D. W. Peiris (1950-1951), G. A. F. Senaratne (1953-7), and A. Lokubalasureiya (1958-1966) during whose time a new Mission House was built at Kalutara South.

During the year 1952 there was no minister at Kalutara, and the work was carried on by the catechist, Mr. B. E. R. Mendis, under the superintendency of the Chairman.

Rev. C. M. Sahabandu, who succeeded Mr. Lokubalasureiya, organized a celebration of the 90th anniversary of the Kalutara church on December 8th, 1967. The Thanksgiving Service was conducted by the President. On the following day a Youth Meeting was held, which was presided over by Dr. A. S. Mather (son of Rev. J. S. Mather). The membership decreased during the period from 142 to 94, and the community from 276 to 130.

KALUTARA ESTATES (1931-1964)

Although this was reckoned as a separate circuit, the Kalutara missionary, or another, was always its superintendent until 1948, when both circuits got Ceylonese superintendents. By this time the work which had originally centred in Neboda was chiefly carried on round Matugama and Atura.

Matugama: There had been some Tamil work at Matugama from 1914, Tamil services being held in the house rented for the Tamil evangelist, and in the houses of members, who went to Neboda for Communion. When Rev. S. Selvadurai was appointed to the circuit in 1930, he lived at Matugama and conducted services in the Matugama Estate School. Rev. H. R. Cornish and Rev. S. Selvadurai were colleagues from 1931-1933, and then Thorpe and Selvadurai 1934-8. During this time, after a long search, the present mission land was bought (1932). In 1934 a Prayer Hall was built in the compound, and opened on May 9th, 1935. The Mission House at Owitigala (see Chapter IX) was sold, and plans were made for a church at Matugama, but owing to the war it was not until 1947 that the church and the present manse were opened, over Rs. 17000 having been contributed towards the cost from within the circuit, mostly from Matugama. At this time Rev. S. B. Sathiaraj (1945-9) was minister, with Rev. H. R. Cornish as Superintendent. They were greatly assisted in the work of raising funds for the building by Mr. G. Solomons and Mr. Paul S. Jacob.

Atura. Work at Atura started in 1919 at the request of Mr. S. Samuel, who was employed on an estate there. A church was built in 1930 and a Mission House was opened on December 25th, 1933. In 1938 a belfry was donated by the family of Mr. W. G. Arulanathan in his memory. Mr. S. Samuel retired in 1950 and went to India, where he died in 1965. He not only started the work at Atura, but served the church for many years as a lay preacher, and for 17 years as Circuit Steward. A memorial service was held at Atura on 3rd October, 1965.

In 1948 Rev. T. K. Curtis became the first Ceylonese superintendent of the Kalutara Estates Circuit (1948-1952). He was followed by Rev. D. N. Muttaiah (1953-8) and Rev. S. W. Arasaretnam (1959-1965).

The Silver Jubilee of Atura Church was celebrated on July 3rd, 1955.

The Circuit owes much to the work of two faithful evangelists, Mr. J. Pitchamuttu, who worked there for 33 years, and Mr. Paul S. Jacob, father of Rev. S. M. Jacob, for 20 years. A Farewell to Mr. Jacob on his retirement was held on March 29th, 1959.

The membership was returned as 221 in 1930 and the community as 617. In 1964 the numbers had fallen to 166 and 479.

GALLE AND AMBALANGODA (1931-1964)

At the beginning of the period there were two circuits in Galle, Galle Fort and Richmond Hill, the superintendents being Rev. C. B. and A. A. Gogerly respectively. In 1933 they were united to form the Galle Circuit, with A. A. Gogerly as superintendent and A. Lokubalasuriya as second minister, residing in the Fort. The union was celebrated by a dinner on June 29th, at which the circuit ministers and Rev. C. B. Gogerly (now transferred to Kandy) were present, as well as Miss M. Freethy, Principal of Southlands, Rev. J. Dalby, acting Principal of Richmond College, Messrs J. E. Perera, M. M. C., C. E. de Pinto, C.C.S., Proctor C. L. Wickremesinghe, and many other Methodists. The union has worked satisfactorily, but gradually families have moved away, many of them to Colombo, while few new members have been received or won, so that numbers have steadily declined.

In 1936 the Provincial Synod met in Galle for the first time since 1912, with Rev. P. T. Cash as Chairman.

In 1937 Mr. R. J. Seal, who had been Vice-Principal of Richmond College since 1925, and had served the Circuit as local preacher and Richmond Hill Sunday School superintendent, left Ceylon for Rhodesia, and a Circuit Farewell to him and his family was held on August 11th.

A new Pulpit Bible for Galle Fort, gifted by Miss Freethy, who left Ceylon in 1939 to become a Missionary Secretary, was dedicated on October 13th, 1940.

On August 10th, 1948, Proctor C. L. Wickremesinghe, J.P., who for many years was a Circuit Steward of the Richmond Hill Circuit, died at the age of 70. Exactly four years later a tablet in his memory was unveiled in the Richmond Hill church by Mr. J. E. Perera, and an address was given by Proctor E. M. Karunaratne.

In 1950 the Kalahe church was renovated, and the rededication service was conducted by the Chairman, Rev. S. G. Mendis, assisted by Rev. Dudley Bartholomeusz, on March 29th. Also at Kalahe a new Mission House was dedicated by the Chairman three years later on July 25th, 1953.

In 1954 Galle Fort church celebrated its 60th Anniversary from November 10th—14th, and Richmond Hill church its 75th Anniversary on November 20th and 21st.

Kalahe church celebrated its Golden Jubilee from 17th-20th September, 1955, and on the 18th a new vestry was dedicated by Rev. S. G. Mendis.

Southlands School had a Red Letter Day on December 8th, 1956, when Miss E. Ridge, the Principal, before leaving on furlough, opened the new buildings, costing 2½ lakhs, free of debt.

The superintendents of the Galle Circuit from its inception in 1933 were:—Revs. A. A. Gogerly (1933-4), A. Lokubalasureya (1935-6), Dudley Bartholomeusz (1937-9), C. B. Gogerly (1940), F. S. de Silva (1941-3), Dudley Bartholomeusz (1944-9), G. A. F. Senaratne (1950-52), E. A. M. Abayasekera (1953-4), H. L. Fernando (1955-8), S. L. B. Fernando (1959-1962), and T. H. Perera (1963-7). During the same period the following served as second minister, residing at Kalahe: Revs. E. A. M. Abeysekera (1935-6), N. W. R. Fernando (1937-1941), S. L. B. Fernando (1942-3), L. V. Salgadoe (1944-6), P. B. Rajasingam (1947-9), L. A. de Silva (1950-51), M. S. Fernando (1952-5), Waddy S. de Mel (1956), T. H. Perera (1957-9), D. S. H. Karunaratne (1964-5). From 1960-1963 Mr. Eric A. de Silva was stationed there as evangelist shortly before he entered the ministry.

In 1963 when Rev. T. H. Perera was appointed as superintendent, owing to the diminishing membership the circuit was heavily in debt.

However in connection with a bazaar held on 28th September of that year no less than Rs. 11,864-61 was raised, more than twice what had ever previously been raised at Galle, and the debt was cleared with a good balance to spare. The following Easter, with the help of friends from Moratuwa, a very successful Passion Play was staged, which was witnessed with rapt attention by thousands of people, many of whom were Buddhists.

But though the circuit has been stimulated by these events the decline in membership has continued. In 1930 the membership of Ambalangoda, Galle Fort and Richmond Hill together was 358, and the community 659, while in 1964 the corresponding returns were 274 and 406 respectively.

AMBALANGODA (1931—1964)

In 1931 Ambalangoda was a separate circuit, but since 1943 it has been part of the Galle circuit. The last minister stationed there left in 1938, after which there was a catechist until 1960. The 75th Anniversary of the church was celebrated in November 1954, when Mr. C. S. E. Fernando was stationed there. The small English school, which at one time had considerable influence, was closed in 1938, and as most of the members were teachers and their families, few of whom remained long in the neighbourhood after the take-over of schools in 1961, there are now only a handful of members. The church, which has been closed for several years, has now been taken over by the C.N.A.P.T., and services are held in the home of a Christian family.

The other place in the circuit, Batapola, where there still is a not inconsiderable nominally Christian community, has suffered much through land disputes. The church is out of repair, and the number of active members is reduced to about 15.

MATARA with Weligama, Godapitiya and Tangalla (1931-1964)

In 1931 Rev. W. O. Bevan was at Matara and was superintendent of all the adjoining circuits, with the exception of Matara Town, which was a separate circuit under Rev. J. S. de Silva. They both left Matara the following year, when their places were taken by Revs. Dennis Lansdown and Dudley Bartholomeusz. Similar arrangements continued until 1942 when Rev. S. G. Mendis became superintendent of the whole area. In the meanwhile Rev. Max Woodward was missionary superintendent 1935-40 with a break of one year's furlough, being followed by Rev. G. B. Jackson for one year (1941) prior to his becoming Chairman, and Rev. D. J. Bartholomeusz was followed in 1937 by Rev. A. Lokubalasureiya for 1 year, and then by Rev. E. A. M. Abeysekera (1938-1941). After the merging of Matara

Town with the other circuits, several young ministers were stationed there as colleagues of Mr. Mendis—Rev. N. W. R. Fernando, A. Lokubalasureiya and A. P. Middlehurst each for 2 years, and Revs. C. Ferdinands and D. W. Peiris for one year each.

After Rev. S. G. Mendis the superintendents were Revs. A. A. Gogerly (1950-1951), E. A. M. Abeysekera (1952), C. B. Gogerly (1953-9), Lynn A. de Silva (1960-1961), and G. C. Jackson (1962-5). The second ministers during this time were Revs. R. E. de Silva (1950-52), D. B. Perera (1953-5), L. V. Salgadoe (1956-9), Elmo P. Fernando (1963) and S. D. Patrick Peiris, whose promising ministry was cut short in his first year by a fatal road accident on 4th April, 1964.

In addition to the Matara ministers, Tangalla had a resident minister from time to time—Revs. M. A. Stambo (1931-2), A. P. Middlehurst (1935), and Hugh Tattersall (1951-4 and 1957). Rev. G. C. Jackson was also resident there in 1964 while a new Mission House at Matara was built.

During this period the Matara Fort Church celebrated its sixtieth Anniversary from November 9-13, 1932, and its 75th Anniversary from November 8-10, 1947. On the latter occasion a birthday cake was cut by Mr. Billy de Silva (aged 85), who was the only living member who had been present at the stone-laying of the church in 1872. Mr. W. G. Spencer, Additional Police Magistrate, presided over the Public Meeting, which was addressed by Revs. E. A. M. Abeysekera and A. Lokubalasureiya. The Jubilee Service was taken by Rev. D. F. Lansdown.

The Golden Jubilee of the commencement of the building of the Tangalla church by Rev. Edward Smith was celebrated on November 30th and December 1st, 1952, while Rev. Hugh Tattersall was stationed there. An interesting Souvenir was published telling the story of Mr. Smith's work there from 1901 to 1904, and the history of the building of the church which was finally completed by Rev. W. O. Bevan in October 1930. During the Jubilee a portrait of Rev. E. Smith was unveiled by the Chairman, after which there was a Procession of Witness. The Jubilee was followed by an evangelistic campaign culminating in the services of Whitsunday 1953, which was also Wesley Day (May 24th) that year.

Membership

1930	Members	Community	1964	Members	Community
Matara	116	280	} Matara	261	479
Weligama	43	76			
Godapitiya	34	86			
Kamburupitiya	15	20			
Tangalla	69	129			
	<u>277</u>	<u>591</u>		<u>261</u>	<u>479</u>

KURANA-NEGOMBO (1931-1964)

During the first few years of the period Negombo was reckoned as a separate circuit, though no minister was stationed there. The two circuits were united in 1937, when a second minister was appointed who lived at Dalupotha.

For the first 2 years of the period Rev. J. S. B. Mendis was the superintendent, and it was in his time that some Roman Catholics from Pitipane, across the lagoon, began attending services at Kurana. Rev. G. A. F. Senaratne followed Mr. Mendis in 1933, and in 1936 seventy-five of the Pitipane people were received into the Methodist Church, and a Preaching Hall was built for them, which was dedicated on September 13th of that year in the presence of 600 people from the area. A school was also opened for the children, and a Sunday School started with the help of teachers from Kurana.

At Kurana Rev. S. I. de Silva, who retired there in 1930, put up a beautiful structure at the entrance to the cemetery in memory of his wife.

At Dalupotha a house with $\frac{3}{4}$ acres of land was bought in 1934 for the residence of a catechist, and the school was shifted from the old premises to a new building, the old building being used for the Sunday School. In 1937 the house was occupied by the newly appointed second Minister, Rev. D. Benson Perera, who was followed next year by Rev. M. A. Stambo, and after him by Revs. D. W. Peiris (1939-1940), E. W. Mendis (1941-4), and a regular succession of ministers including Elmo P. Fernando (1961-2), Shelton A. de Silva (1963), and Elmo P. Fernando (1964-7).

Kurana celebrated the Golden Jubilee of its church on a lavish scale in 1937 from August 26th to 29th. Two transepts were added, as well as a Committee Room and a new porch, making it one of the largest Methodist churches in the Island. Corner stones were laid by Rev. W. J. Noble, who was on a Secretarial visit to Ceylon at the time, and the Chairman, Rev. A. S. Beaty. The Public Meeting was presided over by Rev. E. Middleton Weaver, Chairman of the North Ceylon District, and a tablet was unveiled in memory of Rev. Don Daniel Pereira ("the Apostle of Kurana-Negombo") by one of his grand-daughters. The Young People's Meeting was presided over by Mr. C. E. de Pinto, C. C. S., and the Jubilee Service was conducted by Rev. C. Ganegoda. There was also a grand fireworks display.

In 1939 Rev. G. A. F. Senaratne was succeeded as superintendent by Rev. A. A. Gogerly (1939-1944), who was followed by Revs. E. A. M. Abeyssekera (1945-7), F. S. de Silva (1948-1953), N. W. R. Fernando (1954-7), A. C. H. Rosa (1958-1962) and M. S. Fernando (1963-7).

In December 1945, 125 years of Methodist work in Negombo were celebrated from the 8th to the 16th. Sir Frank Gunasekera presided at the Public Meeting, and Rev. D. F. Lansdown conducted the Jubilee Service. Rs. 1500 was raised for the repair of the Church, built by Newstead in 1820.

The 60th Anniversary of the Kurana church was celebrated from 28th to 30th December, 1947, when Rev. E. A. M. Abeysekera was superintendent. At the Public Meeting, presided over by Sir Wilfred de Soysa, the speakers were Rev. G. A. F. Senaratne and Mr. W. D. Jayasinghe, C.C.S.

It was in the time of Rev. F. S. de Silva that the new site for the Katunayake High School was chosen by a specially appointed Synod Commission, and it fell to him to arrange the purchase, and put up the first buildings, making it possible for the school to move into them on 21st January 1952.

On Wesley Day (May 24th) 1953, a Rally of about 1000 Methodists from the Area was held at Negombo. There was a Procession of Witness leading up to a mass meeting near the Clock Tower, addressed by Rev. S. J. de S. Weerasinghe of the Baptist Church, and Rev. F. S. de Silva. About this time the Negombo church became unsafe for use, and services were held first in the Newstead School Hall, and then, by the kind courtesy of the Anglicans, in their church, until the new church was opened on September 21st, 1957, by the senior member of the church, Mr. Arthur F. Seneviratne. This new church, costing Rs. 15,000, was built on the foundations of the old church, the money being raised locally under the leadership of the minister, Rev. Neville Fernando.

The Dalupotha church Golden Jubilee was celebrated in 1953 from 19th to 26th July, and the church was renovated at a cost of Rs. 2,200. A Communion rail was gifted by the Moratumulla Society and a Communion table by Rev. E. W. Mendis.

The 75th Anniversary of the Kurana church was prepared for with much care and enthusiasm for a number of years beforehand, many special gifts being made. In 1954 the church was presented with a new bell; in 1956 Mr. and Mrs. A. E. Rosa provided electric light in memory of their parents; in 1957 Mr. Tudor B. Gunasekera gifted a neon cross in memory of his father, Mr. S. D. C. Gunasekera of Andiambalama. Nearer the time of the Jubilee, which was celebrated from 18th to 26th December, 1962, in the last year of Rev. A. C. H. Rosa's ministry, there was a spiritual awakening among the people, and a sum of Rs. 30,000 was raised, including the following special gifts—(1) a new porch in memory of the late Hendrick

Rosa and his wife, by their children and grandchildren; (2) Two new iron gates by the members of the family of Mr. Edmund W. Fernando, and by the members of the family of Mr. P. W. Fernando; (3) A new boundary wall and a wall-clock by Mr. Eddie Jayasinghe in memory of his parents and father-in-law. The whole church was given a new look, and the roof was thoroughly repaired and given Calicut tiles in place of the old country tiles.

The Public Meeting in connection with the Jubilee was presided over by Rev. George E. Good, the chief speaker being Rev. C. M. Elangasekera of the Baptist Church, and the whole week was a time of rejoicing and festivity. The final Thanksgiving Service was conducted by the Superintendent Minister himself.

Kurana has produced a number of outstanding Methodist laymen, who have served their Church faithfully and well. One of the most notable of these, Mr. T. W. de Silva, brother of Rev. John Simon de Silva, died on 30th April 1945 at the age of 60. He had served as Circuit Steward, Lay Preacher, and Sunday School Superintendent, as have many of the others, and also taken a prominent part in the work of the District as a member of the Standing Committee of the Synod, and Treasurer of the Burma Fund. Another was Proctor A. E. Rosa, who died in January 1963. In addition to his local offices he was a Secretary of the Retired Ministers' Fund and of the District Property Committee. Another was Muhandiram Justin C. de Silva who celebrated 40 years as a Local Preacher on 16th November, 1944, and was also a class leader, as well as being a Sunday School Superintendent for 35 years. He died on 15th July, 1948, at the age of 65. Finally there was Mr. A. W. Rosa, father of Rev. A. C. H. Rosa, who was also Circuit Steward for 10 years, Sunday School teacher and Superintendent, Local Preacher, and a delegate to Synod. He died on 8th September, 1952.

The following ministers were recommended as candidates from the Kurana Circuit: L. Victor Salgadoe, A. C. H. Rosa, P. E. Fernando and W. D. Jayasinghe—the last-named after retirement from the C.C.S., and after having served for many years as a lay preacher, Circuit Steward, Sunday School Superintendent and Synodsmen on behalf of the Kurana Circuit. Other ministers closely connected with the Kurana Circuit are the four De Silva brothers.

Andiambalama belongs to the Kurana Circuit, and is the station of a catechist or local Agent. In 1934 the church, built in 1881, was renovated at the expense of Mr. S. D. C. Gunasekera, who also donated a piece of land about an acre in extent, with a house built by him on it, as the residence of the evangelist. This house was, however, about a mile distant from the church, and in 1940 Mr. Gunasekera

built another house on land given by Mr. Paul S. Gunawardena in a more convenient position. Mr. Gunasekera also added another half acre to this property.

The 75th Anniversary of the church was celebrated on the 7th and 8th of December, 1957, and the church was again renovated at a cost of Rs. 1300. The Chairman, Rev. J. S. Mather, presided at the Public Meeting and Rev. N. W. R. Fernando preached the Jubilee Sermon.

The membership of the whole circuit, which was 592 in 1930, had risen to 1128 in 1964, and the Methodist Community had grown from 2126 to 2722 during the same period.

SEEDUWA (1931-1964)

The ministers in charge of the Seeduwa Circuit during this period have been Revs. A. Lokubalauriya (1931-2), E. A. M. Abeysekera (1933-4), F. S. de Silva (1935-7), S. E. de Silva (1938-1940), D. W. Peiris (1941-2), M. A. Stambo (1943-4), G. Denzil de Silva (1945-9), E. W. Mendis (1950-1951), L. V. Salgadoe (1952-4), Lynn A. de Silva (1955-8), Waddy de Mel (1959-1965).

In June 1942 Katugoda church, where the membership had declined to only one, was demolished by a party of about 50 Methodists from Seeduwa, and the bricks and tiles were removed to Liyanagemulla and used to repair the church there.

The Silver Jubilee of the Seeduwa church was celebrated on 30th December 1944 in the time of Rev. M. A. Stambo.

A new church was opened at Liyanagemulla in 1957, on January 1st, by the Chairman, Rev. J. S. Mather, and the following ministers also took part in the dedication—Revs. S. G. Mendis, Denzil de Silva, G. A. F. Senaratne and E. A. M. Abeysekera. A Sunday School Anniversary was held, for the first time, on the following day, presided over by Mr. B. E. Fernando. The building of the church was largely done by voluntary labour and the money required was gradually raised over a considerable period during the ministry of Rev. Lynn de Silva.

Mr. J. P. de S. Wickremeratne, brother of Rev. H. de S. Wickremeratne, for many years Manager, and later Secretary of the C.L.S., came to reside in Seeduwa in 1924, and took an active part in the work of the circuit almost up to the time of his death on 1st July, 1958, at the age of 92. He was a local preacher and Sunday School Superintendent, and even when he could no longer attend the School he conducted a Bible Class at his home. He was also Manager for some years of the 4 schools in the circuit.

Membership increased during the period from 294 to 654, and the Methodist community from 927 to 1370.

MINUWANGODA CIRCUIT (1931-1964)

The ministers during the first 4 years of the period were Revs. S. E. de Silva, John de Silva, who died on 17th May 1932, and D. G. E. Piyasena. Rev. M. A. Stambo was appointed in 1935, and in that year the Golden Jubilee of the Minuwangoda Church was celebrated from August 20th to 25th, including 2 days devoted to evangelistic work at Wattegedara and Wegonna. A new Mission House was also put up.

The following year Pethiyagoda Church celebrated its Silver Jubilee from April 14th to 19th, and at the celebrations the Gospel Van, which had been commissioned at Kurana on April 9th, was used for the first time. Mr. Stambo was followed by Rev. F. S. de Silva, who was in charge of both Minuwangoda and Katana from 1938-1940.

On 12th October, 1939, a Junior Guild was started at Pethiyagoda.

The arrangement by which Minuwangoda and Katana had only one minister between them continued for some years under Revs. D. G. E. Piyasena (1941-2), D. W. Peiris (1943-5), D. Benson Perera (1946-9) and P. E. Fernando (1950-1954), except in 1953 when Katana had its own minister (E. W. Mendis) for some time.

In August 1953 Revival Meetings were held at Pethiyagoda, and at the close, on August 28th, 12 converts were baptized, and 32 young people were received into membership by the Chairman, Rev. S. G. Mendis. During the whole of Lent that year a mission was carried on in the Circuit under the leadership of Sister Hilde Storm, assisted by the Staff and a few local leaders.

From 1955 the Minuwangoda minister no longer had charge of Katana as well. The ministers at Minuwangoda were Revs. R. E. de Silva (1955-9), L. V. Salgadoe (1960-1962), and W. D. Jayasinghe (1963-7). Minuwangoda Church held its 75th Jubilee celebrations from May 9th to 14th, 1961, including 3 days of Revival Meetings addressed by Rev. J. S. Mather. The Jubilee Service was conducted by Rev. A. C. H. Rosa. Horagasmulla celebrated its Golden Jubilee from August 6th—12th, 1962. Mr. S. L. Rosa, catechist for many years, and Revs. Waddy S. de Mel, C. M. Sahabandu and L. V. Salgadoe took part, as well as the Chairman, Rev. F. S. de Silva.

Membership increased during the period from 234 to 324, and the community from 424 to 679.

KATANA (1931-1964)

In 1931 Rev. D. C. P. Karunaratne was stationed at Katana, and was followed by Revs. C. E. P. Wijayasinha (1932-4) and D. G. E. Piyasena (1935-7). In 1937 a new School Building, gifted by the Karunatilleke family in memory of Muhandiram Simon Fernando Karunatilleke, and planned and constructed by Mr. Edmund Senaratne, was opened on December 21st.

From 1938-1954 Katana was supplied by the Minuwangoda minister, except while Rev. E. W. Mendis was stationed there in 1953.

The 75th anniversary of Miriswatte Church was celebrated on 22nd September 1944, the Jubilee Service being conducted by the Chairman, Rev. G. A. F. Senaratne.

In August 1952, the Stone Laying of a new church took place at Kadawala, and this was dedicated by the Chairman, Rev. S. G. Mendis, on July 11th of the following year. More than half the cost of this church was borne by Mr. Shelton F. Karunatilleke, who also helped with the purchase of the land.

Katana had its own minister again from 1955 onwards, those stationed there during this period being Revs. E. A. M. Abeyesekera (1955-7), G. S. Weerasooriya (1958-1960), Noel Lewis (part of 1961), C. M. Sahabandu (1962-3) and D. F. Peiris (1964).

The 75th anniversary of the Katana Church was celebrated on 7th November, 1963. Those who took part were the Chairman, Rev. F. S. de Silva, and the Revs. W. D. Jayasinghe, C. M. Sahabandu and Waddy S. de Mel.

The membership of the Circuit was 161 in 1930 with a Methodist community of 437. In 1964 the membership had risen to 241 but the community had decreased by 11 to 426.

N.W.P. HOME MISSION (1931-1964)

In 1931 Cornelius Ganegoda had recently begun his second period of service in the N.W.P., lasting no less than 17 years. In that year a Preaching Hall was opened at Udugama, built by the voluntary labour of local Methodists, and services and Sunday School were started. The next year the Silver Jubilee of the Home Mission was celebrated on Easter Monday, March 28th, with a target of Rs. 10,000 to provide an Industrial School at Thummodera for some of the poor girls of the district. This was opened in June 3rd, 1932, by the Chairman, Rev. A. S. Beaty. It was provisionally registered on June 1st, 1935.

The Home Mission income did not quite keep pace with the growth of the work under Mr. Ganegoda's dynamic leadership, and at the Synod of 1936 a debt of Rs. 5000 was reported. This was cleared during the year by a special appeal. During the same year a Union Church was opened at Kuliyaipitiya, which was the Methodist Field of the National Missionary Society. An evangelist, Mr. J. A. Abeyakoon, was appointed there, and a new school was opened at Talawa in 1937.

At Heenpannawa, Mr. M. Don Aron, with the help of his 3 sons, had put up a church by their own labour and at his own expense, and this was opened on June 11th, 1936. It happened to be the first building registered by the new local Trust Association. Early in the following year a new dormitory for the Thummodera Industrial School was opened by Rev. W. J. Noble during a secretarial visit, and a further extension was opened by Hon. G. C. S. Corea, on 7th October, 1938.

On 9th November, 1940, a new church at Walahapitiya, Mr. Ganegoda's first station, was opened by the Chairman, Rev. H. R. Cornish, with great rejoicing, and in 1943 a new Mission House at Makandura, to replace the small house accidentally burned down in 1941, was donated by Dr. L. A. Paronavitane, D.M.O., Kuliyaipitiya, and opened by Rev. J. S. Mather of the N.C.D., while visiting the N.W.P.

The Stone Laying of a church at Lihiriyagama took place on 6th December, 1942. Money came in slowly, and at Synod Mr. A. H. Nathanielsz gave Rs. 700, which was the estimated amount needed to complete it. However costs went up so much owing to the War that another Rs. 1000/- was still needed for tiles when it was opened on 26th May, 1945.

At the end of 1945 Mr. Ganegoda retired, though continuing to live at Thummodera in a house he had built there. He was succeeded by Rev. S. L. B. Fernando (1946-1953). On May 22nd, 1948, the Ganegoda Hall at Thummodera was opened by Mr. Graham Pandit-tsekera, J. P. and the chair at the Public Meeting was taken by Mr. Albert F. Peiris, M. P. On the following day a Thanksgiving Service for Mr. Ganegoda's life and service was conducted by Rev. G. A. F. Senaratne.

On July 6th, 1951, a Kindergarten Block for Sembukattiya School, costing Rs. 3000, was donated by Mr. P. Ramanathan, a Hindu.

In 1953 a young minister, Rev. T. H. Perera, was appointed as assistant to the superintendent. He was able to start some medical work, being a qualified apothecary. This arrangement continued for

3 years, but came to an end when a man was needed for the new work at Gal Oya.

Rev. P. B. Rajasingam succeeded Mr. Fernando in 1954, and the Golden Jubilee of the work was celebrated in 1957, first with Revival Services throughout the circuit, and then on March 30th by a large gathering of Methodists, at which the Chairman laid the foundation stone of a new church at Walahapitiya. On March 29th of the following year another large gathering took place, first at Heenpannawa for the laying of the foundation stone of a new church there, given by Dr. J. H. F. Jayasuriya and his wife, and then, after a picnic lunch, at Walahapitiya, for the opening of the new church by Mrs. A. S. Goonewardena, and the dedication by Rev. J. S. Mather of a belfry and bell given by Mr. L. C. Fernando of Moratuwa. Mr. Ganegoda was able to take part, but died on December 31st of the same year.

The Heenpannawa church was opened by Mrs. Jayasuriya and dedicated by Rev. F. S. de Silva on September 5th, 1959, in the presence of some 500 Methodists from different parts.

In May 1958 there was a serious flood, and this affected Thummodera and the adjoining villages. The Mission House was the only house above flood level, and the minister took in 75 refugees for the time being, and was able to relieve many families when the flood subsided, with help from Colombo and Seeduwa, and from our principal Girls' High Schools.

The Rev. P. B. Rajasingam was transferred to the City Mission in 1961, and his place was taken by Rev. J. S. B. Manukulasooriya who was in charge of the work until 1966, when he was succeeded by Rev. Waddy S. de Mel.

The membership which was 236 in 1930 had increased to 298 in 1964, and the Methodist Community grew from 621 to 646 in the same period.

KANDY CIRCUIT (1931-1964)

From 1930 to 1934 Rev. C. H. S. Ward was superintendent of the Kandy Circuit. When he returned to England, Rev. C. B. Gogerly became superintendent for one year, with a young missionary, Rev. E. Porter, who had recently arrived in Ceylon, as his colleague. Rev. D. F. Lansdown followed for one year in 1936, and then again for 4 years from 1939-1942, Mr. Porter being in charge during the two intervening years. During the year 1940 the 75th anniversary of the founding of a Methodist Society in Kandy by Advocate Eaton and others was celebrated. There was a Service of Thanksgiving conducted by Rev. D. F. Lansdown on April 16th, and then the main celebrations

from November 1st to 3rd, led by the Chairman, Rev. H. R. Cornish, and Rev. S. G. Mendis, whose father was one of the founders. Mr. J. E. Piachaud, who had since 1912 played a prominent part in the work of the Circuit, for a number of years being a Circuit Steward, was able to take part in the celebrations but died shortly after at the age of 75.

Other leaders of the Kandy Church who died during the first decade of this period were Mr. A. M. van der Straaten, whose work for the Portuguese community was mentioned previously, and who was also a Sunday School superintendent, in 1931 at the age of 80; Mr. R. M. Smith, S. S. Superintendent for more than 40 years, in 1935 at the age of 84; Mr. J. A. Mendis, who was a Local Preacher for over 60 years as well as holding other offices, in 1948 at the age of 86; Miss Eaton, organist for 36 years, who died in 1932 at the age of 70. She has had a worthy succession in Mrs. Van der Wall.

In 1941 (13th March) the Circuit bade farewell to Rev. G. B. Jackson, who, as Vice-Principal and Principal of the Training Colony, Peradeniya, from 1926, had been of great help to the circuit for nearly 15 years. The Kingswood Jubilee was celebrated on a lavish scale in 1941, beginning with a Thanksgiving Service in the Brownrigg St. Church, conducted by the Principal, Mr. L. E. Blaze.

The Ampitiya Church, built in 1870, was rededicated after renovation in a service held on January 21st, 1945, conducted by Revs. R. A. Nelson and D. B. Perera. A new communion table, designed to suit the oriental style of worship, was also dedicated.

On March 7th, 1950, a Christian Book Shop was opened in part of the Brownrigg Street premises, as a joint venture by the churches of Kandy.

Louis Blaze, described on his memorial in the Kandy Church as "Teacher, Scholar, Historian, Poet, Preacher, Sportsman" and "gentlest of Kingswood's gentlemen", died in 1951 at the age of 90. Another outstanding member of the Kandy Church, Mr. Morley Spaar, son of Rev. J. A. Spaar, died in 1960 at the age of 84. He had been Circuit Steward for many years and taken a leading part in the work of the Church. But he will be specially remembered for the great help he was able to render, with his expert knowledge of building, in the erection of the new buildings for the Girls' High School and of Kingswood College. His help was by no means confined to the Methodist Church, and he was universally trusted by all communities, and ready to help all.

The 250th anniversary of the Birth of John Wesley was celebrated at Kandy on 28th June, 1953, the service being conducted by Rev. J. S. Mather and addressed by Prof. E. A. Hardy, Dr. Lakshman Perera

and Mr. H. Smith, an English Methodist on the staff of Trinity College.

In addition to those already mentioned, the following served at Kandy as superintendent minister: Revs. R. A. Nelson (1943-4), G. B. Jackson (1945), W. O. Bevan (1946-8), C. B. Gogerly (1949), J. S. Mather (1950-1954), E. S. Nodder (1955-7), D. K. Wilson (1958), G. C. Jackson (1959-1960), G. Denzil de Silva (1961-4), and P. E. Fernando (1964-8). The following served as second minister: Revs. D. G. E. Piyasena (1930-1931), E. A. M. Abeysekera (1932), C. B. Gogerly (1933-4), E. Porter (1935), D. W. Peiris (1936-8), D. Benson Perera (1941-5), D. W. Peiris (1946-8), A. P. Middlehurst (1946), W. A. Rajadurai and L. A. de Silva, (1949), A. C. H. Rosa (1950), S. K. Perera (1951-3), G. S. Weerasooriya (1954-5), S. K. Perera (1956-8), T. K. Curtis (1959-April 1960,) and D. S. Dharmapalan (1961-4).

After Rev. G. B. Jackson, H. G. Sanders served at the Training Colony (1941-3 and 1948), C. B. Gogerly (1949-1952) and W. J. T. Small (1953-1962). Rev. S. K. Perera was University Chaplain 1954-1955, and Shelton A. de Silva from 1964 to 1969.

During the period the membership rose from 333 in 1930 to 545 in 1964, and the community from 587 to 838.

The united Theological College of Lanka was opened at Pili-matalawa in 1963, with Rev. G. B. Jackson as its first Principal.

In Kandy there has long been an active "Kandy Christian Fellowship", and in, recent years an interdenominational "House Church" movement has been developed.

HATTON CIRCUIT (1931-1964)

During the first part of the period a missionary superintendent was stationed at Hatton, assisted by a Tamil minister. The Sinhalese work, which was never very strong, was looked after by a catechist or agent. In the 1930's a special effort was made to revive the Sinhalese work, and a meeting for the purpose was held on May 9th, 1936, presided over by the Circuit Steward, Mr. H. C. Mendis, and addressed by Rev. S. G. Mendis, Mr. B. R. Mendis (catechist, father of Rev. B. E. R. Mendis), and Rev. D. F. Lansdown.

The missionary superintendents referred to were Revs. C. Thorpe (1931-2 and 1943-5), R. A. Nelson (1933-1942, except for 2 furloughs supplied by J. R. Wright in 1936 and D. F. Lansdown in 1941), W. O. Bevan (1946), E. L. Robinson (under superintendency of W. O. Bevan at Kandy) (1947), H. Guy Sanders (residing at Peradeniya Training Colony) (1948).

Their colleagues were Revs. S. R. Winslow (1933-5), D. N. Muttaiyah (1936-9), T. K. Curtis (1940-1942), S. W. Arasaretnam (1943-7), D. K. Wilson and W. A. Rajadurai (1948). In 1949 Rev. D. N. Muttaiyah became the first Ceylonese superintendent, with E. L. Robinson second minister, and this arrangement continued till 1953, when both left. In 1953 Rev. E. E. Gunaratnam was appointed as superintendent, but was transferred after six months owing to the illness of Rev. A. S. Veerakathipillai. Rev. V. B. Paranjothy, a minister of the C.S.I. who worked in Ceylon for several years, was stationed at Hatton in the same year and worked there with considerable success for over two years (1953-5). A promising Christward movement took place at this time in the Maskeliya area, and there were over 100 baptisms. More workers were needed and it was hoped to get one from India, but this fell through, and a little later Mr. Paranjothy's health broke down and he returned to India. Thus the work could not be properly followed up, and an opportunity was lost. A probationer, Rev. S. M. Jacob, was sent to Hatton for the rest of 1955 under the superintendency of the Chairman, and he was followed in 1956 for a few months by Rev. C. A. Smith till he returned to Australia. Then came Rev. S. B. Sathiaraj (1956-1962), who did good service there for 7 years, after which he left for India (C.S.I.) with his family. He was followed by Rev. S. M. Jacob, now an ordained minister, for 2 years.

From 1960-1964 the Union Church, Nuwara Eliya, was reckoned as part of the Hatton Circuit, with Rev. Kenneth Davy as resident minister. The connection continued after Mr. Davy left Nuwara Eliya at the end of 1964.

A small English school had been opened at Hatton in 1893, and eventually there were 2 small schools, one vernacular and the other English, located near the church. In 1941 the English School was upgraded, and on January 22nd of that year the Chairman, Rev. H. R. Cornish cut the first sod for a building on newly acquired land near the Mission House. This building was opened in 1942. Mr. Sam Seevaratnam was Principal till 1947, and it was he who gave to the school the name "Highlands". He was followed in January 1948 by Mr. Sam Thampapillai, who carried on the work until 1952. Rev. W. O. Bevan was manager of the school from 1946-8 and the Hall built about that time was called "Bevan Hall" after him. Mr. S. C. Jeyasingh was Principal from 1953.

Earlier there had been considerable friction between the Methodists at Hatton and the Anglicans at Dickoya, so that an event at the close of Unity Week, 1957, was all the more significant. Joint Services were held on the last Sunday at both churches, first at Dickoya, when the Methodist minister preached; the whole congregation then went in procession to the Hatton church, at which the Anglican minister preached.

The membership of the Hatton Circuit which was returned in 1930 as 238, had fallen to 191 in 1964.

UVA CIRCUIT (1931-1964)

At the beginning of the period Rev. C. E. de Silva, the first Ceylonese superintendent, was in charge, with Rev. D. F. Lansdown as assistant. Rev. Max Woodward succeeded Lansdown in 1932 for 1 year. During the year Rev. C. E. de Silva died on August 20th at the comparatively early age of 52, to the great loss of the Church. From 1933-1937 Rev. W. O. Bevan was in charge, without a ministerial colleague, and it was he who brought the building of the Bandarawela Church to a successful conclusion. He had started a fund for the purpose when stationed at Badulla in 1918, and Rs. 500/- had been collected, but at that time there was no suitable site in view. In 1935 a new appeal was issued and a site secured. The stone-laying took place on March 28th, 1936, and on May 22nd, 1937, the church was opened by Mrs. Bond, daughter of Rev. C. H. S. Ward, who had been largely responsible for the building of the church at Badulla in 1924 when stationed there. A church was also opened at Busdulla in the same year.

Mr. Bevan was followed for short periods by Revs. C. Thorpe, H. G. Sanders, Max Woodward, J. Dalby and G. B. Jackson—5 superintendents in 7 years (1938-1944). Between 1933 and 1942 the only Ceylon minister appointed was Rev. D. G. E. Piyasena (1939-1940). In 1943 Rev. H. L. Fernando, who had entered the ministry in 1940, was appointed to assist Mr. Dalby, along with Rev. A. P. Middlehurst. Middlehurst was transferred after 2 years but Fernando remained for 12—5 years as assistant minister (the last 3 with Sanders, who returned as superintendent in 1945), and then 7 years as superintendent.

One of the first of Mr. Fernando's tasks was to develop an evangelistic experiment at Wedigune, just outside Badulla, where a simple "indigenous chapel" was constructed by the road side, always open, and worship was conducted daily, seated on the ground, and of an indigenous type. The work was strongly staffed, and no pains were spared to make it a success, but although there were several baptisms it did not take root, and after 12 years it was reluctantly discontinued.

It also fell to Mr. Fernando in 1949, the year after he became superintendent, to celebrate the "Diamond Jubilee of the Uva Mission". This was actually the 60th anniversary of the Girls' Home, and the 64th anniversary of the beginning of Methodist work in Uva by Revs. S. Langdon and W. H. Rigby. Mr. Fernando's colleague in 1948-9, Rev. Carlton Ferdinands, prepared an interesting Souvenir entitled "The Christ of the Uva Highlands". Separate celebrations

were held successively in different parts of the Circuit from March 18th to April 24th. Mr. Ferdinands left during 1949, but later Mr. Fernando had Rev. Waddy S. de Mel as a colleague in 1950, D. F. Peiris in 1951 and Rev. J. S. B. Manukulasooriya in 1952-1954. When he left for Galle in 1955 he was succeeded by Rev. P. E. Fernando, (1955-9), who had Mr. Manukulasooriya as colleague for one year, and Revs. M. S. Fernando and Noel Lewis for 2 years each. There was no minister for Bandarawela in 1958. Mr. Fernando was followed as superintendent by Rev. Roy de Silva in 1960 with Rev. Noel Lewis, who had been appointed to Bandarawela in 1959, as colleague. When he left in 1961 for Katana, Bandarawela was occupied by Mr. B. E. R. Mendis, then a catechist. In 1963 Rev. A. C. H. Rosa came to Badulla, and Rev. H. L. Fernando was at Bandarawela for one year, being followed in 1964 by Rev. C. M. Sahabandu.

When Welimada Hospital closed in 1939 owing to the development of the Government Hospital, part of the building was turned into a chapel. A new church on the same site was dedicated by Rev. H. L. Fernando on June 29th, 1951.

On April 11th, 1950, a Thanksgiving Service was held at Bandarawela for the completion of the original design of the church by the erection of a tower, made possible by a gift of Rs. 10,000 by Mr. H. Watson Peiris, and for the gift of a pulpit by Mr. Fred Fernando of Haputale.

During 1950 a Holiday Home for ministers was put up by Mrs. T. H. Gunawardena, meeting a real need, and a grand House Warming took place on March 12th, 1951.

During the period the membership increased from 156 to 253 and the Methodist Community from 253 to 475.

GAL OYA

The work at Gal Oya is the most recent expansion of the Methodist Church in Ceylon. Work on the dam by an American firm began soon after the end of the second World War, bringing a number of Ceylonese and American engineers, administrators and workmen to the Gal Oya Valley. The nearest Methodist station was Kalmunai, and pastoral work for the Christians among them was begun in 1945 by the missionary stationed there, Rev. R. A. Jeffries, with the help of Rev. M. I. Newton who was stationed at Kallar, and Miss Barbara Atkins. This involved a journey of 16 miles from Kalmunai to Amparai, and 15 miles more to Inginiyagala, much of which was along rough jungle tracks.

When Rev. R. A. Jeffries, who was only 32, died in 1946, it was not possible to station another missionary at Kalmunai until 1948.

Then Rev. E. S. Nodder was appointed, and prosecuted the Gal Oya work with great vigour. In 1950 a temporary Union Church was opened at Inginiyagala, which was dedicated by the Methodist Chairman, Rev. S. G. Mendis, on November 4th. It was soon replaced by a concrete and asbestos building. The leader in this step forward was Mrs. Dulcie Kaule, wife of a former Auditor General, a woman frail in body but strong in spirit, who spared no pains to use her influence to obtain materials and to collect the necessary funds.

It had been hoped to have a Union Church also at Amparai, but negotiations with the Anglican Church fell through, and separate churches were built. On June 28th, 1957, the Methodist Church was dedicated by the Chairman, Rev. J. S. Mather. A minister was stationed there but could not stay long, and his successor in 1958 remained only 1 year, but then Rev. Theo Induruwa was appointed and remained for 9 years. He was able from the beginning to live at Amparai, where a manse had now been built, and at once set about organizing work among the Colonists.

The membership in 1964 was 277 and the Community 591.

SECTION 5

S.C.D. (1931—1964)

PROPERTY

Note—The dates refer to the Synod at which completion was reported.

- 1930—Matara Missionary Lady's Quarters (paid for from Grant); Talawakelle Church; Nawalapitiya Land purchased, and Chapel and house built for Rs. 7740; Raddoluwa Porch and Gable Wall; Mt. Lavinia Church in use, but scheme not completed.
- 1931—Peradeniya G.B.S. (Ferens) total cost Rs. 88,013; Southlands Hostel Rs. 95,065; Newstead Kindergarten and Dormitory Rs. 24,461; Gampola School Chapel; Tangalla Church completed; Korallawella and Galle Fort Mission Houses.
- 1932—Udugama Preaching Hall, N.W.P.; Atura Church; Nawalapitiya School Chapel.
- 1933—Panadura Church re-roofing; Thummodera School-Chapel; Kurana Jubilee Hall; Mutwal and Kudugamma Churches in use, but not completed; Uyana and Mt. Lavinia Churches opened, but with debts; Purchase of site for Nugegoda Church.
- 1934—Dalupotha Agents' House (Rs. 2250); 4 new class rooms at Wellawatte B. I. H.; Purchase of Land and Bungalow adjoining Panadura Church.

- 1935—Domestic Science Room at Peradeniya G.B.S; Mt. Lavinia and Mutwal Churches free of debt; Atura Agent's House; Matugama Land and House bought.
- 1936—Newstead Domestic Science Block; Wellawatte B. I. H. Dormitories, Offices and Store Rooms; B.I. H. Chapel; Minuwangoda Minister's House; Land purchased for Bandarawela Church and Evangelist's House; Prayer Hall at Matugama opened (9-5-1935).
- 1937—Moor Road Church; Nugegoda Church; Kingswood Library and Office; Panadura Church alterations; Panadura School Hall (Given by Mudaliyar P. S. Rodrigo); Portico of Andiambalama Church; Dalupotha School Hall; Eliya Kande G.B.S. Extension; Ferens Water Storage Tank; Rippon Housecraft Kitchen, Breakfast Room and Wash Room; Pitipane Church; Heenpannawa Church (1-8-1936).
- 1938—Bandarawela Evangelist's House; Thummodera Dormitory; Kandapola School, and Quarters for teacher and Evangelist; Pitipana Burial Ground; Laggala Evangelist's House; Pepiliana School; Richmond Playing Fields; Busdulla School-Chapel; Katana School Hall and Land (Gift of Mr. James Fernando); Kurana Church Extension; Purchase of land at Palolpitiya; Bandarawela Church.
- 1939—Moor Road Church Memorial Window (Trimmers); Kandy G.H.S. Extensions; Badulla G.H.S. Extension.
- 1940—B.I.H. Buildings (Wellawatte); Science Room at Alutgama English School; Thummodera Sick Ward (gift of Mrs. L. A. Paronavitana); Moratumulla Church Extension (Jubilee); Newstead House and Land for Class Room; St. Clare's Class Rooms; District Headquarters.
- 1941—Purchase of Land at Hatton and Alutgama; Wesley Pavilion; Dehiwala Cemetary Walls; Wellawatte Church; Kingswood Bungalow rebuilt; Primary Hall for Rawatawatte S.S.; Purchase of Pitipane Land; Walahapitiya Church (9-11-1940).
- 1942—Purchase of Land at Seeduwa; Rippon Sanitary Buildings; Structural alterations to Methodist College; Hostel Bungalow for Badulla G.H.S.; Maradana Church alterations; Pettah Church Renovation.
- 1943—Highlands School Building; Hatton Mission House Repairs; Indibedde Church Extensions; St. Clare's alterations.
- 1944—Repairs to Ambalangoda School; New Mission House at Udugama N.W.P. (Rs. 550/-); Makandura Mission House gifted by Dr. L. A. Paronavitane (Rs. 1100/-).
- 1945—No new buildings, purchases or gifts.
- 1946—Church at Lihiriyagama (26-5-45); Atura Cemetery Land purchased; Repairs to Mission House at Ambalangoda and

Makandura; Extensions to Kandy and Badulla High Schools; Purchase of "Franklands", Hatton, for Rs. 30,000.

1947—No new Buildings &c.

1948—Alterations to Karagampitiya Church; Matugama Mission House opened (9-10-47); Minuwangoda Chapel Vestry; Matugama Church.

1949—Uyana Church Belfry; 2 Class-rooms at Wesley; Dalupotha Mission House Extensions; Purchase of Land at Wedigune and construction of a house for women Evangelists.

1950—Addition of second storey to Wing of Wesley; Purchase of Land for new Moratumulla School; Pepiliana School Extensions; Averangal, Puttur and Murungan Schools completed; Extension of Murungan Church; Tattatheru School Well (Rs. 1600); Tiling Kaddaively Manse; Perantheru New Building; Uppuveli School Extension; Tiling Nilaveli Manse; Trincomalee Church Renovation; Amurthagali School Extension; Kaluthaveli Roof and general repair; Blackheath School Extension.

1951—Akkaraipattu Deaconess Quarters, Tirukovil; Richmond College Class Rooms; Koralawella, Panadura and Mt. Lavinia Ministers' Houses; Point Pedro Girls' School Extensions; Neboda House repaired; Wesley Servants' Room and Bath Rooms; Kalahe Church Renovations; Inginiyagala temporary Chapel; Nelliady Church; Extensive Renovations to Kaddaively, Point Pedro and Koddaimunai Churches.

1952—Alokapitiya Church; Kalutara Teacher's Quarters; Matara Fort Church Vestry; Point Pedro Girls' School Extensions; Renovation of Murungan Mission House; Minuwangoda Church Renovation; Croft Hall (Vincent); Welimada Chapel; Richmond College Workshops; Framjee House purchased for Methodist College (Rs. 108,118); Maharagama Property (gift of Mr. A. C. Abeyawardena); Kandy Minister's House purchased (Rs. 60,000); Katunayake School Land purchased (Rs. 22,124). Kindergarten building for Sembukattiya School costing Rs. 3000/- donated by the Hindu proprietor of Lakshmini Oil Mills.

1953—Kandapola School Extension; Dehiwala School Extension; Komari Church; Alvai Church Renovations; City Mission New Building (1st section); Dehiwala Teacher's House; Willorawatta S.S. Hall; Maharagama Church; Kingswood Workshops; Moratumulla Church repairs and stained-glass window; Bandarawela Church stained-glass window; Newstead Nursery Classroom; Wedigune Chapel; Pathukaman Church, Mannar; Kalutara Teachers' Quarters.

- 1954—Wesley College Flats (Rs. 102,524); Kandy G.H.S. Class Rooms and Office (Rs. 189,408); Richmond Adhietty House (paid for by Old Boys—Rs. 21,814); Purchase of Ferens Hostel for Kingswood (Rs. 102,101); Purchase of Land for Point Pedro Girls' School (Rs. 23,000); Purchase of Boswell Place House for Moor Road (Rs. 45,772); Kalahe Mission House (Rs. 15,000); Kadawata Church (Rs. 5375); Katkovalam Church, Point Pedro (Rs. 4500); Puttur Operating Room, Children's Ward and Lighting (Rs. 34,055); Amirthagali Evangelist's House (Rs. 12,257); Bungalow for Training Centre, Colombo (Rs. 74,455); Methodist College (Framjee House) Rs. 33,000; Point Pedro Girls' School Classrooms, Boundary Wall etc. (Rs. 19,885); Hartley College Classrooms (Rs. 11,000); Maharagama Church (Rs. 12,000); Kamaragoda Church Vestry and Belfry (Rs. 1710).
- 1955—Batticaloa Minister's House; Richmond Chaplain's House (Rs. 20,000); Richmond Staff and Common Room (Rs. 10,000); Audio-Visual Room (Rs. 25,000); Badulla High School Hall and Class-rooms; Kalutara Sinhalese School Hall and Rooms (Rs. 13,500); Uyana S.S. Hall (Rs. 6,500); Southlands two-storey Block (Rs. 160,000); Jaffna Central College Office and Library Block (Rs. 84,000); Lands gifted, at Katkovalam for a Church, for a school at Rawatawatte, and for Moratumulla Cemetery.
- 1956—Katunayake High School Building; Hartley Science Block; Vembadi H. S. Class Rooms; Alutgama Vidyalaya Hall and Class Rooms; Wesley Class Room Block; Jaffna Central Extensions; St. Clare's New Block, Hall and Class Rooms; Nugegoda S.S. Hall; Kalutara Sinhalese School Workshop; Kalahe vestry; Batticaloa Central Renovations; Land at Suduwella gifted by Mr. H. Watson Peiris.
- 1957—Southlands three-storey Block; Dalupotha School; Eliyakanda School Hall; Vincent Class Rooms; Highlands Class Rooms; Muthur Manse Renovations; Komari School Hall and Deaconess Quarters; G.H.S. Kandy Class Room; Tirukovil Manse; Inginiyagala Church; Angulana Church Vestry; Kal Eliya property transferred from German Mission.
- 1958—Pottuvil Church; Komari Deaconess Quarters; Tirukovil Manse; Negombo Church; Liyanagemulla Church; Improvements to Indibedde Mission House; Additional Vestry, Colpetty; Repairs to roof of Weligama Mission House; Renovation of Evangelist's House at Pathukaman, and Church Well; 3 acres land donated by Mr. E. C. Pandittesekera at Mahagama, and 6 acres at Wellarawa, both in N.W.P.
- 1959—Rebuilding of G. H. S. Hall, Point Pedro; Trincomalee Girls' English School, Extension of Hall etc.; Amparai Manse;

- Heenpannawa Church (gifted by Dr. and Mrs. J. H. F. Jayasuriya); Vembadi G.H.S. three class rooms and Hostel Extension; Akkaraipattu, Renovations to Clegg House; Amparai Church (28-6-1958).
- 1960—Pottuvil Renovations to Evangelist's Quarters; Madampitiya, Repairs to School; New Wing to Rawatawatte Church; Kingswood, six class rooms; Matugama Mission House (Electricity); Methodist College, three class rooms; Highlands Girls' House; Mt. Lavinia Church Extension and S.S. Hall; Jampettah St. New Manse; Korawalwella Church Vestry.
- 1961—Kandapola Church donated by Nuwara Eliya Tea Estates Co. Ltd; Clough House Repairs and Renovations; Mutwal Mission House Reconstruction.
- 1962—Panadura New Church (donated by Mr. and Mrs. Alfred Rodrigo); Suduwella Church.
- 1963—Indibedde Church Extensions; Community Hall at Amparai; Tirukovil Vestry; Kaluthavalai new Church; Wesley High School, Kalmunai, Home Science Lab.
- 1964—Land acquired for Blackheath Christian Community; Land given by W.C.C. at Perumparappu, Mannar; Korawalwella Church rebuilt and refurbished, and a stained-glass window installed in memory of A. M. F. Siriwardene.
- 1965—New Mission House, Eliya Kanda; Kalutara S. Mission House; Arasady Manse; Hatton Mission House Repairs; Amparai, Extension to Mission House; New Church at Miriswatte nearing completion.

SECTION 6

S.C.D. (1931—1964)

THE MESSAGE PREACHED

While the essential message of Salvation by Grace through Faith in the Lord Jesus Christ, the Saviour of the World, remained unchanged, its presentation continued to be modified in detail by the acceptance of many of the findings of Biblical criticism and of modern Science. This has made the acceptance of the message easier for some, but on the other hand has weakened the note of certainty about some things, though not about the uniqueness of Jesus Christ.

Though a good deal has been talked about indigenization of worship, Methodists on the whole have been slow to change their pattern of service, and to experiment with oriental music and religious customs. Much more progress in this direction has been made by the Anglican Church, especially in the Diocese of Kurunegala, which

contains a number of rural parishes, whereas most of the Methodists live in urban and suburban areas.

At the beginning of this period, i.e. right up to the beginning of the war years 1939-45, evangelistic campaigns were held and open air street preaching regularly carried on. The daylight saving arrangements of the war years, and the difficulties of transport, hindered these activities and after the War open air preaching had much less enthusiastic support. This is discussed more fully in the section on evangelism. One significant reason for the change was the change in the attitude of the Buddhist listener, who was much less interested in listening to the Christians, and more interested in preaching to them through the radio and the press.

Though evangelism was still carried on there was much less expectation of conversions. Some took place, but by the year 1955—the year of Buddha Jayanthi—the Church more or less unconsciously accepted the idea that it would do well to concentrate on keeping the present Christians loyal rather than on trying to win over numbers of Buddhists or Hindus to the Christian faith. Methodism and, in the main, the whole Christian Church in Ceylon, assumed a defensive role rather than a militantly aggressive one. In this mood education received a much stronger emphasis than direct evangelism, and this partly accounts for the consternation of the Christian Church at the take-over of the schools in 1961.

SECTION 7

S.C.D. (1931—1964)

ATTITUDE TO OTHER FAITHS

See Chapter XIII

SECTION 8

S.C.D. (1931—1964)

RELATIONS WITH OTHER CHURCHES

During the period 1931-64 the relations between the Methodist Church and other Protestant churches in Ceylon have been cordial. Those with the Roman Catholic Church remained cool on the whole, but since the meeting of the Second Vatican Council there has been

a decided thaw which has made joint worship, work and fellowship possible.

Owing to the missionary situation, the Protestant churches have long recognized that their objectives were essentially the same and that they were confronted with a task far too great for any one of them alone, and this has tended to incline them to coöperation, and even to turn their thoughts to the possibility of organic union. Moreover Protestant missionary leaders and Ceylonese clergy who have been members of the Student Christian Movement have worked at their Universities, both here and abroad, as colleagues with other Protestant Christians. This was true of Robert Stopford (Bishop of London and former Principal of Trinity College, Kandy), Graham Campbell (former Bishop of Colombo), Basil Jackson, Robert Nelson, John Timmins, S. K. Bunker, Bishop Lakdasas de Mel, Bishop Harold de Soysa, Bishop S. Kulandran, Rev. Fred S. de Silva, Rev. W. G. Wickremesinghe, Rev. D. T. Niles, Rev. Celestine Fernando, Archdeacon Cyril Abeynaike, Bishop Lakshman Wickremesinghe and many others. In this respect the World Student Christian Federation has done the Church in Ceylon an incalculable service in helping the leaders of the different churches to understand and respect each other's views and traditions.

United Theological College, Bangalore.

One of the big experiments in inter-church relations has been the Bangalore United Theological College. This was started in 1910, long before our period, and since then almost all Methodist candidates for the ministry were trained there, together with Presbyterians and Congregationalists. Since 1948 there have been ex-Anglican C.S.I. students too. If ministerial students study the Bible and Theology together, they are likely to build together a fellowship that will continue when they go out to take up their work as ministers. One of the characteristics of the Protestant Churches in Ceylon in modern times has been the intimate fellowship which the denominations have had with each other, and though common study has not been the only factor (most Anglican students studied at Bishop's College, Calcutta, and the Baptists at Serampore) it has certainly been an important one. Since 1963 a further advance has been made with joint training of Anglicans, Methodists and Baptists at Pilimatalawa.

The National Christian Council.

The N.C.C. of Ceylon came into being as a result of the visit in 1912-13 of Dr. John R. Mott, during a world tour as Chairman of the Continuation Committee of the Edinburgh Missionary Conference of 1910. It is a body for mutual consultation and co-operation between the member churches in their evangelistic task in the island. Its earlier secretaries included Mr. Murray Brooks of the Y.M.C.A.,

Rev. David Tweed of the Scots Kirk, and Mr. J. V. Mendis of the Methodist Church. The first full-time secretary was Rev. D. T. Niles (Methodist), who has been succeeded by Revs. C. H. Ratnaika (Baptist, 1951-52 and 1957-60), Bryan de Kretser (Presbyterian, 1953), B. C. D. Mather (C.S.I., 1954-56) and C. L. Abeynaika (Anglican, 1961-64).

The N.C.C. is recognized by the Government as the body which represents the non-Roman Churches. The Methodist Church has been a founder member of the N.C.C. and has participated in all its activities. The N.C.C. organizes the Independence Day celebration service in Colombo, the Octave of Unity, and also conferences and seminars through its Study Centre. At times of national crisis Days of Prayer have been appointed, and before Parliamentary elections prayer leaflets, and others on the responsible use of the vote, have been printed in all three languages and distributed. The N.C.C. is the body with which the World Council of Churches deals, and scholarships granted by the Ecumenical Student Exchange are channelled through it. It has drawn up certain rules of comity for evangelistic and pastoral work, to which its members seek to conform. One of its main contributions to the life of the Church has been the role it has played in encouraging negotiations for organic union between some of its member churches, namely, the Anglicans, Baptists, Methodists, Presbyterians, and the Jaffna Diocese of the Church of South India.

The N.C.C. Study Centre.

In 1951 the Methodist Church took a progressive step in using some of the money that had been given it by the Government as compensation for the taking over of the Ferens property in Peradeniya by the University, for the building of a Study Centre in the compound of the Boys' Industrial Home, Wellawatte. This was the first of its kind in Asia. Though built and manned by Methodist personnel it has been a Study Centre of the National Christian Council, and is managed by a Board appointed by the N.C.C.

The Study Centre was fortunate in having as its first Secretary Rev. G. Basil Jackson, who opened up the work with characteristic vision and imagination. He edited a paper called "The Christian News Bulletin", which became one of the most controversial and stimulating publications produced by the Ceylon Christian Church. The Study Centre organized seminars on Buddhism, on the Christian Home, on Social and Political Questions, and on Christian Healing, and both Mr. and Mrs. Jackson did a considerable amount of pastoral counselling for Christians of all denominations in Colombo. Miss M. Dore joined the Staff of the Study Centre in 1954-5, arranging Conferences for women leaders, and some mixed ones, e.g. for ministers and their wives; there was also one for likely ministerial candidates. She moved to Trincomalee in 1956 to take a short course for

Deaconess candidates, but later in the year had to return to England. Mr. Jackson left the Study Centre in 1961, when he went to England on furlough before taking up an equally creative piece of work as the first Principal of the swabasha Theological College at Pilimatalawa. He was succeeded in 1962 at the Study Centre by Rev. Lynn A. de Silva, who has developed a different side of the work, becoming the secretary of the Christian Institute for Buddhist Studies, and concentrating on this. Such an institute has been a long felt need in the East, and perhaps no place is as well suited for the study of Theravada Buddhism as Ceylon. Rev. Lynn de Silva has proved to be an excellent choice for this work, and has started a paper called "Dialogue" in which a sympathetic study of Buddhism is made by both Christian and Buddhist writers. He has also edited a Sinhalese edition of the Christian News Bulletin which is called "Subha Hasun", and reaches a public that was hitherto out of touch with the Study Centre. In the setting up of the Study Centre and the Christian Institute of Buddhist Studies, the Methodist Church has made a significant contribution to the work of the Christian Church in the Island.

Ceylon Training Colony, Peradeniya

The Peradeniya Training Colony, founded in 1914, has been another important instance of cooperation between the Protestant churches. Anglican and Methodist staff have worked together in training Protestant teachers and evangelists, and in this way these very important members of the Christian community have not only been trained more efficiently, but have also learnt to understand one another better. At the time of the take-over by Government in 1962, the Anglican Principal was Rev. Canon Harold de Mel, and the Methodist Warden was Rev. W. J. T. Small.

Church Union.

In 1940 Rev. G. Basil Jackson proposed at the South Ceylon District Synod the following resolution: "The Synod of the South Ceylon District requests the Provincial Synod to issue an invitation in the name of the Methodist Church in Ceylon, addressed to the Churches named below, asking them to appoint representatives to a Joint Committee whose terms of reference should be 'to study, discuss and report upon the possibility of forming a scheme of Reunion for the Christian Churches of Ceylon.' The Churches to whom the invitation was sent were the Church of Ceylon, the Presbyterian Churches, the Baptist Church, and the South India United Church. In the passing of this resolution the first step was taken in bringing into being the subsequent Church Union negotiations. The history of the Union Scheme for the Church of Lanka has been a long one, but, at the time of writing (1970), it has received a favourable vote from all the Churches concerned.

Theological College of Lanka, Pilimatalawa.

An inter-church project of great promise was begun when the N.C.C. decided to found a swabasha Theological College at Pilimatalawa. The site of the College is the former Junior Hostel of Kingswood College, Kandy, named 'Ferens' after a generous British benefactor. The first Principal of the College has been Rev. G. Basil Jackson. The College officially opened on July 10th, 1963. Since its opening the College has been tentatively recognized by the University of Serampore for the granting of the Degree of Licentiate in Theology (L.Th.), and this recognition has been ratified in 1967. The first batch of students comprised four Methodists, one Baptist, and four Anglicans.

A significant feature in the life of the College is that the instruction is chiefly in the vernacular. Experiments are being carried on in indigenous worship, and there is promise of development in this direction.

SECTION 9

S.C.D. (1931—1964)

RELATIONS WITH THE GOVERNMENT

The relationship of the Methodist Church with the Government was less cordial during this period than it had been in the previous quarter century. There was nothing done by the Government that was hostile to the Methodist Church, and a careful neutrality towards all religions was observed. However the Christian Church at this time was merely treated as on an equal footing with other religious bodies, though the respect in which the missionaries were held made the Government treat the Methodist Church with considerable cordiality.

When in 1935 the Duke of Gloucester represented the King and handed the Sinhalese Throne back to the Ceylonese government, the ceremony was conducted on a Sunday. The Methodist Church was distressed that visiting Royalty of a country that was officially Christian should participate in public functions on a Sunday. The pressures brought on the British Colonial Government of the day were ignored on the plea that the Sunday was sacred only to a very small minority of Ceylonese, and that the fact that it was a holiday would be a convenience for the majority of people.

When British troops flooded the island in 1942, Dr. A. P. de Zoysa, a veteran politician, brought up a proposal in the State Council that it was in the public interest that "houses of ill fame" should be licensed

and registered. This would make it possible for the Government to supervise the cleanliness and hygienic conditions in these establishments and prevent the spread of venereal disease. The Methodist missionaries strongly condemned the suggestion, and the proposal was quietly dropped.

In the early 1950's a great deal of interest was displayed in State lotteries as a source of collecting revenue for the social welfare services. The Methodist Church attacked the proposal from the start, and the project was dropped. The poor witness of the Christian Church on gambling when it came to the running of Fetes and Carnivals for the Christian schools, however, made it inevitable that such proposals would again be mooted, and in 1960 lotteries were started in support of the Health services, while in 1963 a national Lotteries Board was established.

The relations of the Methodist Church with the Government on the question of Education are examined in detail elsewhere. It will suffice here to say that the relationship with the Government was prejudiced by the attitude of the Roman Catholic Church to the State control of their schools, and that the whole Christian community displayed a lack of foresight and an insensitiveness to 'the winds of change', which made the shock of the take-over of the schools by the Government in 1961 greater than it need have been.

SECTION 10

S.C.D. (1931—1964)

FINANCE AND SELF-SUPPORT

(a) The Effects of the Economic Depression of 1930-35.

It is not unnatural to assume that it was the economic depression which made it necessary for the Missionary Society to cut down its grants to Ceylon, and that this led to the development of local self-support, so that this step in the development of the local Church was a step taken by economic necessity rather than through prudence or farsightedness. However, the Missionary Society Letter (referred to in what follows as M.S.L.) puts the matter in the correct perspective. The reduction of grant was proposed as early as 1927. In M.S.L. for that year attention is drawn to the fact that, faced with the call to open up new work, the Committee is considering the redistribution of its financial resources so as to make this possible. The conclusion reached was that the older fields, such as Ceylon, ought to accept a

greater degree of responsibility for the support of their work. Accordingly M.S.L. of 1929 says: "Few more important meetings of the General Committee have been held than that which in October considered the whole policy of the Society....The Committee is of opinion that the Ceylon Districts should receive an annually diminishing grant....the growing Church bearing a larger proportion of the cost of the growing work." Having given this warning to the Ceylon Methodist Church, the missionary grant was cut by a token amount of £50.

By 1929 the South Ceylon District voluntarily offered to meet the expenses of its District Synod out of its local funds (M.S.L. 1929). Thus it will be seen that as far back as 1927 the principle had been accepted that the Ceylon Church should take increasing responsibility for financing Methodist missionary work in the island.

By 1931 the economic depression was beginning to have its effect on the Missionary Society's finances. The M.S.L. 1931 says: "It is with the greatest regret that we have been compelled to deduct from the grant the sum of £200." The reply of the South Ceylon District to this cut in income was as follows: "Ceylon is passing through a season of severe economic depression, but we are glad to report that no curtailment of our work has been necessary through a decrease of local income. Though the times are not propitious for the launching of new schemes, we are so desirous of shouldering more of the burden of women's work....that we have started a District Fund for this purpose."

The position became worse in 1933. We quote the M.S.L. to the Synod of that year: "The gravity of the position in which we stand is unhappily reflected in our budget for the coming year.... Unless there can be a rapid increase in the rate at which the local church is able to undertake its own maintenance we see no alternative to the severest limitation of the work. We think that for your part you should take steps to see in what ways any necessary reductions can be undertaken with the least harm to the work as a whole. Every circuit in receipt of a grant from the Committee should be put on a diminishing scale, so that its charges fall increasingly upon its own membership."

Synod replied that it was not surprised at the reductions in the grant for 1934 and that the suggestion of the Missionary Committee "of fixing a diminishing scale to circuits in receipt of a grant from the Committee is already in operation in regard to many circuits in both districts." The letter goes on to say: "In this connection we take leave to point out that comparatively a very small portion of Committee's grant is allocated to the A & B circuits*....and that

* 'A' Circuits were those totally self-supporting; 'B' Circuits those partly self-supporting; 'C' Circuits those almost totally dependent on outside finances.

therefore it is the necessary evangelistic work of the Church that is largely helped by funds from England. It may be added that to the Home Mission efforts of the two districts the A and B circuits contribute very largely, and their interest in evangelistic work is steadily maintained."

By 1935 it was clear that the grants that had been cut would not be restored automatically. In the letter of the Missionary Committee to the Provincial Synod we read: "We cannot refrain from mentioning the inescapable necessity of retrenchment." "It ought to be made clear beyond possibility of misunderstanding that we see no likelihood whatever of the restoration of the grant, say, of 1934 within any measurable time."

The response of the Synod of the South Ceylon District to all this talk of cuts, and no possibility of the restoration of funds, is extremely buoyant and responsible. One may venture to say that the local Synod saw in the necessity for diminishing grants a challenge to them to become financially independent. In the reply to the Missionary Committee's letter hardly any reference is made to these cuts, but in the Pastoral letter of Synod, drawn up by Rev. C. Ganegoda, we get a most challenging note: "The (Missionary) Committee has been compelled to reduce the amount contributed for the work of God in Ceylon by 10%. Since a greater share of the burden is thrown upon us we must brace our shoulders to bear it, remembering that all things are possible to him that believeth, and rejoicing in the opportunity to relieve the Missionary Society of some of the financial responsibilities which it has so generously undertaken on our behalf for more than a century."

By the end of 1935 the economic recovery seems to be beginning and in the letter of the Missionary Committee to the Synod of 1936 we find a note of prayerful thanksgiving and relief. The withdrawn grants however are not to be automatically restored. "The almost complete elimination of the debt by the (British) Church as a whole . . . demonstrated once more what a secure place the evangelisation of the world holds in the hearts of our people. . . . We shall seek to replace some grants that have been withdrawn. . . . but our action in this respect will depend upon a definite policy and (will) not be governed by the mere replacement of sums withdrawn. Not less do we express our gratitude to God and to you for the splendidly courageous manner in which you have faced retrenchment. We know that it has struck you some severe blows, but these have brought out the strength of the Church and its power to do more than would ordinarily have been expected. Thus out of apparent evil good has already come, and more will yet come."

The Synod of 1936 makes no plea for a restoration of cut grants. "The need for us to take a larger share in the burdens of finance. . . . we reiterate from our present Synod. The measures we have taken. . . have catered not only for maintaining our present position but also for advance in both Districts."

The missionary letters of 1937 and 1938 very significantly make no reference whatsoever to financial matters and we may conclude from this loud silence that by this time the Synods here had gladly accepted the opportunity for becoming increasingly self-supporting.

(b) The effects of the War

By 1942 the effects of the War were beginning to be felt and changes took place rapidly. The influx of great numbers of servicemen and the shortage of consumer goods made the cost of living rise steeply. It was thought necessary by the Missionary Committee to make a grant of money towards "the increase of the allowance of some of our Ceylonese brethren who are on the lower scales of payment." The reference is presumably to the salaries of the Deaconesses and Evangelists.

By 1945 the giving in the local Church had increased considerably. For example the Chairman of the N.C.D. in his report says: "In my report last year I said that the District was growing steadily in self-support, and that the total amount of contributions from local sources for the support of the Church was last year the highest on record, and that it showed an increase by 300% within the past 25 years. This year. . . . our total contribution is Rs. 40,281/44 cts. This excludes the contributions reported under Miscellaneous Income, which amount to Rs. 12,341/18."

By 1946 the Dearness Allowances paid by the Missionary Society had swelled considerably. "Dearness allowance in round figures at present costs the Society for India and Ceylon alone the sum of £50,000 per year, and we can to date detect no sign of decrease in the cost of living. Our minds have come down to two alternatives if an increase in the present dearness allowance seems to be indicated; either more income must be raised locally, or fewer workers employed in our Church."

The financial burden on the Missionary Society seems to be heavier than can be borne. We quote the M.S.L. of 1947: "The whole financial structure is causing us the greatest anxiety. . . ."

Clearly changes in the system of grants were needed, and these were made shortly afterwards when the North and South Ceylon Districts had been united.

(c) Later Developments

With the coming into being of a unified Synod in 1950 two further developments took place. One was the establishment of a Central Stipends Fund, and the other was the unification of the salary scales of Ceylonese ministers and workers throughout the Island.² By 1951 the Synod decided to increase the Dearness Allowance of its ministers. Enquiries were made by the Ceylon Methodist Church as to whether the missionary grants to Ceylon could be in the form of a Block Grant (i.e. whereas hitherto all monies were allocated by the Missionary Committee, the request was for a lump sum which could be allocated by Synod as the need arose from year to year), and after some initial hesitation this was agreed to, and came into effect in 1953. The advantage of a Block Grant for three years was that the Synod could budget for a three year period, after which the amount of the Block Grant would be revised.

In the missionary letter of 1953 reference is made to the very difficult finances of the Society, as other fields were making increasing demands. In the Pastoral letter to the churches the following challenge is made. "After 139 years the strength of our full time Ceylonese ministry is just 47. We still receive from the Missionary Society over Rs. 161,000 a year, beside the complete maintenance cost of 15 missionaries. How far have we yet to travel if we are truly to take our place as a self-governing and self-supporting Church!" This statement must be taken along with the annual letter of the Committee of 1954: "We think that the Synod will wish to prepare the way for a long stride forward in self support after the present three year period, which will end in December 1956. As regards the support of Ministers, Evangelists and other paid workers in the Circuits, your returns to us show at present approximately 70% coming from the Church in Ceylon and 30% from the Committee's Block Grant. By the end of 1956 no doubt you will want to make a big change here." If Rs. 161,000 was 30%, this meant that Rs. 375,666/- had been raised by the local Church.

True to its suggestion that the Ceylon Church should plan for a large stride forward in self-support, the Missionary Committee in its letter to the Synod of 1956 made the following proposal: "The Non-European Agency (i.e. money that was sent for the support of Ceylonese ministers and workers) from the General Fund now stands at Rs. 121,200 per annum. We suggest the acceptance of a plan by which this shall be eliminated at the end of six years....The General Fund....be (ing) reduced by a regular amount of Rs. 17,315/- per annum....We are very grateful for the readiness with which last year you adopted the idea of increasing your contribution to the cost of missionary staff from £700 to £900 in 1955. This has been a very real help to us."

2. Reply to M.S.L. 1950.

The Ceylon Synod was a little taken aback by a proposal so startling and asked that the cuts in grant be spread not over six years but over nine years. It agreed however that the time had come for Ceylon to take a large step towards self-support. This was done in 1957 and the cut reduced to Rs. 13,460/- per year (vide Missionary Committee's Annual Letter).

The next reference we have to Finance is the Missionary Committee's letter to the Synod of 1963: "In the instance of Ceylon, although you are planning to be completely self-supporting so far as grants to the normal work of the Church are concerned, we should like the Society to give some continuing help by way of Special Grants for a limited specified time."

That concludes in brief the story of the development of self-sufficiency in finance in the Methodist Church in Ceylon. It will be seen that whereas the initiative in suggesting more local support has come from the Missionary Committee, the Methodist Church in Ceylon has always responded with enthusiasm. The Church is not 100% self-supporting even today (1964) because the European missionaries are yet supported from England. But that is surely as it should be, and it is indeed a matter for thanksgiving to God that a Church that was in 1953 only 61% self-supporting should have become ten years later nearly 90% self-supporting.

SECTION 11

S.C.D. (1931—1964)

RELATIONS WITH THE M.M.S.

The cordial relations with the Parent Society, which had long prevailed, became even more friendly with the growing maturity of the Ceylon Church, and this facilitated the process of rapid devolution.

Whereas previously the Chairman of Synod was nominated by the M.M.S., the Society letter of 1931 suggests that a revision of procedure was contemplated, and that the Society was willing to consider whether the appointment should be by the M.M.S. or by a vote in the District Synod. The Synod minutes give no indication that there had been any agitation about this in Synod, and it would appear that the initiative for this change was taken by the M.M.S., which speaks very highly for its sensitiveness to the needs of the local Church.

By 1933 we see a further step in this sharing of authority. Whereas previously ministerial missionaries were ordained in England before they were sent to the field, the M.M.S. letter of 1933 instructs the

Church in Ceylon to supervise the probationary studies of the missionaries and to ordain them on the field. Further, the local Church did not have to await the assent of the British Conference. It was to be assumed that once the Provincial Synod recommended the ordination of a candidate—whether Ceylonese or missionary—the British Conference would accept the recommendation unless a cable was received to the contrary.

Again, in the M.M.S. letter of 1936, there is a reference to a request made by the M.M.S. to the British Conference that the Chairmen of the Districts overseas be given authority to grant permission in special cases to probationers to administer the sacrament. The British Conference was not able to accede to this request as only the Conference or the President could grant this permission. The M.M.S. letter explains this, but then says, "It was however agreed that the President could give the necessary authority without waiting for Conference . . . any request which you may have . . . will be presented to the President immediately . . . and the necessary authority will be in your hands about the time at which the changes in stations usually take place." It is apparent that the M.M.S. was anxious to accommodate the overseas churches as far as possible.

The year 1936 marked an important step in the process of the handing over of authority from missionary to local leadership. Important consultations took place during the year and by 1937 it was agreed that "any minister, whether Indian, Ceylonese, African or European, who is in full connexion, is eligible for the post of Chairman."** Hitherto the Chairman of a District, who had always been a missionary, had been appointed by the M.M.S. Secretary for that particular field. A provision however was made that "if a minister of the local church is nominated, the Committee's representative will be a missionary." It is made clear that the appointment of such a Committee's representative is no challenge to the position or authority of the Chairman, but a simple necessity in a transitional period, and he will be the Missionary Society's financial agent and correspondent. The reply of the local Church was as follows: "The scheme which you sent for consideration has met with our most cordial approval." The proposals were formally passed by the Conference of 1939.

After Methodist Union in England in 1932, the M.M.S. proposed to give greater powers to the Provincial Synods, and initiated a discussion in 1939 on the revision of the constitution, but the Synod felt that, while this might be good for India, in Ceylon the Synod, which by this time had become a very strong and representative body, should

** vide M.M.S. letter of 1937.

retain the chief power, while the Provincial Synod simply reviewed its work, and was chiefly valuable as being able to speak for the whole Methodist Church in Ceylon in its relations with Government or with other churches.

The discussion went on until 1946. In that year the M.M.S. letter expressed what was now in the minds of both parties, that the best solution would be a single District Synod for the whole Island. This came into being in 1950.

After the United Methodist District came into being, the local Church became virtually autonomous and the M.M.S. intervened in the administration of the District very rarely. It was therefore time to re-define the attitude of the local Church to the missionaries. Two steps of significance were taken. The first was when the M.M.S. insisted that before any missionaries were sent back for a second term they should be invited back by the local Church. The second was the drawing up of a statement of the Methodist Church in Ceylon defining its attitude to missionaries. The statement insists that missionaries will always be welcome here as a symbol of the ecumenical nature of the Church, and invites missionaries to spend their retirement in the Island. The cordial tone of the statement speaks volumes for the good relations existing between the missionaries and the local Church.

SECTION 12

S.C.D. (1931—1964)

EDUCATION

When the Donoughmore Constitution granted manhood suffrage to the island in 1931, education became a matter of deep concern to the politicians and to the Buddhist leaders. The first significant expression of the revival of Buddhism had been the increased interest taken by Buddhist leaders in Buddhist education. The Buddhist Theosophical Society had given Buddhist education an initial impetus in the 1880's and leaders like C. W. W. Kannangara, P. de S. Kularatne and G. P. Malalasekera gave added stimulus to the movement. By 1936 Ananda College and Nalanda Vidyalaya had made their mark as 'big schools' which gave a distinctive Buddhist education to their students, and Visaka Vidyalaya, Musaeus and Sri Sumangala Vidyalaya soon after established themselves as first-rate girls' schools.

However, the big lead the Christian schools, both Protestant and Roman Catholic, had gained in the field of education, together with their superior resources in money and personnel, was, not unnaturally,

resented by Buddhist leaders. The Roman Catholics had celibate teaching orders whose members drew government salaries and used a great portion of them to strengthen their educational work. These well-established Christian schools continued to attract the cream of the nation's potential leaders. There were other matters too that caused resentment.

Up to this time Christian schools insisted on teaching Scripture to students of non-Christian faiths, and compulsory attendance at school prayers and Scripture classes was required of every student in spite of a nominal conscience clause. The Buddhists felt that the Christian educationalists were taking unfair advantage of a child's ignorance by imparting instruction in Christianity to Buddhist children, and it seemed to them unjust that Christian bodies should use their dominant position in education to influence children towards the Christian faith.

Even after the introduction of the new conscience clause in 1939 (details of which are given later), the government believed that attempts were being made by certain schools to teach the fundamentals of their faith indirectly in the Moral Instruction classes. For this reason these classes were ultimately stopped, and the right of the parents to give permission for attendance at Scripture classes was withdrawn. As all Christian schools refused to instruct non-Christian children in the religion of their parents, this meant that non-Christian children received no religious instruction at all. To the Buddhist leaders it seemed illogical that the Christian Churches should accept the principle that education should have a religious orientation, but that this orientation was provided by them only for the Christian child.

In 1936 the State Council approved a motion "that measures of Reform in education were necessitated by the changed conditions in the country." The dominant personality behind the movement for reforms was C. W. W. Kannangara, an old pupil of Richmond College, Galle, who, whilst appreciating the good work the Christian schools had done, was critical of the less happy aspects of missionary educational policy, namely compulsory attendance at Scripture classes and refusal to give religious instruction in Buddhism to Buddhist children. He voiced the dissatisfaction of many educated Buddhists with these matters, and also with the fact that education was so largely a Christian monopoly, and that instruction was given in the English medium, which was unnatural, and made students despise their cultural heritage. Under his regime as Minister of Education from 1930-1947 great changes took place.

The government thereafter took increasing control over the nation's education. In 1939 the Education Ordinance No. 31 was passed, which gathered up into one Act the piecemeal legislation of the preceding decade. A Department of Education was established in

place of the Department of Public Instruction, with a Director and Board of Education. Local Advisory Committees were also set up to advise the Government on local problems, and a new conscience clause was passed. A conscience clause had existed since 1905, but it was a conscience clause with no teeth in it, and was practically a dead letter. In fact most people, including Heads of Christian schools, were not aware that such a clause existed! This new conscience clause stated clearly that "No child may be refused admission to an assisted school because he is unwilling to attend instruction in religion, or any place of religious worship in either a school or Sunday School of the managing authority", and that "no child belonging to a religious denomination other than that to which the proprietor or manager belongs shall be permitted to attend any Sunday school or any place of religious worship, or to attend any instruction in religious subjects in the school or elsewhere unless the parent of the child has expressly stated in writing his consent that the child shall attend such a place of religious worship or receive such instruction in the school." The Ordinance made it clear that "the Director may for the breach of these provisions withhold or refuse to pay any grants."

In 1940 a Special Committee on Education was appointed with C. W. W. Kannangara as Chairman. Some regulations were passed controlling managers of schools, and forbidding the opening of new schools by religious bodies, except with the permission of the Department, which would be given only under special conditions.

The passing of the 1939 Education Ordinance together with these subsequent regulations, came as a bombshell to the Christian churches in Ceylon. It had not been anticipated, and it made out of date their entire concept of the purpose of the educational work of the Church, which had been interpreted in the main in terms of evangelisation through education.

In 1943 the Special Commission on Education issued its report. Its main recommendations were—Free education for all students from the Kindergarten to the University; the teaching of all children according to their aptitudes and capacity, the reorientation of educational policy on a national and democratic basis, and the use of the child's home language as the medium of instruction. The committee sought to eliminate the defects in the existing system, namely, that there were two types of education—"vernacular" and English. In the future the medium of instruction was to be the mother tongue of the child, i.e. Sinhalese, Tamil or English as the case might be. Equality of opportunity would be secured by free education, and religious instruction was to be provided for all pupils in the religion of the parent. As political pressure in favour of retaining the Christian schools was strong under the British Government, the State schools and Assisted

schools (as the schools run by religious bodies were called) were allowed to co-exist, but the writing on the wall was clear to those who could read it. Faced with these drastic changes the Methodist Church had to consider its attitude to the new proposals. In the deliberations of the Synod of 1946, it was felt that the Church could not in good conscience agree to the teaching of other religions in its schools, but the Synod was not hostile to the principle of free education. It considered however that the financial implications of the scheme had not been sufficiently examined, and that free education would cost more than was realized or the country could afford. It was therefore decided to postpone a decision and await developments. October 1st, 1945, was the date set for entry into the scheme, but three years of grace were allowed. In the South Ceylon District only four schools—Katunayake High School, the High School, Moratuwa, Alutgama English School and Rippon joined the Scheme, though in the North Ceylon District all the schools joined by the appointed date.

The new government educational policy created severe problems for the schools that remained outside the scheme. Government Central Schools were being opened in many parts of the country (11 in 1940, 23 in 1943, 50 in 1945). There were many special posts available for graduates and trained teachers, and some of the better qualified staff in the assisted schools joined the Central Schools, making it difficult for the assisted schools to get suitable staff. Again, the strict application of the Conscience Clause made it necessary for classes in Moral Instruction to be arranged for non-Christian students in Christian schools. The problem of staffing and the pressure on school room space became acute in some schools, as the medium of instruction in all primary classes had to be the pupil's mother tongue, whether that was Sinhalese, Tamil, or English. This involved the division of the Lower School into two and sometimes three streams.

By 1948, despite the fact that the three years of grace allowed for the schools to decide whether or not they should join the Free Scheme had expired, the Government was not anxious to insist on the deadline. Ceylon had just gained Independence and the new Ceylonese government wished to preserve as much goodwill as possible. The relations of the Prime Minister, Mr. D. S. Senanayake, with the missionary bodies were cordial, and when the Education Amendment Act of 1951 was passed all the remaining fee-levying schools of the Methodist Church joined the Free Scheme.

The cordial relations between the government and the Christian churches that existed in the early 1950's lulled the churches into a false sense of security, and made them blind to their shortcomings. The big problem which lay behind the educational changes already introduced, and which still remained unsolved, was the demand for the instruction of the child in the religion of the parent. Christian leaders became

increasingly conscious of this problem, but the majority felt that as long as the schools remained under Christian management, they could not give instruction in non-Christian religions. The only other complete solution was to give over the schools to the government, and this they were reluctant to do. So no action was taken.

In 1956 the Committee of Higher Education of the Methodist Church issued the following report, the contents of which throw light on how the minds of Methodist leaders were moving:—

“RELIGIOUS EDUCATION IN SECONDARY SCHOOLS

“(1) The context of the situation

(a) The desire that children should receive religious instruction as part of their general education is a legitimate desire.

(b) In our schools at the moment we provide religious instruction only for Christian children. It is easy for us to be criticized for this attitude.

(c) Moral Instruction is not a substitute for religious instruction, but has evangelistic value. This evangelistic value however is reduced by separating for moral instruction the children who are not Christians. It is when the Christian children are also present... that the distinctively Christian attitude to moral problems can be brought out in general discussion.

“(2) Our obligation to the children in our schools who are non-Christians

The least we can do is to adopt the principle of the right of withdrawal and make it known to the parents of these children, so that at a given time... the child could ‘withdraw’ to a temple and receive religious instruction.

“(3) Our obligation to Christian children

Under the right of withdrawal Christian children could receive Christian instruction and education... a period of time (could) be cleared during the week during which the normal school would not be in session. Training in worship, singing, outlines of knowledge of the Bible, and of the History of the Church, and Doctrine to be given.”

Although this Committee stated that ‘the least we can do’ is that the right of withdrawal be given to the parent, so that at a given time during the week the non-Christian child could ‘withdraw’ to a temple or kovil or mosque and receive religious instruction, this suggestion was not implemented.

On the question of education Christians were divided. The Roman Catholics were opposed to any concessions to the Government, the Anglicans had already kept their big schools out of the Free

Education Scheme, and the Methodists found it difficult to make up their minds. It was the Government that took the initiative and made decisions.

In 1956 the "Commission of Enquiry into the state of Buddhism", set up by the Buddhist Congress, published its report. It was accepted by S. W. R. D. Bandaranaike as the basis for a political programme for the S.L.F.P. One of the demands of the "Buddhist Commission Report", as it came to be called, was that the assisted schools be nationalized. Mr. Bandaranaike came into power with a sweeping majority after the election in that year, but made no drastic changes in the educational set up as other matters occupied his attention.

Although there was for a short time a change of government after Mr. Bandaranaike's assassination in 1959, the S.L.F.P. came into power again in 1960 under the leadership of his widow. The new government, in the Speech from the Throne at the opening of Parliament, announced the take-over of assisted schools, and shortly afterwards the Assisted Schools and Training Colleges Special Provisions Act of 1960 was passed. Though the take-over of the schools was certain when the Synod of 1960 was held, it was believed that the schools, hostels would still be run by the Churches, as the Government's first Bill spoke of taking over the schools, not the property. However, largely owing to the determined resistance of the Roman Catholics to the taking over of their schools, a second much more drastic Bill was introduced and passed, giving the government power to vest all land and property connected with the schools, and most hostels were also taken. However the option was given for schools not wishing to enter the National Scheme to remain private non-fee-levying schools, required to conform fully to government standards, but receiving no grant, and entirely dependent on voluntary donations from parents and others.

The Methodist Church exercised this option to keep Methodist College and Wesley College out of the government scheme, but allowed, without protest, the taking over of its other 175 schools. By this significant change it lost touch with nearly 50,000 children—the majority of them of other faiths—and the Christian Church's task of evangelism in Ceylon now assumed quite a different aspect.

However, the change has not proved to be entirely a change for the worse, but has its brighter side. Not only has it reminded the Church that its strength does not lie in material possessions or worldly prestige, but in the power of God; it has released ministers of religion from the responsibilities of school management, which had become increasingly burdensome, and which often interfered with their pastoral relationship with their flock, and has freed them to concentrate on their primary work. Moreover, the dispersal far and wide of Christ-

ian teachers, who were previously gathered together in Christian schools, has provided a unique opportunity for taking the gospel to places hitherto neglected, and is thus a challenge to the Church and to the Christian teachers themselves. But these teachers need shepherding—a difficult task—and the problem of the religious instruction of the many Methodist children scattered throughout the Island is not an easy one to solve satisfactorily.

Schools	S.C.D. (1931)	132	N.C.D. 102	Total	234
	S.C.D. & N.C.D. (1960)				177
Teachers	1931	S.C.D. 524	N.C.D. 458	"	982
	1960	S.C.D. & N.C.D.			1788
Scholars	1931	S.C.D. 16766	N.C.D. 12608	"	29374
	1960	S.C.D. & N.C.D.			51626
	1964	S.C.D. 2340	N.C.D. 0		2340

REPORTS ON THE CHIEF METHODIST SCHOOLS FOLLOW.

METHODIST COLLEGE (COLOMBO)

In 1931 Miss H. M. Park was Principal, ably assisted by Miss E. M. Shire and the School prospered during the pre-war years. It was, however, entirely disrupted by the war, as all the buildings were taken by the Naval Authorities, and many of the children were evacuated from Colombo. When the School assembled after the Easter Air Raid in 1942 there were only 29 children, and when at last the premises were handed back most of the equipment had disappeared, so that everything had to be built up afresh. In 1942 Miss Shire retired owing to ill health, and in 1944 Miss Park left Ceylon. At this difficult juncture, at the request of the Management, Mrs. L. G. Loos, daughter of Rev. J. H. Nathanielsz, and an old girl of the School, became Principal (1944-1951), and built up the school again after the war.

The Educational Reforms of the 1940's, including the gradual change to the swabasha medium, and the introduction of Free Education, brought new problems, especially the provision of extra accommodation and staff for the 3 language streams.

Methodist College came into the Free Scheme in 1951, and at the same time Miss G. Robins was appointed as Principal, which post she continued to hold during the remainder of the period. In order to meet the need for increased accommodation Framjee House was purchased in the same year for the Primary School.

In 1956 Miss Park paid a welcome visit, and laid the foundation stone of a new two-storey block, which was opened 2 years later. Other accommodation was provided by the complete renovation of the old mission house. The total scheme, costing 130,000 Rupees, was paid for by money raised by the efforts of the O.G.A., P.T.A. and Staff.

In 1961, when most of the mission schools were taken over by Government, Methodist College opted to become a private non-fee-levying school, and by dint of very great efforts by the staff and Old Girls, has so far managed to raise the large sum of money needed to carry on.

KANDY HIGH SCHOOL

In 1931 Miss C. M. Mallett had already completed 10 years as Principal, during which she raised the school to a new pitch of efficiency. Though she returned to England in 1934, she kept in close touch throughout the period, paying several visits to Ceylon, where she was enthusiastically welcomed by her old pupils; her death in June 1966 was deeply felt by them. Miss Shire of Methodist College took charge for 2 years, and then Miss R. Allen came out as Principal. The School continued to progress under her dynamic leadership and was raised to Collegiate status, so that in 1944 candidates were presented for the very first University Examination held. To commemorate the 60th Anniversary in 1939, a Building Fund was launched to provide for increasing numbers, and this was all the more timely as the fear of a Japanese invasion in 1942 brought many evacuees to Kandy.

When Miss Allen left Ceylon in 1947, Miss Grace Paul took over as the first Ceylonese Principal. She introduced Science into the higher classes, and to provide for the extra accommodation which this involved inaugurated a big building scheme costing 2½ lakhs, which was completed in August 1953. During Miss Paul's time a large number of pupils from High School were successful in entering the University. Miss Paul was followed in 1958 by Mrs. Justin LaBrooy who ably carried on the work until the taking over of the school by government in 1961.

SOUTHLANDS (GALLE)

Miss Freethy, who had been Principal since 1919, went on furlough in August 1935, and at her request Miss Ridge, who came out in 1929, was appointed as Principal. On her return Miss Freethy did supply work at Badulla and Negombo, and when she at last returned to Southlands in 1938 she insisted on Miss Ridge continuing as Principal, as recognised by Government, while she became Co-Principal, free from government restrictions on the Principal. This interesting experiment did not, however, continue very long as, at the end of 1939, she was appointed as one of the Secretaries of the Missionary Society, and left Ceylon after 23 years' service. Miss Freethy was an able educationalist, and a woman of strong personality, who had the gift of inspiring her colleagues, and made a great contribution to Southlands in every way.

It was Miss Ridge, however, who had to meet the difficult problems which arose during the war, and who succeeded in building up the school, in more senses than one, after the war was over. In May 1942 it was evacuated to Hirimbure, several miles from Galle Fort, with 51 pupils. There a bungalow was rented, and two cadjan sheds were put up to house the school, the garage and verandahs of the bungalow being also used as class rooms. Later on, a small school was also restarted in the Fort. It was a happy day when, in 1945, Southlands was reunited in its old premises.

Miss Ridge was away at Badulla in 1946, and then in England from 1947-1949. Miss E. C. Hibband took her place for the first two years, and then Mrs. F. A. de S. Adihetty for two years. When the latter resigned owing to ill health, Miss E. W. Paravitane acted for a term, and then Miss M. H. Taylor for another term until Miss Ridge returned in October 1950.

By this time it had been decided that Southlands should enter the Free Scheme of Education in 1951. Numbers rose rapidly, and this and the other changes introduced by the new Education Act made extra room essential. Miss Ridge embarked on an ambitious Building Scheme, and her faith was justified when, in December 1956, the second storey of the Ridge Building, which had cost 2½ lakhs, was opened free of debt.

Miss Ridge left Southlands in 1957, and Miss L. Solomon was appointed as Principal. When she went abroad on study leave in 1960, Miss Queenie Abeywardene, who had long been associated with the school as pupil and member of the staff, became Acting Principal until the take-over by Government in 1962.

BADULLA HIGH SCHOOL

During the earlier part of the period Miss M. H. Taylor was Principal for most of the time. She left in 1942, but came back for another 3 years in 1951. She developed the activities further on the lines that her predecessor, Miss Page (1916-1928), had begun.

A new block of class rooms and a Domestic Science Kitchen were added in 1938, and in 1941 the Hostel, which had hitherto been in a rented house, got a building of its own.

During the intervals when Miss Taylor was not in charge, a number of different Principals acted. She finally left the School in 1954, and her successor was Miss M. B. Barker, during whose time (1954-59) the school finances were put on a healthier footing, and nearly Rs. 20,000 raised towards the cost of a two-storey building containing the best Assembly Hall in Badulla. After her, Mrs. R. Gnanamuttu became the first national Principal, and remained at the head until the School was vested in 1962.

The news of Miss Taylor's death was received with sorrow by her old pupils, and all who knew her, in March 1968.

NEWSTEAD (Negombo)

In 1931 Miss A. D. Dixon was in the middle of her 25 years' Principalship, during which the school made such great strides. Among many other things, in 1935 a Domestic Science Block was opened, a two-storey building with Kitchen, Prep-room and Needlework room downstairs, and a Flat Upstairs where 2 or 3 girls would reside for a week at a time, and learn housekeeping by 'doing'.

When Miss Dixon retired in 1942, the Church honoured her as the Builder of Newstead.

The School further progressed under Miss G. Robins (1943-1951) and Miss D. K. Williams (1951-1954).

In 1955 Miss A. P. M. Oorloff became the first Ceylonese Principal with Miss M. H. Taylor as Chaplain. Miss Ridge succeeded Miss Taylor and when Miss Oorloff retired in April 1960, owing to ill health, she acted as Principal until the vesting of the school in 1962.

Mrs. Waddy S. de Mel, wife of a Methodist Minister, was then appointed as Principal under Government.

RIPPON (GALLE)

Miss H. M. Bamford, who had been in charge since 1914, remained as Principal till 1938. She was ably assisted throughout by the Headmistress, Miss Kitty Perera, who had joined the staff at the age of 18 in 1892 and gave 47 years of devoted service to the school, which was at that time a real centre of evangelism, not only within the school itself, but also, through the work of the teachers, and later of the deaconesses in training, in the neighbouring villages.

Miss Bamford was succeeded by Miss Williams, and then by Mrs. Percy Perera (Edith Nonis), the first Ceylonese Principal, who was appointed in 1942. Under her the school, which had hitherto been an A. V. School, was registered as an English school, and grew in numbers and stability. After her untimely death in 1949, Mrs. Leslie (Kathleen Rierden) took charge for 5 years, and when she left for Australia, was followed by Miss M. A. Perera, and in 1958 by Miss Venetia Stambo, in whose time the school was given Maha Vidyalaya status. She continued as Principal after the Government took over, retiring in 1965.

KANDY INDUSTRIAL SCHOOL (FERENS)

In 1931, towards the end of Miss Armistead's principalship, this school was moved to new premises at Getambe (Peradeniya), which had been provided through the generosity of Mr. Ferens, a well-known British Methodist. In 1934 Miss Armistead was transferred to Badulla, and her place was taken by Miss Hibbard, who had already come out to the school in 1930. She was transferred to Matara in 1940, and Miss Bamford came from Galle, where she had worked since 1914, to take charge. At the same time Miss B. A. Wijayasinghe was transferred from Southlands, Galle, to be Vice Principal, and remained there for 2 years. The school, which had now become a Bilingual Girls' Boarding School, was run at a loss, and though the site was a beautiful one it was too far from the main road to attract many day scholars. Miss Bamford left Ceylon in 1945, and the school was closed in 1946. A contributing factor in the closing of the school was the uncertainty about Government policy in relation to Mission schools.

In 1947 the premises were rented out to Kingswood College for a Junior Hostel. The property was finally acquired by the University for Rs. 325,000/-.

WESLEY COLLEGE (COLOMBO)

John Dalby, who had come out to Wesley as a lay missionary in 1924, succeeded Rev. Albert Hutchinson as Principal in 1929, and Mr. P. H. Nonis, an old boy of Richmond and Wesley, was appointed as Vice Principal in November 1930, and held that post until he left to become Principal of Kingswood in 1957, except for a short period when he was Acting Principal of Wesley (March 1938—February 1940). Mr. F. A. J. Utting, another lay Missionary, joined the staff in 1930, and acted as Principal of Wesley during the years 1932-1933 while Mr. Dalby was on furlough and then Acting Principal of Richmond. Dalby returned to Wesley in 1934, when the 60th Anniversary of the School was celebrated, and the Governor, Sir Edward Stubbs, was the Chief Guest at the Jubilee Prizegiving. Utting left for Kingswood in 1934, and when Dalby went on furlough in 1938 Nonis acted as Principal till his return in March 1940. He was assisted during this time first by Rev. H. G. Sanders, and then by Rev. D. S. T. Izzett. Dalby had in the meantime entered the Ministry, and again acted at Galle for a year. He then returned to Wesley, but after a year was appointed to a Mission station. Izzett was then appointed Principal in February 1941, but the threat of a Japanese invasion led to the requisitioning of the College premises by the military early in 1942, and the school was exiled to "Kitiyakkara" in Campbell Place. Many families were evacuated from Colombo, and only 45 boys assembled for the new term in May. Izzett was transferred to Kingswood for a term, and then became an Army Chaplain from January 1943, serving the first 9 months in Ceylon.

The next Principal of Wesley was Rev. W. A. Holden, who had already served in Burma from 1934-1941. When the Japanese invaded Burma he went for a year to Australia, and then came to Ceylon in March 1943. He carried on the work of Wesley under very difficult conditions, until October 1944, when he left Ceylon, and soon after returned to Burma. All this time both the College premises and the cricket field on Campbell Park, which Nonis had purchased for Rs. 10,000/- in 1940, were occupied by the military. But in 1945, soon after the appointment of Rev. James Cartman as Principal, they were restored to Wesley. However, much valuable equipment had been lost or destroyed, and the building up of the school again, including the rebuilding of the old traditions, was a formidable task, in which however Cartman was successful.

Numbers increased and plans were made for a Building Scheme to celebrate the 75th Anniversary in 1949. This provided the school with (a) an adequate library (b) a Biology Laboratory (c) 2 additional classrooms. A sum of Rs. 31,100/- was collected, and the whole scheme carried out. The Hon. D. S. Senanayake, Prime Minister, presided at the Jubilee Prizegiving, and paid a tribute to the services rendered by missionary educationalists, especially Rev. Henry Highfield.

For 4 years Wesley was without a Vice Principal, but in 1947 Kenneth M. de Lanerolle was appointed to the post, which he held until he became Principal of Kingswood in 1958. He was succeeded by Mr. L. Aelian Fernando.

In 1949 James Cartman returned to England, and was succeeded by Cedric J. Oorloff, a Civil Servant who retired early in order to become a Christian educationalist. Though himself not in favour of Wesley's entering the Free Scheme, when the Church decided in 1951 to take this step he carried on the work successfully under the new conditions. He raised money to build the ground floor of the "Highfield Memorial Building", which housed a Workshop, an Art Room, and 4 additional class rooms to accommodate the rising numbers. When Oorloff became Principal of Trinity in May 1957, Harold Nonis came back to Wesley as Principal, and held that post until his retirement in December 1961. To meet the need for more classrooms to accommodate the 3 language streams, he succeeded in completing the "Highfield Memorial Building", thus providing 7 more rooms. By 1960 the proportion of Christian boys in the School had increased to about 70%. On December 1st, 1960, Wesley opted to become a "Private non-fee-levying School". Mr. A. S. Wirasinha, B.A. was transferred from Richmond to become Principal in January 1961. He has had the very difficult task of carrying on the school with the help of voluntary contributions from parents, old boys and others, and so far has succeeded in doing so.

RICHMOND COLLEGE (GALLE)

For the first 9 years of this period Rev. Alec Sneath was in charge. During his 17 years as Principal he introduced many improvements and organized two successful Jubilees in 1926 and 1936. He was ably assisted by Mr. R. J. Seal, Vice Principal (1925-1937), a Science graduate, who developed the teaching of Science almost from scratch, and by the other members of the staff. In connection with the 1936 Jubilee Rs. 8,000/- was raised to lower the level of the playing field and increase its size, and it was christened the "Sneath Playing Field."

When Mr. Sneath returned to England in 1939, Rev. John Dalby acted as Principal for $2\frac{1}{2}$ years, with a break of a year in the middle when he returned to Wesley. Then in 1943 Mr. E. R. de Silva, who had acted for Mr. Dalby during his year of absence, and again after he left Richmond in 1942, was confirmed as the first Ceylonese Principal of Richmond. He piloted the College through the difficult war years, during which the R. A. F. occupied most of the premises, and numbers dwindled to less than 100.

In 1945 the O.B.A. celebrated its Jubilee, and a considerable sum was raised in order to further enlarge the playing field, and to build some new class rooms.

Mr. E. R. de Silva took an active part in connection with the educational reforms of the 1940's, and in 1951 Richmond came into the Free Scheme. The 75th Jubilee was celebrated in September of that year, and many generous gifts were given by old boys and others, making possible considerable additions to the buildings. The Jubilee Prize-Giving was presided over by the Prime Minister, the Hon. D. S. Senanayake, who also declared the new buildings open. A former Principal, Rev. W. J. T. Small, came out from England for the celebrations at the invitation of the College and Old Boys.

Mr. E. R. de Silva retired in 1957 and was succeeded by Mr. A. S. Wirasinha, who had been Vice Principal since 1947. When in January 1962, just before the vesting of the School, he was transferred to Wesley College as Principal, Mr. Ivor de Silva acted until, in May, a new Principal was appointed by Government. Since then some contact with the Church has been maintained by the residence of Rev. W. J. T. Small on the Hill by invitation of the new Principal.

The number of pupils on the roll, which was 352 (120 Christians) in 1932, had risen to 1063 (98 Christians) by 1961, and has increased rapidly after the Government took over.

KINGSWOOD COLLEGE (KANDY)

Mr. O. L. Gibbon had come to Kingswood as Principal in 1930. He was a Mathematics Graduate of Cambridge, where he also trained as a teacher, and had many years of teaching experience in U.K. behind him.

Under him Kingswood grew in numbers, reaching 300 on the roll, including 100 in the Hostel. Accommodation was extended both in the School and in the Hostel, and the syllabuses of work were thoroughly revised. He was assisted first by Harold N. Sanders as Vice Principal, and later by F. A. J. Utting, who was transferred from Wesley in 1934.

In spite of financial difficulties owing to the world depression in the early 1930's, Mr. Gibbon maintained and increased the efficiency of the school, and won the high regard of Old Boys and present Staff and pupils alike. Mr. and Mrs. Gibbon went on furlough in 1937 hoping to return, but were unfortunately prevented by ill health.

Mr. Utting, who succeeded him, was a man of great energy and drive and did much to improve the school. He introduced a new hymn book, and a book of School Prayers compiled by himself. In 1942, along with all missionary families, his wife and children were evacuated to England, and then to S. Africa. He was able to carry through the school's Golden Jubilee that year, but was called away by a cable informing him of his wife's illness. Rev. D. S. T. Izzett of Wesley took his place for one term, and then in September, when he became a Chaplain, Mr. P. Harold Nonis was appointed Principal, being transferred from Wesley. He piloted the school through the remaining war years, and the difficulties caused by the educational changes of 1945, and Kingswood came into the Free Scheme in 1951. During Mr. Nonis' principalship Kingswood developed from a Secondary School of 300 pupils into a Collegiate School of 650, with a University Entrance Class, and the study of Science took its rightful place in the curriculum with the introduction of Botany and Zoology in addition to Physics and Chemistry. C. R. Kulattillaka won the Government Scholarship in 1952 with 1st Class Honours in Mathematics in the B.Sc.

With the increase in numbers in the Hostel, which had now risen to 200, the Ferens Girls' School at Getambe, which was closed in 1946, became the Kingswood Junior Hostel with 100 boarders, and when these premises were acquired for the University in 1953, with part of the proceeds a fine estate of 14½ acres, called Nandanawatte, with a large bungalow on it, was purchased, and the name Ferens was transferred to it.

In 1951 the Diamond Jubilee was celebrated. The Jubilee Service was conducted by Bishop Lakdasa De Mel, and the Prize-giving was presided over by the Governor, Lord Soulbury. The founder of the School, Mr. L. E. Blaze, was present, but died a week later at the age of 90.

In 1953 the Old Boys raised a sum of Rs. 40,000/- for a Blaze Memorial Hall.

In 1957 Mr. Nonis left Kingswood to become Principal of Wesley, and, after the Vice Principal Mr. B. A. Thambipillai had acted for some time, Mr. Kenneth M. de Lanerolle became Principal. The continued increase in numbers necessitated the provision of new class rooms, and with the consent of the Old Boys the money collected for the Blaze Memorial Hall was used to provide these. Kingswood was taken over by Government in 1961 with other Methodist Schools, but Mr. de Lanerolle continued as Principal until 1967.

KATUNAYAKE HIGH SCHOOL

In 1931 Rev. J. S. B. Mendis was Manager, and Mr. E. M. Fonseka Headmaster, of the school, a position which he held till September 1950. Rev. G. A. F. Senaratne converted the school into a Bilingual Mixed School, and it was registered as such in March 1936. A Kindergarten Department was added the following July.

The School entered the Free Scheme in September 1945. In 1947 the Synod determined to raise the status of the Katunayake and Moratumulla Schools, and to set apart money for this purpose. In 1948 Rev. F. S. de Silva was appointed to Kurana, and arrived from study leave in England in August. He took a great interest in the project and succeeded in 1950 in arranging for the purchase of a suitable site near the railway station.

The School had by this time been raised to the status of a High School (1949).

Mr. J. M. R. Perera succeeded Mr. Fonseka as Headmaster in October 1950. The foundation stone of the new school buildings was laid on October 29th, 1951, by the Chairman, Rev. S. G. Mendis, and by the end of the year 6 permanent classrooms and 2 temporary halls were completed. On June 21st, 1952, the Staff and pupils marched in procession and occupied the new premises. By 1953 more money had been raised, and further buildings were added to accommodate the growing numbers. A Scout troop was started in the same year as well as other activities. A Y.M.C.A. Club was formed in 1954, and an S.C.M. group the following year.

When Mr. Perera was granted 2 years study leave in 1960, Mr. A. P. Samarajiva became Acting Principal (January), and later (December) his appointment was confirmed. He was successful in raising the tone of the school in many ways. On May 8th, 1961, the School celebrated its Golden Jubilee. Bishop Lakdasas de Mel preached at the Jubilee Service.

After Mr. Samarajiva left to join the Education Department in October 1962, there were several changes of Principal in a short time, until Mr. J. E. M. Fernando was appointed by Government in May 1963, and did good work till his transfer at the end of 1966, when he was followed by Mr. W. Dunstan Fernando (Methodist).

MORATUMULLA HIGH SCHOOL

This school, which had been discontinued from 1926-1929, was revived in the latter year by Rev. John de Silva. In 1931 the Head Master was Mr. Laurin D. C. Fernando, and there were 30 pupils (boys and girls) taught by two teachers. He left in 1933, in which year (May) the School was recognised by the Education Department as a Junior Elementary School. Messrs. S. O. Denzil Fernando and S. R. de Silva were each Headmaster for a short time, and then on May 14th, 1934, Mr. Annesley J. L. de Mel became Headmaster, and served in that capacity for 29 years (1934-1963). Under him the school grew steadily in numbers and efficiency, becoming a Senior Secondary School in 1941, and receiving the name "Methodist High School" in 1943. In 1959 there were 330 pupils on the roll and 26 teachers, of whom 9 were old students of the school.

The school joined the Free Scheme in 1946, when the number of pupils was 326.

BOYS' INDUSTRIAL HOME, WELLAWATTE

Rev. H. R. Cornish was Superintendent 1931-1935, and again 1938-1939, Rev. Clarence Thorpe being in charge during the two years in between. In 1935 it was decided to reconstruct the buildings owing to the expansion of the Printing business. The old Hostel buildings were demolished and six large blocks were built for dormitories, as well as a large dining hall, a sick room, a chapel and a new set of class rooms for the school. This was planned and carried out by Mr. Cornish, the cost being largely met from accumulated profits on the Printing.

In 1935 the B. I. H. Scout Troup, one of the oldest in Colombo, won the Silver Jubilee Rally Cup presented by the Governor.

Rev. J. R. Wright followed Mr. Cornish, and then for two years (1944-5) Rev. R. Lamb, a former Superintendent, who had come back to Ceylon for C.L.S. work, took charge. Rev. G. A. F. Senaratne became the first Ceylonese Superintendent in 1946, and was followed by Revs. Dudley Bartholomeusz and S. G. Mendis, and finally by the first lay Superintendent, Mr. E. A. de Silva (1960-1968).

Special mention must be made of Mr. S. P. Witane, Headmaster of the School for 36 years from 1927 to 1963, who rendered invaluable service during the whole of the period right up to the take-over of the school by Government in September 1962.

Rev. S. Selvadurai, who died in 1949, left a sum of money in trust for the benefit of the school, and the Committee decided in 1958 to use it to build a Recreation Hall for the Boarders.

The 75th anniversary of the Home and the 150th Anniversary of the Wesley Press were celebrated in 1964, and a Jubilee Souvenir was issued.

In 1967 a special service took place in the Chapel when a lectern and communion service, donated by Rev. Robert Lamb's children in his memory, were received, and the first Recognition Service for New Members, and first Communion Service were held there.

SECTION 13

S. C. D. (1931—1964)

LITERATURE

The Methodist Church made no significant contribution to Sinhalese literature during this period. The attitudes of the Church may be gauged by an interesting series of articles in 1930 by Rev. J. S. de Silva, bemoaning the fact that the Church was failing to make an impact on the educated Buddhist. These articles provoked no response either for or against.

In 1937 Rev. Fred S. de Silva in the Ceylon Methodist Church Record of April, triggered off a lively debate on "The Future of the Sinhalese Language." The article questioned whether Sinhalese could ever express the subtleties of the Gospel or modern thought. Rev. J. Simon de Silva and "The Watchman" replied in great indignation, as well as Rev. G. A. F. Senaratne. The debate became lively enough for the Principals of Wesley and Kingswood to make reference to it in their Prize Day Reports. We refer to the debate because it is the only serious discussion of this subject by the Methodist Church of which we have any record.

In the November 1938 issue of the Ceylon Methodist Church Record we find an article on "The Sinhalese Language and Christian Literature" by N. S. Fernando. Mr. Fernando was a Sinhalese pundit who later taught at Wesley College, and eventually became a District Inspector of Schools. He says "Christian Literature is not appreciated by many because it lacks the necessary qualities that should be found in literature. The Sinhalese pay more regard to grammatical classical Sinhalese than to literature written in ordinary language. A Buddhist friend will not read a book if it is not written in the same style as he finds in Buddhist literature. This is the reason why Christian literature is not read by Buddhists. The writings of Rev. H. de S. Wickremeratne would have been much appreciated if he had been a Buddhist (!). The Church must be proud of him. Also we must be proud of Rev. J. S. de Silva who has done much through newspapers."

Up to the 1950's, we do not hear of any Sinhalese Christian literature being written except translations of English originals. The closest to classical literature would be the writings in Sinhalese of Rev. Lynn de Silva in "Subha Hasun".

While the work of Rev. C. H. S. Ward on Buddhism belongs largely to the previous period, his two volumes in the "Great Religions of the East" series, on Hinayana and Mahayana Buddhism respectively, were both published during this period.

Altogether, in the area of Christian literature in English, we have considerably more material.

Rev. D. T. Niles published his first book in 1937, and was soon to become a prolific writer, as the following list of his writings up to 1964 shows:

- 1937 — "Sir, we would see Jesus"
- 1939 — "Whose I am and Whom I serve"
- 1946 — "Eternal Life Now"
- 1949 — "For To-day"—a series of daily Bible Studies for a year
- 1951 — "That they may have Life"
- 1953 — "Preaching the Gospel of the Resurrection"
- 1954 — "The Tools of the Kingdom"
- 1955 — "Reading the Bible Today" } World Christian
- 1957 — "Living with the Gospel" } Book Series
- 1958 — "In the Beginning"
- 1959 — "The Preacher's Task and the Stone of Stumbling"
- 1959 — "The Preacher's Calling to be Servant"
- 1961 — "As Seeing the Invisible"
- 1962 — "Upon the Earth"
- 1964 — "We know in Part"

Among other Methodist writers the De Silva brothers, Fred, Denzil and Lynn, have been the most significant. Fred, who was for over 10 years Editor of "Methodist Witness" (Sinhalese) as well as of the Church Record, has had two books published by the C.L.S., ක්‍රිස්තියානි විවෘතය and විඳිවි කාමය, and one by Gunasena's, "Why do People Suffer?", as well as a number of pamphlets, including "Trouble in God's World". Denzil has written සොහොන් එතර; while Lynn, in addition to editing "Dialogue", "Methodist Witness" and සුඛසුන්, has written a number of pamphlets including "Belief in God", "Why can't I save myself?", "Search for the Historical Jesus", ප්‍රේමයේ රහස and ප්‍රේමොභධය.

SECTION 14

S.C.D. (1931—1964)

WOMEN'S WORK

In South Ceylon the period was marked by a number of conferences drawing together the educated women leaders of the Church, with a view to giving opportunities for inspiration and fresh ideas of service to the Church, including that held at Methodist College in August 1933, when 64 women (High School, Bilingual and Vernacular school teachers, deaconesses and Bible women) attended a carefully-prepared five-day conference, conducted in both English and Sinhalese, and that held at the Colombo City Mission in 1936, when twenty women from English and Bilingual schools spent a week living and working with the City Mission workers.

Miss Tyler continued her Evangelistic and Training work in Uva till her retirement in 1934. As already mentioned in Ch. VII, Miss Elsie Abayasekera then came to Badulla from Peradeniya, and played an important part in Women's Work there till 1948. After Miss Thorpe returned to England in 1929 Miss Sanson became Warden of the Badulla Girls' Home. She had already worked at Kandy for 20 years, having come to Ceylon in 1899, left in 1919, and returned after 11 years in England. With her long association with Ceylon, she was able to make a valuable contribution to the work. She was followed in 1934 by another experienced missionary from Kandy, Miss Armistead, well known for her Social work. Just before leaving in 1939 she raised a fund of Rs. 5000 for improving the Home in connection with its Jubilee. Her successor in 1939 was Miss Barracough, who had worked in Matara for 16 years. In 1941 she was joined by Miss Elsie Abeyasekera as Vice Principal, and, when Miss Barracough was transferred to direct evangelistic work in 1943, she became the first Ceylonese Principal, with Miss B. A. Wijayasinghe, a 1st class trained teacher, as Head of the Bilingual school, which had all along been a part of the Home.

This school was closed in December 1947, some of the girls being sent to the Methodist High School, and the rest to the nearest village school.

Miss Abayasekera retired in 1948, and Miss Lee came out from England and served as Principal for 10 years. The Restarick Nursery was opened on 29th October, 1949, by Rev. G. B. Jackson, the Chairman. After Miss Lee returned to England, there were several temporary appointments, including that of Sister Amelia de Vos for one year, and it was Miss F. A. Ferdinando, who had been Matron for many years, who bore much of the responsibility until Miss Margery Edwards came from India to take charge in 1961. When she left to get married in 1964, Sister Charlotte Hofmann was appointed as Warden.

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SECTION 1
N.C.D. (1931—1964)
CONDITIONS AT THE OUTSET

In 1930 Ceylon was still a Crown Colony, ruled directly, through her British Governor, from Westminster. But the Donoughmore Constitution of 1931 was a preliminary step to the granting of responsible government. So concerned were we during the 1930's and 1940's with our own stages in the growth to nationhood, that in reading the Methodist records of the period it is easy to forget that around us was being waged a global war. The jungle has soon grown over the cement floors of the temporary camps in the Wannai for African servicemen of the Allied armies, and that extensive area, once devoid of village life, has since had its tanks restored, and colonists planted to fell the jungle and cultivate the land. Nevertheless the presence of the British Navy in the harbour at Trincomalee, and isolated incidents like the wreck of the "Hermes" off the Eastern Province, remain in the memory of Methodists of this side of the Island, and the world can never be the same since the dropping of that bomb on Hiroshima on August 6th, 1945.

In 1947, with the inauguration of the Church of South India, there was now a Bishop in Jaffna, the outlying Diocese of the C.S.I. The effect on Methodists in our Northern District was for the man-in-the-pew to begin to take an interest in our own scheme for the Union of the Churches in Ceylon. This and the years of working together with the other denominations, through the Jaffna Christian Union, bore fruit twenty years later in a climate of opinion that welcomed the opportunity to vote for the Union of the major Protestant churches in the Island.

SECTION 2
N.C.D. (1931—1964)

DEVELOPMENTS DURING THE PERIOD

Appointment of District Chairman

Up to now the position of District Chairman carried a threefold responsibility—Chairman of Synod, General Superintendent and Financial Agent. The 1930 Synod of the N.C.D., in discussing the appointment of a Chairman to succeed Rev. Arthur Lockwood, expressed approval of a proposal that the Chairman should be elected annually by vote of the Pastoral Session of Synod. In a discussion of the threefold duties of Chairman, it was suggested that in view of various changes that had taken place during the last decade towards self-government in the Ceylon Church, the dividing up of these duties would follow naturally. In the Minutes of the 1930 Synod we read: "We deprecate the fact that in the appointment of a Chairman to succeed Rev. A. Lockwood, neither the retiring Chairman, nor any of his colleagues on the field have been consulted."

From the M.M.S. Letter of September 1936 and the Minutes of January 1937, it appears that by then matters had moved forward. The office of Financial Agent would be a separate one. The Chairmanship was to be open to anyone, irrespective of race, and would be decided by ballot without previous nomination. . . . ordinarily for one year, and never for more than two years in succession. He would preside at all meetings and conduct Ordinations. The practice of ordaining ministerial missionaries on the field had been commended as early as 1934.

The 1941 Minutes of N.C.D. record "the deepest possible satisfaction over the appointment of Rev. J. S. Mather as the first Tamil Chairman." The Missionary Committee appointed Rev. G. E. Jessop as Committee Representative.

Station Superintendents

At the 1942 Synod the following appeared in the Letter from the M.M.S. . . . "Your Chairman has used the term "station" in his correspondence. We understand the situation this describes, and the reasons which brought it into use, but it is not part of our Methodist constitution. We suggest that it is full time the term, and the fact it denotes, be abolished."

Training of Ceylonese Laymen

The N.C.D. Synod of 1940 made it clear that "the policy of Ceylonese heads of schools does not prohibit non-Ceylonese Principals unless Ceylon public money is spent on them." But the Synod of 1942 pleaded that the training of Ceylonese laymen, who should head institutions, be stepped up by increasing grants for training, and as far as possible sending Ceylonese abroad. Laymen were in future to be the Managers of the institutions of the Church.

Devolution of Financial Responsibility

The business acumen of Rev. G. E. Jessop was a factor behind the issue in 1947, during his Chairmanship, of The Calendar (Part I. Permanent) containing Standing Orders and Resolutions of Synod. Here too was a section on the Decentralization of Accounts (hitherto held in toto by the Committee's Representative). The following Accounts were in future to have a Treasurer appointed by the respective Committees operating the Funds:—The Central Salaries Fund (operated from April 1948), the Education Fund, the Women's Work Funds, the Annuitant Society, the Training Fund, the Forward Movement Fund and the Removals Insurance Fund.

The Envelope System of Giving had been introduced in most circuits some five years earlier to encourage progressive Self-Support, to reduce appeals, and to abolish unsatisfactory publicity regarding Subscription Lists.

Amalgamation of the Districts, 1950

The last Chairman of the Northern District (before 1950), Rev. J. S. Mather, who himself had worked so happily in Colombo for 10 years, did much, after he returned to the North in 1937, to encourage the idea that there should not be a Tamil Methodist Church in the North and a Sinhalese Methodist Church in the South, but that the two should be one, witnessing to the whole country how racial animosities could be transcended in the life of the Church, and giving the lead to the country for political and national unity, in addition to the large amount that the North and South had to learn from each other within the Church. Despite early prejudice on both sides, it was a happy day for the Church when, in 1950, the whole Island came to be administered under one Synod.

SECTION 3

N.C.D. (1931—1964)

THE CIRCUITS

With the abolition of the Station Superintendency in 1942, every Circuit and Superintendent came directly under the District Synod. This helped the individual circuits and their ministers to grow in strength and confidence.

Development of the Circuits was further aided when, under the Chairmanship of Rev. E. M. Weaver, certain amalgamations took place, viz: Jaffna, Vannarponnai and Puttur; also Point Pedro and Kaddaively.

Jaffna-Vannarponnai-Puttur

At the opening of this period the minister was Rev. K. S. Murugesu, that son of an orthodox Hindu home, who, educated in Ceylon and at Madras University, acquired such a thorough knowledge of both English and Tamil Literature, that his exposition of Sivagnana Sithiyar in prose is a standing monument to his Tamil scholarship and culture. On lecture platforms he could ably compare Hinduism with Christianity, his chosen Faith, often describing the latter as the "Crown of Hinduism"—in fact Dr. Farquhar sought his help in writing his classic ("The Crown of Hinduism"). A preacher of independent views and instructive sermons, he was a faithful pastor who, living an unostentatious life, taught much to his flock.

Until 1937 the floor of the famous old Dutch Church of St. Peter's, with its imposing frontage pillars, was only of mud, covered by old palmyrah mats. The old wooden Communion table was by now rotten, and Rev. J. S. Mather set to work to collect money (mainly through Collecting Cards given to Sunday School children) to begin the much-needed renovations. The floor was cemented, a cement-concrete Communion table was built in, and roof repairs undertaken. This work was not really completed until 1948, during the ministry of

Rev. N. K. Nalliah (1946-53). This was his second term of service at St. Peter's during this period, the first being 1934-37, so that this leading Society in the North District owes much to him during 10 years of faithful service and able preaching.

Rev. J. S. Mather was superintendent of this circuit from 1937 until 1942, carrying the dual responsibility for 2 years after he became District Chairman in 1940. During his ministry a new belfry was erected at St. Peter's by Mr. W. E. R. Benjamin (who rendered great service as Manager of Schools in the North) in memory of Rev. J. V. Benjamin, his father, who lived in the circuit until he died at the age of 94. During the last 9 years of his life he was completely blind, but many are those who would testify how he changed this affliction into a blessing, and spent much time in prayer for the Church and its varied activities.

The ministry in Jaffna at this time of Rev. J. S. Mather will be remembered for his advocacy of Total Abstinence (from liquor), in which he was a firm believer. He believed that here the Christian could join in a common platform with the Hindu and the Muslim. At the Synod of 1939 he raised the issue of the demoralizing effect of serving liquor freely to voters at elections, and a resolution was passed asking the Provincial Synod to request Government to close all taverns and liquor shops one month before, and one week after elections.

In the Synod of 1948 Methodist people were asked to abstain from liquor and not to offer it to others. It was urged that our members who owned palmyrah or coconut palms should not allow them to be tapped for toddy.

Vannarponnai

The Synod of 1942 reported the closure of the historic educational institution, Kilner College, "because of insuperable financial difficulties". It thereupon became a base for Evangelism among educated Hindus, with an ambitious Programme of Development. However, the reluctance of the N.C.C. to release Rev. D. T. Niles, at the request of the District, which needed him for this piece of work, prevented the fine start envisaged, and we hear no more of the work in Synod Reports, until it was transferred to the Church compound as the Oddumadam Centre in 1946. In spite of the eager work of the young missionary, Rev. Ronald Jefferies, all we hear is that "the work has been severely curtailed because of this transfer." The opinion of the Chairman at the time, Rev. G. E. Jessop, was that "what is being done could be done by the Vannarponnai Church at its own expense", and there was no need to throw away Rs. 1000/- a year of Missionary Committee Grant. It was recommended that the

Centre be carried on from Circuit Funds. In 1950 Rev. G. A. Winslow was appointed to Vannarponnai, and given a special mission to the people of Uyarapulam, 1½ miles away. This seemed unfruitful, but through a convert of earlier days, Winslow was led to another area which "was rich unto harvest". Showing his desire from the first for complete identification with his Tamil friends (of a so-called "depressed community") he was received into their homes, eating and sleeping with them. "We want you to treat us as human beings", said one, and Winslow's approach was through their human needs and problems. Never offering material aid as "bait", he was constantly their counsellor in matters that led him with them to hospital, or employment bureau, or police station. When they were ready to taste of Christian worship they were invited to attend, without any promise of commitment. Clashes there were with caste Hindus, because this man's identification with the minority group embarrassed those who were socially his equals. "But God sends me" said Winslow. "I have no other alternative but to follow Him who loves me and also loves them that are sent to me by Him."

As Area Evangelist from 1956 to 1963, Winslow was able to continue this same type of work in Karaveddy and other places.

The Ministers who served in Vannarponnai during this period were: Rev. R. A. Winslow (1931-34), Rev. E. K. Eliyathamby (1935-37), Rev. J. W. A. Canagasabay (1938), Rev. K. S. Murugesu (1939-45), Rev. E. K. Eliyathamby (1946-49), Rev. G. A. Winslow (1950-56).

Puttur

Here, within the Jaffna Circuit, the Women missionaries carried on work sponsored by the General Department.

For two decades (1930-1950) the Mission compound was the hub of much activity. There were many Deaconesses in training in the large two, storey building put up in 1929 for the purpose, and the Medical work was an adjunct to this training. Until she retired in 1941, Sister Easter Hayden directed affairs, and derived much satisfaction from the opening of the "new" Dispensary block (which she had saved for and planned) on May 24th, 1939.

In the years 1931-37 those who assisted her were Miss Jean Sharp (later Mrs. E. M. Weaver), Sister Elizabeth Baker, Sister Beth Beaumont, and a graduate from S. India, Miss Kate Chelliah. During this time the various nurses at the Dispensary (like Miss Hewage and Mrs. Raymond) went with Sister Easter to conduct weekly Clinics at Point Pedro and Moor Road, Jaffna, co-operating with Government doctors, particularly at the latter place, where backward Muslim women were encouraged to attend.

After 31 years' service Sister Easter retired to Ireland, and Miss M. P. Dore took charge. She ably directed the Training of Deaconesses for nearly 10 years, until she left on furlough in 1950. For some 3 years of this time a few Sinhalese deaconesses from the Methodist S.C.D., and from the Baptist Union in S. Ceylon, were trained alongside the Tamil deaconesses, staff assistance being given at different times by Sister Madeleine Silva and Miss Sophie de Silva. During these years the Medical work also continued, thanks to Mrs. Impett and Miss Hamilton (a year's furlough supply at the end of her service), and to a succession of visiting doctors, Dr. and Mrs. Buell, Dr. and Mrs. Dorai, and Dr. Retnanandan (nee Solomon).

Dr. Retnanandan continued to look after the Hospital, as it began to be called, after the two School Houses were taken over (about 1950, while Miss Atkins supplied). No longer was there any training of deaconesses at Puttur. In 1952 Sister Elizabeth Baker was appointed for 5 years, and during this period new wards were added to the Hospital, and the Wilson Nursery was started in 1953 for the babes of tubercular mothers. In 1957 Miss Ruth Farmer, a missionary trained-nurse, joined Dr. Retnanandan for 4 years, taking a particular interest in the Wilson Nursery and in supervision of the Nursing Staff. At the end of 1950, after more than 10 years of devoted and responsible service to this institution, Dr. Retnanandan felt obliged to relinquish the work in the interests of her family. Miss M. B. Barker came in for a year to hold the ropes until Dr. (Mrs.) Adams, the new doctor, became established. She has capably run all the work of the compound ever since, despite the ever-present problem of recruiting suitable staff.

Ministers who served in Puttur during this period were: Rev. V. R. Samuel (1932-33), Rev. D. N. Muttaiah (1934), Rev. A. S. Veerakathipillai (1941), and Rev. T. K. Curtis (1943-44).

Allaipiddy

This village cause, so long the Home Mission arm of the Jaffna Church, and occupied by successive evangelists, took on a new lease of life when, in 1962, Miss Ruth Farmer and Miss Veeravago took up residence there. Work started with a useful daily Dispensary and some sewing and English classes, besides the home visitation. Miss Jane Retnam replaced Miss Veeravago in 1963. When Miss Farmer left for England at the end of that year, the medical work inevitably fell off, but Miss Retnam, now joined by Miss Sinnappu, kept up the friendly contacts made, until on Palm Sunday 1966, one family was received into the Church by Baptism. Later that year a small chapel was dedicated for worship on the compound, though on special festivals of the Christian Year all go to St. Peter's Church in Jaffna. This new beginning seems to have a future full of hope, as adults come forward for Full Membership and others for Baptism.

Ministers who served in Jaffna during this period were: Rev. N. K. Nalliah (1930), Rev. K. S. Murugesu (1931-33), Rev. N. K. Nalliah (1934-36), Rev. J. S. Mather (1937-45), Rev. N. K. Nalliah (1946-52), Rev. D. T. Niles (1953-59), Rev. D. K. Wilson (1960-65) and Rev. Donald Barlow (1966-68).

Mannar-Murungan

The 50th year Golden Jubilee of Murungan and Puthukamam churches and the 75th year Diamond Jubilee of Mannar church were celebrated on the 9th and 10th August, 1958, under the leadership of Rev. F. S. de Silva, then Acting Chairman. Writing to the Church Record at that time, Rev. E. M. Weaver says:—

“According to my reckoning it must be 56 years since our work began there, where existed an evidently isolated fragment of a very ancient Christian Church, sometimes called ‘Syrian’, over which the Roman Catholic hierarchy had no jurisdiction. There were no priests of the original Church surviving among them, and they strongly resented the attempts of the Roman Catholic Church in that area to annex and govern them. They made it quite plain to us that they would not accept the ministrations of a Roman Catholic priest, and unless we or some Protestant Mission accepted them, they would be without Christian worship and training. The call was urgent. We felt it could not be rejected. It seemed to be of God. So the work began somewhere about 1902.”

The Murungan church was built in 1908, as mentioned in the earlier period of this History.

Rev. M. I. Newton (God’s gift to our Church from this circuit) testifies that from “1925 to 1950 the Jaffna Home Mission rendered a great missionary service to Murungan and Puthukamam”. He also contributes the information that “in 1957 December, during a great flood, all the churches in Ceylon rendered a great helping service” to the churches at Mannar, Murungan and Puthukamam. The N.C.C. of Ceylon gave cement, tiles, cadjans, and zinc sheets to rebuild the homes of the people.

In 1959, through appeals made by Rev. J. S. Mather during his visit there, the Evangelical Churches of Germany gave Rs. 34,000/-, which was spent on paddy fields, bulls, cows, goats, and even 2 tractors for the benefit of this agricultural community. Further, in 1961 through Rev. Dr. D. T. Niles came a further gift of Rs. 5,000/- from “a Western Christian.”

From this period comes the turning point in the spiritual life of this hard-working isolated village community, which owes so much to the help in prayer and fellowship from Jaffna Christians, especially

those who have been stationed in the area on Government duty. "The Lord Jesus Christ and the Holy Bible have come to stay and abide among the people in Mannar-Murungan. No one can take them away from the people. They have become part and parcel of their daily living", affirms Rev. M. I. Newton, the old bachelor minister faithfully serving now, as a supernumerary since 1965, the people he loves.

Rev. Dr. J. S. Mather who had an intimate knowledge of this work over many years, testifies that "in 1922 Murungan had been a 'C' circuit, with a negligible income, all expenditure being met by Mission grants. But when the economic state of the people improved, we saw year after year how the contributions went up steadily. I remember how in ten years their contributions had gone up 300%. Even today the Sunday offerings are more often in kind than in cash. But at the Conference of 1968 it was reported that the Murungan Circuit had paid up its quota of over Rs. 4000/-."

Ministers who served during the period were: Rev. D. S. McClelland (1930-31), Rev. D. N. Muttaiyah (1932), Rev. J. W. A. Canagasabay (1933), Rev. K. S. Murugesu (1934), Rev. M. I. Newton (1935-41), Rev. S. B. Saravanamuttu, (1942), Rev. T. K. Curtis (1945-47), Rev. E. E. Gunaratnam (1948-52), Rev. S. B. Sathiaraj (1953), Rev. W. A. Rajadurai (1954-56), Rev. M. I. Newton (1957-64).

Point Pedro

During the chairmanship of Rev. E. M. Weaver (1930-41), Point Pedro (A) and Kaddaively (B) were amalgamated to form one circuit, with two ministers. By reading Synod reports about Property during these years, we get the impression that church buildings put up in the 19th century could not withstand over the years the climatic conditions on this extreme northern situation, and again and again comparatively small sums were needed to bolster up buildings that were falling into disrepair. By the end of the forties it was necessary to plan for extensive repairs to the Point Pedro Church. In 1950 a Diamond Jubilee Fund was launched, and in 1951 considerable renovation was undertaken. Throughout the period the circuit found it difficult to keep abreast of its financial commitments, and the death in 1949 of Mr. R. W. M. Walton, Vice-Principal of Hartley College and for many years Circuit Steward, was a great loss.

Mr. S. A. Rasaratnam, a master at Hartley for over 35 years, was the name associated during this period with Alvai, where he was in charge of the Society, and lived in the Manse. From here he operated wherever a job needed to be done in evangelism. An able Local Preacher, he also did much to foster the responsibilities of the Christian teacher among young people. He set on foot the scheme to build a new church at Alvai, but died in January 1951, before the building was completed in 1952.

At Katkovlam the work had been carried on through the years by devoted teachers and evangelists, using the school and adjoining quarters. Here too in the fifties it was decided to build a small church, which was opened in 1954.

One of the ministers who served longest in this area during our period was one who belonged to the circuit—Rev. Moses Chinniah 1937-42 and again 1948-49. Another who, like him, was from a Hindu background, also early gave himself to Christ—Rev. N. K. Nalliah, coming from Alvai. He served in Point Pedro 1932-33 and again 1943-45.

Kaddaively (Point Pedro circuit)

There has been a church in this place for well over a century, and during this recent period we can record the names of two men who have entered the Ministry of our Church from Kaddaively.

Rev. Moses S. Chinniah who entered the ministry in 1925 came from a staunch Hindu family, and became a Christian during student days at Jaffna Central College. A man of prayer and deep faith, he was a helpful and original preacher, full of wit and humour, and enjoyed the affection and confidence of all who knew him. He died in harness in 1952.

Rev. M. A. Ratnarajah, son of Pandit J. S. Alvarpillai of Kaddaively, entered the ministry twenty years later, with all the advantage of a four-year course of theological training at Bangalore, and is one of the superintendent ministers of our church today.

By 1950 the 129 year-old church at Kaddaively was in a state of collapse and had to have extensive repairs, under the direction of Rev. M. S. Chinniah. The renovated building was opened in May 1950 by Rev. P. T. Cash, and dedicated by the all-Ceylon Chairman, Rev. S. G. Mendis, Rev. J. S. Mather preaching the sermon. It was a day of glad celebration for the local members and their many guests from all over the Peninsula.

Ministers who served during the period were: Rev. J. K. Kandiah (1930), Rev. J. M. Osborne (1931), Rev. N. K. Nalliah (1932-33), Rev. V. R. Samuel (1934-36), Rev. M. S. Chinniah (1937-42), Rev. N. K. Nalliah (1943-45), Rev. D. T. Niles (1946-49), Rev. S. B. Sathiaraj (1950-52), Rev. N. K. Nalliah (1953-56), Rev. W. A. Rajadurai (1957-63), Rev. E. E. Gunaratnam (1964).

Trincomalee

The period 1930-64 saw the build-up and the run-down of British naval and military power in Trincomalee before and after the Second World War. Of the 52 marriages solemnized in the Circuit during

this period, 15 'military' weddings took place in the Trincomalee church between 1939 and 1953—most of them of British servicemen and servicewomen who met while serving in the British East Indies Fleet or the military garrison, but including one Dutch naval air pilot. In this period too, Naval Chaplains were attached to the Trincomalee church for varying periods. Sunday parade services at 9-30 a.m., after the Tamil service at 8 a.m., became part of routine church life. In 1947 five British servicemen were on the Circuit plan as Preachers on Trial, and three more as 'From other Circuits'. An 'English Society' composed largely of Dockyard personnel came into being alongside the 'Tamil Society'. A senior naval officer, Commander H. F. Fewins, was Circuit Steward in the English Society in 1957. About this time Admiralty civilians and others from the Dockyard, by their training made alert to the need for care and maintenance of property, took the initiative in giving the Trincomalee church a structural overhaul. During the 1950's the missionary chaplains were E. J. Hoppins, and A. S. Bennett.

In 1959 the Trincomalee base was handed back to the Ceylon Government and within five years all British servicemen and women disappeared from the area. By a parallel process of handover and indigenisation within the circuit, the duties previously performed by a missionary and his Tamil colleague, devolved upon a Ceylonese minister, the Rev. S. M. Jacob (1959-1963). The Soldiers' and Sailors' Home now became Wesley House, a hostel for young working women. The distinction between the Tamil and English Societies came to an end in 1964.

Schools

During the earlier part of the period under review, the Church relinquished the school at Thiriyai. Following the bombing of Trincomalee by Japanese planes in April 1942, the Girls' Boarding School (which had already been occupied by the military) was evacuated to Kalmunai. The school's first Ceylonese Principal, Miss M. Marimuttu (later Mrs. J. S. Arumainayagam) was appointed in 1950. The addition of the school hall in 1959 helped a little to ease the congestion of its crowded buildings. The management of vernacular schools from Kuchchaveli to Chenaiyoor was lifted from the shoulders of the Circuit Superintendent consequent upon the Government's expropriation of schools in 1961-2. A little previous to this the school at Koonitivu in the Muthur area was burned down under suspicious circumstances. Eight schools were eventually vested in the Government, viz. those at Chenaiyoor, Kuchchaveli, Kumburupiddi, Nilaveli, Peruntheru, Sambaltivu, Uppuveli, and the Girls' English Boarding School.

The wartime influx of service men and women gave a real but temporary stimulus to the life of the circuit. Trincomalee remained at the end what it was at the beginning—a bastion of Hinduism.

Relatively few of the members of the Trincomalee Society are true "people of the place". A disproportionate amount of service in and through the Church is rendered by families temporarily stationed in Trincomalee. In this respect families from the Royal Ceylon Navy, though fewer than those from the British Navy, worthily maintain the tradition of loyal and practical support.

Ceylon ministers who served during the period were: Rev. J. W. A. Canagasabay (1930-32), Rev. R. V. Thambipillai (1933-34), Rev. M. S. Chinniah (1934-36), Rev. V. R. Samuel (1937-39), Rev. D. N. Muttaiah (1940-41), Rev. S. B. Saravanamuttu (1943-45), Rev. D. N. Muttaiah (1946-48), Rev. A. S. Veerakathipillai (1949-53), Rev. R. V. Thambipillai (1954-55), Rev. E. E. Gunaratnam (1956-58), Rev. S. M. Jacob (1959-62).

Muthur:

The Church in Muthur, standing in the same compound as the Manse (built in 1900), served all non-Roman Christians south of Koddigar Bay, for there was no other Protestant church. Built in 1917 as a central place of worship for the few Christians in outlying villages, it brought together in fellowship the teachers and their families (coming from Batticaloa, Kalmunai and Tirukovil circuits) who served in the four Methodist schools of the area. Their pastor, who lived in the church compound, was generally an evangelist; sometimes there were two, just occasionally an ordained minister, and at one time an honoured layman, retired from Government service. In 1930 the Synod was asked to station a woman worker in Muthur, but that request was answered only some 30 years later.

By 1962 the village schools had all become Government schools, and Methodist headmasters gladly returned to their home villages. The Protestant witness in the area now depended on a few poor village families, weakened by generations of malnutrition and struggling to eke out a living on a small piece of inherited land, where their simple dwelling might at any time be washed away by flood. Should the Methodist church continue to station a worker in Muthur? A new approach would be tried. Two senior women workers, Sister Malar Chinniah and Miss M. B. Barker were sent in March 1962, and were later joined by a Sinhalese deaconess. They laboured to instil in their members a love of God's House and its worship; they travelled far south into the jungle areas being opened up as Government colonies for food production, commending their Lord to Sinhalese colonists, as well as to Hindu neighbours in the street where they lived, sharing the hardships of life in this undeveloped area in such a way that their friendship came to be valued by the various Government servants who came and went, as much as by the dhoby folk they lived amongst. In 1967 friends from different parts of the Northern District came to

share in the Jubilee celebrations of the Muthur church. Six months later the Sisters were transferred, and a Tamil minister appointed to serve with a senior Sinhalese deaconess; the work continues to go forward.

Batticaloa

In 1930 the Batticaloa circuit was divided—Puliyantivu was the head of the "A" circuit and Koddaimunai of the "B" circuit. This meant that (like Vannarponnai, Chenkaladi and Kallar at this date) Koddaimunai was an "aided" circuit, but it was happy to have the opening of the new church in 1930. In the nearby compound also, at the Arasadi Training Institution and Practising School, classrooms and a new Infants' Department were being built. On the Puliyantivu side too, Batticaloa Central College was expanding. A two-storey Hostel was built and new classrooms were erected.

The minister at this time was Rev. T. S. Vethanayagam, who had entered the ministry in 1904, and in 1924 was one of the first three Tamil ministers (J. S. Mather and J. M. Osborn being the other two) to be appointed superintendents of circuits. He was a keen evangelist and in the Synod Minutes of 1934 we read, "Special mention must be made of evangelistic work done by Rev. T. S. Vethanayagam, of his special gifts, his persuasive preaching, in bungalow meetings as well as in the open air.... Perhaps for the first time in this part of the country we have been able to present Christ to the educated section of our non-Christian brethren at the drawing-room meetings organized in connection with the campaign. The attendance at all the meetings was beyond expectation.... 5 Central College students were converted, 5 others re-dedicated (the Principal having prepared the ground beforehand). Tamil ladies could attest concerning the proclamation of the Gospel: 'We won't leave it to European women now.'" Rev. T. S. Vethanayagam died in 1945.

In 1935 Manchentudovai was brought into the Batticaloa (Puliyantivu) circuit. In 1938 Batticaloa (Puliyantivu) celebrated on a fitting scale the 'centenary of the church, opened in 1838 when George Hole was stationed there'. Rev. E. M. Weaver, the Chairman of the District, unveiled in the church the Ault Memorial tablet. Among those who sent Greetings on this occasion was Mr. Frank Ault, great-grand nephew of Rev. William Ault. The preacher at the Thanksgiving Service was Rev. C. W. Gnanamuttu, who had entered the ministry from this Church. The community roll at this date numbered 273.

Synod Minutes for the years 1942 and 1943 stress the enthusiasm for evangelistic meetings in the Batticaloa area, special mention being made of the Kalakshepams (Gospel story in song) by Rev. R. V.

Thambipillai (Kallar), with the note: "He ought to develop this gift more." The prominent part taken by Christian women is also mentioned.

During this period the Church in Batticaloa has had a record for enthusiastic Sunday School and Youth Work. In the early nineteen fifties, Sunday School Refresher Courses were held year after year, planned with a specific age-group in mind. Speakers were invited who could give the psychological and development background of the Primary Child, the Junior Child, and so on. Addresses, discussions, and practical work sessions for the making of suitable teaching aids, made up some very useful courses. The annual Sunday School Promotion service, always held in church with the parents present, also made this part of Church life of vital importance. The service of lay leaders in the educational sphere was of untold value in all this.

In 1963 during the ministry of the late Rev. Donald Barlow, the Church celebrated its 125th Anniversary, a suitable Brochure for the occasion being issued by Mr. Prince Casinader, the Vice-Principal of Central College. The Community roll then stood at 410, an increase of 137 in 25 years.

Ministers who served during the period were: Revs. T. S. Vethanayagam (1930-32), K. J. Kandiah (1933-36), A. S. Veerakathipillai (1937-40), C. W. Gnanamuttu (1941-42), E. K. Eliathamby (1943-46), S. R. Winslow (1947-49), S. W. Arasaretnam (1950), M. S. Chinniah (died) (1951-52), W. A. Rajadurai (1951-52), S. B. Saravananuttu (1952-55), R. V. Thambipillai (1956-62), C. J. Daniel (1958-60), D. Barlow (1961-62) M. A. Ratnarajah (1962-64), D. Wilkes (1963-64).

Kalmunai

During the ministry of Rev. C. W. Gnanamuttu in 1937 the Kalmunai church was extended and the roof raised. Ten years later the church was again renovated, this time the interior. As a memorial to its young missionary pastor, Rev. R. A. Jefferies, who died on Sep. 20th, 1946 after a short illness at the age of 32, a new side pulpit and centre communion table were installed.

During this period Methodist Sunday School work received considerable attention, largely through the enthusiasm of Miss B. Atkins, who lived and worked on this station for the best part of 25 years. The Kalmunai Church Sunday school was graded, and in many of the surrounding villages the Methodist school was used as a base for Sunday Schools attended by large numbers of Hindu and Muslim children.

Evangelism through Literature has been a feature of the outreach of this circuit from time to time, particularly during the service of Miss C. Hamilton in the thirties, when she would set up way-side stalls on the main road south, to supply Christian Tamil Literature to the pilgrims halting beneath some shady tree, at the annual time of pilgrimage to Kataragama. Again in 1948 there is an account, in the Methodist Church Record for November, of a four-day Christian Literature Campaign under the leadership of Rev. E. S. Nodder, the circuit minister, and Mr. P. Penning of the C.L.S. Reaching even the villages across the Lagoon, they found that books made "outside contacts" for them. "Even in small villages", they said, "there is readiness to listen and to buy."

School-churches in this Circuit were at Thuraincelavanai, Kurumanveli, Palugamam, Kaluthavalai and Mandur, the ministers travelling from Kalmunai or Kallar, to take services for a small congregation, often composed of the Methodist teachers and their families. Great was the day in 1961 when visitors to **Palugamam** from Batticaloa, Kalmunai and Kaluthavalai joined the procession of local Christians (in the main, descendants of Head-teacher Manickam and Deaconess Mrs. A. P. Velupillai) to the opening of their new church in the village.

In **Kurumanveli** a church was built in 1936. Rev. M. A. Ratnarajah started the Wesley Guild there in 1958.

Kaluthavalai Methodism had its ups and downs during this period. During the nineteen-forties the school was closed. Some of the teachers left the Church in protest, but the local evangelist carried bravely on, loyally supported by S. D. Velmurugu and family. The Church survived and the faithful remnant rejoiced in the opening of their new church and workers' house in 1963.

In **Mandur**, just before 1930, the Christians had endured a period of persecution, but God used the strong faith of teacher A. P. Kanapathipillai and his wife to pave the way during these years for the virile Church of to-day. In 1955 the old school buildings were renovated and are now used as a place of worship.

Ministers who served during the period were: Revs. D. S. McClelland (1930-31), C. W. Gnanamuttu (1932-38), E. K. Eliathamby (1939-42), M. B. Chinniah (1943-44), R. A. Jefferies (1945-46), M. I. Newton (1945-49), R. V. Thambipillai (1947), E. S. Nodder (1948-54), G. A. Winslow (1951-53), V. B. Paranjothy (1952), L. J. Julian (1955), S. B. Saravanamuttu (1956-58), M. A. Ratnarajah (1956-60), L. J. Julian (1961-62), A. C. H. Rosa (1962), K. Davy (1963-64).

Tirukovil

During the nineteen-thirties there were four societies, Pottuvil, Komari, Blackheath, and Akkaraipattu, all aided by the District financially. Our major schools in Batticaloa and Kalmunai helped in the advancement of the local population through Christian education.

Evangelists:—J. M. Thambipillai, S. N. Arumugam, D. K. Seenithamby, S. T. Ponnusamy, S. J. Kanagaratnam, S. A. Thangarasa, S. S. Chelliah, Mrs. L. T. Arumugam and Mrs. A. P. Velupillai, Mrs. Kattamuttu and Mrs. Eliathamby.

The Women's Work was greatly strengthened by Miss B. Clegg moving from Kalmunai in 1929 to live in Akkaraipattu, where she started Child Welfare work among the under-nourished children, raising a fund to provide school children with a morning meal. During the malaria epidemic of the thirties, she and the Women Evangelists did relief work, "visiting the houses to give food and medicines, and many lives (especially among the Muslim community) were saved."¹

In April 1937 was the stone-laying for the new Blackheath Church, "Some of the Blackheath members are taking up unaccustomed tools and assisting the work with their own hands".²

During the nineteen forties work was begun on the new Komari Church, the foundation being laid during the ministry of Rev. E. E. Gunaratnam (1942-45). The building proceeded in the ministry of Rev. S. B. Saravanamuttu (1946-49), the opening and dedication being during the time of Rev. S. W. Arasaretnam on August 5th, 1952.

During this period many marriages were regularized by being registered, a Youth Group was started, and Religious Dramas staged.

Evangelistic teams were welcomed from Jaffna, and began to thrust further into the area populated by Sinhalese-speaking people. The Minutes of the 1943 Synod report: "Rev. E. E. Gunaratnam worked wonders in the way of trilingual interpretation." In 1944 the N.C.D. Synod reported a campaign in this area strengthened by a "strong contingent from S. Ceylon, led by Rev. S. G. Mendis accompanied by Deaconesses in the Gospel van."

In 1942 Tirukovil became a "B" circuit (i.e. independent but aided). After the War period, there seems to have been a period of consolidation and building in the fifties. Besides the new church at Komari, a Church was built at Pottuvil, and a Manse at Tirukovil,

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1. C.M.C.R. June 1937
 2. C.M.C.R. May 1937

where the minister now always lived. The Manse was built with the proceeds of the sale of Tambiluvil School, and an additional grant, together with the gifts of members. Rev. R. A. Nelson laid the foundation stone in August 1956 and the opening was on Christmas Day, 1957, when the Rev. S. M. Jacob was the first minister to take up residence.

Laymen who advanced the cause of the Kingdom by their loyal service were: D.R.O. Samuel Thambiah, Surveyor Muttunayagam, Apothecary James, Doctor A. V. Jeevanayagam, D.R.O. Bertram Casinader, Stewards J. K. Kandiah, N. S. Vadivelu, and Deaconess Gnanamany Kanagaratnam.

In this post-war period the circuit has given to the Ministry of the Ceylon Church, Revs. K. S. Vethanayagam and G. N. Jeyarajasingham.

Ministers who served during the period in the Tirukovil circuit were: Revs: E. K. Eliathamby (1930-31), R. V. Thambipillai (1932-1934), A. S. Veerakathipillai (1935-36), S. R. Winslow (1937-39), E. E. Gunaratnam (1940-45), S. B. Saravanamuttu (1946-50), S. W. Arasaretnam (1951-52), T. K. Curtis (1953), S. B. Sathiaraj (1953-55), S. M. Jacob (1956-58), E. E. Gunaratnam (1959-63), C. J. Daniel (1964.)

SECTION 4

N.C.D. (1930—1950)

PROPERTY

Note: Dates refer to the Synod at which the work was reported.

- 1930—Jaffna Central College Hostel (Committee Grant of Rs. 26,000).
 Laboratory extension (no grant).
 Point Pedro, Hartley College Hostel (no grant).
 Vannarponnai Periyapulam School and Teacher's House (no grant).
 Batticaloa, Central College. Grant of £1000 made. Classrooms to be built.
 Batticaloa Arasadi Training and Practising Schools. (Grant of Rs. 26,000 made as no Government Grant in 1929 and 1930). Classrooms and Infants Department.
 Tirukovil Ministers' House (no grant). Akkaraipattu Church (no grant).
 Pottuvil Teachers' Quarters (grant of Rs. 2000).
 Koddaimunai new Church opened.

1931—Point Pedro, Hartley College extensions (grant of Rs. 14,000).

- 1932—Jaffna Periyapulam School (grant of Rs. 1000). Puttur Church repairs (grant of Rs. 1000).
 Murungan House and Puthukamam Church (grant of Rs. 2000).
 Puttur Training Centre (grant of £100), and Compound wall.
 Batticaloa Amirthagali Church Vestry (grant of Rs. 450).
 Komari Evangelist's House and room for missionary (grant of Rs. 4200).
 Point Pedro G. B. S. classrooms and wall.
 Trincomalee, Nilaveli and Perenteru Schools.
 Batticaloa, Kaluthavalai and Kaluvankerni School buildings completed. Arasadi 1920 scheme completed, including water supply and sanitary arrangements.
 Trincomalee G.B.S. extensions.
- 1933—Jaffna Central College land purchase, up to Lockwood House (grant of Rs. 4000).
- 1934—Jaffna, Vembadi G. H. S. classrooms (Rs. 2815 raised locally).
 Point Pedro Cemetery wall. Alway Church well.
- 1935—Jaffna Central College Centenary Block.
- 1936—Batticaloa Central College Hostel.
 Kalmunai G.B.S. extension.
 Komari Evangelist's Quarters.
 Kurumanveli Catechist's House.
 Point Pedro G.B.S. Housecraft room.
 Point Pedro G.B.S. Tatta Street School House.
 Puttur School.
- 1937—Trincomalee, Upuveli School extension.
 Pandiruppu School extension.
 Kalmunai Church extension.
 Point Pedro, Vathry School Building.
 Point Pedro, Puloly Teacher's House.
- 1938—Jaffna G.B.S. at Vembadi closed—personnel moved to Point Pedro. Some building.
- 1939—Jaffna, St. Peter's Belfry in memory of Rev. J. V. Benjamin.
- 1947—Kalmunai Church renovated within (side pulpit and centre communion table) as memorial to Rev. R. A. Jefferies.

1949—St. Peter's Church renovation, and pulpit, completed at total cost of Rs. 5334/85.

Puttur Church repairs completed.

Kalmunai G.B.S. Principal's Bungalow kitchen completed.

Kalmunai W.W. Bungalow repairs.

Kalmunai English school, Principal's bungalow repairs.

1952—Alvay Church renovated, and re-dedicated.

1955—Jaffna Central College, Smith block.

Mandur School renovated and used as a Church.

1956—Lockwood House, Jaffna.

1961—Palugamam new church.

1963—Kaluthavalai new church.

SECTION 6

N.C.D. (1931—1964)

RELATIONS WITH OTHER CHURCHES

Jaffna Christian Union:

Inspired by the visit of Dr. Stanley Jones to Jaffna, in 1935, and by the International Missionary Conference at Tambaram in December 1938, a new generation in Management took up the challenge to renewed effort in Evangelism. Taking a new line, known as the Forward Movement in Evangelism, the Christian Union asked each denomination to set apart one minister for successive periods of 6 months (the first set being Revs. S. Somasundaram, R.C.P. Welch and D. T. Niles). This enthusiasm carried the Christian Union into a step which now we should look at more critically, i.e. appointing for 7 years a worker solely for evangelism among Depressed Classes, namely Mr. V. J. Ariacutty, an earnest, capable and devoted evangelist.

A proposal for an interchange of ministers between the Jaffna Council of the South India United Church and the Methodists, in 1939, though not altogether popular in the North Ceylon District, led to the invitation of the Provincial Synod of the Methodist Church to the various denominations to set up a Committee to explore the possibilities of Church Union in Ceylon, and so led to the setting up of the Negotiating Committee on Church Union in Ceylon.

Throughout this period, the Christian Union continued to organize annual Convention Meetings at which, among others, the following were speakers: Bishops Pakenham Walsh and Norman Sargant, the Revs. M. W. Woodward, Satya Clark, S. Devapragasam, R. A. Nelson, Victor Sathianadhan, Dr. Devanandan and Canon Sittar.

The Union also welcomed visits from the following: Rev. Mark Sanjiva Rao of the Basel Mission, Rev. Oliver Tomkins of the World Council of Churches, Canon Arrowsmith of the Bible Society, Canon Bryan Green of the Church of England, and Miss Irma Highbaugh, Marriage Counsellor of the W.C.C. Thus was the interdenominational interest maintained. Further, the Christian Union made efforts to promote understanding of the Church Union Movement by arranging for addresses on the subject at various centres.

In 1957, the Jaffna Christian Union fittingly celebrated its Jubilee, the special Guests on this occasion being Rev. James S. Mather, Chairman of the Methodist Church in Ceylon (a former secretary of the Union), and Rt. Rev. Lakdasa de Mel, Bishop of Kurunegala.

Union Institutions for the Training of Teachers:

As indicated in the corresponding section of the period 1890-1930, an important piece of interdenominational work was the joint training of teachers. In 1945 Men's Teacher Training, hitherto carried on separately at Tellipallai and Chavakachcheri (in the North), and at Arasadi, Batticaloa (in the Eastern Province), was all moved to the Church of Ceylon premises at Nallur, under the Principalship of Mr. J. C. Amerasingham. Here teachers were trained for Christian schools, until the College was taken over by Government on Oct. 15th, 1961, Mr. J. G. Arasaratnam (a Methodist) being retained as Principal (first appointed in 1950).

Uduvil Conferences

In 1944 there was organized at the Uduvil Girls' English School, under the National Christian Council, an All-Ceylon School on the Bible, residential and for two weeks. 107 people of all denominations lived and worked together (6½ hours solid work each day), sitting at the feet of speakers and leaders who had made a special study of the subjects they dealt with. The two Equipment rooms, one for Old Testament and one for the New Testament, provided encyclopaedic information for work shops, and there can be no doubt that a new zeal for Bible Study was engendered in teachers (Day and Sunday School) and preachers (lay and ministerial).

Similar "Schools" were held at Uduvil on the Church (1949), on Evangelism, (1953), on the Ecumenical Movement (1958), on "Christian Witness in Contemporary Ceylon" (1961) and in 1965 the last on "The Church Tomorrow". Dr. D. T. Niles was the organizer of these Conferences, bringing together thinking Christians of all denominations from all over Ceylon, and making them think more and learn, rather than engage in desultory discussion. The 1958 Conference was specially notable because it coincided with the Communal Riots.

The Christian Ashram in Jaffna:

In September 1938, Mr. W. D. Niles was writing in the Methodist Church Record of his hope that "a time should come when there would be one Church of Christ in Ceylon and none other." Towards this end he advocated guarding against "perpetuating and rigidifying the present framework", and said:

"The Indigeneous Church of Christ which I visualize, will come into being as a natural growth, slowly and gradually, and will create innumerable points of contact with the non-Christian peoples among whom it exists, and a cultural sense."

In the same year, Christian Church leaders of all denominations in Jaffna were involved in the project for a Christian Ashram in Jaffna. Rev. S. S. Selvaretnam, a young pastor of the Jaffna Council of the South India United Church, a graduate of the Serampore Theological College, with Methodist and Anglican background, had a strong call to set up in Jaffna a Christian Ashram "not identified with any particular Church or denomination working in Jaffna". The proper body to sponsor the project seemed the Jaffna Christian Union. The project had been approved in 1937 and the name "The Christa Seva Ashram" decided upon. The Methodist Church, whose North Ceylon District Chairman was President of the Jaffna Christian Union at that time, made a grant of Rs. 1300 from the Restarick Memorial Fund, which made possible the purchase of 50 lachams of land at Maruthanamadam. On November 9th, 1938, the Board set up by the Jaffna Christian Union passed the Constitution of the Ashram Board of Management and elected the office-bearers, the Head of the Ashram being the ex-officio Secretary. On a rainy afternoon in January 1939, the corner stone of the Chapel (the gift of the Christian schools) was laid by Dr. Visser't Hooft, General Secretary of the World Council of Churches, and stones for other buildings by members of the Board. The official Dedication of the Ashram was on August 21st, 1939, a date commemorated by the annual anniversary gatherings ever since. By the end of the year, the project was a going concern, with eight people in residence in addition to the Sevak, as the head of the Ashram is called.

On 17th December, 1940, the Chapel was dedicated, the speakers being Dr. Jesudasan of Tirupattur, the founder of the Christian Ashram Movement in India, and Dr. T. Z. Koo from China, the Asia Secretary of the W.S.C.F. The inter-denominational crowd that gathered there was but the pattern for many an occasion in the years to come. The big bell dedicated on the same day rings out the three main hours of prayer each day—5 a.m., 12 noon and 6 p.m., punctuating the ordered living of a community that must work in kitchen and garden as well as pray in the chapel. To those who knew the

desert conditions of those early days, it is still a wonder and cause of thankfulness for patient labour, that now the several buildings set around the chapel are shaded by flowering trees and fruitful grafted mangoes.

The two other permanent members of the Ashram, I. T. Yesusagayam and Sam Alfred, joined in 1944 and 1948, while many have come into the Fellowship, residing at the Ashram for short periods, testing their vocation, sharing in the life of discipline.

The Ashram has also rendered a service to the Christian community, in an area where the Baptist Church is not at work, by building a baptistery in front of the chapel. For many, it seems that Believer's Baptism is "a more appropriate practice for a small community in a missionary situation" and "during the last 25 years converts from many churches have been baptized in this baptistery by the ministry of these churches."³

In the fifties, branches of the Ashram were set up in the Eastern Province, one remote from Valaichenai (Jothi Nilayam) and the other at Kiran on the Batticaloa-Valaichenai main road. Eastern Province Methodists are always enthusiastic supporters of Ashram activities and Hindu neighbours too know the meaning of the Christian friendship that radiates from these centres.

The committed members of the Ashram have always been few, but their life of faith goes on. "The Jaffna Ashram has never had means of independent financial support. It does not even have a regular list of donors. Nor has it built up any reserve funds. It is supported by the faithful giving of a vast number, most of whom are, and remain, anonymous. This is the source of its strength."⁴

"The Ashram belongs to the Churches", says Yesusagayam.⁵ It carries on evangelistic meetings, organizes studies, conducts retreats, and such programmes as Whitsun Festivals, Christmas and Easter Bhajans on the Jaffna Esplanade. Thus the members identify themselves with the world outside, but many there are who can express their thankfulness to God for being able to go quietly to the Ashram for a time apart with men of prayer. "The knowledge that there is a place where religion and service to others are the only preoccupations has been a great inspiration."⁶

3. "Twenty Five Years of the Christa Seva Ashram" 1939-64 — D. T. N. Intro: p. iii.

4. *idem.* D.T.N. Intro: p. vii.

5. *idem.* p. 59

6. *idem.* Rt. Rev. Dr. S. Kulendran, p. 43

SECTION 8

N.C.D. (1931—1964)

EDUCATION

Jaffna Central College

When our period begins, at the helm at Central were Rev. P. T. Cash (Principal 1922-39) and Mr. J. W. Arulpiragasam (Vice-Principal 1929-42; Acting Principal 1939; Principal 1943; retired December 1944). With an ever-widening curriculum, and new prowess on the field of sport, Central was looked upon as one of Jaffna's leading schools, when in 1935 the Centenary celebrations were held. Even in Malaya there was now an Old Boys' Association (formed in 1932) and the sons of Central continued to serve Ceylon in public life. On the retirement of Cash, J. W. Arulpiragasam took charge of the school for a year, until the lay missionary, R. S. D. Williams (with experience in education in Nigeria) became Principal in 1940. Remembered particularly as a disciplinarian, Williams won the loyal support of his prefects in a new drive for order in the life of the College. Ahead of his time in his enthusiasm for practical education, he introduced new subjects that now are accepted in all schools, but his term was cut short when he decided to join the Forces in World War II. Mr. Arulpiragasam now held the reins of office until he was due to retire in December 1944. Then Rev. C. A. Smith (at Central 1930-34) returned as Principal, a post he held for 10 years, ably assisted by his Vice-Principal, Mr. J. C. Charles.

On October 1st 1945, Jaffna Central entered the Free Education Scheme, after which the boys paid nothing but a small Games fee. Rev. C. A. Smith continued the policy of his predecessors in this Senior Secondary School, which included University Entrance classes, a pre-Medical class and Commercial classes. Numbers increased rapidly and more accommodation had to be found. Mr. Smith built a complete block which houses the office, Geography Laboratory, Art room and spacious classrooms, together with an open-air platform. He provided the College with a bus and van, gave the Audio-visual Department a complete set of optical apparatus, and helped to form a photographic club. By his ability as a builder, Smith saved the College a large amount of money, and at the end of 10 years left a fine quadrangle of buildings, worthy of this old and renowned school.

In December 1955, Rev. Dr. D. T. Niles, a distinguished Old Boy, and grandson of Rev. D. P. Niles, became Principal. During his time Mr. John Rockwood, an Old Boy, bequeathed an endowment to the College, and the property adjoining, which bears his name, was purchased, and further classrooms were built to house the Middle School.

These were difficult days for educationists in Ceylon, but Dr. Niles was fortunate in being supported by masters of the calibre of J. C. Charles (Vice-Principal), A. E. Tamber, and K. Navaratnam.

With the take-over of schools by the Government in December 1960, Central became Director-managed. Soon after this Dr. Niles' term of office expired, and the Department appointed Mr. A. E. Tamber as Principal in February 1962, which post that able educator (President of the A.C.U.T. for three consecutive years) held until his retirement in October 1962. The College was vested by government in April 1962.

Hartley College, Point Pedro

In 1930, Mr. C. P. Thamotheram had already been Principal of Hartley for 15 years. It was in his time that Hartley came to be recognized as one of the leading schools, and one of the first to lay the emphasis on Mathematics and Science subjects. That it has continued that reputation a list of distinguished Old Boys will show: Dr. C. J. Eliezer, Mr. C. Loganathan, Dr. R. K. Kandiah (at Harwell) being but three outstanding names among many others who have distinguished themselves in various spheres—e.g. Mr. K. Alvapillai, Dr. K. Kanapathipillai and Dr. A. Sunderalingam.

When Mr. Thamotheram retired in 1943, his Vice-Principal, Mr. K. Pooranampillai, became Principal of a school of 500 boys, a large number for those days. When in 1953 the College celebrated its Centenary (though started in 1838), the Principal, in the Report he gave on that occasion, said: "In the years after 1943 the academic standard has been maintained, and something has been done to make the school not merely a place of preparation for life, but a place where a fairly full life may be lived." Mr. Pooranampillai himself, with his high sense of duty, efficiency and thoroughness, turned out students who learned from him what self-discipline meant. During the 24 years of his administration, the School has made a phenomenal all-round development, notable among other things being the pre-Medical classes responsible for a long list of doctors among modern Old Boys. During this modern period of Free Education, numbers have increased and new land had to be bought for the extension of buildings, which included a gymnasium and additional playground facilities, for Hartley has maintained its reputation on the Sports field, particularly at Cricket.

An account of the College during these years would be incomplete without a tribute to the loyal and capable service of masters like Mr. W. A. Walton, Mr. S. T. Samuel, Mr. R. M. Gunaratnam, (all at some time Vice-Principals), Mr. S. A. Rasaratnam and Mr. S. V. Gunanayagam, who, with other fine teachers of a younger generation, ably supported the purposeful lead of Mr. Pooranampillai both in Church and School.

Central College, Batticaloa

In 1930 the roll number was only 131.

After Rev. R. W. Holtom left Batticaloa, for six months the college was in charge of Rev. C. A. Smith, Then from 1936 to 1939 a lay missionary, Rev. H. N. Saunders was the Principal. A good teacher, particularly of Mathematics, and keenly interested in boys, he stressed discipline and made a useful contribution for 5 years. In 1939 Rev. J. Cartman took over for 3 years. He took a keen interest in the Sports of the school, and in 1940 gave a new lease of life to the Old Boys' Association by a great week of matches (Football, Volleyball, Tennis, on a new court at the Hostel, and Cricket), and then a Sports Day in conjunction with the Annual General Meeting and Lunch, the culmination being a Thanksgiving Service at Puliyantivu Methodist Church on the Sunday, at which the Principal was the preacher.

In 1942 the College welcomed its first Ceylonese Principal, Mr. S. V. O. Somanader, already having a reputation as a keen naturalist and fine teacher. The roll number was about 300, with some 50 boys in the Hostel, and the new Principal's task was to recruit better qualified teachers to strengthen the examination work. In the Prize-giving Report in 1946, Mr. Somanader refers to the School's entry into the Free Education Scheme, along with the other schools of the North Ceylon District, at the end of 1945. The S.S.C. examination of August that year brought the school 100% success with its 9 certificates (one boy gaining 5 Distinctions) and the College celebrated the Principal's 25 years as a teacher by starting H.S.C. (Arts) classes, Mr. R. E. J. Sethukavalar, the Vice-Principal, being in charge. Mr. Somanader's Report to the Synod of 1949 indicated that numbers had risen to 400, with a teaching staff of 16. There were now 150 boarders in the Hostel, one third of them Christian, so that it was desirable to buy the old Manse for increased accommodation. Two new classrooms were going up, and under Free Education it was difficult to raise the finance necessary for such expansion, especially with pressure all the time to go ahead with equipping Science laboratories.

The same Report emphasizes that the link between the Church and the School was being carefully maintained. This was instanced when in November 1951 an article appeared in the Methodist Church Record about the athletic prowess of young Kirupairajah, winner of the 400 metres in the A.A.A. Championship meet, who was also a member of the Methodist Youth Council, and a regular teacher in a village Sunday School.

At the end of 1954, Mr. S. V. O. Somanader, this gallant Old Boy of Batticaloa Central, laid down the reins of the administrative post he had so ably held for the Methodist Church through a very difficult period.

In January 1955 Mr. V. T. Gnanasuriyam became Principal, with Mr. Prince Casinader as the Vice-Principal. Five years later the College was taken over by Government and became Director-managed from December 1st 1960. Mr. Gnanasuriyam remained the Principal, loyal to all the traditions of this old Methodist school, until his retirement in November 1964.

Wesley High School, Kalmunai:

In 1931 the Girls' Boarding School and Leese High School (Boys) were still separate institutions. In that year the Girls' School had 180 on the roll, and 10 teachers. In the Boys' School there were 96 pupils and 6 teachers. Leese School was Junior English, and the G. B. S. Vernacular, going up to S.S.C. (Tamil) classes. Since for years these schools had always had a greater percentage of Christian children (predominantly Methodist) than any other school in the North Ceylon District, their future was important to the Church. Talk about amalgamation went on for some five years before it eventually happened, for this would have to be an experiment in co-education.

In May 1953 the schools were amalgamated under the new name of Wesley High School. Mr. George Nallathamby, who had been at Leese for nearly 18 years, and will always be remembered as a fine English teacher, was Principal from May 1953 to August 1954. Miss G. K. Thillayampalam, who had already been head of the Girls' School for 10 years (the school's first Ceylonese Principal) brought to the new mixed school the traditions of loyalty and devotion that had marked her 35 years at the Girls' School.

In September 1954 Mr. Sam J. Wilson, B.A., took over as Principal. In his first Prize-Day Report, in August 1955, he gave the following figures: Number on roll 319; Teachers 22.

Though the School had a small Chemistry laboratory suitable for Middle School General Science, it did not come up to the standard required to earn a grant. We therefore find the new Principal appealing to the Parents and the Public to help him raise the funds necessary for further equipping Science laboratories.

In September 1959 the Principal went to England on 2 years' study leave, leaving the school in the able hands of Mrs. R. Chinniah, loaned for the period by Vincent School, Batticaloa. By now the roll number was up to 383 (208 being girls) and there were 16 teachers on the eligible staff. Mr. Wilson had applied for approval of the Science laboratory before he left, and this was granted on Oct. 12th, 1959. Mrs. Chinniah set to work to raise the funds needed to complete the equipping of a second laboratory, and thus qualify for the up-grading of the School. In her Annual Report in 1960, Mrs. Chinniah also looked forward to the starting of H.S.C. (Arts) classes in January 1961.

It certainly looks as though the great venture of amalgamating the two Schools had proved a success. Wesley now goes ahead under Government as one of the good schools in the Eastern Province, thanks to the untiring labours of Mr. S. J. Wilson and Mrs. Wilson.

Arasadi Teacher Training College, Batticaloa

This Christian institution for the training of Tamil teachers in their own language had been founded in 1887. By the opening of our period there were 21 students being trained alongside the Arasadi Practising School. For the next 5 years the practice continued of appointing one missionary Principal after another for short periods. In 1937 the College celebrated its Golden Jubilee, on a scale worthy of an institution that had for 50 years sent out qualified teachers to man the numerous village schools under the Methodist Church all over the Eastern Province, the teacher and his family often being the only Christians in the village.

In 1939 Mr. V. T. Gnanasuriyam, 1st Class English Trained, became the first Ceylonese Principal, and ran the College very efficiently until in 1944 he moved on to head a Government Training College south of Batticaloa. From January of the following year, Arasadi Training College became amalgamated with the two Protestant Christian Men's Training Colleges in Jaffna. In the new inter-denominational College at Nallur teachers were trained to man the Christian Tamil schools all over the Northern and Eastern Provinces. Even after the Government take-over in 1961, the Christian Principal, Mr. J. G. Arasaratnam, remained at the head.

Vembadi Girls' High School, Jaffna

Miss Scowcroft returned from furlough in 1930 intending to bring into being Miss Pickard's dream of a new hostel. It was nine years before that was accomplished, on the eve of World War II.... well planned, as it was, for comfort, order and beauty, to accommodate 60 boarders and about 15 teachers, but first, to accommodate the expanding numbers, the old school had to be converted to provide a spacious staff room, an Art room and a row of small classrooms.

During the next 8 years Vembadi had an English missionary Vice-Principal: first Miss M. P. Dore (1933-35) and then Miss M. B. Barker (1936-38). They reorganized and brought up to date the Games and Physical Education, which since have been ably taken over by Old Girls, some of whom a decade later had special training in India. By the time the School's Centenary was celebrated in 1938, the Staff was larger (24), better qualified (5 graduates, 4 trained teachers), and better able to take responsibility. Miss S. Vallipuram was Supervisor of Lower School, and Mrs. L. P. Paramanathan in charge of Domestic Science (an important subject then, with two external examinations). Gifts of leadership among the girls were fostered and developed through the House and Prefect systems.

The period of 25 years between 1938 and 1963 (when Vembadi celebrated its 125th anniversary) is a very important one, for in 1946 the School, along with other Methodist schools, entered the Free Education Scheme. From 500 in 1938 the roll number immediately shot up to 700, and the school began to admit girls from all classes and communities. Thus Free Education, in addition to bringing Secondary and University education within the reach of all, has made a school like Vembadi a community school in the truest and best sense of the word. Miss Scowcroft was still here when this decision was made, but left in December 1946 after 23 years of devoted service (mostly as Principal) to the girls and women of Jaffna. Undoubtedly she laid the foundations for the great school Vembadi has now become.

The period 1944-1960 was one of great struggle and many changes. Vembadi was a Grade III school in 1938, and became Grade II in 1947 after the introduction of Science in the S.S.C. classes by Miss M. B. Barker (Principal 1940-42 and again 1947-49). In 1949 Miss Thambiah became Principal, and in 1952, with the introduction of H.S.C. and University Entrance classes in both Arts and Science, Vembadi became a Grade I School. At last Vembadi had a national Principal who, in the tradition of the long line of missionary Principals before her, has worked hard and devotedly to bring the School to the position it now occupies. By 1960 the accommodation it could offer, the wide range of subjects taught, its achievements in examinations and in the field of sport, its devoted and efficient staff, its achievements in cultural fields, both eastern and western—all these prompted the Government to select Vembadi to be the only "Girls' All-Island School" in the North.

"From 1958 the numbers on the roll have been well over 1000, at present reaching 1700, and there has had to be a building programme to keep pace with this. A two-storey block for laboratories and library was built in 1954, land was bought to extend the playing field, land was also bought for hostel extension, and the number of boarders now is well over 200. The Ireson Block was remodelled in 1962 to provide the school with its own Principal's bungalow."⁷

This success story owes a great deal to the self-sacrifice and devotion of Miss Thambiah during the near-twenty years of her Principalship, but there are others whose names must be associated with hers in the building of this modern Vembadi: Miss R. Thomas, who joined Vembadi in 1936, was made Vice-Principal in 1949, and Acting Principal on several occasions during the absence of Miss Thambiah; Miss G. T. Vadivelu, who joined Vembadi in 1934 and was made Supervisor of the Primary Department in 1952; Mrs. C. K. Hoole,

7. From the 125th Anniversary issue of *The Torchbearer*, May 1963, pp 99-102

the specialist Tamil teacher who retired in 1952. Then too, generations of Vembadi boys and girls will remember Miss B. Alphonso and Miss T. de Silva, both gifted teachers in the Primary Department with the very young ones, and both continuing after retirement to give invaluable service in the supervision of the Hostel.

Methodist Girls' High School, Point Pedro

A big change overtook the school in 1937, when practically all the boarders and a number of day girls of the Vembadi Tamil Boarding School accompanied Miss Murgatroyd from Jaffna to Point Pedro, thus amalgamating with the Point Pedro Bi-lingual School to form an English Senior Secondary School. The task of organizing this big new school fell to Miss E. Everatt, its first Principal, together with Miss Murgatroyd, the Warden, and Mrs. Joseph, School matron since 1913, and a great-hearted, wise, Christian "Mother" to a whole generation of girls and teachers, to whom she will always be "accassi". It was unfortunate that so soon afterwards Miss Murgatroyd had to retire on account of ill-health and return to England. A keen disciplinarian, her own girls had become accustomed to her characteristic Yorkshire humour, and their affection for her would support the testimony that "she had a heart as large as all Jaffna".

Welding the life of the enlarged school into a united community took all the drive and enthusiasm of a capable person like Miss Everatt. New classroom accommodation was necessary to match the extra dormitory space provided by Miss Murgatroyd for the boarders. At this time too, the old Hall was extended and the platform built up. Then came the War years. Miss Barker stepped in as Principal for 2 years, assisted by Miss Broadbent as Hostel Warden. Miss Everatt returned for a short time, but was summoned home to care for an ageing mother. Point Pedro felt bereft, for she had fought battles in the cause of winning a status for the School that placed it side by side with the old-established Girls' Secondary Schools in the Peninsula. Miss M. P. Dore stepped into the breach, and ably directed the School until the newly appointed Tamil Principal arrived from her post-graduate training in England.

Miss R. M. Chinniah, the School's first Tamil Principal, took over in 1950 and during her 16 years' service saw enormous growth and development in it. Buying more land towards the interior, she was able to lay out good playing fields and extend the long line of classrooms on the far boundary, which included Science laboratories. In 1951, when the School was 90 years old, H. S. C. classes were started. Undaunted by difficulties in finding the qualified staff needed for advanced work, undaunted too by the havoc caused to her buildings by two major cyclones, Miss Chinniah battled on. The School won a name among Girls' Schools for its prowess on the Sports

field, winning places in the Junior A.A. Meet in Colombo; girls entered Indian universities and later the university of Ceylon. By the time Miss Chinniah retired in 1966, this had become a large Grade I School with a staff of over 50, and great were the tributes paid to her administrative ability and hard work for the benefit of the school. She is remembered too for her great sympathy with the less privileged among her pupils, and her generous care of those who needs must look to the school as "home".

Vincent Girls' High School, Batticaloa:

Miss Croft had already been Principal for eight years by 1930. In 1937 Miss Champness, an honorary missionary who had been the school's first Vice-Principal, had to leave because of ill-health. Batticaloa will always remember her, apart from her contribution to the Home Science Department at Vincent, for the new enthusiasm she brought into Sunday School work, leaving a large Graded School, where teachers were encouraged to take the Diplomas of the English Sunday School Department.

Building programmes were keeping pace with a fast developing school. First there was the two-storey building which housed a Prayer Hall downstairs, and a dormitory above. This was extended in 1931 to include another dormitory above, and a Biology laboratory below. In 1945 the dining room was enlarged, for the Hostel now accommodated some 140 boarders. Miss Croft now retired from the Principalship (1922-1945) but remained as Warden of the Hostel and School Manager. In 1947 she celebrated her Silver Jubilee after 25 years of service to Batticaloa, receiving in the same year the Medal of Merit for her contribution to Girl Guide work in the Eastern Province, and then in 1949 was awarded the M.B.E. in the New Year's Honours List.

Miss Anna Padman, one of the noble band of South Indian Christian graduates who served our schools before our own women were sufficiently qualified, now became the first non-European Principal (1945-61). Miss Padman had worked in the school for twelve years, and was highly respected locally for her integrity, her common sense, and her ability as an educationist within the classroom and without. She now started advance classes in Arts and Science, and carried through an ambitious building programme which gave the school a large Assembly Hall, and the fine Padman Block of two storeys, comprising 20 classrooms and well-equipped Chemistry and Physics laboratories. When she retired in 1961 Vincent was a Grade I school, giving a first-class free education to hundreds of girls from all over the Eastern Province.

Mrs. R. Chinnaiyah, the present Principal, carries on the great traditions of this 800-strong school, to which she too has had to add buildings since she took over in 1961. Like her predecessor, she has been ably supported in everything by her Vice-Principal, Miss Rosalind Canagaratne, an old girl of the school, whose very life has been to serve Batticaloa, her school and her church. Great credit must be given them that, now that the school is a Government School, standards remain high and relationships happy, bearing witness to the ideals on which the school was founded.

Trincomalee Girls' School

At the beginning of this period it was still a Bilingual School, but beginning to expand as it occupied the former Boys' School buildings. By the end of the period it was an English Secondary School.

In 1935 Miss M. P. Dore succeeded Miss Everatt as Principal for three years, during which time she developed the Domestic Science teaching, building a room for practical work. There was at this time a hostel in the school compound, and an orphanage in the former medical building adjoining the Principal's bungalow.

In 1938 Miss Greenwood took over as Principal, but soon World War II had started, and by 1942 it was evident that Trincomalee was a target area, and women and children left the town. A party of 33 were evacuated to Kalmunai School where, after only three weeks, the situation looked so threatening that, leaving only a few behind, the main party returned to Trincomalee on the very day that the Dockyard was bombed. The school was now closed, just a few Christians and orphans being arranged for at Kalmunai, Batticaloa and Point Pedro schools, where they remained to complete their courses.

Miss Greenwood was in England from 1943 to 1945, and then in Batticaloa until 1947, by which time girls were beginning to return to the School. Post-Primary classes were very small, but a good influx came into the Kindergarten, giving hope of a return to the former strength and status. When, with the Free Education Scheme, the national languages came into their own, the school was registered as a Junior English School.

In 1950 Miss M. Marimuttu (now Mrs. Arumainayagam), an old scholar and teacher, became the first Tamil Principal of the school. She set to work to develop the school by starting Senior School Certificate classes, adding to essential equipment, organizing various School Societies where the girls themselves would learn leadership, and doing much to improve the P. T. and Games of the school. As a result of her hard work and enthusiasm it is today one of the three leading Girls' Schools of the town, with one of the most capacious school halls in Trincomalee.

SECTION 11

N.C.D. (1931—1964)

WOMEN'S WORK

In preparing for self-support and self-government, the S.C.D. Synod of 1930 passed a resolution which seems indicative of the new trend in this period, viz: "We anticipate a gradual reduction of the missionary staff supported by the Missionary Society, and to this end, propose that when a missionary leaves the Island permanently, the Synod should decide whether to ask for a successor or not."

In the North District, training of Women Workers had already begun in the Eastern Province under Miss Clegg, and in the North at Puttur under Sister Easter Hayden, before this period begins. In addition to this full-time training, there were short courses of training for specific categories of workers, e.g. interdenominational training courses every alternate year for (a) Day school and Sunday School teachers, (b) for evangelists and deaconesses, (c) for ministers and missionaries. (1942 Synod).

Until this time actual work for women in the circuits had continued separately, the women missionaries being responsible for the various classes held in the villages by women for women, particularly the work among Hindus, Muslims and Buddhists. At this stage there was a move to co-ordinate the work, e.g. the suggestion of the 1929 N.C.D. Synod that the "Preachers' Meeting be augmented by including 'lady workers' once a month." Ten years later the reports to Synod reflect the successful outcome of this policy.

Medical and Social Work:

It was at the beginning of this period that the Medical work, so long carried on by women missionaries, came to an end in Batticaloa, Kalmunai and Trincomalee, in accordance with M. M. S. policy, where Government had established hospital services. The Jevons Dispensary at Puttur continued with Out-patient work, as an adjunct of the training of Deaconesses, until in 1951 it ceased to be a Training Centre. Soon after this the Medical work there was expanded. In a great wave of enthusiasm money was contributed by private donors, both locally and overseas, so that a Labour Ward could be built, a Children's Ward, kitchens and Private Wards. Sister Elizabeth Baker was in charge during the years of expansion (1951-57), when the Hospital electric light plant was also installed. Dr. Retnanandan had been appointed resident doctor, and gave the work here some ten years or more of devoted service. Meanwhile Preventive work was started up in a Nursery for children of T. B. mothers. In 1961 Dr. Adams was appointed in charge of all this work.

Lay Women in the Life of the Church

As early as 1932 we read in the records of the N.C.D. of the strengthening of the Quarterly Meetings by the election of Leaders from among the women members of the Societies. There was at the time already a Women's Work Week . . . in May. Then evangelistic work received special emphasis, and special collections were made for the work. On the question of the support of women workers, it is interesting to note that in the same year, 1932, both Synods were thinking about retirement allowances for their women workers. The S.C.D. appointed a Committee to work out a Pension scheme, while in the N.C.D. the Quarterly Meetings were asked to consider the support of a Women's Work Auxiliary Fund.

As early as 1933 the W. W. Committee of the N.C.D. had on it 27 Ceylonese women, five of whom were members of Synod. In that year the circuits of the North and East were asked to contribute half per cent of their income to provide for a pension to Women Workers.

From 1932 there was an increase of Lay representation in the Provincial Synod so that a larger proportion of women representatives could be elected.

With the union of the Districts in 1950, the Women's Auxiliaries of the N.C.D. and the Women's Unions of the S.C.D. were amalgamated to form the All-Island Methodist Women's Fellowship. The first All-Island Rally of the M.W.F. was held on the 27th October, 1951. By 1964 the M.W.F. had nearly 60 branches all over Ceylon, holding meetings in Sinhalese, Tamil and English, and consisting of 1409 members.

Growth of an All-Island Order of Women Workers:

During this period, deaconesses from the North and East continued to be trained at the Training Centre, Puttur, until 1951, while in the South they received their training with Men evangelists at Peradeniya.

In 1939 the N. C. D. forwarded to Provincial Synod a scheme for forming an All-Island Deaconess Order. In Jaffna, Miss Chelliah had that year been accepted as a Deaconess with missionary status (having had a year's post-graduate training at the Wesley Deaconess College in England, and served on the staff at Puttur for 3 years subsequently). The Standing Committee of Provincial Synod, however, decided after much deliberation, "that it would serve no purpose to discuss this question any further at this stage." Convocations were held in the N.C.D. from 1938, and Deaconesses consecrated.

The N. C. D. Synod of 1942 resolved that in future all recommendations concerning the stationing of Deaconesses should be sent to the District Stationing Committee; and Provincial Synod was to be asked to include the W. W. Secretary as an ex-officio member of the Stationing Committee. From the Union of the Districts in 1950, the W. W. Secretary was ex-officio a member of all District statutory committees.

In 1944 the S. C. D. recommended the formation of an Order for the Women Workers in Evangelistic work, named a Sisterhood. Sister Madeleine Silva, an English trained teacher on the staff of Methodist College, had made an offer of service in the year preceding this. On the completion of her probation in 1948, she became the first Ceylonese Sister.

In 1946 four Sinhalese students were sent to Puttur, instead of Peradeniya, for their training, (Deaconess Sophie de Silva being appointed to the staff to assist Miss M. P. Dore who was then in charge of Training in the N.C.D.). In 1947 three untrained but senior deaconesses in the field were sent to Puttur for a refresher course of six months, and this joint training was continued with Sister Madeleine on the staff in 1950 for a year.

In August 1949 there was held at Methodist College, Colombo, the first joint Convocation for Women Workers, North and South, and the difference of language and culture proved no obstacle to the reality of the fellowship and the great success of the new step. The following proposals were then made for the amalgamation of Women's Work in the Island:—

1. An All-Island W. W. Week.
2. An All-Island M. W. F. working on an Area basis.
3. **A Methodist Order of Women Workers** to be formed, with an annual Convocation and Dedication service. The Order to consist of Deaconesses, Sisters, and Women Missionaries, all in one and the same Order.

By 1950 Sister Malar Chinniah had entered her probation, and in 1958 the third Ceylonese Sister, Sister Amelia de Vos, who now serves the Church as an educational missionary in Kenya, was accepted.

By the time the two Districts were united under one Synod, Women's Work was uniform in organization and one in fellowship throughout the Island. Until 1955 some institutional training was carried on for candidates in conjunction with the Study Centre in Colombo.

Then for a period of 12 years, the Church being unable to set apart a worker for institutional training, the deaconesses received their training in the circuits from Ministers and senior Women Workers. In 1967 a start was made once more, with the training of 3 Sinhalese deaconess candidates at the Colombo City Mission, and 5 Tamil deaconess candidates under Miss M. P. Dore in Jaffna.

In 1964 the Order of Women Workers was 28 strong—16 deaconesses, 3 Sisters and 9 women missionaries. There were also 4 deaconess candidates.

Christa Illam, Kalmunai

Christa Illam grew out of a fellowship of people praying together, and began its life as an ashram community centre on January 1st, 1950, under the leadership of Miss B. Atkins. From the beginning, it has sought to be a home for those wishing to live out the Christian life in all its fullness; ready to follow the ashram ideals of service, obedience, sacrifice, simplicity, poverty, and to give themselves in selfless humility to build up a home which would receive those whom God sent to them, and send out those who would witness to the gospel of Christ.

During the years many have found a home here for shorter or longer periods. Many children from homes broken by sorrow or tragedy, women who have needed temporary shelter, older ones who have come to the time for retirement, and many who have felt the call to serve Christ through Christa Illam, have passed through its doors.

All living at Christa Illam are expected to take a full share in every part of its life—the domestic chores, cleaning the compound and gardening, on the one hand, and on the other full participation in the daily programme of prayer and worship, service in the Church and Sunday School, evangelism and social service. There is a sharing of material gifts as each one is led; all serve according to the talents they have; and all are one in fellowship and service.

Christa Illam also provides a venue for many retreats and conferences, and a haven of peace and quiet for those wishing to come apart for a while. Over the years a very beautiful House of Prayer has been built. This has become the power house of the Illam, where many have received strength for daily life, and have reached out in intercession for the friends scattered throughout Ceylon and in many other countries of the world, and for those who are sick, sorrowful and heavily burdened.

The aims and ideals of Christa Illam are summed up in the words "By love serve one another", the motto by which they seek to live and serve.

Wesley House, Trincomalee:

After Independence, when the Naval Base at Trincomalee was handed over to the Ceylon Government, the work of the former Soldiers' and Sailors' Home was no longer needed. The premises were therefore renovated and prepared for use as a Hostel for Young Working Women, and, under the present name, Wesley House, were opened for this new purpose in May 1960. In a Christian atmosphere, under healthy living conditions, young women in employment away from their home town, find comfort, security and companionship. Teachers, Government hospital staff, clerks, telephonists, make up the twenty or so residents, who are of different religions and, sometimes, races too. In this new way the Church is serving the community in Trincomalee through the Hostel which is under the Wardenship of Miss Greenwood, a retired Missionary.

The Women's Centre, Batticaloa

A similar venture came into being in Batticaloa, at the time of the Government take-over of schools. Thanks to the vision and endeavour of Miss A. Padman, the old Mission House was adapted to provide a Hostel for Young Women and Girls. Doctors, teachers, nurses, telephonists and office-workers of various concerns have found a home here from time to time, as well as students, academic and commercial, for whom there is no alternative accommodation in Batticaloa. The large and spacious rooms have also been used for many an inter-denominational and church conference or social gathering.

SECTION 12

N.C.D. (1931—1964)

LITERATURE

The largest out-put of Tamil literature during the period came from the pen of Pandit J. S. Alvarpillai of Kaddaiveli, Jaffna, and an honoured headmaster of Methodist schools in the Point Pedro circuit. He wrote the following:—"Sathiya Vetha Ammanai", "Nasareya Pamalai", "Nasareya Kovai", "Kristava Panchamirtham," "Kristava Pancharatnam", "Nasaraya Anthathi."

Mr. Alvarpillai's son, Rev. M. A. Ratnarajah, has also helped the Tamil church by his writing, which has the background of his English education and ministerial training. He has written:—"Christianity and Communism", "A Short History of the Israelites", "Our Doctrines—A Translation", and "Who are these Sects?"

Two retired Evangelists of the Eastern Province have each made a contribution:—

Mr. A. P. Kanagaratnam: Radshanya Ammanai: A Meditation in Verse.

Mr. S. S. Somasundaram: Deva Thothira Sangiraham (Lyrics and prayers for devotional use).

Mr. M. S. Ratnam of Colombo has written: Prayers in Tamil.

CHAPTER XIII

ENCOUNTER WITH BUDDHISM AND HINDUISM

(A) Encounter with Buddhism

THE EARLY PERIOD

Although Christ broke down the middle wall of partition in the Church, a distinction somewhat like the distinction between Jew and Gentile came to be made by Christians, which prevailed up to comparatively recent times, and is not yet wholly extinct. This distinction is that between Christianity and Paganism, Christianity being regarded as the only true religion, and all other religions as pagan and false. Linked with this was the belief that the colonial expansion of the 'Christian West' would prepare the way for the Kingdom of God, supplanting all the 'heathen religions'. The dynamic of missionary zeal was the urge to bring salvation to the perishing heathen. This was the background of missionary thinking which conditioned the attitude of the earliest Methodist missionaries who came to evangelize the Buddhists in Ceylon—Buddhism being considered a particular brand of paganism.

The early missionaries found much in the then prevailing conditions in the country, such as demonism, superstition, immorality, vice, slavery etc. (see Jubilee Memorials pp 2-23), which supported their view that all other religions were 'pagan'. These two factors then, the background of missionary theology and the deplorable state in which religion was found, played a major part in shaping the attitude of the missionaries to Buddhism.

However uncompromising and exclusive this attitude was, there was one feature which distinguished it from the Jewish attitude to the Gentiles, who were considered to be 'dogs'. While paganism was condemned and denounced, men—to whatever faith they belonged—were valued as persons who were to be saved, because Christ died for them.

Two strands can be distinguished in the missionaries' approach to Buddhism, characteristic of Gogerly, Hardy and Ward, to mention only the three greatest Methodist scholars in the field of Buddhist studies. These two strands are scholarly restraint and evangelical passion. They never allowed their scholarship to be blurred or coloured by their evangelical zeal, neither did they allow their evangelism to be based on ignorance and prejudice. They were of firm conviction that an evangelist must have a sound knowledge of Buddhism, and that a true and accurate exposition of the Buddhist texts will speak for him. This was a great step forward at a time when there was

little interest in the study of other religions; when it was the general view that there was nothing good in other religions worthy of study. It was therefore an important step that Gogerly took when he set his mind on studying Buddhism.

About his scholarship T. W. Rhys Davids says: "It is characteristic of the man. In the treatment of these questions he showed so much accuracy, so wide a range of knowledge, and such sound and sober judgment that his conclusions were far ahead of any previous writings on the subject, and have been the basis of much of the best that has been put forward since" (Ceylon Buddhism Vol. 2 viii). Rhys Davids mentions Hardy also, along with Gogerly, as one of the distinguished missionary scholars. The works of Gogerly and Hardy seem to be complementary. Gogerly concentrated mainly on Buddhist philosophy and ethics, and Hardy set his mind mainly on the study of popular Buddhist beliefs and practices. He says: "In much of my labour I have had no predecessor"; and it might now be said that there has not been a worthy successor since.

C. H. S. Ward could also be classed with Gogerly and Hardy because, though he wrote much later, he also had more or less the same approach to Buddhism as they. In the Foreword to his book "Outline of Buddhism", the purpose is stated as not critical nor apologetic, but descriptive. His studies were not limited to Theravada Buddhism. He studied Mahayana Buddhism too, and wrote a book on this form of Buddhism which is little known in Ceylon, and which he believed formed a bridgehead to Christianity.

The works of these scholars fall into two groups: (a) Scholarly writings and (b) Polemical writings. Their principal works are as follows:

(a) Scholarly Writings:

- | | | |
|----------------|---|-----------------------------|
| Gogerly | 1. Ceylon Buddhism Vol. 1. } | } edited by
A. S. Bishop |
| | 2. Ceylon Buddhism Vol. 2. } | |
| Hardy | 1. Eastern Monachism | |
| | 2. A Manual of Buddhism | |
| | 3. Legends and Theories of the Buddhists compared with History and Science. | |
| | 4. The article "Gotama Buddha" in the Encyclopaedia Britannica. | |
| Ward | 1. Outline of Buddhism | |
| | 2. Mahayana Buddhism | |

(b) Polemical writings:

- Gogerly** Kristiyani Prajnapti or The Evidences and Doctrines of the Christian Religion, in three parts: in English and Sinhalese.

- Hardy** Christianity and Buddhism compared.
- Ward** Pamphlet on "An Inquiry into the influence of Buddhism upon human life, character, conduct, and destiny."
Karma and Rebirth, The Ethics of Gotama Buddha, Modern Buddhism in Ceylon, Modern Buddhist Movement in Ceylon, Buddhism as a popular Religion, Christianity and Ceylon Buddhism (Articles).

The polemical writings reveal that these three men were convinced that Buddhism was in error and must be supplanted by Christianity. They used their knowledge mainly to attack Buddhism. Gogerly was the most thorough and powerful critic of them all. His "Kristiyani Prajnapti" is a very closely argued and thorough-going criticism of Buddhism. It is said that "a large number of Buddhists were led by Gogerly's treatise to give up their faith and inquire earnestly into the truth of Christianity", while leading Buddhist monks "shook off their former indifference and organized a strong opposition to the progress of the Gospel." "Kristiyani Prajnapti" may be described as a violent attack on Buddhism and an uncompromising defence of Christianity, based on sound scholarship and passionate belief. It was written in three parts to show that Buddhism was false and that Christianity was the only true religion, and to set forth the fundamental Christian teachings. It had a very wide circulation and held sway for over fifty years. It was first published in 1848 and was reprinted in 1853 and 1857. The first part, denouncing Buddhism, was reprinted in 1862 with an English translation. About this Gogerly wrote:

"I send you a copy of my tract against Buddhism. It was originally published in Sinhalese and last year 5000 copies were printed, but knowing that the majority of the young Sinhalese who study occidental literature systematically neglect their own language, I fear that the Sinhalese edition will not be easily understood by them. I have therefore printed 1000 copies of the same in English."

Gogerly to Dr. E. Hoole, Colombo,
March 29th, 1862. Box Ceylon
VIII File Ceylon 1858-1863.

Finally, 2000 copies of a New Revised Edition of the first part were printed in 1915 with a sub-title "An Examination into the Doctrine of Buddhism". This shows the wide and sustained influence of Gogerly's thought which dominated the Christian thinking of the early period.

Hardy was not so ruthless and blunt as Gogerly, but his conclusions are the same. "Turning from Buddha to Christ", he says, "is like passing away from the deep darkness to the most intense light".* Ward tries to be more generous and appreciative but his conclusion is not significantly different. "Buddhism holds out no hope for man", he says, "even the negative hope of non-existence has turned out to be a delusion." (The Ethics of the Buddha—An Appreciation and Criticism. p. 54).

The attitude of these three missionaries to Buddhism can be described as radical exclusivism. They exhibited a spirit of arrogance. Their approach to Buddhism was negative. This attitude is probably best summed up in the words of Gogerly found in two of his letters. Writing to Rev. E. Hoole in 1858 he says:

"The fearful events which have taken place in India will, I trust, be over-ruled for good. The powers of darkness have combined to extirpate if possible the very name of Christianity; but it is vain for them to fight against God, who will undoubtedly use the efforts of the Church to make known far more extensively than ever the Gospel of the grace of God. It is true that the whole Indian work calls for an exercise of patient faith and active execution. The Institutions of Brahminism and Buddhism may be regarded as the citadels of Satan's kingdom."

Writing to the Methodist Missionary Society in 1831 he says:

"Although our preaching and schools ought to be attended to with as much care and regularity as ever, I am convinced that at present, it is by means of the press our principal attacks must be made upon this wretched system. . . . we must direct our efforts to pull down this stronghold of Satan. . . . I. . . . wrote a tract entitled 'Principles of Christianity' . . . that is now in the press. My object is to make this tract a kind of text book for a series of tracts illustrating and defining Christianity, and attacking Buddhism. I have now in hand a tract on the Nature of Evidence, in which among other things I hope, from a few simple facts, to show that there is no such place as Maha Meru; for if that can be proved to them their system is at once destroyed. . . . It is cause of thankfulness that this religion, founded on metaphysical sophisms difficult to disprove to the common people, is connected intimately with a false doctrine of the formation of the Solar System. By availing ourselves of this we may, by degrees, open their minds to perceive the truth. . . . The battle is the Lord's and we know that his word will ultimately prevail. . . ."

This attitude served to antagonize the Buddhists, awaken them from their slumber, and make them gird up their loins for the battle against Christianity. These are the circumstances that led

* "Christianity and Buddhism compared" p. 136.

to the controversies, the best known of which was the Panadura Vade in which Rev. David de Silva entered into a polemical battle with Migettuwatte Gunananda Thera. It is interesting to note that one of the ten conditions of the debate was that Christians should try in their talks to prove that Buddhism is false, and Buddhists should likewise try to prove that Christianity was false.

THE MODERN APPROACH

The fundamental difference between this, and that of the Early Period may be stated as follows. The basic assumption of the early period was that there are no contact points between Christianity and Buddhism. The characteristic of the modern period is the growing feeling that there are contact points between the two religions, and consequently the main drive of the thinking of this period is the search for a common basis on which dialogue is possible. This new outlook came gradually. The main influences that shaped the thinking of this period may be listed as follows:

1. Better and more accurate knowledge of Buddhism made available through translations by Rhys Davids and others.
2. Interest in, and appreciation of Buddhism shown by Western scholars, particularly German scholars. Schopenhauer's admission that his philosophy was similar to that of the Buddha's attracted the attention of many scholars to Buddhism.
3. Edwin Arnold's "The Light of Asia" created a popular interest in Buddhism. This book is considered to be the best evangelist for Buddhism in the West.
4. The rise of a school of thought which believed in the unity of all religions. People such as Hocking and Northrop had a great influence in this regard.
5. The Edinburgh Conference of 1910 which set the tone for a new missionary approach, particularly characterized in the words of Temple Gairdner:

"Christianity, the religion of the Light of the World, can ignore no lights however 'broken'—it must take them all into account, absorb them all into its central glow. Nay, since the Church of Christ itself is partially involved in mists of unbelief, failing aspiration, imperfect realization, this quest of hers among the non-Christian religions, this discovery of their 'broken lights', may be to her the discovery of facets of her own truth, forgotten or half-forgotten—perhaps never perceived at all save by the most prophetic of her sons."

6. Missionary activity of Buddhists in the West, the foremost of whom was Anagarika Dharmapala.
7. The World Missionary Conference held at Tambaram in 1938, at which one of the central subjects was the Christian message in a non-Christian world, and the main problem debated was how to correlate the content of the Christian Kerygma with the religious and cultural context in which it was proclaimed.

A. Stanley Bishop was probably the first Methodist Missionary to catch the spirit of this new attitude to Buddhism, so far as we know from extant writings. In the introduction to his book "Gautama or Jesus?" (1907) he says:

"The apparently wide differences between the teachings of Gautama Buddha and of Jesus Christ have led many to suppose that there is very little in common between the two systems. Some have even been entrapped into the statement that Buddhist doctrine is in direct opposition to Christianity, or vice versa, and that there is no common ground upon which the Buddhist and the Christian may meet for mutual help. It is hard for anyone who is at all conversant with Buddhism to maintain the position so often adopted—that the Christian has nothing to learn and all to teach. Neither statement is based on anything surer than ignorance.... These pages are written in an attempt to show that although the Christian may receive much light and stimulus from the teaching of the Buddha, the Buddhist may receive from Christ what Gautama was never in a position to give."

His approach to Buddhism was generally positive. This is particularly seen in the way he dealt with the doctrine of Karma. Most Christians have rejected Karma totally as a false doctrine. But Bishop saw in Karma the manifestation of the power of God. It is best to allow his own words to speak for him:

"It may be reasonable to regard Karma as Law, as the effect of action, as force. But these are abstract notions only, and reason demands something more. If there be Law, by what means was it formulated and by what means is it carried into effect? As we know, Law in the abstract is inoperative. Then if Karma be force, what controls it and guides it into right channels? Abstract Law cannot do so. The effect of an action is abstract until it operates upon something. What makes it operate?"

"As far as the mind can grasp such ideas, we have here a Force which is both omniscient and omnipotent, though such

language entails the danger of limiting thought to some exaggerated human person. Still we have no better means of expressing ourselves, and rather than be lost in the mazes of philosophic terms it is better to use such phrases as we can, with the proviso always in our mind that we are dealing with what is outside ordinary phraseology.

“Karma, then, is a manifestation of some concrete all-pervading force. It was through Karma that the world was produced and is sustained, and it is Karma (operative) that enforces the Sovereignty of Law.

“Now operative Karma *is* concrete—must be so, otherwise our expressions are meaningless. The law-book on the shelf will not catch and punish the criminal. It is only the operative power behind which can do so.

“Operative Karma and God are different expressions for similar conceptions. Both expressions are imperfect, for no expression we could frame would be adequate.”

“This is the true Metteyya: Jesus Christ. And according as we follow Him, so will the world be uplifted and purified. And so shall we find heaven in our own hearts.” (p. 125).

It is seen from this that his method was to find meaning for Buddhist concepts in the Christian context, and restate the Christian message in a way that would carry meaning for the Buddhists.

Another significant step forward in this direction was taken by Dr. D. T. Niles. In his book “Eternal Life Now” (Ceylon Printers Ltd. Colombo 1946), reprinted in 1967 under the title *Buddhism and the Claims of Christ* (John Knox Press, U.S.A.), he seeks to cast the Christian message in a Buddhist mould, and in the Buddhist style of writing, by the use of such terms as *anicca*, *dukkha*, *samsara*, *sarana*, *anatta*, *sila*, *samadhi*, *panna* and *arahat*. In this book we find on the one hand a statement of the truths of Buddhism within the context of Christian faith, and on the other hand a statement of the Christian message in terms and thought-forms of the Buddhists.

As an example of Dr. Niles’ approach we may take the theory of Kamma (Karma) which Dr. Niles says is similar to the Christian dogma that *man is a responsible being*. Kamma not only teaches the fact of human responsibility but also shows that the human situation in which that responsibility is exercised is a particular kind of situation. Both Christianity and Buddhism can agree that this situation is (1) an ethical situation, (2) a given situation, (3) a voluntary situation, (4) a shared situation. But there is one vital difference: “in Buddhism

this situation is that *from which* man must get free, in Christianity it is that *in which* the man must find his freedom." To put it in another way, the principle of *Kamma*, as a Christian sees it, "is the principle within which salvation is wrought, and not that from which salvation has to be obtained." This salvation is wrought by the *Dhamma*, the truth by which men are saved from *Samsara* and the truth by which men may come to live in this life within God's Kingdom. In the context of Christianity the *Dhamma* means that "Jesus is God's act on man's behalf". In other words "the *Dhamma*, the truth by which men may attain salvation is not an *imperative* but an *indicative*, an affirmation not of what men should do but of what God has already done for men." By this *Dhamma* "death has been destroyed", and this makes it possible for men to attain the goal which is Eternal Life in which *Nibbana* itself is fulfilled. "To attain *Nibbana* is to be rid of the sorrow and meaninglessness of life's constant becoming; to attain unto Life Eternal is to attain the state where *Nibbana* itself is fulfilled in the deathless perfecting of life's meaning."

The conviction of the need to reconsider the relevance of the gospel in the context of our culture and heritage, in order that the Church may occupy a creative position in the life of the nation, has grown stronger and stronger, mainly as a result of the impact of resurgent Buddhism after Independence. Such a conviction led to the establishment of the Study Centre in Colombo in December 1951, with the Rev. G. B. Jackson as the secretary. By arrangement with the Methodist Synod, the work of this Centre became integrated with the National Christian Council of Ceylon and thus became a centre for interdenominational activity. Since 1962 Rev. Lynn A. de Silva has been in charge, and his concentrated on Buddhist Studies.

The purpose of the Study Centre is to study and interpret the religious and social movements of the people of this land, in order to assist the Church to fulfil its calling to witness and service in the life of the nation. It has now been reorganized with two divisions, viz. (a) The Division of Buddhist Studies; (b) The Division of Frontier Studies.

(a) The concern of the Division of Buddhist Studies is to promote study and research in classical Buddhism and modern developments in Buddhism, and to foster a deeper understanding of Buddhism among Christians with a view to engaging in dialogue with Buddhists.

(b) The concern of the Division of Frontier Studies is to explore the theological and social implications of the Christian faith for the life of the nation.

By maintaining a library, particularly for research studies in Buddhism, by organizing seminars, conferences and study

groups, and by the production and distribution of relevant literature, the Study Centre has sought to encourage and foster dialogue between Christians and Buddhists, with a view to attaining a deeper and sympathetic understanding of the truth through mutual awareness of one another's convictions on the basis of scholarly study, in the hope that mutual understanding will dispel prejudice and ignorance and increase the spiritual stature of all concerned.

'Dialogue' is today a popular word. It indicates a new spirit of reverence for and recognition of the truths in other religions, in marked contrast to the spirit of acrimony and invective which characterized the Buddhist-Christian controversies of the early period. The constant charges against the paternalism, colonialism and imperialism of the missionary enterprise in Ceylon have made the Christians realise the harm done by their superior attitudes in the past. Further, through revival and reinterpretation Buddhism claims to have discovered depths of truth and resources for personal and social living, which are sufficient to meet all the demands of an emerging nation. Such challenges have made Christians realize the need for understanding the meaning of the gospel in the context of our culture and heritage, and that its presentation has to undergo a radical transformation. This in effect means "a process of reconception" by which the Christian faith is reconceived so as to include in its own essence the essence of the Buddhist teaching.

Recent literature indicates that such a reconception of the Christian faith in the light of Buddhist thought is taking place. The thesis that forms the background of this new theological approach to Buddhism is that Christianity, like Buddhism, can characterize man's existential predicament in terms of *anicca*, *dukkha* and *anatta*, and that in Christ is found the perfect solution to the problems inherent therein.

In Psalm 90 we have an analysis of the human situation which is in accord with the Buddhist analysis.

This Psalm, which is the only one attributed to Moses, indicative of the unique place given to it, is a meditation on the transience, misery and emptiness of human existence measured against the eternity, majesty and power of God. It speaks of the transience (*anicca*) of life (vv 5, 6 and 10a); it speaks of the misery (*dukkha*) of life (vv 9 10b and 11); it speaks of the emptiness (*anatta*) of life (v 3 cf. Gen. 3: 19). The psalmist then prays for a right understanding (*samma ditthi*) of this human situation: "Teach us to number our days that we may get a heart of wisdom". There is no attempt to blur the truth of the nihility of human existence by a facile belief in the natural immortality of the soul. The pathos and the melancholy, pessimistic tones are unmistakably clear. In this human situation there is no security, hope, or fulfilment. There is no security unless we can see beyond the transience of life to the eternity of God; there

is no hope unless we can see beyond the misery of life to the majesty of God; there is no fulfilment unless we can see beyond the emptiness of life to the Glory of God. The Psalmist has a vision of this "beyondness" (vv 1 and 2) and in hope he prays: "Let thy work be manifest to thy servants and thy glorious power to their children" (v 16). This prayer is fulfilled in Christ, in whom God subjected Himself to the transience, misery and emptiness of the human situation, in order to conquer these negativities of life and make the opposites available to mankind. This truth is expressed in Philipians, ch. 2.

The Christological Hymn in this chapter (vv.1-11) crystallizes the great truth that, in the Incarnation, Christ identified Himself with the realm of *samsara*, while simultaneously maintaining a unity with the realm of Reality, in order to make the opposites to *anicca*, *dukkha* and *anatta* available to those who would be reconciled through Him, through whom God was "reconciling the world unto Himself" (2 Cor. 5:19).

Though He was born in "the likeness of men" (*anicca*) He was in the "form of God". He was one with man and one with God simultaneously. *Anicca* was thus conquered in Him by being brought into participation with God who is the Changeless (*nicca*).

Though He became a servant and suffered on the Cross (*Dukkha*), "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." *Dukkha* was conquered in Him, as suffering has been transformed into glory in His participation with the Deathless (*Amata*).

Though He "made Himself nothing" (*anatta*) God bestowed on Him the name above every name. In Him was the perfect blending of *anatta* and *atta*, the identity of non-being and being; the harmony of the 'Yes' and the 'No'. Thus *Anatta* was conquered in Him by being brought into participation with the Eternal (*Asankhata*—The Unconditioned).

Christ the Unconditioned (*Asankhata*) surrendered Himself to conditioned existence (*sankhata*), which could not separate Him from His unity with God. Thus the Unconditioned conquered the conditioned. The event of the Cross and the Resurrection as an interdependent reality is the symbol and demonstration of this truth, and provides the criterion by which all truth is judged.

According to Buddhist teaching, one can be liberated from *samsara* when one attains to the knowledge or right-understanding (*sammaditthi*) of the true nature of conditioned existence as *anicca*, *dukkha* and *anatta*. The criterion of truth for the Buddhist, therefore, is an experience which implies self-negation. The Cross corroborates this experience, and because, in association with the Resurrection it combines the idea of self-surrender and self-fulfilment, it is the ultimate criterion by which all truth is judged.

(B) Encounter with Hinduism

(1) THE MISSIONARY ENTERPRISE AND THE HINDU REACTION

Before Christian missionaries came to Ceylon, Buddhism and Hinduism had been established religions in the country for centuries, and they have proved formidable obstacles to the spread of Christianity, especially during the 19th and 20th centuries, which have been the era of Protestant missionary activity.

Soon after the British occupied Ceylon, they agreed, in the Convention of 1815, to maintain the institutions of Buddhism. It was by this "unholy connexion", from the viewpoint of the missionaries and of some of the British officials, that it was possible for Sir George W. Anderson, the Governor in 1850, to sign an Act of Appointment of a Basnaike Nilame to one of the largest Dewales in the island.¹ The attempt of the government to sever this connection led to religious disputes. The indignation of the Buddhists was further aroused by the Christian instruction imparted to non-Christian children in Mission schools. In fact many of the Buddhist priests believed that their religion was in danger. In one of the Colonial papers of 8th January, 1846, a reference is made to a visit of certain Siamese priests to Ceylon, who were sent by the King of Siam to search for books and relics of Buddhism. On their return they took with them a letter from a member of an ancient royal family in Ceylon. It represented Buddhism as in a state of decline in consequence of the government and other schools there established, and the inducements held out to the people to engage in government employment.² Hostility towards Christianity began to rear its head not merely among the Buddhists in the South, but also among the Hindus in the North. One reason for this hostility may have been that, when applications were made for the registration of schools under Saivite managers, these were opposed by one of the managers of the Missionary Societies.³

In 1848, the Rev. J. T. Johnson, a missionary at Chundicully, wrote about the state of active opposition to Christianity thus:

"Certain young men are rising up and endeavouring to revive the straitest sect of the Hindus. They have regular weekly sermons in the principal temple at Jaffna, and unusual efforts are being made

1. See Tracts No. 4765, df. 5 (Brit. Mus. libr.) "Six letters of Vetus—on the reconnexion of the British Government with the Buddhist Idolatry of Ceylon" (Colombo 1852).
2. See Letter of the Rev. C. Greenwood dated June 10, 1846 (Proceedings of the C.M.S. 1846-8).
3. See C.O. 57.82—also the reply of the Marquis of Ripon, the Viceroy of India.

not only defensively but aggressively."⁴ Soon there appeared also books by able Hindu scholars, giving vent to their religious feelings and national aspirations. One of the most remarkable events in 1855 was the publication in Tamil of a work of extraordinary literary merit—"The Siva Dhushana Parikarum". It defended Saivism and attacked Christianity. It did not adopt the old subterfuge that both Saivism and Christianity were from God, and that the former was intended for the Saivites and the latter for Christians. It undertook to prove that every one of the distinctive articles of the Saivite belief and observance had its parallel and warrant in the credenda and ceremonial set forth in the Christian Scriptures.

The aim of the revivalists was to further the growth and development of Saivism. Some of the prominent men of that time were Sankara Pandithar (1821-1891), Muttukumara Kavirayar (1780-1851) and V. Thamotherampillai (1832-1901), but the greatest of them all was Sri la Sri Arumuga Navalar (1822-1879). For more than thirty years he carried on a vigorous campaign criticizing the proselytizing work of Christian missionaries. It was stated that irreligion and denationalization were the result of the activity of the missionaries. The movement set afoot by these reformers therefore had as its objective the revival of Hindu culture. The antagonism towards the approach of the missionary became a subject for discussion in the Legislative Council. In 1884, Sir Ponnambalam Ramanathan opposed the work of managers of Christian schools thus:⁵

"Hindu boys, who, for want of their own English schools resort to the missionary schools, have learnt to make mental reservations and are getting skilled in the art of dodging. The holy ashes put on at home during worship are carefully rubbed off as they approach the Christian schools, and they affect the methods of Christian boys while at school. I know of many cases in which even baptized boys and teachers, when they cease to be connected with such schools, appear in their true colours with broad stripes of consecrated ashes and rosaries, to the great merriment of the people and the deep chagrin of the missionaries. There is a great deal too much of hypocrisy in Jaffna in the matter of religion, owing to the fact that the love of the missionaries for proselytes is as boundless as the love of the Jaffnese to obtain some knowledge of English at any cost."

The real clash of religions began after the Panadura Controversy in 1873, and the establishment of the Buddhist Theosophical Society in Ceylon in 1880.

The alliance of Buddhism with Theosophy was initiated by Mrs. Besant and Colonel Olcott. The influence of the movement was seen

4. Proceedings of the C.M.S. 1848.

5. See the Sessional Papers.

chiefly in the fields of education and propagandist literature. By 1897 the Buddhist Theosophical Society had sixty-three grant-aided schools under its control. This encouraged the Hindus to make greater efforts.

The Hindu revival was also greatly helped by the economic prosperity of the Tamils. The Government of Malaya offered employment to English-educated young men from Ceylon. The Tamils who were educated in the numerous Mission schools of Jaffna availed themselves of this great opportunity, and indeed it is true to say that the Jaffna Tamils were in fact the pioneers who helped in the development of Malaya. The Malayan dollars brought economic prosperity to the arid North. The Hindus who were enriched showed their gifts on temples, schools and other public institutions. It was during the second and third decades of the present century that most of the Hindu schools were established, e.g. Manipay Hindu College (1910), Mahajana College (1910), Vaidyeshwara Vidyalaya (1913), Ramanathan College (1913), Parameshwara College (1921), Shivananda Vidyalaya, Batticaloa (1925).

The presence of Sir Ponnambalam Ramanathan in the Legislative Council greatly encouraged the Tamils; he spoke eloquently at home and abroad about the greatness of Hindu culture and civilization. In 1924 he inaugurated the Hindu Board for the promotion of Education, and with the able assistance of Sir Waitilngam Duraiswamy and the Hon. S. Rajaratnam built up a network of Hindu schools. At the time of the take-over of schools in 1961, the Board had 161 schools with 40,000 children under its management, and it also had a well-established orphanage and a Training College for Hindu teachers.

Another factor which contributed largely to the Hindu revival movement in Ceylon was the Ramakrishna Mission. Ramakrishna, and later Vivekananda, were Swamis who lived at a time when there was much interaction between the Hindus and Christians in India. Hindu leaders and Swamis, from Ram Mohan Roy, founder of the Brahma Samaj (1828), to Gandhi and Radhakrishnan, studied the Bible, and breathed the Christian atmosphere.⁶ The Christian missionaries were making headway preaching the Gospel to the intelligentsia of Hindu Society in India. It was then that Ramakrishna Paramansa announced his message—"All religions are different paths to the same God, all religions are the same, people call it by different names, every man must follow his own religion." This message brought comfort and courage to the troubled Hindu minds. Soon there were Societies formed to study and imbibe the great truths taught by Ramakrishna and his disciple Vivekananda. It is recorded that Vivekananda, who studied in a Christian school, opened

6. See Farquhar's "Modern Religious Movements in India" p. 32 for Ram Mohan Roy.

his first Math on a Christmas Eve by retelling the story of Christ. The disciples of these Swamis frequently visited Ceylon and proclaimed their teachings. In 1902 the Colombo Vivekananda Society was inaugurated, and later branches were founded in Jaffna, Batticaloa and Trincomalee. Young Men's Hindu Associations were also started in many towns. Under Swami Vipulananda the Ramakrishna Mission established schools in the Eastern Province. Mudaliyar K. V. Markanandan of Batticaloa and Mudaliyar V. Vallipurampillai of Trincomalee handed over the schools under their care to the Ramakrishna Mission. Girls' Schools and orphanages were founded and worked on a sound basis. The Mission extended its activities to humanitarian service by running a madam (Pilgrim's Rest House) at Kataragama and providing free meals to pilgrims on festival days.

During this period of cultural renaissance and religious revival, both the Buddhists and the Hindus indulged in anti-Christian propaganda by means of books and pamphlets, and through articles in the Press. The glory of ancient Ceylon was idealized, and Buddhism was placed on a higher plane than Christianity, which was condemned as an exotic religion. A Sinhalese newspaper, "Sarasavi Sandaresa", and the Saiva Paripalana Sabai, which was started in 1888 (a Society for the Propagation of Saivism), began to challenge the unquestioned monopoly of the Christian Missions in maintaining schools for the children of Ceylon.

The opposition movement was able to bring to bear its influence on the State too. At the beginning of 1905 pressure was brought on the State to enforce a stricter observance of the Conscience Clause. Religious instruction to non-Christian children was to be permitted only if the consent of parents had been obtained. The denominational schools were accused of proselytism, and of using public funds to maintain schools which lacked a national interest. The Missions antagonized the government by attempting to have separate teacher training institutes for each denomination. In fact there were two Christian Training Colleges for Tamil teachers both in the North and East. Since the majority of the people were non-Christians they resented the idea of having to pay a far larger proportion of public money for education to Christian institutions than to Buddhist and Hindu institutions.

It was quite evident that the Christian Missions were not going to continue for long having their own way with education in the island. The Christian institutions became the subject of debate in the Council for several months in the years 1919 and 1920.

The second general election in 1936 was exploited to the full in waging war against the Christian Church. About this time no fewer than 389 Christian schools were taken over by the Government.⁷

7. Ceylon Hansard, Vol. III, 1938.

The years following the war of 1939-45 were characterized by further changes. An important innovation was the decision of the Government to champion the cause of religion. It emphatically declared that a religious background is indispensable to a complete education, and that religious instruction must therefore be provided in all State schools.⁸ By this declaration the State underlined the truth that religion is necessary for the full growth of the individual. To leave out God and to ignore religion in the school curriculum, it believed, is to precondition a child's mind to the idea that God does not count. This was surely a move in the right direction. But such a declaration was liable to be misunderstood because of the diversity of religions in the country. The question that naturally cropped up was whether the religious background necessary for a child ought to be Buddhist or Hindu, Islamic or Christian. The State therefore deemed it necessary to promulgate a special ordinance dealing with religious instruction. This ordinance, while insisting on a child being taught the religion of its male parent, was in fact undemocratic, because it denied a parent the liberty to decide what he considered to be best for the child. It was evident that the ordinance was framed to prevent conversions and hinder the progress of the Church. So great was the pressure of public opinion on the Government that in 1961 there was almost a total take-over of the Christian schools by the State.

It may be of interest at this point to enquire into some of the matters which led to the reaction against the work of the missionaries in Ceylon. Apart from the growing objection to what has been called proselytism, which will be discussed later, the main charge against it is that it has been a denationalizing influence.

Undoubtedly during the British occupation a good deal of denationalization took place. Ceylon was in a backward condition when the British took over, and it was obvious that, in many respects, British institutions were superior to those in vogue in Ceylon. British officials, however, were inclined to go too far, and to think that everything British was good not only for Britain but for Ceylon, and that they were serving the interests of Ceylon by substituting British culture for Ceylonese. British missionaries naturally shared these views to a considerable extent, and their conviction of the superiority of the Christian Religion over all others worked in the same direction, since Sinhalese culture was closely connected with Buddhism, and Tamil with Hinduism, while British culture was regarded as Christian. It was only gradually, through growing intimacy with the country and its people, that some of them came to realize their mistake.

From the first the British Government took an interest in education, seeking to revive the schools which the Dutch had started in the maritime provinces. They naturally turned to the missionaries

8. Report of the Special Committee on Education (Nov. 1943) p. 29.

for help, and the number of both Government and Mission schools increased. At first these schools were mainly vernacular schools, but soon a demand for English arose, as, the Government being British, knowledge of English became necessary for Government service.

The Colebrooke Commission of 1829-1832 introduced many reforms, administrative, judicial, economic and social, and on the whole marked a real advance. But the Commissioners went too far in the direction of copying the British model. In education, like Macaulay in India, they stressed the importance of English, and recommended that the English language should be made the general medium of instruction, and that English schools should be subsidized while inefficient vernacular schools should be closed down.⁹

The spread of English had many advantages in breaking down the divisions between different communities and giving access to modern knowledge. But because the knowledge of English was not only useful but also profitable, the rush for English led to a serious neglect of the vernacular. It is to the credit of Daniel Gogerly that he opposed the closing of Government vernacular schools, and used his influence to prevent this.¹⁰ After 1832 it was the Government which at first had most of the English schools, but when the financial crisis caused by the failure of coffee came in 1881, these schools, with the exception of Royal College, were handed over to the various Christian denominations, and so the missionaries came to play a leading part in the development of English education, with its advantages and disadvantages. Thus we see that the accusation often made that Christian missionary work had a denationalizing effect in Ceylon is not entirely without foundation. For the English schools created a gulf between the "English educated", to which class a good many Christians belonged, and the "vernacular educated", and the former tended to feel themselves superior, and to regard Western culture as better than Eastern.

However it would be wrong to give the impression that all Christian missionaries blindly carried out what was the official policy of the British Government, and ignored the cultural heritage of the land. Many wise missionaries like Kilner in earlier days, and Alec Fraser in the present century, insisted on the ideal of building on the past traditions of the country.

These then were some of the things that irritated the Nationalists, and helped to stimulate the Hindu, as well as the Buddhist, Revival during the last hundred years. However it must never be forgotten that

9. History of Ceylon for Schools by S. G. Perera, Vol. 2, p. 180.

10. "Social Policy and Missionary Organizations in Ceylon 1840-1855" by K. M. de Silva—pp. 157-164.

the impact of British traditions and Christian teaching have brought about many changes and made many impressions on the peoples of India and Ceylon which have been of lasting benefit. This has been frankly acknowledged on occasion by leaders in both countries.

In welcoming Queen Elizabeth, when on a State visit to India in 1961, President Rajendra Prasad said: "The British impact on India has been in many ways an abiding one. English language and literature plays a prominent part in our lives, and the whole English tradition colours and conditions some of our ways of thought. The influence of British jurisprudence can still be traced in our laws. Above all we have sought to develop the British methods of politics and government, adopting them to our own context."

In Ceylon, the Prime Minister, D. S. Senanayake, speaking at the Wesley College Jubilee celebrations in July 1949, soon after Independence, said:

"If it had not been for the missionaries who established schools like Wesley long ago, should we have been able to achieve Independence in 1948? I go so far as to say that, after four and a half centuries of foreign rule, it was the influence of these missionaries that enabled us to keep up the spirit of freedom and fight the battle in due course."

(2) EVANGELISM AND THE MODERN PHASE IN HINDUISM

The attitude of the Christian missionary of the early years to other faiths sprang out of the profound conviction that "God was in Christ reconciling the world unto Himself." (2 Cor. 5:19) But in this world of speed and change, all claims to absolute validity and uniqueness seem absurd. The Buddhist and the Hindu of the present age are openly in conflict with the Gospel, which makes the absolute claim that in Christ God has finally and fully revealed Himself.

Moreover, modern man lives in an age which is preoccupied with the affairs of *this world*. The struggle for existence, and the desire to get the most out of the goods of this worldly life for self-advancement, have blurred man's vision of the supernatural. In consequence a secularistic indifference to religion has crept over him, and has turned his mind either to rival doctrines which are secularistic, or, through the influence of nationalism, to the traditional religions of the land.

There is a serious attempt made by the Hindus to set forth the ancient and orthodox tenets of Hinduism in new categories and to evaluate the relevance of the Hindu doctrines to the problems of modern life. In doing so the pundits deliberately propagate the view

that all religions are in essence alike. They are but partial reflections of the ultimate truth. No religion can claim to be wholly true. All of them are partially true and partially false. This is the interpretation of the modern school of Hindu thought. It is derived from the contention that the essential nature of reality is unknowable. When the individual is completely absorbed in the one and only reality, only then the Ultimate Brahman dawns on his consciousness. All consciousness of individual existence is lost and with it disappears all sense of difference. This mystic apprehension, where the consciousness of individual existence is lost, is the highest experience that can be reached. This bliss or ecstasy is Samadhi. Dr. A. J. Appasamy says,¹¹ "The advaita doctrine is that there is only one reality, God (Brahman). People think that they are separate from Brahman. This ignorant belief is the root of all trouble in the world. Because of the wrong idea that they are separate beings, men become selfish; they are bitter towards those who may compete with them; they are worried about their own prestige. But if they realize that they are indeed Brahman, all these false anxieties will cease and they will be filled with bliss." It is therefore appropriate for the Hindu to pray that earnest prayer from the Brihad Aranya Upanisad:

"From the unreal lead me to the real
From darkness lead me to the light
From death lead me to immortality."

The Hindu evaluation of all religions as relatively true is based on the assumption that the Divine being is one. But individuals are varied, and manifest different characteristic qualities, needs, and temperaments. Each individual therefore chooses the type of religion best suited to himself.

This attitude of many modern Hindus and Buddhists is a characteristic feature of the religious tolerance that prevails in the land today. This tolerance is limited by the popular dogma that "all religions lead to the same goal", and so even the government is constrained to interfere in order to maintain law and order and avoid situations of tension. Therefore open air evangelism is restricted, and scripts of religious broadcast addresses or services are scrutinized. This has shifted the ground of controversy to another field altogether. The question of the religious liberty of the Christian to "propagate" his faith, resting upon the revelation of God in Christ, which he believes is both unique and perfect, is now hardly conceded by the State to the Christian. The Christian may not proclaim or propagate doctrines which might involve public disorder or controversy.

It is interesting to note that in Indian History there have been instances from the days of Buddha where there has been propagation of religions—but the Hindu never had any clear conception of what is

11. cf. A. J. Appasamy—The Gospel and India's Heritage, pp. 30-39, S.P.C.K. 1942.

described as "propagating one's faith". It is the freedom to do this that the Christian is seeking, and it is a freedom he pleads for people of all faiths; but instead there is a religious tolerance of a kind limited by that dogma "all religions lead to the same goal". But at the same time there is today in Neo-Hinduism the idea of propagating Hinduism as a counter-move against Christian evangelism. The Buddhists have even gone further to win over to Buddhism a few hundred Harijan Hindus. These minority groups of Hindus of the depressed classes in Karaveddy and Jaffna have embraced Buddhism with mixed motives, which are partly political—i.e. to identify themselves with the majority religious group in Ceylon, the Sinhala Buddhists, and partly to break off the shackles of the high caste Hindus, who for centuries have humiliated and subjugated them by denying to them temple entry and social status in Hindu society. There is also a Tamil Buddhist centre in Borella in Colombo.

While it may be said that the idea of propagating Hinduism in modern times is a counter-move against the evangelistic efforts of the Church, it is nevertheless true to say that it is also a serious attempt to win back those Hindus who had gone over into the Christian fold during the missionary enterprise in the nineteenth century, and to prevent any further leakage in the future.

It has been the Hindu contention against the Christian Church that the Church did not "convert" people but that they were "proselytized", because the change of faith was not based on individual conviction but group decisions. Also, it was said that unfair methods of propaganda were used, and the offering of material benefits to the converts was closely connected with the conversion of these Hindus.

However, the thoughtful Hindu critic is fairer when he points out that genuine conversion is different from proselytism because the convert is gained by nothing other than purely religious considerations and the desire for spiritual uplift.

Here it would be appropriate to point out that in this controversial issue of conversion and proselytism there is a fundamental difference between the Christian and the Hindu understanding of these two terms. For instance, in the Hindu way of thinking it is possible for a Hindu to accept the Christian faith and still remain a Hindu. He would sincerely accept the teachings and the example of the Lord Jesus, the Sermon on the Mount, the Christian Ethic, the Christian values like social justice and true community life—and still remain a Hindu. From the Hindu point of view such syncretism is possible. But this is not so to the Christian. Very often when a Hindu accepts certain desirable elements of the Christian creed, he tears them out of the context of the entire setting of the total Christian

creed. He is therefore able to accept part of the Christian faith and continue to remain a Hindu. In other words he accepts, not the Christian faith as the Christian understands it, but the Christian faith as the Hindu would wish it to be. But is it fair for the Hindu to take upon himself the responsibility of interpreting the Christian faith?

Dr. P. D. Devanandan, in his address to the Synod of the Church of South India in Tiruchirappalli in January 1956, made this observation. "In the real sense of that term, 'Proselytism' has close affinity with religious 'conversion'. So much so that to convert would be also to proselytize. The one leads to the other. But if proselytism is taken to mean merely making people change their religious affiliation, either by coercion or by persuasion, with the intention only of increasing the number of adherents of any religious group, then proselytism is not only undesirable but it deserves to be condemned as unworthy."

The problem that confronts both the Christian and the Hindu in twentieth century Ceylon is religious liberty. It is the just demand of an individual to be free to proclaim one's faith and to have the right to be guided by one's own convictions, wherever that may lead—whether it be to the fundamentals recognized as basic to Sanatana Dharma¹² or to the Cross of Christ as central to God's plan for the salvation of the world.

It is unfortunate that with the spread of the missionary activity which began over one hundred and fifty years ago, the words 'prose-lyte' and 'convert' have been gradually charged with connotations that are different from the original context in which they was used. Dr. A. G. Hogg, a former Principal of the Madras Christian College at Tambaram, South India, has therefore cautioned us in these wise words:

"In its worst form, proselytism is the effort to get men to join our party because it is ours. In its best form, it is the effort to get

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12. This is often referred to as essential Dharma, which is inclusive of all religions, but is not to be limited to any one form of it. This is because the Hindu understanding of religion implies that all religions are alike. Dr. Sarvapalli Radhakrishnan says, "Hinduism is more a way of life than a form of thought. While it gives absolute liberty in the world of thought it enjoins a strict code of practice. The theist and the atheist, the sceptic and the agnostic may all be Hindus if they accept the Hindu system of culture and life. Hinduism insists not on religious conformity but on a spiritual and ethical outlook in life. . . . Hinduism insists on a moral life and draws into fellowship all who feel themselves bound to the claims which the moral law or Dharma makes upon them. Hinduism is not a sect, but a fellowship of all who accept the law of right and earnestly seek for the truth." (See "The Hindu View of Life"—Hindu Dharma, p. 77).

men to join our party because we ourselves believe it to be the right party. Evangelization, on the other hand, is the effort to bring men to the feet of our Divine Master, leaving it to Him to tell them whether to join our party, or some other party, or no party at all."

(3) THE CHRISTIAN MESSAGE TO THE HINDU

One of the greatest challenges that faces the Christian Church in its confrontation with Hinduism today is to meet the open denial of the uniqueness of Christianity, and reply to the popular belief that all religions lead to the same goal. There is also the more subtle propaganda that is let loose that we must accept the faith of our forefathers and not fall into the temptation of being "denationalized". Saivism was meant for the Hindu and the Gospel for the Christian. There is no perfect religion; each serves the needs of the group that professes it.

It is argued that there can be no question about the uniqueness of any religion because God is essentially unknowable. No man has seen God and He transcends all human thought and wisdom. There is a mystery surrounding His nature. While that is true, the Christian gospel goes further and asserts that, while human reason unaided and by itself cannot obtain knowledge of God, He has graciously revealed Himself in Jesus Christ. In Hinduism also the grace of God operates. Dr. T. Isaac Thambiah in his book "Psalms of a Saiva Saint", reminds us that the workings of Grace, *Iccha Sakti*, are represented as God's incessant striving and seeking to save souls. This is a noble truth in Saivism.

Thayumanavar, in his opening lyric on God, says:

"That, in its infinite fullness of loving grace
Foldeth the worlds that are, all things:
Grace that in graciousness willeth all life to lie
In Him the life of life's essence."

Even such knowledge aided by the Grace of God is tainted by the sin in man. Yet the Gospel provides a remedy for sin. As St. Paul puts it, "While we were yet sinners Christ died for us."¹³ If God has thus willed to reveal Himself in Christ, and provided a remedy for sin, then it is possible to know God. It is true that it is only partial knowledge—but it is enough knowledge for salvation; and so the declaration that God is unknowable is arbitrary.

It has also been said that religion is individualistic and is a matter of personal realization. Men being different from one another choose different paths to know God, and God is ultimate truth. The different religions reflect varying degrees of the Ultimate Truth. And so

13. Romans V: 8.

the modern Hindu goes even so far as to say that it is improper to speak of religions as different from one another because such diversity belongs to the realm of "Maya", or illusion. The personal realization, or the supreme spiritual experience, therefore, is to enter into oneness with the Divine being. It is this identity with the Divine alone that releases one from the clutches of "Maya" or unreality. It is "Avidya", ignorance, that necessitates conversion. Dr. Radhakrishnan, an ultra-modern Hindu, interprets Maya not as unreality or illusion, but as a secondary type of reality, because he realizes that to deny the validity of the material is to undermine also the foundations of the spiritual experience.

Christianity does not minimise the importance of personal experience. Indeed when the World Missionary Conference at Tambaram in South India in 1938 proclaimed that "the Church is Christ's missionary to the world", it was emphasizing the importance of the witness of plain men and women whose lives had experienced the risen power of Christ. The emphasis of the Church at the moment is again on the Christian presence in the varying walks of life in the world of men and women. This only underlines the essential need for personal experience and realization in religion, and for holy living. However, it must be clearly pointed out that, for the Christian, spiritual experiences are valid only as they lead men to proclaim Jesus Christ as Lord and God. Since even our highest experience of the Divine Saviour is tainted with sin, we can never be our own saviours. At every stage God must intervene until the world is redeemed and God's plan of salvation is fulfilled. It is this good news of what God has done in Christ that we proclaim. It is not a personal story or an individual experience that is declared to the world, it is from beginning to end the announcement that Jesus Christ is Lord. In this lies the claim for the uniqueness of Christianity. Numerous instances of transformed lives during the centuries, and the experiences of the Saints, bear witness to personal salvation in Christianity. But the individual holy lives of Christians do not make Christianity unique. The uniqueness of Christianity lies only in the truth that Jesus is unique.

The Church proclaims the Gospel of redemption for the whole man, and should seek to cooperate with national agencies in constructive work. There are many areas where the Church can assist the State in schemes and undertakings which affect the lives of millions of people. Such cooperation will wipe out the impression that the Church is an alien. There is much thought that has to be given to plan the life and work of the Church in Lanka that must be rooted in Christ but related to the indigenous soil.

Finally, there is the growing idea of tolerance and peaceful co-existence in a multi-racial and multi-religious, or pluralistic, society. Such tolerance and co-existence can only mean a temporary agreement to live in harmony with disagreeing groups. The Christian cannot look upon this as the goal to strive after. The Christian understanding of eschatology spurs him on to strive and work in expectation of the establishment of a "redeemed community"—where there will be unity, peace and concord. The co-existence that is to be desired is the co-existence of justice and peace; at the same time we must guard against achieving a measure of justice without peace, or peace without honour and justice.

All history is moving towards this goal, the time when "the kingdom of the world has become the kingdom of our Lord and of His Christ." This is the Christian Hope—evil and injustice to be destroyed and righteousness vindicated. Such a prospect may seem unbelievable at such a time as this, but the good news of the gospel is largely from the standpoint of this final event, which can only be the Lord's doing, not man's.

The Church therefore must strive tirelessly, never despairing. The compelling force for the People of God is the certainty of our Lord's Coming and the uncertainty of when it will be. He will come at last to harvest the age, and it must be our endeavour to bring the glory and the honour of our nation into the New Jerusalem, the City of God.

EPILOGUE

Introduction

The very first issue of the Wesleyan Methodist Missionary Notices, published in England in January 1816, began with an article entitled "Communications from Ceylon". This article had six letters from missionaries then working in Ceylon. The first of these letters began, "This island is by nature one of the most beautiful in the world", and the last ends "If I were now in Europe, surrounded by my relations, and the friends of Jesus whom I sincerely love, at the Divine call, with the sacred flame I this moment feel in my heart, I would break away from their affectionate embraces, bid farewell to the land of my nativity, brave the dangers of the watery deep, encounter every difficulty, and consider myself highly honoured and greatly privileged in having this opportunity of preaching through Jesus a free and full salvation."

In June 1964 the Asia Secretary of the M.M.S., Rev. R. W. Pile, who came to the Inaugural Conference of the Ceylon Church, said, "The British Conference was reluctant to begin work in Ceylon, and is now delighted to hand it over." He qualified his statement by saying that it was not the 'delight' of somebody handing over an unsuccessful task, but the 'delight' of somebody who has succeeded beyond all expectations.

The story of what happened between these two statements is recorded in this History. The climax of this story was the attainment of autonomy. This epilogue seeks to record the main impressions of that historic occasion.

That the attainment of autonomy came at the point when Ceylon Methodism celebrated its 150th anniversary was a happy coincidence.

The Preparation

The Jubilee year was inaugurated on Wesley Day, May 24th, 1964. The people were encouraged to re-study the Epistle to the Romans. For this purpose two popular commentaries were prepared, one in Sinhala by the Chairman of the District, and one in Tamil by Rev. L. J. Julian. The Jubilee began in the homes of the people. In many Methodist homes there was a short service conducted by the people themselves. The service was timed to take place round about the hour of John Wesley's heart-warming experience (between 8 and 9 p.m.). An Order of Service prepared by the Chairman was issued in all three languages, so that from north to south and east to west they sang the same great Wesley hymns, and listened to the message given by the Chairman over Radio Ceylon. In the course of his message the Chairman said:

“To-night the Methodist Jubilee begins with a family gathering. In homes from Jaffna to Matara, and Colombo to Batticaloa, we are singing the same hymns, praying the same prayers and listening to the same message. Our Jubilee this year is of double significance. It is the 150th anniversary of our church in this land and it is also the occasion when we attain full autonomy.

“We want the people of this country to get to the point of being a happy, harmonious society, with nobody having too much of the world’s goods but everybody having enough; a community where everybody can find employment according to ability. Above all it has to be a community held together by the highest spiritual values. To us that goal is embodied in Jesus Christ. May He grant us wisdom and strength to persevere towards that goal.”

The British Conference which met in Preston in June 1963 had passed the resolution granting autonomy to the Ceylon Church. The Chairman of the Ceylon District was present on the occasion, and received the warm greetings of British Methodism under whose wing the Ceylon Church had come of age.

The Inaugural Service.*

Long before five o’clock on the 18th of June, Kollupitiya Church was filled with those who had received tickets for admission to the Inauguration Service. The congregation was representative of Methodism from all over the country, and the heads of nearly all other branches of the Christian Church were also present. The Governor General of Ceylon, the Minister of Justice, and the heads of the diplomatic missions of the United Kingdom, the United States of America, and Ghana were also in the congregation.

The Service opened with the singing of the hymn “We come unto our fathers’ God”. During the singing of this hymn the members of the Ceylon Conference and the delegates from the British Conference entered the church in procession and took their seats in the chancel. Even in this opening act of praise our minds were brought back in thought to the early missionaries and their successors, both Ceylonese and from overseas—“We bring Thee Lord the praise they brought, we seek Thee as Thy saints have sought in every generation.” Already we felt not only the inspiration of the hour but also its challenge—“Ye saints to come, take up the strain, the same sweet theme endeavour; unbroken be the golden chain; keep on the song for ever.” The British President (Rev. Dr. Frederic Greeves) led us in prayer, and this was followed by a lyric of Invocation in Tamil. Responsive prayers were led by the Rev. R. W. Pile, and then a Lyric of Praise and Thanksgiving was sung in Sinhala.

* The Account of the service is reproduced from the C.M.C.R. for August 1964. It was written by the late Rev. Donald Barlow.

The most historic moment in the service was when the President of the British Conference—who up to this point was also the President of the Methodist Church in Ceylon—called upon the persons who had been appointed by the British Conference and the Ceylon Synod as signatories of the deed of Foundation of the Ceylon Conference, to come forward and sign. Then he said, "Inasmuch as the Deed of Foundation of the Methodist Church, Ceylon, has now been duly signed by the persons designated by the Conference and Synod for this purpose, I declare the Methodist Church, Ceylon, to be now inaugurated for the purpose of witnessing to the Good News of Jesus Christ and the spreading of Scriptural Holiness throughout the land, and to the ends of the earth."

Very appropriately the signing of the Deed of Foundation was followed by the singing of the Te Deum. After the reading of the Scripture lesson by the Secretary of the Conference (the Rev. S. B. Saravanamuttu) the President of the British Conference inducted the Rev. Frederick Stanley de Silva as the first President of the Conference of the Methodist Church, Ceylon. The Rev. F. S. de Silva was asked: "Will you endeavour to lead the people called Methodists in the unceasing mission of Christ's Church and seek every opportunity to make the Church a channel for the outpouring of God's blessings upon the people of this country?" He replied: "I will so endeavour, God being my helper". There followed a question to the congregation: "Do you in this solemn moment of your new responsibility under God, pledge the Churches and Circuits you represent to search the Scriptures, to fall earnestly to prayer, and, by God's help, to build one another up in worship, and service to the country?" The people responded by saying—"We do, the Lord being our helper."

A very pleasing act followed when the new Ceylon President was robed by three former Chairmen—the Rev. G. B. Jackson, the Rev. George Mendis and the Rev. Dr. James Mather. Afterwards the British President handed him a Bible and offered a prayer for God's blessing on him.

One of the most moving acts of worship was the singing of Charles Wesley's great hymn, "Behold the servant of the Lord". Once more we were made aware of the rich heritage that is ours in the hymns of Charles Wesley.

After a brief service of Holy Communion and the singing of the hymn, "Now let us see Thy beauty Lord", the President preached the sermon. There followed the hymn, "Thy hand O God has guided Thy flock from age to age". In the words of the hymn we were assured of the grace that we would need for our new tasks and responsibilities—

"Thy mercy will not fail us nor leave Thy work undone;
With Thy right hand to help us, the victory shall be won."

The new President pronounced the Benediction, and the members of Conference moved out of the Church in procession during the singing of the hymn, "The Church's one foundation is Jesus Christ our Lord".

The President's sermon was entitled "**In Christ In Lanka**" and had for its text Philippians 1:1—"To all the saints in Christ Jesus who are in Philippi".

In the course of his sermon he said, "Man's spirit cannot any longer be tied down even to this planet. It could burst the barrier of national cultures and create a world culture of its own. It could discard every religion that has no relevance to the march of history and the developments of science. In all this upsurge of man's spirit, with its concomitant dangers, I can also see the hand of God bringing about His new creation. 'If any man be in Christ he is a new creation'. To be in Christ is to be caught up in God's purposes to bring about His new creation."

"The finest flower of the Christian life is not only the life of the priest, the sevaka and the sister, but also the life of the parent bringing up his family, the farmer producing food, the clerk and statesman keeping the wheels of society going while they are in Christ."

"The Church is in this land to bring the divine perspective to bear upon everything that happens here. Not because we want to save the Church, but because we want to save 'The Pearl of the Indian Ocean', we are called to be saints *in Christ in Lanka*. Let us go forth into the life of our country with our eyes on the Divine compass."

Mr. Shelton C. Fernando, M.B.E., a former civil servant and a member of the Standing Committee of the Colombo Diocesan Council of the Church of Ceylon, who was present at this service, wrote in the Ceylon Methodist Church Record, "Nobody who heard this sermon on a moving theme '**In Christ In Lanka**', taking for its text the greeting of St. Paul to the faithful in Philippi, will ever forget the soul-stirring experience.

"For its aptness to the occasion, the excitation of its call to Christians and non-Christians alike, the depth of its spiritual message, the absolute topicality of its sentiments for both the religious and the secular sphere, and the supremely beautiful imagery of its peroration, I would unreservedly pay my warmest tribute, in all humility."

After the service the two Presidents led the members of the new Conference in procession to Scott Hall. There was a large map of Ceylon with a hundred and fifty candles fixed to it waiting to be lit.

When the two Presidents had lit the first two candles, others followed. While the candles were being lit traditional drumming went on outside the hall. There was a display of oriental dancing by girls from different parts of the island, interrupted somewhat by monsoon showers.

Visit to Galle

On the next day two train loads of people travelled down to Galle where the first missionaries landed.

There was a civic reception where Dr. W. Dahanayake, a former Prime Minister, and old pupil of Richmond College, our Methodist Boys' College in Galle, welcomed the Methodists.

Three parallel services were held. In the ancient Dutch Church where the first missionaries preached, the British President preached and the service was conducted in English by Rev. P. B. Rajasingam, the Chairman elect of the Central District. In the Methodist Church, the Rev. R. W. Pile preached, and the service was conducted in Sinhala by Rev. G. Denzil de Silva, the Chairman elect of the Southern District. In the Anglican Church, Mr. David Foot Nash, Vice President of the British Conference, preached, and the service was conducted in Tamil by Rev. Dr. D. T. Niles, the Chairman elect of the Northern District. The Ceylon President gave brief messages at all three services. Two commemorative tablets were unveiled at the Dutch Church and the Methodist Church.

The collection at these services, which amounted to a little over Rs. 2000/-, went as a thankoffering to the M.M.S.

Session of Conference

The Conference met in business session on June 20th and, after devotions, the Vice President of the British Conference inducted Mr. H. Watson Peiris as the first Vice President of the Ceylon Conference. Mr. Peiris in his address stressed the Priesthood of all Believers and called upon Methodists to understand its implications. The Deed of Church Order was signed and the Conference entered into a covenant of continuing partnership with the M.M.S.

On Conference Sunday the Ceylon President preached in the Kurana Church. The British President preached in the Pettah church and the Kollupitiya church. Mr. David Foot Nash preached in the Moratumulla church.

At the public meeting the Vice President of the Ceylon Conference presided, and the delegation from England gave brief messages.

There was a pageant depicting the coming of the early missionaries, presented by Miss B. Atkins, in the Ladies' College Hall.

In the Districts

After the Conference and the celebrations in Colombo the three new District Synods were inaugurated. The President inducted the Rev. G. Denzil de Silva as the Chairman of the Southern District at a service in the Rawatawatte church. This District has a Methodist community of 11,579.

The Rev. P. B. Rajasingam was inducted as Chairman of the Central District at Kollupitiya. This district has a Methodist community of 7,297.

The Rev. Dr. D. T. Niles was inducted Chairman of the Northern District in Jaffna. This District has a community of 5,800 Methodists.

On the 29th of June the Circuits celebrated the one hundred and fiftieth anniversary of the landing of the first Missionaries. A special thank-offering of 150 coins or notes was taken on this occasion. This amounted to Rs. 23,277/26. This fund paid for the Jubilee expenses and the balance was given to the City Mission.

Conclusion

A group of young Methodists filmed the celebrations. The cost of making this film was borne by Mr. M. Ruskin Fernando, M. P., of Moratuwa.

A Jubilee Souvenir was published in all three languages. In the foreword to this Souvenir the President wrote: "One of the great dangers of the Church today is that it might be paralysed by its own great history. Fortunately, this has not happened to Methodism. As we move to the future we must always remain movable, energetic and flexible; movable, by not being tied down to ecclesiastical rules and past traditions. If God summons us, we must be prepared to pull up our pegs, and pack up our tent and move on to unknown territory. Because of the indwelling of the Holy Spirit we can always remain energetic. We remain flexible, because we have a far bigger vision of Christendom than can be circumscribed by Methodism or any other denomination.

"One hundred and fifty years of our history with its successes and failures is now closed. We begin not merely a new chapter but a new volume.

“The adage ‘History repeats itself’ may be true only in certain respects. Our world view has completely changed from that of our forefathers. The fundamentals of our faith remain unchanged. The foundation of the Church has been laid once and for all, but the structures of life, and worship, and service inevitably have to change.

“For this task, in the words of Dr. John Scott Lidgett, the father of modern Methodism, ‘Methodism needs not only a warmed heart but also an intelligent mind.’”

APPENDIX I

CHAIRMEN AND SECRETARIES OF SYNODS CEYLON GENERAL DISTRICT CONFERENCE (1816—1820)

Year	Chairman	Secretary
1816—1817	J. Lynch	W. M. Harvard
1818—1819	W. B. Fox	B. Clough

SOUTH CEYLON DISTRICT (1819—1884)

1819—1822	W. B. Fox	B. Clough
1823	W. B. Fox	J. McKenny
1824	J. McKenny (acting)	J. Callaway
1825—1831	B. Clough	J. McKenny
1832	J. McKenny (acting)	D. J. Gogerly
1833—1834	B. Clough	J. McKenny
*1835—1837	B. Clough	D. J. Gogerly
1838—1847	D. J. Gogerly	W. Bridgnell
1848	D. J. Gogerly	A. Kessen
1849	D. J. Gogerly	W. H. A. Dickson
1850—1856	D. J. Gogerly	A. Kessen
1857—1858	D. J. Gogerly	J. Rippon
1859—1862	D. J. Gogerly	J. Scott
1863—1864	R. Spence Hardy	J. Scott
1865	R. Spence Hardy	J. Nicholson
1866—1867	J. Scott	J. Nicholson

Year	Chairman	Secretary	Asst. Secretary
1868—1869	J. Scott	G. Baugh	David de Silva
1870	J. Scott	G. Baugh	G. E. Goonewardene
1871—1872	J. Scott	G. Baugh	David de Silva
1873	J. Scott	J. Shipstone	David de Silva
1874	J. Scott	J. Nicholson	G. E. Goonewardene
1875	J. Scott	G. Baugh	D. H. Pereira
1876	J. Scott	G. Baugh	G. E. Goonewardene
1877	J. Scott	J. Nicholson	G. E. Goonewardene
1878—1879	J. Scott	R. Tebb	G. E. Goonewardene
1880	J. Nicholson (acting)	R. Tebb	G. E. Goonewardene
1881—1883	J. Scott	J. Nicholson	G. E. Goonewardene
1884	J. Scott	S. R. Wilkin	G. E. Goonewardene

SOUTH CEYLON DISTRICT 1885—1905 (3 Districts)

	Chairmen		
	<i>Colombo</i>	<i>Kandy</i>	<i>Galle</i>
1885—1889	J. Scott	S. Langdon	J. Nicholson
1890—1891	J. Nicholson	S. Langdon	R. Tebb
1892—1894	S. Langdon	S. Langdon	R. Tebb
1895	T. Moscrop	S. Langdon	R. Tebb
1896—1899	T. Moscrop	W. H. Rigby	R. Tebb
1900—1901	R. Tebb	W. H. Rigby	A. Triggs
1902	J. S. Corlett	J. S. Passmore	A. Triggs
1903—1905	R. Tebb	W. H. Rigby	E. A. Prince

* Actually no Synod was held during 1835 as the time was changed from December to January.

NORTH CEYLON DISTRICT (1819—1905)

Year	Chairman	Secretary	
1819	W. Buckley Fox	Thomas Hall Squance	
1820	James Lynch	Thomas Hall Squance	
1821—1824	James Lynch	Robert Carver	
1825—1826	Robert Carver	J. Roberts	
1827	J. Roberts	Abraham Stead	
1828—1830	J. Roberts	Peter Percival	
1831	J. Roberts	John George	
1832	J. Roberts	R. Stott	
1833—1834	P. Percival (Financial Secretary)	R. Stott R. Stott	} No Synod } Minutes
1835	Benjamin Clough	R. Stott	
1836	Benjamin Clough	No Synod Minutes	
1837	D. J. Gogerly (Acting)	P. Percival	
1838—1844	P. Percival	G. Hole	
1845—1846	P. Percival	J. Gillings	
1847—1850	P. Percival	J. E. S. Williams	
1851	P. Percival	J. Gillings	
1852	R. D. Griffith	J. Walton	
1853	R. D. Griffith	J. Kilner	
1854—1855	R. D. Griffith	John Walton	
1856	John Walton	William Barber	
1857—1858	John Walton	J. Kilner	
1859	John Walton	William H. Dean	
1860—1862	J. Kilner	William H. Dean	
1863—1864	J. Kilner	William Talbot	
1865	J. Kilner	William Walton	
1866	William Walton (Actg.)	Luke Scott	
1867	J. Kilner	Luke Scott	Asst. Secretary
1868—1871	J. Kilner	E. Rigg	Henry de Silva
1872	E. Rigg (Actg.)	J. M. Brown	Henry de Silva
1873—1875	J. Kilner	E. Rigg	Henry de Silva
1876—1877	E. Rigg	J. M. Brown	Joseph Benjamin
1878—1879	J. M. Brown (Actg.)	J. G. Pearson	Joseph Benjamin
1880—1881	E. Rigg	J. G. Pearson	Joseph Benjamin
1882	E. Rigg	J. M. Brown	Joseph Benjamin
1883	E. Rigg	W. R. Winston	Joseph Benjamin
1884	E. Rigg	G. J. Trimmer	Joseph Benjamin
1885	E. Rigg	G. J. Trimmer	D. Poor Niles
1886	W. R. Winston (Actg.)	G. J. Trimmer	D. Poor Niles
1887—1890	E. Rigg	G. J. Trimmer	D. Poor Niles
1891—1899	G. J. Trimmer	J. West	D. Poor Niles
1900—1901	G. J. Trimmer	A. E. Restarick	D. Poor Niles
1902—1903	G. J. Trimmer	E. M. Weaver	J. T. Appapillai
1904	G. J. Trimmer	A. E. Restarick	J. T. Appapillai
1905	G. J. Trimmer	A. E. Restarick	J. T. Appapillai

TWO DISTRICTS (1906—1949)

Year	SOUTH		NORTH	
	Chairman	Secretary	Chairman	Secretary
1906	R. Tebb	W. H. Rigby	G. J. Trimmer	W. T. Garrett
1907	W. H. Rigby	T. W. Bray	G. J. Trimmer	W. T. Garrett
1908	W. H. Rigby	T. W. Bray	G. J. Trimmer	A. Lockwood
1909	W. H. Rigby	H. Highfield	G. J. Trimmer	W. T. Garrett
1910	W. H. Rigby	T. W. Bray	G. J. Trimmer	A. Lockwood
1911	W. H. Rigby	H. Highfield	G. J. Trimmer	W. T. Garrett
1912	W. H. Rigby	R. C. Oliver	G. J. Trimmer	W. T. Garrett
1913	W. H. Rigby	W. J. Noble	G. J. Trimmer	W. T. Garrett
1914	W. H. Rigby	W. J. Noble	G. J. Trimmer	A. Lockwood
1915	W. H. Rigby	W. J. Noble	G. J. Trimmer	W. T. Garrett
1916—1917	W. H. Rigby	A. E. Restarick	G. J. Trimmer	W. T. Garrett
1918	A. E. Restarick	W. J. Noble	G. J. Trimmer	W. T. Garrett
1919	A. E. Restarick	W. J. Noble	G. J. Trimmer	A. Lockwood
1920	W. J. Noble (Acting)	A. S. Beaty	G. J. Trimmer	W. C. Bird
1921	A. E. Restarick	W. J. Noble	A. Lockwood	J. A. Barker
1922—1923	A. E. Restarick	A. S. Beaty	A. Lockwood	J. A. Barker

Year	SOUTH		NORTH	
	Chairman	Secretary	Chairman	Secretary
1924	A. E. Restarick	A. S. Beaty	J. A. Barker (Actg.)	E. T. Selby
1925	A. S. Beaty (Actg.)	R. Lamb	A. Lockwood	J. A. Barker
1926—1929	A. E. Restarick	R. Lamb	A. Lockwood	E. T. Selby
1930	A. S. Beaty	G. A. F. Senaratne	A. Lockwood	E. T. Selby
1931—1933	A. S. Beaty	G.A.F.Senaratne	E. M. Weaver	G. E. Jessop
1934	H. R. Cornish (Actg.)	G.A.F.Senaratne	E. M. Weaver	G. E. Jessop
1935	A. S. Beaty	G.A.F.Senaratne	E. M. Weaver	G. E. Jessop
1936	A. S. Beaty	G.A.F.Senaratne	E. M. Weaver	N. K. Nalliah
1937—1938	A. S. Beaty	G.A.F.Senaratne	E. M. Weaver	J. S. Mather
1939	A. S. Beaty	D.J.Bartholomeusz	E. M. Weaver	J. S. Mather
1940	H. R. Cornish	D.J.Bartholomeusz	E. M. Weaver	G. E. Jessop
1941	H. R. Cornish	D.J.Bartholomeusz	J. S. Mather	B. Holland
1942—1943	G. B. Jackson	D.J.Bartholomeusz	J. S. Mather	B. Holland
1944	G.A.F.Senaratne	J. R. Wright	J. S. Mather	C. A. Smith
1945	G.A.F.Senaratne	J. R. Wright	J. S. Mather	M. S. Chinniah
1946	G. B. Jackson	J. R. Wright	G. E. Jessop	D. T. Niles
1947—1948	G. B. Jackson	G.A.F. Senaratne	J. S. Mather	B. Holland
1949	G. B. Jackson	G.A.F. Senaratne	J. S. Mather	D. T. Niles

ALL CEYLON SYNOD (1950—1964)

Year	Chairman	Secretary	Secy. of Finance
1950—1952	S. George Mendis	D. J. Bartholomeusz	
1953—1954	S. George Mendis	G. Denizil de Silva	D. J. Bartholomeusz
1955	James S. Mather	G. Denizil de Silva	Bertie E. de Pinto
1956	James S. Mather	R. Wilfrid Pile	Bertie E. de Pinto
1957	James S. Mather	R. Wilfrid Pile	E. J. W. Solomons
1958	James S. Mather	Fred S. de Silva	E. J. W. Solomons
1959	James S. Mather	S. B. Saravanamuthu	E. J. W. Solomons
1960—1962	Fred S. de Silva	S. B. Saravanamuthu	E. J. W. Solomons
1963—1964	Fred S. de Silva	S. B. Saravanamuthu	M. A. Fernando

CEYLON CONFERENCE 1964

1964	<i>President</i>	—	Rev. Fred S. de Silva, M.A., B.D.
	<i>Vice-President</i>	—	Mr. H. Watson Peiris, C.B.E.
	<i>Secretary</i>	—	Rev. S. B. Saravanamuthu, B.D.
	<i>Asst. Secretary</i>	—	(<i>Ministerial</i>) Rev. S. K. Perera, B.D.
			(<i>Lay</i>) Mr. Verney G. B. Perera

CHAIRMEN AND SECRETARIES OF DISTRICTS (1964)

	Chairman	Secretary	Asst. Secretary
N.	—Rev. D. T. Niles, D.D., D.Th.	Rev. D. K. Wilson, B.A., B.D., B.Litt.	Mr. R. E. J. A. Setu- kavalur
C.	—Rev. P. B. Rajasingam, B.D.	Rev. P. E. Fernando	Mr. J. T. Bernard
S.	—Rev. G. D. de Silva, B.D.	Rev. M. S. Fernando	Mr. R. J. Fernando B.D.

CEYLON PROVINCIAL SYNOD

Year	Place	Chairman	Secretary
1895	Haputale	Samuel Langdon	Joseph West
1896	Galle	Robert Tebb	Arthur E. Restarick
1897	Batticaloa	George J. Trimmer	Joseph West
1898	Colombo	Thomas Moscrop	Joseph West
1899	Jaffna	George J. Trimmer	Arthur E. Restarick
1900	Kandy	William H. Rigby	Arthur E. Restarick
1901	Galle	Arthur Triggs	E. Middleton Weaver
1902	Batticaloa	George J. Trimmer	E. Middleton Weaver
1903	Colombo	Robert Tebb	E. Middleton Weaver
1904	Jaffna	George J. Trimmer	E. Middleton Weaver
1905	Kandy	William H. Rigby	E. Middleton Weaver
1906	Galle	Ernest A. Prince	William H. Rigby
1907	Jaffna	George J. Trimmer	Henry Highfield
1908	Colombo	William H. Rigby	Henry Highfield
1909	Batticaloa	George J. Trimmer	W. Towers Garrett
1910	Kandy	William H. Rigby	W. Towers Garrett

Year	Place	Chairman	Secretary
1911	Jaffna	George J. Trimmer	W. Towers Garrett
1912	Galle	George J. Trimmer	W. Towers Garrett
1913	Point Pedro	George J. Trimmer	Henry Highfield
1914	Colombo	Arthur E. Restarick	Henry Highfield
1915	Batticaloa	George J. Trimmer	W. Towers Garrett
1916	Colombo	William H. Rigby	W. Towers Garrett
1917	Jaffna	George J. Trimmer	W. Towers Garrett
1918	Colombo	Arthur E. Restarick	W. Towers Garrett
1919	Batticaloa	George J. Trimmer	Walter J. Noble
1920	Colombo	Walter J. Noble	William C. Bird
1921	Trincomalee	Arthur Lockwood	Edgar T. Selby
1922	Colombo	Philip R. Willenburg	Edgar T. Selby
1923	Jaffna	Henry Highfield	William C. Bird
1924	Colombo	J. Arthur Barker	James S. B. Mendis
1925	Jaffna	Henry de S. Wickremaratne	James S. B. Mendis
1926	Colombo	T. Samuel Vethanayagam	James S. B. Mendis
1927	Colombo	Charles H. S. Ward	James S. B. Mendis
1928	Colombo	Edgar T. Selby	James S. B. Mendis
1929	Colombo	H. Crawford Walters	James S. B. Mendis
1930	Colombo	Arthur E. Restarick	James S. B. Mendis
1931	Jaffna	James S. B. Mendis	Percy T. Cash
1932	Colombo	E. Middleton Weaver	Percy T. Cash
1933	Trincomalee	A. Stanley Beaty	H. Rupert Cornish
1934	Moratuwa	Nathaniel K. Nalliah	H. Rupert Cornish
1935	Jaffna	William O. Bevan	H. Rupert Cornish
1936	Galle	Percy T. Cash	S. George Mendis
1937	Colombo	Cornelius Ganegoda	S. George Mendis
1938	Jaffna	James S. Mather	S. George Mendis
1939	Kandy	A. Stanley Beaty	S. George Mendis
1940	Jaffna	E. Middleton Weaver	S. George Mendis
1941	Negombo	George A. F. Senaratne	S. George Mendis
1942	Moratuwa	Gilbert E. Jessop	S. George Mendis
1943	Kalmunai	Clarence Thorpe	S. George Mendis
1944	Colombo	H. Rupert Cornish	S. George Mendis
1945	Colombo	S. George Mendis	Dudley J. Bartholomeusz
1946	Colombo	S. George Mendis	Dudley J. Bartholomeusz
1947	Colombo	S. George Mendis	Dudley J. Bartholomeusz
1948	Colombo	S. George Mendis	Dudley J. Bartholomeusz
1949	Colombo	S. George Mendis	Dudley J. Bartholomeusz

APPENDIX II

DATE OF PRESENT CHURCH BUILDINGS

Batticaloa Circuit

Batticaloa 1838, Koddaimunai 1929, Amirthagali 1872, Manchantoduvai 1922 (Stone laying), Muthalaikudah 1935.

Chenkaladi Circuit

Chenkaladi 1910, Kaluwankerni 1902.

Colombo City Mission

Pettah 1816 (Renovated 1899, 1941, and 1966).

Colombo South Circuit:

Kollupitiya 1896 (extended 1959), Maradana 1890, Wellawatte 1940, Nugegoda 1936, Maharagama 1953.

Dehiwela-Mount Lavinia Circuit

Dehiwala 1883, Pepiliyana 1874, Karagampitiya 1922, Mount Lavinia 1929 (incomplete; completed 1932).

Galle Circuit:

Fort 1894, Richmond Hill 1878, Kalahe 1905, Batapola 1888.

Gal-Oya Circuit:

Amparai 1958, Inginiyagala 1950.

Hatton Circuit

Hatton 1889, Talawakele 1908.

Jaffna Circuit:

Jaffna 1823, Vannarponnai 1923, Puttur (Dutch) handed over to W.M.M.S. 1842, Allaipiddy 1966.

Jampettah Circuit

Jampettah 1881, Moor Road 1936.

Kalmunai Circuit:

Kalmunai 1882, Kallar 1896, Palugaman 1878.

Kalutara Circuit:

Kalutara South 1877.

Kalutara Estates Circuit:

Neboda 1906, Atura 1931, Matugama 1947.

Kandy Circuit:

Brownrigg Street 1871, Katukelle 1874, Ampitiya 1870, Gampola 1930.

Katana Circuit:

Miriswatte 1871, Katana 1888, Dagonna 1952, Kadawela 1953, Kamaragoda 1879.

Kurana —Negombo Circuit:

Kurana 1887, Negombo 1857 (demolished and rebuilt on same foundation 1957), Dalupotha 1903, Andiambalama 1881, Pitipana 1936.

Mannar-Murungan Circuit:

Mannar 1883, Murungan 1907, Pathukanmam 1932.

Matara-Tangalle

Matara Fort 1872, Weligama 1904, Balukawela 1871, Palolpitiya 1871, Tangalle 1902 (Incomplete; completed 1931).

Minuwangoda Circuit:

Minuwangoda 1885, Polwatte 1880, Pethiyagoda 1911, Horagasmulla 1911, Kamaragoda 1921.

Moratumulla Circuit:

Moratumulla 1879, Indibedde 1887, Willorawatte 1920, Kadalana (Aloka-pitiya) 1920.

Mutwal Circuit

Totewatte 1905, Madampitiya 1907, Mutwal 1932.

North Western Province Circuit:

Madampe 1916, Thummodera 1932, Walahapitiya 1940, Heenpannawa 1959, Lihiriyagama 1945, Managama 1966.

Panadura Circuit

Panadura 1961, Kehelwatte 1932.

Point Pedro Circuit

Point Pedro 1889, Kaddaivelly (Dutch; handed over 1829, restored 1846, 1873 and 1950), Alvai 1916, Nelliaddy 1950.

Rawatawatta Circuit

Egoda Uyana 1832, Rawatawatte 1859, Angulana 1857, Korawella 1889, Suduwella 1961, Uyana 1928.

Seeduwa Circuit.

Seeduwa 1920, Raddoluwa 1886, Tempola 1884 (rebuilt 1924), Liyanagemulla 1957.

Tirukovil Circuit.

Tirukovil 1912, Komari 1952, Akkaraipattu 1932, Potuvil 1957, Mandapan 1952, Sinnamuhathuyaram 1962.

Trincomalee Circuit:

Trincomalee 1822, Nilavali 1917, Muthur 1917.

Uva Circuit:

Badulla 1926, Bandarawela 1937, Busdulla 1937, Welimada 1951.

APPENDIX III

A BIOGRAPHICAL LIST OF METHODIST MINISTERS IN CEYLON

1814 to 1964

b—born, *e.m.*—entered ministry, *r*—retired, *d*—died.
Numbers in brackets denote years; they are generally
given only from 1900 onwards.

ABAYASEKARA, JOHN HENRY WIJESINGHE—*b.* 10 June 1841 at Hapugala, Galle; *e.m.* 1868. *Stations*—Wellawatte, Kollupitiya, Rawatawatte, Panadura, Matara, Weligama, Richmond Hill (Theological Tutor), Ambalangoda, Richmond Hill (Theological Tutor), Ambalangoda, Angulana (7). *Retired*—January 1905. *d.* 29 August 1915 at Hapugala, Galle. Hapugala and Wakwella school buildings and sites were donated by him. Tablet in Richmond Hill Church.

ABEYSEKERA, ERIC A. MENDIS—*b.* 16 June 1899 at Madampe; *e.m.* 1928. *Stations*—Dehiwala (1), Koralawella, (2), Kalutara (2), Seeduwa (2), Galle (2), Matara (5), Moratumulla (3), Kurana (3), Mutwal (4), Matara (1), Richmond Hill (2), Katana (3). *d.* 18 January 1958. Author of මුල සි.

ADAMS, EDWARD SPALDING—*b.* 1846 at Aldenbary, Jaffna; *e.m.* 1876. *Stations*—Eravur, Jaffna (Wesley), Puttur, Puloly, Mannar, Kalmunai (5), Trincomalee N. (2), Kaddaively (3), Eravur (4), Point Pedro (1), Vannarponnai (2), Kalmunai (1). *d.* 8 September 1904.

AHAMPARAM, PAUL—*b.* May 1850 at Atchuvely; *e.m.* 1880. *Stations*—Kaddaively (4), Kaluthavely (1), District Evangelist (1), Trincomalee N. (1), Evangelist (1), Amirthagaly (1), Manchutuduvai (1), Porativu (2), Manchutudavai (1), Kaluthavely (2), Eravur (2), Kaluthavely (5), Karunkodativu (1), Jaffna (2), Manchantuduvai (1), Nilavali (1), Muthur (5), Nilavali (15), *retired* 1926; *d.* 18 February 1928.

ALLEN, SAMUEL—*b.* March 1800 at Fetcham, Surrey; *e.m.* 1818; arrived Ceylon 1819. *Stations*—Galle, Ambalangoda, Negombo, Galle, Colombo, Kalutara, Negombo, Returned to England 1832; *d.* 1878, at Wavertree, Liverpool.

ANTHONISZ, JOHN (baptized *Johannes Christiaan*)—*b.* 8 August 1793 at Galle; *e.m.* 1819. *Stations*—Matara, Kalutara, Galle, Kalutara, Negombo, Matara, Galle, Colombo. *d.* 24 July 1845 in Colombo; buried in the Pettah church where there is a memorial

tablet on the floor giving date of birth as 28th August, the date of his baptism.

APPAPILLAI, JAMES T.—*b.* 1852 at Urumburai, Jaffna; *e.m.* 1876. *Stations*—Mannar, Trincomalee S, Puloly, Kallar (3), Trincomalee S, (1), Batticaloa (3), Jaffna (Chetty St.) (2), Batticaloa (2), Jaffna (3), Supernumerary (1), Trincomalee (2), Batticaloa (3), Point Pedro (5), Jaffna (1), *d.* 24 March, 1916. “Possessed unique knowledge of Tamil Classics. Author of a number of Tamil works both verse and prose.”

ARAMBU S. *b.* ; *e.m.* 1902. *Stations*—Kallar (3), Akraipattu (1), Tirukovil (1). Ceased 1907.

ARASARETNAM, S. WILLIAM—*b.* 6 May 1908 at Kalmunai; *e.m.* 1940. *Stations*—Chenkaladi (2), Jaffna (1), Hatton (5), Batticaloa (3), Tirukovil (2), Jampettah St. (6), Matugama (7), Kalmunai.

ARMSTRONG, WALTER H.—*b.* 14 September 1874 in London; *e.m.* 1899; arrived Ceylon October 1899. *Station*—Matara. Returned to England 1900. President of British Conference 1941. *d.* 1949.

AULT, WILLIAM—*b.* 1878 at West Bromwich; *e.m.* 1808; arrived Ceylon 29 June 1814 (Mrs. Ault having died on the voyage out on 9 February 1814). *Station*—Batticaloa, where he died 1 April 1915. Buried in the Dutch Church, which falling into ruin, is now superseded by the Ault Memorial Building. Tablets at Batticaloa and Pettah Church, Colombo. Wrote hymn to commemorate the arrival of the Wesleyan Missionaries in Ceylon.

BARBER, WILLIAM—*b.* 29 November 1830 at Midsomer Norton; *e.m.* 1852; arrived Ceylon 1853. *Stations*—Jaffna (Central School) (5). Transferred to S. Africa for health reasons 1858. Father of W. T. A. Barber, Missionary to China and later President of the British Conference, *d.* 1916.

BARKER, JOHN A.—*b.* 17 May 1878 at Leake Hills, Notts; *e.m.* 1904; arrived Ceylon 1905. *Stations*—Trincomalee (2), Kalmunai (8), Point Pedro (6), Jaffna (1), Batticaloa (3). Returned to England 1925. Chairman P. S. 1924. *d.* 2 January 1955.

BARLOW, DONALD, B.A.—*b.* 6 December 1929 at Hyde, Cheshire; *e.m.* 1956; arrived Ceylon 1956. *Stations*—Language School (1), Jaffna (Central) (2), Batticaloa (2), England (1), Kalmunai (1), Jaffna (5), *d.* 5 Dec. 1968 while on furlough.

BARNES, ROBERT A.—*b.* 1851 at Batticaloa; *e.m.* 1877. *Stations*—Kaddaively (1), Karankodativu (3), Kallar (3), Karankodativu (8), *r.* 1893—1899, Batticaloa (1). *r.* 1901; *d.* 3 October 1913 at Singalabady.

BARTHOLOMEUSZ, D. LOUIS A.—*b.* 20 August 1806 at Jaffna; *e.m.* 1827. *Stations*—Kalutara (3). Ceased 1830, but reinstated December 1834. Galle (6), Kalutara and Ambalangoda (1), Kalutara (2), Bentota (1), Kalutara (1), Seeduwa (6), Panadura (2). Finally expelled 1853.

BARTHOLOMEUSZ, DUDLEY J., B.D.—*b.* 17 July 1895 at Kandy; *e.m.* 1928. *Stations*—City Mission (4), Matara (5), Galle (3), Kollupitiya (4), Galle (6), B. I. H. (5); *d.* 5 October 1954. First Secretary of the All-Ceylon Synod (1950-2); first Secretary of Finance (1953-4); Secretary S.C.D. 1939-1943; Secretary P. S. 1945-9.

BASTIN, ERNEST A., M.B.E.—*b.* 24 March 1893 at London; *e.m.* 1917; Missionary to China; arrived Ceylon 1927 (autumn) to supply for one year as Principal of Central College, Batticaloa; returned to China 1928 (autumn).

BAUGH, GEORGE—*b.* 7 August 1833 at Beckbury, Shropshire; *e.m.* 1861; arrived Ceylon April 1861. *Stations*—Colombo, Galle, Kandy, Galle. Transferred to Calcutta as Chairman of the Bengal District (1876—1882). Joined M. E. Church in 1885 having gone to California. *d.* 6 December 1913 at Petulama, California. He was largely instrumental in the founding of Richmond College, Galle and his portrait, unveiled in 1900, still hangs in the Hall 9 years after it has become a government school (1971).

BEATY, ARTHUR STANLEY—*b.* 3 March 1883 at Stanwix, Carlisle; *e.m.* 1906; arrived Ceylon October 1906. *Stations* Richmond College, Galle ($\frac{1}{2}$), Hatton (13), Kalutara (1), Colombo English (2), Kandy (1), C.C.M. (Acting Chairman) (1). Returned to England 1926. Returned to Ceylon 1930—Colombo (2), Chairman S.C.D. (1932—1939), Returned to England 1939. Secretary S.C.D. 1922—1924. Chairman P.S. 1933 and 1939. *d.* 1 June 1970.

BEEBEE, JOSEPH—*b.* 1844 at Jaffna; *e.m.* 1880. *Stations*—Jaffna (Ed.), Karankodativu, Trincomalee N., Porativu, District Ev., Mannar (4), Kallar (2), Mannar (6), Karankodativu (1), Mannar (4). *r.* 1907; *d.* 12 May 1916.

BENJAMIN, JAMES V.—*b.* 1844 at Columbuthurai, Jaffna; *e.m.* 1872. *Stations*—Kaddaively, Jaffna, Point Pedro, Madras (1882), Point Pedro, Kaddaively (3), Puttur (3), Jaffna (4), Batticaloa (3),

Supernumerary (2), Jaffna (2), Batticaloa (2), Jaffna (4), Jampettah St. (2), Jaffna (2). *r.* 1917; *d.* 25 September 1938.

BENJAMIN, JOSEPH—*b.* 1831 at Jaffna; *e.m.* 1806. *Stations*—Point Pedro, Trincomalee, Point Pedro, Jaffna, Trincomalee, Jaffna, Point Pedro, Batticaloa, Jaffna (4), Jampettah St. (3), Trincomalee S. (1), Jaffna (1), Kaddaively (1), Puttur (1), Kallar (2). *r.* 1901; *d.* 8 August 1904.

BENNETT, ANTHONY S.—*b.* 1920 at Cardiff; *e.m.* 1942; arrived Ceylon 1954. *Station*—Trincomalee (3). Returned to England 1958.

BESTALL, WILLIAM JOHN GREGORY—*b.* 24 July 1859 at Ashburton, Devon; *e.m.* 1881; arrived Ceylon 4 October 1882. *Stations*—Jaffna (Ed.) (2), Point Pedro (2), Tamil Work, Colombo (6). Returned to England November 1892; *d.* May 1934—Founded Wellawatte Industrial Home.

BEVAN, WILLIAM OLPHERT, B.D.—*b.* 18 May 1886 in London; *e.m.* 1909. Arrived Ceylon 27 Nov. 1909. *Stations*—Richmond College, Galle (1), Galle (2), Kalutara (2), Galle (1), Badulla (3), England (1), City Mission (2), Negombo (7), Matara (4), Uva (5). Returned to England 1938. Came back 1945 to Kandy. Returned to England 1949. Chairman P. S. 1935.

BINKS, HARRY—*b.* 19 June 1885 at Swinton, Masham, Yorks; *e.m.* 1910; arrived Ceylon 11 Nov. 1910. *Stations*—Colombo (2), Galle (2), Boys' Industrial Home (5), Kalutara (1), Galle (1), Matara (3). Returned to England 1925. *d.* 1956.

BIRD, WILLIAM C.—*b.* 1880 at Bideford; *e.m.* 1905; arrived Ceylon 1906. *Stations*—Jaffna (1), Mannar (3), Jaffna (1), Point Pedro (1), Trincomalee (4), Kalmunai (5), Trincomalee (1). Returned to England 1923.

BISHOP, ARTHUR STANLEY—*b.* 1879 at Redhill, Surrey; *e.m.* 1903; arrived Ceylon (as a minister) 4 May 1903. *Stations*—Badulla (3), Negombo ($\frac{1}{2}$), Galle, Richmond College ($\frac{1}{2}$), Tangalla (1), B. I. H. Wellawatte (1). Returned to England, February 1909. Chairman Oxford and Gloucester District 1935; *d.* 13 September 1950. *Publications*—"Altar Stairs"; "Gautama or Jesus?"; Gogerly's "Ceylon Buddhism."

BOTT, JOSEPH—*b.* ; *e.m.* 1818; arrived Ceylon 1819. *Stations*—Jaffna, Trincomalee, Point Pedro, Trincomalee. Returned to England 1824.

BRAY, THOMAS WILLIAM—*b.* 2 October 1866 at Shamford, Leicestershire; *e.m.* 1892; arrived Ceylon 12 January 1893. *Stations*—Colombo, Negombo, Badulla (6), Kandy (3), Negombo (1), Matara (3), Kandy (1). Returned to England March 1910; *d.* 31 March 1929.

BRIDGNELL, WILLIAM—*b.* 17 Sep. 1800; *e.m.* 1822; arrived Ceylon 1824. *Stations*—Colombo, Kurunegala, Galle, Matara, Kalutara, Negombo, Colombo, Galle. Returned to England 1849. *d.* 19 April 1858 in Edinburgh. *Publications*—An English Grammar in Sinhalese and English; A Dictionary, Sinhalese and English.

BROADBENT, SAMUEL—*b.* 27 October 1794 at Baistow, near Sowerby Bridge, Yorks; *e.m.* 1815; arrived Ceylon 14 June 1816. *Stations*—Trincomalee, Ambalangoda. Transferred to S. Africa 1820, returned to England 1826; *d.* 3 June 1867 at Lytham, Lancs.

BROWN, JOHN MILTON—*b.* 26 June 1843 at Porlock, Somerset; *e.m.* 1865; arrived Ceylon 1866. *Stations*—Trincomalee (4), Batticaloa (7), Jaffna (3), Batticaloa (2). Transferred in 1883 to Calcutta as Chairman of the Bengal District (1883-1900). Missionary Secretary until retirement 1905-1912; *d.* 1934.

BRUMWELL, PERCY MIDDLETON—*b.* 22 Nov. 1881 at Market Rasen, Lincs; *e.m.* 1903; arrived Ceylon 19 October 1903. *Station*—Colombo (English and military). Returned to England in 1915 and served as a military Chaplain through the war. Military Cross; 1939 Deputy Chaplain General; *r.* December 1942; C.B.E.; *d.* March 1963.

BULLOUGH, HAROLD A., M.A., B.SC.—*b.* 1878 at Bolton; *e.m.* 1908; arrived Ceylon 1916—*Station*—Jaffna Central College (5). Returned to England 1921. *r.* 1951; *d.* 17 December 1965.

BURNETT, EDWARD SANKEY—*b.* 24 February 1854 at Gateshead-on-Tyne; *e.m.* 1880; arrived Ceylon 4 October 1880. *Stations*—Colombo, Kandy, Colombo, Negombo. Returned to England December 1885. *d.* 7 January 1944.

BURROW, ROBERT F.—*b.* 14 May 1884; *e.m.* 1907; arrived Ceylon 1924. *Station*—Colombo English (2). Returned to England 1926. *d.* 1928.

CALLAWAY, JOHN—*b.* 1785; *e.m.* 1815; arrived Ceylon 14 June 1816. *Stations*—Matara and Weligama, Colombo, Galle and Ambalangoda, Matara, Colombo. Returned to England 1826. *d.* 23 November 1841. *Publications*—“Oriental Observations and Occasional Criticisms”, and a number of books and pamphlets in Sinhalese, English, and Portuguese, including a Grammar and a Dictionary.

CANAGASABEY, JAMES D.—*b.* 9 March 1857 at ;
e.m. 1886. *Stations*—Jaffna (1), District Ev. (1), Trincomalee N. (4),
 Manchantuduvai (2). *d.* 1894 (accidentally drowned).

CANAGASABEY, J. W. A.—*b.* 1893 at Batticaloa; *e.m.* 1919. *Stations*—Puttur (2), Kallar (2), Mannar (2), Kaddaively (1), Hatton (4), Trincomalee (3), Murungan (1), Chenkaladi (4), Vannarponnai (2). Resigned 1939.

CARTMAN, JAMES, M.A., M. TH., O.B.E.—*b.* 15 August 1910 at Ashton-under-Lyne, Lancs; *e.m.* 1934; arrived Ceylon August 1938. *Stations*—Jaffna Central College ($\frac{1}{2}$), Batticaloa Central (3), Batticaloa Ed. Dept and Kalmunai (2), England (1), Principal, Wesley College (5). Returned to England 1950 and was for 6 years Welfare Officer for Ceylon Students in U.K. Entered the ministry of the Church of England 1951. *Publication*—“Hinduism in Ceylon” (1956).

CARVER, ROBERT—*b.* at ;
 arrived Ceylon 1816. *Stations*—Jaffna, Trincomalee, Chairman of Madras District (1824-1837). Resigned and joined the Anglican Church 1842.

CASH, PERCY T., M.A., B.SC.—*b.* 1 July 1881 at Woodville, Staffs; *e.m.* 1906; arrived Ceylon 24 Dec. 1906. *Stations*—Wesley College (1907—1914), Richmond College (1914—5), Wesley (1915—1922), Principal, Central College, Jaffna (1922—1939). Returned to England 1939. Secretary, N.C.D. 1937; the Chairman P.S. 1936; Represented British Conference at Union of S.C.D. and N.C.D. in 1950; *d.* 1958.

CASINADER, CHARLES S.—*b.* 6 December 1850 at Batticaloa; *e.m.* 1879. *Stations*—Kaluthavelly (2), Porativu, Kalmunai, Kallar (5), Kalmunai (4), Karankodativu (5), Kallar (2), Kalmunai (1), Karankodativu (1), Kalmunai (1), Manchantuduvai (5), Batticaloa (4), Jampettah St. (5); *d.* 29 August 1918.

CHAPMAN, BURGOYNE—*b.* 9 January 1886 at Sydney, Australia; *e.m.* 1913, arrived Ceylon 1958. *Station*—Trincomalee (2). Left Ceylon 1960; *d.* 3 September 1964. Former China Missionary.

CHARLESWORTH, WALTER—*b.* 2 December 1861 at Syston, Leicestershire; *e.m.* 1886; arrived Ceylon 4 February 1887. *Stations*—Colombo Tamil, Colombo Sinhalese, Matara. Returned to England February 1896; *d.* 1954.

CHINNIAM, MOSES S.—*b.* 21 May 1894 at Thunnalai S, Karaveddi; *e.m.* 1925. *Stations*—Manchantuduvai (2), Batticaloa (2), Puttur (4), Chenkaladi (2), Trincomalee (3), Point Pedro (6), Kalmunai (2), Jaffna (1), Kaddaively (5), Batticaloa (2). *d.* 26 March 1952. Secretary N.C.D. 1945. “A Man of Prayer.”

CLOUGH, BENJAMIN—*b.* 1791 at Bradford; *e.m.* 1813; arrived Ceylon 29 June 1814. *Stations*—Galle, Colombo. Returned to England 1837; *d.* 13 April 1853 in London. Chairman S.C.D. 1825—1837, though he found financial administration “a horrible job.” Tablet in Pettah Church. *Publications*—Dictionary English-Sinhalese and Sinhalese-English; Pali grammar and Vocabulary; “The Ritual of the Buddhist Priesthood” translated from the Pali Kamarachar; Short Sermons for Schools in Sinhalese; Family Prayer (Sinhalese).

COKE, THOMAS, M.A., D. C. L.,—*b.* 9 October 1747 at Brecon, S Wales; ordained in C of E. 1772; joined Wesley 1776. Died on voyage to Ceylon on 2 May 1814 and buried at sea. Tablet in Pettah Church.

CORLETT, JOHN SHIMMIN—*b.* 2 June 1888 at Bullaugh, I.O.W. *e.m.* 1893; arrived Ceylon 19 October 1893. *Stations*—Colombo Tamil, Acting Chairman, Colombo District (1902). Returned to England 1903; *d.* 1961. *Publication*—“Christ and the Churches”.

CORNISH, H. RUPERT—*b.* 1885 at Gillingham; *e.m.* 1909; arrived Ceylon 1921. *Stations*—Kalutara (1), B. I. H., Wellawatte (1), Hatton (6), B. I. H. (6), C. C. M. (6), Kalutara (5). Returned to England 1948. Chairman S.C.D. 1939-1941; Chairman P.S. 1947. *d.* 1957.

CURTIS, THEODORE KANAGARAYAR—*b.* 14 October 1906 at Manipay; *e.m.* 1937. *Stations*—Hatton (2), Kandy (2), Hatton (2), Jaffna (2), Mannar (3), Kalutara Est. (5), Tirukovil (1), Jampettah St. (5), Kandy (1); *d.* 11 April 1960.

DANIEL, CHRISTOPHER J.—*b.* 15 April 1929 at Tebuwana, Kalutara; *e.m.* 1957. *Stations*—Hatton (1), Batticaloa (3), Point Pedro (3), Tirukovil.

DALBY, JOHN, M.A.—*b.* 2 April 1898 at Leeds; Lay Vice Principal and then Principal (1929) of Wesley College 1924—1938. *e.m.* 1938. Returned Ceylon 1939. *Stations*—Richmond College (1), Wesley College, (1), Richmond (1½), Badulla (1½). Returned to England 1944.

DARRELL, JAMES HORNE, M.A.—*b.* 9 June 1872 in the West Indies; *e.m.* 1894; arrived Ceylon 19 October 1896. *Station*—Richmond College, Galle (10); *d.* 12 July 1906 of enteric fever. “One of the ablest and most devoted missionaries ever sent to Ceylon”. Principal of Theological and Normal Institutions.

DAVID, VALLIPURAM K.—*b.* 1863 at Thunnalai, Point Pedro; *e.m.* 1902. *Stations*—Manchantuduvai (1), Karankodativu (1), Vannarponnai (1), Kaddaively (3), Trincomalee (3), Mannar (1), Kallar (1), Puttur (1), Mannar (2). *d.* 12 February 1916.

DAVY, KENNETH, B.D.—*b.* Gainsborough, Lincs. *e.m.* 1958; arrived Ceylon 1959. *Stations*—Language School (1), Nuwara Eliya (2), Kalmunai (1½), Nuwara Eliya (1½). Returned to England 1965.

DEAN, WILLIAM H.—*b.* ; *e.m.* 1854; arrived Ceylon 1855. *Stations*—Batticaloa, Trincomalee, Batticaloa, Jaffna. Returned to England 1863.

DE HOEDT, CHARLES WILLIAM—*b.* 12 April 1813 at Kalutara; *e.m.* 1836. *Stations*—Matara, Dondra, Kandy, Ratnapura, Panadura, Galle, Hikkaduwa, Matara, Seeduwa, Panadura, Kalutara, Colombo (Pettah). Ceased November 1864; *d.* 5 September 1881 in Colombo. Took Anglican orders.

DE LANEROLLE, GEORGE DIONYSIUS—*b.* 28 November 1862 at Hapugala, Galle; *e.m.* 1883. *Stations*—Matara, Colombo N., Ambalangoda. Ceased 1893. Took Anglican Orders.

DE MELL, JOHN ANDREW—*b.* 24 October, 1846 at Moratuwa; *e.m.* 1871. *Stations*—Negombo, Colombo N., Morawakkorale, Weligama, Colombo, Ambalangoda, Colombo, Godapitiya, Moratuwa, Colombo, Moratuwa, Colombo, Godapitiya (1), Metaramba (2), Palolpitiya (4), Kambutupitiya (1), Katana (2), Alutgama (2), Weligama (4), Ambalangoda (2), Kehelwatte (3); *d.* 29 November 1920. Tablet in Korallawella Church.

DE MEL, WADDY S., B.D.—*b.* 2 January 1921 at Willorawatte, Moratuwa; *e.m.* 1950. *Stations*—Uva (1), Indibedde (2), Dalupotha (3), Kalahe (1½), Study Leave (1), Seeduwa (7), N.W.P.

DE PINTO, ISAAC—*b.* 1 January 1849 at Welisara; *e.m.* 1874. *Stations*—Meterambe, Morawak Korale, Panadura, Ambalangoda, Meterambe, Minuwangoda, Ambalangoda, Palolpitiya, Colombo. *d.* 15 March 1895 at Wellawatte. "A loving man who knew how to win and retain the affection of the people."

DE PINTO, JACOB PHILIP—*b.* 17 February 1884 at Ratgama, near Galle; *e.m.* 1907. *Stations*—Colombo Sinhalese (3), Uva Mission (6), Colombo Sinhalese (2). Retired in 1918 in order to go to U.S.A. for study. Readmitted 1924. *Stations*—Koralawella (1), Uva (1), Kollupitiya-Wellawatte (3). *r.* 1929; *d.* 1932. Son of Isaac de Pinto. *Publications*—Life of Darrell (with L. A. Mendis); "Itinerating in Uva, Ceylon."

DE SILVA, CHARLES EDWARD—*b.* 4 May 1880 at Seeduwa; *e.m.* 1905. *Stations*—Uva Mission (6), Katana (10), Kalutara (4), Kandy (5), Badulla (3); *d.* 20 August 1932. Son of C. W. de Silva. Edited the "Children's Lamp" after his father's death; Author of ඉලායෙල් ශ්‍රේෂ්ඨයෝ, and, with J. Charter, St. Mark (Sinhalese).

DE SILVA, CHARLES WILLIAM—*b.* 24 September 1854 at Seeduwa; *e.m.* 1875. *Stations*—Colpetty, Seeduwa, Kandy, Colpetty, Rawatawatte, Mutwal (16), Colombo Sinhalese (10). *r.* 1917; *d.* 27 December 1918 at Seeduwa. Editor of “Children’s Lamp.” Wrote many hymns for Sinhalese Hymnal. Revised Sinhala Bible. Author of පවුලේ ජීවිතය, Buddhist Objections Answered. etc.

DE SILVA, DAVID (WICKRAMETILLEKE)—*b.* 1817 at Weligama; *e.m.* 1841. *Stations*—Galle, Godapitiya, Galkissa, 1st Colombo, Colombo S., Colombo N., Wellawatte, Panadura. *r.* 1873; *d.* 7 January 1874 in Colombo. Colleague and companion of Rev. D. J. Gogerly. Chief Christian representative at the Panadura Controversy in 1873. *Publications*—Papers in the “Friend”; Sinhalese Arithmetic; Sinhalese Reading Book; Elements of General History—Modern, Ancient—in Sinhalese; History of the British Empire, in Sinhalese; Watts’ Scripture History in Sinhalese, Granthasekaraya. Founded “The Children’s Lamp.” Tablets both at Kollupitiya and Wellawatte.

DE SILVA, ERIC A.—*b.* 2 July 1914 at Batapola; *e.m.* 1966—Indibedde (2). Catechist 1942–1963; Pilimatalawa Sastralaya 1963–1965.

DE SILVA, FRANCIS M.—*b.* *e.m.* 1916. *Stations*—Uva (3), Angulana (1), Weligama (1). Ceased 1920.

DE SILVA, FRED S., M.A., B.D.—*b.* 28 November 1904 at Mutwal; *e.m.* 1931. *Stations*—Koralawella (4), Seeduwa (3), Minuwangoda and Katana (3), Galle (3), Rawatawatte (3½), Study Leave (1), Kurana (5½), Rawatawatte (6), Chairman All Ceylon (1960–1964), President (1964–1968). Son of John de Silva. *Publications*—1st Editor of Methodist Witness (over 10 years), Editor of C.M.C.R. (1949–1959), ක්‍රිස්තියානි විවෘතය, විශ්වී කාමය, “Why do People Suffer?” and a number of pamphlets including “Trouble in God’s World”.

DE SILVA, G. DENZIL, B.D.—*b.* 1 April 1907 at Rawatawatte; *e.m.* 1942. *Stations*—Indibedde (3), Seeduwa (5), C.C.M. (including Study Leave 1950–1951) (9), Kandy (3), Southern District Chairman 1964, Rawatawatte. Secretary All Ceylon Synod 1953–1955. *Publications*—“සොහොනින් එතර”

DE SILVA, HENRY J.—*b.* 29 December 1838 at Jaffna. *e.m.* 1861. *Stations*—Jaffna, Batticaloa, Jaffna, Point Pedro; *d.* 24 January 1876. Though “of Portuguese extraction, a master of the Tamil language.” Tablet in the Batticaloa Church.

DE SILVA, JOHN—*b.* 15 June, 1870 at Kurana; *e.m.* 1898. *Stations*—Ranchagoda (3), Talpe Pattu (2), Weligama (1), Ambalangoda

(1), Weligama (1), Ambalangoda (1), Rawatawatte (3), Moratumulla (7), Kurana (4), Home Mission N.W.P. (2), Moratumulla (7), Minuwangoda (1). *d.* 17 May 1932. Tablet at Moratumulla. Four sons in the Methodist Ministry. *Publications*—සුදු කොටිය (Editor), සබන හෙවත් සවොම්නවහන්සේගේ දවස්, ඉමෙත්සේ හෙවත් බඹරාවිල, ශබ්දර්ථ විධිය, Sinhalese Commentary on St. Mark (first), Sinhalese grammar for lower schools (approved by Ed. Dept.).

DE SILVA, JOHN SIMON, B.A.—*b.* 27 May 1868 at Kurana; *e.m.* 1892. *Stations*—Madampitiya, Badulla, Uva Mission, Badulla, Kurana (5), Galle (5), Kalutara (2), Christian Literature Society (1911—1916), Kandy (9), Kalutara (5), Matara (2), Mutwal (7). *r.* 1939; *d.* 16 February 1940 in Colombo. *Publications*—The Christian Message; Moscrop's Life of Christ (Sinhalese); The Imitation of Christ (Sinhalese); The Story of Wesley and Early Methodism (Sinhalese), Elma, and other short stories in Sinhalese, උන්නමාදර්ශිනිය සෙල්ලමක් නොවේ etc. Edited the "Rivikirana" and the "Gnanodya" (Sinhalese). Hymn-writer and General Editor of the Christian Hymnal and Chief Reviser of the Union version of the Sinhalese Bible. First Sinhalese graduate (Calcutta) in the Ceylon Methodist ministry. Tablet in Pettah Church.

DE SILVA, LYNN A., B.D., S.T.M.—*b.* 10 June 1919 at Kurana; *e.m.* 1947. *Stations*—Kollupitiya-Wellawatte (2), Kandy (½), Badulla (½), Kalaha (2), Mutwal (3), Seeduwa (3½), Study Leave (1), Supply (½), Study Centre and Bible Revision 1962. *Publications*—"Belief in God", "Why can't I save myself?", "Search for the Historical Jesus", ප්‍රේමයේ රහස්, ප්‍රේමොභධිය, දේව විශ්වාසය, පුරා දර්ශනය, ලක් ඉහාරංචි ප්‍රදීපය, "Creation Reconciliation and Consummation", Editor "Dialogue", මෙතොඩිස්ත සාක්ෂ්‍යය and සුබ හසුන්.

DE SILVA, ROY E., B.D.—*b.* 13 July 1908 at Rawatawatte; *e.m.* 1949. *Stations*—Kollupitiya-Wellawatte (1), Matara (2), Wellawatte (3), Minuwangoda (5), Badulla (3), Panadura (5).

DE SILVA, SAMUEL E.—*b.* 24 January 1878 at Kurana; *e.m.* 1910. *Stations*—Colombo Sinhalese (3), Uva (3), Rawatawatte (3), Ambalangoda (3), Mutwal (4), Minuwangoda (6), Ambalangoda (7), Seeduwa (2), Welisara (1). *r.* 1942; *d.* 8 March 1943. Son of Samuel Silva.

DE SILVA, SAMUEL ISAAC—*b.* 1870 at Kurana; *e.m.* 1896. *Stations*—Kahawatte (7), Dikwella (1), Katana (2), Hakmana (3), Kamburupitiya (5), Matara (2), Weligama (1), Minuwangoda (4), Panadura (4), Weligama (5). *r.* 1930; *d.* 27 May 1939 at Kurana.

DE SILVA, SHELTON A., B.A., B.D., S.T.M.—*b.* 6 August 1922 at Galle; *e.m.* 1953. *Stations*—Richmond College (2), Colombo South

(7), Study Leave (1), Dalupotha (1½), University Chaplain, Peradeniya (1964).

DE ZYLVA, PETER GERHARD—*b.* 17 September 1809 in Colombo; *e.m.* 1831. *Stations*—Matara, Godapitiya, Panadura, Moratuwa (23), Mount Lavinia Colpetty. *r.* 1869; *d.* 25 July 1872 at Moratuwa. Known as “The Apostle of Moratuwa”. Moratumulla Chapel built in memory of him. Tablets at Moratumulla and Rawatawatte.

DE ZYLVA, SIMON PETER—*b.* at Moratuwa; *e.m.* 1871. *Station*—Godapitiya. Ceased 1873. Son of P. G. de Zylva.

DHARMAPALAN, D. STEPHEN—*b.* 30 June 1935 at Talawa; *e.m.* 1961. *Stations*—Kandy (5), Kalutara Estates (2).

DIAS, M. A.,—*b.* ; *e.m.* 1893. *Stations*—Diyulapitiya, Minuwangoda, Badulla. Ceased 1897.

DICKSON, WILLIAM H. A.—*b.* 1825 in London; *e.m.* 1846; arrived Ceylon 1847. *Stations*—Negombo, Kalutara, Galle. Died of consumption in Madras, where he had been sent for health reasons, 18 September 1851. Tablet in Galle Fort, Church.

EAGLE, JOHN—*b.* 24 August 1878 at Ilkley; *e.m.* 1904; arrived Ceylon 7 June 1904. *Stations*—Wellawatte (1), Kalutara (2), Uva (1), Kalutara (1), Negombo (2), Matara (6), District Evangelist (1), Kandy (5), Matara (4). Returned to England 1929; *d.* 1963.

EDMONDSON, K. E.—*b.* ; *e.m.* 1951; arrived Ceylon 1954. *Station*—Trincomalee (1). Returned to England 1955.

ELIATAMBY, EDWARD K.—*b.* 21 September 1881 at Trincomalee; baptized 1895; evangelist 1908-1921; *e.m.* 1922. *Stations*—Puttur (5), Kallar (2), Tirukovil (3), Kallar (3), Vannarponnai (3), Chenkaladi, (1), Kalmunai (4), Batticaloa (3), Jaffna (5), Chenkaladi (2). *r.* 1952; *d.* 14 January 1961 at Point Pedro.

ENGLAND, G. F. appointed to Trincomalee 1825 but almost immediately transferred to Madras.

ERSKINE, GEORGE—*b.* 1781; *e.m.* 1809; arrived Ceylon 29 June 1814. *Stations*—Matara, Galle, Trincomalee, Galle. Transferred to New South Wales 1821; died there 1834.

FERDINANDO, DON ANDRIS—*b.* 30 September 1827 at Moratuwa; *e.m.* 1860. *Stations*—Wattalpole, Weligama, Godapitiya. *d.* 13 November 1868. Convert under the ministry of Peter Gerard de

Zylva, and served under him as a catechist from 1847. A church was opened in 1881 in his memory at Wattalpola.

FERDINANDO, D. H. ISAAC—*b.* 1862 at Moratumulla; *e.m.* 1888. *Stations*—Badulla, Ambalangoda, Weligama, Seeduwa (4), Tangalla (2), Matara (3), Negombo (1), Galle Fort (6). *r.* 1916; *d.* 4 January, 1916.

FERDINANDO, DON JOSEPH—*b.* February 1852 at Moratumulla; *e.m.* 1876. *Stations*—Matara, Kehelwatte, Kandy, Maggona, Panadura, Moratumulla, Kalutara, Ampitiya, Dikwella, Weligama (2), Minuwangoda (3), Godapitiya (1), Weligama (6), Alutgama (1), Kalutara (3). *r.* 1916; *d.* 4 March 1916. Tablet at Moratumulla.

FERDINANDO, DON PETER GERHARD—*b.* 16 April 1845 at Kadalana; *e.m.* 1867. *Stations*—Madampitiya (2), Colombo S. (1), Ambalangoda (2), Morawak Korale (4), Moratumulla (10), Kurana (6), Seeduwa (6), Minuwangoda (6), Weligama (1), Meteramba (4), Minuwangoda (10), Kehelwatte (1). *r.* 1918; *d.* 19 October 1921. Built a number of churches including Moratumulla and Kurana. Tablet at Moratumulla.

FERDINANDS, CARLTON—*b.* ; *e.m.* 1945. *Stations*—Indibedde (1), Matara (1), City Mission (1), Uva (1), Galle (1). Ceased 1949. *Publication*—“The Christ of the Uva Highlands (1949).”

FERNANDO, ELMO P.—*b.* 12 September 1932 at Rawatawatte; *e.m.* 1960. *Stations*—Dalupotha (3), Matara (1), Dalupotha (4).

FERNANDO, G. J. SYDNEY—*b.* 7 April 1887 at Moratuwa; *e.m.* 1910. *Station*—Tangalla (1). Drowned while bathing at Dikwella 2 March 1912.

FERNANDO, HARRY L., B.D.—*b.* 16 January 1911 at Moratumulla; *e.m.* 1940. *Stations*—Kollupitiya-Wellawatte (3), Uva (12), Galle (4), Moratumulla (4), Bandarawela (1), Mutwal (1) Seeduwa (1), Matara.

FERNANDO, HENDRICK—*b.* 1834 at Minuwangoda; *e.m.* 1869. *Stations*—Wattalpola (3), Meteramba (1), Palolpitiya (3), Meteramba (1), Katana (1), Godapitiya (2), Wattalpola (2), Wellabada Pattu (1). *r.* 1886; *d.* 15 February 1911 at Wellawatte.

FERNANDO, JOSEPH—*b.* 1814 at Panadura; *e.m.* 1852. *Stations*—Bandaragama, Seeduwa, Welisara, Moratumulla, Angulana, Panadura, Wattalpola. *r.* 1894; *d.* 14 February, 1897 at Panadura. Founded Moratumulla S. S., “first of its kind in S. Ceylon”.

FERNANDO, MARTIN S., B.D.—*b.* 10 October, 1921 at Moratumulla; *e.m.* 1950. *Stations*—Koralawella (2), Galle (4), Uva (2), Panadura (5), Kurana (5). Secretary Southern District 1964-1967.

FERNANDO, NEVILLE W. R.,—*b.* 9 September 1912 at Indibedde; *e.m.* 1937. *Stations*—Galle Fort (5), Matara Fort (2), Kalutara (1), Dalupotha (3½), Kurana (½), Moratumulla (5), Kurana (4), Maradana (5), Dehiwala-Mt. Lavinia (5).

FERNANDO, P. ELWIN—*b.* 26 January 1913 at Katunayake; *e.m.* 1943. *Stations*—Rawatawatte (3), Kollupitiya-Wellawatte (4), Minuwangoda (5), Badulla (5), Rawatawatte (4), Kandy.

FERNANDO, SAMUEL L. B., B.D.—*b.* 29 October 1914 at Minuwangoda; *e.m.* 1942. *Stations*—Galle (2), Kollupitiya-Wellawatte (2), Home Mission N.W.P. (8), Moratumulla (5), (Including 1 year Study Leave), Galle (4), Maradana (5).

FERNANDO, S. T.—*b.* ; *e.m.* 1898, *Stations*—Ranchagoda (1), Hakmana (1), Talpe Pattu (1). Reverted to catechist 1901.

FLETCHER, JOHN C.—*b.* 1845 at Trincomalee; *e.m.* 1872. *Stations*—Kalmunai, Porativu, Mannar, Puttur, Eravur, District Ev. (1), Trincomalee N. (1), Eravur (3), Karankodativu (3), Trincomalee (4), Alway (1), Eravur (2), Chenkaladi (4), Kalmunai (4), Muthur (1), Mannar (2), Kallar (1). *r.* 1915; *d.* 9 January 1924.

FONSEKA, DAVID—*b.* 1838 at Kurana; *e.m.* 1870. *Stations*—Kandy (2), Wattalpola (2), Madampitiya (1), Wellawatte (1), Godapitiya (2), Katana (3), Kandy (1), Minuwangoda (3), Katana (5), Dikwella (5), Seeduwa (4), Panadura (5), Angulana (5), Ambalangoda (6). *r.* 1916; *d.* 11 March 1923 at Kurana.

FONSEKA, ELIAS PAUL—*b.* February 1849 at Kurana; *e.m.* 1872. *Stations*—Kandy, Laggala, Palolpitiya, Hambantota, Godapitiya, Palolpitiya, Hambantota, Akmeemana, Kalahe, Angulana, Colpetty and Wellawatte (3). Ceased 1903.

FONSEKA, P. DAVID—*b.* *e.m.* 1888 after 6 years as a catechist. *Stations*—Hakmana (2), Pitiwella (6). Ceased 1895.

FOX, WILLIAM BUCKLEY—*b.* 11 June 1787 at Saddleworth, Yorks. *e.m.* 1811; arrived Ceylon 1817. *Stations*—Kalutara, Colombo; Returned to England 1823. *d.* 9 April 1834 at Tiverton, Devonshire. Miss Male (Mrs. H. Tarrant) of the Colpetty Girls School was his grand-daughter. *Publications*—Geography and the Solar System; A short Catechism, in Portuguese; first lessons, in Portuguese; Portuguese Hymns; A Vocabulary, English, Portuguese, and Sinhalese. Chairman South Ceylon 1819-1823.

FRANCKE, GEORGE ROOSMALECOQ—*b.* 5 December 1863 at Kalutara; *e.m.* 1887; *Stations*—Kandy, Kalutara. Resigned 1891; *d.* 18 May 1930. Joined Presbyterian Church.

GANEGODA, CORNELIUS—*b.* 14 December 1874 at Haldummulla; *e.m.* 1903. *Stations*—Hakmana (3), Katana (1), Home Mission (11), Rawatawatte (4), Richmond Hill (5), Home Mission (17). *r.* 1946; *d.* 31 December, 1958. Tablet at Thummodera. Chairman Provincial Synod 1937. Great Pioneer missionary of N.W.P.

GARFORTH, J. W.—*b.* 1879 at Armley, Leeds; *e.m.* 1905. Arrived Ceylon 1906. *Stations*—Batticaloa (1), Trincomalee (7), Mannar (5), Point Pedro (1). Returned England 1920; *d.* 17 March 1951.

GARRETT, W. TOWERS, B.A.—*b.* 1868 at Thirsk, Yorkshire; *e.m.* 1890. Arrived Ceylon 1890. *Stations*—Jaffna (4), Trincomalee S. (1), Jaffna Central College (5), England (2), Jaffna (1), Kalmunai (2), Batticaloa (4), Kalmunai (1), Batticaloa (7), Trincomalee (1). Returned to England 1918; *d.* 1945. Secretary N. C. D. Synod for 4 years, and of the P. S. for 8 years.

GASPERSON, SIMON—*b.* ; *e.m.* 1851.
Stations—Jaffna, Batticaloa, Kaddaively. Ceased 1856.

GASPERSON, SIMON EDWIN AUSTIN—*b.* ;
e.m. 1877. *Stations*—Tamil Mission, Colombo. Resigned 1887.

GEORGE, JOHN—*b.* *e.m.* 1824.
Arrived Ceylon 1826. *Stations*—Jaffna, Trincomalee, Batticaloa, Jaffna, Batticaloa, Point Pedro. Returned to England 1838; *d.* 1859.

GIFFORD, W. STANLEY—*b.* 1896 at Newport, Mon.; *e.m.* 1923; Arrived Ceylon 1925; *Stations*—Kalmunai (2), Trincomalee (3), Point Pedro (1). Returned to England 1932. Editor of C.M.C.R.

GILLINGS, JAMES—*b.* *e.m.* 1843;
arrived Ceylon July 1844. *Stations*—Trincomalee, Batticaloa, Trincomalee. Returned to England 1853. Later Chairman of Madras District 1871-1876. Retired to Coonoor, Nilgiris, and died there 1897.

GNANAMUTTU, CHARLES WILLIAM—*b.* 6 August 1889 at Kurukal-madam; *e.m.* 1914. *Stations*—Jaffna, Pettah (2), Puttur (3), Muthur (1), Kallar (1), Tirukovil (1), Kaluthavalai (2), Chenkaladi (2), Kalmunai (4), Kallar (3), Kalmunai (7), Kaddaively (1), Tirukovil (1), Batticaloa (2). *r.* 1944; *d.* 3 August 1944.

GNANANANDA, WILLIAM—*b.* 6 June 1885 at Madras; *e.m.* 1915. *Stations*—C.C.M. (3), Kalutara (4). Returned to India in 1922 and served there. Retired 1 June 1957.

GOGERLY, ALFRED A.—*b.* 19 April 1881 at Godapitiya; *e.m.* 1912. *Stations*—Matara (1), Rawatawatte (6), Uva (6), Panadura (3), N. W.

P. (1), Richmond Hill (6), Rawatawatte (4), Kurana (6), Moratumulla (2), Kalutara (3), Matara (2) *r.* 1952; *d.* 26 June 1968. Served as a catechist for 4 years before entering the ministry.

GOGERLY, CHARLES BELLINGTON—*b.* 3 March 1894 at Holiela, Matara District; *e.m.* 1917. *Stations*—C.C.M. (3), Weligama (4), Rawatawatte (3), Kurana (1), Galle Fort (4), Kandy (4), Kollupitiya-Wellawatte (3), Galle (1), Panadura (3), Kollupitiya-Wellawatte (3), Moratumulla (2), Training Colony, Peradeniya (4), Matara (7); *r.* 1960.

GOGERLY, DANIEL JOHN—*b.* 1792 in London; came to Ceylon as Superintendent of the Mission Press 1818; *e.m.* 1823. *Stations*—Colombo, Negombo, Kurunegala, Colombo, Kalutara, Matara (Dondra), Colombo, Chairman, S. Ceylon District (1838-1862); *d.* 6 Sep. 1862 in Colombo. His only furlough was a sea voyage for the restoration of his health in 1833. He made a profound study of Buddhism, mastering Pali for the purpose, and became an acknowledged authority on the subject. *Publications*—The Evidence and Doctrine of the Christian Religion (English and Sinhalese ප්‍රවේශන) Essay on Buddhism in Ceylon in Appendix to Lee's Ribeyro; Papers in the Journal of the Ceylon Branch of the Royal Asiatic Society on Buddhism, the Brahma Jala, the Sinhala Wada, Raltapala, the Jatakas, the Chariya Pitaka, the Laws of the Buddhist Priesthood; Papers in the "Friend" on the Pansiya-panas jatika-pota. Transmigration, Transmigration and Identity, the Sacha Kiriya, Pirit, Laws of the Priesthood, and the Dhamma Padas. A collection of his writings was published in Colombo by Rev. A. S. Bishop in 1907.

GOOD, GEORGE E., M.A.—*b.* 6 October 1915 at Sligo, Ireland; *e.m.* 1940; arrived Ceylon 1961. *Station*—Colombo South (4). Returned to Ireland 1965. Editor of C.M.C.R. 1962-1964.

GOONEWARDENE, GEORGE E.—*b.* 2 March 1828 at Baddegama; *e.m.* 1854. *Stations*—Ambalangoda, Galle (including 17 years as Theological Tutor 1863-1879), Colombo, Kandy. *r.* 1888; *d.* 25 October 1888 at Colpetty. "As a Christian gentleman, a true minister of the New Testament, and a firm and faithful friend, will not be surpassed in any age or class or community of mankind" (John Scott). Tablets in the Richmond Hill and Kandy churches.

GREEN, CHARLES A—*b.* 1881 at _____; *e.m.* 1909; arrived Ceylon 1910. *Station*—Batticaloa (Ed.) (3). Returned to England 1914; appointed Chairman of the Cardiff and Swansea Dist. about 1930; *d.* 1959.

GRICE, JOHN H., M.A.—*b.* 31 December 1934 at Grimsby, Lincs.; *e.m.* 1959; arrived Ceylon 3 October 1962. *Stations*—Koralawella (3), Wellawatte (1), England (1), Badulla.

GRIFFITH, RICHARD D.—*b.* ; *e.m.* 1835, arrived India 1835; sent to Ceylon as Chairman N.C.D. 1852. *Stations*—Jaffna (4). Transferred to Madras 1856 owing to illness, and then to England; *d.* 1856.

GUNASEKERA, OBERIS JANSZ—*b.* 2 October 1834 at Galle; *e.m.* 1860. *Stations*—Matara, Kollupitiya, Seeduwa, Richmond Hill (Theol. Tutor), Dehiwala, Rawatawatte, Wellawatte, Kollupitiya, Matara, Angulana, Kalahe (3). *r.* 1901; *d.* 7 January 1910 at Wellawatte. Edited "Ruwan Maldama" and the "Methodist Intelligencer." Delegate from Ceylon to Conference at Calcutta in 1882.

GUNERATNAM, EDWARD E., B.D.—*b.* 7 February 1908 at Point Pedro; *e.m.* 1936. *Stations*—Jampettah St. (4), C.C.M. (2), Tirukovil (5), Chenkaladi (1), Muthur (1), Mannar (5), Hatton (1), Kalmunai (2), Trincomalee (3), Tirukovil (5), Kaddaively (3), Chenkaladi.

GUNETILLEKE, DON WILLIAM—*b.* ; *e.m.* 1924. *Stations*—Colombo, Kurunegala. Ceased June 1827.

HAIGH, HARRY—*b.* 1 August 1881 at Newport, Yorks; *e.m.* 1906; arrived Ceylon 28 October 1907. *Stations*—Matara (1), Kandy (3), C.C.M. (6). Returned to England ill 1918. *d.* 1967.

HARDY, ROBERT SPENCE—*b.* 1 July 1803 at Preston, Lancs.; *e.m.* 1825; arrived Ceylon 6 Sep. 1825. *Stations*—Colombo. Matara, Colombo, Kurunegala, Colombo, Kandy, Colombo, Kandy, Kalutara, Negombo. Returned to England 1847, but came out again in 1862, and became Chairman. S.C.D. after Gogerly's death in September. Finally returned to England in 1865; *d.* 16 April 1868 at Headingley, Leeds. *Publications*—British Government and the Idolatry of Ceylon; Eastern Monachism; Manual of Buddhism; Sacred Books of the Buddhists compared with History and modern science; Article "Gotama Buddha" in Encyclopedia Britannica; Easy Reading in Sinhalese; an English Grammar in Sinhalese and English; Word Book in 3 parts in English and Sinhalese; Elements of Knowledge (Sinh.); Sinhalese Almanac 1838 and 1839; Treasure of Ceylon (Sinh.) The Mirror of the Scriptures (Sinh.); Jubilee Memorials (1864); edited 8 volumes of "The Friend."

HARRIS, JAMES THOMAS—*b.* September 1877 at Sittingbourne, Kent; *e.m.* 1902; arrived Ceylon 1903. *Stations*—Batticaloa (Ed.) (3); Kalmunai (1). Died from enteric fever 10 December 1906. Tablet at Kalmunai.

HARRISON, GEORGE W.—*b.* 3 July 1893 at Hessele, Yorks; *e.m.* 1921; arrived Ceylon 1923. *Stations*—Trincomalee (5), Point Pedro (4), Trincomalee (4). Returned to England 1936. Edited C.M.C.R. 1932-1936.

HARTLEY, HORATIUS—*b.* 10 September 1866 at Halifax; *e.m.* 1892; arrived Ceylon 20 October 1892. *Stations*—Kollupitiya, Richmond College (Principal 1893-5), Dikwella, Galle Fort. Returned to England September 1899; *d.* 1947.

HARVARD, WILLIAM MARTIN, D.D.—*b.* 6 Mar. 1790; *e.m.* 1810; arrived Ceylon 23 February 1815. *Stations*—Colombo (4). Returned to England 9 February 1819. President of Canadian Methodist Conference 1836, *d.* 15 Dec. 1857 at Richmond, Surrey. *Publications* — A Narrative of the Establishment and Progress of the Mission to Ceylon and India; Narrative of the Conversion of a Buddhist Priest; Memoirs of Mrs. Harvard.

HAW, H. W. ALBERT, M.C., B.A.—*b.* 27 April 1894 at South Shields; *e.m.* 1918; arrived Ceylon 1922. *Station*—Batticaloa (Ed.) (5). Returned to England 1928; *d.* 1931 of T.B. contracted in Ceylon.

HENSMAN, SAMUEL—*b.* ; *e.m.* 1871; *Station*—Puloly. Ceased 1873.

HEPTON, THOMAS—*b.* 1835 at Thirsk; *e.m.* 1859; arrived Ceylon 1 Mar. 1860. *Station*—Colombo North. Returned to England owing to lung trouble 1860; *d.* 11 January 1908 at Lytham, Lancs.

HIGHFIELD, HENRY, M.A.,—*b.* 22 December 1865 at Barrackpur near Calcutta; *e.m.* 1895; arrived Ceylon October 1895. *Station*—Wesley College (Principal) (30). Returned to England 14 April 1925; *d.* 1 February 1955. Maker of the new Wesley, opened in 1907. Editor for a number of years of the C.M.C.R.; Chairman Provincial Synod 1923.

HILL, SAMUEL—*b.* 8 December 1853 at Launceston; *e.m.* 1878; arrived Ceylon 1879. *Stations*—Richmond College (Principal) (1879-1881), Moratuwa (2), Wesley College (Principal 1884-5). *d.* 25 Nov. 1885 in Colombo. Tablet in the Pettah Church.

HILL, WILLIAM—*b.* ; *e.m.* 1849; arrived Ceylon 1850. *Station*—Colombo. Transferred to Newfoundland 1853, and to Australia 1854, where he was killed by a convict May 1869. Built a church at Madampitiya.

HILLARD, THOMAS COKE, B.A.—*b.* 1862 at Walton; *e.m.* 1888; arrived Ceylon 8 January 1889. *Station*—Wesley College (Principal) (1890-1892), Colombo Tamil (2). Returned to England 1895; *d.* 27 August 1927.

HOLDEN, WILLIAM A., M.A., B.D.—*b.* 6 April 1910 at Southport; *e.m.* 1933; Missionary in Burma 1934-1941; Melbourne 1942; arrived Ceylon from Australia 13 March 1943. *Station*—Wesley College (Principal). Left Ceylon October 1944; returned to Burma 1945.

HOLE, GEORGE—*b.* ; *e.m.* 1835; arrived India 1835. *Stations*—Madras, Batticaloa (1837), Trincomalee, Jaffna, Trincomalee. Died 1845 on the way from Trincomalee to Colombo for medical treatment.

HOLLAND, BERNARD—*b.* 19 Dec. 1903 at Sheffield; *e.m.* 1926; arrived Ceylon 1926. *Stations*—Jaffna (1), Batticaloa (4), Kalmunai (5), Batticaloa (8), Chenkaladi (1), Furlough (1), Home Mission (1), Trincomalee (1), Manchantuduvai (2). Returned to England 6 March 1951. Secretary N.C.D. 1941-1943 and 1947-8. Died 21 May 1970.

HOLTOM, R. W., B.A., B.SC.—*b.* 1904 at Birmingham; *e.m.* 1927; arrived Ceylon 1928. *Station*—Batticaloa (Ed.) (7). Returned to England 1935. Principal of Central College, Batticaloa.

HOPKINS, EDGAR J.—*b.* 21 October 1910 at Kingsclere; *e.m.* 1932; arrived Ceylon 1950. *Station*—Trincomalee (5). Transferred to Hongkong (Eng.). Returned to England 1964.

HORLER, E. CHARLES—*b.* 14 August 1891 at Stockport; *e.m.* 1915; arrived Ceylon 1922. *Station*—Wesley College (V.P.) (2). Returned to England 1925. Sent to Mysore 1930-1932; Returned to England; *d.* 11 May, 1951.

HORNBY, HENRY—*b.* ; *e.m.* 1862; arrived Ceylon 1863. *Stations*—Batticaloa 2nd, Batticaloa 1st. Resigned and returned to England 1865.

HUNTER, JOHN—*b.* ; *e.m.* 1822. *Stations*—Jaffna, Batticaloa, Jaffna, Trincomalee, Batticaloa, Jaffna. *r.* 1840.

HUME, ALEXANDER—*b.* 1793 in Caithness, Scotland; *e.m.* 1817; arrived Ceylon 1819. *Stations*—Colombo, Kurunegala Matara, Kalutara, Negombo, Colombo. Returned to England 1830; *r.* 1851; *d.* 5 June 1876 at Cheatham, Manchester.

HUTCHINSON, ALBERT, M.A.—*b.* 1893; *e.m.* 1915; arrived Ceylon 1925; Principal, Wesley College (4). Returned to England 1929. Later joined the Presbyterian Church.

INDURUWA, THEODORE G. P., B.D.—*b.* 19 October 1923 at Pussellawa; *e.m.* 1954. *Stations*—Koralawella (3), Home Mission (2), Gal Oya (9).

IZZETT, DAVID S. T., M.A.—*b.* 29 July 1910 at Croydon; *e.m.* 1935; arrived Ceylon 1938. *Station*—Wesley College. (4). *Served* as Army Chaplain in Ceylon from January to October 1943 and then transferred elsewhere.

JACKSON, ELISHA—*b.* *e.m.* 1815;
arrived Ceylon 1816. *Station*—Batticaloa. Returned England 1817—
reason obscure.

JACKSON, G. BASIL, M.A.—*b.* 27 January 1898 at Edinburgh; *e.m.* 1922; arrived Ceylon 1926. *Stations*—Peradeniya Training Colony (15) (Principal 1930-1940), Matara (1), Colombo, as Chairman S.C.D. (2), Uva (1), Chairman (4), England (1), Colombo S. (1), N.C.C. Study Centre (11), England (1), Theological College of Lanka, as Principal (3). Returned to England June 1966.

JACKSON, GRAEME C., B.A.—*b.* 17 February 1929 at Kandy; *e.m.* 1953; arrived Ceylon 1955. *Stations*—Peradeniya (Language Study) (1), Indibedde (2), Kandy (3), Matara (4). Returned to England 1966 to take up a post with the W.C.C. at Geneva.

JACOB, SWAMINATHAN M., B.D., M.TH.—*b.* 8 July 1926 at Nagercoil, S. India; *e.m.* 1953. *Stations*—Maharagama (2), Hatton (1), Tirukovil (3), Trincomalee (4), Hatton (2½), Study Leave (1), Batticaloa.

JAMES, FRED—*b.* *e.m.* 1909; arrived
Ceylon 1926. *Station*—Colombo (English) (5). Returned to England 1932; *d.* 1962.

JAYASINGHE, WALTER D—*b.* 30 July 1897 at Kurana; *e.m.* 1953 (after retiring from Government Service). *Stations*—Indibedde (4) Mt. Lavinia (6), Minuwangoda (5); *r.* 1968.

JAYAWARDENA, F. B. PINTO—*b.* *e.m.* 1906. *Station*
ion—Colombo (Sinh.) (1). Ceased 1906.

JEFFRIES, RONALD A.—*b.* 1914 at Langford Biggleswade; *e.m.* 1941; arrived Ceylon 1941. *Stations*—Kilner College (2), Kalmunai (3). Died suddenly at Sanguveli, Jaffna, 20 September 1946.

JEGASOTHY, SAMUEL J., B.A., B.D.—*b.* 21 July 1913 at Jaffna; *e.m.* 1939. *Stations*—Jaffna (1), Central College (1), C.C.M. (1), Central College (3). Resigned 1945. Secretary N. C. C. 1971.

JESSOP, GILBERT E.—*b.* 1901 at Eastbourne; *e.m.* 1923; arrived Ceylon 1924. *Stations*—Kalmunai (1), Point Pedro (3), Batticaloa (1), Kalmunai (1), Hatton (2), Batticaloa (9), Jaffna (3), Batticaloa (Ed.) (2), Chairman (1). Returned to England 1947; *d.* 1959. Chairman P. S. 1942; Secretary N.C.D. 1940.

JEYACHANDRAN, H. REGINALD S.—*b.* 23 June 1937 at Kallar; *e.m.* 1964. *Stations*—Jaffna (2), Atura (½), Tirukovil (1).

JULIAN, LEWIS J., M.A.—*b.* 30 July 1926 at Lansallos, Cornwall; *e.m.* 1952; arrived Ceylon 1953. *Stations*—Bangalore (Language School) (1) Kalmunai (1), Jaffna Central (2), Furlough (1), Kalmunai (4), Trincomalee Editor C.M.C.R. from 1966 to 1969.

KANDIAH, JESUTHASAN K.—*b.* August 1874 at Alvey; *e.m.* 1909. *Stations*—Batticaloa (2), Manchantuduvai (3), Puttur (1), Tirukovil (3), Kallar (1), Chenkaladi (4), Trincomalee (4), Pt. Pedro (4), Kad-daively (2), Batticaloa (4), Mannar (2). *r.* 1939; *d.* 1939. District Evangelist from 1899.

KARUNARATNA, D. C. P.—*b.* 1886 at Seeduwa. First a teacher and then catechist for 4 years; *e.m.* 1917. *Stations*—Rawatawatte (6), Kollupitiya-Wellawatte (2), Dikwella (1), Tangalla (2), Kurana (3), Moratumulla (3), Kandana (1), Panadura (2). *d.* 12 May 1936. *Publications*—Jewish History (Sinhalese); ඔව්හු කුසුම්; කවිනදිය; Purposes of the Incarnation (Sinhalese).

KARUNARATNE, D. Sirilal H.—*b.* 30 October 1932 at Katunayake. Son of D. C. P. K. *e.m.* 1964. *Station*—Kalahe (2). Resigned 1966 owing to health reasons.

KATTS, JOHN—*b.* ; *e.m.* 1822. *Stations*—Negapatam (S. India), Madras, Trincomalee (1825), Batticaloa, Jaffna, Pt. Pedro, Trincomalee, Jaffna. *r.* 1842; became Portuguese-speaking Colonial Chaplain in Colombo.

KEDWARD, E. MORRIS, B.A.—*b.* 6 April 1914 at Nottingham; *e.m.* 1938; arrived Ceylon 1938. *Station*—Colombo (English) (3). Returned to England 1941.

KEEN, RICHARD—*b.* 16 May 1918 at E. Finchley; *e.m.* 1942; arrived Ceylon 1944; Returned to England March 1945 owing to eye trouble.

KESSEN, ANDREW, B.A., L.L.D.—*b.* 25 January 1814 in Glasgow; *e.m.* 1840; arrived Ceylon 1841. *Stations*—Colombo, Negombo, Colombo, Kalutara, Principal, Normal Institution, Colombo. Returned to England 1857; *d.* 19 July 1879 in Jersey. A distinguished educationalist, as well as missionary, who did much to improve standards of education by his training work, including a period in charge of the Government Institution.

KILNER, JOHN, D.D.—*b.* 1824 at ; *e.m.* 1842; arrived Ceylon 1847. *Stations*—Batticaloa, Mannargudi (India) (1845), Batticaloa (1852), Trincomalee, Jaffna. Chairman N.C.D. 1860-1875. "He made the training of men his life's work" (W.M.M.S. History). Missionary Secretary in London (1875). *d.* 1889. Tablet in St. Peter's, Jaffna.

KILNER, THOMAS—*b.* 1806 at Doncaster; *e.m.* 1830; arrived Ceylon 1830. *Stations*—Negombo, Kalutara. Returned to England 1840; *r.* 1850; *d.* 19 Jan. 1878 at Swadlingcote.

KNAPP, SHELDON—*b.* ; *e.m.* 1881; arrived Ceylon 1881. *Stations*—Jaffna (Ed.) (2), Trincomalee (1), Kalmunai (4), Point Pedro (3), Trincomalee (6). Returned to England 1903.

LALMON, WILLIAM ALEXANDER—*b.* 1792? (27 Feb. 1789?); *e.m.* 1816; *Stations*—Matara, Kalutara, Negombo, Morawak Korale, Seeduwa, Weligama, Matara. *r.* 1856; *d.* Good Friday 15 Apl. 1862. "The first preacher who was raised up to our assistance among the inhabitants of the country."

LAMB, ROBERT—*b.* 18 September 1882 in London; *e.m.* 1908; arrived Ceylon 20 March 1909. *Stations*—Colombo English (1), Matara (2), Kalutara (2), Kandy (4), Uva (1), Colombo (2), B. I. H. Wellawatte (10). Returned to England 1930. Secretary S.C.D. 1925-1929. Returned to Ceylon for C.L.S. work 1938-1941, and again 1944-1947, when he was also in charge of the B. I. H. *d.* England 24 September 1966.

LANGDON, SAMUEL—*b.* 25 December 1847 at Gunnislake, Cornwall; *e.m.* 1873; arrived Ceylon 10 May 1873. *Stations*—Wesley College, 1st Principal of Richmond College 1876-1879, Kandy, Uva. Returned to England 1896. Founder of the Uva Mission (1884). Started Girls' High School, Kandy, and the Girls' Industrial Home, Kandy, with the help of Mrs. Langdon. Also started the Boys' Home at Diyatalawa, afterwards merged in the B. I. H., Wellawatte, the Badulla Girls' Home, the Wiseman Hospital, Welimada, and the Colombo Soldiers and Sailors Home. Edited the "Ceylon Friend". *d.* 17 March 1908 at Wellington, Shropshire. *Publications*—අපය තෙරුන්තාන්ගේ බුධාගම ප්‍රතිකෂප කිරීම; Rome and Romanism (a lecture); Notes on Science Teaching; "Appeal to the Serpent"; "Punchi Nona"; "My Mission Garden"; "The Happy Valley"; "The Unworldly Kingdom". Chairman Kandy District, 1885-1895, and Chairman also of Colombo District 1892-1894. Among his many interests was Mineralogy and he was a member of the Mineralogical Society of G. B. and Ireland.

LANSDOWN, DENNIS F.—*b.* 23 May 1904 at Bristol; *e.m.* 1927 arrived Ceylon 1927. *Stations*—Matara (1), Uva (3), Matara (4), Kandy (1), Matara (1), District Missionary (1), Kandy (5), Colombo English (4). Returned to England 1948.

LEE, LEVI S—*e.m.* 1877. *Station*—Colombo Tamil. Ceased 1895.

LEE, E. ROWTON—*b.* 1906 at ; *e.m.* 1925; arrived Ceylon 1933. *Station*—Colombo English (11). Returned to England 1944 and became a Naval Chaplain. Joined the Anglican Church.

LEESE, GABRIEL E.—*b.* 19 March 1866 at Stone; *e.m.* 1893; Arrived Ceylon 1893. *Stations*—Jaffna (1), Trincomalee S. (3), Kalmunai (4), England (2), Point Pedro (1½), *d.* at Jaffna 8 May 1906. Tablet at Jaffna.

LEWIS, NOEL—*b.* 10 December 1911 at Bambalapitiya; *e.m.* 1959. *Stations*—Bandarawela (2), Miriswatte (½); Resigned owing to language difficulty 1961; *d.* 1964.

LITTLE, THOMAS—*b.* 1855 at Castleford, Yorks; *e.m.* 1878; arrived Ceylon 1879. *Stations*—Batticaloa (Ed.), Trincomalee S., Point Pedro, Trincomalee S., Point Pedro, Batticaloa. Returned to England 1890; *d.* 1946.

LOCKWOOD, ARTHUR—*b.* 1873 at ; *e.m.* 1901; arrived Ceylon 1902. *Stations* Point Pedro (3), Trincomalee (1), Point Pedro (1), Batticaloa (1), Jaffna (1), Point Pedro (2), Kalmunai (1), Chenkaladi (1), Kalmunai (2), Batticaloa (5), Chairman N.C.D. Jaffna (1921-1930). Chairman P. S. 1922. Returned to England 1931; *d.* 1950 at Ledbury, Herefordshire.

LOKUBALASURIYA, ARTHUR—*b.* 28 August 1897 at Amandoluwa, Seeduwa; *e.m.* 1923. *Stations*—C.C.M. (3), Katana (3), Panadura (2), Seeduwa (2), Galle (4), Panadura (1), Supernumerary (3), Kalutara (3), Matara (4), Rawatawatte (2), Colombo S. (4), Mt. Lavinia (2), Kalutara (9); *r.* 1966.

LONG, HENRY—*b.* 22 January 1873 at Paulton, Somerset; *e.m.* 1896; arrived Ceylon 1897. *Stations*—Colombo (3), Matara (4). Returned to England 1904. *d.* 18 June 1918. *Publication*—Life of Christ in Sinhalese.

LYNCH, JAMES—*b.* 1775 in Ireland; *e.m.* 1808; arrived Ceylon 29 June 1814. *Station*—Jaffna. Transferred to Madras 1817, but Chairman of the whole Tamil District 1819-1824. Returned to England July 1824. *d.* 1858 at Leeds.

MANUKULASOORIYA, J. S. BENSON B.D.—*b.* 2 March 1916 at Rajagiri; *e.m.* 1949. *Stations*—Colombo S. (3), Uva (4), Tangalla (1), Korawella (4), Home Mission (5), Miriswatte.

MARRIOT, C. W.—*b.* 9 March 1905 at Clevedon, Somerset; *e.m.* 1930; arrived Ceylon 1931. *Stations*—Batticaloa (Arasadi) (2), Jaffna Central College (2). Returned to England 1936.

MARTHENSZ, HENRY—*b.* 9 April 1839 at Galle; *e.m.* 1869; *Stations*—Madampitiya, Angulana, Miriswatte, Ampitiya Galkissa, Andiambalama, Dondra, Thihagoda. Ceased 1890. *d.* 7 August, 1913 at Moratuwa.

MARTIN, E. O.—*b.* 1877 at Batticaloa ; *e.m.* 1899; arrived Ceylon 1900. *Station*—Jaffna (Ed.) (3). Returned England 1902; *d.* 1937.

MARTIN, EDWARD—*b.* 1850 at Leeds; *e.m.* 1873; arrived Ceylon 1874. *Stations*—Kalmunai, Trincomalee. Returned to England 1878 owing to his wife's ill health. Later became Chairman of the Lucknow and Benares District 1900—1904; *d.* 15 August 1916.

MATHER, JAMES S., D.D.—*b.* 30 September 1890 at Manipay; *e.m.* 1917. *Stations*—Jaffna (2), Vannarponnai (6), District Evangelist (2), Mannar (1), Jampettah St. (10), Jaffna (4), Chairman N.C.D. (9), Kandy (5), Chairman All Ceylon (5), C.C.M. (1). *r.* 1961. Secretary N.C.D. 1938-1940; Chairman P. S. 1938; Representative of Ceylon Church to World Methodist Conference in U.S.A. (1950); V. P. World Methodist Council (1956-61.) *Publications*—By-products of Prayer (Eng.); Claims of Jesus Christ (Sinhalese); A Christian and his Work (Tamil); Man's Dilemma about Suffering and Inequalities in life and the Bible's Answer (Eng.), and other pamphlets.

MATTEISZ, J.—*b.* ; *e.m.* 1831. *Stations*—Jaffna, Trincomalee, Pt. Pedro. Ceased 1841.

MCCLELLAND, DANIEL S.—*b.* 1867 at Chavakachcheri; *e.m.* 1904. *Stations*—Murungan (1), Manchantuduvai (1), Batticaloa (2), Kaddeively (2), Puttur (1), Chenkaladi (3), Kalmunai (4), Kaddaively (1), Jampettah St. (6), Jaffna (2), Mannar (2), Vannarponnai (1), Kalmunai (2), Batticaloa (1), Kaddaively (3). *d.* 20 June 1935. Asst. Secretary N.C.D. for several years.

MCKENNY, JOHN—*b.* 1790 at Coleraine, Ireland; *e.m.* 1813; arrived Ceylon from S. Africa, 1816. *Stations*—Galle and Ambalangoda, Kalutara, Colombo, Kalutara, Galle, Colombo. Returned to England 1834; *d.* 31st October 1847 at Sydney, N.S.W.

MCVEIGH, ROBERT W.—*b.* 20 February 1904 at Belfast; *e.m.* 1927; arrived Ceylon 1929. *Stations*—Jaffna (1), Kalmunai (2), Point Pedro (3), Jaffna (1), England (1), Kalmunai (5). Returned to England 1942. A President of the Irish Conference.

MEEK, H. ARTHUR—*b.* 13 November 1880 at Tenterfield, N.S.W.; *e.m.* 1906; arrived Ceylon 1907. *Station*—Central College, Jaffna (2). Returned to England 1910. *Publication*—"A Jungle Jaunt".

MENDIS, BALAPUWADUGE ANTHONY—*b.* 8 December 1844 at Molpe, Moratuwa; *e.m.* 1875. *Stations*—Kollupitiya Book Room and Dehiwela (17), Moratumulla (7), Kalutara (1), Galle (Theol. Tutor) (3), Rawatawatte (3). *d.* 14 March 1906 at Moratuwa. Built Dehiwela Chapel. "He was specially remarkable for his knowledge of Methodist Law and Polity." Tablets at Dehiwela and Moratumulla. "Wrote numerous pamphlets, tracts, hymns and lyrics".

MENDIS, B. E. RICHARD—*b.* 18 August 1914; *e.m.* 1966. *Stations*—Godapitiya (1), Tangalla (2), Kurana. *d.* 13 December 1969. Catechist 1941-1963; Pilimatalawa, Sastralaya 1963-1965.

MENDIS, B. SAMUEL—*b.* 7 February 1849 at Moratumulla; *e.m.* 1875. *Stations*—Maggonā, Palolpitiya, Moratumulla, Watalpola, Kollupitiya. *r.* 1891; *d.* 26 March 1897 at Moratumulla. Tablet at Moratumulla. Father of Rev. J. S. B. Mendis.

MENDIS, EDWARD W.—*b.* 4 November 1913 at Moratumulla; *e.m.* 1941. *Stations*—Dalupotha (4), Panadura (5), Seeduwa (2), Supernumerary (1), Katana (1). *r.* 1954 on health grounds.

MENDIS, JAMES S. B.—*b.* 4 November 1879 at Moratumulla; *e.m.* 1903. *Stations*—Badulla (2), Kalutara (4), Seeduwa (4), Kurana (5), Home Mission (5), Galle (6), Kurana (4), Kollupitiya-Wellawatte (3), Tangalla (1). *r.* 1937; *d.* 28 December 1937 at Moratuwa. Chairman Provincial Synod 1931 after being Secretary 1924-1930. Representative of Ceylon at M.M.S. Centenary Celebrations in England in 1913.

MENDIS, S. GEORGE—*b.* July 1888 at Moratumulla; *e.m.* 1914. *Stations*—Kollupitiya-Wellawatte (2), Matara (7), Kurana (5), Panadura (1), Rawatawatte (6), Moratumulla (7), Matara-Tangalle (8), First Chairman All Ceylon Synod (1950-1954), B. I. H. (6). *r.* 1961. Secy. P. S. 1930-44 and Chairman P. S. 1945-49; District Synod Ed. Secy. for 13 years, (1926-1948); Hon. Field Secy. N. M. S.; son of Rev. B. A. Mendis.

MIDDLEHURST, ARTHUR P.—*b.* 9 June 1918 at St. Helens, Lancs., *e.m.* 1942. Arrived Ceylon 1943. *Stations*—Matara (1), Uva (1), Tangalla (1), Kandy (1), Matara (2). Returned England 1949.

MITCHIL, JOHN—*b.* 9 August 1839 at Loughborough; *e.m.* 1863; arrived Ceylon 1864. *Station*—Central College, Jaffna (2). Died of cholera 7 November 1866. Tablet at Jaffna.

MOORS, W.—*b.* 1903 at Runcorn, Cheshire; *e.m.* 1927; arrived Ceylon 1928. *Stations*—Kingswood (1), Kalutara (4). Returned to England 1934; *d.* 1942.

MOSCROP, THOMAS—*b.* 29 April 1860 at Bacup, Lancs; *e.m.* 1883; arrived Ceylon September 1883. *Stations*—Richmond Hill, Principal, Wesley College 1885-9, Acting Chairman, Kandy 1890—1891, Chairman Colombo District 1892-1899. Returned to England Feb. 1900; *d.* 1920. Built church, school hall and bungalow at Kollupitiya. *Publications*—Handbook for Ministers (with Rev. W. H. Rigby); Ceylon and its Methodism (with Rev. A. E. Restarick); Children of Ceylon, Kingdom without Frontiers; Handbook to Protestant Missions; Life of Jesus Christ. Edited C. M. C. R. (1892).

MURUGESU, K. S., B.A.—*b.* 17 Jan. 1870 at Sanguveli, Jaffna District; *e.m.* 1910. *Stations*—Vannarponnai (3), Batticaloa (1), Kaddaively (1), Trincomalee (4), Jampettah St. (1), Trincomalee (3),

Kaddaively (1), Jaffna (3), Murungan (1), Kallar (2), Batticaloa (2), Vannarponnai (1). *r.* 1940; *d.* 28 November 1947. An authority on Eastern Philosophy and Tamil culture. Tablet at Jampettah St.

MURUGESU, WILLIAM H. (WALTON)—*b.* 1844 at Point Pedro; *e.m.* 1869. *Stations*—Trincomalee, Jaffna, Kalmunai, Jampettah St, Mannar, Jaffna, Point Pedro (3), Batticaloa (4), Point Pedro (5), Kalmunai (1), Batticaloa (5), Jaffna (1), Jampettah St. (5), Vannarponnai (1). *r.* 1914; *d.* 18 October. 1914; Tablet at Jampettah St.

MUTTAIAH, DANIEL N.—*b.* 13 Mar. 1894 at Kaddaively; *e.m.* 1923. *Stations*—Mannar (1), Chenkaladi (4), Mannar (4), Trincomalee (1), Jampettah St. (1), Hatton (4), Trincomalee (2), Kaddaively (4), Hatton (1), Trincomalee (3), Hatton (4), Matugama (7), Jampettah St. (5). *r.* 1966.

MUTUWADI, DON THOMAS (DE SILVA)—*b.* 1849 at Kurana; *e.m.* 1877. *Stations*—Kandy, Hakmana, Katana, Kalahe, Tihagoda Angulana, Panadura, Dikwella (2), Godapitiya (3), Minuwangoda (2) Katana (1), Matakkuiliya (1), Kehelwatte (3), Negombo (4), Kalahe (3), Negombo (2), Kehelwatte (1). *r.* 1922; *d.* 13 June 1931.

NALLATAMBY, A.—*b.* ; *e.m.* 1879. *Stations*—Trincomalee S. (1), Trincomalee N. (5) Eravur (5), Tirukovil (1). *d.* 1891.

NALLIAH, NATHANIEL K.—*b.* 8 August 1886 at Alvay, Point Pedro; *e.m.* 1915. *Stations*—Mannar (3), Manchantuduvai (1), Trincomalee (4), Batticaloa (4), Jaffna (4), Point Pedro (3), Jaffna (3), Jampettah St. (6), Point Pedro (4), Jaffna (7), Point Pedro (6), Jampettah St. (2). *r.* 1961; *d.* 24 February 1965. Chairman of Provincial Synod 1934. Representative to England at Methodist Union in 1932; Secretary of N.C.D. 1935-6.

NATHANIELSZ, JAMES HENRY—*b.* 11 December 1851 at Weligama; *e.m.* 1874. *Stations*—Laggala, Ampitiya, Colombo Pettah, Moratumulla (1884-5), Hambantota, Matara, Negombo, Colombo Central (9), Colombo Industrial School (20), Colombo Port (2). *r.* 1927; *d.* 31 March 1939 at Maradana. Tablet at Moratumulla. *Publication*—"A Cry from Ceylon". Has been called "the George Mueller of Ceylon". Founder of Colombo Industrial School.

NATHANIELSZ, ZACCHEUS—*b.* 14 May 1822 at Matara; *e.m.* 1864. *Stations*—Dondra, Weligama, Matara, Ambalangoda, Colpetty, Galle, Colpetty, Seamen's Mission. *r.* 1891; *d.* 26 December 1895 at Urugala in the Central Province. Catechist for 17 years before entering the ministry. Father of J. H. Nathanielsz.

NELSON, ROBERT A.—*b.* 6 November 1905 at Lisburn, N. Ireland; *e.m.* 1926; arrived Ceylon 1931. *Stations*—City Mission (2), Hatton (10), Kandy (2), Ireland (2), Colombo S. (13). Returned to Ireland 1961. President of Irish Conference 1965.

NEWHAM, F. W.—*b.* 16 May 1869 at Dewsbury; *e.m.* 1892; arrived Ceylon 1892. *Stations*—Point Pedro (1). *d.* in a carriage accident 29 September 1893. Tablet at Jaffna.

NEWSTEAD, ROBERT—*b.* 1789 at Howton St. Peters, Norfolk; *e.m.* 1815; arrived Ceylon May 1817. *Stations*—Negombo, Kurunegala. Returned to England 1824. 28 July 1865. *Publications*—Milk for Babes, in verse; a Hymn-Book, in Portuguese; The Sermon on the Mount, in Portuguese; The Worth and Excellency of the Scriptures, in Sinhalese. The Story of the Cross, in Sinhalese; The History of Daniel, in Sinhalese.

NEWTON, MANIARATNAM I.—*b.* 24 August 1901 at Mannar; *e.m.* 1928. *Stations*—Tirukovil (1), Jampettah St. (6), Murungan (7), Koddaimunai (2), Kallar (6), Kaddaively (6), Murungan (9); *r.* 1965.

NICHOLSON, JAMES—*b.* 10 December 1834 at Bedford; *e.m.* 1859 arrived Ceylon 1861. *Stations*—Colombo, Matara, Colombo, Chairman Galle District, 1885-1889. Returned to England 1892. *d.* 18 October 1902 at Alton, Hants. Church of Kalahé built in his memory. Succeeded Scott as Chairman of the Colombo District (1890-1891). *Publications*—English-Sinhalese Pocket Dictionary.

NILES, DANIEL POOR—*b.* 30 April 1836 at Vaddukodai; *e.m.* 1870. *Stations*—Jaffna (1), Central College (6), Vannarponnai (2), Batticaloa (Publication Dept.) (4), Point Pedro (4), Central College (1), Vannarponnai (1), Point Pedro (1), Trincomalee (2), Jampettah St. (6). *r.* 1907; *d.* 10 Dec. 1915. Teacher under the American Mission 1855-1860, and under the Methodist Mission from 1861. Tablet at Jaffna. "He possessed the mind of a statesman" (Trimmer).

NILES, DANIEL THAMBYRAJAH, B.A., D.D., D.TH.—*b.* 4 May 1908 at Tellipallai. *e.m.* 1932. *Stations*—S.C.M. (4), Dist. Evangelist (3), Geneva (Y.M.C.A.) (2), General Secretary N. C. C., Northern Area Ev. (1), Point Pedro (4), Maradana and Y.M.C.A. (3), Jaffna (6), Jaffna Central College (8). Secretary N.C.D. 1946, 1949; Northern Area Chairman from 1954 and Chairman Northern Dist. from 1964. Executive Secretary Dept. of Evangelism of W.C.C. 1953. Chairman of W.S.C.F. 1953. General Secretary of East Asia C.C. from 1957, and Chairman from 1968. President of the Ceylon Methodist Conference from 1968, and a President of the W.C.C.; *d.* 17 July 1970. Grandson of D. P. Niles. Writer of many books (See under Literature).

NILES, SAMUEL—*b.* 4 Jan. 1840 at Irupalai; *e.m.* 1867; *Stations*—Batticaloa 2nd, Jaffna, Point Pedro, Batticaloa 1st, Trincomalee S. (1), Jaffna Training (1), Kalmunai, Jaffna (Chetty St.) (2), Trincomalee N. (2), Jaffna Pettah (3), Jampettah St. (3), Trincomalee S. (1). *r.* 1898; *d.* 31 Mar. 1900. Tablet at Jampettah St. Brother of D. P. Niles.

NOBLE, William H.—*b.* 1889 at Liverpool; *e.m.* 1915; arrived Ceylon 1917. *Stations*—Colombo (1), Uva (5). Returned to England 1924. *d.* 1960.

NOBLE, WALTER J.—*b.* 2 February 1879 at Darlington, *e.m.* 1900; arrived Ceylon 31 December 1900. *Stations*—Hatton (6), Kandy (3), B. I. H. (6), England (2), Kalutara (2), Colombo (2). Returned to England 1922; Appointed a Missionary Secretary (1922); President of the Conference 1942; *r.* 1947; *d.* 1962. Sec. S.C.D. (1920-21); Acting Chairman of Synod 1920. *Publications*—“Christ and the Changing World” (1925); “Something to Remember” (Autobiography), and a number of books on missionary subjects mentioned in the above.

NODDER, EDWIN S.—*b.* 30 December 1913 at Vancouver, B.C., Canada; *e.m.* 1942; arrived Ceylon 1947. *Stations*—Trincomalee (1), Kalmunai (with Galoya) (7), Kandy (3). Returned to England 1958, but came out again in 1869.

NONIS, H. ARNOLIS—*b.* 17 July 1866 at Willorawatte; *e.m.* 1892. *Stations*—Weligama (3), Matara (6), Katana (1), Kurana (8), Wellawatte (8), Moratumulla (6), Home Mission (1), Seeduwa (5), Panadura (4). *d.* 18 January 1935, just before the Provincial Synod of which he had been elected Chairman. Tablet at Moratumulla.

OLIVER, ROBERT C.—*b.* 1870 in London; *e.m.* 1895; arrived Ceylon 1895. *Stations*—Colombo (3), Tangalla (2), Galle Fort (1), Badulla (3), Negombo (5), Matara (3). Returned to England 1912; *d.* 1956.

OSBORN, JAMES M.—*b.* June 1845 at Pungututue; *e.m.* 1870; *Stations*—Batticaloa, Trincomalee S., Batticaloa (Publications Dept.), Batticaloa, Jaffna, Mannar (2), Jaffna Pettah (4), Point Pedro (4), Kalmunai (5), Trincomalee (1), Point Pedro (3), Vannarponnai (2), Mannar (4), Trincomalee (4), Vannarponnai (4), Mannar (4). *r.* 1922; *d.* 1928.

OSBORNE, THOMAS—*b.* 1790; *e.m.* 1814; arrived Ceylon May 1817. *Stations*—Batticaloa, Jaffna. Returned to England 1824; *d.* 30 Oct. 1836 at Bristol.

PARANJOTHY, V. B., B.D.—*b.* in India; *e.m.* arrived Ceylon 1952. *Stations*—Kalmunai (1), Hatton (3); Returned to India 1956.

PARGITER, ROBERT—*b.* ; *e.m.* 1841; arrived Ceylon 8 Jan. 1844. *Station*—Batticaloa (2). Joined Church of England and ordained 8 Mar. 1846.

PARINPANAYAGAM, CHRISTIAN—*b.* 1847 at Vannarponnai; *e.m.* 1871. *Stations*—Point Pedro, Puttur, Jaffna, Puttur, Jaffna, Puloly, Amirthagaly, Kallar, Kalmunai, Jaffna, Puloly (2), Jaffna (Chetty St.) (4), Trincomalee S. (1), Puttur (1), Kalmunai (3), Puttur (2). *r.* 1901; *d.* 1916.

PARINPANAYAGAM, JOHN P.—*b.* January 1851 at Vannarponnai; *e.m.* 1878. *Stations*—Puloly (3), Tirukovil, Kallar, Amirthagaly, Puttur (4), Porativu (1), Manchantuduvai (5), Jampettah St. (3), Manchantuduvai (1), Mannar (2). *d.* 18 April 1903. Tablet at Jampettah St.

PARYS, JOSEPH RAYNOL—*b.* 16 August 1808 at Galle; *e.m.* 1835. *Stations*—Matara, Panadura, Galle. *d.* 29 March 1864 at Galle. Built Panadura chapel.

PASSMORE, JOSEPH—*b.* 20 July 1865 at Bradbury, Chittlehampton, Devonshire; *e.m.* 1890; arrived Ceylon 20 May 1891. *Stations*—Negombo, Principal Wesley College 1893-1895, Kalutara, Negombo. Returned to England 1902. *d.* April 1936. *Publication*—Good Health. Came out to India in 1909, and served for many years with the C.L.S. in Madras.

PEARSON, J. GEORGE—*b.* 1848 at Bawtry; *e.m.* 1871; arrived Ceylon 1872. *Stations*—Trincomalee S. (1), Batticaloa (3), Trincomalee (2). Returned to England 1882; *d.* 1934.

PEARSON, ROBERT, B.A.—*b.* 1898 at Leeds; *e.m.* 1922; arrived Ceylon 1922. *Station*—Principal, Kingswood College, Kandy (7). Returned to England 1929.

PEIRIS, DAVID F.—*b.* 20 March 1904 at Egoda Uyana; *e.m.* 1930. *Stations*—Mutwal (1), Kollupitiya-Wellawatte (1), City Mission (1). Retired 1932. Catechist at Angulana (1947-1950). Readmitted 1951. *Stations*—Uva (1), Rawatawatte (Koralawella) (3), Tangalla (1), Dalupotha (5), Colombo S. (Maharagama) (4), Mutwal (3). Angulana. *d.* 1968.

PEIRIS, DENNIE W., B.A.—*b.* 30 October 1906 at Moratumulla; *d.* 1968 *e.m.* 1935. *Stations*—Rawatawatte (1), Kandy (3), Dalupotha (2), Seeduwa (2), Negombo (2), Minuwangoda (1), Kandy (3), Matara (1), Kalutara (2), Rawatawatte (2), Panadura (4), Colombo S. (3), Rawatawatte (2), Moratumulla (3), Seeduwa (2).

PEIRIS, FRANCIS HERMAN—*b.* 1845; *e.m.* 1879. *Stations*—Godapitiya (4), Maggona (3), Pitiwella (1), Girawa Pattu (3). *r.* 1890.

PEIRIS, JOHN E.—*b.* 6 March 1878 at Rawatawatte, Moratuwa; *e.m.* 1905. *Stations*—Uva (3), Ambalangoda (3), Matara (2), Kalutara (1), Seeduwa (7), Richmond Hill (4), Rawatawatte (5). *d.* 13 December 1928 in Colombo. "Successful in work among young people". Tablet at Seeduwa commemorating his work from 1914-1920 for the building of a new church.

PEIRIS, JOHN SIMON—*b.* *e.m.* 1872. *Stations*—Katana, Kandy. Ceased 1864.

PEIRIS, S. D. PATRICK—*b.* 14 April 1935 at Dunagala North, Miriswatte; *e.m.* 1964. *Station*—Godapitiya (1). Died in a road accident 4 April 1964.

PEIRIS, SOLOMON—*b.* 1828 at Moratumulla; *e.m.* 1860; *Stations*—Ambalangoda, Minuwangoda, Galkissa (1), Godapitiya (2), Weligama (1), Panadura (1), Ambalangoda (5), Wellawatte (2), Angulana (4). *r.* 1884; *d.* 2 June 1890.

PERCIVAL, PETER—*b.* *e.m.* 1825; arrived Ceylon 1826. *Stations*—Trincomalee, Jaffna, Calcutta (1830), Jaffna (1835), Trincomalee, Jaffna, Chairman of N.C.D. 1838-1851. Returned to England in 1851, and resigned. Later joined the staff of Madras University. *d.* “One of the ablest missionaries ever sent to the East” (W.M.M.S. History). “The greatest Tamil Scholar Missionary Methodism has ever had”.

PEREIRA, DANIEL HENRY—*b.* *e.m.* 1851. *Stations*—Colombo N. (1), Panadura (1), Seeduwa (1), Wellawatte (1), Colombo S. (3), Matara (6), Moratuwa (4), Seeduwa (5), Godapitiya (2), Colombo N. (3), Negombo-Kurana (5). *r.* 1882; *d.* 22 November 1886 at Hambantota. Started a school in Pettah, Colombo, which formed the beginning of Wesley College. Contributed articles on Ceylon Natural History to the “Ceylon Friend”.

PEREIRA, DON DANIEL—*b.* 22 Mar. 1792 in Colombo; *e.m.* 1826. *Stations*—Negombo, Kurunegala, Negombo, Matara, Negombo, Panadura, Negombo (18). Died at Negombo 27 June 1867. Convert of Harvard. Started as a school master in a school built by Clough at Negombo. Assisted Newstead in founding the Negombo Circuit. Spent the greater part of his ministry in Negombo, where he did a great work, on account of which he is sometimes called the “Apostle of Kurana-Negombo”. Tablet in Kurana Church, which was built as a memorial to him. Father of Revs. D. H. Pereira and P. B. Pereira.

PEREIRA, PETER BARTHOLOMEW—*b.* 1839; *e.m.* 1864. *Stations*—Kalutara, Negombo, Colombo Pettah, Weligama, Dondra, Moratuwa, Matara. *r.* 1899; *d.* 25 May 1913 at Matara.

PERERA, D. BENSON—*b.* 14 October 1908 at Moratuwa; *e.m.* 1937; *Stations*—Kurana (1), Panadura (3), Kandy (5), Katana (4), Mt. Lavinia (3), Matara (3), Mutwal (3). *d.* 1 June 1959.

PERERA, DON DAVID—*b.* 10 March 1839 at Wellawatte; *e.m.* 1864. *Stations*—Mutwal, Weligama, Ambalangoda, Minuwangoda, Panadura, Matara, Negombo, Rawatawatte, Wellawatte, Colombo Pettah, Matara, Richmond Hill (4), Ambalangoda (5). *r.* 1906; *d.* 30 October 1930.

PERERA, MAHABADUGE HENRY—*b.* 1 January 1853; *e.m.* 1878. *Stations*—Boosa and Ratgama, Laggala, Palolpitiya, Weligama, Badulla, Seeduwa, Kurana, Kandy, Moratumulla (5), Kalutara (1), Panadura (7), Kurana (11), Kalutara (3). *d.* 11 December 1915 at Kalutara.

PERERA, HENRY—*b.* 1824 at Moratuwa; *e.m.* 1852. *Stations*—Angulana, Panadura, Seeduwa, Godapitiya, Kurana. *r.* 1891; *d.* 7 September 1895 at Laxapathiya. “Possessed a rare talent for architecture”.

PERERA, SOMASIRI K., B.D.—*b.* 30 December 1921 at Lunawa; *e.m.* 1949. *Stations*—Indibedde (2), Kandy (3), University Chaplain (2), Kandy (3), Indibedda (1½), Study Leave (1), Wellawatte (5), Pilimatalawa College (Principal). Grandson of Rev. M. H. Perera. Editor C.M.C.R. 1965-1966.

PERERA, THEODORE H., B.D.—*b.* 20 January 1925 at Rawatawatte; *e.m.* 1953. *Stations*—Home Mission (3), Galoya (1), Galle (Kalahe) (3), Indibedde (3), Galle (5).

PHILLIPS, JOHN S. See Sanmugam.

PHILLIPS, J. WESLEY—*b.* 10 October 1830; *e.m.* 1865. *Stations*—Jaffna, Batticaloa, Kaddaively, Jaffna, Trincomalee, Jampettah St. (12). *r.* 1884; *d.* 14 October 1884.

PHILPOTT, HERBERT JOHN—*b.* 1870 in Ireland; *e.m.* 1896. Arrived Ceylon 1896. *Stations*—Hatton (5), Boys' Industrial Home (2), Colombo Tamil (5). Returned to England 1908. *d.* June 1931.

PILE, R. WILFRID, B.D.—*b.* 13 March 1915 at Plymouth; *e.m.* 1941; arrived Ceylon (from China) 1953. *Stations*—Wesley College (3), Study Centre (2). Secretary, All Ceylon Synod 1956-7. Returned to England 1958, and was appointed as a Missionary Secretary.

PIYASENA, DON G. ELARIS—*b.* 18 December 1881 at Katunayake; *e.m.* 1909. *Stations*—Kandy (1), Uva (2), Rawatawatte (5), Kalutara (5), Katana (5), Uva (4), Kandy (3), Minuwangoda (2), Katana (3), Uva (3), Katana (1), Ambalangoda (1), Mutwal (5). *r.* 1948; *d.* 18 July 1957.

PORTER, ERNEST—*b.* 23 February 1907 at Worsborough Dale, Yorks. *e.m.* 1932; arrived Ceylon 1934. *Stations*—Kandy (1), City Mission (1), Kandy (2). Returned England 1939.

POULIER, JOHN ADRIAN—*b.* 13 April 1801, at Galle; *e.m.* 1825. *Stations*—Galle, Kandy, Matara, Colombo, Kalutara, Weligama. *r.* 1875; *d.* 2 June 1880 at Kandy. One of the first four Ceylonese ministers. Served in the active ministry for 50 years.

PRINCE, ERNEST ALFRED—*b.* 4 February 1866 at Liverpool; *e.m.* 1891; arrived Ceylon May 1891. *Stations*—Uva, Badulla, Kandy, Galle (5). Chairman, Galle District 1903-1905. Returned to England 1905; *d.* 1953.

RAJADURAI, WILLIAM A., B.D.—*b.* 9 June 1916 at Manipay; *e.m.* 1946. *Stations*—Jampettah St. (2), Hatton (1), Kandy (1), Kalutara Est. (1), Batticaloa (2½), Study Leave (1), Mannar (2), Point Pedro (7), Trincomalee (1), Hatton (1), Kandy (2). *d.* 9 October 1967.

RAJASINGAM, P. BASIL, B.D.—*b.* 17 May 1918 at Kambukpitiya near Nawalapitiya; *e.m.* 1946. *Stations*—Galle (3), Panadura (4), Home Mission (7), City Mission. Chairman, Central District, 1964. Visited Australia in 1965.

RAMALINGAM, V. SAMUEL—*b.* August 1875 at Karainagar, Jaffna. *e.m.* 1917. *Stations*—Chenkaladi, Kaddaively (3) Kalmunai (3), Vannarponnai (4), Chenkaladi (1), Batticaloa (2), Puttur (2), Point Pedro (3), Trincomalee (2). *d.* 1939. Tablet on pulpit at Puttur.

RATNARAJAH, MOSES A., B.A., B.D.—*b.* 11 October 1921 at Kaddaively; *e.m.* 1948. *Stations*—Jampettah St. (1), Trincomalee (1), Jampettah (2), Hatton (1), City Mission (2½), Study Leave (1), Kalmunai (2½), Batticaloa (2), Kalmunai (1), Batticaloa (4), Hatton. *Publications*—“Christianity and Communism”; “Short History of the Israelites”; “Our Doctrines” (translation); “Who are these Sects?”—all in Tamil.

RESTARICK, ARTHUR E., B.A.—*b.* 27 November 1861 at Trowbridge; *e.m.* 1884; arrived Ceylon 1884. *Stations*—Jaffna (Ed.) (3), Trincomalee (3), Point Pedro (3), Batticaloa (1), England (2), Batticaloa (1), Point Pedro (2), Batticaloa (3), England (1), Batticaloa (3). Returned to England 1905. Came out to start Colombo City Mission in 1912 (5), Chairman S.C.D. (1917-1931). After furlough returned on 15 February 1932 to City Mission (1), Died in Colombo 16 Feb. 1933, *Publication*—(with T. Moscrop) “Ceylon and its Methodism”. Chairman P.S. 1914, 1918, 1930; Secretary P.S. 1899, 1900; Sec. N.C.D. 1900, 1901, 1904-5; Sec. S.C.D. 1916.

RHODES, JOHN OTLEY—*b.* April 1844 in Manchester; *e.m.* 1866; arrived Ceylon March 1867. *Stations*—Jaffna (Ed.), Point Pedro, Batticaloa, Colombo Tamil (1873). Left for Australia on medical advice 1880; *d.* 12 March 1881 at Bathurst, N.S.W. Editor “Ceylon Friend.” Tablet at Jampettah St.

RIGBY, WILLIAM H.—*b.* 19 December 1857 at Leek, Staffs; *e.m.* 1884; arrived Ceylon 28 October 1884. *Stations*—Kandy, Uva, Negombo, Matara, Kollupitiya, Galle, Haputale, Kandy (3), Negombo (2), Kandy (3), Kollupitiya (1), Chairman S.C.D. 1907-1917. Returned to England 1917; *d.* 16 April 1924 at Ebbw Vale, Monmouthshire. Chairman, Kandy District 1896-1905. Chairman P.S. 5 times.

RIGG, EDMUND—*b.* 12 December 1838 at Birmingham; *e.m.* 1865; arrived Ceylon 1865. *Stations*—Batticaloa, Trincomalee, Jaffna (15). Chairman N.C.D. 1875-1890. Returned England 1890; *d.* 1906.

RIPPON, JOSEPH—*b.* 20 February 1823 at Lanchester, Co. Durham; *e.m.* 1849; arrived Ceylon 1850. *Station*—Galle. Purchased the Richmond Hill property in 1857. Returned to England 1860; *r.* 1883; *d.* 28 January 1911 at Congleton, Cheshire.

ROBERTS, JOSEPH—*b.* ; *e.m.* 1818; arrived Ceylon 1819. *Stations*—Point Pedro, Batticaloa, Trincomalee, Jaffna. Chairman N.C.D. 1824—1831. Returned to England 1831. Chairman Madras District 1843. *d.* 1849 at Palaveram.

ROBERTS, THOMAS—*b.* 1838; *e.m.* 1863; arrived Ceylon 27 Jan. 1865. *Stations*—Colombo, Galle. Invalided home to England 1867. *d.* 16 October 1927 at Trowbridge.

ROBINSON, ERIC L.—*b.* ; *e.m.* 1937; arrived Ceylon 1946—*Station*—Hatton (7). Returned to England 1953. Later joined Methodist Episcopal Church, U.S.A.

ROBINSON, EDWARD J.—*b.* ; *e.m.* 1846; arrived Ceylon 1847. *Stations*—Jaffna, Trincomalee. Returned to England 1851. Wrote on Tamil Literature for English readers.

ROBINSON, THOMAS—*b.* ; *e.m.* 1857; arrived Ceylon from Madras 17th Jan. 1861. *Station*—Colombo Tamil. Recalled to England 9 Feb. 1861 and expelled.

ROBSON, G. B.—*b.* 1873 at Redworth, Co. Durham, *e.m.* 1898; arrived Ceylon 1898. *Stations*—Point Pedro (4), Trincomalee (2), District Evangelist (1), Kalmunai (2). Returned to England 1907. *d.* 1953.

RODRIGO, PAUL—*b.* 1817 at Seeduwa; *e.m.* 1850. *Stations*—Dondra (8), Negombo (1), Colombo S. (4), Wellawatte (4), Wattal-pola (2), Angulana (1), Godapitiya (1), Weligama (1), Angulana (1), Minuwangoda (4), Madampitiya (3). *d.* 6 June 1879.

ROEBUCK, EDGAR B.—*b.* 24 April 1885 at Plymouth; *e.m.* 1908; arrived Ceylon 3 November 1908. *Stations*—Galle, Richmond College (1), Uva Mission (6). Returned to England 1916. *d.* 1958.

ROSA, A. CHRISTIE H., M.A., B.D. —*b.* 5 December 1922 at Kurana; *e.m.* 1948. *Stations*—City Mission (2), Kandy (1), U.S.A. Study leave (2), Maradana (5), Kurana (5), Badulla (5).

SAHABANDU, CYRIL M.—*b.* 6 June 1905 at Maradana; *e.m.* 1962. *Stations*—Miriswatte (2), Bandarawela (3), Kalutara.

SALGADOE, L. VICTOR, B.D.—*b.* 16 March 1919 at Katunayake; *e.m.* 1943. *Stations*—Kollupitiya-Wellawatte (1), Galle (3), Rawata-watte (5), Seeduwa (3), Matara (5), Minuwangoda (3), Moratumulla (5).

SALGADOE, PETER—*b.* at Kurana; *e.m.* 1860; *Stations*—Minuwangoda (5), Wattal-pola (2), Angulana (2), Minuwangoda (4), Seeduwa (5), Kurana (2). *d.* 23 February 1879 at Andiambalama. Catechist at Minuwangoda from 1848-1859.

SAMUEL, V. R.—See Ramalingam, V. Samuel.

SANDERS, H. GUY, M.A., B.D.—*b.* 5 November 1913 at Ramsbottom Lancs; *e.m.* 1935; arrived Ceylon 1937. *Stations*—Wesley College (1), Uva (2), Training Colony (3), Uva (4), Training Colony (1). Returned to England 1949. Edited C.M.C.R. 1946-1948.

SANDFORD, HENRY STANLEY—*b.* 9 December 1861 at Swinton, Yorks; *e.m.* 1886; arrived Ceylon 19 February 1886. *Stations*—Kandy (1), Negombo (3), Haputale (1). Returned to England 1891. *d.* 10 March 1929.

SANMUGAM, JOHN PHILIP (John Phillips after 1857)—*b.* 1799; *e.m.* 1825. *Stations*—Jaffna, Point Pedro, Batticaloa, Point Pedro, Jaffna, Batticaloa, Point Pedro, Kalmunai, Point Pedro, Jaffna, Point Pedro, Batticaloa, Jaffna. *d.* 22 April 1864. First Tamil Methodist Minister in Ceylon. From time of his conversion (1814) had “a splendid record of loyal and loving service.”

SARAVANAMUTHU, SAMUEL B., B.D.—*b.* 2 September 1910 at Kalmunai; *e.m.* 1939. *Stations*—Jampettah St. (3), Murungan (1), Trincomalee (3), Tirukovil (5), Central College (Jaffna) (1), Batticaloa (4), Kalmunai (3), Jampettah St. (9). Secretary All Ceylon Synod 1959-1964; Conference Secretary 1964-1967.

SATIARAJ, S. B., B.D.—*b.* 15 February 1917; *e.m.* 1945. *Stations*—Kalutara Est. (5), Point Pedro (3), Mannar (1), Tirukovil (2), Hatton (7), Moved to India 1963 (C.S.I.).

SCOTT, EDWARD HARDY—*b.* 4 January 1877 in Colombo; *e.m.* 1904; arrived Ceylon 30 October 1905. *Stations*—Kalutara (2), Uva Mission (2), Galle (1), Tangalla (2). Returned to England 1913; *d.* 1946. Son of John Scott.

SCOTT, JOHN—*b.* 26 Nov. 1830 in London; *e.m.* 1855; arrived Ceylon 1856. *Stations*—Colombo, Galle. Colombo, Chairman, South Ceylon District 1865-89. Returned to England 1889. *d.* 6 July 1895 at West Norwood. “He had an exact knowledge of Methodist polity, and, in the difficult positions he filled, administered our discipline with tact, firmness, and marked success.” *Publication*—Notes and Extracts from the Annual District Minutes, Wesleyan Mission, South Ceylon.

SCOTT, LUKE—*b.* ; *e.m.* 1860; arrived Ceylon 1863. *Stations*—Trincomalee, Point Pedro. “Returned to England with health permanently impaired” (1867). *d.* 1878.

SELBY, EDGAR T.—*b.* 1881 at Buxton; *e.m.* 1906; arrived Ceylon 1908. *Stations*—Batticaloa (3), Mannar (3), Jaffna (2), District Evangelist (1), Trincomalee (6), Point Pedro (1), Batticaloa (8), Trincomalee (1). Returned to England 1934; *d.* 1956. Chairman P. S. 1928.

SELVADURAI, SARAVANAMUTTU—*b.* 1876 at Manipay; *e.m.* 1919. *Stations*—Hatton (8), Point Pedro (2), Kalmunai (1), Kalutara Est. (8), City Mission (1). *r.* 1939; *d.* 1949.

SENARATNE, GEORGE A. F.—*b.* 11 May 1889 at Moratuwa; *e.m.* 1912. *Stations*—City Mission (6), Mutwal (4), Seeduwa (4), Home Mission (2), Kollupitiya-Wellawatte (5), Kurana (6), Rawatawatte (5), Chairman (2), Boys' Industrial Home (4), Galle (3), Kalutara (4). *r.* 1958; *d.* 29 August 1959. Chairman of Provincial Synod 1941. First Ceylonese Secretary, S.C.D. 1930-38 and 1947-1949. First Ceylonese Chairman (S.C.D.) 1942-3.

SETHUKAVALER, ROBERT N., M.A.—*b.* 17 June 1846 at Batticaloa; *e.m.* 1875. *Stations*—Batticaloa Education (14), Jampettah St. (4), Eravur (2), Batticaloa (3). Manchantuduvai (1). *r.* 1899; *d.* 7 July 1920. First graduate in the Ceylon ministry (M.A., Calcutta).

SHIPHAM, ARTHUR—*b.* 20 November 1854 at Retford; *e.m.* 1874; arrived Ceylon 19 March 1875. *Stations*—Colombo (Pettah and Wesley College), Matara. Returned to England 1887; *d.* 1927.

SHIPSTONE, JOHN—*b.* 14 October 1844 at Nottingham; *e.m.* 1867; arrived Ceylon 1868. *Stations*—Colombo, Galle, Matara. *d.* 7 April 1880 at Matara. Tablet in Richmond Hill church.

SILVA, SAMUEL—*b.* 14 September 1851 at Kurana; *e.m.* 1875. *Stations*—Wattalpola, Minuwangoda, Seeduwa, Weligama, Katana. Ceased 1898. Father of Rev. S. E. de Silva.

SINNATAMBY, PETER—*b.* ; *e.m.* 1880. *Stations*—Eravur (1), Kaluthavelly, Kaddaively. No station after 1896.

SMALL, WALTER J. T., M.A., B.Sc.—*b.* 4 July 1883 at Boston, Lincs.; *e.m.* 1906; arrived Ceylon 2 November 1906. *Stations*—Principal, Richmond College (16), Training Colony, Peradeniya (4). Returned to England April 1926. Bangalore Theological College (1928-1931). Returned to England; *r.* 1942. Returned to Ceylon as Active Supernumerary 1953, Warden Training Colony (1953-1962). Union Church, Nuwara Eliya, 1965. *Publications*—Life and Letters of Lionel Mendis; Highfield of Wesley; Reply to Bertrand Russell's "Why I am not a Christian"; Topical Concordance of the Bible (Sinh.).

SMITH, C. A., B.A., L.Th.—*b.* September 1896 in Australia; *e.m.* 1924; arrived Ceylon 1930. *Stations*—Jaffna Central (4), Kalmunai (2), Trincomalee (3), Jaffna Central (1), Trincomalee (2), Area Evangelist (2), Trincomalee (Army) (1), Kallar (Ed.) (1), Jaffna Central (10), Hatton (1). Returned to Australia 1956.

SMITH, EDWARD H.—*b.* 1873 at Liverpool; *e.m.* 1897; arrived Ceylon 1900. *Stations*—Matara (1), Tangalle (4). Returned to England 1905; *d.* 2 Feb. 1927. Started Building of Tangalle church.

SNEATH, ALEC A., M.A.—*b.* 10 January, 1890 at Manthorpe, Lincs.; *e.m.* 1910; Missionary in Ghana; arrived Ceylon 1920. *Stations*—Training Colony, Peradeniya (2), Principal, Richmond College (17). Returned to England 1939; *d.* at Cape Coast, Ghana, 14 June 1948.

SOLOMON, EDWARD S.—*b.* June 1862 at Uduvil; *e.m.* 1886. *Stations*—Puloly (1), Puttur (1), Dist. Evangelist (2), Trincomalee N. (4), Mannar (2), Puloly (3), Vannarponnai (3), Kaddavelly (3), Point Pedro (1), Kalmunai (1), Jampettah St. (1). *d.* 26 July 1907.

SPAAR, JAMES ALFRED—*b.* 27 May 1846 at Galle; *e.m.* 1866. *Stations*—Moratuwa, Wellawatte, Galle, Matara, Kalutara, Colombo, Galle (8), Moratumulla (2), Kandy (6), Colombo Central (3); *r.* 1915; *d.* 9 July 1932. Assistant Secretary for many years. "A man of marked strength of character and independent judgement."

SPENCER, JOHN VYILINGAM—*b.* 15 January 1857 at Jaffna; *e.m.* 1896. *Stations*—Jampettah St. (7), Kalutara (7), Hatton (1), Colombo (1), Kurunegala (5), Jaffna (3), C.C.M. (1), Kalutara (8); *r.* 1929; *d.* 1941. Tablet in Pettah Church.

SQUANCE, THOMAS HALL—*b.* 3 February 1790 at Exeter; *e.m.* 1812; arrived Ceylon 29 June 1814. *Stations*—Galle, Jaffna, South India. Returned to England 1822; *d.* 21 April 1868.

STAMBO, M. ABRAHAM—*b.* 25 April 1875 at Rawatawatte. Catechist 1900; *e.m.* 1904. *Stations*—Welimada, Uva Mission (5), Alutgama (1), Dikwella (1), Tangalla (5), Panadura (4), Minuwangoda (5), Mutwal (3), Tangalla (4), Kalutara (2), Minuwangoda (3), Dalupotha (1), Mutwal (3), Kandana (1), Seeduwa (2), Kalutara (2), Indibedde (1); *r.* 1948; *d.* 1954.

STEAD, ABRAHAM—*b.* *e.m.* 1818; arrived Ceylon 1819. *Stations*—Trincomalee, Jaffna, Batticaloa, Point Pedro. Returned to England 1827 owing to mental derangement.

STICKNEY, J. C.—*b.* *e.m.* 1910. *Station*—Kallar (2). Ceased 1912.

STOTT, RALPH—*b.* March 1810 at Durham—*e.m.* 1828; arrived Ceylon 1829. *Stations*—Point Pedro, Batticaloa. Returned to England 1847. Later (1862) worked among Tamils in S. Africa *d.* 1880. Pioneer of work among the Veddhas of Bintenne.

STOTT, SIMON H.—*b.* *e.m.* 1863; arrived Ceylon 1864. *Stations*—Point Pedro, Trincomalee. Returned to England 1865; *d.* 1929.

STOUP, RICHARD—*b.* 1801 at Boston, Lincs; *e.m.* 1824; arrived Ceylon 30 June 1824. *Stations*—Galle, Colombo (Th. Institution). Died in Colombo 4 October 1829. Tablet in Galle Fort Church.

STRUTT, EDWARD—*b.* 19 February 1853 at Mansfield Woodhouse; *e.m.* 1876; arrived Ceylon 17 November 1876. *Stations*—Jaffna (1), Kalmunai (1), Trincomalee S. (2), Colombo Tamil (1882—6). Returned to England 1886; *d.* 15 April 1911.

SUTHERLAND, JAMES—*b.* Ceylon; *e.m.* 1820. *Stations*—Negombo, Galle, Kurunegala, Colombo, Negombo. Resigned December 1827.

TALBOT, WILLIAM—*b.* 1829 ; *e.m.* 1858; arrived Ceylon 1858. *Stations*—Jaffna, Batticaloa. Returned to England 1864; *d.* 1900.

TATTERSALL, HUGH W.—*b.* ; *e.m.* 1942; arrived Ceylon 1943. *Stations*—Colombo (Eng.) (3), England (3), Kandy (1), Tangalla (4), England (1), Wesley College (1), Tangalla (1), Badulla (2). Returned to England 1960, and entered ministry of the Methodist Episcopal Church, U.S.A.

TAYLOR, W. REGINALD—*b.* 7 May 1898; *e.m.* 1922; arrived Ceylon 1924. *Stations*—Peradeniya (1), Matara (1), Kandy (2). Returned to England 1929. Joined the Anglican Church in 1953; *r.* 1965.

TEBB, ROBERT—*b.* 1843 at Laverton, Yorks; *e.m.* 1868; arrived Ceylon 1869. *Stations*—Colombo North, Galle, Kandy (1872-8), Galle, Negombo, England (1882-9). Returned as Chairman of Galle District (1889-1899), Chairman Colombo Dist. (1900-1905), Chairman S.C.D. (1905-6). Returned to England 1907; *d.* 1919.

THAMBIPILLAI, ROBERT V., B.D.—*b.* 21 July 1898 at Periakallar; *e.m.* 1926. *Stations*—Jaffna (2), Batticaloa (2), Chenkaladi (2), Tirukovil (1), Trincomalee (2), Batticaloa (2), Kaddaivelly (1), Chenkaladi (1), Kallar (4), Area Ev. (2), Batticaloa (2), Kalmunai (1), Jampettah St. (6), Trincomalee (2), Batticaloa (7), Kalmunai (2), Chenkaladi (2), *r.* 1967.

THAMOTHERAM, DANIEL V.—*b.* 29 September 1856 at Alway, Pt. Pedro; *e.m.* 1886. *Stations*—Puloly, Batticaloa, Porativu (1), Manchantuduvai (1), Puloly (2), Kaddaively (2), Trincomalee N. (4), Kaddaively (3), Trincomalee (7), Pt. Pedro (2), Kalmunai (3), Vannarponnai (1), Pt. Pedro (4), Jaffna Pettah (3), Pt. Pedro (1). *d.* 12 July 1922. Tablet at Point Pedro.

THEXTON, STEUART CLIVE, M.TH.—*b.* 4 January 1915 at Croydon; *e.m.* 1939; arrived Ceylon 1940. *Station*—Colombo (Eng.) (4). Returned to England 1944.

THOMPSON, G. FRAZER, M.A.—*b.* 12 January 1892 at Pocklington, Yorks; *e.m.* 1914. Arrived Ceylon 1914. *Station*—Principal, Central College, Batticaloa (8) Returned to England 1922.

THORNE, PERCIVAL E.—*b.* 2 May 1896 at Hutton, Somerset; *e.m.* 1924; arrived Ceylon 1925. *Stations*—Jaffna (1), Tirukovil (1), Kalmunai (2), Batticaloa (1). Returned to England 1931. Later served in India.

THORP, NORMAN DOUGLAS—*b.* 21 July 1876 at Birmingham; *e.m.* 1900; arrived Ceylon 10 March 1901. *Station*—Colombo South. Returned to England 4 January 1903; *d.* 1959.

THORPE, CLARENCE—*b.* 11 March, 1902 at Halifax; *e.m.* 1925; arrived Ceylon 1925. *Stations*—Colombo Eng. (1), C.C.M. (3), B.I.H. (1), Hatton (3), Kalutara (2), B. I. H. (2), Uva (1), England (1), Kalutara (3), Hatton (3). Returned to England January 1946 and was sent to S. Rhodesia.

THWAITE, SIMON—*b.* 1872 at W. Burton, Wensleydale; *e.m.* 1898; arrived Ceylon 1898. *Stations*—Kalutara (5), Matara (1). Returned to England 1905; *d.* 6 April 1951.

TOYNE, ELIJAH—*b.* 7 April 1805 at Sheffield; *e.m.* 1830; arrived Ceylon 1830. *Stations*—Matara, Galle and Matara, Colombo, Galle. Returned to England 1840; *d.* May 1871 at North Shields.

TRIGGS, ARTHUR—*b.* 25 July 1864 at St. Just, Cornwall; *e.m.* 1885; arrived Ceylon 19 February 1886. *Stations*—Colombo Pettah and V.P. Wesley (2), Principal, Richmand College (1888-1893), Kandy, Negombo, Matara (3). Chairman of Galle Dist. 1900-1902. Returned to England 1902; *d.* 1942. Edited C.M.C.R. for several years.

TRIMMER, GEORGE J.—*b.* 1856 at New Swindon; *e.m.* 1877; arrived Ceylon 1877. *Stations*—Batticaloa (Ed.) (3), Kalmunai (3), Pt. Pedro (1), Batticaloa (5), England (1), Jaffna, Chairman N.C.D. (1890-1920). Died in England 25 June 1920 while on furlough. Chairman P. S. repeatedly. Tablet at Jaffna. Memorial Window at Moor Road, Colombo.

TRUELOVE, LESLIE—*b.* 4 July 1916 at Mapplewell, Yorks; *e.m.* 1941; arrived Ceylon 1947. *Stations*—Colombo (Eng.) (3), Wellawatte (2). Became Chaplain R.N. 1952.

TUCKER, WILLIAM C.—*b.* 19 September 1878 at Swansea; *e.m.* 1905; arrived Ceylon 1905. *Station*—Jaffna. *d.* 10 July 1906. Tablet at Jaffna.

VALLIPURAM, JOSEPH—*b.* ; *e.m.* 1864.
Stations—Pt. Pedro, Batticaloa, Trincomalee, *r.* 1866.

VALLIPURAM, K. DAVID—See David Vallipuram K.

VALUPPILLAI, DANIEL—*b.* 1847 at Eravur; *e.m.* 1872. *Stations*—Eravur, Amirthagaly, Kallar, Trincomalee, Puttur (1), Trincomalee N. (1), Trincomalee S. (1), Puttur (2), Negapatam, S. India (1883-5). Died of cholera in India Feb. 1885.

VALUPULLE, SOLOMON—*b.* ; *e.m.* 1827. *Stations*—Trincomalee, Jaffna, Batticaloa, Jaffna. Ceased 1838.

VEERAKATHIPILLAI, A. SOLOMON, B.D.—*b.* 25 September 1898 at Erlalai S.—*e.m.* 1931. *Stations*—Amirthagaly (2), Batticaloa (2), Tirukovil (2), Batticaloa (4), Puttur (1), C.C.M. (1), Jampettah St. (5), Pt. Pedro (2), Trincomalee (4), Jaffna (5). *r.* 1958.

VETHANAYAGAM, K. S.—*b.* 5 August 1924 at Thambiluvil; *e.m.* 1964. *Stations*—Murungan (4), Muthur.

VETHANAYAGAM, T. S.—*b.* 16 September 1871 at Thondamannar, Pt. Pedro; *e.m.* 1904. *Stations*—Nilavali (1), Jaffna Pettah (2), Puttur (3), Tirukovil (4), Manchantuduvai (4), Kalmunai (4), Tirukovil (7), Supernumerary (1), Batticaloa (3), Dist. Ev. (2). *r.* 1936; *d.* 25 June 1945. First Tamil Chairman of P. S. (1926).

VIDYASAGARA, V.W.—*b.* ; *e.m.* 1925. *Stations*—C.C.M. (2), Rawatawatte (1), Mutwal (1). Joined Anglican Church.

WALLACE, JAMES—*b.* ; *e.m.* 1845, arrived Ceylon 1846. *Stations*—Batticaloa (4). Returned to England 1850.

WALTON, JOHN—*b.* 29 August 1823 at Leeds; *e.m.* 1846; arrived Ceylon 1847. *Stations*—Trincomalee, Pt. Pedro, Batticaloa 2nd, Jaffna, Chairman 1856-9. Returned to England 1859. "A great Tamil Preacher". President of British Conference 1887; *d.* 1904.

WALTON, WILLIAM—*b.* 24 December 1834 at Stalybridge, Cheshire; *e.m.* 1860; arrived Ceylon 1861. *Stations*—Pt. Pedro, Jaffna. Chairman 1865. Died 1 March 1866 at Madras on way to England on sick leave. Tablet at Jaffna.

WALTON, W. M.—See Murugesu, William.

WARD, CHARLES HADDON SPURGEON—*b.* 21 July 1876 at Leeds; *e.m.* 1902; arrived Ceylon 7 October 1902. *Stations*—Galle (1), Matara (1), Tangalle (2), Galle (4), Negombo (6), Matara (4), Uva (5), Kandy (5), Returned to England 1935; *d.* 1957. *Publications*—Outline of Buddhism, Ethics of Gautama Buddha (Eng. & Sinh.) Karma and Rebirth, and 2 volumes on Hinayana and Mahayana Buddhism respectively in Great Religions of the East series. Chairman P.S. 1927.

WATSON, RICHARD (VYRAMUTTU)—*b.* 1824 at ; *e.m.* 1848. *Stations*—Batticaloa, Jaffna, Pt. Pedro, Batticaloa 2nd, Trincomalee. *d.* 29 September, 1863. "Possessed a pulpit gift that has never been excelled in Ceylon."

WEAVER, E. MIDDLETON—*b.* June 1867 at Bristol; *e.m.* 1889; arrived Ceylon 1889. *Stations*—Jaffna (1), Trincomalee S. (4), Kalmunai (4), England (3), Batticaloa (1), Jaffna (1), Dist. Ev. (1), Trincomalee (2). Returned to England in 1906 and later became Chairman of the Halifax and Bradford District. Returned to Ceylon as Chairman N.C.D. 1930-1941. Returned to Ireland 1942; *d.* Nov. 1966 at the age of 99. Chairman P.S. 1932 and 1940; Secretary N.C.D. 1902-3; Secretary P.S. 1901-5.

WEBSTER, FREDERICK M.—*b.* ; *e.m.* 1878. arrived Ceylon 1879. *Station*—Jaffna (Ed.) (4). Returned to England 1882.

WEERASOORIYA, GEORGE S., B.D.—*b.* 18 May 1917 at Patuwatta; *e.m.* 1948. *Stations*—Indibedde (1), Dalupotha (4), Mt. Lavinia (1), Kandy (2), Richmond College (2), Study Leave (1), Katana (2½), Mutwal (3), Maharagama.

WEST, JOSEPH—*b.* 4 September 1859 at Taunton; *e.m.* 1882; arrived Ceylon 1883. *Stations*—Batticaloa (1), Kalmunai (6), Batticaloa (5), Jaffna (1), Batticaloa (4). Transferred to Negapatam as Dist. Chairman in 1899. Secretary N.C.D. 1891-1900. Built Ault Memorial Hall at Batticaloa in 1897. *d.* 1927.

WICKRAMARATNE, HENRY DE S.—*b.* 31 May 1859 at Seeduwa *e.m.* 1889. *Stations*—Madampitiya (3), Metarambe (5), Ambalangoda (3), Richmond Hill (10), Rawatawatte (7), Matara (4), Kollupitiya-Wellawatte (6), Bible Society (2), Kalutara (1), Mutwal (1). *r.* 1932; *d.* 1946. Chairman P.S. 1924. Writer and Translator of hymns including Senior's Hymn for Ceylon. Chief Revisor of Union Edition of Sinhalese N.T. Author of many books in Sinhalese, including:

සොචනික වර්තය; සුභාමිත වර්ණනාව; ආශිර්වාද වාක්‍ය විස්තර;
මිතුමාගේ කථාව; නොහඳුනන දෙවියෝ; ජීවිතයේ දිනුම් පල;
සුසිරි කථි කළම (225 Stanzas).

WICKRAMASINGHE, CHARLES—*b.* 26 July 1849 at Wellawatte; *e.m.* 1874. *Stations*—Kalahe, Matara, Rawatawatte, Kalutara, Rawatawatte (4), Wellawatte (9). *d.* 8 Oct. 1911 at Wellawatte. Tablet at Wellawatte. "A faithful and devoted Minister greatly beloved of his flock".

WIJAYASINGHE, CORNELIUS E. P.—*b.* 2 December 1867 at Dehiwala; *e.m.* 1894. *Stations*—Matara, Godapitiya, Girawapattuwa Extension, Katana (5), Matara (3), Moratumulla (5), Kalutara (1), Panadura (5), Tangalla (3), Kollupitiya (2), Tangalla (3), Kandana (2), Ambalangoda (4), Katana (3), Kalutara (6). *d.* 21 October 1940.

WIJAYASINGHA, U. K. DON T. THOMAS—*b.* 8 June 1865 at Welipenne, Kalutara Dist.; *e.m.* 1893. *Stations*—Angulana, Alutgama, Matugama, Kalutara (4), Seeduwa (5), Galle Fort (2), Richmond Hill (9), Seeduwa (2), Ambalangoda (6). *d.* 1927. “A striking case of conversion from Buddhism”, Baptised 1883.

WIJESINGHA, DON CORNELIUS DE SILVA—*b.* 13 December 1793 at Hikkaduwa; *e.m.* 1819. *Stations*—Colombo, Negombo, Matara & Weligama, Seeduwa Riligala (1829), Kalutara, Negombo, Dondra, Galkissa. *r.* 1864; *d.* 2 September 1864 at Galkissa. “The first Asiatic to enter the Wesleyan Ministry”. Health permanently affected at Riligala during deadly fever epidemic.

WIJESINHA, LOUIS CORNEILLE—*b.* 19 September 1834 at Wellawatte, Panadura; *e.m.* 1855. *Stations*—Matara, Dondra, Retired 1860. Translated the Mahawansa and the Vyasakara. Son of Don Cornelius Wijesingha.

WILKES, DONALD M., B.A.—*b.* 12 July 1936 at Colombo; *e.m.* 1959 arrived Ceylon 1963. *Stations*—Bangalore (Language Study) (1); Batticaloa (4). Returned to England 1968. Son of R. J. M. Wilkes.

WILKES, R. J. MORLEY—*b.* 3 June 1901 at Jaffna; *e.m.* 1930; arrived Ceylon 1931. *Stations*—Kalmunai (2), Arasadi (4) England (1), Trincomalee (1), Arasadi (1), Trincomalee (2). Returned England 1943. Son of W. M. P. Wilkes.

WILKES, W. MORLEY P., B.A.—*b.* 1875 at Thame (Oxon); *e.m.* 1901; arrived Ceylon 1904. *Stations*—Central College, Jaffna (3), Pt. Pedro (2), Central (5). Returned to England 1914; *d.* 9 Jan. 1962 at Chippenham, Wilts.

WILKIN, SAMUEL R.—*b.* 14 February 1849 at Manhay near Helston; *e.m.* 1873; arrived Ceylon 25 October 1873. *Stations*—Principal, Wesley College (1874-1881), Richmond College (1882-1888). Returned to England April 1888. *d.* 19 January 1918 at Bangor.

WILLENBURG, PHILIP R.—*b.* 25 September 1847 in Colombo of Roman Catholic parents; *e.m.* 1870. *Stations*—Galle, Negombo, Galle, Wellawatte, Kandy, Negombo, Kandy (7), Colombo (Eng.) (6), Kandy (4), Galle (7), Matara (7). *d.* 25 June 1929. Proficient in Portuguese as well as English and Sinhalese. First Ceylonese Chairman of P. S. (1922). When he died, he was the oldest Methodist minister in the world still in full-time service.

WILLIAMS, J. ARTHUR—*b.* ; *e.m.* 1845; Arrived Ceylon 1846. *Station*—Jaffna (4). Returned to England 1850; *d.* 1853.

WILSON, DAVID K., B.A., B.D., B.LITT, PH.D.—*b.* 16 Sept. 1914 at Colombo; *e.m.* 1944—*Stations*—C.C.M. (4), Hatton (1), Wesley College (2½). Study Leave (3), Wellawatte (2½), Kandy (1), C.C.M. (1), Jaffna (6), Jampettah Street. Editor C.M.C.R. (1960-67).

WINSLOW, GEORGE A.—*b.* 10 June 1910 at Vaddukodai; *e.m.* 1948. *Stations*—Muthur (1), Pt. Pedro (1), Jaffna (15).

WINSLOW, ROBERT A.—*b.* 28 January 1864 at Irupalai; Catechist for more than 10 years; *e.m.* 1907. *Stations*—Tirukovil (3), Kaddavelly (3), Jampettah St. (3), Batticaloa (7), Pt. Pedro (4), Batticaloa (3), Vannarponnai (5). *r.* 1935; *d.* 19 September 1941.

WINSLOW, SAMUEL R. (son of the above)—*b.* 16 January 1894 at Vannarponnai; *e.m.* 1930. *Stations*—Manchantuduvai (3), Hatton (3), Tirukovil (4), Kaddavelly (3), Kalutara Est (1), Batticaloa (7), Kallar (3), Batticaloa (4), Jaffna (6), Pt. Pedro (3); *r.* 1967.

WINSTON, W. RIPLEY—*b.* 18 June 1847 at Preston; *e.m.* 1872; arrived Ceylon 1876. *Stations*—Pt. Pedro (7), Batticaloa (1), Jaffna (1), S. India (1886). Started Methodist work in Burma 1887. *d.* 1918.

WOODWARD, MAX W.—*b.* 1908 at Sunderland; *e.m.* 1929; arrived Ceylon 1929. *Stations*—Matara (2), Uva (1), C.C.M. (2), Matara (6), Uva (2), Naval Chaplain 1942. Secretary, World Methodist Council, 1964.

WRIGHT, JOHN R.—*b.* 8 June 1910 at Ipswich; *e.m.* 1933; arrived Ceylon 1934. *Stations*—C.C.M. (1), Hatton (1), C.C.M. (1), Kalutara (2), B. I. H. (1), England (3), C.C.M. (8). Returned to England 1952. Secretary S.C.D. (1944-6).

APPENDIX IV
METHODIST WOMEN MISSIONARIES WHO HAVE WORKED
IN CEYLON

Abbreviations used:— Ed., educational; Ev., evangelistic; Med., medical;
 m., married; d., died.

NAME	Date of Arrival	Departure or resignation	
Adams, Eleanor	July 1892	1895	Nurse; worked first at Happy Valley; started Med. work at Welimada 1893; m. Rev. E. A. Prince.
Allen, Gladys	.. .. 1914	1915	Galle (Ev.); m. Rev. H. Binks.
Allen, Ruth	.. .. 1935	1950	Principal, Kandy G.H.S. (Ed.). Badulla from 1948.
Armistead, Ethel	.. Sep. 1910	1938	Kandy Industrial School; 1934 Badulla Girls' Home; Awarded M.B.E. for Social Service work in Kandy.
Atkins, Barbara	.. .. 1939	—	Kalmunai (Ed.); Kalmunai & Batticaloa (Ev.); 1956 Christa Illam, Kalmunai; Secretary for W.W. 1948—52.
Avery, E.	.. .. 1934	1935	Southlands, Galle (Ed.), by private arrangement.
Baker, Sister Elizabeth	.. .. 1931	1959	Ed., Ev., & Training—Kalmunai, Batticaloa, Puttur. Christu Kulam, Navajeevanam, from 1959.
Bamford, Henrietta M.	.. .. 1914	July 1945	Galle (Ed. & Training); Ferens, Peradeniya from 1939. Irish Methodist; retired to S. Africa.
Barker, Mary B.	.. .. Oct. 1936	1970	Ed. & Ev. both in N.C.D. & S.C.D; Muthur 1962-6; University Chaplain.
Barns	.. .. ?	1912	Kalmunai (Ev.); invalided home.
Barracrough, Olive	.. .. 1923	1948	Matara G.B.S. (Ed.); Badulla Girls' Home (1939-43); Ferens, Peradeniya.
Bates, Doris	.. .. 1929	1935	Trincomalee (Med.); Kalmunai.

Beal, Mary F.	.. .. .	1960		1963	Batticaloa (Ev. & Ed.).
Beamond, Sister Beth	.. .. .	1934		1938	Puttur (Ev. & Training).
Beauchamp	.. .. .	1871		1906	Batticaloa (Ed.); Point Pedro 1898.
Beckett, Dorothy	.. .. .	1926		1929	Southlands, Galle (Ed.); m. Rev. C. Thorpe. Irish Methodist.
Bennett, Sister Doris	.. .. .	1945		1954	Matara (Ev.); C.C.M.; m. Rev. S. F. Pearce.
Benson, Marjorie	.. .. .	1927		1930	Vembadi, Jaffna (Ed.); ex-China; m. Rev. J. E. Bolam.
Bestall	.. .. .	1883		?	Pt. Pedro (Ed.).
Bishop	.. .. .	1891		1895	Badulla (Ev.); G.H.S. from 1893 (Ed.); m. Mr. Veal.
Brailey, Grace	.. .. .	1908		1916	Badulla G.H.S. (Ed.); trained Kindergarten teacher; m. Mr. Abdee.
Broadbent, Esther	.. .. .	1945		1948	Warden, Pt. Pedro G.H.S.
Buck, Minnie W.	.. .. .	1892	Aug.	1899	Matara (Ev.); m. Rev. H. Highfield. d. 1907.
Calverley, Jane	.. .. .	1917		1922	Kandy G.H.S. (Ed.); Started Girl Guides Movement in Ceylon; m. Mr. Green 1940.
Capper, Sister Annie	.. .. .	1904		1909	Ev. and Training; m. Rev. W. C. Bird.
Cartwright, M.	.. .. .	1869		1878	Jaffna (Ed.); went to S. Africa for health reasons.
Chadwick	.. .. .	1907		1917	Kalmunai (Ev. & Med.).
Champness, Olive	.. .. .	1928		1937	Batticaloa (Ed.); V. P., Vincent G.H.S.
Choate, Mary A. S.	.. May	1895		1927	Methodist College, Colombo (Ed.); m. Rev. J. S. Corlett. Born in Barbados.
Church	.. .. .	?		1909	Vincent G.H.S. Batticaloa (Ed.).
Clarke	.. .. .	(about 1910)			Welimada (Housekeeper)
Clegg	.. .. .	1888		?	First Missionary Principal of Matara English Girls' School.
Clegg, B.M.	.. .. .	Aug.	1898	1937	Kalmunai (Ev.); Did outstanding evangelistic work in E. P. Awarded M.B.E.
Cooke, Fannie	.. .. .	Oct.	1888	1926	Maker of Badulla Girls' Home

Cooke Sister Winifred	..	..	1921	1927	Uva (Ev.) — Welimada and Badulla.
Cotton	..	..	1892	1893	First Principal of Badulla G.H.S.
Cotton	..	..	1890	?	Nurse at Children's Hospital, Happy Valley (Med.).
Crane, Margaret	..	..	1958	1967	Trained Social Worker, C.C.M. Transferred to Hong Kong.
Creedy, Mabel	..	..	1920	1922	Jaffna (Ed.); m. Rev. H. R. Cornish.
Croft, Gladys	..	..	1921	1951	Principal of Vincent, Batticaloa (1921-45); Hostel Warden and Manager of Schools 1946-51; Awarded M.B.E.
Darke, Hettie	..	..	?	1905	Puttur (Ev.)
Daugherty, Gladys Ella	..	..	1927	1932	Kandy G.H.S. and Badulla G.H.S. (Ed.).
Dixon, A. Dora	..	..	Jan. 1909	May 1945	Kandy G.H.S. (Ed.); Newstead, Principal 1917-42; Badulla G.H.S. 1944; First Secretary of the S.C.D., W.D. Local Committee. d. 21-3-67.
Dore, Margaret P.	..	..	1933	1955	Vembadi & Trincomalee (Ed.); Puttur Training, Study Centre 1953-1955.
			1965	1969	Training Jaffna.
Drayton, Lottie	..	..	April 1898	Feb. 1903	Welimada (Med.)
Duckering	..	..	1906	May 1910	Vincent, Batticaloa (Ed.)
Eacott, Isobel	..	..	1861	1864	First W.A. sent to Ceylon—Jaffna (Ed.)
Eastwood, Ellen	..	..	1876	1877	Richmond Hill G.B.S. Galle (Ed.)
Eckersall, Elsie	..	..	1920	1928	Batticaloa (Med.)
Edwards, Gladys M.	..	..	1920	1926	Southlands V.P. (Ed.); 1926 Acting Principal, Kandy G.H.S.; m. Rev. R. Pearson.
Edwards, Margery	..	..	1961	1964	Badulla Girls' Home; came to Ceylon from India; C. of E.; m. Rev. J. Hammersley.
Eslick, Florence E.	..	..	Jan. 1908	1920	Matara G.H.S. (Ed.) and Ev. Born in Bangalore. m. Mr. Sidney Paget.

Everatt, Edith	..	..	..	1928		1948	Trincomalee (Ed.); Batticaloa (Ev.) 1934-7; Pt. Pedro G.B.S. 1937-48.
Farmer, Ruth	..	..	..	1957		1965	Puttur & Allaipiddy (Med. & Ev.).
Field, Margery W.	..	..	..	1926		1931	Chairman's Secretary S.C.D.; Badulla Girls' Home 1928-9.
Flemons, Sister Constance	..	..	..	1920		1923	Trincomalee (Med.); Invalided home.
Fredoux, Marie Anne	..	..	..	1885		1900	Pettah G.H.S. (Ed.)—First Principal. Born in Bechuana-land.
Freethy, Mabel	..	..	..	1917		1939	Southlands, Galle (Principal), etc. Left to become Secretary of W.D. of M. M. S.
Fuller, Florence R.	..	..	..	1911		1921	Vincent, Batticaloa (Ed.).
Gamble	..	..	..	1887		?	Started Batticaloa Med. work.
Gardner, Dorothy	..	..	..	1921		1924	Trincomalee G.B.S. (Ed.).
Gray, Emily L. S.	..	..	Sep.	1895	Oct.	1905	Welimada (Med. & Ev.).
Greenwood, Bertha	..	..	..	1926		1951	Point Pedro (Ed.); from 1928 Trincomalee (Ed.). Returned to Ceylon 1960 to 1971.
Greenwood, Kate	..	..	Oct.	1908		1912	Welimada.
Hall	..	..	..	1901		?	Vincent, Batticaloa (Ed.).
Hallam, Emily A.	..	..	Nov.	1912		1916	Welimada (Ev.).
Hallam, Margaret C.	..	..	Feb.	1906		1915	Welimada (Ev. & Med.).
Hamilton, Catherine E.	..	..	..	1920		1952	Kalmunai (Ev.); Puttur (1944).
Harding, Ada R. M.	..	..	Sep.	1910	Feb.	1912	Welimada (Med.).
Hay, G. B.	..	..	Jan.	1890		1902	Principal, Galle G.H.S. (Ed.).
Hay, Jessie	..	..	May	1880	July	1883	Kandy G.H.S. (Ed.); m. Rev. E. S. Burnett.
Hayden, Sister Easter	..	..	..	1910		1941	Puttur Med. & Training. Irish Methodist. d. 27-5-71.
Heap, Dorothy	..	..	..	1924		1929	Kalmunai (Med.); Batticaloa. Later worked in Sierra Leone.
Hey, Frances S.	..	..	..	1924		1926	Southlands, Galle (Ed.).
Hibbard, Ethel C.	..	..	..	1930		1948	Kandy Industrial School; Pera- deniya T.C. (1936); Southlands (1945).
Hocy, Isobel	..	..	..	1891		1895	Pettah G.H.S. (Ed.).

Hofmann, Charlotte	.. ..	1952	—	German Missionary—Kal Eliya (Ev.); Badulla Girls Home (1964).
Hood, Sister Annie	.. ..	1916	1919	Batticaloa. Died in a road accident near Passara. Tablet at Batticaloa.
Hornby, Clara	.. ..	1908	1929	Vembadi (Ed.); C.C.M. (1913); Left to become Secretary of W.D. of M.M.S.
Horton	.. ..	1909	?	Vannarponnai (Ev.).
Hunter, Sister Faith	.. ..	1900	1911	Puttur (Med.); m. Rev. E. T. Selby.
Ireson,	.. ..	{ 1897 1910	1902 1926	Vembadi G.B.S. & Training; Vannarponnai (Ev.).
Jackson, Rosetta M.	.. ..	1910	1915	?
Johnston, Maud H.	.. ..	1929	1932	Methodist College (Ed.). m. Rev. F. A. White
Kellow, Elsie	.. ..	1922	1924	Welimada (Med.); born in Ceylon.
*Kellow, Gertrude	.. ..	1934	1938	Welimada (Med.); Born in Ceylon. Died from pneumonia 22-10-38.
Kerr	.. ..	1907	1908	Vembadi (Ed.).
Kilner	.. ..	1882	1887	Vembadi (Ed.); m. Rev. A. E. Restarick. Niece of Rev. John Kilner.
Lamb	.. ..	1892	?	Vannarponnai (Ev.). First Evangelistic worker sent out by Women's Auxiliary.
Lawrence, Alice I.	.. ..	1889	1890	Kandy G.H.S. (Ed.); Born in Victoria.
Ledger, Mary F.	.. ..	Sept. 1895	Oct. 1908	Pettah G.H.S. (Ed.) m. Rev. H. Highfield.
Lee, Dorothy	.. ..	1947	1958	Badulla Girls' Home.
Lincoln, Irene	.. ..	1964	—	Methodist College (Ed.).
Lord, Alice	.. ..	Oct. 1888	1890	Uva (Ev. & Med.). Sent out by Joyful News Mission; m. in Ceylon.

* Another sister, Annie, also worked at Welimada for some time, but there is no record of the date.

Lyth, Edith A.	1915	1920	Vembadi (Ed.).
MacDonald, Mary	1927	1931	Methodist College (Ed.). d. 25-9-31. at Galle.
Male, Katherine	Dec. 1886	1894	Methodist College (Ed.); m. Mr. H. Tarrant.
Mallett, Constance	Jan. 1921	1934	Kandy G.H.S. (Ed.); m. Mr. Gordon. d. 1967.
Mallinson, Millicent	1932	1935	Kalmunai (Ed.); m. Rev. R. J. M. Wilkes.
Merikin	1887	1889	Jaffna; invalided home.
Morrow, Sister May	1924	1927	Pt. Pedro & Vannarponnai (Ev.); m. Rev. B. Holland.
Moscrop	Nov. 1903	1905	?
Moseley, Florrie	1929	1936	C.C.M.; m. Rev. S. F. Pearce.
Murch, Winifred	1920	1923	Peradeniya T.C. Left for Dohnavur.
Murgatroyd, Margery	1921	1940	Jaffna (Ed.)
Nettleship, Sister Gertrude	1897	1931	Puttur (Med. & Ev.); awarded M.B.E. Tablet at Puttur. Died at L.M.S. Hospital, Travancore, 1933.
Newsham, Jill F.	1964	—	Muthur, Kalmunai and Hatton (Ev.).
Northridge, Mary K.	1916	1944	Matara (Ev.); Welimada (Ev.); Irish Methodist.
Page, Dorothy	1916	1928	Badulla G.H.S. (Ed.); d. 4-11-1970.
Park, Helen M.	Oct. 1912	1944	Pettah G.H.S. & Methodist College (Ed.); Irish Methodist. Died 18-8-70.
Parkes	1910	1915	Pt. Pedro; m. Rev. A. Hutchinson of Bengal.
Parsons, Gertrude	Oct. 1905	1908	Methodist College (Ed.); m. Rev. A. E. Brown of Bengal.
Payne	1879	1880	Kandy G.H.S. (Ed.); m. in Ceylon.
Penny	1879	1881	? ; m. Rev. J. M. Thompson of Madras.
Picard, Miriam	1923	1927	Vembadi (Ed.).
Pickles, C.	1927	1929	Southlands, Galle (Ed.); ex-China.

Pilling, Margaret	.. .. .	1954	1957	C.C.M.; m. Rev. J. Jones of Trichinopoly.
Pritchard	.. .. .	1927	1928	Kandy Industrial School. Returned to China.
Read, Sister Ethel	.. .. .	1904	1910	Pt. Pedro.
Ridge, Edith	.. .. .	1929	1946	Southlands, Galle (Ed.); Badulla G.H.S. (1946).
		1950	1964	Southlands etc.
		1967	1971	Methodist College.
Ridsdale	.. .. .	1890	?	Pt. Pedro.
Robins, Grace	.. .. .	1934	1966	Methodist College etc. (Ed.). Principal 1957—1966.
Robinson, Doris	.. .. .	1926	1931	First Missionary to Kalmunai G.B.S. Spent some time also at Pt. Pedro.
Robinson	.. .. .	1883	?	Batticaloa.
Rogers, Elsie	.. .. .	1914	1918	Welimada (Med.); invalided home.
Rogers, Isobel M.	.. .. .	Nov. 1886	Dec. 1887	First Missionary for Galle G. H. S. (Ed.); Died of enteric fever 27-12-1887.
Sanderson, Hannah E.	.. .. .	1884	1885	Kollupitiya G.H.S. (Ed.). Invalided home.
Sansom, Fannie R.	.. .. .	{ Sep. 1899 1950	1919 1955	Kandy Industrial and G.H.S. Badulla Girls' Home. Born in St. Vincent, W.I.
Sargent	.. .. .	1879	?	Batticaloa G.B.S. (Ed.).
Scott, Catherine	.. .. .	Mar. 1866	1883	Started Colpetty G.B.S. out of which Methodist College has grown. Sister of John Scott.
Scott, Ethel M.	.. .. .	Oct. 1898	1907	Matara G.H.S. (Ed.). m. Rev. John Eagle. Daughter of John Scott.
Scowcroft, Elsie	.. .. .	1923	1946	Vembadi (Ed.); m. Mr. Gringley.
Sharp, Jean	.. .. .	1925	1933	Puttur Training; m. Rev. E. M. Weaver.
Shipman, Mary H.	.. .. .	1890	?	Happy Valley (Med.)
Shire, Elsie M.	.. .. .	June 1909	1942	Pettah G.H.S. (Ed.); Methodist College (1917); Irish Methodist.

Shrewsbury, Anabella	.. ..	1894	1918	S. India (Ev.) and Kalmunai (Ev.).
Smith, Lydia A.	.. ..	1924	1936	Welimada (Med.).
Smith, Miriam	.. ..	1887	1889	Kandy G.H.S. (Ed.) Invalided home and died soon after.
Spence, Sister Elizabeth	.. ..	1908	1913	Batticaloa (Med.).
Stephenson, A. E.	.. ..	1890	1902	Vembadi; died 1902; Tablet at Jaffna.
Stephenson, J.	.. ..	1917	1924	Welimada (Housekeeper)
Storm, Sister Hilde	.. ..	1936	1940	German Missionary at Kal Eliya (Ev.); Interned 1940; repatriated 1942.
		1952	—	Returned to Kal Eliya.
Sykes, Cicely	.. ..	June 1920	Aug. 1921	Matara & Newstead (Ed.); m. Rev. W. O. Bevan.
Taylor, Emily	.. ..	Sep. 1907	1909	Kandy Industrial School.
Taylor, Laura H.	.. ..	1894	1903	Batticaloa (Med.); d. 1906; Tablet at Batticaloa.
Taylor, Marjorie H.	.. ..	1927	1957	Kandy & Badulla G.H.S. (Ed.); 1942 (Ev.); Newstead Chaplain (1955); Secretary W.W. Local Committee (1946-9). d. 17-3-68.
Teasy, Elizabeth	.. ..	1895	Nov. 1907	Irish Methodist. Badulla G.H. S. and Village work.
Thelfell, Margaret	.. ..	1917	1918	Married 1918.
Thompson	.. ..	1891	1893	Uva (Ev.).
Thorpe, Doris	.. ..	1923	1929	Badulla Girls' Home.
Toes, Ethel	.. ..	1924	1948	Kandy G.H.S. (V.P.); Richmond Hill G.B.S. (1926); Welimada (Ev.) (1927); C.C.M. (1937).
Tomlinson, Annie	.. ..	Sept. 1891	1897	Happy Valley & Welimada (Med.)
Trimmer	.. ..	1885	1895	Batticaloa (Ed.). Married 1895.
Twinn, Sister Elta J.	.. ..	1928	1938	Puttur, Kalmunai (Ed.); Trincomalee (Ed.).
Tyler, Hettie	.. ..	1893	Oct. 1933	Badulla (Ev.); B. W. Training; Langdon Home.
Vincent, Amy Alice	.. ..	1895	1902	Batticaloa (Ed.); d. 1905 at Shrewsbury; Tablet at Batticaloa.

Waller, Alice M. April 1888	1889	Galle G.H.S. (Ed.); m. Rev. A. Triggs.
Walsh, Beatrice M. 1905	1912	Pt. Pedro G.B.S. (Ed.); last year at Trichinopoly; m. Rev. E. H. Scott.
Weaver, Rachel M. 1916	1917	? Invalided home.
Webb 1911	?	Trincomalee (Med.).
Wells, Mary Oct. 1893	1898	Matara G.H.S. (Ed.) and Village Work; m. Rev. T. W. Bray.
Westlake Mabel Sep. 1907	1918	Principal, Southlands, Galle; m. Captain Robins.
White, Ethel 1908	1912	Methodist College (Ed.).
Wightman, Annie Mar. 1910	Nov. 1913	Richmond Hill G.B.S. (Ed.) and Village Work; m. Rev. W. O. Bevan.
Williams, Dorothy K. 1932	1959	Rippon (Ed.); Newstead; Methodist College (Chaplain).
Williams, Elsie 1924	1927	Trincomalee G.B.S. (Ed.); m. Mr. Schokman.
Wilmot, Mabel F. 1922	1927	Trincomalee (Med.).
Wilson, Eileen 1927	1930	Vembadi (Ed.); ex-China; m. Dr. Bolton.
Wormwell, Irene 1924	1926	Pt. Pedro G.B.S. (Ed.); m. Rev. G. E. Jessop.
Young 1882	1884	Kandy G.H.S. (Ed.).

SISTERHOOD

NAME	Date of Entry	Retired
Silva, Madeleine 1946	1965	Welimada; Puttur (Training); Matara; Moratuwa. Secretary W.W.
Chinniah, Malar 1951	—	Kalmunai; Chenkaladi; Muthur; Jaffna. Secretary W.W.
De Vos, Amelia 1957	—	Badulla Girls' Home; C.C.M.; left for missionary work in Kenya in 1960.

LAY MISSIONARIES (MEN) WHO HAVE SERVED IN CEYLON

Braithwaite	1889	—	1898	Joyful News missionary in Uva, Superintendent Happy Valley 1890-1892; evangelist Lunugala 1893-8.
Clarke	1889	—	1894	Evangelist in Uva—J.N. Missionary.
Cotton	1890	—	1894	Evangelist in Uva 1889-1892; Superintendent Happy Valley 1893-4.
Cooke, W. Romaine	1901	—	1917	V. P. Central College, Jaffna.
Dalby, John, M.A.	1924	—	1944	Wesley College V.P. & Principal; entered ministry 1938. See list of ministers.
Eade, R. O.	1915	—	1918	Richmond College V.P.; joined the Forces.
Gibbon, Owen L., M.A.	1926	—	1936	Central College, Jaffna, 1926—1930; Kingswood College Principal 1931—1936.
Gogerly, Daniel J.	1818	—	1862	Superintendent, Mission Press. c.m. 1823. See list of ministers.
Mee, W. Canton	1905	—	1908	Printer; Wesley Press, Wellawatte.
Moscrop, S. F., M.A.	1926	—	1930	Wesley College, V.P.
Platt, A. J., B.A.	1929	—	1931	Richmond College, Galle.
Saunders, Harold N., B.Sc.	1929	—	1944	Central College, Jaffna; Kingswood (1931); Batticaloa Central (1936); B.I.H. Wellawatte 1939—1944.
Seal, Ralph J., B.Sc.	1929	—	1937	Richmond College, V.P.
Utting, Frank A. J., M.A. . . .	1930	—	1942	Wesley College; Kingswood V.P. (1934), and Principal (1937—1942).
Williams, R. S. D., M.A. . . .	1940	—	1942	Central College, Jaffna; joined the Forces.

APPENDIX V

ROLL OF THOSE WHO HAVE DIED WHILE ON ACTIVE SERVICE AS METHODIST MISSIONARIES TO CEYLON

Year of Arrival	NAME	Date of Death	Age	Remarks
—	Thomas Coke	3-5-1814	66	Died at Sea.
—	Mrs. Ault	9-2-1814	25	Died at Sea (Consumption).
1814	William Ault	1-4-1815	28/29	Age not known with certainty.
1816	Mrs. McKenny	12-1832	?	Mother of 5 grown children.
1817	Mrs. Buckley Fox ..	3-12-1818		Died of Consumption.
1818	Daniel J. Gogerly ..	6-9-1862	70	Died at Colombo.
1818	Mrs. Gogerly (1st) ..	20-9-1821	?	A few months after child birth.
1824	Richard Stoup	4-10-1829	28	Died at Colombo.
1824	Mrs. Hume	15-7-1829	29	Died at Colombo.
1825	Mrs. Clough (1st) ..	30-6-1827	23	A few hours after child birth.
1835	George Hole	1845	?	Died on the way from Trincomalee to Colombo for treatment.
1847	W. H. A. Dickson ..	18-9-1851	25	Died of Consumption in Madras.
1852	R. D. Griffith	1856	?	Chairman N.C.D. Invalided home 1856.
1858	Mrs. Scott (1st)	11-9-1859	25	at Mutwal—Confinement.
1861	William Walton	1-3-1866	?	Died in Madras on his way to England for treatment.
1864	John Mitchil	7-11-1866	27	Died of cholera in Jaffna.
?	Mrs. Dean	1863	?	
1867	J. O. Rhodes	12-3-1881	36	Invalided to Australia and died there.
1868	John Shipstone	7-4-1880	35	Died of typhoid fever at Matara.
1869	Mrs. Scott (2nd)	2-6-1888	50	Daughter of Spence Hardy born in Ceylon 1838.
1869	Mrs. Rhodes (1st) ..	25-5-1870	?	} These three brides came out together.
1869	Mrs. J. M. Brown (1st) ..	1870	?	
1869	Mrs. Tebb (1st)	1872	30	

1866	Mrs. Baugh	.. ..	4-1-1873	32	Invalided home and died on the voyage.
1874	Mrs. Rhodes (2nd)	.. ..	1-3-1875	27	Died in Colombo after 3 months.
1877	G. J. Trimmer	.. ..	1920	64	Died while on furlough.
1879	Samuel Hill	.. ..	25-11-1885	31	Principal of Wesley College.
1882	Mrs. Restarick (nee Kilner)		1927	?	Wife of Rev. A. E. Restarick.
1884	Arthur E. Restarick	.. ..	16-2-1933	72	Chairman S.C.D. 1917-30.
1886	Isobel M. Rogers	.. ..	27-12-1887	?	1st Missionary Principal of Galle G.H.S.
1888	Miriam R. Smith	.. ..	24-8-1890	?	Invalided home and died.
1890	(Miss) A. E. Stephenson	.. ..	1-6-1902	36	Died in Jaffna.
1892	F. W. Newham	.. ..	29-9-1895	24	Died in carriage accident.
1892	Mrs. Highfield (1st)	.. ..	17-4-1907	39	Died of enteric.
1893	Gabriel Leese	.. ..	8-5-1906	37	Died of rheumatic fever.
1896	James H. Darrell	.. ..	12-7-1906	34	Died of enteric.
1903	James T. Harris	.. ..	10-12-1906	29	Died of enteric.
1905	W. C. Tucker	.. ..	10-7-1906	27	Died after only 8 months in Ceylon.
1906	Mrs. Harris	.. ..	Dec. 1906	?	Died of enteric within a few days of her husband only 3 months after marriage.
1910	Mrs. Bevan (nee Wightman)		27-2-1918	37	Principal of Rippon before her marriage in 1913.
1916	Sister Annie Hood	.. ..	5-12-1919	34	Died in a road accident.
1927	Mary Macdonald	.. ..	25-9-1931	?	Died in Galle Hospital.
1941	Ronald A. Jeffries	.. ..	20-9-1946	32	Died in Jaffna from sudden illness.
1956	Donald Barlow	.. ..	5-12-1968	38	Died after a serious operation while on furlough.

ERRATA

- Page 50 para 4 line 17 1936 for 1836
 Page 52 para 4 line 3 (General) Manager for Master
 Page 54 para 2 line 7 pp 73 ff for pp. 74 ff.
 Page 56 para 3 line 5 superintendent for superintend
 Page 76 para 4 line 8 1938 for 1838
 Page 98 para 2 line 12 Scott for Stott
 Page 100 para 2 line 9 1938 for 1838
 Page 119 para 3 line 5 baby's for mother's
 Page 163 para 1 line 16 registers for registrars
 Page 427 under date 1917 Nillavalli for Nilavali
- Correction p. 74 Section 8 line 4: "During the early years they baptized a large number of bhikkhus who renounced Christianity". Last word should be "Buddhism".
- Correction p. 81 para 4: The "Church missionaries" here referred to were three in number not four, and arrived in 1816, not 1818. After arriving in Ceylon they were directed by the C.M.S. to proceed to India. Two went immediately, but Rev. T. Norton and his wife resided with Clough and the Harvards at the Pettah mission house for three months. Two years later, in June 1918, "four excellent episcopal clergymen" named Lambrick, Mayor, Ward and Knight, commenced work in Ceylon. "The brethren of the Wesleyan Mission gave them a cordial welcome, and warm expressions of good will were exchanged."
- Correction p. 93 para 4 line 2: "John McKenny, who had been left in South Africa on the voyage out"—in fact, McKenny did not sail for the Cape until 1815.
- Correction p. 543 para 1 Add to the names of Missionary Chaplains at Trincomalee K. E. Edmondson (1954) and Burgoyne Chapman (1958-1960).

ABBREVIATIONS

- W.M.M.S. — Wesleyan Methodist Missionary Society
 S.C.D. &
 N.C.D. — South and North Ceylon Districts
 N.C.C. — National Christian Council
 P.S. — Provincial Synod
 C.C.M. — Colombo City Mission
 B.I.H. — Boys' Industrial Home
 V.P. — Vice Principal

J.M. or Jub. Mem refers to "The Jubilee Memorials" of the Wesleyan Mission 1814-1864 by R. Spence Hardy.

The C.M.C.R. is the Ceylon Methodist Church Record. published monthly since 1892 by the Wesley Press.

SOUTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries		Ministers (Ceylon)	Evangelists		Membership		Day Schools		Sunday Schools		Circuit	Income	Home Missions
		Men	Women		Men	Women	Full	On Trial	No.	Teachers	Pupils	No				Pupils
1816	3	6	—	1	—	—	42	—	RETURNS			NO RECORD	NOT	GIVEN	
1817	6	6	—	1	—	—	52	—	—	—	971	NO RECORD			
1818	7	7	—	2	—	—	145	—	62	—	3834	"	"	£	108-12-00
1819	7	9	—	3	—	—	326	—	65	111	3947	"	"	£	93-00-00
1820	7	8	—	3	—	—	231	—	65	114	3543	"	"	£	106-10-00
1821	7	8	—	3	—	—	216	—	45	60	2368	"	"	£	64-00-00
1822	11	8	—	3	—	—	249	—	NO RECORD			"	"	NO	RECORD
1823	10	7	—	3	—	—	261	—	NO RECORD			"	"	"	"
1824	8	5	—	3	—	—	243	—	NO RECORD			"	"	"	"
1825	10	8	—	4	—	—	194	—	47	75	2293	"	"	"	"
1826	10	8	—	6	—	—	239	—	55	93	3155	"	"	"	"
1827	10	8	—	6	—	—	285	—	58	89	3095	"	"	"	"
1828	10	8	—	6	—	—	388	—	57	76	2810	"	"	£	77-14-07
1829	10	8	—	6	—	—	410	—	59	85	2778	"	"	£	96-19-10
1830	10	6	—	6	—	—	408	—	65	91	3032	"	"	£	111-04-07
1831	10	6	—	6	—	—	—	Returns incomplete	65	100	3193	"	"	£	129-16-11
1832	10	7	—	6	—	—	459	—	69	113	3426	"	"	£	121-08-08
1833	11	5	—	6	X	—	454	—	66	101	3177	"	"	£	87-15-02
1834	11	6	—	6	X	—	534	—	72	103	3696	"	"	£	64-13-04
1835	11	5	—	7	X	—	559	—	75	95	3697	"	"	£	54-03-03
1836	12	6	—	9	X	—	547	—	77	87	3634	"	"	£	69-06-07
1837	12	6	—	9	X	—	557	—	81	99	3815	"	"	£	74-19-04
1838	13	6	—	9	X	—	572	—	77	88	3735	"	"	£	93-06-07
1839	13	5	—	9	8	—	653	—	71	84	3434	"	"	£	119-09-08
1840	16	5	—	9	10	—	605	—	78	90	3463	"	"	£	138-04-01
1841	16	4	*	10	10	—	650	—	74	92	3318	"	"	£	145-12-09
1842	16	4	—	10	10	—	725	—	74	91	3036	"	"	£	139-17-06
1843	16	4	—	10	10	—	803	—	75	89	3070	"	"	£	154-00-08
1844	16	4	—	10	10	—	899	—	64	75	2648	"	"	£	921-05-08
1845	15	4	—	10	10	—	963	—	75	89	3075	"	"	£	183-02-06
1846	15	3	—	9	11	—	1000	—	82	92	3081	"	"	£	188-19-00
1847	15	4	—	10	14	—	1082	—	86	91	3638	"	"	£	179-13-01
1848	17	4	—	10	13	—	1171	—	51	54	2258	"	"	£	152-11-01
1849	18	2	—	10	15	—	1214	291	74	76	2760	"	"	£	133-01-09
1850	19	5	—	10	16	—	1275	313	67	72	2709	"	"	£	154-02-05
1851	20	4	—	11	18	—	1338	391	68	74	2683	"	"	£	165-13-05
1852	20	4	—	13	17	—	1416	431	53	56	2297	"	"	£	173-11-10
1853	20	3	—	12	13	—	1456	447	61	60	2281	"	"	£	186-13-09
1854	20	3	—	13	13	—	1435	448	64	68	2238	"	"	£	184-04-01
1855	18	4	—	14	11	—	1501	435	64	68	2298	"	"	£	186-14-01
1856	19	4	—	14	11	—	1544	416	63	71	2482	"	"	£	191-03-05
1857	19	3	—	13	10	—	1559	391	68	73	2502	"	"	£	214-06-05
1858	17	4	—	13	11	—	1600	390	71	76	2643	"	"	£	248-04-06
1859	19	4	—	17	10	—	1646	380	65	74	2661	"	"	£	283-00-09
1860	19	4	—	16	8	—	1661	436	69	80	2782	"	"	£	258-16-10
1861	18	4	—	17	9	—	1736	427	79	98	3111	"	"	£	320-15-01
1862	18	4	—	16	8	—	1667	420	83	105	3138	"	"	£	386-18-01
1863	18	4	—	17	10	—	1281	296	88	106	3172	"	"	£	452-02-02
1864	16	4	—	15	9	—	1171	273	76	92	3144	15	417	£	452-17-04
1865	16	4	—	16	10	—	1173	353	73	84	2500	NO RECORD		£	469-17-10
1866	18	4	1	17	8	—	1220	365	73	90	2575	25	678	£	586-18-04
1867	20	3	1	18	9	—	1216	325	69	83	2359	28	1012	£	797-12-11
1868	23	3	1	18	10	—	1240	335	65	82	2269	28	1054	£	822-07-04

* Miss Douglas was sent out by the "Ladies Society for Female Education in the East."

X. Evangelists (Catechists) mentioned, but no details given.

XX Includes Collections, Subscriptions, Class Money, Contributions to work abroad, and later R.M.F. and Substantiation Fund.

SOUTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries Men Women	Ministers (Ceylon)	Evangelists Men Women	Memberships Full On Trial	Day Schools No. Teachers Pupils	Sunday Schools No. Pupils	Circuit Income	Home Missions							
1869	21	4	1	20	8	—	1356	439	71	89	2672	38	1367	£ 798-1-0		
1870	25	4	1	22	8	—	1574	617	67	88	2742	42	1397	£ 1039-4-0		
1871	25	4	1	22	8	—	1693	439	71	89	3089	48	2015	£ 1142-19-3		
1872	25	4	1	24	10	—	1741	359	78	99	3460	55	2766	*£ 1150-13-1		
1873	29	5	1	24	11	—	1740	301	83	110	3748	61	2656	Rs. 11806 10		
1874	37	6	1	25	14	—	1788	281	89	123	3893	70	2776	Rs. 12090 22	Rs. 4025 21	
1875	39	8	1	28	17	—	1835	348	95	122	4374	77	3167	Rs. 12242 13	Rs. 4623 52	
1876	47	9	2	29	20	—	1898	438	109	138	4884	78	3166	Rs. 12457 74	Rs. 5046 51	
1877	47	8	2	33	21	—	1943	487	127	151	5288	86	3246	Rs. 12752 82	Rs. 7042 47	
1878	47	8	1	33	21	—	2019	506	132	177	5802	91	3588	Rs. 12688 67	Rs. 3856 85	
1879	49	9	2	33	20	—	2154	541	134	192	6444	97	4473	Rs. 13219 42	Rs. 3099 36	
1880	51	9	3	33	20	—	2170	478	140	210	7064	101	4526	Rs. 12488 10	Rs. 3847 62	
1881	49	6	3	32	20	—	2171	438	120	204	7129	96	4820	Rs. 12917 82	Rs. 3930 08	
1882	50	9	3	31	23	—	2230	448	113	210	7726	97	5798	Rs. 13925 65	Rs. 3699 44	
1883	51	8	3	31	23	—	2230	542	118	242	8079	102	5851	Rs. 14884 66	Rs. 5080 00	
1884	49	9	4	32	22	—	2338	645	120	257	8218	100	6066	Rs. 14605 53	Rs. 3974 06	
1885	53	9	5	33	19	—	2417	595	121	265	7561	107	5857	Rs. 15166 76	Rs. 3084 26	
1886	54	10	5	31	24	—	2317	633	130	290	8617	113	6356	Rs. 13933 67	Rs. 2939 97	
1887	54	10	5	30	25	—	2454	659	144	325	9802	126	6653	Rs. 14222 30	Rs. 3148 11	
1888	56	10	6	33	26	—	2550	627	140	331	10088	124	6621	Rs. 13852 14	Rs. 3473 26	
*1889	58	10	7	33	28	—	2547	577	143	328	10650	125	6877	Rs. 13786 17	Rs. 4154 10	
1890	54	9	8	29	24	—	2551	545	145	345	11425	123	7113	Rs. 12009 36	Rs. 2841 63	
1891	54	10	9	25	22	—	2600	522	146	350	11368	130	6608	Rs. 13829 80	Rs. 2993 35	
1892	53	11	10	29	18	—	2515	530	151	352	11674	130	7480	Rs. 14441 19	Rs. 2652 56	
1893	52	11	11	29	19	—	2602	552	152	365	12159	132	7502	Rs. 13081 47	Rs. 2809 54	
1894	49	10	10	29	19	—	2683	578	175	407	14040	153	8664	Rs. 14434 79	Rs. 3520 27	
1895	50	9	12	26	18	—	2730	623	188	452	15013	161	9067	Rs. 13204 32	Rs. 3255 48	
1896	50	13	11	26	18	—	2871	568	194	484	16041	165	9618	Rs. 15765 19	Rs. 3518 02	
1897	50	13	11	26	17	—	2960	597	207	501	16239	175	9690	Rs. 16112 27	Rs. 4086 86	
1898	48	13	No RECORD	26	12	—	3073	497	206	500	16256	177	8860	Rs. 15893 62	Rs. 4446 20	
1899	50	13	N.R.	26	13	—	3111	565	213	513	16186	175	8457	Rs. 16262 02	Rs. 3958 56	
1900	51	14	N.R.	27	16	—	3110	585	215	520	17069	185	8540	Rs. 17543 99	Rs. 3805 82	
1901	47	13	N.R.	25	16	—	3276	685	216	548	18142	193	9297	Rs. 17900 72	Rs. 3824 20	
1902	50	13	N.R.	25	19	—	3321	781	213	562	17494	192	8860	Rs. 17584 52	Rs. 4333 83	
1903	48	13	N.R.	25	20	—	3371	969	212	558	17637	192	8975	Rs. 18558 59	Rs. 4724 64	
1904	48	14	N.R.	29	17	—	3598	1051	210	567	17451	194	9414	Rs. 20268 81	Rs. 4028 42	
1905	48	13	N.R.	29	17	—	3613	1045	213	580	16795	188	9247	Rs. 19268 90	Rs. 2933 02	
1906	43	13	N.R.	29	16	—	3740	1126	213	566	15966	176	8359	Rs. 21131 91	Rs. 1659 79	
1907	44	14	N.R.	29	15	—	3807	1085	203	556	16059	167	8686	Rs. 23912 28	Rs. 1823 32	
1908	44	13	N.R.	27	17	—	3932	1109	214	542	16844	180	8703	Rs. 23920 44	Rs. 1579 35	
1909	44	14	N.R.	29	16	—	4031	1091	214	596	17047	188	9230	Rs. 25383 65	Rs. 1842 97	
1910	44	14	N.R.	29	17	—	4159	1180	212	578	18844	185	9719	Rs. 26371 18	Rs. 2212 53	
1911	44	14	N.R.	31	16	—	4268	1207	209	587	19189	180	9522	Rs. 26896 82	Rs. 3409 41	
1912	45	15	N.R.	31	17	—	4385	1256	199	635	19133	178	9273	Rs. 26708 31	Rs. 3801 73	
1913	45	14	N.R.	31	18	—	4492	1344	198	619	19550	182	9146	Rs. 29906 36	Rs. 3964 25	
1914	44	14	N.R.	30	16	—	4608	1300	194	625	19846	170	8397	Rs. 31623 31	Rs. 4070 90	
1915	41	13	N.R.	29	15	—	4760	1331	196	619	18028	163	8429	Rs. 33805 90	Rs. 4608 90	
1916	41	13	N.R.	27	17	—	4707	1438	179	599	17069	154	8258	Rs. 33363 98	Rs. 3762 63	
1917	14	12	N.R.	29	17	—	4733	1523	174	597	17559	155	8743	Rs. 35352 20	Rs. 4232 69	
1918	45	12	16	23	21	—	4831	1589	164	541	16910	152	8131	Rs. 39055 05	Rs. 5115 24	
1919	47	8	15	27	22	—	4916	1698	164	567	16266	151	8131	Rs. 38124 43	Rs. 3422 60	

* In 1889 there were two, from 1890 to 1894 three, and from 1895 to 1898 one. Joyful News Evangelists working in the Kandy District in addition to the other Missionaries. They are unnamed in the minutes, and have not been included; but see list of Lay Missionaries for probable identity.

* At this time, the rate of exchange was Rs. 10/- to £ 1.

SOUTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries		Ministers (Ceylon)	Evangelists		Membership		No.	Day Schools		Sunday No.	Schools		Circuit Income	Home Missions	
		Men	Women		Men	Women	Full	on Trial		Teachers	Pupils		Schools	Pupils			
S.C.D.																	
1920	47	8	11	26	22	—	5071	1721	151	548	15035	143	7977	Rs.	39711 16	Rs.	6075 31
1921	47	12	12	25	23	—	5150	1592	143	544	14884	143	8414	Rs.	45224 23	Rs.	5518 03
1922	45	13	15	23	20	—	5271	1578	147	553	14835	144	8280	Rs.	42679 33	Rs.	6277 85
1923	45	13	14	24	22	—	5349	1545	139	568	14906	155	8233	Rs.	45549 42	Rs.	5501 31
1924	46	12	18	24	23	—	5570	1554	138	—	13801	145	7823	Rs.	45165 22	Rs.	5064 67
1925	46	11	18	25	25	—	5805	1700	143	563	15101	147	7555	Rs.	45317 86	Rs.	4955 55
1926	48	12	17	25	29	—	5867	1714	144	568	16720	148	7945	Rs.	51687 82	Rs.	9270 27
1927	52	16	13	27	28	—	6071	1724	142	603	16060	145	7691	Rs.	67010 30	Rs.	7050 39
1928	52	16	18	24	28	—	6220	1785	141	615	16836	147	7480	Rs.	57491 99	Rs.	6027 30
1929	50	14	17	21	27	—	6287	1787	141	622	16367	143	7529	Rs.	67033 07	Rs.	6308 25
1930	50	16	20	22	28	—	6248	1838	141	623	16555	NO RECORD	NO RECORD	Rs.	62412 35	Rs.	5453 14
1931	52	16	19	22	29	—	6375	1806	132	524	16766	144	7248	Rs.	55660 06	Rs.	3750 20
1932	50	14	16	21	28	1	6381	1797	130	608	17138	147	7810	Rs.	53674 17	Rs.	3633 83
1933	51	14	17	20	30	3	6621	1725	131	614	17202	145	7710	Rs.	57731 15	Rs.	5538 51
1934	51	15	17	20	28	4	6857	1754	131	622	17526	142	7297	Rs.	52520 06	Rs.	3250 66
1935	49	15	15	21	25	6	6981	1804	133	621	18113	144	6908	Rs.	53969 00	Rs.	4527 00
1936	50	13	14	21	22	6	7050	1863	133	632	18670	143	6691	Rs.	60040 28	Rs.	8192 76
1937	50	13	13	22	24	7	7207	1818	135	640	19339	140	7183	Rs.	63409 27	Rs.	4404 45
1938	47	13	14	21	23	7	7397	1682	133	640	19273	139	6889	Rs.	58143 21	Rs.	3699 44
1939	47	13	16	20	23	6	7441	1595	129	642	18458	133	6474	Rs.	66928 18	Rs.	5977 20
1940	50	13	12	20	22	7	7664	1482	128	639	17780	126	6367	Rs.	74726 08	Rs.	5205 57
1941	49	12	10	22	25	7	7441	1310	123	604	17107	112	3703	Rs.	65920 88	Rs.	5353 55
1942	48	12	11	22	26	7	7381	1484	119	* 547	* 16105	101	4923	Rs.	70157 44	Rs.	4804 92
1943	48	12	9	24	26	8	7724	1187	118	584	17106	105	4593	Rs.	86430 17	Rs.	7034 62
1944	49	11	6	23	23	8	7769	1288	114	599	17248	106	4355	Rs.	93384 08	Rs.	7119 82
1945	50	11	8	26	23	7	7737	1415	112	607	18201	93	4156	Rs.	111848 38	Rs.	8081 26
1946*	50	11	9	25	23	6	7913	1337	111	622	18833	94	4210	Rs.	111781 51	Rs.	9294 85
1947	46	9	9	27	22	5	8024	1270	107	659	19566	98	4209	Rs.	112330 11	Rs.	9238 46
1948	48	8	7	28	26	15	8187	1345	106	692	20503	91	4319	Rs.	121829 71	Rs.	7904 30
1949	48	6	6	30	26	15	8295	1009	103	723	21962	94	4480	Rs.	136089 51	Rs.	5327 75
1950†	81	9	9	42	42	31	10589	1610	181	1358	40089	163	7104	Rs.	201228 60	Rs.	6608 75
1951	83	8	10	44	39	33	10865	1572	182	1422	42142	154	7279	Rs.	213609 06	Rs.	7522 46
1952	80	8	9	41	39	30	11059	1608	177	1449	42513	147	6871	Rs.	200626 16	Rs.	7396 25
1953	80	8	10	47	34	27	11326	1615	176	1516	44329	155	7161	Rs.	222398 26	Rs.	7710 63
1954	82	7	9	49	34	27	11590	1685	177	1581	44929	153	7258	Rs.	296200 07	Rs.	7670 00
1955	82	8	11	47	35	23	11781	1605	176	1570	45208	145	6990	Rs.	268741 36	Rs.	5752 00
1956	83	9	11	47	37	21	11734	1541	175	1609	47173	142	6705	Rs.	265893 48	Rs.	7525 63
1957	81	9	9	46	31	21	11614	1576	175	1644	48233	144	6962	Rs.	312989 90	Rs.	7945 00
1958	83	7	9	46	32	21	11800	1387	179	1702	47746	134	7081	Rs.	364294 31	Rs.	7918 82
1959	85	7	10	45	33	20	11881	1459	177	1748	51169	135	7240	Rs.	361738 71	Rs.	8333 78
1960	85	6	12	42	34	22	12141	1538	177	1788	51626	133	7146	Rs.	368468 73	Rs.	15389 08
1961	80	6	11	42	32	21	12516	1493	2	101	3895	124	6859	Rs.	420642 07	Rs.	14281 28
1962	79	7	10	40	29	23	12737	1683	2	99	2598	132	6777	Rs.	419279 69	Rs.	20709 98
1963	74	7	9	40	23	23	12990	1887	2	101	2678	120	6688	Rs.	416922 79	Rs.	22563 68
1964	74	9	9	43	25	23	13278	2397	2	111	2340	113	6172	Rs.	457662 02	Rs.	—

* From 1946 there was an order of "Sisters" (Ceylon) in addition—one from 1946 to 1950; two from 1951 to 1954; three from 1955 to 1959; two for the rest of the period.

† From 1950 statistics are for the whole Island.

* Decreases due to evacuation on account of Japanese Air attack on Colombo.

GENERAL NOTES :

Only Ministers in active service have been included. "Stations" are reckoned as places where at least one named worker was stationed. Only named workers have been counted. Missionaries are not counted when on furlough.

NORTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries Men Women	Ministers (Ceylon)	Evangelists Men Women	Membership Full On Trial	Day Schools No. Teachers Pupils	Sunday No. Pupils	Circuit	Income	Home Missions			
1816	3	4	—	—	—	NO RECORDS	—	—					
1817	4	5	—	—	18	NO RECORD	66	—					
1818	4	3	—	—	30	N.R.	650	—	£ 110				
1819	4	6	—	—	34	19	20	931	—	£ 82-15s.			
1820	4	7	—	—	38	19	20	966	—	£ 128			
1821	4	6	—	—	42	18	20	950	—	£ 122			
1822	4	6	—	2	50	NO RECORD	—	—	£ 31				
1823	4	4	—	2	42	21	21	891	—	£ 39-15s.			
1824	4	2	—	2	92	26	N.R.	795	—	£ 58			
1825	4	2	—	3	103	NO RECORD	—	—	NO RECORD				
1826	4	4	—	3	134	23	N.R.	944	—	£ 17-15s.			
1827	4	3	—	4	144	NO RECORD	—	—	£ 20				
1828	4	3	—	4	129	3	NO RECORD	—	—	£ 58-16s.†			
1829	4	3	—	4	—	NO RECORDS	—	—	£ 78-5s.†				
1830	4	3	—	4	158	—	NO RECORD	—	—	£ 66-2s.†			
1831	4	3	—	5	135	20	N.R.	907	—	£ 49-2s.			
1832	4	3	—	5	NO RECORDS	20	N.R.	982	—	NO RECORD			
1833	4	3	—	5	146	2	NO RECORD	—	—	" "			
1834	4	3	—	5	119	20	N.R.	1032	—	" "			
1835	4	3	—	5	—	NO RECORDS	—	—	" "				
1836	4	3	—	5	156	6	21	32	1149	—	£ 89-15s.		
1837	4	3	—	5	136	—	36	INCOMPLETE	—	—	£ 134-14s.		
1838	4	3	1*	5	134	—	43	N.R.	1793	—	NO RECORD		
1839	4	3	1	5	174	—	43	N.R.	2046	—	INCOMPLETE		
1840	4	5	—	4	207	—	38	N.R.	1902	—	INCOMPLETE		
1841	4	4	—	2	204	—	NO RECORD	1250	—	—	£ 168-15s.		
1842	4	4	—	2	6	—	NO RECORDS	—	—	—	NO RECORD		
1843	4	4	—	1	7	—	NO RECORDS	1330	—	—	" "		
1844	4	4	—	1	7	—	265	—	INCOMPLETE	—	" "		
1845	5	5	—	1	7	—	277	—	NO RECORD	1914	—	" "	
1846	5	5	—	1	8	—	294	63	NO RECORD	1717	—	" "	
1847	9	7	—	1	8	—	NO RECORDS	—	—	—	" "		
1848	NO RECORD	—	—	2	N.R.	—	NO RECORD	—	—	—	" "		
1849	NO RECORD	—	—	2	N.R.	—	300	NO RECORDS	—	—	" "		
1850	NO RECORD	—	—	2	N.R.	—	NO RECORD	1308	—	—	" "		
1851	7	4	—	3	7	—	321	27	NO RECORD	1305	—	" "	
1852	6	5	—	3	1	—	293	36	29	N.R.	1456	—	" "
1853	6	4	—	3	1	—	295	25	17	N.R.	1042	—	" "
1854	6	4	—	3	1	—	338	42	16	N.R.	1032	—	" "
1855	7	5	—	3	1	—	378	7	16	N.R.	884	—	" "
1856	6	4	—	2	1	—	341	12	18	N.R.	794	—	£ 23-11s.
1857	6	4	—	2	2	—	376	18	19	N.R.	946	—	£ 22-15s.
1858	5	4	—	2	1	—	353	23	19	N.R.	1063	—	£ 30-18s.
1859	6	6	—	2	3	—	375	27	22	N.R.	1019	—	£ 21-3s.
1860	5	4	—	2	4	—	471	21	33	N.R.	1386	—	£ 41-12s.
1861	6	4	—	2	5	—	479	18	32	N.R.	1394	—	£ 31-3s.
1862	7	4	—	2	7	—	478	32	25	N.R.	1216	—	£ 48-6s.
1863	7	7	—	1	6	—	483	30	24	N.R.	1144	—	£ 36-11s.

* Miss Twiddy sent by "Ladies' Society for Female Education in the East"

† Included £37: 10s. raised by the Jaffna Auxiliary.

NORTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries		Ministers (Ceylon)	Evangelists		Membership		Day Schools No.	Schools		Sunday Schools		Circuit Income	Home Missions
		Men	Women		Men	Women	Full	On Trial		Teachers	Pupils	No.	Pupils		
1864	6	7	1	2	5	—	464	70	27	N.R.	1025	—	—	£ 39-6s.	—
1865	6	5	—	4	2	—	476	73	32	N.R.	1194	—	—	£ 35-13s.	—
1866	7	6	—	5	2	—	400	71	25	N.R.	979	—	—	£ 34-15s.	—
1867	9	5	—	4	2	—	312	25	30	N.R.	1163	—	—	£ 75-19s.	—
1868	8	4	—	4	3	—	404	51	29	N.R.	1237	—	—	£ 132-11s.	—
1869	8	4	1	5	4	—	365	58	35	N.R.	1434	16	662	£ 149-3s.	—
1870	9	4	1	7	4	—	415	91	37	N.R.	1982	23	1132	£ 210-11s.	—
1871	13	4	2	8	6	—	504	112	44	N.R.	2354	29	1479	£ 304-13s.	—
1872	12	3	2	11	3	—	561	144	64	N.R.	3579	42	2012	£ 344-10s.	—
1873	14	4	2	11	6	—	572	129	62	N.R.	3776	42	2198	£ 354-10s.	—
1874	14	6	2	10	5	—	642	130	78	N.R.	4992	55	3192	£ 330	—
1875	24	6	2	10	16	—	674	150	85	N.R.	5314	71	3398	Rs. 3561 16	(£356-2s.-4d.)
1876	24	5	2	12	16	—	708	175	105	N.R.	6038	88	3372	Rs. 3629 15	—
1877	24	6	2	12	16	—	730	202	110	N.R.	6295	79	3211	Rs. 3741 75	—
1878	24	7	2	14	15	—	806	223	109	N.R.	6243	INCOMPLETE		Rs. 4281 12	—
1879	24	7	2	16	13	—	857	244	117	N.R.	8658	107	5274	Rs. 4461 25	—
1880	23	7	2	16	9	—	876	236	136	N.R.	8642	101	5551	Rs. 4912 79	—
1881	22	8	2	18	7	—	890	246	132	N.R.	8181	96	4997	Rs. 4925 29	—
1882	22	6	2	19	7	—	903	242	124	N.R.	7960	87	4583	Rs. 4366 66	—
1883	22	6	3	18	8	—	927	272	121	N.R.	8524 NO RECORD		Rs. 4531 00	—	
1884	23	6	3	17	9	—	982	273	120	N.R.	8186	105	5854	Rs. 4306 70	—
1885	23	7	2	18	9	—	999	316	120	N.R.	7815	94	5663	Rs. 4080 50	—
1886	24	5	2	18	12	—	980	381	137	N.R.	8291	100	5962	Rs. 4591 33	—
1887	25	6	4	19	12	—	1000	359	142	N.R.	9096	109	6311	Rs. 4470 44	—
1888	24	6	4	18	11	—	1002	487	N.R.	N.R.	9812 NO RECORD		Rs. 5251 63	—	
1889	25	5	3	19	11	—	1052	509	140	N.R.	9735	117	6524	Rs. 4605 58	—
1890	26	6	4	19	11	—	1045	553	134	N.R.	9283	117	6373	Rs. 4831 62	—
1891	26	6	4	19	14	—	1021	570	129	N.R.	9125	109	6314	Rs. 4596 89	—
1892	25	5	4	17	15	—	1068	536	126	N.R.	8458	112	5641	Rs. 4609 38	—
1893	26	6	4	17	16	—	1074	508	130	N.R.	8892	110	5730	Rs. 4832 56	Rs. 1632 96
1894	25	6	5	16	15	—	1131	535	132	292	9374	123	6697	Rs. 5124 40	Rs. 1642 84
1895	24	6	6	16	15	—	1216	583	137	323	10110	126	7616	Rs. 5305 40	Rs. 1756 64
1896	24	8	5	16	17	—	1241	598	138	344	10412	130	8002	Rs. 5386 38	Rs. 1774 74
1897	23	7	5	16	15	—	1266	576	143	358	10720	129	8448	Rs. 5739 70	Rs. 1950 68
1898	22	6	N.R.	15	15	—	1326	569	146	380	10927	132	8169	NO RETURNS	
1899	22	7	N.R.	13	15	—	1332	549	146	373	10954	129	8183	Rs. 5968 64	Rs. 2125 68
1900	22	7	N.R.	14	15	—	1392	609	155	390	11482	143	8821	Rs. 6277 09	Rs. 1998 17
1901	17	8	N.R.	12	7	—	1370	638	157	409	11716	144	8480	Rs. 6045 22	Rs. 2250 14
1902	18	9	N.R.	14	7	—	1417	647	156	426	11507	148	8430	Rs. 6220 07	Rs. 2652 09
1903	18	9	N.R.	14	6	—	1502	772	159	430	11819	150	8417	Rs. 6653 57	Rs. 3178 20
1904	20	10	N.R.	15	5	—	1584	800	160	448	12156	150	8900	Rs. 6849 91	Rs. 3537 20
1905	18	9	N.R.	13	8	—	1625	814	160	446	11888	158	8661	Rs. 7162 53	Rs. 2456 54
1906	20	9	N.R.	14	6	—	1654	862	163	465	11904	161	8415	Rs. 7652 34	Rs. 2580 83
1907	21	7	N.R.	13	8	—	1674	881	166	477	11933	160	8490	Rs. 8046 76	Rs. 2496 35
1908	24	9	N.R.	12	10	—	1728	932	166	506	12797	157	8571	Rs. 8738 35	Rs. 2332 06
1909	22	8	N.R.	13	8	—	1769	1004	168	511	12992	159	9203	Rs. 8477 76	Rs. 3256 72
1910	20	8	N.R.	15	7	9	1785	819	172	534	13424	161	9634	Rs. 10368 36	Rs. 3207 69
1911	23	9	N.R.	16	7	N.R.	1773	840	170	548	14006	167	9922	Rs. 10731 03	Rs. 2474 35
1912	23	8	N.R.	14	8	N.R.	1812	820	175	527	13301	165	9703	Rs. 10926 19	Rs. 3222 14
1913	24	7	N.R.	15	10	N.R.	1774	825	171	533	13153	162	9553	Rs. 11417 00	Rs. 3973 12
1914	25	8	N.R.	14	11	N.R.	1738	820	173	506	12506	158	8924	Rs. 11576 31	Rs. 2716 40

NORTH CEYLON DISTRICT STATISTICS

Year	Stations No.	Missionaries		Ministers (Ceylon)	Evangelists		Membersihp		Day Schools No.	Day Schools		Sunday Schools		Circuit Income		Home Missions	
		Men	Women		Men	Women	Full	On Trial		Teachers	Pupils	No.	Pupils	Rs.			
1915	24	8	N.R.	14	10	N.R.	1785	819	167	495	12429	168	8908	Rs.	11727 31	Rs.	2261 51
1916	27	8	N.R.	12	12	N.R.	1813	870	165	487	12437	155	8332	Rs.	12860 78	Rs.	2586 11
1917	27	9	N.R.	13	12	N.R.	1831	871	153	497	13197	149	8590	Rs.	13711 70	Rs.	2540 89
1918	28	8	N.R.	13	13	N.R.	1862	874	155	528	13555	150	9205	Rs.	14849 25	Rs.	2576 97
1919	27	6	N.R.	11	12	N.R.	1841	880	156	507	13027	146	8641	Rs.	15232 15	Rs.	2844 44
1920	27	5	10	12	13	11	1830	832	132	482	14413	147	8130	Rs.	14926 52	Rs.	3471 46
1921	26	6	N.R.	12	15	N.R.	1816	833	143	471	11702	143	7552	Rs.	18269 56	Rs.	5127 44
1922	25	4	N.R.	12	N.R.	N.R.	1829	829	140	479	11917	140	7707	Rs.	20291 12	Rs.	2413 43
1923	25	5	N.R.	12	N.R.	N.R.	1809	888	139	493	12271	143	7861	Rs.	21001 60	Rs.	4083 10
1924	25	6	N.R.	12	N.R.	N.R.	1838	882	140	476	12213	141	7665	Rs.	21111 60	Rs.	1497 94
1925	25	6	N.R.	12	N.R.	N.R.	1832	909	140	536	13056	144	7873	Rs.	21304 64	Rs.	3332 13
1926	26	7	N.R.	13	N.R.	N.R.	1935	879	139	508	13149	143	7898	Rs.	27926 04	Rs.	4297 94
1927	26	8	N.R.	12	N.R.	N.R.	1983	892	139	506	13050	142	7867	Rs.	25850 39	Rs.	3726 82
1928	26	7	N.R.	13	N.R.	N.R.	2044	933	127	473	12532	129	7570	Rs.	44047 57	Rs.	3873 22
1929	25	8	N.R.	11	N.R.	N.R.	2028	898	122	470	12506	126	7193	Rs.	28511 11	Rs.	4557 58
1930	25	8	14	13	18	8	2051	874	N.R.	459	12041	N.R.	N.R.	Rs.	33629 15	Rs.	2583 98
1931	25	9	N.R.	15	18	N.R.	2071	881	102	458	12608	105	6996	Rs.	34345 63	Rs.	3989 82
1932	25	10	N.R.	15	18	N.R.	1972	938	102	437	12930	107	7591	Rs.	33415 11	Rs.	3757 02
1933	26	10	N.R.	15	19	N.R.	2000	981	95	420	13314	102	7124	Rs.	29342 42	Rs.	3339 63
1934	24	9	N.R.	14	18	N.R.	2092	991	95	430	13295	95	7790	Rs.	28916 39	Rs.	2759 51
1935	24	7	N.R.	13	19	N.R.	2048	1020	94	433	incomplete	94	7120	Rs.	29011 84	Rs.	2955 01
1936	23	6	N.R.	13	18	N.R.	2014	935	94	430	13367	96	6789	Rs.	29253 46	Rs.	2559 43
1937	23	6	N.R.	13	19	N.R.	2039	926	92	423	13246	95	6819	Rs.	29560 75	Rs.	3885 05
1938	23	6	N.R.	13	19	N.R.	2058	967	91	440	13465	97	7094	Rs.	30013 81	Rs.	4937 73
1939	23	7	N.R.	12	19	N.R.	2037	962	91	447	13879	97	6818	Rs.	37653 21	Rs.	4642 00
1940	23	6	9	12	21	9	2033	951	90	449	13616	97	6672	Rs.	34537 54	Rs.	2156 18
1941	21	5	N.R.	11	19	18	1911	939	89	454	13907	96	5998	Rs.	33526 93	Rs.	2138 18
1942	20	7	N.R.	12	18	N.R.	1888	919	87	438	13293	88	5753	Rs.	32945 35	Rs.	1603 18
1943	22	6	8	11	16	N.R.	1933	699	87	429	13017	93	5364	Rs.	32947 33	Rs.	1560 78
1944	22	4	7	13	14	N.R.	2031	555	84	424	13590	89	4878	Rs.	34125 51	Rs.	1805 42
1945	20	4	8	12	13	18	1938	662	83	424	13728	81	3404	Rs.	49328 18	Rs.	1412 50
1946	21	4	8	12	15	16	1907	504	81	433	14182	77	3211	Rs.	41424 19	Rs.	5657 39
1947	23	3	7	13	17	17	1904	575	79	460	14550	73	2809	Rs.	55929 96	Rs.	1732 49
1948	25	3	6	12	16	18	1850	552	78	486	15254	64	2228	Rs.	60315 88	Rs.	1976 63
1949	28	3	6	13	15	21	1949	556	78	521	16001	66	2306	Rs.	52279 60	Rs.	2211 70

After the union of the North and South Districts the returns are combined.
See South Ceylon District Statistics.

NOTE: In the Northern Minutes catechists are generally unnamed, and it has not been possible to distinguish between District and Local workers. The figures given include both.

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