

The  
American Mission  
in  
Jaffna Ceylon



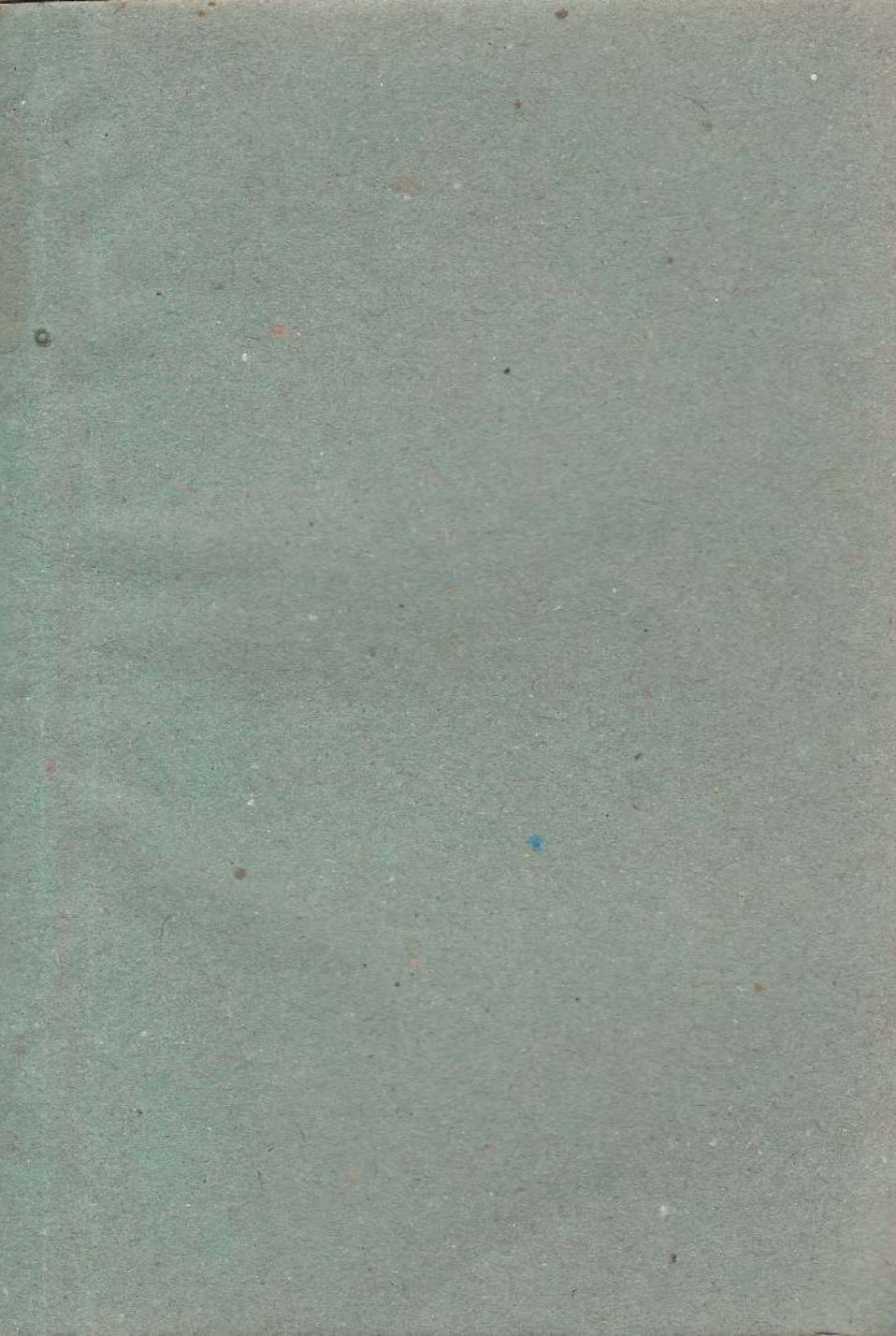
1920-1921



American Ceylon Mission Press, Tellippalai, 1921.

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REV. GILES GORDON BROWN, B.A., B.D.  
Began Missionary Work December, 1899  
Called away from earthly service March 12, 1920

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The  
One hundred and fourth  
Annual Report

of the  
Ceylon Mission

of the

American Board



1920-1921

American Ceylon Mission Press, Tellippalai, 1921.



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## Foreword

It is now four years since the American Ceylon Mission sent out its last printed report, "The Centennial Year in Ceylon." In this issue, therefore, we will not confine ourselves strictly to the year 1920, but may mention steps of progress taken in the years since 1916. We will also include some events of the first half of 1921. The statistics, however, are those of 1920 only.

The year 1920 and early part of 1921 are marked as a time of great loss in our missionary staff. Not before since 1892, when Father Howland was called to his reward, has one of our missionaries died on the field. In the death of Rev. Giles G. Brown, March 12, 1920 and of Miss Ruth Holland, January 11, 1921, the Mission has suffered irreparable loss. Added to these starred names on our roll are the names of a number of our leading Tamil Christians.

They have been called away by One in whose hands are the issues of life and death, the Lord of the Harvest, who knows full well how much they were needed here.

As in the Great War when officers fell, men from the ranks sprang forward to fill the gaps, so will the younger men fill these vacancies, inspired by the example of devotion and self-sacrifice of those who have gone before.



# The Missionary Staff

## CHANGES SINCE 1916

### Reinforcements:

- 1919, January, Rev. M. H. Harrison, Jaffna College, special appointment for a three-year term of teaching.
- 1919, November, Miss R. G. Holland, Uduvil Boarding School, regular missionary appointment.
- 1920, November, Miss A. N. Vogt, Uduvil Boarding School, special worker for a three-year term of teaching.
- 1920, December, Miss M. F. Houston, temporary worker in charge of Udupiddi Girls' Boarding School.

### Losses:

- 1918, March, Rev. J. H. and Mrs. Dickson went to U. S. A. on furlough taking their daughters Dorothy and Florence.
- 1919, December 25, Florence Hale Dickson died of pneumonia in Oberlin, Ohio, aged 13 years.
- 1920, Mr. and Mrs. Dickson returned to India in charge of the work in Malabar formerly belonging to the German Basel Mission. Their connection is now with the Madura Mission of the American Board.
- 1920, February, Miss M. K. Hastings went home on furlough.
- 1920, March 12, Rev. Giles Gorton Brown died of enteric at Uduvil.
- 1920, April, Mr. and Mrs. W. E. Hitchcock and son John went to America. Mr. Hitchcock has given thirty-five years' service to the Tamil



people, twenty-three years as professor in Jaffna College and twelve years as station missionary. Thinking they would not wish to return to Ceylon they asked to retire but the Mission has requested the Board to send them back to help in the work here.

1921, January 11, Miss Ruth G. Holland died of enteric at Inuvil.

1921, March, Mr. and Mrs. C. W. Miller with daughter Frances went to America on furlough.

1921, April, Miss L. K. Clark went home on furlough.

Within this period Uduvil school staff has had valued helpers in Miss Anna Hoffman, Miss Freda Hacker and Miss Grace Pugh as temporary teachers. Miss Hacker has just returned from England for another term.

#### PRESENT STRENGTH, JUNE, 1921

Rev. John Bicknell, B. A., B. D., Principal of Jaffna College, Secretary of the Mission.	<i>Vaddukoddai</i>
Mrs. N. L. Bicknell	
Miss L. G. Bookwalter, M. A., Principal, Uduvil Girls' Schools.	<i>Uduvil</i>
Mrs. G. G. Brown, M. A., Evangelistic work.	<i>Udupiddi</i>
Dr. Isabel H. Curr., L. R. C. P. & S., Ed. McLeod Hospital for Women and Children.	<i>Inuvil</i>
Miss E. I. Hansen, R. N., Nursing Superintendent, McLeod Hospital.	<i>Inuvil</i>
Miss S. R. Howland Evangelistic work, Bible women.	<i>Inuvil</i>
Mr. A. A. Ward, B. A., Treasurer of Mission, Manager of Mission Press, Principal of Boys' Boarding and Industrial School.	<i>Tellippalai</i>
Mrs. A. B. Ward, B. A.	



## ASSOCIATED WITH THE MISSION

Miss Freda Hacker  
Teacher of Music.

*Uduvit*

Rev. Max Hunter Harrison, B. A., S. T. M., *Vaddukoddai*  
Jaffna College Professor.

Miss Mary F. Houston, B. A.,  
Principal, Anglo-Vernacular Girls' Boarding School.

*Udupiddi*

Miss Alice N. Vogt, M. A.,  
Teacher of English.

*Uduvit.*



## General View

In 1916, in the midst of the Great War, the American Mission in Jaffna entered upon its second century of work. At that time the Tamil church members took a forward look and resolving to take a larger share of responsibility in future, they mapped out some lines of advance. What progress has been made in four years towards carrying out their program? Comparing statistics we find that the native contributions to churches and benevolences have in four years increased 36%. The gain in church membership is not quite 7%. The amount of voluntary Christian work done cannot be tabulated but we see touring evangelistic parties organized and carried out by the Tamil men and women, several parties during the year going to the Islands and to the Eastern part of the field. We see laymen conducting Sunday services in a number of places. We have seen many Christian women carrying out a pledge for regular Christian work in many lines. Work among the depressed classes makes little show but in several places it is regularly carried on. The most striking advance is in the greatly enlarged responsibility undertaken by the Council.

### MODIFIED METHODS

In these changing times naturally some variations in method have been adopted by the Mission. A few of these changes may be noted.

Partly owing to the small number of men and partly to the search for methods of efficiency, the old "Station" basis of administration is being abandoned in favour of centralization and unification. Instead of each missionary having charge of the churches and schools of the district where he lives,



we are step by step progressing towards the management of the whole field as one station. Intermediate steps in the past few years have been the transfer of management of some schools from missionaries to the pastors. Believing that it would not only relieve the over-burdened missionary but add to the prestige of the ministry this policy has been tried. The pastors seemed very willing to undertake it, but after a few years' trial they are almost unanimous in wishing to lay it down, finding that it seriously interferes with their pastoral work. Last year the Mission handed over the management of the vernacular schools to the Council with Rs. 55,937 of grant-in-aid money to be handled by the Board of Education appointed by the Council. This Board has now appointed Mr. A. S. Arulampalam to be the manager of sixty-six vernacular schools. The schools on the Islands are managed by the pastor there, and those of the South-eastern district by Rev. J. K. Sinnatamby. Payment of 342 vernacular teachers is made from the central office at Tellippalai. Mr. Ward is treasurer of the Council.

Missionary supervision of the churches is largely handed over to the Council with its committees. The Mission began three years ago to put all their funds for aiding weak churches into the hands of the Council for administration. They now give Rs. 2000 per year.

#### PRACTICAL UNION

In harmony with the policy of the American Board and pursuant to the advice often received from our Secretaries at home, we take every opportunity to unite in work with other Missions.

#### In Theological Education:

Continuously since 1912 one or more men from our Mission have been in training for the ministry at Bangalore United Theo-



logical College, and at Serampore United College. Five young men have graduated and three others are now studying in these schools. Candidates for the Ministry not qualified in English are sent to Pasumalai Theological Seminary of the Madura Mission. One has graduated, four are now studying and two others are appointed to enter. Rev. John Bicknell is our representative on the Board of Trustees of the Bangalore College and the Pasumalai Seminary.

For the training of Bible Women, we are glad to avail ourselves of the opportunities offered in Miss Swift's Training School at Madura. In the past two or three years a number of our women have been sent there for training and have come back to work with largely increased usefulness.

### In Teachers' Training:

Five years ago the Training School at Tellippalai, was merged in a United School at Kopay, where candidates from the three Missions and the Hindu Community are trained under a Christian headmaster with Mr. Ward as Manager. There are separate hostels for Christian boys and Hindu boys. At present there are 52 students of whom 31 are Hindus. Owing to the lack of a resident Missionary the conditions of the school are not satisfactory and the scheme is to be terminated soon. Government will take over the school in new buildings to be erected about two miles from Jaffna town. Although there will be a special hostel for Christian boys there will doubtless be less Christian influence than at present and we view the future with much foreboding. How can we expect good religious instruction in our schools if the teachers themselves do not get a good religious foundation?

### THE JAFFNA CHRISTIAN UNION

This is an association of all members of the Christian churches of the Northern Province. Its objects are—promoting union; deepening spiritual life; formulating and expressing Christian public opinion; care for the general welfare of the Christian community and working for the advancement of the kingdom of God and the well-being of the people of this land. Rev. John Bicknell is the President. Besides the General Committee, there are committees on Evangelistic Work, Sunday Schools, Temper-

ance, Union in Education, Church Union, Christian Education in Schools and Literature.

### Special Week of Evangelism:

In common with all branches of the South India United Church the churches of the three missions of Jaffna every year make a special evangelistic effort for a week in July. In every locality the church members go out in bands, from house to house, visiting among their Hindu neighbours and holding gospel meetings every evening. Of course this work is done, more or less, throughout the year, but because all do it this one week, they secure the attention of the Hindus, and make more impression upon them than usual.

### Vacation Bible School:

In September a united effort was made to improve the preparation of Sunday School workers by holding a ten days' Sunday School Training Class and Convention. Mr. and Mrs. E. A. Annett—representatives of the world's Sunday School Union in India, Burma and Ceylon, were called to be the teachers and lecturers. They gave an excellent course of instruction for Sunday School teachers, training them in modern methods. It was held at Uduvil School Buildings during vacation. Board was furnished for two delegates from each church and all Christians who could do so were urged to attend. Although the attendance was not so large as we wished, the school was well worth while. Results appeared immediately in the re-organisation of several of the Sunday Schools, but much yet remains to be done.

### Convention:

In September a United Convention, for the deepening of spiritual life, was held for three days and evenings in the Old Dutch Fort Church in Jaffna town. Rev. L. P. Larsen and Rev. G. P. James from India were the speakers. Thousands attended, and we believe some were truly converted, but on the whole, the audiences in the town meetings were mostly Christian. Mr. Larsen and Mr. James remained a few days longer and held meetings in some out-stations, especially for educated Hindus. They were very well attended and the Gospel message was brought home to them with great power. Mr. Larsen is Principal of the Bangalore United Theological College a man of deep spirituality and distinguished scholarship. It was an exceptional opportunity to reach the educated Hindus.



## Retreat:

— Another United Convention for the deepening of spiritual life was the "Retreat," held for Christian workers of the three missions at Nallur, a station of the English Church Mission from December 28th to 31st. Rev. J. P. Gibson, Principal of the United Training Colony in Peredeniya, in central Ceylon, was called to be the leader. He and Mrs. Gibson gave several addresses and Bible readings each day. The whole meeting was very helpful and inspiring, but as it was held at an inconvenient season, the number of those attending the full four days was disappointingly small.

## United Moonlight Meetings:

These have been held for many years as a special united effort to reach the Hindus according to a schedule of appointments made out each year by the Committee of the Christian Union. For 1921, the plan has been much enlarged. In February, at Karadive, meetings were held six nights in succession in as many different school-houses.

A pathoscope with seven-reel film on the Life of Christ was used, and these moving pictures drew crowds. Three speakers—one from each mission—gave addresses on the meaning of salvation, the need of salvation and the way of salvation. Such campaigns are planned to be held in several different centres during the year.





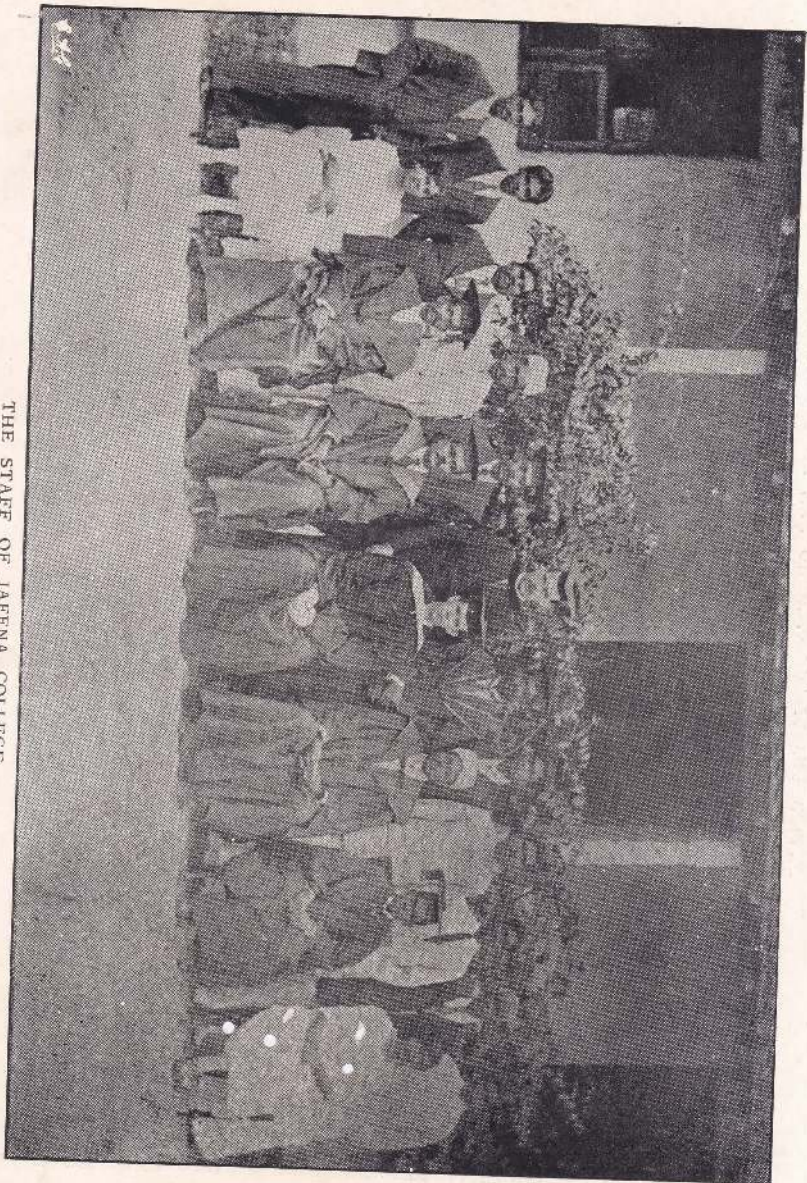
# Educational Work

## JAFFNA COLLEGE AND AFFILIATED ENGLISH SCHOOLS

	Teachers	Pupils	Christians	From Hindu Homes	Fees paid	Government Grant
Jaffna College	24	410	102	308	13951.33	6000.00
Atchuvvely	6	128	20	108	1806.00	1688.77
Chavakachcheri	13	274	33	241	5348.00	8626.27
Kangesanturai	3	51	5	46	326.60	806.72
Karadive	5	100	4	96	1474.00	1573.50
Manipay	13	226	47	179	2750.00	3077.42
Pandateruppu	5	127	15	112	1065.46	1196.57
Tellippalai	6	241	35	206	3556.76	3769.69
Udupiddi	4	62	4	58	391.84	869.40
Total.	79	1619	265	1354	30669.99	27608.34

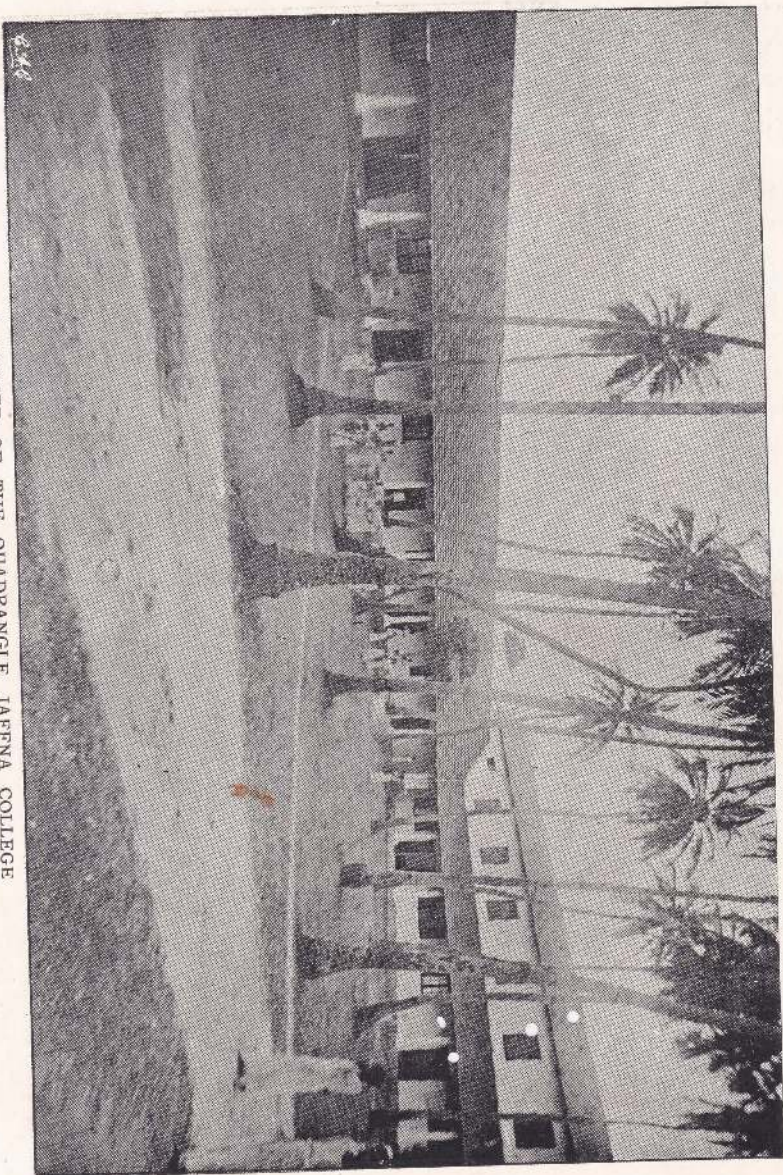
### REV. J. BICKNELL'S REPORT:

During the year 1920 Jaffna College suffered a severe loss in the death of its former principal, Rev. G. G. Brown. He had laid down the office of principal on taking leave for his last furlough in America in 1915 but his interest in the institution did not cease then, and he rendered most valuable service as a member of the Board of Directors and an advisor to the principal, until his death. He also was a very great stimulus to the religious life of the institu-



THE STAFF OF JAFFNA COLLEGE





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A CORNER OF THE QUADRANGLE, JAFFNA COLLEGE



tion through the occasional visits which he paid to us when he had individual talks with the upper class boys. We hope, in due time, to have some suitable memorial to his enduring influence upon our school. The first step in this will be the placing of his likeness on our walls.

Our hearts have been saddened and our thoughts turned to serious things by the taking from life of five of our college boys during the last part of the year. Two of these, Alagaratnam and Kumarasingham, were of the London Matriculation Class; two, Ratneser and Kumarasamy, of the Senior Class; one, Ratnayake of the Third Form. They all died of the same disease, enteric or typhoid fever. Just at the close of the second term, in the middle of August, about 20 of our boys came down with fever. As the boys are frequently sick with fever, and on this occasion soon scattered to their homes, the nature of the malady was not at once detected. The source of the contamination is not known for certainty, but as there were cases in the community in families with the same water supply, that is thought to explain it. The experience has led to the taking of certain steps to eliminate the probability of the recurrence of such an outbreak.

#### Staff:

Our college is fortunate in having its staff entirely made up of Christians. Of our twenty and more teachers we have eight who hold the degree of B.A. or better; two who have graduated from the Government Training College; one who has passed the Inter-science; one the Government's Technical School course; six the London or Cambridge Senior examinations, and others of inferior qualifications. Many of these are men of tried ability who have been with us for some time. Two have served us for

about a quarter of a century. These teachers are grappling with the taxing task of teaching boys whose vernacular is Tamil, to speak and write correct English ; and are also seeking to instruct them in History, Mathematics, Geography, Latin and Science, from texts books written in this foreign tongue. They are also trying to give them an adequate knowledge of their own language and literature and to fit them to pass the examinations that constantly loom up before them. Further they are seeking to lead the Hindu boys into the Christian life.

We try to induce as many of our teachers as possible to live on or near the college compound with the result that we now have sixteen of them here, ten bachelors and half a dozen married men. One of these young men who has been with us for some years died prematurely a few months ago. He affords us a very good example of how much the life of such a one living with the students may count in moulding their thoughts and purposes and elevating their standards on the play ground, and in the class room or study hall.

The college is acting as a centre from which uplifting forces are let loose in the community round about through the outside activities of our staff. One is the editor of our Mission paper, the Morning Star ; one is the Secretary of the Jaffna Council of Churches ; many are working in the various organizations of Jaffna. They are also pillars of churches and are constantly being called upon to speak on public occasions and to preach from pulpits.

Students :

Our boys, who now number about 400, come to us from all over our Mission field and from other parts of the island. Among them are the sons of our pastors, catechists, teachers, and other Christian people



about a third of the total are Christians. The remaining two thirds are Hindus, many of whom come from the district about Vaddukoddai. Something less than a third are boarders and the rest can be seen streaming in and out on the roads leading to the college each morning and evening. There is much good material in this crowd and the years here reveal the impression upon them of the training they are undergoing in the strengthening of character, and the training of their powers for service in the world. Through the work of various agencies, the Y. M. C. A., the church, the personal work of teachers and fellow-students a goodly number are year by year led into the Christian way, and a still larger number led into an understanding of what our faith in Christ is.

#### Future leaders:

It is from these boys we are to get our leaders for the work of church, and school, and the business, professional, and political life. As we look about the field to-day we find that the pastors, the headmasters, the leading lawyers and doctors, are very many of them old boys of this college. We have to-day in Serampore College, Bangalore Theological College, and Pasumalai United Theological College nine of our boys studying for the ministry. The death of three of our leading pastors emphasizes the need of such and thus the service of our school. In the Government Training College, Colombo, we have young men undergoing training to fit them for leadership in our schools, and there are many others who are serving their apprenticeship in teaching who will be going for training later. So there are those who are going into medicine, law and politics: this year when the people of Jaffna had the opportunity to choose a man for the Legislative Council of Ceylon they chose an old boy of Jaffna College.



## Buildings :

At the time of the centenary of the American Ceylon Mission, in 1916, as the principal of Jaffna College was escorting one of the members of the visiting deputation from America about the college grounds, and doing his best to duly impress the one who had come so far with the grandeur of the institution, he was accosted with the question, "Where are the college buildings"? As they were, at that moment, gazing on the most imposing of the piles of coral stones and chunam on the compound there was an embarrassing silence followed by the understanding on the part of the principal that he had become so inured to the very meagre equipment of the school as to fail to realize that a New Yorker would not think it worthy of a college. Our plant is still very insignificant in comparison with that of schools in America or even schools in some mission fields, but we have taken long strides ahead in the last five years. On the south and west sides of our grounds instead of a palm-thatched squatty line of rooms, we have a set of model, tile roofed class rooms each 25 by 20 feet, and the two-story Hunt Building with its large airy dormitory upstairs and its physics and chemistry laboratories below. Across the street we have a large nine-roomed building for the Lower School. We trust that ere many more years have rolled away we may have a commodious and architecturally pleasing hall and administration building, another dormitory, a library, a reading room, a new dining room, kitchens, teachers' quarters, a sick room and a sanitary block.

## Demand :

"English, more English, better English," this was the slogan of our last Director of Education, and so far as the first two parts of that slogan are concerned it seems to be echoed by the Jaffna parents who appear very eager their boys, at least, should have an education in English. The same feeling exists to a considerable extent throughout Ceylon. The reason for this emphasis in Jaffna is not far to seek. There is no room for the aspiring Jaffna youth within this peninsula so they go to seek their fortune in the Malay Eldorado and in other parts of this island; also, now, in Eastern Africa and Mesopotamia. In these countries Tamil is of little use: English is indispensable. This fact makes it far less likely that there will be a turning away from English education here than in India, where now it is a much mooted question. We can go ahead with our plans for the development of our English schools with the assurance that we are in line

with the trend of the times and the desires of the people to whom we seek to minister.

### University College :

All education, and especially English education, is receiving added stimulus from the opening, this year, of the Government University College in Colombo. It is expected that in a few years it will come to be a full fledged University which may grant degrees and fix the course of study without reference to the Universities of England whose courses have in the past, been taken over almost bodily with little attempt to adapt them to the needs of our boys. Just what effect the opening of this college will have on our higher work permanently is not yet clear though it seems that for a time it will naturally draw many young men to the metropolis. The Christian agencies working in the island have begun to make plans for the opening of a Christian Hostel in Colombo in connection with this college and in this we shall have our part.

### Increased grant :

The government has helped in another way to smooth the path for those who have been struggling to keep pace in equipment and teachers with the requirements for the added number of pupils. It has largely increased the grant for English schools and thus enabled the managers to meet the demands for more adequate salaries. This will help to draw into the ranks of teachers young men of good abilities.

### Conscience Clause :

Along with this increase in the grants there naturally comes a feeling that the Government has a right to interfere more in the inner working of the schools. The new code, which has been framed by the Ceylon Board of Education representing a step ahead in giving control of affairs into the hands of the people, will bring with it the Conscience Clause compelling us to hold classes for the teaching of the Bible only during the opening or closing periods of a session, so that pupils may be excused in case it is their parents's desire. Just what this will lead to we cannot accurately foresee, but the lack of any manifest disposition to oppose religious instruction, in fact, the presence of a feeling that some religious instruction should be given to all children in school, and the willingness of people to send their children to Christian schools where the Bible has been taught in the



past, leads the writer to believe we have little to fear. One college in the island has already made Scripture Study optional with the result that only two students chose to drop it.

### Practical Side :

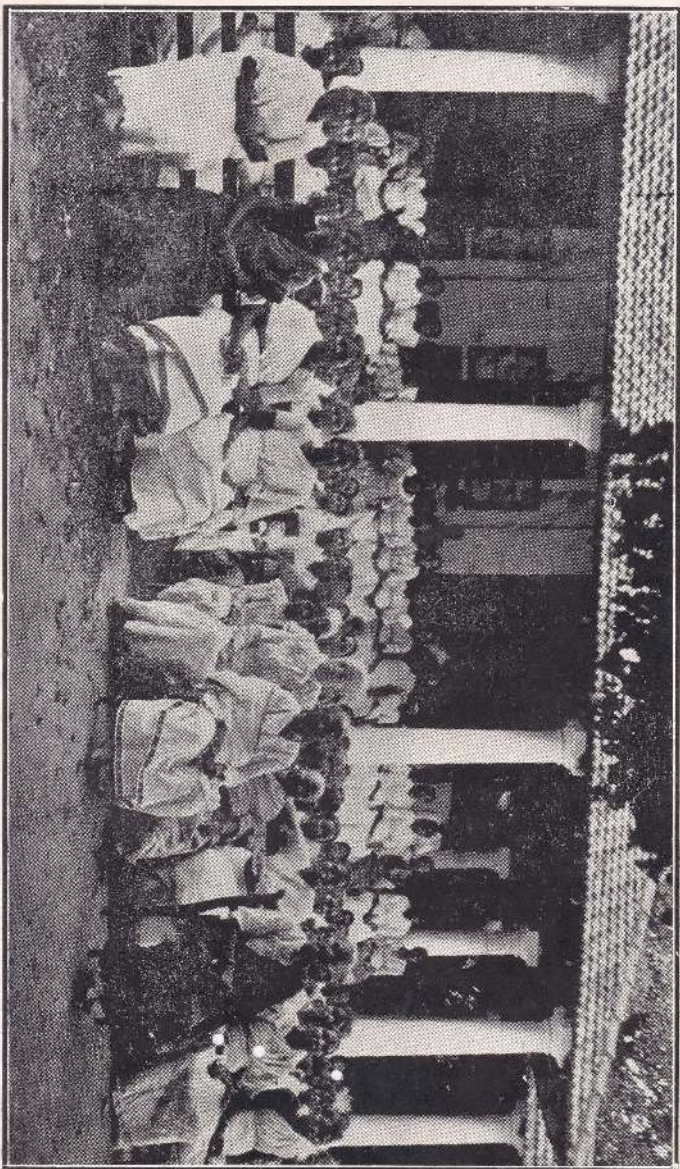
In our curriculum of studies we are emphasizing a little more than formerly the practical side. Our Science is developing well and coming to a point where we believe we are doing good work. We are just starting a Manual Training course which should be of great value in teaching much needed lessons to those whose studies are apt to be too much divorced from actualities, and whose tendency is to think of certain forms of work as beneath them.

### Affiliated English Schools :

The work of Jaffna College is linked up with the work of the other English Schools of the Mission and the increasing realization of this has led to the affiliation of these schools, eight in number, with the college. The schools are located from three to eighteen miles from us in our various centres of work. The number of pupils is about 1200 and of teachers about 55. From these schools many of our boys come for higher study. We have been fortunate in securing as supervisor of these schools a young man who was trained here and who has made good in an important school in the south of the island. We are hopeful that much may be done to lead these schools on the road of progress.

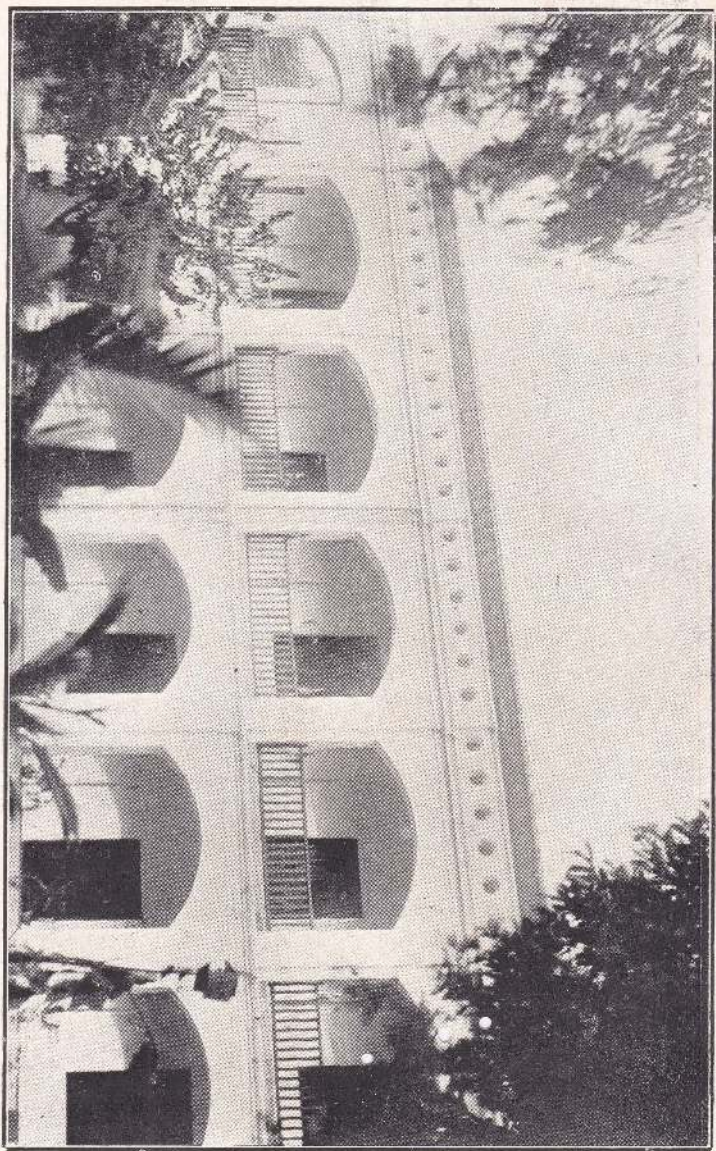
### Jubilee Year :

Next year is the Jubilee year of the college, for it was in the year 1872 that Rev. E. P. Hastings and Pastor Hunt, a missionary and a Tamil minister, along with others revived the old Batticotta Seminary under the name of Jaffna College with a Board of Directors composed of missionaries and Tamils. Plans are being made for a suitable celebration that may stir the loyalty of those who have studied here and renew the interest of all who have at any time been connected with the institution.



ALUMNAE MEETING AT UDUVIL SCHOOL.





NEW CLASS ROOMS, UDUVIL ENGLISH SCHOOL.

## UDUVIL GIRLS' SCHOOLS

	Teachers	On roll during the year	On roll Dec. 1920.	Boarders.	Day scholars.	From Christian homes.	From Hindu Homes	Joined Church this year	Church members.	Government Grant in 1920.
Tamil Boarding	7	169	135	112	23	40	95	8	30	Rs. cts. 2831.50
Tamil Practising	4	181	144	—	144	15	129	—	—	1309.70
Teachers Training	4	29	15	15	—	4	11	—	14	825.00
English	24	364	288	164	124	108	180	13	109	5248.14
Total.	39	743	582	291	291	167	415	21	153	10214.34

Extracts are taken from Miss Bookwalter's Report :

The first great event of the year was the arrival of Miss Calder. We are always happy to have visitors, and there is special joy when it is one who already knows and loves Uduvil. We welcomed Miss Calder in our own Uduvil fashion with waving palms and songs. It was a joy to the Uduvil missionary family to have her as their guest, and the girls of the school were made happy by her interest in them. They still remember the talk she gave them at morning prayers on the subject of "Others." While she was here the old girls organized themselves into the Uduvil Old Girls' Association. It was a lovely day for the old girls, so many of them coming back to their old school to greet their class-mates, to sit in their old school desks, and to see their loved Principal Miss Howland. Officers were elected with Miss Howland as President. Miss Calder was the guest of honour that day, giving the principal address at the meeting. After the meeting was over



there was a social time—pictures were taken of the officers and of the women who studied under Eliza Agnew. An entertainment was given by the girls followed by a tea party. Before breaking up an impromptu farewell was given to Miss Hastings expressing their love for her. She left Uduvil soon after for her furlough in America—a furlough surely well-earned after service of seven and a half years at Uduvil.

In August, at the close of the term the school said farewell to Miss Pugh as she was about to return to England. Miss Pugh had been in the school as a teacher for over two years and was greatly loved by her students of the Cambridge classes. We called her our history professor as she undertook to teach English history to the girls, and did it so successfully. We look forward with eagerness to her return.

The last special event of the year 1920 was the coming of Miss Vogt to teach in the English school. We had been expecting her for some months, and greatly rejoiced when a telegram finally announced her coming. Feasts and songs and a holiday came on that day, and before the day was over, she had entered our lives and had become with us a part of Uduvil. She began teaching almost immediately in the upper school filling the places of those on furlough.

#### MISS RUTH GERTRUDE HOLLAND

The heart of Uduvil has been most deeply moved by the death of Ruth Holland. She died of enteric fever January 11th, 1921. As this report is being written after her death we wish to speak of her now. But what can we write? It seems so impossible to express what a great wave of sorrow and

dismay swept over Uduvil that day in January, when in the very midst of our rejoicing over what seemed certain recovery, she quietly slipped away from us. We did not see how it could be, and for a time our minds and hearts were dulled and we could not understand. Nor do we understand well even now. But we have tried to learn the lessons meant for us, and among the older girls through the example of her life there has been a real spiritual awakening. She was so loving and kind—so thoughtful and true—that all, even those who saw or knew her very little, loved her.

She was the quiet deep stream in whom all might delight. She passed well her first Tamil examination living away from Uduvil where she might have quiet and time for study. She had afterward in December moved to Uduvil and on that day she said "This is a great day for me." It was a great day for all of us. We had wanted her for over three years. It took two years to find her, and one year for her to study Tamil. She was ready now to take up the work she had many years been preparing to do.

And now, who will take her place?

Perhaps one may be found in America who, trained in Domestic Science, will hear the call and come out to Uduvil to carry on this very necessary work. At the memorial service an appeal was made to the girls to consecrate themselves more fully to Christ. The older girls felt the need of giving themselves in service to take her place, and some were deeply stirred. It was planned to organize a Ruth Holland Student Volunteer Band made up of those who pledged to give themselves for definite Christian service. The pledge reads as follows:—

It is my purpose, God willing, to give my life in definite service for Christ. In accordance with this purpose I hereby



make a vow that I will give some of the years of my life, and if so led, all the years of my life to some special form of Christian service.

In fulfilment of this vow I am willing to do whatever work the Lord may give me to do and to go wherever the Lord may send me.

Name ..... Date ..... Place .....

On the reverse side of the pledge card is written the following :

The Ruth Holland Volunteer Band was organised through the inspiration of the life of Ruth Holland, who came to Ceylon as a missionary in November, 1919. In January, 1921, she laid down her life as a sacrifice for the girls of Jaffna. Following her example, she who signs this pledge has made a definite decision to give herself to the service of God. Toward this end she will shape her plans, and do all in her power to prepare herself for this great work.

"Pray ye therefore the Lord of the Harvest that he would send forth labourers into his harvest."

Five girls have signed this pledge : They understand fully what the pledge means and are trying to do all they can to prepare themselves for the great work they will later take up. They have signed the pledge in faith, trusting God to lead them into whatever work he wants them to do. Thus the life of Ruth Holland goes on. Her spirit will be ever with us making us long to be better, and filling us with the desire to serve as she served.

The best year :

When the year began we all agreed that it should be the best year we had ever had, and as each year is ever better than the one before, so has this year 1920 been indeed the very best year. We feel that the spirit of the school has never been so fine, that the difficulties which naturally arise in such a large family have never been so small.

"Christ at Uduvil" we chose for our motto, and we have prayed each day that Uduvil might be worthy to have Him walking

about the compound as a constant companion. Among the older girls there has been a deeper spiritual life, and among the little girls a greater desire to do what was right. Twentyone girls joined the church during the year. This is not as many as usual. It is difficult to explain this fact when the spiritual life has been on a higher plane. Hindu girls hesitate to do that which they know means so much in their future relation with their families, though they have tried to live the Christ life without identifying themselves with the church.

The Christian éndeavour and the Y. W. C. A. in English and Tamil have been active during the year. Three delegates wen to the Y. W. C. A. Camp at Negombo in August. The usual sunset prayer meetings, the weekly meeting with the Pastor, Sunday School and church, the classes with missionaries, and the personal talks—have helped to make life rich and full. In May at the beginning of the new school year, the teachers and missionaries re-consecrated themselves for Christ's service, and planned to put first things first. We may have forgotten sometimes, but it has been in the background of our thought always.

The year has been a busy one as every year at Uduvil is. Some improvement was made in almost every branch of work—nothing spectacular—but conscientious effort and better results.

### The Tamil Boarding School:

This school has taken on a more spontaneous spirit, though not yet all that might be desired. When the school is inspected rather than examined yearly, there will be hope of greater improvement in original and independent thought. The Government will surely take this forward step soon. Drawing and singing have helped to make the work more interesting, and the effort of the teachers to bring to the girls something outside their poor Tamil text books has been successful where tried.

### The Training School:

An entrance class to study one full year instead of only a few months was organized. The study of English, singing, drawing, hygiene, practical needlework, nature study, and supervision of their teaching, all have helped to make the year's work worth while in giving them a better preparation before taking up the two years' regular training.

The first and second year training school girls have also taken a new interest in their work as special lessons in the teaching



of nature study, hygiene, and geography have been given them. An enlarged room, good desks, almirahs, and a large wall black-board have inspired them to make their room beautiful and also to help them do neater work in exercise books.

The girls in training are beginning to realize that to prepare to be a teacher means work of the very best, and nothing short of that. The examination results in 1920 were not good. With more care for each girl's work and closer supervision, better results for 1921 are expected.

### The Practising School for the Training School:

The room has been fitted up with chairs and tables and some materials for hand work added. The Kindergarten building is one with mud walls and the main building needs repairs. The plan of the Mission is to make as good as possible the schools at each Mission station. These schools will be the Church schools and will remain in control of the Mission though other schools may be taken over gradually by the Government. Some time in the near future this school must be rebuilt. As a practising school for teacher training it should be a model school. English is now being taught to the children—much to the satisfaction of the parents and pupils.

### The English School:

The standard of work has improved and the school is now ready to be a fully organized secondary school if the Government is pleased to rank it so. We are having less difficulty in finding sufficient teachers each year as more and more of our own girls are taking the advanced work.

During the August holidays four of the English school teachers attended the vacation course for teachers in Colombo. In January one of our Senior Cambridge graduates was admitted to the Government Training College in Colombo to be trained in Domestic Science. Other girls are planning to go to the Training College when ready. This is a great step forward as we have been trying for years to induce parents to be willing to allow their daughters to be trained as teachers in Colombo. Apparently the time has now come when they are willing.

The Cambridge results for December 1919 were good. Three out of four Juniors and all the three Seniors passed the examinations. It is a great gratification to us to see the girls ambitious for themselves. When filling out a questionnaire, one question of which read—"What do you intend to do when you finish your studies?"—

at least ten of the older girls said they wanted to be doctors, and as many more wanted to be trained teachers.

The Drawing department has taken a decided step forward. A drawing room has been fitted up, and one of our own girls who passed the first class teachers' drawing examination is in charge. Two of our own Senior Cambridge girls received the second class teachers' certificate in drawing. The drawing room is a place of beauty to which the girls delight to go. Their own work adorns the walls and their ambition to paint is now being satisfied.

Much effort and much thought have been put into the work of Uduvil this past year by all, from the teachers down to the matrons and servants. Faithful and earnest work has made it possible to carry the heavy burdens of each day. Gratitude is due all those who so faithfully did their work the past year. Miss Clark has been a tower of strength throughout the year with her help in so many departments of the school, and her untiring efforts to organize her work and to train others to take charge of it while she is home on furlough. She goes home taking with her much love from teachers and students of the whole school.

The following report of Kindergartens shows Miss Clark's enthusiasm for her chosen line of work, and how Uduvil stream has overflowed its banks and watered the fields round about.

### KINDERGARTEN REPORT--1920

By Miss L. K. Clark.

A little over five years ago when I arrived in Ceylon I found awaiting me a host of little children whose chances of obtaining a good education were exceedingly small. A great many did not go to school at all but remained at home through the indifference of their parents or because they were made to work for their living, while others who were sent off to school by their parents often played truant through fear of punishment by the teachers who would cane them well if they failed in any points of the law.

Those who went to school were being "educated" by a certain packing process (suggestive of

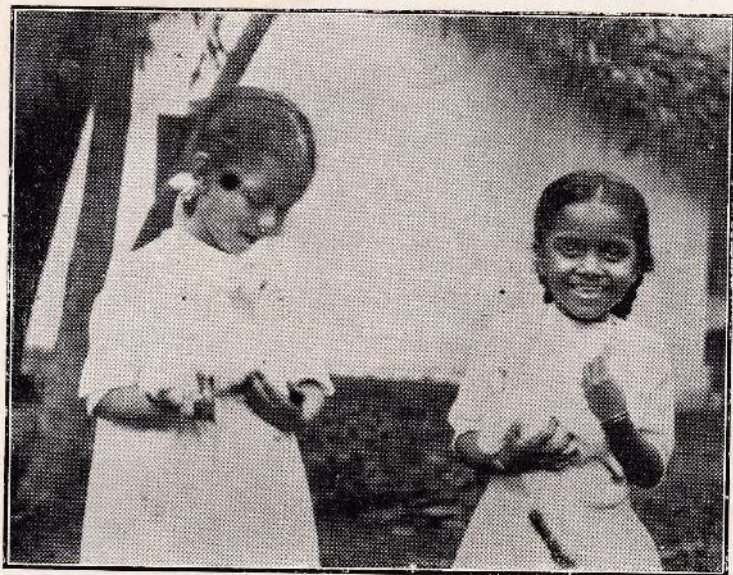


Armour's, Chicago) in which the child was the barrel, knowledge of facts the pork, and the teacher the packer. At the age of six after a year of good solid ramming down, a Government inspector appeared and a thorough examination of the contents of each barrel was gone through. Scarcely any attention was paid to the barrel except to be condemned as a bad one if any of the contents had leaked out. Such a packing process in combination with a rigid examination system was begun when the tiny tot entered school and ended only when he was graduated from the highest class.

It takes but a short time for this sort of education to stamp out what little originality may have been latent in the child's mind, and to make him into a stupid little machine with but one purpose in life, namely, to pass an examination. I have been surprised to find the children so lacking in the spirit of play. Whether it is due to the hot climate which has a tendency to produce physical inertia, or perhaps to a lack of ingenuity, or just "custom," true it is there is a strange lack of games among the children. Even in school where the daily program provides for recreation the children have to be urged to "come and play"! The children lack the ability to do hand-work well. This is doubtless due to the custom of a country where manual work is done only by certain castes. Another noticeable lack is that of the power of observation. The children have never had their eyes opened to the beauties of nature which surround them on every side. Consequently their capacity for sympathy and appreciation has not been developed, and their ability to observe accurately and describe even in part what they see is astonishingly small. With the capacities of the little children so undeveloped, surely here in



The children of Jaffna wish to say—



We are happy because you gave us a Kindergarten



We have no Kindergarten  
We are each a little Hindoo, "we do the best we kin do"  
Please send us a Kindergarten too





ENGLISH KINDERGARTEN, UDUVIL



TAMIL KINDERGARTEN, UDUVIL

Jaffna, if anywhere, is there a crying need for kindergartens.

#### UDUVIL ENGLISH SCHOOL KINDERGARTEN.

The parents of the children in the Uduvil English School were the first to realize this need and Mrs Dickson was asked to organize our first kindergarten in 1914. One of our brightest English school girls who had had a year of special study in Colombo was put in charge of this new department. She proved to be unusually well fitted for a kindergarten teacher and her years of hard work for the little ones have endeared Miss Paul to all who know her. She continues as the head of the kindergarten department in Uduvil and as supervisor of the village kindergartens. The kindergarten started with about ten children, it now has over thirty. The parents feel that English clothes should accompany an English education, consequently you see the little girls dressed in frocks and the little boys wearing coats and trousers. The present building is but a single room with chicken-wire walls (like a poultry run), a palm-leaf roof over head and sea sand under foot. The equipment is not elaborate as it consists only of chairs, tables, black-boards, number-boards, pictures, and a small organ. We are in great need of a new building which shall be well equipped and provided with a much better supply of materials than we now have.

#### UDUVIL VERNACULAR SCHOOL KINDERGARTEN

In 1916 a kindergarten was started in Uduvil vernacular school, the practising school in which our Tamil girl teachers are trained. The building is but a palm-thatched roof on poles which stand in mud walls. But there has always been a good supply of children. There are now 82 children enrolled. It was our idea when we started this kindergarten to use only native materials for hand-work, such as palm-leaves for weaving, seeds, shells, clay. But Government has required us to put in a fuller equipment, to give the children chairs and tables, to have them use colored papers and chalks, scissors and beads,—in short to make it like an English kindergarten. At the same time the Government has not granted us any more money to help carry this extra expense. This kindergarten which has been carried on for several years has shown us how well worth while it is from the changes which we now see in the children who are studying in the upper grades. There is much less stolidness, more spontaneity, and an ambition for education beyond the village school.



### ENGLISH KINDERGARTEN AT VADDUKODDAI

In 1917 the English-speaking Tamils of Vaddukoddai asked that a kindergarten in English be established for the benefit of their children. A trained teacher from Colombo was employed; this was a well-equipped kindergarten and did good work for two years. Though the demand for an English kindergarten at present is not great, there is a pressing need for a Tamil kindergarten at Vaddukoddai, as that is one of our important mission stations. The community is largely Hindu, and the opportunity of influencing the children is great.

### INUUIL VERNACULAR KINDERGARTEN

A mile away from Uduvil is the large Hindu village of Inuvil. It has an important location being situated on the main road between Jaffna Town and Kangesanturai. Our Mission has a flourishing village school there near Inuvil Hospital but of the hundred-and-over children which attend the school just one comes from a Christian home. Through the help of Dr. Curr who has always taken a keen interest in this school, we organized two years ago a kindergarten department. The children came flocking to it, and at present there are fifty-two on the roll. The old roof on poles under which the village school met in former days has proved inadequate for even the kindergarten. So as Dr. Curr promised to provide money for a building, we drew up plans and now there is in the process of erection a real kindergarten. Just before she left for America, Mrs. Miller laid the cornerstone and the work on the building is progressing rapidly. It is to be a large octagonal building inside of which seventy-five to one hundred children can gather in two large circles for games as well as be separated into smaller classes for their lessons. There will be plenty of blackboard space on the walls which will be only half walls the upper part being made of expanded metal. This type of building is a good model for a kindergarten in any of our village schools. Its estimated cost is 1000 dollars.

### TELLIPPALAI VERNACULAR KINDERGARTEN

Last November at Tellippalai we organized a kindergarten in the vernacular school. It has already proved popular for there are over forty children in attendance. The young teacher in charge is very enthusiastic in her work and there is a happy spirit among the children who now enjoy their school-work thoroughly.

### MANIPAY VERNACULAR KINDERGARTEN

Our latest kindergarten to be established is at Manipay. Work was begun there in January 1921 and everything points toward

success. Manipay is an important center for our school work so we feel that it is necessary for the children here to have a good foundation. There are over forty children in attendance, some of them low-caste "black babies." At present the children meet under a "lean-to" at the back of the village school. A few chairs and tables and some materials for hand-work have been purchased with some of the money sent out by the Woman's Board. A new building will be necessary before we can do first class kindergarten work.

#### TEACHER TRAINING

As the demand for kindergartens in different centers grew, the need of well-trained teachers to conduct them was evident. As Uduvil English kindergarten increased in size, assistants were chosen from among the older English School girls and trained one by one.

Soon Uduvil Practicing school needed kindergarten teachers and from the Training Class we chose two teachers who seemed well fitted to work with little children. One of them soon left and married, but the other, Miss Chinnammah Karthegesu, has proved herself a "born teacher" of little ones. Her work has been very successful. In a teaching competition held in Jaffna where teachers from all over the Province gathered to exhibit their ability, Chinnammah ran off with the second prize.

In the Training School we have found the teachers for the more recently organized kindergartens, but it was with difficulty that we found time to train them as their course was full. So in view of this fact and also as I was soon to go on furlough, we decided to call in all the kindergarten teachers and during the month of October give them special training. Seven young teachers were here for this course. The picture shows the seven standing, and seated at my right Miss Paul, and at my left, Miss Karthegesu, both of whom helped me give this course which included lessons in drawing, program-making, child psychology, different occupations, and methods in teaching reading, writing, arithmetic, scripture, observation, story-telling, and conducting opening exercises. Each student teacher was given a class to teach or to observe every morning, and in the afternoon the lessons of the morning were discussed and criticised. At the end of the month we had an exhibition of the hand-work which those in training had done. The school managers and others who came to see the girls' work expressed their surprise at the amount which had been accomplished in so short a time.



## PRESENT AND FUTURE

We now have five kindergartens established in four different villages with a total of 275 children in attendance and eight teachers in charge. Our Mission has under its care about 100 village schools in many of which kindergartens should eventually be established. Some of these schools may be taken over by Government but most of them will doubtless remain in our charge for many years to come. Our plan is to organize kindergartens in as many of these schools as we possibly can, and as soon as we can. This plan can be carried out for we have the girls ready to be trained, if we can have the funds to provide a good course for kindergartners here at Uduvil.

## OUR NEEDS

1. Our greatest need is for a kindergarten building at Uduvil which shall be a model school in which the teachers are to practice and receive their training. We plan to make the kindergarten of the English school a model in building and equipment, and to combine with it a teacher-training room with the materials and furnishings necessary for the training of kindergartners.

As far as we know, Uduvil is the only place in Ceylon where kindergarten training is given in the Tamil language. What training we have given has been done under difficulties because we lack suitable buildings and equipment. The estimated cost of a model building with equipment would be \$2500.

2. The success of the kindergartens during the coming years will depend chiefly upon how closely they are supervised. While I am on furlough Miss Paul will visit the different kindergartens as often as she can, but at best she will not be able to go as often as the work needs because of the distance to be travelled. We are greatly handicapped because we have no rapid way of travelling. Our only means of travel at present is by horse-bandy which is slow and uncomfortable. So one of our most urgent needs is a motor car to conserve our time and energy. Without a motor car the plan of organizing other kindergartens, I fear, cannot be carried out.

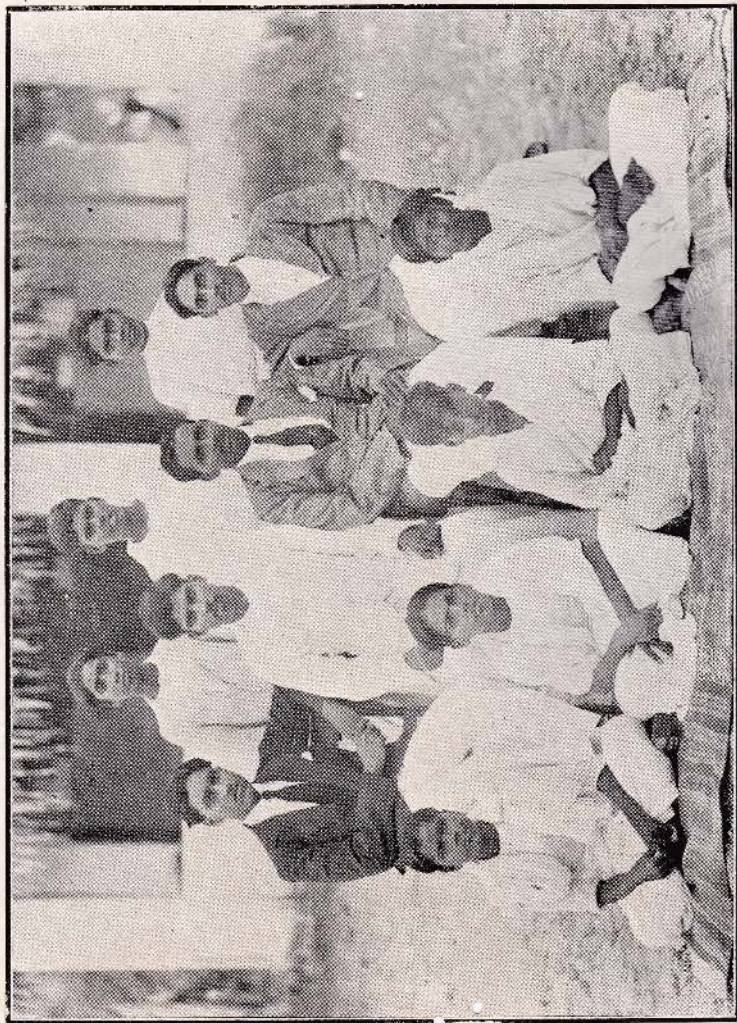
3. Our third need is for buildings in which to house the village kindergartens. \$1000 will furnish a building and equipment suitable for a village kindergarten.

Our prospects for the coming years are bright. The Government has been putting more emphasis on this phase of education and is sympathetic with us in our efforts to introduce new



MISS CLARK AND KINDERGARTEN TEACHERS





Students converted from Hinduism in Chavakacheri English School

methods. The parents are more and more appreciative of the training which the children receive in our kindergartens. Best of all, the children themselves have shown a decided improvement, and their love for their classes and their teachers, which they manifest in so many ways, bids us go forward eagerly in our endeavor to give to many more children the advantages which only a few have now.

We are indeed very grateful to all of our friends who have helped to make this work possible, and we feel confident of your continued loyal support. The fact that you at home believe in the work and have generously supported us in it, forms the basis of our brightest prospects.

### TELLIPPALAI VERNACULAR BOARDING AND INDUSTRIAL SCHOOL FOR BOYS

#### Mr. Ward's Report:

The Boys' Boarding School has had one of the best years in its history. In three years the attendance has increased from 23 to 75. There seems no limit to the possible development of this school, except the lack of funds. It reaches a class of boys who come mostly from outlying districts where the people are in a backward condition and mostly poor. But the fact that the parents are poor does not mean necessarily that the lads are unpromising. We are securing by selection a number of really bright boys, and the results of training them are most encouraging. Most of those who stay through the Eighth Grade become Christians, and become a real influence for good in their home villages. They are with us long enough to become well grounded in Christian character, and their influence on their home villages is generally good, and sometimes most marked. This may seem a slow process for the transformation of village life, but past experience goes to show that it is more effective than any other method so far devised. That being the case, there would seem to be no more directly effective



way of using mission gifts then in the support of such children in a school, such as the Boarding School at Tellippala. Scholarships vary with the needs of the individual, from seven to twenty dollars a year. Where can one invest twenty dollars so as to bring in greater dividends to the Kingdom?

It is our aim to cultivate the spirit of service in all our students. We believe that industrial training in one means to this end. Human nature the world around is only too prone to pride and selfishness. There is need for the breaking down of pride and the development of the democratic spirit, not to speak of the need for straight thinking and facing of realities. These and other desirable ends can be attained to some extent at least by systematic industrial training. For many years all the boys in the Boarding School have been required to do some sort of manual labour. For some years this has been limited to work in the Printing Press and the book bindery. We have now established a school garden where a few of the boys grow plantains and vegetables—as many as fifteen varieties being grown at the same time. Others take a course in basket weaving, using the material available in the country, such as palmyrah palm leaves, roots, wild date fibre, plantain fibre and rattan. Chair seats are caned and wicker furniture made. Quite a local industry could be developed along this line with proper support and supervision. The experiment has been carried far enough to indicate that the older boys will be able to earn a fair share of their own support by working in the afternoons and Saturdays. This will undoubtedly result in a more capable, self-reliant and self-respecting manhood, and it is most desirable that this phase of the school life should receive adequate encouragement and support.

The carpenter shop produces school furniture and does a certain amount of commercial work in the way of good grade household furniture. With the new Government code for Industrial work, we may again take up carpentry and cabinet making as a part of the industrial training in the Boarding School. In the past, we have had to sell our books and carpenter shop articles in the same place where they were produced. This entailed a serious loss of time on the part of the Press and shop superintendent and interfered somewhat with the workmen. We now have a separate Sales Room, and this is proving a valuable adjunct to the plant. In this room are kept for sale not only the products of the Press and shop, but also baskets and rattan work from the Boarding School Industrial Department and needle work materials for the Vernacular day schools. It is being managed on the basis of service rather than as a money-making proposition, yet we hope to make it pay its way.

#### 60TH ANNIVERSARY AT TELLIPPALAI

One of the most interesting events of the year was the 60th Anniversary of the founding of the Training School at Tellippalai. Months beforehand Rev. S. Eliatamby and Rev. C. D. Valupillai began to stir up the matter of collecting a Scholarship fund in the name of Thomas Snell Smith. All the graduates and former pupils were written to or visited personally and solicited to give "one month's pay" to the fund. Many responded gladly and enthusiastically and when the day came a sum of Rs. 2538, was reported given to endow the Scholarship.

As the appointed time drew near Tellippalai compound saw such decorating as it had never seen before. On that day carriages and carts from all parts of the Peninsula filled the open spaces of the compound. There was a business meeting of Alumni, a group photo, a tea party and an exhibition of industrial work done by the present pupils with some relics of the old times displayed as curios. There was an evening gathering in the open air in front of Sanders Hall with a most interesting



program of addresses and music. Perhaps the most thrilling moment was when the vote was taken to send greeting to Mrs. T. S. Smith who is living with her daughter near Boston Mass. It was a great day for love and loyalty. The sad thing is that the Training School has been swallowed up in the United School at Kopay and the whole thing is soon to be changed into a Government institution without Missionary control.

UDUPIDDI ANGLO-VERNACULAR BOARDING SCHOOL  
Mr. Miller writes :

The Udupiddi Girls' Boarding School was transferred to my management when the Hitchcocks left in March. Miss Hoffmann was transferred from Uduvil to take charge temporarily and continued till the end of the year, when we succeeded in securing the services of Miss Mary F. Houston, an American lady formerly connected with the C. M. S. educational work in Kandy. Owing to the rise of tuition fees and the going of Mrs. Hitchcock the registration was smaller than last year. This year there were seventy odd girls on the roll while last year there were over ninety. The work went along smoothly under Miss Hoffmann in spite of the numerous handicaps to which a new comer is inevitably subjected. There has undoubtedly been a loss in the efficiency of our English teaching which formerly had much of the supervision and time of Mrs. Hitchcock. The government grants for the previous year were good, and enabled us to give substantial increases in salaries. The splendid annual gift for scholarships from a friend in America has made it possible to take in many poor girls and close the year with a substantial balance which will be of great help in evening up the inevitable loss of government grant at the next examination.

Mrs. Brown adds :

The new Principal, Miss Houston, opened school

in January, 1921, but very soon fell ill with fever and was taken to the hospital. During her absence I have had charge. From 1900 to 1905 this school was in my care. Now after sixteen years it is pleasant to come back and find among the girls some daughters of my old pupils.

In the past ten or twelve years the school has been very much improved under Mrs. Hitchcock's care. The new class rooms and enlarged school hall add very greatly to the comfort and efficiency of the school.

Miss Hoffmann did a great deal for the school emphasizing fine needle work during the six months she was in charge.

The religious influence here is very strong and the daily life guided by faithful matron and teachers is happy and well ordered.

Many of the girls are from Hindu homes close by and their parents come often to visit their daughters. If we can evangelize the parents as well as the girls it will be a great work.

#### DRIEBERG SCHOOL, CHAVAKACHCHERI

Rev. J. K. Sinnatamby reports:

Drieberg English School at Chavakachcheri is the only English School in my field. The number on the roll has been gradually increasing and now we have about 300 pupils of whom about 30 are girls. There is a small boarding attached for the convenience of the boys coming from a distance and at present there are about 30 of them. Daily religious instruction is imparted and the school exerts an open Christian influence in the villages around. This has been recognized by the Hindu public and an attempt



is now being made to start a Hindu English School. The photo shows a number of young men and boys who have embraced Christianity from the School. Some of these have gone through severe persecution but have stood firm in their new faith.

The Missionary residence at Chavakachcheri has not been occupied by a Missionary family since 1906. With the exception of one room it is now given over to the use of the school for the boarding department, office and teacher's room.

### VERNACULAR DAY SCHOOLS

This large department of our Mission Work with 9745 children and 342 teachers has been the special field of endeavour of Mr. Miller the past year. He was Secretary of the Board of Education and special correspondent with the Department of Education in Colombo on matters of general importance. Extracts are taken from his report.

#### The Board of Education:

In 1919 the Board of Education was chosen by the Mission and consisted of the managers of vernacular schools, the treasurer of the Council, Mr. Brown, and a representative from the Council, Mr. Bicknell. In 1920, the Council, taking over the schools, also elected the Board of Education. This consisted as before of the managers of schools and laymen and pastors elected from the Council. There were seven managers of schools, four laymen, one pastor, and Mr. Brown. On Mr. Brown's death, Mr. Bicknell was elected to his place. Mr. Ward was a member, both as the treasurer of the Council and as a manager of schools. Miss Bookwalter as a manager of schools represented also the interests of the Woman's Board. As in the previous year, Mr. Ward was elected chairman and Mr. Miller secretary.

#### Management:

A strong feeling has existed for some time among the laymen and certain of the pastors that they wished the pastors to be freed from the burden of acting as managers of schools. Early in 1920 it was suggested that Mr. Miller be appointed superintendent of the whole school system, and this would have un-

doubtedly been carried out had Mr. Miller's furlough period not been so close at hand. At the beginning of 1921 this policy has been actually carried out by the appointment of Mr. A. S. Arulampalam as paid manager of schools of the Western Division, altogether 66 schools. The remainder of the schools, excepting the Islands District which remains in the hands of the Native Evangelical Society, are under the management of Rev. J. K. Sinnatamby and belong to the South-eastern field. To carry on this extensive work, Mr. Sinnatamby is provided with a paid assistant.

The grants in all the schools for 1920 showed a decided increase, owing to the increase granted to passes in each subject by the Department of Education. This increase has placed many of our weak schools on a much more certain foundation than ever before. But I have warned managers and teachers that this increase is only temporary and that the coming year would probably see a great slump in the grants. This prediction has already been fulfilled in some instances. The inspectors have been warned by the Department of Education to examine more strictly and thus raise the standard of instruction. On the other hand many of the teachers have failed to do faithful work throughout the year and have again relied on their old system of examination cramming for three months of the year. Then too the year was one of hardships and very many poor children were kept from school to help their parents. The compulsory attendance law was not enforced in several districts and it was impossible to secure regular attendance. Added to these difficulties, the occurrence of disease and epidemics in many villages was more severe than usual, owing to the partial starvation that many children are suffering due to the high cost of foods. It is a cause of great thanks-giving that the Government has found a way to reduce the high cost of rice and that food conditions will thus be much easier during the coming year.

### Inspection :

The inspector in charge of the district where my schools were situated has been trying to improve the schools and I have done all that I could to co-operate with him. I have made it a point to be present at all examinations and inspections and to take notes of special matters that the manager can do something to improve. In particular this has been helpful in comparing the work of teachers and setting up a standard of work for the



various classes. The staff of the schools has come under consideration and in my district much has been done to remove the old idea that teachers, once appointed, were permanently attached to a certain school, irrespective of their ability, efficiency, or faithfulness. I have also tried to improve the regularity and promptness of the teachers in attendance on their school duties and have succeeded at least in some places in getting better results on this score. Many of the teachers still regard their school work as a sort of avocation which they are at liberty to pursue when the main work of the day (gardening or trading) is done. Of course, the wretchedly low salaries has had a good deal to do with the conditions that have produced this feeling.

### Conferences :

During the year, I held several minor conferences of teachers and one general conference at which the inspector himself was present. I feel that these have been helpful in bringing about a better feeling, more of esprit de corps, as well as giving some actual instruction and help to the teachers that would be useful in their school work. The inspector was pleased with the spirit of the conference and proposed a similar conference at Tellipalai which Mr. Ward organized. It is the intention in the future to hold several conferences a year.

### Hindu Schools :

In many places increasing Hindu opposition is being felt. In practically all of our schools the character of the attendance is changing. Larger numbers of low caste children are coming into mission schools and many of the high caste children are leaving for Hindu schools. As mentioned above the increasing number of low caste children presents a problem to mission schools. The attendance of these children is irregular; many of them are dirty and suffer from itch and other diseases; the majority come to school from homes where they are neglected and start with a handicap; some of them undoubtedly are of very poor mental calibre.

During the year there were several changes made in the office of the Department of Education in Colombo. The Director was called to the Food Production Office, and those who succeeded him were acting temporarily in the office. It was consequently impossible to secure anything like a connected policy in the treatment of special conditions such as our relation to the Hindu schools. In general, contrary to its previously announced policy,

Government has continued to grant applications for recognition of Hindu private schools.

**Mr. Sinnatamby also speaks of this :**

There are 25 vernacular schools in my field and each used to be a centre of evangelism. But now several of them have ceased to be so openly because of the active opposition by Hindus in some of the villages. The decision of the Government to take over all vernacular schools in the Island is going to put a stop to this great agency of evangelism. But there is a bright side also in this; for the Christian workers who hitherto had to devote a good portion of their time to these schools will now be relieved to put their whole time to direct evangelistic work.





# Medical Work

MCLEOD HOSPITAL, INUVIL, 1920

Dispensary Patients	-	-	-	4499
" Visits	-	-	-	8203
Hospital In-Patients	-	-	-	2555
" Total days	-	-	-	34922
" Daily average	-	-	-	95
" Average No. of days	-	-	-	13.66
Maternity Cases in Hospital	-	-	-	533
" in Villages	-	-	-	37
" Total	-	-	-	570
Visits to Villages	-	-	-	416

## Of the Hospital Patients

Hindus numbered	-	1835
Protestant Christians	-	471
Roman Catholics	-	243
Mohamedans	-	4
Buddhists	-	2
Total		<hr/> 2555 <hr/>

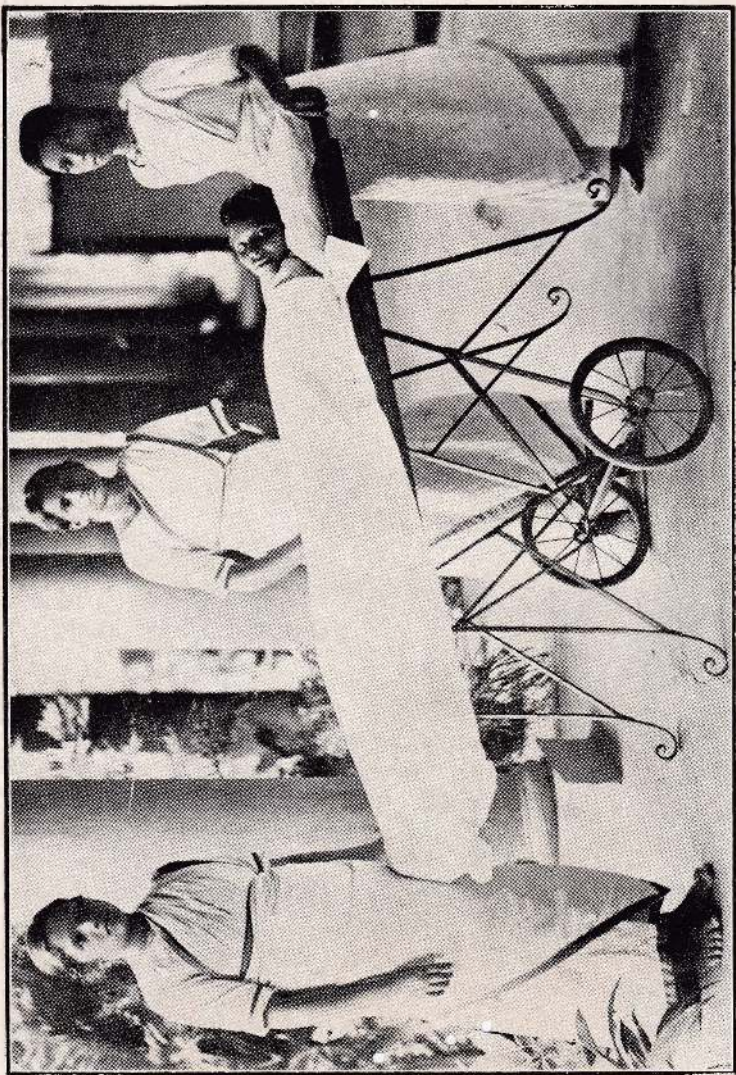
## Extracts from Dr. Curr's Report :

If our readers could only come and pay a visit to our "*little world of women*" as one of our missionaries named us, we would be delighted to show you around the different wards; the large surgical and medical wards with a few private rooms attached, then on to the Dispensary where the out-patients are arriving in the morning to be seen and prescribed for after we finish our rounds of the wards, then we cross over to the Maternity ward where most of our nice black babies are, the New Maternity, Old Maternity, Freeman Memorial and Somerville wards, Ola and Centennial bungalows for more private patients and to our Nurses' Home and the Doctors' Bungalow. This may seem an easy walk round, but it is not quite so easy when you have



MISS HANNA WILLIAMS, L.M.P.  
Assistant Doctor in McLeod Hospital





NURSES AT WORK, MCLEOD HOSPITAL

to look at, feel the pulse and prescribe for each of the 90 or 100 in-patients not to mention the treatments, dressings and operations which some require.

#### Medical Assistants:

After Dr. de Livera left us in June 1919 on account of her health we were without a medical assistant for nine months until March 1920, when we welcomed Dr. Hanna Williams a Jaffna Tamil lady who had taken her medical course in Madras and had also a year's experience in Singapore working with the Methodist Episcopal Mission there. In addition to general hospital work she has been especially helpful in doing the microscopic work which has greatly aided in the diagnosis of cases.

#### Nurses' Class:

At the beginning of the year the number of nurses in the class was 24. Of these, five left during the year, one to be married and the others for various reasons, while six new girls joined the class. We regret that one of our senior nurses Miss Muttupillai has been laid up for several months with a severe illness, but she has improved greatly and is now able for light duty. She and our other senior nurse Miss Susan have been faithful workers ever since the hospital was started and have rendered fine service to their fellow country-women.

#### Medical Work:

The statistics for 1920 show an increase in the number of both Hospital and Dispensary patients. The total number of days the patients stayed in hospital was 34922 an average of  $13\frac{1}{2}$  days each and the *daily* average number of in-patients for the year was 95 as compared with 70 for the previous year, and exceeds the number for beds we have in



hospital, which necessitates some having to be accommodated on the floor. The highest number registered was 125 in October.

We regret to say that there has been practically an epidemic of enteric fever in Jaffna during part of the year and our Mission has had its full share. We were deeply grieved at the loss of our beloved Missionary Rev. G. G. Brown in March 1920. He had been suffering from enteric and was just getting over it when cerebral embolism complicated his illness and he died after a few days. About the same time the little son of Mr. and Mrs. Hitchcock took seriously ill with cerebral malaria, but made a fine recovery after a few hypodermic injections of quinine.

In the autumn an outbreak of enteric occurred among the boys of Jaffna College, due probably to one of the wells outside the college grounds, which was used also by the boys, having been contaminated by some of the villagers who had been ill with this fever and who have very little or no idea about hygiene. Before the new term commenced the college grounds were thoroughly cleaned and wells disinfected, and when the boys returned the majority were inoculated with anti-typhoid vaccine kindly given by the P. C. M. O. from the Bacteriological Institute, Colombo. The wife of the Principal also had a slight attack of enteric and made a good although slow recovery.

We must also record the illness and passing away of Miss Ruth Holland from enteric fever on the 11th January 1921 at the hospital bungalow. She had lately passed her first Tamil examination and was enjoying a holiday at Urikardu with the other Uduvil ladies, when it was discovered she had fever and at once she was brought over in the motor car and seemed to be doing well for several days until an

acute hemorrhage began which could not be arrested and she passed away suddenly and most peacefully.

Next Miss Hansen, the Nursing Superintendent, who had helped take care of Miss Holland came down with a mild attack of the same fever; and a little later Miss Houston, Principal of Udupiddi Girls' Boarding School, also came down with it and was motored over to the hospital. We were thankful that both of these made good recoveries as well as Lewis Ward who was laid up with enteric at Telli-palai about the same time.

The *Maternity* work for last year shows an increase and it is interesting to note that the yearly average number of maternity cases for the last 5 years is over 500, the number last year being 570. We rejoice at the advance made in Jaffna during the last twenty years in this department, for when we opened the hospital in 1898 and for several years afterwards, we could not get mothers to come into hospital for their confinement unless we went and visited them first in their own homes.

Now we can hardly supply rooms enough for these patients and many come to the hospital days or even weeks ahead of time some for advice and treatment, and others to make sure of a room in good time. However there is still need for improvement in this line as infant mortality is high in Jaffna as in most other parts of Ceylon, and the people need more teaching in the care of mothers and infants. In 1899 the number of maternity cases was 49, in 1919, it was 488. During these twenty years the number of both hospital and dispensary patients has increased to more than double while the maternity work has increased tenfold, the total of maternity cases for the twenty years being 5515.



## Evangelistic Work :

The Bible women under Miss Howland's supervision continue to do faithful work in the hospital and sow the good seed day by day, some of which we feel sure falls into good ground and brings forth fruit even although we do not see results at once. Meetings are held daily in the wards by the Bible women assisted by some of the nurses, and the patients listen eagerly to the Gospel Story. Much individual work is also done at the bedsides which probably gives better results; very often some of the patients ask to have prayers on their behalf.

Miss Howland tells of a patient who had studied in the Uduvi Boarding School for a little while in her youthful days and who was in the hospital for a time two years ago with rheumatic fever, when the Bible woman had many earnest talks with her. Early this year she was brought to the hospital again very ill with enteric fever. The family said that during these two years she had refused to do anything connected with idol-worship or any Hindu ceremonies. Her first words to Miss Howland when she saw her were "நான் மசாத்திரும்பிவிருக்கிறேன்" "I am converted." She also said "Do not pray that I may recover but that I may reach heaven." She was taught a little prayer to Jesus which she asked to have repeated again and again and she herself would often repeat it. Her mind became weaker and she was at times not fully conscious. We believe that she received forgiveness of sins and put her whole trust in Jesus Christ as her Saviour and did "reach heaven."

We also had an interesting case in hospital before the end of the year, that of a young girl from a Hindu home who had studied in the C. M. S. boarding school at Nallur where she had learned to love the Saviour and she wanted to come out publicly as a Christian and be baptised. Her parents opposed this, brought her home and tried to persuade her to marry a Hindu, but the girl firmly refused. She was taken ill with fever and the excitement which was caused by the opposition from her family increased her illness and she was brought to the hospital seriously ill. In her delirium she talked a great deal about religion and said she would be all right if she could only be baptized. After she

recovered, having obtained the consent of her relations, she was baptized in the hospital by the C. M. S. pastor in the presence of her mother, her school Principal, the Doctor and some of the nurses and patients in the ward.

Our hearts rejoice over another baptism we had in hospital, that of old Murugesu who has been a hospital orderly since the opening of the hospital in 1898. Murugesu has been the subject of much prayer all these years and we have talked to him about sin and the need of salvation and taught him to pray "God be merciful to me a sinner." He was regular in attending the Sunday P. M. meeting conducted by Rev. S. Eliatamby in the Preaching Bungalow and also the prayer meeting held by Mr. Santhiapillai for the hospital orderlies. For sometime back we have felt that Murugesu was really converted and was leading a changed life, but kept back from making an open confession because of his heathen relations. We thanked God when he expressed his willingness for baptism before the close of the year, and he was baptised the first Sunday of this year, his new name being Joshua. We are very glad that Pastor Eliatamby has been able to continue the Sunday P. M. services for the patients and their friends, and also the kind pastoral visits on week-days with the patients which so many love and appreciate.

### Financial:

We are most grateful to the Ceylon Government for an increase of grant up to Rs. 5000 per annum which is much appreciated by both the Mission and Staff especially as the cost of drugs and supplies has risen so much—the indent we expect soon from England will cost about Rs. 10,000—in addition to increased salaries for the helpers.

All patients who are able to pay are charged fees for the rent of rooms, treatment and medicines and all private fees go to help the upkeep of the hospital, while poor patients are treated free or partially free as the case may need.

We were pleased to receive a grant of Rs. 188.63 from the balance of the Flood Relief Committee Funds towards giving free medicines to the poor treated in the Freeman Memorial Ward.

We were delighted to receive a fine large box of hospital supplies from the ladies of the Broadway Tabernacle, New York city, through the kindness of Mrs. E. L. Smith, and another beautiful box of garments and supplies for the hospital from the North Congregational Church, Springfield, Mass. To both of these



Churches we offer our most grateful thanks for the many beautiful articles (including a good supply of bandages) which are proving to be so useful and appropriate for our women's hospital.

Other gifts from friends who regularly support Bible women and beds in the hospital, also local donations cannot here be acknowledged in full detail. But we must speak of Rs. 500 collected by a lady in Colombo to aid the Nurses' Home Extension fund. For all of these gifts our hearts are filled with gratitude.

## THE GREEN HOSPITAL, MANIPAY.

### Medical :

It is now over seven years since Dr. and Mrs. Scott (who had carried on the work so successfully at Manipay for twenty years) left for home and there has been no medical Missionary residing there since. Mr. Samuel Mills has carried on the work again for 1920 under many disadvantages and although he has done it to the best of his ability being most energetic and enthusiastic about his work still there ought to be a better qualified man in charge of this hospital. Many of the patients come here after they have been to Native physicians and are seriously ill but often make very good recovery because of the careful nursing and also careful treatment given them by Mr. Mills. The latter devotes his whole time in looking after the patients both as to their bodily and spiritual needs.

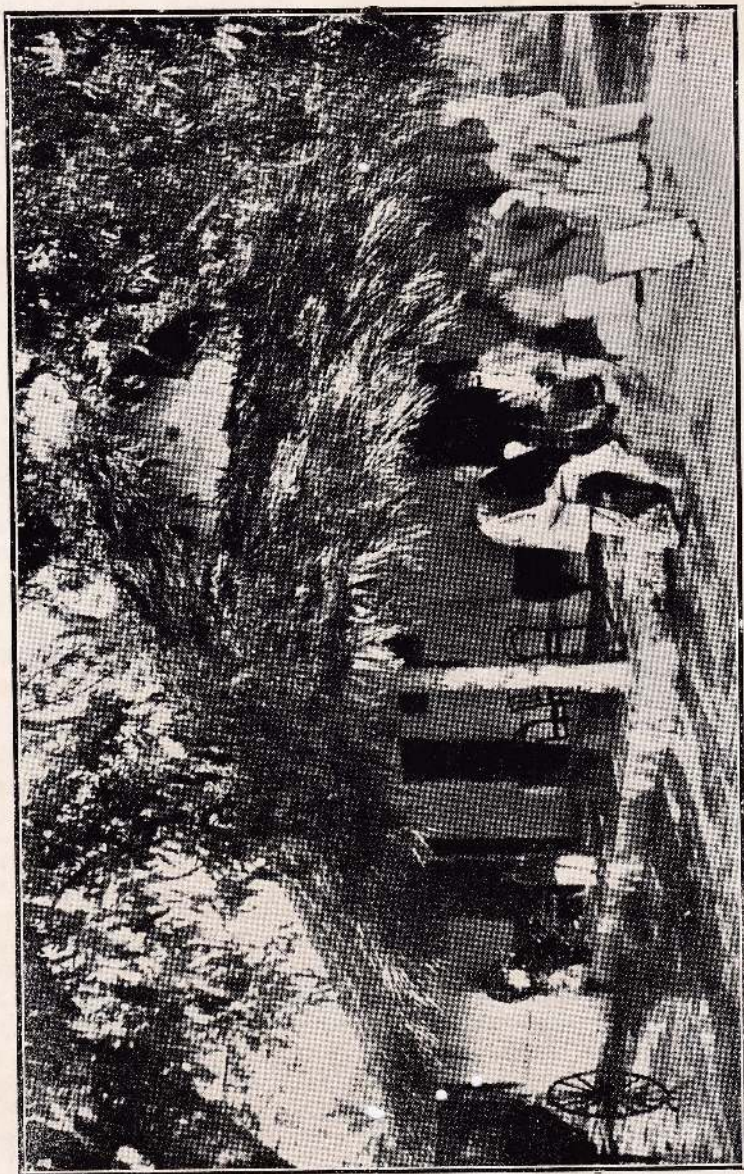
### Evangelistic :

We are glad to say that the Gospel work begun so many years ago by Dr. and Mrs. Scott is still conducted in the hospital. Prayer-meetings are held by the Doctor weekly and by the Catechist daily. As a result we are very glad that a soul was saved, that of a Hindu young man. He belonged to a very high caste family in Manipay. He passed the Government Clerical and was employed in the Colombo Kachcheri and got sick. All the treatment he had previously tried had failed to cure him and he finally came to this hospital. Not only did he recover to some extent from his disease but he was converted. He confessed his sins at one of the prayer meetings and gave testimony that he was quite happy in Jesus Christ. When his parents wanted him to take a Kavadi to the Kandaswamy temple (in order to perform a vow to the temple) he openly declared that he had no faith in doing so, but if the parents wished it he was ready to do it only in obedience to them, and expressed his desire to return and pray in the Christian Church at Manipay after doing so. He



Evangelistic Workers in McLeod Hospital and in the villages





Dispensary erected in 1832, by Dr. John Scudder, the pioneer of Medical Missions  
Photo taken in 1911, Dr. Scott, Rev. J. H. Dickson and Rev. G. G. Brown



wants to join the Manipay Church, but at present his parents are against it. However in spite of these hindrances his soul is truly saved.

The Dispensary at Karadive has been carried on as usual by Mr. Nicholas with some success. This is a needy station and the work ought to be enlarged if possible and a midwife appointed to help the women on this side of our field.

### CENTENARY OF MEDICAL MISSIONS.

A notable event of the year was in connection with the October Meeting, the Centenary celebration of the Founding of Medical Missions in Pandateruppu.

Dr. John Scudder, appointed by the American Board to Ceylon in 1819, was the first qualified doctor to be appointed to mission work by any Board. This centenary was widely observed in many lands. It was peculiarly appropriate that we should celebrate it in Pandateruppu, where Dr. Scudder began his work and his first dispensary building is still standing. The special guest of the occasion was Dr. L. R. Scudder of the Arcot Mission, grandson of Dr. John Scudder. His address was extremely interesting, giving recollections of the grand-father and a review of what 40 descendants of the Scudder family have done and are doing on mission fields, mostly in the Arcot Mission Field of South India.

A number of Excellent addresses were given that day. From one by Dr. Curr we give here some extracts:

#### "THE NEEDS OF OUR FIELD"

We are celebrating to-day the centenary of Medical Missions. A century ago Dr. John Scudder realized the *need* for Medical Missions in other lands besides his own, and responding to the call of God came to Ceylon and established a Medical Mission and then on to India and did the same there.

This year is also the centenary of Florence Nightingale. A hundred years ago Florence Nightingale the founder of modern



nursing was born and by her example and life-long devotion she has honoured and raised the nursing profession to the high position it now holds throughout the world. Because of the *need* Florence Nightingale gave herself to this work.

Half a century ago Dr. Clara Swain heard of the *need* for women medical Missionaries to work among the women in India, left her home and went to India and began the first medical Missionary work for women by women in India.

A quarter of a century ago the Misses Leitch came over to Scotland and told of the *needs* of Ceylon while I was a student in Edinburgh. They pleaded the need of a Medical Mission for women in Jaffna and a training school for nurses and the great need for lady doctors to help the women of Ceylon. They collected the necessary money and the McLeod Hospital was built at Inuvil and was opened in Sept. 1898. We began with 40 beds, 2 girls—the nucleus of a Nurses' Training Class, a matron and one doctor. The work has gradually increased and to-day there are 80 beds with sometimes over 100 patients, 24 nurses, a matron, a nursing superintendent and two doctors. We thank God for what has been accomplished and we lift up our hearts with thanks-giving for the many lives saved, for the number of nurses who have been and are in training and for the extension of buildings and for all the kind help our friends have given us but I would like to impress on you tonight that what has been done is so very little compared with the great needs of the whole of Jaffna and many parts of Ceylon.

The first and greatest need is *more workers*. The present workers are overworked and we need more helpers not only to extend the medical work but to carry on the present work. More medical Missionaries are needed, more men and women especially women with the spirit of the Master who do not mind sacrifice and hard work. We need men and women doctors not only to carry on the present work in our field but to extend it. We need some to look after the sanitation of the country and prevention of disease, to teach the people how to keep well, and not to carry infection from one place to another, others to treat the diseases of the country as well as do research work towards the interests of the whole world. There is *special need* for women doctors and nurses and trained midwives who can go to other parts of the field and save the lives of mothers and babies.

There is great demand for nurses to go to the villages—"Send us a nurse" we hear so often but why won't you let your daugh-

ters enter the nursing profession? This year is the centenary of the birth of Florence Nightingale whose name is so much honoured all over the world. Won't some of you, dear girls, offer yourselves as nurses for the good of your fellow women in Ceylon this year? You ought to be proud of the opportunity. During the war how many came forward to nurse the soldiers and sailors simply because there was need, and to-day the need for nurses in Ceylon is very great; especially in the Northern Province. Your sisters are *dying daily* for want of proper care and nursing. Will not some of you come to the rescue? We are indeed proud of the few Tamil ladies in the medical and nursing profession who are giving their lives for the bettering of their country but they are but "a drop in a bucket of water" when we realize how many such workers are needed.

The *second great need* is the *development* of our present hospitals especially of the Green Hospital for men and extension of the present buildings. I might say that a reconstruction of the men's hospital is required either at Manipay where Dr. Green and Drs. Scott carried on such fine work or as a Union Hospital at Inuvil which has been under consideration by our Mission. If there were funds to build, the latter method would require less running expenses comparatively and there would be a higher grade of work done as we could combine in certain departments. Any way whether kept at Manipay or a *Union Hospital* a mission hospital is required where men can be treated and also where medical Evangelists can be trained to go to the villages and heal the sick as well as preach the Gospel and educate the people to better methods of sanitation and so prevent many of the diseases which have been so prevalent in Jaffna and elsewhere. For the *General Hospital* at Manipay or for the Union Hospital new wards are required; a new and *up to date* operating room and equipment; Bacteriological Department; Eye department; Nurses' Home; bye-and-bye X'ray apparatus; electric light; better water supply etc. I may be allowed to mention a few of our special needs also at the *Women's Hospital*. We still need *more wards* not for more patients but to accommodate comfortably these who come now. We need very badly an extension of our *Nurses' Home* as the present "Maud and Alice Home" is much too small for the number of nurses we have now and we need more nurses and therefore a much larger building. We also need a new *operating room* as our old one is far from coming up to the present day requirements. Other needs are *Hostels* for male friends of patients who come long distances and also a *reading room and library* at



tached to the hospital. Also a *Convalescent Home* where patients might go who do not require to stay in wards and yet are not quite well enough to go to their home.

In addition to the main hospitals, one for men and one for women, smaller hospitals or dispensaries are needed in places where there are none, e. g. take the Tenmaradchi field which is more unhealthy than some other parts; we have no medical mission work there. After the opening of the McLeod Hospital we began a dispensary at Chavakachcheri, but this had to be given up because of scarcity of workers; now this is a most needy field. Rev. J. K. Sinnatamby tells me that the people of Manthuvil observing the large number of deaths in their village from year to year especially children, have asked him to start a mission dispensary in their village offering to give him the required land and a good portion of the building expense. He feels strongly that they need a small hospital with a qualified doctor and a trained midwife. Surely this is a deserving place and people. I would commend this need to the generosity of the friends of our Jaffna Medical Mission. There are other parts of our field in need of small hospitals or dispensaries with a qualified medical man or woman and trained nurses or midwives, e. g. over in the Vadamarachi district. Then the present dispensary at Karadive needs to be developed. Good work is being done there but a trained midwife or nurse is very necessary. These out station dispensaries might be supervised from the main hospitals and a motor ambulance or two would be a good thing to bring serious cases to the large hospitals. There are many other needs but I have said enough. There is something for *everyone* to do and everybody can help on the Medical Mission work either in a smaller or larger way. We also need your prayers for God's blessing that the work of Medical Missions may increase and abound with a hundred fold blessings to the people of this land and from this land to other lands.



# Evangelistic Work

## THE COUNCIL

The Jaffna Council of the South India United Church is the organization combining all our churches in one working body.

No. of organized churches	21
" " church members	2468
" " baptised children	869
Members received on profession, 1920	96
Ordained pastors in service	11
Pastors retired	1
Unordained preachers in charge of churches	9
Laymen in charge of churches	2
Catechists and colporteurs	8
Catechists retired	5

The Council was organized in 1904. At first called the Congregational Council of Ceylon, its formation preceded by several years that of the Indian church councils and the S. India United Church. As a working body it is composed of fifty members, of whom five are missionaries and the rest Tamil ministers and elected laymen delegates from the churches.

The organization in its inception and establishment was largely the work of Rev. G. G. Brown. It was a source of great joy and satisfaction to him that it proved so successful in working and so suited to the people as an expression of their growing self-reliance and ability to conduct their own church affairs. He strongly felt that responsibility should be handed over to them rapidly by the Mission, and the advance steps taken this year were in accordance with his ideas.

The Jaffna Council is called the most democratic organization in Ceylon; it is a most efficient instrument of a strong Christian community.

Mr. Miller who worked on many committees writes of the out-standing features of the Council's work during 1920.



1. The acceptance of the responsibility for the vernacular schools.

a. The Council appoints the Board of Education and places in its hands money appropriated by the mission for school purposes.

b. The Treasurer of the Council handles these school funds.

c. Beginning with March a new system of payment of teachers by envelopes relieved the pastors of much of the burden formerly borne by them as paymasters, handling the cash, and maintaining a relation of master and servant between many of the members of their congregations which was not helpful on the spiritual side.

2. The passing of a resolution recommending to the churches that a pastorate be considered closed at the end of five years. This will give opportunity for churches either to definitely renew their call to a pastor whose work with them does not appear to be finished or to call to their service some other pastor whose services they desire.

3. The assumption, through the Executive Committee of authority to deal with cases in which trouble had arisen between the pastors and their congregations.

In two churches internal difficulties arose which threatened seriously to impair their spiritual life. The Council Executive Committee appointed committees to inquire into the trouble and to settle the difficulties. The churches themselves as organizations were unable to take action and the only solution was a decision by an authoritative body, the Council. This is the first time that in such internal troubles the Council has been called on to take authoritative action. That it was able to do so with some degree of success in these cases is an indication, to my mind, of the inevitable progress which the churches must make in this land from a stand-apart Congregationalism to a united Presbyterian form of government and control.

As the year closes the Council is faced with a most serious situation which will test the above proposition. Owing to difficulties in two churches and the close of pastorates in three others and the deaths of Rev. Veerahatty (whose place has been temporarily filled by Mr. C. H. Cooke at Vaddukkoddai) and Rev. Velupillai (whose sudden decease in November left the Tellippalai church without a pastor) changes involving ten of our pastorates seem inevitable. In some cases these changes must necessarily be made under Council recommendation and authority, looking to the interests of the whole field rather than to the possible preferences merely of individual pastors and churches. As the situation is a complicated one the Council's decision is essential but most difficult to carry into effect.

## THE CHURCHES

### Uduvil :

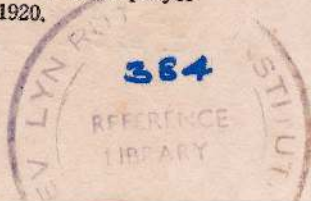
Uduvil Church was organised 100 years ago. In honour of the Centenary large gifts have been given for a new set of pulpit furniture and the communion table. As the work on this is not complete, a full report cannot be given at this time.

Rev. S. Eliatamby has completed 30 years of pastoral work here, and was expecting to go into general evangelistic work throughout the field, but his health being inadequate for the hardships of touring, he is remaining in his pastorate in Uduvil.

The death of his son Mr. John C. Eliatamby, Y. M. C. A. Secretary in Nagpur, India, was a great grief to the church and a great loss to the Christian forces at work in India. He had spent two years in war work with the Y. M. C. A. and was full of energy, devotion and zeal for the work of the Kingdom.

### Navaly :

The year 1920 will be memorable in Navaly Church as the time when they lost their Grand Old Man, Mr. William Mather. He was the prime mover and chief donor for the building of their beautiful church edifice, one of the best in Jaffna. His generosity and benevolence were not more conspicuous than his humility and sincere devotion to the cause of Christ. He had a passion for soul winning and he loved to labour for the Kingdom of God. He was the leading business man of all Jaffna but he sought to make money that he might be able to give much for the good of the world. He was a man of much prayer and great faith. His death occurred June 11th 1920.





### Pandateruppu :

For Pandateruppu Church the great event of the year was the Centenary Celebration of Medical Missions, when this church felt its importance as the place where Dr. John Scudder one hundred years ago began his medical work, the first ordained medical missionary in the world.

A serious loss to the church was the death of the Bible woman Mrs. Joseph, who for about forty years has faithfully labored here. No one has yet been found to take her place.

### Udupiddi :

This Church is enjoying meetings of a new kind, with moving pictures of the Life of Christ shown with a Pathescope. Not only in the church are the meetings held but out in the village school-houses round about, and in the compounds of the people who ask to have a meeting at their houses. They call in their neighbors, crowds assemble and hundreds hear the Gospel preached who never otherwise would hear it.

### Atchuvely :

The Church was deeply moved by the illness and death of Daniel R. Sanders, a son of a former much loved pastor. He was a young teacher in Jaffna College and gave promise of great usefulness in our Mission work.

### Vaddukoddai :

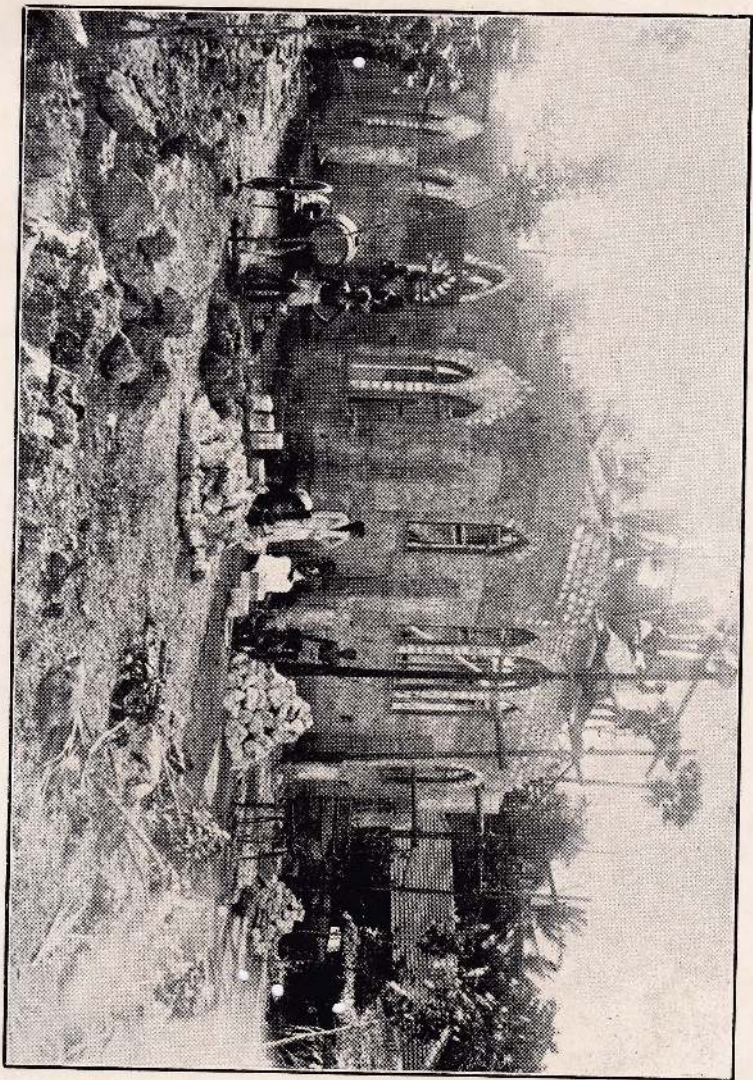
The pastoral work at Vaddukoddai is very successfully carried on by Mr. Chelliah H. Cooke. At the Sunday evening English service the Jaffna College teachers take turns preaching. It is worth a great deal to the boys to have the benefit of the mature thought and strong Christian testimony of these earnest men.

The work of Mr. M. H. Harrison as organist and director of a choir of College boys is a very valuable contribution to the dignity and beauty of the church services, and is much appreciated by all.

### Changanai :

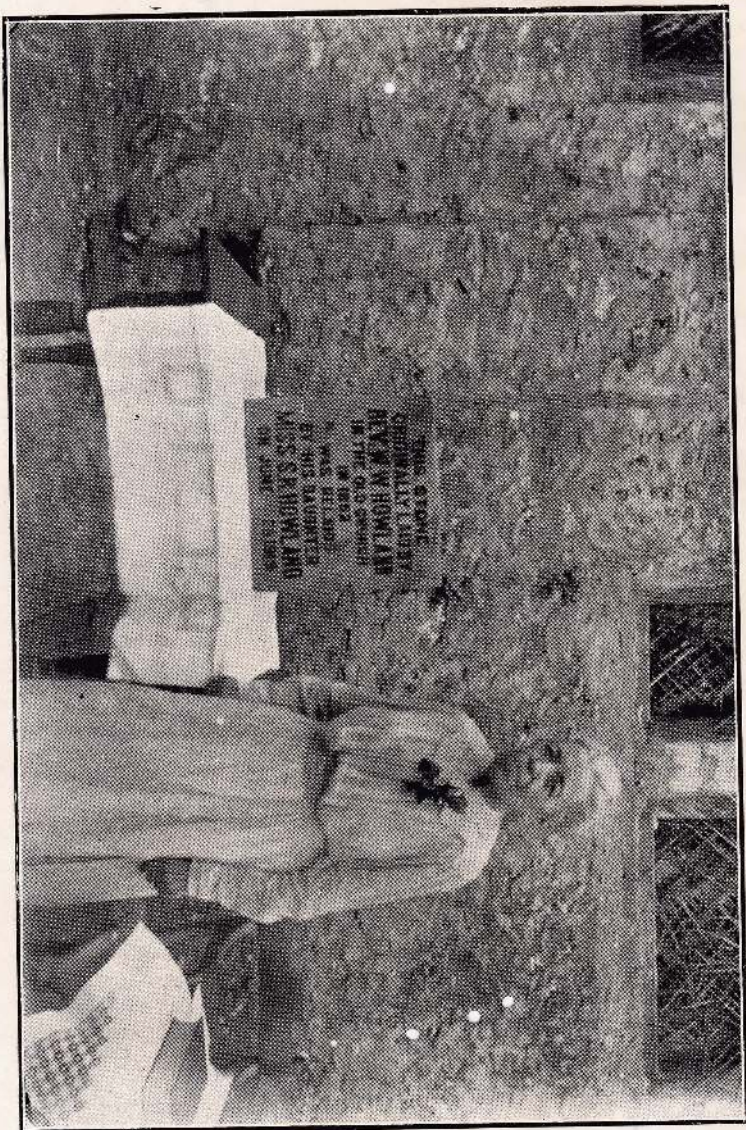
The Sunday services are still held in the school house while waiting for the new church to be completed. The beautiful Gothic structure is waiting for the roof. Already about Rs. 5000 has been spent on the building.

In this church is an excellent Sunday School and a remarkable Y. W. C. A. These young women, working daily, are making out



New Church at Changsaah, waiting for money to complete the roof





Miss Howland with cornerstone of old Church at Changanai to be relaid in the new Church



a Tamil concordance of the Bible ; a most valuable piece of work, upon which they have been engaged about four years and it is estimated it will require five years more to complete.

### Manipay :

A topic of greatest interest in Manipay the past year has been the temperance campaign which was energetically led by Mr. C. W. Miller and Mr. J. V. Chellappah and pushed with enthusiasm by Christians and Hindus together to a successful conclusion, abolishing the taverns.

On the death roll of this church are the names of three mothers, a prominent teacher Mr. Wm. John, and Mr. Joel Fitch who had been in the employ of the Mission as teacher, and catechist for nearly sixty years, a faithful servant of the Lord.

The new parsonage at Manipay was completed more than a year ago and is a beautiful and commodious dwelling, quite a model home and cost only Rs. 2884.

### Tellippalai :

The outstanding event in the religious work of Tellippalai during 1920 was the loss by death of Pastor Veluppillai. He was one of the stalwarts in the pastoral ranks, and it will be difficult to find any one to fill his place. It was said of him that no one had ever seen him lose his temper. His clear-headed, vigorous reasoning often quieted warm discussions in the Council meetings and led to amicable decisions of the questions at issue. He was the Council statistician and was an authority on all questions pertaining to Mission or Church history in Jaffna. Tellippalai church grew in numbers and in vital Christian experience during his ministry of about 11 years. He was especially interested in the Boarding School, and it was largely due to his influence that a good number of the boys each year became Christians. As usual the majority of those uniting with the church at Tellippalai during the past year were from the Boys' Boarding School. Communion Sundays were most inspiring occasions with several young people joining the church, with the old students back from the Training School at Kopay, and the local members of the church attending in force, so as to fill practically every seat in the church. One could not help feeling that the cause is "marching on."

Services were held regularly at Kankesanturai by Pastor Veluppillai until his death, and by Mr. Sangarappillai, retired catechist after that. This is a field which the Hindus seem to desire to keep under their influence. It is very desirable that a more vigorous work should be carried on there.



### Velanai :

The most important event that occurred in 1920 on the Islands was the completion and dedication of the church building on the Island of Delft. A large visiting deputation from the sister churches went over on this occasion and stayed a few days for touring evangelistic work. This church building was an enterprise in which Mr. Wm. Mather took great interest and to which he was a large contributor. He had the pleasure of seeing it completed before his death. The Christians at Delft are members of Velanai Church.

### Rev. J. K. Sinnatamby's Report :

#### Chavakachcheri :

There are four churches under my care. The one at Chavakachcheri is the strongest and directly under me. This church takes great interest in evangelistic work and tries to reach the Hindus who however have now taken an antagonistic attitude to Christianity with their new Hindu schools and Sunday religious classes. The church is supporting two girls in the Boarding School at Udupiddi.

#### Nunavil :

The Church at Nunavil is the next in strength and is a growing church. This is directly under an experienced preacher who in spite of his age is very active in taking care of his flock. Many of the members are converts and need tender care. They still cling to some of their old superstitious beliefs and caste feeling is very strong. Here too the Hindus are very active and often try to oppress the converts.

#### Varany :

The Church at Varany is rather weak. The majority of the members mostly poor and illiterate, live at Kudattanai about 5 miles away and hold a separate service on Sundays with the help of a catechist. The preacher who is in charge of the church is a very enthusiastic worker and by his example and precepts he is holding a high ideal before the members. The members have been persuaded by this preacher to take more interest in church matters and almost all the teachers have contributed a month's salary for replacing the cadjan roof of the church with tiles.

#### Usan :

The smallest church is at Usan about 7 miles from Chavakachcheri. The church is under a catechist who has tried for

over two years to rouse the church to life and activity but with little success. The church is rather stagnant and very little growth has been seen. The greatest need here is a parsonage. The place itself is very unhealthy and the present old house makes it still worse. Owing to this, the catechist's family have to be away from the place nearly half the year.

### BIBLE WOMEN

Report of Miss S. R. Howland :

The Uduvil and Udupiddi Bible women have worked this year not only in the villages where they live but have gone to villages where there is no Christian worker living or where there is only the family of a Christian teacher and where the need is great. Several days were spent by a band of Bible women in each of three villages of the Chavakachcheri field. The Udupiddi Bible women speak of joining with the Christian workers in a village of their district where forty-two meetings were held during the week of special evangelistic work. Many of the church members joined in this. Miss Hoffmann and the Boarding School girls also helped. There are a large number of low caste people in this village who are asking for a school for their children and regular Christian instruction for themselves. We hope this may be accomplished.

When staying some days at Uricardu near Udupiddi, I found a young woman who has studied two or three years in the Udupiddi Boarding School. She is one of the "shut-ins." Both she and her mother were longing to live a Christian life but were discouraged because of the opposition of her father. The Bible women have visited this family and other girls in that village who are three miles or more from church and from other Christians. We sent the girl a New Testament and the Bible women are encouraging her to read it regularly. She also asked



for a hymn book, and we gladly gave it hoping it will do her much good.

The Bible women nearly all report visits to these "shut-ins". Mrs. Jane Kartegesu says that she persuaded two girls, who studied at Udupiddi but who had married heathen husbands, to attend the church services. One of them is afraid of her husband and sometimes yields to his wishes, which means taking part in Hindu ceremonies. One of our Bible women visits seven of these shut in girls every week and helps them in their Bible reading. Fifty five copies of the Children's Friend, containing the Y. W. C. A. Bible Readings with comments, are distributed monthly.

In Varany Mrs. Muttuvalu speaks of the week of evangelistic work in which she and her co-worker joined with the Christians in house-to-house visitation, in companies of two and three, and in moonlight meetings in five villages. In two of these villages nearly all the men are drinking men. They were so impressed by the addresses given on the Evils of Intemperance that a petition signed by nearly every person in the village was sent to the Government Agent asking for the abolition of the two toddy taverns in that area.

The Bible Reader in the hospital has been quite successful in selling Bible portions and books published by the Christian Literature Society. Miss Wyman and Mrs. Paulpillai work not only in the hospital but go together to other villages. Miss Wyman spent some days in Karadive and her work there was much appreciated by the pastor and his wife. The little book "Christ and His Disciples," a life of Christ, most interestingly written, is used to read to patients who have to remain sometime in the hos-

pital and is also used by the Bible women in some of the homes. The sick and "shut-ins" especially appreciate the visits of the Bible women and we believe that there are many who are trusting Christ whose names are not on the church rolls.

A number of the Bible women teach in the Sunday schools. Mrs. Gnanam Aseervatham of Manthuvil last year did not think that the children would come on Sunday in that Hindu village where she and her husband teach and where she also does Bible work. But some of the little Bible picture cards tempted the children to come to get the pictures and hear the Bible stories and now she feels that this is the most encouraging part of her work and says that children come regularly to Sunday school and learn songs and verses, and some children listen to the stories very carefully and go and repeat them to their parents.

In visiting village Sunday schools with Mrs. Brown we often wish we might know the results or good done by these village schools. I was interested in talking with the teacher in a village where there are only a few Christians to learn that a goodly number who had been pupils in this school were now Christians living in other places. One of the Bible women gives a list of those who studied in village schools, from Hindu homes, who are now Christians. It is while in the village school that they get a desire to go to our Boarding schools. Then the whole moral atmosphere is different in a village where there has been a Mission school for a time.

Two Bible women have spent this year in Miss Swift's school for training. Mrs. Alice Chelliah who was there last year returning to Jaffna in April, has been at Inuvil and has worked in that village with



the teacher's wife. The latter gives the names of five interested ones.

Five of the English schools of Jaffna were examined by our committee at the close of the year in Bible lessons. Most of the children did well in both the oral and the written examination.

The month of February, 1920, spent with Mr. and Mrs. Brown in the village of Naval, visiting in the Christian homes, will long be remembered as the last work which Mr. Brown did, and with so much zeal and enjoyment. It was probably the exposure to the midday heat that made him more susceptible to the fever which commenced while he was there. We were much interested in the people of West Naval where there were a number who seemed just ready to take a stand as Christians.

I have been over several chapters of Mr. Eddy's book on "Soul Winning" with the Chavakachcheri Bible women, as well as other lessons with those at Inuvil and Uduvil.

During the last three months of the year, with Mrs. Paulpillai's help I had a weekly class of thirty poor women. It was a working class, the first hour sewing patchwork and making baskets and brooms. They listened to many Bible stories and learned Bible verses and lyrics. Several of them say that they trust in Jesus Christ only and do not worship idols. During this time there was much suffering on account of scarcity of rice. Through the gift of a friend I was able to give them each a quart of rice one week to help out. When the class closed each woman received a few yards of cloth, according to attendance. This was purchased with money sent by the poor women of a Helping Hand Association in New York City.

## WOMEN'S MISSIONARY SOCIETY

For a number of years the Society has supported a school on the Island of Nainative.

Early in the year Mrs. Brown accompanied by three Christian workers took the trip to the Island and examined the pupils in the Bible lessons and gave prizes which were sent by those interested in the school.

Again in August Mrs. Raju, the Secretary and four others spent several days in house to house visitation and giving the Gospel message.

Pastor Paul also went at the request of the Society early in August and examined the school in all lessons and gave a good report of the school.

Again in October Miss Wyman and Mrs. Chelliah accompanied by Pastor Bryant, the pastor of the Islands, went to Nainative. Pastor Bryant writes "We went to Nainative on Saturday and returned yesterday evening (Monday). We had a good time during our stay there. I conducted a service in the morning and again sacrament service. Teacher Eliatamby's child was baptized, Kandappu and family also were present there. Both of them came to me with tears after the service and wanted to be baptized. Sunday early morning I spent with him about an hour and he was convinced of the truth. After the service we had a prayer meeting with them; he, his wife, and three children were baptized and they are happy now."

The two older daughters were educated in the Uduvil School and one is teaching in the C. M. S. Boarding school and the younger one is in the Uduvil Training School class. They are both church members.

This is the first family to take a stand for Christ in the Island.



The Society also pays a part of the salary of the catechist teacher of Nagercoil in the eastern part of Jaffna and the salary of his wife who works as a Biblewoman.

Pastor and Mrs. Velupillai and several Christians went to Nagercoil in August and spent several days in house to house visits and meetings in Nagercoil and the near village of Ampan. They had a most interesting time of which Pastor Velupillai gave a report in the annual meeting of the Society, August 20th.

Missionary meetings for opening mite boxes were held in the different churches previous to the annual meeting but much of the money was collected by the delegates by going to the Christian homes.

#### THE NATIVE EVANGELICAL SOCIETY

Seventy-three years ago when our churches numbered only seven, they organized a Home Missionary Society to work on the islands west of Jaffna, labouring to bring these islanders to Christ. The evangelistic work on Velanai, Pungudutive and Delft has always been in charge of this society which is managed entirely by the Tamil men. There is but one organized church called the Velanai Church although the largest congregation is at Pungudutive.

The statistics for 1920 are, church members 68; baptized children 48; sincere enquirers 30; schools, 8; pupils 708; Sunday schools 5; pupils 399.

The Society for many years has been supporting boys and girls from the islands in Tellippalai and Uduvil Boarding schools and this has been a great means of evangelizing the people. Twelve boys and four girls are now being educated.

The President of the Society for 18 years has been Mr. Wm. Mather. It was almost wholly through his gifts and efforts that the churches at Velanai and Delft



WILLIAM MATHER, ESQ.





Book Depot and Sales-room for Tellippalai Press and Industrial School



New Office for Mission Treasurer, Tellippalai

were built. He and his family have always been most enthusiastic and loyal supporters of the N. E. S. Mr. Edward Mather has been the Treasurer for fourteen years and by constant attention and effort has brought up the yearly collection from Rs. 1179 in 1907 to Rs. 3500 in 1921.

Rev. R. P. Bryant has been the pastor of the islands for 8 years. In the roll of faithful servants of God called to their reward his name is the last. While the annual meeting of the N. E. S. was held in Uduvil in May he was lying on his death bed near by. The end came June 2, 1921. So within a year the Society lost its honoured president and benefactor and its much loved pastor. It was a great satisfaction to them both to see the new church building at Delft completed and dedicated last year.





## REV. G. G. BROWN'S VILLAGE WORK

## The Christian Community:

The purpose and aim of our Mission is threefold:—extensively, the spread of the Gospel message, intensively, the establishment of efficiently organized Christian communities, and the development of Christ-likeness in individual souls.

Among these three the last is first. The Hindus among whom we live can only be brought under the saving power of Jesus Christ by the life and example and personal persuasion of the Christian men and women whom they know.

The Rev. G. G. Brown came back from furlough in 1917 and commenced evangelistic work. He felt very strongly that the point of beginning must be in the Christian homes; hence he went about to village after village where our churches are located, and visited every home, making each member of every family an object of his study and prayer and pastoral admonitions; to bring each one closer to God and set them on fire with zeal for winning other souls to Christ was his aim: to comfort and encourage the down-hearted; to establish again the neglected family altar, with daily Bible reading and prayer; to heal the breach, where members of the family or church were divided by old quarrels: such were his tasks. His great theme was the Christian home as the basis of the growing Christian community, and Christian love as the mark of discipleship.

In this preliminary work, which he felt he must do before reaching out to the indifferent Hindus, he came upon the fact of the great number of absentee members of churches. In every home nearly he would take the address of husband, brother, son, or sons.

in-law, who were engaged in employment in some other parts of Ceylon or Singapore and the Malay States. So he accumulated a card catalogue of hundreds of addresses, some men being members of the churches, but many being only of our constituency or "friendly citizens." The church statistics show that in several places over 40% of the members of the church are non-resident. It is plain that the financial strength of the church work at the home base depends very largely on how regularly and how much the absent members send money home for the support of the work. It is easy to see that the young men going out will easily forget their duty to the home church, unless reminders are sent to them frequently.

The friendly correspondence with these absent men and the collection of the annual offering for the evangelistic work of the Council from these men was a task in which Mr. Brown took great interest and joy. This correspondence must go on, but our work will be strong only when a plan is evolved by which a steady inflow comes from these absentees without continued solicitation.

The missionary, in his care of the Christian community longs to see a reproduction of the best he has seen in the home land, but again and again he comes up face to face with the fact that East is East and West is West, and the absolute impossibility of reproducing a Western Christian community here. The situation is unavoidably and eternally different.

First, there is the mixture of the Hindus with Christians within the home walls. Except in comparatively few families, the grandmother is a Sivite and respect for her, which her age and relationship demand, compels the younger members to look on at her Hindu rites and ceremonies without breaking out in angry protest. There are aunts and uncles closely bound by family affection, having claims upon the children's respect and love and perhaps obedience, who are still clinging to the Hindu faith and



who resent the influence of the Christian pastor and teacher. Then even if within the home all is harmoniously Christian, just outside the walls are Hindu neighbours all about and the atmosphere is heavy with age-old superstition and public opinion, all adverse to the spiritual welfare of the young Christian.

Again there is the ever-present question of the marriage that must be provided for, and the centuries-old custom of the race to choose from the cousins in the family connection. Although child marriage is rarely practised, even among the Hindus of Ceylon, yet mothers are always on the look-out and planning for suitable connections for their child, regarding family rather than religion; and as most families, although part Christian, are also part Hindu, connections are often arranged which bring an "unequal yoke with unbelievers." This is one of the greatest burdens and hindrances to developing a pure Christian community.

The question of caste has a far different aspect among the Jaffna Tamil churches from that met with in India, because the early converts were from the high-caste and Christianity spread among them. Nine tenths of our members to-day are high-castes. When they enter the church their caste customs are modified but not fully dropped. It has been a slow process to take in the low-castes. In four of our largest churches there are a large number of low-castes, and of late years their children have been in the Boarding Schools. Little by little, as the older generation is passing away, they will be received in full equality and differences of origin will be forgotten.

The economic conditions are such in North Ceylon that comparatively few of the young men, going out from the schools, can find employment within the Peninsula of Jaffna. They must go to Colombo or "the Straits" to get a start in life. Although most of them come back to Jaffna to marry and perhaps take their brides away with them, within a few years the wife is very likely to go back to Jaffna with her little ones to live with her parents, while the husband remains at his work, so the normal family life with father and mother and little children all together, is not so common as in the home land.

These circumstances, which are inevitable, must be brought under the good rule—"Evangelize the inevitable."

### Women's Work

A great effort has been made in the past three years to rouse up the women of our Churches to

greater activity in every form of the Lord's work. In August 1918 and again in 1919 special conferences for women were held for four days in Manipal. Each day some different phase of Christian duty was brought forward, as the duty of women in their homes; in the church; in Sunday School; in the community; in the world. The best speakers available were brought in and excellent programmes with a splendid attendance were the result. At the close of the conference, after a communion service, pledges were placed before the women for their signature, in which they promised to undertake, with God's help, to do certain definite kinds of Christian work for the coming year, as attending Sunday School, teaching a Sunday School class, teaching children to pray and to memorise Bible verses, working for the conversion of their servants, going out in gospel bands to their Hindu neighbours and various forms of social service. The effect upon the churches was very marked. Pastors were delighted with the large attendance at prayer meetings, and the voluntary workers in Sunday Schools and in village gospel meetings.

Last year the conference took a somewhat different form, substituting the "Vacation Bible School for Sunday School workers." The coming year the usual conference will be resumed and every effort made to lay upon the hearts of our Christian women their responsibility for the religious education of the young and the conversion of their neighbours.

#### Pastors' Meetings

At the beginning of the year plans were made for monthly meetings to which all the pastors and catechists should come for inspiration and consultation and business with Mr. Brown as the leader.



Later in the year, Mr. Harrison was appointed to be the leader, but many things interfered with the appointments, and we are still looking to the future for the full carrying out of what ought to be done.

The Pastors' circulating library received a good addition of books as a gift from Fleming H. Revell & Co. during the year. Some of the pastors are continually using this library. We have books both in English and Tamil.

The Junior circulating library for those young people who can read English books has only begun its usefulness. Gifts of suitable second-hand books are solicited for both these libraries by the Librarian, Mrs. Brown.

Circulation of books in the villages is always a feature of Miss Howland's work as she visits among her women and girls. There is great need for more interesting books, especially in Tamil.

#### SOCIAL SERVICE AND TEMPERANCE WORK

Mr. Miller reports:

Temperance work has progressed in all of our districts. The agitation created at the beginning of 1920 by the unjust charge of fifty cents each for the duplicate road-tax receipts, required of each voter in order to vote, resulted in the reduction of this charge first to 15 and now to 10 cents. With the return of Mr. Constantine, the Government Agent, the whole question has been approached sympathetically. Owing to the wide-spread preparation for polling on local option, the Excise Superintendent offered to close over one third of the existing taverns. In many places this offer was accepted. In Manipay three out of four taverns were thus abolished by negotiation. In some places where the proposals of the Excise Superintendent could not secure the ap-

proval of all sections of the community, polling was held, usually with successful results. In Valikamam North for instance, all taverns are now abolished, excepting one arrack tavern at Kangesanturai.

The Colonial Secretary has shown his sympathy in a practical way and has promised to secure modifications of existing laws in order that a true test of local sentiment may be had by polling. The prospects are good for a successful year to come in temperance work. The Jaffna Christian Union in its organization has appointed a strong committee to specialize in temperance work.

Miss Howland writes:

Miss Strout, General Secretary of W. C. T. U., visited Jaffna in the latter part of February and spent several days in our field. She spoke to the children in seven of the schools in the Manipay district. In a Hindu school older people gathered also and the wish was expressed that she might come again and speak to them.

A meeting was held at Manipay at which 35 Christian women from different churches in Jaffna were present and a W. C. T. U. Branch Society was formed.

Miss Strout also met the Christian women of Uduvil. Since then a monthly meeting has been arranged by the Secretary then appointed. In this the ladies and older pupils of Uduvil School have taken part. During the week of Evangelistic Work a large quantity of the W. C. T. U. literature was distributed.

Rev. J. K. Sinnatamby writes:

During this time of opposition, Social Service seems to be the only possible and most efficient method of evangelization. During the last two years, the work in these churches led a campaign for the abolition of toddy taverns and succeeded in getting seven taverns closed by Local Option. Much more remains



to be done and the Hindus look to us for help and guidance. This form of social service has given the workers a position of influence and respect in the eyes of the people. In one village, the Hindus assembled in a large gathering, invited the Pastor and honoured him by garlanding him after expressing their deep feeling of gratitude for leading them in driving out the drink-devil from their village. Other villages wanted to follow this example and were with some difficulty persuaded by the Pastor to give up such demonstrations. Another form of social service that needs to be done in these villages is Medical aid. This district is the most unhealthy part of the American Mission field in Jaffna. According to the census taken this year, the population of the district has decreased by over 4000 during the last decade; the death rate is appalling; malaria of a virulent type plays havoc during the first six months of every year; sanitary conditions are far from satisfactory and drainage is insufficiently provided for. The little medical aid given through the Government Dispensaries is not well patronized through lack of confidence in Government servants and the people appeal to us for Mission aid promising their assistance. If the work can be started with an experienced medical man and a trained mid-wife, it will afford us ample opportunity to reach all classes of people.



## The Mission Press and Literature

Mr. Ward as Manager of the Mission Press reports :

The Press continues to fulfill its mission by printing Christian books for the vernacular schools, publishing the weekly Christian newspaper "*The Morning Star*," and by doing the necessary routine work for the Mission and the churches. We received favourable notice in the Colombo papers for the good job of printing of Judge Pieris' books on the History of Ceylon during the time of Dutch and Portuguese rule. A History of the American Ceylon Mission in Tamil, prepared by the late Rev. Veluppillai, is now in the press. A new departure in the preparation and publishing of Christian literature has been undertaken by the Mission Literature Commit-

tee in conjunction with other similar local committees. The first pamphlet is now in the hands of the printers and others will follow as rapidly as they can be turned out. This advance has been talked of for years, but only now has taken practical form as the Board's grant made the publication possible. The whole number of pages printed in 1920 was 4,050,025. Mr. Miller writes:—

The Representative Council of Missions for Ceylon was established during the year as the permanent organization of the Edinburgh Continuation Committee. As a representative of the Mission, I attended two meetings of the Council in Colombo. These meetings clearly demonstrated the need for a closer co-operation in actual service among the various Missionary bodies. In particular it was brought out in discussion that Protestant Missions could unite in the matter of literature production, Bible and religious lessons and temperance work.

The sub-committee on Tamil literature appointed by this Colombo body, and the committee on literature appointed by the Jaffna Christian Union have united with our Mission committee on the production of Tamil literature and have evolved some results.

The first attention of the committee has been given to the production of stories for children and for general reading. We first took up a suggestion that some of the stories in the recently published Clayton's Graded Bible lessons could with his permission be revised to make attractive little stories to be issued as tracts for distribution among children. We secured the general permission of the C. L. S. Committee of Madras and Mr. Clayton to do this, with the provision that all such stories should be submitted to Mr. Clayton for approval in their final form. One such story, "The Foolish Rich Man" has



received the approval of all the members of the committee and Mr. Clayton, and is now in the press. Another story, "Who is greatest?" is now in preparation.

As chairman of the Mission Committee, Miss Howland offered some prizes for the best stories or translations. The offer was made through the columns of the *Morning Star* and secured an encouraging response. One of these, a story of 800 words is now in the press, and others are to be printed later. The stories were placed in three divisions: those of 400 words in length; those of 800 words; and those of over 800 words. Altogether there will be a total of eight or nine stories passed by the committee from this source, and thanks are due to the Tamil members of the committee who have given so much time to examining these contributions. We feel strongly that some large efforts must be made to secure more production of modern Jaffna Tamil literature and to this end some means to stimulate writing must be employed.

One of our pastors is now translating Van Dyke's "The Story of the Other Wise Man," a story which he very successfully related to the Sunday School children and church members at Christmas time.

Mention should be also made of the efforts of Miss Howland to place on sale in Jaffna all of the available Christian literature suitable for present day use. A depot has been established at Tellippalai and another one at Inuvil Hospital where these books are on sale and the columns of "*the Morning Star*" are used in advertising the stock.

Just a beginning has been made, but I feel that the outlook is encouraging. We just need to keep at it until we do secure what we are after, suitable Christian literature for the Jaffna Tamils.



# STATISTICS





# CHURCH STATISTICS 1920.

CHURCH	Date of Organization	PASTOR OR PREACHER	Date of Ordination	Members Admitted, 1920			Members Dismissed in 1920				No. of Baptized children	Total Membership		No. of Non-Resident Mem.	
				On Prof.	By Letter	Total	By Letter	Suspended	Dropped	Died		Total	Males		Females
Alaveddi	1870	Mr. R. C. P. Welch	1919	6	18	24					47	28	23	51	22
Araly	1907	Rev. V. M. John	1915		1	1					43	41	50	91	48
Atchuvely	1892	" E. T. Williams	1891		7	8					32	34	39	73	25
Chandilipay	1908	" F. Anketell		1		1			7		17	17	33	50	20
Changanai	1872	Mr. A. S. Arulampalam	1909	5		5					29	28	26	54	24
Chavakachcheri	1834	Rev. J. K. Sinnatambay		1		1					30	48	33	81	15
Erlalai North	1886	Mr. V. A. Varitambay						1			23	13	27	40	5
Erlalai South	1888	" A. E. Kanapathipillai		1		1					34	21	24	45	18
Karadive	1855	Rev. Isaac Paul	1888	2		2					72	62	51	113	24
Manipay	1834	" W. H. Joseph	1886	2	1	3					74	57	82	139	44
Moolai	1880	Mr. P. V. Vaithilingam		1	6	7			2		10	15	14	29	16
Navaly	1860	Rev. G. D. Thomas	1918	9		9					135	141	149	290	61
Nunavil	1896	Mr. S. A. Seevaratnam		1	2	3			3		23	28	28	56	2
Pandateruppu	1831	Rev. K. A. Kandiah	1919								72	44	33	77	32
Tellippalai	1841	" C. D. Veluppillai	1894	14	7	21					11	80	85	165	15
Udupiddi	1847	" S. R. Hitchcock	1906	10		10			1		50	36	96	132	45
Uduvil	1831	" S. Eliatambay	1884	26		26			14		139	125	557	682	79
Usan	1913	Mr. A. S. Ponniah		15	8	23					48	24	16	40	6
Vaddukoddai	1817	" C. H. Cooke									76	54	34	130	27
Varany	1895	" E. K. Yesuthasan			7			2			24	32	30	62	13
Velanai	1858	Rev. R. P. Bryant	1896	2	2	4					50	37	31	68	16
TOTAL				96	52	148	41	17	14	37	109	987	1481	2468	557

## FINANCES OF THE CHURCHES, 1920

## EXPENSE

## INCOME

CHURCH	Balance from 1919	Foreign Sources	Aid from Jaffna Council	Native Contributions	Other Sources	Total	Pastor or Preacher	Native Evangelical Society	Women's Missionary Society	Tax to the Council	Buildings	Thanks Offering	Other objects	Balance in hand at the close of 1920	Rs. cts	Total
Alaveddi				965.41		965.41	780.00	32.50	60.76			35.75	92.87	60 04	1061.92	
Araly				1717.04		1717.04	720.00	18.50	11.00	16.75		36.00	961.79	18	1764.04	
Atchuvally	3.11			979.63		979.63	870.00	24.00	14.75	18.00		10.00	67.45		1004.38	
Chandilipay	2.36		180.00	748.90		931.26	690.00	12.00	7.25	12.50		74.80	158.71		955.26	
Changanai				880.40	80.06	960.46	399.94	19.00	16.65	14.00		30.60	471.27		951.46	
Chavagache	15.35		180.00	2314.39		2509.74	1755.00	58.68	33.36	20.00	150.00	15.50	512.83	15.23	2558.60	
Eralai N.			180.00	450.03	46.83	678.86	540.00	15.00	5.04	11.25		21.75	112.61		705.65	
Eralai South			90.00	422.80		512.80	420.00	5.00	5.00	11.50		7.57	76.30		525.37	
Karadive	81.00			1435.17		1516.17	930.00	30.00	50.00	28.00		50.00	371.25	16.92	1516.17	
Manipay	29.24		60.00	1712.58	83.29	1885.11	1398.71	23.37	40.00	10.00		145.20	453.03		1070.31	
Moolai		5.00	120.00	342.56		467.56	390.00	12.00	3.50	5.75		6.75	59.81		477.81	
Navaly				2308.16	12.21	2520.37	1035.00	218.24	41.32	35.00		165.75	1172.13		2727.44	
Numavil	78.50		150.00	629.29		857.79	640.00	16.00	13.40	14.00		39.30	174.39		897.09	
Pandateripu		6.00		883.27	75.78	965.05	720.00	12.00	2.38			34.00	197.71		986.09	
Tellippalai	106.12			2071.72		2177.84	1369.00	66.00	132.76	112.50		144.00	481.52	155.82	2461.60	
Udupiddi	352.77		200.00	1292.38		1845.15	1020.00	28.30	45.00	55.50	300.00	54.00	144.04	198.31	1845.15	
Uduvil	5.50	122.00		2699.52		2827.02	1200.00	205.00	276.40	100.00	87.00	214.83	635.50	108.29	2827.02	
Usan	52.77		120.00	398.31		571.08	402.00	15.00		30.00		12.87	120.25	3.83	583.95	
Vaidukodai				1674.91	150.00	1824.91	600.00	85.00	43.38	26.00	435.65	85.80	546.00	5.08	1826.91	
Varyany			515.00	696.31		1211.31	1025.00	12.00	12.74	19.00		25.30	155.31		1253.35	
Velanai	31.39			5930.51		5961.90	1707.50	30.20		16.00	3833.97	27.50	294.02	57.71	5966.90	
Friendly citizens		243.50		836.51		1080.01										
Total.	758.11	376.50	1795.00	3386.69	648.17	17349.66	4718.67	15.93	832.69	555.75	4806.62	1281.27	7258.79	621.41	34866.47	





Tellippalai	1	68	44	68	28	2	7	1827.60	1200.00	1059.94	450.00	4537.54
"	2	248	281	292	40	9	5	4576.41	1000.00	3883.36		8459.77
"	4	260		541	1	14		3379.00				4379.00
Udupiddi												
"	1	58	69	69	32	8	1	2015.50	1200.00	1590.50	1193.35	5999.75
"	1	280	4	62	4	4	3	869.40		397.84		1267.24
"	2			280	6	7		1340.50				1340.50
"	2	148	148	148	8	7		881.50				881.50
"	4	277	164	441	2	14	3	2756.00	1000.00			3756.00
Uduvil												
"	1	1	134	135	29	4		825.00				825.00
"	1	17	234	251	108	7		2831.50	900.00	3588.85	1573.42	8893.77
"	1	12	25	37		18		5248.14	750.00	7283.86		13282.00
"	1	84	190	274	20	11		2311.70	100.00			2411.70
"	3	15	39	54		1						
Usan	1	344	168	512	4	18	6	2623.00		13951.33		2623.00
Vaddukodda	1	410		410	116	23		6000.00				19951.33
"	1	10	10	20	15	1						
"	4	225	207	432	7	15	4	3332.50				3332.50
Varany	8	306	198	504	12	24	4	3522.50				3522.50
Valanai	8	458	250	708	11	26	9	3023.00	100.00			3123.00
Vernacular Schools.									3500.00			3500.00
Current Accounts.									3000.00			3000.00
Buildings									900.00			900.00
Kindergarten.												
Total	116	7179	4847	12026	790	467	117	103938.03	14650.00	44199.54	3216.77	166004.00





## TO OUR OFFICERS—PASSED ON

By Margaret E. Sangster — From Literary Digest, Oct. 2, 1920.

They are not dead—not really; they are living—  
Leading their columns, as they led before,  
Leading their comrades up to Heaven's door.  
They are not dead, not they!

Why, they are giving  
Strength, as they gave it on the battle line—  
Courage to do the hardest tasks, and fine  
Manhood to meet the test.

They are not dead—not really; they are striving  
Just as they did on earth, across the way;  
And we must show them that we are reviving  
Visions of all they suffered—yesterday.

We who are left must keep their spirit glowing  
We who are left must keep their memory clear,  
We who are left must feel that they are knowing—  
We who are left must feel that they can hear!







