THE CENTENNIAL YEAR IN CEYLON

Report of The American Mission

Jaffna, Ceylon.

1916
THE PASTORS AND PREACHERS IN CHARGE OF CHURCHES.

(See list of illustrations.)
The

One-Hundredth

Annual Report

of the

Ceylon Mission

of the

American Board

1916

Edited by Chas. W. Miller

The Mission Press, Tellippalai
1917
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Our Pastors, 1917.  Frontispiece

From left to right, in front:
Messrs Seevaratnam, Kanapathypillai, Varitamby. Seated
Mr. Ratnasir, Revs. Velupillai, Bryant, Veerakatty,
Nathaniel, Paul, Joseph, Eliatamby. Standing: Messrs
Welch, Ponniah, Sangarapillai, Rev. Williams, Messrs
John, Thomas, Rev. Sinnatamby, Mr. Kandiah, Rev.
Hitchcock.

Rev. Anketell and Mr. Arulampalam were absent.

The Centennial Crowds.  PAGE 20

From 1,500 to 2,000 people daily thronged the great church
at Vaddukoddai to take part in the celebration.

Scene from the Pageant.  PAGE 21

This illustration shows a portion of the interested audi­
ence at the Pageant, when the History of the Ceylon
Mission was depicted by word and action. The scene
is the admission of the first Christians into the
church in 1819.

The Vaddukoddal Church.  PAGE 46

This old Dutch church was originally built in 1678 and
will easily hold 2,000 people. It made an ideal
assembly hall for the meetings of the Centennial.

The Court Scene from the Pageant.  PAGE 47

This represented the old Dutch regime when dire punish­
ments were inflicted for non-church attendance and
Government rewards were given to those who were
servile to their Dutch Masters. Religion was compul­
sory and entirely external.

Drs. Curr, Nallamma and Nurses.  PAGE 63

Centennial Cottage, Inuvil.  PAGE 70

Miss E. I. Hansen,
Nursing Superintendent.

Dr. De Livera,
Asst. Physician, McLeod Hospital.

Behind the Scenes—Preparation for the
"Haystack" event.  PAGE 82

The famous scene at Williams College when five young
men pledged themselves to service for foreign missions
was here re-enacted.
Mission Work on the Islands.

This scene from the pageant represented the cruise of one of the Pastors to the small islands that lie off the west coast of Jaffna. A real canoe with sail and native boatman added picturesqueness to this scene.

Personalia

The Centenary Year was made notable by the visit of Dr. and Mrs. Edward Lincoln Smith and Mr. and Mrs. Franklin H. Warner at the time of the Celebration in October. They represented the American Board and the Woman's Board of the Congregational Churches in America.

It was an inspiration to have them with us and their keen interest, hearty enthusiasm, and ready sympathy gave us new encouragement and zeal for the future.

At this time we were also glad to welcome a large circle of guests and friends who came from many parts of India and Ceylon to help us celebrate the Centennial.

In September, Miss Elizabeth I. Hansen was welcomed by the Mission to Inuvil Hospital, where she occupies an important position as superintendent of nursing.

Mr. Charles W. Miller was married March 2, at Ahmednagar, India, to Miss Edith Gates of the Marathi Mission.

The home of Mr. and Mrs. Ward was gladened by the birth, February 4th, of Arthur A. Ward, Jr.
# Missionary Appointments, 1916

<table>
<thead>
<tr>
<th>Name</th>
<th>Position and Details</th>
<th>Date of Arrival</th>
</tr>
</thead>
<tbody>
<tr>
<td>REV. J. BICKNELL</td>
<td>Principal, Jaffna College.</td>
<td>1915</td>
</tr>
<tr>
<td>MRS. J. BICKNELL</td>
<td>Vaddukoddai Station Bible Women.</td>
<td>1915</td>
</tr>
<tr>
<td>REV. G. G. BROWN</td>
<td>On furlough.</td>
<td>1899</td>
</tr>
<tr>
<td>MRS. G. G. BROWN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MISS L. G. BOOKWALTER</td>
<td>Principal, Uduvil Girls' Boarding School.</td>
<td>1911</td>
</tr>
<tr>
<td>MISS CLARK</td>
<td>Language Study and Uduvil Girls' B. S.</td>
<td>1915</td>
</tr>
<tr>
<td>DR. I. H. CURR</td>
<td>Mc Leod Hospital.</td>
<td>1896</td>
</tr>
<tr>
<td>Rev. J. H. DICKSON</td>
<td>Tellippalai Station, Normal School, Mission Press, Editor, Morning Star, Mission Treasurer.</td>
<td>1900</td>
</tr>
<tr>
<td>MRS. J. H. DICKSON</td>
<td>Tellippalai Station Bible Women.</td>
<td>1900</td>
</tr>
<tr>
<td>MISS HANSEN</td>
<td>Mc Leod Hospital. Nursing Superintendent, Language study.</td>
<td>1916</td>
</tr>
<tr>
<td>MISS M. K. HASTINGS</td>
<td>Uduvil School.</td>
<td>1913</td>
</tr>
<tr>
<td>MISS S. R. HOWLAND</td>
<td>Mission Bible Women.</td>
<td>1873</td>
</tr>
<tr>
<td>MR. W. E. HITCHCOCK</td>
<td>Udupiddi Station, Mission Secretary.</td>
<td>1908</td>
</tr>
<tr>
<td>MRS. W. E. HITCHCOCK</td>
<td>Principal Udupiddi Girls' Boarding School, Station Bible Women.</td>
<td>1908</td>
</tr>
<tr>
<td>MR. C. W. MILLER</td>
<td>Jaffna College, Inspector of Affiliated English Schools.</td>
<td>1914</td>
</tr>
<tr>
<td>MRS. C. W. MILLER</td>
<td>Jaffna College.</td>
<td>1916</td>
</tr>
<tr>
<td>MR. A. A. WARD</td>
<td>Manepay and Vaddukoddai Stations, Mission Chairman.</td>
<td>1909</td>
</tr>
<tr>
<td>MRS. A. A. WARD</td>
<td>Manepay Station Bible Women.</td>
<td>1909</td>
</tr>
</tbody>
</table>
"When the seed has been sown in a cultivated field, and carefully watched over, the harvest has been surprisingly great; but when sown in a forest or desert, there has been very little fruit, and that very small." Father Hastings, 1866.

Those who have seen the sandy deserts of Jaffna reclaimed and made fertile by the arduous labour of the native farmer, and those who know the constant toil and anxious watching that is necessary in order to make these dearly-bought lands bear fruit, will appreciate just how this simile applies to the cultivation of human souls in Jaffna. As we look back over a hundred years of labor, we feel the inadequacy of words to describe so complex a growth and organization. We cannot explain this any more than we can explain how the seed grows and the harvest ripens. "The Kingdom cometh not with observation."

The question is sometimes raised as to which form of missionary endeavor is most fruitful. One considers direct evangelistic work as the most important; another would place emphasis on reaching men's souls through the healing of their bodies; still another regards educational endeavor as the supreme mission. Listen to the experience of a century in Ceylon. The harvest of missionary labors is not measured by one activity more than another. It is found in all these phases of work, wherever the missionaries' contact with human souls has become personal, vital, and persistent. It is the result of ceaseless, intensive cultivation.
The cultivation of the field in Ceylon has found expression in self-supporting churches with devoted pastors, self-sacrificing members, organizations active in the work of Christian nurture and evangelism; in Christian schools, where children have the chance to grow under the influence of godly teachers and careful Bible instruction, somewhat isolated from heathen influence; in hospitals, where the Master's healing touch restores not only diseased bodies but also sin-sick souls; in Christian literature through which the words of Life have reached even to the "poorest, the lowliest, and the lost." So the departments of our missionary enterprise have naturally grown until they compass the needs of the Christian individual, the Christian home, the Christian community, the Christian civilization. Wherever the Christian environment has been substituted for that of heathendom; wherever the Truth has displaced superstitious ignorance; wherever health of mind, body, and soul has overcome disease and sin: there the harvest of missionary labor is found.

The appeal for the new century is the same as for the last: more laborers, more of the Christ spirit, more money, that the ground may be more thoroughly prepared, that the contact may be more personal, vital, and persistent. Then the harvest truly will be gathered in.
The Churches

1542-1547  First conversions by Francis Xavier.
1547-1656  Portuguese Roman Catholic period.
1796      Proclamation of religious freedom by the English. People en masse reverted to Hinduism.
1814      Wesleyan Mission started in Jaffna Town.
1816      American Missionaries begin work at Tellippalai.
1819      Native Christian Church begun with two members.
1824      After eight years' work, 37 converts. Batticotta Seminary and Uduvil Girls' Boarding School started.
1831      Five churches established. Total membership 173.
1832      Native Evangelical Society formed.
1855      First Native Pastor ordained.
1856-1900 Eleven new churches organized. Total of 18 churches. Members 2,054.
1901      Visit of Second Deputation.
1903      Church Council organized.
1916      Centennial Celebration. Fund of Rs. 22,000 raised.

(From data supplied by Rev. C. D. Velupillai,)

The great conserving force of all our mission work lies in the steadfast, conscientious efforts of our pastors and church workers among the Christian community. Without in any degree minimizing the importance of the constant, unceasing evangelistic efforts on the part of all the
churches, one cannot lay too much stress upon the fact that the supreme business of our Mission Churches is the Christian nurture of its members. If one could but see at a glance, those hundreds of young men and women who have established Christian homes outside of Jaffna and whose influence is being felt not only throughout Ceylon, but in India, the Straits Settlements and the Federated Malay States, one could gain a better conception of what influence the Church in Jaffna has throughout the East. I cannot do better than to quote from the 1911 Report:

While the Christian community represents only a bare one percent of the population, it has always exerted an influence and compelled a respect far greater than that to which its numerical position in the community would ordinarily entitle it. In public meetings called for purely secular or political purposes, it is common for the Chairman, Secretary, and speakers to be largely or even entirely drawn from among the Christian community. The lawyers, doctors, merchants, Government officers, employees in the commercial offices in Colombo, accountants and superintendents on tea and rubber estates are to a surprising degree drawn from the Christian community. In other words, in those callings where honesty, ability and business acumen are especially sought—there our Christians are found in numbers far in excess of their numerical position in the population. We feel that this is a striking tribute to the character of the men whose lives the work of this Mission has transformed.

We have 21 organized Churches. There are 2,313 members on the rolls, 94 of whom were received on confession of faith during the year. Their total contributions for Christian work amounted to $6,893, an average of nearly $3 a member.

By far the most significant event of the year was the celebration of the completion of one hundred years of American effort in the Island. All pastors and members of the Churches, in cooperation with the missionaries, gave much time
and thought to the Centenary Celebration. The large numbers that attended the meetings from all the churches, the events of Centenary week, the completion of the Centenary fund of Rs. 20,000, the spirit of thanksgiving for the blessings of the past century, the deep sense of responsibility for the future which was the keynote of the addresses—all without doubt, left a profound impression among all the Christians.

Increasing capacity for self-support, and a feeling of corporate responsibility among the members of the Council has marked the steady growth of the Church in recent years. It is impossible to give a detailed report of all churches. Some of the principal features of the work of the year are here mentioned.

PASTORS AND PREACHERS

The personnel of the pastorates has remained the same as last year. Mr. Hitchcock reports a change among the catechists of the Uduppiddi Station.

The catechist at Kudattanai, Mr. S. Vallipuram, having suffered much from fever, asked in the middle of the year to be transferred to some other place. The Council granted a transfer to Tondaimanar and sent Mr. Vaitilingam who was there to another station. So from August, Kudattanai was left vacant, the catechist at Varany looking after the work in addition to his own. Mr. Joshua Kanapathipillai at Nagercoil is a teacher and does catechist’s work only part of the time. His support as a catechist comes from the Woman’s Mission. It will thus be seen that the work has suffered for lack of workers.

As in western lands, so in this country, the pastor, to do efficient work, must be an all-round man. Talents vary, however, and we find some of our workers excelling in particular directions. One of our prominent laymen has been for the
past few years in charge of the Sangani Church. Mr. Ward mentions particularly this man's genius in organization:

The most significant piece of work seen in recent years is now being done at Sanganai, a little church off the main highway. Supposed to be in a dead or dying condition, in less than three years it has come to be regarded as an example of possibilities lying unrealized in many of our churches, both large and small. The preacher in charge of this church is a layman and brings to bear upon the problems of the church an unprofessional attitude and a good stock of common sense, coupled with a genuine Christian character. His success is due not to eloquent preaching, but to his work with the young people. Every Christian young man and woman in his neighbourhood is drafted into some sort of service. It is to be hoped that many of those in charge of other churches will learn the lesson so clearly taught by the renaissance of the Sangani Church.

Mr. Dickson comments on the Tellippalai pastor's literary work:

He has nearly completed a history of our Mission in Tamil, a labor of many years; he edits the Tamil edition of our Sunday school lessons, based on the International, used in all our Sunday Schools; does a good deal of editorial work on the Tamil section of our Mission newspaper and is an indefatigable visitor and worker.

The Manipay pastor has found a part of his duty in the work of the Kingdom in the role of peace maker.

Special efforts were made during the year to strengthen union among the members. Families and members who were once inimical have been persuaded by personal work and special services and prayer meetings to confess their faults and ask pardon for each other. This prepared them to do good evangelistic work in the villages.

Many of the pastors of organized churches regularly give their services in aid of struggling congregations in outlying centers. Mr. Dickson speaks of this work particularly where it lies close to the Wesleyan field.
In addition to regular services in our churches, stated preaching is carried on at two other unorganized centers, Kankesanturai and Punnalaikadduvan at this latter place we are close to the Wesleyan field. During the year they wished to move one of their schools \( \frac{3}{4} \) mile nearer our field in order to secure owned instead of rented ground. Before doing so they asked for a conference with us, that on the ground the whole situation might be discussed. We readily gave our consent to the proposed move and were glad of this evidence of comity and good fellowship.

**CONGREGATIONS**

The reports of the activities of the churches that have come to the hand of the editor have reminded him of the reports of the seven churches as given in "The Revelation of John" "Poor in worldly goods, yet rich in spirit"; "Thy last works are more than the first"; "Thou hast a name that thou livest, and thou art dead"; "Thou art lukewarm" "Thy love, faith, ministry and patience" may describe the spirit which is dominant in the various congregations. On the whole, however, it is evident that faithful work has been done in all the churches throughout the year.

It is worthy of note that the largest accessions in membership, twenty-four from Uduvil Girls' School and eight from Udupiddi Girls' School, are the result of daily influence of Christian teachers in our boarding schools.

In the Udupiddi district Mr. Hitchcock reports several difficulties that have prevented progress. At Udupiddi:

Twenty-five of the members live outside the parish, and the real activity in the work of the Church is confined to a few.

At Varany:

There is no pastor over this church: Mr. Ponniah, catechist, being in charge, and the Udupiddi pastor coming for
communion services. The parish is divided by the water of a lake so that there is little meeting together by the two parts,—Varany and Kudattanai. The Kudattanai part was in charge of the catechist, S. Vallipuram, for the first seven months, but he suffered so much from fever that he was unable to do as much work as in other years.

At Nagarcoil:
The teacher-catechist carried on the work, but there are no Christians besides his family in that village.

At Achchuveli:
There seems to have been no progress made in this Church this year. Though there was a children's class of 15 and an inquirers' class of 10, there were no admissions on profession of faith. The number dismissed was greater than those received by letter, and as one member died the total now is three less than a year ago.

From Manipay the Pastor writes:
The spiritual state of the church is very encouraging. Members have lofty ideals and concentrate their powers towards their accomplishment.

In Jaffna the work of the Churches has reached mostly the higher castes which make up the majority of the population. There is much need of continuous, concentrated effort in behalf of the low castes. The Mission on account of lack of workers and funds has never seen its way clear to do more than casual work among these people. Mr. Ward indicates a hopeful tendency:

Out of about 5,000 Protestant Christians in Jaffna, about 175 are low castes which shows that no real effort has been made to reach them. There is a growing sentiment among the Pastors and other Christian workers that a definite effort ought to be made to win these unfortunate people to Christ, and this is a hopeful sign. But the general opinion among them seems to be that the Mission will have to initiate the work, and I believe that is true. What the Mission will do will no doubt be decided within a year or two.

The detailed report of membership of the churches will be found among the statistics. Fur-
ther evidence of growth and activity of other churches will be noticed under some of the following heads.

**SUNDAY SCHOOLS**

Sunday school work is a very important part of the activities of most of the churches. There are seventy-nine Sunday schools with a total membership of 4,354. In many places boys and girls of our boarding schools give their services and are a great stimulus to the Sunday school work. It is through the Sunday school as a rule that inquirers join special classes conducted by the pastors, and from these classes many annually join the church. At Manipay:

Each Sunday afternoon the women two by two went into the villages and did good gospel work. Three women started a Sunday school in a village where there is no Christian school and continue to do sound work week after week. Young men of different Colleges join together each Sunday afternoon and go out among the depressed classes and call together men, women and children by ringing a bell. They conduct a Bible class under a tamarind tree. One old man has come out as an inquirer.

Of the Sanganai Sunday school, Mr. Ward writes:

The Sunday school is thoroughly organised and the young teachers are trained by the preacher. As a consequence there is enthusiasm in teaching and the result of that is an influx of children to the Sunday school, so that this little church has one of the largest Sunday schools in the Mission outside of those connected with the Boarding schools. This demonstrates the fact that the non-Christian children will come to Sunday school when it is made worth while.

The Y. M. C. A. of Jaffna College conducts five Sunday schools in neighbouring villages. On the Udupiddi side Mr. Hitchcock reports special endeavors to increase the attendance at all centres. To this end the Christmas celebration was made much of:
Efforts were made to encourage the children to attend the Sunday schools in the village schools. To provide presents for the children at Christmas time Rs. 180 was raised, mostly from friends in Colombo. About 600 came together in the church and an interesting programme was gone through which gave much pleasure to the children, especially to those who took part.

In most centres, the church contributes largely to the support of the Sunday school. At Manipay, however the pastor reports a better situation.

Our Sunday school stands on its own legs. It raises money for its own expenses and gives prizes annually and meets the expenses of lesson copies etc. One Hindu young man, an old student of this school contributes annually Rs. 10 towards its expenses as a token of gratitude. The children when they collected funds for prizes this year first set apart Rs. 5 for Island Sunday school children and sent it to its pastor joyfully.

**EVANGELISTIC EFFORTS**

During the past three years special efforts have been made in Jaffna in connection with the South India United Church Evangelistic Campaign. Preparatory meetings for the training and inspiration of workers are held at appointed seasons and this preparatory work is followed by a week of intense personal effort in all fields. These efforts, while they have not resulted in large mass movements towards Christianity, have deepened noticeably, the influence of Church members in the communities and have certainly demonstrated that the spirit of constant evangelistic effort on the part of the churches is a vital condition of real spiritual growth. All of the churches were actively engaged in this campaign. Mr. Ward comments:

The special week of evangelism was observed again this year, as in 1916. But the results were not so satisfactory as the week coincided with the ploughing and sowing time of the farmers and it was impossible to find the men of the
households at home during the daylight hours. Hence the work devolved for the most part upon the women of the churches and they did some very faithful and effective witnessing from house to house. The aim is to bring the message to every home in our territory at least once during every year, and this aim is largely realized. However, more definite results would accrue if there were more systematic follow-up work, after the special week's campaign is finished.

Mr. Hitchcock speaks of the work among the people of the Varany and Kudattanai side:

Special meetings were held during the week of evangelism in both parts of the parish with the help of workers from Udupiddi; also at the time of the Christian Union meetings Pastor Hitchcock and Mr. James Mather did work in the Kudattanai part where much interest was shown and some expressed a desire to become Christians. None of them have yet been received into the Church, but we expect some to come forward soon. These are poor and ignorant people of the fisher caste and need instruction.

The pastor at Vaddukoddai speaks of the methods used in the special work there:

A week in September was set apart for evangelistic work in three different villages. Three days were spent in each village. Christians, men, women and young men, went out visiting people in their houses, holding meetings in several houses, distributing tracts etc. and inviting people for evening meetings in a centre. People gladly attended and listened closely to the Gospel message.

Besides these special services, "moon-light meetings" were held in all parts of the field throughout the year. Special speakers were asked to give addresses at selected centres on moon-light nights. These were largely attended by Hindus and this constant contact with the Christian message is certain to have its ultimate effect. That the immediate results are not always encouraging may be gathered from Mr. Hitchcock's statement of this work at Udupiddi:

Evangelistic work was carried on chiefly by moon-light meetings, of which 20 were held in different parts of the field
with an average attendance of 130. Good attention was paid in all the meetings, but there was nothing to show that any definite results would follow in the way of conversion. It would seem to show that the teachers in our schools are held in esteem as it was out of respect for them that the audiences assembled, more children than adults.

At Tondaimanar, a strong Hindu centre:
The people, though listening respectfully, are not ready to break away from their old ways. I fear the influence of the taverns is making the work more difficult. Yet the pastor reports 10 sincere inquirers.

From Vaddukoddai we have a report of weekly prayer meetings held by the pastor in three different villages which were much appreciated by the people and brought good results. Hindus were reached by house to house visits and moon-light meetings were held especially for them.

As a result of these meetings, many inquirers are found in various parts of the field, usually from five to a dozen at centres where evangelistic effort has been concentrated.

Pastor Sinnatamby in his report directs attention to the great need for evangelistic work in the eastern portion of our field:
The American Mission field on the eastern side of the so-called river dividing Jaffna into two big islands in the rainy season has been the least worked part of its field in Ceylon. There are several villages almost untouched by the Mission or any other Christian agency. It is encouraging to note that the churches are becoming alive to the situation and are endeavouring to do the little they can by way of evangelistic efforts. But the need cannot be fully met except by stationing evangelists in several new centers.

BUILDINGS

The Vaddukoddai church has just completed a parsonage at a cost of over Rs. 2,000. It is a com-
fortable, commodious dwelling and a great credit to the church. The pastor reports that some Rs. 300 was spent on completing the parsonage during the past year. At Manepay also a parsonage is being erected. The Mission granted a site and the members subscribed Rs. 2,500 to hasten the building of the church. Even the children have contributed a palmyra tree for rafters. The tower of the church was also repaired at an expense of Rs. 100.

At Sanganai the church is being entirely rebuilt by the congregation.

FINANCES

Of our twenty-one organized churches, thirteen are entirely self-supporting. One is helped by the Native Evangelical Society and the others receive grants from the Council.

Several of our churches have been carrying out extensive improvements in buildings which has called for real self-sacrifice on the part of the members.

For the past ten years also the contributions for the Centenary Fund have made extra demands on the benevolence of the churches. It is a pleasure, therefore, to note that in general the regular expenses have been promptly met and that most of the churches closed the year with but little, if any, deficit. As an example, we quote from Mr. Dickson his report concerning the Tellipalai District churches:

Financially the churches have done well: their total income was Rs. 3,070.18 and total expenditure Rs. 3,103.64 the slight
deficit shown is of no importance and will be easily taken care of this year. It will be noted that the income represents an average of Rs. 13 per member or over $4 per member; how many country churches in America can equal this, particularly when we remember the great difference in wages and the purchasing power of money in the two countries?

This from some of our strongest churches and the following from one of our poorest, Varany:

So many of the people are poor that it is with difficulty that they raise money for the support of the church. Yet they are planning to put tiles on the roof of the church building to save re-thatching.

THE COUNCIL AND THE CENTENARY FUND

The Council Treasurer has sent the following report of the Council and the Centenary Fund.

This organization embraces all our churches, 21 in number and is a division of the South India United Church. The Council which meets twice a year in January and July is composed of about 45 members of whom the Mission has five. It is supported by (a), a tax of 25 cents on each church member, (b) voluntary contributions, and (c) a yearly contribution of Rs. 1,200 from the Mission. The total income during the year was Rs. 2,983.72 and the expenditure Rs. 2,872. Its funds were spent as follows:

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<th>Item</th>
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<td>Pensions to retired workers</td>
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<td>2 students in Theological Seminary</td>
<td>900.00</td>
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<td>Help to needy churches</td>
<td>1,601.50</td>
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<tr>
<td>Miscellaneous</td>
<td>130.50</td>
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SUMMARY OF CENTENARY FUND

The Centenary Fund was launched in 1906, the first collection being taken at the October Convocation of that year. Annually thereafter at the same time a collection was made with the result shown below. The interest only will be used,
A PART OF THE GREAT AUDIENCE WHICH ATTENDED THE CENTENARY MEETINGS.

(See list of illustrations.)
SCENE FROM THE PAGEANT: ENROLMENT OF THE FIRST CHRISTIANS.

(See list of illustrations.)
probably for the regular work of the Council and for pensions to its retired workers.

From Individuals and Churches

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<td>Pastors' Relief Fund (Balance)</td>
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<td>Theological Students' Fund (Balance)</td>
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<td>Interest</td>
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Loose Cash Collected

From F. M. S. Christians

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<td>Total</td>
<td>22,758.31</td>
</tr>
</tbody>
</table>

Expenses:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing, postage, stationery and cart hire</td>
<td>423.31</td>
</tr>
<tr>
<td>Share of cost of Centenary Celebration</td>
<td>300.00</td>
</tr>
</tbody>
</table>

Balance

Of the above balance, Rs. 22,000 is invested in first mortgages at 8% with Jaffna College funds.

BIBLE WOMEN

For work among the married women in their homes, missions in the East have to depend largely on insufficiently educated, poorly-paid married women and widows, called Bible women. The humble service of these workers in spite of their handicaps has often been richly blessed. Sufficient educational preparation for their special work would enlarge their opportunities and transform
their stumbling efforts into the fulness of trained consecrated service.

In July 1916 Mrs. Hitchcock, accompanied by Mrs. Laura Anderson, a Bible woman of Udupiddi went to Madura, India, to be present at the opening exercises of a new training school for Bible women, The Lucy Perry Noble Bible School. They returned greatly impressed with the work and opportunities they saw there and are enthusiastic about sending students from the Ceylon Mission.

The new school, organized by Miss Eva Swift of the Madura Mission, is situated on a splendid site some 29 acres in extent, outside the city of Madura. Here Miss Swift has already erected a fine main building, and other buildings, are now in process of erection which will provide amply for the training of Christian women from the Tamil language area. Miss Swift hopes to make it a union institution in the sense that it will provide for the training of all women who may be sent from any Mission situated in districts where Tamil is spoken. To this end she has asked the Ceylon Mission for co-operation through the sending of some of our women to be trained at this school, and through an annual contribution towards the school's expenses. This we are very anxious to do, but two problems have arisen which require solution; the difficulty of finding suitable women to go and the provision of funds for their support. With regard to the first, Miss Howland says that it is very difficult to find women who are able to leave their home cares to take the course of training of two years. One woman is prepared to go and another one may be persuaded. The cost of training them will be about $50
each and travelling expenses ($10) for a year. This sum is not available from the mission treasury and must be met from outside contributions. We appeal for assistance in meeting this splendid call to larger service.

AN AFTERNOON WITH THE BIBLE WOMEN

The work of these humble servants of the Master is often too little understood and appreciated. It is a pleasure, therefore, to give the following account by Mrs. Hitchcock.

What good does it do to support Bible women in Ceylon? Come one afternoon with the Bible women at Udupiddi and see.

Laura Anderson, a woman of much experience, and Margaret Henry, who has been in the work for a year and a half, came to the mission house at four o'clock in the afternoon and I went with them first to the house of a young woman, Annaladchumy, who had studied in the Boarding School a short time. We had heard that she had a little baby and when we reached her house the first thing to do was to ask to see her little son who happened to be fast asleep in his little swinging cot. The young mother, who seemed such a girl, was busy getting her husband's food ready and said it would not take long. So while we waited we talked with her mother and read in the Bible with her. Then the baby awoke, and while the little mother held him and showed how proud she was of her darling, we talked with her about the new birth and our need of becoming as little children to enter God's kingdom of holiness and love.

There were signs all about that they trusted in charms and even the little baby had an amulet on his tiny wrist to drive away evil. So I put in a word about trusting in God alone and not in charms. They all showed their friendliness and Laura prayed for them all, while they listened quietly. Surely their hearts must have been brought nearer the true God by her simple earnest petitions. Then we went to a neighbour's house where a young woman was recently confined and very ill. We were glad to find her better and rejoicing over her first baby. We had a short visit and prayer there and sang of Jesus' love.
Then we went to a house of mourning and found a little girl with a sad face whose aunt was trying to comfort her for the loss of her mother. She hid her shy little face on her aunt's breast and would hardly notice the bright card I offered her. There were several women and children in the household and they all gathered about and sat on the floor. We sang the 23rd Psalm as a Tamil lyric and then told them of God's loving care over us as a shepherd over his sheep. Laura prayed for them, especially for the little motherless one. When we talked with the children, the oldest little girl said she was coming to the Boarding School soon.

It was near sundown when we left but we stopped at another house to see the poor old grandmother of one of my girls. When I sat down on the mat on the ground outside the wretched, dirty, mud hut, and the old granny came and sat near me, I told her I had just had a letter from Sellam, her grand-daughter, and she cried and seemed so anxious about her dead daughter's child. I have sent this girl to a mission industrial school 13 miles away. She certainly is better off there than she would be with this heathen grand-mother and aunt. We talked with them a while about Sellam and then gave them some Bible truths and Margaret prayed.

As we walked home in the dusk I felt that God had led us that afternoon and that his blessing would rest upon our work even though we could count no definite numbers as brought into the kingdom. And all through the year, unless sickness or family cares prevent, the Bible women go about. They usually visit within a mile of their homes, but sometimes take longer walks or go in carts to more distant villages.

Miss Howland, who has had the work of the Bible women under her supervision during the past three years writes:

The more I see of the work of the Bible women the more I feel that their work is worth while.

My wish has been to help them to reach homes in villages where there are no Bible women, in places away from the centres where are the churches and where most of the Christians live.

The Christian work planned and carried out by several of the Christian women of Uduvil has been most encouraging. Tuesday afternoon they meet for Bible study and prayer, but Monday and Thursday afternoons are devoted to cottage meetings in different houses in the village sometimes in Christ-
ian homes and often in Hindu homes. For some weeks Thursday was the day for going to distant places.

Over 60 women have been under religious instruction in the three weekly classes for poor women of the depressed classes. Two of these are conducted by voluntary workers but the cloths given at the end of the year are bought by funds sent by friends in the U. S. A. A part is given by a class of poor women in New York City.

Three village Sunday Schools have been kept up. Another encouraging thing is the work of one of our graduates, a young woman who not only keeps up the Sunday school in the school near her home, but has a Christian Endeavor Society for the children. This she has done for several years.

Previous to the Evangelistic Campaign, ten days were spent on the islands. Eight of these days were in Nainative where the Women's Missionary Society have their school. Much time was spent in the school to help the teachers in various ways. The two Christian women Mrs. Chinnatankam Wyman and Mrs. Samuel who went with me, took the Gospel message to many homes and I was able to go with them to a good number of the houses.

As a result of this visit, four boys from Nainative are now studying in our Mission Boarding School at Tellippalai, Nagaimma was the first girl to leave the island to study in a Boarding School. Later her sister also went to Uduvil. This year two other girls, sisters, were taken into the Uduvil Boarding School. It is interesting that the father of these two girls is a village official who joined with others in opposition to our school two or three years ago, but is now our friend. There are other girls now who are anxious to be helped to study in the Boarding School.

Though we have not a full record of the work done by the Uduvil women during the week of the Evangelistic campaign in September, we have the record of 64 houses visited and 297 persons who listened to the message. Many tracts and gospels were distributed.

The singing of a lyric would attract the attention of women in the neighbouring houses and some followed from one house to another to listen longer. The Bible women of Alavetty and Nunavil also report interesting work in the evangelistic campaign in those places, in which many of the church members joined.
Many of the individual reports are of interest:

It is usually thought that there is no serious hindrance to anyone becoming a Christian in Ceylon. But for the young girls who are “shut-ins” it is very difficult, especially because of the marriage problem. Mrs. Ponniah of Alavetty writes in her report, “Four girls who believed in the Word of God wished to confess Christ as their Saviour and be baptized, but their parents would not allow them to come out as Christians and soon got them married to Hindus.”

Mrs. Chelliahpillai says, “Two women decided to receive Christ no matter what persecution they might have, but because of some things which happened they went back. Three other women are boldly standing as inquirers. They are very glad to have us hold religious services in their houses. Usually all listen eagerly to God’s Word”.

There are some men of the weaver caste and women of the tree climber caste who say that they trust in Christ as God, but when asked to attend church services, say that the high caste Sivite people would beat them if they went to church.

Many are reported as interested who are not willing to face the opposition which they must meet if they confess Christ openly. Many Gospels have been sold and given away and many books have been loaned and given to those who could appreciate them. This has been made possible by the gift of a friend.

Mrs. Hitchcock writes of a visit to the Eastern field:

In September Julia Edward, the Bible woman at Atchuvely, went with me to Kudattanai and Nagercoil. Although it was very hot going over the burning sand at Kudattanai, we were able to go to many houses and hold little meetings there, and the Bible woman of that place, Chinnarchy Kathiramer, helped us, and we held a moonlight meeting out on the sands at the village near the sea where the fishers are very friendly.

Among the many women who come to Inuvil Hospital, where Miss Howland resides, there is always opportunity for work. She writes:

The work in the hospital is always interesting. As I went into the wards one day, a woman with a beaming face greeted me. She had come with a daughter-in-law who was
ill. I did not recognize her, but she helped me to remember that when she was a girl living in a village north of Uduvil I used to visit in her home and arranged to have a Christian, who lived near her, teach her to read. This must have been twenty or thirty years ago. She said that since that time she had given up the worship of idols and trusted in Christ. She is not known as a Christian and possibly rubs the sacred ashes of the Sivites on her forehead according to the custom of the country, but God who knows the heart may see true faith there. We hope that she may be brought into light and everlasting life. She belongs to the artisan caste who stand aloof from Christian influence.

There are now over 40 books in the loaning library of the hospital. The religious papers which we have been able to distribute have carried the good tidings to many homes. It is the seed sown by many waters.
Indigenous Organisations

The Native Evangelical Society

This is the Home Missionary Society of the Church, which has been at work on four of the outlying islands on the west coast of the Jaffna Peninsula. These islands are remote, neglected places, and the people are, for the most part, very poor. This Society was organized and has always been managed solely by Tamil workers. Its efficient service for nearly seventy years is a splendid tribute to the devotion of its officers and members. The Society supports a pastor, two catechists, and two teachers, besides aiding substantially in the higher education of several boys and girls in the boarding schools. The Secretary, Rev. S. Veerahatty, reports as follows:

During the year the Executive Committee of the Society met three times. Three subjects were brought up for their consideration and action. 1. The need of two buildings for a house and school at Delft Center was laid before the churches which gladly promised to help. Part of the promises were paid in and the buildings are being carried on. But until the buildings are completed our work there has to suffer. 2. Finding out workers for Delft and Valanai. Finally we are glad to have succeeded in employing two families, one at Valanai and the other at Delft as catechists. These are converts from Valanai, the fruits of our work. 3. Taking charge of Nainative school. After careful consideration it was decided not to take the financial responsibility of the school, but our pastor was asked to look after the school.
The pastor of the islands, Rev. R. P. Bryant, is living at Pungudutive, superintending the work of the three islands and occasionally visiting Delft and Valanai. He writes about the work in the three islands, "Five members have been admitted on profession of faith and two on probation. There are forty-two enquirers in the three islands. As the work at Delft is becoming successful, the need of a church is strongly felt and Mr. Mather, the president of the Society, has undertaken to build a church there at his own expense. The Christians at Pungudutive have raised a sum of money to repair the church building and roof and to have it tiled. In the three islands there is a Christian Community of 165 with 71 communicants. There has been a gain of 26 this year.

THE WOMENS' MISSIONARY SOCIETY.

The women of the churches find, in this Society, an expression of their home missionary interests.

For some years the society has been carrying on under great difficulties a school at Nainative, a small island off the north-west coast. Here there is a large Hindu temple to the cobra god and the annual festival is attended by thousands of worshippers from all parts of Jaffna. It is a stronghold of heathendom; yet the school had 69 pupils on the roll last year and an average attendance of 40. The school was fortunate in enlisting the co-operation of a young man, the son of the maniagar of the temple. The Society plans to make the school more of a girls’ school and hopes soon to be recognized for Government grant. A girl from Nainative has been sent to the Uduvil Girls’ Boarding School and is supported there by the Society.

In addition to the work at Nainative, the Nagarcoil school in the east portion of the Mission Field has been helped, and a house has been erected for the teacher-catechist. Mrs. Hitchcock mentions a visit to this place:
At Nagercoil, 14 miles from Udupiddi, we were so pleased with the bright spot the catechist has made in the wilderness of sand and palmyras. The house and school built in a line together and the little kitchen and the whole compound with its sanitary arrangements make a model for the ignorant people there. The school is very flourishing and the second daughter of the catechist teaches sewing in it. His wife has suffered much from malaria and jaundice, but is now better and able to do Bible woman's work among the people near her. As she gets stronger she will be able to go further away. The people there are very friendly to our Christian work.

CHRISTIAN ENDEAVOUR

The Christian Endeavor Societies of our Mission are fourteen in number and have a membership of 646. The Junior Societies are composed of both boys and girls, but the Senior work is confined to the girls, the boys finding their sphere of service in the Y. M. C. A.

The strongest societies are connected with the Girls' Boarding Schools and are specially mentioned in the reports of the principals, given elsewhere.

The societies are organized as the Jaffna Union and are associated thus with the Unions of India and the world. Twice a year rallies are held at various centers which all the members of all Societies endeavor to attend. The meetings are a source of great enthusiasm and inspiration.

THE Y M. C. A.

The first Student Young Men's Christian Association in Asia was organized in 1884 at Jaffna College. Around this organization ever since, practically all the student activities of the College have centered. From the ranks of Y. M. C. A., many a student has given himself to Christian work in a larger sphere upon leaving college.
Almost all the boarders at the College are members and find a good outlet for their energies in the work of the Committees. For a number of years the Association has carried on a school and evangelistic work on the small island of Eluvative which is inhabited by very poor people. It has supported several young men in the Training School who have become good Christian teachers. A recently formed Social Service Committee is doing valuable and active work among the people in the vicinity of the College.

There are a few village associations in our field and one association in Jaffna Town which have had varied careers. The Y. M. C. A. at Navaly has nearly finished a new building close by the church and the Uduvil Association has begun to build a home opposite the Uduvil church. Mr. Ward writes that these buildings will afford “facilities for more varied and systematic activities than heretofore; so there is every prospect of better work being done in the future.”

He further remarks that “much depends on the energy and enthusiasm of the honorary secretaries.”

Mention should also be made of a village Y. W. C. A. at Sanganai, which is doing very valuable work among the women of the community.

THE JAFFNA CHRISTIAN UNION

This organization is the concrete evidence of the success attending our efforts towards Church comity with the Wesleyan Church and Church Mission of Jaffna. Particularly noteworthy were the conventions of workers at St. Johns’ College, Jaffna, in preparation for the special evangelistic work. These were largely attended by all Jaffna
Christians and were addressed by leaders from Colombo and India.

The Union has done good work in planning the programs and special speakers for moonlight meetings at selected centers all over Jaffna.

TEMPERANCE SOCIETIES

The temperance movement has increased in strength in spite of a veiled attempt by those in authority to prevent agitation that would interfere with the revenue obtained from taverns. Frequent meetings are held by societies in all portions of our field. Many Hindus are joining actively in this work and there is every sign that a powerful public opinion is being developed which will one day be strong enough to compel the abolition of the sale of intoxicants.

Prof. Allen Abraham of Jaffna College has written and the Mission is publishing "Temperance Lessons" in Tamil for use in the village schools. The Karadive Temperance Society in which Mr. Abraham is a leader, has been very active. The pastor of the Karadive Church writes:

This Church has jointly worked with the Hindus in the temperance movement. The Christian influence was such that some of the very orthodox Hindus began to pray and weep for the cause of temperance. The two taverns were closed for a year people refusing to give palmyra trees for toddy tapping. Some villages in Jaffna and some towns in the far-off Malay Peninsula imitating the example of this movement have started Temperance Societies and are doing very good work.
Educational

Scattered all over the country districts of the peninsula of Jaffna are the American Mission Vernacular Schools, the foundation of the school system. In these 111 schools which have on their rolls nearly 10,500 pupils, the great majority of the children of the Tamil population obtain their first schooling. By far the greater part of these boys and girls get no further education than that afforded by these vernacular schools, which rarely have more than five standards or grades. The Mission boarding schools at Tellippalai, Udupiddi and Uduvil afford a higher training in the vernacular for some of the poor boys and girls and fit them for positions as teachers in our vernacular schools.

An increasingly larger proportion of families, however, are able to afford better education for their children and send them to our English schools. Boys and girls who are so fortunate, leave the vernacular schools after passing the third or fourth standard and enter preparatory classes. After two years of preparation in elementary English, students may enter the fifth standard of the English School, and after passing this, two courses lie open to them, according to their own ability and the financial position of their parents. They may finish their course in either an Elementary School or a Secondary School. The
Elementary School includes the sixth, seventh and eighth standards and prepares for the Government Leaving Certificate Examination. After passing this examination it is possible for a student to enter the Government Training College for teachers, or to find a good position in the service of the Ceylon Government. A large number of boys drop out of school after passing the sixth or seventh standards, and seek employment, usually outside of Jaffna, in minor positions where a slight knowledge of English is required. The course in our Elementary Schools is followed by many boys who are either unable to afford the cost of a secondary education at a boarding school, or are unable to master Latin and Science together with English Literature and Mathematics, which are required subjects in all secondary schools. Two of our Mission English schools are fully equipped for all elementary school work, and six are called "primary" and may be regarded as preparatory.

In our Mission there are two secondary schools; one at Jaffna College for boys and the one at Uduvil for girls. These are boarding institutions, and it has been more and more evident that the discipline and associations of these Christian institutions are tremendous factors in the success of the boys and girls by building moral fiber into their characters.

The secondary school course enables a good student to appear for the Cambridge Junior examination in four years after leaving the fifth standard. This is a sort of university extension examination, given in England and the Colonies by the Cambridge Syndicate, to enable private students and students from private schools to
pass a test equal in many respects to the second year High School of American schools. After passing the Junior examination a boy is enabled to obtain a good start in some Government service like the clerical or post office department, which offers opportunities for advance if the boy is worthy. The Senior Cambridge examination which can be taken in two years after passing the Junior, is a still higher step. This gives capable boys many opportunities for remunerative employment of a high grade with many chances of rapid promotion. Many continue their studies from this point in the Law or Medical colleges of Colombo. Some enter for the Matriculation and Intermediate examinations of the London University, which courses correspond roughly to the entrance and midcourse examinations of our best American colleges. A few go to Indian Universities to obtain their B. A. and M. A. degrees. Doubtless, in the future, a greater number will prepare for the London B. A. or B. Sc. and if the proposed University College is established in Colombo by the Government, that will be the Mecca of the majority of Ceylon students studying for degrees.

During the past year, Jaffna College prepared a few students for the London Matriculation Examination and expects to continue the class on through the Intermediate course. Thus work of actual college grade has again been started at Jaffna College.

RELATIONS TO THE GOVERNMENT

For all of this organized effort in education, the Ceylon Government gives to the Mission yearly grants-in-aid. While publicly the Government is neutral in religious affairs, yet it allows us to give all the religious education and do all the
missionary work we wish to do in these schools, providing a certain number of hours are allotted to secular education according to a prescribed code. It is interested in the education of all children and for this purpose money is given to aid in carrying on the schools. Certain requirements as to buildings, equipment, and staff of teachers have to be met before any grant is given. In all vernacular, and in some English schools, the amount given is determined by examination of the pupils once a year by a Government inspector. In some English schools termed efficient, the grant is based on average attendance, and the fulfilling of certain requirements as to trained teachers, laboratories, drill, etc.

The standards of efficiency are gradually being raised in all directions by the Government, but the grants are increased accordingly only in a few cases. However, when we consider that the Government paid us last year Rs. 33,025 and the Mission expended Rs. 5,156 we cannot but feel that Government is helping us to maintain our missionary enterprise, as well as that we are aiding Government to further public education. It is a co-operative scheme.

Shortly after the celebration of the Centennial, in October 1916, the Director of Education addressed a courteous letter to the members of the Mission calling attention to grave deficiencies in the buildings and equipment of our vernacular schools. He expressed the hope that with the beginning of the new century, the Mission would make increased efforts to rebuild and equip these schools in a worthy manner. The letter indicated a friendly interest in our work and a spirit of cooperation, which has since been confirmed. To this letter the reply was made that we had been
well aware of our deficiencies and that we had already entered upon a comprehensive plan of improvements.

The following is a list of vernacular schools which have been and are being rebuilt at a total cost (including land) of Rs.36,883

<table>
<thead>
<tr>
<th>NAME OF SCHOOL</th>
<th>NAME OF DONOR</th>
<th>DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erlaly North Mixed</td>
<td>A Detroit Lady</td>
<td>1912-1915</td>
</tr>
<tr>
<td>Nagercoil Mixed</td>
<td>Half Woman's Board &amp; half A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Varany Station Mixed</td>
<td>Hutchins' Memorial</td>
<td></td>
</tr>
<tr>
<td>Uduppiddi Station Boys'</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Alaveddy North Boys'</td>
<td>S. N. Valupillai, Esq.</td>
<td></td>
</tr>
<tr>
<td>Chulipuram Central Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Pungudutivu North Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Iripiddi Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Valany Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Kodigamam Mixed</td>
<td>Hutchins' Memorial &amp; Private</td>
<td></td>
</tr>
<tr>
<td>Maviddipuram N. Mixed</td>
<td>Solomon Davis, Esq. &amp; First Church, Detroit</td>
<td></td>
</tr>
<tr>
<td>Pungudutive East Mixed</td>
<td>A. B. C. F. M.</td>
<td>1916</td>
</tr>
<tr>
<td>Karadive Uri Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Navaly South Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Annaicotta Girls'</td>
<td>Woman's Board</td>
<td></td>
</tr>
<tr>
<td>Mathagal West Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Sangani Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Pulawattai Mixed</td>
<td>Mr. Mills, Ohio</td>
<td></td>
</tr>
<tr>
<td>Chavakachcheri Girls'</td>
<td>Hutchins' Memorial</td>
<td></td>
</tr>
<tr>
<td>Uduvil Station Boys'</td>
<td>Solomon Davis, Esq. &amp; A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Mahiapiddy Girls'</td>
<td>Woman's Board</td>
<td>1917</td>
</tr>
<tr>
<td>Inuvil Girls'</td>
<td>Durkee Memorial &amp; Woman's Board</td>
<td>In Process of Erection</td>
</tr>
<tr>
<td>Manepay Station Girls'</td>
<td>Hutchins' Memorial &amp; Woman's Board</td>
<td></td>
</tr>
<tr>
<td>Ampan Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Manthuvil East Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Madduvil North Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Nunavil East Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
<tr>
<td>Pungudutive Stn. Mixed</td>
<td>A. B. C. F. M.</td>
<td></td>
</tr>
</tbody>
</table>
Except in the case of efficient English schools, the Government gives us no grant whatever for buildings and equipment. These must be supplied by the Mission.

English schools are largely made to pay for themselves by charging tuition fees, whereas vernacular education is free and the grant barely suffices to pay the teachers' salaries. The burden of providing sufficient accommodation and equipment has been further felt this year by the application, in the Northern Province, of the Compulsory Education Ordinance. This has resulted in a tremendous increase in attendance in some schools. For example, in one place 264 children were crowded into a room designed for 60 and six benches constituted the sole furniture!

The managers of vernacular schools in conference have made the following careful estimates which must be the basis for our program in the immediate future.

35 Schools are on land not owned by the Mission;
53 new buildings are urgently needed;
24 buildings are in fair condition, but need extensive repairs.

To secure permanent schools in these centers which we regard as strategic, we need:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>$2,750</td>
</tr>
<tr>
<td>Buildings</td>
<td>20,875</td>
</tr>
<tr>
<td>Furniture</td>
<td>4,500</td>
</tr>
<tr>
<td>Repair of 24 schools</td>
<td>2,800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$30,925</strong></td>
</tr>
</tbody>
</table>

For the annual upkeep of these schools we need not less than $2,775 every year.

That some considerable advance has been made during the past five years may be ascertained from a glance at our estimates given in the 1911 report. Since that report was published, 19 new school buildings have been completed and in the case of six, situated on property not owned by the
Mission, land has been acquired and the school moved to a permanent location. 22 buildings which needed large repairs in 1911 have been put into good shape. Yet our estimates for this year exceed those of 1911 by nearly $4,500 because the cost of construction of the average school building has risen from $250 to $450. Thus our financial needs have increased, although we have more than well begun upon a comprehensive program of rebuilding our schools. One thing at least is assured, even though our financial burden has not been decreased, so far as the total needs of our field are concerned: that is that all of the buildings which we are now erecting are permanent stone structures with tile roofs, upon which there will be a minimum of repair necessary. Every such school erected decreases our annual burden of repair bills which are linked with the old mud-wall, palm-leaf roof type of school.

VERNACULAR SCHOOLS

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1816</td>
<td>First village school opened at Tellippalai.</td>
</tr>
<tr>
<td>1819</td>
<td>15 schools, 633 boys, 10 girls.</td>
</tr>
<tr>
<td>1824</td>
<td>90 schools, 2,864 boys, 613 girls.</td>
</tr>
<tr>
<td>1836</td>
<td>155 schools, 6,037 pupils including over 1,000 girls.</td>
</tr>
<tr>
<td>1838</td>
<td>Retrenchment owing to lack of funds. 50 schools, 1,812 pupils.</td>
</tr>
<tr>
<td>1836</td>
<td>44 schools, 1,754 pupils.</td>
</tr>
<tr>
<td>1838</td>
<td>69 schools, 1,598 boys, 728 girls. 25 of these wholly supported by Jaffna funds.</td>
</tr>
<tr>
<td>1850</td>
<td>Government Grants-in-Aid accepted: Board of Education formed with general superintendence of schools.</td>
</tr>
<tr>
<td>1879</td>
<td>121 vernacular schools, 8,120 pupils, 1,400 girls in school.</td>
</tr>
<tr>
<td>1883</td>
<td>Government grant Rs. 30,000. Board of Education dissolved and responsibility again placed on station supervision as the best method.</td>
</tr>
<tr>
<td>1884</td>
<td>138 schools, 8,332 pupils (1,754 girls).</td>
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<tr>
<td>1900</td>
<td>133 schools, 10,324 pupils (2,791 girls).</td>
</tr>
<tr>
<td>1911</td>
<td>First grant of Rs. 3,000 from Prudential Committee for buildings and equipment. Policy of reconstruction and concentration inaugurated, 118 schools, 9,893 pupils (3,544 girls).</td>
</tr>
</tbody>
</table>

Comparative Cost to the Board Per Pupil

<table>
<thead>
<tr>
<th>Year</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1836</td>
<td>Rs. 1.78</td>
</tr>
<tr>
<td>1911</td>
<td>Rs. 0.16</td>
</tr>
<tr>
<td>1916</td>
<td>Rs. 0.49 (including new buildings)</td>
</tr>
</tbody>
</table>
One hundred and eleven village schools with an enrolment of 10,421 pupils is the broad foundation upon which the Mission is building Christian character in the village communities. These Christian schools, almost altogether in charge of Christian teachers, with daily Christian instruction are the roots of the great tree of our Mission influence without which our growth would cease.

Last year the vernacular schools received as grants-in-aid from the Government Rs. 33,025. The Mission invested Rs. 2,800 in buildings and furniture and Rs. 2,356 in current expenses.

A very large part of the station missionary's time is devoted to the management of these schools. Concerning certain features of the work of the year, some extracts from the reports are given herewith.

The station missionary calls a conference of all the workers in his district at the beginning of each month when questions not only of school management, but also of the religious life and work in the villages are discussed. Mr. Dickson writes:

The monthly meetings with the teachers have been continued. During the year we studied Mr. Annett's, "Hints for Bible Teachers" in conjunction with a critical study of the International Sunday School lessons. At each session two teachers taught a Bible class in my presence and were criticised by the other teachers and myself. The Bible is now regularly taught in the schools of this station and examined by the Pastor and Catechists every other month. At the close of the year I distributed the usual Rs. 400 contributed by the 1st Church, Detroit, in order of merit as shown by monthly recitations and school examinations.

Mr. Ward reports of these meetings with the teachers and pastors that they are a "source of inspiration to the missionary because there is a growing faith among the workers that the King-
...dom is coming in Jaffna, and the day of larger things is just ahead."

Mr. Hitchcock writes that the work in his district has suffered on account of much sickness among teachers and pupils. He says:

The work in the schools has been less satisfactory than usual because of the prevalence of measles and chicken-pox in many places. Quite a number of deaths of children resulted from the measles. So it has been a time of sorrow and discouragement to many.

In many places Hindu schools have been built near our Mission schools for the purpose of drawing pupils away from Christian influence. During the past year this opposition has been felt mostly in the Tellippalai district. Mr. Dickson reports:

Our schools continue to suffer from Hindu opposition though in a modified form. The result of this opposition does not appear statistically, for five years ago we had 1807 pupils against, 1838 today. Rather we feel it in the stagnation in our growth and irregular attendance of children who are carried first to one school and then to another and in the spasmodic intensity of opposition which shifts from school to school so that each year some one or two schools are in hot water.

During the past year my Kankesanturai Tamil mixed school has been singled out for opposition. A big meeting was convened in the village: the Hon. A. Kanagasabai, member of the Legislative Council, presided and many prominent speakers urged the people to take their children from the Mission schools and send them to the two Hindu schools in the village—one English and one Tamil. With such official backing, especially as the chief village headman was manager of one of these schools, the people were virtually compelled to withdraw their children from our two schools in that village, reducing the number in each by one half. Last year the acute trouble was in a village five miles away and next year it may be elsewhere.
The station missionaries are financially responsible for the schools under their management. The Government grant-in-aid barely suffices to pay the salaries of teachers. The grant from the Mission which is carefully appropriated each year is put into permanent improvements in the most needy places. The Government inspectors are more and more insistent on greater improvements in buildings, equipment and in the conduct of the schools in all parts of our field. This financial problem hits the station missionary hard. Mr. Dickson remarks:

Government has been pressing us to build better buildings and put in better furniture. I was officially informed this year that unless I enlarged and repaired four of my schools no examination would be held by Government, which was another way of saying that no grant would be given. I have managed to carry out this command as likewise another order to repair the furniture generally in all my schools and to put in a stool and table for the exclusive use of each teacher. These requirements are all eminently fair and we cannot but recognize the patience with which Government has borne with our shortcomings. Of my 16 Tamil village schools only 4 have reasonably good stone buildings. As the year closed I began the erection of another stone building provided for in part (Rs. 750) by Mr. Solomon Davis of Reading, Mass., the balance of Rs. 1,100 the First Congregational Church, Detroit is furnishing. This building will be 60' x 22' and tile covered, providing for a school of about 160 children. Fifteen years ago this building would have cost not more than $250 —today $620.

Mr. Ward says:

Just now we are faced with the Government demand for new buildings and equipment. This, added to the need for paying increased salaries to teachers on account of the greatly increased cost of living, makes the task of the Mission manager one of much anxiety. The grants from home for buildings have made possible the construction of a number of good stone buildings in recent years, but the number of
new buildings still needed, and needed at once, render this much appreciated help inadequate.

It is rather trying to an American to be charged with educational inefficiency and lack of educational ideals, as we have been in the Ceylon Mission, simply because we have not the means, either for the needed new buildings and equipment, or for paying a living wage to teachers, so as to secure the right kind of men.

Rev. J. K. Sinnatamby states the situation in his field:

Of the twenty vernacular schools, only four can claim to have any thing like a building, all the rest being mere sheds of which everybody concerned must be ashamed.

The Department of Education is repeatedly coming down upon these schools and unless new buildings are erected and better furniture provided, these schools are likely to be closed and the influence of the Mission checked.

The report on vernacular schools should not be closed without recording the fact that during the past three years a considerable number of schools have been entrusted to the care of our pastors. At Chavakachcheri, Rev. J. K. Sinnatamby has had charge of a whole district, including 20 vernacular schools and one English school, formerly under the supervision of a missionary. In the Islands, Rev. R. P. Bryant has been given the oversight of all the Mission schools outside of Karadive, where Rev. Isaac Paul is the manager. Rev. W. H. Joseph of Manepay and Mr. R. C. Welch of Alaveddi are others to whom responsibility for school management has recently been entrusted. Their presence at meetings with the missionaries at which school problems and appropriations have been freely discussed has dignified their position, and we are satisfied that this placing of responsibility on native workers has been successful.
ENGLISH DAY SCHOOLS

1816 English taught with Tamil in the first school at Tellippalai.

1823 “Central English School” or academy begun at Batticotta preparatory to the “Seminary”.

1836-40 English Schools established at Tellippalai, Uduvil, Manepay, Pandeterrippu, Chavakachcheri. Course preparatory to Batticotta Seminary.

1842 16 English Schools in the Mission 618 pupils.

1855 English education abolished in Mission schools.

1858 Batticotta English High School opened under native management.

1858-60 Many English Schools started in various parts of the Mission under native management.

1861 11 Independent English Schools. 600 pupils.

1870 Government Grant system established.

1884 Some English Schools were again connected with the Mission.

1891 Mission English Schools at Uduppiddi, Chavakachcheri, Tellippalai.

1898 Batticotta and Achchuvelli added. 5 Schools.

1900-02 Karadive and Kankesanturai Schools begun.

1911 Eight English Schools. 994 pupils.

1915-16 Affiliation of Vaddukoddai, Karadive, Manipay and Pandeterrippu English Schools with Jaffna College.

According to a plan to co-ordinate the work of all Boys’ English schools in the Mission, the two English schools at Karadive and Manepay, and a new school at Pandeterrippu have been placed under the direct management and supervision of Jaffna College.

Concerning the affiliation of these English schools Rev. J. Bicknell, Principal of Jaffna College, says in his report:

The reason for this move was the desire to bring these schools to a more uniform standard of excellence and facilitate the transition from these schools to the higher studies in the College. To this end Mr. Miller is given time for visiting the schools and supervising the work of the teachers. We are confident that we shall see the effect of this, not only in the improvement of these schools, but in the fitness of the boys sent up to the College.

The Inspectors tell us that no one of these buildings is adequate for the needs of the school. The building at Manepay, in many ways a model, needs slight alterations in the enlargement of class rooms. The Karadive building calls for quite extensive additions and the Pandeterrippu building for a virtual rebuilding on a larger scale. Work on the last of
these has already been begun. Mr. K. Ampalavanar, an old resident of Pandeterrippu about to return there from the Straits, has made donations and collections, as have others, so that we feel justified in beginning the work though only a part of what is required is in sight. Another great need in these schools is trained teachers: a need, it is difficult to meet.

There are also English schools at Tellipallai, Kangesanturai, Udupiddi, Achchuveli and Chavakkachcheri. Pastor Sinnatamby reports progress at Chavakkachcheri.

Four years ago, all the eight classes in the school had to be packed together in one small hall. With the help of several friends and well-wishers, seven class rooms have been built during the last three years, though they have not been quite completed. The cadjan roof must soon be replaced by tiles and the sandy floor by cement concrete. This being the only school of the kind for the 37 villages scattered over an area of 85 square miles, there are at present about 25 boys from distant villages boarding close by and sleeping on the verandah of the Mission house occupied by the Pastor. A good boarding house is badly needed and will cost about Rs. 4,000. The Manager of the school has undertaken to raise money locally to complete the school-building and to equip it; but is depending on help from America for a good boarding house for pupils and for at least two houses for teachers.

This English school is supplying a great want for the whole district and is greatly instrumental in extending Christian influence over the whole field. That the people are fast beginning to appreciate English education is evident from the rapid development of the school during the last five years. The number of pupils on the roll, the amount of fees collected, and the result grant earned from the Government have all doubled during this short period. The pupils are given daily instruction in the Scriptures and several of them have become honest enquirers. The influence of ten strong Christian men as teachers over these pupils cannot be undervalued. That this school, will in time, be a mighty influence for Christ in this part of the field is the conviction of all who know its work.

Jaffna College

The oldest College established in connection with the work of missionaries of the American Board.
1833 “Central English School” begun with 36 pupils.
1825 Batticotta Seminary established.

"Half the sum of Rs, 7,580 raised for buildings, came from Calcutta, including subscriptions from the pioneer missionary, William Carey."

1855 Batticotta Seminary discontinued on recommendation of the American Board Deputation. 98 students. From 1823 to 1855, 639 pupils had received education.

1856 Batticotta High School started under native management.

1859 Opening of the Training and Theological Institution. All instruction in Tamil.

1867 A definite movement started among Seminary graduates for establishing a Christian College.

1872 Removal of the Training and Theological Institution to Tellipallai, Founding of Jaffna College.

1877 Board of Trustees of the Jaffna College Funds in the United States incorporated under the laws of the State of Massachusetts.

1878 Alumni Association formed.

1884 First organized Y. M. C. A. in all Asia begun.

1893 Cambridge Local Examinations adopted.

1907 Affiliated with Madras.

1908 Last students sent up for the B.A. examination. Disaffiliated with Madras.

1909 Cambridge Local courses adopted as standard course from necessity.

1914 Rebuilding program begun.

1915 Amalgamation of Vaddukoddai High School with Jaffna College.

1916 Affiliation of Karative, Manepay, and Pandeterripu English schools with the College.

Besides its well developed Secondary Department in which the majority of the students are boarders who have taken their preparatory courses in our Mission English day schools, Jaffna College includes in its scope a fully developed Elementary Department and a large preparatory school, formerly the Vaddukoddai High school, the students of which are chiefly day pupils from Vaddukoddai and vicinity. It has been found a distinct advantage for many boys to enter the College this early as boarders. It is also a great help in co-ordinating the preparatory work of the other English day schools of the Mission to have under the immediate supervision of the College, this well-equipped preparatory department. Concerning
INTERIOR OF THE VADUKKODAI CHURCH WHERE THE CENTENARY MEETINGS WERE HELD.

(See list of illustrations.)
THE COURT SCENE IN THE PAGEANT.
(See list of illustrations.)
the work of the year Mr. Bicknell reports as follows.

At the close of the first term of 1915, after seven years of splendid service, Rev. G. G. Brown resigned from his position as Principal with the purpose, after furlough, of returning to general missionary work. The rest of that year Mr. C. W. Miller was acting Principal. At the opening of the year 1916 the present Principal took up his duties.

Before leaving, the former Principal had formulated plans and taken steps which have made these years a period marking the beginning of lines of development, which we all believe will make for the increased efficiency of this institution. He began the erection of a row of class rooms on the site of the demolished dormitory on the south side of the inner quadrangle. This row was completed so as to be ready for use at the opening of the second term of 1916. It provides seven class rooms that are spacious, light and well adapted to all the needs of our classes. Two of these rooms have been used for a temporary laboratory and one is designed for a Science lecture room. This much needed step in the improvement of our buildings has been followed up and now we have on the west side of the quadrangle the first story of what is to be a two story structure. The ground floor is to be devoted to Science and here will be a Physics Laboratory, a Chemistry Laboratory and the accessory rooms required for Science work. The upper floor will be used as a dormitory. When this is completed, we shall hope to go on and provide further accomodations so that all the classes may have rooms; so that these rooms may be suited to efficient class teaching; and so that we may be able to separate pupils of the different grades of the school as is required for their good. We also wish to make adequate provision for our boarders so that their quarters can be made more attractive and more comfortable. Then we can reasonably urge all the older boys and those who live at any distance from the College to enter the boarding.

All loyal sons of the College are interested to see it doing a work that should justify its name as a College. We are ambitious to fit boys for a higher examination than the Cambridge Senior Certificate. We want to do this because the men who are to be leaders must have more than this. They may be admitted to the Government Teachers’ Training College without passing any higher examination; they may be admitted to the Bangalore Theological College on this Certificate, but they cannot get the most from these or expect to be
fully equipped for leadership in either the work of a teacher or a minister. The only opening for us to go higher, at present, is the Examinations of the London University, so we have started on that. A class of three have been preparing for the Matriculation examination and these will form the nucleus of an Intermediate class. They may be joined by others who have done well enough in the Senior Certificate examination to get exemption from the Matriculation.

Our teaching staff has suffered a severe loss this year in the absence on sick leave, and finally, the passing from this life of Mr. J. K. Kanapathipillai. He was a man of sterling Christian character who through opposition, privation and hardship had kept his course true. His years in the College as student and teacher, were years of wholesome positive influence for good. No one could be more willing, and with this spirit there went an efficiency that makes his place very difficult to fill. While deploring this loss, we rejoice that Mr. J. V. Chelliah has fully recovered from a critical attack of enteric fever, and that Mr. S. M. Thevathasan is back from Saidapet where he completed with honour the course in teacher training, winning the degree of L. T. There have been some other changes in our staff. Mr. Charles Ratnaser, son of one of our preachers, has come from a course in the Technical Schools at Colombo to take up the teaching of Science. Mr. V. Chelvanayagam, a London Intermediate in Science has also joined us. Mr. E. V. Rasaiah was transferred to the Manepay Memorial School. Winslow Alagaratnam, J. P. Manickasingham, and Snell Vanigasooriar, were employed for a few months and then left for further study. Mrs. Werkmeister and Miss Werkmeister resigned at the close of the year after having done efficient work in the improvement of the English of the Lower School. These changes have somewhat upset our work, interfering with the continuity of lessons in certain classes. It is gratifying to note that the Inspectors report an excellent spirit among the teachers and an evident desire to make progress. At the meeting of the Directors of the College last July there was adopted a scheme for determining the salaries of teachers and the increase to be expected after stated years of service.

The evidence of the faithfulness of the work of teachers and pupils in the class room, so far as that is shown by examination results, is not at hand as the examination came in December and results come only after some months. The previous year's results were fairly satisfactory. Efforts are being made to improve our English work and to that end ex-
Experienced teachers are being used in the lower classes. In Science a start has been made in equipping for good work. A considerable amount of equipment has been purchased including an excellent gas machine for laboratory supply that will also provide for lighting our whole plant and is being used already for night study in the new class rooms.

The enrollment during the year has ranged about 275, varying somewhat from term to term. This increase is due, to a large extent, to the inclusion of the High School and students of that age and has caused a congestion in our buildings and grounds. This congestion is much in evidence during play time. The compound furnishes two play grounds that, while not quite the regulation size for soccer and cricket, do fairly well for a small part of the boys; the rest do the best they can in some corner. The Scout activities have helped out in this matter, to some extent. This movement started early and is developing well. It is a movement that promises much for the Jaffna boy, as adapted to his needs, and is in a flourishing condition in the College.

During the year there has been a development through the organization of societies among the lower class boys similar to the Brotherhood among the boys of the upper classes. These are under the patronage of the teachers and are helping in the boys' general growth. One society presented a book to the Library and sent a small sum to the Red Cross.

The Y. M. C. A. has gone on with the many activities of previous years. A new house for the Eluvative teacher has been projected; increased faithfulness has been shown in the care of the many Sunday schools conducted each Sunday; mid-week, Saturday night, Sunday morning and evening meetings have been kept up regularly; the garden has been tended; the Personal Piety and other Committees have been doing their work. As usual the religious work has centered in this organization though each Sunday the boys attend the services of the church where in the morning they are fortunate to have such a preacher as Pastor Veerahatty and in the evening are addressed by the College teachers.

A report of the College for the year would be very incomplete without some mention of the Centenary Celebration which was held at Vaddukoddai. Not only did the students attend the meetings of the Celebration, but had a prominent part in the Pageant as they were called upon to do much of the preparing and acting. All took hold with a will, teachers and pupils, and gained much from it. For weeks before, as well as weeks after its occurrence, it was the chief topic of
of conversation and left its permanent mark. The Annual Prize-Giving was held in conjunction with the Centenary and gave many the opportunity to hear our Director of Education speak in appreciation of the great work of the American Ceylon Mission for the Century. One feature of this evening was the willing and cheerful giving, by the students' vote, the money that would have been used for prizes, to the work of the Red Cross in France.

The Centenary brought Dr. Smith and Mr. Warner who jointly laid the corner stone of our new building. Their visit was a real stimulus to the school in that they appreciated the noble service it has rendered and also the vast field of useful service that lies ahead. The Centenary awakened in some of our boys and teachers the consecration to personal work for their fellows and led to the forming of the Centenary Band which has for its aim the winning of man by man, in the College, to Christ.

The year has seen the coming of a new Principal. It has also seen the choosing of a new President of the Board of Directors. The one who has been chosen is Mr. James Hensman, well known in Jaffna as a man who has had experience which fits him for this position. This choice was made necessary by the death of one who had for some years been at the head of the Board, Mr. T. C. Changanarapillai. His passing meant the loss of one most devoted to the interests of the College. His deep feeling of respect for the institution was shown in his habit of removing his hat whenever he passed the school.

THE UDUVIL GIRLS' BOARDING SCHOOL

1819 Beginning of female education in Jaffna: one girl given to the Mission.
1824 "Uduvil Female Boarding School" started with 29 pupils.
1825 Moved to Manepay for three years.
1846 Put for the first time under sole charge of two single ladies.
1855 Study of English abolished by American Board Deputation.
1874 Celebration of Jubilee—freewill offerings of jewelry and money given towards an endowment fund.
1885 First Christian Endeavor in Missionary lands organized.
1893 Class for special study of English formed.
1897 Uduvil Girls' English School started.
1902 First low caste girl accepted.
1916 Foundation stone of McLaughlin House laid.

The story of the year at Uduvil is told as follows by Miss Bookwalter, the Principal.
Progress of the New Building. The building of the new dormitory for the English school has taken a large place in our time and thoughts this year. Being assured that the Woman's Board would give us the money, and that the Suffolk Branch of Massachusetts would make it their special cause, we made bold to hire our architect and builder, lay out the ground, and have the sod turning March 23, 1916. As friends, girls, and teachers gathered together, Miss Howland turned the first sod and Pastor Elia'tamby blessed it. It has grown steadily higher until it has now reached the second floor level and has already received a name, "McLaughlin House", named after Mrs. McLaughlin, at the suggestion of the Suffolk Branch. On October 23rd when the Deputation to the Centenary of the Mission was in Jaffna, Mrs. Smith, the representative of the Woman's Board laid the corner stone. Many were gathered around what is to be the front portico of the building, and listened to the addresses, songs, and consecration of the corner stone in the name of Him who is the Head of the Corner.

Owing to the difficulty of getting iron girders for the second floor, the work has been delayed somewhat, but enough iron has been procured for the front of the building, and this will be finished now as soon as possible. By the time another report of the building is written we hope to be able to say that the building is finished and occupied.

Religious Life. A higher consciousness, more worthy ideals and more devotion to Christ, we hope, are some of the results of the work this year. We studied the Gospel of Mark as a special preparation for the Evangelistic meetings in August. The school was not in session at the time of the meetings, but many girls and teachers were able to go from their homes. These meetings brought blessings as before—especially to the women who had special meetings arranged for them every afternoon by Miss Howland. Speakers were secured for different days.

The Christian Endeavour has done good work during the year. The girls have given most liberally so that they have been able to support two girls in Udupiddy and two boys at the Training School at Tellipallai. Besides this, they help the Island Schools and send their dues to the Indian Christian Endeavour. They have promised to finish the vestry of the Church which has lately been built. The door and window frames and furniture must be given—all to cost between 80 and 100 rupees.
During the year the teacher's prayer meetings have been held and Pastor Eliatamby has regularly had a meeting with the girls on Tuesday evenings. We have had visits from Miss Pinder in charge of a Missionary Home in Kandy, who had special meetings with the girls.

Miss Anderson, Secretary of the Y. W. C. A. in Colombo, also paid a visit to the school. As a result of this visit ten girls and teachers went to the Y. W. C. A. Camp at Negombo in August. This is the first camp the girls ever attended and it was a delight and an inspiration to them. Fifty-two girls were gathered together from city and school branches on the sea shore near Colombo. Daily Bible classes, morning meetings, recreation and evening meetings of special interest made the days full of blessing to the girls. We hope that a Y. W. C. A. may be started at Uduvil for the older girls and teachers of the English School.

The War. Uduvil has organized a branch of the Queen Mary's Needle work Guild and every Friday the teachers come together to work for the soldiers and sailors. They have also given money for the Guild, and the garments which have been made by the classes in the whole school have been given, money having been raised in the village to pay for the cloth. During the visit of the Governor to Jaffna, a present was made to his daughter-in-law, Mrs. Anderson, for the war. Each school in Jaffna gave a gift. At Uduvil each class of the English School gave Rs. 5.00 making one hundred rupees in all, and one afternoon a representative of each class went into Jaffna and presented the money to Mrs. Anderson.

Christmas Celebration. As the boxes did not arrive in time from America no presents were given this year to the girls. They had their celebration, however, the girls decorating the tree and hall themselves, and getting up a program of their own. Shadow pictures, songs, dialogues, and dramatics gave us many a hearty laugh during the evening. While the candles were burning on the tree each girl received a bag of sweets and cadalies (roasted peas).

The boxes from home are a joy and a pleasure to all of us. It is such fun opening them up. The Hartford box and those from Connecticut and Vermont are so full of well selected presents, that we are able to use them, and the girls are so delighted. We shall save this year's box for next Christmas.

Home Life. It has been a happy family this year, with missionary ladies, teachers and matrons as fathers and mothers and big, little and middle-sized girls as children. Pleasant
Friday evenings, picnics and parties, sings in the house on Sunday evenings, celebrations of the birthdays of all the missionary ladies have made life anything but dull.

With the finishing of the new dining room for the Tamil School, given by the Missionary Society of Northampton, we were able to divide the cooking and eating of the two schools. The food has been much better since it is not cooked in such large quantities, and visitors declare it better than curries at more expensive schools. We were happy to have a good dining room for the Tamil School, but along came the Director of Education saying that the building would make a capital sleeping room for the English School girls, and that one of the rooms where they were then sleeping could be used as a dining room. So knowing ourselves that the girls spend more time in their beds than eating, we turned the new dining room into a sleeping room with a class room at one end, until the new English School dormitory is finished. A new matron for the little girls has been procured, so that now the little tots have a school mother.

Centenary Celebration. Uduvil took a large part in the preparations for the Centenary Celebration. Throughout the meetings the choir, made up of Uduvil girls and Jaffna College boys, was a great help in leading the singing. Uduvil’s part in the Pageant, which is more fully noticed elsewhere, aroused great enthusiasm. Since the celebration we feel that the girls are more loyal to Uduvil and the Mission, as they have more knowledge of their past and realize what great work has been done. In the exhibit Uduvil showed the work of each department—the Tamil and Practising School, the English School and Kindergarten, and the needlework of all. Specimen copies of hand-writing, drawing, maps, occupation and Kindergarten work, and sand trays showing model lessons in Geography were shown together with the pictures of all the missionary women who had been at Uduvil as far as they could be secured. All thought the Uduvil exhibit fine, and we found a very appreciative audience among the visitors and especially the Jaffna College boys who were happy to see the work of their sisters.

The Vernacular School

Staff. One new teacher has been added to the list this year. She is of course, one of our own trained girls.

Examination. The examinations in the regular subjects and in needlework were good this year, the grant being a little
higher than last year. The examining inspector writes:—"Examined the school for the annual Government Grant. The results so far, very satisfactory and another year of good record. Was pleased with the attempts made by the girls in the upper standards to render in colloquial language 'Kural' and 'Thayumanar Swami Averkal'."

**Library.** As mentioned in last year's report, Miss Howland has been enlarging the Tamil School library. Quite a number of books have been added. The greater number of Tamil written books are Hindu in character and so unfit for our girls. There is great difficulty therefore, in getting many books for those who read only Tamil.

**Pictures.** Several new large pictures have been hung up in the Tamil School hall this year. Mrs. Winslow's picture was enlarged and hung up. Also Miss Agnew's picture, an enlarged hand painted copy of small picture presented by Miss Green has been put up in the hall. With Miss Howland's picture already on the wall, we now have the pictures of all the principals. We hope to be able to hang on the wall year by year copies of some of the most noted paintings.

**TRAINING AND PRACTISING SCHOOL**

**Examination of Training School.** Twenty-three girls were presented and seventeen passed—the best per cent of passes for girls in Jaffna this year. At the annual examination the Inspector said, "Great improvement seems to have been effected in the quality of class teaching offered this year." The girls taught as usual in the Practising School and that school showed good work for the year. Four regular teachers are employed in the Practising School. A new departure has been made in the starting of a Kindergarten in the school by Miss Clark. Fifty small children are ready and waiting for the best and we are determined to start them right. Our plan is to use only those materials which can be easily procured by any teacher in a village school. Paper, and the palm leaf in different colors, seeds and shells furnish most of the material. The Training School girls learning Kindergarten methods here will go out to other village schools and start them there. We hope sometime in the future to establish village Kindergartens wherever one of our Training School girls is teaching, with Miss Clark to supervise by making occasional visits. By permission of the Director of Education we are now training a girl in the Training School to be a Kindergarten teacher. We shall need her when we buy a building next year which is now the boys' day school. We
hope then to have the little boys of the village join the Kindergarten.

*Needlework.*—A stranger would not realize the amount of effort which must be put on needlework in girls’ schools. As every stitch in every garment is made by hand, and every bit must be supervised,—by the time three hundred garments have been made each year we breathe a sigh of relief. This year we have done far more for outside schools than in former years. As Miss Hoffmann is here principally for needlework we plan to help our Mission village schools. In 1916 the work of sixty-six schools has been seen and directions given. Teachers have met in six different centers at nine different times to have lessons from Miss Hoffmann. We have had ten girls and women come to the Boarding School to stay for various lengths of time, from three days to as much as seven months—free of charge—learning needlework so as to fit teachers for teaching needlework in our village schools. It has made a great change in the standard of needlework done. The Inspectress of Needlework is very much pleased, and the Education Department turns over for our supervision any school which needs special help. In this way Uduvil does not live unto herself.

**ENGLISH SCHOOL**

*Staff.*—To those who have read our reports from year to year, the news that six of our Junior and Senior Cambridge girls of last year are now teaching for us, will be welcome. We have lamented the fact at Uduvil that we did not have girls enough of our own to teach, and when four Cambridge girls came back to teach, we were exceedingly happy. Through friends in India we have procured a young woman from Travancore—a Tamil province of South India—as a teacher, She has passed the Madras Matriculation and studied for her F. A. (Sophomore) Course. It has been a broadening influence to have a teacher from India come to the school. The rest of the staff remains the same as last year.

*Inspection.*—Miss Gibbon, the Inspectress of Schools, was called home to England, so a man of the country inspected the schools and examined the classes passing from the lower to the upper school. As he was somewhat old fashioned in his methods, not much impetus or inspiration was given, but the teachers have gone on with the methods we had started. An examination in Drawing was a new feature.

The Cambridge examination came in December. Three out of four Senior girls passed—the first senior class for many
years—and one out of three Junior girls passed, two failing because of having taken the work up too late we believe.

Science.—A laboratory has been fitted up in the school for teaching Elementary Physics and Chemistry. This is the ground work for Domestic Science including Dietetics, Hygiene,—personal and community—and Physiology. The girls are very much interested in it, and it is helping them to understand many phases of other subjects so very obscure before.

Library.—Miss Hastings is cataloguing the library books according to one of the methods used at home. Some books have been added this year, and we are especially happy over the gift from Dr. Scott of his library left here in Ceylon. Dr. Scott was Manager of Uduvil all the time he was in Ceylon and it has a warm place in his heart. This gift is certainly a blessing to us and much appreciated.

Music.—The music has improved this year beyond our expectations. Miss Hacker's singing classes have made a real change in Uduvil music in Church, in the school, and wherever our girls go. An Indian violinist has been procured to teach the native music and many girls have taken lessons from him. With violins, organs, pianos, and native instruments going all at once we are quite a musical community!

A signal success in music was the winning of a prize by one of our piano pupils,—an exhibition with Rs. 60—for being the first girl in Ceylon in the Junior practical examination.

Kindergarten.—The Kindergarten of the English School has kept up its good work. We are now seeing the results in the second standard. The children who have come from the Kindergarten are very much better in every way. Before closing for the Christmas holidays, each of the Kindergarten children made two presents, one for their fathers and one for their mothers. The parents were then invited to a Christmas tree the day school closed, and the children gave their presents then. The children had a little program and received presents which Miss Clark had brought from America. Afterwards the parents had tea and cake. They pronounced it a very delightful occasion, and said we must invite them to come often.

The Missionary Ladies in Charge.—For the greater part of the year the family was made up of Miss Hastings, Miss Hoffmann, Miss Hacker, and Miss Bookwalter. Owing to the illness of Miss Hacker and Miss Bookwalter during the second term, Miss Clark temporarily discontinued her study of Tamil and came to Uduvil to help. Miss Howland, also, gave up
her work during this time to help in various ways at Uduvil, her former home. Her help in the religious work of the school, in teaching classes in the English School, in receiving callers, and in many other ways was invaluable, and we deeply appreciate it.

And so we have gone on from day to day doing the work of each day as it came and the sum has been a year. We hope God's blessing may be upon the days and months past and that His guiding hand will be upon us in the future year.

STATISTICS

Number of girls on roll of Vernacular and Training Schools 137
Number of girls in Practising School 107
Number of girls in English School 234
Total number of girls on the roll during the year 491
Number of girls who joined the Vernacular School 46
Number of girls who joined the English School 105
Number of teachers in the Vernacular School 11
Number of teachers in the English School 20
Number of teachers in the Practising School 4
Number of teachers, matrons, clerks etc. on payroll 52
Number of girls joined the church 24
Number of girls from Christian homes 249
Number of girls from Hindu homes 237
Number of girls taking music 42

NEEDS

2. Pictures—Any and every kind, framed and unframed.
3. Girls' Magazines—St. Nicholas, Youth's Companion, etc.
4. Desks from America with iron frames—graded from small to large.
5. Money for new sanitary block. $300.
6. Money to buy little bungalow for the Kindergarten of the Practising School. $50.
1868 Vernacular Boarding School started by Miss Townshend with 17 pupils.
1895 School enlarged to accommodate 50 pupils.
1904 School combined with Uduvil on account of diminished missionary force.
1907 School re-opened, 48 pupils.
1915 Changed to Anglo-vernacular school—55 pupils.
1916 Total graduates in 48 years—249.

This valuable work for the girls of the north-east section of our field has been undergoing considerable change and improvement during the past three years. The school which had hitherto been conducted solely in the vernacular changed to the Anglo-vernacular basis, working under a special syllabus which introduces the study of elementary English along with the studies in the vernacular. That the results of this change have been satisfactory has been due to Mrs. W. E. Hitchcock's devotion to the details of the school management. Her report follows:

In March we had our first Government examination since changing to the Anglo-vernacular basis. The results were encouraging and although the girls do not talk in English freely, in fact they are afraid to speak out loud in their English classes, yet they have made a beginning. A surprise visit from Mr. Denham, our new Director of Education, made the teachers and the girls feel that they would have to work harder in English to meet the requirements this year.

We had quite a large new class at the beginning of the year in May, but a number dropped out for various reasons and the usual number, just under fifty, are getting ready for the March examination of 1917.

Most of the year we have had good health in the school, but early in November a persistent outbreak of dysentery and a few cases of mumps made us close school early.

All the teachers and a large number of the girls were delighted to attend the centenary meetings at Vaddukoddai. Our school will soon have to think about celebrating its jubilee, 1868—1918.
After closing school November 10th and enjoying our holidays a month before Christmas, we had to re-open December 4th and so the girls were all with us at Christmas time. They enjoyed the church meeting in the morning and the C. E. concert on our verandah afterwards with tea and cake for all the church and school. Then on Friday, December 29th, they joined in the big celebration in the church for all our schools with exercises and a tree. The lovely calico prints sent for our girls by the Y. W. C. A. of Oberlin College last winter reached us in the summer and were laid carefully away till Christmas when it made glad the hearts of 50 girls besides the teachers and matron. I gave 2 yards to each girl and 5 yards to each teacher.

A large majority of the girls now come from Sivite homes and we find much to contend with in their habits and lives. Many of them are quite small, too, as they begin going to the village schools so young, and often finish our eighth grade at 14 or 15 years.

Very few have come out as Christians this year since May. Twin sisters were baptized in March just before graduating, but did not dare to join the church. They have since gone to Nellore where the C. M. S. Boarding School has an embroidery class for such girls, and the lady in charge has kindly admitted quite a number of our girls who are trying to be Christians, but find it difficult to do so in their heathen homes. Another of our graduates went there in November. We wish very much that we could start some such industry at Udupiddi for the many girls all through our mission who need some way of supporting themselves and maintaining their Christian life after leaving school.

One of the seventh standard girls joined the church the day before Christmas and another wished to do so but is waiting for her parents’ consent. Altogether eight have joined the church this year.

We certainly have a great opportunity to influence the lives of these little ones, and the girl teachers and the older Christian girls need to feel their responsibility in the matter. They keep up the ordinary prayer meetings, Sunday School classes, and C. E. meetings, but once in a while they need something to stir them up.

The teachers and some of the old girls went to the convention at Chundikuli in August and the meetings there were very helpful, especially the testimony of Mr. Supramaniam, a converted Brahman from India.
The new little girls were such a trouble the first term with their stealing from each other’s boxes, but the last term I heard almost no complaint; so they have learned something.

**THE BOYS’ NORMAL SCHOOL**

1855 Batticotta Seminary abolished.
1859 Vernacular Training and Theological Institution opened at Batticotta.
1872 Moved to Tellippalai to make room for Jaffna College.
1374 One hour a day English offered to those who would pay 25 cents a month.
1875 Registered as a grant-in-aid Training School.
1878 Industrial department added as an experiment.
1879 20th anniversary. Donations received from graduates and others for “Sanders Hall.”
1880 “Queen’s scholarships” established. One scholarship for every 20 day Schools in the Mission.
1884 Registered as a grant-in-aid Training and Industrial School.
1859-1880 Supported almost entirely by Mission at an annual cost of $500.
1880-1901 Almost wholly self-supporting.
1916 United with other Missions and moved to Kopay.

The vernacular training schools for teachers in the Mission are two in number: one for the girls at Uduvil, of which special mention is included in Miss Bookwalter’s report; and the other at Tellipallai for boys under the management of Rev. J. H. Dickson. The school has a preparatory course of three years preceding the two years of actual training in the Normal School. This preparatory school and the “Practising School” are not included in the transfer to Kopay which Mr. Dickson mentions in the following report:

Perhaps the most far-reaching event of the year was the consummation of our long matured plans for moving our Normal School from Tellippalai to Kopay, a station of the Church of England Missionary Society, where we have united with them, the Wesleyans, and the Hindus in conducting a Union School. The Christian boys have one hostel and boarding house on the school compound, the Hindus an entirely independent hostel on another compound. The school is managed by a Board composed of one representative from each section represented and so far all has gone smoothly. This change
was not of our seeking, but was forced on us by Government which threatened that if we did not unite, it would establish a Government Normal school from which all religion would be excluded. All Christian missionaries felt that this would be a great disaster and we lost no time in getting together. It is perhaps hardly necessary to indicate that the principle of union presented no difficulty to us, but it did to the others. Another interesting fact is the wish of both the Wesleyans and Church of England to unite with us at Tellippalai, but Government refused because we are not a British Mission.

The new arrangement takes from us about 15 boys in the two highest classes and leaves us about 45 boys in the two preparatory grades, but it ought to mean increased efficiency in the combined school, though we admit with regret that it is a serious loss to the work at Tellippalai.

During the year we were able to take off the old Training School roof which had for years been propped up in several places and was in bad condition throughout, and replace it by a strong, durable structure, tarred with two coats of tar and protected against white ants by cement concrete placed on top of the walls. The cost, Rs. 2,062 was provided by the First Church, Detroit.

**INDUSTRIAL EDUCATION**

In the Ceylon Mission industrial education has not met with any considerable success. The present requirements of the Education Code are not adapted either for good manual training work or for practical industrial education. The efforts of the Mission in this line are confined to Tellippalai where the boys of the Boarding School spend 2½ hours a day in helping in the Press at book-binding and printing.

**THE KODAIKANAL SCHOOL**

The education of the children of missionaries is entrusted to this excellent institution situated on the Palni Hills, South India, where 500 missionaries assemble for a few weeks' vacation during the hot
weather of April and May. The school has continued under the able management of Dr. and Mrs. Wilson and supplies a much appreciated provision for early training at a place not too far away for a good deal of parental supervision and care. There were two children from this Mission in the school this year and two more who will be sent next year. The total number in the school is 47 from 14 different Missions.

The expense for teachers has been large and just now the school is faced with a deficit of $2,033. Here is an opportunity for a generous gift from one who realizes the difficult position of missionaries and their children with regard to education.
Drs. Curr and Nallamma with nurses.
Medical Work

1817 Rev. E. Warren established a small hospital at Tellippalai.
1819 Dr. Scudder began his labors as missionary physician at Pandetterippou and Chavakachcheri. A few young men trained to practise Western medicine.
1833 Dr. Ward opened medical work at Vaddukoddai.
1847 Dr. Green assumed charge of the Medical Department. removed to Manepay and enlarged.
1847-73 Expansion of medical work under Dr. Green. 60 native physicians trained, 4,000 pages of standard medical books translated into Tamil.
1886 1876 patients registered at Station Dispensary.
1873-80 Medical classes continued under native instructors. Some dispensary work done under trained native physicians.
1893 Drs. T. B. Scott and Mrs. Mary E. M. Scott re-opened the medical work at Manepay.
1893-1913 Period of large growth and service of Hospital and Dispensary at Manepay under Dr. and Mrs. Scott. Growth from 35 in-patients in 1894 to 1,166 in 1911. Dispensary patients 3,670. Work largely self-supporting.
1893-98 Women's Medical Mission projected and brought to fruition in McLeod Hospital at Inuvil, by the Misses Leitch.
1898 S. F. Green Memorial Hospital opened at Karadive.
1898 24th September McLeod Hospital formally opened in charge of Dr. I. H. Curr. (For statistics of growth, see report.)
1900 Branch dispensary opened at Chavakachcheri and continued for two years. New surgical ward opened at Inuvil.
1911 New maternity ward, McLeod Hospital, completed. Entire cost (Rs. 10,000) met by gifts of grateful patients and their friends.
1913 Medical work at Manepay placed temporarily in charge of a Tamil physician.
1916 Formal opening of "Centennial Cottage" for private patients, Inuvil.

Our two hospitals; Green Hospital at Manipay which is general, and McLeod Hospital at Inuvil for women and children may be described
as the redoubts of our Mission front, militant with Christian influence. Every village has its quota of native practitioners, in whose charms and crude treatments the majority of the people, even the well-educated, have great faith. Yet the record of the founding and growth of the two Mission hospitals is a striking tribute to the efficacy of western medicine and to the habitual trust the people have acquired in the disinterested devotion and love of the Mission physicians.

We are glad to give in the pages following Dr. Curr's detailed report for 1916, of the work of the McLeod Hospital. For the Green Hospital, owing to the absence of the missionary physician, we give only a brief review of the present situation and the statistics.

**McLeod Hospital**

The Hospital Staff has had one or two changes during 1916. We were all very sorry to lose Dr. Nallamma Murugeson who left for family reasons after a stay of five years with us, during which time she endeared herself to the Staff and patients alike; we wish her all success and every blessing in the new sphere to which she has gone. Soon after she left, about the end of May, we were very glad to welcome Dr. May de Livera to the Staff as Assistant Physician. She had passed with honours from the Ceylon Medical College in March and she is also winning the hearts of the people by her kind care of the patients as well as by her apt fitness for the work. She is especially helpful with microscopic diagnosis of diseases which is so much used in these days of science.

We also record with joy, and welcome the coming in September of our Nursing Superintendent, Miss Elizabeth I. Hansen from Lowell, Mass., U. S. A., after many years of patient waiting for one to come out and take charge of our nursing department. At present she is giving most of her time to the study of Tamil which is so essential in our hospital work, with a weekly class for the nurses given through an inter-
preter; but we hope that in a year's time she will be able to take the responsibility of the nurses and the burden of the nursing department off the doctor's shoulders.

We were delighted to have the Deputation of Dr. and Mrs. Smith and Mr. and Mrs. Warner from America visit us on the occasion of our Mission Centenary and during their visit we had the opening of a small bungalow for private patients which we have named the "Centennial Cottage." The following is an account of the opening taken from the *Morning Star*.

"In spite of the rain last Saturday evening, quite a company of good friends of the Hospital gathered on the veranda of the new bungalow for private patients and a short service was held. The Rev. J. H. Dickson who presided, referred to the striking progress made by the hospital during recent years: the growth in the last eight years had been about 300%, while the original ten acres with which the hospital started in 1898 had now grown to fifteen acres. The pressing problem is to find space for the patients who, in constantly growing numbers, seek admission to the hospital. The following statistics show something of the increase during the last eight years:

<table>
<thead>
<tr>
<th>Year</th>
<th>In-patients</th>
<th>Dispensary patients</th>
<th>Maternity cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1908</td>
<td>882</td>
<td>1905</td>
<td>141</td>
</tr>
<tr>
<td>1915</td>
<td>2402</td>
<td>4926</td>
<td>501</td>
</tr>
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"The Rev. S. Eliatamby followed in a brief address in which the early history and difficulties of the institution were recounted and Dr. E. L. Smith offered the prayer of dedication, after which Mrs. F. H. Warner opened one of the rooms and declared the building open. It contains four large rooms with two bath-rooms and four good-sized kitchens."

We have also named the large Medical and Surgical wards the "Mary Leitch" and "Margaret Leitch" wards respectively in memory of what the Misses Leitch have done in getting funds for building the Hospital.

We were also very pleased to have a visit from Sir John Anderson—Governor of Ceylon—in June and we give his remarks with some others made in our visitor's book during 1916 as follows:

*Sir John Anderson K. C. M. G., Governor of Ceylon:*

I have been very much pleased with everything I have seen. The hospital is admirably managed and a great credit
to the Principal and her staff. It fulfils a very useful function which it is impossible for the Government to undertake.

*Dr. Edward Lincoln Smith, Home Secretary A. B. C. F. M.:

"No better work is done 'In His Name' than this and such as this. The place is running over with the Christ Spirit. May the hearts of Christian people be touched to give you all you need to make the work complete. You have won the hearts of this Deputation. God bless the ministry of the new Centennial Cottage which we have been glad to help, dedicate to-day."

*The Hon. Dr. G. J. Rutherford, P. C. M. O., & I. G. H., Ceylon:

It gives me great pleasure to visit this well-administered hospital and to find its popularity increase every year. It fills a very great need in providing accommodation for maternity cases among the Jaffna women and should do much to decrease the infant mortality. Its principal need is a new operating room, but unfortunately funds are needed; also more accommodation for the Nursing Staff.

**MEDICAL WORK**

Although the number of dispensary and hospital patients is a little below that of the previous year, there is an increase again in the number of maternity cases—the total of which number 548.

The daily average number of in-patients for the year was 71, and as the number of beds in the hospital is 70, we have been practically full all the year, the highest number being 105 in Feb. and the lowest 50 in the middle of January, which is rather unusual for that time of year and shows that the fever season was later than in previous years.

The number of patients remaining in the hospital on 31st December 1916 was 60 while that on 31st Dec. 1915 was 73. The total number of days the patients stayed in the hospital was 25,931, an average of $13\frac{1}{3}$ days each.

As in 1915, so in 1916, there has been no severe epidemic of malarial fever in the country, the result evidently of a scanty rainfall, and also probably because the people are waking up to improve their sanitary conditions, and are more willing to take quinine as a preventive, especially those educated in colleges and boarding schools. In the maternity work, it must be taken into account that the vast majority of cases that come here do so in consequence of alarming and abnormal symptoms, while normal, uncomplicated cases are
delivered at home. Among the educated, however, it is custom­
omy for nearly every expectant mother to seek medical
advice.

THE 'MAUD AND ALICE' NURSES' TRAINING HOME

We have long been asking and waiting patiently for the
trained Missionary Nurse to be sent from home, and now we
are heartily grateful that Miss Hansen has come to us as Su­
perintendent of the Nurses' Training-class and Nursing depart­
ment. She received a very hearty welcome on her arrival in
September by the nurses and all the members of the Hospital
Staff and by the whole Mission.

There are 24 in the Nurses' Home, mostly Tamil girls who
have been educated in different Mission Boarding Schools, with
a few Sinhalese and Burghers. All these are Christian wo­
men and many of them are capable and very willing to serve
their fellow-sisters in the relief of their suffering.

One of our Senior Tamil nurses, Susan Thangamma, has
been ill a good part of the year. She was laid up with
pneumonia early in the year and has not been able to work
for some months. We miss her badly as she has been with
us almost since the opening in 1898, and has been a most
faithful worker as well as a splendid nurse. Nurse Muttup­
pillai has been most loyal and helpful and has been content
with only a few days' holiday in order to help with the pressure
of work. The matron has also continued her faithful services
in the work.

Two nurses, Susan Nallamma Joseph and Chellanuttu John
left in the autumn to be married and have settled down in
homes of their own. Faith Isabel also left after three years' 
service to be nurse in the Kandy Girls' School and later to
go in for the Government certificate for midwifery in Colombo.

EVANGELISTIC WORK

We are very glad to have Miss Howland take charge of the
Bible-women and their work in the Hospital, and also follow
up cases of those who have received blessing in the hospital, after
they return to their homes in the villages which she also visits. 
Mrs. Chinnatangam Wyman, an honorary worker who has
stayed with the nurses since recovery from an illness in the
hospital, has helped much in the spiritual work both by her devoted, consecrated life, and also by having meetings and prayer with the patients and their friends. Mrs. Arumugam, our village Bible-woman, was not able to work for a good part of the year owing to a serious illness, but we are glad to say she has recovered and has begun a little work again. Mrs. David has also been appointed a Bible-woman and has done good work in the village and school. Miss Harriet Thevany has continued her good work in the hospital and we give the following extracts from her report:

“I speak daily to all that come to the hospital of the love of Christ, and of His sufferings and death for our sins and pray for them. Many are interested to hear of the love of Jesus, and they listen to the words spoken to them very earnestly. I often visit those who are laid up in bed, read to them either the Bible or some religious story-books and speak to them about Jesus.

Books are lent to those who can read and they are interested in reading them. I visit the patients who come to the Dispensary every morning, read and explain some Bible stories to them. Some gospels are sold and others are given freely to those who cannot pay for them. Four hundred gospels were sent by a friend in Colombo to be given to the patients who come to this hospital. Besides these, one hundred other gospels, four Bibles, and some story-books were sold to patients. I was encouraged to see that several women were convinced of their sins and wished to accept Christ as their Saviour.”

Rev. S. Eliatamby has been most faithful in preaching at the Sunday afternoon services to large and attentive audiences of both patients and their friends and so the good seed is being scattered in many villages as these people return home and tell the good tidings to others. We regret that Mrs. Chelliahpillai’s health has prevented her from coming as often as formerly, but we are grateful for all she has done in the Bible classes for the nurses, and trust she will be able for more active service in the coming year.

OUR NEEDS

Our most urgent need is to build permanent wards in place of the temporary thatched huts used for isolation and low caste patients, which are uninhabitable during part of the rainy season and altogether too unsanitary for any kind
of patient. The estimate for these buildings is about Rs. 14,000 or $4,600.

Then our Nurses' Home is greatly in need of extension. Instead of the two or three nurses we started the work with, there are now 24 in the Home besides the Bible-women and Matron, and we have no place for sick nurses and night nurses. We require over Rs.12,000 ($4,000) to make the necessary enlargement which would add greatly to the health and success of our nurses.

Also our present operating-room is far from ideal, and the P. C. M. O. in his remarks recommended a new operating room. This will cost at least Rs.15,000 ($5,000) with equipment.

These and other needs ought to appeal to friends not only of Mission work, but of suffering humanity in this beautiful Island of Ceylon. We shall be glad to receive any sum large or small towards these necessary buildings.

We acknowledge with many thanks the support of the following cots &c. in our hospital:—

"Canterbury Bed" endowed by Miss Alice Redpath.
"Paul Eddy Rowe cot" " Mrs. Marl Eddy Rowe
Two beds supported by Mrs. Ed. J. Brown
Two Bible-women " " "
"Somerville Bed" " " Mrs. R. Somerville
"Daisy Cot" " " S. S. of St John's by the Sea, Ventor.

We also thank most heartily all friends who have sent donations or any gifts to the hospital, but we still need more supported beds for poor patients. Ten pounds or $50 will support a bed for a year and the donors may name the bed as they desire.

STATISTICS FOR 1916

<table>
<thead>
<tr>
<th>Hospital In-Patients</th>
<th>1,945</th>
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<tbody>
<tr>
<td>Dispensary Patients</td>
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<tr>
<td>Total Treatments</td>
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<tr>
<td>Maternity Cases in Hospital</td>
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<td>&quot; &quot; &quot; &quot; Village</td>
<td>41</td>
</tr>
<tr>
<td>Visits to Villages</td>
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<tr>
<td>Office Consultations</td>
<td>71</td>
</tr>
<tr>
<td>Operations</td>
<td>380</td>
</tr>
</tbody>
</table>
Owing to the regretted withdrawal on account of continued ill-health of Dr. and Mrs. T. B. Scott from the Mission, the position of the Green Hospital is less influential than formerly. The hospital is at present in charge of Dr. Chinniah, a retired government physician, with Ceylon qualifications. During Dr. Scott's absence it has been increasingly evident to all that it is essential that a missionary physician be in charge in order to maintain the high standard and large Christian influence which the Green Hospital ought to have, especially among the men of the community. The Mission have asked the Prudential Committee for an American physician-surgeon to be sent out for this work at once. Owing to the war conditions it is very difficult to find the right man now, but we earnestly pray that he may appear soon. This was for a long period the only hospital in the Mission and so was the center of healing for both men and women. The McLeod Hospital at Inuvil, from its foundation has been exclusively devoted to women and children, and now practically all the work for women, especially the maternity cases, is done there. So the work of the Green Hospital is being confined more and more to men only. If the plans of the Mission come to fruition through the obtaining of sufficient funds, Green hospital will be moved to a new and splendid site opposite McLeod Hospital at Inuvil. The men's wards and dispensary will be in charge of the new doctor who has been promised from America. He will also be available for consultation and surgical work in the women's hospital in co-operation with Dr. Curr. This combination would, we all believe, be in
CENTENNIAL COTTAGE.
Dr. De Livera.

Miss E. I. Hansen.
the interests of efficiency and economy in the conduct of both institutions. The plans for the new buildings have been drawn and the estimates prepared. We only await the generous action of some far-sighted person or persons who will invest a lac and a half of rupees ($50,000) to enable us to make a great advance against the hordes of disease and sin and adequately re-fortify our position.

The desirability of proceeding on this line at once is further emphasized by the fact that if the work at Manipay is to continue, a large amount must be spent in repairs and in modernizing the plant.

Thus Green Hospital is awaiting large opportunities: First, through the coming of a missionary physician to take charge; Secondly, through the entire reconstruction of its plant in a center where the work for the men and for the women may complement each other through the added efficiency of the co-operating staffs. The statistics for 1916 (including Karadive Dispensary) are as follows:

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<tr>
<td>Hospital In-patients</td>
<td>336</td>
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<td>Dispensary Patients</td>
<td>1386</td>
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<td>Total Treatments</td>
<td>2401</td>
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Literature

The Press

1834 Established, Manepay.
1855 Transferred to Tamil control on recommendation of American Deputation.
1834-55 171,747,198 pages printed. (20 yrs.) Over 8 million pages a year.
1903 Re-established by the Mission at Tellippalai on recommendation of the Second American Deputation.
1905 Over 3,000,000 pages printed.
1916 Over 4,500,000 pages printed.

The printing and publication offices of the Mission are located at Tellippalai under Mr. Dickson's efficient supervision. He has given the following report of the work of the year.

In spite of the war we had the largest turn-over in our history (over Rs.14,000) and added a new carpenter shop to replace the decrepit old cadjan structure which has long proved too small for our work. This cost us about Rs. 1,400. In addition we took over and extensively repaired a large part of the old Training school building now no longer used by that institution. These additions give us a large plant well-equipped for our needs, self-supporting and able to provide from the profits for all future repairs or expansion. It is worth noting in this connection that since the Mission Press was re-established in 1903 its gradual expansion has been provided for entirely from profits; the American Board has invested nothing in the present plant. We printed 4,849,636 pages, a large portion of this being work for the Bible Society and the balance largely school books for our village schools.
THE MORNING STAR

1841 Established—Edited by two Tamil men. "Devoted to education, science and general literature, and to the dissemination of articles on agriculture, Government, and religion, with a brief summary of important news." Printed semi-monthly.

1843 More directly under the control of the Mission.

1841-54 Published at a loss. 1854 paid expenses, 490 copies for the year.

1855 Upon consultation with American Deputation, publication given over to native management, Mission retaining editorial control; English Department discontinued. Printed monthly in Tamil.

1861 Subscribers increased to 675. Published at a loss of Rs. 125 per year.

1911 Mission resumed control of publication and editorial responsibility of English portion and business management. The paper has since paid its way.

Our Mission newspaper, the Morning Star, now in its 78th year, has prospered in spite of the more than doubled price of printing paper and closed the year with a slightly increased cash balance in addition to meeting considerable increases in printing charges. This paper has now been for six years under Mission control and we have been able to demonstrate that with careful management it can pay its way and maintain a vigorous Christian attitude. There was a considerable falling off in advertisements due to the war, otherwise we should have more than paid our way. In these hard times, it is gratifying that we can meet expenses and make no increase in charges to our subscribers or reduction in the size of our paper. Whereas under the old management by a Tamil gentleman, the paper was always in debt and in trouble, we have in the six years increased the fixed printing, editorial and clerk charges by over Rs. 1,100 and still have a good cash balance in hand. The paper is widely quoted by the contemporary press and possesses, we believe, a large influence that amply justifies the time spent on it.
The Centennial Celebration

Vaddukoddai, October 10-13, 1916

INTRODUCTORY

(From the Morning Star Oct. 18th)

The great church at Vaddukoddai filled to overflowing for four successive days of absorbingly interesting meetings, with from 1,600 to 2,000 Christians, was visual evidence of a great record worthily commemorated. As day by day the trials and triumphs of bye-gone days were unfolded, one obtained a glimpse of the greatness of the task accomplished.

It would have been difficult for those early missionaries to have chosen more stony ground in which to sow the seed of the Kingdom. For nearly three centuries the Portuguese and Dutch by making government preferment depend on a nominal adhesion to Christianity had schooled the people in deceit and hypocrisy, so that with the advent of British rule and perfect religious freedom in 1796, the 180,000 Christians of Ceylon melted like dew before the sun and left behind a bitter animus against everything Christian that is not unknown even at the present day.

To gain the confidence and love of the people and to establish and nurture converts in the Christian life under such antecedent conditions was the task of sainted Christian statesmen.
How worthily they accomplished that task, the 21 self-supporting churches of today with their well educated pastors, catechists, preachers and lay workers, bear impressive testimony. So strong has the indigenous Church become that the American Mission now has no direct connection with or control over any of these congregations—this function has been assumed by the representative Council which now possesses and exercises more authority than the Mission ever assumed. The prominent position occupied by the Church was reflected in the program: excluding the members of the Deputation and Delegates from other Missions, there were seventeen speakers of whom only three were missionaries, and of the seven chairmen of meetings, only three were missionaries. It has been and still is the earnest policy of the Mission to decrease that the indigenous Church may increase.

The past century has laid worthy foundations, deep and strong, upon which the future may with confidence build worthily and the resources and the splendid history with which the Church enters on its second century should be an inspiration to all its members. The reports of the various meetings, however full, can convey no adequate conception of the fine spirit of exultant courage and faith which permeated the great audiences assembled, nor the impressive character of several of the meetings, notably the final one at which the great company partook of Holy Communion. The centennial celebrations of the first centenary of the American Mission’s history in Ceylon will long be remembered as among the most valuable series of meetings ever convened in Jaffna.
WELCOME AND GREETINGS

TUESDAY AFTERNOON, OCTOBER 10TH.

The first session was devoted to the welcome of the visiting delegates and greetings from the Mission, the Jaffna Council, and the delegates from various invited organizations. The welcome of the Mission was given by the Chairman of the meeting, Mr. A. A. Ward, and that of the Council by Rev. J. K. Sinnatamby.

Dr. E. L. Smith, one of the Secretaries of the American Board, conveyed the greetings from the Board. He said that whatever the audience might forget of the proceedings of the meetings they ought not to forget the fact that the Deputation had travelled 13,000 miles to bring their greetings. They had started on the 14th of July from New York and as they had to fulfil certain other engagements, they were able to arrive in Jaffna only that morning. There were four representatives from America: three to represent the Board, himself and Mr. and Mrs. Warner, while Mrs. Smith represented the Woman's Board of Missions. The fact that Mr. Warner, one of the busiest men in New York, was willing to come such a distance indicated how dear the cause of Missions was to laymen in America. He said that he brought the greetings of the President of the Board, Prof. Moore of Harvard University, who regretted his inability to go to Ceylon; of the Vice-President, of Secretaries Barton, Strong, Bell, and Eddy, and Treasurer Wiggin. He brought also the greetings of the Prudential Committee and of the Woman's Board. The speaker congratulated the Mission on the completion of one hundred years of successful work. The Mission was remarkable in various ways. First, in the young men of Williams' College by whose prayer meeting at the haystack this Mission came to be founded. The only one to reach the mission field was Mr. James Richards who belonged to the Ceylon Mission. Again, he felt proud of the Mission because of the gift of Rs. 4,000 sent by the Christians as a token of gratitude at the Centenary Celebration of the Board. Thirdly, the achievement of the Mission in the educational field was very remarkable. He was glad to find 11,000 pupils in the schools of the Mission. He felt proud when he was told that the Mission had made North Ceylon the Scotland of the East. At Singapore, Penang, and in Colombo he had been told that
Americans could not sufficiently realise the blessings that have come to the people of Jaffna through the Mission. The cordial welcome that he had received from the sons of the Mission in Colombo was heartening. He was proud of the work of Jaffna College, the oldest College of the American Board. He was also proud of the great service of the Mission in all directions. It was a cause of pride that the Ceylon Mission has been the mother of the Madura and Arcot Missions. It was a source of great gratification that the American Mission Churches have become self-supporting, self-governing and self-propagating. As to their union with the South India United Church, he hailed the step with pleasure. Their purpose was not to make people here American citizens or even American Congregationalists. Their purpose was to make men true disciples of Jesus Christ. The speaker then called the attention of Jaffna Christians to "other sheep" who belong to the fold, viz, Chinese and Armenian Christians who, in the face of persecutions and massacres, still increased in numbers. He congratulated the Jaffna Christians because the Gospel was free here and the Bible an open book. He concluded by once more giving the loving greetings he had brought from such a distance.

The next speaker was Mr. Warner, the lay representative of the Board. He said that he had come by the longer route of the Pacific to bring the greetings of the churches at this joyful time. He knew that Jaffna was one-half way around the world from New York so that they were on the same half of the globe as the American people. He said that the churches of America sent their greetings and love through him. Though he had no official connection with the American Board other than that of being a member of the deputation, it was fitting that he had been asked as a layman to speak for the churches. He then referred to a letter of introduction signed by the pastor and a layman from two Congregational churches, one Methodist, one Methodist Protestant, one Presbyterian, and one Baptist, and the Secretary of the Y. M. C. A., so that he also brought greetings of various churches of his own country. Mr. Warner also brought the greetings of his own church. He concluded by saying that it was a privilege and joy to all the members of the deputation to bring greetings to the people of Jaffna and they were looking forward to the few days they would be with them and were anticipating individual greetings and
conferences and seeing for themselves the great work that had been accomplished during the one hundred years and to hear the plans of the work to come.


Of especial interest was the speech of Rev. Lloyd Joseph, who represented more than any other person present, outside of the Tamil and Sinhalese, the permanent population of Ceylon, the descendents of the Dutch pioneers. He said:

In the true perspective of history there does not appear to be a greater event in the annals of modern Jaffna than the arrival of the small band of American Missionaries in 1816. Far more good has come to us from this seemingly trivial circumstance than from any other cause. When these Missionaries came, they found Jaffna inhabited by a section of the great Tamil race which had once occupied a foremost place in the east, but which was at that time steeped in ignorance and superstition. On their arrival they found that what Jaffna needed most was education—for there is no greater solvent of superstition. Within a short time they had succeeded in spreading over the country a net work of schools on which they lavishly spent money. In 1823 they founded the Vaddukoddai Seminary and it soon became the foremost centre of Western culture in all Asia—in fact anywhere outside Europe and America. For Japan had not then awakened from its long sleep; the Indian Universities and Colleges for higher education had not been established; Australia was only a geographical name; and the dark continent of Africa was not even explored. Of this Seminary Sir Emerson Tenant said about 1848 that it was entitled to rank with many an European University. But the Seminary as Sir Emerson Tennent found it was not as good an institution as
the American Mission had intended to establish—for, according to the same writer, unexpected obstacles from the Government of Ceylon prevented the Mission from carrying the plan fully into effect.

Up to 1855 the American Mission had spent in Jaffna £130,000, or in other words, £1 per head of population—the population of Jaffna then being about 130,000. We might also note that one pound then was equivalent to about £4 now. It was a truly magnificent sum for any society to spend on a small country like ours.

The intellectual preeminence of Jaffna is due to the labours of the American Mission and even our material prosperity is due more to this Mission than to any other cause. Should you, who have come to us from the American Board of Foreign Missions in this centenary year, wonder at the fact that the American Nation has won our hearts. Meredith Townsend, an Englishman, who had resided long in the East, showed great insight into human nature when he wrote in his book entitled "Europe and Asia"—"The suave and humourous American will possibly become the most popular of white men with Asiatics and may be able to convey, to them ideas more acceptably than any other."

We cannot sufficiently admire the high motives which induced these noble Missionaries to come to our shores. We are conscious that they did not come for their personal aggrandizement—for their education, determination and character would most assuredly have secured for them recognition in their own country; they did not come here to gratify their thirst for praise, which, if it be the last infirmity of noble minds, is also the first infirmity of weak ones—for what desire could there have been for praise from such an alien, ignorant and insignificant people as we were in 1816. They did not leave their shores to work for the advancement of their country as pioneers before military or commercial domination.

They came here in the true spirit of service, leaving their homes and their friends and caring naught for worldly prosperity and comfort, to work for the religious, moral and social uplift of a people who were foreign in every sense—in race, in language, in colour, in creed, and in Government. Those who have succeeded them are working, animated by the same spirit. When shall we learn from you to work in this spirit of service and extend to the down-trodden people of our own country the sympathy which you have extended to us? It must at times be painful to you to see that here and
there obstacles are placed in your way by those who should co-operate with you in your noble work—that those who sud­denly acquire an ambition to take some share in the educa­tional work of this country should seek to break down rather than build—should seek to take away boys from your schools which are admirably conducted, rather than to build schools where they are really wanted. That you should persist in your noble work in spite of the foolish and ungrateful con­duct of those who should know better, is the highest testi­mony to the pure and noble motives which inspire your work?

In your Medical Mission you have rendered service to our country for which even the most bigoted Hindu is most thankful. The efficiency of the work in your Hospitals is a model even for the Government to look up to.

You have obeyed the command of our Lord and carried his Gospel to us, and if His Church is not more widely es­tablished in our midst it is not due to any lack of endeav­our on your part. Many fail to achieve success because they fail to realize that there is often but one step between failure and success. We most earnestly ask you to work in our field as confidently as you have worked these 100 years and now take what may possibly be the last step towards success, deliver the last blow towards victory.

To you, Dr. Smith, and to the other members of the de­putation we extend a cordial welcome and would beg of you to carry back to the American people our deep sense of gratitude for your unselfish labour in our field.

A very interesting item of the meeting was the reading of the greetings of the Jaffna American Mission Christians in the F. M. S., who sent one hundred pounds ster­ling towards the Centenary Fund. This money was collected by a committee of which Mr. K. S. Kanapathypillai, Kuala Lumpur, was Secretary. The address was signed by the fol­lowing gentlemen:—J. A. Barnabas, A. C. Lawton, I. S. John, H. V. Ponniah, D. V. Kandiah, A. E. Duraisamy, D. K. Nava­ratnam, S. S. Arulampalam, S. S. Rajanayagam, S. S. Tham­boo, K. S. Kanapathipillai, Rev. S. Abraham and C. K. Rat­nam.

THE RECORD OF A CENTURY

TUESDAY EVENING, OCTOBER 10TH.

The second session was devoted to a public meeting which was presided over by Mr. James Hensman, B. A., and address-
es were made by Rev. John Backus of the Church Mission, Mr. Nevins Selvadurai, B. A., of Hindu College, and Advocate William Wadsworth. Mr. Backus gave a history of the American Ceylon Mission and pointed out how the various missionary organisations of Jaffna and also the Hindus were benefited by the activities of the Mission. Mr. Nevins Selvadurai in an eloquent speech spoke of the love which the missionaries exhibited towards the people of Jaffnà. He testified to the fact that the American Mission raised the spiritual consciousness of the people, elevated their moral conscience, raised their intellectual state and looked after their physical well-being. Advocate Wadsworth bore eloquent testimony to the great help the Mission had rendered to the Church Missionary Society and made a spirited appeal to the audience to show their gratitude by self-sacrificing work for the advancement of the Kingdom of God in this land. Then a message from the Hon. K. Balasingham, who was unavoidably prevented from speaking at the meeting, was read.

OUR CHURCH

WEDNESDAY MORNING, OCTOBER 11th

Wednesday morning’s session had as its subject “Our Church”, Rev. J. H. Dickson presiding. The development of the Tamil Christian Church was traced by Rev. C. D. Vavalpillai in an eloquent address. He described the beginnings and difficulties of the work of organisation of the churches and of their growth into the splendid confederation of Christian congregations, united under the name of the South India United Church.

Rev. S. Veerakatty spoke of the present life of the Church and emphasized the point that service for the Church must be consecrated service. He dwelt on the work of the Native Evangelical Society, the Student Mission, Woman’s Missionary Society and the evangelical campaign.

Rev. William Joseph addressed the meeting upon “The service of Our Church in the Community”. He spoke of the work of the teachers in the village schools as the foundation of Christian influence; the influence of the schools for higher education for boys and girls which had produced among the men and women pillars of the Churches; the medical work had also produced leaders who were bulwarks of the Christian communities in which they live. The speaker made three
suggestions as to the needs of the present day: (1) an industrial school for low castes; (2) a Bible school connected with Inuvil Hospital to train women workers; (3) a gospel motor car managed by a missionary with three native assistants for evangelical work.

Mr. Franklin H. Warner, one of the American delegates, gave an address upon "The Alignment of our Church with the Church Universal". He spoke first upon the relationship of the Church at home with the Church here as being for the great good of the Home Church. Christ's word, "Go ye into all the world" and the general subject of service and work for others applied to the Church as well as to individuals. As an illustration of this Mr. Warner mentioned the work of a congregation of which he was a member and for whom he was chosen to start benevolent work. Although the church was poor and could hardly carry its own work, they began to plan to give to Foreign and Home Missions, but they went further than that. A man about to start to the mission field was ordained as a pastor of this church and was assigned to work in India. This man was Theodore S. Lee. The church also chose his wife as their church missionary and by the second year the congregation was paying all expenses of these two missionaries. In thus giving for others the finances of the home church became very easy. The church that empties itself for others is filled by God.

In the second place the close relationship of the home Church with the Church on the mission field is for the great good of the Mission. It is important for the individual missionary to keep in close touch with a home Church. He should have a connection with some Church at home. This means that the Church at home is very much interested in the individual missionary. The connection should be made so close that the interest of the home church continues even after the death of the individual missionary. Mr. Warner said that in his Church the connection with their Church missionary had been very close; that once a year a union communion service is held at the home Church at the same hour that the communion is held in the mission Church and the same hymn is sung that the missionary pastor gave at the first farewell communion. The different Sunday Schools, Young People's societies, Women's societies and individuals are helping different organizations and individuals in the mission fields.
THE PAGEANT: PREPARATORY TO THE HAYSTACK SCENE.

(See list of illustrations.)
THE PAGEANT: CRUISING BY CANOE AMONG THE ISLANDS.

(See list of illustrations.)
in India. The missionaries should be very careful to make their furloughs such that they will come in close connection with their home Churches in order that the Churches on the mission field may do the home Church a great deal of good by allowing and encouraging these close connections and increasing the aid which the home Church gives.

Mr. Warner said that he was very much interested in seeing what the native Church in Japan was doing as a self-supporting, interdenominational organisation, and that he was glad to see that in Ceylon also a union Church has been formed and that the missionary activities of the Church had been in evidence for a long time. All signs in America point to the union and federation of Churches. Old denominational differences are being put into the background. The saving power of our Saviour is the important thing. The Churches in the mission field are leading the home field in this union work. What is being done here is constantly quoted in America. Union is easier to accomplish here as the work has not become so well established. To sum up, for the good of the home church, the Churches on the mission field must encourage the home church to give missionaries and money for use on the large foreign field. The churches on the mission field must be in close touch with the home church, then the churches on the foreign field, must set the home church an example in union work and become self-supporting as soon as possible; and they must also send out missionaries and money to other mission fields.

**THE PAGEANT**

**WEDNESDAY AFTERNOON, OCTOBER 11TH.**

A very delightful afternoon was spent when for three hours scenes were enacted that brought out the condition of Jaffna before and after the coming of the American Missionaries. The performance was opened by the singing of a prologue which well illustrated the vocal performances for which the people of India and Ceylon are noted. The scenes which followed in quick succession were as follows:— (1) The Church in Jaffna before 1816: (a) The era of compulsion—when, under the Portuguese Government, people were compelled to attend services in the churches; (b) The era of inducements—when preferment for Government positions was given to Christians. An interesting Oriental touch was given, as the
orderly who calls in the people puts out his hand slyly and receives a bonus from the one who has been advanced; (c) The era of religious liberty—Proclamation read by the emissary of the British Government declaring religious freedom to all its subjects. The delight of the hearers was well depicted by those representing the villagers.

(2) The awakening of the missionary spirit among students of an American College. Five students of Williams' College quaintly apparelled to represent the times, are out walking, and being caught in shower—thunder could be heard rumbling—they fly for shelter to a haystack in a near-by field and there with prayer consecrate themselves to a life of service for the Master in foreign lands.

(3) The next scene represents the first missionary coming to Jaffna. He comes on the scene borne in a palanquin—which might easily have been the identical one in which Mr Warren first visited Jaffna. The delight of the villagers who crowd around was well shown. The missionary by signs makes known his need of water, and the hospitable Tamils rush hither and thither. Some bring coconuts which are opened and the milk drunk. To show their extreme hospitality, some of those standing by drain out what milk is left into their own mouths. Food is brought and all are sorry to see the missionary and his friends disappear from the scene.

Scenes illustrating the evangelistic work then followed: (1). The early unorganised work of the missionary is suggested as a missionary comes on the scene, walking with his munshi, and their visit to a family living in a hut. The woman, who is called to the door, sends her little boy who has been playing with companions to call the father who comes from the field with his hoe over his shoulder.

(2) Represents the examination of candidates for admission into the church which up to this time has been composed of missionaries.

(3) Brings to view the way in which helpers were trained in Tamil—first men, and then women—who were taught by a missionary lady who was delightful in the costume of the day.

(4) The established Tamil Church with its own pastor. The bell ringing to call the people and groups enter the ancient church at the rear. Soon we heard the song of praise from inside the church, and the voice of the pastor in exhortation.
(5) The work of the church, in its Evangelical Society. 
(a) The incident at the jubilee when the pastor passed the jubilee trumpet banner to six young men was next shown; 
(b) The present representative of the church in its island work, was waited for eagerly, as the sails of a boat could be seen approaching nearer—from behind the screen, and the songs and shouts of the boatmen added a zest to the waiting to see who would appear as the boat should round the corner and bring to sight the one who is coming. The warm welcome of those awaiting him showed the way in which this pastor is appreciated by his simple fisher-folk. 

Next came the medical work. (1) This scene represented the treatment of the ordinary Tamil fakir who, with charms and jugglery, pretended to exorcise the demons of disease in the two patients who are brought to him. 
(2) In contrast to the former was shown the enlightened methods and purposes of the foreign doctor, who helps patients by his sympathy as well as by his remedies. 
(3) A class in medical theory is being trained while at the same time, near-by is represented the catechist who is employing the time of waiting for the patients by teaching them Gospel truths. 
(4) This scene excited interest in all as it represented very vividly the wonderful work being done for women. A class in training nurses is interrupted by the arrival in a bullock bandy of a patient, who is easily transferred to the rolling table and brought in. Soon a call comes for the doctor, and, with her nurses and inevitable bag of necessities, she is rushed forward in her automobile, but suddenly brought to a standstill for some boys playing in the road have rushed one on the other and one has broken his arm. The hasty bandaging, the lifting of the groaning lad into the motor which rushes off the scene, was greatly applauded by all. 
(5) Represents a young Tamil doctor who in his desire to gain all the knowledge possible, investigates all manner of ailments. 

Then followed scenes illustrating the educational work. 
(1) The general illiteracy of the people was well depicted by the crowd of ignorant villagers, one of whom has received a letter and cannot read it. The interest shown by all by-standers, the
quarrel over it, (the eastern excitement was well shown,) and
the decision to go to the one person in the village who can
read—the Brahmin priest, was well acted.

(2) The schools:—(a.) The school of old days when ola
leaf books were used created great amusement as the an-
cient teacher actively used his cane on the backs of offend-
ers, and attempted to impart instruction with the rod. Sev-
eral of the former methods of punishment excited pity for
pupils who had to study under such conditions. (b.) In con-
trast to this was the delightful scene when the kindergarten
children marched in with their little chairs and sang their
songs so sweetly. (3.) The training of teachers at Tellip-
palai gave a chance for some interesting mistakes to be made
in answers to questions and showed how teachers are trained
on modern lines.

(4) The Tellippalai Press and Industrial school provided
an interesting scene depicting this busy hive of industry,
type setting, book binding, carpentry, masonry and the dis-
tribution of the weekly paper, the Morning Star.

(4) Jaffna College now passed before us. (a) The ad-
mission to the College of students in former days. (b) This
scene portrayed in a very realistic manner the famous con-
troversy between Dr. Poor of Batticotta Seminary, who was
noted as a mathematician and an astronomer, and the Hindu
astrologer over the correct time of an approaching eclipse of
the sun. Admiring villagers bring the astrologer and seat
him on a tiger skin in front of the learned American Pro-
fessor. A controversy ensues as to the exact time of the
approaching eclipse and the two parties agreed to meet and
make observations at the appointed time. This was done
and Dr. Poor's prediction was fulfilled much to the discom-
fiture of the Hindu and his friends who immediately forsook
him and begged for instruction at the feet of the great
American. A real telescope, the property of Jaffna College,
was the centre of intense interest and made the scene very
real. (c) The passing before us of lawyers, doctors, teach-
ers, pastors and others each in their representative costumes,
showed very vividly what Jaffna College has done for Ceylon
and the world.

(5) Uduvil. (a) Five little girls seeking refuge from a
storm received kindly by the missionary lady who provides
them with food was the starting point of this splendid work
for girls at Uduvil. As the girls had eaten food, they were
not received back by their parents, who told the missionary he might keep them. (b) Miss Agnew, “The Mother of a thousand daughters”, as she was lovingly termed, was shown by the quaintly attired little lady who is preparing a little bride for her wedding. One is astonished when told that the jewels on the bride-to-be are heirlooms, and worth probably Rs. 2,200. (c) This last scene captivated all, as the white-robed girls sang in sweet tones their school song. Then little girls came running off and on the stage to carry out the familiar game of “This is the way”. The delightful afternoon was brought to a conclusion by a chorus of girls and boys who came forward singing in stirring tones, “The Lord is marching on.” One of the number carried a huge cross which in the semi-darkness of evening glowed with a vivid red.

The audience were asked to join in the hymn, “All hail the Power of Jesus Name” and then dispersed.

**FORCES FOR CHRISTIAN SERVICE**

**THURSDAY MORNING, OCTOBER 12TH.**

Thursday morning opened with Rev. S. Eliatamby in the chair, the subject for the morning being, Forces for Christian Service. The Chairman of the Centenary Fund gave a statement of accounts and it was announced to the joy of all that the Fund exceeded the limits of Rs. 20,000 by Rs. 1,153,67 excluding promises which had not yet been made good. It was mentioned with gratitude that two members of the deputation, Dr. Smith and Mr. Warner, had each given Rs. 1,000 toward the Centenary Fund. Children from Navalv and Karadive sang, and Dr. Smith was called upon to address the meeting. He referred to the Rs. 1,000 which was contributed by him and said it did not all come from him. Mrs. Smith and some others had a share in . He congratulated the church upon exceeding the limits of Rs. 20,000, and gave a forceful
address on "Protestant America and Foreign Missions." He pointed out that the people in Ceylon knew about America only from the missionaries sent out here. That might create a wrong impression that all America was deeply interested in Mission work. Many are deeply interested. Why? Because in the first place, Christian people believe that religion is the fundamental interest in Society. Possessions, wealth and Government are important, but religion is more important than all. Nay, the Christian religion is the only religion for a free modern state. Protestant Christianity only is the best form of religion for a free modern state. Many ask, "Why do you take the trouble to send missionaries to India and Ceylon?" We are told: "there are many religions here." Dr. Jones, one of the finest men we know of, whose death we heard of since landing here, said, "India is the very heart of Asia." While this may be true, we try to send missionaries because we believe it is Christ's will. It is the duty of Christ's followers to follow his injunction. If we had any doubt about this we turn to the practice of the early disciples. No sooner was Jesus risen from the dead than they started to go on missionary enterprises. The missionary enterprise has been the chief concern of Christ's disciples from the time of the Acts of the Apostles till today. We have Christianity in America because it was brought there from beyond the Atlantic. We simply send on the Christianity which we received. With us, Christianity stands for absolutely the best faith in Jesus as a personal Saviour. The American Board was organised 106 years ago, and when the incorporators went to the Massachusetts legislature to get it chartered, the legislators remarked: "America has no religion to export, it needs all it has at home." Even today there are people who hold the same view. Another objection is raised: "You people in India and Ceylon do not need our religion because you have so much of your own." Our reply is "When America ceases to send religion away, she ceases to have any at home." Again, if God thought that the religion of the Jews was sufficient, he would not have sent Christianity to them. In the fullness of time God appeared in the face of Jesus Christ. We venture to believe that this is God's plan about you. What do the Protestant Christians do for foreign missions? They maintain 9,035 missionaries, and 49,075 native helpers are employed to assist them. They have in their churches of all denominations 1,413,471 members, in schools 463,812 pupils. They raise in U. S. A. 15½ million dollars (a dollar=Rs.3).
Native Churches raise $3,334,000. Canada raises 13⁄4 million dollars. Great Britain 8½ million dollars—all continental Europe 4½ million dollars. Total $27,686,090. One may say this is not a great sum compared with the wealth of America and Europe, but more is being given today than ever before. The American Board proper has 19 missions like the Ceylon mission with 76 Churches, 80,884 members, more pupils than communicants which shows the high place schools have in the American Board propaganda. They support 656 missionaries (228 men and 428 women), 53 doctors, (men and women,) all over the world. There are 4,777 native helpers, who very heartily co-operate with them. The Congregational Churches last year raised $1,101,000, part of which came from church contributions, another part from men and women who bequeath a certain part of their wealth to the American Board in writing their wills, and a third from conditional gifts. There are men and women, who gave their all to the Board only expecting the Board to give a part of it for their support so that when they die, the Board gets much sooner what was bequeathed to them. Again, from the Woman’s Board comes a contribution of $300,000 annually. The American Board and these Boards are all working together. The native Churches last year paid $366,391 and the Congregational Churches three times more. Now comes the question, has it paid? Has the 100 years’ work been worth while? My answer is, the congregation of 1,600 or more who crowded this church yesterday, and the pageant which illustrated your conception and interpretation of the 100 years’ work prove it has been worth while. When we returned from the pageant last night, our hostess asked if we were not very tired. We would have stayed all night to hear your interpretation of the value of the 100 years’ work done by our missionaries. If a Secretary of the American Board should ever get to heaven, and I say this because a great deal of fault is found with us, think of the privilege of joining with every race on earth in their praise to the Lord. I am sure I shall try to join a Tamil congregation there. Do you know the way these Missionaries come to you?

You know it is not for acquiring any territory in Asia, or Africa, or in the Islands of the sea. Their desire is to obtain a place in your hearts for the Lord Jesus Christ: not to claim a part of it, but the whole of it. These men are not used to the tropical sun or diseases. Many have fallen vic-
tims to them, as your historians have pointed out. But the death of early pioneers has not hindered others coming from America which is a sure test of our love to the Lord Jesus. I'll tell you a secret: we have not in America finer women or men than those engaged in Mission work here in Ceylon. Yesterday we were proud of the evangelical, medical, and educational work done by our missionaries. But the best you have had from America has been the personalities who came to die here. With my limited knowledge of your language, I was able to hear the names of Poor, Winslow, Scudder, Green, Agnew, great names, and others, your best possessions. I am sure when the American Board Secretary comes here for the next centenary he will find tablets for the present men and women, for were they greater than these? I shall go home and report this occasion and encourage them to cooperate with you for another 100 years until your knowledge of God covers this land as the waters cover the sea.

Then the Uduvil girls recited 1 Cor. 13, with flags, upholding "Love". The Chairman made concluding remarks and pronounced the benediction.

**CHRISTIAN WORK FOR WOMEN**

**THURSDAY AFTERNOON, OCTOBER 12TH.**

In the unavoidable absence of Miss Howland, Miss Bookwalter presided and in this meeting greatest prominence was given to the ladies. Mrs. Selliahpilly conducted the devotional exercises and Mrs. I. Paul presented the greetings of Jaffna Women to the Deputation. Mrs. Smith & Mrs. Warner she deemed it a privilege and an honour to bring greetings and congratulations from the Woman's Board of America, also greetings from the New York branch and the Woman's Board of the Pacific. She proposed to tell them of the work of the Woman's Board of America, since she was their representative. This Board works under three sections:—(a) The Woman's Board of Boston representing East America. (b) The Woman's Board of the Interior representing the Central States, and (c) the Woman's Board of the Pacific representing West America. These Boards supplement the work of the American Board. They choose and support missionaries, but they must be approved by the American Board. These boards serve three purposes: (1) to supplement the American Board's work by securing unmarried lady
missionaries; (2) to keep American women informed of the
gospel work throughout the world; (3) to emphasize mission-
ary work by women for women. In the early part of the
history of the Mission, it was very difficult to secure an un-
married lady missionary. The first of that kind was sent to
Jaffna. Mrs. Winslow of the Ceylon Mission first founded the
Woman's Board. She also developed the Woman's Board of
Missions of Boston; therefore, the missionaries of Jaffna had
much to do with the organization of the Woman's Board of
America. The American Board has 656 missionaries of whom
more than one-third are supported by the Woman's Board.
The Officers of the Woman's Board are all ladies, among
whom special mention may be made of Miss Day, the Treas-
urer of the Board, whose work is so efficient that the Board,
has never been in debt. The Woman's Board has a constitu-
ency of forty thousand women. Their organizations are very
simple. There is a missionary society attached to every
church. About twenty of these form a branch of the Board
and these branches put together make up the Board. Some
of these branch organisations have special responsibilities to
meet; for example, one of them has undertaken to raise
twenty-five thousand dollars for the new buildings at Uduvil.
How do they raise this money? Every woman gives a cer-
tain sum for the support of the Mission work. Next year
the Board will celebrate its fiftieth anniversary and to com-
memorate that occasion they are raising Rs. 750,000.

Then Mrs. Warner addressed the gathering and said that
when she was a little girl she was interested in the story
books and read about wonderful men —magicians— in India
and Ceylon —who could make others see things that were not
true. If she had that magical power today she would wave
her hands and the audience would see on the platform and
behind it, not Mrs. Smith and Mrs. Warner, but a hundred
thousand women supporting the great work done in Jaffna.
Those women were of different kinds, large and small, light
and dark, rich and poor, learned and ignorant, but in one
respect they were all alike. Their hearts were filled with the
love of Jesus Christ, and because of that love of Jesus they
are eager to help in some way to spread the story of Jesus' 
love throughout the world. It is through the love of Christ
that people were driven from Asia to tell the wonderful story
to Europe and then from Europe to England and again from
Europe to America. Now it is one hundred years since it
was sent from America to Jaffna. Mrs. Warner felt that
she did not belong to an organisation outside Jaffna, but she belonged to the society of women who were actuated by the noble desire of giving their best to others and as such she was not outside the community of Christian women in Jaffna. Therefore instead of bringing greetings to them from outside, she would rejoice with them on this memorable occasion as one of their own number.

Miss Bookwalter presented her greetings to the delegates from America on behalf of the missionary ladies of Jaffna and then addressed the gathering recounting the many benefits which the Jaffna woman has enjoyed by being connected with the schools and churches founded by the American Mission.

Mrs. Selliahpilly addressed the meeting on the successes thus far attained by the Woman's Mission of Jaffna and exhorted the members to attempt greater things in the coming century.

Then Mrs. Hitchcock addressed the meeting on the Boarding schools in Jaffna. She made a forceful speech in Tamil recounting the many advantages that have come to the Jaffna women from the Mission boarding schools and pointing out the many responsibilities which they should endeavor to meet in the coming years.

Pastor Paul pronounced the benediction and the meeting closed at 5 p. m.

**PRAISE SERVICE**

**THURSDAY EVENING, OCTOBER 12TH.**

The meeting in the evening was devoted to a praise service in English, the theme of which was, "Pray ye therefore the Lord of the Harvest that He send forth labourers into His harvest." The service by means of suitable responsive readings from the Bible by leader and people and through hymns, carefully selected for the purpose, sought to develop the above theme. The first part took up the great commission of Jesus to His disciples in sending them forth into the world to teach all nations. The second part developed the idea of the early missionaries sowing the seed in Ceylon, showing their difficulties, their faith and trust in God and ending with 'the thought that harvests still are waiting and that labourers in God's harvest are urgently needed. The third part emphasized the call of Jesus to the labourers of today.
The last meeting of the Centenary Celebration on Friday was most impressive. The subject of the meeting was, The Forward Look. The meeting was presided over by Mr. William Mather. The pastors’ point of view was expressed by the Rev. J. K. Sinnatamby. He said that the one note which had been sounded through the meetings was that great things had been done for Jaffna during the past century. These blessings carried with them great responsibilities for the future. The first duty of the Churches was, that they, through their Council, should feel that the responsibility for the future Christian work in Jaffna was their own and not the Mission’s, and that they should gradually assume the full financial and administrative responsibility of all the evangelical, educational, and even medical work of the country. Secondly, the churches should grow in number, in unity, and in strength. Their resources should become greater; their places of worship more beautiful; their pastors better qualified; their work enlarged, and their influence widened; they should also become evangelical in the true sense of the world. He then drew the attention of the audience to the paucity of workers and schools in the eastern portion of the peninsula as compared with the western. Thirdly, work should be started among our own Jaffna people in Malaya and South Ceylon. Fourthly, the Churches should direct their attention to work among the depressed classes.

Mr. J. V. Chelliah represented the layman’s point of view. He said that the goal which the Churches should place before themselves for the new century was, “Jaffna for Christ”. The present condition of the work was very encouraging and the work of the past should be judged not only by the number of converts, but also by the leavening influence of Christianity on the Tamil community. He dwelt at length on three things in which an advance step should be taken to attain the goal. First, Christians must bear testimony to the power of Christ and they must attract others to Him by the nobility, purity, and beauty of their lives. This was the best way in which children, the future pillars of the Church, could be influenced to achieve great results in the future. Secondly, the new century should be
started by deeper consecration on the part of Christians for Christian work. The speaker appealed to the audience to show to their own countrymen, what the missionaries from a far off land had shown to them. Thirdly, the laymen should take greater interest in church work and should especially increase their gifts, and learn to give cheerfully, systematically, and liberally. The speaker concluded by saying that Jaffna College should concentrate its energies on the production of Christian leaders and workers.

Dr. Smith then delivered an inspiring address on "Encouraging Facts for the New Century." He said he derived great encouragement from the following ten facts: First, that the law of all life is progress. The progress we have made, the wisdom we have attained, and even the mistakes we have made during the past hundred years, will help wonderfully in the progress of the new century! Secondly, we face the new century with unshaken confidence in the power of Christianity to redeem the individual and society. In the coming century marvellous things will happen for the redemption of human society. The third encouraging fact is the new spirit of hospitality in the world towards the gospel of Jesus Christ. The doors which have hitherto been closed, are now wide open. Another encouraging sign is the new standing which the missionaries and missionary work have at home. A century ago, our fathers doubted the sanity of those who wished to carry the gospel to India. Today, the colleges in America, are giving their honorary decrees to men who have been connected with Foreign Missions. The fifth encouraging sign is the spirit of co-operation between the denominations. The Foreign Missions Conference of North America, which includes all the Protestant Mission Boards, the Missionary Preparation Committee, of which the Rev. F. K. Sanders, who was born in Jaffna, is Chairman; the Missionary Education movement, which prepares books on Missions; the Layman’s Missionary Movement; and the Student Volunteer Movement for Foreign Missions are examples of the splendid way in which the denominations are working together. The spirit of co-operation is also very strong on the foreign field. Another cause for encouragement is the new interest in the cause of missions in the colleges and seminaries of America. Some colleges have established special courses of lectures on Missions, which all the students can attend, and some colleges are supporting their own missions on the
foreign field. This tendency is on the increase. A further very encouraging sign, is that the spirit of self-support and native evangelism, is on the increase in the native Church.

The progress of the Church depends upon the boys and girls who are now in our educational institutions. As the privileges of education increase in the coming century, the question is: Are they going to dedicate themselves to the cause of the Church of Christ? The ninth encouraging fact is the great reaction that is bound to come in Turkey after the War. There will be a movement in Islam that will open the hearts of Mohammedan men and women to the Gospel of Jesus as never before, and this fact will color the history of the coming century. The most encouraging fact of all is that while we stand before a great world need, we also stand before a great Saviour, who has a plan for satisfying the world's need. Simple, profound, comprehensive, is this plan. Take up His cross and follow Him. Because of the experience and privileges of the past one hundred years, you ought so much the more, to obey His command and take up your crosses and follow Him. For myself, I am sure that we are standing on the threshold of the greatest Christian century, since Christ went home to His Father. I want to give as my last word to you boys and girls, the earnest exhortation that you dedicate yourselves as your fathers did to the work of making this century infinitely better than the last.

The communion service held at the close of these addresses was very impressive and probably the largest similar service ever held in Jaffna, the great church being completely filled with reverent, earnest worshippers. It was conducted by Pastors Eliatamby and Veerakatty. A committee was appointed to convey the greetings of the meetings to the teachers, missionaries, and others, formerly connected with the Mission, who were unable to be present at the celebration. The meeting concluded with a prayer by the Rev. Mr. Holton of the Madura Mission, the singing of a hymn, and the benediction.
It has been a great pleasure to me to accept Mr. Bicknell's kind invitation to preside at your Prize-giving here today, which is associated with the Centenary celebration of the American Mission in Ceylon. I have been reading with the greatest interest, and if I may say so, appreciation, the history of the work of the American Board in Ceylon which has been compiled by Miss Root and with which I hope you are acquainted. "A Century in Ceylon" is indeed a wonderful record of "something attempted, something done", and it must be a great source of pride to you all that the fine buildings of this excellent school are only one of the many monuments not only of a century of good work, but of a century of good men and good women. Over 100 missionaries, assistant missionaries and college professors have been sent from America to Jaffna and as "by their fruits ye shall know them" so from this chronicle of missionary effort you will realize that this is not a story of one success following another, of assured progress, of continuous prosperity. The chronicle has not omitted the years of despondency, almost of despair, through which the mission passed. We learn that at one time the missionary force was reduced to one man and two women and that even after nearly three quarters of a century's work, it was seriously discussed in America whether the Mission should not be given up. Sixty years ago it was decided by your American Board that English education should be abolished. The Vaddukoddai Seminary and the station English schools were abolished and English was eliminated from the course of study at Uduvil. Today we are present at the Prize-giving of one of most successful secondary schools in Jaffna, Jaffna College, Uduvil, Tellippala and Vaddukoddai are big names in the history of education in Ceylon. You were determined that this should be a college worthy to be associated with the great work your mission is attempting, and in spite of many set-backs you have succeeded.
You have launched your ship in the words of one of your great American poets:—

"Day by day the vessel grew
With timber fashioned strong and true
Stemson and Keelson and Sternson-knee.
Till framed with perfect symmetry
A skeleton ship rose up to view".

And now you can say with the poet:—

"In spite of rock and tempest's war
In spite of false lights on the shore
Sail on, nor fear to breast the sea
Our hearts, our hopes, are all with thee
Our hearts, our hopes, our prayers and tears
Our faith triumphant o'er our fears
Are all with thee, are all with thee."

It must be a great source of pride to Mr. Bicknell and Mr. Miller to be able to show the school to the visitors who have come here from afar and show them that teaching work is being done which must have a lasting effect on generations to come, be they Hindu or Christian. You will all understand that I cannot in virtue of the position I hold, even if I wished to do so, attempt to deal with your mission work. All that is good and makes for good has the warm support and sympathy of my department irrespective of the denomination by which the work is done. But this I can say: You will all wish your work to be judged by what you have yourselves put into it. The real conscience clause, is one's own conscience, is the true interpreter of one's actions and I am glad to be able to say that the report on the school shows that the general spirit and discipline are excellent. There are no better subjects in the curriculum of youth and if you can teach your boys here the value of character, your school will have done its work not only for the mission and for Jaffna, but for this generation and generations to come. It is grip and grit which are wanted in our schools.

"If you can force your heart, and nerve and sinew
To serve your turn long after they are gone
And so hold on while there is nothing in you
Except the will which says to them: "Hold on"!
"You'll be a man, my son".

You will find in the list of subjects for Literature for next year's reading in the English schools that, the poem "If" of Rudyard Kipling from which I have quoted is one of the set subjects. I hope you boys here will not only learn it by heart but take it to heart.
I should like our friends here from America to go back there and say that what struck them most in Ceylon was not the cleverness of the boys, not their athletic abilities, but the spirit which they found in the schools of Ceylon, a spirit which was not one of selfish emulation, but a school spirit which would be associated not with your success only as boys of Jaffna College, but with your pride as boys of so good a school. I was reading a book the other day which referred to the criticisms of English public schools, and the author said, and with justice, that our public schools are rightly the glory of those who understand them, but they are the despair of those who do not. Public school tradition teaches boys to run straight and speak the truth. The fagging system has taught the public school boy to obey orders promptly. If he becomes a monitor or a prefect, he learns how to frame an order and see that it is carried out. Games teach him to play for his side and not for himself. This control teaches the boy how to organize and how to take responsibility. Learn these lessons and you will be fit for the higher posts in life, for you will have learnt to go through the mill. It is only by learning how to obey orders that one can ever hope to make others obey him. Self-discipline, self-knowledge, self-control—these three teach one that true self-confidence which begets respect. I was glad to read in the papers that the boy-scout movement is being introduced successfully in Jaffna and I am glad to see that Jaffna College is not backward in enrolling its scouts. "Be prepared" is their motto as you all know and after you have mastered your scout law, you will find that it lends a new interest to every lesson. As I told boys in Kandy last week, you can be scouts in every subject in your class-room; with your masters acting as scout masters, When I took the census of Ceylon. I tried to rouse in my enumerators a scout spirit and to impress on them the joy of hunting; in their case they had to hunt down every man, woman and child and see that no one escaped the census. In the class-room it is facts you have to hunt down, and to succeed in your scouting you must be properly equipped. It is no good entering on the Geography of South America unless you can catch the atmosphere of the place and realize how different it is from Jaffna. Where you can find some points of likeness hang on to them. They will possibly be the only clues you can get the hang of. Similarly in history, what can be duller than the battles of the Wars of the Roses or the Great Re-
bellion; if you cannot put yourself into the place of one side at least and take rather a more interested view than that of the Caspar who only knew "it was a famous victory." Try and serve on one side as a scout and then you can prime yourself with knowledge to support your side and combat the arguments of your opponents. Now we are celebrating a Centenary and most of us have been impressed with the period of time—a hundred years. Yes, it is a long time you say since the mission was started, and you must rightly think of the century of work put in. But picture yourself for a moment in 1816; to those of us who know our English history we shall at once realize that it was at the close of the great Napoleonic wars in the year of the battle of Waterloo that the first of your missionaries sailed for Ceylon, when the existence of submarines would never have been even dreamt of. Today we are still in the throes of the greatest war in the world's history, and with more justification than is usually found for the introduction of the famous tag, I can tell you that as the battle of Waterloo was won a hundred years ago, two months before your Pilgrim Fathers left America, so today their battle can be won on the playing fields of Jaffna College. A hundred years ago we are told Mr. Warren travelled to Jaffna over land from Colombo in a palanquin through dense jungles; today we think nothing of coming up for the day from Colombo. I should like to have said more of the work of the Mission which educationally is not represented by Jaffna College alone. However important you may think yourselves, one of the most important branches of the mission work has been its influence in female education in Jaffna in spite of the pioneers being told that girls could no more learn than sheep and we have Uduvil to testify to this besides the very numerous homes which can bear evidence to the good influences exercised by the women of your mission, indeed a record of great names in missionary work. They are too many for me to mention, but I must refer to Miss Eliza Agnew who is known as the mother of a thousand daughters. Then again we have the names of Spaulding and Winslow, the compilers of dictionaries with their great contributions to the Tamil language. Dr. Green's translations of medical works have been of immense value to this branch of knowledge. In various fields of education we have to acknowledge our debt of gratitude to the mission as do our schools to your great writers. The works of Emerson, Washington Irving, Hawthorne, Longfellow,
Oliver Wendell Holmes have all been amongst the set subjects in English Literature in our schools. I should wish to say more, but in looking through accounts of Jaffna in old books I found that on one occasion your mission was visited by one of the Governors in Ceylon accompanied by (Mr. as he then was,) Twynam and that he wrote down being so amused there at an answer given by one ‘of your boys’ in an account of the creation stating that Eve was created out of the jaw-bone of Adam. As a descendant of Eve, I may be thought to have thus inherited the gift of making long speeches. So I will defer what I had to say on a kindred subject—female education—until perhaps I may be invited to preside at a similar gathering at Uduvil.

**Progress of Benevolence in the Tamil Church**

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**Growth of the Tamil Force**

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* Includes Pandetterippu English School.