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MADRAS RECORD OFFICE.

Government of Madras.

Financial DEPARTMENT.

G.O. No. 261	Press Mis.
57-58	54-58
Dated 6-2-	18 74.

42/43

Not to be folded or roughly handled

Read the following papers :—

No. 56. From the Rev. E. CHESTER, M.D., Dindigul Dispensary, to the Hon. W. HUDLESTON, Chief Secretary to Government, Fort St. George, dated Dindigul, 29th November 1873.

I have the honour to beg that you will have the goodness to bring the following requests to the attention of Government.

2. I would respectfully request permission to return to the Local Fund Board, Dindigul Circle, the sum of Rupees 1,500 given to me in the year 1872-73 as a grant for buildings for the Dindigul Dispensary, and to the Dindigul Municipality the further sum of Rupees 500 given to me for the same purpose in the same year.

3. And I would farther respectfully request that I may be permitted to retain, as a free gift to the Dindigul Dispensary, the sum of Rupees 1,500 given in the year 1870, through H. W. Bliss, Esq., Officiating Collector of Madura, from the Famine Relief Fund, towards a permanent building for the lying-in hospital connected with the Dindigul Dispensary, the building having been erected and in use more than two years.

4. And I would, in conclusion, respectfully request Government to have the goodness to pass such an order as will, on the payment by me of Rupees 2,000 to the Local Fund Board, Dindigul Circle, and the Dindigul Municipality, free me from any covenant I may have made up to this time, either verbally or in writing, on account of the above gifts of Rupees 1,500 from the Famine Relief Fund, and Rupees 1,500 from the Local Fund Board, Dindigul Circle, and Rupees 500 from the Dindigul Municipality, to pass over, in the case of my death or leaving India for good, all land and buildings belonging to the Dindigul Dispensary, to the above-mentioned Dindigul Municipality or Local Fund Board, Dindigul Circle, or either or both of the aforesaid bodies.

5. I make the requests to relieve myself and the Dindigul Municipality and the Local Fund Board, Dindigul Circle, from all trouble in the future in regard to making a yearly grant for the actual expenses of the dispensary for establishment, medicines, contingencies, dieting of pauper patients, &c.

6. Facts in connexion with the passing even a second time by Government of a positive order, that there should be no interference with the working of the Dindigul Dispensary, are sufficiently known to the Chief Secretary to Government, to the Surgeon-General, Indian Medical Department, and to the Collector of Madura, to make it unnecessary to give them here in detail.

7. At the time Rupees 1,500 were given to the Dindigul Dispensary from the Famine Relief Fund, towards the erection of a building for the lying-in hospital of the Dindigul Dispensary, a sum of Rupees 1,200 was given to Dr. Palmer, of the American Madura Mission, the only stipulation required from him being that he should use the money for the erection of a permanent building, and not for establishment or medicine.

8. Of more than Rupees 20,000 of this fund given to native charities at the identical time, no stipulation was required that any part or portion of it should ever be returned, the amount given to the Dindigul Dispensary being alone thus conditionally granted.

9. Should Government kindly accede to my request, no fear need be felt that the Dindigul Dispensary will be any the less efficiently carried on, or that the medical officer in charge will spend any less of his own money for its support than formerly.

10. I have communicated personally with both the Surgeon-General, Indian Medical Department, and the Collector of Madura, in regard to the matter proposed in this paper, and they both give it their warm approval. The Collector of Madura, in a recent and most friendly interview, stated that he saw no other way in which annual grants could be made by the Local Fund Board, Dindigul Circle, and the Dindigul Municipality, for the working expenses of the dispensary, without causing friction and unpleasant discussion.

11. I shall send a copy of this paper to the Surgeon-General, Indian Medical Department, and to the Collector of Madura.

Referred to the President of the Madura Local and Municipal Boards for report.

2. There would seem to be no objection to allowing Mr. Chester to refund to the Boards the building grant received from them, and thereby to free the institution, which he originated and has so efficiently conducted, from liens on the preperty.

3. The Government are not aware what condition, and on what authority, was attached to the grant from the Famine Fund, or whether it was exceptional or common to all surplus grants.

4. The Collector will report whether there is any reason why it should not be converted into an unconditional donation.

FORT ST. GEORGE,
23*rd December* 1873.

(Signed) W. HUDLESTON,
Chief Secretary.

No. 57. From W. McQUHAE, Esq., President of the Municipal and Local Fund Boards, Madura, to the Hon. W. HUDLESTON, Chief Secretary to Government, Fort St. George, dated Madura, 16th January 1874, No. 3.

With reference to your endorsement on a letter from the Rev. Mr. Chester, dated 29th November 1873, I have the honour to report that, at a meeting of the leading residents of Madura held on the 7th May 1870, it was determined to assign to Mr. Chester's dispensary Rupees 1,500 out of Rupees 3,062-8-0 remitted to the Collector by the Central Famine Relief Committee at Madras for distribution among the local charities.

2. The conditions were that the money should be expended on suitable buildings which should be transferred to the Municipal Commissioners in the event of Mr. Chester's death or departure from India for good. In accepting the money Mr. Chester wrote: "I further agree to arrange that on my death, or quitting India for good, the buildings shall be transferred to the Municipal Commissioners of the town of Dindigul in trust for use for the purposes for which they were originally erected."

Proceedings of the Madras Government, Financial Department,
6th February 1874.

3. Paragraph 6 of Mr. Chester's letter is incorrect. The sum of Rupees 1,000 was given to the American Mission Dispensary at Madura on condition that it should be spent on buildings, and that if, at any future time, the Mission Dispensary shall cease to exist, the Mission shall either refund the money to the Collector or shall hand over the buildings to the Municipal Commissioners for use for any public purpose which may at the time seem most desirable. The balance of the money was also granted on similar conditions.

4. The dispensary at Dindigul owes its existence to Mr. Chester's energy and benevolence. It is a private charity unsupported by the Mission, and there is no security that it will continue to exist in the event of Mr. Chester's departure. It is right that it should continue a private charity if Mr. Chester desires it, and that the Local Boards should pay to it what they would have to spend on an inferior dispensary of their own, if Mr. Chester's dispensary was not there. But for this purpose I do not see that it is necessary to destroy the condition on which this sum of Rupees 1,500 was given and subject to which Mr. Chester accepted it "gratefully" and "joyfully."

No. 58. ORDER THEREON, 6th February 1874, No. 201.

The Governor in Council understands the case to stand thus.

2. The Rev. Mr. Ch[illegible] has organized and maintained, by his private efforts, a dispensary at Dind[illegible] for some years past, in a state of very high efficiency, and thereby conferred [illegible] stimable benefit on the community. Extensive buildings have at different [illegible] been erected for the purpose, and in 1872-73 grants-in-aid of Rupees 1 [illegible] d Rupees 500, respectively, were made by the Dindigul Local Fund Boa[illegible] the Dindigul Municipality for buildings, but coupled apparently with s[illegible] posed obligation or understanding which complicates the annual grants from t[illegible] same bodies for working expenses. Mr. Chester accordingly wishes to refund [illegible]se two grants-in-aid, and so to free himself from any obligation incurred by their receipt, and to this the Government see no objection.

3. In 1870, Surplus Famine Funds, amounting to Rupees 3,062-8-0, were distributed by the Collector to the local charities to be expended in each case on buildings, and subject to the condition that, if at any time the charity ceased to exist, the amount should be refunded to the Collector, or the buildings made over to him for public purposes.

4. Mr. Chester received Rupees 1,500 of this amount, and, under the erroneous impression that the condition exists only in his own case, begs to be relieved from it, and that he may retain the grant as a free gift, thus freeing from any resulting lien the lying-in ward connected with his dispensary which has been erected and in use more than two years, and on which the grant seems to have been expended.

5. The Collector is opposed to the request, but the Governor in Council does not think it reasonable that, in consideration of a comparatively trifling donation, a permanent lien should be created on a small portion of a large block of private buildings.

Proceedings of the Madras Government, Financial Department,
6th February 1874.

6. Rupees 1,500 seem to have been given to Mr. Chester's dispensary at Dindigul, and Rupees 1,000 to the Madura Mission Dispensary from the Surplus Famine Fund on similar conditions.

7. The Governor in Council is of opinion that the lien on the buildings, or the liability to refund the grant, should be held to have lapsed after the buildings have been appropriated for their public charity purpose for a full term of five years, each year of such use reducing the liability to refund by one-fifth. But the Collector will report whether the Government have any power to interfere in the matter. It would appear from the Collector's letter that the funds distributed reached him from the Famine Relief Committee, and it may be assumed that any conditions imposed by him were dictated by them as administrators of a fund formed by private subscription.

(True Extract.)

W. HUDLESTON,
Chief Secretary.

To the President of the Municipal Commission, Madura.
,, Rev. E. Chester.
,, Board of Revenue.
,, Surgeon-General, Indian Medical Department.

Exd. J. Wright.

Govt. of {1874} Madras.

FINANCIAL.

To

THE PRESIDENT OF THE
MUNICIPAL COMMISSION,
Madura
&c., &c.

Dated February, 6th.

Rec'd. *Encl.*

G.O., 6th February 1874, *No.* 201.

FEBRUARY.

Nos. 56—58.

Rev. Mr. Chester's Dispensary, Dindigul.—Orders passed respecting the gift to the Rev. Mr. Chester of a sum of Rupees 1,500 from Surplus Famine Funds on the condition of having a lien on the lying-in ward of his dispensary on which the grant seems to have been expended.

1/1

Dindigul Nov. 29th. 1873

From

Rev. Edmd. Chester M.D.
Dindigul Dispensary

To the Hon W. Huddleston
Chief Secretary to Government Fort St. George

Sir

I have the honor to beg that you will have the goodness to bring the following requests to the attention of Government

2. I would respectfully request permission to return to the Local Fund Board, Dindigul Circle, the sum of Rupees Fifteen hundred, given to me in the year 1872-3, as a grant for buildings for the Dindigul Dispensary, and to the Dindigul Municipality, the further sum of Rupees Five hundred, given to me, for the same purpose, in the same year.

3. And I would further respectfully request that I may be permitted to retain, as a free gift to the Dindigul Dispensary, the sum of Rupees Fifteen hundred, given in the year 1870, through H. W. Bliss Esq. Officiating Collector of Madura, from the Famine Relief Fund, towards a permanent building for the Lying In Hospital, connected with

2

the Dindigul Dispensary, the building having been erected and in use more than two years.

3. And I would, in conclusion, respectfully request Government to have the goodness to pass such an order as will, on the payment, by me, of Rupees Two thousand to the Local Fund Board Dindigul Circle and the Dindigul Municipality, free me from any covenant I may have made, up to this time, either verbally or in writing, on account of the above gifts of Rs.1500. from the Famine Relief Fund and Rs.1500. from the Local Fund Board Dindigul Circle and Rs.500 from the Dindigul Municipality, to pass over, in the case of my death or leaving India for good, all land and buildings belonging to the Dindigul Dispensary, to the above mentioned Dindigul Municipality or Local Fund Board Dindigul Circle, or either or both of the aforesaid bodies.

4. I make the requests to relieve myself and the Dindigul Municipality and the Local Fund Board Dindigul Circle from all trouble, in the future, in regard to making a yearly grant for the actual expenses of the Dispensary for establishment, medicines, contingencies, diet of pauper patients &c.

5. Facts in connection with the passing

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even a second time, by Government, of a positive order, that there should be no interference with the working of the Dindigul Dispensary, are sufficiently known to the Chief Secretary to Government, to the Surgeon General Indian Medical Department, and to the Collector of Madura to make it unnecessary to give them here, in detail.

6. At the time Rs.1500. were given to the Dindigul Dispensary, from the Famine Relief Fund, towards the erection of a building for the Lying In Hospital of the Dindigul Dispensary, a sum of Rs.1200 was given to Dr. Palmer, of the American Madura Mission, the only stipulation required from him being that he should use the money for the erection of a permanent building and not for establishment or medicines.

7. Of more than Rs. 20.000, of this fund, given to Native charities, at the identical time, no stipulation was required that any part or portion of it should ever be returned, the amount given to the Dindigul Dispensary being alone thus conditionally granted.

8. Should Government kindly accede to my request, no fear need be felt that the Dindigul Dispensary will be any the less efficiently carried on or that the Medical Officer in charge will spend any less of his own

2 [illegible]

4 money, for its support, than formerly.

9. I have communicated personally with both the Surgeon General Indian Medical Department and the Collector of Madura, in regard to the matter proposed in this paper, and they both give it their warm approval. The Collector of Madura, in a recent and most friendly interview, stated that he saw no other way in which annual grants could be made by the Local Fund Board Dindigul Circle and the Dindigul Municipality, for the working expenses of the Dispensary, without causing friction and unpleasant discussion

10. I shall send a copy of this paper to the Surgeon General Indian Medical Department and to the Collector of Madura

I have the honor to be
Sir
Your obt. Servant
Edward Chester

Indian Medical Service

C23/1
R2/2
C2/-
A2/2
C2/2
R5/2

Fwd 31st Oct p. Rec'd 3 Oct
" 30 July p. 2 — 16-169.
" 26 Dec. 70

Copied letter p. 50

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Ind. (1873) Department.

From The Rev. E. Chester. M.D.
Dindigul Dispensary

Dated 29th Nov. } 1873.
Received 2 Dec. }

No. 2311

Make certain requests in connection with his dispensary at Dindigul.

Refused.

Dear regards of
Edward Chester

THE

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THIRTY-EIGHTH

ANNUAL REPORT

OF THE

American Madura Mission.

1872.

PASUMALAI:
LENOX PRESS:—P. CONNELL, PRINTER.
1873.

THE

THIRTY-EIGHTH

ANNUAL REPORT

OF THE

American Madura Mission.

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1873.

REPORT.

In taking a view of our mission work for the past year with its encouragements and trials, we would acknowledge the goodness of God in preserving so many of us with sufficient strength for his service. The only death which has occurred in our families, has been that of an infant son of Dr. and Mrs. Palmer. We have sympathized deeply with them in this affliction, for we are so closely bound to each other that the affliction of one is the affliction of all, but we are comforted with the thought that the dear babe has been taken from the evil to come, and is safe with the Good Shepherd, who will "gather the lambs with his arm and carry them in his bosom." But though death has made no other inroad upon our numbers, our strength as a mission has been much reduced. Early in the year Mr. Capron and his family left Madura for a visit to America, after a continued residence in India of fifteen years. Though not suffering from acute disease, it was manifest that both he and Mrs. Capron needed the benefit of rest from long continued labor. Mr. Capron took with him, besides his own family, our widowed sister Mrs. Penfield and her children, a son of Mr. Herrick, and Miss Smith, whose ill health made her return to her native land imperative. In May, Mr. Washburn, whose health had long been impaired, was entirely prostrated by a severe attack of sickness while on the Pulney Hills. For some time, his life was despaired of, and though he partially recovered his health, his only hope of entire recovery lay in his immediately leaving the country. He sailed from Madras early in August.

Several members of the mission have suffered from sickness during the year, and a son of Mr. and Mrs. Chandler was for sometime dangerously ill, but the close of the year finds all in usual health again. Early in May, Miss Sisson, accompanied by Miss Chandler, reached the mission, and received a most cordial welcome. Miss Sisson was sent out by the Women's Board of

Missions to labor among the native women of Madura, and Miss Chandler will aid her mother in the large and important Girls' Boarding School under her care.

But little has been done, in the way of building, by the missionaries the past year.

Dr. Chester has built a library and reading room and some buildings connected with his Dispensary in Dindigul. Dr. Palmer has put up a building for the Anglo-Vernacular School under his care. The church at the West Gate has been progressing as fast as funds could be obtained for the purpose. It will soon be completed, and is greatly needed, as the present place of meeting is too small for the increasing number that attend worship. Substantial churches are also building in several of the villages.

The present location of the missionaries, is as follows :—

BATTALAGUNDU	Rev. J. Rendall, (1846,) Miss M. E. Rendall, (1870.)
DINDIGUL	Rev. E. Chester, M. D., (1859,) Mrs. Chester.
MADURA	Rev. J. E. Chandler, (1847,) Mrs. Chandler. H. K. Palmer, M. D., (1869,) Mission Physician, Mrs. Palmer; Miss E. Sisson.
MANDABASALAI.....	Mrs. H. S. Taylor, (1844,) Miss M. S. Taylor, (1868.)
MELUR	Rev. T. S. Burnell, (1855,) Mrs. Burnell.
TIRUMUNGALAM	Rev. J. Herrick, (1846,) Mrs. Herrick.
TIRUPUVANUM	Rev. W. Tracy, D. D., (1837,) Mrs. Tracy.
IN THE U. STATES ...	Rev. J. T. Noyes, Mrs. Noyes; Rev. W. B. Capron, Mrs. Capron; Rev G. T. Washburn, Mrs. Washburn.

In consequence of the great reduction in the number of missionaries, those who remain, have their labors much increased. Mr. Rendall, in addition to his own field, has had charge of Periakulum Station, and of the Sanitarium at Kodikanal.

Mr. Chester has had charge of Pulney, Mr. Burnell of the Mánámadura Station, and Mr. Herrick of Mandabasalai, and also of the Theological School at Pasumalai.

It is quite impossible for these brethren to give the necessary attention to these extensive fields of labor, and it cannot be expected that they can long endure the heavy burden thus imposed upon them. Mrs. Taylor still remains at Mandabasalai, doing what she can for the women and children of the station, and in other ways;

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and twice during the past year she has made extended tours to visit some of the Christian villages, where she met with a most cordial welcome from the people.

The young ladies of the mission have been engaged as follows :

Miss Rendall has collected an interesting school for girls at the station, in which she teaches daily. She has also frequently visited the villages with her father, where she has held meetings with the women and children.

Miss Taylor has charge of a flourishing station school in Mandabasalai.

Miss Sisson has been diligently engaged in learning the language. She has also had a class of East Indian girls, which she has taught daily, besides holding a meeting weekly with the women at Pasumalai, and examining them in their studies monthly.

Miss Chandler has been engaged four hours daily in teaching in the girls school in Madura.

We desire to express our hearty appreciation of the labors of the young ladies who have rendered such efficient aid in our mission work.

HELPERS.

The present number of helpers of all kinds is 127, an increase of 11 from last year.

There are now fifteen native pastors, an increase of six the present year. There are also one or two others who have received a call from churches, and who will probably be soon ordained.

More catechists are needed at several of the stations, while others seem to be sufficiently supplied.

While some of our helpers are less diligent and less spiritually minded than we could wish, many have been faithful in their work, doing service as unto the Lord, and not unto men; yet all need constant supervision to secure their highest usefulness. In some cases there has been a manifest growth in grace, and an earnestness in labor which is most encouraging. The monthly meetings with the helpers have often been seasons of special interest, when both missionaries and helpers have received a new impulse in their work.

The benefit of these monthly meetings is plainly manifest in the improved character and increased usefulness of the helpers. There has been less disposition on their part to engage in the law suits of their people, and a perception of their own duty as merely

spiritual guides of their congregations is becoming more clear to their minds; and some of them are feeling more distinctly that it is to Christ himself, a personal Saviour, and not to a mere form of religion that they must strive to win those to whom they preach.

There have been but few deaths among the helpers or their families.

Mary the wife of Pastor Eames died at Pasumalai, after a short but painful illness. Learning to read after her marriage, she took great pleasure in reading the Bible, and became an efficient helper of her husband in his work. By her amiable, affectionate disposition, she gained the esteem of all who knew her, and by her life manifested the sincerity of her profession of love to Christ. Her eldest daughter, a very promising girl, died on the same day, and was buried in the same grave with her mother.

In Madura, a young man, whom Mr. Chandler speaks of as one of his most promising school-masters, died suddenly.

James Miller, for many years in the employment of the mission as a writer, died near the close of the year. He had some prominent faults, and many prominent excellencies. He was kind, always prompt in religious duties, ever ready to contribute to the support of the pastor, and to every benevolent effort in the church. He often expressed his entire willingness to die, saying that he had long ago chosen Christ for his Saviour, and such a Saviour would not now forsake him. His end was peace. His death will be felt as a loss by the whole mission.

Five Bible women have been employed the past year. "In Madura," Mrs. Chandler says, "the desire for education is spreading among the women. We have had many new pupils the past year, but from various causes the number now studying is less than in 1871. Some who began well have been ridiculed out of it; some have this year become widows; many families have had dengue and other fevers, and so it comes about that we have now only twelve pupils actually learning in zenanas. These are fond of learning and study diligently. Two brahmin women in one house are making rapid progress, and one of them is learning English also."

It is pleasant to add that many of our helpers' wives manifest a good deal of interest in efforts for the good of their heathen neighbors.

In Dindigul, Lydia, with a few of the Christian women, by turns, have a weekly meeting in the house of a friendly heathen

woman: sometimes twenty or more attend these meetings. She is also teaching a few married women among the heathen to read.

In a village six miles from Madura, the catechist's wife was sent for by some Mahomedan women, whose father, recently deceased, was one of the most wealthy and influential men in the village. The three sisters questioned the catechist's wife about the Christian religion, and requested her to bring her Bible and read to them, which she has done several times.

At most of the stations, some of the helpers' wives are making efforts for the good of others.

CHURCHES.

Four new churches have been organized the past year, three of them in the Battalagundu Station and one in the Dindigul Station. In some other places there are enough communicants to form a church, and they would like to have a native pastor, but are too poor to do as much as is required toward his support; and on this account, it has not been thought expedient to organize them as separate churches. Nothing which could be designated as a revival has occurred in any of the churches, but in several of them marked cases of conversion have taken place. Mr. Rendall refers to one old blind man, in particular, as a monument of converting grace. Like Simeon of old, he is waiting to hear the call of his Lord. Mr. Rendall says he never knew one more in earnest to treasure up the knowledge he receives.

The whole number received to the churches on profession of faith is 127, and 17 have been suspended from church privileges. We still have to mourn the low state of spiritual feeling in those who have professed their faith in Christ, and of some we stand in doubt, as the apostle did respecting some of the members of the Primitive Church. But if the work of grace is not yet perfected in our native Christians, we see much in many cases to convince us of their sincere love for Christ and in some respects, we can see clear marks of spiritual growth. A regard for the Sabbath is increasing, though some of our poor people labor under great difficulties in this respect, being subject to the power of heathen masters.

Weekly meetings for prayer are held in most, if not all of the churches, and these are sometimes conducted by members of the church, who are not in mission employ. A considerable number

of the private members of the church are both able and willing to labor for the conversion of the heathen.

The duty of doing all in their power to sustain the institutions of the gospel among themselves is more appreciated, and at most of the stations, there has been an increase of contributions for this object, although such an increase can hardly be expected, where there is no resident missionary to keep the subject constantly before the minds of the people; for here as at home, line upon line and precept upon precept is needed to affect the purse of the people. We hope to see a still more healthy state of feeling in this respect.

Most of the mission helpers, and some of the private members of the churches, give a tenth of their income for benevolent objects, while others give regularly but a less sum in proportion to their income.

NATIVE PASTORS.

The whole number of native pastors is fifteen, six of whom have been ordained and installed the past year.

Of the new pastors, D. Pelaventharum, A. Clark, and D. Vethamuttu were ordained at Battalagundu, on the 10th of March. Messrs. Rendall and Chester and several pastors and delegates of the Native Church Union took part in the exercises. After a careful examination by the missionaries, assisted by the native pastors and delegates, Pastor Rowland preached the Sermon; Mr. Rendall made the ordaining prayer; Mr. Chester gave the charge to the pastors; and Pastor Savarimuttu gave the right hand of fellowship. The services were interesting and profitable; and were witnessed by all the helpers of the four stations of Dindigul, Periaculum, Battalagundu and Pulney. Pastor Clark was afterwards installed over the church at Pukailaipatti, and Pastor Vethamuttu over that at Pulney. W. A. Buckingham was ordained on the 13th of the same month at Ammapatti. The ordination sermon was preached by the Rev. G. T. Washburn; the other exercises being conducted by the native pastors, Rev. Messrs. Savarimuttu, Pelaventharum and Rowland. The people seemed greatly rejoiced at having a pastor of their own, and he commences his labours with very fair prospects of usefulness.

In July, John Cornelius was ordained as pastor of the East Church, Madura. He had been for 25 years in the service of the

mission, and for many years was the faithful teacher of the Girl's Boarding School in Madura.

After an interesting statement of his early consecration to the service of Christ, and his motives in seeking the pastoral office, he passed a very satisfactory examination in theology, &c. The call of the church, with his letter of acceptance, having been read, he was ordained to the ministry of the gospel. The sermon was preached by the Rev. J. E. Chandler, ordaining prayer by the Rev. W. Tracy, D. D., the right hand of fellowship by Rev. A. Barnes, charge to the pastor by Rev. G. T. Washburn, charge to the people by Rev. A. G. Rowland.

On the 11th of December, catechist S. Isaac was ordained as pastor over the church at Kumbum, the exercises having been conducted by the Rev. J. Rendall, aided by several native pastors. Of the six native pastors ordained the present year, five were graduates of our former Seminary, two of them having also spent one or two years in the present Theological School.

There has been an increase in the proportion paid by the churches towards the salaries of some of the native pastors. The salaries of the pastors with the sums paid by their churches is indicated in the following table:—

	Salaries.	Paid by Church.
	R.	R. A. P.
Rev. A. G. Rowland ...	25 ...	15 0 0
" J. Cornelius ...	35 ...	15 0 0
" A. Barnes ...	15 ...	7 0 0
" M. Eames ...	16 ...	4 0 0
" D. Pelaventharum	12 ...	5 0 0
" W. A. Buckingham	16 ...	8 0 0
" A. Savarimuttu	20 ...	10 0 0
" C. Williams ...	15 ...	7 8 0
" E. Seymour ...	15 ...	7 8 0
" G. Vethanayagum	17 ...	9 0 0
" D. Vethamuttu	13 ...	3 4 0
" A. Clark ...	15 ...	3 12 0
" Christian ...	10 ...	2 8 0
" Mathuranayagum	...	without charge.

In some of the churches, there is a decided tendency towards an increase of the amount paid to their pastors.

Some of the churches are very poor, and can do but little, but on the whole, we feel much encouraged at the progress made, and

we look forward with confident hope to the time when most if not all of our churches will be self-supporting.

The native pastors have been earnest and diligent, not only in ministering to their own churches, but have been abundant in labor among the heathen. They give evidence also of growth in grace, and in a proper sense of their responsibilities as ministers of the gospel. The increased number of native pastors has rendered it expedient to organize two or three subordinate church unions for the more convenient and economical performance of ecclesiastical business, and the personal improvement of the pastors.

These subordinate unions will correspond with the limits of the local committees of the mission, all the pastors meeting together in a general union once a year.

We add a few extracts from the reports of some of the native pastors.

Pastor Pelaventharum says: "Though unhappily there have been no accessions from among the heathen, there has been during the past nine months an almost unbroken wakefulness in a part of the congregation which continues to this day. During this time, nine have been received into communion, and the members generally have been very happy and consistent. It is hoped glorious days are not far off."

Pastor Clark says: "There are twenty-three members in my church, all of whom observe family worship, as well as attending regularly the public worship and prayer meetings on the Sabbath. I have spent forty-five days on the itineracy during the year."

Pastor Eames regrets that on account of the affliction in his family, he has not been able to do so much in the way of preaching the past year as heretofore, but he has visited all the congregations under his care, five times in the course of the year, and has spent nine days in itinerating among the heathen.

Pastor Vethanayagum reports forty-nine church members in regular standing. Two men and six women have been received to the church, and ten children baptized. The church supports a school of thirty pupils, of whom eighteen are boys and twelve girls. These children are very helpful to their parents in having family prayers.

Pastor Buckingham reports fifty-five communicants in the church at Ammapatti. The state of the congregation had for a long time been very unhappy, owing to quarrels among the members, and the interference of the Lutheren missionaries. At present however,

there is a much better state of feeling; the Sabbath is better observed; the people are more peaceful, and some who were at enmity with each other have been reconciled.

Pastor Seymour mentions a number of thank offerings; one, of a young buffalo by a man on the birth of a son; another, Rs. 7, for a providential benefit received; still another built a house for the catechist at his own expense.

Pastor Cornelius says: "Since my ordination I am thankful to say that I have had the privilege of admitting 9 persons to the church on profession of faith, and baptizing 3 infants. My congregation amounts to 233 persons, of whom 84 are members of the church. Prayer meetings are held weekly in three different places, and in several Christian families. On Sunday afternoons, Sunday School services are held, at which a few leading members deliver short addresses on the lessons of the day. On Saturday afternoons, I instruct a class of candidates for baptism. A part of nearly every day I spend in labors among the heathen in the city. It is a source of comfort and encouragement to observe in some of the church members that the gospel they received, is the power of God unto salvation, and that they have not received the grace of God in vain; but of some it is painful to say that they appear like the dry bones in Ezekiel's valley of vision. We greatly need the quickening and refreshing of the Holy Spirit."

A more full and very interesting report of Pastor Rowland will be found in the appendix.

CONGREGATIONS.

The number of congregations remains about the same as last year. The whole number of nominal Christians added to the congregations during the year is 332. The total increase has been 194—the whole number having been decreased by 94 deaths, while some names have been dropped from the roll on account of long absence, &c. In no case have a large number of families in a body forsaken heathenism, but the additions have to a considerable extent, been made by single individuals, who have been led to acknowledge the truth. This is rather a hopeful sign, as there is more reason to think in such cases that the change has been made from a sincere love of the truth. We cannot always be sure of the motives of those who professedly renounce idolatry, but whatever the motive may be, they are more likely while under instruction to

come to a knowledge of the truth, than while they keep aloof from all Christian influences.

We can enter fully into the feelings of the great Apostle of the Gentiles, who was often compelled to weep over the stupidity and hardness of heart of many who had named the name of Christ. We see very plainly the short-comings of our people, and perhaps are sometimes wanting in that charity which suffereth long and is kind. While we mourn over the tardy advance of our native Christians, we can and do rejoice in some manifest tokens of real progress. Although in some places, the people have not risen much above the degrading influences of their heathen state, in others there is a manifest improvement in their habits of life; more attention is paid to cleanliness in their persons and dwellings; and there is a marked superiority to the heathen in regard to truthfulness and honesty, particularly in the church members.

In illustration of the views of the heathen in regard to the character of native Christians, we may mention a case of recent occurrence. A merchant of the wealthy Nâttucottai chetty caste came to a catechist's house at one of our stations, and asked permission to remain over night. The catechist replied that the merchant's own class of people lived in the village and asked why he did not go to them, instead of coming to Christians. The man replied that from what he had seen of Christians, he believed they were honest, and could be trusted, and as he had considerable money with him, he sought out the Christians that he might remain with them.

There has been a decrease of intemperance and an increasing regard for the Sabbath, and more readiness to help themselves and to depend less upon the mission for the building and repairs of their prayer houses, &c. There is also a growing desire to have native pastors and a greater readiness to do something towards their support.

A considerable number of families are regular in the observance of family worship, and seek opportunities of recommending the gospel to their neighbours. There has been but little persecution on account of religion the past year, but cases of oppression frequently occur. The circumstances of many of our people make it necessary for them to leave their villages, and seek employment abroad. Their absence is sometimes prolonged for several years, and though some of them return to their villages improved in worldly circumstances, the general influence upon our congregations

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is a bad one. It is an evil, however, which we can do little or nothing to prevent.

EDUCATION.

Village and Day Schools.—It is a favorable sign in regard to our village and station day schools, that while the number of schools has not increased, the number of both male and female teachers as well as the total number of scholars in the schools, has increased. In 93 schools, there are 103 teachers and 2,230 scholars, of whom 643 are from Christian families, and 1,535 from Romanist and heathen families. It is quite evident from the above figures that all of our Christian children of a proper age to attend school are not under instruction, the deficiency amounting to about $\frac{1}{3}$ of the whole number. This ought not to be, but many of our people are exceedingly poor, and the labor of every one is needed for the support of the family, and very small children can earn a pittance by watching the fields or taking care of the cattle.

To meet this dificulty, as far as possible, night schools have been established in some places with encouraging success. There has been an increase of 35 girls from heathen and Romanist families, in the schools the past year.

The strong prejudice in the native mind against female education is very gradually, but manifestly decreasing. Five schools for Hindu girls, two in Dindigul, two in Madura, and one in Ammapatti, have been in operation during the year and have increased in numbers and interest. Five brahmin girls are connected with one of these schools in Madura.

Subscriptions, amounting to over Rs. 200, have been received for the erection of a school house for girls, in the western part of the city. The number of our schools under government inspection has increased considerably, as we find the inspection beneficial both to teachers and scholars, while by the pay received for results we are aided in the support of the schools. This government inspection does not interfere in any way with the religious instruction of the schools. For the improvement of our village and station schools we are much indebted to the training received by the teachers in the C. V. E. Training School at Dindigul, under the efficient superintendance of W. Yorke, Esq.

Station Schools.—Of the six station or boarding schools, three are for boys, two for boys and girls, and one exclusively for girls. The number of boys is 132; of girls 94; with 9 male and

3 female teachers. Of the influence of these schools we can not speak too highly; separated from the evil influences which would surround them in their own villages, and brought, for a considerable period, under the watchful care of the missionary and his family, at the most susceptible period of their lives, the minds of all are improved, and their moral character elevated, while some are led by the grace of God to consecrate their lives to the service of Christ. Ten of the pupils at Battalagundu, two at Tirupuvanum, four in the girls school at Madura, two in Mandabasalai and one in Dindigul, have been admitted to the church on profession of faith the past year, whilst a number of others are candidates for admission.

Of the Girls Boarding School in Madura, Mrs. Chandler says: "In June the school year began with all the old scholars except three who were married during the months of June and July. As Mr. and Mrs. Washburn and Miss Smith were obliged, on account of ill health, to leave for America, it was voted by the mission in July, that the girls under the care of Miss Smith should be sent to the school in Madura. Seven girls came from that school, and 13 new pupils have been received, making our number 55. The Roman Catholic girl who came from the nunnery last year, remained with us until September, when she was married to one of the young men studying at Pasumalai. We have had three respectable heathen girls given to us by their mothers: we received them to train them as Christian girls; but one of them has since been stolen away by her mother.

"Another Hindu girl was given us by the Civil Surgeon. Her mother died in hospital, and as she had no relatives to claim her, Dr. Gamack asked us to receive her. She is very young, only 5 or 6 years old, but she is bright and will make a clever girl, if she lives; and we hope to train her for a Christian teacher to her countrywomen. Twelve of our pupils are connected with the church; four of them having made a profession of religion the present year. Others have applied for admission. Mr. Cornelius, who had been connected with the school for 18 years or more, has left us, having become pastor of the East Gate Church, and we wish to make mention of his services as having been of very great advantage to the school, having maintained throughout an unblemished character."

THEOLOGICAL SCHOOL.—At the close of the first term, two members of the committee spent two days in the examination of the school, and afterwards presented to the mission the following report:—

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"The Theological School was carefully examined on the 2d and 3d of April, by two members of the committee, Mr. Herrick being providentially absent. The committee were favorably impressed with the recitations of most of the students. It was pleasant to notice that they were best prepared in the lessons which are the most important.

"In the study of the Bible, Theology, Church History, and also in Pastoral Theology and Homiletics, nearly all the students did well, indicating faithful attention to their studies, as well as careful instruction. The committee spent considerable time in examining the sermons and written exercises which were put in their hands. The first class have made very commendable progress in the art of preparing sermons.

"In some instances the real import of the text was missed; of those we examined, one only was marked 'a poor sermon.' The progress of the first class in the study of English has not been very great, as it could not be with the little attention paid to it. Taking the institution altogether, the committee were much pleased and found much to approve, with very little to disapprove. Several native pastors were present and participated in the examination. With reference to the first class, who had completed the prescribed course, the following minute was adopted:—

"The committee as constituted by the mission, consisting of Messrs. Washburn, Chandler and Rendall, with Pastors Barnes, Rowland and Pelaventharum, having attended to the examination of the Theological School at Pasumalai, and being satisfied with the progress made in Theological and Biblical studies by the members of the graduating class, viz. Isaac, Thomas, Santhiappan, Peter, Antony, Tangam, Gabriel, Vetham, Nallatumbi, Abraham and Zaccheus, do hereby express our approval of their attainments, and recommend them to the Christian congregations and churches in our mission as suitable persons to engage in the work of the Lord. We also request Mr. Washburn to give to each one of these graduates a certificate to this effect."

Mr. Washburn left for America in July, and the station at Pasumalai was placed in charge of a committee as the only available means, in our weak state, of keeping it in operation. The Theological School was placed under the superintendance of Mr. Herrick, who reports as follows: "Since Mr. Washburn left, I have had a general oversight of the institution, but have been able to take no part in the work of teaching. I have been repeatedly

present at the recitations of the two classes in the different studies pursued, and have been pleased with the degree of interest manifested on the part of both teachers and pupils. A class of nine was received in June, and one student has been dismissed, partly on account of irregularities, and partly from his inability to pursue the studies of the prescribed course. The subjects of study and the progress made since the school year commenced on the 12th of June, will be found in the appendix."

The wives of the students have been taught by the station catechist, under the superintendence of Miss Sisson.

In connection with the subject of missionary education, several important questions have come under earnest discussion the past year. Some, who are the sincere friends of missions and who earnestly desire the advancement of Christ's kingdom among the heathen, assume the position that in the New Testament, and there only, are we to look for guidance, not only as to the matter, but also as to the mode in which the gospel is to be propogated, and therefore that formal preaching is the only way in which missionaries can look for success. Education may be useful to some extent, but it is the province only of private philanthropists, or of government; and missionaries, who engage in teaching, are neglecting the work of God to which they were appointed.

Leaving out of view the necessity of training helpers for mission work, which would be probably granted by those who oppose education as a means of propogating the gospel, and without entering into the question of the comparative efficacy of direct and formal preaching, it is sufficient to say that if we are to be strictly bound by the example of the apostles in missionary work, then the whole system of modern missions is essentially wrong. Our missionary societies must be disbanded, missionaries must go forth on their individual responsibility and must confine their labors to large cities and centers of commercial activity. The printing press as a missionary agent, must be abolished, and the slow and tedious copying of sacred manuscripts by hand must be again resorted to; we need not enlarge upon this topic; we are at liberty, nay, are bound to use every means in our power, not sinful, in the blessed work in which we are engaged.

"But are not the government of India enlarging their educational operations, and may not the whole subject be safely left in their hands?" No one accquainted with the nature of government education would hesitate to answer in the negative. A writer well acquainted with the subject says: "It would have been probably

too much to expect from a government regulated so largely by principles of worldly policy to uphold such (Christian) teaching with hearty countenance, but it would be no easy matter to exaggerate the blessings which would have resulted to India, had they done so; instead of this, a resolution was come to, to eliminate Christianity from the education which the state determined to impart. We think the mistake was fatal, and that, although unfavorable results are already apparent, the full extent of the evil is not yet fully discerned. Already a fresh opposition has sprung up to Christianity, of a more persistent and virulent kind than the stolid apathy which previously prevailed. While every vestige of Christianity is eliminated from government school books, they are still allowed to teach directly both pantheism and gross idolatry, as is shown with overwhelming proofs in a letter of Dr. Murdock to Lord Napier, the recent Governor of Madras." Missionaries cannot, of course, control the whole education of such a country as India; but can we as Christians meet our responsibility to our divine Master, if we leave, under such influences, one child whom we might have brought under Christian instruction.

Only one question more, and that, a pecuniary one: "Ought not native Christians to support their own schools?" To answer, yes, if they are able, but the great mass of our native Christians are not able to support their own schools. In some cases, where they may be able, they do not feel the importance of education sufficiently to lead them to do what they might be able to do. We urge upon them their duty, and in some instances, we see improvement in this respect, but not so much as we could wish.

The increase of nearly fifty per cent. in the amount of school fees received the past year, is a favorable indication, and two or three schools are supported without expense to the mission. We shall continue to press the duty; but the children *must be taught*, and if the parents are unable, or, as yet, unwilling to pay for their instruction, we must provide it for them; those who are least able to pay for schools are those who need them most; the failure of parents to do their duty, does not release us from the obligation resting upon us, and our obligation only ends with our ability. The same reasons which would prevent our teaching the children of parents, unable or unwilling to pay for their instruction, would prevent our preaching to the parents, until they were ready to pay for our support.

We should be able at least to meet the real wants of our own

people so far at least that none of their children should be left to grow up in ignorance; and for some, we should be able to provide an education which should enable them to equal, in intellectual acquirements, the better educated class of heathen, while they would have the advantage in moral and religious training. The Anglo-vernacular School, under the care of Dr. Palmer, aims at doing this, but labors under some difficulties. It has been supported without expense to the mission, but it feels the influence of the large government and heathen schools, under the auspices of European and native officials, which, from their superior advantages, have drawn away some of its scholars. We are not ready to ask for a college, like those of Turkey and Ceylon, but we wish to do more in this line than we have hitherto been able to accomplish.

ITINERACY.

On account of the reduced strength of the mission, it has been impossible for the missionaries to pay as much attention to itinerating work as they could wish, or as they have done heretofore. Most of the missionaries have had charge of more than one station, and the necessary care of the Christian congregations has occupied most of their time. The weather also has been more than usually unfavorable for tent work, and this has in several cases prevented contemplated itineracies. The number of tours made is eight, and the number of encampments thirty-six; only 40 days labor of missionaries are reported, while the number of days of helpers is between 200 and 300. The helpers report attentive audiences with very rare cases of unkind treatment. In this respect, a considerable degree of improvement has been manifested. In some instances, the helpers have been requested by the people to visit their villages and preach; and in some cases, the invitation has come from brahmins, who have manifested much interest in what was done. The number of villages visited is 1,075, and the number of hearers, 43,616. But one case of conversion from the labors of the Itineracy the past year, has come to our knowledge; but one or two instances were met with of persons, who said they had renounced all idolatrous practices, after hearing the gospel preached on former tours.

While we lament the apparent want of success in the direct conversion of the heathen in our itinerating work, we notice with pleasure the good effect upon those engaged in the work, stimulating

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their zeal and strengthening their faith as to the final triumph of the truth. The gospel is preached and listened to by multitudes, who could not be reached in any other way; and by the blessing of God, the seed sown will not be lost. May the truth, thus made known, prove to be a savor of life unto life to many souls.

EVANGELICAL LABORS FOR THE HEATHEN.

We have already mentioned in speaking of the Itineracy, that the paucity of missionaries has prevented as much labor among the heathen as would otherwise have been done. But the brethren have embraced every available opportunity for such labor. In many parts of our field, the villages are small and scattered, requiring a great amount of travelling to reach them. At some of the stations, most of the villages have been visited either by the missionary or by catechists. In others, not more than one half or one-third of the people have been reached. Probably a majority of the population have heard something of the way of salvation through Christ, but where labor is so much diffused, it cannot be expected that its effects should be very marked. A slight impression is made and almost immediately obliterated, and a year or even more may pass before the gospel message is heard again; the soil is hard, and the cultivation slight, and the harvest corresponds. Herein lies the main source of discouragement in our work; the harvest is so great and the laborers are so few, that much of the precious grain must be left to perish. We cry to the Lord of the harvest; we turn our longing eyes to the churches of our native land, to see who will respond to our appeal for help; but we look in vain, till hope deferred makes the heart sick, and the heathen must die in their darkness, because none are willing to come up to the help of the Lord against the mighty. We have done what we could; we have carried the words of life to as many as we could reach; but what are we among so many? Mr. Burnell has spent 166 days in the first ten months of the year in labor, mostly among the heathen. Others, besides frequent tours for preaching, have preached almost daily in the nearer villages, and many of the catechists, as well as the native pastors, have labored diligently for their heathen countrymen. In the Tirupuvanum station, the catechists have made 819 visits to heathen villages, exclusive of those visited on the Itineracy, having had 14,443 hearers in 1,085 different preaching places. The number of miles travelled in going

to, and from the villages, during eleven months, amounted to 4,678. No definite reports of the labors of the helpers at other stations had been received, but they are probably in about the same proportion as those mentioned above. The pastor of the West Gate Church, Madura, has made frequent visits to the jail to preach to the inmates and converse with those under sentence of death. Mr. and Mrs. Chandler also have made repeated visits to the jail, where they have always had a large and attentive audience. Mr. C. says: "None are compelled to attend, but they are respectful and quiet, both when I read and explain the Bible, and when I close the meeting with prayer. Mrs. Chandler has found the women equally interested and attentive." The catechists, as well as the missionaries, bear testimony to an increased readiness and even desire of the people to listen to the truth. Opposition is seldom made in a captious spirit; and where it is manifested, it is often silenced by the people themselves.

In the town of Madura, some lewd fellows of the baser sort, occasionally, endeavor to create a disturbance, but it rarely extends to personal insult.

The regular services of the Sabbath in most places are attended by a few heathen and Roman Catholics, and occasionally a Mahomedan, but the number is very small. We must go out into the by-ways and hedges and compel them to come in. The catechists generally express their encouragement, and often much joy, at the way in which the gospel has been listened to, during the year. There seems to be but one opinion as to the decreasing influence of heathenism. With the exception of an expensive building within the temple at Madura, we hear of nothing in the way of erecting new temples. A very respectable native, connected with the temple in Madura, stated of his own knowledge that the prestige and revenues of that temple, the most famous in Southern India, were continually decreasing, while Christianity, he said, was on the increase, and must ultimately prevail throughout the whole country. Another native gentleman, well acquainted with the facts informed us, a short time ago, that, although the Tirupuvanum temple owns a number of villages, but little profit was derived from them; and the temple officials were reduced to the necessity of purchasing the supply of necessaries for their worship, in the bazaar from day to day, on account of the poverty of the temple. In another temple, in the same place, where large numbers, some say 200 or 300, of sheep were annually sacrificed at the principal festival, now only one or two, at most, were sacrificed. In

several other places in the same neighborhood, festivals, formerly celebrated, have been entirely relinquished. These cases are mentioned as evidences of the gradual decay of heathenism throughout the district, and the same is probably true of the country at large. Heathenism is not dead, and will not die easily, but it seems evident that the Lord is preparing the way for the redemption of the millions of India.

The Brahmoist movement, which, for a while, seemed so hopeful in its tendency towards Christianity, appears now to have reached its climax and to be receding towards Hinduism again. Christ has been deliberately rejected by the followers of Keshub Chunder Sen, and their glory has departed. The gospel alone is mighty to the pulling down of strong holds, and there is no other name under heaven given among men, whereby they can be saved, but the name of Jesus Christ our Lord.

BENEVOLENCE.

The decreased number of missionaries was given, in our last year's report, as a reason for the decrease in the contributions of our people, but we are happy to mention that the present year, although the number of missionaries has been still further decreased, the contributions have been considerably increased, the excess above last year's amount being Rs. 346-9-10. To this, should really be added the excess of school fees paid by our people above those of last year, amounting to Rs. 373, which would be an increase of nearly 20 per cent. It is worthy of grateful notice that the contributions of the native churches towards the pay of their pastors and for other local purposes, have increased more than Rs. 700, showing an awakened interest in the matter of self-support, which is very encouraging. At some of the stations, where there are no native pastors, a beginning has been made in the way of contributions for the support of catechists, where, besides the usual Sabbath collections, individuals have given regularly from two annas to one rupee per month. A large proportion of catechists and some few of the church members give a tenth of their income. In a number of places, the women of the congregations have formed "Handful Societies," the members agreeing to lay aside, each time they cook their meals, a handful of rice or other grain. This is brought weekly, the amount given by each one is

measured and recorded, and the whole is then sold, the avails being generally given towards the support of the village catechist. Of course, the sum thus obtained is not very large, but the plan is valuable as laying a foundation for habits of benevolence, and teaching the people, however poor, that "it is more blessed to give than to receive."

In some of the congregations, the people have given a large part of the expense of repairing their churches. The congregation at Periaculum have given Rs. 98 towards building their church, that at Uttamapalliam Rs. 19, Kumbum and Kudaloor, together, Rs. 50, the Ammapatti congregation over Rs. 50 for the repair of their church, and several congregations in Dindigul have given a large part of the expense of repairing their prayer houses. The Dindigul church is worthy of commendation for supporting one evangelist, and also contributing three-fourths of the salary of the pastor of the church at Pukailaipatti.

BOOK DISTRIBUTION.

The distribution and sale of books and tracts has been less than in the preceeding year, the falling off having been almost entirely owing to the absence of two missionaries who were at work the previous year. At most of the occupied stations, there has been an increase, and a greater readiness to purchase books and tracts is reported from nearly all of the stations. The employment of colporters in the district by the Madras Bible and Tract Societies, of course, diminishes the amount of our sales. They aid us in our work, but their sales are not included in our report. In Dindigul, the colporter spends Wednesdays and Saturdays in the Dispensary, and on other days, occupies a stall in the new market for the sale of books and tracts. A young man from Melur, now in the station school at Tirupuvanum, was led to renounce heathenism by reading a small tract. Another man, who has professedly renounced idolatry and placed himself under Christian instruction, attributes the change in his views to reading a portion of the New Testament.

A curious instance of eclecticism may be mentioned in this connection. One of our catechists sold a portion of the Scriptures to a bazaar man, who has read much on Hinduism and Mahomedanism, and who now says, he does poojah to three gods. He worships Siva with ashes and muntrums, and Allah with an offering of sugar and

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prayers; and now he also worships Jesus by reading a portion of the New Testament, and a prayer. He evidently pleases himself with the idea that he has now at least three chances of being saved. We may smile at the delusion, but it is no greater than that of thousands who are striving to combine the worship of God and Mammon. We have been greatly aided in our work of tract distribution, by the beautiful publications of the Madras Book and Tract Society, some of their small narrative tracts proving most attractive to the people. A brahmin teacher of an English school bought several books of a catechist, and recommended them to the people, saying that "there was not one of them, but contained something of Christianity and all were good." An aged native doctor at Tirupuvanum, somewhat famous for his medical skill, makes the Bible his constant companion and has acquired a remarkable knowledge of its contents. The teacher of Sanscrit in the temple, at that place, was under his care for nearly a month, and during that time, the doctor read to him daily from the Bible. Others have given a similar testimony to his habits in this respect. The little Tamil paper, the "Satthiavarttamani," has been quite popular, and its success has been such that, from the commencement of the coming year, it will be published twice a month instead of once as heretofore. It is edited by the native pastor, Rev. A. Barnes, at Pasumalai, under the supervision of Rev. J. E. Chandler, Madura. The press, on which it is printed, was a donation from friends in Lenox, Mass., U. S. A., whose kind liberality is gratefully acknowledged.

MEDICAL DEPARTMENT.

The mission dispensary in Madura has been open daily under the superintendence of Dr. Palmer. The whole number of patients treated during the year has been about 10,000. The number of important surgical operations has been less than in the preceding year. The city has been free from cholera, but the dengue has prevailed to a very great extent, occasioning great suffering, but being seldom fatal.

The Dispensary has been opened daily by reading a portion of Scripture, with remarks made sometimes by one of the Dispensary assistants, and at others, by one of the native pastors or catechists, and tracts are given to those who are willing to receive them.

An appropriation of Rs. 300 was made to the Dispensary by the Municipality, and a donation of 1,000 was given by T. Scott, Esq.,

to be used in supplying medicines for the poor. The medical class has been continued during the year, and the students have rendered useful assistance in the Dispensary, while at the same time acquiring a practical knowledge of the proper treatment of disease.

OF THE DINDIGUL DISPENSARY.

Dr. Chester reports as follows:

The Dindigul Dispensary has now a fixed habitation of its own; the room and verandah of the mission bungalow, occupied for the past nine years, proving too small and inconvenient for the growing work. In addition to the assistance received from the Dindigul Municipality and Local Funds' Board, Dindigul Circle, (noted in the mission annual report for 1871,) two thousand rupees have been received the present year, as a building grant for permanent hospital buildings. A mud wall with tiled coping, has been put up around the hospital compound, the well has been completed, two additional detached houses for in-patients have been built, and the foundation laid for a new and permanent dispensary building. Besides the building grant of Rs. 2,000 already noted, the Local Funds' Board, Dindigul Circle, has given Rs. 1,416-10-8, and the Dindigul Municipality Rs. 262-8-0 for the contingent expenses of the Dispensary. In a total of Rs. 4,263-9-10 received this year for the Dispensary, in addition to the amounts already referred to, Rs. 50-5-0 were received in the Dispensary charity box, as gifts of patients; Rs. 3-2-3 for sale of special medicine asked for by patients; Rs. 160-8-0 from native friends and Rs. 270 from friends among the civilians. The names of donors and the amounts given will be found in the appendix. A grant of medicines from the medical stores, amounting to Rs. 420-11-11, has also been made by the Local Funds' Board, Dindigul Circle, and the Dindigul Municipality. For the most bounteous assistance from government and for all the kind donations received, I desire to return my sincere thanks.

There has been a total of 14,357 patients, of which number 7,086 were new cases, or those coming for the first time, an increase of 1,027 over last year's patients; they have come from 418 different villages.

Of the 7,086 new cases, 3,144 were medical, 3,554 surgical, 187 both medical and surgical, and 201 cases of vaccination. Of these,

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74 were Europeans, 49 East Indians, 797 Protestant Christians, 652 Roman Catholics, 599 Mahomedans and 4,935 Hindus.

There have been 100 in-patients; but most of these have supported themselves, while in hospital, Rs. 58-14-7 only having been spent for dieting, during the year. The two native women connected with the Dispensary, who have received diplomas from the Madras Institution, and are working exclusively among women, have had 78 cases during the year. One is working in the villages near Dindigul. We have reason to believe that this number will greatly increase, as our institution becomes more widely known, and gains the confidence of the women.

Many cases of great interest connected with the general Dispensary work, and the work among women, might be mentioned, but they would appear more appropriately in a purely medical report or the pages of a medical periodical.

Dengue fever, which has not passed Dindigul by in its visit to Southern India, has done very little to reduce our stock of medicine. All classes of the natives seem to thoroughly believe that the less the medicine, the sooner and surer the cure. Out of over 8,300 in Dindigul, who have suffered with this remarkable disease, less than 100 have received medicine from the Dispensary, or, as far as we can ascertain, even from native doctors. We have not heard of a death which has resulted primarily from this fever, and there has been a vast difference in different persons as to the severity of the attack.

The religious element in our Dispensary work has not been lost sight of. The Bible is regularly read, and an address delivered, every dispensary day. Gnanamuttu, colporteur, attends the Dispensary regularly, and, in addition to selling many Scripture portions and tracts to the patients and their friends, has constant opportunity of talking to the patients, while they sit waiting for treatment. For the ten years the Dispensary has been established, more than one hundred thousand have heard at least something of the Great Physician, and nearly 50,000 of the Dispensary tract have been printed and put into circulation.

Who can estimate how many more have heard of the Saviour by means of these 100,000 hearers and 50,000 printed messengers? Certainly the Dispensary has continued to help us in every branch of our mission work, in giving us the most friendly hearing, whenever, and wherever, we have attempted to speak in favor of Christianity.

CONCLUSION.

In concluding our report, we should like to make one more appeal for help to the young men of our native land, who have consecrated themselves to the service of Christ, but our courage fails us; we fear that our appeal would be unheard or unheeded. To the Lord's inquiry, "Whom shall we send and who will go for us," they reply: "Here are we, Lord; send us, but not far, not to the dry and thirsty land, where no water is; not where the sun scorches, and the hot wind dries up the life blood; not where the fields are hard and the harvest scanty, but send us into pleasant places, where the work is easy, where we can have some enjoyment of life, as we pass through it; send us to such a place, and we are ready to go." This is not the language of the lips, but the secret thought of the heart, unacknowledged it may be, by those who use it, and who are perhaps unconscious of it, but which effectually closes the ears aginst the cries of those, who call for help as they fall, one after another in the high places of the field. Year after year our numbers diminish, and our work increases. Last year, two were taken away by death; this year two others have left to recruit their impaired health; in a few weeks another will follow, and none have come to fill up their places. Of the five ordained missionaries, who will be left in the mission, the average period of labor has been over 26 years—five men to labor among 2,000,000 of the people! and men of the world say that missions are a failure, and Christians are discouraged, because the heathen are not converted. But how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? and how shall *they* be sent, who are not willing to go? If the heathen are not converted, who is responsible for the failure? And who shall answer, when the Lord makes inquisition for blood? We turn away in despair from men, and pray the Lord of the harvest that he will send forth more laborers into his harvest.

APPENDIX A

Report of the Madura West Gate Church.

This church is now full four years old, and under a kind Providence every thing has gone on prosperously and smoothly. As to the present condition of the church, I have in the congregation roll 148 names; men 54, women 50, children 44, baptized members in the congregation 121, communicants 60, baptized during the year 9; added by profession of faith—from Romanism 3, heathenism 2; left the church 6; men able to read 48, women able to read 28, children able to read 30; births 4, deaths 3, marriages 3; average attendance on Sunday 100.

The Lord's Supper has been administered six times during the year.

Every morning at 6 o'clock, a prayer meeting is held in the school room, in which the Bible is read regularly and followed by a prayer.

Every Wednesday evening, we have regular divine service in the church, generally well attended by the members, and in the afternoon of every Thursday, the women of the congregation meet there for Bible instruction. Though the meeting is always conducted by myself, the women take an active part in the exercises.

On Sunday, we have morning service at 8·30, attended not only by the members of the congregation, but by Christians of other denominations. On an average, 10 Roman Catholics and heathen attend our Sunday and Wednesday services. In the afternoon of Sundays, we have Sunday School, and it is entirely conducted by one of the lay members of the church. Every night, excepting Wednesdays and Sundays, a family meeting is held in the houses of the congregation in rotation.

Every Friday noon, the women of the congregation come together of their own accord, and read some useful books and talk over some useful subjects and pray, and at the same time they take up a collection for their new church building. I have often had occasion to address the heathen in the streets of the city and neighboring villages. During the year, I have sold about Rs. 13 worth of religious books and tracts. I am glad to say that some of the members of the church are exerting themselves for the con-

version of their neighbors and countrymen. They go sometimes to villages to preach the gospel. One of the women of the church is appointed as a Bible woman, and two others are schoolmistresses. During the year, I have visited, several times, the jails and hospitals, to show the convicts and patients the way of salvation, and I have had the privilege of talking with persons under sentence of death. Not only in jail, but also at the place of execution, I have pointed them to the Saviour on the cross, who said to the penitent thief, "Today shalt thou be with me in paradise," and four of them expressed their belief in the Saviour. Besides my ordinary duties connected with the church, I sometimes help Mr. Chandler in his missionary work. During the year, I have been once on the Itineracy with the catechists; and twice, as secretary of the Church Union, I have been to Dindigul, Pulney, Kumbum, Kombai, Periakulum and Battalagundu, with the missionaries and native pastors to establish churches, to examine the candidates for the pastorship, and to assist in ordaining them. There is a school under my charge, which, being very close to my house, I have been enabled to give a careful superintendence. The present number of boys is 55, and half of them are heathen and Mahomedan boys, and they too study our Scripture lessons very gladly. One of the teachers is paid by the school fees and government aid by the result system.

As to the contributions of the church, I must say something. With the help of God, they have given, last year, Rs. 284-2-7, in different ways, for the support of their pastor and for various other church expenses and benevolent purposes, some conscientiously giving one-tenth of their income. On my taking charge of this little church, the members were prepared to pay only Rs. 3 or 4 toward the support of their pastor, but their liberality has not been stationary—they having gradually increased their contributions until now they are enabled to give me Rs. 15 monthly, which is a little more than half of my pay. I hope in the Lord that they will try, as soon as possible, to make their church self-supporting.

In regard to the collection, I am glad to say that I have thrown the whole responsibility upon the deacons. They themselves attend to all the church business. We have our own church committee, secretary and treasurer. They come together once in three months, examine the accounts of the treasurer and make the necessary rules for the welfare of the church and increase of the funds.

By the blessing of God, our congregation is increasing. The Survey Office has brought to us some Christian families from the

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South, and the Railway may bring more, and the present place of worship is not large enough to accommodate them all. Therefore we must have our new church finished very soon. The work was stopped for sometime for want of funds, but the funds now in hand encourage us to begin the roof shortly, and we hope that the Lord will open generous hearts to come forward and help us so as to enable us to finish the work which we have commenced for the glory of God. In conclusion, I beg the prayers of the faithful, that the Lord of the vineyard would bless this little church and me its pastor, with the continued effusion of the Holy Spirit that we may grow in grace, wisdom, and all Christian works.

APPENDIX B.

Subjects studied for two Terms in the Theological School at Pasumalai.

Term 1st. June 12th to Aug. 30th. Term 2nd. September 1st to Nov. 30th.

I. Rev. A. Barnes.

1. Theology.—1st division, from "Christian Sanctification" to "Punishment of the Wicked."
   2nd division from "Existence of God" to "Genuineness and Authenticity of the Bible."
2. Pastoral Theology.—1st division, from "Public Worship" to "Pastoral Visiting."
3. Homiletics.—2nd division, from "Preaching" to "Introduction" and "Explanation" begun.

II. Mr. J. Colton.

1. Harmony of the Gospels.—2nd division, from the first section to 141st section.
2. Tamil Grammar.—"Introduction to the end of Orthography."
3. Arithmetic.—"Simple and Compound Rules" to "Exercises in Reduction."
4. Model Lesson.—1st, Scripture lesson, 2nd division, 17 exercises.
   2nd, object lesson, " 19 exercises.
5. Lyrics.—For both divisions, 16 exercises.
6. Essays " " 6 "
7. Sermons.—1st division, 19 exercises.
8. Church History.—Both divisions, from the 1st period to end of the 7th persecution.

III. Rev. S. Mathuranayagum.

1. Romans.—1st division, from "Introduction" to chapter xi: 30th verse.
2. Compendium of Theology.—Both divisions, from pp. 135 to 160, from pp. 307 to 402.
3. English Grammar.–1st division, Introduction to the end of Adverbs.
4. English first Grammar.—From first lesson to 62nd lesson.
5. " Fourth book.— " " " 22nd lesson.
6. Model Lesson.—1st. Scripture lesson, 1st division, 20.
   2nd object " " 22.
7. Sermon.—2nd division 19.
8. Lecture to Women.— " 5.
9. Blackboard Exercises.—The whole of the "Ten Methods."

APPENDIX C.

The following sums have been received from government on the system of payments for results.

	R.	A.	P.
Battalagundu	356	2	3
Dindigul	1171	0	0
Madura	334	0	0
Mandabasalai	328	12	0
Pasumalai	89	0	0
Periaculum	58	12	0
Pulney	240	10	11
Tirumungalum	324	2	0
Tirupuvanum	181	0	0
Total...	3,083	7	2

APPENDIX D.

The following donations are gratefully acknowledged:—

RECEIVED BY Rev. W. B. CAPRON.

For the Female Seminary, Pasumalai, and the Madura, and Manamadura Station Schools for Girls.

	R.	A.	P.
Miss Frothingham's S. S. Class Cambridgeport, Mass. U. S. A.	46	3	0
Mrs. T. Weston, Newton, Mass. U. S. A., through Mrs. H. B. Hooker	52	8	0
S. School Uxbridge, Mass. U. S. A., through W. C. Capron, Esq.	52	8	0
Total.....	151	3	0

RECEIVED BY Rev. J. E. CHANDLER.

For Schools and Zenana Work in Madura.

C. R. Baynes, Esq., M. C. S., England	50	0	0
Captain Guthrie, Superintendent of Police, Madura ...	12	0	0
Dr. Morton, Palamcotta	25	0	0
T. Scott, Esq., Madura	50	0	0
Mrs. Ely of New York City, U. S. A., for the support of girls in the boarding school	73	6	2
"Madura Band," New Haven, Conn. U. S. A., through Miss Joanna Perry, for support of pupils	137	9	10
1st Cong. Church Sunday-school, New Haven, Conn. U. S. A., by Dr. Bradley	91	9	10
John S. Chandler, New Haven, Conn. U. S. A. ...	56	14	3
T. Thurston, Esq., U. S. A.	43	7	6
Pupils of Bradford Academy, Bradford, Mass., through Miss Johnson	43	10	3
Subscription of Mrs. R. Smith, Madura, 3 months ...	21	0	0

To aid in erecting a School-house for Girls.

W. McQuhae, Esq., M. C. S.	10	0	0
J. F. Snaith, Esq., M. C. S.	10	0	0
C. S. Bird, Esq., M. C. S.	10	0	0
F. A. Nicholson, Esq., M. C. S.	10	0	0
Captain Guthrie, ...	10	0	0
G. Leggatt, Esq.	10	0	0
Master Herbert Leggatt	2	0	0
Master Neville Leggatt	2	0	0
R. White, Esq.	5	0	0
A. Beeston, Esq.	2	0	0
Dawson, Esq.	5	0	0
A. King, Esq.	5	0	0
Dr. H. K. Palmer	3	0	0
Miss Sisson	1	0	0
Miss F. J. C.	1	0	0
Rev. A. G. Rowland	5	0	0
A. Streenivasa, Esq., Principal Sudr. Amin ..	25	0	0
Thomas Scott, Esq.	25	0	0

	Rs.	A.	P.
A. French, Esq. - - -	5	0	0
M. R. R. Vengadasami Naidu - -	10	0	0
M. R. R. P. Soobier, Assistant Deputy Collector -	2	0	0
M. R. R. Gopalu Iyengar, Tasildar - -	2	0	0
M. R. R. J. Asservathum Pillai - -	10	0	0
C. Phillips, Esq. - - -	10	0	0
Total.....784	9	10	

RECEIVED BY THE Rev. E. CHESTER, M. D.

For the Dindigul Dispensary.

Madras Government, two monthly grants - ..... -	100	0	0
Local Funds Board, Dindigul Circle - -	1,416	10	8
Do. do. a building grant -	1,500	0	0
Dindigul Municipality - - -	262	8	0
Dindigul Municipality, a building grant -	500	0	0
Native residents of Dindigul - -	100	8	0
Native officials in Madura Small Cause Court -	40	0	0
George Vans Agnew, Esq., M. C. S. - -	75	0	0
J. F. Snaith, Esq., M. C. S. - -	50	0	0
Captain T. H. Guthrie - - -	20	0	0
H. Lyon, Esq. - - -	33	8	0
William H. Spalding, Esq. - - -	20	0	0
J. W. Jackson, Esq. - - -	26	0	0
T. Henderson, Esq. - - -	6	0	0
Mrs. F. Sealy - - -	40	0	0
A Dispensary Assistant, a fee unsolicited - -	20	0	0
Dispensary charity-box - - -	50	5	0
Sale of medicine - - -	3	2	3
Total...4,263	9	11	

For the Dindigul Mission English School.

George Vans Agnew, Esq., M. C. S.....	25	0	0
J. F. Snaith, Esq., M. C. S.....	23	7	6
Total...48	7	6	

RECEIVED BY Rev. J. RENDALL.

For Station School at Battalagundu.

From Sabbath School Pres. Ch. Camden, U. S. A., through Mrs. Maulias - - - -				37	13 5
Sabbath Schools in Oberlin and Collamen, U. S. A., through Rev. Dr. Cowles	72	1	2		
Do. do.	36	12	2		
Do. do.	73	6	4	182	3 8
Sabbath School, Rockville, Ill., U. S. A., through Mr. Griffith				45	14 0
Mrs. Mary Ballard, Quincy, Ill., U. S. A.				91	12 0
Ladies in Quincy, Ill., U. S. A.				45	14 0
Miss Hattie L. Greenwood, Billerica, Mass., U. S A.				55	1 5
Sabbath School, Cong. Ch., Quincy, Ill., U. S. A., through Mr. Pope				91	11 10

	Rs.	A.	P.
Ladies, through Mrs. Hubbard, U. S. A., - -	30	0	0
Sabbath School, Bath, Maine, U. S. A., through Rev. J. T. Noyes - - -	50	0	0
Sabbath School Cong. Ch., Payson, Ill., U. S. A. -	89	4	6
Rev. E. Webb, Andover, N. Jersey, U. S. A. -	35	14	3
Sherbrook, Canada, through Rev. J. T. Noyes -	20	4	0
Total...	775	13	1

RECEIVED BY H. K. PALMER, M. D.

For the Mission Dispensary.

From the Madura Municipality	300	0	0
From T. Scott, Esq.,	1,000	0	0
Total...	1,300	0	0

RECEIVED BY Rev. W. TRACY, D. D.

For Station School at Tirupuvanum.

Lt. Col. R. A. Roberts, R. E.	50	0	0
Rev. T. S. Burnell	33	0	0
Total...	83	0	0

RECEIVED BY MRS. TAYLOR.

For Work among Native Women.

Miss S. Pollock and others, Cambridge, Miss., U. S. A. -	79	7	4
Mrs. M. W. Hovey, Fort Atkinson, Miss., U. S. A. -	55	2	1
Miss L. P. Bentley, Painesville, Ohio., U. S. A. -	53	2	0
Total...	187	11	5

RECEIVED THROUGH Rev. A. G. ROWLAND.

Donations to the Madura West Gate Church Building.

The Right Rev. Frederick Gell, D. D. - - -	25	0	0
Messrs. Arbuthnot & Co., Madras - - -	100	0	0
Hon'ble Arthur Kinnaird, London - - -	100	0	0
A. Kinnaird, Jr., Esq. - - - -	50	0	0
E. Noel, Esq., London - - - -	25	0	0
W. McQuhae, Esq., M. C. S. - - -	10	0	0
Lt. Col. R. A. Roberts, R. E. - - -	10	0	0
F. A. Nicholson, Esq., M. C. S. - - -	50	0	0
A. Gamack, Esq., M. D. - - - -	20	0	0
Rev. W. Tracy, D. D. - - - -	15	0	0
Rev. G. T. Washburn, M. A. - - -	14	0	0
Rev. A. Taylor - - - - -	10	0	0
Rev. J. Barton, M. A. - - - -	10	0	0
Rev. D. Fenn - - - - -	5	0	0
Rev. M. Welsh - - - - -	5	0	0
Rev. T. Spratt - - - - -	5	0	0
J. A. Davis, Esq., M. C. S. - - - -	10	0	0
R. White, Esq. - - - - -	10	0	0
A. P. Streenavasa, Esq. - - - -	10	0	0
A sincere Friend - - - - -	100	0	0

	Rs.	A.	P.
Ladies of the American Madura Mission ...	102	0	0
A Jaffna Friend	25	0	0
A. W. Jones, Esq.	10	0	0
Mrs. Chandler	10	0	0
Mrs. Burnell	10	0	0
Miss Sisson	5	0	0
C. Carr, Esq.	5	0	0
J. Kember, Esq.	5	0	0
J. Mackenzie, Esq.	5	0	0
Messrs. Thomas & Co., Palamcottah ...	3	0	0
" Edwards & Co. " ...	3	0	0
A. C. B. Manicam Pillay	15	0	0
C. Guest, Esq.	10	0	0
S. Taylor, Esq.	10	0	0
J. W. Jackson, Esq.	10	0	0
Nagercovil Church	10	5	6
B. Gnapathy Pillay	5	0	0
J. Davisagaiam Pillay	5	0	0
L. Davanaiakum Pillay	5	0	0
A. Rayappa Pillay	5	0	0
R. Chinnatambi Pillay	5	0	0
Mr. Michael Catechist	4	0	0
Dindigul S. S. boys	3	0	0
Antony Ammal	3	0	0
H. Schaffter, Esq.	2	0	0
D. A. Peter Pillay	3	0	0
A. F. Kenny, Esq.	2	0	0
Mr. P. Isaac	2	0	0
Isaac Packianatha Pillay	3	0	0
Tirupuvanum Church	3	0	3
Rev. D. Vethamuttu	2	0	0
Mr. T. Loomis	1	0	0
" A. David	1	0	0
" Sattianathen	1	0	0
Jasudasen Pillay	1	0	0
Rev. D. Samdasen	1	0	0
Mr. D. Solomon	1	0	0
Pasumalai Girls School	1	0	0
Total—	881	5	7

No. I.

Evangelical Mission, Church and Pastoral Statistics.

CONGREGATIONS.

Name of Station.	When first occupied.	Native Agency.												Amount raised by Churches and Congregations.			
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.	No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations	No. of Women in do.	No. of Children in do.	No. of Men able to read.	No. of Women do.	No. of Children do.	For local purposes.	For other purposes.	Total.	
														Rs. A. P.	Rs. A. P.	Rs. A. P.	
Battalagundu	1857	2	8	2	12	16	7	129	129	17	69	44	48	210 14 2	46 3	231 7 2	
Dindigul	1835	1	12	2	15	31	16	247	198	29	166	60	69	210 12 10	111	321 12 10	
Madura	1854	2	8	1	11	12	16	231	193	22	69	61	80	405 10 2	144 12 8	550 6 10	
Mánámadura	1864	....	6	....	6	14	6	34	32	7	14	14	12	44 6	71 5 6	115 11 6	
Mandabasálai	1850	2	18	1	21	70	29	553	458	67	310	251	286	428	34 1 2	462 1 2	
Mélúr	1857	....	6	1	7	31	7	34	42	6	21	21	22	26 12	58 4	84 16	
Pasumalai	1845	....	6	2	8	21	2	10	12	2	6	6	6	235 11	106 8 10	357 3 10	
Periakulam	1848	2	16	3	21	27	20	302	426	68	159	158	173	599 11	72 15 9	672 10 9	
Pulney	1862	1	6	3	10	15	9	106	123	21	45	43	45	19 2 6	51 1 10	70 3 4	
Tirumangalum	1858	1	6	3	10	17	20	329	295	47	279	271	310	441 4 6	33 14 9	475 3 3	
Tirupuvanam	1869	....	6	....	6	8	6	47	80	16	42	42	50	16	85	101	
Total ...	...	14	102	11	127	249	139	2118	1966	299	1382	1205	1355	2636	788	3424	11 15

Name of Station.	When first occupied.	Native Agency.												Amount raised by Churches and Congregations.			
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.	No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations	No. of Women in do.	No. of Children in do.	No. of Men able to read.	No. of Women do.	No. of Children do.	For local purposes.	For other purposes.	Total.	
														Rs. A. P.	Rs. A. P.	Rs. A. P.	
Battalagundu	1857	2	8	2	12	16	7	129	129	17	69	44	48	210 14 2	46 3	231 7 2	
Dindigul	1835	1	12	2	15	31	16	247	198	29	166	60	69	210 12 10	111	321 12 10	
Madura	1854	2	8	1	11	12	16	231	193	22	69	61	80	405 10 2	144 12 8	550 6 10	
Mánámadura	1864	....	6	....	6	14	6	34	32	7	14	14	12	44 6	71 5 6	115 11 6	
Mandabasálai	1850	2	18	1	21	70	29	553	458	67	310	251	286	428	34 1 2	462 1 2	
Mélúr	1857	....	6	1	7	31	7	34	42	6	21	21	22	26 12	58 4	84 16	
Pasumalai	1845	....	6	2	8	21	2	10	12	2	6	6	6	235 11	106 8 10	357 3 10	
Periakulam	1848	2	16	3	21	27	20	302	426	68	159	158	173	599 11	72 15 9	672 10 9	
Pulney	1862	1	6	3	10	15	9	106	123	21	45	43	45	19 2 6	51 1 10	70 3 4	
Tirumangalum	1858	1	6	3	10	17	20	329	295	47	279	271	310	441 4 6	33 14 9	475 3 3	
Tirupuvanam	1869	....	6	....	6	8	6	47	80	16	42	42	50	16	85	101	
Total ...	...	14	102	11	127	249	139	2118	1966	299	1382	1205	1355	2636	788	3424	11 15

| Name of Station. | Amount raised by Churches and Congregations. | | | Gain or Loss in Total. | Total in Communion. | Baptisms. | | | Deaths in | Marriages in | Average Sabbath attendance. | Number of Communicants. | | | | | | | | | | | | | |

III.

Pastoral Statistics.

Village Churches and Pastors.									
Names of Village Churches.	When organized	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this Year.	Children baptized this Year.	Deaths this Year.	Subjected to Church Discipline.	Amount raised for Church expenses and other purposes.
									Rs. A. P.
Ammapatti	...	W. A. Buckingham	127	55	1	3	...	...	63 15 0
Andipatti	1859		261	50	5	1	...	...	38 14 2
Battalagundu	...	D. Pelaventheram	44	9	1	...	...	...	73 9 4
Kambam	1856	S. Isaac	470	99	8	4	...	...	157 4 2
Kanjampatti	1858		175	32	6	2	...	...	16 6 5
West Karisakulum	1855	M. Eames	324	68	3	5	1	...	99 7 3
East Karisakulum	1855	Christian	136	23	...	3	...	...	29 8 0
Kódikánal	1857	A. Savarimuttu	64	25	2	3	...	...	115 9 4
Kottaimedu	1856	C. Williams	157	38	6	4	2	...	186 14 2
Kómbai	1856	E. Seymour	380	56	6	14	...	5	129 15 4
Kóvilapuram	1856		230	4	2	4	8	1	44 1 5
Madura East	...	J. Cornelius	287	86	13	3	6	1	87 15 4
Madura West	1868	A. G. Rowland	168	65	11	8	3	2	284 2 7
Mallankinaru	1855	G. Vethanayagam	406	76	8	...	...	...	223 12 0
Paralechi	1855		72	25	...	1	...	...	36 3 1
Pasumalai	1845	A. Barnes	113	49	4	13	...	2	201 1 6
Purasalúr	1848		175	16	3	1	...	...	10 11 0
Pukailaipatti	1872	A. Clark	121	23	5	3	...	...	48 0 0
Pulnéy	...	D. Vethamuttu	445	73	...	3	...	...	70 7 6
Samipatti	1859		85	19	2	2	...	...	18 14 0
Sevalpatti	1855		297	38	...	3	...	...	85 9 5
Silukkavárpatti	1872		30	...	...	...	...	...	34 7 0
Velanúrani	1855		136	23	...	1	...	...	25 5 2
			4,803	1,042	86	81	20	11	2,082 1 2

Name of Station.	Ittinerancy.									Book Distribution.		
	No. of Itinerancies.	No. of Encampments.	No. of Missionaries.	No. of Helpers.	No. Days' Labor of Missionary.	Do. of Helpers.	Days of Encampment.	Number of Villages visited.	Number of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts do.	C. V. E. S. School Books and other Books.	Received for Books sold.
Battalagundu ...	1	3	1	9	118	18	71	2,005	...	...	16	112	...	...	rs. a. p.
Dindigul ...	3	12	...	6	270	45	482	19,783	...	...	9	295	407	...	362
Madura ...	1	7	...	7	98	16	143	7,976	...	...	2	47	7,056	...	1,663
Manamadura ...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	29 8 6
Mandabasalai ...	1	...	...	...	81	...	25	3,825	...	1	41	122	1,163	...	133 12 6
Mayár ...	1	...	1	9	...	9	...	...	...	30	21	86	924	...	34 2 3
Pasumalai ...	...	1	...	4	...	...	...	...	...	1	2	461	1,034	796	37 9 10
Periakulam ...	...	...	...	...	...	...	...	...	...	...	...	97	1,706	468	90 3 7
Pulney ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	24 8 11
Tirumungalum ...	...	...	...	3	105	12	217	10,190	14	...	...	412	910	120	6 14 8
Tiruppuvanum ...	1	4	...	5	26	26	160	3,733	1	28	5	253	2,836	683	28 1 1
Total ...	10	46	3	49	701	126	1,100	47,541	138	177	2,811	24,192	7,846	2,393	460 12 10

Name of Station.	Seminary and Boarding Schools.									Village and Day Schools.					
	Theological Seminary=S. Girls' Boarding School=G.B S. Station School=S.S	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Sem'y. course.	Do. in partial Sem'y. course.	Catechists in Seminary Catechist Class.	Catechists read. in 1872.	Do. left in 1872.	Pupils received in 1872.	Do. left in 1872.	Do. died in 1872.	Male Pupils under instruction.	Female Pupils do.	Number of Pupils from the beginning.
Battalagundu ...	S.S.	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Dindigul ...	S.S. G.B.	1	1	...	1	...	...	...	...	6	1	...	40	18	119
Madura ...	S.S.	1	1	...	1	...	...	...	...	20	2	...	18	1	28
Manamadura ...	S.S.	1	...	1	...	...	...	...	...	4	...	...	...	...	320
Mandabasalai ...	T. S.	1	...	1	...	...	...	...	...	9	2	2	26	22	106
Mayár ...	S.	1	1	...	...	12	...	...	...	37	23	12	25	15	37
Pasumalai ...	T.	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Periakulam ...	T.	1	...	1	...	...	...	...	...	1	...	...	1	...	...
Pulney ...	T.	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Tirumungalum ...	S.	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Tiruppuvanum ...	S.	1	...	1	...	...	...	...	...	...	...	...	...	...	...
Total ...		12	3	5	1	...	...	...	...	76	28	14	147	94	691

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Inf # 2311-f/75

S.O. No. 207 to Govt. Madras Fort St. George

EDWARD CHESTER.

Dindigul Decr 15th 1873

My dear McCandless ton 6/11

I enclose a copy of my private letter to you, of Nov. 8th. as you request and am most happy to be able to add a copy of a Resolution passed to day by the Local Fund Board Dindigul Circle, when both the President, Mr McQuhae and the Vice President Dr Martin, were present (Copy)

The Board unanimously resolve to modify resolution 87 of the 26th Aug. 1873 so far as the amount of grant to Dr Chesters Dispensary is concerned and instead of Rs 750. to grant Rs. 1368. and they request the President to forward the Resolution to Government in order to have the necessary modification made in the Budget. This resolution is passed on the understanding that Dr Chester has consented to repay to the Board the sum already granted for building purposes, so that the Institution may stand on a strictly private footing.

Very sincerely Yours
Edward Chester

In No. 2311 of 73

(Copy) 1

EDWARD CHESTER.

Dindigul Nov. 8th 1873

My dear Mr Hudleston 63

I do not know whether you will remember my name or not, but I once called upon you at your house in the Adyar, to speak in regard to the welfare of our Dispensary, and you very kindly permitted me to write to you privately in regard to anything pertaining to my medical work. I have often wished to write to you but have had no such special reason as at present. I do not know whether the wording of the G. O. 1st. Oct. 1873 No. 1403, Financial, reviewing the Annual Report of the Dindigul Municipality for 1872-3 is from your pen or not, but I wish to express my sincere gratitude for the very kind reference which is made in it, to the work of the Dindigal Dispensary. It pays one tenfold for all the pleasant labor I have had in my Dispensary, to know that it is thus appreciated and so very kindly approved. The suggestion "The Government would suggest to the Municipality and Local Fund Board the plan of providing stipends for pupils to be trained for eventual practise in the district, if Mr Chester is able and willing to adopt the system" is one which meets my most hearty approval. I know that there are many promising young men, of intelligent and influential families, who would be glad

to prepare for medical practice, and yet would dread to go even so far as Madras, for a medical education. I am also sure that it is well to bring just such facilities as Lord Napier proposed in his District Medical Schools, within the reach of the people in every part of the Presidency. The city of Madras, as a rule, wants a somewhat different class of men, both in the Educational and Medical line, from that needed by the village or town districts. And it would be just so with Bombay or Calcutta.

And I feel just as I told Lord Napier when he spoke with me on the subject, that the very flourishing English School of 150 and more lads, almost all high caste or Mohammedan, which I have on my Compound, would be an admirable Nursery for a Medical School. Five of the young men I now have as assistants in my Dispensary, were educated, from their very A.B.C. in my English school, and two of them are still spending two of their hours every day, in going on with their English studies, since I have written, within a few days to Dr Balfour, on the subject of this very kind order of Government and told him that I felt sure that both the Local Fund Board and Municipality

would carry out any Plan which he would suggest to them. I am sure that I would be only too glad to carry out to the letter the wishes of Government in the matter. I can never forget the kindness I received at the hands of Lord Napier and it would be my pride and greatest pleasure to prove that his idea of District Medical Schools was a good one. I would simply suggest that if such a school was started in Dindigul a few of the most promising and faithful lads be allowed the advantage of a year or two in the Medical College and Hospitals of Madras as a reward for special diligence and proficiency. There is work enough in the district for all the men a dozen Medical Schools can educate.

There are two or three points in my letter to Dr Balfour aside from that of a Medical School in connection with the Dindigul Dispensary, which I think he will sooner or later bring to the notice of Government and God pass them over.

My neighbor, Mr Bliss, took occasion in my absence in America, to bring up a Resolution, worded as almost all the resolutions presented in the

69

EDWARD CHESTER

Local Fund Board Dindigul Circle, are by himself, cutting down the appropriation to my Dispensary Rs. 4444. a year. This was the hardest one me by my having to pay my Head Assist. ant (First Class Hospital Assistant R. P. Vethiyanmm Pillai) Rs. 60 + 15 = Rs. 75. a month, instead of Rs. 40., as formerly, I am receiving Rs 35. a month less than my expenditure. The resolution was passed at the Meeting of the Local F. Board Dindigul Circle held Aug. 26th. 1873. Mr Bliss assigned as a reason for wishing this reduction, that I do not present correct accounts and yet it is a curious fact that in the Report of the Dindigul Municipality for 1872-3 drawn up by Mr Bliss, in which he gives my Dispensary Report in full he states on P 31. 32. precisely what have been my receipts and expenditures, with the greatest precision. I have sent in to the Office of the Inspector General, Indian Medical Deptt a most careful Financial Statement, every year since I have received aid from Government, and the form was given to me by the Secretary of the I. G. Indian Medical Deptt.

5 This statement I have furnished regularly both to the Local Fund Board and Diptd. Municipality.

When I came back from America Oct. 1st. last, and heard about this proposed reduction, in the face of my having to pay Rs 35. per mensem for a Head Assistant, more than formerly, I felt quite disposed to send in an official letter to Government But on after thought, it seemed to me best to give up this and rely upon getting a supplimental grant from the Local Fund Board, after a statement of the injustice of the reduction. The thing I have fully determined upon and will do this few weeks, and that is to ask Government to permit me to return the Rs. 2000. received from the Local Fund Board and Municipality for building purposes, and own all my own buildings. This will remove a great deal of friction as I will have to received merely a yearly grant for medicines, establishment and contingencies. Mr Ellis assured me that

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EDWARD CRESTER.

Government would allow me to have the Rs. 1500., which came to me from the Famine fund, and with which I built, in part, a Lying In Hospital. When Mr Bliss gave Rs 1250. of this same fund to a Mission Dispensary in Madura he only stipulated that it should be used for a building and not for establishment &c. I after buying out from America some most valuable Surgical instruments and appliances for my Dispensary. And I am happy to be enabled to state that the Deputy Insp. General Ind. Med Dept. in his recent Annual inspection of my Dispensary, gave it the highest praise. Excuse me for having written at so great length.

Very sincerely Yours
Edward Crester

75/1

Dindigul Nov. 8th. 1873

My dear Mr Hudleston

I do not know whether you will remember my name or not, but I once called upon you at your house in the Adyar, to speak in regards to the welfare of my Dispensary, and you very kindly permitted me to write to you, privately, in regard to anything pertaining to my Medical work. I have often wished to write to you but have had no such special reason as at present. I do not know whether the wording of the G. O. 15. Oct. 1873, No. 1403 (Finance) reviewing the Annual report of the Dindigul Municipality for 1872-73, is to your pen or not but I wish to express my sincere gratitude for the very kind reference, which is made in it, to the work of the Dindigul Dispensary. It pays me tenfold for all the pleasant labor I have had in my Dispensary to know that it is thus appreciated and so very kindly approved. The suggestion "The Government would suggest to the Municipality and Local Fund Board the plan of providing stipends

for pupils to be trained for eventual practice in the district, if Mr Chester is able and willing to adopt the system" is one which ought to meet my most hearty approval. I know that there are many promising young men, of intelligent and influential families, who would be glad to prepare for medical practice and yet would dread to go even so far as Madras for a medical education. I am also sure that it is well to bring just such facilities as Lord Napier proposed in his District Medical Schools, within the reach of the people in every part of the Presidency. The city of Madras, as a rule, wants a somewhat different class of men, both in the Educational and Medical line, from that needed by the village or town districts. And it would be just so with Bombay or Calcutta.

And I feel just as I told Lord Napier when he spoke with me on the subject, that the very flourishing English school, of 150 and more lads (almost all high caste or Mohammedan) which I have on my Compound, would be an admirable nursery for a Medical School. Five of the young men I now have, as assistants in my Dispensary, were educated from their very A.B.C

in my English school, and two of them are still spending two or three hours, of every day in going on with their English studies there.

I have written, within a few days, a private letter to Dr Balfour on the subject of this very kind order of Government and told him that I felt sure that both the Local Fund Board and Municipality would carry out any plan which he should suggest to them. I am sure that I would be only too glad to carry out to the letter the wishes of Government in the matter. I can never forget the kindness I received at the hands of Lord Napier and it would be my pride and greatest pleasure to be able to prove that his idea of these District Medical Schools was a good one. I would still suggest that were a school started in Pondicherry that a few of the most promising and faithful lads be allowed the privilege of a year or two in the Medical College and Hospitals of Madras, as a reward for special diligence and proficiency. There is work enough in the district for

to all the men: a dozen Medical Schools can educate. There are two or three points in my letter to Dr Balfour, aside from this of a Medical School in connection with the Dindigul Dispensary, which I think he will sooner or later bring to the notice of Government and do I hope them credit. My neighbor Mr Bliss took occasion of my absence in America, to bring up a resolution, worked, as almost all the resolutions presented in the Local Fund Dindigul Circle are by himself, cutting down the appropriation to my Dispensary Rs. 4444 a year. This was the hardest on me as by my having to pay my Head Assistant (First Class Hospital Assistant R.A. Vathakunnu Pillai) Rs. 60 + 15 = Rs 75 a month, instead of Rs. 40, as formerly, I am receiving Rs 35. a month less than my expenditure. The resolution was passed at the Meeting of the Local Fund Board (Dindigul Circle held 26th. Aug. 1873. Mr Bliss assigns

5

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as a reason for wishing this reduction, that I do not present correct accounts, and yet it is a curious fact that in the Report of the Dindigul Municipality for 1872-3 drawn up by Mr Bliss, in which he gives my Dispensary Report in full, he states the Rs 31. 32 precisely what have been my receipts and expenditures with the greatest preciseness. I have sent in to the office of the Inspector General Indian Medical Dept a most careful Financial Statement every year since I have received aid from Government and the form was given to me by the Secretary of the I. S. Indian Med.l Dept. This statement I have furnished regularly both to the Local Fund Board and Municipality. When I came back from America, Oct. 1st. last, and heard about this proposed reduction in the face of my having to pay Rs 35. per mensem for a Head Assistant more than formerly, I felt quite disposed to send in an official letter to Government, but on after thought it seemed to me best to give a trial and rely upon getting a supplimental

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Vernacular Department 81/

PROCEEDINGS of the MADRAS GOVERNMENT.

Read the following letters from
Revd E. Chester - M. D. Dindigul
Dispensary, dated 29th Nov. 1873
and from the President of
the Municipal & Local Fund
Boards, Madura, dated
16th January 1874 No 3.

Order thereon, 6. 2. 74 January 1874 No 207

Her Governor in Council
understands the case to stand
thus.

2. The Revd Mr Chester
has organized & maintained
by his private efforts a
Dispensary at Dindigul
for some years past in a
state of very high efficiency
and thereby conferred an
inestimable benefit on
the Community. Extension
since buildings have at
different

5. grant from the Local Fund Board, on
a fair statement of the injustice of the reduction.
One thing I have fully determined upon and
will do in a few weeks and that is to ask
Government to permit me to return the
Rs. 2000. received from the Local Fund
Board and Municipality, for building
purposes, and own all my own buildings
This will remove a great deal of friction
as I will have to receive annually a yearly
grant for medicines, establishment, and
contingencies. Mr Ellis assured me that
Government would allow me to give the
Rs. 1500. which came to me from the Famine
fund and with which I built, in part, a
Lying in Hospital. When Mr Bliss gave
Rs. 1200. of his same fund to a Mission
Dispensary in Madura, he only stipulated
that it should be used for a building and
not used up for establishment &c I am sending
out from America some most valuable surgical
instruments and appliances for my Dispensary.
And I am happy to state that the Dy Inspector
Genl of Hospitals, in his recent annual inspection
of my Dispensary, gave it the highest praise. Excuse
me for writing so prolixly and believe me,
Most sincerely yours faithfully Edward Chester
Dated 26th. Aug. 1873.

different times been erected for the purpose - and in 1872-73 grants-in-aid of Rs 1500 and Rs 500 respectively were made by the Deindegul Local Fund Board and the Deindegul Municipality for buildings - but adopted apparently with some supposed obligation or understanding which complicates the annual grants from the same bodies for working expenses. Mr Chester accordingly wishes to refund these two grants-in-aid and to free himself from any obligation incurred by their receipt, and to this the Government see no objection.

3. In 1870 Surplus Famine funds amounting to Rs 3062-8- were distributed by the Collector to the local charities to be expended on buildings - and subject to the condition that if at any time the charity ceased to exist, the amount should be refunded to the Collector or the buildings made over to him for public purposes.

4. Mr Chester received Rs 1500 of this amount and has under the erroneous impression that the condition exists only in his own case refunded the sum to be returned from it, and that he may retain the grant as a free gift - thus freeing from any resulting liability the Lying-in-Ward connected with his Dispensary which has been erected and in use more than two years - and on which the grant seems to have been expended.

5 The Collector is opposed

opposed to the request, that the Governor in Council does not think it reasonable that in consideration of a comparatively trifling donation a permanent lien should be created on a small portion of a large block of private buildings.

6. Rs 1500 seem to have been given to the Edessero Dispensary at Dindigul and Rs 1000 to the Madura surplus famine fund on similar conditions.

7. The Governor in Council is of opinion that the lien on the buildings & the liability to refund the grant should be held to have lapsed after the buildings have been appropriated for their public charity purpose for a full term of five years, each year of

of enclosure reducing the liability to refund by 1/5th one fifth. But the Collector will report whether the Government have any power to interfere in the matter. It would appear from the Collector's letter that the funds distributed reached him from the Famine Relief Committee and it may be assumed that any conditions imposed by him were dictated by them as administrators of a fund formed by private subscription.

To The President - Municipal Commission - Madura
- Rod. E. Chester. -
Board of Revenue
Surgeon Genl I M Dept

dated 11/2 66: 2110

Govt. of {1874} Madras.

Secy.

To

The Revd. Chmn. Commr.
Madura

Dated 6 Feby.
Recd. } 1874, No 911.

Nos. 56-58.

Revd. Mr. Chester's Dispensary
Madura - Orders passed
respecting the gift to the
Revd. Mr. Chester of a
sum of Rs. 1500 from
the Pilgrim Tax Fund,
on the condition of
Saving a Tope on the
Lying in Ward of his
Dispensary, on which

No grant seems to have been expended