

she had increased the number of pupils pupils from a mere handful to nearly 80. As few girls would come unless there was a woman teacher, and those who did come wanted to be taught sewing, the teacher's sister was engaged to help in the school and work among the illiterate women of the Christian community. The attendance continued to increase until there was an enrolment of over fifty. A Women's Society was formed, and the women and girls began to commit to memory Bible verses, stories and hymns. I felt that something worth while was being accomplished when from these unaccustomed lips I heard different passages of Scripture. Some of these sisters are the poorest of the poor, but they brought their offerings cheerfully and regularly. The old building, which served both as church and school, was lighted chiefly through holes in the roof. When a shower came the children all had to crowd into the dry places. Finally one side wall tumbled down. It was enough to dampen the spirits of the most courageous teacher. When the rains came, some of the parents refused to allow their children to come and sit on the wet floor. The only thing to do was to try to gather up enough money to make over the old building. By collecting a little here and a little there, something less than \$30 was raised and the new building begun. A part of this sum was given by liberal-minded citizens. Most of the Christians themselves were too poor to do much except give help in the form of labor.

(b) Touring.—As the Caste Girls' School required so much personal attention during these months, not much touring was done. From my experiences I should like to give one incident, which exemplifies one phase of a Biblewoman's work. We had gone to a caste woman's house, where a large company of neighbors, especially children, gathered

around. The Biblewoman had a little Primary Class girl write Psalm 23 to dictation. The child was to teach it to the others, and on the return of the Biblewoman they were to repeat as much as possible. This Biblewoman cannot herself read. Most of our Biblewomen have at least a Primary education.

(c) Sunday and Evangelistic Schools.—The Sunday Schools have been carried on as usual. The Sunday School Rally showed an increase in attendance over last year of about sixty. The results of the Indian Sunday School Union examinations were gratifying. Besides the diplomas, two candidates succeeded in winning leather-bound Bibles, prizes given by the National Bible Society of Scotland to those who passed with at least 85 per cent.

School Work.—The work of the Caste Girls' School was particularly trying because of the continued rivalry of the Board Girls' School. Our school was holding its own when Miss Jones returned to take over the work.

#### SAMULCOTTA.

Miss McLeod.—Early in July, 1915, I returned from the hills, and for a few days employed myself in picking up the scattered threads of my work among the women and children of Samulcotta. Conference interrupted, and I had only nicely settled down to my work again when Miss Corning was taken ill, and at first voluntarily, afterwards at the request of the Educational Committee, I attempted to keep her work going while, as usual, I spent my afternoons with the women of Samulcotta. Of course, the morning work among the children had to be given almost entirely to the Biblewomen, but I managed to pay each class a monthly visit. It is difficult for one to run the work of two, and I cannot congratulate myself that