

did now, to give public notice of our intention to select girls for our boarding-school. The only way open to us was, when the children came to Edeykoody for their usual examination, to detain such girls as we thought suitable, get them well washed and dressed, and then send for their mothers. I would then endeavour to gain their consent by using all sorts of arguments, persuasions and entreaties, but often when I thought I had just succeeded, the girl herself would begin to cry and want to go home. My only chance then of succeeding was by solemnly promising to allow the girl to return home, if either she or her mother wished it, at the end of a month. They never, however, in any one instance came to me to demand the fulfilment of my promise, for the mothers soon began to perceive that their children were better cared for than they would have been at home. But though they allowed their children to remain, such was their want of confidence in me, and their folly, that they would sometimes come and put such questions to me as these—'Is it true, ma'am, that after you have taught our girls, you will ship them off to your country, to become slaves to your Queen? and is it true that for this purpose you have had a man here (a vaccinator) to put her mark upon their arms? or is it true that you intend to make them give up caste by making them marry pariahs and shoemakers?' I should explain that they have the greatest contempt for shoemakers on account of their working in the skins of dead animals. The natives of this neighbourhood have at last got over all these notions, and they are now as eager for their children to be taken into the school as they were unwilling formerly. For the purpose of extending the benefits of the school, and also on account of the eagerness of the people to get their girls admitted into it, we have made a few new rules regarding admission and the term of a girl's continuance. No girl is to be received into the school till she can read easy lessons; she is to remain in the school not more than five years at the utmost; and if it is found that any girl is deficient in natural ability, and unable consequently to make progress, she is to be sent home as soon as she is able to read with ease. Of course, special cases, as those of orphans, are taken into special consideration.

The girls rise at five, and are employed till seven in cleaning the school, drawing water, picking cotton, beating paddy, that is, taking the husk off the rice for their own consumption and that of the boys' school. At seven they assemble, together with the boys of the boarding school, in the lecture room for prayers, immediately after which the two higher classes of each school are instructed and catechised till nine in some portion of Scripture. Last year they went through the Gospels. The class commences by each pupil reading a verse in turn, when great attention is paid to their pronunciation, tone of voice, and accuracy in reading, the Tamil spoken about here being very barbarous. Then they are questioned as to what they have read, and our aim is to make the exercise not only an intellectual one, but also edifying and practical. We endeavour to teach the children to draw practical lessons from what they read, and, if possible, to apply the truths they learn to their consciences.

Whenever my husband is at home, he makes it his duty to be present at this class, and often takes it himself, but more frequently he makes the masters of the two schools conduct the class in turns before him, as we are anxious to train them both to be expert questioners, and to give a profitable turn to the lessons they teach. The natives in general are exceedingly ignorant of the art of questioning, and unable to give their teach-

ing a practical form. They generally ask most trivial questions, and in such a rambling way that they seldom succeed either in instructing or in interesting their classes. This may be said even of the intelligent native teachers, and therefore they require to be trained to teach.

If there is any religious feeling existing in the minds of any of the pupils, we find this class well fitted to bring it out. Sometimes we have in this way found traces of religious feeling in those in whom we did not expect to find it. Two girls come especially to my mind in illustration of this. In their ordinary lessons they were regarded as rather dull, but in the Scripture class they always held a high place, and their answers generally showed that they were accustomed to reflect, and that their minds were imbued with religious feelings.

The lessons they sometimes brought out could have emanated only from those who had felt the power of religion in their hearts. They are now both married to schoolmasters worthy of them, and I feel no doubt they will prove a blessing wherever they may be. May God keep them from falling.

Though we bestow our chief attention upon this class, yet the other lessons are not neglected. The children continue to be taught Tamil grammar, geography, Tamil and English arithmetic, history and writing, &c. The children in the two lower classes are especially taught to read and write with ease, but they are also taught the elements of those lessons that are learned by the higher classes.

The Sunday is specially devoted to religious teaching. On Sunday afternoons they are catechised in church regarding the sermons they heard during the early part of the day.

The whole school is regularly examined once a month to test the progress the children have made. It is also under Government inspection, in consequence of the master and mistress being certificated, and receiving grants in aid. It was examined last year by the Deputy Inspector, and the Director of Public Instruction also examined it during his late visit to Tinnevely.

The Bishop paid us a visit in November, and on this occasion both the girls' boarding school and the boys' were assembled before him, and were examined as to their religious knowledge. I hope they will long remember the Bishop's stirring address to them, and the three special lessons he gave them to learn.

On the same day twenty-two of the girls and a few boys were confirmed. The Bishop's earnest exhortation to them on the occasion appeared to make a deep impression on their minds, and we pray that the solemn vow and promise they then made may not be forgotten by them to their latest breath. Ten of the girls have since come forward as communicants, and a few more will, I hope, soon follow their example.

The progress of the girls, and their conduct during the year, have been on the whole very satisfactory. It is more difficult to form a judgment of them this year than at any previous time, owing to the circumstance that two-thirds of the girls that are now in school have been received since the beginning of the year, either to fill up vacancies created by the marriage of the older scholars, or in consequence of the grants made by the two Societies. We all know that it must take some little time to bring into order and regularity children that were subject to no control or restriction at home, and very often exposed to the influence of bad example. In this instance, however, we did not find ourselves troubled with any children that were viciously inclined. The worst that can be said of them is that they were a racketsy, untidy set of merry

colts. I thought sometimes that the matron would have gone out of her wits. The new comers have been brought into pretty good order, and, in time, I hope they will prove to be all that we can desire.

Every Saturday I make particular inquiries into the conduct of each girl, and put a mark according to the nature of the offence, against the name of each girl that gets reported; and at Christmas I rewarded all those who had escaped getting marked. I find this plan is a wholesome check upon the girls.

We have also been enabled, I am glad to say, to add to the efficiency of the school by the purchase of some articles which we greatly needed before, but which our funds would not allow us to obtain, viz, maps, a map-stand, a blackboard, desks and benches. We are also engaged in enlarging our school buildings, digging a well, and inclosing our school compound, and hope to have every thing finished and comfortable by the end of the year. We are only a little afraid of our funds not holding out to the end.

It is now a little more than fifteen years since the school was established, and the number of pupils during that period has ranged from twenty-five to fifty. Four who have married out of the school are now, I trust, with their Saviour. Their course was short, but 'before they died they gave this testimony that they pleased God,' by an unassuming, devoted christian life. In the school itself, notwithstanding the number of pupils in the school, no death has ever taken place. May it please God thus to continue His favour to us.

Twenty girls have married and left the school since our return from England two years ago. Of these, four have married schoolmasters of other districts, and two of them are employed as schoolmistresses. Of one of these her missionary gives a very high character. Speaking of her to me, he said, 'She was a burning and a shining light in her village.'

Two others have married private members of our congregations, one in this, and one in an out-village. They are both going on well, especially the latter. Though she has been in the village but a short time, she has induced a girl of the Nadan caste to come to church. This is thought a great deal of, because people of this caste consider it improper for their girls to be seen in public, much less to learn to read. I am anxious to get this girl also into my school, as she belongs to a wealthy, influential family, her brother being a 'village Moonsiff.'

The rest of the girls (fourteen) are married to schoolmasters, catechists, or persons connected with the mission in our own district. Three of these are employed as schoolmistresses, and have been examined for Government certificates. These, with the mistresses in employment before, continue to be weekly instructed, and are improving in knowledge and in skill in conducting their schools. With a very few exceptions, those who were brought up in the boarding school, and are now married and settled in life, give us great comfort by their uniform good conduct, and also by the example they set to their less favoured sisters in the regularity of their attendance on all the ordinances of religion, and in their anxiety to bring up their children well. When the Bishop was here the Bible class was assembled, when eighty-seven women were present, and fifty-eight men. Most of the women had been scholars in my boarding school, and the rest had learnt in the village schools.

When I came to the district fifteen years ago, not one woman was able to read, and only two or three of the men also who were present could read at that time. The adult Sunday School