

exclusive policy. Five years since, the aged Governor remarked,—"Why will you seek to change our life by admitting intercourse with the world? Nipon is now happy, what more would you have? She will never be so happy more."

And only four months since he thanked a minister of the Gospel for teaching his officers to learn a strange language, and asked him to come back. Here certainly is a great change.

THE MISSION AT EDEYENKOODY, TINNEVELLY.

(By the Rev. R. Caldwell, J.L.D.)

The readers of the *Colonial Church Chronicle* will remember the very valuable series of papers on the Tinnevely Mission, which were furnished by the Rev. Dr. Caldwell when in England, and which were afterwards published in a separate volume by Messrs. Bell and Daldy, as "Lectures on the Tinnevely Missions."

The following "Report of the District of Edeyenkoody for 1868," written by Dr. Caldwell, will not fail to interest those persons who feel the importance of entering in at the door which is open to us in India. It is extracted from the Report of the Madras District Committee of the Society for the Propagation of the Gospel in Foreign Parts, for 1858-69:—

I am thankful to say that since my arrival in the district, on the 12th of February, after a long absence on sick leave in England, my health has been such as to enable me to apply myself to my work without interruption. No where is there a greater necessity for 'redeeming the time'—for 'working whilst it is day'—than in India, in which the future condition of entire nations depends, under God, on a small handful of Europeans, and in which one after another of that small band is so suddenly overtaken by 'the night in which no man can work.' Indian experience teaches one to wish to compress a life's labours into a single year.

I have set before me throughout the past year the twofold object of improving the condition of congregations and schools already in existence, and of making fresh inroads on the surrounding heathenism, and though nothing that has been aimed at has been fully accomplished, it is a comfort to me to see that some progress has been made.

I will speak of the schools first.

The female boarding-school contains at present thirty-two pupils, and has given us much satisfaction, as it has always done. It stood in need, not so much of improvement, as of enlargement, and we expect to see it considerably enlarged next year, by means of a grant out of the *Christian Knowledge Society's* new Indian Fund. The day-schools throughout the district, including those in Edeyenkoody itself, stood greatly in need of improvement. Much time and labour have been expended on working them up, especially by Mrs. Caldwell, ably and faithfully seconded by two young native assistants, and it is evident on looking around at the close of the year that their condition is improved. The number of children on the books in the various schools has increased from 478 in December 1857, to 794 in December 1860. A still better criterion is the number present at the usual monthly examinations, which was 254 in January, and 642 in December 1868. There has been, I find, an increase of 73 christian boys, and of 124 christian girls,—in all, of 197 christian children. The increase in the number of heathen children is 120. The total number of christian boys now in school is 279, of christian girls 288. These numbers agree

very exactly with the proportion between the sexes existing in the district, and the total number of christian children in school, viz. 567, is at the rate of one in five to the entire christian population, which is a proportion that does not admit of much increase.

These numbers exhibit numerical increase, but are no test of educational efficiency. The importance, however, in districts like these, in which we labour amongst an ignorant population, of every increase in the number of children of christian parents attending school, provided that arrangements are made for their learning at least to read when they do attend, can scarcely be overrated. The christianity of people who cannot read is capable of but little improvement, and is wholly incapable of exercising any influence on the intelligent and educated higher classes. We may almost as well give up our Shanar and Pariar christians to their fate as allow them to bring up their children, especially their daughters, in hereditary ignorance of their original condition. I rejoice greatly, therefore, over every christian child that is allowed by its parents to attend school, and still more when the parents themselves send the child, and prove by their payment of school fees that they have learnt to take an interest in its education. The above-mentioned increase in the number of children in school has not been the result of any bribes or rewards. Not one farthing has been expended in this way throughout the year. Under all the circumstances of the case, indeed, it seems likely to be highly expedient, if not absolutely necessary, for some years to come to sweeten a little that bitter pill, female education, and we expect to have the means of doing this next year; but my experience this year proves that it is possible to get on without any such aid. Though possible, it is very difficult, and there are places in which it would not be expedient to bend the bow excessively.

I may mention, as an instance of the difficulty with which one has to contend, the last case of the sort that occurred. I spent last Wednesday in the village of Arneikoodu, where there is a school supported by the *Christian Knowledge Society's* grant, and there found, on going very carefully over the list of the people's names, that there was a christian girl in the congregation who had not yet attended school.

I had thought that all the girls had at length been induced to attend, but this girl's father, was so obstinate and intractable, that the school-master and the head men had given him up in despair. I sent for the father, and at the same time for the heads of the congregation. The father came, looking literally black as night, and in the most peremptory way refused to allow his daughter to learn. He was a convert but as hard to bend as heart of tamarind. 'Let her attend church,' he said, 'and learn prayers by heart for the salvation of her soul, but learn to read she shan't.' The headmen and I argued with him and endeavoured to talk him over for a good half-hour, answering every objection and excuse that he brought forward; when, at length, step by step he began to yield. First, he would consent, but his wife never would; then, he would not prohibit his wife from giving her consent; lastly, he would tell her that he wished her to consent. He was still confident, however, that there was not the least use in speaking to her on the subject. As soon as matters reached this point, I invited the headmen and other members of the congregation to accompany me, and off we went to the man's house to see and speak to his wife. The poor woman seemed in half a mind to be angry and half a mind to feel flattered at such a deputation waiting upon her: she argued

against the proposal, however, with all her might, proved to her own satisfaction that her daughter's services could not be spared even for a few hours a day, and was kept to her point by the girl herself, who commenced crying most piteously. She also, however, after a time, showed symptoms of yielding, when, suddenly, a bright thought struck her. Pointing to the infant in her arms, she said, 'I will send this child to school; this is a girl also, and I make a vow to you that I will send it to school as soon as it is able to walk; there, now it is settled.' I was not to be shaken off by this transparent device, but told her that God had given the older child as well as the younger one, that her children were all God's children that had been given her to bring up, and that she ought not to do harm to any of them, but have all educated in turn. At last she yielded, like her husband, and in about a quarter of the time, and they both consented that from that day forward their daughter should learn half the day in school and do the work of the house for the other half, and that in future they would be more willing to obey when I gave them any advice for their good.

Not only is the number of children attending our day-schools increased, but the efficiency of the schools is, I hope, increased also. The searching examination which the children of the various schools receive every month, on a plan which we have again introduced, has evidently the effect of pushing the children forward and keeping the masters to their work. The majority of the children are destined to be taken away from school so soon by their parents that there is much danger of their leaving school before they have learned to read, and this probability becomes a certainty if they are allowed to remain too long in the lower classes. To meet this evil, and secure at least their learning to read before they are taken away from school, I divide the children of our village schools into four classes, and lay down a rule respecting the time that they should remain in each of the three lower ones. In the first, or alphabet class (the Tamil alphabet is a very complicated one,) they are to remain a year, in the first half of which they should learn to write the letters on sand, and in the second the vowel marks. In the second, or spelling class, they are to remain half a year, during which they learn to write (and, of course, to read) short sentences on the sand. In the third, or in perfect reading class, they are to remain also half a year, during which they have to read their way through a book of Bible stories and learn to write a little on the palmyra leaf. They must then be ready to enter the fourth or highest class, in which they are to learn to read fluently and to write accurately. Other lessons in addition to these are taught from the beginning, but every thing is and ought to be subordinated to learning to read. I found by my former experience, and have again found this year, so far as the experiment has gone, and this arrangement is quite practicable, and that when strictly carried out it produces the desired results. It is only at the general monthly examination of each class, and by the examiner alone, that children are moved up into the higher classes, and if any child fails in the examination, and cannot pass within the prescribed time, the school-master is mulcted an anna a month (i.e. each child) till it passes. At the same time, to make the strictness palatable, and in consideration of the harder work that it imposes, the masters are paid better salaries than they formerly received. In consequence of this two-fold stimulus to exertion, in addition to the influence of continual exhortations, the masters have exerted themselves uncommonly well, especially during the past six months.