

**THE FEMALE MISSIONARY
INTELLIGENCER,
VOL. XII, NEW SERIES**

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The Female Missionary Intelligencer, Vol. XII, New Series by Various

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VARIOUS

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The
Female
Missionary Intelligencer.



SIDON GIRLS' SCHOOL.

VOL. XII.
New Series.

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FEMALE MISSIONARY INTELLIGENCER.



ANNAMI'S PRAYER AT SUNRISE.

THE Rev. E. Sargent, missionary at Madras, gives the following interesting account of an aged Christian Hindu, in his district :—

“I must not omit to mention the case of old Annami. She was a poor old widow of the Palla caste, but had been for many years a humble, faithful, and happy servant of

Christ. When I first commenced the plan of missionary 'collecting pots,' and the interesting time came for breaking them and appropriating their contents, old Annami's pot was the fullest of all, for it contained one rupee fourteen annas, all in the smallest description of our copper coin, although she was only employed as sweeper in the Chuttrum, and was living, it may be said, from hand to mouth. None more regular than she at church. None more cheerfully responded to any remark on the love and faithfulness of God. Pleasing it was to see her as, month after month, she walked up the length of the church to the communion rails, limping on her rude staff. She was fond of Christian poetry, and sometimes made attempts that way herself; and as she walked the street from church homewards, it was not unusual to hear her, in her way, 'discourse sweet music' on the subject uppermost in her mind. Latterly, she seemed to be stronger than she had been a year or more ago. Last time I saw her, I was going by the village just after sunrise, and she was standing a little way off the road, gazing at the sun, with her hands spread upwards. The words that caught my ear as I rode by were, 'Shine into my heart, O Thou Sun of righteousness!' Next day, it seems, she walked out and home again, nearly a mile, retired at night as usual, but awoke about midnight, complaining of great oppression in the chest, told her son to light the lamp, and pray with her; then she asked for some conjee to drink, laid down again, and in a little while was no more. No more, that is, in this world, but her spirit, I trust, released from the tabernacle of decrepitude and poverty, has joined the everlasting chorus of the company of the redeemed."

Poor old Annami's simple morning prayer recalls the poet's beautiful lines: may they often come with similar faith and fervour from many of our hearts.

"O Jesu, Lord of heavenly grace,
Thou brightness of Thy Father's face,

Thou fountain of eternal light,
Whose beams disperse the shades of night!

Come, holy Sun of heavenly love,
Shower down Thy radiance from above,
And to our inward hearts convey
The Holy Spirit's cloudless ray.^b

Quarterly Token.

JOHN PEREIRA'S AND NEW TOWN CASTE GIRLS' SCHOOLS, MADRAS.

THE annual examination of the Hindu girls' schools in connection with the Church Missionary Society in John Pereira's district, was held in the Memorial Hall, in March last. Lady Napier presided on the occasion.

The Rev. P. S. Royston opened the meeting with prayer, after which the girls sang a Christian hymn. The Rev. H. Bower examined in Scripture, Rev. R. M. Bauboo in geography, and the Rev. W. T. Saththianadhan in poetry, dictation, and object lessons. The children were all very ready and accurate in their answers and acquitted themselves in such a manner as to show that they had been very carefully trained under the able superintendence of Mrs. Saththianadhan.

The following Report was then read by the Rev. W. T. Saththianadhan.

"In the good providence of God, we are here assembled to celebrate the third anniversary of these schools. The past year has been a very eventful one in every respect. The famine and pestilence which have ravaged the country, the illness of the Teachers and Superintendent, the fluctuations which the schools have undergone in the death of some girls, and the withdrawal of others, and the depressed state of the funds, are some of the trials from which the schools have been suffering during the past year. Still, by

the good hand of God upon us, the work has been prosecuted with unabated diligence.

“There are two schools, one at John Pereira’s and the other at Periamet, or New Town. The total number of girls admitted into these Schools during the year was 118, of whom 38 have been removed from the rolls: some by death, and others in compliance with the wishes of their friends. The present number on the rolls is 75, the same as last year, but the average daily attendance is 53. These children may be ranged according to their creed, as follows. Protestant Christians 6, Roman Catholics 14, and Hindus 55. The course of study embraces Scripture, Geography, Arithmetic, Mental Arithmetic, Tamil Minor Poets, Memoriter Lessons, Object Lessons, and writing from Dictation. The forenoon is occupied with study, while the afternoon is principally devoted to needlework. The schools commence at 9 A.M. and close at 4 P.M.

“These children belong to ten different castes, and all to the middle classes. It is a matter of joy and gratitude that these classes, once so indifferent and apathetic in the matter of Female Education, are beginning to manifest an interest in it. A Chinaman, when asked how many children he had, replied he had four. The man who proposed the question then observed that he had been told that he had a larger number of children than he had mentioned; to which the Chinaman rejoined, ‘We do not reckon our female children at all.’ Now the Hindus are neither so bad nor so cruel as the Chinese in the matter of their female children; but there was a time when the subject of Native Female Education, like Harvey’s theory of the circulation of human blood, was hooted and scoffed at as something very chimerical or as existing in the wild fancy of mere visionaries and madmen. The most violent opposition, almost tantamount to a persecution, attended the first efforts of those good missionaries and their heroic wives who introduced female education into

the country; but those dark times have gone by, as we hope, never to return; and the contrast now is most marked, after a lapse of two generations. We see native females teaching native females, not only among native Christians, but among Hindus also; and in order to increase the number of female teachers, some of the leading native gentlemen have recently memorialized the Madras Government for the establishment of a Female Normal School.

“These schools were first projected and have hitherto been conducted by Mrs. Sathianadhan under the auspices of the Church Missionary Society. Her primary object in making this effort was gradually to gain admission into the homes of higher classes, and to reach and leaven the Hindu ladies, shut up in their dark zenanas from the light and liberty of heaven, with the truths and principle of Christian instruction, so far as circumstances might permit. This has been realized to a greater degree than she at first ventured to anticipate. It took a long time for her to work her way through, but, under God’s blessing on her patient and persevering efforts, all initial difficulties have to a great extent been surmounted, and a fair start has been made in this direction. There are now several zenanas at John Pereira’s, Periamet, and Shuli, under regular visitation. The number of young females who have been under instruction from time to time has been 48, of whom seven have been married, and 16 have withdrawn themselves, from a variety of motives, one of which was to avoid intercourse with English ladies. The present number is 25, of whom 12 are at Periamet, 10 at Shuli, and 3 at John Pereira’s. Of this number seven are able to read, and the rest are just learning to read. They were at first very naturally opposed to everything that had the remotest reference to Christianity, and would not read Christian books; but now the state of matters is so altered that some of them read St. John’s Gospel, and others the *Mission School Magazine*, and *Amirthavachani*, small period-

icals conducted by native Christians on Christian principles. Nor is this all. So far from showing any reluctance to the visits of ladies, they are now ready to welcome them, and even to answer in their presence questions proposed to them on some of the Scripture characters. In order to carry on their instruction uninterruptedly, two female teachers have been engaged to give them daily lessons in reading and needlework, and the whole is inspected weekly by Mrs. Sathianadhan. The feeling of friendship which exists between her and these young ladies may be judged of by the following fact, viz. that whenever she fails to pay them her weekly visits, from calls of other duties at home or abroad, they send her an earnest request to come and see them. This is mentioned incidentally, to show that when such a measure of good feeling and confidence is secured in quarters where the most inveterate prejudice, superstition, and timidity prevailed, the object contemplated may be said to be partly accomplished. Some of the ladies who have kindly visited these zenanas during the year, may perhaps add their testimony to the reality or importance of the work. But, after all, our highest reward lies in the consciousness of our doing the work for the work's sake; not with eye service, as men pleasers, but in singleness of heart, fearing God; assured that He is not unrighteous to forget our work and labour of love, however poor or insignificant it may be."

WEST GROVE HOUSE SCHOOL, SOUTH
TRAVANCORE.

LETTER FROM THE NATIVE TEACHER.

I was educated in the boarding school at Pareychaley, and am now appointed by the Rev. G. O. Newport as the teacher of the girls' school at Paluvei, which was opened this year. There is also a boys' school in this place, but it was estab-