

Christian Missionary Enterprise in the Early British Period II

(C) The Wesleyan Methodist Mission.

FROM the early days of the Wesleyan Methodist Movement in England, the Revd. John Wesley,¹ the founder of the Movement and many of his chief fellow-workers were keen on Christian missionary work overseas. Among the best known of the earliest Wesleyan overseas missionaries was the Revd. Thomas Coke,² a Doctor of Civil Law of Oxford University. He had spent much of his private fortune on missionary work in America and the West Indies and both he and Wesley were now anxious to turn their attention to the East. Originally the idea was to send a mission to India; but Ceylon was ultimately preferred for several reasons: much greater toleration was expected in Ceylon which was then under the British Crown than in India where the East India Company, well-known for its antipathy to Christian missions, held sway;³ Dr. Claudius Buchanan's researches and reports from others who had been to the East had revealed that the island could be a fruitful field of service and Sir Alexander Johnstone, Chief Justice of Ceylon and a keen Christian, who had arrived in England about this time, had encouraged the Wesleyans to undertake a mission to Ceylon.⁴ Sir Alexander's view had been made known to William Wilberforce who was leading a campaign in England at this time for the amelioration of the Colonial peoples and the suggestion was laid before the "Conference" which was the governing body of the Methodists in England. There were many who discouraged the idea owing to the risks attendant on the inevitably long voyage and its serious financial implications. But Dr. Coke who was the most keen about the whole project and was willing to organise the mission was able to obtain the sanction of the Conference after he himself had promised to defray the larger part of the expenses of the mission from his own private funds.⁵ The found-

1. "The people called the Methodists" belonged to a group founded by the Revd. John Wesley in 1739, and later grew into the Methodist Church. Originally it was a movement within the Church of England but it later became a separate organisation. Wesley was a son of the Rector of Epworth, born June, 1703; educated Charterhouse, 1714-20; Scholar of Christ Church, Oxford, 1720; ordained priest in the Church of England; Fellow of Lincoln, 1726; undertook extensive Evangelistic tours for the Wesleyan Methodist Movement; Died March 2, 1791.

2. The Revd. Dr. Thomas Coke was called "The Methodist Bishop", Born 9th October, 1749. Died 3rd May, 1814. v. J. W. Etheridge: *The Life of the Revd. Thomas Coke* (London, 1860), pp. 366-424.

3. *University of Ceylon Review*. Vol. VII, No. 2, p. 135.

4. *University of Ceylon Review*. Vol. VII, No. 2, p. 141.

5. Harvard, W. M.: *A Narrative of the Establishment and Progress of the Mission to Ceylon and India, etc.* (London, 1823), pp. 1-25.

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ation of the mission was hailed by Dr. Coke as " an advance of no small importance towards the attainment of his fondest plan of an Oriental mission ". The Conference appointed Dr. Coke to undertake its leadership and authorised him to take with him " Six Preachers ". It had been John Wesley's idea that not less than six should be sent at that time on a pioneer mission of this nature.⁶

The mission set sail from Portsmouth on the 30th December, 1813, led by Dr. Coke who was now past 65 years of age and the six Preachers were: William Ault, Benjamin Clough, George Erskine, William Martin Harvard, James Lynch and Thomas Hall Squance. Mrs. Ault and Mrs. Harvard also travelled with them. The voyage was undertaken after much preparation; the missionaries on board even studied Portuguese which they were told would be useful in Ceylon and they had many consultations on the kind of work they should do. But the hard conditions of travel told on many of them and four of them, Squance, Harvard, Mrs. Ault and Dr. Coke, fell seriously ill. Mrs. Ault and Dr. Coke died and were buried at sea. The sudden death of their leader on 3rd May, 1814, was a serious blow to the mission for in addition to losing their most enthusiastic guide and friend, they were placed in serious financial difficulties as all the funds which were to be used by the mission were in Coke's personal name and were not, in the absence of any authorisation from Coke, legally available to them. When the rest of the mission arrived in Bombay on 21st May, 1814, they were a saddened band. But through the good offices of the commander of their ship, Captain Birch, and the kindness of the Governor of Bombay, Sir Evan Nepean, and a British merchant, Mr. W. T. Money, they had a sympathetic and warm welcome and were helped financially to tide over their difficulties. A passage to Ceylon was taken from Bombay by five of the missionaries and on the 29th June, 1814, Lynch, Squance and Clough landed in Galle while the boat in which Ault and Erskine travelled drifted and came ashore at Weligama, whence the two latter missionaries travelled to Galle. Mr. and Mrs. Harvard were held up at Bombay owing to Mrs. Harvard's ill-health and they arrived in Colombo on the 23rd February, 1815.⁷

At Galle the missionaries were welcomed by Lord Molesworth, Commandant of the Galle Garrison, and Lady Molesworth at their residence: and were later met by the Colonial Chaplain, the Revd. George Bisset, who came from Colombo with the greetings of the Governor, Sir Robert Brownrigg. The missionaries were told that if they could undertake educational work,

6. Harvard, W. M.: pp. 25 ff. Cp. G. G. Findlay and W. W. Holdsworth: *A History of the Wesleyan Methodist Missionary Society*, Vol. V, (London, Epworth, 1924), pp. 22-25.

7. Harvard, W. M.: pp. 52 ff. *The Methodist Magazine* (London Conference Office) 1815, pp. 54 ff.; 1852, p. 587; Mss. on Clough's voyage to Ceylon at the British Methodist Headquarters, London.

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superintending the schools and teaching English at some of the more important centres, in addition to their missionary work, the government would be prepared to pay 50 rix-dollars a month to each missionary. The missionaries welcomed the suggestion and at "a little Conference" held in Galle after 10 days prayer and consultation they decided on "the stations" to which they were to be appointed: Ault to Batticaloa, Clough to Galle, Erskine to Matara, Lynch and Squance to Jaffna. When the British Headquarters of the mission were informed of the situation in Ceylon, in view of Dr. Coke's death, James Lynch was appointed the first General Superintendent and head of the mission. On Mr. and Mrs. Harvard's late arrival from Bombay they were stationed in Colombo.⁸

The evangelistic aims and methods of the Wesleyan missionaries were in the main similar to those of the Baptists; but since the Wesleyans had a stronger team and greater financial help they were able to work in a wider area including both Sinhalese and Tamil-speaking districts and also to make use of larger opportunities of service. A letter written in 1815, by one of the missionaries, George Erskine, who worked in the Galle-Matara area gives a glimpse of the work they did. "Monday evenings we meet our class, consisting of about 20 members, Dutch, Portuguese, soldiers and one native headman, or Modeliar as they are called here . . . We sometimes preach in the Public Market through the means of an interpreter. Here we meet the many different characters—Mohometans, Malabars, Dutch, Portuguese, Cingalese etc., we visit some of the schools where the Cingalese are taught their own language".⁹ In Colombo Harvard's work was chiefly in the Pettah area—a tradition of work appropriately carried on today by the Colombo City Mission at their centre, the Harvard Settlement, also in the Pettah—and here gradually a congregation was built up. The response to the work in the Pettah was such that it was here that "the first Methodist Chapel in Asia" was built on the model of Brunswick Chapel at Liverpool and opened for worship on 23rd December, 1816. Among the large number of Christians who subscribed towards the funds necessary for the building of the Chapel were the Governor, the Chief Justice, members of the Council, the chief European residents, the Chaplains and a number of Ceylonese—many of whom belonged to other Churches. A Sunday School too was opened in connexion with the Colombo mission and "within a short space of time after the opening . . . upwards of twenty Sinhalese and native born teachers and more than two hundred and fifty children" joined it. Mrs. Harvard conducted a Sunday School for girls and they were later joined by the pupils of another Sunday School for girls run by Lady Johnstone "who every Sabbath caused the most diligent of the Scholars

8. Harvard, W. M.: C. VII ff.; *Methodist Magazine*, 1815, pp. 310 ff.; Letters from Missionaries. *B.M.S.P.A.*, Vol. VI, p. 56.

9. *Methodist Magazine*, 1816, p. 226.

to be conveyed to our school in a native cart ; which followed by their brothers on foot, formed a procession highly gratifying". A Class-meeting was also held regularly with a devout and accomplished British soldier—Andrew Armour—acting as interpreter to its English, Portuguese, Dutch and Sinhalese members.¹⁰

In 1815, John McKenny who had been sent by the Society in England to the Cape of Good Hope and had been unable to continue his work there arrived in Ceylon and another complement of missionaries, consisting of Samuel Broadbent, John Callaway, Robert Carver and Elijah Jackson, were sent from England in 1816. At a General District Conference of the Wesleyan missionaries, held in July, 1816, the general situation was reviewed and reinforcements were sent to some of the stations and new work begun at Trincomalee under Broadbent. Other appointments made were Lynch, Squance and Carver to Jaffna ; Jackson to Batticaloa ; Erskine and McKenny to Galle ; Harvard and Clough to Colombo and Callaway to Matara. There was a further batch of missionaries sent from England in 1816. These were Buckley Fox, Robert Newstead, Thomas Osborne, Alexander Hume, Samuel Allen, all of whom were Ministers and Daniel James Gogerly—a lay missionary.¹¹

Although the missionaries were centred in towns, they did a considerable amount of work in the villages aided at first by interpreters until they had learnt the vernaculars which all the missionaries appear to have done successfully. There was an extension of work from Colombo down the coastal area including Moratuwa, Panadura and Kalutara and, also up to Negombo ; from Galle and Matara Evangelistic work was conducted in Ambalangoda and Weligama. In 1820 it was reported that the Mission had a Mission House at Moratuwa, a chapel at Negombo, a chapel at Seeduwa and a Mission House and a chapel at Kalutara.^{11a} Buckley Fox writing to England about the work in the Sinhalese-speaking area states that in the coastal area there were 63 places where preaching was conducted. "When we are at any of these places, we conduct the service in Cingalese".¹² In Negombo after the arrival of Newstead an Auxiliary Missionary Society was formed as early as 1820 ; and missionary activities were extended with the aid of Sinhalese assistants to Chilaw. Newstead later worked in Kandy and also did missionary work at Kurunegala—

10. *Methodist Magazine*, 1816, pp. 227 ff. Colombo District Minutes Mss. 4 August, 1816, p. 21. Harvard, W. M. : pp. 260 ff ; p. 313 f, pp. 365-374 f ; 383 f. The Plan of the Brunswick Chapel was found among Dr. Coke's effects after his death at sea during this voyage.

11. Colombo District Minutes Mss. 3 August, 1816, pp. 19-20. Harvard, W. M., pp. 285 ; 302.

11a. Ceylon District Minutes : (Sinhalese District) Mss. 29 January 1821, pp. 270 ff.

12. *M.R.* 1817, pp. 471-2 ; *M.R.* 1820, p. 55 ; 1826, p. 137 ; Harvard, W. M. : pp. 299-300 ; Hardy, R. S., *Jubilee Memorials of the Wesleyan Mission in South Ceylon* (Col. 1864), pp. 109, 114.

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a station about which the mission took a great deal of trouble until they abandoned it in 1829 owing to recurrent fever.¹³ The kind of Evangelistic work done by the missionaries is reflected in a report sent by Clough to England and printed in the *Missionary Register* in 1823. He states that the conviction is daily strengthened in his mind that the duty of missionaries is by no means done when they have attended to their school work and have preached. "The principal part of the work to be done is in going from house to house, and having personal intercourse with the people. In this respect the Roman Catholic missionaries are an honour to their character: they go from house to house as well as from village to village; and however little I might be disposed to admire their proceedings in other respects, I certainly do in this: and I will not deny that this is one reason why they carry all before them almost in this country" (sic.) (p. 58).

The educational activities of the mission were considerable and widespread at a time when the Government appeared to have had no real policy of its own apart from asking the missionaries to superintend the very few and badly neglected government schools and relying on the missionaries to open up any new schools they could. The suggestion to open schools under the management of the mission was made by Harvard and Clough when they found that the villagers were keen to send their children to be educated under the missionaries. Harvard wrote: "Mr. Clough and myself regarded with feelings of peculiar pleasure the desire manifested by the inhabitants of various villages to place their children under our care, persuaded that our hopes for the future must be, in a very considerable degree, founded on the cultivation of their minds and the formation of their character. We therefore digested a plan for the establishment of a regular chain of native mission schools and submitted to our brethren at the different stations".¹⁴ These mission schools were started by the Wesleyans in Colombo and in view of their success a scheme was commended in 1815, so that all the stations could have similar schools. The missionaries adopted the scheme with great success using the vernaculars as the medium of instruction and teaching English only to the best pupils. By 1826, the mission had 73 schools with 3,088 pupils of whom 2,572 were boys and 516 were girls. The following table shows the distribution of schools and pupils:¹⁵

13. *M.R.* 1822, p. 85; *M.R.* 1831, p. 83; Hardy, R. S., pp. 245-6.

14. Harvard, W. M., pp. 303-7; Hardy, R. S., p. 267, cp. *Third Wesleyan Mission Native School Report (W.M.P.)* 1819, p. 11 f.

15. *M.R.* 1827, pp. 104-7. Cp. *M.R.* 1823, fn. 17, *infra.*; also cp. *M.R.* 1826, p. 137; 141-2; 145; 148-9. Harvard, W. M., pp. 291 ff., 304 ff. In the *Third School Report* 1819, op. cit. 84 schools with 4,878 pupils are mentioned (p. 20) and the Ceylon District Minutes Mss. 7 February 1820, state that by that date there were 4,888 pupils in these 84 schools, (p. 205).

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<i>Name of Circuit</i>	<i>Number of Schools</i>	<i>Boys</i>	<i>Girls</i>
Colombo	6	342	33
Negombo	9	338	150
Kurunegala	7	187	1
Kalutara	7	292	90
Galle	10	369	112
Matara	8	279	100
Batticaloa	7	200	—
Trincomalee	4	130	—
Jaffna and Point Pedro	15	435	30
9 Circuits	73	2,572	516

Like all religious teachers these missionaries undoubtedly hoped to spread their religion through the schools they established. But the actual results from this point of view were unsatisfactory. What conversions there were seem to have been slow and few. There is no evidence of any "mass conversions" from these schools nor of coercion. In the same report the total number of the members of the Wesleyan mission in Ceylon is given as 439.^{15a} By 1826, the schools in the several areas had been established for 5 to 10 years. If there were "mass conversions" the numbers in the mission churches should have been much greater. It is very improbable that the missionaries deliberately under-estimated the number of their converts. The impression created by the reports and letters they wrote is that the trouble with the missionaries was quite the reverse: they tended to over-estimate the results of their Evangelistic work and were often a little too quick, certainly in these early days to call persons "converts" when in fact many of them had "changed their religion" only in name. Over and over again this is shown to be one of the weaknesses of Christianity in Ceylon.^{15b}

For the higher education of young converts and for their training as lay-evangelists, the missionaries proposed a special institution. But this did not prove to be very successful. In the *Missionary Register* of February, 1825, it is recorded that a Missionary Academy was opened on 16th July, 1823. The primary object of this institution was "to communicate gratuitously

15a. In the report in which the number of schools and distribution of pupils is given according to the figures quoted, the distribution of church-members is given as follows: Colombo 87, Negombo (including Chilaw) 72, Kurunegala 5, Kalutara, Bentota, Panadure 75, Galle and Ambalangoda 11, Matara and Weligama 97, Batticaloa 14, Trincomalee 8, Jaffna and Point Pedro 70; v. *M.R.* 1827, pp. 104-7. Cp. Harvard, pp. 317-20.

15b. Cp. Hardy, R. S., p. 264; also see *University of Ceylon Review*, Vol. VI, No. 4, pp. 274, 283-5, 288.

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to the poor a correct knowledge of the English language and such an education as may best fit them for useful situations in societies it will be open, however, to children of respectable Burghers and of Cingalese headmen. In its establishment we have in view, in the most direct manner, the spiritual interests of the great missionary work in which we are engaged—which we propose to promote, first, by educating a certain number of youths from each station, preparatory to their filling situations of usefulness as school-masters and catechists in their own villages, under the superintendence of the missionaries; and secondly, by securing a more perfect religious education to as many as we can bring under the influence of the institution" (p. 87). Fifty Burgher and 50 Sinhalese children not under 8 years were to be taught free. Children of "respectable Burghers and Cingalese headmen" were to pay 8 rix-dollars each per month. Any profits were to be used for equipping the children and the school with books and other requirements. The period of education was not to be more than 8 years. Later reports do not give any clear information about the progress of this institution. But in March, 1826, we are told that the mission established an institution "for the purpose of furnishing a limited number of young native Converts and Catechists with a knowledge of Christian doctrine and such branches of Science as might effectively guard themselves against a visionary philosophy and the seductive calculations of the Eastern Astronomy". By 1829, there were only four students here. Two of them were Burghers: one Mr. Bartholomeusz was on trial as an assistant missionary and one Mr. Lutersz was appointed to Kalutara as an assistant superintendent of schools. This institution was closed in 1829 and there appears to have been no special institution for the training of ministers for the mission until the Church established one later at Richmond Hill.¹⁶

A most useful contribution to religious and educational work was made by the mission early in its history when they set up a printing press which had been included by Dr. Coke with characteristic foresight as a part of the original equipment for the mission to the East. The press, was managed and worked by Harvard who had once been a printer; and it proved most helpful specially as the press taken over by the British Government from the Dutch could not be used for some time. In 1816 Harvard cast Sinhalese and Tamil types; and he was also responsible for repairing the government press. The mission press came later under Gogerly's management. Its publications ranged from "spelling books" to more ambitious works like Clough's Dictionaries and a Pali Grammar and in 1838 a Sinhalese Almanac 'on European principles'. Among the religious books published were Bishop Hopkin's *Exposition of the Ten Commandments*, translations of parts of the Bible, books on Christian doctrine and religious education and a considerable number of religious tracts.

¹⁶. M.R. 1828, pp. 120 1; 1829, p. 118; 1830, p. 39. *Findlay and Holdsworth*, Vol. V, pp. 72, 74.

The publication of the English-Sinhalese Dictionary in 1821 and the Sinhalese-English Dictionary nine years later and the Pali Grammar—all compiled by Benjamin Clough—shows the considerable progress made by him, in the study of the vernacular. Clough also worked on a new version of the New Testament which had been begun by William Tolfrey and which Clough now completed with the help of a Buddhist priest and others like Armour and Chater. Newstead prepared a translation of the New Testament in Portuguese. In 1819, it was reported that the literary work was going well ahead. The missionaries also prepared several school-books. Fox wrote about another Dictionary the completion of which was fast approaching; this was “of the language which is called Portuguese in this country but differs materially from what is called Portuguese in Europe. This language has never been written”. This was ‘colloquial Portuguese’—a polyglot language used in Ceylon in those days. Also mentioned in the report is “a vocabulary of English, Portuguese and Cingalese . . . making between two hundred and three hundred pages . . . It has cost us considerable pains, as nothing of the kind was ever yet published”. All these books were printed in the Wesleyan mission press. Much of this work was done despite the discouragement of the London Headquarters of the mission which once referred to Clough’s dictionary as “a literary speculation” and assumed that the literary activity of the missionaries was undertaken at the cost of direct Evangelism in which they felt the missionaries should be primarily engaged.¹⁷

The distance between the Headquarters in London and the missionaries in Ceylon, the failure of Headquarters personnel to appreciate the very real difficulties of the missionaries, their ignorance of the local situation and their refusal to grant the missionaries the necessary discretionary powers specially in financial matters brought about a certain amount of displeasure between the Headquarters and the missionaries and created more difficulties for the latter. It led to the reduction of expenditure on schools and to closing down some of them during this period.^{17a} It was with considerable difficulty that the missionaries prevented the closing down of the Press. It was due to lack of understanding on the part of the Headquarters and of effective liaison between them and the missionaries that Lynch eventually resigned after a vote of

17. *M.R.* 1819, p. 125; Harvard, W. M., p. 45, 266 ff.; 294 ff.; p. 313. Hardy, R. S. pp. 275-86; B. Clough: *A Dictionary of the English-Sinhalese and Sinhalese-English languages*, 2 Vols: Colombo, 1821, (New Edn. Col. 1892). B. Clough: *A Compendious Pali Grammar* (Col. 1824); *M.R.* 1819, p. 124, 1820, p. 56; *M.R.* 1822, p. 85; *M.R.* 1823, p. 58. Cp. *Findlay and Holdsworth*, Vol. V, p. 63; Minutes of the Conference, Galle, 1819; Col. W. M. P. 1819 p. 14 f, 18; 7 Feb. 1820, p. 227.

17a. See footnotes. 15; 15a.

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censure passed on him in London despite the support and approval he had from his co-missionaries in Ceylon.¹⁸

Despite the difficulties the missionaries had there was gradual progress both in religious and educational work. In 1819 for the sake of convenience the mission was divided into two districts—the Sinhalese-speaking District and the Tamil-speaking District. Lynch who was originally Chairman of the whole mission and of the General District Conference became Chairman of the Tamil-speaking District and Buckley Fox became Chairman of the Sinhalese-speaking District.¹⁹

The Wesleyan Mission in Ceylon extended its activities in these early stages even beyond the confines of the island. On October 7th, 1815, Lynch wrote to London: "I have received a letter lately from Madras signed by five serious persons, who appear to experience the power of religion. They have received much light into the doctrines of the Gospel by reading Messrs. Wesley's and Fletcher's works and most earnestly request one of us to visit them. At present it is not in our power to do this for want of sufficient help". The London Society was anxious that Harvard should go but, because both the Ceylon mission and the Government pointed out to them that Harvard's service in Colombo were indispensable, Harvard was kept back. In 1817, the Society authorised Lynch to visit Madras and to add Madras as a station of the Ceylon mission. Lynch was able to extend the work and by 1819 the Wesleyan Mission in Madras had branches at Bangalore, Seringapatam, Nagapatam and Ramesveram. With the growth of the work the administrative connection with Ceylon ceased and a separate District was formed in India.²⁰

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18. *M.R.* 1823, p. 58. The earlier report gave 84 schools with 4,875 pupils and 160 teachers; but the last report stated that there were only 63 schools with 3,335 pupils and 84 teachers. *Findlay and Holdsworth*, Vol. V, pp. 30, 64 ff., 176 ff.

19. Colombo District Minutes Mss. 29 July, 1816, p. 2; 7 August, 1816, p. 35; 14 January, 1819, pp. 125, 151; 11 August, 1817, p. 69.

20. Colombo District Minutes Mss. 1 August, 1816, p. 6 f; 3 August, 1816, p. 15 f; 41 January, 1819, p. 121. Harvard, W. M., pp. 288 ff., p. 384. *Findlay and Holdsworth*, Vol. V, pp. 27, 67.

APPENDIX

The following extracts and notes from *The Ceylon Wesleyan Mission Native School Report for 1822* [Colombo: Printed at the Wesleyan Mission Press, 1823] will give some indication of the places in which the Wesleyan missionaries had schools in that year. *Cp. supra, fn. 15 and 16 and table giving the distribution of pupils in schools in 1826-27. Notes within square-brackets are mine.*

The report begins with a general survey of Christian work in Ceylon and refers to the religious tolerance of the Sinhalese.

“The Ceylonese are also people of good capacity. Their apprehension is quick, their application often remarkable, their memory tenacious and their judgement destructive” (p. 16).

“Most of the Cingalese, travelling on foot and free in their manners, become inexhaustible talkers and in dispute and narration display considerable vivacity” (p. 17).

“The language as Captain Knox observes ‘is copious, smooth, elegant and courtly’, and its alphabet has no equal in Europe for comprehensiveness or arrangement” (p. 18-19).

The report of stations:—

(A) Colombo.—

- (1) First school of station in *Colpetty*—Co-Educational—Tamil taught for sometime. [Presumably in addition to Sinhalese and English]. Children tolerably regular in their attendance (p. 21). Difficulty owing to lack of good teacher.
- (2) *New Bazaar School*—difficulty in English department owing to lack of teacher.—Not much prejudice against female education in vicinity: Number of pupils: boys 78; girls 32.
- (3) *Chekku St. School*—drawn from various classes of people. Former girls school given up owing to lack of teacher.
- (4) *Slave Island*.—“This school has fully maintained its character as a Christian school”.—Improvement throughout the year.
- (5) *Kolobowilla School* [Kalubowila].—“The school in the jungle” increase and progress. The pupils not so eager as children near the coast.
- (6) *Morotto* [Moratuwa].—Present number of pupils: 41 boys and 4 girls. “This is truly in an eminent sense a Christian Establishment”.

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- (7) *Ratmalana*.—Difficulty of getting suitable teacher. Girls' department discontinued despite much exertions.
- (8) *Nagalgam* [Nagalagam].—"Two conscientious men" were teachers here.

The above section is signed by W. BUCKLEY FOX (p. 23).

- (B) *Negombo Station*.—About the pupils the writer says "Having no hope of secular advantage from the mission, their attachment to us is the more encouraging; they are indubitable examples of the success of the Wesleyan School Establishment". (p. 23).
- (1) *Akella* [Ekala].—30 boys.
 - (2) *Seeduwa*.—30 boys, 20 girls. The writer explains the meaning of Seeduwa as "Chee-duwa: Fie! daughter".
 - (3) *Moklangam*: [Mukalangamuwa].—30 boys and 16 girls.
 - (4) *Tempalle*: [Tempola].—A solitary place, teachers inactive but sincere[!].
 - (5) *Amandula*: [Amandoluwa].—25 boys; 2 girls.
 - (6) *Negombo*.—Opposition from Roman Catholics. 26 boys, 3 girls.
 - (7) *Pallenchene* [Pallansena].—29 boys. Roman Catholic influence strong here.
 - (8) *Tambarawilla* [Tambarawila].—30 boys.
 - (9) *Chilaw*.—34 boys, 2 girls.

The above section is signed by SAMUEL ALLEN.

- (C) *Kornegalla Station*.—[Kurunegala]. No Report, (p. 27).
- (D) *Caltura Station*: [Kalutara].—General progress in the District 298 boys, 94 girls.
 - (1) *Caltura English School*.—Girls department under care of Mrs. McKenny. Prejudice against female education; inability to get suitable mistresses; formidable difficulties, (p. 28).
 - (2) *Caltura Sinhalese School*.—Most of the parents either Carpenters or Silversmiths and need children's help: this retards progress.
 - (3) *Pallatotte* [Palatota].—Failure; proposal to discontinue.
 - (4) *Panture* [Panadura].—Improvement, new Building completed. An old pupil had been appointed as a teacher.
 - (5) *Wakade* [Wekada].—Eagerness of inhabitants—they built the school themselves—general progress throughout. Only Sinhalese taught "as those who wish to learn English can attend at Pantura".

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(6) *Pythagalle* [Paiyagala].—Irregular attendance.

(7) *Bentota*.—Satisfactory progress.

The above section is signed by J. MCKENNY and J. SUTHERLAND.

(E) *Galle Station*.—Note on school of Mrs. Gibson: "The Lord Bishop of Calcutta honoured it with a visit when passing here and remarked he had not seen its equal in India" (p. 32).

(1) *Fort*.

(2) *Minagoddy* [Minuwangoda].

(3) *Kalaganny* [Kalegana].—Mixed school.

(4) *Gindra* [Gintota].—Mixed.

(5) *Wavella* [Wewala].—Progress "not unpleasing".

(6) *Hiccoddy* [Hikkaduwa].—Progress.

(7) *Uddamulla* [Udumulla].

(8) *Malavenny* [Malawenna].—One of the best.

(9) *Telwatte* [Telwatta].—Fluctuating attendance.

(10) *Kahaway* [Kahawe].

(11) *Amblamgoddy* [Ambalangoda].—Inhabitants subscribing for new school.

(F) *Matura Station* [Matara].

(1) *Matura*.—Progress.

(2) *Dondra*.—Progress.

(3) *Weragampitta* [Weragampita].—Progress, neat little chapel built, mixed.

(4) *Kadawiddia* [Kadawidiya].—Teacher, old boy—good work.

(5) *Neupe* [Nupe].—Sickly state.

(6) *Madhea* [Madihe].—Also exercises our patience.

(7) *Belligam* (Weligama).—First school—good teacher—satisfactory progress.

(8) *Belligam* [Weligama].—Second school: Progress.

(9) *Nawinna*.—Mistress quite a genius—a poetess—versed part of the Scriptures (p. 38).

The above section is signed by A. HUME, (p. 38).

(G) *Jaffna Station*.—

(1) *Jaffna English School*.—An useful and important establishment. The greatest number of pupils were Dutch and Portuguese who were poor.

(H) *Trincomalee Station* :

(1) *Mission House School*.—Under Mrs. Carver.

(2) *Perunternon*.—Encouraging 90 scholars.

(3) *Kutdukara-vadi*.—Numbers fluctuate. Chiefly Muslim children.

APPENDIX

(4) A discontinued school: on account of the sickness of the master. The above section is signed by R. CARVER, (p. 42).

(1) *Batticaloa Station*.—More than one-third the inhabitants were Moors.

(1) *English School*.

(2) *Tamil School*.

(3) *Kottikolam School* [Kottaikallar].—

(4) *Vallivoor School*.—

(5) *Kallady School*.—

The above section is signed by J. ROBERTS.

[**Note I.** Judging from the above report there were 53 Wesleyan mission schools functioning in 1822; of these only 2 are specially mentioned as being English schools. But English appears to have been taught probably as an extra subject in some of the other schools, e.g. v. D. 4 and 5 above. See also Colombo District Minutes Mss. 21st August, 1817, pp. 98-103, outlining School policy. Education was free and girls were taught special subjects such as needlework and homecraft.

Note II. In the similar School Report of 1819, the total number of schools is given as 84 and pupils 4,978. In 'Colombo' there were three more schools at Barbar Street, Mahabola, Wellawatte. In 'Negombo' the 9 schools are somewhat different from those mentioned above: Negombo, Grand Street, Akella, Rilligalla (in Kandy), Sea Street, Female Pettah, Catoonayakee, Seeduwa, Tempale. In 'Caltura' the schools were at Caltura, Goldsmith Street, Palliattote, Desastra Caltura, Pinwatte, Hiratudua, Pantura, Rambucane, Bandaragama, Kehilhenawa, Anguratura, Paradue, Calamulla, Kuda Payagilla, Maha Payagilla, Berbereen, Alutgama, Bentota; in 'Galle', besides those mentioned in the above report there were schools in "The Circular Road", Unnewattanne, Boosey, Dodanduwe. There were 2 schools in Telwatte (Fisher and Mahabadde). The Udamulla school is not mentioned here but probably appears under a different name. In 'Matara', the 1819 report does not mention the Nawinna school but mentions other schools at Mahawitta, a second school at Dondra, a school at Poihene, a second school at Madhea, a school at Pellane, and a school at Ahangama. In Jaffna, other schools were at Wannarponnay, Nallore, Tettarteru, Copay, Puttoor, Avaranial, Navacully, Matavilla, Vatheri, Valvatetorre, Katavelly, Alvay, Tanakarahkurichchi; under 'Trincomalee' are mentioned Nillavally, and Cothar besides the three schools *named* in the 1822 report (above). The Batticaloa schools are not mentioned in 1819 report.]

C.N.V.F.