

Sept. 1924

No. 3

TIDINGS

FROM

A. B. F. M. SOCIETY

IN

BENGAL-ORISSA, INDIA.



The Late Miss Emily E. Barnes. .

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Bengal-Orissa Tidings

MISS EMILY E. BARNES.

Many years ago, when Miss Emily Barnes was one of the earliest students at Moody Bible Institute in Chicago, D. L. Moody said of her, "She is a little tug, but she will tow in a big ship." To those who have known her longest and best those words have surely been verified. No one, save God, will ever know how many lives, like little boats tossed on troubled waves, have found safe anchor in a quiet harbor, because she has thrown out the life-line.

She was born in England in the year 1859, on the 25th. of June. When but a child of nine years she came to America, was a student at Hillsdale College and afterwards in Chicago. The Bible Institute was ever a place most dear to her heart.

Her service was characterized by little kindly deeds. Many a struggling student in America has found a dollar or two in a letter Miss Barnes sent from India with messages of encouragement for the highest type of Christian living.

Jellalore, a station some of us would call lonely, but which she most dearly loved, was so animated by her sweet spirit that more than one of us has remarked that going there gave one the feeling of going to grandfather's house on Thanksgiving day. Indians of all creeds are many who loved her as a friend that directed them for their best good and was ever ready with kindly help. Besides directing the Bible women's work, and caring for the Girls' School, the Jellalore church, with all its interests was ever in her mind. Our missionary group will always remember her

by one song that she frequently led us in singing, the chorus of which is so like her :

“Always cheerful, always cheerful,
Sunshine all around I see ;
Full of beauty is the path of duty,
Cheerful we should always be.”

She came to Balasore on her birthday, June 25th. last. Friends greeted her with many kindly notes and little gifts. She stayed a week and seemed superlatively happy. Some of us felt we should ever after appreciate Balasore more because she found so much to enjoy. The night before she planned to return to Jellasore on the early morning train, she became violently ill. After four weeks of the best care that could be given her in Balasore she was taken to a Hospital in Calcutta in the care of a splendid English nurse. Sunday morning, August 10th. she passed away and was buried in Calcutta beside Miss Butts.

She leaves memories fragrant with the purest joys of earth. She loved the beautiful and Lincoln's lines might truly be said of her : “When I am dead I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow.”

The writer of this most inadequate sketch has always considered Miss Barnes the magnet that drew her to India, and the first postcard ever received from a foreign land and a foreign missionary is a cherished possession since 1898. If the loving kindly thoughts of the friends she has left could be woven into a garland it would be fit for the fairest of earth.

SARAH B. GOWEN.

THE JAMSHEDPUR CHURCH OF CHRIST TO BE DEDICATED IN NOVEMBER.

A modern fire proof structure with auditorium and overflow room on the main floor. For social service, away from India's burning sun and scorching winds, the basement is equipped with library, parlor, class-room and baths. Lighting throughout is of the most modern indirect type and

The Jamshedpur Church of Christ.

the windows which are to be of leaded stained glass are now being made up in America. The building is peculiarly adapted to the climate and needs of India, and the special ventilation system makes it delightful, cool and comfortable.



Erected by the Jamshedpur people and the American Baptist Mission.

LLOYD ELLER (Architect).

CONSTRUCTION WORK IN INDIA.

Construction Work in India presents many difficult problems which are so different from the ones which confront a builder in America that the work becomes a most interesting study. The designing of buildings for least exterior surface to sun rays, greatest air circulation, conformance to prevailing winds, most efficient ventilation, least but most useful floor space free from moisture and white ants, comfortable arrangement of

rooms and a method of construction that will make maximum use of available building material, presents a problem that can readily be compared to a Chinese puzzle.

In assembling materials, the first problem is "brick" and the solution is to find the nearest clay bank, get moulders busy and prepare to burn the brick. The available lime is of hydraulic origin and is gathered from the rice fields during the dry season when no crops are raised. It must be cleaned, burned and slacked. Square miles of land must be gone over to collect enough lime for one building.

Lumber must be carefully selected because of damp-rot and India's ever-present white ants which attack all but a very few kinds of dry wood. Logs are usually purchased, but frequently we buy the trees and have them cut. The process of milling lumber is varied, but the crudest of hand methods are most common, which means that months of time is consumed converting a log into doors and windows. At our Balasore Industrial school this process is modernized and takes but a short time.

When the process of assembling materials has been going on long enough to insure no delay in construction work, the building work proper may be begun, and the labor question must be mastered. A wage scale ranging from 8 cents to 33 cents a day is made public and in time men with stone plumb-bobs, and hand-woven chalk-lines give personal application as masons. Then men and women from the jungle are collected to carry brick and mortar, do digging and all the work that approaches manual labor. It is interesting to watch this collection of humanity take form and become a working unit. At no other place on earth can a leader command more influence. The simplest lessons in confidence, honesty and enlightenment are grasped, understood and appreciated. Soon the mass begins to assimilate these ideals and character appears. Ambition grasps worthy individuals and they begin to climb the ladder of success. In the depths of ignorance and superstition, the spark is kindled which warms up a desire for knowledge and awakens a soul to thirst for enlightenment. A builder's opportunity for Christian work is six days of personal contact a week. He can establish

confidence by executing justice in routine work and in so doing can fortify a strong position for religious work. He can supply daily object lessons in co-operation, honesty and self-respect. The Golden Rule, unknown among Hindus, can be applied and the love of our Lord can be a daily topic of conversation.

LLOYD ELLER.

MILEAGE.

The mission builders' Ford truck has established a new mileage record, the latest report being a round trip to Chandipore, 20 miles, on $\frac{1}{2}$ pint of gasoline. To make this record possible, Mr. Eller has been working on a special carbureter valve that is opened when the engine is cranked to admit gasoline. After the engine warms up slightly the valve is reversed to shut off the gasoline and connect a tank of kerosene to the carbureter.

With a special air heater and a slight alteration to the carbureter the kerosene is thoroughly vaporized and consumed in the engine about the same as gasoline. The engine functions quite normally with a little more heating, less noise, and about 2-3s rated horse power. To counteract these difficulties in an emergency the surplus gasoline supply is always ready for a hard pull or a hot motor. With gasoline at 75 cents a gallon and kerosene at 32 cents a gallon a real mileage saving accumulates with the attachment.

THE CHAWKI.

The chawki is one of India's oldest inventions which tradition says was divinely ordered to mix sand and lime in such a way that the destructive gods are frightened away and the gods of permanency and strength are so encouraged that the resulting mortar will make a permanent building. The Westerner sees in the chawki a uniform method of grinding hydraulic lime and sand in an economical way hence it is still in use throughout India.



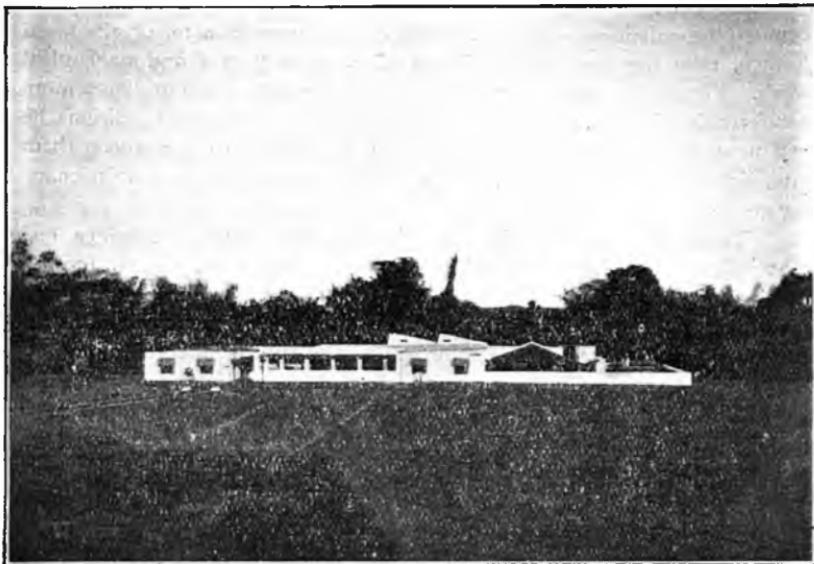
The Chawki.

THE BALASORE INDUSTRIAL SCHOOL.

What shall we say about industrial training as a part of the program of foreign missions? Has it a place in the Government educational system? It is a worthwhile factor in the life of the Christian community?

The missionary starting out with the high aim of infusing new ideals, finds himself up against the economic basis of things. Backwardness, injustice, indolence and ignorance—these are some of the obstacles in his march of progress. The Industrial School is one of the aids, for the Industrial School sets about changing ignorance into skill, laziness into

industry and contempt for labor into respect for results. It shows that an honestly made table is really a kind of prayer, for it can only come from an honest heart. To make the student self-supporting has generally been the reason for starting the Industrial School. From the beginning it has become a factor in community life. It has shown that education and work with the hands are not incompatible and it has introduced new methods of working, created skilled workers and made in all ways for community progress.



The Balasore Industrial School.

In the writings to Theodore Roosevelt there is a paragraph written during his visit to Africa which clearly shows the place of the Industrial School. "Missionaries, present in the field, do not always find it easy to

remember that natives can only be raised by slow steps, that an empty adherence to forms and ceremonies amounts to nothing, that industrial training is an essential in any permanent upward movement and that the gradual elevation of the mind and character be prerequisite to the achievement of any kind of Christianity which is worth calling such. There I feel recognition of the fact that industrial training is the foundation stone in the effort to raise ethical and moral standards. Industrial training must go hand in hand with moral teaching, but the mere force of example and the influence of firm, kindly sympathy and understanding count immeasurably. There is further recognition of the fact that in such a country the missionary should already clearly know how to, or else learn how to, take the lead himself in all kinds of industrial and mechanical work. Finally the effort is made to teach the native how to live a more comfortable life, not under white conditions, but under the conditions he will actually face when he goes back to his people, to live among them and, if things go well, to be in turn a conscious or unconscious missionary for good."

Thoughtful consideration of this statement should convince one that industrial training has an exceptionally important place in foreign mission. What greater aim and high ideals could our school adopt and maintain than that of changing ignorance into skill, laziness into industry, contempt for labor into respect for results and the elevation of mind and character. How closely these are allied to the very life and teachings of Christ and his apostle Paul! With these prerequisites as a foundation to build upon, what a tremendous power Christianity might become in the life of an Indian community! The question which really faces us is not, "shall we as a mission engage in industrial education," but "how shall we engage in it so as to obtain the best and most permanent result."

A Baptist missionary in Balasore some twenty years ago, realized the need for teaching the Indian Christian boys some useful and profitable occupation. The emphasis on educational work had been upon book learning and if, as was too often the case, a boy failed in school, there was nothing left for him to do but some menial task such as servant work or

herding cows. The practical missionary thought, "Why not make some of these lads artisans and instead of hiring outside help to do our carpentry, building and repairing, have our own boys do this work." Five or six lads were given some tools and on the verandah with an Indian carpenter as teacher, was started the Boys' Industrial School, and from this small beginning the school has grown until to-day it is the largest and best equipped Industrial School of its kind in India and so far as we can learn has no equal in the Orient.

Government is not slow in seeing the advantage of this newer form of education and soon gave the school very generous support financially and otherwise. Previous to 1915 the school had been in charge of the local missionaries. But the opportunity seemed to warrant the setting aside of a man especially to develop this work. Government made a grant toward the partial support of a new man, and a lady in America supplied the remainder necessary to designate a missionary particularly to this work. It was decided to develop the school along commercial lines; that is to operate a factory where every lad would receive pay for his work, at a figure equivalent to its actual worth. Practically everything made at the school is sold. This enables the boys to finance their education in part and at the same time provide for a source of income for the maintenance and development of the school. Last year we extended this plan to such an extent that our sales amounted to more than Rs. 46,000. Out of the total number of teachers and workmen in the institution there is now only one who has not been wholly trained in the school. In addition to the lads in the school we send out an average of seven each year to the other places where they find employment. A careful record of each boy is kept, while in attendance and after he leaves the school, and while it is admitted there is room for improvement, these records have been encouraging.

We are now employing thirteen teachers and have 75 boys on the roll. The subjects being taught are carpentry, blacksmithing, machine-shop work, motor cars, polishing and drawing. About one-half of the boys are non-Christian. Our annual balance sheet of Nov. 1st, 1923,

shows our assets to be Rs. 156,195. All profits have always been returned to the school in the form of new additions or equipment. Our equipment consists of 25 wood-working and machine tools, all of the most modern type and individually electrically driven from our own power plant. A new saw-mill, the funds for which were mainly granted by Government, is almost ready for use. It comprises a log-saw with a capacity of 100,000 board feet per day, a four-sided moulder for special work on looms of which we supply 300 monthly to Government, a planer and a cross-cut saw. This mill is being equipped with an exhaust system to eliminate the dangers of dust infection. Government has also sanctioned a grant for the erection of a new class-room building and power house. When the buildings are complete we will have a very useful plant and it will enable us to carry out our long hope for plans of developing the theoretical side of this work.

We were honored by a visit from His Excellency the Governor recently and he has recorded the following note, "It was a great pleasure to visit the Industrial School and one could not but be struck with the efficiency of its equipment and the general atmosphere of businesslike management which pervaded it. It struck me as a most excellent and live institution and I congratulate all concerned with its management. I understand that building extensions are badly needed and I should think that a Government grant would be money well spent."

We believe we have an obligation to teach these boys to be trained for the industrial life of India as well as for other spheres of activity. The Lord Jesus was an artisan, a carpenter, end of the depressed classes. It is He who has forever vindicated the manliness of labor and Christian missions should stand for the sanctity of manual toil. Some critics have said that this is only making our Indian boys into good workmen, moral and upright perhaps, but not necessarily Christian. Were this all, it would certainly be a worth-while work but there is more. Our Industrial School is a Christian mission School and its purpose is to make men, whose ideals shall enter into their work and make them better workmen, whose manual training and habits of industry shall make them

better men—more true, more virile and more dependable. Industrial training is Christianity's antidote and our contribution toward the building of an industrious, honest, self-respecting and respected community.

V. G. KRAUSE.

WORK IN INDIA.

No one stands up to work when there is a conceivable way for sitting down. The mason squats on his work, the blacksmith sits before his anvil and the carpenter uses his toes to hold the board as he chisels, but someone must carry the material and in India a method has not been



Work in India.

perfected to sit down and carry brick so the women are given that job and without a murmur they load 13 bricks on their heads and carry them up ladders and over scaffolding. To keep everyone working in harmony the man (standing at the right in the picture) supplies the brains, and for authority and response to orders the paymaster (standing in the center of the picture) must always be close at hand.

This picture was taken from the top of the Jamshedpur Church. In the distant back-ground the smoke-stacks and furnaces of the Tata Iron and Steel Co., Ltd., can be seen.

EVANGELISTIC WORK.

IN THE BALASORE INDUSTRIAL SCHOOL.

The visitors who pass through the school, hostel and work-shop may be roughly divided into two classes,—those who finally ask the question, “What becomes of the lad when you have trained him?” and the other class who are vitally connected with or interested in Mission work who ask, “What do you do for the boys in the way of religious instruction?” These two questions are very closely connected with each other and together form the reason for the existence and maintenance of the school. In these days of theological controversy it is most necessary that we render a good account of our stewardship regarding this latter question.

The religious work in the school has become a department in itself, and we employ in the same manner as we do all the teachers, an evangelist who gives his full time to evangelistic work and religious instruction in the school. The young man, Babu Harendra Mahapatra, is the son of one of the mission's oldest and most consecrated preachers. He was educated in the Mission schools and then passed through our Bible school at Midnapore. We are very fortunate to benefit by the services of this promising young man who is not only an excellent student of scripture but a splendid friend to all those in his field of work.

The school opens at six o'clock in the morning during summer and

seven o'clock in the winter. Our chaplin, as we designate him, is always present at this time and as soon as the roll is called he conducts a song and after reading the selected scripture explains its meaning and application to the lives and work of the listeners. A prayer is then offered by the chaplin or one of the Christian boys. The devotional period is daily and requires about one-half hour. It is also compulsory for all members of the school, whether Christian, Hindu, Mussalman or aboriginal. A good beginning for a day's work and one whose influence upon the lives of those men and boys we cannot measure.

During the day the chaplin is engaged visiting the sick or the homes of the boys and workers. Twice each week in company with several of the Christian boys they go to the bazaar to preach and often on Saturday afternoons a large party goes on the motor truck to preach and sell tracts at some distant village market. The boys have a keen interest in this and often sell as many as fifty pamphlets in an afternoon. During the cold season it is planned to send out small parties at week-ends to preach, sell tracts, and give stereopticon lectures in the distant villages. The use of our lorry brings the distant villages quite close to us and in this manner we are trying to further the cause of the gospel among those who perhaps do not even know of its existence.

We have also a Christian Endeavor Society, the largest in the Mission.

There are always about twenty-five boys resident in our hostel and the chaplin comes to those boys each evening for prayer and a little Bible study. On Sunday evening the boys and their friends meet at the mission bungalow where talks are made or lectures using the stereopticon are given.

These are the ways in which we are—as an Industrial School are endeavoring to make our contribution to the work of foreign missions and the spread of the gospel and teachings of Christ.

V. G. KRAUSE.

WOMEN'S INDUSTRIAL WORK.

Industrial work for women in Balasore is still in its infancy. Handkerchief work begun probably twenty years ago, is the nurse of this infant industry. Mrs. Frost, Mrs. Hartley and others have for some years been saving a little each year from the profits of the handkerchief sales. When other lines of work were started, that work and fund were turned over to the present superintendent and made a very comfortable foundation upon which to build.

The personnel of our school is made up of three groups of women. One group works all day and is made up of Sinclair Orphanage girls who found no royal road to knowledge, widows living in the Widows' Home, and village girls who come as boarders or day pupils. The second group come for only one period of work each morning and consists of school girls in different grades. The third is village women who come for lessons and take work home to do. Some are experienced handkerchief workers and make a living by their work at home.

Handwork is very popular among the Hindu and Mohammedan women at present and anyone who can teach fancy sewing in zenana homes is in demand. Girls still learning, go to nearby homes to teach certain kinds of work. One teaches tatting, another applique, another crochet. A Persian Sub-Magistrate is so interested for his wife to get all possible instruction while in Balasore that he comes himself for interpretation of crochet and embroidery patterns. Language variations make communication with his wife very difficult. Whenever she comes it is in the closest veil of the strictest Moslem lady.

Materials for our work are difficult to obtain. Linen comes from Ireland and duty make it very expensive. Embroidery materials found in India are usable but not very satisfactory. Thus far we have had no difficulty in selling our wares, which consist of crocheted laces, doilies, linen luncheon sets, tea cloths, napkins, bedspreads, jute rugs, and we have made some old-fashioned New England hooked rugs of rags. The latter is difficult to make because when garments become rags in India

they are too genuine to even work into rugs. We are grateful for all patronage,—without it we should utterly fail. Probably the greatest satisfaction in all the work is seeing many of the workers develop finer and more and more useful lives because of it. Girls who did not fit any place and therefore were out of harmony with all around them have become happy and very useful through the training of hand and eye.

One very apt pupil has become the head teacher and several pupil teachers assist. We pay a trained nurse a salary sufficient to keep her in Balasore where she ministers without other remuneration to the Christian community. She finds time for work also among the non-Christian people and is in demand all the time on the principle of a district nurse. Government aids our work. Our grant has recently been more than double and we plan to put in equipment for weaving as soon as possible.

The object of our Women's Industrial work is not to make money. May we ever be kept from that objective. It is to furnish useful employment to as many women as want to do our kinds of work, to encourage cottage industry among all classes of women, to make living conditions easier for our workers and to build character and righteous purposes into the lives of all. Toward this end we hope to serve and prosper.

SARAH B. GOWEN.

HASSELLTINE HOUSE.

A NEW ENGLAND HOME FOR MISSIONARIES.

Have you heard the latest about Hasseltine House? If you are a missionary of the Woman's Foreign Missionary Society you shall know all about it and pass the good news on to others.

You will recall that Hasseltine House was built by our Board to house their students preparing for the foreign field and pursuing special studies for a year or two, at Newton Centre or in Boston. To-day Hasseltine is fulfilling a much larger sphere of usefulness as a very delightful home for missionaries while on furlough.

The location of Hasseltine House leaves nothing to be desired: here is the semi-suburban life, near to nature's heart. Just over the hills, a walk of a few minutes will bring you to woody places where in the spring time you may pick, if you will, violets, pussy-willows and cowslips; while in another direction are play-grounds and shady walks and benches on which to rest.

For those who wish to study and must keep in close touch with a more strenuous phase of life one could ask for nothing better than to be able to reach the Hub of Massachusettes in half an hour by tram or train. One can enjoy all the exceptional privileges of Boston without living in the noise and crowds incident to the life of a great city. Its opportunities along cultural lines are too well-known to need more than a passing remark, while here, in walking distance one can pursue studies along lines of religious education at Newton Seminary.

Hasseltine home life is ideal. The rooms are airy and sunny; the food is excellent while the atmosphere of the place is one of good cheer. A spirit of fellowship prevails—such as one always finds among those whose interests are varied and world-wide.

The New England Board has made it possible for the missionaries of our Woman's Society to take advantage of their lovely home by giving the greatest inducements. A letter to the Superintendent, Hasseltine House, 40 Chase St., Newton Centre, Mass., will bring you all the information—and also a hearty welcome to its hearth and its privileges.

Signed.—

One who has enjoyed Hasseltine life.

CUTTACK:
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