TIDINGS

From A.B.F.M. Society in Bengal-Orissa, India

Annual Report Number

MARCH, 1933 No. 1
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Bengal-Orissa Tidings

This number of Tidings is devoted to the 1932 annual reports of the missionaries on the field. A division of the material has been made on the basis of the women’s work and the work by families sent out under the general board.

BHIMPORE GIRLS’ SCHOOL

The year 1932 might be called a red letter year in the history of our school. In the ten years that I have been here, there have never before been more than four or five children of non-Christian families in the school. Always in response to my question, mothers have said, “Why send the girls to school? They must learn to do housework.” But something happened in January and girl after girl, Santals and Mahattas, began coming to school. Perhaps the Sarda Act, forbidding girls to go to their husband’s home before fourteen years of age, had something to do with it. Perhaps the new dresses, sent out from home, given to the poor first comers offered the necessary attraction to others. If so, the dresses were well worth while, for the girls kept coming, almost without exception, throughout the year. Some of the dresses came almost that long, too, and were in slits before they were discarded. A year in school has made a great change in some of them. It is a pleasure to see them coming, clean, important, some with a real dignity in their manner.

Perhaps it was as well that this influx came no sooner than it did, for it was not long before the class overflowed its quarters, and we had to move into the building just vacated by the boys, who had gone to their new hostel. We didn’t wait for changes or repairs, we simply
picked up our mats and moved. During vacation some changes were made and now we have a nice, big, light and airy room for the little girls.

In two classes in school, we have started the Charterhouse Courses. As these are in English and our teachers know very little English, they have had to be worked out in Bengali with the teachers. Miss 'Knapp worked out one of these courses. In our 6th class one of the Bible-women has been giving a course of lessons suitable for teaching in village Sunday Schools. Some of the younger girls from the Industrial Class have attended these classes.

The elder school girls held Sunday Schools in nearby villages. The girls from one such Sunday School are now regularly attending the main Sunday School in Bhimpore.

When the Woman's Board bought this property here, they gave us money to make certain changes and additions. Although the work is not entirely finished, we are now better equipped for work than ever before. Besides the additional school room, we have also in the old boys' hostel three rooms for teachers. We have never had suitable teachers' quarters before. This relieves the crowded condition of the girls' boarding. The boarding has a new septic tank with flush toilet. This greatly lessens the anxiety of those in charge, especially when girls are sick.

The Industrial Class girls are happy, too, in their new quarters. They have a large light room and plenty of veranda space. They are making lace, doing cross stitch, embroidery, and cutting and making garments. As the class must be self-supporting except for a small Government Grant, and the girls must earn their living, we cannot make the work as much educational as we should like. We have four pits for looms, but have not yet other necessary equipment for weaving. The class begins to seem like a matrimonial bureau. Two girls were married from it last year, two more are about to be married, and two others have been asked for.

With our building program nearly complete, with plenty of room for work and play, with a school staff of Christian teachers and good material to work with lots of bright, happy girls, the prospect is bright. Pray that the years that the girls spend here may always be to them
a happy memory and that they may fit them better for the life to which they will afterwards go, and to advance the Kingdom of God in their country.

Grace J. Hill.

EVANGELISTIC WORK FOR WOMEN, BHIMPORE

The Ford has found its way along many jungle paths this year. The people we have found have as a rule been very glad to have us call on them and have listened with much interest to the stories of Jesus and his love. There are many villages inaccessible even to a Ford so we go as we can in that and then walk the remainder of the way. During the first part of the year we were out in camp and again during part of December but most of the year we went for day trips in the car.

We have tried to give more attention to the children this year. Some of our village schools have been visited regularly except during the rains. In other villages where there are Government schools, while some of the women are visiting the homes, one of the younger Biblewomen and I go to the schools and often have an opportunity to teach the youngsters a song to tell them a story. I always carry some of Miss Payne’s and Miss Baker’s books of Bible stories. How delighted the boys are to show me how well they can read from the books and how proud the parents are. They listen very attentively when the child reads the story and while we talk about the picture.

In the two primary boys’ schools in Bhimpore the first year of the Charterhouse Course has been taught by one of the Biblewomen and by a girl who finished our 6th class last year. On Sunday the Biblewomen have gone to nearby villages with the older school girls for Sunday schools with the children. Some of my time has gone in helping in the preparation of these courses. However, I feel it time well spent. We have seen results from the work not only among the boys and girls but also among the parents. Because of contacts with the boys in the schools homes and villages have been opened to us.

When we were out recently I walked across the rice fields with one of the older Biblewomen to a village we had never visited before.
It seemed deserted, but at last a child peeked out from behind a straw stack and told us that the people were not at home. We started away but had not gone far when some men came running to ask what we wanted. We told them, were invited back, and given a bed on which to sit. As we talked people gathered until sixteen adults had appeared. One old lady laughingly told us how frightened she had been when she saw us coming, so frightened that she threw the water she was carrying on her head and ran to hide. They told us a boy from that village had heard about Jesus in school. When they found that we were the ones who went to that school they became very friendly and invited us to come again and tell them more.

The Biblewomen studied the first half of "Village Preaching" in their class this year.

During Easter Vacation one of our teachers went to Kalimpong to a Girl Guide camp. She came back so full of enthusiasm that our Guides took on new life.

During part of August and September I was in Kaerabani trying to get a start in learning Santali. Mr. and Mrs. Pederson were very kind and gave me much time.

NAOMI KNAPP.

GIRLS’ HIGH SCHOOL AND VILLAGE SCHOOLS

The year 1932 saw the first and last, at least for several years, of a Matriculation class in the Girls’ High School. In order for the school to be properly recognized as a High School, it would take at least Rs. 100 more a month for a better qualified staff. It is impossible for the Mission to increase its budget, it is more likely to cut it. Besides this, since there is no high school hostel, the girls cannot do as good work as they ought to do and could do, if they lived near the school and their high school teachers. So for these reasons and because the number of girls was small, it was decided that it would be necessary to close the two highest classes from January 1933. This would make it possible to have better qualified teachers for the classes left, and
still give Balasore girls an opportunity to complete the two high school classes that are required in order to take Teachers' Senior Training.

The Inspectress requested me to give transfer certificates at once to those who ought to enter classes X and XI, so that they could complete their high school course in other schools. But it so happens that only one, whose home is in Cuttack, where the Government high school is, has asked to be transferred. Balasore people for the most part cannot afford to send their girls to other towns for high school. One girl passed the Matriculation test examination, but will not be allowed to take the Matriculation examination because this school is not recognized and the rule is that no one can take the examination as a private candidate unless she studies at home a year. So she will stay at home and try for a special Sanskrit examination in April and then sit for the Matriculation examination as a private candidate next year. The rest of the girls of these classes are studying for Teachers' Training courses that will not cost so much as going to other high schools. This year fifteen girls will read in the two high school classes. Certainly before many years the other two classes ought to be opened again, but never until a hostel is first built.

Oriya Hindu girls are attending school more years now. This year two of the six girls who passed the Government Middle School (Grammar School) Certificate examination were Hindus. One was only ten years old and the other eleven. The latter passed with honours and received distinction in English. She will receive the medal. A Bengali Hindu girl took the Lower Primary Scholarship examination and was successful.

This new school year has just begun with the best qualified staff the school has ever had. All are Christian teachers except two and all are trained except two, and the head teacher is a graduate.

CHRISTIAN ENDEAVOR AND SUNDAY SCHOOL

The Christian Endeavor meetings are held every Saturday morning. All of the children, Christian and non-Christian, attend and take part. There are three groups, the Junior, Intermediate, and the Senior
Societies. The girls of the Senior Society conduct their own meetings; but the other two have some help from their teachers. Several months of the year, those who wish to have some special help are excused from the C.E. meetings in order to attend an inquirer's class. Five from this class were baptized last year on Easter.

The Primary and Junior departments of the Sunday School are held in the Girls' School. A trained teacher is in charge of each department, and school girls help with the teaching. This year the collection has been enough to give some for the Home Mission work and some for a picnic. 61 passed the Sunday School examination.

VILLAGE SCHOOLS

Five village schools have been under my supervision during the past year. On account of shortage of funds, it has been necessary to make some changes. One has been closed since the first of January, another will receive no Mission grant after the first of May; but since the Master is a Hindu and the children are Hindus, the village people will support the Master and keep the school. In this school, every Sunday morning a Sunday School is conducted by some Christian boys of Balasore. The teachers of the other three schools are trained. The salaries of these three teachers have been cut and the maidservants who have been bringing the children to school will be dismissed after the first of May.

CHRISTMAS

The Missionary Society of Bath, Michigan, sent its regular Christmas money in spite of the hard times. About two-thirds of this money was used to supplement the white cross boxes in order to have a real Christmas in the above schools as well as in the Balasore school. No sweets were given in any of these schools, only presents.

From all of these village schools there was only one Christian girl who had passed the school examination well enough to come to the Balasore school. This girl was born of Hindu parents, but on account of her mother dying, the child was given to Christian parents, who are
too poor to pay for any further education. Two of the Balasore teachers who formerly came from this same village school were present to help decide about the girl and offered to help support her for a year since the orphanage funds are short. So we decided to use the balance of the Christmas money of Rs. 12 to pay one-fourth, and the two teachers and I shall each pay a fourth of the cost of the board of this child in the Orphanage and she will attend the Girls’ School in Balasore. So this time the Christmas money will last throughout the year.

Pray for all of the children of India that each one may have all of the opportunities of home, school, and Christian training that is the right of every child.

ETHEL CRONKITE.

Y.W.C.A. SALE

The Frost family returned to Balasore in November, after their furlough in U.S.A. On this account they are presenting no formal report, but Mrs. Frost has sent the account of the Balasore Women’s Christian Association Sale which has been a prominent feature of the women’s work in Balasore for the last four years. The report has been written by Mrs. Dolly Sahu, whose husband many of our American readers met while he was studying in U.S.A. in 1930-31. Her report follows.

This fourth Sale was held on December 10th, 1932. The world has been passing through great financial difficulties and our small place is also affected by it. We at first hesitated if a Sale would be profitable but later on the thought that this would give us an opportunity to mix with the non-Christians weighed heavier on the scale.

The Sale was held in the Kindergarten Hall. It is almost the central place and ladies generally do not have any objection to go there because the building is that of the Girls’ School. So Miss Cronkite very kindly gave us permission to use the hall and its verandas. The entrance and the building were decorated with tri-colored papers. The word “Welcome” was placed over the gate. The road from the gate to the veranda was also festooned with colored flags, and palm branches
with marigold flowers on each point of the leaves were set up on both sides of the road. There were many colored paper chains also hanging in waves from the ceilings of the verandas.

The stalls were arranged very smartly. Flowers were sold at the main door. The three fancy goods stalls and one dolls' table were in one line. Fancy goods mostly consisted of toys, stationery goods, sewing materials, toilet pins, Christmas cards, etc. The dolls' table was the most prominent table in the Sale. Four dozens of dolls of different sizes, dressed in different costumes, were seen on the table. This table was always crowded and it attracted many people. One stall of fancy goods contained only gifts collected from generous givers.

On the right hand side there were cooking utensils, coat-hangers, stools, etc. and handkerchief stalls. At the left hand side there were all kinds of children's dresses and embroidery work.

Inside the hall there were edible things. Seven tables were arranged for different kinds of food. Tea was served with cakes and biscuits. "Luchis" were served with curry. Many kinds of home made sweets were sold there. Besides that candies, chocolates, and peanuts attracted many children. Ice-cream and pink lemonade were sold which were liked by many people. The most interesting item was the stall of edible things managed by a Hindu lady. She co-operated with us in this way.

This year especially we gave our attention towards the arrangement of the food which demand was greater than any other thing. We had great difficulties to prepare them. Some of us had to begin the preparations several days before. All were very busy throughout the week. In this function not only we were busy, but our neighbors, our friends, our relatives, our children, and our servants, too, were busy for the same motive.

It was a great joy to work together with same object in mind. On the Sale day in the morning we were busy in arranging tables and so some servants helped us and they were detained long after their time to go home. When they were offered money for their extra work both the Christians and Hindus refused to take anything, saying that they did all this for Christ and His Kingdom.
Among the guests were the District Magistrate and his wife, the Deputy Magistrates and their wives, and almost all the higher officials and their families.

Though we did not expect a big profit we thank God that through His mercy we had a very good profit of Rs. 92. A considerable portion is expected to be spent for meeting the expenses on our Home Mission churches and the rest for the benefit of the local Christian Community.

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WOMEN’S WORK

It came to pass during my day in India that the Sarda Act made unlawful the marriage of little children, and a man cared so much that justice should be the inheritance of all people that he ventured to die if need be, to rid his land of untouchability. “Caste has got to go,” said that little but mighty man and now we read of Brahmin ladies eating with and calling low caste women their sisters. “Supply the needs of the depressed classes by all means but lead them also to know and love and worship God, to have high ideals and to live up to them.” Such is written in a magazine that I have just closed, edited by a Hindu gentleman in Calcutta. A tiny sample this, of the times in which we live to-day, in contrast with my early days in India when my unholy shadow would so pollute a Brahmin’s bowl of rice that he would rather go hungry than eat it.

In this changing world our ten Zenana teachers have their part in bringing in the new day. The ideals now advanced by Hindus “To know and love and worship God, to have high ideals and live up to them”, has been our guiding motto from the first. We teach it to the Brahmin laden with gold ornaments and lovely jewels, and to sweepers in their poor coarse clothes and minds more poorly clad than their bodies, and to all classes in between. With all the progress we hear about truly being made, still more than 98 per cent. of India’s women are illiterate. We teach all Primary School subjects, many different kinds of handwork and Bible stories to about 250 women in their own
homes. The Government Inspectress of Schools approves of our system of religious education as well as the other work; so our greatest handicap is our own lack of persuasive presentation. It is easy to be friends with these kindly gracious people and to have a share in helping them awake to the opportunities that are theirs is a great joy.

The number of Biblewomen has been greatly reduced this year, partly because of retrenchment. One has married the Pastor of the Bhimpore church. One will soon retire on a small pension. She has served the mission in several capacities for a number of years. A third was on probation and it seemed best not to retain her. There is a growing inclination on the part of the indigenous church to take over more and more of the evangelistic work. We have been greatly encouraged to have several very capable women volunteers to visit Hindu homes and give lantern talks without salaries as a part of the work of the church. After April Balasore will not have more than two paid Biblewomen and this, I think, is progress rather than retrenchment.

At the annual sale held by the women of the Balasore church, there were a great many Hindu women present, mostly from homes visited by Zenana teachers and Biblewomen. A few Hindu women sold things from stalls and gave of their gains to the fund. That sale surely mixes the creeds and castes for a few hours and everybody seems to thoroughly enjoy it.

Work on the retrenchment committee or as we usually called it the axe committee, took great ideal of time in September and October. Whether we are forced to do all the retrenching we have planned for or not it has been a good thing to revalue every phase of the work in detail.

Two schools for Hindu girls were much discussed. One is doing satisfactory work but the other did not seem profitable. The village people wanted the school but took no responsibility for it. Suddenly the Inspector of Schools sent a long list of grievances and suggested stopping the grant. We were quite ready to withdraw mission support and the villagers were thoroughly surprised. They have got together on a petition and the Municipality is going to continue the school if the villagers take responsibility for some of its support.
Our Industrial Classes for women and girls continue and have Government aid. The enrolment is growing smaller and I wonder if Government will continue its support when our numbers are so few. That will be reconsidered after February. Some girls are getting real help and protection here as boarders, some village girls come every day for work, but the original purpose no longer really exists to any extent. It was started to give Orphanage girls who left school prematurely some useful occupation, but now we are selecting our girls more carefully, and so have few of that sort.

In the Widows’ Home we have two old women entirely dependent. All the others earn all or part of their requirements. They have a nice garden this year and have proudly contributed of their products to the support of the church. Before the year is over they should have an abundance of fruit from some Papaya trees which they are carefully caring for.

When Miss Garnett went on furlough last April, Sinclair Orphanage or Boarding was added to my list. At present we have the smallest number of girls in the Boarding that I have ever seen. There are only fifty-one at present and among these twenty have someone who is paying all or part of their boarding expenses. Among these three are supported by three different missionaries.

How did we reduce? Two upper classes in the High School are discontinued for the present. Four H.S. girls have gone for teachers’ training in Cuttack. Three of these are Orphan girls who have been with us since childhood. They seemed to feel that they were truly leaving the home nest when they went away. The Warner Scholarship Fund provides for them now and when they begin teaching they will gradually refund this, making it possible for other girls to have the same help in the future.

In sad contrast to these, poor crazy Mukie wandered away in October, and hasn’t been heard from since. She had been crazy for about four years but not violent enough so that we could get her cared for in an Asylum. We searched for her some time but no trace has yet been found. I wondered at Christmas when the hundred or
more beggars came for their baksheesh if Mukie would be among them but she was not.

Several girls whose parents are poor were cared for here free. Some of these failed to pass a grade after two years and were sent home. One girl, Marguni, has married and I judge that she has happily. She visited us at Christmas and I was told that she strongly affirmed that she got the best husband any boarding girl ever got. Long, long, may she think so! One young woman along in years refused four good offers and was moderately willing to accept a bad one which no one felt we could allow. One girl who finished 7th class work this year will go to nurse's training in Berhampore very soon. We have taken in only two new girls so far this year.

Every girl has a share in the house work and the older ones take turns leading morning devotions. They are learning how to become home-makers, teachers, nurses, seamstresses, but most of all we believe that many of them really know God personally and love Him, that they have high ideals and truly endeavor to live up to them. Group prayer meetings are daily occurrences and some of the older girls teach S.S. classes.

Early in November Mrs. Biswas returned as Head Matron. She had been away for about two years. Since her return my feeling of responsibility has been so largely shared that all my work seems lighter. She is one of the finest spirited women I ever knew, is the mother of two sons, one of whom is a Professor in Allahabad University. Although she is a Bengali and has a perfect right to use her mother tongue, she always speaks both to the girls and to me in Oriya. One girl who has some trouble with her disposition remarked "It is easier to be good when Dede is here. From my view-point it looks like it were easier for them all to be good when she is here."

Christmas was a happy time. I think that our friends in U.S.A. were never so generous before. Boxes and bundles and money enough came to give everybody a Merry Christmas.

Beside all that, an Indian family gave Rs. 10 for a special dinner for the girls. In spite of a rather big cut already and the prospect of another we are getting on, and I think we can, if we try, turn any
of our disappointments into His appointment quite easily. India is making inevitable progress toward some far off, perhaps, but divine event, and it is good to be here as the new day dawns.

SARA B. GOWEN.

MIDNAPORE GIRLS' HIGH SCHOOL

In 1932 the School had as a maximum 122 pupils on the roll, of which 65 were Hindus, 3 were Mohammedans, and the others all from Christian homes. In the High School classes the highest number was 24, an increase of 4 over the year before. Each year there has been a slow but steady increase in numbers. There were as many as 20 in the Hostel at one time but 18 is all it will accommodate. Five of the girls in the Hostel were Hindus and for a month there was one Mohammedan.

Two girls took the University Matriculation Examination in March but unfortunately they did not pass. One of our students, Aruna Singh, won First Prize of Rs. 25 in an Essay Contest on Prevention of Cruelty to Animals in which the Girls' High Schools of Bengal competed. Following a Health Exhibition held in the town, the girls arranged one of their own for themselves. Each class made posters and illustrations on some one subject, as malaria, smallpox, cleanliness, food values, care of the sick, etc., and then gave lectures or demonstrations to the other students who visited their rooms. Class IV was voted by all to have given the best Exhibition.

The income from fees was slightly more than the previous year and our Reserve Fund which we shall call Endowment Fund, when it is a little larger, has grown so that the interest helps some, but still we had a big monthly deficit. To meet this the Managing Committee has voted to raise the fees and the teachers have pledged a generous amount to be paid monthly throughout the year 1933. This is in addition to the universal Mission cut which all have taken cheerfully since May.
With the exception of Second Mistress there was no change in the Staff from the year before or during the year. We consider this good fortune. Nine of the eleven teachers, which include myself, are Christians. The Headmistress, Miss Violet Roy, thought she had to resign because of ill-health in May, but to our joy—and her own, too—she came back in August.

Several things stand out in my mind as I look back over the past year. First, three Hindu girls from villages 50 or 60 miles in the interior of the District came begging to be taken into the School and Boarding. Never before have we had Hindu girls from villages. Before Christmas the year before I had letters from a girl of 12 years out in a distant village who had finished what would be 6th Grade. She said the school there went no further, that she was very poor and had been helped by kind people to get so far through school and she did want so much to have an education. I wrote her to come and that I would pay her Boarding fees from the gift of a friend.

Several weeks after School had begun and I had a full Boarding and I had promised help to all the poor girls I could afford to, suddenly one morning as we were eating breakfast a girl named Snehalota and her father appeared. She said she had finished 6th Grade and wanted to go on in School so much that they had just come straight without writing to find out what I could do. I raised all kinds of objections and told them it was too late and there was no money, but they would not listen. They had walked 10 miles to the end of a Bus line, then ridden 15 miles or more on a Bus and 40 miles on the Railroad to get here and they just didn’t want to listen to a No. I told them to come in the afternoon and at school I asked the girls what to do. They felt very sympathetic and offered to give half of her Boarding fees from their Charity Fund. When I objected that there was no room, one Boarding girl stood up and replied, “There will be room enough, if we love one another”. So Snehalota stayed.

Mohammedans are not so progressive yet as Hindus, so it was quite a new thing for us when at the beginning of the year two
Mohammedan girls entered High School. One of these was the wife of a Government official and the other her sister.

Some of our Christian High School girls held S.S.’s in low caste Hindu neighborhoods. One of these has been going on for two and a half years and when I observed those children as they came to the Boarding for a little Christmas celebration that the girls had prepared for them, I was amazed at the change I could see in them since the beginning. With one or two exceptions, they have never been to school, so they all used to talk at once, crowd up like a mob whenever anything was given out and then beg for more, move about here and there instead of sitting or standing in an orderly way, and they could not sing or remember stories, but this Christmas they all sat in a nice line when told to do so, and they stood up or came forward one by one, when called on. They could answer questions about Christ’s birth and they sang songs that one could recognize. When given their gifts they gave thanks politely and did not ask for more. I confess it was a great Christmas joy that thrilled through me as I felt this change so evident all through that evening and as I watched the girls who had brought it about and who were so efficiently managing the festivities for them.

And here is something new in the life of our school. In September a 15-year-old Hindu girl from our Boarding said that she wanted to be a Christian. She had a great struggle to make the decision for she knew the price she must pay and she is paying it. When she told her parents in October that she believed Christ was the highest of all, greater than Hindu gods, they refused to allow her return to school or to correspond with us. We are praying for her daily.

Besides all these things, the year has given me real joy because of the closer spiritual fellowship of all our teachers as especially felt at the time of our weekly study class in the life of Christ and our frequent prayer groups together when we told freely our individual needs and causes for thanksgiving.

RUTH DANIELS.
EVANGELISTIC REPORT

As heretofore the Biblewomen have gone out to the near villages and sometimes to those farther away. They have found interesting groups of women in the homes, who have listened gladly to the Gospel message. Sometimes they are asked, “Why did you not come before?” Many villages are still unvisited.

One day the Biblewomen found a group of Oriyas, and, as one of the four is from Orissa they were warmly welcomed and urged to repeat their visit.

During the year 1932, about 1,200 homes in 327 villages have been visited and the Biblewomen estimated that at least 6,800 heard the message from them.

MEDICAL REPORT

During the year, 2,285 cases have been treated in the Dispensary and in the homes. Return visits make up the total number to 5,675. They come from the town, the near villages, and sometimes from farther away accompanied by relatives and friends so that the number gathered in the Dispensary is no indication of the number to be treated. They all listen to the message with attention, and often take good care of the tracts printed on attractively-colored paper which are given to each one. Often the attractive color is snatched by a child who puts it into his mouth.

When the message is read from a Gospel, someone in the group is quite apt to want one to take home, so the necessary pice is forthcoming.

The year has brought the usual joy over recoveries, and sorrow over the hopeless situations that come into all work at times. Cancer seems to be on the increase, and as it is never realized till too late is always apt to be quite beyond operation. One case that came to me recently seemed to have had it a good while, and when I asked her how long, her husband spoke up and said “About a year”, but the woman herself told me that it had been longer than that, but that it was only a year ago that any notice had been taken of it.

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A good supply of tracts is always on hand in the Dispensary for free distribution among patients and their friends, and sometimes a Gospel is sold. The patients listen attentively to the messages given.

Among the 2,285 cases that have been attended (with return visits totalling 5,675 treatments), I will mention two cases of interest.

I visited a diabetic Mohammedan woman for some weeks, giving her daily hypodermics till the sugar disappeared and she was on the way to recovery. The family was generally present watching all I did with great interest. As the husband was of moderate means, there were a good many relatives near and distant, and the gentle lady had every care. The Mohammedan fast of a month came while I was attending her, so several of the family were usually busy preparing the feast which could not begin before sundown but some came away to see and hear and talk with me, and they always listened reverently when I had prayers with them, joining in the amen at the end.

I was called out one night to see a very sick woman. I found her lying on the mud veranda floor half unconscious. I got this history: Two years ago her eldest son a lad of 16 died. She grieved herself sick, and ever since has every now and then had these hysterical attacks, when she seems almost dying. She felt she could not stay in the desolate home and that they must leave and start in some other place; so the family, husband, son of 12, and two daughters came to Midnapore and began their business of making a special kind of lunch food, of ground rice, dal, spices, etc. The woman is a good cook and they did very well for a time, but when the fever season came on they all came down with malaria and sometimes were all sick together, mother of course kept up as much as possible to wait on the others. Meantime the older daughter has had a little son. Just now, after quinine hypodermics all are better.

As the younger daughter wore no jewelry nor vermilion on her forehead I inferred that she was a widow, till one day to my surprise I found that she had a husband but he was so much under the influence of a sister that they were both hard on the gentle quiet little 14-year-old wife and made life so hard for her that she came away to
her parents. I argued the case with the family, and on the ground that she was dishonoring her husband, persuaded the girl to comb her hair and put vermilion in the parting, and put on the iron bracelet which is the sign of a living husband. At Christmas time I gave her a set of the pretty glass bracelets the Indian women love.

All this was opportune for soon some people came from their village about 25 miles away, looking for the family and I was glad they did not find the little wife in widow garb.

The family has been very grateful for all that has been done for them, declaring that I am their "mother from 14 generations". The Christians too have been kind to them, visiting them and supplying some of their lesser needs.

The weekly visits to Bhimpore have been continued and are always interesting. I see the patients who come to the house and tell Miss Knapp about the treatments. The people say "she has a good hand" as patients do well under her kind care. Mrs. Kitchen, too, looks after the sick as needed.

Tho' the price of drugs has gone up quite a little, medicine has been given free to specially needy cases who were really too poor to pay even the moderate price asked.

M. W. Bachelor.

SANTAL DISTRICT EVANGELISTIC WORK

Though the year under review has not been as inspiring as the previous one, it has, nevertheless, not been without its encouraging features.

Since our report to Annual Conference in November, 1931, our work may conveniently be divided under three heads: cold season touring, 1931-32, orientation at Jhargram, resumed cold season work, and branching out from Jhargram.
COLD SEASON TOURING, 1931-32

With enthusiasm and inspiration fresh in mind, occasioned by the visit of Dr. MacNeil, president of the Baptist World Alliance, to Bhimpore, we left that place December 3 with Chainasole as our first stop. We remained out until December 23, making major stops at Chainasole, Monapara, Kenduasole, and Ramchondropur, and visited many other villages. I was assisted in the work by local pastors, and by Joytish Kisku and Kaliram Murmu, two young men who had that year completed the second year in our own Bible school at Midnapore. Miss Knapp and two Biblewomen from Bhimpore also accompanied us on this tour, and contributed much towards inspiring and interesting the women. Baptisms took place at Chainasole and Monapara.

After spending the Christmas holidays at Bhimpore and conducting special services there together with Rev. and Mrs. M. A. Pederson from the Santal Mission, we again started out January 12. From then until January 18 we spent in the Silda territory, visiting Narayanpur, Sahari, Sondapara and Russackpur, besides other villages and market places. At Sondapara one was baptized, and on the same day three were baptized at Chainasole, where I went for a visit over a Sunday. Besides the two Bible school students and Rajendra Tudu of Kenduasole, Rev. Narayan Soren of Bhimpore also assisted in the work at these places. He continued with us until February 2, hence assisting in the work in the Dampara field as well.

January 19–February 8 we labored in the Dampara field. Here the Indian church is carrying on a promising piece of work as their Home Mission project. Though only about 15 years old, the work there has spread over an area of 200 square miles. At present there are three workers carrying on there, all paid by contributions from the churches. The Christians are widely scattered in 26 villages over this large area, and are organized into two churches, with a total membership of 161. We made extended stops at Chukripara, Jhaprisol, and Kalapator, these places being strategic centers. For a few days during our stay at Chukripara we were gladdened by reinforcements to our regular party, when Rev. Marsh of Jamshedpur, Rev. and Mrs. Harris of Midnapore,
and Miss Knapp and two Biblewomen from Bhimpore visited our camp. It was an inspiration mutually enjoyed together with these warm hearted Christians of this promising area.

During the past two years a new Christian community has grown up at Tilaboni, 12 miles south-west of Khargpur. We camped there February 12–16. Here Rev. Debnath Mamdi, the only remaining veteran preacher among the Santals in our Mission and who has been instrumental in the ingathering in this place, helped us. While at this place six more were baptized. (Here a new church was organized in May, with 24 members.)

From there the party continued to Manikura, and we worked there February 17–24. Part of our program there was to visit Nilpura; also a pleasant visit with Rev. J. A. Howard and his workers among the Koras at Bortota, near Manikura. This part of the work was transferred back to the Contai Local Evangelistic Committee May 1st, with the approval of the Home Mission Board and Reference Committee upon the recommendation of the Jhargram Local Evangelistic Committee. This seemed the best arrangement, as the former Evangelistic Committee carries on other work in that vicinity, whereas the Manikura locality is distantly isolated from the Jhargram group of Santal churches. Manikura also has a fairly large proportion of Kora people, hence it could be supervised with advantage together with the Kora work in that area.

The workers continued over February 28 at Nilpura, and from there went to Ulda—while I returned to Bhimpore to attend to some urgent matters in connection with Bhimpore church, also to help send my family to Darjeeling.

The stay at Ulda was extended to March 8, when the preachers worked together with the local pastor, Dukha Hasda. March 9 I joined the party again, and we spent five days with the Chainasole church in connection with the Quarterly Meeting. At this time a new church building was dedicated, built exclusively, with the exception of doors and window frames, by the members of the Chainasole church. In this connection seven were baptized, and many others with them were welcomed into the fellowship of the Chainasole church.
March 15-21 our party, now also including Debnath Marndi and Chotorai Tudu, camped at Telat, 12 miles south of Chainasole and across the Dolung and Subornarekha rivers. Bhim Marndi, the local worker, and Dukha Hasda with a band of young Santal singers and musicians from Ulda, greatly added to the effectiveness of our work in that area. As they sang and witnessed in village streets and markets great crowds listened to the message attentively. From here we made a two days’ visit to Putulia, six miles further south, and one day three of us went as far as Baripoda, a station under the Australian Baptists. The purpose of our visit with them was to confer with them concerning several Santal inquirers, near the Midnapore District border, but within Mayurbhanj State, who had asked for baptism. We had a pleasant visit together, found one of their missionaries, Mr. Wakeman, intensely interested in the Santals and desiring to learn their language. We conferred both with the missionaries and the inquirers. The outcome of this visit was that several of these Santals were later baptized at Baripoda. At Telat we baptized two the last Sunday of our stay there.

After a short visit to Jhargram, our cold season touring terminated March 23, and by that time there was nothing cold about it. The tent became almost unbearably hot in the shade at noon time.

As we returned home by the way of Khargpur our faithful Chevrolet bus, which had so faithfully stood by us on all these tours the past few years, became totally crippled. One rear wheel had already been replaced. On our homeward trip a front wheel crashed completely to pieces, and left us stranded in the jungle just as dark was coming on. After two hours’ hard work we managed to patch the pieces together with nails and wire enough to get us into Khargpur. Since then that wheel, and the two others were replaced by local carpenters in the Midnapore bazar. The whole bus was newly painted and “christened” Gospel Chariot in the vernacular, and has since continued faithfully in the strenuous work of carrying us about in all kinds of roads and weather, helping us to proclaim the Good News. (The above bus consists of a 20-passenger bus body, formerly used by the Midnapore Girls’ School, placed on a 1-ton Chevrolet chassis. It can be used for both eating and sleeping purposes, and has an almost unlimited capacity for
baggage, etc. It is invaluable for transporting workers and general touring.)

**Orientation at Jhargram**

March 30 I took up residence at Jhargram, 16 miles south of Bhimpore, south of the Cossaye River. It is on the railway line, centrally located and easily within reach from most of the Santal churches in the District. Our Jhargram activities may be briefly described under two heads: construction and contacts.

Originally the house here was designed and intended for a rest house; for brief stops during tours. Hence it has only one main room with three small ante-rooms, with a total floor space of approximately 474 sq. ft., excluding veranda space. No outhouses were in the original plan. In order to make it tolerably comfortable for a family of six, some improvements and additions were imperative. The district missionary therefore supervised the construction of the following additions: the entire house screened, including the veranda; installation of sanitary toilet and septic tank arrangements; servant quarters with three rooms; a garage, also used for store room; a small outdoor cook house; building up a road to keep us out of the mud during the rains; and a chicken wire fence was put up around the house and surrounding plot to keep pariah dogs, cattle and cattle herders off the door steps. Anyone knowing anything about building work in this country will realize that even small jobs like these might take a lot of the missionary's time, when he has to supervise every little detail of the operations to save money, instead of engaging country supervisor, who might not guarantee the finished products within the estimated amounts allowed. At Jhargram we had previously had enough experiences of this latter sort to discourage us from attempting similar methods again. Only two illustrations will suffice to show what might happen during the operations: one day in my absence the coolies attacked the barb wire fence of my Bengali neighbor, helped themselves to the wiring in order to bind together our lime kiln; while away on vacation a kind neighbor had the misfortune of having a newly constructed 300-rupee well cave in, he simply called my masons away from their work, and
engaged them and coolies for about a week or ten days, without making any explanation to me either before or after. Of course, he paid their wages, but then!

But I also mentioned contacts. By no means was all our time spent on what is above mentioned. Frequent visits to the churches and Christian communities was an important part of the program. Besides, many worth while contacts were made right here at Jhargram. This being the Subdivisional Headquarters, with courts, registry office, etc., the Santals of the District often have occasion to visit here. Because we have been accessible, more than one law suit, in which the poor Santals have been involved, has been averted. They have literally prostrated themselves and clung to my feet, asking help and advice. One would simply have to have a heart of stone not to listen to their tales of woe. To show some of the results, one instance may be mentioned. In this case the judge of the civil court, together with a pleader-surveyor, and lawyers on both sides of the case consented to visit the spot in question together with the missionary, and there the dispute was settled. The total cost to the poor Christian Santal was about Rs. 8, which, in case the missionary had not interfered, would have involved the Santal in litigation costing certainly not less than Rs. 300. And the property in dispute was valued at only 2 or 3 rupees.

Besides visitors and calls of this sort, we have also had frequent visits by the pastors and workers out in the district. They have found it convenient to visit us here at this center, and have often come for fellowship and advice.

Along with making contacts with the Santals, both Christian and non-Christian, we have also made many friends here among the educated Bengalis. Many of the pleaders at the local courts live in our neighborhood; other educated people from Calcutta come out and stay here for longer or shorter periods for rest and recreation. From both of these groups they have often come to visit with us. Some have asked for Christian literature, others have purchased Scriptures, again others have borrowed books. Such books as Imitation of Christ, Christ at the Round Table, Christ of the Mount, Geike's Life of Christ, etc., have been in circulation for sometime. We have had many quiet and
solemn conversations about spiritual things with many of these friends. Some are deeply interested. For instance, the judge of the civil court has asked to come here sometime and hear a discourse on the teachings of Christ; he has also requested me to secure for him some pictures from the life of Christ.

RESUMED COLD SEASON TOURING AND BRANCHEING OUT FROM JHARGRAM

The first week in November we re-united as a family, when Mrs. Berg and the children joined me here at Jhargram. Shortly after their return I began again my tours. Before the Conference I had visited Chitrapator, Chainasole, Ramchondropur, Kalapator. After Conference I visited Kenduasole, Russackpur, Tilaboni, Chitrapator, Sondapara, and places in the Silda area. During December, up to 23, Rev. Debnath Marndi accompanied me again. We are this season concentrating on intensive work among the Christians rather, than extensive preaching tours. We have been able to visit the following Christian communities as a whole family, which means more to these people than we often realize: Chainasole, Monapara, Sondapara, and Kenduasole. We made it a point to visit as many places as possible during the Christmas holidays. We rejoiced greatly to be able to share our blessings with these poor people at that particular season. Simple little gifts like pencils, balls, dolls, peanuts, candies, etc., were given out to 120 children during those days. These were unique experiences. In one place the child was so frightened by the celluloid doll that it became almost hysterical, and did not calm down until the mother assured him that it was "dead". The mother in one home had never seen peanuts; she never thought that they had to be shelled before eating. Nor did she nor her children know what plain, hard candy was for.

These many visits and close contacts with the district and the people would have been impossible for us as a family from the station at Bhimpore, it being off to one side, and across the troublesome Cossaye River. But Jhargram being at the center, has afforded us these many pleasant and sacred privileges.
During the period January 1-December 31, one new church has been organized, and 51 believers have been baptized. There are now 7 organized churches, excluding Bhimpore and Manikura. These seven churches have a total membership of 386. Including the Dampara area, these Christians are scattered in 72 villages over an area of 1,449 miles. They are served by ten indigenous preachers, two of whom are ordained. Hence each worker has an average area of nearly 150 sq. miles. Chukripara church alone has members in 21 different villages actually spread over an area of 260 sq. miles; Chainasole has members in 17 different villages covering an area of 150 sq. miles.

The progress along the line of native support towards the work has not been what one would desire. Nevertheless we believe that more has actually been contributed per capita than any previous year. That is saying quite a bit, considering that all these are very poor villagers, practically depending on what little rice they can raise on their little plots, and that the price of rice is only about half of normal, also that this year has been very poor for rice cultivation; in some highland sections it nearly looked like a famine year. A total of Rs. 380 has actually been contributed towards church support and miscellaneous benevolent projects. It has not all come in the form of cash, but also as gifts of rice, vegetables, chickens, straw, bamboos, and labor on maintaining church property and pastors' houses. The scope of their giving has included such projects as The Baptist World Alliance and The Mission of Fellowship to Europe.

Besides supervising the above work, we have also given attention to five primary schools in the Dampara field with over 80 pupils. One is receiving Government aid, a second has virtually been promised aid for this coming year. The remaining three have been partly helped by the local people. The Mission is contributing towards all five. The two schools at Sondapara and Jamda have also continued throughout the year.

AUGUST A. BERG.
There's surely little excuse for a report from us for the year just ended. From the standpoint of work, we hope to have much more to tell at the close of the present year. From a personal standpoint, the main event of the year, and of the years, for that matter, was the coming of a brand new little Harris into our home. He arrived in Calcutta on November 6th, the second anniversary of our arrival in the same city. But I'm not certain that all this belongs in the report.

Early in the year Mrs. Harris continued her little school—if there's no objection to giving the little affair so dignified a title—for the children of the sweeper village, but had to discontinue it in February to permit us to go on to Darjeeling for Language School. We were there four months, taking the entire second year's course. On our return we continued our private study under a young Bengali teacher. In December I passed, howe'er ingloriously, the second and, I say it with deep gratitude, final examination in the subject. The Bengali people, however, are quite unwilling to concede that I am now thoroughly versed in their language. Funny about them. Our boy very definitely forbade Mrs. Harris' taking the second examination, though she has done all the required study. We hope she will one of these days be able to get it in.

I see no evidence of constructive work on my part during the year. Just the little odds and ends of missionary endeavor that generally make one feel rather unnecessary. However, one can always console himself with the time-worn but ever comforting thought that, "Great aches from little toe-corns grow," and he can live in hope. We have both had some valuable experiences along the line of observing the work of other missions, and one trip back into the Santal country where our Home Mission Board has work, was exceedingly helpful. Miss Knapp and Mr. Berg of our mission made this possible for us.

Toward the end of the year I was made "Missionary Pastor" of the local church, though I am not certain as to just what this means. I hope to find in it, or to make of it, an opportunity for really worth while missionary service.
During 1933 it will be up to me to work out a program of evangelistic work in and around Midnapore. It is my hope to utilize not only the local church, but the Y.M.C.A. and the book room in the furtherance of this task. Also, I have very high hopes of finding in certain local non-Christian individuals and organizations channels for the release of the spirit of Jesus.

G. B. HARRIS.

CONTAI

There are a dozen or so Bengali gentlemen in Contai who are very near to becoming Christians. The power of the Holy Spirit attained through Christ and your prayers will bring them into the Kingdom.

The work among the Koras is moving steadily on. Last year there were 68 additions. This year there were 101 precious souls who followed the Lord in baptism. We now call 5 villages completely Christian.

The Devil is decidedly displeased and is trying his utmost to cause dissension and keep souls out of the Kingdom.

There are many problems. What shall be done with Christian girls whose husbands forsook them while they were still Hindus? Shall you accept a man who has two wives? Without funds how shall the scattered flock be shepherded? We praise God that He has sent the Holy Spirit with power. The harvest is due purely and solely to the work of the third member of the Trinity. Man has had very little to do with it.

Your biggest help to the Kora work now will be your prayers. Fields—open, receptive, whitening to harvest—on all sides. We beseech of you to plead with God to send a mighty revival thru the Holy Spirit over the Kora field, the mission, and the world.

JOHN A. HOWARD.

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"Retrenchment" is a word that appears to have been much overworked during the past year. The Balasore Technical School, at the beginning of this year, faced a budget cut from the mission, the Government, and dwindling income from production value; while a rapidly expanding educational program called for another higher and more expensive class to be added. A new teacher was to be employed; but there was not enough money to pay the teachers already on the pay-roll. At a teachers' meeting, the serious plight the school was facing, was brought before the staff. At once it was decided that the school could not, regardless of retrenchment, go backward, but our expanding program was to be executed. Teachers voted their own salary cuts and stabilize the recurring expenditures by deferring their increments, until conditions improved. It was also pointed out that tubular wells, one of the school's infant experiments, was bearing fruit and possibly income could be derived from sinking wells.

The idea was capitalized. Every member of the staff, with the notice of his cut in salary, was asked to assume added duties in the good water campaign. Tube Well Drilling and B.T.S. Tubular Well Demonstrations attracted Government and public interest with a tidal-wave of valuable orders. Our well drilling rig worked from daylight until far into the night and was swamped with work. Another drilling rig was hastily constructed and the Principal gave up his summer holiday to train a staff to operate it.

Unusual weather intensified the usual hot season epidemics. Reports of the spread of cholera, with its train of ferocious water-borne friends, flowed to the Public Health Department from interior villages. Wise Public Health Officer said "Those villages need good water far more than medicine". "Good water" was our battle cry; so we volunteered. Soon it was an established feature to see B.T.S. Well Drilling Rigs, alongside the Public Health Department Tents, in stricken areas, where cholera inoculations were being given and the ravages of water-borne diseases were being dissipated. Red B.T.S. Hand Pumps appeared in many of the most
needy places, regardless of inaccessibility and adverse conditions. To-day, they stand as a monument to those who gave their lives to polluted water and as a liberator from the scourge of water-borne diseases to those who survive.

Our "Retrenched" budget was forgotten about, while every man in the school plunged deeper into the Tubular Well Production Scheme and when the year closed, we discovered that twenty-five new tubular wells were quenching the thirst of thousands of profoundly gratified people, while our annual report showed, through the depth of depression, that we had done three times the normal volume of business, on which sufficient profit was accumulated to carry our budget over the top, with the expanding education scheme, without a red mark.

Ahead, we see more Public Health Department Contracts, more intensified Government interest and railway orders for tubular wells; because they say "Our wells are cheaper, easier to operate, more permanent, easily repaired, and supply pure germ-free water".

Our conclusions are that God has been merciful and considerate; and some way through His untiring kindness, He has allowed us the privilege of helping spread an infinitely small ray of His healing power to a needy few, while a kind and benevolent public have payed us for our efforts.

Christ's mercy is not "retrenching".

LLOYD ELLER.

SALGODIA

We do thank our Heavenly Father for keeping us all through the past year in health and full of hope and joy in doing His work in this corner of His vineyard, and with great eagerness and prayerfulness we have commenced our cold season touring, expecting to win many souls for His Kingdom. The fields are ripe for the harvest—men and women are very ready to listen to us and are trying to learn more of the Kingdom of Heaven, as never before.
I am thankful to report that the members of the Salgodia church have tried to live earnest and upright lives; though a stray one or two had to be sought for and brought into the fold.

A while ago I was talking to some of the preachers who are working in this area, and spoke in a disappointed way saying that I did not see much progress from the time that this work was started. It has been progressing, but not with great strides to be sure, but step by step we have conquered and won in our Master's strength.

I may mention here that not very many years ago this place was a dense jungle when we came here with 5 or 6 families and 8 small children, and now there are 25 families and nearly 100 children. There was no school there then, but after some efforts were made, a Lower Primary School was organized where Christian, Hindu, and Santal children were taught. Now we not only have the Lower Primary School but a Middle English School. Three more Lower Primary Schools are held in villages, 6 and 8 miles apart. From our Middle English School the pupils have gone to higher schools with the result that four of our best young men have joined the Bible School in Midnapore from time to time and are now preachers and teachers in our Mission stations.

One young woman after finishing her studies here was trained as a kindergarten teacher and is now employed in Asansol. Another has gone to the hospital to be trained as a nurse.

This is encouraging and shows that our Master's Cause in this locality is progressing and we are looking forward to a large ingathering of souls in the near future.

Furthermore, two churches, about 7 and 8 miles from Salgodia, were organized not long ago.

The Sunday Schools have been well attended and children—Christians, Santals, Hindus, and Mahants—are eager and come regularly to learn the Bible stories which are taught. I feel sure that some of these pupils will come out on the Lord's side soon and fit themselves for service in our Master's vineyard.

On New Year's Day—Sunday—we gathered in Domsahi to witness the baptism of one young woman in our Christian community and,
after partaking of the Lord's Supper with them, we returned to Salgodia at noon and Rev. Gungadhar Rath baptized two young women and three young men. In the afternoon, before the Communion service, these young people were given the right hand of fellowship. Then we all came together to commemorate the Master's words, before He was nailed on the Cross, "This do in remembrance of me".

GEORGE AGER.

SANTIPUR

The past year has been a more satisfying one in many ways than any of the previous ones spent in India. Both first and second year language examinations have been passed and that is to say the least a relief. This does not mean that language study is over for continually one has to study to do the work necessary to the missionary task. During the year my first attempts at bazaar preaching and preaching in church services in Oriya have been made.

We were living in Balasore during most of the year and going back and forth to the work on the Santipur field. Have had classes for workers almost every month despite handicap of language study. During the year we held several English services in Balasore.

It was my privilege to visit most of the churches of the North Balasore area with the District evangelist, Rev. Rajennie Mohapatra.

At the first of the year three better trained teachers were secured for Santipur schools. Also two boys were sent to Chopra for teacher's training. Both attendance and quality of teaching at Rangiam improved. Jellasore school through the co-operation of the Hindu group increased greatly in attendance.

We had the privilege in July of attending the dedication of the New Pastor's house and church at Golmuri, Jamshedpur.

During the year two major repair jobs were carried out. One, the replacing of the straw roof on the upper story of the Santipur bungalow with corrugated asbestos roofing, and the re-roofing of the
central room in the Jellasore bungalow. Care of property on the number of old buildings and type of building on this field takes considerable time and energy.

The year has been richer in personal spiritual contacts with the Indian Christians and non-Christian groups than any previous year in India. One especially interesting contact has been that with a Brahmin priest and teacher who was baptized with his wife at yearly meeting time. He continues to suffer persecution and needs your prayers.

The work of a missionary is to say the least various. One has calls for financial, medical, and spiritual help, and in the next minute perhaps a call to make an appeal for the release of some one's stray calf which has been tied up because of its depredations in a neighbor's garden.

Considerable time was given to committee work in the study of the medical needs of our field and in the study of the problem of transfer of responsibility from the mission to the Indian organizations.

The work of demonstrating better methods of farming and more productive crops continued at Santipur as last year.

A most interesting trip was taken to Jagspur to study the possibility of work in that neglected area between the English Baptist Mission and American Baptist Mission fields in Orissa. The opportunity and the need there is most challenging and we hope that sometime in the future it will be possible to bring the Indian Christian group to a sense of responsibility for evangelism in this area. It is hoped that co-operation between the Christian churches of both missions will make possible the commencement of a work there.

Our Santipur field has suffered a great loss through the closing of the leper clinic on account of Government financial stringency.

The heavy cuts in Mission appropriations have called for drastic readjustment and further readjustment will be necessary from May.

One of the pleasant duties and privileges of our residence in Balasore during the last months was the entertaining of a number of committees and Annual Conference.

The most delightful vacation we have had since coming to India
was the one spent this year at Kodaikanal in S. India. It was a privilege to meet so many of the missionaries of our S. India field.

We have been greatly blessed in having a larger measure of health this year than in the previous years spent in India. One of the events of greatest personal interest was the arrival last March of a daughter, Luella Lee.

We hope and pray that during the coming year as we are back in our regular station God may use us more fruitfully for His service.

WM. AND JANE OSGOOD.

BHADRAK AND CHANDBALI

Since my report covers the period of time between one Annual Conference and another, it begins with the work of the cold season touring. The touring began at Soro and our party travelled south through the country back to Bhadrak again before the Christmas vacation. Camps were made at Soro, Turigaria, Khaira, Kupari, and Ada. After the Christmas holidays our party again started out from Bhadrak and made camps at Markona, Bethsudia, Basudebpur, Sabrung, and Dolasahi. From these various camps villages were visited, and there was preaching at various markets in the vicinity of the camps. By the use of the stereopticon lantern the illustrated lectures on the Life of Christ were given.

After the close of the cold season touring I had a short time at Bhadrak. Then I went to Berhampur to bring back my family. On account of many attacks of fever Irene had been there one month for examination and treatment at the mission Hospital. Since Helen was six years old in March we had to face the problem of the beginning of her work in school. As soon as the family could pack up again after their return from Berhampur they were off to Darjeeling to stay until the end of October. Their going was necessary not only on account of Helen's beginning her work in school but Irene needed the change of climate. As soon as I could see the family off from Calcutta for Darjeeling I went to Chandbali for the Semi-Annual meeting of
the Balasore District churches which was held there this year. After the meeting was over I had some time to spend in Chandbali. While I was there I visited and did some work at Chasakand and Kandgodia, where there are a few Christian people. Some of the Indian brethren and I also visited Chordia, which is a Home Mission station. On account of a partial failure of the rice crop many of the people in that section of the country were getting along with much difficulty.

I returned to Bhadrak in time to attend the "Retreat" at Chandipore, for which I had tried to do what I could to help plan. There a number of workers assembled for several days which were devoted to prayer, Bible study, inspirational addresses, and Christian fellowship. These meetings were conducted by Mr. Howard, Mr. Roadarmel, and various Indian brethren to whom many thanks are due for the success of the meetings.

After the "Retreat" I returned to Bhadrak where I had an opportunity to work with the preachers in the villages and at the markets and bazaar. During the rainy season I made a special effort to form contacts with the educated people of the town of Bhadrak. The educated people and the official class of the town are very cordial and show a spirit of friendship and good will. They seemed pleased to have me visit them in their homes. The lawyers of the local bar were making a library. I was requested to give a Bible to the library. I was glad to give them a New Testament and also various books and tracts on the Christian religion. One of the pleaders remarked that books on religion were always welcome. I also made an effort to form some contacts with the boys of the local High School. At first none of them ever came to our house. But after invitations from me and some encouragement from the Indian Pastor some of them ventured to come to the Saheb's house. Then others came. So during the last few months the boys often come to our little house. It is quite a pleasure to have friendly contacts and conversation with them and have them willingly accept Christian books and tracts instead of adopting a hostile attitude.

Since I have had the responsibility for the work of the mission Secretary, of course I have spent sometime writing reports and attend-
ing to correspondence. There have also been a number of committees and meetings of various kinds to attend. So the summer has gone by and it is time for another Annual Conference and for the mofussil touring. With the Memsaheb and the children in the hills the days would sometimes seem long. Educating children in a foreign country is no small problem in the life of a missionary; but the knowledge that Helen was doing very well in her first year in school and that Irene seemed to be growing strong and well again, after her treatment at the hospital and the change of climate in the hills, helped lighten the burden of my living on the plains without them for such a long time.

May the touring, talking, and teaching we have tried to do during the past year and the contacts and friendships formed among the Indian people prove to be of some real service in the Kingdom of God.

W. S. Dunn.

BHIMPORE SANTAL SCHOOLS

Early in 1932 the Bhimpore Boys’ High School reached the highest enrolment since its affiliation as a High School under the University of Calcutta, and passing the 200 mark for the first time since the separation of the Primary Department in 1925. The usual withdrawals reduced the number by the end of the year to 174. But we anticipate an even higher enrolment in 1933, for this year also saw the largest number of pupils appearing for, and the highest percentage passing, the Lower Primary examination in all the 68 years’ history of the Santal Village Schools. More than 150 of the 219 candidates were promoted for admission to the IIIrd Standard of Upper Primary Schools in the District or to the lowest class of the Bhimpore High School.

During the year the Headmaster, Babu Praphulla Kumar Adhikari, M.A., B.T., completed his Teacher Training course and from July 1st assumed charge of the school. Mr. Adhikari passed the B.T. degree examination of Calcutta University very creditably, standing fourth in order of merit from his college in a class of more than 50 students.
He has already shown considerable initiative and eagerness to make the school a thorough success, and he displays an admirable Christian spirit. He has already proved willing to be of use in the activities of the Church, both in Bhimpore and in the Midnapore District Association.

The results obtained by students from the school at the 1932 Matriculation Examination were less satisfactory than for the previous two years. Five boys were sent up for the examination but only two passed, the lowest percentage since 1929. Unfortunately the whole aim and purpose of the school is still focussed on those five boys and their results to the detriment, if not the neglect, of the other 170, the vast majority of whom will not reach the final examination. The most encouraging progress during the year was made in connection with the agricultural program. Fifty-three boys in the Vth Standard classes were selected, according to the Government plan, for theoretical and practical instruction in gardening. This was the first year under the Education Department's scheme of organized agricultural training instituted under the supervision of one of our own local Santal teachers, Babu Poran Chandra Tudu. Poran Babu returned at the first of the year after completing two years' training at the Agricultural Farm and Training School, Dacca. He had previously had two years of college study and has shown considerable teaching ability and enthusiasm for the practical work. The boys have done excellent work in laying out the garden and have grown an amazing quantity of produce on their small plots eighteen feet square. On an even division of the produce the garden itself has shown a small profit in the first year over the actual cost of seeds and manure, even paying for extra labour for irrigation during school vacations. And the boys have benefited greatly by their share of the produce. They have raised three crops, melons and gourds in the hot season, and various kinds of rainy season and cold weather vegetables. In addition, they had several large group plots of jute, hemp, and two or three varieties of lentils or pulse. The installation of a pump in the school garden well has greatly facilitated the water supply. We have hopes of getting the old windmill set up on the garden well but are doubtful of the supply from a surface well.
We are looking forward to the first tube well experiment in Bhimpore to discover how great are the resources of water underground. Further development of the agricultural work depends upon an assured water supply but we are increasingly enthusiastic for the enlargement of the program to include a farm project. The program for 1933 calls for the extension of the theoretical instruction and increase in the number of garden plots to include the new Vth Standard covering the first year course, while those under instruction during the past year, proceed with the second year course in the VIth Standard. The complete course when fully instituted will cover the last two years of Middle School (Standards V and VI) and the first two years of High School (Classes VII and VIII). Those few students who then go on to Matriculation will be able to concentrate on the University syllabus for the last two years of High School.

For four months of the past year, while the Language School was in session, the schools were without missionary supervision. The Indian members of the Staff, particularly the Secretary, Babu Behari Lal Das, assumed increased responsibilities, some of which had not before been carried by our Indian colleagues. Behari Babu, as he is affectionately known throughout the Mission, served as Acting Secretary of Village Schools for that period with his usual faithfulness and efficiency, and it is anticipated that the same arrangements will be repeated in 1933 to enable the Principal of the Schools to serve in that capacity at the Darjeeling Language School.

During the year it has been necessary to face the problems of retrenchment and the possibility of having to reduce the status of the High School to that of a Junior High School or a Middle Agricultural School. Both the Managing Committee and the Staff were anxious to explore every conceivable way of meeting the emergency without affecting the status of the School. The Staff has voluntarily offered to accept salary reductions of 15 per cent. in order to carry on for the ensuing year. We fear however that more drastic readjustment must be made for the future unless the present income of the school can be assured. The Government has so far made no reductions in the grant-in-aid but we must anticipate a reduction in 1933.
The Guru Training School was closed in February by the Education Department as a retrenchment measure. We were obliged to acknowledge that the school had temporarily served its purpose. The proportion of trained teachers in our village schools far exceeds that in other schools throughout the province, being more than double that percentage as shown in the last report of the Director of Public Instruction. An inquiry revealed the fact that apart from trained teachers, including both those who had passed and those who had failed, and a few too old to undergo training, there were but three teachers in 80 schools eligible for the course. Consequently the continuance of the school could not be justified.

The Village Schools, while making good progress educationally, are feeling the effects of retrenchment most. The number of schools has been reduced to 78, the lowest number in several years, with a consequent but not proportionate reduction in the number of pupils. The schools closed have been the poorest schools with the smallest numbers of pupils. In spite of this, the Lower Primary examination records still follow an upward curve, both in the number of candidates and the percentage of promotions. The pupils of our schools still monopolize the awards on the L.P. scholarship examination for aboriginals of this district, the last record showing the first, second, and fourth pupils as being from our schools.

The plans are progressing for the reorganization of the supervision of the schools along with a program of religious education, that will soon provide regular and systematic religious education in all the schools of the Santal Education Board. This scheme is being worked out in co-operation with the Home Mission Board as a combined evangelistic and educational program. It is hoped that a start will be made on the introduction of the syllabus of religious education in three or four groups or "circles" of schools during 1933. The policy of extending the facilities of Upper Primary education throughout the district is being amply justified by the increase in the number of pupils in the eight U.P. schools in the district. While the constituency of the Bhimpore High School is thus reduced, by no means all of those pupils would or could attend the Bhimpore school if those U.P. classes were
not developed. The quality of instruction is doubtless lower than that of the High School but the net result is a greater good to a greater number. As those schools are attracting teachers of a better type with better training they will reach progressively higher standards. To some of them there are already attached accommodations for pupils from surrounding villages too distant for pupils to go and come each day—these quarters being dignified with the name of "boarding", for the boys bring their rice from home and grow vegetables in a developing school garden and do their own cooking. Two schools have attracted so many pupils that a third teacher has become a necessity and they are obviously producing more and better results in all their classes. This is a corroboration of the findings of the Hartog Committee studying the educational problems of India for the Simon Commission. They recommended the complete abolition of single-teacher schools in the interest of efficient Primary Education. While the Santal villages of Midnapore do not offer hope of carrying into effect that recommendation, our Upper Primary schools are at least a forward step in that direction.

L. CLAYTON KITCHEN.

Rev. L. C. Kitchen who sends in the report of the Bhimpore Schools acted as principal of the Bengali Language School in Darjeeling during the months of March, April, May, and June, 1932.

His report should include items from the language school report. Fourteen different mission societies were represented in the total enrolment of twenty-five registered students. The operation of the language school is well-justified on the score of results obtained in the language examinations. Group study under qualified pandits seems to give an incentive for serious application. The school closed with a substantial balance of funds on hand.

Mr. Kitchen is requested to act as principal for the year 1933 also, and leaves his station March 1st for Darjeeling. As before, qualified Indian teachers will assume additional responsibilities to allow Mr. Kitchen's absence. In 1932, a donation of funds from the income of the language school made possible these services.

EDITOR.
JAMSHEDPUR STATION

It is a very sobering experience; this business of sitting down to write an Annual Report for the Jamshedpur Station. "An Annual Report" sounds rather ominous, it entails statistics, résumés, etc. It at least infers that enough work has been done to justify making a report while at the same time one expects to discover "results" that have been accomplished. It actually frightens one to look back over a certain period of time in retrospect for one inevitably finds so much that has been left undone and so little that seemingly has been done.

We have completed two full years as resident missionaries in charge of the activities of the American Baptist Foreign Mission Society in Jamshedpur. These two years have been full of many and varied experiences. There have been problems, disappointments, heartaches, disillusionments, and there have been victories and joys. Jamshedpur is a law unto itself for I doubt very seriously if this community can be duplicated anywhere else in the world. Here one finds a modern melting pot of new and old ideas, a clash of races and cultures, a noble experiment of industrializing a non-industrial people. The representatives of Western cultures and peoples find themselves in a new and strange environment where moral restrictions are forgotten, where money is plentiful, where liquor is almost universally used, and where the normal, human ties that bind people to a community and that stabilize life are absent. Here, too, is a clash of religions. We witness the pageantry of Hindu "Pujas" (festivals) one month and we see the public demonstrations of the followers of Mahommed at other times. There are many Sikhs here, and a representative Parsi community. Even the Christian community is divided into Catholic, Anglican, and Non-conformist ranks. Try as one will to think otherwise, these three divisions in Christendom represent three different conceptions of religious life for they put emphasis on vastly different things. From what has been so briefly indicated surely some impression has been received by the reader of the tremendous need for the gospel of God's redeeming love with its ethical and social content to be proclaimed in Jamshedpur. At the same time one must have become conscious of the difficulties to be faced here.
Preaching has been our main task in the English Church during the past year. Despite a constantly decreasing constituency congregations have not fallen off, in fact the average attendance has increased slightly. Mrs. Marsh has rendered splendid service as organist. The two English Sunday schools have continued to give excellent religious training and instruction to the small number of children in the station. The monthly church magazine has been continued and has been a constant reminder of things spiritual to many who never get around to church worship. The Badminton Teas on Tuesday afternoons have continued popular, and have served a distinct place in the life of the community.

The two Indian churches have made progress during the year. Both churches have had baptisms. We are getting a program of religious education underway for the children of our Indian Christians that promises big things. One of the chief things that we are striving to do at present is to teach our people the need and sanctity of church organization and law. Democratic institutions are not indigenous in India, yet they are most necessary where the New Testament Church is to endure.

Last July we dedicated the new combined church building and pastor's house in Golmuri where one of our Indian churches is located. This building represents a step forward for it gives this church a new sense of pride and self-respect. The building was the culmination of years of planning.

Perhaps the outstanding feature of this report is the little kindergarten that Mrs. Marsh began last August. A number of people of the cultured, official Indian community approached Mrs. Marsh with the request that she undertake a kindergarten for their children. The little project has flourished from the beginning. It has been a joy to become acquainted with these people and with their children and no one can foresee or predict the value of this work.

And so the eternal struggle goes on between the darkness and the light. Life in Jamshedpur has taught us to appreciate the many fine points in Eastern religions. The term "heathen" has a new content of meaning for us. How we wish that our friends in America could come to know many of our Indian friends, Christian, and non-Christian.
We have found so much of culture, grace, beauty, and friendliness along with the ignorance, the dirt, the disease, and the unsightly and untrue for which India is known. Out of these years of observation and contacts here we have sensed this great truth; that Jesus Christ has something to give mankind that mankind needs. It is not Western civilization; in fact, we have been called upon many times to defend our European friends and to correct wrong impressions of the West that have found lodgment because of the lives lived by so many westerners in India. No, man’s need of Christ is not determined by the color of his skin. The need lies below the skin in the universal human heart with its sinful tendencies. The great problem is to know how to present the claims of Christ; how to bring men to Him. This problem is world-wide.

Luman and Ruth Marsh.

KHARGPUR

Cities are usually busy places and Khargpur has been no exception this past year, in spite of the depression. The railways in India, as in other parts of the world, have been hard hit by the slump in trade, and as Khargpur is a railway town it has had to face these difficulties. So far, not many men have been discharged from work, but most of them have had a ten per cent. cut in wages, the loss of overtime work, and in the case of the daily paid men a shortening of the week. In spite of all these decreases in earnings, our churches here, by a special effort, have been able actually to increase the contributions for church support. The Telegu church increased its contribution towards the support of the pastor from fifteen rupees to twenty rupees per month from May 1st, and plans definitely to increase each year until it carries the whole salary.

The Ward Memorial Church has been self-supporting now for several years, except for the repairs on their church building and pastor’s house. This year they have taken over one-half the cost of these repairs and from May 1st, 1933, will take the whole responsibility.
Besides this, a small church building with mud walls and corrugated steel roof has been built at Nimpura, a suburb of Khargpur, by contributions from Indian Christians, individual missionaries, and English church members without any aid from mission funds. We are working and praying that the Christians here may continue to grow in their sense of stewardship and in the joy of standing on their own feet.

**Ward Memorial Church**

Rev. Kritibas Behera has continued his devoted work as pastor of this church, with its difficult problems of keeping people of various denominations, languages, etc., working together smoothly. Services are held each Sunday in the Oriya and Hindustani languages. Two Sunday Schools, one in the church and one in a home in New Settlement, help in the Christian nurture of the children and young people. I have been teaching a class of young men who understand Bengali, although when they read from the Bible in turn they do it in three languages.

Four Christian Endeavors meet in various parts of the city each week. These four C.E.'s are joined in a Khargpur union which has a meeting once a month. These young men went out in music bands early this year and collected over eighty rupees for the work of our Indian Churches' Home Mission work at Dompara.

**Telegu Church**

On March 1st, Rev. Ch. Prakasam came to us from the Canadian Baptist Telegu field to become pastor of our Telegu church. He has proved to be an earnest worker and a capable leader. Five have been baptized since he came. Four of them from Hinduism, besides one man who was baptized on the first day of 1933. Five classes in the Sunday School have cared for some seventy-nine boys and girls.

**Nimpura Work**

I have mentioned above the little church building which is just being completed at this settlement. Services have been held during
the year in a Christian home on Wednesday and Sunday evenings. The Home Mission Evangelist here, Babu Debendra Singh, has assisted the pastor of the Ward Memorial Church in this work.

**Special Meetings**

In August our churches here were stirred by a series of meetings held by three visitors from Orissa, Lal Mohan Patnaik, Brajanand Mahanty, and Benjamin Mahanty. The first two of these were formerly prosperous lawyers, but when the call of God came, they left their law offices to preach the gospel. The third has retired after long service in the Post Office department. These men came intending to stay for three or four days, but at the urgent request of the people here remained for some ten days holding preaching services every evening and prayer meetings each morning.

**Other Khargpur Works**

Babu Debendra Singh, who came to Khargpur from Bible School in 1931, has been serving here faithfully throughout the year. Street or bazaar preaching is not permitted within the town limits of Khargpur because of the dangers of rioting, but there is almost unlimited opportunity for house to house work in the town and nearby villages and for preaching in the bazaars (or markets) outside, but easily accessible. He could have done much more bazaar work outside if he could have had another preacher to go with him. Besides these activities outside the church, he helped considerably in the church work, especially in the church services and prayer meetings at Nimpura.

The work among the women of Khargpur, which has had to be omitted for such a long time, is again being taken up from the beginning of 1933. A special gift from a Sunday School class in America has made this possible. We are rejoicing that Miss Ujayini Pradhan, a well-trained young woman from the English Baptist Mission in Orissa, and Mrs. Charusila Peter, a middle-aged widow who was formerly a Biblewoman here, are beginning this valuable work.
The Christian Hostel has continued its ministry to about 40 young men, most of whom are working here for the Railway. They are bachelors or are here without their wives. Since February 1st, Babu Rajendra Maity has been my assistant at the hostel and has taken over most of the routine work there in a dependable manner.

RURAL WORK

The village work at Kalamatia and Babagardia has been under my supervision this year. They are located about 1¼ miles apart at a distance of some 23 miles from Khargpur. Pastors have served the churches at these two villages and have spent part of their time teaching about Christ among the non-Christians of the neighborhood. Two Biblewomen have gone out day by day from Kalamatia to neighboring villages to talk with the women about Christ, although sickness has interfered considerably with their work this year. Lower Primary schools have been maintained in the two villages this year, but the one at Babagardia must be closed from January, 1933, because of the cuts in mission funds.

COMMITTEE WORK

A considerable amount of time this year has gone into committee work of one kind and another. Especially was this true during September and October when those of us who were appointed to make a survey of our mission work had to go about to each of the principal stations and interview the people concerned with each piece of work, and confer with the churches as far as possible. It was our problem to make recommendations as to the way in which our mission work can be adjusted in the face of the decrease in funds. Some of the reductions which we suggested were proper economies, but some of the others mean a serious limiting of the work for Christ in our field. We are praying that God may open the way for us to advance in the pieces of work which are most vital.

CHAS. C. ROADMEL
ENGLISH WORK, KHARGPUR

The recent report of the Laymen’s Inquiry, especially as it touches the work of the Union Church among the English-speaking people of Khargpur, has been of great interest to us. It is our conviction that any mission contribution which can be made to the people here is based upon friendliness and high ideals of life and human relationships. It is upon this basis that Dr. J. H. Oxrieder and Rev. Zo. D. Browne laid the solid foundation which is now bearing fruit in confidence and support.

We are happy to report that many who have been merely attending the services of worship have now definitely joined the church. This means much in a strong Church of England community. Three were added by baptism, and ten by experience during the year. The contributions have been maintained even better than in previous years despite the cut in wages. The average of attendance at worship is larger than at any time during our ministry here.

The Sunday School also shows this same confidence. For several Sundays the attendance has been above one hundred. This tells its own story when we know that during this last year the Church of England has made an effort to gather all the children into a Sunday School in their church. Evidently our interest in the children is appreciated. At our Christmas Program many were turned away for lack of room. The annual picnic brought together about two hundred parents and children. Forty Rupees have been given from our birthday offerings to help with the Santal work at Dhampara under Mr. Berg.

The social features have shown a new spirit which looks forward to a new day. Some of the young educated Indians have requested membership in our tennis and badminton clubs. And the Anglo-Indian members have welcomed them. We are delighted with the fine spirit manifested towards these Indians for it is another step towards the day when Union Church will be not merely a ministry among Europeans, but among all who speak English, regardless of racial groups. A junior
tennis club has been added which is giving us a contact with the younger people of Khargpur.

Despite the unfavorable light in which prohibition has been presented, not alone in America, but here in India by the wet forces, our W.C.T.U. has carried on an active year. Monthly meetings have been held regularly in the Union Church parsonage. Another "grape juice" wedding was celebrated during the spring months, when Miss Violet Stevens became the bride of Mr. Robert Scott, our Sunday School Superintendent. After the ceremony, the young couple received their friends in the parsonage, and the customary "toast" was drunk with glasses of grape juice. It is a great satisfaction to the members of the Union when the young people have the courage to stand definitely against public opinion in this English-speaking community and refuse to provide the wine which is considered by so many an essential part of the wedding reception. One young matron remarked as she went home that evening, "This is so different from other receptions I have attended. Each person is going home in his right senses." During the summer the members and friends of the Union bought the cloth and completed the making of more than forty garments for the children in the Stewart School, Cuttack.

We look forward to another year of service in which we pray there may be a greater manifestation of God’s spirit. We earnestly solicit your interest and prayers to this end.

EDWIN C. BRUSH.
HELEN H. BRUSH.

PERSONALS

It is regretted that the visit of Dr. and Mrs. J. C. Robbins, Dr. and Mrs. Frank Padelford, and Miss Campbell to our mission was limited to a few days only, January 15th-18th. Visits were made to Balasore, Khargpur, Midnapore, and Bhimpore by members of the party. Reference Committee met with the visitors in Khargpur and several
missionaries came to the same station for personal interviews with Dr. Robbins, before the party passed on to the Asa Mission.

The Berg and Roadarmel families expect to leave for U.S.A. on furlough May 5th, travelling on the Dollar Line, President Monroe, embarking at Bombay. The boat is due to arrive at its destination early in June. The temporary address of the Roadarmels will be 138 Colonial Road, Providence, R.I., and the Berks will reside, for a time at least, in Worcester, Mass.

Rev. A. A. Berg reports the baptism of seven in his Santal field during January.

The annual church dinner of the Union Church, Khargpur, was held on February 10th in the parsonage and was attended by an enthusiastic group of more than sixty persons. In spite of the wage cuts and retrenchment on the railway, the contributions to the work have continued steadily and the report for 1932 shows a good balance in the treasury.

About March 1st, Mrs. W. S. Dunn will leave for Darjeeling to permit her children to enter Queen's Hill School. Later, Mrs. W. C. Osgood will go to Darjeeling to enrol her oldest boy in the same school.

Mrs. R. S. Osgood of Chicago, actively interested in denominational work in U.S.A., is visiting in our field at present and spending a few weeks with her late husband's grandson, Rev. W. C. Osgood and the latter's family in Santipore station.
Mrs. J. A. Howard of Midnapore will accompany her four sons to Mussoorie on March 11th where the latter will enter Woodstock School. Mrs. Frost of Balasore will take her daughter, Eleanor, Dorothy, and Harold Kitchen, John and Stanley Brush to the same school. Mrs. Howard and Mrs. Frost have taken suites in "Edgehill Villa", Landour.

Mr. Lloyd Eller of Balasore has been recently given the contract for tube wells on the property of the Bengal-Nagpur Railway. The engineering and medical departments of the railway has sponsored the installation of several septic tanks, on an experimental basis, in the Khargpur settlement and the work will be undertaken soon.

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