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TIDINGS
FROM
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ANNUAL REPORT.

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The year, 1924, has been a year of just "plugging away" at the task to which we have given our lives.

Jamshedpur has been scared by rumors of reduction and retrenchment, but all the plants are running. One new one has just been opened up. In January ten Americans were brought out to open up the new Bessemer plant. In April, 8 more came to start the new Merchant Mill and in August 70 Englishmen arrived by special train to open the new Corrugated Sheet Mill. From September on, each month has seen wives and children come in. So while some go, others come, and on the whole the English-speaking population is larger than it was a year ago.

In April the English church was formally organized with a membership of 60. In this number are Presbyterians, Methodists, Congregationalists, Reformed Wesleyans, Disciples of Christ, and no small number of Baptists. Regular weekly services are conducted in Golmuri and Jamshedpur.

The Sunday-school in Jamshedpur has grown. Instead of three teachers, we now have seven. We have a very faithful Superintendent. A second S. S. has been started at Golmuri. The wife of the manager of the new Tinplate Works is the Superintendent and three others are assisting her. The Sunday-schools are educating two girls in Burma and
one boy, a Santal, in Bengal. Together with the church they have contributed Rupees 120-0-0 to the British and Foreign Society.

During the year the church people have given Rupees 13,000/- for the running expenses and the new building of the church. The new building is almost completed and will be dedicated on Feb. 22nd, 1925.

I have had varied experiences. It fell to me to hold the hands of a man who died of delerium tremens, to bring comfort to his widow left alone in two short days of illness; to encourage and console another who was ill for weeks with dysentery and to write his mother and wife in Wales who had not been told he was ill. To see little Charley Jones, who was wild and did not want to stay in S. S. at all, a year ago, coming every Sunday now and asking his mother every day if this is S. S. day; to have a woman who had taught in S. S. in Ohio and on whom I had called for 18 months, start in and teach a class faithfully for the whole year; to see another prominent woman, a Baptist from Philadelphia, give up her Sunday morning golf and take a S. S. class; to hear some say, "I like your church and I look forward to coming every Sunday night"; to have the champion golf player write me, "Going to church is something new to me, but I like to come and I have just begun to realize how foolish I have been in the past"; to have the champion boxer send along Tarbell's Teachers' Guide with a note, "I enjoy preparing for my class and I look forward to it every week";—these things along with some let-downs make one feel that it pays to go forward and in the strength of the Lord.

Rev. E. C. BRUSH.

Khargpur.

The last year has been one in which we have endeavored to form friendships; to search out the people who are able to lead; and to study the needs and possibilities of the station. It was with much fear and trembling that we took over full charge one year ago.
Our general policy at Khargpur is not to do any part of the work that can be done by the people themselves. We believe in training the people to carry their own burdens. We wish to be among them as one who serves with them. The need as we see it is for local leadership.

The opportunity just at present is in the Sunday-school. We have enrolled about 75. Very few of these will become members of our local church. But wherever they go we feel it is our business as well as privilege to make them better acquainted with the Teaching and Person of Jesus. Through the Cradle Roll and new children who come to our school we hope to touch the lives of an increasing number of families.

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Mrs. W. S. DUNN.

Balasore.

My work this past year was evangelistic, but I have also given attention to other urgent needs. Part of the time I went to the homes in Balasore. During February, March and a part of November I was out on tour with the Bible women. During April and September, I was in charge of the Girls’ Orphanage and July was devoted to nursing the sick. The work in the district is most interesting and fascinating and I am anticipating going out for the remainder of the cold season.

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Mr. W. S. DUNN.

Balasore.

During the past year I have worked in the High School and have also had charge of the Boys’ Boarding. The work in the school from day to day is much the same so there are no outstanding incidents to report.
The work in the school has been carried on with much difficulty on account of too frequent unavoidable changes in the staff. Including the clerk, there are now four Christian teachers on the staff and eight Hindu teachers. There are 32 Christian boys and 110 Hindu boys. This very large proportion of Hindus in both the staff and student body is not encouraging. We make an effort to secure more Christian teachers by bringing them from other places, but the results are not satisfactory. The reason is that qualified Christian teachers from other missions can either get positions nearer home in their own mission or where better salaries are paid than we have to offer, so if they come at all they come for a short time and then go away.

My past years' experience has convinced me that the only way to secure Christian teachers for our High School is to induce boys from our own community and our own mission to prepare themselves for teaching and to return to our school. At present three of our young men are in College. One man expects to finish his B.A. and another his I.A. this year. Both have promised to return to our school as teachers.

I have the oversight of the two hostels on the compound. In the Hindu hostel there are 16 boys and there are 38 in the Christian hostel. The latter is really an orphanage and hostel combined and many of the boys are small boys of the Lower Primary school. One boy is too small to live in the hostel so a woman in the village is paid to take care of him in her own home. Five of the boys have been baptized. One day I was talking with one of these boys and asked him what he expects to do when he becomes a man and he replied very decidedly that he expects to become a preacher. There is another boy whom his parents have dedicated to the Lord's work. There is such a great need for Christian leaders not only to begin new work but to take the places of the men who are growing old in the service that we hope that not only these, but other boys too, will become Christian leaders.

In addition to the school work, some of the boys and I have been conducting a S. S. class in a village about two-and-a-half miles away. From ten to twenty Hindu children come to the class. In this way I hope
to be instrumental in bringing the gospel message to the children of the villages as well as those who are in the school.

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Dr. M. W. BACHELER.

Sinclair Orphanage.

Balasore.

There are at present 71 names on the roll. Of these, seven are boarders paying a monthly fee of Rupees 4. Twenty-eight have no special relatives, 22 have relatives whom they are allowed to visit occasionally. Fourteen have undesirable homes where we do not care to have them go.

During the year there have been four marriages and at least three more are expected soon.

One girl has gone to live with her parents who put her in the orphanage several years ago to protect her from undesirable advances which they could not otherwise avoid. One has been sent to an excellent hospital to be trained as a nurse. We get good reports of her.

One was sent to a Bengali High School in Calcutta with the hope that after a year there and a year of Normal training, she would be capable to help with the Bengali classes in our Middle English School. But unfortunately the results of the year's work do not warrant her being sent to the Training School.

The failure of the usual rain during the hot season caused a dreadful drought in this part of India, and the consequent widespread virulent epidemic of cholera carried off hundreds of victims in this district. We did not escape. In all we had about 35 cases on the compound, about 12 of them serious. The others taken in the early stages were more easily dealt with. The girls did not realize the gravity of the situation, and the
necessity of quick treatment, and so concealed the initial stages as long as they could. We lost only two.

I have never seen so many flies in India. They were even worse than country places at home before the days of protection and practical extermination. We felt sure they brought the infection from the near-by Hindu homes where there had been deaths from cholera.

Our well, well-named "Blessing," gave us an unfailing supply of pure water, though as the drought continued, and the bucket brought up roiled water in the afternoon for cooking, bathing, etc., and kept carefully padlocked in the interval. During the night so much ran in from the springs that there was never less than four and one-half feet of water.

The work of the orphanage is done as much as possible by the girls themselves, no one being excused from her share except in case of sickness. An older girl has charge of three younger ones and is responsible a day at a time for a specified portion of the work. There are 11 to 12 of these divisions, so the turns for the heavier tasks of cooking and carrying water do not come too often.

Certain of the girls are given lists of the mats, blankets, sheets, etc., and periodically look them up by number, reporting at once when any are missing. This develops a sense of responsibility both in the girls who keep the lists and also in the temporary owners. Losses are apt to be dealt with severely.

A report of the orphanage would not be complete without appreciative mention of the head-matron and the others who have helped in the management. When I took over the work two years ago, the matron was ably assisting Mrs. Surangini Biswas and when Mrs. Biswas left us, she took charge temporarily, as we thought, but now permanently. We still miss Mrs. Biswas' remarkable spiritual influence but in all other respects the present matron is most satisfactory and there has never been a time during my years of acquaintance with the orphanage when the girls have been under better control.

It has always been an understood thing that the workers making
Sinclair Orphanage their home, should help in the management and oversight as the need arises. They have most acceptably and willingly responded to all calls, taking study and sewing classes, conducting prayers in turn and in every way showing practical interest. Those who were here during the drought, and the dreadful cholera time when so many of the children were stricken and Miss Barnes was so ill in my room, were a moral support and comfort with their brave courage and unfailing helpfulness.

Two events in the compound have been of considerable interest,—the much needed cleaning out of the big tank at the west side of the house and the digging of a good well on the other side, on the bank of the smaller tank, which will eventually take the place of that much-maligned little bit of water, so carrying out a plan for filling it up which has occasionally through the years, been advanced, strongly urged and reluctantly given up for lack of funds.

The Dorcas Smith Widow's Home has been made over to Miss Gowen. The personnel has changed a good deal as it so often has in the past. Now most, if not all, are doing worthwhile work and paying at least part of their way.

The classes for inquirers and the weekly meeting for the church members have been well attended. Sometimes we have had Bible readings, sometimes a talk.

The girls are being taught daily from Mrs. Burkholder's excellent little manual of the Bible.

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Miss S. B. GOWEN.

Balasore.

The Balasore Zenana work still stands practically alone in our mission as an evangelistic enterprise. Nowhere in Orissa does Government support any other work of its kind. Ten teachers, most of whom have
had normal training, go daily to the homes where the girl wives await their coming as a very happy event in many a gray day. Most of the pupils have never been to school, so after they can read the third book fairly well they are quite satisfied not to pursue higher education. Some learn to write well, but not infrequently the pupil is forbidden to learn lest afterward her communications cause family troubles.

Sewing, crocheting, knitting, etc., are very popular and two teachers devote all their time to teaching those arts.

A series of Bible lessons were arranged this year for the teachers that they in turn teach to their pupils. One teacher who in her own examination did badly, had five Hindu and Mohammedan pupils who won prizes on the same subjects.

Some months the fees paid by the pupils is equivalent to one teacher's wages. Government gives nearly one-half the expenditure and has recently given us $200 toward a conveyance for carrying the teachers to their work.

Twenty girls work all day at various handicrafts in our industrial department. Some are village women who come in the morning and go home at night. Some are from a distance and board here and others are orphanage girls who have found no royal road to knowledge through the printed page. A large number of village women take work home and this considerably increases the family income. A few Hindu and Mohammedans also do this work in their homes. The product is handkerchiefs for which there is always a demand. We continue to pay a nurse for visiting free the Christian community when there is need.

The Government more than doubled our grant-in-aid this year, and while we have bought new furniture and equipment and paid out much more for work than previous years, our capital has increased.

The Widows' Home has been given to my care and most of the women there now are doing industrial work either in the school or visiting with Zenana teachers who teach in the homes and all the widows are wholly or in large part self-supporting. These three departments with
all the outgoing influences, and opportunities which they afford furnish ample chance for character-building and religious training. There are instances where the response is gratifying.

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Miss ETHEL CRONKITE.

Balasore.

November 1st, 1923, I took charge of the Girls' Middle English School as Secretary. The following January I also took the position of Head-mistress of the school. I taught four periods out of seven every day and the rest of the time I supervised class work. The school has two sections, Oriya and Bengali. The Oriya is Middle English Grade and the Bengali Lower Primary. All of the Bengali children except two were Hindus. Last year two Hindu girls read in the fifth class and passed, which was exceptional in Balasore for Hindu girls. Out of an enrolment of 165, 35 were Bengali children.

Six girls passed the eighth class. I hope that four girls will read in the ninth class which will be started this year. The Government has passed a rule that spinning must be taught an hour a week in every school. So as soon as the government grant for spinning wheels arrives, the work will be started.

Over 1300 rupees has been promised for the running expenses of the new Girls' High School. Rupees 727 of this amount has been collected.

Besides the responsibilities connected with the Middle English School, I am secretary of two Hindu Girls' Lower Primary schools. I do not have time to supervise these two schools as it ought to be done, but I visit each school several times a year. Besides my school work six days a week, I have charge of the Primary and Junior Sunday-school.

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Mr. LLOYD E. ELLER.
Mission Builder.
Balasore.

There has been a good deal of building during the past year. Rev. L. C. Kitchen, with Udoy Jena, one of our Indian Christians, is erecting the long talked of High School for Santal boys at Bhimpore. We are especially interested in this work because of Mr. Kitchen’s special effort to make every step of the work an object lesson to his 350 High School boys.

Mr. V. G. Krause has just completed a new addition to the industrial school which is equipped as a saw-mill and is now beginning the new educational building. It is interesting to see the way he has pieced together an array of scattered rooms, buildings and verandas and has made a very picturesque as well as useful building for the type of training he is giving.

My work during the past year has been concentrated chiefly on repairing some of our old mission buildings. The evangelist’s bungalow a tottering wreck was first to be remodelled into a comfortable home and Mrs. Eller and I rejoice that it is our privilege to be living in it now. The Boys’ High School was tied together with iron rods, its cracked walls mended and many old unsafe wooden beams were replaced by steel girders.

At Sinclair Orphanage the work of overhauling is still under way. Four bath-rooms have been equipped with tubs and wash-bowls and rooms re-arranged to make more comfortable living quarters for a fourth missionary lady.

The new Franklin Esley Memorial Hostel for the Boys’ High School is rapidly taking form. In this building a new system of block-construction is being used which will make the building mere flexible to withstand
earthquake shocks and more resistant to the ever-present land cracks which are an annoyance at Balasore.

At the urgent request of many Balasore business men and farmers, a Rice Mill Company has been organized by our Christian people. The Mill is to take its power from the Industrial School. It is to operate primarily for the good of the farmers, to give opportunity for good training and investment and to introduce the best milling methods in India. The company is so organized that a portion of the profits must be set aside for educational purposes and benevolences so it is hoped our local mission work may realize financially from it.

At the first meeting of the directors, I was appointed managing director and at once the mill was placed under operation. On Dec. 20, 1924, the first bill for hulling was received amounting to rupee one and annas eight. Since that date two shifts of workmen have been trained. The mill is now operating sixteen hours a day and from Jan. 25 to 31, bills were issued amounting to Rupees 797. The Mission has sent out men trained for various kinds of work but little has been thought of milling work. My interest in this has developed most rapidly since the mill went into operation.

Farmers come to get their rice hulled, merchants came to buy, villagers come to purchase husks for cow-feed, and others come to inquire the names of the best-yielding and most valuable rice when hulled.

To the women especially it is a revelation to see raw rice piled upstairs and then to go downstairs and see it coming out from the hullers clean and white. They often say, "You people only sit here and watch the wheels go around waiting for an 80 pound bag to fill so you can sew it up and carry it away, while at home we women work from early morning till late at night husking enough rice for our own family to eat the next day." Other say, "Now that we are having our rice hulled at the mill we have more time to attend church services and to attend to our children and we are not so tired."
Mr. GEORGE AGER.

Santipore and Salgodia.

Santipore. It is one year since my wife and I took the care of this community. I am thankful to be able to report that there is a united effort and willingness in not only the pastor and preachers but in the church members themselves with our able Rev. Gangadhar Rath to guide and advise. The church is self-supporting and has 136 members. These people are mostly cultivators. Their fields yield enough for them and their families and they are willing to help support their pastor.

There is a girls' school, a boys' school, a school for Santal children and a kindergarten which are aided by the mission and the District Board of Balasore. The Sunday-school is being conducted by some of the men and women of the community aided by the pastor and preacher when they are not out in the district.

There are also three outside village Sunday-schools with an average attendance of 90 children. Not only the pupils are instructed in the Bible but their parents and friends are anxious to learn all that is being told by the preacher.

I was not able to go with the preachers when they went to the district to preach. There was so much to attend to in connection with the Settlement work, but I hope to be able to go out this year. There is a small church at Bansboni about five miles from Santipore. The people are farmers. The preacher there has just been transferred to Contai.

Salgodia. The Master's work here is progressing slowly but surely. The church is not self-supporting, but though the community is small they are energetic and helping spendidly in every way. The day school is doing exceedingly well and may soon be raised to a higher standard. The young men's C. E. is very satisfactory. It is through their efforts that a day-school has been placed in the village of Domsahie. They also conduct a S. S. there. Through their efforts a man and his wife were baptized there. I have much faith to believe that before long these
people around here will come into the Master’s fold not by twos or threes but by hundreds.

The church at Rangiam about six miles from Salgodia is on the mend since a more active and earnest preacher has been placed there. He is a Santal and understands the language and habits of the people who are mostly Santals and they are learning to love and trust him. One woman was baptized there this year and we are expecting to have three or four more soon.

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Rev. JOHN A. HOWARD.

Contai.

First of all we want to praise God for His many definite answers to prayer and His many wonderful deliverances during the year 1924.

The outlook was never brighter. Our Contai S. S. is attended by 77 pupils. Five of them are Mohammedans and most of the others are Hindus. The Hindu teachers are given a rupee a month for gathering up and bringing their children to our S. S. Our pastor, who conducts the S. S. is an earnest Christian and teaches clearly and carefully the leading events in the life of Christ. The children can repeat many of the stories and you should see how enthusiastically they sing the gospel songs.

The Mohammedans were never more open to the gospel. They listen attentively when told the plain truths of Christianity in a spirit of love. When in Midnapore in Sept. we showed the stereopticon pictures of the life of Christ four times. The church was packed and many sat on the mats in front. A large number were Mohammedans.

The Hindu attitude has also been exceptionally good. Our Dodge car has taken five preachers into Hindu darkness many times. These places could not have been reached without the car. It seems perfectly possible that a mighty movement may start in Contai through the Holy Spirit’s power.
The higher schools of learning in Contai are many. We are planning a campaign to visit about 18 of these. Many groups of these students from a distance come to our house to discuss Christianity. Many of them get a weekly gospel message through the paper called "The Epiphany." All greatly admire Jesus as a teacher and an incarnation. Your prayers are needed that they may obtain courage to confess Him as the only Hope of salvation.

The medical work has been helpful in breaking down superstition. In one locality the people would not even become polluted as they thought, by entering a Christian's yard. Yet as the pastor conducted a small dispensary their hearts were melted. They are now neighborly and best of all open to the Message. There are four of these small dispensaries in the Contai field. The central dispensary at Contai has had a good year distributing tracts. 1409 patients were treated during 1924.

There were eighteen baptisms during the year. Fourteen of them were from Hinduism. Our last tour witnessed fifteen baptisms. This trip had many marks of the Spirit's power. The prayer, "Come Holy Spirit, heavenly dove, with all thy quickening power" was certainly answered. Cold Christians were brought nearer to Jesus. One Santal who had been a vile drunkard and a thief is now a humble Christian and knows what fellowship with Jesus means. He prayed very feelingly, "O God, I thank Thee for the people in the other country who sent us the story of Jesus, otherwise we should all have been eternally lost." One fine family, father and mother and son were baptized. They are the fruits of nearly 20 years of labor on the part of their Indian pastor. One night three souls were pleaded with until the Indian pastor broke down and cried, "O God give us these three souls or let me die." The next morning for nearly four hours they were besought to accept the Saviour. While two were pleading others were praying. At last we saw the pastor and Bible women literally pulling them from their home and bringing them to Jesus. After their baptism, the old mother said to the pastor, "When you cried last night, I couldn't stand it." We never realized before the meaning of "going forth weeping," or "compel them to come in," as we do now.
One village leader with wonderful possibilities was baptized. We hope to see a new church established in his village soon.

One family had long wanted to be Christians but lacked the courage to withstand their neighbors' opposition. So one morning they were baptized about sunrise.

There are twenty-six people who are very near the Kingdom. Nearly every one will influence several other families to follow. The fields are truly white unto the harvest. Let us faithfully support each other in prayer that the "windows of heaven may open." The actual, living, power-giving Christ within our hearts will mean—beyond all doubt—Victory.

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Miss ELSIE BARNARD.

Midnapore.

One of the most interesting lines of work in which a missionary can be engaged is country touring. And so to me about the happiest time of my years' work was the month spent in the country. I was for nearly three weeks working with Miss Barnes at Dantan. Dantan is a large town just on the border between Bengal and Orissa. Both languages are spoken there, so either Oriya or Bengali workers can be easily understood. Miss Barnes spent part of her cold season there for many years and she had a great interest in the place. Miss Barnes with her five Oriya Bible women and two preachers and, I with my one Bengali Bible woman used to go up and down the streets visiting homes, schools, markets, and the railway station, taking with us the gospel message. Our tracts and pictures were widely distributed and we sold many books. Miss Barnes had a magic lantern which she used frequently, the elders allowing her the use of the town hall which was also used for Hindu theatricals and the like. Once during my stay, Mr. and Mrs. Howard came for a week-end, and Mr. Howard showed a series of pictures on the life of Christ and preached several times.
My own fellowship with Miss Barnes was very precious and now since her translation, I thank God for permitting me to spend that little time with her.

I had a week at Jhargram, where there is a wonderful opening among the educated Bengalis. Owing to the lateness of the season we were unable to stay long.

Most of the year has been taken up superintending the Zenana work and teaching one Bible class five days a week in the girls' school and one weekly class among my workers. I have at present only four workers. One of my best died last Feb. I miss her very much.

Miss RUTH DANIELS.

Midnapore.

Anyone who knows me or our Midnapore work would expect me to fill a report with accounts of our Girls' M. E. School which we are making into a High School because I fill my letters with that but Miss Khanto Bala Rai who is now in charge of the school has written a full report of it. I have taught in the school more than half time all last year and in that way I know the pupils, the teachers and many of the parents and I love it all. I know how much the school has improved and in spite of the difficulties Miss Rai has made much progress. The lack of funds has not stopped us yet because God has blessed us in many unexpected ways.

The Girls' Boarding which is part of this school she has also mentioned. With Rs. 500 from Mission funds, over Rs. 80 given locally and another private gift of Rs. 100 we have put up a wall around the Boarding Compound. Now with Rs. 400 additional received from the Government we shall make some building additions. The school teachers have quarters and there are eleven boarding girls. The girls take turns cooking and doing other house work but have regular study hours, evening
and morning, supervised by the teachers. Sunday evenings the girls come to our bungalow to sing English songs with a little prayer group afterwards. One of these girls named Queen, who came from a Hindu home was baptized the first Sunday of this year 1925, in spite of the opposition of her Hindu relatives.

At the beginning of the year 1924 we had four Lower Primary Schools for Hindu girls in different parts of Midnapore town. In trying to start out Girls’ High School without any increase of funds from America, we have to choose between keeping up these smaller schools and improving our larger school for we can hardly do both. The policy of doing one thing well rather than many things with inadequate funds made us decide to gradually close these and in June the Bora Bazar School was closed. There is a Hindu Girls’ School not far away where the girls can go but this does not give them any Christian teaching which is our main objective. Now the S. S. in our Midnapore church has started a branch S. S. there. Two Christian women volunteers go there every Sunday in our Mission garry. Three women have offered themselves for this service but only two are needed.

The other schools at Patna Bazar, Satikund and Miya Bazar have continued throughout the year with a total of 90 on the rolls. In Miya Bazar there has been marked improvement. Now that we talk of closing these we hear words of appreciation from all the people in each neighborhood. “We could not get along without them. Who will teach the girls if you don’t keep up the school? The Mission has done so much for us.” They make some promises of financial help but we cannot depend on this. The question of what to do this coming year is still undecided but whether we use the money for these elementary schools or for our larger school it will be used for Christian education of Christian and Hindu girls that they may come to know Christ. In this larger M. E. School of ours more than half the girls are Hindus and they come from all parts of the town. For our Christmas for these little schools we received many little gifts from home which brought smiles of joy to their faces on the day when they all gathered for “Big Day” as Christmas is called in their language.
The lace work of which Miss Barnard had charge we have felt it wise to gradually close down since Bhimpore lace more than supplies the market, so along with this we have been starting embroidery and different kinds of sewing. Besides the usual tea-cloths, doyleys, etc., we have made as an experiment, blouses and children's dresses that the Indian people themselves will buy. These seems a more practical thing for the workers to learn and a more natural industry than to make articles for foreigners only. It is impossible to sell these embroidered blouses and dresses at a price which will include any profit, so we try to combine it with the other things. The girls and women who do this work need some means of earning money and it is both profitable and educative to them. They work together in a small room at our house with a teacher in charge. They have just gone into this room and they immediately thought of a dedication, so my mother and I received a formal invitation to come in at 4 o'clock and after devotional exercises they served refreshments.

And what of the rest of my time and the rest of Midnapore? As for Hindus and Mohammedans their homes are open. To visit them and be a friend with some words about our Master whenever possible is one of the greatest joys the days can hold, only there are always more places you want to go than there are days. Then there is the Church. The Sunday School has an average attendance of about 60. The Boys C.E. comes before S. S. which is in the afternoon. This year the church elected an Honorary Pastor and hired a young man just out of Bible School as assistant. This young man who was a convert from Hinduism before becoming a preacher, has given earnest and devoted service and has won a place in the hearts of all. His name is Lachman Maity. A Mohammedan young man was baptized in October. Every New Year's Eve the young men go around singing all night and New Year's morning a Thanksgiving service is held at the church. Everybody brings a generous offering and if a person never gives at any other time, he surely does on New Years and he also brings a desire to begin the New Year right and to make up with anyone he has wronged. This year it was a day long to be remembered because of the presence of the Spirit melting the hearts of all. As they fell at one another's feet in expression of humility and love,
one felt that the Orient can teach us much in things of the heart and the spirit and customs which can give these voice.

These are difficult and problematic days in India. There are those who want—in the school and church life that we deal with, as in their own national life—the position and authority that they are not capable of using, and again there are those who are capable and strong and farseeing who are leading the people on to their larger life. We struggle with the problems but we rejoice with keen joy in the new desires and sense of responsibility and ambition to “do it ourselves” which is so akin to the American ideal.

Miss K. B. RAI.

Midnapore Mission Girls' School.

It was in October, 1923, that I took over charge of this institution. Miss Ruth Daniels was then attempting to start a boarding house with half a dozen girls. At the time some of us thought it would be rather convenient to secure the comparatively spacious Mission building to the south of the Bible School, to run the school, changing the old M. E. School building into a boarding house. This boarding house was then enclosed with corrugated iron sheets. On the removal of the school to its present site we had a prospectus printed in which we published our aims, rules and other points of interest for the guardians. Just then the Head-mistress left, and an advertisement was put up for one. Several applications reached our hands, and one of the candidates was offered the post. The post was open for her, however, for two months, after which we were informed she would not join. There being no alternative I secured the consent of Miss L. Brock, the Inspectress of Schools, to act on the staff myself as Head-mistress. Teaching in the school was done with only five teachers for three months, besides Miss Daniels and myself; when Miss B. U. Ghose, a senior trained matriculate Brahmo teacher joined us and continued on the staff for two months. She, however, finding
better prospects left us all on a sudden. We had to face much difficulty to manage her work with a small staff, as there was none to replace her by at the time. In this connection, I should like to say that it is no easy job to get efficient teachers for an unrecognised school, where no bright hopes or prospects can be boldly held out, the future being rather uncertain. With considerable difficulty, however, we were able to secure the service of a Christian teacher, passed Intermediate Examination in Arts. She joined us towards the latter part of June, i.e., after the Summer term. It is, however, sad to note that during the year the services of three of our teachers of the lower standards were dispensed with for grave misconduct, and three others were locally substituted. Since June there were nine teachers including Miss Daniels and myself.

In November, 1923, a donation of Rs. 600 received from America helped us to purchase a bus and a horse. Before this the girls had been coming to school by means of carriages arranged and hired by our school. Nevertheless the work was too heavy for one horse, and two more were bought to help the one. The number of admissions still increased from January, 1924, so a hired carriage is permanently engaged. But we are afraid that we will have to engage still another one.

The gentlemen of the town were approached for help, for our expenditure rose higher, and the Mission contribution could not be increased neither could the Government Grant. The result is that the number of subscribers has increased.

Since January, 1924, the number on the rolls has so largely increased that we regretfully refused to admit many, both for want of carriage and for our short staff.

Our school was visited four times during the past year, thrice by the Inspectress and once by the Commissioner's wife. It is encouraging to say that each noticed some improvements and put down optimistic views of the institution.

The III and IV classes have been opened since January, 1924. The former consisted of three pupils. We regret that one exceptionally bright Hindu girl left us owing to her marriage. In the latter class there
were eighty girls, two of whom have left. The total number on the rolls increased up to 101, but the present number is 94, 50 of which are Hindu, 3 Mahammadan, and the rest Christian.

**Income:** Formerly the Mission used to contribute Rs. 87 monthly. This figure has gradually increased to Rs. 127 towards the end of the year, i.e., after some of the bazar Primary Schools were finally closed. We have a grant of Rs. 20 from the District Board. The Government grants us Rs. 60. School and Bus fees amount to Rs. 125 approximately. Donations and subscriptions range from Rs. 25 to 35 each month, giving us a total monthly income of Rs. 370 or thereabouts.

**Expenditure:** The up-keep of the horse and the bus is Rs. 95. The carriage hire is Rs. 30. We spend Rs. 10 for house rent. The school bearer is paid Rs. 13. Sweeper’s wages is Re. 1. Incidental expenses amount to Rs. 10. Rs. 20 is spent annually on prizes. The Teaching Staff is paid Rs. 230.

Miss H. Bose, M.A., Officiating Inspectress of Schools kindly granted us Rs. 200 for school furniture, and Rs. 400 for enclosing the boarding house walls with corrugated iron sheets. She has also promised us a Government aid of from Rs. 120 to 200 next year.

**Magazine:** We subscribed for two Bengali magazines, one Bengali weekly newspaper, and an English magazine. It is, however, interesting to note that our school publishes a printed Bengali magazine “Alo” (Light) which largely consists of contributions from school girls, and the Secretary acts as editor.

**Library:** Our library consists of 3 almirahs full of 400 books of interest, a hundred of them are Bengali and the rest are English. This has been entirely got up with American donations.

**Debating Club:** The girls of the III, IV and V classes take part in it with interest, eagerness and enthusiasm. Literary, historical, religious and social questions are discussed in Bengali. It sits once a week.

**Picnic:** Last year, i.e., in 1924, the girls went out for a picnic to
a beautiful place, Gope, a place of historical interest, three miles away from the town. The girls bore their own expenses.

*School Girls’ Fund.*—To teach the girls self-help we have started a very small fund with their co-operation. The money is raised by making and selling sweets and refreshments in the school, which are bought by the girls and teachers. It will be settled later on as to how the money would be spent, when it gets its proper name and shape.

*Games.*—We have badminton, skipping rope, and other country games. All the girls take part in them.

In our curriculum we have introduced First Aid, which we hope will be a very practical help to our girls.

*Christian Association.*—In order to help the Christian girls to grow more in the love and Christian fellowship we have an association of all the Christian girls in the school which meets once a week for Bible study and devotion. This is led by the Secretary.

*Managing Committee.*—It consists of prominent gentlemen representing the Hindu, Christian and the Missionary bodies. There are 9 members who meet once in every quarter.

*Teachers’ Association.*—Out of 9 teachers 6 are trained, two are College Graduates, and one is an under graduate of the college. We have some difficulty in introducing the Direct Method in everyday teaching; though some have obtained their certificates, yet in the practical field they show lack of the spirit of the Methods. So we hold weekly meetings to discuss more fully our practical difficulties and try to find out means to remove them. This meeting is held once a week and is always closed with a prayer.

*Teaching.*—We try to follow the Direct Method, though we are not always successful. It is our special attempt to make the teaching interesting and useful to our girls.

*Examination Results:* The Examining Board consisted of outsiders, and the results have been very satisfactory, 92 per cent have been promoted.
Outlook.—We may sum up by saying that the expenditure has increased to a large extent. The number of pupils is increasing every year. The staff is getting larger. The work is growing in efficiency. The pupils as well as guardians feel for their institution in a new way; and the general outlook is very bright, which needs particular attention of the benefactors, specially to its finance.

Miss GRACE HILL.

Bhimpore.

Reporting on the girls' and women's work in Bhimpore, I realize that the work among the women especially has been entirely inadequate. But because I have not even yet the gift of tongues, I thought it unadvisable to attempt anything more than the work connected with the school and boarding girls, at least during the first part of the year.

However I have spent some time during the year getting to know the women of the community better. Monthly meetings which were discontinued the first of the year, have been revived and the women show much interest, village women leading, so that I have only to take my turn. At the last meeting nearly all the women of the community were present. They also helped to make a happier Christmas for some of our Dompara Christians by their gifts. I have started a S. S. class for the women who were not attending S. S. and at present there are twelve women enrolled. This makes two classes for women.

From both boarding and village there have been several baptisms. Seven of the boarding girls and ten among the village girls and women have accepted Christ as their Saviour. Three of these are members of the lace class.

Several of the older girls have been going out with the Bible Women, telling Bible stories and singing.
Feeling that the social life of the boarding girls needed development, Miss Knapp and I have had them at the bungalow Saturday evenings and have taught them songs and games. Then we invited the elder girls from the village and several of them are coming. During these evenings the girls have been working on the Girl Guide tenderfoot test and Miss Knapp is training one of the younger Bible Women so that we hope she may be able to carry on that work with very little assistance.

Taking warning from our examples, no doubt, several of the girls from school and lace class have been married during the year. It has been an unusual year for weddings.

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Rev. L. C. KITCHEN

Bhimpore.

The Bhimpore Boys' School began the year with a record attendance, for the first time passing the three hundred mark. Even with the usual high number of withdrawals we finished the year with more than two hundred and fifty. As for the new methods studied in Moga last year and which we hoped to import into Bengal, from the educational standpoint we must confess that results have been rather disappointing. The teacher with whom we proposed to begin projects has not caught the spirit of the method but one of the non-Christian teachers has and he has made some progress. From the standpoint of manual training (the vocational or industrial phase of our new idea in education) we have seen very gratifying results. We have tried the project principle in our manual work and we have not found it wanting. The boys have produced during the year quantities of jute, and jute rope, some of it dyed a guaranteed fast black. Toward the close of the year this class produced a small stool, fourposter woven with black and white rope in a crude design. This is the class on which we have put the emphasis and it has
done good work. Other classes have made number of baskets and other articles from bamboo, quantities of twine from cactus fibre, some of which was made into fish nets, and even nets for football goals. One class made and set up their own loom and have produced considerable cloth, “gamchas, dhoties, jharans, etc. “Mrs. Kitchen has kept the tailoring class at work, making all the coats, shirts and pants for the boarding boys. She has also directed the garden which has helped to feed the boardings and the missionaries and made quite a contribution to the village gardens by way of planns and seed.

(In connection with the Bhimpore School we this year conducted the Upper and Lower Primary final examinations to which 125 boys came in from mofussil, many of them staying over for the Christmas festivities.) After Christmas we had the annual teachers’ convention in Bhimpore with about 85 village teachers in attendance, in which we introduced them to the story method of reading and the project idea as applicable to village schools. The story method of reading seemed to make a real impression as we demonstrated it with a group of village youngsters for an hour a day for three days. We discussed the problems involved in working out projects in a village school and hope to continue experiments along this line in the Bhimpore school during the coming year.

(Among the most gratifying results of the year was the measure of success achieved with the panchayat system of discipline in the Christian Boy’s Hostel throughout the year. Some unpleasant case have had to be handled but the boys elected to the panchayat have done it on the whole in a capable and fair-minded way. We shall increase their responsibilities this year.)

The religious atmosphere of the school life has been very wholesome. The Christian Endeavour Society has taken on a new lease of life and though the numbers are not large the boys have shown that they mean business, for the time being at least. They have gone out several times on Sunday preaching. For one month they conducted evening prayers throughout the village, dividing themselves into groups, one group going each night to some Christian home where the family altar is missing.
They followed out in their prayers the prayer program of the Yearly Meeting and placed that program in each home. Mrs. Kitchen spent much time with the younger hostel boys in a Junior C.E. and at times with all the boys having them in for a singsong in the evening.

In practical service with a wider interest, the whole school entered whole-heartedly into a campaign for South India Flood Relief, along with the Girls' School raising the sum of Rs. 63 which was sent to the Student Movement Relief Administration.

In personal evangelism I have put my chief efforts into an adult Bible Class which has been my great joy and delight. Following out the life and teaching of Jesus on a discussion basis I have found the youths of the upper 'teen age and the early twenties, and the laymen of the community most responsive. We have maintained an average attendance in the class of about 30 and from among them and from the older boys in the boardings we have baptised this year 16. In all, boys and girls, men and women, 35 have been baptised in Bhimpore this year, of them eight or nine at least, have been from among non-Christians. One of these was a non-Christian teacher in the Boys' School. The Bible Class has supported one of the new converts from the Santal hostel for the last six months since his parents refused to support him further when he accepted Christ.

The enthusiasm of the young fellows in the C. E. Society has produced an epidemic that has affected several of them. It takes the form of wanting to go to Bible School or Theological College. At least three of the High School boys have expressed a desire to go to Serampore College to study for the ministry. We are not encouraging the spread of the epidemic. We are trusting that the Lord will sift out those He wants for the ministry. One new boy will probably go to Bible School in Midnapore this year. Another boy now studying in the Wesleyan College at Bankura has apparently firmly decided for the ministry. A recent convert from a Santal home, now in the Matriculation Class at Bankura Collegiate, wishes to become a doctor, an ambition with which we are in hearty sympathy. In five more years we shall not be concerned with the Board's attitude toward our urgent request for a doctor.
The local church has taken another forward step this year. They asked the Evangelistic Board to give us a preacher who would serve the church for half-time as assistant pastor and the church would pay half the salary. Since then the aged pastor has become even more unsatisfactory. The church committee appreciating his years of service, with whatever degree of faithfulness they may have been rendered, have finally recommended making him pastor emeritus at half salary and paying three-fourths of the assistant’s salary allowing him to serve the Evangelistic Board for part of his time. This relieves the Evangelistic Board of considerable expense and makes for more effective service in our so promising field among the students and the neighborhood.

In conclusion: It has been a good year, our best in India. We face the future hopeful and confident of even brighter years ahead of us in Bhimpore. There is no more hopeful or promising work in the Mission than the work among the Santals.