TIDINGS

from

Bengal-Orissa, India

SEPTEMBER, 1933

No. 3
BENGAL-ORISSA FIELD DIRECTORY

Bhimapore, Midnapore Dist.,
Bengal.

Rev. L. C. Kitchen.
Mrs. Kitchen.
Miss G. I. Hill.
Miss N. Knapp.

Midnapore, Bengal.

Rev. J. A. Howard.
Mrs. Howard.
Miss R. Daniels.
Miss M. W. Bacheler, M.D.
Miss A. Stearns.
Rev. G. B. Harris.
Mrs. Harris.

Khargpur, B.N. Ry.

Rev. E. C. Brush.
Mrs. Brush.

Jamshedpur, B.N. Ry.

Rev. L. F. Marsh.
Mrs. Marsh.

Jhargram, Bengal.

Vacant.

Salgodia, Hatigarh P.O.

Mr. George Ager.
Mrs. Ager.

Balasore, Orissa, B.N. Ry.

Miss E. Cronkite.
Rev. H. I. Frost.
Mrs. Frost.
Mr. Lloyd Eller.
Mrs. Eller.
Miss S. B. Gowen.

Bhadrak, Balasore Dist.,
Orissa.

Rev. W. S. Dunn.
Mrs. Dunn.

Santipore, Hatigarh P.O.,
Orissa.

Rev. and Mrs. W. C. Osgood

On Furlough.

Mr. J. G. Gilson.
Mrs. J. G. Gilson.
Rev. H. C. Long.
Mrs. H. C. Long.
Miss G. Garnett.
Rev. C. C. Roadarmel.
Mrs. Roadarmel.
Rev. A. A. Berg.
Mrs. Berg.

U. S. subscriptions to Tidings may be secured from—
Dr. P. H. J. Lerrigo, 152, Madison Ave., N.Y.
Single subscriptions $0.30 each.
Four subscriptions $1.00.

Local subscriptions from—
Mrs. E. C. Brush, Khargpur, Bengal—6 As. each.
THE HOWARDS

There was growing to manhood in the State of Illinois some years ago, a family of six brothers, sons of a Baptist minister, Rev. J. F. Howard and his wife. The loyalty and devotion of this couple during their forty-five years of pastoral service have left their impress upon the five boys who survived to grow to manhood. The sons, now men, although living in various parts of the United States and the world, are passing on in service of various kinds the ideals imparted to them during their home life. The mother, Mrs. Howard, was once bemoaning the fact that her family was so widely scattered. A son who happened to be with her at the time remarked, “Well, mother, ‘eagle’s food’ makes the eaglets want to fly”.

Dr. Wm. H., the eldest son, a Spanish-American war veteran, completed his training as a veterinary surgeon and is now a government meal inspector in Pittsburg, Kansas. The widowed mother resides in his home. Dr. Paul, who had desired to be a medical missionary, but whose wife’s health prevented the appointment, is a physician in a State hospital in Michigan. Rev. John A., whose work is the subject of this sketch, is a missionary in the Bengal-Orissa field of the American Baptist Foreign Mission Society. Dr. Lee R., now an Associate Secretary of the same society, was for several years a teacher in Judson Christian College, Rangoon, Burma, and served as Principal of the College just before he was compelled to return to the United States because of his wife’s health. Dr. Jos., the youngest son, is teaching in the department of Chemistry in the University of Montana. Wherever the Howards live, they are affiliated with the churches in their cities, and active in civic and religious life.
Most of the pleasant recollections of the boyhood of Rev. J. A. Howard center in El Paso, Illinois, during the ten-and-a-half years of his father's pastorate there. He graduated from the high school of that town in 1900 and chose as his college, Shurtleff, also located in Illinois. He completed that phase of his education in 1908. His ordination as a minister took place in 1911, the year in which he graduated from Crozer Seminary, Chester, Pennsylvania.

The year 1911 is to be remembered also as the year of his marriage to Miss Grace Lemen of Collinsville, Illinois, a graduate of the Collinsville Township High School and the Baptist Institute for Christian Workers, Philadelphia.

During the summers of the years of Mr. Howard's college and seminary courses he held pastorates in Nebraska, Canada (New Brunswick), Oregon, and Illinois under the supervision of the American Baptist Home Mission Society. For a year following their marriage, he and Mrs. Howard served in the Calvary Baptist Church of Danville, Illinois, before they set sail for India.

Their arrival in India occurred in 1912. Most of their early missionary activity was spent among the Bengalis residing in and near their station of Contai. For the period of their work there, they resided in the bungalow at Contai. Gradually, as the interest in Christianity became centered farther north among the Kora villages, not far from Contai Road, it seemed advisable for the family to reside in Midnapore, the center from which Mr. Howard now carries on his labors. Most of his time at present is spent among his village people; the bungalow at Midnapore is just a spot for rest and recuperation after strenuous labors in the jungle.

Mrs. Howard, by temperament and training, is a valuable assistant for her husband. Some years ago at one of the not infrequent social gatherings of the mission group, someone composed a jingle which describes Mrs. Howard's capabilities very effectively:

"She can speak 'grand' Bengali,
She can sew a fine seam,
She designs her own clothes,
Her cakes are a dream."
This is my impression
And I believe it’s yours, too.
There’s nothing on earth
Mrs. Howard can’t do.”

She supervises most capably the Women’s Work, wherever and whenever she has an opportunity among the village women.

There are four boys in the Howard family whose photograph appears on the front page of the magazine. John, who was born in 1915, is completing his last year’s training in the Woodstock School, Landour, Mussoorie, where he is a member of the school orchestra and has distinguished himself in athletics. William, born in 1918, Lee, born in 1922, and Eugene, born in 1924, are attending the same school and winning their share of athletic honors, also.

The Howards are giving their third term of missionary service and feel that the Holy Spirit has shown his power in an extraordinary way during the last three years, in blessing their work among the Koras where five complete villages are now Christian. A discussion of this work follows.

WORK AMONG THE KORAS

Mr. Howard vividly describes one of the Kora villages in a letter written during the last year:

“Two Christian workers wound their way along the rough, grassy jungle paths between fields laden with an exceptionally good rice crop. The path turned sharply under a dark, shady banyan and ran across a brook on to a little elevated strip of meadow-land. Here was the ten-hut village of Asda. Most of these Kora houses are bamboo-framed, straw domes about five feet high and having a ten-foot diameter.

The village had been worshipping their blue-blossomed tulsi bush-god. Their spirits were high for rice-beer had been generously imbibed. The Kora evangelist was especially earnest, and pled with them to leave their evil ways. A very heavy-set gray-haired old grandma came up and tickled
the preacher under the chin and considered him as a joke. The hearts of the two workers were not any too happy. To them it seemed hopeless.

But, 'Ye shall receive power after that the Holy Ghost shall come upon you'. His Blessed Presence hovered over that village. They turned to the Redeemer of Mankind. It was an unspeakable pleasure for our Indian evangelist to baptize nineteen in that village, recently. Among the first to be baptized was the very old woman who had ridiculed us so much.

She seems a very earnest Christian. 'After baptism, the head-man of the village took his hoe and chopped down the village god—the tulsi bush—and threw it away.'

The fact that the villages are turning to Christ as they are in this district seems to indicate the beginning of what we may call a mass-movement in the area.
The first baptisms occurred six or seven years ago in the village of Amda, four miles east of Belda in the Midnapore District. Shortly afterward the leading Christian began to show a very indifferent attitude and ran off to Calcutta to work in the jute mills. Five non-Christian families were discovered to be leprous and the whole situation seemed most discouraging.

However, a Christian teacher came to reside in the village. He was a cripple who also became leprous, but who refused to go away for treatment. He ran away to the jungle where he died, after having worked for several months in the village.

The Christian working in Calcutta returned home after two years, with a real desire to see his village redeemed. In the meantime, five of the lepers had died. The leader who had returned home came to the missionary requesting a preacher and teacher, saying that he believed the whole village would become Christian.

The school was re-established and carried on for several months when one of the most dependable men and his wife became followers of Christ. Their interest was initiated during the period of the crippled teacher's sojourn in the village and ripened at this time.

As the missionary was preaching one night the Holy Spirit Himself came in mighty power. The assembly was awed by his presence. The old priest of the village who had been a great drunkard and idolater decided for Christ. He left his bad habits, learned to pray earnestly, and was baptized. Then one by one, the complete village of sixteen homes came into the Christian fold. An evidence that inner change of heart brings a desire for outward improvement is revealed by the fact that the families of the village, within a short time after they became Christians, began the construction of new houses, out of money formerly spent in drunkenness and idol worship. The Mission has given the village a tube-well to insure pure water supply.

To the east about two miles were three villages of relatives. Amda's Christians pled with these until they all yielded. Hard voluntary labor and agony in prayer won these new converts. The group in the picture
shows us the faces of some of the Christians from the Kora villages and some of their missionary friends.

These newly-won converts are but babes in Christ and need the prayers of all of you that they may grow in power and devotion.

---

**RELIGIOUS EDUCATION IN BENGAL-ORISSA**

The Bengal-Orissa Mission is making a real advance in launching a program of religious education for all the Primary Schools in the Bengali language area. In a Survey of Primary Education among Santals, recently published by the writer, in the chapter on Proposals, the following statement was made:

"The Mission stands committed to the policy of continuing the supervision of these schools 'in so far as the exigencies of staffing permit' and . . . . . . has asked . . . . . the Society to appoint a second educational missionary, if possible trained for rural service as well as pedagogy. To one educational missionary may then be assigned the task of supervising primary, including religious, education among the Santals of Midnapore. This would be done on the understanding that the unanimous request of the Santal Teachers' Convention, speaking for the Santal guardians, for religious instruction in the Christian religion, be approved by the Department. It would then be possible to undertake the task of developing a curriculum of Primary education that will 'educate children effectively for life and citizenship', a curriculum vitally related to village life and needs, that will create not only skills but attitudes and appreciations, including the religious and moral, that will make for better community life, a curriculum not only of instruction but solidly based on real and vital activities of child life in the village environment."

And in the Conclusion, under *Supervision* it was stated that

"The proposals assume the continuance of . . . . . . supervision by the Mission for this period (of seven years), with provision for supervised religious education also. More adequate supervision involves the
preparation of a revised curriculum adapted to the needs of the Santal villages, and of a syllabus of religious education with a course of study based on Christian ideals with Christian materials and methods."

Although without any addition to the Mission staff, with the return of Rev. H. C. Long this year, the writer is to be relieved of the Principalship of the Bhimpore Santal High School, and has been assigned to the task of working out his own proposals for this advance in primary, including religious, education, and its supervision in the 80 or more village schools for Santals and other aboriginal children throughout the district of Midnapore and in the "Home Mission Field" of Dompara in Bihar, where a number of schools for Santal Christians have been established.

Associated with the writer in this task is a gifted young Bengali, Mr. D. K. Biswas, who was for several years on the staff of the Midnapore Bible School, where he was associated with Mr. Long in the training of preachers and evangelists. Mr. Biswas has just returned from Coonoor where he attended a special course in religious education under Mr. E. A. Annett, General Secretary of the India Sunday School Union. Mr. Biswas and I together entered on our new task from the first of July and at the Semi-annual Conference a brief outline of our plans was presented.

The whole field has been mapped out in eight "circles". In seven of these circles, there are located Upper Primary Schools, or the High School, in the Bhimpore circle, which for the most part are to be the centers from which the program of supervision and religious education is to be carried to the Lower Primary Schools in each circle. In each of these circles are from seven to thirteen Primary Schools—the number varying owing to the size of the area and the proximity or accessibility of the schools. In each circle is to be stationed a circle supervisor who will be responsible for the actual carrying out of the religious education program and for periodical reports on the general progress of the schools. These circle supervisors have been chosen from the workers already on the staff, employed either by the Mission as teachers, or by the Home Mission Board as preachers or evangelists, or by both jointly as "preacher-teachers". Some of them have had one or two years of elementary "guru" training, and all have had at least two years of Bible training.
The Home Mission Board has approved of the proposals and has assigned all the required workers serving under the Board to begin the work from November, and has sanctioned the increased expenditure to take on as full-time workers three of the men who have been serving as "preacher-teachers", paid jointly from Home Mission Board and Mission budgets. This plan will gradually eliminate the need for Mission supervisors of the school work, as at least three of the religious education supervisors are men with considerable experience of village schools supplementing their teacher training.

The plan as at present outlined involves each supervisor's visiting each school in his circle once a week, covering one, two or at most three schools each day, according to the location of schools within his own circle. This will bring the instructors into intimate contact with each village where the schools are located and with other villages en route to or from his center. Once a month the circle supervisors will report together for two or three days of conference at the Jamda bungalow, in the center of the whole field, where a program of instruction and inspiration will be arranged. At these monthly workers' meetings the instructors will receive detailed outlines of their work for the four lessons of the following month and will prepare any accompanying handwork materials or models for the children to copy. They will then also report on the schools and on the results or outcomes of the four lessons of the previous month. A close contact and careful supervision of the teachers at work in their own circles will be maintained by Mr. Biswas and myself, visiting the centers and going the rounds of the circle in turn, advising and assisting wherever difficulties arise.

In certain areas where there are Christian teachers—the majority of the teachers in the Santal schools are non-Christian—as in the Home Mission Field in Dompara where there are five schools in one group and in the newly developing Kora field where there are several schools in reasonable proximity to three Santal schools that are isolated from the other circles, all with Christian teachers. In these two areas it is planned to arrange for monthly meetings of these Christian teachers, each of whom will be doing the teaching in his own school, week by week, in a more thorough way than is possible where circle supervisors visit a school only once a week.
The course chosen for the schools is the First Year Charter-house program for a basis, supplemented by considerable other material. Not a little experience has already been gained in the use of this material in the schools in the neighbourhood of Bhimpore by Miss Naomi Knapp of the Women's Society who has been carrying out a similar program through the schools of that circle for some time, as a part of the regular district evangelistic work with the Biblewomen, one of whom, Miss Molina Marnui, is making excellent progress as a teacher of religious education in these schools. As we are counting on having the actual teaching materials ready for introduction in the schools from November, Mr. Biswas is already hard at work on the course, preparing the necessary preliminary and lesson materials in Bengali, as at present it is all in English. Our first workers' meeting or "setting-up conference" is arranged for the first week in August with introductory lectures on Psychology and Story-telling, along with an outline of our plans and aims. In these first three months we hope to accomplish something in the preparation of the instructors or circle supervisors for the effective carrying out of the program from November.

L. C. Kitchen.

NEWS ITEMS FROM SANTIPORE FIELD

The opening of the New Year found the Santipore touring party at Jaleswar where aside from the work done among the Hindus in villages and markets a brief series of meetings was held in the little church there in the attempt to raise the level of spiritual life and living among the Christians of that place. These meetings were not very well attended and the disharmony within the little Christian community there is still a burden for prayer on the hearts of several. The touring party went from this place to the east and north of Jaleswar town. At Nampa earnest enquirers were found. One day at the festival at Sarasankara near Dantan over 100 tracts and gospels were sold.

During the first week or two in January the Jaleswar school was the subject of a good deal of thought and heartburnings on the part of the
Hindu group interested in that co-operative venture. They finally came to the conclusion that they could not on account of the financial depression support a full Middle English School there and decided to content themselves with a first rate Upper Primary School. They have arranged for the support in the several villages from which pupils come of four teachers by giving them their board and a small cash remuneration. The school has been recognized by the department of education and the Christian teacher is not only allowed to but asked to give regular religious instruction to all classes of the school. One interesting feature of the new co-operative scheme is the regular attendance of 16 girls.

The old bungalow at Jaleswar has been undergoing considerable repair during the last year or two and this year will have a new roof over the beautiful east veranda and extensive repairs to the rooms now used as a rest-house.

The pastor of the church there and the two Biblewomen who were to have retired from the first of May on account of finances are working on much reduced pay.

After their annual New Year’s serenading and “Love Feast” the Santipore young men occupied themselves with the preparation of religious drama for the mela or fair. The new play on the conversion of Saul and Martyrdom of Stephen was not ready in time so they rehearsed two old plays. One the story of Ahab’s Sin and Its’ Punishment and the other the story of Indra’s Conversion. Salgodia young men gave the story of the Prodigal Son and Bonsaboni young people dramatized the Good Samaritan in Santali. One of the Khargpur C.E.’s put on an Oriya historical drama. Over six thousand attended the four evenings. Rev. A. A. Berg preached to the Santals who came to witness the dramas while they were waiting for them to begin. Babu Brajananda Mahanty, M.A., B.L., gave his stirring Christian witness to Oriyas as they gathered for the plays.

There is some criticism of the mela and the plays as given but we believe there are great possibilities in the dramatic presentation of truth. We are trying to eliminate all objectionable features. We hope to build on the basis of this annual fair a thoroughly worth while agricultural and educational fair that shall be a powerful influence toward “better living” in the rural
area in which we live. This year aside from the plays and preaching there was held during these days an exceptionally well attended Balasore District Half-Yearly Meeting. The co-operation of the Central Co-operative Bank and the department of agriculture provided some stereopticon lectures on health subjects and the demonstration of the use of improved agricultural machinery and the making of molasses. About fifteen rupees worth of religious books and tracts were sold through the bookstall, and a considerable amount of vernacular literature on improved methods of agriculture was distributed.

Mr. V. M. Koshy of the India Sunday School Union spent a busy week in Hatigarh and Jaleswar giving instruction in and demonstration of improved Church School methods. The Santipore Sunday School had been reorganized and has undertaken some new tasks as a result of his visit. Two weekly teacher training classes are being held. The Sunday School in co-operation with the young men's Christian Endeavor Society has opened and is carrying on a S.S. in Chakuapal, a village a mile and a half from Santipore.

Shortly before Easter a meeting of the seven churches of North Balasore District was held in Rangiam. The church entertained us royally though the attendance was so large as to be a real burden to them. Mornings were spent in prayer and Bible Study. The afternoons in house to house evangelistic visitation in the villages or preaching in the market nearby. Stereopticon pictures on the life of Christ and music by some Santipore young men drew large crowds to evening meetings. The little Christian group at Rangiam repaired their church this year as well as giving generously of time and eatables to the meeting despite their poverty. A much better qualified teacher has been secured for the school there and he is doing excellent work in building it up. He also carried on the church services most acceptably during the absence of the pastor in the touring season.

Santipore Girls' School has received high commendation from the District Inspector on his recent visit. "The masters of all Primary Schools of the circle are to have their monthly teachers' meeting in the Girls' School in the future so they may learn how a good Primary School is run." In the Boys' M.E. School the problem of satisfactory teachers is still acute.
Our best Hindu pundit resigned as a result of ill health in his family. We have a trained Christian teacher coming from the first of July and negotiations are in progress for a trained Christian Agricultural master. A little more land has been acquired for agricultural demonstration work. Our sugar-cane plots are doing better than before. We still need a trained man for the post of headmaster. Poverty is an acute problem from the standpoint of increasing the attendance in the higher classes of the school. Most boys are kept out to work and are unable to pay either boarding costs or the small fees asked.

The Santipore C.E. built a small house for a blind woman of the village in April. They have also agreed to undertake the cultivation free of cost of the church land giving the whole of the crop to the church. The church is undertaking, despite hard times, to raise a larger amount than ever before for the pastor. A number of Santipore people were baptized at Balasore and Santipore at Easter time.

The leper clinic that was closed on account of financial stringency has been reopened. The doctor comes out from Jaleswar twice a week to give treatments. A temporary building has been built and land acquired for the clinic about three-fourths of a mile from the village. Rs. 1,500 has been raised for the permanent clinic building. Its construction will be begun shortly. A general village welfare society has been organized and it is hoped to secure medicines and regular visits from the district health officer through this organization. A special welfare society has been organized for women and children and the services of a trained nurse have been secured for health education, baby clinic and work in caring for the sick. One Santipore girl has been admitted to nurses' training this month.

The irrigation dam upon which the agricultural life of Hatigarh depends has been repaired and a new managing committee appointed to see to the proper distribution of the water supplied by it. The new organization virtually guarantees its annual repair and maintenance so not only the present but also the future looks brighter to these cultivators who were just beginning to recover from the lean years when the dam was broken when the price of rice dropped to almost nothing.
One of the joys of the months just past was the two and a half months visit of Mrs. E. S. Osgood, my grandmother. We are sure she has taken with her to America vivid memories of the joys and tragedies, victories and defeats of missionary work and life in village India.

W. C. OSGOOD.

REPORT OF SEMI-ANNUAL CONFERENCE

On the 11th of July, 1933, a group of people from various stations of Bengal and Orissa boarded the train at Khargpur. They were travelling in different classes and compartments but a stranger could have spotted the members of the group by their friendliness, carelessness, and general air of going on a holiday. This was the Bengal-Orissa missionary group going to Semi-Annual Conference in Jamshedpur. Three days, July 12 to 14, were spent in fellowship together, sharing and discussing problems, planning ways of advance, and joining in worship of Him whom we serve. There were rest periods too, when games were the order of the day, for those fortunate ones who were not sitting on committees.

We were sorry that Mrs. Marsh was unable on account of illness to be among us, but she worked through an efficient husband and Mrs. Harris acting as hostess, so that the guests were all kept comfortable and happy. All the missionary wives except Mrs. Harris were absent from Conference, most of them being in the hills. Miss Stearns was busy passing her Language Examination and Mr. Howard was ill in the hills. We missed each one of the absent ones.

Some days before Conference word had been sent out that we were to "Re-think Missions" and that our discussions might be practical the Conference was divided into forums, questions being sent to the forum members to guide them in their thinking. The various groups discussed:

1. The Missionary Aim, Scope, Motive, Personal Message, and Attitude.
3. Education.
4. The Mission and the Church in Rural Life.

The forums met separately, examined their present policies and work with a view to seeing where we might be able to make advance steps. Reports were brought back to Conference and in some cases the discussions headed up in motions which will have direct bearing on our work.

The usual business was conducted and there were reports from numerous committees and representatives on various societies. Miss Gowen's report of the Bihar and Orissa Christian Council was especially interesting. Gleanings from these reports and from the forum discussions will be found elsewhere.

Rev. E. S. Allwood, of the Methodist Mission at Raniganj, led the group in the morning devotional services, the first two days taking his text from Romans 11:22, "Behold the goodness and the severity of God". The first day he emphasized the necessity for knowledge of God. God is love. It is the tragedy of the ages that men have not known that. Throughout the Old Testament God is with His people, a companion, a friend. In the New Testament Jesus revealed God's love. God came personally and entreated men. It is our privilege to help men understand God, to make God so attractive that men will inevitably find their way to Him. We must ask ourselves, "Has the love of God captivated me?"

The following day the speaker took the last part of the text, showing first that there is no conflict between the two ideas. It is an imperfect love which allows the child to be spoiled. It would be a tragedy in the spiritual realm if God spoiled His children. God is severe because He is concerned about sin. In Jesus we see the severity of God in His denunciations of the Pharisees, in His driving out the money changers, and at other times. We have been sent into the world, as Jesus was sent, to teach the goodness and the severity of God. Sin continues because of the tolerance of Christians. Are we too tolerant of low standards? The divine characteristic of God's love is that it leaves no personal bitterness against the man who has sinned. The anger of Jesus held no bitterness. He denounced the Pharisees but wept over Jerusalem. A God who is love and who condemns sin is the God who will win men and women.
The subject of the third morning’s talk was “I can do all things through Christ who strengtheneth me”. The speaker first questioned the character and life of the man who made this tremendous assertion. Paul was a man of unquestioned intellect and moral character. For such a man this was a personal experience. In his own life Christ had given complete satisfaction and he could testify to lives cleansed, sanctified, and justified through his preaching of Christ. Paul had found a sufficient Saviour for these men and women. We have a Christ who can supply our every need.

On two evenings there were services held in the church to which the public was invited. On these occasions Rev. Allwood spoke of the numerous problems which face us to-day—international problems, problems of Government, problems of society, problems of thought and conduct. Many of these problems, he said, are due to avarice, pride, and selfishness. We need a change of heart and we need a leader who is able to satisfy all, one who has had experience of an ideal realm. He presented Jesus as the only one who is able to satisfy and to show the way in these troublesome times.

All who were present enjoyed the Conference and felt the committee were to be congratulated on arranging so interesting a program.

Grace Hill,
Naomi Knapp.

CONFERENCE RADIOGRAMS

Both the Bihar and Orissa Christian Council and the Bengal and Assam Christian Council discussed what appeals could be made to their provincial governments protesting against the excise policy in their respective provinces. It was mentioned that in Bihar and Orissa liquor shops are to be found in nearly every village.

Plans for Religious instruction in the Santal schools were approved. Mr. Kitchen and Mr. Biswas hope to have them in operation by November.

Mr. Harris seems to be satisfied with the Conference members. At least he had no list of motions to present for their consideration.
Rev. A. Ralla Ram, one of the Mission of Fellowship to England spoke at the Bihar and Orissa Christian Council. He told something of experiences in England and paid high tribute to the lady member of their group, Ma Nyein Tha, who is headmistress of our Morton Lane Girls' High School in Moulmein, Burma.

The forum on Missions and Industry reported that a gradual Indianization was taking place in the shops both in Jamshedpur and Khargpur. The need of social service work was presented. The group felt that it should be tied up with the Indian Church and Christian Community, thus enabling them to catch a greater vision of their responsibilities. The church would contribute volunteer workers and use could be made of agencies now existing such as hospital service and the Agriculture Expert supplied by the Tata Company.

Mr. Eller has made a large place for himself with his sanitation and tube-well ideas. It was reported that the officials of the Bengal Nagpur Railway look to him for advice when they are planning any new sanitation plants.

The need of a school at Bhimpore for training both men and women as teachers in rural schools was agreed upon. Chapra was mentioned as a good training school for Bengali men.

The forum on the Mission and Rural Work reported that “a more thorough training of both lay and clerical leaders in the life of Christ and the central ideas of His teaching, in the responsibility of the church for the transformation of both individual and social life and a guidance in the use of the materials at the disposal of the church which may induce that transformation are essential to the renascence of the church as a force in the life of India”. “The Indian ideals of truth, devotion, non-injury, etc., must be reinterpreted in the light of Christ and together with the great ideas of the Bible and the Church as wrought out in profound human religious experiences be so presented as to be comprehended in terms of personal experience.”

The limited outlook of the average village woman was recognized and the Women's Work Committee was asked to make plans to help the women in their attempts to improve their home and community life.
As an outcome of the report of the Forum on the Mission and Rural Work, a committee was appointed to study the rural situation in our mission area and to advise on the policy which is to guide our future work in the villages.

The Conference approved adding a year to the present course of the Bhimpore Girls' School so that classes may be added which will better prepare the girls for life in an Indian village.

One morning the group were informed that anyone wishing a derzie could find one in the men's quarters. Mrs. Dunn is to be congratulated on her excellent training.

A letter was read from Miss Amy Coe in which she consented to prepare a pageant for the Centennial Celebration. She asks the help of the missionaries and leaders of the mission in securing materials and information needed.

The Mission has been asked to take part in an Industrial and Agricultural Exhibition of Midnapore District which is to be held in Midnapore in January. A committee was appointed to have charge of this.

The Educational Committee is to make a survey of the field to see what the educational needs are taking into account the importance of making available a Christian education of primary grade for every Christian child.

GRACE HILL,
NAOMI KNAPP.

PERSONALS

Bengal-Orissa heartily welcomes from furlough Rev. and Mrs. H. C. Long, their twin daughters, Mary and Adella, and younger son, Paul. Their older son, Judson, is remaining in the U.S.A. Mr. and Mrs. Long will have the supervision of the Santal Boys' High School in Bhimpore.

The news of the return of Mr. and Mrs. John Gilson to Balasore to take charge of the Industrial School has gladdened their friends in India.
They arrive in Bombay with their daughters, Ruth and Lois, on October 30th.

Rev. and Mrs. J. A. Howard have been undergoing treatment for amoebic dysentery in the Landour Community Hospital recently and are now recuperating from the effects of the disease and the treatment.


Miss Ada Stearns is completing her second year of the study of the Bengali language and is designated to assist Miss Ruth Daniels in the Midnapore Girls' School. Miss Daniels was much benefitted in health by her vacation.

The three children of Rev. and Mrs. W. C. Osgood are recovering from attacks of whooping-cough in Darjeeling. Irene Dunn who had the misfortune to fall and break her collar-bone during the summer in the same station, has completely recovered.

Mrs. H. I. Frost returned to Balasore from Mussoorie, in July, having put her daughter Eleanor into the boarding department of the Woodstock School.