KATE J. ANTHONY MEMORIAL HOSTEL.

JUNE, 1932

No. 2
# Bengal-Oriissa Field Directory

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Dr. P. H. J. Lerrigo, 152, Madison Ave., N.Y.
Single subscriptions $0.30 each.
Four subscriptions $1.00.

Local subscriptions from—
Mrs. C. C. Roadarmel, Khargpur, Bengal—6 As. each.
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QUARTERLY MEETING AT CHAINASOLE.

A. A. BERG.

The Quarterly Meeting, representing thirteen organised churches of the northeastern section of our Bengal-Orissa field, met at Chainasole March 10-13. The constituency of these churches is made up chiefly of Bengali and Santali speaking members. But such a center as Khargpur infuses a happy mixture of Oriya, Hindi, and Telugu speaking friends, which helps to produce a sort of cosmopolitan effect.

Chainasole is a village community, typical of any rural area in India. It is situated 12 miles away from the railway. Therefore delegates came by foot, bullock carts, bicycles, and motor cars. Some had walked about 30 miles to get there. One day not less than 15 bicycles were seen parked around the church.

The entertaining church had a desperate struggle for existence for several years. Though the work has been going on there since the nineties, it has been in more or less stagnant form, and not until 1927 was the church organised. Even after that it was a hard fight for some time. A mission school had been closed many years ago because of indifference, drunkenness, strife, and jealousy. Only one or two members could be spoken of as exemplary Christians. They had no school, no church building, and the community suffered severely during the hot months from want of good water supply.

But the little church has taken on new life! A young, energetic pastor has worked patiently, and within the last two years the membership has nearly trebled. In the course of a year the community rallied together, built a good sized school-house, in response the Mission sent teachers, and now some 35 children attend school daily. A church building has been constructed altogether by the people themselves.
was to begin, the missionary visited there and found men, women, and children busy at work; some carrying straw, some carrying mud, others cutting bamboos, others lapin* the walls,—all happily working together. This church was used for the first time at this meeting, and dedicated. Through the influence of the Mission the local Government granted aid and a fine concrete well has been constructed, thus guaranteeing a good water supply, which by no means is the least important when it comes to prepare food for and entertain over a hundred people daily this time of the year. The entertaining church furnished rice, meats, spices, curries, etc. etc., and made everybody feel comfortable. All this, besides putting up the church within the last three months, was cheerfully borne, and meant not so little expense to the local people. But the spirit in which they did it shows that not only numerically has there been a revival in their midst, but spiritually as well.

At no previous meeting have we seen missionaries so poorly represented. Only one was there for the full time, two others for part of the time. The largest meeting was on Sunday afternoon, when about 150 attended, and when the new church was far too small to accommodate all inside. Between 90 and 100 took part in the communion service at that time. This was quite an inspiration to the local church, which two years ago had only some 30 members, and of them only a handful would attend services.

The topics presented and discussed were vital and worth while, such as:

"How may we win more people for Christ?" "What is gained by accepting the Christian Religion?" "What obstacles are in the way of those Hindus who desire to become Christians, and how may we help to remove them?" "By what signs may we recognise people as born again?" etc.

One of the features of the meetings was that on two different occasions did missionaries deliver addresses. Daily a short period was spent practising singing. Our western tunes were tried, and in such cases it invariably meant that more time had to be spent on unlearning tunes improperly learned (or perhaps taught) than learning new ones (which reminds me that when I came to India in 1926, the audience on an auspicious occasion sang: "God save the King", and they had been singing several minutes before I recognised the tune they were trying to sing).

One of the most interesting sessions was on Saturday evening, when one

* Plastering with mixture of cow manure and mud.
of the mission addressed a large gathering of young people on current World questions, as they affect Christians in general and young people in particular. Some questions touched upon were: organisations and movements among Christian young people in U.S.A. and other countries, facing the Far East situation with China and Japan at war; the Christian movement in Japan led by Kagawa; the Gospel Team movement among Burmese Christian students; the religious persecution in Russia. The young people listened very eagerly, and we are sure derived much inspiration and benefit from this session, at the close of which special prayer was offered with these vital issues in mind.

Perhaps the most outstanding decision of the meeting was that to organise two new churches in new places; one at Amda, near Contai Road, where over 40 have been baptized among the Koras, and one at Tilaboni, near Kultigri, where 24 have been baptized among the Santals, all in about a year's time.

On Sunday morning a long, happy and singing procession filed through the village streets towards the stream south of the village, when 7 new converts followed Christ in baptism, and they with others were welcomed into the fellowship of the happy Chainasole Church.

Thus closed the meeting Sunday night, by hearing many lively testimonies from friends who had come there discouraged, but who were returning to their tasks with inspiration and new courage. And we have every reason to be thankful for what the Lord hath wrought amongst us. Blessed be His name! May His Spirit guide us and give us still greater victories!

KATE J. ANTHONY MEMORIAL HOSTEL.

On February 5th, a tablet bearing the inscription "KATE J. ANTHONY MEMORIAL HOSTEL, 1930" was unveiled at the hostel used by the students of the Balasore Technical School. A brief program attended by all the staff and students of the school, and leading members of the Balasore Christian community, brought out the main points of interest concerning the building and its donor.

K. C. Mohapatra, Superintendent of the Technical School and of the hostel, in speaking of the need which the building has met, reminded us that the Industrial School when first established by Dr. Hamlen was intended for
giving part time instruction to the boys who were reading in the High School. It was soon broadened to take in full time students who had not had the opportunities of the High School. When these students were first admitted to the school they had to live in the same hostel with the High School boys, no other place being available, but this arrangement was not satisfactory, so funds were solicited for building a separate hostel for them. Miss Anthony became interested and gave a number of gifts beginning from 1919. In 1921 enough had accumulated to start the building, and the first section was completed in that year.

This section made provision for 17 beds, and when it was ready for occupancy there were 18 students to live in it. A cook-house and small dining veranda were added in 1923. In 1927, a large increase in the number of students again made further accommodations necessary, and another section providing for 17 more beds and a room for a master was built. As soon as
this section was ready for occupancy with 34 beds it was found that there were 38 boys! The small eating veranda was quite inadequate for the number of boys, and there was no "common room" or library. So Miss Anthony was again approached for funds to complete the unit. The last section of the building providing for four more beds, a large dining hall, a study room, laundry, and bath arrangements was completed in December, 1930, and occupied in 1931. There are now 43 students in the hostel.

Mr. Eller recollected that his first building assignment in India was the completion of the first section of the hostel, and that the completion of the last section was his most recent major building. The building, however, was designed and partly built by Mr. Krause, and Mr. Gilson had also built one part of it. Though there might be some difference of opinion as to the beauty of the design, the fact that it was always crowded and that the boys were pleased with it is sufficient proof of its utility.

Dr. Mary Bachelor recalled that her father had started the first handwork in the Balasore schools from which the idea of the Technical School had developed and that she had for that reason always been very much interested in the development of the work here. She told also of her acquaintance with Miss Anthony, and how she found her always more interested in the work of the Technical School than in any of the other phases of the work. She gave several other gifts to the school besides the total amount required for the building of this hostel. Dr. Mary also told of the beautiful character of Miss Anthony, especially of her kindness and generosity, and asked the boys to remember to try and develop these qualities in their own characters as they remembered what Miss Anthony had done for them.

Dr. Bachelor then unveiled the tablet bearing Miss Anthony's name, and Rev. P. C. Nayak led in a prayer of dedication of the hostel to the memory of Miss Anthony and to the purposes for which she has given it.

After the prayer a representative of the students read an address, expressing their appreciation of the donor of the hostel and of the Superintendent and teachers who are helping them in this hostel to develop their characters.

The building was then open for inspection and all of the guests went inside to see how well the building is suited to the need of the boys. At one side of the large open courtyard of the hostel the boys had constructed a temporary stage, from which they presented a drama of the conversion of the
great modern saint, Sundar Singh, which they had prepared especially for the occasion.

After the drama the boys served dinner to all the guests in the large dining hall. Including the students more than 100 people were seated for the meal. It is very encouraging to note how enthusiastically the boys took part in all these proceedings, how much pride they take in their fine hostel and in keeping it clean and neat, and how they are striving to develop their characters according to the ideals presented to them. Great changes have been wrought in the lives of many boys through this institution in the past 10 years.

An Address from the Pupils of the Balasore Technical School Hostel on the occasion of Unveiling the Memorial Tablet of Miss Kate J. Anthony.

Honorable President, Ladies, and Gentlemen,

We, the boarders of the Balasore Technical Hostel, accord a cordial welcome to you all and heartily thank you for your kind presence here this afternoon. We presume that all present here are aware of the occasion. It is a day of immense joy and mirth for the students of the Technical School; the pivot of all the enjoyment being the memorial tablet before you, bearing the beloved name of Miss Kate J. Anthony. We regret the absence of Miss Kate J. Anthony at this memorial event of the hostel, yet her very name in the bosom of the tablet seems to radiate the brightest beams as if to preach the universal doctrine of love to all.

The pioneer missionaries of the American Baptist Mission had come to India and had very truly represented the poverty and inadequate methods of education in India on their return to America. They had come with very clear aims and ideals and were able to enlist the sympathy of a large number of generous Americans for the cause of Indian welfare. Miss Kate J. Anthony was one of them. She contributed a large amount of money for an object to promote education and industrial advancement of the Indians. It is her contribution which made the Balasore Technical School Hostel possible, and to-day the hostel stands to testify to the ardent zeal of Miss Kate J. Anthony to help the Indians in the Far East.
Now, we wish to inform you how this hostel is managed: The hostel is the appropriate place for training the young pupils and for preparing them for life by acquainting them with the efficacy of systematic and regular habits of life. The Superintendent in charge of the hostel puts forth all his efforts in this direction for moulding the young minds, and has to regulate the daily meals and exercises conducive to health. The Superintendent is assisted by an executive committee consisting of some of the boarders.

The daily routine in the hostel is as follows: Class work in the school begins with prayer meeting from 6-30 A.M. to 10-45 A.M., meal and bath from 10-45 A.M. to 12 M., workshop duty from 12-15 P.M. till 4 P.M., games from 4-20 P.M. to 5-30 P.M., evening meal 6 P.M. to 6-30 P.M., study, beginning with prayer meeting, from 7 P.M. to 8-30 P.M. The teachers encourage us greatly by participating in games with the students.

The principles underlying the routine seem to have been established with a grim determination to banish idleness and ill disposition which are the paramount enemies of student community. There is a number of C.E. unions and meetings which the boarders have organised with distinct aims.

The students regard their Secretary (Mr. J. G. Gilson) as a most capable man for promoting the welfare of the boarders and consider him a real friend to the boarders. We have always found him keenly interested in the students, and he has never failed to attend to every particular of the hostel in spite of his manifold duties. His prompt and careful attention to the sick boys and to those suffering from accidental injuries is but commendable. He will be remembered by the student community with reverence and love.

We feel indebted also to our teachers and instructors for their love and sympathy and their efforts for building the character of the students.

We, the boarders, have enjoyed and had our due share from all the possible sources of joy and comfort while residing in the hostel, and yet feel we have here the best opportunity of drawing your kind attention to some of our wants which we feel keenly. The ideal is always unrealisable and in spite of all the facilities the hostel commands it is badly in need of a road connecting it to the Technical School. And we appeal to the authorities and the generous Americans for such measures as would hasten the construction of a road from the hostel leading to the school.

In conclusion we thank the Honorable President, Ladies, and Gentlemen for their kind presence. We believe you are all the well-wishers of the
students and expect your sympathy at all times. Let this hostel—a token of charity—perpetuate the remembrance of Miss Kate J. Anthony forever, and let it kindle the light of love in all hearts. May her relatives prosper and live long!

We beg to remain,

Sir,

Your most obedient servants,

PUPILS OF THE KATE J. ANTHONY MEMORIAL HOSTEL, Balasore.

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BAND OF HOPE PICNIC.

MARY W. BACHELOR.

The Band of Hope and its leaders had been talking for some time of a picnic, so we decided to have it one Saturday afternoon. When we reckoned up the relative cost of a meal of rice and curry and sweets we found the latter would cost a good deal and spoil appetites for the later hearty meal. One of the leaders contributed the rice and bought the other necessaries. He also came over and helped cook.

The children were asked to come at 5 o'clock in the hope that the meal would be ready not later than 5-30, but we did not get really started on the cooking until about 3 o'clock and our rice kettles were so small they had to be used two or three times.

The children came early (not yet having reached the age of being late) and, of course, started various adventures. One of these was climbing up on our roof. Since it is not protected with "battlements" we never like small children to go up the stairs to it. I was doing what I could to speed up matters, so could not care for the company. Finally, in desperation, I sent for one of Miss Daniel's teachers to come and amuse the children. She kept them quiet and contented. Mr. Biswas came and talked to them a little. Mrs. Bose also came and helped.

About 8-30 the cooking was at last done. We took the big, bright lantern out to our spreading banyan tree, east of Henderson Home, and tied it to one of the hanging roots. The children jumped on the matting we had spread before it was in place and took their seats, so they had to be removed
while we arranged it properly. Then the leaf plates were put down, a little salt put on each, rice was piled up and the usual pea stew poured into the little hollow made at the top of each pile; the rich meat curry was served. We had prayer and then the feast began. The leader mentioned watched each plate, so everyone was abundantly served. Mrs. Bose, too, looked after things. By that time Miss Daniels, having finished her evening activities, came to help.

When the children were filled and gone the eight or ten helpers sat down with well piled plates and discussed the occasion. All agreed that, barring the lateness, it was a success.

"IN THE LAND OF COUNTERPANE."

A Story for Children.

ADA STEARNS.

The world is full of pleasantness wherever we are, isn't it? It isn't altogether pleasant though to lie in a hospital bed for seven weeks and look at four white walls all day long when every day is as hot as hot, but if I hadn't done that, I should have missed all the fun I am going to tell you about.

I know you've heard grown-ups talk about "spoiled children", haven't you? I have thought sometimes it was a favorite subject with them, but they must like children that way because they nearly spoiled me too with all their thoughtfulness and kindness. You should have seen my roses! I kept them on a little stand by my bed and sometimes the buds seemed to nod and smile, "Yes, yes" every time I told them how fast I was getting well. The roses were only one of the half dozen kinds of flowers that came. There were story books full of fun, rosy apples and other fruits, but one day a visitor said, "Don't you look until I get this all arranged, for I've brought a surprise for you." Don't you ever tell on me, but really I couldn't help but peep out of just one tiny crack in just one not-quite-shut eye. What do you think I saw?

A few days before, Dulcie had come into the hospital, a fearful looking girl about eight years old. Her skin had scarcely a smooth white patch on
it and her eyes were swollen nearly shut. Dogs are hated in India and they are tortured in many cruel ways such as throwing boiling water on them. Most of them look horrible with their raw sores and falling hair. Dulcie had disobeyed her mother and played with such dogs and now she was all running sores, too, and a very unhappy little girl that had to stay in the hospital many weeks. She cried and cried every time the kind doctor came to put a long needle into her arm, for that was the way she got her medicine. Every night and morning she got a big white pitcher of steaming milk and only last week, in one of her naughty spells, she threw it on the floor and broke it. There was nothing and nobody for her to play with because the rest of us were too big to play her games and the only other little girl was so very ill she could only lie still as a mouse and give us such pale little smiles. Dulcie got many scoldings and sometimes had to be punished, but I always felt sorry for her and was glad when I saw what I saw when I peeped out of that one not-quite-shut eye.

Have you guessed yet what it was I saw?

Every night, here came Dulcie to ask how many minutes it would be before I would give my eight golden beauties a fresh drink and some popped rice. Have you guessed now? They had long, divided silky tails and fins (now you know) that waved so gracefully in the water. Two of the fish were bronze, and their dispositions were as black as their shiny skins, for they quarrelled one morning until one got killed. I don't know how to punish goldfish, so the other one still lives outside of prison and without even a trial. Dulcie watched them by the hour and tried hard not to touch them, but one night she came running down the hall to tell me, "Oh, I touched one of your fish and it shooked its legs!" Dulcie didn't always use correct English.

Something less careful than Dulcie touched another of them. The cats having learned about our milk pitchers often came prowling in the night making a great rumpus, and now I have six fish.

The little girl who was very ill had black fever. Every afternoon two beautiful black-haired, black-eyed little sisters, about six and four years old, came to see her. They often dressed in red and since one had curly hair and the other straight hair and they were so alike, they looked like wax dolls in a Christmas window. They were very shy and I thought I would never get a chance to let them know I loved them, but they found my fish and the fish
told them for me, for they weren't afraid after that. I asked their sick sister if I couldn't have just one of them to take home, but she always told me no, that they had to have them both.

Indian children and many grown-ups, too, came to see my fish and gave me a good time as I watched their faces. When you go to the Land of Counterpane, I hope some one brings you the same surprise. But you must be good and see that both eyes are quite-tight-shut eyes.

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**EASTER IN JAMSHEDPUR.**

LUMAN F. MARSH.

I believe that the readers of *Tidings* will be interested in the program of Easter activities that was carried out by the Indian Christians of our Calvary Church in Jamshedpur. The Calvary Church uses the beautiful church building in Beldih that serves as a home for the Nonconformist group of American and European Christians in this great industrial, cosmopolitan community. The Indian church has its own pastor, the Reverend Horendra K. Mohapatra, and its own Church Committee. This committee is a combined board of Trustees and Deacons. I have had the pleasure of serving as Chairman of this group. The membership of the Calvary Church at present is 179.

Every evening of Passion Week, with the exception of Friday, a service was conducted. Speakers for these services were active laymen of the Calvary Church. On Good Friday a three-hour service was conducted from noon until 3 P.M. The attendance at the evening services varied from 54 to 78. When it is recalled that many of the members of the church work on a shift schedule such an attendance was remarkable as the shift schedule means that practically one-third of the men are always on duty. The building was filled for the Good Friday service, many of the people being present for the entire period. I did not assist in the drawing up of the program. But when one considers the subjects that were discussed the conviction dawns on the mind that these Indian Christians are sticking to the fundamentals of the Gospel of Jesus Christ. The following were the subjects: "The Fearfulness of Sin," "The Meaning of the Cross," "The

On Easter morning I spoke on the subject: “What Is Our Gain in the Resurrection of Jesus Christ?” This service began at 5 a.m. and when I began to speak a little before six every pew was filled and every available chair and bench had been brought into the auditorium for the overflow. The Lord’s Supper and the baptism of four people followed my address. Two of these people were Hindus before their acceptance of Jesus Christ.

On the Monday following Easter Sunday a brief service was held which was followed by a “Tea Party,” or social hour. Many of the women and children of the congregation were present for this social hour. At the close of the social the church held its annual General Body Meeting for the Election of Officers. This meeting was marred by an outbreak of animosity on the part of six or seven young men who think that they have grievances against the Church Committee. But even this unpleasantness had its bright side, for after these dissenters had wasted an hour of time with their bickerings the people took their ballots and voted intelligently by electing a group of very strong officers for the ensuing church year. When the dissenters saw that the people would not listen to them they withdrew quite discomforted. The incident served to strengthen my faith in a people to make the right decision. Indians are finding it a bit difficult to appropriate western constitutional methods. Yet these constitutional methods are very essential, for without them there would be chaos. And if my memory serves me correctly I have personally observed in America efforts to thwart the will of the majority on the part of malcontents; even in well organised Baptist Churches! Human nature is just the same the world over and the Devil knows full well how to manipulate weak human nature to his service. We thank God for the many evidences that we see of the regenerating power of the Holy Spirit in the hearts of the great majority of our Indian brethren.

I feel confident that a great spiritual impetus was imparted to Calvary Church by the splendid observance of Easter in Jamshedpur.
THE LOG BOOK.
Mission Girls' High School, Balasore.

ETHEL M. CRONKITE.

Girls' Grammar School, Balasore.

The Government requires that every school keep a log book, but this school has never had one. So since last August I have been writing one dated from the beginning of the school. I have taken most of my information from Government and Mission records; however, besides this information, many Indian friends and several Missionaries have kindly helped to look up old records. I shall try to pick out from the whole record that which will be most interesting to readers in America.

1847. Mrs. Sarah Bachelor, the mother of our present Dr. Mary Bachelor, started an Orphanage and school together in Balasore, which she carried on until 1851.

1851. Miss Crawford arrived in India and the care of the girls became her work.

1861. Mrs. Dorcas Smith took charge while Miss Crawford was at home.
on furlough. On Miss Crawford’s return, she moved the Orphanage and school to Jellasore.

1864. For some time Christian children attended Government aided schools, but it was decided that they ought to have a Christian one, so a Mission School was started for the Christian boys and girls. There were 40 pupils in these classes in 1864.

1870. There were 110 boys and girls in the school.

1879. A Mission Girls’ School was started by Mrs. Marshall.

1881. A Normal department was added for training of women teachers.

1882. Miss Crawford passed away, and Miss Hattie P. Phillips took her work for a few months. In November, Mrs. Dorcas Smith returned to India as a widow and took up Miss Crawford’s work.

1883. Miss Hattie P. Phillips had two back rooms of the Balasore Chapel fitted up for the Girls’ School. There were 48 pupils that year.

1884. Daniel Nayak became its efficient teacher and his sister assisted him.

1886. Mrs. Smith moved the orphanage and school back to Balasore. (27 girls.) The girls’ school that was being held in the chapel united with the school of the orphanage and became a Middle Vernacular School. Babu Syama Charan Mohapatra, who had passed the second year class of the Calcutta Training School in 1872 and had joined the school at Jellasore in 1878, moved to Balasore in order to take the position of Head Pandit in the school. Babu Daniel Nayak became the second Pandit.

1887. Miss Bosanta Kumari Rout was the first girl to pass the Middle Vernacular Examination.

1888. The Sinclair Orphanage was bought and occupied by Mrs. Smith and girls. No girls passed the Middle Vernacular Examination this year.

1889. Three girls passed the M.V. Examination.

1891. Mrs. Smith went home on furlough, and Miss Lavina Coombs cared for the girls (30). At this time, Babu Satyendra Nath De of Balasore placed a sum of Rs. 500 in the hands of Government in commemoration of the services of Mrs. Smith.
The interest was to be utilised in awarding, each year, a medal to the girl who stands first in the Middle Scholarship Examination in the District of Balasore.

1892. Mrs. Ganganmoni Singh received the first medal.

1893. Again Mrs. Smith returned and took up her work with the school and orphanage. There were 50 pupils on the roll. The Government sanctioned a grant of Rs. 30 a month. In February, Miss Rachel Das passed her Matriculation Examination in Calcutta and returned to teach English with the hope of raising the standard of the school to that of a Middle English. In October, Miss Chandrimoni Behera passed the Scholarship Examination in first place, thus receiving the medal. The Inspector of Schools wrote in his inspecting notes: “The school stood first in the District list at the Departmental Examination and the Head Pandit, Babu Syama Charan Mohapatra, deserves commendation for the glorious result.”

1894. The Inspector wrote:—“Mrs. Smith, the Lady Superintendent, is justly regarded as the pioneer of Female Education in Balasore and her name will remain forever enshrined in the grateful memory of the people of Orissa.”

1895. There were 38 girls in the M.V. School.

1896. A Kindergarten was opened through the efforts of Miss Hattie Phillips. At first the classes were held in Miss Phillips’ home on the Jagannath Road, next in the chapel, and then it was moved to the Church Lane School-house that had been vacated by the boys’ school. Here it was formally opened in 1896 by Miss Beebee Phillips, a Trained Kindergartener, a niece of Miss Hattie Phillips.

For the first time in the history of the school, candidates competed for the Middle English Scholarship Examination. Although no one received the Scholarship, Miss Chandrimoni Behera who was teaching in the school, took the English Examination as a private student and stood at the top of the divisional list and received a Certificate.

1897. Miss Beebee Phillips married, so Miss Hattie Phillips assumed charge of the Kindergarten.
1898. Two passed the M.E. Examination.

1899. February 11th, Mrs. Smith passed away and Miss L. E. Saunce took her work of the Orphanage, and Miss Hattie Phillips became the Secretary of the M.V. School as well as the Kindergarten.

1902. From this time on, English was only taught as an optional subject.

1904. Bradbury Kindergarten Hall was erected on a site purchased on the Jagannath Road. The women and young people of Rhode Island were given the privilege of raising the money for, and naming this building. Considerable sums came in, and from one woman $500, which gave the privilege of naming. This she did, giving it the name of her mother, Caroline L. Bradbury who was the third recording secretary of the Freewill Baptist Female Missionary Society. This same year the founder, guardian, and moving spirit, Miss Hattie Phillips, became Mrs. J. L. Stone and returned to America. As a wedding gift, Mr. Stone gave $1,000 for the finishing and equipping of Kindergarten Hall. In 1904, the equipment was said to be the best of any Kindergarten in Orissa, and no other had its own building.

1905. The Kindergarten Hall was occupied in January and formally dedicated on July 26th. 70 children were on the roll. There were no longer any infant classes in the M.V. School. Pandit Syama Charan Mohapatra retired. The Government gave the M.V. School a monthly grant of Rs. 33. Dr. Shirley H. Smith became the Secretary.

1907. Dr. Shirley Smith proved to be the life of the school. There were 45 in the M.V. Classes and 77 in the Kindergarten School.

1909. A Teachers' Training Class was opened and five passed the examination in the second division.

1910. Miss Sara B. Gowen took over the charge of the Kindergarten and practising school which contained about 100 children and had classes up to Standard IV. In addition to the Oriya girls there were 20 Bengali girls. Four passed the Training School Examination. The Training School which was being held at
Hatigarh at the same time was closed in order to increase the grant at Balasore.

Miss Amy B. Coe took charge of the M.V. School.

1911. The Mission voted that the M.V School and Kindergarten be amalgamated as soon as possible. Nine passed the Training School Examination, and then the Training School was closed since the Mission could not afford to continue it any longer. From that time all students have attended the English Baptist Teachers' Training School at Cuttack.

1912. The Kindergarten School and M.V. School were put under the supervision of one Principal, Miss Gowen. The M.V. Classes were held in rooms of several Mission Buildings. Mr. Hamlen was asked to draw up plans and estimates for the two wings of the Middle School joining the Kindergarten Hall which was to be in the center.

1913. Miss Surborna Das received the M.V. Scholarship.

1915. In July, Mr. Collett, Mr. Frost and Miss Gowen all met with the Inspectress of Schools to decide on the site and plans for the two wings for the Middle classes. From October first, Mrs. Collett took charge of the M.V. School.


1918. The grant was sanctioned for Rs. 35 a month.

1919. The grant was increased to Rs. 40 a month. Swornamoyee Dasi received the M.V. Scholarship. The work on the new wings of the Girls' School was begun. Miss Gowen had worked on the plans and saw the bricks gathered on a corner of the lot. But the World War had put a halt on Government grants and caused prices to soar very high. Then after the war, Miss Porter re-adapted the plans and saw the walls rise to completion.

1920. The Government grant for the M.V. Classes was sanctioned for Rs. 90 a month from March first. From April 15th, the Municipal grant for the L.P. Classes was cut from Rs. 36 to Rs. 28. Miss Amy Coe again became Secretary of the school as soon as she returned in April, so that Miss Porter could go
on furlough. The Mission Middle Vernacular Girls' School was recognised as a Middle English School from August first. The new building was dedicated on August 20th, a day which will always be remembered in the History of the School.

1921. Mrs. Rachel Bose, who first joined the school in 1894 as an English Teacher with the hope of helping to make the school a Middle English School, again joined the school in January as Head Mistress. Miss Gladys Doe became Secretary, relieving Miss Coe for other work. The Bengali section of the school was opened. One room of the new wing fell down due to a land crack and it took $1,000 to rebuild it.

In November the Board was requested to give Miss Doe the $1,800 which was donated for work in this Mission by the Randall Free Baptist Church, Somerville, Mass., to be used for a Head Mistress' House and a wall around the M.E. School Compound.

The grant was increased to Rs. 105 in order to help make the Bengali Section possible. A special furniture grant was received for Rs. 112-8.

1923. In January there were 141 on the roll. In August, Miss Ethel Cronkite became Secretary of the School.

1924. The Secretary began acting Head Mistress in order to meet the Government requirements for a Head Mistress of a Middle English School.

On January 17th, a Conference was held at Midnapore at which time, Mrs. Goodman, Miss Prescott, and Mrs. Strong were present as a Commission from America. It was decided "that High School Classes be opened in the Balasore Girls' School and that the Jubilee Fund given by the Women of the Columbia River District be used for providing the additional buildings required, provided that the additional financial support is raised locally and by readjustments within the gross appropriation".

March 28th, Mr. Frost called a meeting of the public to the Boys' High School Building. 30 men both Christian and non-Christian came. It was decided that a sum of Rs. 5,000 ought to be raised
to be used to meet a special need until such time that the Government and Mission could increase their grants.

The Government introduced a provident fund for teachers in Aided Schools, the new rules took effect from July first. July 9th–19th, the school was closed on account of cholera.

On September 12th, a notice was received that Government would require that spinning be taught as a compulsory subject, one hour a week beginning with the new year. The Government would pay two-thirds of the cost of the charkhas (spinning wheels).

1925. On January 26th, the 8th class, or the lowest class of the High School section was opened. From March first, the grant was increased to Rs. 120 a month. In July, a scale of salaries for the teachers of the school was approved of by the Mission Conference. August 8th, Mr. Eller, the Mission Builder, began having the bricks made and having the land cleared from jungle on a site about across the road from the Middle School for the new High School Building and Head Mistress' Quarters. On November 11th, the ground was broken for the Head Mistress' House, and on December 8th, excavation work began for the High School Building.

1926. From March first, the grant was increased to Rs. 172. A furniture grant of Rs. 48 was received. On August 28th, the Head Mistress' House was completed.

1927. Class 9 was opened. From March first, the grant was increased to Rs. 200. On March 8th, the Randall Memorial Head Mistress' House was dedicated. Mrs. Gladys Dunn told us something about her church who had given the money. About the middle of March, Miss Mary Laughlin became Secretary and Head Mistress of the school, so that the former Secretary could go home on furlough.

On March 26th, the Girls' Jubilee High School Building was completed. On July 20th, the Minister of Education of Bihar and Orissa visited the school and promised Rs. 200 for wall maps. The money was received and the maps purchased.

The Government passed a rule that all pupils of Middle Schools
must take a Government Examination in order to complete their Grammar School work. Three girls passed this examination.

1928. Miss Beauty Mohanty, B.A., B.T., began acting as Head Mistress. On January 12th, the Jubilee High School Building was dedicated. Lady Stephenson performed the opening ceremony. In November, Miss Cronkite returned from furlough and again became Secretary of the School. The High School was made a center for the Government Upper Primary Scholarship and Middle School Examinations for girls of the Balasore District. Three girls passed the Middle School Examination and one girl passed the Lady Stephenson Primary Diploma Examination in sewing in the second division.

1929. In July, the Secretary began cataloguing the Library Books. October 21st–29th, the Lady Doctor examined the pupils and gave several lectures. Four girls passed the Middle School Examination, and four the Lady Stephenson Primary Diploma Examination in Sewing. Lukmi Dasi received the Lower Primary Scholarship.

1930. Our Mission Conference passed a rule providing a Provident Fund for the teachers of the Lower Primary Classes, on about the same basis as the Government provides for the teachers of the classes above the Lower Primary Grades. (The Government grant is given toward the running expenses of these higher classes, and the Municipality gives a grant of Rs. 28 toward the expense of the Lower Primary Classes.)

On September 9th, Mrs. Philip, the Commissioner’s wife, visited the school, and offered to tell the Magistrate that Rs. 350 was wanted as a gift from the Indian People of Balasore to be used for play-ground equipment. On October 18th, through the kindness of the Magistrate, Rs. 200 was sent toward the fund, Srimati Sabiti Dei, and Rai Bahadur N. N. De each having given Rs. 100.

Two passed the Middle School Examination, and three the Middle Diploma Examination in sewing. The last of the year, with the company of Guides that had been enrolled on December 12th, 1925, under the supervision of Miss Gowen, Girl Guiding became
a part of the school work, and Miss Laughlin acted as captain.

1931. The 10th Class was opened. (For several reasons a class could not be opened before above the 9th Class. Since the Bihar and Orissa Government rule is—that when one finishes the 9th Class, that one may take the Teachers’ Senior Training course, most of the girls went for that course, only one of each class wanting to go on to the higher classes, so that one went to the Government High School at Cuttack.)

In January five girls took a Government Examination in Hygiene and Sanitation. In February, a new well was finished in the M.E. School compound, the Mission having given Rs. 400 for this purpose.

On February 10th, Miss Minnie Sandberg, our Mission Foreign Secretary, visited the school.

In May, the Play-ground equipment which consisted of three swings and four see-saws was ready for use. Besides the gift of Rs. 200 mentioned above, the Christian Community and the Hindu Parents gave the balance of Rs. 150 that was needed to complete the fund.

The Government gave a furniture grant of Rs. 250 which was two-thirds of the cost of furniture for the Kindergarten Hall. About the same time, notice was received that the monthly grant would be increased from March first, to Rs. 320 a month. This was being given to a Girls’ High School which meant that the school had been recognised as a High School.

On October 10th, the teachers of the school gave a play and cleared Rs. 65 for Flood Relief, this amount was sent to the Flood Area through the District Magistrate.

Seven girls passed the Middle School Certificate Examination and Urmila Dei received the Lower Primary Scholarship. Three passed the Primary Diploma Examination in Sewing.

1932. The first Matriculation Class was opened. In January, five girls of class seven passed the Hygiene and Sanitation Examination. On Easter morning five of the girls were baptized. On April first, the enrolment of the whole school was 175.
Every year since the money was first given for a medal, one girl of the seventh class has received it. Almost every year some school girls are baptized on Easter. Christmas is always celebrated. The one special occasion of the year is Prize-giving Day, at which time the parents and friends of the school attend a program given by the pupils. The ones who have passed their classes with good grades, receive prizes. All Government Certificates and the medal are awarded at this time.

Now the great need of the school is a hostel on the High School compound that will make it possible for the girls to live near their teachers and be able to do better work in school. The whole project has been approved by Mission Conference, but we are waiting to see if funds from America are going to be available. What will be the history of the school up to 1947!

JULIA PHILLIPS BURKHOLDER.

RUTH DANIELS.

(Not an attempt at a sketch or any adequate appreciation, but a few words about a few of the many things some of Mrs. Burkholder's friends remember about her.)

Mrs. Burkholder was born June 5, 1845, at Jellasore, Orissa. Thus she was in her 86th year at the time of her death from pneumonia, at Iron Mountain, Michigan, on December 10, 1931. After completing her education in the U.S. she came to Bengal-Orissa as a missionary in 1864. She served India for over fifty years.

"It is against our religion to worship idols, but I want to worship this picture," a Christian Santal teacher and deacon, Secundra Hembrum, said as he pulled from his pocket the picture of Mrs. Julia Phillips Burkholder which was on the program of the dedication of a marble tablet in honor of Dr. and Mrs. Burkholder. This tablet was placed in Bhimpore church in 1927, and bears the following inscription—"In memory of Rev. Thomas Wesley Burkholder, M.D., and his wife Julia Phillips Burkholder who labored here for more than twenty years between 1879 and 1901." Below in Bengali is this verse, "So being affectionately desirous of you, we were willing to
have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.”

As the teacher glanced at the verse he said, “I want to say that every word of that is true. Nothing could more truly tell the message of their lives among us.” Another held his program looking at Mrs. Burkholder’s picture and said, “How glad I am to have this, she is my mother!” A Bengali lady of Midnapore seeing the picture said, “She is a dear friend of mine!”

This is how they tell of those early days in Bhimpore, “She canvassed the village for children and used the utmost vigilance in maintaining their attendance at school. If the present of a few pice did not prove sufficient inducement, then she punished them and if they ran she caught them or sent her husband to catch them. She gave them work to do and held them to it. From house to house she went teaching the Gospel and helping us form habits of prayer and family worship. ‘Teach your children about Jesus. Train them in the Christian way,’ she said. Instructions about good housekeeping and thrift were not omitted. She taught us to give, having each family keep their offering in a bag which they brought each month to church. Some, as in the Girls’ Boarding, were taught to give cloth or food and the girls went out to help the sick. Our church which is the real memorial of Dr. and Mrs. Burkholder was built, without Mission money, from the offerings of eggs and rice and chickens and goats and labor of our own people, back of all being the inspiration and encouragement of those two.”

The contrast between those days and the present helps us to appreciate what they did. A well-to-do, educated Bhimpore man says with oratorical emphasis, “You think you see the real Bhimpore and the real Santal to-day—not a bit of it! Back in those days when the Burkholders first came here to stay, there were only a few houses and the wild animals were close. You see this fine road along which the Motor Bus runs, there was no such road in those days. It took five days to go to Midnapore then, and the bullock carts—there were no such carts as you know now. They jarred one so that he would lose his dinner before he had ridden half an hour. In those days they came here to live in a mud house. And the people! Do you think a man like myself with a white shirt and shirt studs and a ring is a Santal? The real Santal was a naked, raw, ignorant, uncouth fellow and look what they have made us by the grace of God! In those days a Hindu would:
bathe if a Santal’s shadow fell on him; to-day a Santal can sit on a Brahman’s bed and chew ‘pan’ with him. It is because they believed in us and came here to live among us and tried to lift us up.”

It was in Midnapore she gave the first message of Jesus to the Hindu priestess Chundra Lela, while calling in a Hindu home, and later was able to bring her fully to the light. Here she worked in the Hindu homes—so different from the Santal. When two new recruits came from America in 1914, the Christian people said to her, “Teach them to mix with us as you do” and it was fortunate for the two of us that we had such a teacher and example during our first two years. Her use of the language was so natural that one young man said, “You have our very tune.”

She knew how to talk to Hindus and when we wanted to start a Hindu S. S. she told us which story to take and how to tell it. She soon introduced us to the villages and the methods of village preaching as she went out on her tours. When in town she went out every day to the homes, Christian and Hindu, resting less hours in the day and fewer days in the year than any younger missionary. Out in camp, distances did not daunt her and long walks in morning and afternoon took her to every village within reach.

One day when the camp was nine or ten miles from a Railway station, it came time to go home. We had one four-wheeled cart of our own, but no more could be hired, so pack bullocks were loaded with tents and luggage and the cart with four of us and a jug of water and a little food started off, but there was no road to be found. We had to make our way over rice fields, across ridges which had never been cut, so the two Biblewomen and Mrs. Burkholder and myself walked while the cartman cut down with a huge hoe the ridges which were five to ten rods apart all the 8 miles to a good road. We walked all day, stopping here and there to rest under a tree and at noon to eat by the cart. The water was gone long before evening and all the afternoon of that hot day we were a thirsty crowd. We reached the Railway station after dark at the end of a hard day, but the kind Mrs. Burkholder at the age of 70 took it as a perfectly normal part of the work she loved more than life.

She liked a good time and enjoyed a joke. She was very fond of children and knew how to amuse and teach them. Dr. Mary tells how when she was left with Mrs. Burkholder for some days, at the age of seven, Mrs. Burkholder had no end of devices to keep her busy and happy. She used to
teach her little grand niece of two, to pat her chest with both hands and say “Happy, Happy!” Many a fret and cry was transformed to “Happy, Happy” with a smile on the lips of the child who could barely lisp the words. This sweet memory picture seems to me a symbol of that beautiful life of 86 years, spent teaching others to lose their sorrows and be “happy, happy” in Jesus.

KORA NOTES.

JOHN A. HOWARD.

The work which the Lord has especially blessed through the power alone of the Holy Spirit is near Belda. It is exclusively among the Koras. They are first cousins of the Santals. Their language, while very similar to Santali, has a larger admixture of Bengali. Kora women folks understand Bengali quite well.

The Koras live mostly in little jungle villages. The village of Amda, which is completely Christian, is located in such dense jungle that one is almost on top of the village before one sees it. Jagganathpur, two miles east of Amda, is almost completely Christian. Recently while I was at Amda a large leopard howled around one night, and one night it killed a large bullock.

Through the kindness of Mr. Eller and others a fine new tube well is dispensing pure water to the dwellers in Amda.

Seed sown often seems wasted. Several years ago an old man asked us to teach him about Christ. His home had seen much sorrow, for six children one after the other had died. One evening, on arriving at his home, we noticed three men sitting on the veranda. The old man met us with these surprising words, “Do not come here again or speak to me about religion. Those three men have promised to support me when I am old, what else is necessary?” We went away feeling somewhat blue.

This year our work took us near to the old man’s village again. He certainly seems to have had a change of heart. He realises that he is a sinner and Christ died on the Cross for his sins. His wife and he both offer sincere prayers. He has left his liquor and idols and is very sorry for the way he treated us.
The old man and his wife now have followed their new-found Saviour in baptism. A very earnest, active Christian young man has just been baptized. Long before this he had enjoyed telling of Jesus to his friends and this is an excellent sign of conversion. A fine young couple in Amda have come out clearly for Christ in baptism. Please pray most earnestly for the salvation of the complete village of Tota.

A GLIMPSE INTO GUJERAT.

SARA B. GOWEN.

It was joyful to anticipate a visit with Miss Elsie Ross who has been a cherished friend during twenty-five years. Our acquaintance began in Kindergarten Training in Herkimer, New York. During our first term of service in India, which began at the same time, we met five different times altho her work is an all day trip north-east of Bombay and mine on the opposite side of India. Then fifteen years slipped by, some of them in silence, and we met again in Darjeeling in 1930.

Her work is in Gujerat, best known as Gandhi’s country perhaps and famous for his home and ashram, only forty miles distant from Nadiad, her Mission station. I can never forget Bishop Badley's vivid pen pictures of Mass Movement conditions in that area about twenty years ago. To us in Bengal-Orissa whole villages becoming Christian, and village leaders begging for Christian teaching for their people reads like romance, and I, at least, have always wanted to see what it was really like where those Mass Movements took place.

On a Monday afternoon with two Ford cars well loaded with people, provisions and camp equipment we drove forty miles to Indranaj village where we were greeted and garlanded and given a vacant house of limited capacity from which the straw and hay had been removed to give us lodging. There was one long village street and houses with joining walls facing each other. There was a wide open space between which might have been a village street, but up and down its center all the cows, bullocks, water buffaloes and huge hay racks found parking place when not otherwise occupied. Things grow big up there. All the cattle were the large, long-eared
variety and wild peacocks nested for the night in the big trees around the house. All the people in this village belong to the so-called untouchables or outcastes.

A very energetic preacher and his family are located there and a village boy has acquired sufficient education to teach a well attended village school for boys and girls. Every evening whether there are visitors or not the people gather for evening prayers on the veranda and in front of the preacher's house. Singing, accompanied by drum and cymbals, lasted that first night we were there till near 12 oclock. If it was hard to fully appreciate, it certainly was a joyful noise and without a bit of doubt it was praise to God, from hearts that have begun to know Him.

Early in the morning the whole village was awake and active, for it was the wheat cutting season. Housewives prepared food for the day and those who had little babies took cradle and all to the fields where baby slept or otherwise, and men and women worked together gathering the golden grain. At evening they trugged home together, cooked the evening meal, and after that the center of attraction was the meeting and music at the preacher's house. This village is called a Christian Center and going out from there every morning and afternoon we visited seven other villages from ten to twenty miles distant, where preacher-teachers are carrying on among the most needy people in India. All the preacher-teachers are from the same grade of society as the folks among whom they work. Christianity has lifted them a long, long way.

These people are being taught self-support and instead of telling the Missionary hard time stories as they very easily might have done I saw them bringing offerings for the support of their own work. A group of villages have a Mela each year. This lasts but one day and consists entirely of religious services. People walk for miles to their appointed places and bring their annual offerings. This year when the Mela was at Indranaj the offering was Rs. 57 and 200 lbs. of wheat. I was told that the total number of Christians in Nadiad District is 10,000 and that the total contributions last year was an average of Rs. 1/2 per head. Living in remote villages these people are not much in touch with the outside world. They keep all the customs of dress and living that is natural to them. Some of these like very early marriage, they would be better off without, but on the whole it seems that the religion of Christ has come very naturally. It has entered their hearts and
transformed their lives, but has not segregated them from their relatives or village people.

Miss Ross carries a supply of medicines for the most common complaints and in every village it takes an hour or two to care for the sick who come for aid. The school is carefully inspected, the children encouraged, a meeting held for the village people, problems discussed if necessary, a fellowship that makes one glad to have experienced. Then on across the roughest roads I ever travelled to the next place.

Nadiad city has a wonderful Hospital, and each village gets a limited supply of medicine free, left in the hands of the preacher to dispense for fever, sore eyes, coughs, and the like. One little village girl, a Hindu, was found with an arm broken perhaps a year before, the bones protruding through the skin, fingers stiff and generally miserable. I saw her with her arm still in splints, but with them nearly ready to come off, fingers limber and every prospect of a perfectly good right hand. What a marvellous satisfaction it was to hear Miss Ross say everywhere “You just come to Nadiad and Dr. Corpron will help you”. It is not remarkable that he is well-known all over India for his successful surgery, but that rich and poor, caste and outcaste, from remote places, travel long distances over the hot dusty roads to the Nadiad Hospital, and there the Doctor’s skill restores the vast majority to strength again, this is not less than a miracle to these people. One man wanted to see the great Doctor so much that he brought Rs. 2 which is the fee for an interview if the patient can afford it, and when he was admitted to the Doctor’s presence said that he had been trying for a long time to get just a look at the Doctor. He wanted nothing else and went away satisfied with the expenditure he had made.

The entrance to the Hospital Compound is through an extensive playground having merry-go-rounds, swings, see-saws, and other equipment suggesting good health. Grown-ups as well as little children seemed to be enjoying them thoroughly. The surroundings are not pretentious. “For the people and by the people”, was a remark made by the Doctor. Cottages for the families of patients ranging in price from As. 4 per day to Rs. 4 are provided and every corner seemed filled to capacity. There were hundreds, perhaps a thousand, people there, including the care-takers.

Two missionary Doctors and three nurses besides a large staff of Indian Assistants carry on. The institution is entirely self-supporting except for the
salary of the two Doctors. The evolution of an old bungalow and its com-
pound during the last twenty-five years and the reverence with which Dr. Corpron's name is held over a vast area is a witness to the ability and genius
of its founder.

It was a long leap from the village type of people in Gujerat to the
refined group attending church in Nadiad on Sunday. It was another long,
long leap from the home of a sweeper father to the position of Head
Matron in a Boarding School for two hundred and fifty girls, but a girl of
sweeper parentage has taken the leap successfully. She manages, without
an assistant, the finest Boarding I have seen in India. She does the buying,
keeps the accounts, uses the cottage system, looks after the clothing and
everything with very little reference to the missionary. She is High School
and Senior Trained and very pleasing to meet. As I sat for some time in
her attractive, well-furnished room two Bible verses would constantly in­
trude thru the conversation, "What hath God wrought?" and "Without
Me ye can do nothing".

SANTAL NEWS ITEMS.
A. A. BERG.

Three were baptized at Bhimpore on Easter Sunday, two coming from
among non-Christians.

Six Santals were baptized at Baripada on Good Friday, being the first
fruits among the Santals in that Mission. Our Telat pastor has been in­
strumental in bringing them to the Lord.

A new departure in mofussil work was tried recently and with great
success when a band of Santal young men accompanied me for a week's time,
touring among villages in the territory near Telat and Gopiballavpur, south
of the Subornarekha River. These young men had along with them their
bamboo flutes and crude violins, the sound of which captivates any Santal,
wherever he be found. In the daytime these young folks visited markets
and villages, preaching the gospel and singing the Good News, accompanied
by their instruments. But the most effective work was done in the even­
ings, when in the pale moonlight the band of young men would move
through the village streets, simply getting everybody out of their houses, by
the sound of their instruments, and when they gave live testimonies for Christ, besides their songs. I was able to tune my guitar so that I could join with the rest. I also sang and played the guitar alone, which pleased the people not a little. An interesting contrast to be seen was that the old veteran preacher among the Santals, Debnath, nearly 70, happily joined with the young folks, and his face beamed as he preached to the folks the Christ. In one place the heathen folks started competition, and tried to drown us out by beating their drums. We just kept on singing, withdrew just far enough to get away from their noise, and all the people followed us, and a fine opportunity was offered to preach to these folks who would not otherwise have listened. The experiment with this kind of work was enough of a success to warrant other attempts.
THE "RETREAT" AT CHANDIPORE, APRIL 19-22, 1932.

W. S. DUNN.

For several years it has been the custom for some of our Mission workers and missionaries to spend a few days at Chandipore each year in prayer, Bible study, the discussion of subjects relating to the work, and in Christian fellowship together. This year the "Retreat" was held as usual. A program was prepared and arrangements were made.

On Tuesday afternoon, April 19, the guests began to arrive at Chandipore. In the evening there was a short prayer meeting and the meetings continued for the next three days according to the program which had been arranged.

Each morning a devotional meeting was conducted by one of the Indian brethren. After the devotional meeting each day there was a Bible study period conducted by Rev. C. C. Roadarmel of Khargpur. The Bible study was based on Paul's letter to the early Corinthian church. Emphasis was laid on some of the great principles embodied in this letter and their application to our churches and work of the present day. The "Question Hour" followed the Bible study period. At this time there was an opportunity to ask and discuss questions concerning the Bible lesson, or concerning problems connected with the work. In the afternoon there was discussion of subjects by Indian brethren: "What is the Meaning of the Cross?" by Rev. Koilas C. Mohapatra; "What is the Most Effective Way of Preaching to Unbelievers?" by Rev. Umesh C. Patra; and "We as Co-workers with God" by Rev. S. N. Mohapatra. Each evening Rev. J. A. Howard of Midnapore conducted the devotional meeting. The last number on the program was the "Farewell and Thanksgiving" led by Rev. Notabar Singh.

Most of the preachers of Balasore District attended the meeting and some Biblewomen were also present. We were also glad to welcome some of our brethren from Bengal. More of them would have attended, but there is the problem of the expense of travel from that part of the field to Chandipore. Since the schools were in session, the teachers were not able to leave their work for the three days, but a number of teachers and other friends found time from their many duties to attend one afternoon. The opportunity to meet and associate with friends interested in the Lord's work is no small part of such a meeting.

The "Retreat" at Chandipore has some helpful and attractive features
which cannot usually be enjoyed at other meetings. There is not only the opportunity to enjoy the programs which are arranged from year to year, but there is an opportunity to spend a few days in a quiet spot away from the towns and villages, and the ordinary work and daily routine. We do not find the distractions of other activities here and there. We live in a little world of our own made up of an assemblage of Christian workers. There are the cool and invigorating sea breezes and the peace and quiet of the seaside. I do not think that there is another such ideal spot in our mission field for such a meeting. May there be many more such meetings in Chandipore.

C. E. RALLY.

NAOMI KNAPP.

The annual conference of the Midnapore, Balasore, and Singbhum Christian Endeavor Societies met at Midnapore April 22-24. The first meeting was a service of welcome, including songs sung by the Midnapore C.E. Societies, an address of welcome, and remarks by Mr. R. N. Mookey, who was presiding in the absence of the President, Mr. Adhikari.

Saturday there were two helpful addresses by Rev. Culshaw of the Wesleyan Methodist Mission, songs by Bhimpore groups, and business. At the business meeting the following officers were elected: President, Rev. G. B. Harris; Vice-President, Mr. R. N. Mookey; Treasurer, Dr. Mary Bachelor; Joint Secretaries, Miss R. Daniels for women, and Mr. B. Johnson for men; Senior Advisor, Rev. L. C. Kitchen; Junior Advisor, Mr. I. M. Raul.

In the evening the discussion on "The Connection Between the Church and Christian Endeavor Societies" was led by Rev. C. C. Roadarmel and Mr. D. K. Biswas. Mr. Roadarmel, using I Tim. 4:12, said the C.E. is a place where we train for future work, service, and worship. According to our training here will we be striving one against the other, or working together as one body in Christ. Mr. Biswas told how Rev. Clark came to start the C.E. He emphasised the fact that the C.E. might be called the limbs of the body of Christ and gave many practical ways in which we could be of service to the Church. Then followed reports from eighteen societies.
and songs from several. Some of the work reported by the societies was the conducting of Sunday Schools, organising preaching bands, school work, conducting prayer meetings in the homes, and caring for the sick. They have given nearly Rs. 150 for the Home Mission work at Dompara.

Sunday morning Rev. Culshaw brought before us the Christ, the carpenter's Son, but a man full of grace and truth. To Him mothers brought their children; to Him came the sick, lepers even kneeling at His feet instead of keeping their distance. He gave of Himself to all, a by no means easy task. Are we willing to follow Him? Mr. Culshaw spoke again at Sunday School. The evening was a service of praise and testimony. One knew from the testimonies that many had caught the vision and were going home to enter into real service for the King of Kings.

 LANGUAGE SCHOOL AT DARJEELING.

G. B. HARRIS.

Last year three of us, Miss Stearns, Mrs. Harris, and I, were quite disappointed in the failure of Language School plans to materialise. We are very happy in the fact that there is a school this year, that Mrs. Harris and I are able to attend, that Mr. Kitchen of our own mission is its principal, and that there is such a splendid spirit of fellowship among the personnel, both staff and student body. We are deeply disappointed that Miss Stearns, for health reasons, cannot be our fellow student. At this writing she is spending a few days with us, continuing her recuperation from her recent illness, and as she is to spend several months in Darjeeling this summer, we shall have many opportunities of seeing her.

The students come from the far corners of the earth. England, Scotland, Australia, New Zealand, Canada, and the U.S.A. are represented in our group of some twenty-odd. Everybody has had a good time laughing at every other body's way of speaking the English language, and it is safe to say that every one's vocabulary of idioms has been considerably enlarged. Some of the English renditions of our pundits (Bengali teachers) have afforded much merriment, and no doubt our Bengali has often greatly amused them. The Scots of the group have had to put up with a great deal
in the way of jokes, but they have been fully equal to the occasions and have returned us one hundred cents in the dollar.

Denominationally, Baptists—British, American, Australian, New Zealand—are in the plurality, with Presbyterians a close second. Several other churches have one or two representatives each. Our pundits are Hindus of liberal outlook. A Christian Bengali is to join the staff shortly. He is Mr. Adhikari, headmaster of our Santal boys’ school at Bhimpore.

There are three hours of class work daily, and each student has four hours of private tutoring a week. Preparation for the class work takes some time, but leisure is found for such recreation as tennis, hikes, horse-back rides, etc. Every other Saturday night some group of students puts on an entertainment for the rest of the school and invited guests, and this is always an occasion of enjoyment.

I certainly should say a word about Darjeeling, far up among these magnificent Himalayas. Though we have been having much cloudy weather, we have many times been able to see the indescribably beautiful peak of the towering, snow-draped Kanchenjungha, surrounded by innumerable peaks of sky-piercing altitude. In many directions are deep valleys bordered by hillsides covered with tea plantations.

The people of this section are of many types, the Mongolian caste predominating. The leading religion is Lama Buddhism, and the prayer flags of its adherents can be seen all over the hillsides. The Thibetan prayer wheel is quite in evidence. At Ghum, just two miles from the language school, is a monastery of this religion, and one of the activities planned for our group before the school closes is a visit to this monastery. Mr. Kelly of the Thibetan Mission has consented to arrange for us a visit to a very interesting Buddhist temple in Darjeeling. The local branch of the Ram Krishna Mission is another establishment of interest which some of us will probably visit. This Mission is probably the nearest approach to Christianity one can find anywhere. Its Sadhus are genuinely consecrated men who recognise no caste distinctions, and seek only to serve their more needy or less privileged fellow men.

Spring, or rather inter-term, holidays begin the end of this month (April), and in addition to the trips just mentioned, the group here at the school will engage in a one-day retreat of a devotional nature. It is our sincere hope that the spirit, the fellowship, and the talks of that day will be
to each one a contribution of permanent value as we pursue our respective line of work in Christ's name in various parts of Bengal.

If you interpret this article to mean that we're right much in favor of Language School, you've got the point I'm trying to make. It's a great enterprise in a great place.

PERSONALS.

Rev. and Mrs. G. B. Harris are attending the Bengali Language School at Darjeeling. The term is from March 1st to July 1st. Mr. Harris has been elected Sports Secretary.

Miss Ada Stearns, after spending seven weeks in Carmichael Hospital, at the School of Tropical Medicine, where the doctors were trying to determine the cause of her having fever, has gone to Darjeeling. We hope that she will gain in health there and not have to return to the hospital.

Rev. L. C. Kitchen is enjoying his work as Principal of the Language School at Darjeeling. During the Easter holidays and again at the mid-term recess he returned to Bhimpore to attend to the Mission work there.

Rev. and Mrs. C. C. Roadarmel welcomed a son, Gordon Charles, into their home at Khargpur on February 25th.

On March 25th Rev. and Mrs. W. C. Osgood of Balasore were gladdened by the arrival of a daughter, Luella Lee. She was born at the home of Rev. and Mrs. E. C. Brush, Khargpur, where Mrs. Osgood stayed for some three weeks.

The Misses Ruth Daniels, Naomi Knapp, and Grace Hill will spend their vacation at Sat Tal where the Ashram of Stanley Jones is located.
Dr. Mary will go to Darjeeling. Rev. and Mrs. W. C. Osgood and Rev. and Mrs. C. C. Roadarmel with their children are sharing a bungalow at Kodaikanal, So. India. Miss Ethel Cronkite is also going to Kodaikanal. Rev. and Mrs. L. F. Marsh and Barbara are having their holidays at Darjeeling.

The Semi-Annual Conference of our Bengal-Orissa Mission will be held at Khargpur, July 4th to 8th.