REPORT

OF

The American Marathi Mission

(A.B.C.F.M.)

FOR THE YEAR 1921

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the Orphange Press, East Street, Poona; and Published by Mrs. Rose,
(for the American Marathi Mission) at Sholapur.
The Abbott Home for Widows, inaugurated by the late Miss Anstice Abbott, and on her leaving India, removed to Wai.
Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches it arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

_{Tagore, Gitanjali, 35}_

"If ye abide in my word then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free".

_{John 8, 31-32_}
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SUMMARY OF FACTS AND FIGURES.

The American Marathi Mission was founded in 1813, being the first American Christian Mission established in India, and the first Mission of any Protestant denomination permanently established in Western India. Its work is chiefly among the Marathi-speaking people of Bombay and of parts of the Ahmednagar, Poonia, Satara and Sholapur districts of the Bombay Presidency. It is supported and directed by the American Board of Commissioners for Foreign Missions in Boston, and its associated Woman's Boards, and the funds for its support are largely contributed by the Congregational Churches of the United States and Canada.

On its staff of workers at the end of 1921 are 56 foreign missionaries on the field, and 5 on furlough. Of these, 12 are ordained ministers, 3 unordained educators, 2 men and 2 women physicians, 1 nurse, 15 single and 18 married women. Its Indian Staff numbers 651, of whom 43 are ordained pastors and preachers, 43 unordained preachers, 287 men and 146 women teachers, 54 Bible women, and 78 other workers.

There are 67 organized Churches, of which 9 are entirely self-supporting, the number of communicants being 8,986 and the total Christian community reckoned at 15,881; 508 were added to the churches in 1921. There are 175 Sunday Schools with 6,964 members, and 34 Christian Endeavor Societies with 1,425 members. The Church contributions in 1921 were Rs. 8,866.

The Mission maintains 5 Training Schools, with 97 students, 9 Secondary Schools with 760 pupils, 184 Primary and Kindergarten Schools with 7,334 pupils, and 10 Industrial Schools with 330 pupils. Of the total pupils, 3,022 are Christians and 5,322 non-Christians. The fees received in 1921 amounted to Rs. 15,110, and the Government grants to Rs. 49,955.
WHAT IS A MISSIONARY?

In many people's minds the word "Missionary" still connotes a white man armed with a large umbrella under one arm and a large Bible under the other, standing under a solitary palm tree preaching to a crowd of dusky listeners.

If that picture were literally accurate, if mission work consisted solely of preaching the gospel, how simple it would be! How many missionaries, harassed with statistics and Government reports and the other numerous details of administration, long for the good old days of the pioneer missionary! How often they find that the preaching of the word, the raison d'être of all missions and missionaries, is the very thing that constantly gets crowded out! And yet, to a certain extent, the very fact and the multiplicity of other activities is proof positive of the efficacy of the actual preaching.

Take our pioneer missionary as we saw him preaching under a tree. Suppose one of his listeners, becoming interested, follows him home and after further instruction asks for baptism. It is all perfectly simple so far. But when numbers of converts come in, then naturally a church must be organised, probably on the denominational lines most familiar to the particular missionary, and he finds himself inevitably engaged in CHURCH activities. And so it grows.

But the converts will no doubt want their children to be instructed in their new faith. They must have a Christian education. So our missionary must start up a little Christian school. If he finds non-Christian parents willing to send their children to it, he will seize this excellent opportunity of reaching them. Before he knows where he is, our evangelistic missionary finds himself at the head of an important EDUCATIONAL institution. And so it grows.

But the missionary must have trained preachers and teachers to help him in his work. He starts a class for them. Other missionaries do the same. As things develop they conclude that it would be wise to amalgamate, to have all the students meet in one central organisation for training, and to set aside one missionary for this particular work. Here is the nucleus of a DIVINITY COLLEGE and a TEACHERS' TRAINING College. And so it grows.
THE AMERICAN MARATHI MISSION, 1921.

But the missionary, on his preaching tours, indeed by his very door, occasionally finds a destitute child or one that is about to be sold or vowed to a hideous fate. Common humanity demands that he rescue it. He puts it in the care of an Indian woman. Another and another protégé is added. The little hostel, or orphanage, or rescue home, whatever you care to call it, swells in numbers. Christian preachers and teachers in far-off villages ask that their children may be cared for here, so that they can attend the school. And so there springs up a MISSION BOARDING SCHOOL. And so it grows.

But the missionary is constantly meeting the sick, the maimed, the blind, and the diseased. If he has even a little knowledge and a large portion of common sense he may save hundreds of lives. But the sight of suffering which he cannot relieve and for which there is no provision, no doctor, no hospital for hundreds of miles—this so works upon his sympathy that he implores his Board to send out a doctor. It may take years before the Board can comply, but by and by the doctor comes. He starts out with a little room fitted up as dispensary, and crowds flock to him day by day for relief. As he attends them one by one, Christian preachers and biblewomen entertain the waiting patients with hymns and prayers and bible stories. Many a sufferer finds medicine for a sick mind as well as a sick body. But every day our doctor finds cases that demand more than a dose of "medicine water." Common humanity again demands that he do what he can. So he riggs up part of his diminutive dispensary, or rents a room close by, or sacrifices part of his own home, to serve as a surgical or medical ward, or both. But this soon gets crowded out, and inevitably there comes into being a MISSION HOSPITAL. And so it grows.

It grows, this mission work, until it has become a great specialised WORLD WELFARE EFFORT—a vast social service bounded only by humanity, a contribution from those who walk in the light of a Christian democracy to those who still sit in darkness.

A tribute from an unexpected source is doubly welcome. All missions and all missionaries are indebted to ex-Ambassador Morgenthau for what he says of them in the Chapters from his autobiography appearing in "The World's Work." When appointed to Constantinople, he was advised to get in touch with leading missionaries who could speak with authority on the East; and learning that five of them were crossing the Atlantic at about the same time as he had planned, he changed his passage in order to travel with them. He writes:

"The conversations I had with these men on shipboard were a revelation to me. I had hitherto had a hazy notion that missionaries were sort of over-zealous advance agents of sectarian religion, and that their principal activity was the proselyting of believers in other faiths.
WHAT IS A MISSIONARY.

"To my surprise and gratification, these men gave me a very different picture. In the first place, their cordial co-operation with one another was evidence of the disappearance of the old sectarian zeal. They were, to be sure, profoundly concerned in converting as many people as they could to what they sincerely believed to be the true faith. But I found that along with this ambition, Christian missionaries in Turkey were carrying forward a magnificent work of social service, education, philanthropy, sanitation, medical healing, and moral uplift. They were, I discovered, in reality advance agents of civilisation."

We missionaries of course know that this is true. We would just insert the word 'Christian,' and we have a splendid definition of the modern missionary—an advance agent of Christian civilisation.

Mission work, like all other branches of social service, is becoming increasingly specialised. Instead of the old-fashioned charity which dispensed a penny here and a pound there as impulse prompted, and which assumed no further responsibility, there has come a personal service and a multiplicity of institutions which strive to eradicate causes as well as relieve symptoms. And a missionary is a social worker in every sense of the word, with this addition that his whole effort, whatever line it may follow, is unified in the great essential message of Christ to a people that know Him not. This is the heart of the effort, its justification and its glory.

The modern missionary, like all social workers, must have an un-failing fund of sympathy and a steadfast recognition of universal human brotherhood. A few texts thundered out in inaccurate vernacular to an ignorant and curious audience will not get the gospel very far in these days of increasing education and intelligent enquiry. As one observer writes, "Currents of thought are eddying in channels where a steady stream of opposition flowed in former days, sects and samajes are multiplying, syncretic tendencies are gaining strength, the impact of the nationalistic spirit upon religion is charged with possibilities of evil and of good. There is a renaissance of thought in all the mission fields, and the missionary who would lay his mind beside the minds of others must have in him the spirit of mental renaissance too."

The world is crying out today for more and more men and women who will lay their minds sympathetically beside the minds of their non-Christian brothers and sisters, and help them to unravel their tangled skeins of thought. Who could ask for a greater destiny than to be, however obscure, an advance agent of Christian civilisation, an ambassador of truth and justice to nations that are pleading for light, and for life more abundantly?
THE MISSION IN 1921.

Personal Record. The year brought great loss to our circle. The outstanding item in its personal history is the tragic death of one of its younger missionaries, the Rev. Lorin Henry Gates, who met with a motorcycle accident on his way to Mahabaleshwar on April 8th.

On June 26th, Mrs. Camilla Clarke Abbott, while on a visit to India with her husband, died at Miraj.

On November 15th, her sister-in-law Miss Anstice Abbott died in England.

Furloughs have deprived us of Mrs. Edith H. Smith on February 17th; of Mrs. Minnie B. Sibley on April 16th; of Dr. Ruth P. Hume and Mrs. L. H. Gates on July 23rd. Mr. B. P. Hiwale sailed in November for further study in America and in England.

Eight new recruits were welcomed into the Mission Circle—Miss Eleanor Foster and Miss Ruth Simpson on February 27th; Dr. Harriet J. Clark on June 6th; Rev. and Mrs. Emil Lindstrom on September 23rd; Rev. and Mrs. W. McCance on October 1st; Miss Agnes K. Inglis on October 2nd. Two promising prospective recruits are Ellen Loleta Moulton, born November 26th, and Wilbur Stone Deming, Jr. born December 7th. Rev. and Mrs. Richard S. Rose returned from furlough August 21st, and Miss Anna L. Millard and Miss Ella C. Hoxie on November 26th.

Economic Conditions. It would be something quite abnormal if we could report a normal year. It has not been in evidence for a long time. Either too much or too little rain has spelled want and famine for the great majority of people in Western India. Each season we have hoped for a bumper crop that would somewhat even up prices, but now, in 1922, grain still costs three and four times as much as before the war.

Through the early part of 1921 prices remained high because of the previous years' scarcity, and all hopes were fastened on good rains in June. But these were entirely deficient. It was pathetic, in July and August, to see the fields—bare brown stretches with a few isolated stalks of dead grain here and there. Occasionally a fine thick green crop would break the monotony of failure, but that always was accounted for by a well in the vicinity, from which the water could be drawn up and conveyed through earthen runnels to the thirsty land. Only artificial irrigation saved a portion of the crops, and artificial irrigation is woefully inadequate in our mission area. The latter rains, in October, were better than for some years, but totally insufficient to lower the cost of living to any great degree.
And so we have our Christian community faced all the time with real hardship. Even a generous increase of pay to our mission workers is immediately swallowed up in actual necessities. Where the family income is barely sufficient for food and for infrequent scanty supplies of clothing, it is hard for people to develop the sense of independence and of self-respect which is so conspicuously absent in most of our Christian communities. When our people cannot lay past a single cent for emergencies, what can they do, when an emergency comes, but look to outside aid? And what can we missionaries do, with our increased liabilities and decreased assets, but make special appeals? One encouraging feature of the situation is the fact that in times of stress indigenous help is forthcoming as never before. India—Christian and non-Christian alike—is showing an ever-increasing realisation of its responsibility towards its own people.

Dr. Hume writes.—"In nearly forty seven years of missionary experience I have seen three very serious famines in considerable sections of Western India, and several lesser famines in smaller areas. They were all due to an inadequate rainfall and consequent failure of crops. Yet I have rarely known severer economic distress than in 1921 in the Ahmednagar district. Keen distress also existed in the other districts of this Mission. The distress was aggravated by there having been two preceding years of considerable crop-failure, and especially by very high prices. This sad economic condition led the Mission early to appoint a Famine Committee to secure and administer relief. Also every member of the Mission did what was feasible to relieve distress.

"In addition to small sums received by individuals the Famine committee secured about Rs. 23,000 of which about five eighths came from India and three eighths from America. The money from India was mainly administered for general relief to the very poor and the sick without regard to caste or creed. One of the worst features of the situation was that in very many villages multitudes of people could get no work. So one wise way of relieving such people was aiding them to go where they could get work. Also multitudes have such a hand-to-mouth existence that they have no reserves. Therefore when sickness, death or other sudden difficulties come, such persons have nothing whatever to meet the cost of medicine, care or burying the dead. During the year I arranged for the burial of three persons who had died on the roadside, and to send to a hospital several who were lying helpless beside the road.

"Two satisfactory outcomes of such frequent famine conditions are that a good many farmers and artizans of the middle classes have learned uncomplainingly to accept such unavoidable difficulties, and
whenever these arise they go elsewhere temporarily, and when conditions improve they return to their homes, and usually make the best of the situation. Another satisfactory outcome of these frequent famines is that many benevolent Indians and organizations like the Bombay Presidency Relief Committee and the Bombay Presidency Women's Council are generous with both money and effort for giving relief. Also Government gives important aid by conducting special relief works where distressed people can earn enough for a living and can leave whenever for any reason they wish to do so."

**Change in Constitution.** At its November meeting the Mission voted still further privileges to its General Council.

Dr. Hume writes.—"In this Marathi Mission for a good many years the foreign members have been gladly placing more and more responsibility on Indian members and have given some the position of Indian missionaries whose relation to the organization was almost like that of the American missionaries. An exception was that the location, furlough, and return from furlough of American missionaries, and requests for reinforcements from America were settled by the foreign members only. In 1921 the Mission voted that these four matters also should be settled in the General Council in which a goodly number of Indian Christian leaders, both men and women, are members with absolutely equal power of voice and vote with the foreign members."

**Nationalism.** This virtue, when pure and sincere, is altogether good, and it is the missionary's pleasure and privilege to foster it. But in India nationalism is intermixed with partly politics and anti-foreign propaganda to a deplorable degree. In mission as in Government circles there have been under the guise of a spurious nationalism, much misunderstanding, bitterness, ingratitude, exaggerated sensitiveness to supposed 'racial prejudice,' extremist cries of 'All or nothing'! Yet here, as in the larger world of Indian politics, there is a solid body of moderate opinion that is content to move slowly and steadily towards the goal for which all are striving, wider powers and heavier responsibility. And it is from this body that we hope to see rise the men and women who will surely lead the Indian Christian Church to fulfil its great destiny.
Rev. R. S. Modak,
Secretary of the Western Aikya, which is now assuming increased responsibility.
He is an Indian Christian leader of great promise.
CALLED TO HIGHER SERVICE.

The Rev. Lorin Henry Gates, affectionately known as 'Harry-Sahib', was the son of the Rev. and Mrs. Lorin S. Gates and the grandson of Dr. Allen Hazen, of the American Marathi Mission. He was born in Mahableshwar, February 21st, 1885, went to America at the age of ten, graduated from Yale College in 1907, from the Yale Law School in 1910, and from Hartford Theological Seminary in 1913. On July 28th, 1914, he married Miss Katherine Van Akin, also a graduate of the Seminary, and a few months later they sailed for India. After passing their Marathi examinations, which they both did unusually quickly, Mr. and Mrs. Gates were located in Sholapur beside their parents, and were given charge of the Boys' Boarding and Station School.

Mr. Gates excelled in brotherliness, in sympathy, in gentleness, in patience—qualities which endeared him to his Indian as well as his missionary colleagues. He was the friend of all—a man without an enemy. In his busy life he found time for many activities outside his mission work, especially in the Boy Scout Movement in Western India, and in a club for young men in Sholapur, Christian and non-Christian alike. Then, when he had almost completed his first term, and while preparing for a well-earned furlough, Mr. Gates was taken from us. While motorcycling alone to Mahableshwar on April 8th, he met with an unexplained accident. Next day his body was found, lying beneath the cycle, in a deep ravine under a bad corner of the road.

And now those who loved him have determined to carry out a project that was very near his heart. He wanted a hostel where unmarried young men could live in comfortable Christian surroundings. It hurt him to see them boarding in Hindu families and gradually breaking away not only from the mission and from the church, but from right ways of Christian conduct. Now the hostel for which he prayed while in life, is to be his memorial in death. The matter was laid before the Sholapur Christian community. Something of their love and admiration for their friend may be gauged from the fact that these poor people, many of them living on the edge of existence, with salaries ranging from three dollars per month upwards, these poor but affectionate brothers and sisters immediately pledged over one hundred and fifty dollars.

'Harry-Sahib' has been called to higher service, but his service on earth is by no means ended. His works verily do follow him.

Mrs. Abbott had retired with her husband in 1907, yet her death is a great loss to the Mission, for her interest in it had never
abated. As Miss Camilla Louis Clarke of Brooklyn, N. Y., she was an earnest philanthropist and social worker, and her marriage to Dr. Abbott at Naples in January 2nd, 1902, gave an invaluable addition to the mission circle.

Residing in Bombay, she shared in all the activities of the mission there. She assumed charge of the Blind School during the absence of Miss Millard on furlough, and she did much to arouse interest in it. While supervising day schools, Mrs. Abbott conceived the idea of building up a school where English would be taught from the earliest classes upwards. The result was the Clarke-Abbott Home for Little Boys, which was carried on for fifteen years under special missionary supervision. Only recently it was incorporated with the Byculla High School, and the root principle which Mrs. Abbott introduced, namely the emphasis on English, is being carried through out the school. The buildings are now used as a hostel under the able care of Mr. and Mrs. T. Buell.

Mrs. Abbott also shared in her husband's literary studies and visited India with him in research work. She was generous not only in her gifts to the work, but in providing pleasant places for her missionary friends at the Hills.

Miss Anstice Abbott as daughter of an American Marathi missionary, had from her earliest years a keen interest in and love for things Indian. Her work in Bombay was specially among the women. She opened day schools for them, and she visited them in their homes. Her kind heart was troubled by the pitiful condition of destitute widows, so she gathered many of them to herself; taught them sewing, embroidery, domestic science; gave them a real home life with loving Christian surroundings; and then sent them out to the world again, some to be married to Christian husbands, others as teachers, biblewomen, ayahs. This Widows' Home grew in size and importance and became a splendid institution. When its founder left India it was transferred to Wai to the care of Mrs. Sibley.

Miss Abbott also inaugurated a conference for Indian Christian women in Bombay, in which they meet for several days and hear addresses and study the bible and have Christian fellowship. This conference still takes place each year and is increasingly useful and successful. Miss Abbott was also possessed of literary gifts. She wrote numerous articles and stories dealing with India. Chief of these was a collection of stories called 'Indian Idyls,' and a long story, 'The Lost Bridegroom,' which has since been translated into Marathi.

Our sympathies go out to Dr. Abbott in this double bereavement of wife and sister.
THE CHURCH.

A PICTURE. A crude, verandah-like building. On three sides stone walls, the fourth side open. A mud roof supported by roughly-hewn wooden pillars. A mud floor. At one end of the room a rickety table and a dilapidated chair. On the table a bible, a hymnbook, a brass plate with a flat meal pancake torn into small pieces, two metal cups, and a Horlick's Malted Milk bottle full of raisin water.

Simple—ludicrous perhaps at first sight?

Behind the table stands the dusky preacher. In front of him squat the men folks, with bared heads. Behind them crouch the women, with the loose end of their one-piece garments drawn modestly over their faces. Here, there and everywhere are children of all ages, in their mother's arms, in their father's lap, crawling on the floor to the preacher's very feet, setting up an occasional howl or chuckle. A cow is audibly chewing the cud on the very threshold. An unwieldy water-buffalo puts his ungainly head round the corner, sniffs contemptuously, and ambles leisurely off. A stray goat or dog strolls in for a moment and then out again. None of these incidents in any way distract the attention of the audience. They listen attentively, pray fervently, sing lustily. When the elements are handed round they partake of them reverently, and then close their eyes to dedicate themselves once more to the Master.

Who are these people? Outcasts, every one of them. There is not a drop of caste blood in the whole assembly. Fifty years ago their forbears were the terror of their own and neighbouring villages. Then one of them, a noted criminal who had so many murders to his credit that he had lost count, came across a Christian tract; recognised in it the medicine that could make him from a bad man into a good one; set about converting his own immediate family and the partners in his previous nefarious adventures. When a missionary happened to visit that village three years later he was astounded to find a group of earnest Christians, entirely self-sown.

This Christian church is the result. The fruit of the former criminal's labours is a respectable, respected and self-respecting community.

Christianity is rather a wonderful thing, is it not?
Bombay. The great possibility of what the church can do was recently evidenced when the young men, having banded themselves into what was termed "The Young Congregationalists", invited the Rev. B. P. Hiwale to lead them in community work. He accepted the offer and an allowance of only half of what he had been getting from the mission, and the young men stood by him until he left for America for further study.

The spirit of service is in evidence among the members of the church. For example, a young man looks after the electric lighting of the church and its repairs. Another undertook to raise the necessary funds from the church members for Christmas and New Year festivities. Another offered to collect subscriptions for the church funds from its members scattered all over the town. Another member gathered in money for the Malabar Relief Fund.

The Lalitpur Village Mission in North India has been associated with our mission as well as with the Bombay Church for about forty years. A church has been organised there and a little community of about a hundred people has been scattered all over the country. No regular work has been carried on until recently when the young men in the Bombay church supplied a worker, and by the strenuous efforts of an Indian missionary couple from the Bombay church the work developed and included several villages and several workers. A further development took place under the guidance of the Holy Spirit when the work began to be carried entirely in dependence on the Lord without personal solicitations for funds, and for two years the Lord has not let us lack. (Rev. J. Malelu.)

Kolgaon District. The work of this district is done by 17 teachers in 13 schools, by 2 preachers and 4 Biblewomen, and there are six churches ministered to by three pastors. Last year there were 4 pastors, but one of these, Rev. Vinayakrao Uzagare, has become the superintendent of the District. He still retains his interest in the churches of his former circuit and has regular services in these churches. He has been a very great help in the management of the district, because he is faithful and efficient. His great desire is to do for the people the best that he can.

Two preachers have died during the year 1921. One was Devarao Gaikwad, who was about 80 years old at the time of his death. He had worked in connection with the Mission for at least 60 years, principally in the important town of Valki. The other was blind Sakkaram Salve of Hivare. Sakkaram's blindness did not interfere with his doing a great deal of excellent work, owing to two great helpers. One helper was his wife, who took splendid care of him in his home. She
died of fever in November, and her death was more than Sakkaram could bear, for he speedily followed her. The other helper was his mare, who knew the various towns where he used to go. When she was once headed for any accustomed place, she needed no further direction, but would keep on till she came to a standstill at the proper place. Sakkaram himself was a man of simple faith whom people loved and trusted. Like many other blind preachers in India, he was a good singer. (Rev. H. Fairbank.)

**Parner District.** We are thankful to the Almighty God for bringing us safely through the clouds of famine and the War. Although prices are still exorbitant life seems encouraging. Comparatively a very small number of Christians in the Parner district fell victims to these unusual calamities. A very large proportion of our congregations bravely stood these trying tests which befell them in the loving providence of God. Although baptisms were with-held during famine with fear of criticism that missionary agencies use hard times as seasons of proselytizing, yet in some places large numbers came forward for the Lord Jesus and were received into His fold. Plans are being made to organize two more churches in the district in addition to the existing 8. A noteworthy charge has recently taken place in the conduct of mission work in this district. A local organization known as the Western Ecclesiastical Union composed of Indian leadership and responsibility has been given the charge of mission work in the districts called Parner, Sirur and Rev. B. P. Umap's. I will act from 1922 as secretary and treasurer of this union. I am thankful for this devolution and pray to the throne of mercy that amidst hard times and criticisms it may prove helpful. I hope that a time will soon come when village schools in this union will be transferred to Government and Christian resources utilized in vocational centralized Christian boarding schools, supported partly by the mission and mainly by Indian donors. I am glad to report that an increasing desire to educate their children on the part of villagers is seen in the district. One of the substantial ways of meeting such a desire will be to conduct Government village schools under Christian missionary influences. I am most grateful to the several friends whose generous gifts enabled me to steer this ship through the storm and still more to my Heavenly Father who has been my fortress of refuge. (Rev. R. S. Modak.)

**Rev. B. Umap's Work.** The Nimbodi church people and others who were interested had no place for worship. Nimbodi being one of Mr. Bates' villages he kindly sent Rs. 500, and some friends here also added a little to the sum. I tried to get a site from the Government,
and obtained the people’s consent. But when the Mamletdar went with me to the town, all the people joined together in objecting to having any Christian institution near the village. The Mamletdar was naturally astonished, and I was grieved at the sudden change in attitude. When the official departed I drew from the people the fact that a Brahman had taught them what to say. They repented their action, and three days later a large number of them came to the office of the Mamletdar in Ahmednagar, gave their approval to the scheme, and put their signatures to it.

The walls of the church, 35 feet by 17 feet, are already completed, and the roof will be ready very soon.

Owing to famine, many Christians in my district had to go to Bombay, Poona and other places in search of work. Many of them have come back again, but because of the failure of crops this year again will probably have to leave once more. These hard times disorganise our village churches, and scatter our communities. (Rev. B. Umap.)

Vadala. The odds have been very much against the country churches during the past two years and even more. The famine has been “sore in the land”. Like Abraham of old the people have had to leave their pasture lands and go away. In the case of the people from these parts, large numbers migrated down to Bombay for work. Others went to places where irrigation works were being carried out. Still others went to the famine camps, two of which were started by Government within the confines of the Vadala district. All this has resulted in the majority of the people in the villages going away for work and food. So the churches have suffered sadly.

The continuance of famine to a greater or less extent over a large number of years has been demoralizing. The utter poverty of the people has been emphasized and it has been impossible to cope with the difficulties that have arisen from the situation. Such conditions take the esprit de corp out of communities and churches. The Circle Pastors have had a hard load to carry. Advance work has been practically out of the question. Much has had to be done with the problems of the poor and the enormous number of sick and the famine camp.

However even with such odds against it, the Association of Churches (Gangathadi Aikya) has taken a forward step during the year in the appointment of a general secretary, the first of the kind to be appointed in our Mission area. This secretary has been at work during part of the year. He is to help advance the interests of the churches, in seeing that they are better organized, better informed, more united,
more effective in their different lines of work. The secretary will travel all around among the different circles of the Aikya and visit all the villages connected therewith. We shall hope for much more fruit through regular and organized endeavour of this kind.

According to our custom the Circle Pastors and others have met during the rainy season months for Bible study and prayer. (Rev. E. Fairbank.)

**Rahuri.** The year has been a very hard one for the Village Churches. Famine has prevailed throughout the District and many once flourishing villages have been practically deserted, whole families going long distances in search of work. These people have in many cases been able to work only a few weeks and then have returned to their homes ill with malaria, from which cause there have been many deaths. Our churches are made up of just such people—poor, improvident, helpless, and falling an easy victim to famine or disease. It is also a discontented age and the Pastors have a hard time to lead their people through it and often have discouragements themselves. The Rahuri Church has added to its membership and other churches have also done so, but on account of deaths and removals the gain as a whole is not large. (Rev. W. O. Ballantine.)

**Sirur.** The outstanding event of the year in the life of the Sirur churches is the brave plan for larger self-support and responsibility. This has taken the form (1) of appointing a full time Secretary, who is to manage the weak village churches, and any other work that the Association of churches may be called upon to do. The previous secretaries had been mere scribes. The new secretary Mr. Modak will have the responsibility of raising large sums of money to cover deficits in the budget of these churches hitherto made up from foreign funds by the mission. He will also take over tasks hitherto performed by the foreign missionary, such as superintendence of the pastors, endeavour to raise the spiritual life of the church, etc. In the present case the office is filled by one of the finest young Indian leaders in the mission, who has been working in mission service on an equality with American missionaries.

In the second place the churches at their annual meeting voted to ask the mission to turn over to them the care of the village primary schools and evangelistic work in the villages, carried on in the area of the Association. This is an entirely new move full of significance. We have all known that someday the church must take over such mission work; but it seemed far distant, and beyond the capacity of the present weak organization. We all recognize that this is an experiment; but wish it godspeed with all
our hearts. The plan is for the mission the first year to give a
grant, which together with other American and Government sources
of income will support the transferred work this first year-1922.
Thereafter the mission grant is to decrease by one-twentyfifth each
year, the churches raising that amount from Indian sources. There
is no doubt that this venture will tap unsuspected sources of in-
come. Yet one cannot help but feel that the village schools will
for a long time need some foreign help. Pray that this experiment
may prove successful in the highest sense. (Rev. E. Felt.)

**Sholapur.** The Pastor of the Sholapur church writes that it is
with gratitude he can report a feeling of unity among the people of
the church.

One thing is especially interesting, and that is the enthusiasm
among the young men in carrying on Evangelistic work. Some have
been able in vacations to go to outside villages and preach.

Neighborhood prayer meetings held in various places have been
well attended, and are calculated to do great good.

The Urdu Branch of the church has done grand work among the
Mohammedans, and we thank God that there are such efficient leaders
carrying on this most important work.

The expenses of the church have been met by tithes and offerings,
and the sum of Rs. 1,431-12-9 has been expended for ordinary expen-
ses. I must not omit to mention one great work that has been
accomplished by the members of the first church. It was said that
a paved floor would be a great boon, and the matter being broached;
one and another offered to give labor, paving stones etc. It was
then considered necessary to have a new pulpit with platform, because
the floor looked so well, so those who could work in carpentry gave
service, and at the end of one month and twelve days the work
was finished, and great was the rejoicing among all, and the new
house was opened with joy and praise. The fine thing about it
was, that it was all done without taking a cent of money from the
Treasury. This is our Sholapur way of worshipping God with our
substance, and surely He does bless and give us an assurance of
acceptance.

We have been called to pass through a terrible loss in a dear
missionary—a loved brother, and most efficient co-laborer, but we
are sure God is ready to bless us, even in this affliction. (F. H. Gates).

**Barsi and the Mogalai.** The church in Barsi, the one in
Barsi District and the two in the Mogalai (Hyderabad State, where
most of the district work lies) had a disheartening time in 1921.
This was not because I happened to be away on furlough, but
because for most of the time there was no one in charge on the spot. First one Indian superintendent and then a second who was appointed there broke down in health and had to leave. The second was the Rev. Vishramji Chandekar who for over twenty years labored faithfully in that district and then was persuaded to go to Ahmednagar as pastor of the First Church. There his health failed and he was glad to get back to his old field of service. But tuberculosis had got a deep hold of him and he had soon to lay aside all work. He lies now, a very sick man, but praying for India and especially for our mission and for the work that was so dear to him, and to which he made an incalculable contribution.

In spite of the fact that for months at a time there was no ordained man within reach, the churches struggled bravely along, accumulating babies and enquirers to be baptised when occasion came. The remarkable thing about the Mogalai churches is the way the people spread the new religion themselves. They delight in bringing enquirers to the missionary and these often turn out to be their own far-away cousins or their relatives-in-law. Our Mogalai Christians, all of them from the outcaste classes, are becoming increasingly respected by their neighbors, and in many cases are extremely friendly with caste people. One educated preacher, though of Mang origin, has access to all castes and is frequently invited by them to be advisor or mediator in their quarrels. He has been instrumental in bringing several caste enquirers. The other day, as we made our way on foot towards a very hopeful village in Hyderabad, we saw two men in a field evidently having a very friendly conversation, and when we approached we were amazed to find that it was this Christian preacher talking with a well-to-do Maratha, and clapping him on the shoulder in a hail-fellow-well-met fashion. This Maratha is an enquirer, and having heard that we were going to visit his village that day, he had craftily come to the outskirts to meet us and have a word in private. Afterwards, too, as we turned our steps home again, home in this case meaning the travellers’ bungalow two miles distant, it curiously enough happened that this same Maratha had to carry a little lamb to his field which lay on our route, so he could resume his conversation with us! He is one of a dozen caste enquirers in that one village, where only a few years ago there was bitter opposition to our religion and persecution of those who adopted it. The leaven has been working for over fifty years and is beginning to show now. Our churches, insignificant though they may seem, have been centres of quiet but persistent influence throughout a large area. Please pray specially for the caste
enquirers, for it is an inconceivably difficult step for them to come out from their own honored community and be counted with the outcastes whom they have been taught by their religion to despise as untouchables. (Rev. R. S. Rose.)

CHURCH UNION.

The bringing of the Christian message and the Christian Church by representatives of many denominations naturally resulted in the organization of churches of those denominations. But Indian Christians rightly see no value and some injury in the continuance of such Western divisions in the Indian Church. So in some sections the question of Church Union is receiving much attention. Two proposals are at the front. One is a proposal for union between the Anglican Church and the South India United Church which is itself a union of large non-conformist churches in that section. A decision on that proposal for union mainly turns on the question of Episcopacy. Because society in India has never been organized on a democratic basis it would not be difficult for non-conformist Indian Christians to accept episcopacy, provided that it were not a sacerdotal episcopacy, and would not separate the proposed church from full fellowship with other Free Churches in India and in those countries from which all Free Churches have received the gospel. In order to woo the South India United Church into a union the Anglican Church of South India offers a temporary concession legitimizing the ordination of the present clergy of the South India United Church, though requiring that all future ordinations should be only by bishops, etc. etc. But the result would not be a united church for all India, but only a split from the large non-conformist Free Churches in the country and an accession to an Anglican Church. And this church would remain too largely an organization mainly patterned on the forms and creeds of a conservative Western Church. Whereas the clearest-sighted Indian Christians realize this would interfere with the formation of a truly national Indian Church, whose organization, forms, creeds and life should be based on Indian preferences.

The second proposal for Church Union is that all the Presbyterian and Congregational churches should soon join to form a "United Church in India," which should have no denominational or Western designation. At first the above two closely allied bodies could easily unite on simple and Indian lines. It would be hoped that later other churches would join this organization of a United Church in India. (Rev. R. A. Hume.)
Devotees at the temples on the sacred river Krishna at Wai. The beautiful Christian Church stands on an elevation and looks down on this scene.

A Village Temple, showing through the open door a stone figure of the sacred bull, a "Light Pillar" with stone brackets for the lamps, and a stone pedestal with the sacred Tulsi plant growing at the top.
The "Lion-man" incarnation of the god Vishnu, sitting under his seven-headed cobra hood, staring out across the deserted plain.

Ganpati, the corpulent, elephant-headed god. The popular patron of property.
EVANGELISTIC WORK.

A PICTURE. Maruti, the monkey god's temple, with no windows and only one door, serving as a village school. Opposite the door grins the ugly stone image, mouthing hideously at the pupils day by day. On the verandah sits a white man, surrounded by squatting figures in flowing white garments and multi-colored turbans. The palaver proceeds leisurely until the crowd reaches the proper psychological point of interest and friendliness, when the stranger broaches the subject of 'the oppressed widow and the unjust stewards.' The chief object of this evangelistic missionary in coming to this particular village, is to enquire into a case where a widow is being cheated of her field by her two brothers-in-law.

By and by he draws from unprejudiced witnesses the right version of the story. He actually persuades one of the brothers to confess his dishonesty. Then—incredible development—he suggests that a document be drawn up stating the facts. The brother and ten important villagers sign it. Look at them. They come one by one, hold out their thumb for the village teacher to ink it with his quill pen, and then make a great daub on the paper.

Meanwhile, raucous shrieks rend the air, as the vixenish wife of the unrepentant brother rushes out of her house near by and threatens all who sign. One old man shakes his head, and then dramatically draws down his moustaches and his ears. This throws the crowd into fits of laughter, as it symbolises what he expects would happen to him if he dared to put his name to that damnatory document. Finally, however he is persuaded to screw up his courage, and the evil-visaged woman goes off, grimacing horribly and breathing out slaughter.

The missionary then gets in a good talk about his Master, and his Master's love of justice. The people of that village, who had never before been visited by any missionary, are mightily impressed with this strange new religion that demands disinterested fairplay for poor and rich alike, for man and woman alike, for friend and stranger alike. They beg the missionary to come back some other day and tell them more about it.
Kolgaon District. It is a pleasure to get out into the villages of the Kolgaon District. People listen attentively to Christian preaching. In some villages, like Valki, where the work of the preaching and teaching has gone on for many years, one meets an audience that has a good understanding of Christian truth. My experience leads me to value more and more good Christian schools in the villages. (Rev. H. Fairbank.)

Mr. Umap's work. A good deal of time was spent in evangelistic work this year. In the Astagaon church building one night there was a good singing band, and the magic lantern was also shown. The people, especially the Marathas, were so much interested that they remained until late at night, and a large number expressed their appreciation of the Lord Jesus Christ.

In 1922 this district work is to be affiliated with the Western Aikya, which I hope and believe will be for our encouragement. (Rev. B. Umap.)

Jeur District. The year has been another one of famine, and hardships. Hundreds of people left their homes and went to places where work could be obtained. What to do with their children has been a great problem, solved partly by Rev. A. S. Hiwale, who took upwards of 70 boys and girls of the district into the Sir Ratan Tata Institute for Destitute Children of which he and Mrs. Hiwale have charge.

Mr. Hiwale's association with the district has been appreciated and his tours fruitful.

One Maratha who has been under instruction for years was persuaded to come out for Christ and was baptized.

The outstanding feature of the year in the Jeur District is the building of the church at Savedi. It was conceived at a meeting for celebrating the Lord's Supper, which was held under a tree, there being no building for the purpose. Without a pie of money in hand, the work of the building was carried on in faith. Much material was given, a window here, a door there, lime by one person, bricks by another, and so on. The idea originated with and the moving impulse has been Rev. Anandrao Hiwale, and we are greatly indebted to him and to others for their share of the work. Not a cent of foreign money went into the building.

More intensive evangelistic work by better qualified workers is necessary and will I am sure result in a greater harvest for the Master. (C. H. Burr.)

Vadala. During the last year we have been able to go around the entire district in our tours, in most cases more than once. Never before have we had such small audiences, but it ought also to be said
that never have we had more attentive audiences. In every village visited, the people, few though they were, received the Message as though it had a new meaning for them. Famine conditions no doubt made them more susceptible.

The Singing (Bhajan) Bands have of necessity not been so active during the past year. Still, work has been done by them—all voluntary work of course. In connection with one large church I found two of these bands. While camping at this village, we had special services every night with the help of one band or the other, and in connection with them the opportunity for preaching the gospel always seemed to mean more.

Here at Vadala the teachers of our schools and other members of the Church have an unusually good band. Their singing is most effective. During one month we took the opportunity of going about in the near-by villages with this splendid Bhajan Band and preaching the gospel. People gathered in large numbers where otherwise we should have been able to secure but a handful for a preaching service. According to the custom of the country, gifts are readily given after a session of the Bhajan Band, so that in this way something was done toward helping the Treasury of the Aikya.

During the month of December in my tours I found one man who was training his daughters to sing. He used the special drum that is a necessity for the bhajan, the little girls used the cymbals, and the responsive singing of father and daughters was inspiring. The father said that he and his children would, as occasion came, go about and give bhajans to the near-by villages. (Rev. E. Fairbank.)

Rahuri. Frequent tours through the villages have been made by Indian workers and by the missionaries. Within the last month every village where we have work and many others where no regular work is going on have been visited. We have seen for ourselves the distress of the people. We have also seen their faithfulness in face of hunger, and their loyalty to their own Mission. Everywhere the people listened intently to the message of Christ. But it is also true that their extreme need as to food and clothing naturally takes up much of their thought. (W. O. Ballantine.)

Sirur. What with famine conditions most of the year, and depopulated communities, there has been no widespread movement in the villages of the district toward the acceptance of Christianity. There has however been cause for rejoicing in the baptism of four strategic men in as many villages, all of whom have been thinking and hesitating for years. Each is a strong leader in his community, with possibility now of growth into a Christian leader who can assist in prayer meetings, and take the initiative in the raising of funds for the
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church work. Shiveram is an illustration of all four. He is called the Mukdatn, which means Foreman, and he is indeed the boss of his community both Christian and non-Christian. Twenty years ago he was largely instrumental in getting the mission school to his village. But all through the years he has stood out against baptism. He did not evidently feel the need of Christianity. Yet this rains he came to me of his own accord, and expressed his desire to be baptised at once. (Rev. E. W. Felt.)

Satara. The Satara District is one of the largest areas that is being worked by the Marathi Mission. In spite of the fact that in the past few years the missionary and Indian staff has been rather depleted we nevertheless have great hopes for the future.

By a recent special vote of the Mission, the area to be worked by the Satara station was considerably diminished, a portion being given over to the American Presbyterian Mission which carries on a big work in the native state of Kolhapur, just south of this district. Because of the proximity of this Mission to a part of the Satara District, it was felt that they could work it more effectively than we could. Whereas, formerly this station was supposed to work an area about equal to the combined areas of Rhode Island and Delaware, what we now consider as the Satara field is slightly larger than the state of Rhode Island. The population of the area we have retained is about 375,000. Moreover, because of lack of funds, missionaries and native workers, another resolution was recently passed temporarily confining our efforts to a smaller area, namely only 700 sq. miles, with a population of some 200,000. When all of this area will be satisfactorily worked, when the temporarily abandoned fields out beyond can be worked, only the Father in His infinite wisdom can know. Out beyond the area which we claim as a part of our district, there are vast fields as yet assigned to no mission.

Satara City and District have a reputation for being a 'hard nut to crack' but that is all the more reason why we like it. In spite of these days of unrest there are encouraging signs in our area. The Brahmins are losing their old-time prestige and the Marathas who are really the backbone of the country are coming into their own. They are beginning to realize that unless they have education and enlightenment they can never be of any real service to their motherland. Whole villages composed mainly of this farmer caste are begging us to open schools for them, thereby giving us the opportunity of getting into contact with them.

Surely the Holy Spirit is at work preparing this great field for the harvest which is sure to come, when there are sufficient reapers to carry out the task. (Rev. J. Moulton).

Wai. The heart of the evangelistic work is the labors of the three preachers. In the hospital and the dispensary, in various parts of
EVANGELISTIC WORK.

the city, and in the surrounding villages they have carried on their work throughout the year, often times assisted by the pastor of the church. They have conducted daily preaching services in the dispensary and hospital, and in the town and nearby villages they have given the message of the gospel to thousands during the year. The magic lantern has been used with great success for evening meetings. The hospital patients and villagers always enjoy greatly the Bible stories illustrated with the lantern slides. (Dr. Beals.)

**Evangelistic Campaign.** For a long time an intense desire for an advanced education for one's children was so uppermost in the hearts of Indian Christians that most of them were lukewarm about evangelism for nominal Christians and non-Christians. It is a good sign that now some in the Christian Community are giving a fair amount of attention to evangelistic work. The former type of street preaching in the streets of cities has little fruitfulness. But in the villages, especially on moonlight nights, and when accompanied by singing and musical instruments, it is a necessary and helpful form of service.

The Mission has arranged for an earnest evangelistic campaign in all our districts. The first aim will be to quicken the life of Christians, and then to increase their sense of responsibility for the spiritual well being of nominal Christians and non-Christians (Rev. R. A. Hume).

**Special Workers**—The zeal, the self-sacrifice and the prayerful interest which some Christians in America take in missionary work is brought very forcibly to the knowledge of the American Marathi Mission. Mr. C. S. Bates has for several years personally supplied the funds for teachers in villages where there was special hope of results. In 1921 there were twenty-two Bates workers, distributed over the Vadala, Raburi, Kolgaon, Ahmednagar, Parner, Sirur, Shirdi, and Barsi districts. Because of famine conditions it was decided to go very slowly as regards baptism of adults, therefore the statistical results for the year are low. But the men have worked faithfully in trying circumstances, and it is hoped that in the new year the spiritual results of their labors can be recorded.

Another friend, Mr J. G. Talcott, undertook the support of five preachers of an advanced grade, recent graduates of the Ahmednagar Divinity College. Their larger qualifications have given them additional influence, and the results of their work have been commensurately large.

It is an inspiration to these special workers to know that a devoted and generous man is thus financially and prayerfully standing back of them in distant America—a man whom they have never seen and probably will never see. And again, the givers must be inspired by the knowledge that they have these representatives ten thousand miles away, to carry the Message for them. (Dr. R. A. Hume.)
WORK FOR WOMEN.

A PLEA. The phrase 'work for women' usually excludes anything that would come under the divisions of 'medical' and 'educational.' It denotes visiting in private homes, and holding meetings for women and children only. It is one of the most difficult of all lines of missionary activity, as it is largely unorganised and its results are necessarily so indefinite. Few if any workers are specially set aside for it, so it is generally left to private interest and enterprise, and almost invariably falls to the lot of an already-overburdened missionary who can only squeeze it into a multitude of other duties.

There is a crying need for missionaries who could devote their entire time and energy to the women's side of the work. On the one hand we have the large numbers of Indian Christian women who have few interests in life beyond their home circle, and who need both mental and spiritual stimulus. For these women, Bible classes and study-circles, lectures and recreation should always be available. On the other hand, the non-Christian women of the community have also a claim on us. We ought to be able to visit them in their homes, gather them together for informal Bible talks, teach them elementary hygiene, the care of children, and the rudiments of sanitation. The infant mortality in India is appalling—over 50 per cent for the whole country, and over 60 per cent in crowded towns, for infants under one year. The chief causes of these figures are dirt, ignorance and superstition—and these are things which the best municipal laws and regulations cannot immediately eradicate. Child welfare work has made a scanty beginning in some of the bigger towns. In rural communities it is practically unknown. Again, in these days when economic pressure is forcing women into unaccustomed lines of work, they are beset with dangers and difficulties on every hand. In some of the cotton mills, where women are employed in large numbers in the unskilled departments, they are constantly exposed to humiliation and insult. But who cares, and who can speak for them?

We missionaries cannot remain indifferent to these conditions, but we are so short-handed that our energies are absorbed in the purely evangelistic, educational and medical lines. We plead for women who could take up these neglected enterprises, who could do community work in the towns who could travel round in the villages, holding simple dispensaries for those out of reach of medical aid, and instructing the ignorant but usually responsive women in those things that make for healthier and happier life. Their only qualifications need be some knowledge of nursing and of first aid, a love for their less favored sisters, a passion for social, moral and spiritual regeneration, and an unconquerable courage, and faith and patience.
Ahmednagar. The Bible Women visit women in all sections of Ahmednagar City. They hold classes for women in some sections. For these women Bible Lessons are set twice a year and those classes are examined by me every six months.

The majority of the women in these classes are Hindus. At the last semi-annual examination the women were required to tell stories from the life of Christ which they had been taught. Also they repeated a portion of the “Sermon on the Mount” which they had committed to memory. They sang Mr. Tilak’s hymn on the Beatitudes and answered all the questions in the small Marathi catechism called “Lambs Fed.” They had also been taught to pray and repeat the Lord’s Prayer.

A special Bhajan Service was prepared for the Bible Women to use in their campaign in the early part of the hot weather. This was used at several gatherings of Hindu women in the city. Also the Bible Women used it most acceptably and effectively in famine relief-work camps near the city. On such occasions cymbals and castanets are used for accompaniment by the women, while the drum is used by an elderly man. Audiences during a bhajan service are quiet and reverent, and the message is received thoughtfully. During moonlight nights this Bhajan Service was used by the women in the nearby villages. A couple of bullock carts took the women to and from the towns.

For Christmas, a Bhajan Service on “The Christ Child” was repeated and used by the Bible Women for the hospital patients. Old patients were invited to attend by the hospital Bible Woman, Bhagubai. They came in large numbers from the city and made a splendid audience, Brahmans, Mohamedans, Jains, Parsees and Marathas. Each old patient received a Christmas gift from the hospital ladies’ staff. The women were greatly interested and enjoyed the whole occasion. The message given through the Bhajan was forceful and was appreciated.

Seven women from the classes which had been under instruction by Bible Women have been baptized and received into the churches during the year.—(Mrs. Hume).

The Chapin Home, Ahmednagar. There are eight widows and six children in the Chapin Home. We need to stretch our borders. There are many widows who need shelter and training in order to earn their support, but there is no room in this small Home to take in the numerous needy cases. One new member of the Home has learned to weave in the Weaving Establishment which is being managed by a company of Indian Christians in Nagar. The older inmates of the Home are doing the work for which each one has been
trained—such as lace-making and rug-weaving. One widow is a teacher in a city girls' school. Another widow has charge of the day nursery. The noon hour is the time when they have instruction—Bible Lessons.—(Mrs. Hume).

**Vadala.** For several years we have missed much the work of some faithful women. One who had done efficient work for the many years, leaving a strong impression on a whole village, was taken to her Heavenly home from a life that had made her a burden to herself; two more who have given their whole lives to this work are now too feeble to leave their homes. For most of their lives they have occupied adjoining houses, and are sympathetic on almost every point; their common lament now is, "We can't do our work and we can't get to church." Two women in the prime of life who were doing excellent work left us because of the needs of their children, but we hope for both of them again some day.

One young woman of real promise finished her training in 1920. A few months after she was found to have well-developed tuberculosis and in spite of every advantage she did not recover but left us some weeks ago.

The work of the present Bible women has been very disorganized owing to the scarcity of people in the villages during the famine. Now that conditions are slightly improved they are making a new start, as are the women who belong to the volunteer workers.

We have added two to our number. One is a pastor's wife whose children are all grown and who is free to accompany her husband as he goes among the villages where his work lies. The other is a young woman, widow of one of our teachers. Neither has training, but both are starting with interest that ought to count. (Mrs. E. Fairbank.)

**Rahuri.** Twice during the year the Christian women of the District have been examined in a Scripture lesson given out six months previously. It is fair to say that these women love Bible study and are very responsive to its influence. Even women who cannot read come and listen and ask questions. The women who cannot read are taught daily in a separate class and have their Examination at the same time and it makes them feel that they are an important part of the community. (Mrs. W. O. Ballantine.)

**Abbott Home, Wai.** The Abbott Home was first opened by our dear Miss Abbott, who up to the time of her death on the 15th of November last, took a keen interest in it, and did all she could herself and through others to provide for it. When failing health in 1905 forced her to leave India, the Home was transferred to Wai, and
has been in the charge of Mrs. Sibley, just now on furlough. Here widows and children find a home while being educated and taught to care for themselves. I have no means of finding out how many have gone out from the Home to homes of their own or to fill some useful position, but they are many and are scattered far and near throughout the Presidency. In time of sickness and need, it is to the Abbott Home that the Christian community looks. It is here that our village children, studying in our Station-school and the Dravid High School, get their food. It is here that several little ones, who would otherwise have been sold to a life of shame, have found a happy home. The present efficient matron took shelter in the Home when quite a young woman. The last to be taken in is a dear little boy now fourteen months old. His mother died a few days after his birth, and his father could not take care of him, and started out to give him away. On the road he met an acquaintance, and told him what he was forced to do. His friend told him about other children who had been well cared for in the Abbott Home, and advised him to go first to Mrs. Sibley. At present, some 12 widows and 40 children make up the happy family. (Miss. J. P. Gordon.)

Wai. Ashma-bai, our senior Bible-woman, has been an invalid and unable for active work during the year, but has faithfully given much time to prayer for others. The other three, Sakhu-bai, Sara-bai and Shevanti-bai, have been tireless in their work. In Home, Dispensary, and Hospital, or wherever they have an opportunity, with bright shining faces, they give their testimony for Christ as the loving Saviour ready to receive all who come to him. Two always accompany me on my visits to the villages, and are gladly listened to by all classes. They are eagerly looked for by many at the village fairs. They have hosts of friends not only in Wai but in many of the villages throughout the district. One cannot tabulate their work, yet silently and surely, a fine influence is being exerted. (Miss J. P. Gordon.)

Satara. There are at present only two Bible Women at work in Satara and the surrounding villages. They have done a great deal of visiting in the near-by villages and in Satara itself, going out both morning and afternoon. They have also gone on tours to some of the distant towns and villages where there were other Christian workers, and they have tried to supplement the work done by the men. As a result the non-Christian women are friendly, and frequently call to see us on their way to and from market. (Miss Nugent.)

Sholapur. The Bible women seem to be doing faithful work. One works principally among the leper women.
Two other women work in the city and the out-lying suburbs, going to near-by villages as they have opportunity. They report interest expressed by those whom they have taught, and no opposition anywhere.

A blind woman from Miss Millard's Home in Bombay always creates great interest as she reads with her fingers from her Braille copy of "Bible Gems." It is very interesting to report, in connection with this woman—Drupatibai, that she is supported by an Australian Mission—"Mission for the Blind in foreign Lands." And what is pathetically interesting is that the founder of this Mission is both blind and deaf. His mother having recently died, he lives by himself. As friends come in to see him, he gets them to read and write letters for him, and thus he keeps in touch with a rather large work all over the world. (Mrs. F. H. Gates.)

Barsi. The two Urdu-speaking Bible Women, being blessed with encumbrances in the way of husbands who elected to find work elsewhere, had to resign, and this side of the work has lapsed. The other two women, Marathi-speaking, have continued their visiting among non-Christian homes of various castes, where they always get a warm welcome. (I. B. Rose.)

Work among High Caste Women. I am thankful to have been privileged with another year of service. The latter part of the year has been full of domestic anxieties and disturbances in my work. During the year a very good Mohammedan woman friend, who was very largely a Christian in heart died of paralysis. Political unrest is gradually bringing about a change in the attitude of high caste women towards the Christian message. Although the situation seems difficult yet there are bright hopes for the Christianization of India through her women.

The importance of my work amongst high class non-Christian women lies mostly in an indirect Christian influence in non-Christian homes through the women therein. May the Lord nourish this crop for a bountiful harvest is my humble prayer. (Miss Uashbat Modak.)
SUKOBAI, SARABAI, AND SHEWANTIBAI, BELOVED BIBLEWOMEN OF WAI.

INMATES OF THE LEPER ASYLUM, SHOLAPUR.
Miss Johnson and Ahmednagar Hospital Babies.

Personally Conducted Medicine!
Practical Christianity. Even from the standpoint of social service, medical mission work is imperative. But it goes much farther. It is the master key to open doors and hearts alike to the advance agents of a Christian civilization; it is an unmistakable letter of introduction, bearing on its face the stamp of verity; it is the Message of love and pity and brotherhood, written in universal language. Since the days when Jesus walked by the shores of Galilee and laid his hands on the sick folk, no better way has been found to draw men unto Him than the art of healing. It is a ministry that never fails, though its finest results can never be tabulated.

Read the following reports, and you will realize the romance of it all, the appeal, and the appalling inadequacy of supplies, both human and material. In Wai there are three doctors busy all the time, yet acutely aware of the disproportion between the things accomplished and the things remaining to be accomplished. Think, then, of the tracts in this land where as yet there is neither doctor nor nurse nor dispensary, where there is no recourse for sick folk but to turn their faces to the wall, and wait for death. The non-medical evangelistic missionary has many a bad moment when accosted by sufferers whom he cannot relieve—sufferers who have walked many miles simply because they heard there was a white man camping in the vicinity and because they had child-like faith that a white man could surely cure them. To turn them away is gruelling; to attempt to pour words of spiritual comfort into a body racked with physical pain is, frankly speaking, little short of ludicrous. On the other hand, cure or at least relieve the sick body, and you have an excellent way of approach to a sick soul. Whether in the awe-inspiring precincts of a mission hospital, or in a cramped dispensary, or in the open field by the tent door of an itinerating missionary, the patient who experiences the service of healing discovers simultaneously a crowd of new and wonderful ideas, catches a glimpse down an unbelievable vista of possibilities, begins to doubt whether his own familiar gods are the only ones or the most efficacious ones after all. He carries home a mind bewildered with amazing impressions. His relatives and friends hear his marvellous experiences which naturally lose nothing in the telling. They are deeply interested. They want to hear more about this strange new religion in which there is no caste, in which all men are equal. Their untutored minds can hardly grasp such an astounding, such a revolutionary statement. Will the white doctor come to their village? If he does, he is assured of a crowd of eager listeners to whatever message he may bring.
Ahmednagar Hospital. The hospital is working to its fullest capacity and seldom presents an empty bed. The dispensary also is doing its full quota of work, as though each were trying to outdo the other.

Dr. Clark came early in June to relieve Dr. Ruth P. Hume for a much needed and long-overdue furlough.

Cases of all sorts come to us, some pathetic, some amusing, and some that grip the heart strings. A boy of perhaps fifteen was brought in yesterday. He was totally blind, both eyes having been burned with a red-hot iron, which had left an ugly scar directly across the pupils. The father admitted that he had done it.

One little girl of eleven was brought by her mother-in-law. She had fallen down a well, and she presented a dislocated jaw, a huge gash under her chin, a large scalp wound, and a badly crushed arm where the bone had pierced the flesh in two places. She stayed with us two months and when told that she would soon be able to leave the hospital she began to cry and to protest that she did not want to leave the hospital. When we could put off the mother-in-law no longer we had to let the poor child go back to the fate which she dreaded. It seemed as if she were going to her own funeral rather than to the home where she was supposed to spend the remainder of her life with her husband.

One morning when the doctor was making her rounds, one of the patients raised her blanket and disclosed a spring chicken that she was saving for her special benefit.

We are feeling very happy over the certainty of electric lights for the hospital. Dr. R. A. Hume has secured the Rs. 700 necessary through the generosity of the Women's Service Club, with Lady Freeland as its chairman; and everything is in readiness for the installation of the dynamo. What this means to the institution you would understand if you could look in at us some night and see in each ward a lantern or small lamp.

The day before Christmas a kirtan was given by fourteen of the bible women for the outpatients of the hospital. There was a very large attendance. It was extremely interesting to watch the faces of those present as they listened with rapt attention to Mrs. Moddock, one of the leading Christian women, as she explained to them the meaning of Christmas, and emphasized her story by means of bible pictures. After the program refreshments were served and apparently a good time was had by all. (Dr. H. Clark and Miss E. Johnson.)
MEDICAL WORK.

Wai. This has been “the best year yet” in the Wai Medical work. We have admitted in patients 756, out patients in the Dispensary, 14,457.

Many have come several hundred miles—from Bombay, Ratnagiri, and the Phaltan State, and all the intermediate district. How often have we heard the words, “We came hearing your name”!

Most of the cases have been surgical; nearly a third, eye cases; cataracts alone this year to date have been 139. We have had a number of cases of pulmonary tuberculosis, most of which were too far advanced to receive real help. Many could not stay long enough to get permanent improvement.

Among some interesting cases, we had a family of Mohammedans from the Ratnagiri District, who came nearly a hundred miles. The uncle of the family had an ulcer on his leg, the mother a mild influenza, the grandmother senile cataract, the two boys juvenile cataract, and the little girl a bad conjunctivitis. As a climax, the husband had a periodically changing complaint, mainly in his “stomach”, which he thought would be enough to entitle him to be considered a patient. The end result was a happy family. The grandmother and the two boys “received their sight”. The ulcer healed, the influenza was cured, and the conjunctivitis cleared up; and miraculously the husband’s stomach symptoms disappeared the day before they started back to their home four days’ journey off. One has to be a “jack of all trades” here. A man came in with a mycetoma infection of his foot, which meant amputation. After amputation he had a usable wooden leg supplied by the “big doctor saheb”, Dr. Beals, and was sent off using hospital-made crutches of the handiwork of the same doctor-carpenter.

The Hospital specializes in cases operated on privately outside by cows, bullocks, wild boars, and even bites by human beings during domestic differences. We are glad to say that all of these can look back to Wai for the continued life.

The Hospital has been full to overflowing. With all beds available in use, only about forty people can have the strange sensation of sleeping on a spring cot. The others, mostly new cases, not very sick ones, and those well on in convalescence, can really enjoy a comfortable night on the soft side of the stone floor. We greatly need another building just as big as the present one. Can you imagine running a Hospital for fifty patients with only three Indian nurses? We need an American nurse desperately, and are exceedingly thankful of rumors to the effect that one is actually in sight.

Finally, it is impossible to state just how many, helped physically, have received spiritual help through the spiritual ministrations in
Sunday services, and daily visits of preachers and Bible-women. One Mohammedan patient said to me, "Your Jesus Christ must have been like the big Doctor-saheb". One constantly sees in his mind's eye the words, "Inasmuch as ye have done it unto the least of these, ye have done it unto me". What thousands of the "least of these" one sees in the rush and roar of our lives! How we wish that they, too, might know the Great Physician! (Dr. Walter F. Hume.)

**Rahuri.** Even though there is another dispensary in town the number of patients treated at the Mission Dispensary has not materially decreased. About six thousand men, women and children have been helped by medicines and treatment this year. Some of the cures have been remarkable. A Wani, seemingly far on the road to consumption, is steadily gaining ground. A student from Poona is in the same class. A pair of eyes, neglected for three months and treated with remedies all the way from goat's milk to red pepper, were almost beyond saving, but today the eyes are restored. The faith of these people is their strong point and if it were always rightly placed would change all India. (Dr. W. O. Ballantine.)

**Vadala.** Our dispensary has been closed since 1918, when through influenza we lost our valuable medical catechist, Umrao Hivale, who served Vadala and the surrounding villages for many years. We miss him sorely and, what is harder, have been unable since to secure a man whose salary we could pay and who would fit into our Christian work. But the need of a medical catechist here is very great. For miles around there is no doctor at all. Right here at Vadala we have almost three hundred children in our schools. When there is serious sickness around, it is exceedingly hard to know what to do. During the past year there has been a large amount of sickness and we have sorely missed our doctor. What to do we do not know, for with all our other work we cannot afford a properly trained licentiate in these days. But still we are eagerly looking about for a man who will come in and fill this important place in our Christian work of preaching and healing. (Rev. E. Fairbank.)

**Bombay.** Because of ill-health it has not been possible for me to do full-time work nor to extend my work to the suburbs as I would like to do. Early in March I had a severe fall on stone steps, resulting in dislocation of my right shoulder joint. I suffered great agonies, but felt sure that it was a lesson from the gentle hand of my heavenly Father, so that I could have sympathy with my patients in their misfortune and suffering.

It is a great regret to me that I had no Biblewoman during the past year. Now, however, one is available. She will conduct work
MEDICAL WORK.

regularly in the dispensary, besides visiting old patients in their homes.

I am much interested in work for women who come with their families from up-country and do day-labor. They must of necessity live in small, insanitary huts by the wayside, so as to be near the works. There is much sickness among them, and they look to us for Christian sympathy and help. I have done what I could for them during the last three years, and my heart goes out to them. But I have not the strength to do it now. A lady doctor, younger in years and fired with Christ's passion for souls, is the one that I am praying for, as I shall presently have to lay down my work. (Dr. Gurubai Karmarkar).

Barsi. Barsi is the place where medical work is soon going to be started, please! A doctor has been sanctioned but is still a hypothetical personage. We can assure him a good bungalow, excellent prospects for a hospital in this busy town of 20,000 inhabitants, as well as the run of a district of 10,000 square miles with a population of 2,500,000 where he would have no rival!

(Rev. R. S. Rose.)
THE TWO ARTS. Mission work, in its extensive and intensive aspects, has been likened to the arts of hunting and cooking. Like the huntsman, the evangelistic missionary has to go out to find his quarry. Much of his time and strength is spent in getting there. Like him he must acquire far-sightedness, caution, concentration, judgment, and, at the critical moment, swiftness of action. He meets with the same disappointments as the huntsman. He treks for days with nothing to show for it. He follows up game which eludes him. He nets a promising catch, to find it was not worth the catching. His is the life of the open air. Over rolling plains, over stretches of barren ground, through mango groves, through fields of yellow grain or stunted cotton bushes, through dried water courses and temporary torrents, on foot, on pony back, on human back, by sedan chair, by cycle, by motorcycle, by automobile, he scours the countryside, invading the immemorial conservatism of village life with his strange new doctrine of a God of love and a religion of human brotherhood.

And then, the prey acquired—what happens? The huntsman's task ought to be finished when he turns over the game to be cooked and dressed. Who are the cooks? They are the educationalists who, from Kindergarten through Primary, Middle and High School, through Arts College or Divinity College or Training School, work over the material and endeavor to turn it out really useful and desirable. They meet the same disappointments as the cook. They get material that has to be thrown out as impossible, material that, with the best care in the world can never be anything but mediocre, and, worst of all, material that gives every promise of results and then suddenly goes bad!

And so the work goes on—some missionaries, like Esau, being cunning hunters, men of the field; others, like Jacob, dwelling in tents, ready to use the material as it comes in; and some missionaries compelled to be both. Evangelistic and educational work are complementary, mutually indispensable, component parts of the great effort to bring in the Kingdom of Heaven on earth.
EDUCATIONAL WORK.

I. Training Schools.

The Ahmednagar Divinity College. The past year we had the privilege of having Dr. Macnicol of the United Free Church of Scotland Mission help us in the instruction in the Divinity College. The year 1922 starts with Rev. A. Robertson M. A. of the same Mission assisting in the instruction. This is the beginning of united work for the training of theological students by the United Free Church of Scotland Mission and the American Mission. The American Mission is very grateful for this co-operation and we are sure that the Divinity College, which has been a very useful institution from the time it was founded over forty years ago, will be still more useful and have a yet wider influence in the future.

A class of young men graduated in March, who had had four years of study, much of it in English. These young men are all now at work as preachers or Bible teachers, one of them being connected with the Criminal Tribes Settlement in Sholapur, one of them being in Lalitpur in the United Provinces as a missionary of the Gospel Spreading Society of Bombay, another being a teacher of the Bible in the Union Training School in Ahmednagar. These examples show the variety of work to which these students have gone.

There is now in the College a class of young men who have an English education and who are taught partly in English. There is also a class of men who know little English and whose work is done entirely in Marathi. These Marathi men, eleven in number, have been recruited from the teaching and preaching staff of our own and other missions for special training. They are to have a two years' course. At the end of that time they will be ready to teach the Bible, to do the work of evangelists, or to go back into regular school-work, where they can be preacher-teachers, expected to carry on Sunday services as well as the ordinary work of their schools.

The class with an English education is having the regular course laid down by Serampore College for the degree of Licentiate of Theology. They have completed half a year of a three years' course. Some of them had a preparatory course of a year.

The instructors the past year have been Rev. R. A. Hume D.D., Rev. N. Macnicol, D. Litt., Rev. W. S. Deming, Rev. S. L. Salve, Rev. and Mrs. H. Fairbank, with instruction in hygiene and first aid by Dr. H. S. Gaikwad, a graduate of the Medical School at Miraj. Rev. I. B. Bawa helped in the instruction the first three months of the year.

At present we have students from our own Mission, from the Jalna District of the United Free Church Mission, from the Wesleyan
Mission of Western India and from the Vengurla Station of the Western India Presbyterian Mission.

In the finances of the College we are indebted to appropriations from the American Board, and to gifts from the United Church of New Haven Conn., which for a number of years has given a generous contribution of $800 a year to this institution. There are also sums accruing from interest on invested funds. There is a sum of money in the bank, which is to build a house for an Indian professor in the College. To this there were many contributors. We heartily thank all these friends for their interest and their gifts. (Rev. H. Fairbank.)

The Union Training School. In numbers the Union Training School is small; there are 47 students in the Training School proper while in the Model primary school there are 213 pupils of whom 42 are non-Christian. We have great cause for rejoicing in that 24 new students entered the U.T.S. this year; that our students come from 8 different Missions yet live together in a warm Christian fellowship; that the students are gradually becoming imbued with the spirit of Christian community service; and that despite many obstacles some students still welcome a life of opportunity spent as village teachers. The school has a staff of 17 loyal instructors giving full or part time, some of whom have taught over 20 years. There are adequate boarding facilities with groups of 10 or more boys living in separate rooms, and there are numerous social and religious activities such as games, drill, a C.E. Society and Boy Scouts.

One thought is ever before us—that the village teacher is a means of bringing the gospel of Christ to the hearts and minds of village people. Therefore great effort is made to surround the boys with helpful religious influences. Our bible teacher is a graduate of the Ahmednagar Divinity College. We also have a farm which offers the boys a place both to learn and to exercise and incidentally affords a lot of fun. This year we have grown bajri, jowari, etc.

The chief need of the school is for increased funds with which to grant free scholarships to deserving students. Our plans include a yearly retraining conference for teachers, revised methods for the Model School, and closer co-operation with the Government scheme for training teachers.

The demand for trained Christian teachers is far beyond the supply. We ask your prayers as we try to meet it. (Rev. W. S. Deming.)
EDUCATIONAL WORK.

Bible Training School for Women, Ahmednagar.
From the worldly point of view this school does not hold out many attractions. The scholarships are limited and small. Yet there are sixteen students in the school at present, fourteen in the Marathi class which I am teaching, and two in the advanced class.

Many are the reasons why the students came. Some had no aim whatever. Others came because they were sent by a missionary. Many only wanted certificates in order to eke out the family income. A few had a genuine desire to know more about God and His word. After some months' study, the attitude of most of the women is very different. They begin to realize their responsibility for making their homes truly Christian homes, and also their duty to their neighbors. Most of them teach Sunday school classes, and take their own children along with them. In some of the homes they have started family prayers. These things are not remarkable in themselves, yet the women did not do them before entering the class. In some cases they show a real spiritual development, as for instance, when a woman lost both husband and child, yet bears her sorrow bravely and quietly and speaks of it as a cross given to her by God which she must bear as a true Christian.

The advanced class had to be suspended on account of the illness of the Principal, Miss Harris. She had an attack of typhoid fever in August, and is now slowly recovering. It will be necessary for her to take a short furlough in America, during which Mrs. Hume has kindly consented to take charge.

We are hoping to have an adequate home for the Bible Training School in the near future. The site has been chosen, and plans have been sent to the Woman's Board. Because we feel the great need for this home, we are not only praying but are making sacrifices and will continue to do so. Our gifts will amount to a very small proportion of the estimated cost of Rs. 60,000 but we are going to give what we can and give it happily and we are anxious that the people in America should realize our need and help us. (Gozerabai Gaikwad.)

The Mary B. Harding Kindergarten Training School. This is in full swing once more. We are trying to break away from the formal "text book school," to the touch with life and life's experiences that mean growth and power and efficiency. Our Training School should build up better Indian Christian homes, develop stronger Christian characters, and turn our infant schools, through their teachers, from the classroom of the past to the social community that binds the school, the home and the village into one.

The dormitory is divided into 'homes.' Allowance money is given to each housekeeping, which does its own buying, keeps its own accounts, and follows all the activities of grinding, cooking, cleaning, etc.
of the typical Indian home. It is our prayer and aim to develop Christian character and a desire to serve and to fill one's place in God's big plan for the world. We do not reach our ideal, of course, but we pray that we may never lose our vision.

Miss Harding's school friends who, through all the years since she started the Training School, have backed her financially, have now given the school a scholarship in her name. It is an expression of their love and continued interest. This money has been put into fixed deposit, and will continue to support some girl from our Mission. It is impossible to thank such friends in words. May they receive the fruit of their efforts in the lives of the girls who shall come and go from school in Miss Harding's name. She surely dwells with us in spirit and influence and in a power that can never die. (Miss M. L. Wheeler.)

II. High Schools, Boarding and Station Schools.

Byculla High School, Bombay. This year has seen a continuation of the increase of day pupils and non-Christian pupils which has been a marked characteristic of the work of the last four years. We have gained in the number of pupils, both in the High and Primary Schools. As we pass through the streets around the school, pupils greet us here and there, and we feel that we are more and more ministering to the needs of the locality.

For about fifteen years the Clarke-Abbott School was maintained by Dr. and Mrs. J. E. Abbott as a home and school for selected small boys, with particular stress on the teaching of English from the earliest years, and also on the personal supervision of a resident missionary. It has now been combined with the High School, and is being used for the kindergarten and infant class grades only. This brought about some readjustments, as a result of which we now have a single combined institution for the education of both boys and girls from the kindergarten through the High School. We believe that the new coordination and unity of management should result in better general work in each department. We aim to continue what was the fundamental policy of the Clarke-Abbott school, namely the teaching of English from the very beginning, since there is a special demand in Bombay for English education. We have secured the sanction of the Educational Department to a modified curriculum to enable us to do this and reduce considerably the burden of memory work in learning tables, etc.

We have now, therefore, a Kindergarten-infant-class School, with 64 pupils under three teachers, a Primary School with 114 pupils
under six teachers, and the Middle and High School with 101 pupils under 7 teachers. The teaching of English orally to the very small children, and reading and writing to the upper primary standards, gives us pupils much better prepared to enter and profit by the secondary school course.

In the Primary departments all of our teachers but one are trained, while in the High School we have two trained teachers for vernacular work and three with the Secondary Teachers' Certificate.

The shifting character of our pupils is a great obstacle to satisfactory work, but this is common to schools in Bombay, where the population is constantly on the move. While we have (December, 1921) a total of 279 pupils in all departments, there have been in all 197 pupils admitted during the year, showing that a very large number of pupils passes through our hands.

For boarding pupils, we have three separate departments, or hostels. The main boys' hostel is Hume Hall, directly under Mr. and Mrs. Hazen, the Clarke-Abbott Home for little boys is under the capable and sympathetic management of Mr. and Mrs. Buell; and Bowker Hall, the home for girls, has now after many years of waiting a missionary in charge, Miss Inglis, who in her short period of service has already done much to improve the life and work of the girls. In all 100 boys and 50 girls are boarding pupils. We have besides several young men boarders; and a number of women teachers of this and of other Mission schools have quarters at Bowker Hall. The supervision of the daily details of these homes is a constantly taxing work. (Rev. and Mrs. W. M. Hazen.)

Boys' High School, Ahmednagar. The year has been one of progress in numbers and in spirit. This year the staff of teachers has seemed to show more interest in the work of the school than any other year, and I have appreciated their support and interest as never before. I think the boys are working harder and with the idea that it is for a better character they are striving and not simply knowledge.

Our monthly teachers' meetings where we combine work with pleasure have been very helpful in getting us together socially, and have given us a chance to discuss our problems and gain from each others' experience something to enrich our own.

There are 261 boys in the Vernacular department and 336 boys in the High School department, making a total of 597 boys in the compound. Of these there are 41 Christian boys in the Vernacular department and 119 Christian boys in the High School.

This last year the school passed 3 boys out of 5 sent up for the Matric Examination.
Some few alterations in the class rooms made possible by the shift­
ing of the Industrial plant to a compound outside the city, has
improved the teaching and supervision facilities.

We certainly hope and trust that more of our energies can be put
into training leaders for our churches, and the evangelistic work, and
to this end we feel that we should more and more choose boys for
their character and love of "Telling the story" rather than mere
ability to assimilate knowledge and pass examinations. At the same
time the intellectual standard must be maintained.

In Harris Hall a re-organization into squads of eight having a squad
leader has been very helpful. The squad leaders unite to form a
Harris Hall Council which deals with all matters of rules and dis­
cipline concerning the Hostel.

The spirit of the boys has been greatly improved during the year,
and this is due in no small measure to Mr. Swart who lives in the
Hostel with the 80 boys there. (C. H. Burr).

Ahmednagar Girls' School. The dusty drawer marked
"1921" is open before us, and in it all the strands which make up the
history of the past year. Which ones shall we choose from among
these many colored threads, some dark, some light, to weave into the
pattern of our story?

Side by side at the bottom of the pile, lie two strands of opposite
hues. One reminds us of Mrs. Smith's going early in February, and
the other is a token of that happy day when Miss Eleanor Foster,
long-delayed and eagerly-awaited, arrived in Nagar just as the hot
season broke in upon us.

Another strand near the bottom of the pile reminds us of another
day in February, when at about five o'clock in the afternoon a large
crowd of mothers and fathers gathered around a mysterious looking
pole from which hung long ribbons of red, white, and blue. After the
little girls had done a few drills, the girls of Miss Woods' drill classes
stepped out, grasped the ribbons and wound and unwound them about
the pole amidst the intricate mazes of a May dance while parents and
friends looked admiringly on. The latter also enjoyed the exhibition
of sewing and drawing at the side. The whole affair was a small
attempt to show the parents something of our work.

Here is a silver thread which is a bit of the moonlight which shone
on Thursday of Holy Week when fifteen of our girls dedicated their
lives to the Master. It was in the big church over which a beautiful
peace settled on that night when the girls partook of the Lord's Supper
for the first time. Quietness and holiness pervaded the impressive
service while outside in the streets the air was filled with the sounds
of a vile Hindu revelry.
Because practically all our girls will one day be home-makers and most of them at an early age, we are trying by our domestic science work to fit the girls for the home. This department will be gradually developed in every way possible. As it is, sewing is taught in the very early grades and continued into the high school. Cooking courses are begun in the middle school. Courses in hygiene and physiology and care of babies are also begun in the middle school with the girls of twelve and thirteen years of age. From the earliest grades, practical housekeeping work is done by the girls in the dormitories. Our hope is to own and to make part of our compound in the near future two or three houses which at present are just outside our compound walls, these houses to be used for domestic science purposes.

We have made a new departure by sending the seventh Anglo-Vernacular standard girls to the Boys' High School for several of their classes. A seventh Vernacular standard was started for the first time, with nine girls. This was in order to allow girls of the vernacular school another year of education, and in order to meet the demands on some of the training schools, which only accept graduates of the seventh Vernacular or third Anglo-vernacular standard.

There are two brand new threads which have never lain in any other drawer. One represents our first attempt at student government and we are glad to be able to say that the results are most gratifying. The student government pertains to the school-room only, not as yet to the dormitory. Each class elects a monitor and the monitors constitute a lower court which meets once a week to consider discipline problems. Punishments are decided upon by the girls themselves and announced before the whole school the following day. Serious problems are referred to a higher court composed of teachers and two girls. The monitors have shown a fine sense of responsibility and fair judgment. The principal has been relieved of all the work of petty disciplining.

The other new thread betokens our very immature alumnae association. The beginning of organization has been made, officers elected and membership defined. Great interest was shown by the dozen or so alumnae who were gathered together to start the plan working and there are bright hopes for the future. Hereafter we hope to have an "Alumnae Day" every year to which all old girls of the school will be invited and special exercises held. Already we set aside one afternoon a month in which old girls of the schools are cordially invited back for a good time at the bungalow. This is chiefly to keep in touch with residents of Ahmednagar. Sometimes as many as twenty girls, all of them mothers with children, came this past year, and all thoroughly enjoyed themselves acting young again, playing games, singing songs, and sharing simple refreshments with their little ones.
This past season we have tried to have a helpful prayer group among
the teachers. Once a week one of them was asked to take charge and
lead informally. Attendance was voluntary and it was hoped that
prayer would be spontaneous, but the group has taken on the character
of a formal meeting with little real meaning to anyone. We are
endeavoring now to maintain the informal character and to make it a
time when the teachers will bring their problems and find real help.

Yes, we are grateful for many things. As we gather the scattered
threads into our hands we are reminded of happy times with the
teachers and girls, of entertainments in the big hall, of Messenger Club
meetings, of teachers proving worthy of great trusts, of pupils evinc­
ing a fine sense of honour. We are even glad when we look at the
long gray thread, symbolic of the many hours of routine which keep
us busy and happy. Unpleasant occurrences and discouragements
there have been, but none to which there was no solution.

Our last thread is a bit of tinsel from the Christmas tree. Four
hundred hearts were made happy on the day early in December when
school broke up for the holidays, made happy by gifts from generous
friends in America who sent overflowing boxes. The last message to
each girl was, "As you have received, so give. Give of your sunshine
to make other lives happy." (Miss M. Welles)

Vadala. Considering the hard times of the years past the
schools are in a flourishing condition. There are 76 in the Middle
School and 51 in the Station School. Of this number nearly one­
half are boys from Hindu homes. We have two boarding hostels:
one for Christians and one for Hindus and Mahommedans. In good
times we have had as many as 35 in the latter hostel. Each boy is
expected to pay a fee covering the cost of his board only, but in the
last three years insufficient rain has forced us to be lenient or lose
these boys. In as much as it has taken years to awaken a desire
in the minds of such boys to educate themselves, and as the
shackles that bound them were loosening, we chose the former course
on the understanding that with better times these back fees would
be paid up in full. This year owing to better crops we have had to
enforce the rule of prepayment and payment of back fees, and so the
number has decreased to one-half the normal. Let me give an
illustration of how eagerly some boys desire education; a boy from a
Mahratta sub-caste walked 150 miles to his father, extorted his fee,
and returned by the same slow method of progress. He begged his
food for the whole distance! Needless to state, I did not require
him to pay for his bread in advance.

In connection with the school there is a considerable acreage of
land which is used to reduce the cost of the boarding establishments.
EDUCATIONAL WORK.

Since October we have supplied both the girls' and boys' boarding departments with peppers and egg-plant. We also tried to raise some grain, but the birds got more than we did.

The staff of both schools is adequate. Indeed, the Government Inspector of the Middle School commended the entire staff on the favourable showing of all the standards. The teachers enter heartily into any scheme or plan which will benefit the boys in their school life. They have formed a bhajan band, and are eager to go off to the nearby towns for evangelistic services when school duties permit or during the vacations. Just at present they are working hard on the Christmas service. This is to be presented with songs and acting of the birth of the Christ-child. (R. W. Fairbank.)

Rahuri. Improved books and better methods of teaching are constantly being adopted. The teaching staff is good. Many non-Christian boys are fitted here for High Schools. The number of Christian boys has slightly decreased this year as a larger number has been sent to the U.T.S.

One hundred and fourteen names are on the roll of the Primary Station School. Several Bhil children are now in the upper classes. Thirteen Wadari boys attend regularly. They at first do not understand Marathi very well but they are determined to learn. It has been a great incentive to them that one of their number, Bhim Singh, has been sent to the U.T.S. (Mrs. W. O. Ballantine.)

Sirur. It has been a blessed experience to witness the transformation of the girls during the year through the genial services of Mary the new boarding mistress. The old quarrelling, and bickering and under-handed plotting are all gone. One of the most difficult girls, who last year had been a real thorn in the flesh, came to Mrs. Felt and said "Madamsaheb, I am not the same girl that I was. I am reformed." We had to smile afterwards, but rejoiced that the statement was so true. (Mrs. R. C. Felt.)

Satara. Another year has flown, and on looking round to see just where we are we find there are sixty seven children in the two hostels for boys and girls, compared with the eight boarders eleven years ago! They are a happy healthy lot of children, ranging from two to fifteen years of age, all well fed and prosperous looking.

The new hostels have been such a help and comfort. Now, when a new applicant presents himself, we do not leave to wonder where he is going to sleep. We have plenty of good water, abundance of fresh air, and an ideal compound, where the children can run and play, climb trees and have a good time. Many still enjoy the road better than
the compound perhaps because of the risks they run to keep clear of
the many motors that are constantly passing.

At the close of the year there were one hundred and nine on the roll
of the Station School—the largest number that has been known in its
history. The Middle School seems to remain stationary as far as num­
bers are concerned. A new drawing master has been added to the
staff. He is a man who really loves his work and he also has the
faculty of making the children love theirs.

Additions have been made to the school building which relieve the
situation somewhat. Two small class rooms have been enlarged, a
small verandah made into a large class room, and an office added. We
had hoped some generous soul would give us money to build another
class room and a large room for the kindergarten; but so far no one
has availed themselves of the privilege. What pleasure could be greater
than making so many tots a place to enjoy themselves in and fit them
for a life of usefulness? (B. Nagent.)

Wai. 1921 has been an uneventful year in all our schools. The
attendance in the Station School has been regular and good. The teach­
ers have worked hard; and at the yearly government inspection, the
school kept up its good record. The Government inspectors always
speak well of it, and admire our fine building and ample play-ground.
We shall always be deeply grateful to Dr. and Mrs Abbott for their
gift of a well in the school compound. It has an abundant supply of
good water, and in future when our other wells which are dependent
on the rainfall, go dry, the Christian community can always turn to
this well. It really has met a very urgent need. (Miss J. P. Gordon.)

Girls' Station School, Sholapur. It is a real pleasure to
write of the faithfulnes and co-operation of Sulochanabai and all the
teachers of the Woronoco School, both of the Vernacular and English
departments in carrying on the work of the schools in a very efficient
way during my long illness.

The numbers on the roll show that the school has increased consider­
ably. We have now in December 1921, 123 pupils against 105 last year.
And with the two departments Vernacular and Anglo-Vernacular,
there has also been a very considerable increase in the Government
Grant.

The results of the Government Examinations also showed good
progress in the work of the schools, and so we feel well paid for
having opened the Anglo-Vernacular School.

Some of the increase in the numbers of girls in June, was due to the
very serious conditions again of scarcity and famine prices, and it
seemed the best way of helping some of the poor families here, and in
Salochnabai, the friend of all, sits in the centre. Some of these girls will probably marry some of the boys’ on the other side of the picture. Who knows?
"Ten Little Indian Boys"—and then some!
Wish we could mend the roof, and also wish we could get some more patrons to "adopt"
a boy at two dollars per month, all found! Which one would you like?
the Mogolai, to take their children into school. Many of them came almost starved physically and mentally, but they are already showing that it has been worthwhile to give them their rightful chance of an opportunity to make the most of themselves.

When they began to hear about the Inspector's coming to examine the school, they seemed much disturbed in mind, and could not imagine what an Inspector was like. So one morning when he came to the school early, Bai asked him if some of the new girls might come and see him, that they might not be frightened when he examined them. He of course consented, and was much amused at the eyes and mouth-wide-open, questioning gaze they gave him. (Miss E. B. Fowler.)

Boys' Station School, Sholapur. The school received a staggering blow in the sudden death of Rev. L. II. Gates, who had been its Principal for six years. He was popular both with the teachers and the boys, and he is held in most affectionate remembrance.

In June the Rev. J. L. Moulton was transferred from his work in Satara, but returned there in November, and we were asked to take charge of the school in addition to our work in Barsi and the Mogalai. The school is not wholly unfamiliar to me as I had about a year's experience of it at the beginning of my missionary career.

As there are two excellent High Schools here which our Christian boys can attend, our mission school takes them only as far as the fourth standard vernacular. The year closed with 120 boys in the six classes. These are mostly Christians with a sprinkling of Hindus and Mussulmans. Eighty of them stay in the hostel, either because they are orphans, or because their parents are worse than none, or because their parents stay in villages where there are no school facilities. It is a great responsibility to have the care of these eighty boys, some of whom ought surely to be leaders in the Christian community in the years ahead. It is also a great responsibility to finance the hostel. The Mission appropriation meets only the salaries of the teachers. The food and clothing of the boys, which comes to roughly two dollars each per month, and the repair of the buildings, and the hundred and one little incidentals that continually crop up in an establishment like this, have all to be met by special gifts. Miss Emily C. Wheeler, of the India and Armenia Relief Association, is a generous prop, having found patrons for a large number of orphans here. It is only with the prospect of her continued support and with the special gifts which some of our good friends gave us in America or sent out to us since, that we are able to carry on at all. But it has been possible to reduce the numbers a little. During the recent hard times, it was thought best to relieve financial distress among our needy Christian families.
by taking some of their children free into the hostel. Now that the price of grain is falling, we have sent home those of the boys who had good homes here in Sholapur. In most cases it was an exceedingly difficult and delicate matter to persuade the parents that they were now able to support their children, and that the ideal environment for a child is his own home! One more month to feed is a serious problem in families which live on the edge of existence even in good times.

Our eighty boys are fat and flourishing and happy, and we really think they are grateful to the 'friends across the water' who make it possible for them to have enough to eat each day, and an adequate amount of clothing, and a chance at the education which we Americans feel to be every child's birthright. (Rev. Richard S. Rose).

III. Common Schools.

Bombay. We are grateful that there are still five City Schools. Times are hard and salaries need to be raised, and we feared one school might have to be closed in order to help the others; but we are pulling on still, and hope we can continue to do so.

The year has been a trying one because of an epidemic of sickness during the long rainy season, from June to September. The teachers shared the sicknesses with their pupils; substitutes were the order of the day, while the regular teachers stayed out in turn, or went up country for a short change in a drier climate. Rain, rain, and more rain, and then "some,"—this is the law of the Bombay rainy season; and occasionally the trolleys stop, and neither teachers nor pupils can wade through the water in the streets.

The Government Inspector came for his yearly visit during the last week in July and the first week in August, in the midst of a heavy downfall. Yet the pupils were present in their usual numbers, decked in their prettiest, the girls with flowers in their shining smooth hair, the boys with their best coats and caps on,—or borrowed coats and caps when they had no "best ones" of their own! This attendance in spite of the heavy rain was a real test of their affection for the teachers and the schools.

There have been some permanent changes in the teaching staff,—two we are glad of, one we regret. In the Parel Girls' School a trained teacher follows an untrained one; and a Normal School man of proved ability succeeds a "failed matriculate" young woman in the McKinley Boys' School. Our best Kindergartner leaves to teach in her home city, so that she can be a stay and help to her parents in their declining years. Her children loved her, and her fellow teachers loved her, and all are sorry to see her go.
EDUCATIONAL WORK.

Early in the year our long-time, faithful Superintendent, Mr. Sarode, laid down his task here and obeyed the summons to a higher service in the life eternal. He is greatly missed by the teachers whom he trained and directed, by us who depended on him for regular visits to the schools, and for the keeping of records and accounts; and by the Inspector of the Educational Department, who found him absolutely dependable and truthful.

Our Christmas treat this season, postponed because of rumors of riots, is to come after New Year’s Day, and is to consist of books and magazines instead of dolls and toys as a year ago. It remains to be seen how the change will be received—by the smaller pupils particularly! The inevitable “sweetening of the mouth” will, of course, accompany the books and magazines!

252 Pupils in these five city schools! Pray, pray, that what they learn of God our Father, of His Holiness and His never-failing love, may stay with them, and bear fruit in their lives long, long after their school days are over. (Miss Emily K. Bissell.)

Ahmednagar, Farrar Schools The continued famine in the Ahmednagar District has made a difference in the attendance of these schools during 1921, and non-co-operation has added its influence in diminishing the attendance in one. Otherwise the work has gone on as usual.

To the friends who have sent picture post cards for the Sunday Schools, dolls for the prize givings of the two high caste schools, and dresses for the little girls of the third school, we would extend a hearty thank you. All these things have been greatly appreciated by the children as well as by the one in charge. (Mrs. Mary E. Fairbank)

Kolgaon. The schools of the district have not been up to the mark during the past year, for the simple reason that the hard times had driven many families away to the cities of Bombay and Poona and to other places where there was work to be had. People are now coming back in more or less numbers and we hope for increased attendance the coming year. (Rev. H. Fairbank.)

Vadala. Famine conditions of the last few years have undoubtedly had their weakening influences on our village schools. I just picked up the report of the Mission for 1916 and found there a total of pupils in all our Vadala district schools of 1712. I have just made up the grand total for 1921 and find the numbers to be 1152. Last year the numbers were 1429. So these fearful dry seasons of the
last few years have shown their disastrous effect on the numbers in our schools. As a matter of fact, the figure 1152 shows the highest numbers for the year, whereas much of the time the total has been far less, schools which ordinarily have thirty and forty children in attendance being reduced to eight and ten. It is certainly disheartening but we are not by any means overcome. We feel sure that just as soon as better times come, our schools will rapidly recover and even go ahead of any record that we have had in former years.

Under most adverse circumstances we are holding together our schools, but in the midst of the difficulties appear bright spots that hearten us. One day I made a hasty trip to seventeen schools. With the exception of one school I found them all in session. The exception was a teacher who was sick with high fever. In one case I found the teacher lying on the ground outside of his house with his fifteen boys and girls around him, teaching them as best he could. He had been sick for a number of days but rather than lose the day's work for his pupils, he held his school in session in this manner.

In another school at I found thirty-five pupils in regular attendance, and this in a village school where we had never before had more than twenty at most on the school rolls. The village is badly affected by famine too. In the school I found children of every caste of the villages, Hindus of good caste, low caste people, Bhil children (robber tribes), Mohammedans and Christians. When I questioned them on their knowledge of the Scripture stories and verses, every single one of them was able to give me the substance of stories that had been taught and verses that they had learned. They were right up on their three R's as well. Some of those children were living on cactus fruit and unripe grain on account of the famine, but they were eager to show how much they had accomplished in school.

It is interesting to note also that in our larger schools the majority today are from the better Hindu castes. So many of the middle class people and the lower menial castes have had to go away for work in other parts of the country, that the present attendance shows how much our schools have come to appeal to the children of the higher castes in the villages. (R. W. Fairbairn.)

Rahuri. Work for children is always full of interest and full of hope. The seven hundred and thirty-three children in the Rahuri schools have all been visited during the past month, their needs and progress noted and their teachers encouraged. In these times we need to develop initiative and it can only be done in the time of youth. It is a problem which requires the serious thought of every missionary.
who has responsibility for the uplift of the people. Some of the future leaders of the people are today in our village schools. It depends largely upon us whether they become the right kind of leaders or not. (Dr. W. O. Ballantine.)

Sirur. We are rejoicing in funds for a new school building at Belwandi. Some "Unknown Friend" sent the sum necessary to take the children out of the outcaste meeting house, with its unsavoury associations, and exposed condition. We have the land, and will begin building at once. (Rev. E. W. Felt.)

Wai. The Girl's City Schools have been somewhat affected by present day conditions. Many a mother feels that she must supplement the family income; and in order to do so, the little daughter must stay at home, while she goes to work. The Government Inspector was especially pleased with the work of the head teacher of the Aditwar School, who is untrained but very hard working and with much natural ability. Our Christmas gathering for the three girls' schools was as usual a great credit to both teachers and pupils. As we look into the dear little faces, and listen to the songs, etc., we always long to many times multiply the 130 in these schools.

Owing to present day conditions and high prices, a great many of the able-bodied leave their village and go to Bombay for work, leaving the care of the cattle and fields to the old people and children. Then too there are no fences around the fields, so that cattle must be watched when grazing. It is the children who ought to be in school who do this work. Whenever I ask a village boy why he does not come to school, almost invariably I get the answer "I have to take care of the cow or the buffalo or the goats. How can I go to school?" So the attendance in our six village schools is not as regular as one could wish. Still on the whole the schools did very well at the yearly Government inspection. One longs and prays for the time when attendance at school even for half a day will be compulsory. It would mean a great thing for India. Just now there is much active propaganda against the British Government. The village people cannot read, and so are at the mercy of the propagandist. If left to themselves, they are loyal and happy under the present government. The village teacher's work is not confined to the school room. I often think that is the smaller part of his work. Each teacher has a copy of the Marathi magazine, published by the Poona Agricultural College, which he reads to the people and urges them to follow. He reads everything available on present day events, and passes it on. He follows the propagandist, and tries to show the Government side, and the fallacy of much that the pro-
pagandist has said. Also by his life and testimony he seeks to make Christ known to all. *(Miss J. P. Gordon.)*

**Satara.** The three City schools have been left largely to the care of the Indian teachers. They have responded well, and it has been a great satisfaction to see how well they have done. The numbers are practically the same as last year, even with strong forces working against us. This has been a year of severe testing, and our teachers deserve great credit for the way they have come out. We find people friendly and have no reason to complain.

Our thanks are due to the many kind friends who so generously contributed to the boxes containing such beautiful presents for over three hundred children. If they could have seen the real joy and satisfaction on all those small faces they would have had their reward. *(Miss B. Nugent.)*

**Sholapur.** We have three schools for boys and two for girls, all in strategic points of the city. Our primary object is not educational but evangelistic. It has seemed to us lately that the schools were not a strong evangelistic agency, and as numerous other schools have sprung up in the vicinity, some of them Government and some run by private enterprise, we have seriously considered the advisability of closing at least one of ours.

Now, however, we learn through one of the Government Inspectors that the fees in Government schools are going to be raised so much that many poor children will be unable to pay them, and we are urged to open new schools rather than to close what we now have. To open new schools is entirely out of the question, but if we continue our present five, we simply must spend some money on them. They are in appalling disrepair. Roofs are failing, walls are already broken down, window panes are non-existent and in June the rain will lash in and stop the school work, the uneven, undulating floors are of mud.

In this large and flourishing town, with its teeming population of 117,000, including thousands of mill-workers, we are doing extremely little to meet our evangelistic opportunities. Our day schools could be, and ought to be, splendid centres of Christian influence, otherwise they do not justify their existence. To put them into practical shape we would need to expend immediately between three and five hundred dollars for repairs and equipment. The pupils are almost without exception non-Christian. What they learn in school therefore, makes its way into hundreds of Hindu and Mohammedan homes. They ought to be available for night schools and as reading rooms to the non-Christians of the vicinity. *(Miss M. L. Wheeler.)*
RAW MATERIAL AT SIRUR.

VADALA BOYS OF THE BHAJAN BAND.
This sweet little orphan at Rahuri has no refuge but the Mission and wants so much to go to school. You cannot wonder that we succumbed to her charms, though it will mean an additional burden of two dollars per month.

The new missionary may not speak Marathi, but all youngsters understand the language of love.
EDUCATIONAL WORK.

Barsi and the Mogalai. The outstanding feature of the schools of Barsi and the Mogalai is the attendance of caste children. In Barsi itself the main school is made up of eighteen children of five castes, who attend the Sunday-school as well as the week-day sessions. The master has access to many of the children's homes, and we anticipate a continuance of friendly relations. A branch school is conducted for the 'criminal tribes' children.

The Pangri school is closed—due to caste opposition, which may possibly prove to be only temporary.

A Hindu woman, close to Christianity, lets us use her yard and part of her house in the heart of a Mogalai village for a Christian school. Fourteen castes and groups of outcastes, 43 children in all, including ten girls, from Brahmans to the lowest, are taught by a low-caste Christian and his wife. An unusual spirit of friendliness is manifest, and there are definite hopes of some of the caste people becoming Christians.

Several of the baptisms of the year are directly traceable to the work of the teachers, and we are more than ever convinced of the village school being the best evangelistic agency. We have six schools; in six other villages Hindus are begging us to start Christian schools; in still other thirty-five villages we are cordially welcomed and could start schools if we but had the means.—(Rev. R. S. Rose.)

IV. Industrial and Kindergarten Work.

Lace School and Sewing School, Ahmednagar. In place of sewing, girls of the 4th Vernacular and 2nd Anglo-Vernacular are taught lace making for one hour a day. Thus if a girl is unable to go on with her studies, she can become partially self-supporting by entering either one of these two schools. At present there are four in the sewing school, and twenty-two in the lace school. In the latter school, some are girls who live in our dormitory, some are widows earning their living, some are wives eking out the family income. The swiftest worker is able to make about Rs. 8 a month. "Ahmednagar Lace" stands for Torchon lace made of linen thread which is imported from Ireland. A ready market for our output is found chiefly in Ahmednagar and the Bombay Presidency. The work of the sewing school, on the other hand, is almost entirely for Indians. Jackets and petticoats are made for the school girls and other orders are taken for outsiders. (Miss M. Welles.)

American Deccan Institute. I arrived in Ahmednagar in May, so I write of the latter half of 1921. Having been in Ahmednagar before I was soon in touch with past acquaintances, and knowing a bit
about the work and a bit more about the people, very little time was lost in getting to actual work.

As the name "American-Deccan Institute" was hardly known and seldom used except in a very small circle, this has been changed to "American Mission Industries"

There has been a little change in the Industries undertaken. The Weaving Department has removed to other premises and new management. Mr. S. Hivali who has been in charge of the Rug department for many years has now taken full responsibility, and Mission control, it is hoped, will soon come to an end. Several new activities have been started, the principal of these being boring for water. India is a dry land, and any addition to the facilities for obtaining water is welcome.

A good deal of building work has been undertaken for this and other Missions. This work is scattered over a wide area, these works are visited about once a fortnight, and the journey round runs into about 500 miles. This work has a real missionary value, as it relieves missionaries of the many cares connected with their buildings and sets them free for evangelistic or other work. It also gives the Indian Christians an opportunity to improve themselves and helps many who are struggling for their daily bread. This larger sphere of work enables us to place Christian lads into places they are fitted for.

Many improvements have been carried out to make the plant more efficient, and a good number of new tools have been purchased.

Nearly all of the 30 lads who are learning various trades live in the Hostel which has been started right in the Industries' Compound. Most of these lads are orphans or the sons of very poor Christian workers. With the prevailing high prices each lad costs about 50 dollars a year for board and clothing. As a rule a lad does not commence to earn wages till after the second year, which amounts to the fact that they need a helping hand for two years until they can support themselves. The lads' time-table may be interesting.

a.m. 5-30 Rise
   6-00 Prayers
   6-30 Morning Meal
   7-00 Short workshop service
       followed by drawing and technical
       class till mid-day
   12-00 Mid-day meal

p.m. 1-30 till 6-00 practical work
   6-00 till 7-00 play
   7-00 evening meal
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p.m. 7-30 night school
9-00 evening prayers and retire.

Each lad has a turn at cooking, water drawing and various duties of
the hostel. (Mr. S. Smith.)

Rahuri. Fifty-six little girls and boys in the Kindergarten School
have a very happy time. They have three teachers and earned a
Government grant of almost Rs. 300 this year. (Mrs. W. O. Ballantine.)

Satara. The great need of a fully trained kindergartner is very
evident, but those who were here were so popular that they were all
carried off. Now we have only one but with a partial training. Still,
the kindergarten is a happy spot, full of bright children, and so
crowded that it is almost impossible to look after them. An untrained
woman has been called in to assist, but trained teachers are urgently
needed. (Miss B. Nugent.)

The Josephine Kindergarten, Sholapur. We have had
many reasons to 'look up and laugh' and thank God, during this last
year. The numbers have steadily increased until we have a total of
125 children. Naturally, the school has outgrown its one building
and has spread out into other two. In one of these are our babies
under four years of age. They have a clean and wholesome playroom,
where their play is guided, and where educational play materials are
provided. Thanks to friends in America we are able to give a cup
of milk each morning to each one among the poorest. We feel that
this has had its results. There has been less serious sickness among
the children and more spontaneous self-activity.

The Josephine Kindergarten building accommodates the children
between four and five years old, who continue to grow and develop
through a play environment. From here they go on to the 'Old
School', the original meeting house and school building that marks the
beginnings of missionary efforts in Sholapur. Here the children add
reading and writing and numbers to their handwork. Our good
friends of the O. J. S. of Woodbridge, Conn., sent us some lovely dolls.
These were given at Christmas time to this infant class. And now,
doll houses are springing up in the corners and around the sides of
the room. The walls are built of mud bricks that the children make
and dry out of doors, the furniture and other needs of the home being
met in true Indian fashion from the plastic material—clay, sand, grass,
soft wood and rags, bamboo and string with which the room is
supplied. There is to be a social gathering of this doll community.
before school closes, when the homes will be finished and there will be 'house-warnings.' We are trying to let the children feel what Froebel meant when he said, 'Come, let us live with our children.'

We take this opportunity to thank all the friends at home who, by their regular subscriptions to the Board and by their private checks to us, have made it possible for us to maintain this large Infant School. (Miss. M. L. Wheeler.)

SPECIAL INSTITUTIONS.

I. Criminal Tribes Work.

Criminal Tribes Settlement, Sholapur. There are at present about four thousand men, women and children in the Settlement, and a staff of over one hundred.

Many changes have been made in the outward appearance of the New Settlement. A new school house with four large rooms has been built on a windy hill top. This is a great relief after the congestion of the past year when we were forced to use every available space for classes, even having classes in some of the rooms in the lock-up intended for unruly settlers. Three excellent blocks of teachers' houses have been added besides two smaller primary school houses. The bungalow for the manager is almost completed and we hope that this will be ready for the Strattons when they return in January. The roads leading to the Settlement have been put into really passable condition; and best of all, the well which supplies the Settlement with water has been enlarged and deepened so that we have now a really adequate supply. Previously this was one of the serious problems we were facing. To try to teach personal cleanliness when no water for bathing was available except at a distance of half a mile was too often futile effort.

Another interesting step at the New Settlement has been the placing of about sixty of the worst families in an inner wire enclosure. We are gradually removing the worst families to places where the supervision can be more strict, and thus we can remove some of the restrictions on the others who are showing that they can be trusted. More and more are being relieved of the burdensome nightly roll-call, which indicates that they are being looked upon as ordinary respectable citizens now instead of as criminals.

Last June nearly three hundred famine stricken Mang Garudis were brought here from another District. In their filthy rags and absolutely unkempt condition, with their few possessions wrapped in unspeakably dirty clothes, they presented the most forlorn appearance. They were
a great contrast to their relatives who had been in the Settlement on regular work for some time and under constant instruction and supervision. It made one feel that the Settlement was accomplishing something after all.

Famine conditions in this part of India brought thousands of village people to the city looking for work in the mills or wherever work was to be had. This made the problem of finding work for our regular settlers much more difficult. The mill managers stood back of us and assisted us as well as they could. Without their help we would have had a much more difficult task. We had to employ from three to four hundred people on famine relief works in laying out roads and making drains in the Settlement. Now the problem is greatly reduced. One of the mills has opened night work which gives employment to a considerable number, work in the neighboring fields is abundant now, and there are large building operations going on in the city which furnish work for a considerable number of unskilled workers, men and women.

There are over a thousand children and young men in the day and night schools. We have been greatly relieved because Miss Hoxie has come to take over charge of the educational work. There are over thirty Christian teachers in the Settlement Schools. A number of changes have been made during the year. It is one of our problems to keep a full staff of capable teachers. We have added a school inspector whose work is to give detailed supervision of the work of the teachers. We hope this will bring up the standard of the work done, especially by the less capable and not fully trained teachers. We are just beginning to do more with manual training which we hope to develop much more fully this next year. The girls are now taught sewing and first aid. We hope to make the schools more and more practical and make the people see the advantages of schools. We have compulsory education but we do not want to have to use compulsion more than absolutely necessary. Five of the older girls are attending the Mission Girls’ School. One, a girl of 14 years, is already married to a man who is in the police. Her house is kept as neat as a pin though she attends school regularly besides.

The evangelistic work of both settlements has been interrupted by changes during the year. There are a number of inquirers among the settlers, but we have moved slowly in regard to baptizing them as we wish to make sure that there is a real change of character and not merely an attempt to win the favour of the management and to be exempted from irksome duties. One family of very respectable Mang Garudis were baptized a few months ago. They are really the first to be baptized from among our settlers.
There are six different castes in our Settlement here, each with its own more or less distinct dress, language, customs, and pet hereditary crime, such as petty thieving by day but not by night; petty thieving by night but not by day; thieving plus murder, i.e., dacoities; thieving on the 'confidence man' plan; thieving by the men of the tribe while the women-folk entertain the bystanders with song and dance; thieving of grain and cattle by ostensible bird-catchers and deer-catchers; and lastly, counterfeit coining.

Such are the people of our "parish". They are divided into two groups living about two miles apart. What do we do for this mass of people? I hesitate to even try to catalog duties—securing employment for the people, discipline, settling disputes, mostly due to family troubles, or often the results of polygamy or unfaithfulness, accounts, correspondence, requests of all sorts, supervision of sanitation, repairs of buildings, dealing with mill managers and Government officials, establishing schools and supervising them, planning lectures and classes, educating the ignorant and superstitious women in the simplest rudiments of sanitation and child welfare, and through it all trying to give the people a higher ideal of life and to make the environment better for them physically, morally and spiritually. (Rev. & Mrs. McBride.

Bhil Children. Rahuri. These children of Rahuri have lived through the Famine except one little girl. She was in school up to the last week, when after a few days of starvation, fever came on, and before we learned of her need she was gone. Those of Kendal-Manori have suffered more, and look like real famine skeletons. They have eaten the seeds of various grasses and the fruit of the prickly pear, until a good meal all at once would be unsafe for them to take. Something of lasting benefit must be devised for the self support of these wild but virile people. (Dr. W. O. Ballantyne)

II. Work for the Blind.

Blind School, Bombay. Miss Millard, who returned from furlough at the end of November, received a very loving welcome from the blind children.

A year and a half makes a difference in any institution, so here, there were some new faces to be seen and some were missed whom we shall see on earth no more. Among these were Vanchali who though both lame and blind was for many years our sweetest singer and a lovely Christian.

It is our reward that of such is the Kingdom of heaven. She is surely singing among the angels now.
Early in December three of the girls entered a musical contest at the Indian academy of music, and all three of them took prizes in singing.

The girls as well as the boys are now doing cane work, reaping chairs. Miss Loleta Wood who was in charge during Miss Millard's absence was stricken with infantile paralysis during the month of August and was for three months in the European General Hospital in Bombay. From there she was sent up country to regain her lost power of locomotion, where she is surely, if slowly, recovering. It is our earnest desire to see her in full health and strength again. The Indian teachers are to be commended for the faithful way in which they carried on the School during the absence of both Miss Millard and Miss Wood.

The School is in need of many things, school supplies, books and materials besides clothing and other necessities. It is hoped that our friends will remember these ends in His name. (Miss A. L. Millard.)

III. Work for Lepers.

A Praiseworthy Parent—Saturday afternoons in the shade of a tree in front of the missionary's bungalow crouches an Indian woman. A few feet away squat her two boys, chatting happily and telling her all the news of their little world of school and play for the last week. But she does not take them beside her and caress them as all mothers love to do. She sometimes stretches out her hands towards them, but she never so much as touches them.

Take a step nearer and try to get a glimpse at her face before she hastily covers herself up with the loose end of her garment. Poor woman, her nose is half gone, her skin is shiny and lumpy, and from under her skirt appears a foot with only two toes. She is a leper from the asylum a couple of miles away; and because she is sensible and a Christian, she was willing to part with her children before they had time to contract the dread disease from her. They are perfectly normal, healthy schoolboys, staying in our hostel. Their mother gets her reward each week when she tramps in from the asylum and spends a happy afternoon with them from a safe distance. It is the bright spot in an otherwise very monotonous round of existence.
Leper Asylum, Sholapur—There are altogether in our Boarding schools nine children who have been segregated early enough from their leper parents and are still untainted. But in the asylum there are two leper children who almost surely could have been saved had their fond, foolish parents been brave enough to give them up. Nothing is sadder than to see a young child already smitten with that curse for which science has not yet found any permanent cure, but it is extremely hard to make some parents realise the inevitability of contagion. They cling to their children to the last possible moment, and sometimes absolutely refuse to give them up.

A few weeks ago a young child was taken from the asylum and put beside his big brother in the boarding school. In a few days both boys disappeared. A messenger from the asylum announced that the mother and father had run away. The mother's feelings had evidently got the better of her reason, and the whole family had decamped, no one knows where.

There are some lepers who like to wander about from one asylum to another, hoping to avoid discipline. Not infrequently lepers go off on leave for some days, and as the laws now stand, they cannot be prevented from doing so. But it is bad for them, and dangerous for the community in general. Those who remain in the asylum, who are regular in their habits, who get good food and medical help, remain in better health than those who go off and do as they like. Many lepers who live where they are well taken care of show little sign of the disease increasing. A homelike atmosphere and work to keep the mind and body busy most of the time, are great helps in maintaining peace and contentment among those afflicted with this disease which tends to mental unrest. At the end of 1921 there were 27 men, 20 women and 2 children in the asylum. Thirty-seven adults are Christians, two having been baptised during the year.

At New Year's time our whole Christian community had an open air meeting at the asylum, where the lepers could be near and could take part by music and prayer. Such times are landmarks in their dull and monotonous lives. (Rev. L. S. Gates)

Orphanage, Sholapur. The Baby Farm now numbers 21 besides several babies very small that are being cared for by individual women outside the Home. It keeps one busy woman's hands full to keep this number clean, dressed, and dosed when necessary, and have them ready for kindergarten at half past seven every morning.

Some times for several days at a time, babies have been brought one a day—there seems to have been an epidemic of deaths among young mothers, and one feels almost that the limit has been reached and one
is at one's wits end, to know what to do with babies two and three days old. A short time age a wee chappie was brought—a day old whom the police took from the mother who was throwing it into a well. Miss Emily Wheeler's milk fund is a wonderful help to the children who can run around, but it is a serious problem what to do with the small waifs, the unwanted babies who cannot thrive on the haphazard care which an Indian woman thinks sufficient. 
(Mrs. F. H. Gates)

WORK FOR YOUNG PEOPLE.

Bombay. The organization of the Boy Scouts and Girl Guides during the past year has awakened much interest, and we already see good results. We are grateful to Miss Lawrence of the Y.W.C.A. for giving much time and effort to the girls. The boys greatly benefitted by being in camp at the time of the visit of the Prince of Wales. The inculcation of truth, loyalty and helpfulness by the activities of these organizations is shown in the improved character and bearing of the boys and girls.

The closer supervision of play and other physical activities of both boys and girls has been forced upon us as a necessity, and results in better health conditions; while occasional outings in the country also contribute to this end, and give variety and zest to life.

Bible teaching and daily prayers in the different departments help to keep the religious side of life prominent. All the boarding pupils attend Sunday School and Church services, and have their own Christian Endeavor Societies. Aside from these formal religious activities, we seek to have all our pupils feel that this is a Christian School, that they live and breath in an atmosphere of which a far more important part than these formal religious exercises is the spirit and teaching of the Lord Jesus Christ. (Rev. & Mrs. Wm. Hazen.)

Ahmednagar. Among the various student activities has been our Boy Scout Troop, under the able leadership of Scoutmaster Swart, the short term man working in connection with the school. It has attained a high standard, and is greatly appreciated by the boys.

The troop consists of boys of all castes who fraternize together as boy Scouts should. The campaign trips have been a great feature.

A voluntary Bible class which Mr. Swart has at recess time has been a blessing to those who attend, the number being encouraging considering the time of the meeting.
The inter-class sports has in a measure increased the class spirit. (C. H. Burr.)

**Vadala.** The Primary S. S. at Vadala is always an encouraging place to think of and to visit. The teacher in charge makes a Sunday morning round of the whole community to gather the children, and as a result there is always a good attendance, seldom falling below a hundred. No matter how hard the times, they have always kept up their gifts of grain, the children sometimes crying and refusing to go to S. S. without their handful. Their last offering was sent to the China famine and was acknowledged with much appreciation when it was understood that there were few of the givers who did not frequently know the pangs of hunger. (Mrs. E. Fairbank.)

**Satara.** The numbers in the Sunday Schools have been well kept up. A plentiful supply of Picture Post cards has been a great factor in attracting the children. The school in Shanvar Peth is for girls only. On Sunday sometimes as many as one hundred girls and boys are present. All are from good caste homes and they come regularly to study the Bible lesson and learn the hymns.

In the school for tanners the numbers in Sunday School also exceed the number who attend the day school. They prepare the lessons just as our Christian children do and take part in the Christian exercises along with our Christian children. This has been the custom here for a number of years.

In the Station Middle Schools on Sundays the attendance has not been as good as formerly. The greater number of the children have been from Boarding School with a few others from our Christian families. The average reported is eighty. (Miss B. Nugent.)

**Sholapur.** Sabbath Schools are being held in 10 or 11 places for non-Christian children, and young men from among the teachers give their time in this service.

In the non-Christian Sabbath Schools about 400 children are taught each Sunday, and in the Christian S. S. with the different branches, Central School, Urdu branch, Kindergarten, Leper, and Home Department we can muster about 500 pupils.

The C. E. Societies number 14 but we are sorry to report that they have not been so enthusiastic as sometimes. We have faith however that they will come to realize their privileges, and again become active in the grand work of C. E. which can be such a very great help in every church. (Mrs. F. H. Gates.)

In September the Bombay Presidency C. E. Union had a splendid Convention at Kolhapur. Though it was at some distance from here requiring a day and a night's journey, six delegates went from our
society. It was an important delegation because two of the Hindu girls went. They were very much interested in all that they heard and saw, and certainly many seeds must have been sown in their lives which some day we trust will bear much fruit. That the families of these girls should have been willing and glad to let these girls go was also noteworthy. (Miss. E. B. Fowler.)

LITERARY WORK.

The Kindergarten Song Book is out and in use in the Kindergarten Training School in Sholapur, and in many Kindergartens throughout the Marathi speaking area.

One more book for boys and girls to read is also out,—Talks about the Stars.

Work on the twelfth edition of the Marathi Church hymnal continues, and we hope 1922 will see it thro' the press. (Miss Emily R. Bissell).

Because education is increasing and readers are multiplying, multitudes who cannot be reached by any other missionary effort can and will read Christian Articles in papers, magazines, and pamphlets. Therefore one of the most effective means for the spread of Christian ideas and of Christian life is the production and dissemination of Christian literature of various kinds. But in India a large sale of anything printed depends on its price being small. The urgency of other lines of Mission work and an inadequate income have prevented this Mission from doing what such a large and old Mission ought to do through literature. Its one most effective official agency continues to be our carrying the main pecuniary responsibility and the entire editorial responsibility for the weekly Anglo-Marathi newspaper, the Dnyanodaya, which is now in its seventy-ninth volume. For financial insufficiency even this newspaper might have been dropped, had it not recently become the united organ of seven Missions.

Because I am determined to do something for the production and dissemination of Christian literature, during 1921 on my own initiative I wrote and printed in English papers and magazines many Christian Articles; and also printed half a dozen pamphlets in English and two in Marathi. The titles of some of these pamphlets were The Responsibilities of Parents, A Free Church Statement on Church Union, and Church Union Proposals in South India. The Christian Literature Society printed an evangelistic pamphlet entitled, What does Our God Want? (Dr. R. A. Hume).
brought out a 350 page English book on "the Life and Teaching of Tukaram" and also wrote the article on "Tukaram" in vol XII of Dr. Hasting's Encyclopedia of Religion and Ethics, besides giving many hours every week to Marathi Revision on the old Testament for the Bible Society. (Rev. J. F. Edwards)

INTERESTING INCIDENTS.

Famine has been our guest all the year. One evening as we went out of the gate for our walk to the river, we saw in the half light a woman sitting on the ground with her dead child on her lap. She was crying and praying in her way at the same time. We arranged for the burial, a white cloth, a few flowers, and then "dust to dust".

Another evening we saw a light near the school building and fearing fire went near it. A woman with three tiny children was sitting there. She had found a few mango seeds in some dust heap and was roasting and pounding them fine for the children's supper. They could not wait for all to be prepared but ate one and eagerly waited for the next one. (Mrs. W. O. Ballantine).

Bazaar. A "bazaar town" is the centre of trade for a large surrounding area, but the trade is usually only very moderate in amount on other than "bazaar days". On the day of the weekly bazaar, nearly every family in all the surrounding villages is represented at the crowded bazaar, and a great many entire families are there together, babies and all. The great bulk of the trade is in foodstuffs, vegetables, grain, fruit, etc., though cloth, small household articles, trinkets etc., are always to be had. The glass bangles, or bracelets, every woman invariably wears unless she be a widow, are always spread out for sale in a great variety of bright colors. The bazaar is out of doors usually spread along the main street of the town, sometimes in a more roomy open space at one side of the town. Here the merchants of the day, who for the most part cultivate their fields for the rest of the week, offer for sale the grain, vegetables etc., they raised themselves.

I went out to the bazaar with our pastor and two evangelists, or preachers, and took along a supply of medicines. We selected a place under a spreading banyan tree at one end of the bazaar, and before I had my medicines spread out a large crowd had gathered around us,—not all patients by any means, but all ready to listen. While the pastor and evangelists preached to the crowd by turns, sang Christian hymns, and sold Gospels and tracts, I did what I could for the sick and afflicted, of whom many more came than I could attend to. I gave out medi-
cines to many, and advice to many others, the advice being usually for them to come to the hospital at Wai for more careful treatment.

Though we get professional thrills enough, yet our days move on in a good deal of routine, without much excitement in the usual programme. Once in a while, though, the community stages an extra. The other morning about 9-30, soon after we began work at the out-patient dispensary, a cart and a tonga came driving up furiously, and three patients, two men and a woman, were carried in, all crazy as loons. Because of the unusual excitement a large crowd quickly gathered in the street, and surged in through our open doors, filling the place with dire din and confusion. We found directly that it was a case of poisoning, but before we could do anything we had to get rid of the crowd. The "Doctor Saheb" pressed through the mob, out into the verandah, and shouted that until the street and dispensary were cleared of onlookers, nothing would be done to try to save the patients. This had an effect, and in a little while, with the help of two or three policemen, the throng was got rid of. Then a hurried note was despatched to the chief magistrate, as a criminal case was in hand. We found that the three victims had got up that morning in their usual health, at their regular time, and had partaken of tea. Soon after the tea they began to develop the symptoms of poisoning, and by nine o'clock they were practically lunatics. We took them to the hospital, and did everything we could to get rid of the poison, while the government officials stayed by to gather evidence.

They were finally saved, but all of them certainly had a narrow escape. The conjecture is that some enemy neighbour came into their cook-room while their tea-water was boiling, and put into it some decoction of datura seeds, a poisonous plant that grows about here. This was almost certainly the case. When such events occur, one does not wonder so much that these people are superstitiously afraid of poison. Almost daily some patient suffering from some obscure complaint will come into the dispensary with the question "Don't you think I am dying of some slow poison some one has put in my food"? And then, once in a while, we have to examine a patient's throat very carefully with a mirror, to quiet his fears that there is tiger's whisker there, that some enemy has put into his food, and which would mean sure 'death!! (Dr. H. Beals.)

Panchgani. The good hand of my God has been upon me during the past year. I usually have a Bible class on Sunday mornings, and sometimes visit the people in their homes; or, more often, speak the words of Life to those who come from the surrounding villages, to sell eggs, vegetables, or other produce.
When I ask them if they have heard these things before, they sometimes answer that they have heard them from me, or others; and again they do not remember to have heard.

We are bidden to sow beside all waters, and look to God for the increase. A hymn will often hold their attention and when going through the streets of the town, the boys or girls may ask me to sing or wish me to come to their houses.

There is a mission school carried on by an English Society which is a centre of good influences. (Mrs. H. P. Bruce.)

A Missionary "Mother." A few days after Christmas, Bai and I went to Gadag a full day’s journey to see some of our girls who are married and living there. They were very glad to see us, and they and their husbands did so much for us that it seemed almost like going to one's own children's homes. We had a very happy time together, and the people were very much astonished to think that we should have come so far just to see if our girls were happily settled. They had thought that schoolgirls after their marriages were quite independent of their school day associations. (Miss. E. B. Fowler.)

Generosity. These famine times have been trying times. One day a man stood on the steps of the bungalow and wanted to speak with me. Of course I expected a tale of woe! The man said he had come from Bombay to see me. I was sure it must be sickness, for the numbers of sick and dying people that have come from Bombay during these hard times is beyond number. But the man spoke up and said that the Christian Mang Garudis in Bombay, (people from the criminal castes who were baptized here after careful instruction for a number of years), had sent him with Rs. 18 which they had collected among themselves and wanted to be given for distribution among the famine-stricken of our district! I was surprised enough and felt as though I could hardly believe the tale. But there was the money, and it was a princely sum for those poor Garudis working in the cotton mills in Bombay during famine times. Let me add that a month or two later another gift of ten rupees came from those same people for the famine-stricken! (Rev. E. Fairbank).

Christian in heart. A section of the community called Marwadis are among the wealthiest of the people and are Jains by religion. Some of these women have been particularly responsive to the Christian message when given by me and some of the Bible Women. One of the Marwadi woman, whose husband had died suddenly, heard the story of Dorcas, and believed that she must use some of her money for the poor. Two thousand five hundred rupees which came to her
INTERESTING INCIDENTS.

of dues to her husband were expended by her in charity. The Christian message helped her to take this action.

A woven woman, Bhimabai by name, has attended church services regularly for some months. She has been visited by the Bible Women for years. Her husband was also a regular attendant at church services. But during the hot weather he died of heart failure. Since then she has been regular in attending church and has often brought two daughters with her. At times when I have visited at her house, she has called all her house-hold together to listen to our talk. We pray and conduct prayers in that house just as if it were in a Christian home. The one difficulty in Bhagubai's way, according to her own confession, is caste. She cannot give that up. This is true of so many. Breaking caste is not to be done. (Mrs. R. F. Hume).

Literature. I continue to send books and magazines to many who cannot afford to buy them, and the response is that of warm appreciation. One of Poona's sanest weeklies, the Dnyanprakshan (which means, the light of knowledge), is sent to a preacher living in a town in the Satara District. He wrote in June, "From us the paper goes to the office of the Mamletdar, the local (Government) Revenue Officer, when it is read by him and all his clerks; thence to the owner of the largest wood yard in town; after which it is sent to the Patil (head man, or sort of mayor). So you see, it is an influence in our town. I am indebted to you for this paper for which I could not afford to subscribe".

A young woman educated only thro' the 5th Reader, prevented from working by tubercular tendencies; a young teacher in one of the Criminal Tribes Settlements; Bible women in isolated villages; teachers and preachers who have no access to books; boys and girls in school—all have been glad of books and papers to read. It is an encouraging sign. (Miss Emily R. Bissell.)

The Prince's Visit. H.R.H. the Prince of Wales has come and gone. A great gathering of 20,000 children and teachers was planned in an impromptu stadium, to see and honor him, and the older of our pupils were invited. It was a great disappointment to them that the riots of that week, rendering it dangerous for them to assemble, required the occasion to be given up. After quiet had been restored in the city, the Municipal Schools Committee gave every pupil in all the Primary Schools a medal of the Prince, with more candy than was good for him! But how his—or her—eyes shone as he spread out his bit of cloth—called by courtesy a handkerchief!—and carefully tied up his portion to take home, surreptitiously breaking off bits to taste before School was finally closed! (Miss. E. R. Bissell).
STATIONS, MISSIONARIES, WORK AND NEEDS OF THE MISSION.

Bombay.

Miss A. L. Millard ... Blind Schools, Day Schools.
Miss E. R. Bissell... Literary Work, Visiting among Christian Women.
Rev. and Mrs. Wm Hazen. Byculla High School.
Rev J. F. Edwards ... Evangelistic, Church and Literary Work.
Rev. & Mrs. E. Lindstrom. Language Study.
Miss Inglis... Bowker Hall.

Dr. Gurubai Karmarkar is in charge of the Goodwill Dispensary.

Urgent needs.—One man for educational work in the High School; one woman for educational work in the High School and for the care of the girls in Bowker Hall; more money for the High School, to meet serious deficits; more money for the ‘follow-up’ work for country Christians who have come from the country to Bombay for work; money for an assistant to help and manage the day schools; money to use in community work, lectures, games, sports, libraries, reading-room, etc.

Ahmednagar.

Dr R. A. Hume ... Church, Evangelistic and Literary Work.
Mrs. Hume... Bible Women, Chapin Home, Bible Training School.
Rev. H. Fairbank... Divinity College, Kolgaon District.
Mrs. H. Fairbank ... Farrar Schools.
Mr. C. H. Burr ... Principal, Boys’ High School and Dormitory.
Mrs. Burr ... Associate in Harris Hall, Work for Women.

Dr. Clark ... Women’s Hospital.
Miss Johnson ... Nurses’ Training School.
Miss C. H. Bruce ... Principal, Girls’ High School.

Miss F. B. Woods ... Girls’ School.
Miss Margaret Welles, Girls’ School.
Miss Foster... ...

Rev. & Mrs. W. S. Deming. Union Training School.
Rev. & Mrs. W. McCance. Language Study.
Rev. R. S. Modak is the Secretary of the Western Aikya of Churches.
Rev. A. S. Hiwale is in charge of the Sir Ratan Tata School for Destitute Children, and also temporary Pastor of the First Church.

Rev. B. P. Umap is in charge of a district.

**Urgent needs.**—A trained nurse for the hospital, and new beds; separate reading-room and two new class-rooms for the Divinity College; new furniture for the classrooms of the Boys' High School; a new kindergarten and Infant class building for the Girls' High School; a new building for the Bible Training School; an increase of funds for scholarships for the Union Training School; four new Primary School Buildings and four teachers for Mr. Umap's work.

**Vadala.**

Rev. E. Fairbank ... ... Church and Evangelistic Work.
Mrs. E. Fairbank ... ... Women's Work.
Mr. R. W. Fairbank ... ... Educational Work.

**Urgent needs.**—At least one more lady missionary so as to provide for work among women throughout the district. All our work is held back because of the needs of the Christian women as well as those among the Hindus who can be so easily reached at the present time. Secondly Vadala needs a medical catechist. It is not right for us at Vadala itself with so many children in our boarding departments to be without immediate medical aid, not to speak of the needs of the district as a whole.

**Rahuri.**

Rev. Dr. W. O. Ballantine, School, Church, Evangelistic and Medical Work.

Mrs. Ballantine ... ... Associate in above, Women's work.

**Urgent needs.**—A Missionary family to reside permanently in Rahuri; a qualified Vernacular Head-Master to take charge of a large Marathi School; help for a new Church Building—part of the money is already in hand; a School Building for Girls—plans for which are made; a Dormitory for Boys.

**Sirur.**

Rev. E. W. Felt ... ... District and Industrial work.
Mrs. Felt ... ... Educational and Women's work.

**Urgent needs.**—A superintendent of the Industrial School, probably an American missionary with industrial training and practical experience; money to purchase and remodel the present rented buildings of the Boys' Dormitory.
Satara.

Miss B. Nugent ... Boys' and Girls' Schools.
Rev. and Mrs. J. Moulton ... Church and Evangelistic work.

Wal.

Miss J. P. Gordon ... Educational and Bible Women's work.
Dr. and Mrs. L. H. Beals ... Hospital and Dispensary.
Dr. and Mrs. Walter Hume ... Associate in above.

Urgent needs.—One ordained evangelistic missionary; one extra Biblewoman; one extra preacher; Hospital accommodation for eye patients, X ray work, laboratory, Nurses' supply room, at a cost of Rs. 40,000.

Sholapur.

Rev. L. S. Gates ... Church and District work, Leper Asylum.
Mrs. L. S. Gates ... Orphanage, Bible Women's work.
Rev. and Mrs. A. A. McBride ... Criminal Tribes Settlements.
Miss E. B. Fowler ... Woronoco Girls' School.
Miss M. L. Wheeler ... The Mary B. Harding Kindergarten Training School.
Miss C. A. Welles ... Associate in above.
Rev. and Mrs. R. S. Rose ... Boys' School and Dormitory.
Miss E. Hoxie ... Educational work in Criminal Tribes Settlements.

Urgent needs.—A city evangelistic missionary and community worker; a community house with library; a visiting nurse; an educational worker for the Settlement; a young men's hostel; endowed scholarships; housing facilities for Christians at about Rs. 2 per month.

Barsi.

In charge of Rev. R. S. Rose who is located in Sholapur.

Urgent needs:—An evangelistic missionary family; a medical missionary family; more village schools and teachers; endowed scholarships for clever children.

Panchgani.

Mrs. H. P. Bruce (retired) Evangelistic Work.

Missionaries on furlough at the end of 1921.

Mrs. E. H. Smith; Mrs. M. L. Sibley; Dr. R. P. Hume; Mrs. L. H. Gates; Miss L. Picken; Rev. and Mrs. H. H. Strutton.
DONATIONS RECEIVED IN 1921.

BOMBAY:

Received by Rev. and Mrs. W. Hazen for Bombay High School and Clarke-Abbott Home.

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Received by Miss Wood and Miss Millard for School for Blind.

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<tr>
<td>C. F. Meyers, Esq.</td>
<td>264</td>
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<tr>
<td>Reception State</td>
<td>50</td>
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<tr>
<td>Prince of Wales Visit Fund</td>
<td>100</td>
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AHMEDNAGAR—

Received by Rev. H. S. Modak for the Purna District.

<table>
<thead>
<tr>
<th>Name of Donor</th>
<th>Rs.</th>
<th></th>
<th>p.</th>
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<tbody>
<tr>
<td>The Winslow Church</td>
<td>949</td>
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<tr>
<td>State Street Church</td>
<td>2838</td>
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<tr>
<td>United Church of New Haven</td>
<td>712</td>
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<td>0</td>
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<tr>
<td>Miss L. F. and K. R. Williams</td>
<td>1777</td>
<td>12</td>
<td>9</td>
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<tr>
<td>Appropriation— A. H. C. F. M.</td>
<td>2720</td>
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<tr>
<td>W. H. M.</td>
<td>643</td>
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<tr>
<td>Bates Fund</td>
<td>606</td>
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<td>Talcott Fund</td>
<td>1095</td>
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<td>Difference on exchange</td>
<td>817</td>
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<td>Govt. Grants-in-aid</td>
<td>627</td>
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<td>B. N. Felter</td>
<td>523</td>
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<td>Mr. A. N. Lewis</td>
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<tr>
<td>Mrs. A. Hume</td>
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<td>0</td>
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<tr>
<td>Mr. Peter Jetho</td>
<td>60</td>
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<td>Boarders' Fees</td>
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<td>0</td>
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<tr>
<td>Chitale Famine Fund</td>
<td>175</td>
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<tr>
<td>Mission Famine Committee</td>
<td>1040</td>
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<tr>
<td>Mr. Chintamminrao Tallar</td>
<td>250</td>
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<tr>
<td>Mr. V. Karandikar</td>
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<td>0</td>
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<tr>
<td>Poonam Presbyterian Church</td>
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<tr>
<td>Mr. P. Bunter</td>
<td>50</td>
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<tr>
<td>Barrister S. S. Athavle</td>
<td>55</td>
<td>0</td>
<td>0</td>
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<tr>
<td>Mr. V. S. Pawar</td>
<td>20</td>
<td>0</td>
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<tr>
<td>Miss A. E. Bailey</td>
<td>426</td>
<td>1</td>
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<tr>
<td>Mrs. Rebecca Crafts</td>
<td>105</td>
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<td>0</td>
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<tr>
<td>Hinengang House rent</td>
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<td>Mr. B. N. Athavle</td>
<td>200</td>
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<tr>
<td>Rev. R. S. Modak</td>
<td>20</td>
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<tr>
<td>Mrs. T. G. Emory</td>
<td>800</td>
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<tr>
<td>Miss J. L. Latham</td>
<td>500</td>
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VADEALA:

Received by Rev. and Mrs. E. Fairbank.

<table>
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<th>Name of Donor</th>
<th>Rs.</th>
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<tr>
<td>Mr. Darukhanawala</td>
<td>10</td>
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<td>0</td>
</tr>
<tr>
<td>Mr. F. H. Tuthill</td>
<td>1000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Through Dr. R. A. Hume from Evangelistic grant of Mission</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Miss Cara Doubled</td>
<td>87</td>
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Received by the Ahmednagar Girls' High School.

<table>
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<th>Name of Donor</th>
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<tbody>
<tr>
<td>Miss E. C. Wheeler</td>
<td>4078</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Christian Union, Bradford Academy, Mass.</td>
<td>112</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Women's Missionary Society, Montreal, Canada</td>
<td>700</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Y. P. S. E., Yarmouth, Mass.</td>
<td>31</td>
<td>9</td>
<td>0</td>
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<tr>
<td>Mrs. E. H. Smith and friends</td>
<td>214</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Miss Caroline Ruggles, Hardwick, Mass.</td>
<td>7</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>S.S. Class of Mrs. Theron Jayne</td>
<td>133</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Miss Miller, England</td>
<td>10</td>
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<td>0</td>
</tr>
<tr>
<td>A Friend—A.</td>
<td>69</td>
<td>12</td>
<td>0</td>
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<tr>
<td>Miss A. C. Stoddard</td>
<td>725</td>
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<td>0</td>
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<tr>
<td>Mrs. Warren P. Hale</td>
<td>87</td>
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<td>0</td>
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<tr>
<td>Miss C. D. Smiley</td>
<td>147</td>
<td>8</td>
<td>0</td>
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<tr>
<td>Friends of Miss C. D. Smiley</td>
<td>406</td>
<td>0</td>
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<tr>
<td>Miss M. L. Files</td>
<td>9</td>
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<td>Mrs. E. K. Somerville</td>
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<tr>
<td>Mrs. Martin Wolles</td>
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<td>Miss M. S. Wolles</td>
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<tr>
<td>Mr. C. L. Brown, Bombay</td>
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<td>A Friend—W.</td>
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<tr>
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For Famine.

<table>
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<tr>
<td>E. Q. Smith</td>
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<td>Dr. and Mrs. Abbott</td>
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<tr>
<td>From Friends, Morriston, N. J.</td>
<td>217</td>
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<tr>
<td>Major Arnott</td>
<td>62</td>
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<tr>
<td>Friends, Brooklyn, N. Y.</td>
<td>554</td>
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<tr>
<td>Christian Gurudus, Bombay</td>
<td>28</td>
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<td>0</td>
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<tr>
<td>Mrs. Chakker</td>
<td>142</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>Miss Armstrong</td>
<td>7</td>
<td>10</td>
<td>0</td>
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<tr>
<td>Maple St. Cong. Church, Uppers for Famine</td>
<td>127</td>
<td>8</td>
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<td>Rec'd total through Dr. R. A. Hume, Famine Committee</td>
<td>9058</td>
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<tr>
<td>Miss Muskan and others</td>
<td>94</td>
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## Donations—Continued.

### Received by Rev. E. W. Felt.

<table>
<thead>
<tr>
<th>Name</th>
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<th>Notes</th>
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<tbody>
<tr>
<td>Mens' Bible Class—5th Ave. Cong'l Church, Minneapolis</td>
<td>143</td>
<td></td>
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<tr>
<td>H. Hunter</td>
<td>374</td>
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<tr>
<td>S.S. Class Auburndale, Mass.</td>
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<tr>
<td>Unknown Friend</td>
<td>374</td>
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<tr>
<td>O. Coad and friends</td>
<td>52</td>
<td>7</td>
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<tr>
<td>Miss F. Felt</td>
<td>374</td>
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<tr>
<td>Park Ridge community Church</td>
<td>70</td>
<td>8</td>
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<tr>
<td>Mr. Wald</td>
<td>96</td>
<td>4</td>
</tr>
<tr>
<td>Miss Van Valkenbreg</td>
<td>96</td>
<td>4</td>
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<tr>
<td>Miss Carter</td>
<td>90</td>
<td>9</td>
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<tr>
<td>Mrs. H. Howard</td>
<td>73</td>
<td>4</td>
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<tr>
<td>E. Hunter</td>
<td>259</td>
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<tr>
<td>Women's Missy. Socy., Pecatonica Ill.</td>
<td>90</td>
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<td>Mrs. C. E. Miller</td>
<td>154</td>
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<tr>
<td>Mrs. J. Clearwater</td>
<td>54</td>
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<tr>
<td>Old South Church Worcester Mass. Rho Kappa Society</td>
<td>232</td>
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<tr>
<td>Miss A. Wood</td>
<td>51</td>
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<tr>
<td>Toulon Ill. Church</td>
<td>172</td>
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<tr>
<td>Mrs. Beals, Measures, Hunter and Ford</td>
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<tr>
<td>Miss Gordon</td>
<td>81</td>
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<td>Mrs. E. Harrington</td>
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<tr>
<td>Miss Wheeler</td>
<td>4150</td>
<td>4</td>
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<tr>
<td>C. E. Society, Carpentersville Ill.</td>
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<tr>
<td>S.S. Class Old South Church, Worcester Mass.</td>
<td>94</td>
<td>8</td>
</tr>
<tr>
<td>Miss Hattie Hutchins</td>
<td>19</td>
<td>8</td>
</tr>
<tr>
<td>E. A. Haed</td>
<td>232</td>
<td>8</td>
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<tr>
<td>Mr. Bates for Bates Fund</td>
<td>1205</td>
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<tr>
<td>Miss Page</td>
<td>48</td>
<td>4</td>
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<tr>
<td>C.E. Society Galva Ill.</td>
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<td>6</td>
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<tr>
<td>Miss Leach</td>
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<tr>
<td>Sunday School Galva Ill.</td>
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<tr>
<td>Mrs. Knox</td>
<td>375</td>
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<tr>
<td>Miss Latham and Famine Relief Com.</td>
<td>500</td>
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<tr>
<td>R. A. Humes and Mission Famine Relief Com.</td>
<td>1002</td>
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<tr>
<td>Plymouth Church Duluth Minn.</td>
<td>109</td>
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<tr>
<td>A. Friend</td>
<td>107</td>
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<tr>
<td>Community Church Park Ridge Ill.</td>
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<td>Talcott Fund by R. A. Hume</td>
<td>560</td>
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<tr>
<td>Bible Society</td>
<td>119</td>
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<tr>
<td>Felt Club Old, South Church Worcester Mass.</td>
<td>404</td>
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<tr>
<td>Mrs. Bevans and Mrs. Smith</td>
<td>32</td>
<td>7</td>
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<tr>
<td>Mrs. Hope</td>
<td>151</td>
<td>11</td>
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### Received by M. L. Sibley

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Mrs. Evans</td>
<td>70</td>
<td>8</td>
</tr>
<tr>
<td>Mrs. Holman</td>
<td>22</td>
<td>5</td>
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<tr>
<td>Miss Spalding</td>
<td>121</td>
<td>14</td>
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### Received by J. F. Gordon.

#### For Abbott Home.

<table>
<thead>
<tr>
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<tr>
<td>Miss Fraser</td>
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<td>4</td>
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<tr>
<td>Dr. Grieve</td>
<td>55</td>
<td>3</td>
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<tr>
<td>Miss Abbott</td>
<td>76</td>
<td>2</td>
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<tr>
<td>Mrs. McFarland</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>Mrs. Bouquet</td>
<td>73</td>
<td>3</td>
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#### Educational.

<table>
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<tr>
<td>Mrs. H. B. Hamwood</td>
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<tr>
<td>Mrs. Bement</td>
<td>70</td>
<td>0</td>
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<tr>
<td>Friends in Orange</td>
<td>55</td>
<td>0</td>
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<tr>
<td>Chatterhill S.S.</td>
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<td>8</td>
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<tr>
<td>Westchester Ch.</td>
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<td>J. W. Gordon, Esq.</td>
<td>80</td>
<td>0</td>
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<td>Famine Relief Com.</td>
<td>316</td>
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### Received by Rev. and Mrs. R. S. Root.

Presbyterian friends,
- Bridgehampton, L.I. | $50.00 |
- Mrs. Lancy C. Duncan | $6.00 |
- Hoard's Dairyman | $50.00 |
- Rev. Lucius H. Thayer | $50.00 |
- Private friends, for support of boy | $24.00 |
- Various | $73.70 |
- Mrs. Ferguson | $5.00 |
- Framingham friends | $11.30 |
- Mr. E. A. Rugg | $5.00 |
- Mrs. Mells | $5.00 |
- Wakefield friends | $70.25 |
- Mrs. Marjorie Cushing | $25.00 |
- Tho' Rev. L. S. Gates (for Barsi Church) | $200.00 |
- Mr. Nathan Heard | $100.00 |
- A friend, c/o Mrs. Murray | $10.00 |
- Unknown Donor | $12.00 |
- Lassell Seminary | $10.00 |
- Tho' Miss Potter, Lassell Seminary | |
- Quarter Club, Wakefield | $25.50 |
- Quarter Club, St. Atkinson | $10.00 |
- C. E. Society, Ravenna | $25.00 |
- C. E. Society, Wauwatosa | $15.00 |
- Mr. and Mrs. Harry | $5.00 |
- A. Cook | $5.00 |
- The Bouton Triangle | $18.00 |
- Mr. P. Jones | $100.00 |
- Mr. Elen Vosberg | $25.00 |
- Mr. Aspinwall | $10.00 |
- Groveland Cong. Church | $35.00 |
- Miss Kumlehn | $5.00 |
### A. M. Mission

#### Centenary Funds.

### 1. Pastors' Sustentation Fund.

**Balance brought forward on 1st Oct. 1920:**

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>By Railway Shares</td>
<td>8240.00</td>
</tr>
<tr>
<td>By Government Loan</td>
<td>5000.00</td>
</tr>
<tr>
<td>By Postal Cash Certificates</td>
<td>310.00</td>
</tr>
<tr>
<td>Cash with the Treasurer</td>
<td>365.00</td>
</tr>
<tr>
<td>With Rev. E. Fairbank</td>
<td>225.00</td>
</tr>
<tr>
<td>With Messrs. Thos. Cook &amp; Son</td>
<td>140.20</td>
</tr>
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**Total balance, Oct. 1 1920:** 12,283.8.10

**Receipts:**

- From the Mission Treasurer: [Rs. 1177.00]
- Dividends on Ry. Shares: [Rs. 376.12.10]
- Interest on Govt. Loans: [Rs. 181.10.9]
- Refund of income tax: [Rs. 181.10.9]
- From General Council thro' Mrs. H. Fairbank: [Rs. 154.00]
- Mission Birthday Gifts: [Rs. 51.05]
- Farrar School (ditto): [Rs. 8.13.8]
- Sirur: [Rs. 12.00]
- Vadala: [Rs. 8.00]
- Seinath through Rev. R. G. Waghchowre: [Rs. 7.00]
- Rahuri: [Rs. 5.00]
- Wai: [Rs. 4.10]

**Total Receipts:** 14499.1.3

**Expenditure:**

- Grants to Aikyas or Local Councils:
  - Kolgaon: [Rs. 502.00]
  - Rahuri: [Rs. 400.00]
  - Parner: [Rs. 475.00]
  - Vadala: [Rs. 450.2.8]
  - North Aikya: [Rs. 144.00]
  - Krishnathady Aikya: [Rs. 80.00]
  - Travelling expenses: [Rs. 21.8.0]
  - Trams and Conveyances: [Rs. 5.15.0]
  - Bank charges: [Rs. 5.00]
  - Cheque Book: [Rs. 5.00]
  - Birthday entertainment: [Rs. 4.00]
  - Peon for collecting gifts: [Rs. 1.40]

**Total Expenditure:** 2187.12.7

**Balance in hand on 30th Sept., 1921:** 2311.2.0

**Grand Total:** 14499.1.3

### II. Evangelistic Fund.

**Receipts:**

- Balance brought forward on 1st Oct. 1920: [Rs. 2000.0.0]
- By Railway Shares: [Rs. 211.3.0]
- Dividends on Ry. Shares: [Rs. 93.12.0]
- Refund of income tax: [Rs. 6.4.0]

**Total** 2311.2.0

**Expenditure Nil.**

**Total** 2311.2.0

### III. Higher Education Fund.

**Receipts:**

- Balance brought forward on 1st Oct. 1920: [Rs. 1200.0.0]
- By Railway Shares: [Rs. 201.8.0]
- Cash in hand: [Rs. 189.12.4]
- Dividends on Ry. Shares: [Rs. 47.11.4]
- Refund of income tax: [Rs. 3.7.0]
- From Prof. C. H. Burt: [Rs. 2.0.0]

**Total** 1444.6.8

**Expenditure:**

- Printing Charges of application form: [Rs. 9.0.0]
- Loan to Mr. T. Virer: [Rs. 70.0.0]
- Loan to Mr. P. T. Kedar: [Rs. 40.0.0]
- Paid for advertisement: [Rs. 2.0.0]

**Total Expenditure:** 121.0.0

**Balance by Railway Shares:** 1200.0.0

**Postal Cash certificates:** 201.8.0

**Balance on hand:** 121.14.8

**Total** 1444.6.8

**Audited and found correct.**

T. Buchl, Hon. Treasurer.


### Through Dr. R. A. Hume.

Mr. J. G. Talcott for 5 preachers: [Rs. 1099.0.0]

Mrs. E. Baldwin for Social Betterment: [Rs. 1103.15.0]

Mr. Theodore Richards for Social Betterment: [Rs. 759.15.0]

The Misses K. and J. Williams: [Rs. 1089.9.6]

Mrs. Morey, Mrs. Caveno, Mr. F. H. Lay for industrial work and famine relief: [Rs. 773.2.0]

Mr. F. H. Tuthill for general purposes: [Rs. 500.0.0]
DONATIONS—Continued.

Through Mr. R. A. Hume.
Mrs. Calkins for Chapin Home & Alice House ... $150 0 0
Mr. Henry Haile for Chapin Home & Alice House ... $150 0 0

Received by Rev. and Mrs. W. S. Deming.
Axylum Hill Church ... 748 0 0
Rev. M. R. Deming ... 179 14 0
Mr. L. G. Smith ... 30 0 0
Rev. H. Fairbank ... 172 7 1
Rev. A. S. Hivale ... 30 0 0
Concert ... 503 0 0
W. S. Deming ... 24 2 0
Immanuel Church Club ... 262 8 0
H. Sheafer, Esq ... 572 8 0
Rev. A. S. Hivale ... 43 0 0

STATISTICS OF MEDICAL WORK, 1921.

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<th>Hospitals and Dispensaries</th>
<th>Patients</th>
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<td>Mohammedans</td>
<td>Christians</td>
<td>Jews</td>
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<td>3154</td>
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<td>14,553</td>
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<td>17,282</td>
<td>1058</td>
<td>7787</td>
<td>622</td>
<td>464</td>
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</tbody>
</table>

Received by Rev. and Mrs. H. Fairbank.
For Kolgaon District.
Prof. J. B. Knight ... 120 0 0
Mr. Harry Sheafer ... 227 5 9
B. N. Athavale ... 60 0 0
Through A. H. Clark ... 105 0 0
Mrs. Buffington ... 140 0 0
Rathnas ... 10 8 0
Mahadwara ... 10 0 0

For Divinity College Building Fund.
Mrs. Bronson ... $100 0 0
Headley ... 100 0 0
United Church N.H. ... 1000 0 0
Mrs. Gage ... 1000 0 0
Mrs. Jacobus ... 100 0 0
Cambridge, Mass. ... 108 0 0
Mr. Neiga ... 100 0 0
Mr. Jacobus ... 100 0 0
Mr. Whittin ... 500 0 0
### I. AGENCY AND GENERAL STATISTICS FOR THE YEAR 1921.

| Name of Station or District | No. of Outstations | Population of Field | No. of Ordained Men | Unordained Men | Physicians (Men) | Physicians (Women) | Total under Appointment | No. of Ordained Preachers | Unordained Preachers | Men Teachers | Women Teachers | Bible Workers | Other Workers | Men Workers | Women Workers | Total Workers | Places of Regular Meeting | Organized Churches, Sunday Schools, C. E. Societies |
|----------------------------|------------------|---------------------|--------------------|----------------|------------------|-------------------|----------------------|--------------------------|------------------------|----------------|----------------|----------------|---------------|--------------|---------------|---------------|-----------------|-----------------------------|----------------------------------|
| Bombay                     | 3                | 350,000             | 2                  | 1              | 4                | 2                 | 16                   | 2                        | 5                      | 20             | 32             | 2               | 15            | 84           | 42            | 76            | 3               | 2              | 1             | 9             | 704             | 9                | 177             |
| Ahmednagar                 | 3                | 34,000              | 4                  | 2              | 1                | 8                 | 6                    | 13                      | 19                     | 8              | 3              | 69             | 35            | 13           | 27            | 93            | 96              | 155             | 9              | 4              | 2             | 14             | 1,164          | 1                | 68             |
| # Parner                   | 14               | 80,000              | 7                  | 2              | 1                | 8                 | 5                    | 4                       | 10                     | 7              | 4              | 10             | 1             | 21           | 1             | 21            | 33              | 8              | ...            | 14             | 894             | ...             | ...             |
| # Kolgaon                  | 13               | 55,000              | 5                  | 2              | 1                | 4                 | 5                    | 13                      | 19                     | 8              | 4              | 10             | 4             | 23           | 4             | 23            | 46              | 18             | ...            | 13             | 840             | ...             | ...             |
| # Jour                     | 10               | 16,000              | 5                  | 2              | 1                | 8                 | 7                    | 10                      | 17                     | 8              | 5              | 17             | 1             | 17           | 2             | 19            | 13              | 7              | 9              | 116            | ...             | ...             |
| Vadala                     | 43               | 60,000              | 5                  | 1              | 1                | 2                 | 1                    | 2                       | 3                      | 8              | 4              | 51             | 7             | 13           | 2             | 17            | 24              | 5              | 18             | 6             | 1                | 114            | 6             |
| Rahuri                     | 25               | 75,000              | 1                  | 1              | 1                | 1                 | 1                    | 2                       | 4                      | 4              | 3              | 8             | 5             | 4            | 4             | 42            | 9               | 51             | 28             | 10             | 1               | 27             | 668            | 4                | 198            |
| Sirur                      | 11               | 188,000             | 1                  | 1              | 1                | 2                 | 1                    | 1                       | 5                      | 17             | 8              | 3              | 1             | 24           | 11            | 35            | 25              | 4              | 1             | 12             | 398            | ...            | 3                | 155            |
| alara                      | 6                | 275,000             | 3                  | 1              | 1                | 1                 | 2                    | 8                       | 2                      | 5              | 17             | 7              | 2             | 1             | 25            | 10            | 85             | 1              | 1              | 4             | 315             | ...            | ...             |
| Wai                        | 6                | 102,000             | 2                  | 2              | 1                | 1                 | 2                    | 3                       | 5                      | 1              | 3              | 9             | 10            | 4            | 5             | 16            | 16             | 32             | 2              | 1              | 10             | 490            | 2               | 71             |
| Sholapur                   | 8                | 300,000             | 3                  | 1              | 1                | 1                 | 2                    | 3                       | 7                      | 10             | 2              | 3              | 8             | 21           | 53            | 47            | 105             | 10             | 5              | 1               | 9            | 890             | ...            | 18             | 610            |
| Burai                      | 6                | 218,000             | 2                  | 2              | 2                | 2                 | 2                    | 3                       | 2                      | 3              | 8             | 11            | 2             | 3            | 1             | 8             | 4               | 12             | 10             | 4              | 9             | 196             | ...            | ...             |
| **Missionaries on fur-**   |                 |                     | **lough**          |                 |                  |                    |                      |                          |                         |                 |                 |                |               |              |               |               |                 |                 |                 |                 |                 |                 |                 |                 |
| **Totals for 1881**        | 151              | 1,540,000           | 13                 | 6              | 3                | 3                 | 22                   | 16                      | 19            | 39             | 58             | 2             | 43           | 43           | 327           | 146            | 54             | 78             | 226            | 325            | 651            | 202            | 67             | 9              | 175            | 6,964           | 34            | 1,422          |
| **Totals for 1920**        | 150              |                     | 12                 | 5              | 3                | 3                 | 18                   | 15                      | 18            | 38             | 51             | 3             | 44           | 48           | 209           | 135            | 59             | 50             | 486            | 299            | 605            | 196            | 67             | 9              | 105            | 7,311           | 40            | 1,585          |

* Some missionaries will be counted in more than one column.

† Districts managed from Ahmednagar.
## II. CHURCH STATISTICS FOR THE YEAR 1921

**Communicants:**

<table>
<thead>
<tr>
<th>Year at the end of</th>
<th>No. of in Church organized</th>
<th>from baptism to end of year</th>
<th>In Church at end of year</th>
<th>No. of in Church at end of year</th>
<th>No. of Communicants</th>
<th>No. of Christians</th>
<th>No. of Regular Members</th>
<th>No. of Correspondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1887</td>
<td>Rev. John Malve</td>
<td>398</td>
<td>14</td>
<td>4</td>
<td>2</td>
<td>8</td>
<td>199</td>
<td>151</td>
</tr>
<tr>
<td>1892</td>
<td>R. G. Ghose</td>
<td>202</td>
<td>4</td>
<td>16</td>
<td>3</td>
<td>2</td>
<td>70</td>
<td>51</td>
</tr>
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<td>Ahmenagar Church</td>
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</tr>
<tr>
<td>1887</td>
<td>Rev. A. S. Ghose</td>
<td>1,395</td>
<td>82</td>
<td>87</td>
<td>65</td>
<td>17</td>
<td>6,539</td>
<td>10,722</td>
</tr>
<tr>
<td>1892</td>
<td>R. G. Ghose</td>
<td>319</td>
<td>12</td>
<td>11</td>
<td>3</td>
<td>2</td>
<td>12</td>
<td>52</td>
</tr>
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<td>3</td>
<td>2</td>
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**Contributions:**

<table>
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<tr>
<th>Year at the end of</th>
<th>No. of in Church organized</th>
<th>from baptism to end of year</th>
<th>In Church at end of year</th>
<th>No. of in Church at end of year</th>
<th>No. of Communicants</th>
<th>No. of Christians</th>
<th>No. of Regular Members</th>
<th>No. of Correspondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
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<td>16</td>
<td>3</td>
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**Other Church Missions:**

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<th>from baptism to end of year</th>
<th>In Church at end of year</th>
<th>No. of in Church at end of year</th>
<th>No. of Communicants</th>
<th>No. of Christians</th>
<th>No. of Regular Members</th>
<th>No. of Correspondents</th>
</tr>
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<tbody>
<tr>
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<tr>
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### III. EDUCATIONAL STATISTICS FOR 1921.

#### NAMES OF INSTITUTIONS

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<th>Girls</th>
<th>Total Pupils</th>
<th>Boys</th>
<th>Girls</th>
<th>Total Pupils</th>
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<tbody>
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<td>68</td>
<td>185</td>
<td>117</td>
<td>68</td>
<td>185</td>
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<tr>
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<td>1</td>
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<td>185</td>
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<tr>
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</table>

#### Totals for 1920:

<table>
<thead>
<tr>
<th>Boys</th>
<th>Girls</th>
<th>Total Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>117</td>
<td>68</td>
<td>185</td>
</tr>
</tbody>
</table>

* Including women taught by Bible Women, special classes, etc.
MAP OF INDIA

The area occupied by The American Marathi Mission is included within the circle.