TIDINGS
from
Bengal-Orissa, India

JUNE, 1934

No. 2
BENGAL-ORISSA FIELD DIRECTORY

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EDITOR'S NOTE.

In continuing the suggestion previously adopted of acquainting our readers with various missionaries on our field, we are introducing to our readers this month Dr. Mary Bacheler and Miss Ruth Daniels, who have been recently stationed in Midnapore. Personal sketches of each, compiled by the editor, appear, followed by articles written by Dr. Bacheler and Miss Daniels.

Rev. W. S. Dunn reports interesting discussions which took place in the Bihar and Orissa Christian Council in the 1934 meeting. Rev. L. C. Kitchen gives us a summary of the education survey recently conducted. Mr. Lloyd Eller pictures the devastation in the earthquake area most vividly.

DOCTOR MARY BACHELER

Doctor Mary Washington Bacheler is the one living link on our mission field which connects the present with those early pioneer days. For more than fifty years she has carried on the medical work so nobly begun by her illustrious father almost one hundred years ago. She speaks both the Bengali and the Oriya languages fluently. Deeply interested in the spiritual welfare of any group with whom she is associated, she moves about among us as a benediction.

At the time when the Woman's American Baptist Foreign Mission Society remembered the extended service of many of their missionaries by the bestowal of special medals, "Dr. Mary", as she is affectionately called, was the recipient of the medal for the period of fifty years. The occasion of her "Golden Jubilee" was fittingly celebrated by her
fellow-missionaries at Annual Conference in 1926 when a special dinner was held and gold bracelets of Indian craftsmanship were given her as a gift.

Her father, Dr. Otis R. Bacheler, born in New England, brought his wife to the Orient in 1840. After the death of his first wife who left a little son and daughter, Dr. Bacheler remained to work alone, but married again after a few years, a Miss Sarah Merrill, a single woman who had also come from New England. When they went home on "long furlough" in 1851-62, they took five children and had the sixth born on the steamer. The eldest daughter died in London and her passing was mourned for many years by the mother.

New Hampton, N.H., was chosen as the home of the Bacheler family, because a good school was located there and the village was one of the prettiest in the State, on the edge of the White Mountain country. There Dr. Bacheler built a house, and there four children were born. Mary W. was next to the youngest. Two children died in New Hampshire. Of the ten children born into the family, seven lived for several years. Dr. Bacheler supported his family by giving talks in various parts of the country, bringing home the scanty contributions he was given.

While Mary was still a small child, her father returned alone to India, hoping to send for his wife as soon as he got a home ready for her and the children. At this time the child's half-brother was serving as a soldier in the Union Army and managed to escape while a prisoner in Libby prison. At his request her first photograph was taken, when she was four years old. She recalls many happy days spent in playing with her sister Grace in the New Hampshire home.

Mrs. Bacheler was permitted to return to India with one child only at the time Mary was five and a half years old. Mary, the youngest, was chosen to go. It was a time of anxiety for the mother when she had to arrange for the care of the four children left behind. After six months' journey they reached Calcutta where a joyful reunion took place.

Following the arrival of his wife and child, Dr. Bacheler continued his work in Midnapore. He began educational work among the Santals.
and had the direction of over seventy schools scattered throughout the jungle. Mrs. Bacheler sat under a convenient tree in the cold season camp to examine the pupils and found a great need for a better training. A training-school was decided upon and many boys were brought into Midnapore for more intensive courses. The wide verandas of the chapel house were the school rooms and at the close of the day's session the boys stood in line and repeated the tables. It was a proud day for the little girl when she could stand before the boys and hear them repeat the tables.

After about three years Dr. Bacheler purchased the house now known as the Bacheler Bungalow for a small sum from Government. Some necessary repairs made it dry and habitable.

In those days the doctor-to-be was serving her apprenticeship. Her mother had a touch of small-pox and other fevers and it was a great pleasure for the daughter to serve her. During the long hours at her bedside, Mary read passages from the Bible and spelled out the words she did not know. Psalms and Revelation were favourite books, and the latter, with its imagery, greatly impressed the child.

The year Mary was eleven, the family all went home around the Cape of Good Hope in a sailing vessel. The little girl's constant play-fellow on the voyage was a little pet dog. The boat landed in January in Provincetown, Mass., and, as she did not recall ever having seen any snow, life held many surprises. The New Hampton house was re-opened, the children who had been scattered six years before, brought in, and happy family life began again. Sled-riding, berrying, rafting on the brook, roaming woods and hills and housekeeping chores filled the time of the children. Washing the bean-pot was a task neither sister enjoyed, so it was often left soaking until the next time, in the hope that each one might escape the dreaded task.

In September, 1873, a party sailed again for India on the "City of Manchester". Besides Dr. Bacheler and his wife, and Mary, there were Mr. and Mrs. Marshall and Miss Cilley who afterwards became Mrs. Griffin.

Dr. Bacheler had many patients, and Mrs. Bacheler the Santal Normal Training School again for a time before it moved to Bhimpore. She
also had Zenana work and at one time there were a dozen or more teachers. As time went on, Mary learned to help her father in his work and her mother in hers, and later took over the Zenana work, and the schools in connection with them. She was very much interested in the patients who came to her father's dispensary, and used to give out medicines when Dr. Bacheler was away. She acquired quite a reputation for skill in this line.

So ten busy happy years went by and, in 1883, the family again returned to New Hampton. Mary went to school, taking certain special subjects. In 1886 Dr. Bacheler returned alone to India, and Mary and her mother remained. In the fall of 1886 Mary went to New York to Medical College, and graduated in a class of twenty-one, in the year 1890. That same year she returned to India and her parents; the mother had come back during her daughter's medical course.

When, after several years together, the father and mother were compelled to return to America, the parting was a grievous one, but the work so engrossing the young doctor had no time for regrets. She developed low fever which necessitated trips to Bhimpore to be cared for by Dr. Burkholder. A final breakdown was so serious that her life was despaired of, but loving care restored her health so that she was able to return home to America in time to see her mother before she passed away, and to help care for her father during the eight months he lived after her mother's death.

When her health was completely restored, she and Miss Hattie Phillips had an interesting return voyage to India on "The Rolling Billy" as the boat had been nicknamed. The work in Midnapore awaited her.

After her next furlough she was sent to the Sinclair Orphanage in Balasore, and remained away from Midnapore fourteen years, one of which was spent in Santipur, where she and Miss Butts made a sincere effort, by means of devotion and prayer, to promote better feeling among the villagers. Dr. Bacheler loved her work at the Orphanage and established intimate contacts with the girls through fellowship and prayer.

During recent years Dr. Bacheler has been living in Midnapore and
making weekly trips to Bhimpore to care for the sick of the village and school. She gives devotedly of her time in dispensary and evangelistic work and has earned the love and respect of the Indian community.

RECOLLECTIONS OF FIFTY YEARS IN INDIA

Dr. Mary W. Bacheler

We (father, mother, and I) arrived in Midnapore on the 21st of February, the day before I celebrated my sixth birthday anniversary and went at once to the little house where Rev. Jas. Phillips, his wife and sister were living. Miss Phillips was a beautiful girl of nineteen and I promptly lost my heart to her. Late in the evening one of the preachers, a convert, carried me in his arms to our new home which father had built.

There was a long room which was chapel, sitting-room, dining-room, and all else. The end of this room was partitioned off into two rooms, one for father and mother, and one for me, with a bathroom on the veranda. At the end of the building was a large thatched room where there were printing-presses. Here was my father's office. He found it quite necessary to watch the boys he was training to be printers and he sat there most of the time. I loved to be with him, my new and most entertaining play-fellow. I still love the odor of a printing establishment!

The great Orissa famine of '65 and '66 was felt to some extent in Bengal. I remember a man who came to father for work or some means of support until better times came. He had brought some silver jewelry, and when father found he was a silversmith he set him up with a little furnace on the floor and put him to making the silver into spoons and forks. Thus he earned his food.

Father went to the bazar to preach every afternoon. Mother was caring for a sick neighbor, the wife of a government official and I was sent with father. He was often called to see patients. One of these was a young Mohammedan woman, the wife of a wealthy land-owner.
I sat outside in the pony carriage. The word went to the women that there was a white child outside and I was invited within, and most cordially received. I had so much to say about mother that the women all wanted to see her. Thus was opened the first Mohammedan home to a missionary. Mother made frequent visits and the friendship was kept up for many years. Later when mother had zenana work this was one of the houses to which the teachers went and were always welcomed.

Mother used to take me "scouting" in her little buggy, drawn by a pony on Saturday mornings. We went into all the lanes and by-ways and I came to know Midnapore well. It was in those days that I had been warned to keep away from the "tank", or pond. One day the temptation was too strong and I went wading at the edge. I soon got beyond my depth and to this day I remember how the water looked as it closed over my face. Father jumped in and pulled me out. Afterwards, taking me on his lap, he told me a little story about a monkey child who disobeyed and got nearly drowned.

After our return in 1873, we soon settled down into regular life. Father and I always went out on our ponies in the early morning and he taught me many things by word of mouth of botany, medicine, etc. Sometimes we were joined by the Phillips family who also went for daily rides. Sometimes we used to pack a spirit lamp and some lunch and have a meal in the early morning out in the open.

Meantime I had had my vision. It came one night when father and I were returning from Balasore. The road was bad and the pony tired, so we did a little walking in the moonlight. I had no special thought or anticipation, but a Presence came and surrounded me, and my life was changed. There was a dim vision of a sad, loving Face. I knew Who it was and my heart was full of devotion to Him. It seemed such a personal matter that I did not speak of it for a year. Then I asked for baptism.

During those years I was too busy just living to take much interest in my studies, though my parents both tried their best to give me what I needed.

In 1890, mother met me in Calcutta and was overcome with joy.
Those days with father and mother were most happy, the happiest of my life. I resolutely put away all thoughts of the time when they would leave me.

The medical work often interfered with other things. I had school and zenana work, and sometimes helped out in the Bible School, so my time was full of interesting work, and, always in the background, the joy of being with my dearest and best-loved ones.

I soon worked into a practice of my own, in some ways differing from father's, though caring for the same troubles, too, in the community.

I suppose I worked too hard after father and mother left, for several times I got low fever and was quite incapacitated. Dr. Burkholder had me go out to Bhimpore to get back my strength and courage, I finally broke down and became very ill, but I had such loving care I was brought back to life. I went home with Mrs. Burkholder. I had heard such bad news of father and mother I wanted to go the year before. But the Board was short of funds, and I stayed the extra year which was so disastrous to me.

I forget the year I returned to Midnapore. It was a surprise to me that after fourteen years I was still remembered and I soon had my hands full caring for the sick.

_Editor's note._—It is this work Dr. Mary Bacheler still carries as she is able, always thinking of the needs of others whether they live among her European associates or whether they live in the Indian community. She was retired in May, 1933, but she hopes to be able to do what she can until 1936 when she plans to return to her many friends in America. God grant that this noble soul may be given the necessary strength to round out the first century of Baptist work in this old Free Baptist Mission!

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**M. RUTH DANIELS**

Mabel Ruth Daniels, the subject of this sketch, is proceeding to the U.S.A. on furlough. A quotation from a letter written to friends on
the field from Palestine, suggests the deeply spiritual tone of her life which has made her influence among the girls in Midnapore so potent.

"I felt the most inspired the two days I stayed on the North Shore of the Sea of Galilee. As I walked alone three miles along the shore to the ruins of Capernaum one morning, I saw all that view as He must have seen it on another March day, for the last time. The fields by my left were green with wheat, or covered with stones and grass and flowers of every color: the birds, meadow-larks, and song-sparrows were singing here and there. On my right, the water lapped on the shore, and off beyond the blue sea rose the hills on the other side, all red and brown with great streaks and patches of green. All made such a picture as I shall never forget. I am not ashamed that I could not keep back the tears as I saw it all and thought that this was one of the things it cost Him to leave and for what?"

Ruth Daniels, an only child in the family, was born in Rome, Michigan, but changed her residence to Onsted in the same State at the age of nine years. As a child she shared in the salary of Miss Barnes, a missionary in the Orissa field under the Free Baptist Board. When she entered High School at the age of eleven years, she began to feel that the giving was not her own as she did not earn the money and she would not take any credit thenceforth for the gifts she made unless she earned the money.

She was baptized at the age of eight, but decided to become a missionary while a student at Hillsdale College (Michigan). Here she was president of the Y.W.C.A. and graduated valedictorian of her class. While teaching Latin and English in the Reading (Michigan) High School, after her graduation from college, she organized a Girls' Bible Study Class and continued in her purpose to become a missionary.

Her first arrival in India occurred in 1914. Language study in Bengali was carried on under the private tutorage of Miss Khanto Bala Roy, who afterwards took her college degree in U.S.A. Miss Daniels was then given supervision of the Midnapore Girls’ School, which task was combined with district touring and industrial work. The school had in that time Middle English standard and about fifty girls enrolled. Mrs. Rachel Bose was head-mistress.
During her furlough in 1920-21, Miss Daniels studied in Columbia University, specializing in Sanskrit and teaching methods.

The spirit of devotion to the chosen work of their daughter was evidenced in the encouragement the father and mother gave in allowing her to leave home for this study. The bond of sympathetic fellowship between the parents and daughter is revealed in their association in the good times enjoyed by a group of twelve girls, all students together in Hillsdale, who for many years always included Mr. and Mrs. Daniels in their camping trips and holidays and house-parties. After the death of Mr. Daniels in 1924, Mrs. Daniels came out to India and became a member of the daughter's household in Midnapore. In 1926, both returned to U.S.A. and after a summer term in Ypsilanti Normal School, Miss Daniels returned to the field. Once again in 1928, in order not to deflect her daughter from her chosen service, Mrs. Daniels came out prepared to spend her remaining years in India. Her untimely death in 1930 made a profound impression upon missionary friends and Indian Christians. Such a spirit of self-sacrifice on the part of a mother has been very influential in moulding the daughter's life.

Miss Daniels' second term of service began in 1921 when she returned to the school in Midnapore and continued as secretary until 1923 when Miss Roy returned from America and took over the supervision of the school until her marriage in 1926. The "boarding" opened in 1921 with four or five girls desiring accommodation and without the aid of mission funds, excepting the salary of one mistress.

When Miss Roy took charge, the high school department was begun with the introduction of two classes. Now the complete high school course is offered; for many years it was the only girls' high school in West Bengal. The enrolment has increased to one hundred and forty as a maximum, sixty Christians and eighty Hindus, and one hundred and thirty as an average. Interest in lower classes has been stimulated because of the high school course. The number of boarders has reached the maximum capacity of the building.

Two girls who completed the high school course took the college matriculation examination and attained high results. The marks of one girl stands among seven highest in Bengal.
Just before Miss Daniels left for furlough in February, 1934, she had the satisfaction of dedicating a new girls' hostel building from Jubilee Funds, which she hopes will mark the beginning of a new interest in higher and better things on the part of the girls in their associations together.

A drastic new step taken in the school this year was to announce that if any guardian had conscientious objections to having his daughter study Bible she might be excused from Bible class. Miss Daniels says, "I knew it would take some of the class but still I felt that voluntary attendance would be of more value in the future. To my surprise, I have had only two such requests for exemption".

The picture accompanying this article is that of Miss Daniels
surrounded by her teachers. The Bible School, which is temporarily used by the Girls' High School, is in the background.

TEN YEARS IN MIDNAPORE GIRLS' HIGH SCHOOL

M. Ruth Daniels

WHY I BELIEVE IN MY JOB.

Just try to imagine you were a Bengali Hindu girl in Midnapore 20 years ago—if you were fortunate, going to school a few years; if very fortunate, up to the 6th grade; if one of three or four in the town of 40,000, up to the 8th grade, but of course not to High School, for there just was none for girls; married before you were ten, or not till twelve or thirteen, if you were an exception; under twelve, playing with dolls in your walled-in courtyard, or possibly running to a playmate's down the street, but over twelve, a veiled daughter-in-law, perhaps mother, in another's home. And again just imagine you are one in some pictures I see in Midnapore this year—thirty High School girls from twelve to eighteen years of age, playing by the river, wading, running, climbing trees as free and happy as girls you know. Another, a group of big girls on the big open High School compound, some walking about and over at one side ten or twelve playing basket ball. Again, twenty girls with teachers walking up and down the Railway platform before sunrise, waiting for the train to take them on an all day picnic. Times have changed and for ten years now our High School has played a part.

In 1921, in America Khanto Bala Roy wrote, "There will be a Girls' High School in Midnapore, or my name isn't Khanto Bala Roy," and in 1923 she started it, trying to inculcate in it from the beginning her ideals of initiative, independence, and refinement. Miss Shovona Sarkar, with her warm heart and high standards, carried on the tradition until girls and teachers, on comparing our school with others, have remarked on the tidy dress, the good behaviour and order, the loyalty and unity of spirit among both students and teachers, which
distinguish this school from many. Miss Sarkar left to take a Government position only from sense of duty to her family but throughout the few short months that she lived after that her heart was bound to these Midnapore girls and the school.

Typical of the loyalty of teachers is the letter of Miss Dey, "If I were better educated, I'd take the whole responsibility of the school and let you rest, but something stops me saying, You can't do anything, only pray. So I am just praying." And again she says as she takes her savings to put them in the bank, "But if there isn't money for you to come back, this is for you." Then Miss Sarkar's successor as Headmistress was Miss Roy whose heart is still with us. When she was compelled to leave for her health, our fine Sanskrit teacher, a Hindu old man, said, "It is too bad, and she is such a real Christian!" I remarked to Miss Stearns about her, "How she has grown in these years!" and she replied, "Yes, and she will keep right on growing." At Christmas time when she told of her new post where she has twice as large a school, all Hindu pupils and all Hindu management and where she is radiating a Christlike spirit through all her graciousness and efficiency, it seemed to me we had not lost her, but she is just another worker together with us for the Kingdom.

And the girls—if I once begin to tell of them, I shall not want to stop. There is one lively wideawake girl in the highest class, Khana­prova, so full of mischief she can hardly keep still, but when scolded, wearing such a serious innocent look one wants to laugh. In English class one day I found in her exercise about a woman in much trouble—"she fell in pain". I objected and said, "Why do you say it that way?" She replied, "But you say, 'fall in love'." In Bible class we were discussing obedience, the need of the habit in their future lives and whether there was anyone who did not have to obey someone. We mentioned students, wives, teachers, officials, parents, even King George. They thought all, most especially King George, had to obey someone, but suddenly after being very quiet and thoughtful, Khana­prova spoke up, "Oh, I know, you are the most independent person there is, you do not have to obey anyone".

Back in 1928 there was Shobha, a High School girl with more
bubbling life and enthusiasm than discipline. She was always tormenting the teachers by asking what the exam questions would be and by insisting on knowing her grades before they were announced, but everybody loved Shobha and respected her sincerity and bright mind. She took a keen interest in Bible class and in her first year won first prize in that. Her teacher from the Hindu school she attended the year before, said to her, "How is this? Last year you took little interest in studying the Ramayan, but here you are taking first prize in Bible!" The girl replied, "But I like the Bible much better." One day a girl was hunting for a story book to read in her leisure period. Shobha spoke up, "Read the Bible instead, it is far more interesting. She read some aloud to her mother and her mother liked it. She prayed regularly and one day when at her prayer time she had tried in vain to send people out of her room, she prayed before them.

Roma, a Christian girl, had so many problems and temptations that she asked us to pray for her. She said, "Last night as I prayed, I saw Jesus with a lantern in His hand standing at my heart’s door, but, though I tried with all my might to tear open my heart to Him, I could not and I could only pray, Oh, do not leave me till I open the door." Some days later she knelt and gave herself entirely to Him.

"But no matter what they say, I can't give up my Lord. I keep remembering your teaching that I am bound by the love of Christ." This was what a Hindu girl Lela wrote at the end of a letter from her home a year and a half ago, when her parents and brothers and sisters had taunted and threatened her because she admitted that she loved Christ more than any Hindu god. Two weeks before that vacation she had broken down one evening and said she could find no peace unless she accepted Christ and with full knowledge of what it would cost, she surrendered to Him in prayer and said she wanted to be a Christian. The news sped to her home in another town and when she went home the persecution began. They never allowed her to return to school, forbade her to write to me and sent word to me not to write to her. The above words are from one of the two letters she wrote against their wishes. She wrote further, "They took away my Bible. I thought I could read Pilgrim’s Progress. They took that. I said, You can’t take
my mind, too.” Day by day, we continue to pray that that bright brave girl may keep her mind stayed on Him.

Time fails to tell of more, but I believe in my job, I believe in this School. Sometimes people ask, “What good does it do, what results can you show, wouldn’t village work or house to house preaching be more important, what excuse has your school for being or what excuse have you for giving your time to it?” I never have an answer ready but down in my heart I know this school counts and I know it is where I belong and right now I am going to tell why.

Measured by standards of efficiency, we have far to go to be ideal in the eyes of the Inspectress or in our own eyes, but for Midnapore town and district, everyone knows we are the best school there is, they know we keep a highly qualified staff who know their subjects and good methods, and that we maintain it regularly, filling in ourselves if any break comes. They know that in our compound their girls get exercise and can run and play freely and that in our Bus and on our picnics their girls are safe. They know our pupils get personal attention in the class room and out, because we care about each one. They know, and most are glad, that their girls get character training and daily religious instruction and all their school work in an atmosphere of prayer and reverence for God. In Midnapore people know more about this School than anything else in our Mission and Miss Stearns thinks it is the one thing in Midnapore we can be proud of.

Some people commend Mission Schools which have only Christian pupils, but in our school, about 40% are Christians and the others mostly Hindus. It is our first duty to educate these Christian girls, but I also would not miss the chance to educate these Hindu girls, and more emphatically, I would not educate Christian girls apart from non-Christians if I could help it. The Hindu girls are often from better families and brighter and hold a goal of scholarship before the Christian girls. It challenges the Christian girl to show forth in her whole character and religious life the ideals her religion upholds, it challenges her knowledge and quickens her interest in Bible class when there are Hindu girls who are newly learning the Story. It calls forth her
prayers for her classmates and her spoken witness to them, under circumstances more difficult and more normal than she would have as a Christian worker. I would not have our Christian girls miss the chance to be schoolmates with Hindu girls if it is at all possible.

And results? We all want results in conversions but in baptisms from among Hindu women or girls, there have been none to report from either the school or the strictly evangelistic work for the past ten years, though one school girl did want to become a Christian. Our aim and desire is to win the women to Christ and His abundant life. How shall we do it?

In Midnapore four Christian women go out daily, more or less at random, to preach in the homes of Hindus and Mohammedans. This is called evangelistic work. In our school nine Christian young women with equal religious fervour meet daily 120 girls and boys, and besides the opening prayers and regular Bible classes, try to have the pupils live out the teachings. The pupils memorize passages, learn to tell and discuss the stories and learn to pray, many of them making it their daily habit, and those above ten have the Bible in their hands and learn its use. The home of every pupil is open to me for a friendly call or the Gospel message. This is called educational work, but can one type be said to be more evangelistic than the other? If it ever seems best I should be glad to be assigned to the house to house evangelistic task, but for the present I am glad for this opportunity I have had to witness for Christ to growing school girls and their parents. I know that girl after girl has come into a fuller life and some besides Christian girls have come to know Christ in their hearts. I do not believe in myself or in the poor way I have worked to win these girls, but I do believe in the worthwhileness of the Girls’ High School and the joyous opportunities it gives.
THE MASS MOVEMENT AND THE RURAL RECONSTRUCTION

W. S. Dunn

The Bihar and Orissa Christian Council met in Ranchi on March 6-9, 1934. Most of the first day was reserved for meetings of various committees of the Council. In the evening there was a public meeting in St. Margaret's Hall where Dr. J. W. Pickett spoke on the Mass Movement Survey. Dr. Pickett said that this study was not made at the request of those outside of India, but the need for the study was seen by the people in India. When they faced this work they saw the need for a definition of what a mass movement is. Some think of a mass movement as the coming in of nominal Christians. Some think of it as hasty baptisms and loose administration. Some think of it as being limited to the depressed classes. However, the real distinguishing thing about a mass movement is that it is group decision. Group movement is a better expression for it than mass movement.

A study of this mass movement leads to the conclusion that at least 80 per cent. of the Protestant Christians have come in this way. The mass movement is the most natural way of approach. Many villagers are not individualistic. The typical villager is accustomed to group control. The villager does not think of himself as individualistic as we do. His marriage, his relation to his employers, etc. are regulated by the group. When it comes to an important matter of religion he thinks the group should consider it. When he is asked to take action regarding religion independent of the group he feels outraged. He feels that he must consult the group. So the mass movement represents a more natural way of approach.

The mass movement carries with it protection from social ostricization. All are at least partly dependent on the group for protection. Unless the individual convert is a strong character and forms good associates he is in danger of social degradation. Sometimes there are moral lapses because there is social degradation. As a result some end disastrously.
The mass movement reduces the danger of certain westernized processes. A man may turn from his old patterns and conventions to western ways with the result of unhappy relations with his fellows. The churches in the mass movement areas have not suffered so much in this way. Another good result of the mass movement is that people exert an influence on their relatives. When there is a break on the part of the individual a sense of grievance is created which makes it more difficult for a man to give witness for Christ. Perhaps the man leaves his own village. The mass movement helps the man to preserve happy relations with the rest of his village and he can influence other caste men. The conversion of the group brings Christ into the structure of the village life. In the study there have been found no failures common to the mass movement which are not common to the church in general.

However, there are dangers in the mass movement. There is the danger of the neglect of personal religion. The people may get the idea that attention to the group aspect of their religion is a sufficient fulfilment of their duties. Sometimes the minister is so pleased with the group coming out that he forgets to emphasize the need for each individual to develop personal experience in his own life. However, enduring examples of individuals with personal experience have been found.

In the mass movement there is danger of caste prejudices being brought into the church group. In North India there is not as much caste consciousness in the churches as in South India. In South India the church has suffered from the importation and preservation of caste ideas. Even in some cases preachers coming from different castes eat separately.

Another difficulty is that it may not be so easy for a large group to go forward. Sometimes the people do not go on with the development of the Christian life. Some people have made the mistake of thinking that their major work is done when the group is organized into a church. Large numbers may be baptized where there are not enough workers to take care of them.

In some cases methods have been imported from the homeland and not developed to suit conditions among the people. Also cases of
inefficient administration are found. There are changes in superin-
tendents, each of whom does as he sees best. A unified and steadfast
policy is necessary instead of different superintendents introducing
different programs.

However, it is believed that greater successes are possible in the
mass movement areas. The speaker believes that the day of mass
movements is ahead of us in India. Much larger groups may come in
the future. There are new movements in many places. If we are
discouraged about Christianity in India it will pay to visit the Telugu
field and see the movement there.

How can these larger possibilities be achieved? It will help if
aims are clarified. Some think that not much time should be given to
temporal needs. Others think that work is so necessary that it should
be done first. The most effective work of lifting people from poverty
is where spiritual uplift means the uplift of the people from poverty.
Vocational schools were seen. It was with surprise that it was found
that the church services have done more to uplift the people from
poverty than the schools. Boys who learned in the schools have come
back to the village, but have not fitted into the village life. They felt that
they must be paid for their work in money and not according to the
custom of the village. Other boys seized the opportunity to become
tailors. Their caste people had never done this work before, but these
boys made themselves so necessary that caste inhibitions were not
enforced. Christians ceased to think of themselves as sweepers and
made pottery and sold it. If they had not been Christians people would
not have bought the pottery.

In the mass movement areas more Christian leadership is needed.
A more commanding place must be given to worship. In some villages
there is a daily program of worship. Relief from oppression is closely
linked with this. The oppressors thought of the oppressed as irreligi-
gious and were not thinking much of the oppression. When they
see them as religious people there is a change of attitude. The Christian
church should appear as the exponent of the oppressed of non-Christians
as well as of the Christian people.

The greatest help to village Christians in an economic way is an
attack on the causes of poverty. Old inhibitions according to Hinduism should be broken down. The people should not think of themselves as a low people. An outpouring of energy follows this attitude.

The speaker spoke of the urgent need for closer co-operation of the churches where there will be no denominational rivalry and no loss due to lack of co-operation.

Mr. N. K. Roy spoke on "Duties of Missionaries Regarding Rural Reconstruction". There are some who fear that efforts at economic uplift may deflect from the purely spiritual part of the work, but this economic uplift should be a part of the evangelism of service. Christ is the Saviour of the whole man and work to uplift humanity is a part of his work. Man's life is one whole and is not divided into compartments. So many villagers merely eke out an existence. They are not stirred by a common purpose in life. There is the evil of litigation. So many people die of curable diseases. The Master said, "Inasmuch as ye have done it unto one of these ye have done it unto me".

BENGAL-ORISSA EDUCATIONAL SURVEY, 1934
L. Clayton Kitchen

During the cold weather of 1934, the Bengal-Orissa Mission has undertaken a survey of all the educational work of the field under rather comprehensive "terms of reference". The Survey has been arranged and carried out by the Education Committee of the Mission Conference which was enlarged for the purposes of the survey to include all the missionary educationists of both Boards, and the Indian Headmaster of the Balasore Boys' High School. In the light of facts revealed by the survey we are instructed to make definite proposals along the following lines:

"(a) to define more clearly the objectives we hold before us for various types of schools, primary, middle, high, and industrial;
(b) to draw up a program for the organization of all our schools into a system of several units.

(c) to make a re-study of our objectives as regards adult education and the education of leaders, together with our policy for vocational education;

(d) to set up standards for effective supervision.

We were fortunate in having the co-operation and advice of Miss Van Doren, Educational Secretary of the National Christian Council, who gave us the benefit of her experience on three or four occasions in committee sessions and also spent considerable time with various members of the Committee in surveying representative schools of all grades in all sections of the field. In conjunction with the provincial surveys of High Schools both in Bengal and in Orissa, Miss Van Doren carried out a careful review of the work of our High Schools in both provinces, and paid particular attention to the program of religious education throughout the Mission.

The net result of the Survey has been to reveal how very little "dead wood" there is left in our educational system after the annual prunings of the past few years. We found surprisingly little investment of Mission funds that could not be justified even under the most careful scrutiny. And while we have hardly found grounds for complacency with regard to any phase of our work, we found a considerable amount of very praiseworthy effort, and it is a matter of pride that the two educational experts who have recently reviewed the work of the Mission have both been able to compliment the Mission so generously.

Dr. Padelford, visiting our field a year previously, wrote in his report—

"I wish to confess to a complete change of mind and heart regarding this Mission and its work. From my previous studies I had come to entertain the opinion that this was not only a small but a rather weak Mission, that it was seriously neglecting its educational work and the training of its people. I had even gone so far as to raise the question whether it would not be better to turn the Mission over to one of the other Baptist bodies working in this same general field. I came away with the feeling that this is one of the best missions we have."
As for their educational work it is by no means small but is well proportioned to their whole task. They have not followed conventional lines but are working out their educational policies in accord with the needs of the people. . . .

I have visited no Mission that has apparently as a Mission given so much thought and planning to its program of education as has this Mission in Bengal-Orissa. They have not come to final conclusions regarding all their problems but they have been giving thought to them and I am quite confident that the plans for the Mission as a whole have been given a consideration which is quite unique among our Missions. Moreover they welcome every helpful suggestion that they can get for improving and developing their program. They have been the first and so far as I know the only Mission that, without outside suggestion, has asked for the appointment of a distinctively educational missionary who shall devote himself to the development of their program. . . ."

Miss Van Doren, in her report on Religious Education, has paid us a similar compliment by saying that the problems of religious education in our Mission have evidently had considerable attention and she found comparatively little to criticize adversely. Some phases of our program of religious education both in village and town schools came in for praiseworthy mention and she feels that in our religious education program in general we are headed in the right direction.

Now having patted ourselves on the back sufficiently, we may have more courage to face up seriously to the deficiencies of our system. In Primary Education, outside the Santal Primary Schools, the most obvious neglect has been in the field of supervision. And even in the Santal Primary Schools supervision has been largely a matter of mere routine inspection. While this has been of some value in maintaining regular attendance of teacher and pupils, neither in Santal Schools nor elsewhere in recent years has there been a consistent and sustained attempt to raise the standards of work done by competent supervision of class-room work. Attention must now be given to the problems of supervision throughout the Primary schools of the Mission with a view to improving the quality of instruction and helping the teachers to
make the most of possibilities within their reach as regards general method and the use of simple appliances available for village schools. This should, indeed, must make our schools more attractive to the pupils and less stultifying to the souls of both teacher and pupils. To this end we have recommended and are this year putting into effect a consolidation of all our primary schools in the two language areas under the supervision of two missionaries respectively.

With regard to religious education in these schools, there is very considerable promise in the course now being prepared and put in use month by month by Mr. D. K. Biswas. This course is being taught in many schools of the Santal field and some other schools in the Santipore area by Christian teachers, where available, and through Christian Circle Supervisors of Religious Education in the schools of non-Christian Santal teachers, in three circles at present. It is planned to extend this course to the second and third years of Primary school and prepare a further course for Upper Primary schools and extend the teaching eventually throughout the system of Mission-aided Primary Schools, where possible through Christian teachers, and in the Santal Board schools through Circle Supervisors.

In the matter of qualifications and training of teachers, the record of the Mission Primary schools is hardly satisfactory. We have been too content with men whose qualifications have been inadequate, and the value of teacher training has not been generally enough appreciated. With a co-ordination of recognised schools under one administration, it should be possible to maintain common standards as to qualifications and training and salaries paid, as well as standards of efficiency as measured by a common examination at the end of the Lower Primary stage, and through attendance of all teachers at a Teachers’ Convention or annual refresher course in methods.

The outreach of the Primary schools beyond the activities of the class-room and the lives of the pupils into the general life of the village and in influencing the lives and activities of parents is a matter that has had little or no attention and our Survey reveals a vast unexplored territory here that needs our careful and immediate attention. The matter of handwork and practical activities of self-expression for the
pupils to supplement the everlasting and monotonous *reading* is another pressing need crying for attention. Girls' and adult education in our village schools are conspicuous by their almost total absence. The number of girls attending primary schools is negligible, the number of schools for girls nil. We did find one night school made possible by the eagerness of group of young men to become literate and the interest and willingness of the young teacher of the village school.

In Middle and Upper Primary education for boys, the school at Santipore and a few of the Santal Board Upper Primary Schools are doing good work and meeting growing needs. The Santipore School with adequate financial support should prove a valuable addition to our rural educational work and it is hoped that with the return of the Osgoods from furlough that more adequate support may be available to enable the excellent progress of recent years to continue so as to provide for Oriya Christian boys the possibility of education through Middle School in a purely rural environment and at a cost not out of reach of the villagers. The Salgodia Middle School seems to be one school that lacks a genuine Christian atmosphere and seemed to us to be an exploitation of the Mission in the interests of a non-Christian community. Continued Mission support has been made contingent upon a complete reorganization of management and staff with a view to a marked change in atmosphere and general tone of the School through Upper Primary instead of Middle School grade.

In Secondary Education for boys, the High Schools at Balasore and Bhimpore and the Balasore Technical School are seriously trying to follow three distinct educational aims, and are consequently significantly different from one another in general atmosphere and program. The Balasore High School, an urban school following more or less traditional city day school lines, is doing quite efficient work of that type, though in competition with a Government Zilla School in the town. The Technical School is making good progress along the lines of technical education and practical shop experience in various branches of industrial training. The Bhimpore School is an experiment in a rural secondary school trying to conserve the experiences of rural life and to supplement the literary side of the curriculum with a varied program of village
handicrafts and agricultural training and is meeting a distinctive need for the facilities of secondary education with an open road to higher education for a community (the Santals) that would otherwise have few if any of those privileges and only as an insignificant and submerged element in the regular high school system of the province.

In Girls' Education, the High School in Midnapore and the Junior High School in Balasore and the Middle School in Bhimpore are attempting to meet the needs of three communities, Bengali, Oriya, and Santal respectively. The two former are distinctly urban in outlook and environment. The Bhimpore school alone in the Mission at present offering the facilities of education for girls beyond the Primary stage in a rural environment and at a cost within the reach of the average villager. The need of simplification of the environment and the provision of facilities for village girls has been recognised at Balasore, at least by the Survey Committee and recommendations to this effect put on record. The Midnapore Girls' School is doing good work in spite of grave difficulties, both material and spiritual (the latter includes political factors), as an urban day school for girls in a community that is increasingly appreciating the confidence that can be placed in the management and staff of a Christian institution and is in many respects making an effective witness to the quality of Christian education.

In Upper Primary Education for girls, the Santipore School has drawn high commendation from Miss Van Doren for its very wide range of handwork, which she regarded as quite unique even in her wide experience of India and worthy of a "write-up" in the Moga Journal.

Let us hope that as the outcome of this survey the deficiencies of our schools will be remedied and a higher level of efficiency attained, and that a still greater contribution will be made to the cause of Christian education throughout this Mission field.
A VIEW OF THE DEVASTATION IN BIHAR
Lloyd Eller

Last week I was called to make a water survey of the North Bihar area, devastated by the recent earthquake. Of course, my time was limited and I had to make very exacting observations for the work I was doing, but I did find time to take a peak occasionally into realms of misery, suffering, and destruction imposed upon the unenlightened masses and unfortunate people.

From conversation I gleaned that everyone was prewarned of the approach of some terrible disaster by the inconceivable rumbling and groaning within the earth’s surface, as underlying bed rock began to slip and shift. To the last individual, the European population of the huge area recognized this noise and ran for safety. Some people, however, got out of their houses after they were actually falling. Following the noise, the earth began to swing east and west slowly at first, but rapidly accelerating. The oscillation took on a circular motion and the earth seemed to jump, swing, and fall away. In this action, tree limbs fell, houses crumbled, and the earth’s surface hissed, roared, split, and groaned so violently that falling trees and buildings added nothing to the terrible noise. People were thrown to the ground and rolled about even though they struggled to get away from their crumbling houses. Everyone thought that the earth had come to an end and their destruction was certain. From violent action, the quaking resolved itself into a north and south motion and slowly quieted down. People then began to observe that huge earth cracks had appeared everywhere from which sulphur fumes and quicksand-laden water was boiling up. Wells became sulphur and quicksand geysers appeared and the area seemed to be in immediate danger of a huge flood. This condition however soon began to subside and only low-lying areas were flooded.

For the less-informed, highly-superstitious Indian population, the conditions were not the same. In the small village with mud houses and thatch roofs practically no lives were lost, but that day was a bazaar day when a special Mohammedan festival was being celebrated in several of the large places. Bazaars are not built to accommodate
• crowds, the streets are narrow, the houses are crowded together, making escape practically impossible. Standing rooms in the bazaars were packed, buildings were crowded so that, at the approach of the earthquake, the people found themselves trapped. They could only wail to their gods and take what came. Consequently, falling structure cushioned itself on a mass of human bodies and narrow streets closed in upon the wildly stampeding, battling crowds to mow them down as grass before the cycle. After the disaster, individuals freed themselves from the wreckage in a fear-stricken state only to plunge blindly into fence, field, and gushing water through which they ran under the impulse of destruction until they fell over dead. Under bazaar wreckage, the screams of entombed dying were as from the tortured in hell, screams which continued in ever-weakening intensity for hours and even days. Rescue was very slow and difficult, because of the fact that every individual was involved to a greater or lesser degree and every means of transportation and communication was deranged.

This brief, several minutes of North Bihar disaster, occurring at about 2-15 P.M. on the 15th of January, 1934, will find its place in the archives of world history as well as trace its word-of-mouth progress down through centuries of unwritten vernacular folklore.

My object in going to North Bihar was to help work out a method for immediately solving the anticipated water famine during the ensuing three months of dry season. In many places wells are destroyed and water-borne disease epidemics are now raging. A proposal was submitted to organize the shop departments of the Bihar and Orissa Engineering School to make B.T.S. well-drilling rigs and pumps while I personally take charge of the well-sinking programme with as many drilling rigs as can be managed by volunteer crews of school students and local contractors. The proposal has gone up to the Government emergency relief association, but I have not had time to hear whether it has been approved.

In Balasore, the earthquake did no damage but we all observed it very pronouncedly. This area was fortunate to have escaped so fearful a disaster.
PERSONALS

Rev. and Mrs. L. F. Marsh who have been serving the Church of Christ, Jamshedpur, since 1931 have been transferred to the Immanuel Baptist Church, Rangoon, at the request of the Board of Managers. Reluctantly, their friends in Bengal-Orissa bid farewell to them and little Barbara. Their new period of service begins in June in Rangoon.

We are assured the Rev. and Mrs. C. C. Roadarmel and family will return to Jamshedpur, and Rev. and Mrs. A. A. Berg and family to their work among the Santals in the fall. We are happy because of this news.

Miss Sara B. Gowen has undergone treatment recently in the Presidency General Hospital in Calcutta and is now spending a restful vacation period in Darjeeling. She hopes to be able to return to her work in Balasore within a few weeks.

The vacation period of May and the first two weeks of June is being spent in the various hill stations as follows:

The Marshes, Dunns, and Osgoods in Darjeeling; Dr. Bacheler and Miss Cronkite in Ranchi; Misses Stearns, Hill, and Knapp, the Howard, Gilson, Frost, Kitchen, and Brush families in Mussoorie. Rev. and Mrs. Long are caring for the English work in Khargpur during the absence of Rev. E. C. Brush.

John Howard, the eldest son of Rev. and Mrs. J. A. Howard, who graduated from Woodstock School last December, is leaving in June for U.S.A. to continue his advance training there. He will spend the summer among relatives in Kansas and Illinois before entering college in the fall.

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