TIDINGS

ETHEL M. CRONKITE

from
Bengal-Orissa, India

SEPT., 1934

No. 3
BENGAL-ORISSA FIELD DIRECTORY

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

Local subscriptions from—
Mrs. E. C. Brush, Khargpur, Bengal—6 As. each.
EDITOR’S NOTES.

Following the modern interpretation of the Parable of the Good Samaritan, we have in this issue personal sketches of Miss Sadie B. Gowen and Miss Ethel M. Cronkite who represent the Woman's Foreign Mission Society, at present, in Balasore. We reproduce on the cover page a recent photograph of Miss Cronkite; the editor regrets that she is not able to print one of Miss Gowen, also.

Following her personal sketch, written by the editor, Miss Cronkite gives us a comparative study of the state of female education in the Bengal, Bihar and Orissa, and Orissa provinces. The article will reveal to many of our U.S.A. readers, particularly, the very genuine contribution Government and the Mission are making to progress along this line.

Mr. Frost writes an interesting article dealing with the experiences of his students at the Puri car festival. Mr. Dunn makes a plea for the continuance of the Chandipore retreat. The School of Hinduism, carried on in Darjeeling this year, is reported by Mr. Osgood and the celebration of the 80th Anniversary of the founding of Woodstock School in Mussoorie by Mrs. Howard.

We quote portions of a recent letter sent out by Rev. H. C. Long, now settled in his work at Bhimpore, and follow this by the accustomed page of items of personal interest.
A MODERN GOOD SAMARITAN

J. G. Gilson

A certain man went down from Balasore Station to Motaganj, and he fell ill of the cholera, and was beside the road unable to proceed and near unto death.

And by chance there came down a certain Brahmin that way, and when he saw him he passed by on the other side.

And likewise a Mohammedan, when he was at the place, came and looked on him, and passed by on the other side.

But certain Christian students, as they strolled, came where he was; when they saw him, they had compassion on him.

And they went to their Missionary and said, "We wish to help the man. Please give us your trailer that we may take him to the hospital, and give us a letter to the surgeon that he may get proper treatment."

And they put him upon the cart, and took him to the hospital, and said to the doctor, "Take care of him as he needs and on the morrow we will come to see how he is."

Note.—The above paraphrase is a true story of a recent happening in Balasore, and it cheered the heart of the missionary to find that his students had so far absorbed the spirit of Jesus into their lives as to be anxious to help a man sick with the cholera, a thing which among Hindus "just isn't done".

SADIE B. GOWEN

Twelve years ago, the history of the Free Will Baptist Women's Society was published. On pages 40-41, we read, "The Superintendent of the Orphanage has a lively and varied career. With her time does not drag, nor days pass in monotony. From early morning until late at night her tasks claim her, and if there be guests arriving or departing, or sickness in the family, the night becomes as day. The day begins
with the rationing of the meals for the orphanage family and the missionary family; girls' prayers in their house, the overseeing of the girls at their morning's work—the drawing of water, washing, cooking, and cleaning. Then her medical duties come on; whether or no she be a doctor she must perform the office of physician to her large family, examining for fever, skin diseases, intestinal trouble, often compounding her own medicine and personally administering the same. Village callers take time. Then stores of wood, food, and coal must be purchased, cloth for dresses and sheets ordered from hundreds of miles away, mats for sleeping must be kept on hand for regular and extra need, and, most appalling of all, accounts strictly kept and balanced for the inspection of the mission auditor.

The Orphanage Superintendent nearly always has duties outside the institution, so in the afternoon away she goes on bicycle, or in gari, to visit schools, zenanas, or to meet committees . . . . She is supposed to care for the health, the morals, the domestic, and spiritual training of her girls.”

A very recent report from Miss Gowen states, “My eyes hurt all the time and my glasses must be changed; the lawn-mower is broken; the car battery is run down; the children have the measles”—and so the details continue to pile up and still the Superintendent of the Orphanage carries on.

Miss Gowen has been serving in this position in Balasore for the greater part of her mission career which began in 1909 as well as supervising the girls' schools at times, and directing the zenana work. She has been especially fitted for her work by her training. Following her courses in Maine Central Institute and Moody Bible Training School in Chicago, she took a course in kindergarten training in Foltz Institute, Herkimer, N.Y.

Miss Gowen was born in Troy, Maine. Her mother died when the little girl was nine years old. While living with an uncle in Portland, Maine, she was baptized and became a member of the Free Baptist Church there. Her interest in missions was developed through the reading of the life of Lavinia Crawford of Bengal-Orissa and correspondence with Miss Emilie Barnes.
After a term in India, Miss Gowen suffered a serious breakdown in health and had to return to the United States in 1916. After remaining there five years, she returned to India and spent another term of service before the furlough from which she returned in the fall of 1929. For a short time she assisted in the work at Midnapore before returning to Balasore where she is now carrying on, her days fully occupied with the various needs of the members of her Orphanage household and the zenana teaching.

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ETHEL M. CRONKITE

Free Will Baptist training and tradition have been contributing factors in developing the interest and missionary zeal in the life of Ethel M. Cronkite, who has been serving devotedly under the Woman's Board in Balasore since 1921.

Miss Cronkite was born in Bath, Michigan. Her father belonged to the descendants of two brothers who came from Holland. Her mother's relatives were Free Will Baptists. Three of them were named David Bean, all ministers. One who has his name recorded in the History of the Free Will Baptist must have been her mother's grandfather from the name and place of birth, whose son, in his turn, was also a Free Will Baptist preacher, and the grandfather of Miss Cronkite.

She was dedicated to the Master's service before her birth and, at the age of a year, was taken to the Baptist church for a public dedication. At the age of four years, she lost her father. After the return of her mother to a former home in Hartford, Michigan, Ethel was converted and joined the Baptist church there, before her thirteenth birthday.

From childhood, her desire and wish was to become a missionary, and, at the age of fourteen, at the altar of the Methodist church whither she had gone for consecration, the evangelist who knew nothing about her asked, "If dedication should mean going away to a foreign country, would you say 'yes' to Jesus?" She replied in the affirmative and
from that night felt as if she should plan all her study and work to
that end. A hope had become a promise.

After completing her high school course in Hartford, she went to
Ripon College to study for a semester. At this time she suffered the
loss of her mother by death.

Subsequently, she attended the Western State Normal School and
earned a teacher’s life certificate in March, 1916, and taught in Alpena,
Michigan. With the idea of further equipping herself for missionary
service, she continued her education at the Baptist Missionary Training
School and Kalamazoo College, and, in the same week, received her
Bachelor of Arts degree from the college and graduation certificate from
training school.

In the spring of 1920, she received her appointment as an educational
missionary to the Bengal-Orissa field, and arrived in February, 1921. It
has been the supreme joy of her life to recall the happy moment when
she had at last arrived in the place where she had longed to be, after
so many years of planning and working, and praying for the opportunity.
She continues in her devotion to her work among the girls of her school
and in the Christian community.

In 1928, while at home on furlough, Miss Cronkite received her
Master of Arts degree, with honors, from Kalamazoo College.

CHRISTIAN FEMALE EDUCATION IN THE BALASORE
DISTRICT

Ethel M. Cronkite

Comparative records are worth considering now and then for the
purpose of seeing if any progress is being made, and also to see if there
are mistakes being made in both methods and aims which ought to be
changed in order to make quicker progress and better results. The
following statistical reports both Government and Mission were made
in 1933. First I shall give the Government report on the number of Female Higher Institutions that there are at present in Bengal and Bihar and Orissa, which is as follows:

**Bengal.**

The population of Bengal is 51,087,338.

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**Bihar and Orissa.**

The population of Bihar and Orissa is 42,329,583.

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**Orissa.**

The population of Orissa is 9,970,081.

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(Note.—There may be a few schools in some Native States within each of the above territories, but I had only the number found in British Territory.)

**Balasore District.**

The population of the Balasore District alone is 990,519.
The number of children in school is 38,681 or 4.2%.
The number of girls in school is 6,895 or 1.4%.

The one Middle English School recorded in the above record of Orissa is the one at Balasore, and that has two years of High School work in addition to the grammar classes. Besides this, it is the only school above an upper primary in the whole district for girls, and it will be the only Girls' Christian High School for all Orissa.

Before giving a further report in regard to the girls, for sake of comparison, I wish to give a record of the Christian boys of the district who have completed their high school course. Since our Mission work first started which was nearly a hundred years ago, 38 Christian boys from the district have passed high school, and for the most part took their work in our Mission Boys' High School at Balasore. Eight of the above number have also received college degrees, and 5 more have passed
the I.A. Examination. This means that besides those who took part of the college work, about 20% of all boys who have finished high school have also passed college. Two of the graduates are preachers, and three are masters in the Balasore Christian High School; one Mr. R. K. Sahu, B.A., B.Ed., who also studied in America is the Head Master and Secretary. Nearly all of the total number who took the high school course and those who studied further are holding good positions either in government or mission service in Orissa. I would say that the Mission has made a success in training Christian men for service in Orissa.

For the same period of time, only 18 girls have completed the high school course, about half as many girls as that of boys, and of this number 5 have also received the B.A. Degree and another is in the B.A. Class, thus making about 33% of all of the girls who have passed high school have also taken the full course of college. Only one is working in Orissa, and she is Miss Niromala Nayak, B.A., B.T., who has also studied in England and since then has been the Principal of the Government Girls’ High School and Intermediate College for girls at Cuttack, Orissa. Of the remaining 12 who have only passed high school, 7 are teachers (6 in Bengal and 1 in Balasore), 2 have married and 3 are still in school. Only 2 of the total 18 passed a high school course in Orissa, all of the rest passed in Calcutta, the 2 are in Balasore, 1 married, and 1 a teacher. This shows that the Mission has failed in giving higher training to the girls, so the result is that most of our best are working in Bengal.

Besides the above records of girls, 21 more passed two years of high school of which number 10 have had teachers’ training, 9 are studying in training school and high schools, 2 are at home. Only 2 of the number married. 14 more passed one year of high school of which number 5 have also passed the Teachers’ Junior Training Course, 5 are still studying, 2 married, 1 died, and 1 is at home. It is from this group that we get most of our Christian Workers, because for the most part, these girls took their high school course in Balasore, since we have had a Junior High School for eight years, and nearly all take their Teachers’ Training course at the English Baptist Training School, Cuttack. These are the teachers who are the most interested in the spiritual life of
the pupils, the ones who are the best Bible teachers, who are the Sunday School Teachers, and help in the Christian Endeavor Meetings. So far as we have gone we have made a success of training Christian Leaders, at least as teachers. But I think that we have made two bad mistakes, one that too much emphasis has been put on the need for teachers, and so too few have married, and secondly, we have not provided the full high school course, in fact no high school course up to eight years ago, so the parents wishing to send their girls to Christian High Schools rather than to the Government one, sent them to Calcutta. There it was necessary for the girls to give up their own vernacular and learn Bengali, and the result has been that the girls prefer to remain in Bengal. So we have lost the most of the best educated ones, and have to take our best qualified teachers from the Government schools of Cuttack.

However, we are trying to correct these mistakes. The Mission plan is to have the Principal’s quarters, the hostel for the teachers and all of the children including the orphans on the school compound after about two years, so that will make it possible to carry out some practical work in connection with Home Economics that will be taught in the high school classes. This influence plus the fact that the number of teachers are increasing much more rapidly than they can find work, will help to encourage marriage. It ought to be considered that educated mothers are as much as leaders and just as important as so many school teachers. At present there are about 145 married women in the Christian Community of the town of Balasore. Of this number, only two have passed high school, about 50 have passed the grammar school, of which number some have had training and some a few years in high school; but most of the rest of the 145 have only finished either a lower primary or an upper primary course.

The second mistake of not giving the full high school course will soon be corrected after the boarding is moved to the high school compound, and then we hope to have more educated women and teachers who have been trained in a Christian School. Since the language area has proved to be the strongest influence, if we want Christian leaders for Orissa, we must have the Christian High School in Orissa. The
language problem does not matter so much in regard to college, because
one is supposed to have acquired enough English to study everything
in English, and most students like to return to their own language area
for work, that is to the language that he has used most recently for
conversation and study.

There is no question but that real progress in female education is
being made. A few years ago most Hindu girls got married before
finishing the upper primary course, but within the past five years 8
non-Christian girls have passed the Middle School Examination and all
but two are still in high school. I have not made a detailed record of
the non-Christian girls who have attended the Mission School, because
my purpose was only to write about the Christian girls. Standards are
being raised all of the time. Often in the past, girls who could not
pass grammar school were sent for Nurses’ training and for Bible
women’s training. But now the hospitals prefer those who have finished
grammar school and if one has studied further, so much the better.
The Mission has raised the standard for Bible Women, saying that one
have passed grammar school and some training either teachers’ or
nurses’ training. These higher standards are good, for as a general rule,
if a girl is really capable enough to be a nurse or Bible woman she
ought to be able to pass the grammar course, at least in vernacular.
Some twelve or fifteen years ago in Bihar and Orissa, a girl who had
passed only grammar school could take the Teachers’ Junior Training
course in one year, and if thought to be a good student, could take
one more year and then receive the Senior Certificate. But that rule
has been changed, so that one passing only grammar school can only
take the Junior course which is a two year one. Those who wish to
receive the Senior Certificate must first pass two years of high school,
and then take a two year course. For years a teacher who had passed
the I.A. Examination was considered qualified to teach English, but
now one must either be trained in addition or be a graduate teacher.

When one compares the qualifications of the members of the present
staff of teachers with that of the staff that was in the school when I
took it in 1923, he finds real progress having been made. Three years
previous, the school had been raised from the Middle Vernacular
Standard to that of Middle English, and there was a question as to whether it could remain so unless a better qualified staff were secured. At that time there were 11 teachers, only one a High School passed and trained, one Senior Trained under the old rule, and all of the rest were only Junior Trained and that was under the old rule also. Now on account of more children in the school and two extra classes, we have 14 teachers, only 2 of the same ones who were in the school in 1923. One of the two, Miss Komolini Chatterjee, finished both her middle vernacular course and training, as there was a training class in Balasore at that time, and now she has completed 25 years of service in the same school as a teacher. Besides these two, there are only two more Junior Trained Teachers, four Senior Trained, three high school passed, two of which number are trained, the Hindu Pundit who has a Sanskrit title and two graduate teachers, one from the Christian College of Madras and Miss Bibasini Mohanty, B.A., B.T., a graduate from the Boys' Government College of Cuttack and trained in Calcutta, who is now acting as Head Mistress for a few years.

I hope that in the future the number of girls who attend school will continue to increase, that more may have the opportunity of higher education, that we may have better-educated mothers, and that changes in the staff will continue until some day the poorest qualified teacher in the school will be that of a high school passed and trained, and that the influence of the school will be throughout Christian.

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CHRISTIAN STUDENTS AT THE PURI CAR FESTIVAL

H. I. Frost

Five students of the Cuttack Christian Training College and the writer were able to be in Puri during the Annual Car Festival of Jaganath, the week of July 8th. We went to bear witness to the Living God, Creator, and Ruler of the world, and to the Living Word, His
Son, our Saviour, in the seat of Jaganath, so-called ‘Lord of the World’, as his name means. It is estimated that the number of pilgrims was about 20,000. A third or more of the number were from outside Orissa. Sikhs, Hindi-speaking people from Calcutta and the United Provinces, but very few from stricken Bihar, Bengalis in large numbers (on the train it seemed as if nearly all were Bengalis), a few Telegus, at least one Malayalam who spoke English perfectly and bought a Telegu Gospel. The Oriyas came from near and far. How can all these people believe that the ugly block of wood, painted black, with the round, staring eyes, can possibly be, or even represent, the Lord of the World? Yet a large proportion were reverently worshipping him, as was shown by the bowed heads, clasped hands, and muttered prayers. When will our God be able to open their eyes? That depends a great deal on the faithfulness of His people, His Church, here and at Home.

No doubt a goodly number did go as sight-seers only. For instance, as we stood by the side of the street preaching, a young man saluted me. I did not recognize him at first, but found that he had studied in our Balasore Christian High School, and had one year won a prize in Bible. I challenged him in kindly fashion with the unreality of the affair. He replied, “Oh, I didn’t come for religion’s sake, only to see the place.” Some companions of his bought gospels.

Our friends, Mr. and Mrs. Cross, the Station Missionaries, were very kind in giving us a place to stay, and the writer a place at their table. That was not all. Mr. Cross took us back and forth in the car, and he and the local preachers worked side by side with the students as one team for three days. We began our work on Wednesday morning. The people were busy getting settled, bathing, etc., so we could only talk to an individual here or there, or to a little handful of folk who might be willing to pause for a few minutes. In the evening, and on succeeding days, the people listened better and bought more books. Our method was to move up and down the great main street in one or more groups, to stop for a while at a convenient spot, then sing Mukti Marga (Way of Salvation) or a hymn in Oriya or Bengali. Then as soon as people gathered we preached and offered the books. We made a special effort to sell the pice Gospels.
Friday evening a Brahmin took it upon himself to follow us about doing his utmost to discourage people from buying our gospels. At times he worked himself into quite a rage. If anyone took a Gospel in his hand to examine it, he would rush over to that person and tell him to leave it alone. "We have our own religion. We don't need this." Immediately we saw what he was doing we began taking pains to say, "These are Christian books. They have the message of the True Incarnation, the Real Saviour." I am glad to say that few were dissuaded from purchasing. Indeed some of the people in the crowd remonstrated with him. If while he was on the side of the crowd some one bought a Gospel, he would rush to him and scold him roundly, but each went off unheeding. I am sure the Gospels bought that evening will be read. Altogether we sold nearly 500 books of all sorts, mostly Gospels. Five colporteurs from the Bible Society in Calcutta were also working, and they had sold about 500 Gospels when we left Saturday. Pray that the Holy Spirit may use the Word of God to enlighten many hearts.

Doubtless all who will read this have read many descriptions of the Car Festival, so I need not take much space for that. I saw it for the first time in 1912, and have not seen it since. It was carried through this time in just about the same way as then. Only that year, which was a big year, since Jaganath got a new body, 100,000 people were said to be present as against 20,000 this. There has been a steady falling off in the number who attend. This is due partly to scarcity of money, but also, without doubt, to a lessening of the hold of idolatry upon the people of North-East India. For this we may be thankful.

The great day was Friday, the 13th. All the balconies and roofs of the buildings along the "Danda" (main street) were crowded with people from an early hour. Men and women—though women outnumbered the men—old and young, and children a plenty, went early to be sure of their seats, and many took their food with them. On our balcony, which was right in front of Jaganath's car—our tickets read "For Distinguished Persons" (!)—an Indian mother was feeding her baby from an Allenbury's feeding bottle! The three great cars, forty feet and more tall, with their fresh paint, gay red, yellow, and black
bunting, and 16 great wheels each, had been drawn up in front of the gate of the great temple the night before. Up to ten o'clock the people were freely allowed to mount the platforms of the cars by the inclined approaches of rough palm slabs and circumambulate the covered portion where the gods would later be placed.

We arrived at about 12 o'clock and just in time to see the Jaganath idol brought out of the temple gate, jogged along the ground to the front of his car, and, after a long wait, dragged up onto the platform. Again a long wait, but finally he was got into position. When he was face to them the people all began shouting, “Hari Bol”, and “Jaganath Jaya” (Victory to Jaganath). Then the idols were festooned with garlands of flowers. The other two idols had been placed on their cars previously. Devotees threw mangoes, plantains, the fragrant “khia” (cactus) blossoms, and coconuts on to the platforms of the cars. One Brahmin boy would be a good candidate for an American baseball team, I judge, from the way he caught the mangoes in one hand, tucked them under the other arm one by one, until he had five or six. There were baskets on the cars to put these things in. One coconut missed the platform, hit an Indian Police officer who was below, in the eye, smashing his glasses, and badly injuring one eye with bits of glass. Very little money was thrown, but in 1912 many rupees were thrown down, and I even saw Brahmins fighting for the money.

The great wooden driver for each car had to be carried up by eight men, the approaches to the platforms taken down, and the quartette of horses for each car fastened on in front, before the cars could be moved. The brother, Balabhudra’s, car was pulled first, then the sister, Subhadra’s, and finally Jaganath’s. As the signal was given in each case, a great shout went up, gongs were beaten vigorously, and the crowds rushed to grab the ropes. We noticed some Bengali and Oriya ladies, nicely dressed, inside the rope cordon held by the police about each car, taking a hand at the rope and making a gesture of pulling as the cars started. They must have been wives or friends of Hindu Government officers. The crowd was not dense and was easily managed. Here and there a person fainted, for the sun shone brightly, but there were any number of young men of various Service Societies ready to give
water, do stretcher service, etc. The Municipal authorities had taken every precaution and cholera cases were very few. By mid-afternoon the three cars had reached the entrance of the Garden one mile away where Jaganath, his brother and sister will visit with their Auntie for a week. Her image is a squirrel! A goodly number of pilgrims will wait for the return, but the majority began leaving as fast as they could get train accommodation.

Thus we are reminded that the masses of India are still in thrall to the idols, and as yet our battle is little more than begun. We must push the battle on with greater effort in prayer, preaching, and service. The victory is sure, for God's promises are sure, and his word never fails. But, are we faithful?

THE CHANDIPORE RETREAT

W. S. Dunn

For several years a Retreat for Christian workers and those interested in Christian work has been held at Chandipore. Chandipore is a quiet spot on the seaside away from the towns and villages, and is almost an ideal place for such a meeting. From year to year, usually in the latter part of April, missionaries, Indian preachers, and others have assembled there for prayer, devotional meetings, Bible study, a discussion of topics of interest, and for fellowship together.

This year when the question of arranging for the meeting came up at the Balasore District meeting there was some hesitation on account of lack of funds, but we did not wish to give up the meeting. Some donations were made, and some of the brethren themselves suggested that they could travel on bicycles if funds were not available. One man did actually cycle a distance of at least eighty miles each way in order to attend the meeting.

A program was arranged. Although the meeting was held under the auspices of the Balasore District Church Union speakers were invited
from other parts of the Mission. Rev. J. A. Howard, Rev. H. C. Long, Rev. I. C. Kitchen, and Rev. G. B. Harris of Midnapore District took part on the program. Mr. Howard and Mr. Harris conducted the devotional meetings each evening. Mr. Kitchen spoke on religious education, and Mr. Long spoke on what India can do to help America, and on conditions and developments which led to the repeal of the Eighteenth Amendment in America. From Balasore District Rev. W. C. Osgood, Mr. J. G. Gilson, Mr. J. C. Hudson, Rev. P. C. Nayak, and Rev. W. S. Dunn took part on the program. Mr. Osgood spoke on religious education, Mr. Gilson discussed the duties of pastors towards religious education and other work, Mr. Hudson discussed the preachers’ program of work, and the Bible study periods were conducted by Rev. W. S. Dunn and Rev. P. C. Nayak.

In addition to the regular program which was carried out each day there was time for informal discussions, walks on the beach, for “dips” in the sea, and for fellowship together.

The number attending the meeting was not so large as on some former occasions, largely on account of reduced finances; but we came away from Chandipore feeling that the time had been well spent and we hope that the happy custom of holding the Retreat at this quiet spot by the sea may be continued from year to year.

SCHOOL OF HINDUISM, MOUNT HERMON, DARJEELING

W. C. Osgood

Six missionaries of the Bengal-Orissa Baptist field and one from our Assam mission were enrolled and in attendance on the school for missionary workers among Hindus held at Mount Hermon School from the 14th of May to the 10th of June. Some were not able to attend regularly but those who did were well rewarded. There were thirty
registrations for the course representing ten missions and six different countries. The school was held under the auspices of the Parent Teacher's Association of Mount Hermon School; Rev. W. C. Osgood of this mission was the chairman and secretary of the committee which organized and made the arrangements for this course. Bishop's College, Serampore College, and the National Christian Council generously loaned members of their staffs as lecturers.

It is impossible in a brief article to give any more than a very slight glimpse of the lectures and discussion which occupied forty-two hours' time and were based on long years of study and experience. Dr. A. J. Appasamy is to publish his lectures on Bhakti in book form later. Certain elements of the devotion to God which we have been calling Bhakti may well survive in the Christian church of India. The adoration of God so characteristic of the saints of India, if it be centered on the God and Father of our Lord Jesus Christ, is most valuable. In the Hindu mind the sense of world weariness occupies somewhat the same place as the sense of sin in the Christian mind. Maya ethically leads to pietism and inactivity. The change needed may best be produced not by emphasizing the sinfulness of man but by the adoration of the Holiness of God and emphasis on doing his will. Rapturous devotion is not enough; obedience to the moral demands of Christ must be the issue of that devotion before it becomes thoroughly Christian. The Indian conception of prayer as not merely petition but real communion with God deserves greater emphasis in Christianity. If the moral qualifications necessary for immanence are duly recognized the Bhakti doctrine of the nearness of God becomes worthy of survival. Amid the joy of the Bhakta's love towards God which should be even greater towards a Christ-like God, room must be kept for suffering and sacrifice.

Mr. P. O. Philip gave something of the story of Christianity in India in early times. The existence in various parts of India of a considerable number of Christians and of churches which disappeared through the course of the centuries was proved. Probably the most suggestive reasons given for the disappearance of these communities was the failure to raise up a native leadership of the requisite spiritual
power and training. Most of the ministry of these churches was dependent on foreign funds and training, if not actually foreign. The Syrian Church had the inner spiritual power to maintain through the centuries the ideal of monogamy, resistance to idolatry, and a reputation for honesty and straightforwardness despite the overwhelmingly contrary influence of the surrounding Hindu community. Their evangelistic zeal had been sapped by the Hindu environment but the influence of modern missions and reform within the church brings great possibilities for good into the realm of the real and gives much hope for the future. Modern political, social, and reform movements in Hinduism were traced and the profound influence of Christianity in arousing these indicated. Christianity and the democratic ideal have set in motion forces within Hinduism itself that seem destined to destroy the caste barriers. A sidelight on the work yet to be done in education was given in the reference to the 1931 Census figures for literacy which records 92% of the people still illiterate and an increase in literacy of only 8 of one per cent. in ten years, i.e. from 7.2% to 8% between the 1921 and 1931 Census reports.

In the Hinduism of the masses Mr. Philip found a great many inhibitions. Submission is the one virtue. Fear and veneration of the Brahmin, penetration of caste ideas even among untouchables, all thinking themselves superior to some others, the worship in fear and gloom of the power that destroys, absence of the will to improve caused by economic poverty, the influence of karma and a general sense of the meaninglessness of life were all found to be characteristic of village religion. There is also present a sense of the reality of the unseen and a deep unsatisfied religious longing which Christianity may well use. The influence of Christian worship, in removing the liabilities of village religion, was shown to be considerable. Study of the motives of converts revealed the fact that a vast number of motives contribute to the coming of groups and individuals but the only effective thing that will help them grow into true Christian life and character is the personal vision of God in Christ frequently experienced through regularly conducted Christian worship.

Perhaps the best expression of the reason for the study of Hinduism
was given by Rev. J. N. Rawson in his question, "What teacher could be satisfied with knowing his subject only and not the mental back­ground of his pupils?" In presenting the study of Hinduism from the historical approach his aim was to help us to understand the elements that have gone into the making of the Hindu mind and to show us how we might go from there to positive Christian witness.

A very remarkable legend to Tibetan Buddhism was reported. It seems that in Tibetan temples a great black demon is often seen as an image overtopping the images of Buddha. The explanation is that Buddha during his lifetime is reported to have said that he and all other religious leaders who had appeared in the world prior to himself were subject to the demon Pride or Selfishness, but 500 years later (the approximate date of the birth of Christ) there would appear in the world a religious leader so great that he could overcome this last enemy of mankind Pride (ahamkara) and he would save the world. They still wait for this leader not recognizing in Christ him who was to come.

Mr. Rawson, too, expects to develop into a book the lectures he gave to the school.

It is hoped that next year a further short vacation course on animism and tribal religion may be arranged and a committee has been appointed to that end.

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TWENTY-FIVE MILES NORTH AND ONE MILE UP

Mrs. J. A. Howard

September will find the boys and girls at home flocking back to school again after the long holiday. Whatever the children may think about it, I’m afraid you mothers don’t fully appreciate what it means to have a public school near at hand. Most of you at least don’t have to go through the agony of choosing a boarding school for your little beginner, nor of getting him ready for it afterwards. Every year, about the middle of March when the schools begin here, I feel that I have
gone through with enough trials to write a book. Those khaki trousers I ordered for Gene three weeks ago fail to materialize, and the tailor meets me at the train to return the money I gave him in advance. (Of course he would have had them done by the next day, button-holes, buttons, and all, and that's what he meant to, all the time!) The local one-man laundry, known as the Dhoby, arrives at the last possible minute with the things he took the week before, and not at all perturbed that he has failed to bring three shirts and a towel! He lives only eight miles away, so he will hand them to me at the train as I pass through his town. (May be!) Those black tin trunks, one for each child, have been open for days to receive their properly assorted contents,—all the items on the "Boarding list," and all the little treasures which simply cannot be left behind. But of course we never think of keys till the last day, and we discover then that one trunk needs not only a new key, but also a whole new lock! Said trunk must be emptied, and carried to the bazaar to a locksmith to whom time is no object, and who never does to-day what he can put off till to-morrow, but patient Father stimulates a little speed with the promise of extra pay, and camping on the premises until the job is done.

But at last we are ready, and off we go to the station, luggage piled high in one local conveyance resembling an old-fashioned milk-wagon, called a tikka garry, and most of the rest of us in or on another, waving goodbye to the neighbors, goodbye to the servants who stand sadly by, and goodbye to the dear old house which will have nine months of rest, and freedom for the white ants to work undisturbed.

I'm sure you wouldn't believe me if I told you how long it takes to buy tickets and check luggage! I knew from previous experience it took quite a while, so I thought it prudent to warn the ticket agent the day before. "I am coming at 7 o'clock to-morrow morning to buy four tickets from here to Dehra Dun. Please make out the bill and have them ready." And so they were not, as dear Dr. Mary says! At seven the next morning the agent just began to look up on the map to see if there really was such a place as Dehra Dun, and when at last convinced, he reluctantly went through several volumes to compute the fares. After computing them, he checked them again, then lest he
have made a mistake, he called an assistant whose total finally agreed with his. All of this took exactly forty-five minutes, after which the luggage had to be weighed, the free allowance computed and deducted, the excess paid, receipts made out, labels fixed, luggage loaded on, coolies paid before I could settle myself in the train which was by that time just ready to start.

Lee and Gene had during this time been treated by their friends to nine bottles of pink soda-pop, the evidence of which decorated the fronts of their clean blouses. O, well, who cares about blouses? We haven't missed the train, and even if Gene did let his sun helmet fly out of the window, a semi-annual event, we shall have a lovely day in Calcutta before boarding the Dehra Dun Express.

On the three days' journey over one thousand and fifty miles, I sighed many a sigh of sympathy for the hundreds of mothers all over India going through these very same experiences.

On the other hand we count our blessings and are so thankful that there are good schools in India for our children. Woodstock is not of course the only one, but the one we found best suited to our own particular needs. During the last ten years this school in Mussoorie has developed into strong co-educational institution. It takes children from kindergarten up through high school. This year there are 401 students enrolled of whom 318 come from missionary homes, and of that number 308 are Americans and Canadians. There are about as many boys as girls. In this year's graduating class, there are fifteen boys and only eleven girls.

Woodstock School celebrated its eightieth birthday anniversary on the afternoon of June 16th. Tea was served to about 400 guests on the playground where the new gym provided shelter during the first shower of the monsoon. The principal, Mr. Parker, and his wife, Mr. Parsons and his wife, Miss Edith Jones, Miss Marley, and others of the staff were on the receiving line. During tea the guests were entertained by the orchestra and by stunts provided by the Boy Scouts and Girl Guides.

At 5 o'clock we proceeded to the beautiful assembly hall of which we are so proud and which bears the name of Parker Hall after the
indefatigable principal whose vision and efforts made it possible. Mr. Parker opened the meeting with a few remarks about the early history of the school. It was founded some years before, but occupied rented quarters until 1874 when a cablegram came from the Presbyterian Board in America authorizing the purchase of the Woodstock Estate. There was one in the audience who remembered the cablegram,—dear old Dr. Lucas, who lifted his silvery head and beautiful serene face, and gave thanks for all the mercies of the past.

The program which followed consisted of five short speeches representing different stages of the school's history. All of the speakers have been or still are teachers here. Lady Ewing, who remembers back "when your grandma was a little girl", stepped forward and read her reminiscences in a wonderfully clear strong voice, nor is her long service for India over yet, for she keeps house and cares for three little grandchildren who attend Woodstock.

Next was a bright little lady, Mrs. Morrison, who taught here 40 years ago. She said that in those far-off days it was not as difficult as it is to-day to distinguish the young teachers from the older students. The teachers wore decorous black silk dresses with muslin collars and cuffs, and APRONS! Mrs. Morrison told of her trials with the meager equipment of those days, and the slender library facilities, when a new book received from home was given a most vociferous welcome.

The third speaker, Miss Stokes, bore testimony to the genuine religious atmosphere of her day. Her method of repaying her debt of gratitude was to "pass it on" at the neighboring school of Wynberg where she is at present teaching.

The last speakers, Miss Edith Jones and Miss McGee, are still with us. The latter spoke most appreciatively of the present staff, and Miss Jones delighted us with stereopticon pictures of by-gone days, pointing out mothers and sisters of some in the audience. It was amazing to see what changes had taken place from the one original building to the present fine plant of several units.

These talks were interspersed with musical items by old students, and the program closed with the showing of a movie reel of present-day Woodstock, the pictures of which had been made by two of the
staff, Mr. Parsons and Mr. Haupt. This reel is to be taken to America this winter to be shown especially to old students in the various colleges. How they will live over their days at Woodstock seeing the nine o'clock bell being rung, the children arriving by 'rickshaw and "dandy", that boatlike arrangement carried by two or four men, by "kundy", a basket in which little ones are carried on a coolie's back; seeing them all flocking into school on week days and coming out of Kellogg Church on Sabbath in their "best bib and tucker"; the well remembered roads, the dear old pine trees, and the hills—range after range stretching away to the everlasting snows. No doubt, lumps "hard to swallow past" will come into many throats at the familiar scenes, and in their hearts they'll be saying, "Thank God for Woodstock, and may she long continue to play her part in building useful Christian world citizens!"

Bhimpore P.O., Midnapore Dt.,
Bengal, India.

Dear Friends,

Now that we are back in India, we wish to let all you good people who took so much interest in our work know about it. Just now we are at Khargpur carrying on the work among the English speaking people, while the regular missionary pastor, Rev. E. C. Brush, is taking his vacation in the hills with his family. But our own station is Bhimpore, and as we have a post office there now, letters addressed to the above address will reach us without delay. . . . . . . We sailed from Los Angeles September 19th. With us were our twin daughters and Paul, while Judson had bravely gone off alone a short time before on the long train journey from Pomona, California, to Granville, Ohio, where is our only home for missionaries' children. We had a wonderful trip to India via four steamers and nine ports, one of which was Rangoon where we had most pleasant meetings with other missionaries of our society.
On arriving in India we stopped a day in our old station, Midnapore, and then went on to our new work among the Santals. They are an aboriginal tribe, Dravidian, who had no written language until missionaries adapted Bengali and Latin alphabets to begin a literature for them. The more clever Bengalis had robbed them of the best lands, and now many of them are merely day-laborers, while among those who own land very few have more than four or five acres of mediocre soil. They are classed as animists, or nature worshippers, have no objection to eating any kind of meat, and have slack marriage laws and customs. Perhaps their worst vice is addiction to intoxicating liquors. Most of those who have become Christians have given up this habit, although there may be occasional indulgence secretly on the part of some; considerable improvement in sex morals seems also to have been made, but the meeting of Santali, Hindu, Christian, and Western ideas and customs about marriage in a single focus creates problems of its own.

Our work for the Santals is both evangelistic and educational. For the former we have a missionary who has learned Santali, and a single lady, with a staff of ten or a dozen preachers (until this year's reduction) and four Bible-women. There is one church entirely self-supporting, and five or six others.

Our central schools at Bhimpore afford several advantages. The rates are the lowest possible; the students are not confronted by racial and caste antagonisms, as they would be in Hindu schools, cultivating an inferiority complex; an effort is made to adapt education to their special needs; and they are thrown into a definitely Christian atmosphere. Here also the boys are given an opportunity to earn part of their way in the shops and at other tasks. The Bhimpore schools take the boys right up to matriculation, or college entrance examinations.

These schools help the general educational and Christian program as well as the individual. Without them, it would be impossible to get Santali teachers for the eighty village schools; as it is, there are more than enough. Many of the converts gathered in by our evangelistic workers were trained in Bhimpore.
A feature of the school deserving special mention is the industrial and agricultural departments. For a people as economically depressed as the Santals, the practical emphasis seems to be important. Formerly an attempt was made to give each boy a little of a wide range of subjects; now we are narrowing the range, but planning to give enough of one or two subjects to be of practical value after the boys leave school. For example, an hour and twenty minutes, or even two hours a day in the sewing class for one school year, will hardly give a boy enough skill so that he can earn anything by it after leaving school; but two or three years of such training would at least bring him very near to the attainment of an earning skill. Ours is not a trade school; but we hope that the industrial skills acquired may be supplementary, as for example, a village teacher on Rs. 10 a month ($3.50-4.00) might supplement his income by making shirts and coats for the villagers; a farmer with a large family and small holdings might save a number of rupees by weaving his own cloth; his garden, too, would furnish valuable supplements to rice and salt. Besides sewing and weaving, we teach carpentry, jute-growing and rope-making, gardening, and this year we are beginning a real agricultural project. Thus we hope that the industrial work will be of real help to the large number of boys who can continue no more than two years in high school.

We have three hostels. In one called "the Christian Boarding" or the "Little Boarding", food and some clothes are provided. The boys pay fees, unless orphans, but few pay enough to cover cost of food and clothing. Occasionally boys from non-Christian families are also admitted. The building is a newly built, well-arranged brick structure, single storied, with terraced roof. There is supposed to be a boarding-master, but Rs. 10 a month is entirely inadequate. A temporary Bengali master consented to take this hostel for four months. He was a cultured young man with unusually high Christian ideals. Somehow he got a tremendous hold on the hearts of those boys from the jungles, and when he left, at a little farewell dinner, half of those stoical Santal lads actually sobbed. A man who can command such devotion is worth a whole school staff so far as character building is concerned. You can imagine how regretfully we let him go this month.
In the other two hostels, occupied almost entirely by non-Christians, the boys provide their own food and clothing, and no fees are charged. One is a fine, two-storied brick building, the other an ordinary mud-walled, thatched house. A master has quarters in the former, but they are without any systematic or responsible supervision. No provision has been made for them, and now that funds are pared to the bone the situation becomes even more difficult. Still we feel that something must be done; as it is, we are losing one of our best opportunities for character building.

Mrs. Long has been teaching the highest class in English in the girls' school, and I several in English and Bible in the boys' school. Teaching English to those children whose native language is Santali, but whose education has been in Bengali, is no easy matter. Pronunciation, for one thing, presents difficulties. Most of them have never learned to pronounce "sh". So, "He shipped a ton of tea", becomes, "He sipped a ton of tea". What a giant! "F" affords tremendous difficulties, but by having them put a pencil between their teeth, I manage to get a fairly decent pronunciation of it. Grammar affords similar difficulties, and it is easy to tell where verbatim memory leaves off and real composition begins.

In spite of some financial shortages, we feel greatly encouraged by the cordial support of the good people at home. Our work has not suffered nearly as much as that of some other missions. We have not had to close down a single important piece of work. Such support convinces us that our home constituency really loves this work, and cannot be separated from it by Laymen's Reports nor financial depressions, popular criticisms, nor administrative changes. We hope that we can prove worthy of such loyalty.

Sincerely yours,

H. C. Long.
PERSONALS

Mr. and Mrs. J. G. Gilson are rejoicing in the arrival of William Albert, born on June 6th, in Landour, Mussoorie.

Rev. G. B. Harris is supplying the pulpit in the Church of Christ, Jamshedpur, and supervising the station work until the arrival of the Roadarmels in November.

The Semi-Annual Conference was not convened this year in July as has been customary. Various committees, meeting in about a week’s session, transacted the necessary business for the Mission.

Contrary to expectations, Mrs. L. F. Marsh has not been able to join Mr. Marsh in their new field of service in Rangoon, but is remaining in Darjeeling for several months longer under the care of the Civil Surgeon there.

Miss Gowen has returned to her work in Balasore greatly benefited by her treatment in Calcutta and rest in Darjeeling.

Miss Gladys Garnett, formerly stationed in Balasore, has joined the staff of the Queen’s Hill School, Darjeeling, where she is rendering acceptable service.

Published by Mrs. E. C. Brush, for the A.B.F.M. Society, Khargpur, and Printed by P. Knight, Baptist Mission Press, 41A, Lower Circular Road, Calcutta.