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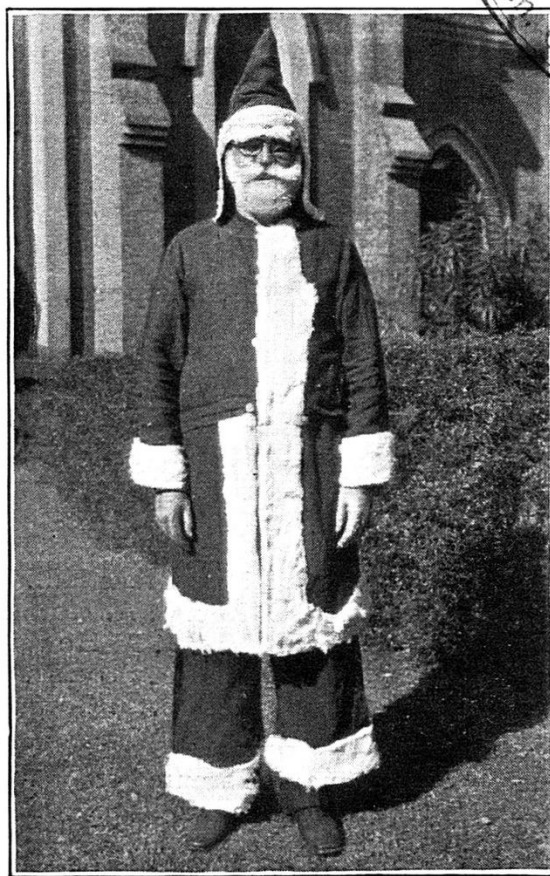
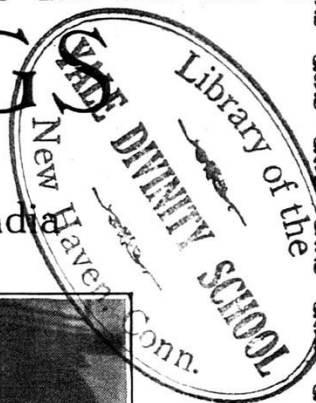
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TIDING

from
Bengal-Orissa, India



DEC.,
1936

No. 4

MERRY CHRISTMAS !

BENGAL-ORISSA FIELD DIRECTORY

Bhimpore, Midnapore Dist., Bengal.

Rev. H. C. Long.
Mrs. H. C. Long.
Miss Naomi Knapp.

Midnapore, Bengal.

Rev. A. A. Berg.
Mrs. A. A. Berg.
Miss Ruth Daniels.

Khargpur, B.N. Ry.

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

Jamshedpur, B.N. Ry.

Rev. G. B. Harris.
Mrs. G. B. Harris.

Jhargram, Bengal.

Vacant.

Salgodia, Hatigarh P.O.

Mr. George Ager.
Mrs. George Ager.

Balasore, Orissa, B.N. Ry.

Rev. H. I. Frost.
Mrs. H. I. Frost.
Mr. Lloyd Eller.
Mrs. Eller.
Mr. J. G. Gilson.
Mrs. J. G. Gilson.
Miss Lillian Brueckman.
Miss Ethel Cronkite.

Bhadrak, Balasore Dist., Orissa.

Vacant.

Santipore, Hatigarh P.O., Orissa.

Rev. W. C. Osgood.
Mrs. W. C. Osgood.

On Furlough.

Miss Grace Hill.
Rev. J. A. Howard.
Mrs. J. A. Howard.
Miss A. Stearns.
Miss S. B. Gowen.

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Bengal-Orissa Tidings

HOUSE-PARTY, 1936

Khargpur, October 17-19

Our Women's Bengal-Orissa house-party was entertained in the Kharida Mission bungalow and church at Khargpur for three days. In the church side-rooms, the garage and the Mission bungalow—sitting room, bedroom, screened-in veranda—delegates from Balasore, Mitrapore, Hatigarh, Bansboni, Salgodia, Amdia, Chitrapatar, Midnapore and Bhimpore were camped. Sixty-five women came to the Conference from all these places and some fifty local women also attended.

Each morning's program opened with prayer groups, followed by devotional addresses given by Mrs. Probbaboti Sircar of Sahebgunge, Bihar. She herself has a most beautiful Christian character, and, through her talks in which she brought in incidents of her own most remarkable life and of her work in the Independent Mission which she has started, we were made to feel our own littleness, and the call to the "much more" we might do and be.

The theme of the Conference was "Opportunities and Responsibilities of the New Century", the special text being, "I press on toward the goal", and the special hymn, "Take my life and let it be". These were presented by the President, Mrs. Frost, in her opening address on Saturday morning.

On Saturday morning news of Baptist women in Burma, South India and Assam was given and on Monday morning Miss Romola Biswas spoke on the work of Japanese Christian women. These messages were inspiring to greater effort by showing what can be done by other

Oriental Christian women. The All-Burma Woman's Missionary Conference supports a vast amount of work; the Assam women by their donations of rice start village schools. South India women raised more than Rs.200 to help the Home Board with the deficit, so Bengal-Orissa women felt they might do something, too. They could raise Rs.1,000 if every Christian woman of our churches gave Re.1 each. This discussion culminated in a resolution in the last meeting to try to get every woman in our churches to give at least one pice a week, twelve annas a year, for a Conference Fund with which to support a Bible-woman and Nurse on our field.

Saturday afternoon a play, "Count Your Many Blessings", given by Khargpur young women and children, was followed by tea for all on the lawn. That evening the collection taken for Home Missions with the contributions brought from different societies with their reports amounted to Rs.81. Mrs. Howard, our guest from America, gave the message Sunday evening on "How to be a Good Neighbor".

The meeting closed Monday evening and the inspiration of Mrs. Sircar's messages and her own faith and devotion was evident in the desire which many expressed to really give themselves in voluntary daily service to Christ among their non-Christian and Christian neighbors. All were determined to arouse their home societies to new life and unity. This was the 14th Woman's Conference held on our field and it does show progress. Next year we will meet under the direction of Mrs. H. C. Long, President and Miss Molina Marndi, Secretary.

RUTH DANIELS.

SANTAL CHRISTIAN FORWARD MOVEMENT CONVENTION, BHIMPORE

In January, 1935, the Santal Christian Council was formed by representatives of nine different Missions working in widely scattered areas among the Santal people. One of the objects of this Council is stated to be :—

“To take counsel together and also such action as may be possible in all matters concerning the spiritual welfare of the entire Santal Christian community wherever situated.”

In accordance with the above statement, the Santal Christian Council has advocated the holding of regional conferences in central places, where different Missions may be working among these people, for the purpose of inspiration and genuine Christian fellowship, and to take counsel together how best to promote the spreading of the Gospel of Jesus Christ among the large masses of unevangelized Santals.

The first regional conference of this sort to be held in the Midnapore District was summoned to meet at Bhimpore, October 29-30, 1936. Four Missions were represented as follows: Methodist Church, Bankura, 13 delegates; Mayurbhanj Evangelical Mission, 1; the S.P.G. Mission, Midnapore, 1; and about 57 delegates from various churches of the American Baptist Mission. Other visitors frequented the meetings, including some non-Christian teachers from the district, and members of the Bhimpore church, so that the average attendance at the sessions was well over 100. Districts represented by the above delegates were: Bankura, Midnapore, Balasore, Singhbhum and Mayurbhanj.

The visitors and delegates put up in the homes of Bhimpore families and in the School Hostels, which were vacant on account of holidays; they also made their own arrangements about meals. In fact, it was reported afterwards, that some of the people got so interested in the meetings that they forgot all about their own meals.

The main sessions, mornings and afternoons, were preceded by prayer and praise services, and each evening an evangelistic service was held in the Bhimpore church, all other gatherings being held in the High School auditorium.

Four main topics were presented by special speakers, followed by lively discussion. Babu Ernest Soren, layman from the Methodist Mission, spoke on: “How to promote Christian marriage ideals among Santals”. Babu Lukhiram Hembrom, layman from the Baptist Mission, spoke on: “How to grow in Christian Experience—Obstacles to growth,

and how to remove them". Babu Jitan M. Soren, former Headmaster of our Bhimpore school and now Deputy School Inspector in Bankura, a member of the Sarenga Mission, spoke on: "Forward in Education among Santals; Clarification of Aims—Primary and Secondary Education. How may Santals give substantial support?" Rev. Benod B. Murmu, for many years successful evangelist on our Home Mission field, spoke on: "Forward in Evangelism among Santals—Meaning, Methods, and Conservation of Results".

All the sessions were conducted in the Santali language, which made even many timid villagers feel at home. Two missionary families of the Sarenga Mission are now preparing for the Santali examination, and one of these families attended the conference, which gave additional encouragement to the simple Santals to hear their language used by white folks. Much enthusiasm was manifested, and the conference voted unanimously to have these gatherings annually; and to plan for these a continuation committee was appointed.

A Findings Committee, appointed at the beginning, reported at one of the last sessions, and among other things the convention resolved that everywhere there should be absolute adherence to Christian marriage principles; the bargaining for wives by giving and taking dowry must be abandoned and condemned and other superstitious practices discontinued; it was suggested to form an All-Santal Association in this part of Bengal, and that this Association should seek to raise an endowment fund for the advancement of education and other worthy objects among the Santal people.

As a beginning it was felt that this conference was quite worth while, and that meetings of this type will be fraught with great possibilities for good. One of the most encouraging signs was the participation of laymen and ordinary villagers. We join in prayer to God that His Spirit may bless these people and in a marvelous way lead them out from darkness into the glorious light, life and liberty as it is in Christ Jesus. At the closing session, about one hundred tarried to join in an impressive Communion service, and thus parted with the message of the evening as their motto: "God's Spirit, God's Voice, God's Work". We are confident that if the Santals follow

the first two of these they will be able to accomplish the third, and truly "Go Forward".

A. A. BERG.

STIRRINGS AMONG KHARGPUR SWEEPERS

Wide publicity has been given in the last year to the movement among the "untouchables" in India to seek better opportunities for themselves. In Khargpur these stirrings of desire among the sweepers for their own improvement have been encouraged for several years through an organization whose principal leadership has come from various former students of the Balasore Christian Boys' High School.

In 1933 Upendra Nath Maity, a Hindu young man who had studied for four years in the Balasore school, noticed that a group of Oriya sweepers were gathering under a certain streetlight in Khargpur occasionally to sing and play music. He encouraged them and interested various Christian friends in the work with them. Among these were Dr. Robert Simons, a homeopathic physician, and Jitendra Nath Bir, who became the first teacher in the school started for the children.

In October, 1933, the "Harijan Potito Paban Samity" was organized and regular meetings begun. Later a site was secured from the Railway Company's Station Committee and a small temporary building of bamboo and corrugated steel was erected for their meetings and school. In the weekly and sometimes bi-weekly meetings teaching along moral and religious lines is combined with singing and prayer.

The songs and prayers used by the group itself are of a type which does not commit the members to a definite allegiance to Christ, but the Christian members and visitors are free in their prayers and teaching to bear witness of the meaning of Christ for them. Among these visitors who have been attending from time to time are missionaries, pastors, and Indian and Anglo-Indian lay-Christians.

The men are keenly interested in music and also in dramatics. The music fills a large place in their meetings week by week and occasion-

ally they have staged dramas with considerable success. In the latter their acting has been better than their management of the financial phases of the performances, so these are being used rather sparingly at present.

A vigorous effort has been made to help the people see the evils of drinking liquor and of gambling, two practices which have been all too common among them. Now quite a number have given up these habits entirely and others are feeling the pressure of the opinion of their fellow-members against the practices and are gradually giving them up.

The organization has had its "ups and downs". At times there has been strong opposition from other sweepers outside their group who felt that these men were upsetting their customs because they refused to join in the drinking on gala occasions.

On one occasion a large crowd of the other party gathered near the society's building, and it looked as though there would be serious trouble. Dr. Simons had been called hastily and he tried to get the two groups to discuss the matter sensibly, but with everybody trying to talk at once there was such an uproar that no one could hear anything. Finally despairing of being able to help any, he started to leave. One of the women, fearful of the results of a fight, ran to him, fell at his feet and begged him to stay and try to prevent it. He tried again and finally succeeded in getting a hearing. He began asking questions and insisting on answers from them.

First he asked, "Did you ever have quarrels like this back in your own villages?"

They answered, "Yes, often".

"What was the result when you did?" he asked again.

"There we usually had a big fight and people got their heads broken and then the police came and arrested some of us", came the answer.

"Why hasn't that been the result here?" pursued the doctor in his questioning.

They admitted that probably it was because of the teaching that had been given week after week and because part of the men hadn't been drinking.

“Then do you think the work of the society has been all bad or has it done some good?”

They conceded that there had been good in it, and gradually quieted down, and agreed that the work should go on.

Later another quarrel led to a petition from the outside group to the Station Committee complaining that this society was being used to stir up political rebellion and labor troubles (a serious charge in Midnapore District where the terrorist movement has been active), and urging that permission for the use of the ground for their meeting place be withdrawn. Dr. Simons had to be out of town but he left a letter stating that the purpose of the organization is a moral and religious one, striving particularly to overcome drunkenness and gambling, and giving the names of several of the Christian people who had been attending to help in the teaching. When the investigation was made and this letter produced, the Executive Officer was satisfied, dropped the matter and encouraged the organization.

So in spite of continual problems within and without the group the work has gone on. The school has had its difficulties too, as it is not easy to build up an appreciation of the value of education when there is such poverty and ignorance. At present Lal Mohan Singh, another Christian young man from Santipore who has had much of his education at Balasore, is the teacher. The school is held in two sections. One meets in the morning in a room at Union Church for the children on the south side of town and the other meets in the evening at the society's own building for the children of that neighborhood. Many of the children work outside or have to stay at home to take care of younger children while both father and mother go out to work. It is hoped that by a gradual increase in the income from school fees and a possible Government grant as the school is brought up to the standards required, it may be possible to get it on a secure permanent basis.

We need your co-operation in prayer :—

1st. That the outreaching of these underprivileged people towards a more abundant life may find its fulfillment in that life which Christ came to give to men.

2nd. That the leaders in this work may find God's guidance in the methods and in the spirit of their service.

3rd. That more of our Christian people may learn the joy of sharing in this and other types of service for others.

CHAS. C. ROADARMEL.

(EDITOR'S NOTE :—We hope to initiate a new department for young people in the June 1937 issue of *Tidings*. The appeal below is written by the newly-appointed editor of that department. Read it and see what you can send her by way of suggestion.)

BHIMPORE, MIDNAPORE DISTRICT,
BENGAL,

November 13, 1936.

DEAR GIRLS AND BOYS :

Many years ago, when Mother was a girl and Daddy was a mere boy, our Bengal-Orissa Mission used to send out news in a lovely little paper called "The Missionary Helper". Our dear Miss Emily Barnes used to write a letter or a story for the young people for each issue. Would you like some more stories for boys and girls, or descriptions of the country, people, houses, and schools? If so, please drop me a line at the above address, ask me a few questions, and tell me what you would like to hear about. Then I shall try to send you letters or news that will be just what you are interested in.

Rides in ox-carts, fording of rivers, hiking across the ricefields, "hitting and missing" the stones in Dompara, losing half a snake, travel in a third class compartment, tenting in Bengal, telling fortunes, Molina's pet "moyna" (bird), "Why the buffalo chased Mr. Berg", and so on are my suggestions. What are yours? Perhaps Mother and Daddy can help you to ask a question. Or you might find a copy of that paper of long ago and see what Miss Barnes used to write for the young people then. "Nomoskar!"

Yours hopefully,

(MRS. H. C.) MABEL R. LONG.

ANNUAL MEETING OF THE BENGAL-ORISSA MISSION

There was a spirit of expectancy in the air as the Bengal-Orissa missionaries assembled for their annual meeting in Midnapore during the latter part of October. Dr. and Mrs. R. L. Howard had been in our midst for two weeks, critically surveying the Oriya and Santal fields, investigating to find some basis on which one field might be classified as worthy of first consideration in budget needs, and the other as second. We had been told in the Evaluation Study sent to the field, that all Bengali work must be given up as an emergency sacrifice, that the more promising fields might be retained.

Then the Bhimpore High School for Boys was still hanging in the balance—could it, would it be retained as an essential part of the Santal-Kora work? Santipore, the Christian village settled by the pioneer missionaries as a home for famine children—could it, would it be retained as a mission project during these emergency days? Could we give any encouragement to the Department of Education of the new Orissa province that we were able to help in the direction of the new emphasis on Village Crafts through the Santipore School, or give any assistance in Technical Education in Balasore?

As we sat down with Dr. Howard in this, our Centenary Year, to face these vital problems, it was not long until it was quite evident that all sectional feeling or preference had been laid aside and that all were thinking in terms of the whole work. I cannot help but feel that much of this attitude was due to the sympathetic, kindly, unprejudiced consideration Dr. Howard gave in the individual conferences with us, as he led us to face these issues. During the Centenary Celebration we had come to a fuller appreciation of the great Kingdom enterprise began so well during those early days. These searching evaluation days had led up to a deeper appreciation of the great responsibility resting upon us to stand by those the Lord had given us—those who have leaned to us for spiritual guidance.

As I look back over those two days of conference, it does not seem possible that any two days could have meant more to the future of our work.

First of all, the conclusion was reached that it is not possible to withdraw from any of our Santal work. The following points were considered : The generous Government and District Board Grants which, if lost, might never again be secured; the encouraging results from the teaching of the program of Religious Education in use in the schools : the importance of the Boys' and Girls' High Schools in Bhimpore in the life and thinking of the Santal people. In fact, it has been these schools which have awakened the people to a consciousness of themselves and opened the door to the realization of a better life. A program of Christian Training for local leadership just begun merits consideration, also. The real beginning in learning to appreciate village crafts and agricultural pursuits promises better days. For these reasons the Santal work takes an equal place with the Oriya work.

Secondly, we must report the changed attitude toward Santipore which has come about during these months of careful study. There never has been a question in the mission as to the real value of Santipore village work along the line of practical education. The keen interest of the Orissa Department of Education in the work, the only piece of its kind in the district, has made us feel more keenly that it would be unwise to think of closing it down until we know just how much the Government is willing to put into the project. This, together with the vision and faith of the Missionary-in-Charge, Rev. W. C. Osgood and Mrs. Osgood makes it necessary to continue the work for the present.

A third consideration is the confidence we have in the combined High and Technical School in Balasore to furnish types of training needed for the Oriya community. It has been and is a vital part of the work in Orissa. The present problem is to inspire the boys who attend with a vision of Service—unpaid, perhaps—for their own community. This, of course, is an aim of all our educational work for both boys and girls.

I think we are all happy to find that the Kora work, so newly begun by Rev. J. A. Howard, has found a place in the Santal scheme of education. As the Kora people catch a vision of a better life, the Bhimpore schools will be able to take them in and pass on to them the benefits of all the years of labor among the Santals.

The great regret felt by all was the fact that, no longer can missionary families be designated to the English work at Jamshedpur or to the Bengali work at Midnapore. By no means do we admit failure, for the large numbers of splendid Christian workers who have borne the heavy burden of responsibility in other parts of the field have come from among the Bengalis. We pray that the time may come soon when we may again press on with the work. Until such time we are happy that the Midnapore Girls' High School is able to continue its service, not only in training our Christian girls, but also by reaching out into so many Hindu homes with the vision of the Better Way.

With a much deeper understanding of our opportunities, we closed with a desire for re-dedication to our unfinished tasks.

EDWIN C. BRUSH.

MEAT-PIE PEDAGOGY

I received a letter the other day from Mr. R. K. Sahu, Principal of our High School, saying that his Senior Class had come upon the words, "meat pie" in their English book, and they wanted to know the meaning. They had never seen any kind of a pie and so Mr. Sahu's explanation was not enough, although Mr. Sahu had studied in America and knew what pie was. They were not satisfied until one boy went so far as to suggest that they ask me to make one for them. All heartily agreed to give one anna each for the materials if I would be so kind as to make one.

I replied, "Delighted!" I added, "if the boys will furnish four chickens, I shall give flour, shortening, and other materials and they shall have a chicken pie".

The next day, over came four chickens all cleaned and cut up in small pieces ready to cook. Potatoes were sliced and cooked with the chicken, then all was turned into two Pyrex dishes, the crust put over the top, and baked.

When all was ready, the boys, including both Hindus and Christians, and their Principal sat on mats, Indian style, and feasted on chicken pie served on leaf plates.

As I placed the two large pies before them I said, "Now this is an English dish, so I am giving you forks with which to eat it". They all managed the forks very well, even the boy who said he was afraid he might prick his mouth.

While they were eating, I said, "Now one of you will have to tell the story you were reading which interested you in meat pie".

"Would you like to hear it? Some poor boys from the slums of London were going to Eppington Forest for a picnic. Their ride was provided for by a Fresh-air Fund, but a collection of four pence each was taken to buy their food. Each boy had a cup of coffee, a small loaf of bread, and a meat pie."

Now, if you American boys and girls would like to have me make you a meat curry and "pilau" just let me know.

MABEL S. FROST.

"BANMALI BABU"

This is about Banmali Mishra, the Brahmin convert whose story was given in *Tidings*. (See "How God called a Brahmin", December No., 1932.)

As Mrs. Frost and I were sitting down to an evening meal recently, Banmali Babu appeared at the door. After greetings were over he said his wife and children and belongings were in two bullock carts at the gate.

They had just arrived from Cuttack where they have been staying three years while he was taking the training to become an evangelist. They had arrived a few days sooner than we expected.

His wife, Anandine, has acquired much refinement and grace during her four years' contact with Christian people. She was carrying the youngest member of the family, a baby boy of ten months on her hips,

of course, but when she put him down, lo! he could toddle about! The next, Kiron (meaning sunshine), a little girl of three, was soon sitting in "Ajah's" lap. (Their children call Mrs. Frost and me "Grandma" and "Grandpa".) When I asked "Why is one of your slippers red and the other black?" she said, "The white ants ate a part of one". And there is Koilas now about eight. He is short, but an intelligent boy. He comes often for Bible picture tracts. As soon as he finishes reading one he comes to Mrs. Frost for another. Billy Gilson, aged 2½, has taken him on as a playmate. So we gave the children a lunch and made a place for them all to sleep for the night.

Banmali Babu was formerly a student of the Hindu Vedas. While studying he has been writing some articles in which he seeks to prove that the Vedas point to Christ as the true Incarnation. These have appeared in our evangelistic monthly "Nur" and the Oriya Christian monthly "Dawn". He has a scholarly turn of mind and we think will be able to do effective literary work.

We have hopes that Banmali Babu may become an Apostle to the Brahmins. He understands the Brahmin mind and knows their most sacred Vedas. He has a surprisingly large acquaintanceship with people, mostly Brahmins, all through South Mayurbhanj and Nilgiri States and part of Balasore District.

He is now with the band of preachers at Mitrapore. He has applied himself diligently to his studies and completed his training. Now he is keen to evangelize the non-Christians and especially Brahmins. He has great hopes that he can convince them that Christ is the Way, the Truth, and the Life.

But that man has to be supported. Will the funds be forthcoming? They are not in hand now. Shall he have to take other employment? Or may he be used to preach the Gospel?

H. I. FROST.

NEWS ITEMS

Mrs. H. C. Long of Bhimpore has courageously tackled the study of the Santali language, and is making good progress. It is an arduous task, but with her enthusiasm we are sure she will succeed. Having acquired a knowledge of the language she will be amply repaid as she discovers that it is ever so much easier to gain the heart of the Santals through their own language, which, after all, is about the only thing they can call their own. Three cheers for the busy, bi-lingual memsahib!

Rev. and Mrs. A. A. Berg and Miss Ruth Daniels were the cordial hosts to the members of the Mission for Annual Conference, October 22-26. For the first time in years, two houses provided sufficient room to accommodate the missionaries on the field. The group has become small in number owing to the loss of those who go home on furlough and are not replaced by new appointees. At present we have four single women and ten families in the field. For this reason, a new and revised Constitution and set of By-laws was adopted, reducing the numbers of officers and committees to direct different phases of the work.

An enjoyable occasion during the meeting was the reception given Dr. and Mrs. Howard on Friday evening. The entertainment and special features were planned and directed by Miss Cronkite and Miss Brueckman. An original poem of welcome was read by Mrs. H. C. Long. The next day at noon many of the group gathered at Midnapore station to bid Dr. and Mrs. Howard farewell and to wish them blessing and success in their further travels among the Christians of Assam and elsewhere. The entire journey will be completed in about eleven months.

Rev. and Mrs. J. A. Howard and four boys are happily settled in Waco, Texas, at 1423 S, 8th St. John Jr. has enrolled for Art Courses and Wm. for Electrical Engineering, in Baylor University. The parents are studying in the same school.

Dr. Mary Bachelor's many friends here are feeling saddened to hear of her serious fall and fracture of the hip-bone in October. She was making a slow recovery at a Boston hospital when the last news

reached us. She may be addressed at 40 Chase St., Newton Center, Mass.

Miss Sara B. Gowen and Miss Grace Hill have been spending some busy and interesting weeks in deputation work in New York State and New England District.

The Dunn family are spending the winter in residence at 5 Ripley Terrace, Newton Center, Mass. and Mr. Dunn is continuing his studies in Newton Theological School.

Rev. W. C. Osgood, Mrs. Osgood, Frederick, Janet, and Luella were welcomed back during Annual Meeting. They arrived October 22nd and have returned to their former station, Santipore, Orissa.

Mrs. G. B. Harris has recently undergone a major operation at the Swiss Nursing Home, Calcutta, and is making a satisfactory recovery. The baby, Marshall, is showing decided improvement as a result of treatment in the same institution, and their furlough has been postponed until March, 1937.

Rev. C. C. Roadarmel and daughter, Carolyn, are recovering from tonsil operations and Arthur Eller has suffered the fracture of his right arm above the wrist. The break is mending rapidly.

As this issue of *Tidings* goes to press, the children of many of our families will be welcomed back from hill schools. From Darjeeling (Queen's Hill) come Norman Roadarmel and the three older Berg boys. From Mussoorie (Woodstock) come the three children of Rev. and Mrs. H. C. Long, the two daughters of Mr. and Mrs. J. G. Gilson, Eleanor Frost, and the three children of Rev. and Mrs. E. C. Brush. The "cold season" holiday will continue until March.