

BACON, NETTIE A.

Closing Function. The closing function of the campaign was held on 21st April at 7:30 p.m. in village Silmant, one of the four centres. The team and the neo-literates decorated the place tastefully. Arrangement had been made for the micro-phone to attract the villagers and to please the children.

The following friends and Christian workers came in their cars along with their friends to grace the occasion and to encourage the team. 1. Rev. and Mrs. J. E. Wallace, 2. Mr. and Mrs. R. N. Solomon, 3. Rev. David Pitambar, 4. Mr. R. Massey, 5. Mr. and Mrs. P. L. Khazan Singh

Mrs. P. L. Khazan Singh presided over the function very ably. A well prepared program was presented to the audience. Mrs. J. E. Wallace gave away the literacy certificates to neo-literates. The village Pradhan gave away the eight prizes containing good Hindi books to eight village leaders of the four centres.

The function closed after singing the National Anthem.

On April 22nd night the team loaded the truck and departed at 3:30 a.m. on 23rd April for Ingraham Institute, leaving behind our loved ones to carry on the follow up work in the area.

May, 1956.

WILSON BROWN.

Christian Information Center and Free Reading Room

The name of the Christian Information Center and Free Reading Room may not seem strange to many of us because many persons and organisations are now working to fulfil its objectives. This organisation grew up roughly a year ago to face one of the greatest challenges of our time—preaching the name of Jesus Christ among the educated non-Christians. In the vestibule of The Thoburn Methodist Church, 151, Dharamtala Street, Calcutta, this Free Reading Room made its appearance with only a few books but with heartful of Faith. The Literature Committee of The Thoburn Church kindly allowed us to use their Library. However appeals for gift of books were sent to many. It was an inspiring experience to see some of the appeals bore fruits and we got a number of books.

Apart from the literary works The Christian Information Center has taken a major part in His service. The main purpose of this Reading Room is to establish contacts with non-Christians. This is a fact that the position of The Thoburn Church is quite ideal for its purpose, as it is situated close to the crossing of Dharamtala Street, and Wellington Street. But in the beginning many found no hope of its success. They felt that non-Christians would not be interested to come to read Christians books. But from the very beginning people started coming in and till this day they come. Here we meet people from all classes and standing in society—Hindus, Muslims, Roman Catholics, Brahmin priest from Kali Temple, University Students, College professors, rich and poor. The ideal position of the Church and the wide open doors invite men inside. We try to help the visitors to get the right kind of books they want. If they want to know about Christianity we talk with them, read from the Bible and try to extend our faith in them. We tell people our Christian experiences and about the Love of Christ. When they go, they carry with them pleasant recollections in mind something to think about Jesus Christ and a handful of free literature to read at home.

In spite of all these, we need more books and more reading materials. We are trying to meet the long-felt demands of Christians of Calcutta for a well-equipped library of Christian reading material. For the purpose of making it an important centre for evangelism your prayer and contributions are essentials. May we not hope for that?

—SAMIR KUMAR GHOSH
Incharge

Tribute to

The Late Miss Nettie Bacon

While I was on my way to Kodaikanal, I stopped at a post office and purchased some air mail forms to write to my friends in America. Miss Bacon was one of them. I had not yet written to her when some one handed me the *Indian Witness*

which had the sad news of her "home going". It was a shock, for we had not heard that she was even sick. A short silence gripped me, and in those few minutes there flashed through my mind a train of happy memories of our working together in Buxar and Ballia. I could not think of her as one who was dead.

Miss Bacon's career of missionary life would have been incomplete if she had not served in the Indian villages. Hence at her request, she was appointed to Arrah-Buxar as a District Evangelist and an Educationalist. She left Isabella Thoburn College and came down to care for the meek and the lowly in the villages. The people accepted her as their friend. The village School children, the young and the old all called her "Nani" (Granny).

Having been in the college, she did not know the language well and was quite unknown to a village dialect, but no difficulty could daunt her spirit and she did her work alone for a year or two. Not only did she want to be in the villages, but she aroused the interest of the college girls by inviting them down to show the conditions there and the great need of service in the village.

Her three main interests were to see the poor village Christians healthy, educated and good Christians. But she had unqualified workers to carry out her plan.

To obtain her standard of work, she did two things: She first drew up a good four-year course for village Primary Schools of Lucknow Conference. Secondly, she called all the village teachers in to Buxar for a Training Institute for a month. Then she also invited for a month three college girls who would teach simple psychology methods of teaching, reading, writing, arithmetic, Hygiene and Religious Education to these teachers. Above all she wanted her workers to have a vision of service and thus through these Institutes inspired us all.

She established several village schools with teachers and their supervisors working together. The supervision in these schools was kept up by the people who followed Miss Bacon. The one-month training Institute for the village teachers is held every year in Buxar even now.

As a result of her efforts, from these villages have come many fine Christian leaders. Boys and girls from these village schools have gone on to middle Schools, High Schools, Theological Seminary etc. Some of these young people are preachers, teachers, nurses, and some have established fine Christian homes.

She loved to see people healthy and strong, specially little boys and girls. Once there was a little School boy who lost his front teeth, both above and below and it seemed for some time that he might not have teeth again. Every time she went to inspect that school, she also inspected his mouth and found no teeth. "Nani" was worried, so she made up a solution with calcium and some sugar and gave it to him every day. The little boy looked forward to her arrival when he would get the sweet medicine. After a few weeks we saw the white teeth peeping through the gums both above and below. Miss Bacon was overjoyed because her medicine had done the work. She just loved the Indian babies and did many things for them.

In the face of opposition, which one often meets in the village work, she was fearless. The landlords in a certain village where we had the school, had threatened to beat us if we went back there again. I was scared and did not wish to go back, but I could not keep Miss Bacon away. The very next day she went, but she first went to the house of the landlords and talked to them. She succeeded in winning their friendship, and the school was not closed there.

Miss Bacon was an inspiration to me and it is through her love and interest for the village people that I feel the call to serve in the village also. I would name Miss Bacon as one of those who did pioneering work in the Indian Villages.

After she retired and was living in America she was always so happy to hear the progress and development of the work she started both in Buxar and Ballia. In these places today, there is a total of twenty-eight village day schools with an enrolment of 350 or more. In Buxar there is a Bride school for young illiterate village women, and a nursery connected with it. In Simri there is quite a strong village Centre with a middle School for boys. She lives on.

—FRANCES PAUL.

the Church's task of bridging the gulf between rural and urban Churches?

7. Christian Contribution to Social Thought

A study of the new system of values and of social thought emerging in India today, and a critical examination of the same. What is the Christian contribution to the development of an indigenous culture and social philosophy conducive to social development and responsibility in modern India?

PRIORITY B

1. Democratic Opposition

What are the causes that have hindered the development of a responsible democratic opposition and how to remove them?

2. The Problem of National Unity

The problems arising from communal, linguistic and cultural isolation and separatism. The rôle of the Church.

3. Corruption in National Life

A sociological examination of the roots of corruption and the problems in developing new traditions of integrity in national life.

4. Conditions of Success

What are the conditions which help the following to achieve the economic and other results intended: (a) land reforms, (b) public sector of industry, (c) co-operation?

5. Rôle of Trade Unions

A study of the rôle of Trade Unions in the development of India's political and economic democracy and urban community.

6. Family Planning

A study of the economic and ethical aspects of family planning and the help of voluntary agencies (including the Churches).

7. Educated Unemployment

A study of the social and political effects of educated unemployment and of a positive approach to the problem.

8. The Urban Church

A study of the problem of community within the urban Church.

9. The Urban Family

A study of the forces and the values shaping the urban family. What is the ideal of family community that should be kept in view and what are the rôles of the State, municipal corporation, labour organizations and voluntary welfare agencies in the development of healthier family life? What is the specific rôle of the Church?

10. The Problem of Prostitution

A study of the problem in its relation to the development of healthy urban community life (Nagapada neighbourhood is undertaking this study).

PROGRAMME OF STUDY

The programme includes:

1. Getting competent individuals to write papers which may become the basis of comments and criticisms by others and of discussion in groups and conferences. This will help to evolve a common mind.
2. Local study groups in important centres, Churches and Christian colleges to study one or more of the problems listed.
3. Regional and/or national study conferences of competent men to study one (or more) specific topic.
4. National Conferences like the Bombay Conference.
5. Publications (in co-operation with the Committee for literature on social concerns)—bulletins to publish individual papers and criticisms and the findings of study groups and conferences; publication of several booklets or books summarizing the findings of the study; the study of pamphlets for popular studies for Church groups.

HOW CAN YOU HELP?

1. Are you interested in this study? Then you may let the undersigned know what subjects you are particularly inter-

ested in and in which kept informed.

2. Can you do so subject that interests you in raising some crucial question in perhaps a less systematic way?

3. Or you may which you already have.

4. Can you start topics in your college study a great deal by doing so?

5. Will you be these subjects? Can or region?

6. Can you send study?

7. In what other come.

Write to M. M. The State.

The quarter-mile 1,500 Christian men gathered in the little city specifically the palm-leaf is to be the center of town when visitors arrive from districts observed their conduct.

During this year of we are likely to take up membership and the conduct of the Indian schools and leaders. Our medical done more than serve to new achievements.

Indian Methodist inclined to think far too terrifying possibilities of India's new role United States and Russia with the problems of responsibility. Amor a high status of moral.

Recently Billy G "the entire world to Dag Hammarskjöld, made about the same says *The Indian Witness* progress and will fail in the world, if her people thinking, judgment at new situation in the world.

This points directly faith. A spirited re Methodists are saying for salvation is more independence for churches could be one.

So, Indian Methodist their centennial may toward the past, that that material advantage and that it may show on moral and spiritual not political foundation.

In these resolves with their Indian life. The Methodist emphasis and social, can do work India for all the world and better in achievement is gone.

Miss Nettie A. Bacon was born in Wesley, New York on July 8, 1877 and died in Claremont, Minn. on May 4th 1956.

In 1904 Miss Bacon entered Syracuse University and in 1907 received the B. Sc. degree with Biology as her major subject and Mathematics as her minor. From 1907 to 1913 she taught Biology in the High School in Schenectady, New York. In 1913 she was commissioned as a missionary of the New York Branch of the Woman's Foreign Missionary Society of the Methodist Church and was appointed to the Isabella Thoburn College, Lucknow, India, where she served as Professor of Biology until 1926.

Along with her teaching work Miss Bacon was deeply interested in the students in the College. It was her desire that each student should do good college work and that she should develop a strong Christian character. She looked forward to having her students accept places of leadership in the church and in church-related institutions. She especially anticipated the time when one of her own science students would return to the Isabella Thoburn College as a Science teacher. So it was with a great satisfaction that she welcomed Miss Thillayampalam as her successor in the Science Department of the College.

While at the College Miss Bacon was also interested in the under privileged people in the city. She organized groups of students to go into the mohullas and conduct classes for women and children. On Sundays her group would set forth with their Sunday School materials and, on arriving at the mohulla, they would be welcomed by some of the children while others would run to tell the women, calling out, "The Miss Sahib has come." She also gave much time to the servants' families connected with the College. She felt the children should be in school and made arrangements for many of them to be sent to mission schools. She was especially interested in helping the servants to keep good health and, if any one of them became ill, it was not at all an unusual thing for her to take medicines or special food for the sick person. Also she invited the younger missionaries to go along with her on some of these visits thus giving them an acquaintance with the needs of the people on the compound. So it was not surprising that, when the opportunity came for full time service among the poor and underprivileged people of the Arran-Buxar districts in 1926, she gladly accepted it.

When Miss Bacon first went into the village work she thought that she would live as nearly as possible like the people of the villages. Her plan was to live in a mud hut, wear a simple cotton sari, and eat the food the village people ate. However, her co-workers, both Indian and American, advised against this plan and she yielded to their wishes and went to live in the missionary bungalow provided for her. Still she did live very simply. She had to travel from village to village often using bullock carts or ekkas as means of conveyance. It was not until she had been in the district work for some years that she was able to use an automobile. She frequently ate the food obtained in a village bazaar and such as the villagers would be eating. Sometimes a friend, going with her into the village during the winter, would dress in warm clothing for the trip, but Miss Bacon would suggest that she wear a cotton dress and wear a sweater instead of a coat as that would be more like what the village women would be able to afford. And she herself wore such clothes. Her home, at first, had little to make it attractive and her assistant, who would probably think she felt this lack of beauty.

However, Miss Bacon came to realize that, living in such surroundings and in the midst of so much poverty and ignorance, it was making her depressed. Others realized it too and one of her friends hung some curtains at the doors, and some pictures on the walls thereby making the place more homelike. Miss Bacon appreciated this. Then, when in the summer vacation she was placed in charge of the Rokeby House, Landaur, the home of the Language School students, she was associated with a group of young missionaries and this gave her a new vision. She, afterward speaking of this to one of her former colleagues, said, "I found out why I was discouraged. I had shut beauty out of my life. I've decided that God made beauty for us to enjoy. So I have had some pretty dresses made and I am going to make my house more attractive. I'll teach my village people to love beauty, too." And this she tried to do as long as she remained in India.

In order that the village Christian children might have a chance to go to school, Miss Bacon organized little schools in the villages and engaged young men to teach them. In order to help these teachers to do better work in the schools she planned courses of study for the schools and she organized Teacher's Institutes where the teachers could come for a month each year for further training in their work. These Institutes helped provide new methods of teaching, gave them instruction in health and sanitation, gave them courses in Bible Study and opportunities for inspirational meetings. Often Miss Bacon would invite some of the College students to spend the month with her also and had them help with the classes and with demonstration lessons. This was one way of increasing the interest in her village work and some of these young women decided to make village uplift work their vocation for life. This, of course, made Miss Bacon exceedingly happy. Thus the village work was strengthened and the number of children receiving education increased. And when in 1938 Miss Bacon was appointed to the Hudson Memorial Girls' School, Kanpur, she left the village work knowing that the work would continue to progress in the care of her successors in that area.

In Kanpur she added to her already rich experience in the educational field, the work with children from the primary through the Middle School grades. She worked with her Indian Staff to make the Hudson Memorial School one where girls could meet the government requirements in the knowledge of the subject matter prescribed and also to give the girls the training in Christian living which would fit them for their daily needs.

When Miss Bacon retired from missionary service in 1943 she returned to the U.S.A. to live with her sisters in Grandda Minn. During her retirement years she kept in touch with many of her former students and with her co-workers on the field. When she heard of a new appointment for one of them, she often wrote a letter of congratulation and of advice, if she thought this needed, and she always wrote appreciatively of their work and of her confidence in them. Through her gifts of money, earned by the sale of knitted garments for children and babies, and through her prayers and missionary talks, she was able to continue her service to various projects in India almost to the last days on earth.

By villagers, by Indian co-workers and students, Miss Bacon was lovingly known as "Nani" (grandmother). She enjoyed having this title given her. Letters from former students and from members of her staff have expressed their love for her and the great sense of loss they felt when they first heard that "Nani" had gone from this world. Young men from the villages, now serving as teachers and pastors in the villages, and young women educated in the mission schools now serving as teachers, or nurses, or as homemakers, are expressing their love for "Nani" through the service they are rendering to the people whom she so dearly loved.

IN MEMORIAM

Nettie Almina Dixon

Miss Nettie Dixon, a colored missionary to India, was born in New York, New York, July 10, 1871. She was educated at Freonia Normal and Syracuse University where she received her B.S. degree in 1901. In 1902 she received her M.A. degree from Columbia University.

After graduation from Freonia Normal and Syracuse High School, New York, she was sent to India in 1902 and was appointed to the Central Christian College at Lucknow, where she taught in the English Department.

Miss Dixon served with the Board of Christian Education in India and she was in charge of the Indian Normal Girls' School. Her work in India was a labor of love and she gave her best to the cause of education for the colored people of India, much of it in the most difficult circumstances.

Miss Dixon was known as a clear, energetic and generous Christian woman. She passed away May 4, 1953, at the Community Hospital, New York, New York.

D
C
11/1/53

100
11/1/53

FILED JUN 6 1953

SEP 4 1957

11 11 11

11 11 11

The following information was received from the
County of ... on ...
...

...

...

...

...

...

1945

The first of these is the fact that the number of people who are employed in the service of the Government has increased steadily since 1945. This is due to the fact that the Government has been able to attract a large number of people to its service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways.

Another reason for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways.

1945
The second of these is the fact that the number of people who are employed in the service of the Government has increased steadily since 1945. This is due to the fact that the Government has been able to attract a large number of people to its service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways.

4
The third of these is the fact that the number of people who are employed in the service of the Government has increased steadily since 1945. This is due to the fact that the Government has been able to attract a large number of people to its service, and this has been done in a number of ways. One of the main reasons for this is the fact that the Government has been able to offer a number of attractive conditions of service, and this has been done in a number of ways.

NETTIE ALMIRA BACON

140 - 7



picture taken 1935

140-7



Monday, June 24:—
NETTIE A. BACON
a graduate of Syracuse
University, has served
for twenty-seven years in
India. After two terms
on the faculty of Isabella
Thoburn College, because
of interest in rural work,
she was appointed to
rural education work in
Buxar. She is now at
Cawnpore.

Woman's Foreign Missionary Society of the Methodist Episcopal Church

FORM 1.

Reside
reg. class
during study

1. Full name. *Pettie A. Bacon*. Residence. *215 Park St. New York*
3. Place and date of birth. *New York, N.Y. May 3 1877.*
4. Have you an experimental knowledge of salvation through the atonement of Jesus Christ our Lord? Answer this question somewhat in detail. *I believe there is salvation in Christ alone. I believe will continue to grow.*
5. Are you a member of the Methodist Episcopal Church and a regular attendant upon its services and are you fully in accord with its doctrines as set forth in Part I, Division 1, of the Discipline? *Yes. During the five school years I have been a member of the church.*
6. Have you had special systematic study of the Scriptures? *Yes. I have read the Bible through several times.*
7. Have you an earnest desire to win souls to Christ, and how has this desire been manifest in the past? *Yes. By earnest prayer, some personal work, and some mission work, S.S., C.T., etc.*
8. Do you trust that you are inwardly moved by the Holy Ghost to take upon you the work of a foreign missionary? *Nothing else would make me willing to undertake it.*
9. How long have you entertained this conviction? *One year, some convictions while in college but I was unwilling to make this my life work.*
10. Do you desire and intend to make this your life work, and are you willing to labor in any field? *I do. I feel especially called for medical work in China, but into the work rather than the field to be considered.*
11. To what extent are you acquainted with the work of the Woman's Foreign Missionary Society? *I have been a member of the young women's society for four years & for a year a member of the young women's society.*
12. Have you any views which would prevent your cordial co-operation with the missionaries of the Methodist Episcopal Church? *No. that I know of.*
13. Would you be willing to give up any personal habit which might grieve your fellow missionaries and lessen the influence of your example over the native Christians? *No. I would want to take the same attitude at home and in other lands.*
14. Are you a total abstainer from all forms of alcoholic beverages and from opium, cocaine and other narcotics? *Yes.*
15. What is the condition of your health? (Answer questions in Form Two and procure testimony of a competent physician according to Form Three.) *Good.*
16. Outline the character and extent of your education. Name the institutions in which you were educated, the course or courses pursued and date of graduation. *Classical School Fredonia, Normal 1902
Wisconsin Normal University 1907 (Medical course) (Graduated 1917)*
17. What languages other than English have you studied, and with what facility do you acquire them? *Latin, German, French, and Russian. I am more conversant with Latin and German than with French and Russian.*
18. Have you a knowledge of music, vocal or instrumental? *No.*
19. Have you had business training, and in what line? *I was in the office of a doctor, have kept books, and done other office work & find it easy.*
20. What positions have you held in business or professional life? *Before college, I was in the H.S. here since I finished college.*
21. Executive ability. Provide testimonials relative to your success in teaching and in the management of financial matters.
22. Have you been married? *No.*
23. Are you engaged to be married? *No.*
24. Are you liable for debt? *No.*
25. Is any one dependent upon you for support? *No.*
26. Give names and addresses of at least ten persons including pastors, instructors and others who are able to give information relative to your Christian usefulness, your adaptability to people and circumstances, and your general fitness for the work. *See other side of sheet.*
27. A photograph should accompany your application. *I shall have to send this later.*
28. Have you read the rules applying to missionaries and do you promise to abide by them? *I have, I do.*

Signed *Pettie A. Bacon*

Date *Oct 10, 1912.*

✓ Dr. T. N. Adams, ✓
607 State Street,
Schenectady, N. Y.

✓ Mrs. A. L. Risley,
207 Beckwith St.,
Schenectady, N. Y.

✓ Mrs. G. C. Kitchin, ^{Returned}
32 Rugby Road, ^{with}
Schenectady, N. Y. ^{notice}

✓ Miss Esther Cole, Ed.
College Campus,
Schenectady, N. Y.

✓ Rev. J. P. Knapp,
Dayton,
Please forward. N. Y.

✓ Dr. N. H. Metzler
Syracuse University,
Syracuse, N. Y.

✓ Dr. C. H. Haggitt,
Syracuse University,
Syracuse, N. Y.

✓ Miss Lena Keller, ✓
Hackensack,
New Jersey.

✓ Mrs. C. B. Jones,
21 Genesee St.,
Helderberg, N. Y.

✓ Miss Frank Miter,
Northville, N. Y.

✓ Mrs. Marion Plant,
8 First Ave.,
Gloversville, N. Y.

✓ Mrs. C. J. Kenyon,
Tully, N. Y.

Woman's Foreign Missionary Society of the Methodist Episcopal Church

FORM 2.

PHYSICAL REPORT.

(Confidential.)

Personal Questions to be Answered by the Applicant

1. (a) Is your health now good? *yes*
 (b) Has it always been good? *yes*
2. Are you accustomed to take regular exercise? *yes* In what form? *walking & other outdoor sports & gymnastic exercise*
3. How many hours were you accustomed to spend in study each day during your education? *During two years in normal I worked all the time until twelve one at night. In college just a normal day. How many hours are you able to spend in study each day now? *usually about 12 hours on average**
4. Does brain work in the evening prevent sleep at night? *no*
5. (a) Have you ever had any difficulty in sleeping at night? *no*
 (b) Do you now have any difficulty sleeping at night? *no*
6. Have you ever applied for a life insurance policy? *yes* If yes, was your application granted, and by what company? *I have insurance in Phoenix Mutual & Co. recent burial*
7. Have you ever been under the professional care of any physician? If yes, state when, for what disease or diseases, and give address of physician, if living. *no - I had a doctor visit since I was 23-4*
8. Are you specially sensitive to the heat of summer? *no* *my vi - is much & sometimes get feverish*
9. Have you ever suffered from (a) Neuralgia? *no* Bad Headaches? *no* Nervous Exhaustion? *no*
 Dizziness? *no* Pain in the Back? *no* Fits? *no* Convulsions? *no* Paralysis? *no*
 Apoplexy? *no* Insanity? *no* Sunstroke? *no* Fainting? *no* Discharge from the Ear? *no*
 (b) Habitual Cough? *no* Asthma? *no* Pleurisy? *no* Pneumonia? *no*
 Chronic Catarrh? *no* Spitting of Blood? *no* Consumption? *no* Shortness of Breath? *no*
 Palpitation of the Heart? *no* Dropsy? *no*
 (c) Malaria? *no* Piles? *no* Varicose Veins? *no* Rupture? *no* Rheumatism? *no*
 Gout? *no* Chronic Constipation or Diarrhoea? *no* Dyspepsia or any Disease of the Digestive *no*
 Organs? *no* Colic of any kind? *no* Tumors or Swellings? *no* Urinary or Bladder Trouble? *no*
10. (a) Are you now suffering from, or subject to, any disease, malformation or weakness? *no*
 (b) Or have you had any severe disease (except the usual diseases of children) other than those stated in the above answers? *no & wasn't even sick with children's diseases. Never spent a day in bed in my life. I am perfectly well always.*
 (c) Or received any injury or undergone any surgical operation? When? *1908* For what? *Tonsils removed*
11. (a) Have you any defect of eyesight? *no*
 (b) Of hearing? *no*
12. As far as you know, are the following organs in a healthy state Brain? *yes* Nervous System? *yes*
 Muscular System? *yes* Heart? *yes* Lungs? *yes* Abdominal Organs? *yes*
13. Have you been successfully vaccinated? *I guess I am immune to vaccine* When last? *1911*
14. Is there, or has there been, anything in your physical condition, family or personal history or habits, tending to shorten your life, or mar your usefulness as a foreign missionary, which is not distinctly set forth above? *nothing that I know of.*
15. Date and place of birth? *Wesley, Cattaraugus Co., N. Y. July 8, 1857*

Signed

Nettie W. Brown,

Date. *Oct 10, 1912*

212-1/2 W. 10th St. New York,

W. Y.

W. Y.

WOMEN'S FOREIGN MISSIONARY SOCIETY
of the
Methodist Episcopal Church

New York?

May 11 1913

SUMMARY OF CANDIDATE BLANKS

Name Nettie Almira Bacon

Address 218 Parkwood Boulevard, Schenectady, New York.

Date of application October, 1912

Age 35 Height 5 ft. 8 in. Weight 150 lbs.

Date and place of birth Wesley, Cattaraugus Co., N.Y., July 8, 1877

Heritage Both parents are dead. They were good substantial people, father a Methodist, mother a Universalist. Two sisters earnest Christians. Miss Bacon was trained by a devoted Christian aunt.

Temperament Genial, sympathetic, happy, lovable, always has excuses for people's faults.

Health Vigorous health, fine type.

Outline of call to the work "So many who cannot go, I see no reason why I cannot go." "I feel specially called to medical work in China but it is the work rather than the field that is to be considered."

Education:

Fredonia, N.Y. Normal, Classical Course 1902
Syracuse University, Science Course 1904-1907 Major Biology
Minor Mathematics
Latin, French, German, Science, Mathematics, the latter easier than languages, but languages not impossible. Bible course each year in college under Dr. Peritz.
Hopes to take a medical course in University of Michigan, to graduate 1917. *Approved by Board of Foreign Missions June 17, 1913*
No music

Experience in work

Brought up in a store, has kept books, made out post office receipts, school district tax rolls. Taught country school before going to college. At present teaching high school in Schenectady, N.Y.
Very active in all branches of church work.

Kind of work indicated by equipment

Miss Bacon is a very successful teacher.

Approved by Board of Foreign Missions June 17, 1913

F. W. B.

Extracts from References. Miss Nettie Bacon.

References are unanimous that Miss Bacon is a strong leader, unusually cheerful and energetic. Shows initiative, resourcefulness, much executive ability and tact, is a fine "team worker", orderly and punctual, good to live with, a good home maker. While teaching Science and Mathematics in Schenectady High School she is active in the Epworth League and Missionary Society. Teaches and mothers a Sunday School Class of High school girls, also a class in the Italian Mission. After two years of teaching large mission classes she has this year twelve classes in training teachers for mission study classes.

J. H. Metzler, Syracuse University Professor:

"Miss Bacon is a splendid girl and has taken some time to consider this step. I believe she will be a good worker in the field."

Charles W. Hargitt, Syracuse University Professor:

"I regard Miss Bacon as a woman of high Christian character and worth. She is a woman of originality, of force, of initiative, of dignity yet without austerity or arrogance. Her success as a teacher has been marked from the first."

Dr. F. W. Adams, Schenectady, Pastor four years:

"Miss Bacon is a very genuine Christian young woman. She combines to an unusual degree, what might be called the practical and spiritual in Christian life. Of the fruits of her religious life and the manifestations of her Christian personality, I have abundant evidence. I believe Miss Bacon is just the type of woman to succeed on the foreign field for she is just the type that is succeeding on the home field. In giving her we are giving our best."

Mrs. Frank Jeter, roommate in College:

"I do not recommend her appointment because I want her to stay in the United States. She is conscientious to a high degree for nothing can turn her aside from what she believes to be her duty. She has always been so strong and healthy that she does not consider that nature will not stand everything. She has a remarkable way of explaining things. She is genial, big, sympathetic, lovable, always has excuses for people's faults, exceptional in working with others, keeps peace in the family, good to live with."

Rev. J. W. Adams, Schenectady, Pastor for six years:

"You never received an application from a more worthy person than she is a choice young Christian woman. She is receiving about 1100 a year as teacher."

Miss J. W. M., Bible class teacher:

"Miss Bacon is a young woman of seemingly perfect physical health, strong and rugged, has had good educational advantages, good judgment, a fine mind, her Christian character is genuine. I consider her ideally qualified for foreign mission work. Her experience as a successful teacher is of great value."

Mrs. J. J. Kenyon, College mate and friend:

"Her education was gained by hard work. With this desire to become a missionary there is not anything she would not do to fulfill it. Her heart and soul are in her work."

Mrs. M. D. Jones, old friend of the family:

"Miss Bacon was left motherless when a small child and was brought up by a devoted Christian aunt. She has educated herself, High School, Normal and University. There may be drawbacks in her case but I do not believe you often have a candidate better fitted in every way for the work. If she studies medicine it will be thorough as thoroughness and method are strong points with her."

Extract from Miss Bacon's letter.

My college training and practice in teaching make me better fitted to prepare students for medical work than anything else. I have had quite a little of the work taught in medical colleges. I majored in biology, which included much anatomy, physiology, histology, hygiene, sanitation and health, bacteriology, etc. The work included a study of plant and animal bodies including man. I have had three courses in chemistry. I had minor work in mathematics in college and have taught all subjects given in mathematics under the Regents and have done some tutoring in college mathematics. I could teach either mathematics or science but am better prepared in science.



Woman's Foreign Missionary Society

of the

Methodist Episcopal Church

FORM 5

Summary of Candidate Blanks

Name Nettie Almira Bacon

Address 218 Parkwood Boulevard, Schenectady, New York.

Date of application *October 1912*

Age 35 Height *5ft. 8* Weight *100*

Date and place of birth Wesley, Cattaraugus Co., N.Y., July 3, 1877.

Daughter of missionary Student volunteer

Heritage Both parents are dead. They were good substantial people, father ~~not~~ a *Methodist*, mother a Universalist. Two sisters devoted Christians. Miss Bacon was trained by a devoted Christian aunt.

Temperament General, sympathetic, happy, lovable. *She has a warm heart and is popular.*

Health Excellent. *Very good health.*

Outline of call to the work "So many who cannot go, I see no reason why I cannot go." "I feel specially called to medical work in China but it is the work rather than the field that is to be considered."

Education: (Each institution with date of graduation and specialty.)

Fredonia, N.Y. Normal, Classical Course 1902
Syracuse University, Science Course 1907
Latin, French, German, Science, Mathematics, the latter easier than languages, but languages not impossible.
Hopes to take a medical course in University of Michigan.
No Music

Experience in work

Brought up in a store, has kept books, made out post office receipts, school district tax rolls. Taught country school before going to college. At present teaching High School in Schenectady, N. Y.
Very active in all branches of church work.

Kind of work indicated by equipment

Miss Bacon is a very successful teacher, but she desires to become a physician for medical work on the foreign field.

For extracts from references through personal interviews and correspondence see following pages

WOMAN'S FOREIGN MISSIONARY SOCIETY
of the
Methodist Episcopal Church

New York
May 1913

SUMMARY OF CANDIDATE BLANKS

Name Nettie Almira Bacon

Address 218 Parkwood Boulevard, Schenectady, New York.

Date of application October, 1912

Age 35 Height 5 ft. 8 in. Weight 150 lbs.

Date and place of birth Wesley, Cattaraugus Co., N.Y., July 8, 1877

Heritage Both parents are dead. They were good substantial people, father a Methodist, mother a Universalist. Two sisters earnest Christians. Miss Bacon was trained by a devoted Christian aunt.

Temperament Genial, sympathetic, happy, lovable, always has excuses for people's faults.

Health Vigorous health, fine type.

Outline of call to the work "So many who cannot go, I see no reason why I cannot go." "I feel specially called to medical work in China but it is the work rather than the field that is to be considered."

Education:

Fredonia, N.Y. Normal, Classical Course 1902
Syracuse University, Science Course 1904- 1907 Major Biology
Minor Mathematics
Latin, French, German, Science, Mathematics, the latter easier than languages, but languages not impossible. Bible course each year in college under Dr. Peritz.
Hopes to take a medical course in University of Michigan, to graduate 1917.
No music

Experience in work

Brought up in a store, has kept books, made out post office receipts, school district tax rolls. Taught country school before going to college. At present teaching High School in Schenectady, N.Y.
Very active in all branches of church work.

Kind of work indicated by equipment

Miss Bacon is a very successful teacher.



MISS NETTIE A. BACON

Woman's Foreign Missionary Society
of the Methodist Episcopal Church

(To be filled out by accepted candidates and sent to the General Office, Room 710, 150 Fifth Avenue, New York, N.Y.)

1. Full name. *Nettie A. Bacon*

2. Home address.

3. Place and date of birth. *Wesley, Cattaraugus Co., New York.
July 8, 1877*

4. Names and addresses of nearest relatives in the United States, for convenience, in case of emergency.

*Miss Inez Bacon
Granada*

5. Education:

Names of Schools	Periods of Study.	Dates of Graduation.	Degrees.	Honors.
<i>Tredonia Normal</i>	<i>1898-1902</i>	<i>1902</i>		
<i>Syracuse University</i>	<i>1904-1907</i>	<i>1907</i>	<i>B.S.</i>	
<i>Columbia</i>	<i>1919-1920</i>	<i>1920</i>	<i>M.A.</i>	

6. Positions in America occupied before appointment.

*Teacher in Hills Hill District School & Wesley dist Sch
Preceptress in Tredonia High School 1902-1904
Biology teacher in Schenectady High Sch 1907-1913*

7. Church relationships:

a. Date of joining church, denomination, location. *Wesley M. E. Church -
Joined some time in the teens, have forgotten
just when.*

b. Record of Christian work engaged in before leaving U. S. A.

*Teacher of S. S. classes & work in Epworth League
also helped in an Italian Mission where we
held S. S. & Sewing classes in Schenectady.*

8. Date of appointment.

1913

9. Branch.

New York

10. Appointment on the foreign field.

Isabella Hoburn College

11. Daughter of missionary?

No

12. Student volunteer?

No.

13. Remarks.

New York, March 10, 1940

JUL 23 1940

We should like to have our files completely up-to-date before this Year Meeting and General Conference after which Unification goes into effect. Whenever changes take place please notify us. Please fill in the following and return to General Office, Room 710, 150 Fifth Ave. New York.

Addresses of Relatives to be notified in case of emergency (please give relationship)

Mrs. Mrs. Barr, Canada, Montreal
(sister)

Terms of Service.

<u>Term</u>	<u>From</u>	<u>To</u>	<u>Type of work</u>
I	19-13-1917	S.T.C. Linnow	teaching
II	17-3-17-4	" "	"
III	19-7-1934	Luxon	vice work
IV	1936-	Richard Linnow N. York	teaching
V		Ed. Linnow	secretary

Study Reports under File No.:

<u>Number of File</u>	<u>Date</u>	<u>Name</u>	<u>Address or Office</u>
1-1-1	1177-19-1	" "	" "
1-1-1	1172-19-1	James Linnow	" "

Recent Reports under File No. already sent:

has to be enclosed

Signature J. Linnow

March 10, 1940

BIRTH: Date: July 8, 1877

Place: Wesley, N. Y.

NAME: Nettie Almira Bacon

FIELD: India

✓ CITIZENSHIP: U. S. A. NATURALIZED:

Date:

Place:

RELATIVES:

Birth Date	Name	Address	Relationship
Jan 18, 1883	Bess Bacon	Granada, Minn.	Sister
July 4, 1879	Inez	"	"
May 18, 1881	Loras	Little Falls	Brother

HOME CHURCH:

Went from First Methodist Church Schenectady N. Y.
I will now join the Methodist Church here in
Brought Church letter from Lizzie Johnson Memorial Church
Cawnpore India

SUPPORTING ORGANIZATION:

Group	Conference	Jurisdiction
N. Y. M. S.	Hyosung	N. C.

EDUCATION:

Institution	Date	Degree	Comments
Frederick Normal	1902		
Syracuse University	1907	B. S.	
Columbia College	1920	M. A.	
Teachers College University	1926 & 7		Took work in primary & village education

DATE OF COMMISSION:

1913

DATE OF FIRST SAILING

1913

FURTHER BIOGRAPHICAL DATA:

✓ RETIREMENT: End of present furlough
DEATH:
WITHDRAWAL:
RESIGNATION:

NAME: Nettie A. Bacon

FIELD: India

APPOINTMENTS:

Conference	Date	Place	Work
North India now Lucknow	1913-1926	Lucknow	College I.T.C.
"	1927-1934	Buxar Bihar	Village schools & Evangelistic
"	1936-1938	Rasra Bellia Dist	" "
"	1938-1943	Cawnpore	Middle School

FURLOUGHS:

Left Field	Arrived U. S. A.	Left U. S. A.	Arrived Field	Comments
March ^{Apr} 1919	May 9 1919	July 1920	Sept 1920	
" " 1926	" 1926	Oct 1926	Dec Nov 1927	
Dec. 1934	Jan 1936	July Sept 1936	Sept-1936	
Mar 1943	June 1943			

Name (in full): Nettie A Bacon
Check title to be used: Dr., Rev., Prof., Miss, Mrs., Mr.
Present address in U.S.A. Granada, Minn.

146-17

When last arrive in U.S.A. (if from overseas mission): June 1943
Field of Service (country, conf., dist.): India, Lucknow Conf. Cawnpore Dist

Brief description of your work on the field:

Two terms as teacher in science Dept of Isabella
Thoburn College

One term & part of another as supervisor of
village Primary Schools among Christians from out
caste.

Last 4½ yrs in charge of Middle School Cawnpore

Your interdenominational interests on field:

Isabella Thoburn is an
Interdenominational college now.

Effect of war on your work:

Caused high prices. We were
afraid our place might be bombed & dug
trenches for our 250 girls teachers & servants.
Joined the Women's Voluntary Service & became a member
of St John's Ambulance Brigade trained to help in case
of need in 1st aid, Home Nursing or Air Raids

Brief description of city or region in which you work:

1st in Lucknow & last in Cawnpore. Both cities
in the United Province. Lucknow is a University
town & Cawnpore a large milling town.

Buxar is a small place in Bihar Dist. &

Ruzra a small place in United Prov. just
across the Ganga River from Buxar. In both
places my work was with small Christians, mostly
illiterate & not far removed from Hinduism. He had
several schools for the children & worked some teaching
illiterate adults. He had also had Christian services in villages.

Where born? Wiley, Catt. Co. N.Y.

What do you call your home town in U.S.A. Granada, Minn.

Where educated? Wredonia Normal Syracuse Univ. & Columbia Univ.

Degrees and where from: B.S. Syracuse N.Y. Other honors: M.A. Columbia

Books written:

Year of becoming missionary: 1913

Places of service before present station: Biology teacher Schenectady N.Y.

(Any other items that the general public or churches would like to know, or some human interest story, may be added on other side of sheet.)

117

BIRTH: Date: July 8, 1877 NAME: Bacon, Nettie Almira

Place: Wesley, N.Y. FIELD: India

CITIZENSHIP: U. S. A. NATURALIZED: Date: Place:

RELATIVES:

Date	Name	Address	Relationship
1943	Bess Bacon	Granada, Minn.	Sister
	Inez Bacon	"	"
	Charles Bacon	Little Falls, Minn.	Brother

HOME CHURCH: I went from First Methodist Church, Schenectady, N.Y. I will now join the Methodist Church here in Granada; I brought letter from Lizzie Johnson Memorial Church, Cawnpore, India.

SUPPORTING ORGANIZATION:

W.D.C.S.

Group	Conference	Jurisdiction
	Wyoming	Northeastern

EDUCATION:

Institution	Date	Degree	Comments
Fredonia Normal	1902		
Syracuse University	1907	B.S.	
Columbia College	1920	M.A.	
Teachers College, Columbia University	1926-27		Took work in Primary and Village Education.

DATE OF COMMISSION: 1913 DATE OF FIRST SAILING 1913

FURTHER BIOGRAPHICAL DATA:

RETIREMENT: End of present furlough
DEATH:
WITHDRAWAL:
RESIGNATION:

NAME: Bacon, Nettie A.

FIELD: India

APPOINTMENTS:

<i>Conference</i>	<i>Date</i>	<i>Place</i>	<i>Work</i>
North India, now Lucknow	1913-1926	Lucknow	I.T.C.
"	1927-1934	Buxar Bihar	Village schools and Evangelistic
"	1936-1938	Rasra Ballia Dist.	" "
"	1938-1943	Bawnpore	Middle School

FURLOUGHS:

<i>Left Field</i>	<i>Arrived U. S. A.</i>	<i>Left U. S. A.</i>	<i>Arrived Field</i>	<i>Comments</i>
Mch. or Apr., 1919	May, 1919	July, 1920	Sept. 1920	
" " 1926	May 1926	Oct., 1927	Nov. or Dec., 1927	
December, 1934	Jan., 1935	July, 1936	Sept., 1936	
March, 1943	June, 1943			

Closing Function. The closing function of the campaign was held on 21st April at 7:30 p.m. in village Silmant, one of the four centres. The team and the neo-literates decorated the place tastefully. Arrangement had been made for the micro-phone to attract the villagers and to please the children.

The following friends and Christian workers came in their cars along with their friends to grace the occasion and to encourage the team. 1. Rev. and Mrs. J. E. Wallace, 2. Mr. and Mrs. R. N. Solomon, 3. Rev. David Pitambar, 4. Mr. R. Massey, 5. Mr. and Mrs. P. L. Khazan Singh.

Mrs. P. L. Khazan Singh presided over the function very ably. A well prepared program was presented to the audience. Mrs. J. E. Wallace gave away the literacy certificates to neo-literates. The village Pradhan gave away the eight prizes containing good Hindi books to eight village leaders of the four centres.

The function closed after singing the National Anthem.

On April 22nd night the team loaded the truck and departed at 3:30 a.m. on 23rd April for Ingraham Institute, leaving behind our loved ones to carry on the follow up work in the area.

May, 1956.

WILSON BROWN.

which had the sad news of her "home going". It was a shock, for we had not heard that she was even sick. A short silence gripped me, and in those few minutes there flashed through my mind a train of happy memories of our working together in Buxar and Ballia. I could not think of her as one who was dead.

Miss Bacon's career of missionary life would have been incomplete if she had not served in the Indian villages. Hence at her request, she was appointed to Arrah-Buxar as a District Evangelist and an Educationalist. She left Isabella Thoburn College and came down to care for the meek and the lowly in the villages. The people accepted her as their friend. The village School children, the young and the old all called her "Nani" (Granny).

Having been in the college, she did not know the language well and was quite unknown to a village dialect, but no difficulty could daunt her spirit and she did her work alone for a year or two. Not only did she want to be in the villages, but she aroused the interest of the college girls by inviting them down to show the conditions there and the great need of service in the village.

Her three main interests were to see the poor village Christians healthy, educated and good Christians. But she had unqualified workers to carry out her plan.

To obtain her standard of work, she did two things: She first drew up a good four-year course for village Primary Schools of Lucknow Conference. Secondly, she called all the village teachers in to Buxar for a Training Institute for a month. Then she also invited for a month three college girls who would teach simple psychology methods of teaching, reading, writing, arithmetic, Hygiene and Religious Education to these teachers. Above all she wanted her workers to have a vision of service and thus through these Institutes inspired us all.

She established several village schools with teachers and their supervisors working together. The supervision in these schools was kept up by the people who followed Miss Bacon. The one-month training Institute for the village teachers is held every year in Buxar even now.

As a result of her efforts, from these villages have come many fine Christian leaders. Boys and girls from these village schools have gone on to middle Schools, High Schools, Theological Seminary etc. Some of these young people are preachers, teachers, nurses, and some have established fine Christian homes.

She loved to see people healthy and strong, specially little boys and girls. Once there was a little School boy who lost his front teeth, both above and below and it seemed for some time that he might not have teeth again. Every time she went to inspect that school, she also inspected his mouth and found no teeth. "Nani" was worried, so she made up a solution with calcium and some sugar and gave it to him every day. The little boy looked forward to her arrival when he would get the sweet medicine. After a few weeks we saw the white teeth peeping through the gums both above and below. Miss Bacon was overjoyed because her medicine had done the work. She just loved the Indian babies and did many things for them.

In the face of opposition, which one often meets in the village work, she was fearless. The landlords in a certain village where we had the school, had threatened to beat us if we went back there again. I was scared and did not wish to go back, but I could not keep Miss Bacon away. The very next day she went, but she first went to the house of the landlords and talked to them. She succeeded in winning their friendship, and the school was not closed there.

Miss Bacon was an inspiration to me and it is through her love and interest for the village people that I feel the call to serve in the village also. I would name Miss Bacon as one of those who did pioneering work in the Indian Villages.

After she retired and was living in America she was always so happy to hear the progress and development of the work she started both in Buxar and Ballia. In these places today, there is a total of twenty-eight village day schools with an enrolment of 350 or more. In Buxar there is a Bride school for young illiterate village women, and a nursery connected with it. In Simri there is quite a strong village Centre with a middle School for boys. She lives on.

—FRANCES PAUL.

Tribute to

The Late Miss Nettie Bacon

While I was on my way to Kodaikanal, I stopped at a post office and purchased some air mail forms to write to my friends in America. Miss Bacon was one of them. I had not yet written to her when some one handed me the *Indian Witness*

the Church's task of bridging the gulf between rural and urban Churches?

7. Christian Contribution to Social Thought

A study of the new system of values and of social thought emerging in India today, and a critical examination of the same. What is the Christian contribution to the development of an indigenous culture and social philosophy conducive to social development and responsibility in modern India?

PRIORITY B

1. Democratic Opposition

What are the causes that have hindered the development of a responsible democratic opposition and how to remove them?

2. The Problem of National Unity

The problems arising from communal, linguistic and cultural isolation and separatism. The rôle of the Church.

3. Corruption in National Life

A sociological examination of the roots of corruption and the problems in developing new traditions of integrity in national life.

4. Conditions of Success

What are the conditions which help achieve the economic and other results in the forms, (b) public sector of industry, (c) co-op

5. Rôle of Trade Unions

A study of the rôle of Trade Unions in India's political and economic democracy : nity.

6. Family Planning

A study of the economic and ethical aspects of family planning and the help of voluntary agencies (institutions).

7. Educated Unemployment

A study of the social and political effects of educated unemployment and of a positive approach to it.

8. The Urban Church

A study of the problem of the urban Church.

9. The Urban Family

A study of the forces and the values of the urban family. What is the ideal of family community life kept in view and what are the rôles of the State, labor organization, labour organizations and voluntary agencies in the development of healthier family life? What is the specific rôle of the Church?

10. The Problem of Prostitution

A study of the problem in its relation to the development of healthy urban community life (Nagapattinam undertaking this study).

PROGRAMME OF STUDY

The programme includes:

1. Getting competent individuals to study and to be the basis of communication by others and of discussion in groups. This will help to evolve a common approach.
2. Local study groups in important Christian colleges to study one or more of the subjects listed.
3. Regional and/or national study groups of competent men to study one (or more) of the subjects listed.
4. National Conferences like the Bombay Conference.
5. Publications (in co-operation with the press)—literature on social concerns—individual papers and criticisms and booklets; publication of several study groups and conferences; publication of several booklets or books summarizing the findings of the study; the study of pamphlets for popular studies for Church groups.

HOW CAN YOU HELP?

1. Are you interested in this study? Then you may let the undersigned know what subjects you are particularly inter-

ested in and in which you would like to be kept informed.

2. Can you do some research on a subject that interests you and raise some crucial questions in perhaps a less systematic way?

3. Or you may suggest some subjects which you already have studied.

4. Can you start a study group on these topics in your college or university? Can you study a great deal by correspondence?

5. Will you be able to study these subjects? Can you study in your own region?

6. Can you send some material for study?

7. In what other way can you help?

Write to M. M. Thekkumkara, Secretary, The Indian Witness, State.

with their Indian friends. The Methodist Church in India, and social, can do work in India for all the work and better in achieving it is gone.

Miss Nettie A. Bacon is a native of New York State and a product of its schools, having been graduated from Fredonia Normal in 1902 and from Syracuse University in 1907 with the degree of B.S. After six years which she spent as a teacher of science in Schenectady High School she was sent to India and appointed to Isabella Thoburn College at Lucknow, where she has given her services to its science department. Her outside activities include a Training Class for Sunday-school teachers and a bazaar Sunday school which she has conducted with the aid of the college students in the city streets. Miss Bacon returned in May 1919 for a well-earned furlough most of which was spent in study at Columbia University. In August 1920 she again sailed for Lucknow. New York Branch is happy to have her as its representative on the college staff, for she gives lavishly of her time and strength for the education and character building of India's daughters.

work. Birthday, August 4th.

Miss Jennie E. Moyer was born in Williamsport, Pa., the daughter of Rev. Henry C. and Elizabeth Cramer Moyer. She was graduated from Ovid, N. Y., High School, Cazenovia Seminary, Oneonta State Normal School, and the Kindergarten Course at Folts Mission Institute. She taught in Moravia, Palmyra and Auburn, N. Y.

With the training of the Methodist Church and parsonage, the call to service in the foreign field came to her, but she hesitated, realizing her parents' need of her as the only child at home. In her desire to help she sent abroad for Chinese bookmarks and curios, selling them for the benefit of the cause she loved. One Thanksgiving Day, quietly in her own room, she fought the battle out until she said to God, "I'll go anywhere."

She was appointed to Calcutta, India, in 1899, and taught in Mrs. Lee's

NAME (IN FULL) BACON, NETTIE A.		BIRTH DAY 7/8/1877	APPOINTMENT ?	FIRST SAILING 1913	ARRIVAL FIELD	WIMS FIELD INDIA
CITIZENSHIP: U S. A. <input checked="" type="checkbox"/> NATURALIZATION. DATE _____ PLACE _____		BIRTH PLACE Wesley, Cattaragus, N.Y.	RETIREMENT 7/1/45	RESIGNATION	WITHDRAWAL	DEATH May 4, 56
SUPPORTING ORGANIZATION: JURISDICTION Northeastern		EDUCATION:				
CONFERENCE _____		DATE	INSTITUTION		DEGREE	
LOCAL SOCIETY _____		1902	Fredonia Normal			
HOME CHURCH _____		1907	Syracuse University		B. S.	
NEXT OF KIN _____		1920	Columbia University		M. A.	
DATE	NAME	1926-1927	Teachers College			
	Miss Inez Bacon					
	Miss Bess Bacon	Granada, Minn.				
OTHER BIOGRAPHICAL DATA:		EX. COMMITTEE ACTIONS.				
		12/42 - furlough approved		Checked - JUL 1 1955		
		9/43 - furlough approved		See W. S. M. S. Notice memo		
		5/44 - retirement voted for July 1, 1945		G. C. O. S.		

The First and Only Edition of my Autobiography. 2

It's hard to talk about one's real self and I imagine it will be hard to write about it, but I will endeavor to give you as complete an account of my life as I can.

Along known lines my ancestry has been of English descent, but have been Americans for generations & generations. My mother's people were Universalists and my father's people were Methodists. My grandfather Bacon was a local Methodist preacher. My parents were common country people. I have one brother four years older than myself, a sister two years younger and a brother four years younger, and when this last brother was a year & a half old, twins were born into the family. So at five & a half years old I was the oldest girl, the oldest of five children with a brother of nine. I remember so well the next morning after the twins came, when my sister & I waked up, father came in our room & told us that he had a real live doll for each of us & took us into mother's room to see the babies. He was delighted. He asked me which one I wanted, and as usual I couldn't decide, they were both so nice I didn't know. Then he asked Inez, she always knew in

a minute which she wanted & she chose the large baby, the little girl, and the little boy was mine. And always when we played at house keeping Jess was my baby, and I shouldn't be surprised if I loved him a little more than the rest of my brothers & sisters.

He wasn't able to keep help all the time and I had to help mother with the work more than I enjoyed. I was kept in school regularly after I was six and I can't remember when I started in Sunday School, but it was before I went to school. The year that I was eleven mother was sick all the year & the difficulty of finding a maid who would stay in the country in such a large family of children, was finally overcome by having Inez & me stay out of school to work. Inez stayed out one term & I the next. My twelfth birthday was on Monday July 8th & the Friday before, father took me over to my uncles where I was to spend a week. Sunday I was back to church with my Uncle's people, Inez was down and another Aunt who lived nearer home than the one I was visiting asked Inez how Jess was. I learned that he was sick but Inez said he was better. I went back to my uncles & the next day father drove over

for my Aunt to go over ²⁻ & help take care of Jesse
he was worse. Father said I better stay and help
my cousin with the work there, I stayed most
willingly & on Wed. Jesse died. When I was told I went
off out doors alone to think it over, I couldn't
understand what it meant. It was quite a few
minutes before the tears came. After I had had a
good cry I went back to the house, and they told
me that I must be brave on account of mother
she wasn't well and it would be harder for her
than the rest of us. Then my Uncle drove over
& carried me home & I tried to be brave but it was
hard work. Mother took to her bed as soon as the
funeral was over and died in less than a
month. I was quite reconciled to my mother's
death for I knew that she was with Jesse and
I had thought how lonesome he must be in
heaven, for there was no one there whom he
knew. I know we would miss her but there
were a lot of us left & I was glad she was with
him. The nurse told me a day or two before
mother died that she couldn't live, but told
me that I must not tell her. I wanted so
much to tell her and I have always blamed
myself for not but I stayed quiet. Just after
was father told me that mother did know
and talked much about it to him.

He had a hard time getting along after
that. A distant relative of mother's in Mass. wanted

to adopt Inez but father wouldn't let her go. He said we would get along some way. He shouldn't be separated. He had two of the best Aunts possible. father's sister lived a half mile from us and one of mother's sisters two miles and they would come to the house and work at cleaning and cooking, and looking after our clothes, and the rest of the time we kept house and went to school at the same time. Father was handy around the house did much of the cooking himself and taught us how. I liked school, I liked to read but I hated housework and shirked much & worked Inez to do my part & hers too.

My younger sister stayed most of the time with father's sister and that winter, she and my older brother & father & my self stayed with that Aunt while my other sister & brother spent the winter with my other Aunt. That winter I joined the church. The next spring we went back on the farm. Several different times I lived with this Aunt & Uncle. They had a country store & post office and I liked keeping store & post office more than housework.

The winter that I was fourteen I stayed with a cousin in a nearby village & went to a graded school I was in the eighth grade in sept but in Jan tried Regent and entered the High School, but in the spring I had to go back and keep house. I was determined

to quit school, for ³⁻ how could I learn anything
in a district school when I should be in High School,
but father thought I could still learn in the school
there & back I had to go, and I did learn and
stayed there until I was sixteen. I then
started in another High School. I lived with an
elderly woman who gave me part of my board
for my company & a little help, and father paid
the balance. The last teacher I had in the
district school had told me that he thought I
could pass a teacher's examination, and a week
or two after I entered the High School, the school
was closed for teacher's examinations and as I
had nothing else to do those two days I tried
them & failed. I had no special thoughts of teaching
but was awfully disappointed over results. A few
weeks later another examination was held in
another town, I commenced to study for those &
passed & the next spring stopped school & began
teaching. I taught a year then went back to
High School for a half year, taught two years
more and then went to Fredonia Normal School.

While I was teaching my first school, father
was married again. My brothers and sisters
were all rather glad. Father told each of us
separately a few days before. When he told me
I said I was sorry, and then I would have given
anything had I not said it for I could not hurt
him. Beside a new mother a step sister and

step brother were added to the family. My new sister was in High School. When she finished we entered Normal school together. But she didn't live to finish. We all loved her much and mourned her death. I don't know as my new mother had much influence on my life one way or another, as I was home only during vacations. She was always very nice to me and is yet. He got along nicely together.

All this time my Christian character was being moulded, along with the hard and pleasant things of life. My own mother taught me "I lay me down to sleep," when a little girl. Father used to say that he hated Sunday when he was little. He was starched so stiff and made to sit so still & he insisted that we should never be made to go to church or Sunday school. He hoped we would want to go but we needn't if we didn't want to. I always wanted to and always went. When I was thirteen I joined the church. My Aunt and Uncle with whom I lived so much of the time were most active in church work. This Aunt was my ideal in many ways. While there I am sure I should have gone to church whether I wished or not. They were always all there, if they had company their company had to go too. My Aunt always saw the best side of everyones character, and her charity soon made me hate the unkind gossip one so often hears in country places.

After a time I heard people talk so much about their conversions. I read about Paul's, and it seemed as though all the older people in the church, when they talked in class meeting, and prayer meeting had had experiences like Paul's. This troubled me, I could not tell when I was really converted, I could not point to any special time or place, and I began to think maybe I wasn't a Christian after all. I prayed much over it. I wanted a wonderful experience but I didn't get it and I finally decided that I was a hypocrite and that was worse than being a heathen. Then I decided to pray for a certain number of days more and if I didn't feel different I would quit praying. The last day I prayed most earnestly, and then went to bed feeling sad to think that I couldn't pray the next day & I didn't. I soon learned that something had gone out of my life when I stopped praying. I longed to be back even where I was before but it was some time before I prayed again. I wanted some one to talk to me on the subject more than anything else, and several people did, but I said very little, no one knew what my trouble was. It seemed hard to talk about and I kept it all to myself. After a time, I scarcely know how long, one night at prayer meeting, I asked the half dozen people present to pray for me & I prayed for myself and got back again to the place where I was before, I didn't ask for more I was happy with that. I didn't doubt any of the things I just wanted an experience that I didn't need.

I learned that my case and Paulo were not. ^{like} The Church people at home never knew why I back slid, and no doubt most of them have forgotten that I ever did, but I have several times told my experience to individual girls whom I found in the same condition that I was, that I might help them.

I always liked to read and study. We had church at two P.M. and Sunday School at one, and Sunday morning I used to study every thing I could find on the Sunday School lesson. I used to read the chapters in the Bible between the lessons, then study the lesson from my quarterly and those belonging to the other members of the family. Then I would read what was given in the Advocate, Copworth Herald, etc. I would look up things in a Bible Atlas & some commentaries that were in the house. I don't know why I did so much. I don't know as any one told me to do any of these things, any more than to study my lesson but I know I enjoyed doing it. Once my Aunt was gone several weeks, and not being able to find any one she could depend on to teach the S. S. class, she asked me to do it. They were girls two or three years younger than myself. I don't think they got many spiritual teachings from the lessons but I got much Bible history. The lessons were in Kings & I studied much.

When I entered the Normal S. S. I started to take the general English course, but changed to the Classical the second year. I took nearly

all of my High School ⁵⁻ work in the Normal and I had to work hard. I started Latin so late I had to double courses in it and took the four years work in two and a half years. It was hard for me. I didn't like it, but I had started it and I wouldn't give up. I might fail but I wouldn't quit. I went to church and Sunday School all the while I was in the Normal & belonged to the school Y. N. C. A., but don't believe I was a very active member.

The teachers at the Normal recommended me as preceptress of the school at Friendship, N.Y. It was a better position than most Normal graduates got and I wasn't very serious minded, always laughing on all occasions. Before I left Mr. Palmer told me I must be more dignified. He made me feel the responsibility of the position and I went down there determined to make good. I felt that the honor of my Alma Mater depended ^{up} on it. While there I taught Algebra, Plane & Solid Geometry, trig, botany, physical geography, geology, 2 yr. Eng. civil government, & book keeping, or at least I pretended to.

I went to Friendship the last of the week before school commenced that I might look over conditions a little before Monday. The people where I roomed were Baptists, one other teacher roomed there, but she was a Congregationalist so Sunday morning I started off to the Methodist Church alone, a stranger to all. A High School girl whom I asked to direct me to

my rooming place from the station, saw me and spoke to me & introduced me to several. I stayed to S.S. and felt quite at home. I was more active in church work there than I had ever been before. I took charge of the kindergarten department of the S.S. I wasn't well adapted for so small children and would have done better with older ones but that was where some one was needed and I fitted in but it was a misfit. I found it easier at the end to tell children's stories than at the beginning. I was elected president of the Epworth League, but have seen many a better one since. I missed church but ~~not~~ ^{on Sunday} during the two years in Friendship, and that was due to the combination of a hard cold and bad weather neither one of which would have kept me home. I don't remember of missing but once in Fredonia.

The members of the school board visited my classes and told the principal that my work was satisfactory. Dr. Palmer visited the place, learned that I was making good and I was pleased. But when I went there I took the place of a town girl who was just married. She had a younger sister who was then in normal school. The sister wanted my position the third year. Her father was on the school board, in ~~the~~ ^{the} ~~house~~ ^{house} & several friends. The principal saw that I was to be voted down & advised me to resign. He said it would be easier for me to get another position. I could then say I never had been put out of a school, but I said that in reality it was no different and I preferred to face the truth rather than to cover it up by resigning. No contract was sent me. I just wasn't asked to stay. The principal offered to recommend me. He said he would find me another position. It was hard and I didn't feel as though I could teach

the next year. When I finished the Normal, I said I was through school. I had no special ~~... to ...~~ I didn't want grade work and I realized that it was hard to get High School positions without college training, and that great disappointment was the cause of my entering Syracuse University that Sept. People in Friendship knew that I was going to college the next year, no one ever mentioned the fact that I had lost my position and how generally it was known I don't know. I felt that every one knew it. It was hard to keep up, and act the same toward those who had voted against me, but I smiled and spoke when they came my way the same as before whether I felt like it or not.

I started in for a college course with a bank account of two hundred dollars. He boarded ourselves at the Normal and had some things from the farm but aside from that I had supported myself since I first started to teach. That summer before I entered college, one of the other teachers and I went to Shaxon, Pa. and sold books. He didn't succeed very well, we hated the business, and two more homesick girls would be hard to find. My friend quit before she finished her contract, but I couldn't, we had a guaranteed salary and if I didn't finish my time I wouldn't have the original two hundred left for college.

Father was not well that summer. He took a trip to Minnesota to visit my older brother and came back just before college opened.

feeling so poorly that I thought I better not enter college but he wouldn't hear to my giving up going & I went. A little before Thanksgiving they sent for me to come home. Father was worse. They had had specialists out from Buffalo and they said he couldn't live. I can't tell you anything about how I prayed. My father was going to die and he wasn't a Christian. I had talked with him before, but it was always hard work, I had prayed for him before, but now my prayer was continuous that my father's life might be spared until he had accepted Christ. I prayed all day as I worked around the house, I went to sleep praying and I waked up in the morning praying the same prayer. I talked with him. He seemed to think that as he had lived an honest upright life, that that was sufficient. He had always been one of the best of fathers, being father and mother both to us. He was most charitable to the poor and those in trouble. He was a good neighbor loved and respected by all. I knew all this but it didn't satisfy me. Father didn't accept Christ but he got better in spite of the fact that the Drs. said he couldn't. I went back to college after the Christmas vacation. He was able to get a round out does a little then. He was a man six feet tall ^{in health} and weighed 210 lbs. When I went

back to college, he weighed 115 lbs. I kept praying.
One night at the prayer meeting at the church
I attended in Syracuse, an old woman told
about praying for her husband and how
quickly her prayer was answered. That night
as I knelt down by my bed for prayer I rather
blamed God that my prayer wasn't answered.
Surely no one could be more in earnest than
I was, there wasn't anything in the world that
I wanted so much, and I believed that the
salvation of souls was the one thing that God
wanted us to pray for most, and still my
prayer was unanswered what was the matter?
And then a voice that I knew no one else would
hear seemed to speak to me & say "I can't make
your father come and you can't make him
come. I will, but it's his own will, he
must come of his own free will. I will send
my Holy Spirit and try and persuade him to
come & you can do your part. He will work
together but it must be a submission on his
part." This was a new thought, I saw conditions
in a new light but kept on praying. A few
days later I was thinking about it as I was
dressing and it seemed to me that if my
prayer wasn't answered, I would not be able
to remain a Christian myself, and then came
the words of Christ as he wept over Jerusalem
and I realized his desire for the salvation

of his own people. His desire was greater than mine. His was divine, mine only human. His prayer was not answered and still he was true even unto death, the death of the cross. I prayed for forgiveness and promised, God helping me, to be true if my prayers were never answered. I knew I should need much help from above, but believed it would be given. A while after this I was at prayer meeting at the Y. N. C. W. of the college and as we bowed our heads for prayer as usual my first prayer was for my father and I said "Lord I will do anything I will give my life for any service you may wish if only my prayer is answered" and then came the unexpected question "would you be willing to go to China as a foreign missionary?" Well no, that wasn't what I wanted to do. I had reached the point where I didn't want to hear a sermon by a missionary I didn't want to go and I was afraid I might be persuaded. This was near the end of my last year in college. It took me sometime to reason. I had a small village and I knew that must be paid first and then I couldn't go while father lived. I felt that it was impossible then but I finally promised that later if God should me the way and that he wanted me to go I would go.

Father was real well with my first summer's vacation. The other than giving time then, the end was near, and so he was up and

down. At commencement⁸ time it was a question as to whether I would be able to take my examinations and then, whether I would be graduated, then he was again a little better. He lived through that summer. After my return from college I again approached the subject and found that he had been praying for himself and was ready to testify to the saving power of Christ. All summer he talked about it and about dying, about mother & Jesse. His mind was perfectly clear to the last. He enjoyed so much having our minister call and talk and pray with him. He was perfectly happy cheerful and patient only regretting that he had not made the decision earlier.

When I entered college I intended to major in mathematics but became so interested in a biology course my first year that I changed my plans and majored in biology and did minor work in math. The medical side of the biology work appealed to me most. I should like to have taken a medical course when I finished the liberal arts course and have talked about it ever since but without much idea of ever doing it. Each year in college I took a course in Bible study under Dr. Peritz, mostly higher criticism that was with Philosophy and evolution in biology together. With my unassisted prayer had some effect on me! I scarcely know which one subject especially, nor why, I had always had rather liberal views concerning those subjects. Dr. Hargitt used to give us some great sermons in class. I

was told of students who had like troubles and used
to lie with them & he told them to work them out
on their knees. Dr. Reese refused me to books on science
and religion if such questions were troubling me
and I read several of those. But the Prof. who helped
me most was Dr. Metzger, the head of the Math.
department. I was in his Sunday school class
and his great faith, still the faith of a broad
minded scientific educated man, influenced me
much. I couldn't help feeling & knowing that
he walked and talked with God. That God was
a real leading force in his life & would not
doubt. I think my faith was the ~~strong~~ ^{afterward} because of
that uncertainty in belief.

The first year in college I had to borrow \$75:
the next summer I sold books again and cleared
\$200. and again that year I borrowed \$75: The next
summer I cleared a little over \$400. on the book
business and again increased my debt \$75:
Graduating expenses and the fact that I took
more meals out increased the expense. The
first year four of us girls boarded ourselves
entirely. With my normal work I could take
the college course in three years.

I didn't miss church or S.S. a Sunday morning
while I was in Syracuse. But I changed from the
University eve. M.E. to the First M.E. so as
to be in Dr. Metzger's Sunday school class. I taught
a S.S. class in the orphanage Sunday mornings

9-
before church during most of my sojourn in Syracuse
From Syracuse I came to Schenectady to teach
biology in the High School here the first Sunday
I was here I went down to the First Methodist
church, met several people, stayed to Sunday school
I had bought my lunch pail, the
first time I had taken it from the country church
at home. I told Mr. Adams that I had brought it
with me and wanted to join that church here.
After every service morning & evening he gives
an opportunity for people to join the church and
told me to bring it down that night, so I joined
the church my first Sunday in the city.

I was soon teaching a class of girls 18 or 20 yrs
old. I have had two classes since I have been
here. The one I have now are mostly High
School girls, all have been in H.S. since I have
been here.

Two years ago the second vice president of
the Epworth League asked me to teach their
mission study class on Cuba & Porto Rico. The first
thing that entered my mind was "you & I are to go
to Cuba as a missionary
and you know you don't want to!" I was ashamed
to think I needed such a rebuff and I said I am
not afraid, I am willing to go if God wants me to.
I hesitated however about teaching the class. There
were so many college graduates in the League, so
much talent I didn't feel capable to doing it and

I had never even been in a mission study class, but I was finely persuaded to do it. Still I had no other thoughts of becoming a missionary. The next year the Pres. of the League asked me to serve as 2nd vice president. The League voted to study China. This time I wasn't to teach the class but was to get some one else to. I called my committee together & they voted that I teach it myself. I did a lot of reading before we commenced the class. He opened the course with a debate. The next morning after the debate while dressing I was thinking about the course and the thought came to me "Why don't you take a medical course and go to China as a medical missionary?" I thought about it from then until Xmas, without mentioning it to any one. I prayed about it and studied the subject from all sides. I read the requirements for missionaries and reasons why one should not go. My parents and home were gone. Two brothers and one sister were in Minnesota I hadn't seen them in two years my other sister in Western New York and as I went to Europe the vacation before I hadn't seen her in a year. I knew they would like to have me go but it wouldn't be so much effort to them after all. I could go better than almost any one else. I have always been well, am unusually strong & healthy. I felt the great need

and was willing to go. I read that it took three years to learn the language enough to be of any service there for the ordinary missionary, while the medical missionary was of service from the first, and they were usually kept so busy that they seldom fully mastered the language. I thought if I took the medical course first I would be of some use anyhow even though I had difficulties with the language and I would be of use from the start and not a useless expense for three years to the society. Then I thought of the greater opportunity the medical missionary had in reaching the people, and of the scarcity of Drs. there. A return missionary from Union St. M. E. Church in the city talked to us on China during our mission study course, and told how nearly impossible it was for the men doctors to do anything for the women of China because of their social customs, and I felt more strongly than ever the need of women doctors.

I talked of going to China while I was home at Xmas time. One brother & one sister were home from the west at the same time. They were saddened at the thought but after all willing that I should go. I thought at first that I could take the course in three years and that I had all necessary for entrance but found I lacked two courses in chemistry. So I was teaching another year and passing them up at summer schools.

At the end of our course on China some of the members wanted another course during the year but some one else had suggested that the A. L. start an Italian mission here and so I suggested that we do some mission work instead. so we started a mission sewing school and Sunday school under the missionary dept. of the League. I was made second vice president again this year. Our mission work has had its ups and downs. It hasn't been all successful. We need many things, and especially more people to work. Mr Wright was here this fall and seemed to think we were doing something.

This year we studied immigration. The added responsibility of acting as Pres. of the Missionary Dept of the S. S. was given to me. At first I thought I could not do it but the thought of getting some mission study classes organized in the S. S. made me want to do it. You can see the result on one of the church calendars I will enclose. Our church has never had but one mission study class per year before. This record looks a little larger than it really is as two classes united. We are still trying to organize others during the year. We had a real interesting debate last week in the form of a mock congress. It was quite a success, lots of fun every one enjoyed it.

Last summer I attended a Missionary

conference at Ithaca Ontario. I couldn't attend one of our own as I wanted to attend Summer school at Syracuse and they came at the wrong time to do both. I went there willing to go, or stay and work here, but I left there so certain that God wanted me to go that I have been guilty of worrying for fear you wouldn't send me.

I am just as much interested in work here. I am interested in our Italian mission and I know there is any amount of work to be done here but there are lots of people to work here compared with there. Most of these people can't go into foreign fields and I can. The need is greater there and the laborers are fewer. The thought that possibly I, unworthy as I am, may be of service in this great work makes me most happy, and I know that the motto which hangs in our prayer room at church, "that life is most worth living to him whose work is most worth doing," is most true.

No one person knows half the things I have written here, most of them are hard to talk about and this has been hard to write. If this suggests any questions you would like to ask I shall be glad to answer them. No doubt next time you will say be brief, but that was difficult too.

Don't get an impression from this that

I am over emotional or dispondent for John's
think either are true. I have always been
able to enjoy a good hearty laugh and compel
every one else to enjoy it with me.

Respectfully Submitted,
Nette Carson

218 Parkwood Blvd., (5)
Schenectady, N. Y.

My dear Miss Lewis,

1913 - ~~Jan 10~~ ~~1913~~

Your letter including the four other
received yesterday. ^{How Branch Secy. is about going out as teacher now rather than}
^{delaying it 4 years for medical training} The question suggested is
one I have thought of from the beginning, so I
am not so hasty in replying as might seem.

The difficulty of learning a foreign language
was one of the problems which caused me to
decide to take a medical course before going.
I read in some book on missionary work that the
first two years was given to the study of the
language before the missionary was of any service
excepting the medical missionaries & they were
kept busy from the start, usually so busy
that they never mastered the language as did
the others. I have heard several medical
missionaries talk & I think all have told the
same story. I have heard of missionaries who
have failed entirely in learning the language
and so I had thought that I would be of service
any how if I took the medical course first.

On the other hand, the difference that age
makes in mastering a language is due to a
difference in powers of memory is it not? and if
so would one's ability be lessened by a four year's

course, mastering difficult scientific names of every projection or indentation of every bone muscle etc in the anatomy of the human body? It seems to me like a four years memory drill which ought to increase rather than decrease the power of memory.

The medical work is of course primarily a means toward an end. The spiritual and mental conditions are of more importance than the physical, but through the physical I believe one can reach the others so in no other way.

I tried last summer, before I saw you, to make myself believe that I should go as a teacher, but I didn't succeed. One day during that time I picked up my Bible, thinking that I would read the account in Acts of the day of Pentecost but some way I didn't open to it readily. I passed over it a couple of times & instead landed on the account of Peter & John healing the beggar at the gate. Beautiful, and it came over me so forcibly that that was my work rather than any other that I thought the question was settled. I was surprised that you didn't suggest my going without the course when I was down there, I expected it.

To go next year as a teacher is by far the line of least resistance, if I could only believe it was what I ought to do. The four years course means hard study, I don't mind that so much but it also means a financial struggle along

with it. I shall have to earn more than half of ^{the} money needed for the course at the same time. and I do mind that, even though I am sure I can do it. Then I am in a hurry to go at once. A medical course is not an entirely new adventure for me, it is just a continuation of the biology work I have had, along the line that has interested me most.

I wouldn't advise the board to send me out as a teacher. I am afraid you would make a mistake. I like teaching very much, but I am not prepared to teach all lines of science. I have only biology here. You wouldn't have any school where there would be students enough for one teacher to teach all biology. My father in physics volunteered to recommend me to teach physics when I finished college. I only had one course there & so considered it a strange suggestion for him to make. The physics teacher in the high school here had a more correct estimate of my ability when, as I was having trouble with the lantern, ^{he said} that I was no electrician.

I am not successful in teaching small children and I am afraid I would not be successful in adapting myself to the differences that must exist between schools here & in lands where

Schools are new and older people are as children in intellect.

I have no exaguated idea of my ability as a doctor, only that I do feel such strong leadings in that direction, that I don't feel in the other, that I am not depending so much on my own strength in this case as I would in the other. ~~The~~ plan of taking a medical course is depending much on faith & a lot of ^{hard} work, but it seems the necessary thing for me to do.

I am anxiously waiting a reply from you, anxious to know your views concerning the question, and the decision of the rest of the women. Must the vote be unanimous?
Do you wish these letters returned?

Respectfully,

Wm. A. Bacon

1913 - March ^{wrapped}
Little Bazaar

Dear Miss Lewis,

(5)

I am still thinking, I am not decided, but I am thinking an awful lot about going this fall. I decided to talk the matter over with several friends whose opinion I think worth while, and then with some people here in the city who have worked in mission fields. Then I am going to do some more reading especially along the lines of both medical & educational work and then I will let you know & will surely let you know before May.

I wish I were twins, so I could go this fall as a teacher & let my twin come four years later with medical training. It makes me laugh to think of my wanting to live two lives in this world. It's such an unusual thing for me to wish for. Nothing but a vision of the world's needs of Christ could have so changed my outlook on life.

I want to ask a few questions. Supposing you had two candidates, one myself, with the training & practice that I have in teaching going out as a teacher, the other myself with this and a medical course beside but no medical

practice, going out as a physician & you only had money enough to send me or my twin which would you take?

There are several of my former biology pupils from the High School here studying medicine & dentistry because of the interest in their High School biology. Medical students have to have biology, and especially if they have to study it in English, it is possible that I may be able to do more medical work in that line than any other. I have talked the matter over with two friends since I came back, neither advised me much, I did most of the talking but at the end of each talk I was more inclined to favor going as a teacher than before.

Then I want to know the date of the Northfield conference. Then I know that the missionaries sail for the foreign fields between the heat of summer & the winter. That means about what month? Two brothers & one sister are in Minnesota & I must visit them before I go, probably on my way.

Then about what does one want to take with

1: them. I have quite a few books on biology, that I wouldn't use if I went to medical college first. I had planned to leave them in the school here. If I go out to teach biology I suppose I will need them & if I don't I wondered if some other teacher in the foreign field wouldn't like them. I have a new International Encyclopedia, quite a good many books of use in educational work here. How many shall I take with me.

The chemistry I have had for medical work I think would make it possible for me to teach at least two years of chemistry.

Send me the Northfield program as soon as they are out please. If I go to summer school to prepare for medical work & can't come myself I want to try & get others to go to Northfield.

Sincerely yours
Nettie Bacon

Bacon ^{Candidate}

1913 - probably June - 4

My dear Miss Lewis,

You gave me ^{until} the first of May to decide, but as I am quite sure that I don't need to wait until then, and realizing that you will be glad to know as early as possible that you may make plans for sending me out, I won't wait longer before letting you know.

I am ready & willing to go this fall as a teacher to China. I am sure it's the most some thing to do & if I can help in making doctors out of Chinese girls, I could probably do more medical work than I could do myself as a doctor. The Chinese people are ready to be educated, hence I believe the greatest opportunity lies in that field for China. If I were going to Africa or India I think I should like the medical work first.

My college training & practice in teaching make me better fitted to prepare students to do medical work than anything else I have had quite a little of the work taught in medical colleges. I majored in biology, which included much anatomy, physiology, histology

hygiene, sanitation & health, bacteriology etc.
The work included a study of plant and animal
bodies including man. I have had three courses
in chemistry & would not mind going to
Summer school this summer & taking organic
chemistry if you would like me to. The summer
school begins the same day as the Northville
conference. I had minor work in mathematics
in college & have taught all subjects given in
mathematics under the Regents & have done
some tutoring in college mathematics. I could
teach either math. or science but am better
prepared in science. I felt that these facts
might help you in stationing me.

I read the language, am glad science
is taught in English, and hope I can do some
teaching while I am learning the language.

If you fail to raise the money to send me
out this fall I shall enter a medical college &
in that case I must know by June as I will
have to take organic chemistry in summer school.
I am hoping however to go this fall.

Where will the ^{Nov.} meeting of the General Executive
Committee be held? I shall have to visit my
brothers & sister in Minnesota before I go & if that
meeting is in the East, I shall have to visit

them earlier in the summer while if it's that I would go there in October.

Our Cokesbury Circle gave part of their money for home missions, less than one-third, the rest went through the Woman's Foreign Society & not for special work but as Mrs Mann suggested for the missionaries salaries. It was sent with the dues for Miss Peaver's salary. We didn't have as much money this year as summer but we have some good officers for next year and I think conditions will improve.

Dr Mann, said when she filled out my medical report, that she thought much of the work of a medical missionary, but didn't have much use for the others. When she heard that I was talking of going as a teacher she made me promise to come over & talk with her before sending you my decision, so I went over to let her persuade me but instead I convinced her that I could do as much good as a teacher & have four years more for service, or four better years. She thought that you might keep me in the field longer as a doctor & that I would be able to support myself better as a woman missionary, years hence, with a medical woman, but after all she thought

at the end that I better go now.

I have resigned from school and it is generally known now that I am going as a missionary. It was a great surprise for every one. I was more than surprised by the interest shown by the teachers & others in missionary work, people whom I had never thought of as being much interested in missions. Nearly every one says "I hate to have you go, but I am glad you are going." Rather contradictory terms are they not? For so long I have kept my plans a secret, it has been hard to talk about it & I have dreaded the time when it was generally known, but now I don't want to talk about anything else. I am glad that I can go, & glad that so many think that I am just the one to go. I shall try my best to measure up as near to their expectations as it is possible for me to. I am sure that it was only through the medical work that I could have been led to consider going & now I am just as sure that it is best to go without it.

Yours sincerely
Nettie Bacon

✓
Bacon

218 Parkwood Blvd.
Schuectady, N. Y.

May 21, 1913

My dear Miss Lewis,

I can't quite understand the action of the executive committee in sending me to India, and I wonder if it isn't another indication that I ought to take the medical course first. When I first applied to the Board it was for medical work, but when they wanted me to go now, I wrote you that I thought the need for educational work was greater in China & I consented to go there this fall, & if it were to India or Africa I thought I should want the medical course first. With medical training I should rather work in India than any other country. I have looked through your annual report for 1911, I haven't the 1912 report, and I find that the W. M. Board has no medical work in the whole district & only three hospitals & three foreign

physicians in that whole conference:

Is there any missionary work done by other denominations in Lucknow? Please send me all the facts you have concerning both educational & medical work in northern India. I would like to know how much work is being done by the Roman's Board & the Parent Board of our church & other churches & by the government in that section. We have about a hundred doctors in Schenestady. Lucknow is more than four times as large. I would like to go as a teacher to a country where a man would let his wife die for medical help rather than let a man doctor see

her, in a section where there are so few doctors & possibly no women doctors, and be unable to render service, especially after having the medical work brought so forcibly to me?

In China there are medical colleges for girls are there any in India? In other words would I have the same chance of ^{as teacher of science} helping to train native girls in ^{for medical work} India as in China?

Another how about the language? you

2-
said that science teaching in China was done
in English, is that true in India?

The great change that China is undergoing
at the present time, - her great need just
now, and their great demand and readiness
for higher education, including the medical
made me perfectly reconciled to give up taking
the medical work first.

I hope to hear from you at once and I
wish you would send my letter on to Mrs
Cornell & ask her to write me also. You wrote
me nothing about what my work was to be.
I realize that the Isabelle Thoburn College
is one of the oldest & best known schools in
any foreign land, but at the same time I am
rather uncertain about the work as teacher now
& disappointed that it is not in China.

My one desire is to go where I ought to go &
to do the work that I should do.

Most sincerely,

Nettie A Bacon

P.S. The Cokesbury girls voted last night to send
a delegate to Northfield.

one course there and so considered it a strange suggestion for him to make. The physics teacher in the High School here had a more correct estimate of my ability when, as I was having trouble with the lantern he said that I was no electrician.

I am not successful in teaching small children and I am afraid I would not be successful in adapting myself to the differences that must exist between schools here and in lands where schools are new and older people are as children in intellect.

I have no exaggerated idea of my ability as a doctor, only that I do feel such strong leanings in that direction, that I do not feel in the other, that I am not depending so much on my own strength in this case as I would in the other. The plan of taking a medical course is depending much on faith and a lot on hard work, but it seems the necessary thing for me to do.

I am anxious, waiting a reply from you, anxious to know your views concerning the questions and the decision of the rest of the women. Must the vote be unanimous? Do you wish these doctors returned?

Respectfully,

Nettie A. Bacon.

Extract from Miss Nichols' letter.

March 19, 1913.

"I surely should not urge Miss Bacon to go out as a teacher, after reading her letter. On the other hand, I do not see how you can promise to send her out after four years. If she takes the medical course, she should do so at her own risk.

I do not feel impressed with Miss Bacon's qualifications as any sort of a missionary after hearing herself speak. Doctors need those traits of character which Miss Bacon says she does not possess; they also need emphatically to know the language. Think of our doctors who have been failures from lack of the language and from want of tact: Dr. Masters, Benn, Allen, Coons, and others whom you will think of."

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org