BACON, NETTIE A.
Closing Function. The closing function of the campaign was held on 21st April at 1:30 p.m. in village Silimunt, one of the four centers. The team and the in-litigates 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 car along with their friends to grace the occasion and to encourage the team. Rev. and Mrs. R. N. Solomon, S. Rev. David Prabhakar, Mr. R. Manrey, Mr. and Mrs. P. L. Khaza Singh.

Mrs. P. L. Khaza Singh presided over the function very ably. A well prepared program was presented to the audience. Mrs. R. E. Wallace gave away the literary certificates to one literates. The village Pradhun gave away the eight prizes containing good Hindi books to eight village leaders of the four centers.

The function closed after singing the National Anthem.

On April 22nd night the team loaded the truck and departed at 5:30 a.m. on 23rd April for Ingraham Institute, having 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 organizations are now working to fulfill its objectives. This organization grew up chiefly 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 Thathum Methodist Church, 151, Dharamkala Street, Calcutta, this Free Reading Room made its appearance with only a few books and with heartfelt of Faith. The Literature Committee of the Thathum Church kindly allowed us to use their Library. However appeals for full of books were sent so many. It was an inspiring experience to see some of the appeals are 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 Thathum Church is quite ideal for its purpose, as it is situated close to the crossing of Dharamkala Street, and Withington 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 Christian books. But from the very beginning people started coming in till this day they come. Here we meet people from all classes and standing in society-Hindus, Muslims, Roman Catholics, Brahmin priests 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 explain our faith in them. We tell people our Christian experience 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 of read at home.

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

---

Tribute to the Late Miss Nettie Bacon

While I was on my way to Noida, 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 last moments there flashed through my mind a train of happy memories of our working together in Buxar and Ballia. I could not think of her until she 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 Arapah-Bozeman as a Dusit Evangelist and an Educationalist. She left Isaiah Thathum College and came down to care for the sick and the holy in the villages. The people accepted her as their friend. The village school children, the young and the old called her "Nani" (Grandma).

Having been in the college, she did not know the language well and it was quite unknown to a village district, 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 sensed the interest of the college girls by inviting them down to show the conditions there to them and the 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 the Hindu and for the Christian girls. Boys and girls from these villages have come many fine Christian leaders. Boys and girls from these villages have gone on to Middle Schools, High Schools, Theological Seminary etc.

She established several village schools with teachers and their supervision working together. She supervised the village schools that were kept up by the people who followed Miss Bacon. The one-month training institute for the village teachers is held every year in Buxar now.

As a result of her efforts, the village leaders have become many fine Christian leaders. Boys and girls from these villages have gone to Middle Schools, High Schools, Theological Seminary etc.

She loved to see people healthy and strong. She took a special interest in the little boys and girls. Once I went to school who had 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 inspected his mouth and found no teeth. "Nani" was worried, so she made up a solution with sodium and some sugar and gave it to him every day. They little boy looked forward to her arrival when he would get the sweet medicine. After a few weeks she saw the white teeth 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 she often meets in the village work, she is fearless. The landlady 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. On the first day she went, but she first went to the house of the landlady and talked to them. She succeeded in winning their friendship, and the school was not closed.

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 pioneer work in the Indian Villages.

After she retired and was living in America she was always so happy to hear of the progress and development of the work that 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 B.B. school for some literate village women, and a nursery connected with it. In Ballia there is quite a strong village Centre with a middle school for boys. She lives on.
The undersigned know what subjects you are interested in and in which

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 role 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. Role of Trade Unions
   A study of the role 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 roles of the State, municipal corporation, labour organizations, and voluntary welfare agencies in the development of healthier family life? What is the specific role 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 discussions 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-

2. Can you do so that interests you raise some crucial qu-

3. Or you may which you already ha

4. Can you start topics in your college study a great deal by d

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

6. Can you sent study?

7. In what oth ecome.

Write to M. M. Th State.
Miss Hettie A. Bacon was born in Wesley, New York on July 8, 1877 and died in Claremont, New Hampshire on May 3rd, 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 Thillayappalan as her successor in the Science Department of the College.

While at the College Miss Bacon was also interested in the underprivileged people in the city. She organized groups of students into T. S. and conduct Classes for women and children. On Sundays her group would set forth with their Sunday School materials and, on arriving at the mobiya, 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-Sarai 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 village. Her plan was to live in a small 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 oxcarts 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. The frequently ate the food obtained in a village bazaar and such as the villagers would be eating. Sometimes a friend, along with her into the village among the women, would dress in village clothing for the first time. Bacon would suggest that she wear a cotton dress and knit a sweater instead of a coat as that would be more like the villages women could relate to a woman and not herself lose much clothes. Her nose, as it was, had little to lose at attractive and her resilient, who was always up to it, but this lack of study.

However, she also came to realize that living in such surrounding and in the midst of so much poverty and ignorance was an experience to be valued as all 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 season she was placed in charge of the Kolody House, Lucknow, she bore of the Language School students, stories 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 disappointed, 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 have my house more attractive. I’ll turn 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 encouraged young women 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 high school stages. 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 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 Grandpa India. 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 day 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

Miss Katie locott, a 25-year missionary to Indi a, was born in London, the youngest of four, she was trained in Presbyterian Seminary and Syracuse University there and received her B.S. degree in 1915. Upon the expiration of her term at Columbia University.

She was a graduate of Mountain High School, New York City, she was elected to Phi Beta Kappa and was appointed to Smith College, she went to the business where she remained in the

She was associated with the Hebrew University, she was a teacher at the Hebrew University and the New

She was a member of the Congregational Church, she was one of the

Miss locott had been a member of the Congregational Church, she was active in the works of the Congregational Church, she was one of the

FILED JUN 6, 1934
Monday, June 24:—

NETTIE ALLIRA BACON

a graduate of Syracuse University, has served for twenty-seven years in India. After two terms on the faculty of Isabella Thalburn College, because of interest in rural work, she was appointed to rural education work in Bihar. She is now in Cawnpore.

picture taken 1935
Woman's Foreign Missionary Society of the Methodist Episcopal Church

FORM 1.

1. Full name.

2. Residence.

3. Place and date of birth.

4. Have you an experimental knowledge of salvation through the atonement of Jesus Christ our Lord? Answer this question somewhat in detail.

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? (See form in Part I, Division 1, of the Discipline.)

6. Have you had special sympathy for the work of the foreign mission society, and have you given any money or other things for this society?

7. Have you an assured hope in the Savior, and your sins have been forgiven in the past?

8. Do you think that you are made by the Holy Ghost to take upon you the work of a foreign missionary?

9. Are you willing to work? Will you be obedient to the wishes of your superintendents and your superintendents to the wishes of your superintendents?

10. Do you desire and intend to make this your life work, and are you willing to labor in any field?

11. To what extent are you acquainted with the work of the Woman's Foreign Missionary Society?

12. Have you any views which would prevent your co-operation with the missionaries of the Methodist Episcopal Church?

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? (See Discipline, Part IV, Division 4, Article 6, Section 5.)

14. Are you a total abstainer from all forms of alcoholic beverages and from opium, morphia, and other narcotics?

15. What is the condition of your health? Answer questions in Form Two and present testimony of a competent physician according to Form Three.

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.

17. What languages, other than English, have you studied, and with what facility do you possess them?

18. Have you a knowledge of music, vocal or instrumental?

19. Have you had business training, and in what line?

20. What profession have you held in business, or public service?

21. Have you been married? If so, is your husband living?

22. Are you engaged to be married?

23. Are you liable for debt?

24. Is any one dependent upon you for support?

25. Give the name and address of ten persons including pastor, instructor, and others who are able to give information relative to you and your Christian character, and your general fitness for the work.

26. A photograph should accompany your application. I shall have to send this letter.

27. Have you read the rules applying to missionaries and do you promise to abide by them? I have.

Date Oct 10, 1912.

Signed

[Signature]
Dr. F. M. Adams
607 State St.
Schenectady, N.Y.

Mrs. C. L. Riddle
207 Beekan St.
Schenectady, N.Y.

Mrs. G. H. Hitchins
32 Rugby Road
Schenectady, N.Y.

Miss Bethea Cole
College Campus
Schenectady, N.Y.

Rev. J. P. Knauff
Dayton
Schenectady, N.Y.

Mrs. M. H. Metzler
Syracuse University
Syracuse, N.Y.

Dr. C. F. Haught
Syracuse University
Syracuse, N.Y.

Miss Lena Keller
Hackensack
New Jersey

Mrs. A. B. Jones
21 Everse St.
Yonkersville, N.Y.

Mrs. Frank Mitte
Northville, N.Y.

Mrs. F. F. Plant
8 Third Ave.
Gloversville, N.Y.

Mrs. C. J. Kenyon
Tallulah, N.Y.
Woman's Foreign Missionary Society of the Methodist Episcopal Church

Form 2.

Physical Report.

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?

3. How many hours were you accustomed to spend in study each day during your education? This figure includes hours spent in private study and not in college, just a general 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? if yes, was your application granted, and by what company?

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.

8. Are you specially sensitive to the heat of summer? no

9. Have you ever suffered from (a) Neuralgia? no Bad Teeth? no Nervous Exhaustion? 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 Catarh? 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 Diarrhea? no Dyspepsia or any Disease of the Digestive System? 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
    (c) Or received any injury or undergone any surgical operation? no

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

13. Have you been successfully vaccinated? yes 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? May 16, 1887, Lake County, Illinoos

Signed

Date: Oct. 10, 1912

211 Park Rd., N.Y. N.Y.
New York

JENNER'S FOREIGN MISSIONARY SOCIETY
of the
Methodist Episcopal Church

SALARY OF CANDIDATE BLANKS

Name: Settie 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, Caymanus Co., N.Y., July 3, 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:

Trudonia, 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. Whit.

Hopes to take a medical course in University of Michigan, to

graduate 1917. (Yale...)

No music

Experiences in life:

Brought up in a store, has kept books, made out post office

receipts, school district tax rolls. Taught county 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.
Excerpts from References: Miss Bettie 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 Junior High 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.

Dr. 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 V. Burritt, Syracuse University Professor:
"I regard Miss Bacon as a power or 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. V. Adams, Schenectady, water 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 Jerer, Sophomore 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 kind, big, sympathetic, lovable, like I has excuses for people's faults, exceptional in working with others, keeps place in the family, and to live with."

Mr. E. M. Britton, father of six years:
"She never received any solicitation from me or my family. She is a genuine young Christian woman, and is receiving above 18. I cannot see a reason."

Mr. J. H. Britton, close friend:
"Miss Bacon is a young woman of strongly religious background, strong and varied, had good educational advantages, good teachers, and 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. Huntley, college class and friend:
"Her education was gained by hard work. With this desire to become a missionary there is nothing one would not be to fulfill it. Her heart and soul are in her work."
Mrs. N. 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  $5'4.5$
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 Christian
Temperament: Miss Bacon was trained by a devoted Christian aunt,
generous, sympathetic, happy, lovable. She has a keen insight into
Health  Excellent.
Outline of call to the work "So many who cannot go, I see no reason why I cannot
not 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 reference letters, see reverse side of application form.
WOMAN'S FOREIGN MISSIONARY SOCIETY
of the
Methodist Episcopal Church

SIXMARY 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 3, 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. Miss Nettie A. Bacon

2. Home address. 30 W. 59th St., New York

3. Place and date of birth. July 8, 1875

4. Names and addresses of nearest relatives in the United States, for convenience, in case of emergency.
   Miss Nettie Bacon
   30 W. 59th St., New York

5. Education:

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Period of Study</th>
<th>Degrees</th>
<th>Honors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frederick Normal</td>
<td>1898-1902</td>
<td>B.S.</td>
<td></td>
</tr>
<tr>
<td>Syracuse University</td>
<td>1904-1907</td>
<td>B.S.</td>
<td></td>
</tr>
<tr>
<td>Columbia</td>
<td>1919-1922</td>
<td>M.A.</td>
<td></td>
</tr>
</tbody>
</table>

6. Positions in America occupied before appointment:
   Teacher in Millhill District School, Osage, Texas 1902-1909
   Principal in Frederick High School, Osage, Iowa 1902-1909
   Biology teacher in Schenectady High School 1902-1909

7. Church relationships:
   a. Date of joining church, denomination, location.
      Joined First Baptist Church, Chicago, Ill., June 1902
   b. Record of Christian work engaged in before leaving U.S.A.
      Leading S.S. classes, teaching, teaching English
      Also helped in an Italian mission where we held 3 S.S. classes in Schenectady.

8. Date of appointment. 1913


10. Appointment on the foreign field.
    Bombay, India

11. Daughter of missionary? No

12. Student volunteer? No


Note. — It is important that the General Office be notified of changes in addresses of missionaries and their relatives. Each missionary is requested to send two photographs of herself to the General Office.
JUL 23 1940

New York, March 16, 1940

We should like to have our files completely up-to-date before the annual 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, 500, 750 Fifth Ave., New York.

Address of relatives to be notified in case of emergency (please give relationship):

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Relationship</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Name</th>
<th>Date of Birth</th>
<th>Date of Entry</th>
<th>Date of Death</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td></td>
<td>12-13-1911</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td></td>
<td>12-1-1924</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td></td>
<td>12-2-1924</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td></td>
<td>17-6-1924</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Study record and information:

<table>
<thead>
<tr>
<th>Length of time</th>
<th>Date of graduation</th>
<th>Degree or diploma</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Report that work is not already sent:

have to be renewed

Signature

[Signature]

Date: 1949
BIRTH: Date: July 8, 1878
Place: Utica, N.Y.

NAME: Nettie Almaia Bacon

FIELD: India

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

RELATIVES:

<table>
<thead>
<tr>
<th>Birth Date</th>
<th>Name</th>
<th>Address</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan 18, 1883</td>
<td>Bess Bacon</td>
<td>Granada, Minn.</td>
<td>Sister</td>
</tr>
<tr>
<td>July 4, 1879</td>
<td>Doug</td>
<td>Little Falls</td>
<td></td>
</tr>
<tr>
<td>May 1881</td>
<td>Golds</td>
<td>Meads</td>
<td>Brother</td>
</tr>
</tbody>
</table>

HOME CHURCH: I will now join the Methodist Church here in Granada, Minn. I brought Church Letter from Maggie Johnson, Meads, Minn. Cassia, India.

SUPPORTING ORGANIZATION:

Group: M.F.M.S. Conference: Hyoing Jurisdiction: N. C.

EDUCATION:

<table>
<thead>
<tr>
<th>Institution</th>
<th>Date</th>
<th>Degree</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friedo Art School</td>
<td>1902</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syracuse University</td>
<td>1907</td>
<td>B.S.</td>
<td></td>
</tr>
<tr>
<td>Columbia College</td>
<td>1910</td>
<td>M.A.</td>
<td></td>
</tr>
<tr>
<td>Teachers College</td>
<td>1926</td>
<td></td>
<td>Took work in primary &amp; village education</td>
</tr>
<tr>
<td>University</td>
<td>1926</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

DATE OF COMMISSION: 1913
DATE OF FIRST SAILING: 1913

FURTHER BIOBGRAPHICAL DATA:

RETIRED: End of general furlough
NAME: Nettie A. Bacon  
FIELD: India  

APPOINTMENTS:  

<table>
<thead>
<tr>
<th>Conference</th>
<th>Date</th>
<th>Place</th>
<th>Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>North India, Lucknow</td>
<td>1913-26</td>
<td>Lucknow</td>
<td>College, I.T.C.</td>
</tr>
<tr>
<td></td>
<td>1927-34</td>
<td>Buxar, Bihar</td>
<td>Village schools,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Evangelist</td>
</tr>
<tr>
<td></td>
<td>1936-38</td>
<td>Reena-Bellio Dist</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1938-43</td>
<td>Baranpur</td>
<td>Middle School</td>
</tr>
</tbody>
</table>

FURLoughs:  

<table>
<thead>
<tr>
<th>Left Field</th>
<th>Arrived U.S.A.</th>
<th>Left U.S.A.</th>
<th>Arrived Field</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar. 1919</td>
<td>May 1919</td>
<td>July 1920</td>
<td>Sept 1920</td>
<td></td>
</tr>
<tr>
<td>Mar 1926</td>
<td></td>
<td></td>
<td>Nov 1927</td>
<td></td>
</tr>
<tr>
<td>Dec. 1924</td>
<td>Jan 1925</td>
<td>Oct 1926</td>
<td>Sep 1926</td>
<td></td>
</tr>
<tr>
<td>Mar 1943</td>
<td>June 1943</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Name (in full): Nettie A. Bacon
Check title to be used: Dr., Rev., Prof., Miss, Mrs., Mr.
Present address in U.S.A.: Canada, Minn.

When last arrive in U.S.A. (if from oversea mission): June 1943
Field of Service (country, conf., dist.): India, Lucknow Cons. Canopore Dist.
Brief description of your work on the field:
Two terms as teacher in science Dept. of Isabella Thoburn College
One term as head of another as supervisor of village Primary Schools among Christians present east
Last 6 yrs in charge of Middle School Canopore

Your interdenominational interests on field: Isabella. This form is an Interdenominational College 1920.

Effect of war on your work: Caused high prices, we were afraid our place might be bombed & dug trenches for our 20 girls teachers & servants.
Formed the Women's Volunteer Service & became a member of St John's Ambulance Brigade. Trained to help in case of field in 1st aid, home nursing & air raids

Brief description of city or region in which you work:
1st in Lucknow & last in Canopore, both cities in the United Province. Lucknow is a university town & Canopore a large milling town.

Buxar is a small place in Bihar Dist. & Patna a small place in United Prov. just across the Ganges River from Bihar. In both places my work was with rural Christians, mostly illiterate, not far removed from Hinduism. We had village schools for the children & worked over teaching there born? Hindi, Cast illiterate

Do you call your home town in U.S.A. Canada, Minn.

Books written:

Year of becoming missionary: 1913
Places of service before present station: Biology teacher School of W. 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.)
BIRTH: Date: July 8, 1877
Place: Wesley, N.Y.

NAME: Bacon, Nettie Almira
FIELD: India

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

RELATIVES:

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
<th>Address</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1943</td>
<td>Bass Bacon</td>
<td>Granada, Minn</td>
<td>Sister</td>
</tr>
<tr>
<td></td>
<td>Inez Bacon</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Charles Bacon</td>
<td>Little Falls, Minn</td>
<td>Brother</td>
</tr>
</tbody>
</table>

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, Gawnpor, India.

SUPPORTING ORGANIZATION:

W.D.C.S.

Group Conference Jurisdiction

EDUCATION:

<table>
<thead>
<tr>
<th>Institution</th>
<th>Date</th>
<th>Degree</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fredonia Normal</td>
<td>1902</td>
<td>B.S.</td>
<td></td>
</tr>
<tr>
<td>Syracuse University</td>
<td>1907</td>
<td>M.A.</td>
<td></td>
</tr>
<tr>
<td>Columbia College</td>
<td>1920</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers College, Columbia</td>
<td>1926-27</td>
<td></td>
<td>Took work in Primary and Village Education.</td>
</tr>
<tr>
<td>University</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Conference</th>
<th>Date</th>
<th>Place</th>
<th>Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>North India, now Lucknow</td>
<td>1913-1926</td>
<td>Lucknow</td>
<td>I.T.C.</td>
</tr>
<tr>
<td></td>
<td>1927-1934</td>
<td>Buxar Bihar</td>
<td>Village schools and Evangelistic</td>
</tr>
<tr>
<td></td>
<td>1935-1938</td>
<td>Basra Ballia</td>
<td>&quot;1st. &quot;</td>
</tr>
<tr>
<td></td>
<td>1938-1943</td>
<td>Nawapore</td>
<td>Middle School</td>
</tr>
</tbody>
</table>

FURLOUGHS:

<table>
<thead>
<tr>
<th>Left Field</th>
<th>Arrived U.S.A.</th>
<th>Left U.S.A.</th>
<th>Arrived Field</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moh.or Apr., 1919</td>
<td>May, 1919</td>
<td>July, 1920</td>
<td>Sept, 1920</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; 1926</td>
<td>May 1926</td>
<td>Oct., 1927</td>
<td>Nov. or Dec., 1927</td>
<td></td>
</tr>
<tr>
<td>March, 1945</td>
<td>June, 1943</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Closing Function. The closing function of the campaign was held on 21st April at 7.30 p.m. in village Silmani, one of the four centres. The team and the non-literates decorated the place suitably. Arrangement had been made for the microphones 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. Rev. and Mrs. J. E. Wallace, 2. Mr. and Mrs. R. N. Solomon, 3. Rev. David Tithania, 4. Mr. R. Missey, 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 non-literates. The Village Pradhan gave away the eight prizes containing good Hindi books to eight village teachers of the four centres.

The function closed after singing the National Anthem.

On April 25th 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.

I had not yet written to her when one hand 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 they 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 work would have been incomplete if she had not served in the Indian villages. At her request, she was appointed to Buxar-Bazaar as a District Evangelist and an Educationalist. She left Isabella Thoburn College and came down to care for the sick and the lowly in the villages. The people accepted her as their friend. The village School children, the young and the old 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 children educated, educated and good Christians. But she had unqualified workers to carry out her plans.

To obtain her standard of work, she did two things: She first drew up a good four-year course for village Primary in 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, 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 supervision 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 he went to inspect that school she also inspected his mouth and found no tooth. “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 burn us if we went back there again. I was afraid 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 landlord 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 is it through her brave 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 Village.

After she retired and was living in America, she was always so happy to hear the progress and development of the work that she started both in Buxar and Ballia. In these places today, there is a total of twenty-eight village day schools with an enrollment of 350 or more. In Buxar there is a Bridge school for young 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 role 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 into forms, (b) public sector of industry, (c) co-op

5. Role of Trade Unions
A study of the role of Trade Unions in India's political and economic democracy.

6. Family Planning
A study of the economic and ethical aspects and the help of voluntary agencies (churches).

7. Educated Unemployment
A study of the social and political effect employment and of a positive approach to

8. The Urban Church
A study of the problem of commun Church.

9. The Urban Family
A study of the forces and the values family. What is the ideal of family kept in view and what are the roles of the separation, labour organizations and voluntary in the development of healthier family life civic rôle of the Church?

10. The Problem of Prostitution
A study of the problem in its relation of healthy urban community life (Nagapatt undertaking this study).

PROGRAMME OF STUDY
The programme includes:
1. Getting competent individuals to study the basis of community by others and of discussion in groups. This will help to evolve a common
2. Local study groups in important Christian colleges to study one or more
3. Regional and/or national study
4. National Conferences like the Bon
5. Publications (in co-operation with literature on social concerns)—individual works and criticisms and 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-
2. Can you do a project that interests you raising some crucial q in perhaps a less syst
3. Or you may which you already ha
4. Can you star topics in your college study a great deal by c
5. Will you be these subjects? Can or region?
6. Can you send study?
7. In what other come.
Write to M. M. Thr

---

The Methodist Church and social, can do w India for all the wor and better in achiev 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 1916 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.
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 Folks 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
<table>
<thead>
<tr>
<th>NAME (IN FULL)</th>
<th>BIRTH DAY</th>
<th>APPOINTMENT</th>
<th>FIRST SAILING</th>
<th>ARRIVAL FIELD</th>
<th>WRITES FIELD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bacon, Nettie A.</td>
<td>7/8/1877</td>
<td></td>
<td></td>
<td>1913</td>
<td>India</td>
</tr>
<tr>
<td>BIRTH PLACE</td>
<td>Wesley, Cattaragus, N.Y.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RETIREMENT</th>
<th>RESIGNATION</th>
<th>WITHDRAWAL</th>
<th>DEATH</th>
<th>MARRIAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>May 4, 1956</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CITIZENSHIP: U.S.A.</th>
<th>NATURALIZATION DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7/1/45</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUPPORTING ORGANIZATION, JURISDICTION</th>
<th>Northeastern</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>CONFERENCE</th>
<th>LOCAL SOCIETY</th>
<th>HOME CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NEXT OF KIN</th>
<th>DATE</th>
<th>NAME</th>
<th>ADDRESS</th>
<th>RELATIONSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss Inez Bacon</td>
<td>Miss Bess Bacon</td>
<td>Granada, Minn.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EX. COMMITTEE ACTIONS</th>
<th>JUL 1 1955</th>
</tr>
</thead>
<tbody>
<tr>
<td>12/42 - furlough approved</td>
<td></td>
</tr>
<tr>
<td>9/43 - furlough approved</td>
<td></td>
</tr>
<tr>
<td>5/44 - retirement voted</td>
<td>for July 1, 1945</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUPPORTING ORGANIZATION</th>
<th>JURISDICTION</th>
<th>HOME CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>INSTITUTION</th>
<th>DEGREE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Institution</td>
<td></td>
</tr>
<tr>
<td>1902</td>
<td>Fredonia Normal</td>
<td>B.S.</td>
</tr>
<tr>
<td>1907</td>
<td>Syracuse University</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>Columbia University</td>
<td>M.A.</td>
</tr>
<tr>
<td>1926-1927</td>
<td>Teachers College</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OTHER BIOGRAPHICAL DATA</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUPPORTING ORGANIZATION</th>
<th>JURISDICTION</th>
<th>HOME CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Furloughs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>LEAVE FIELD</td>
<td>ARRIVED U.S.</td>
<td>LEFT U.S.</td>
</tr>
<tr>
<td>4/19</td>
<td>5/19</td>
<td>7/20</td>
</tr>
<tr>
<td>4/26</td>
<td>5/26</td>
<td>10/27</td>
</tr>
<tr>
<td>12/34</td>
<td>1/35</td>
<td>7/36</td>
</tr>
<tr>
<td>3/43</td>
<td>6/16/43</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Appointments</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DATE</td>
<td>PLACE</td>
<td>WORK</td>
</tr>
<tr>
<td>1913-1926</td>
<td>Lucknow</td>
<td>Teacher at Isabella Hospital</td>
</tr>
<tr>
<td>1927-1934</td>
<td>Buxar</td>
<td>Rural ed. and village schools</td>
</tr>
<tr>
<td>1936-1938</td>
<td>Ballia</td>
<td>Village work</td>
</tr>
<tr>
<td>1938-1943</td>
<td>Cawnpore - Hudson Memorial Girls School</td>
<td>Educational</td>
</tr>
</tbody>
</table>

| Leaves of Absence Without Salary | | |
| --- | --- | --- | --- |
| FROM | TO | FROM | TO |

---

**Notes:**
- Senior Fulfillment
- June
- School
- Absent
- 30 days
- 3 years
- 3 years
- 4 years
- 2 years
- 1 year
- 1 year
- 3 years
- 3 years
- 1 year
- 3 years
- 3 years
The First and Only Edition of my Autobiography.

It's hard to talk about one's real self and 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 Methodists. My grandfather Borden 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 as first a half years old I was the oldest girl, the oldest of five children with a brother of mine. I remember so well the next morning after the twins came, when my sister & I woke 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 I was not to decide, they were both so nice I didn't know. Then he asked Diny, she always knew in
a minute which she wanted & she chose the little baby, the little girl, and the little boy was mine. And always when we played at house keeping Jisck was my baby and I shouldn't be surprised if I loved him a little more than the rest of my brothers & sisters.

She 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 8th 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 leaving Jisck & me staying out of school to work. Jisck stayed out one term & I the next. My twelfth birthday was on Monday July 8th & the Tuesday before, father took me over to my uncle's where I was to spend a week. Sunday I was back to church with my uncle's people. Jisck was down and another cousin who lived nearer home than the one I was visiting asked Jisck how Jisck was. I learned that he was sick but Jisck said he was better. I went back to my uncle's & the next day father drove over,
Two and a half years after our mother died, we were asked to go over to help take care of Jance. She was worse. Father said I had to stay and help my cousin with the work there, I stayed. When Jance died, then I was told I was off on my own 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 and carried me home. I tried to be brave because we had 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 she was with Jance and I had thought how wonderful she must be in heaven, for there was no one there whom I knew. I knew we would miss her, but there were a lot of us left and 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 to much to tell her and I have always blamed myself for not but I stayed calm. I guess the nurse just in time 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 Mexico wanted
which I adopted. I met her father worried as 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 as well as the ironing. I liked school, I didn't mind the work and liked the people. I liked to read but I hated homework and skipped much to work instead of doing my work. We had the same thing. My younger sister stayed most of the time with father's sister and that winter she and my older brother came to my house. During that winter while my other sister and 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 homework. The winter that I was fourteen I stayed with a cousin in a nearby village. With a graded school I was in the eighth grade in 1936 but in Jan. tried Regents and entered the High School. But in the spring I had to go back and keep house. I was determined.
To quit school, for 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 the teacher 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 I had nothing else to do these 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 but I said I'd for I might be hurt. I wasn't a new mother a step sister and
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 so yet. We get 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, "Never lay me down to sleep," when a little girl. Father used to say that she hated Sunday when he was little. He was stanch and stiff and made to sit so still & she insisted that we should never be made to go to Church on Sunday School. He forced us to go to church on Sunday School. He forced us to go to church. He himself wanted to go but we needed 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 liked it or not. They were always all there, if they had company their own family had to go too. My Aunt always saw the best side of everyone's character, and her charity soon made me hate the unkind gossiping one so often hears in country places.
After a time I heard people talk so much about their conversions. I read about Paul, 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. This troubled me, I couldn’t tell when I was really converted, I could not prove 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 something had gone out of my life when I stopped praying. I longed to be back even when 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 knew how long, one might at prayer meeting speaked the half dozen people present to pray for me so 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 a single thing, I just wanted an experience that I didn’t.
I learned that my name and Paul were not. The church people at home never knew why I took such times, 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 everything 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, Ephworth 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 as much. I don't know if anyone 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 anyone she could depend on to teach the S.S. classes, she asked me to do it. They were girls two or three years younger than myself. I don't think they got much spiritual teachings from the lessons but I got much Bible teaching. The lessons were in Kings & I studied with it. When I entered the Normal School I started to take the general English course, but changed to the classical the second year. I took nearly
all of my high school 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. M. C.A., but don't believe I was a very active
member.

The teachers at the Normal recommended me as
preceptor 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 the 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


learned of my Alma Mater, Springfield. While
there I learned algebra, plane & solid geometry, trig,
botany, physical geography, geology, 200 yrs. Eng.
civil government, book keeping, or at least
I pretended to.

I went to Friendship the last of the week before
school commenced than I might take over conditions
a little before Monday. The people when I found were
Baptists, one other teacher roamed 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 & 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 when someone needed and fitted in for 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 Gwynne League, but have seen many a better one since. I missed church but went during the two years in Friendship, and that was due to the combination of a hard cold and bad weather neither of which would have kept me home. I don't remember of missing church once in Friedon.

The members of the school board visited my class 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 corn 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 Maine & 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 part 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 goal. 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 Thompson knew that I was going to college the next year. No one ever mentioned the fact that I had taken my position, and how general 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. We 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 Sharon, Pa. and sold books. We didn't succeed very well, we lasted the business, and two more domestick girls would be hard to find.

My friend quit before she finished the 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.
failing so poorly that I thought I better not enter college but he wouldn't listen to my giving up going 2 I went. A little before Thanksgiving they sent for me to come home. Father was worse then. 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 woke 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 last of fathers, being father and mother both to me. 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 docs. said he couldn't. I went back to college after the Christmas vacation. He was able to get 2 pounds on 2 days. He was a man in health six feet four inches and weighed 211 lbs. When I went
Back to college she weighed 116 lbs. I kept praying. One night at a prayer meeting at the church I attended in Syracuse, an old woman told me about praying for her husband and how quickly her prayer was answered. That night as I knelt down by my bed for prayer, the Blessed Sacrament on my prayer desk and praised God that my prayer was 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 me to pray for most, and still my prayer was unanswered. What was the matter? And then a voice that I knew no one else could hear seemed to speak to me and say, "I can't make your father come and you can't make him come. I will, however, rest some of His own free will. I will send the Holy Spirit and try and persuade him to come if 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 to me with ever greater meaning and I realized his desire for the salvation of souls.
of his own people. His desire was greater than mine. He was devoted, end 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 telling me to believe if my prayers were never answered. I knew I had need much help from above, but believed it would be given. A while after this I was at prayer meeting at the Y. M. C. A. of the college, and so we bowed our heads for prayer as usual. My prayers were 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." 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 answer. I had a small siege and I knew that must be paid first and then I couldn't go while father lived. I felt that it was impossible; there but I finally promised that later if God showed me the way and that he wanted me to go I would go.

Father was real well my first summer.
down. At commencement time it was a question as to whether I would be able to take my examination and then, whether I would be graduated, then he was again a little better. He lived through that summer after my return from college. 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's grace. 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 with without much idea of ever doing it. Each year in college I took a course in Bible study under Dr. Burnitz, mostly critical criticism that went with philosophy and evolution in biology together. I had my command of proper had some effect on me. I scarcely know which are subject especially. Personally, I had always had rather liberal views concerning those subjects. I forget.mind to give us some great sermon in class.
was told of students who had like Wontlea and was to live with them & be told them to work them over on their knees. The Proe refired us 5 books in science and religion if such questions were troubling me and I read several of them. 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 living force in his life I continued close to. I think my faith was the stick from that uncertainty in belief.

The first year in college I had to borrow $50; the next summer I sold books again and cleared $2.00 and again that year I borrowed $50; the next summer I cleared a little over $400 on the book business and again increased my debt $50. Graduating expenses and the fact that I took more courses and increased the expense the first year from of me girls boarded ourselves entirely. With very minimal work I could take the college course in three years.

I didn't miss church on S. S. a Sunday morning, while I was in Syracuse. But I changed from the University now M. B. to the First M. B. so as to be in Dr. Metzger's Sunday School class. Taught a S. S. class in the Uplands Sunday mornings.
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 5 Sunday School
I had bought my lunch there, on the
first time I had taken it from the country church
at home. I told the teacher that I had bought it
with me and wanted to join that church here.
After every service morning covering 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 15th 20-25
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 Upworth League asked me to teach their
mission study class on Cuba & Porto Rico. The first
thought that entered my mind was "you're too
old you will have to be a missionary and you know you don't want to." I was so afraid
I needed such a relief 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 talk that I didn't feel capable to doing it and
I had never even been in a mission study class, but I was finally persuaded to do it. Still I had no other thoughts of being 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 thinking 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 times, without mentioning it to any one. I prayed about it and studied the subject from all sides. I read the requirements for missionaries and reasoning why one should not go. My parents and some were gone. Two brothers and one sister were in Minnesota. I hadn’t seen them in two years. My other sister was in Hamilton New York and so I went to Europe the vacation before I hadn’t seen her in a year. I knew they would listen to have me go and it wouldn’t be so much trouble to them if I did. I could go better than almost any one else. I have always been well, am unusually strong & healthy. I feel the great need
...wed 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 any how even though I had difficulty with the language and I would be free from the shack 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 necessity of the work. A return missionary from Union B.M.E. Church in the city talked to me 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 in school time. One brother & one sister were home from the west at the same time. They were saddened at the thing & but after all wishing that I should go. I thought I first that I would like the course in three years and that I had all necessary for medicine but found I lacked two courses in chemistry. So I was working 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 G. L. S. be an Italian Mission here and so I suggested that we do some mission work instead. As we started a Mission Sewing School and Sunday School under the Missizmary 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. The Wright was sure their trial 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 we 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 year before. This record looks a little larger than is 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. everyone enjoyed it.

Last summer I attended a Missionary
conference at Philby 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 their willing to go or stay and work here, but I felt there so certain that God wanted me to go that I have been guilty of worrying far from you wouldn't want me.

I am just as much interested in work here. I am interested in our Italian Missions 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 labours are fewer. The thought that possibly I am not so 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, "the life is most worth living is in work is work is work, work..." 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 as I am unable to see him. I don't think either is true. I have always been able to enjoy a good hearty laugh and compel everyone else to enjoy it with me.

Respectfully Submitted, 
[Signature]

[Name]
My dear Miss Lewis,

Your letter including the four others received yesterday. The question suggested to one I have thought of from the beginning, so I am not so hastily 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 were 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 as busy as they never mastered the language as did the others. I have heard several medical missionaries talk of 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 things 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 power of memory, isn't it not? and if so would one's ability be lessened by a four years
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 powers 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 in some 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 it readily. I passed over it a couple of times and instead landed on the account of Peter's sermon the day after the gates were opened, and it came over me so forcibly that there was my work, rather than any other that I thought the question was settled. I was surprised that you didn't suggest my going with you to 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 my 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. 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 subjects. My teacher in physics volunteered to recommend me to teach physics when I finished college. Only had one week 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, 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 exaggerated idea of my ability as a doctor only that I do feel such strong feelings 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 work, but it seems the necessary thing for me to do.

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

Respectfully,

Mattie d’Beacon
Dear Miss Lewis,

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 opinions 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 and educational work and then I will let you know and 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 is such an unusual thing for me to wish for. Nothing but a vision of the world's needs of Christ would have so changed my own look 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 on as a teacher, the other myself with this and a medical course beside but no medical
practicing, going out as a physician & you only
had money enough to send me on my travels, what
would you take?

There are several of my former biology pupils
from the High School who are studying medicine &
dentistry, because of the interest in the 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
I have quite a few books on biology, that I won't use if I want to medical college first. I had planned to leave them in the school here. If I go on to teach biology, I suppose I will need them & if I don't, I wondered if some other teacher in the foreign field would 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 to get others to go to Northfield. Sincerely yours, [signature]
My dear Miss Lewis, until
you gave me 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 my
self 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 best.

My college training & practice in teaching
make me better fitted to prepare students
for medical work than anything else I have
learned 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 Mt. Carmel conference. I have 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 dread the language, am glad science is taught in English & 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 or 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 meeting of the 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 best
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 for
special work but as Mrs. Kennon suggested
for the missionaries' salaries. It was used with
the dues for Miss Weaver's salary. She didn't
leave as much money this year as usual,
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 learned that
I was thinking 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
& leave four years more for service, or four
+ other years. She thought that you might
keep me in the field longer as a teacher,
but I would be able to support myself better
as a woman missionary. You can see with
a medical woman, but If we all else thought
at the end that I felt so 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 workers & others in missionary
work, people whom I had never thought of as
being much interested in missions. Nearly ev
eyone 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 come,
& 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 decide going & now I am just as sure
that it is best to go without it.

Yours sincerely,
Nettie Blake
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. Then 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, and I consented to go there this fall. Of course I would rather go 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 Board has no medical work in the whole district of only three hospitals & three foreign
physicians in that whole conference.

Do there any missionary work done by other denominations in Lucknow? Please send me all the facts you have concerning both educational and medical work in Northern India. I would like to know how much work is being done by the Woman’s Board and the Parent Board of our church and other churches and by the government in this section. It is true about a hundred doctors in Europeanudy. Lucknow is more than four times as large than I go as a Mission to a country where a man would let his wife die for medical help rather than let a man doctor her, in a section where there are so few doctors & possibly not women doctors, and be unable to render service, especially after having the medical work thought 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 helping to train native girls in India as in China?

Are there now items the language?
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 Miss Cornell & ask her to write me also. You wrote me nothing about what my work was to be. I realize that the Dandeli Thakurn College is one of the oldest & best known schools in any foreign land, but at the same time I am rather skeptical about the work as teaching now. My one desire is to go where I ought to go & to do the work that I should do.

Most sincerely,

Miss Bacon

P.S. The Cokesbury girls voted last night to send a delegate to Northfield.
Mar. 17th

Old Farmwood Boulevard, Annapolis, Md.

My dear Miss Brown:

Your letter including the four others received yesterday. The question suggested is one I have thought of from the beginning, so I am not so much 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 to medical school. I was given the study of the language before the medical school and the more nearest to the start, usually so that they never learned the language as did the others. I have heard several medical missionaries tell that I could do of service anywhere if I took the medical course first.

On the other hand, the difference that one makes in material language is due to a difference in power of memory, is it not? And if one would one's ability be lessened by a four year course, rendering difficult to learn, the memorization of every projection or inculcation of every single muscle, etc., in the anatomy, of the human body? It seems to me like a four year medical course which ought to increase rather than decrease the power of memory.

The medical work is of course primarily a work toward the body, the spiritual and mental conditions are no less important than the physical, but that in the physical I believe one should move as in no other way.

I trial the proper, before I set out, to use the text that I would do as a reader, and if I did not need, the day before the I would use the Bible, thinking that I would read the text in sets of ten and would have it if I did not need it. I would see the Bible or these and instead handed in the habit of Peter and Tobias as I would and the rest, and I would try to improve in it. It was upon the other hand, that I understood by the nod... I would try to improve in it. I was successful to a still... I would try to improve in it. I was successful to a still... I would try to improve in it.

If I could not read the text, I would not need, and if I could read the text, I would not need the Bible. I should have to read the Bible if I did not need the Bible. I would try to improve in it. I was successful to a still... I would try to improve in it. I was successful to a still... I would try to improve in it. I was successful to a still... I would try to improve in it.

I have not written the book, and I have no intention of writing it. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire.

I am not writing the book, and I have no intention of writing it. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire. I have not the time, the place, the means, or the desire.
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 than, as he said, 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 teacher, only that I do feel such strong leaning in this direction, but I do not feel in the other, that I must depend so much on my own strength in this case as I would in the other. The plan of taking a medical course is depending upon faith and a lot on hard work, but it seems the necessary thing for me to do.

I am anxious, writing a reply from you, to let you know concerning the question as to the decision of the rest of the women. Was one vote an unanimous? Do you wish those matters returned?

Respectfully,

Nettie A. Bacon.

March 19, 1913.

Extract from Miss Nichols' letter.

"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 knowledge, and from want of tact! Dr. Musters, 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