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KATE ALLANBY
OF
MAYURBHANJ

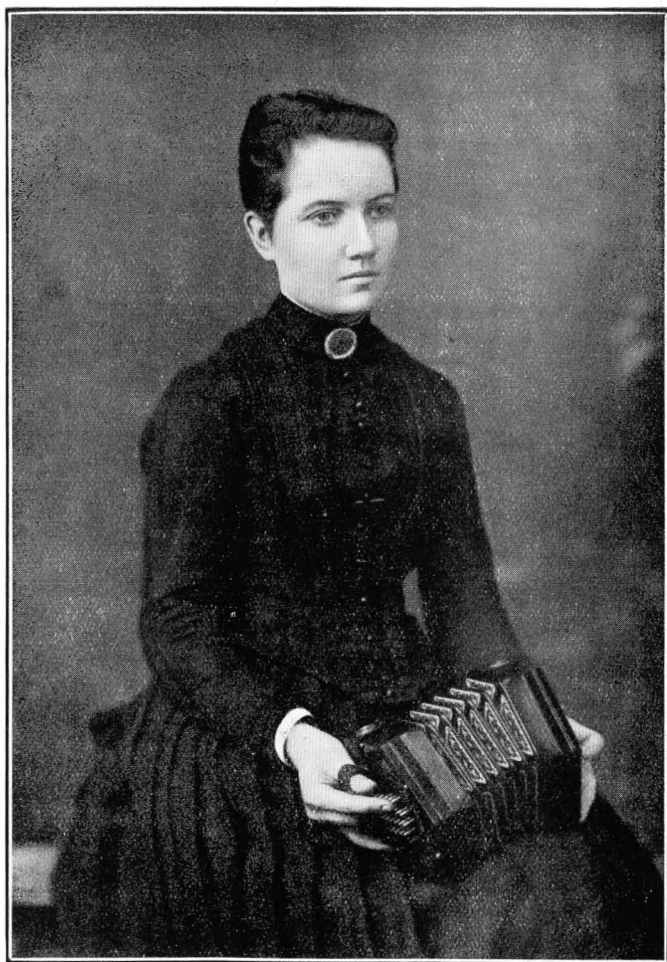
BY
G. B. G.

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Miss Allanby in 1890.

Foreword.

In preparing and allowing this brief account to go forth, the one desire has been to bring glory to God's name, and lead more missionaries into His service; and we would ask each reader to pray for this ere reading the book.

One incident among many such in the early life of Kate Allanby is sufficient to show that it was not her *natural* courage or fearlessness that accomplished so much, but that God wrought through her *in spite* of the natural timidity and shrinking from all things evil and unsightly. At about 11 years of age, while living in Gladstone, where aboriginals were fairly numerous in those days, as Katie and her mother were on the verandah one day, a diseased old aboriginal woman with an exceptionally repulsive face, came to beg, and put out her shaking hand with the evident intention of laying it on Katie's shoulder. Her mother saw the face whiten to the lips and

knew that the touch would mean a faint, and saved the situation by hastily pulling her inside with a hurried command to "do so and so."

Yet this was the one that God in later life led into the midst of heathenism, to touch and help even the leper.

Surely every heart should bow in gratitude and adoration that "This God is our God for ever and ever," and that with Him "nothing is impossible."

—G.S.

CHAPTER I.

The purpose of this little volume is to bring before you as faithfully as possible the details of the life and work of Miss K. Allanby, who has just recently been laid to rest in Mayurbhanj, India, the scene of her labours for the past 40 years.

Introduction
Miss K.
Allanby.

Shall we first take a brief glance into the home from whence she came, and at the parents to whom she owed the Christian influences of her childhood? Her father, Mr. Joseph Allanby, having lost his parents very early in life, came out from England to Australia when quite a young man. He afterwards became a well-known hydropathist in Brisbane. Her mother, Mary Brady, was of Scottish descent, though born in Ireland. She was one of five sisters and was converted at an early age. Being the first, and for some time, the only Christian in the home, she was never fully understood by the other members of the family; although there were other converts afterwards, she had so out-distanced them in spiritual growth, that this feeling remained in spite of

Her Parents
and Home.

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the fact that she always had a very strong affection for her sisters.

In the year 1865, accompanied by her mother and two of her sisters, she came out to Australia. It was on the voyage out that she first met Mr. Allanby, and they were afterwards married on January 25th, 1867, making their home in South Brisbane, Queensland.

Into this home Miss K. Allanby was born in the year 1871.

**Childhood
and Early
Years.**

She was the second child in the family, the first being a son, who was dedicated to the Lord at birth, in the hope that, in after years, he would enter the ministry, but he died four months before his little sister Katie was born.

The parents' hopes were now transferred to this second child. Thinking that, although she could not become a minister, she might, as a teacher, be used of the Lord, they set her apart to this end, and sought to give her the best education possible, to fit her for her future work.

Naturally a student, she had no difficulty in making her way to the top. She went by scholarship from public school to Grammar school, then, passing the Sydney University Junior Public examination, she gained another scholarship, and passed the Sydney University

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Senior Public examination, winning the Fairfax prize for languages.

She excelled in language study, and this stood her in good stead in after years when she went out to foreign lands.

Katie was always of a deeply religious temperament, which is shown in a little incident that happened when she was a child of only nine years of age. A little baby sister was born into the home, and just prior to this, the parents had had severe financial losses, which fact Katie had evidently grasped. When it came to discussing a name for the new baby, the mother said to her one day, "What name shall we give her, Katie?" She answered, "Well, mother, I think we ought to call her Grace, because we need much grace these days." And Grace she was called, and in after years she became a co-worker in India with the sister who had thus named her.

Mr. and Mrs. Allanby up to this time had belonged to the Church of England, but now left it because of the high church ritual which they felt was not in accordance with their views. Then, for awhile, they attended the Presbyterian Church, but finally, by belief, became Baptists. So it was in the Windsor Road Baptist Church, Brisbane, under the ministry of the Rev. T. Leitch, that Katie was brought up.

**The Church
to which
She
Belonged.**

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She never spoke of any definite date of conversion, but at an early age she identified herself with the church, taking an active part in many branches of the work.

It has often been said since, that Mrs. Allanby brought up her children to be missionaries, but that was not so. It was Katie's own decision after hearing an address given in Brisbane by Dr. Harry Guinness, of the "Regions Beyond."

Her Call.

At this meeting she heard the call of God to go out and work for Him in foreign lands, and she was not disobedient to the call, although, as yet, she did not know just where her work would lie.

She was about 16 years of age then, and it was a great surprise to her mother when she went home and told her of her experience. She made her mother her confidant in all things, and although Mrs. Allanby had never contemplated the possibility of having to give up her daughter for service in foreign lands, she was quite willing to do so if that were the Lord's will for her child.

Katie continued her studies both in church and school, winning the gold medal offered by Mr. Meyer, a Jew, for the best knowledge of Old Testament Scripture. She also studied under a homeopathic doctor for several evenings a week, and the knowledge gained in this

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way was invaluable to her in her work in later years.

And so she worked on, learning all she could in every way, while she waited for God to make known to her the place of His choice for service.

This was soon to be revealed. She was now nearing her nineteenth birthday, February 12th, 1890. It was in this year that Miss Plested came home on furlough from the Queensland Baptist Mission Station of Noakhali, in Eastern Bengal. As she told the story of the work there, and of the needs of the people, and pleaded for workers to go out and help, Katie felt that this was the voice of God speaking to her through His servant, calling her to service in this place, and she willingly responded.

Noakhali, in
Eastern
Bengal.

“The Master calls! shall not thy heart
In warm responsive love reply,
‘Lord, here am I, send me—send me,
Thy willing slave—to live or die;
An instrument unfit indeed,
Yet Thou wilt give me what I need.’”

She was quite ready, and offered to return with Miss Plested at the end of the year 1890.

For the remaining few months before her going out, she took up City visitation work in

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Brisbane, under the guidance of Miss Lee, a city mission worker. This gave her experience in personal work, courage in going into the homes, and an opportunity of seeing a side of life that was hitherto unknown to her. There were sometimes converts gained through these visits, and spiritual help given in many ways. Even to-day, one who was helped by her then, is in touch with the mission, and keenly interested in the work in India.

CHAPTER II.

It was on November 15th, 1890, that she set sail for India. She was only 19 years of age—too young, really—but a companion was urgently needed, and she was allowed to go, no one realising the strain that work in a foreign field would be on one so young. **Sailed for India.**

On arrival she immediately took up the study of Bengali, and soon made headway with the language. After six months she had sufficient knowledge of it to begin a little visiting. One convert, through her teaching, was on the point of coming out and renouncing his former faith when his people got to hear of his intention. They were so enraged about it that they destroyed his mental powers by administering poison. For a time he was chained to the floor, a raving lunatic; he recovered somewhat afterwards, but his brain was permanently affected; he was never again able to think out anything for himself, but just did as he was told, like a little child. **At Work.**

“Can we, whose souls are lighted
With wisdom from on high—
Can we, to men benighted,
The lamp of life deny?”

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**Return
Home.**

And so, in spite of such experiences, this young girl bravely stuck to her post for three years, but, by the end of that time, the strain proved to be too much. She was threatened with a break-down, and the senior workers in the field advised her to return home at once, which she did.

When she went out in the first place, her father, on account of her youth, would not allow her to be bound by regulations as to time limit, and so she was at liberty to return without giving the six months' notice which was customary with older missionaries.

**Misunder-
standings.**

Because of this, there was some misunderstanding with the home Council, and they considered that she had, by her own act in returning without giving what they considered due notice, severed her connection with the mission.

Miss Allanby was grieved about this, but she accepted their decision and remained at home for 18 months, during which time she did considerable deputation work for the mission. She also felt sure that God was overruling all, and so continued in prayer for His guidance as to her next step.

“Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

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Ready to suffer grief and pain,
Ready to stand the test;
Ready to stay at home, and send
Others, if He see best!"

She was in close touch with Mr. and Mrs. de St. Dalmas, great friends of hers, and honorary workers in the New Zealand Baptist Mission, India. They had written saying how much they would like her to join them in their work, and that they hoped, later, to be able to make a definite offer to support her, if she could see her way clear to go to them. Almost at the same time she heard from Miss Gilbert of the needs of Mayurbhanj. Miss Gilbert was one of the workers sent out by the South Australian Baptist Church to do pioneering work, and Miss Allanby had met her when in Bengal. Miss Gilbert had no settled station of her own, but moved about from place to place, opening up new centres.

She afterwards took up nursing, and in this capacity she visited Mrs. Kiddell, who was the wife of the Private Secretary, and chief advisor to H.H. the Maharajah, and who had been a missionary herself prior to her marriage. After marriage she had to relinquish the work, as the wives of Government officials were not supposed to carry on mission work, but she was much burdened about the State of Mayur-

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bhanj, and it seemed as if it were in answer to the many prayers that she had offered about it that Miss Gilbert came to the State.

On hearing from Mrs. Kiddell just how things stood, Miss Gilbert decided to take up the work at once, at the same time writing to Miss Allanby, telling her about it, and saying that she thought there would probably be a good opening for her there at an early date.

**Three
Probable
Fields of
Service.**

Just at this time, too, Miss Allanby heard that her former committee in Brisbane were thinking of asking her to return to them—so she had these three different possible fields of service in view.

The Brisbane Committee were to meet the night before the next Indian mail, by which Miss Allanby expected letters concerning the above proposals, would be delivered in Brisbane. Thus, she was to hold herself in readiness for offers from any of these three stations. What was the Lord's will for her, and how was she to know it? This was the problem that faced her.

Her heart was really in Noakhali, where she had learnt to know and love the people, and also, she had mastered their language.

She was very devoted to Mr. and Mrs. de St. Dalmas, and would have been very happy to work with them.

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Mayurbhanj was the one of least interest at the time, as she knew scarcely anything about it.

She and her mother were much in prayer that night, and the postman arrived next morning with a big bundle of letters. Without looking at them, Miss Allanby put them into her mother's hands and said, "Now, mother, what am I to do?" "How am I to decide?" Her mother thought for a moment or two and then she said, "Well, Katie, are you willing to take the first offer opened, as the Lord's will for you?" She replied, "Yes; I am," and before touching the pile of letters they prayed together that the Lord would, in this way, make His will known to them.

"I dare not choose my lot,
I would not, if I might;
Choose Thou for me, my God,
So shall I walk aright.

Smooth let it be, or rough,
It still will be the best;
Winding or straight, it leads
Right onward to Thy rest."

Then they took the letters. The first was from Mrs. de St. Dalmas, saying that their circumstances had been changed since last

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writing, and in consequence of that, they would have to sever their connection with the Mission, so they could not make her any offer as they had hoped to do.

The next letter was from Mayurbhanj, inviting her to come, saying there was no mission behind her, only an unfurnished native hut to live in, native food provided by Mrs. Kiddell, and plenty of work. On looking through the rest of the letters, there was found to be none from the old Committee, so she was quite satisfied that Mayurbhanj was the place God had appointed for her, and she then and there yielded herself up to Him for work in that field. Half an hour later, two members of the old Committee called on her, to ask her to return to her former sphere of work in Noakhali, but they were too late. Her decision had been made, and she would not look back.

The next few months were spent in busy preparation, and she sailed for India the second time in December, 1895.

CHAPTER III.

On arrival at Mayurbhanj some few weeks **Arrival at Mayurbhanj** later, she found a native house built of sun-dried bricks and having a thatched roof; kerosene cases and tins for furniture, and no bed at first, but Mrs. Kiddell afterwards provided a stretcher.

Miss Gilbert remained with her for the first year, then she went back to her nursing while Miss Allanby carried on the work alone, introducing her own methods. Two native boys, Shamo and Prosadi, who had been taken in and trained by Miss Gilbert, were her only helpers, but Mrs. Kiddell's home was just about ten minutes' walk away.

This home, in the years that followed, became as an oasis in the desert to our tired and worn missionaries. There they found Christian fellowship, wise and sympathetic counsel, and loving and spontaneous help in every time of need.

Just here, let us pause for a moment, and **The State.** take a brief glance at this State of Mayurbhanj, which was to be the scene of Miss Allanby's labours for so many years.

It is the largest and most advanced of the seventeen independent States in the province of Orissa, remaining unconquered by the

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simple prayer, asking for blessing, and for the daily needs to be supplied. When she had finished, the Hindu woman expressed her amazement at the confidence the missionary had that God was somewhere near, and of the assurance she seemed to have that He could hear, and was able and willing to give what she asked. She said, "When we pray, we first ring a bell, then we repeat the name of our god over and over again, to try and waken him and get his attention, but we are never sure whether he hears or not."

They make no real petition, but just hope that he will be pleased that they have called on him and that he will send good fortune.

"O, when shall their souls find a rest,
Their sorrows and struggles be o'er,
Their hearts, by their Saviour possessed,
Be fearing and sighing no more?

In Thee there is help, Blessed Lord,
O quickly give ear to our cry,
Till, won by the power of Thy word,
Their souls to their Saviour draw nigh.

Till idols be cast at Thy feet,
And lives given to Thee who first gave,
And thus be the victory complete,
For Thou art Almighty to save."

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The ruler of this State of Mayurbhanj is ^{The} the Maharajah who lives in a palace in the ^{Maharajah.} main street of Baripada. The present Maharajah is of strictly Hindu belief, but is sympathetic with the missionaries. The first Maharajah known to us, in whose time our work was begun, was a Brahmo (Brahma-Samaj), which is really equivalent to a Hindu Unitarian.

Mr. Kiddell was appointed his guardian and tutor until he was 18 years of age, and was able to interest him in Christianity by giving him the Bible to read as a classic. It was due to this interest that he afterwards gave the land for the first mission site, allowing it to be leased at a nominal rental for an indefinite number of years. Later, he was also instrumental in the building of the first leper asylum.

This was a remarkable concession in a Hindu, as they regard lepers as cursed of the gods, and will do nothing to help them.

At one time, the lepers just roamed the streets at will, but the authorities are beginning now, for health reasons, to have them separated from others, not allowing them in the streets or bazaars.

The two sons of this Maharajah who have been in power since his death, have also been sympathetic to the missionary movement, and

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Miss Allanby was always well received at the Palace. The present Maharajah consulted her in many things concerning his people, and she was frequently able to give him good and helpful advice.

**The
Maharani.**

The Maharani is the daughter of the Maharajah of another State. She is well educated, and speaks English fluently. She is shy and retiring in manner, but is very friendly towards the missionaries and enjoys entertaining them, and the wives of the Government officials, at the Palace, being always eager to show hospitality and goodwill towards them all. She is the proud mother of two beautiful little sons, the first heirs to be born at the Palace for many years.

CHAPTER IV.

Let us now turn again to Miss Allanby **Miss Allanby at Work.** and her work amongst these people.

Finding that many of the State officials were Bengalis, she was able to begin work amongst them straight away, as she already knew their language. This gave her an opportunity of getting into touch with the women, especially in visiting them in their homes, which was a great achievement, and sometimes entailed many a hard battle before she could win her way into their confidence sufficiently for them to admit her.

Although taking up this work amongst the Bengalis first, she immediately began the study **Language Study.** of Oriya, in order to reach the greater mass of the people. As soon as she had acquired that language sufficiently, touring was her next thought. She wanted to get out into the outlying villages, so eager was she to take the Gospel message to every soul in that great State. But how to accomplish this, with the means at her disposal, was to be thought out.

She had no map of the district to guide her; all she knew was the names of some of the larger towns, and a few of the main roads. The mode of travelling was a very primitive bullock waggon, drawn by two bullocks,

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travelling at the rate of about two miles per hour.

**Mountain
Passes and
Their
Difficulties.**

It showed the courage and grit she had that one day she set out with this poor equipment to cross one of the great mountain passes. For lack of better knowledge she tried to cross the pass with loaded waggon, and found out by experience the impossibility of the task. She was benighted in this lonely and fearsome spot, having to camp for the night and light fires to keep off the wild beasts. An elephant, tiger or bear might come from the jungle at any moment, but, trusting herself to God, she lay down in her waggon to rest, and calmly await the dawning of another day. She completed the crossing next morning with the aid of coolies, and learnt afterwards that the usual method was an empty cart, and coolies to carry over the goods.

The natives in many of these out-back villages had never seen a European man—let alone a woman—and so, frequently they would run at her approach. Others, again, would gather round her out of curiosity, and gaze at her in amazement, and eventually stop and listen to what she had to say. She would continue journeying on in this way from village to village, for three months at a stretch, not even taking time for necessary rest, but sleeping in the waggon as she travelled

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from place to place, so as to give all the more time to the people as opportunity presented itself.

By degrees, she made a map of her own, marking places and gauging distances. This pioneer work proved a great boon to later workers. **Pioneer Work.**

River crossings were always a great difficulty; until quite recent years there was not a single bridge in the whole of the State. The method of crossing was just to bump down the river bank on to the rocky bed, and then climb up as best one could on the other side. (There would be very little water, if any, of course, as no touring was done during the rainy season). **River Crossings.**

If you can imagine this procedure in a bullock cart without springs, you will be able to realise something of the discomfort endured, and the sacrifice entailed in carrying out this work under such primitive conditions. There were few made roads, and many of these trips were over rough rice fields.

Lack of water, too, was another great draw-back, when touring, great care having to be taken that all water was boiled before using, as there was danger of typhoid germs unless the utmost precautions were taken. **Lack of Water.**

No meat or European foods were obtainable, the tourists having to subsist on native **Food.**

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foods and rice. In these days the bread was brought once a week 100 miles by rail, then carried 32 miles by coolies. Now it can be got fresh every day, being made by the prisoners in the gaol nearby.

Fruit.

Fruit was obtainable in season—mangoes, paw-paws, bananas, oranges and limes; vegetables were few, chiefly pumpkins and potatoes.

**Lantern
Pictures.**

During these tours the magic lantern was introduced, and proved a great attraction. "Pictures in the dark" the natives called it, and never ceased to wonder how that could be brought about.

In the early days of the mission, the pictures were often shown in the open air, by the aid of a kerosene lamp. Sometimes, in the Hindu villages, there would be two audiences at the same time—the men on one side of the sheet, and the women on the other, as it is not their custom to sit together.

The men and women of the aboriginal tribes will sit together, as they have no caste system; their women go out into the streets and fields unveiled, but the women of the other tribes remain in purdah.

CHAPTER V.

As another means of spreading the Gospel, **Texts.** Miss Allanby used to paint texts on the rocks and culverts on the roadside. In this way, those who had already heard the message were reminded of it, and those who had not heard were made curious, and they asked questions to find out what it was all about. This sometimes led to the buying of books so that they might read the story for themselves.

Supplies of scripture portions were ob- **Literature.**tainable from the British and Foreign Bible Society and were always on sale to any who wished to buy, at the low rate of one pice (i.e., one farthing) per copy of a gospel. These would not have been valued if given free; the very fact of paying for them made them of value in the eyes of the people, and they would read them, whereas, if freely distributed, they would probably have thrown them away as worthless. They would accept an extra tract given in, as long as they had made the original purchase, and this was frequently done by the missionaries, just in the same spirit as the natives would give them an extra handful of rice when they were making their purchases.

There was no literature for the Santals in those days—the Marajahah who was then in

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power started schools in the villages for his people, but they were taught in Oriya only, and just the bare elements of education. They had not sufficient knowledge to follow the translation of the gospels.

The Santals, then, could not be reached by Oriya, and that made Miss Allanby set out to learn their language, so that she might translate for them also, the Gospel message. She wrote to missionaries in other parts where there were Santals, to inquire as to what literature they had. By this means she was able to obtain parts of the Bible translated into Santali, but printed in Bengali characters.

Santali is an unwritten language, and is not quite the same in all provinces—both grammar and words differing slightly—so Miss Allanby found that she had to get amongst the most intelligent of the people and go through these books word by word, to get the correct way of expressing the meaning.

To accomplish her purpose, therefore, entailed as much translation as transliteration, but she was not to be daunted, and with much painstaking and patience she ultimately succeeded in carrying out her desire.

As soon as she had mastered the Santali language sufficiently, she compiled a catechism from the Oriya catechism, and had it printed at Cuttack. When she presented it to the

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Santali people their amazement knew no bounds. The sight of their own language written, although in Oriya characters, was past belief. It seemed so wonderful to them that they were almost afraid to take a book, in case of some untoward thing happening to them.

A Santal is a much stronger character than an Oriya; when he says "No!" he means "No." He never goes back on his word; no matter how great your persuasive powers may be, you cannot influence him to change his mind.

One of the most touching parts of the missionaries' work in India is the work amongst the lepers. Just after Miss Gilbert had opened up the work in Mayurbhanj, a small leper asylum was built and endowed by the Maharajah. At first it was just a poor-house for old and sick people; later on, lepers were received as well, and this was the beginning of the great work of caring for the lepers in this State. **Lepers.**

Gradually, this home developed into a home for lepers only. The first inmates were those found in the course of the work and brought in, but later, many others, hearing of the way these lepers were cared for, came seeking admittance of their own accord. All were gladly received and made welcome. **The First Asylum.**

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The awful hopelessness of the heathen lepers is the thing that most touches the heart of the missionary. Hopeless, because they know of no love in their lives, from God or man, until they hear for the first time of the love of Christ, and realise that that love is for them. This brings the first ray of hope that they have ever known, and oh, the difference it makes in the lives of these poor outcasts !

Despair
Turned
to Joy.

Despair, usually written on their faces— for in their heathen darkness they have nothing to look forward to, either in this life or the next—gives place to hope and joy, and so it brings great joy to the heart of the missionary also to tell them the story of Jesus and His love, and in no branch of their work is the message more gladly received.

The accommodation of the first asylum soon became overtaxed, and the Maharajah, after his wife's death, added considerably to the original building as a memorial to her. He also put a brick wall round the leper compound, and gave a grant from the State for maintenance, to be supplemented by public subscriptions.

Mrs. Kiddell undertook the work of Secretary and of collecting these subscriptions, but the oversight and management of all was in the hands of Miss Allanby.

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This gives some idea of the ever increasing work that came to her from year to year, and of her large heartedness in accepting, and putting her whole heart and soul into each new task as it came, taking all as sent from the Lord, and relying on His strength to carry her through.

One who had visited Mayurbhanj just about this time, and had seen her at work, wrote thus:—"The fact that strikes a superficial observer is this, that while the population of Mayurbhanj is 36,000 more than the united population of Queensland, South, and Western Australia, and everyone of them in deep heathen darkness and superstition, there is but one missionary for them all—Miss Allanby. ^A Visitor's Impression.

"The way in which she can win, and has won, the hearts of the people, the way in which I have seen the poor people cling to her as their mother, the high respect in which she is held by the educated people, and the perfect freedom and accuracy with which she speaks the language, leave no doubt in my mind that she is 'the right person in the right place.' "

CHAPTER VI.

First Furlough.

And now the time has come round for her first furlough. She left for home in March, 1899, returning to India again in November of the same year.

During the months at home she did much deputation work, trying to awaken interest in the mission, and especially seeking to get prayer-partners who would meet together regularly and uphold her and her work in prayer.

When she went back again to the field, she felt very strongly that the mission should be put on a different basis. The needs were growing, and she felt her inability to cope with everything herself, so she wrote home to her mother telling her just how she felt in the matter.

Changes Suggested.

She thought that the time was fast approaching when other workers would be needed to help her, both in companionship and service, if the work were to be carried on to a successful issue. She also felt the need for men workers in the field, and was led to suggest that these needs should be made known in the homeland, so that others might be given an opportunity to volunteer for this work, according as they were led by the Spirit of God.

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The thought of how others were to be supported had to be considered. Miss Allanby had made a study of missions in various centres, and was quite convinced that inter-denominational work was the best, and this to be carried on on faith lines.

As the Lord had supplied her needs up till now, so she believed that He would supply the needs of others, and, acting upon these convictions, she wrote, asking her mother to form a Council and have the mission organised according to these principles.

The Rev. James and Mrs. Doran were at this time in Brisbane. Mrs. Doran's mother was the Rev. J. Hudson Taylor's sister, and in her home the C.I.M., London, was first started, so she was chosen as one able to advise and help in this matter. She and a few others were invited to meet in Mrs. Allanby's home, and thus the first Council meeting was held. The members present were the Rev. J. and Mrs. Doran, Mrs. Roberts, Mrs. Wilkins, the Rev. C. Krueger, Mrs. Allanby and Miss Grace Allanby. Other members were drawn in later.

**Forming
the First
Council.**

Miss Allanby had been in the habit of sending a circular letter at regular intervals to the few friends interested in her work, but after the Council was formed, an enlargement on this, in the form of an appeal for workers and prayer supporters, was more widely distributed.

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A weekly prayer was held in Brisbane on Saturday afternoons from this time forward, and continues to the present day.

**The
Mission
Organised.**

The mission was thus formally organised on May 19th, 1900.

**New
Workers.**

The first to respond to the appeal was Miss Dawson, who remained in the mission about two and a half years.

The next was Mr. Grimes, who went out in 1901; he stayed for about three years.

Both these workers left Mayurbhanj to go into denominational missions.

In the year 1902, Tara Babu, the native pastor, joined the mission, and in the same year Miss Grace Allanby went out, relieving her sister in the work at intervals until 1910.

Miss Huth, from Brisbane, was the next volunteer, going out in 1905. Her work was chiefly amongst the children at the Orphanage; this she carried on successfully until 1920, when she resigned.

Miss Charles, from Sydney, went out in 1915, and is at present in the field.

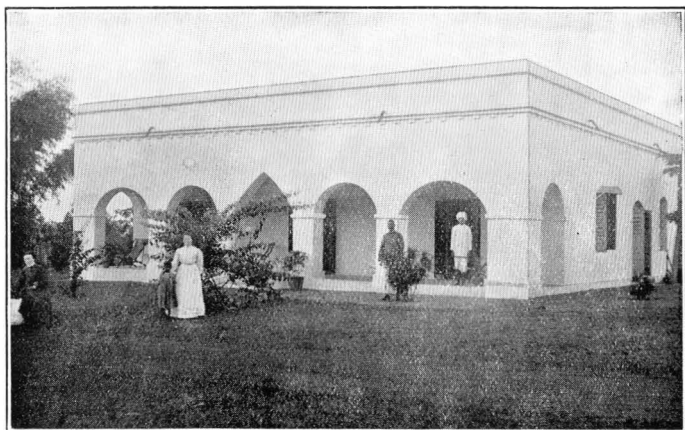
Miss Muirhead, from Brisbane, in 1919, at present in the field.

Mr. Lahey, from Brisbane, in 1922, at present in the field.

Mr. Stewart, from New South Wales, in 1923; resigned in 1925.



First Mission House.



Present Mission House in Baripada.

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Miss D. Taylor, from Victoria, in 1929; invalided home, 1931.

Mr. Wakeman, from Victoria, in 1929, at present in the field.

Further reference will be made to these workers in the Appendix, and as they are met with in the work.

CHAPTER VII.

The First Church.

Shortly after the establishment of the mission in 1900, the first little church was built. It was made of sun-dried mud bricks, and had a roof of thatch. The services were conducted by Miss Allanby, until Tara Babu took up his share of the work.

Tara Babu.

Before joining the mission Tara Babu was a surveyor in Orissa, and a Christian of the third generation. He was not altogether satisfied in the position which he held as surveyor. Always true to his colours, as a Christian, and not afraid to show them, he could not fall in with certain shady transactions that were expected of him, so he decided to give up this position and seek other fields of service.

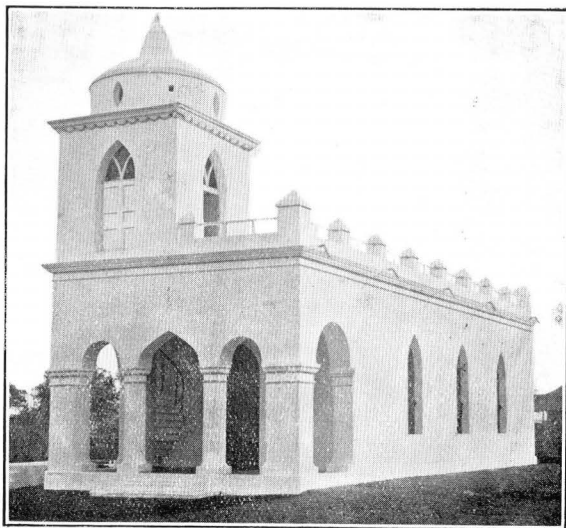
Just at this time he heard of Miss Allanby and of the work she was doing, so he went to the mission house and made himself known to her. Finding great help and spiritual blessing there, he began to assist in small ways, and before long, he was offered a position in the mission, as teacher of the Oriya language.

His Baptism.

This he accepted, and gradually got into more and more of the work, until he finally became the pastor and evangelist of the mission. Up to this time, although a Christian, he had not been baptised; he now wished for



First Church in Baripada.



Present Church.

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baptism, and this ceremony was performed by Mr. Grimes, the first male missionary on the field.

Not long after this, it was discovered that the white ants had so undermined the structure of the mission house that a new building was absolutely necessary. This was erected under the supervision of Tara Babu and Mr. Grimes, and opened in 1905.

**New
Mission
House and
Church.**

A little later, a new church also was built, the old one being quite unsafe and beyond repair.

Tara Babu, alone, supervised this work, and a beautiful little building which is in use at the present day is the result of his labour of love.

At the same time a library was added, consisting chiefly of English literature. Cases of books were sent out from Brisbane, and Bengali and Oriya Bibles were also provided, but the people did not respond very well to this effort, and the library has since been done away with.

**The
Library.**

In these early days Miss Allanby was fortunate in having the help of several very good Bible women.

**Bible
Women.**

The first of these was Surji, a very satisfactory worker. She had a knowledge of the Santali language as well as of Bengali and Oriya. She was a real "diamond in the rough," and on one occasion was the means of

Surji.

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saving Miss Allanby's life when she was attacked by a wild buffalo. This happened in a country village when Miss Allanby was giving a lesson in the court-yard of a house. A buffalo appeared suddenly, from some unknown quarter, and attacked Miss Allanby, knocking her down. All the men fled; but Surji, realising the danger, beat off the buffalo, and alone, rescued Miss Allanby from being trampled to death.

Salomi
and
Passori.

Later Bible women were Salomi and Passori, also very helpful workers, especially in the touring season, but they spoke the Oriya language only.

Second
Furlough.

Miss Allanby's next furlough was now due. She and her sister, who had gone out for the first time in 1902, and who was feeling the strain of the Indian climate on her health, returned home in 1904. Miss Allanby went back alone in November of the same year, leaving her sister at home for a year longer, during which time she did deputation work in the interest of the mission. She again rejoined her sister in India in September, 1905, taking back another worker—Miss Huth—with her.

Miss Huth.

The following year the Rev. J. and Mrs. Doran, who by this time had returned to England, suggested that Miss Allanby should visit England and make the work of the mission known there. This she did, but was disap-

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pointed in the difficulty she found in getting openings for this purpose.

However, one great result of her going was the offer of the "Mission to Lepers" in London, to become associated with the State Asylum in Mayurbhanj, and to give a yearly grant on condition that part of it should be used to keep a Christian Indian caretaker in charge. The Maharajah willingly consented to this arrangement, and a Christian caretaker has been in charge of the leper asylum ever since.

Association with "Mission to Lepers," in London.

During this same year, for health reasons, the asylum was moved two miles out of the town. In building the second time, the Maharajah had a memorial tablet placed at the gate, to the memory of his then only daughter, who died in 1906.

New Asylum.

By degrees, a caretaker's residence, dispensary, and store rooms, were also built, and a well was made, but it was left to the friends in the home-land to build the little church. Regular services were held, and although the attendance was purely voluntary, the response was very encouraging.

The Lepers' Church.

Miss Allanby's father died in 1909. Miss Grace Allanby had returned home the previous year, but went back to India again in 1910 to enable her sister to take furlough.

The Passing of Mr. Allanby.

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The following year, 1911, Mr. and Mrs. Kiddell went home to England, leaving Mayurbhanj permanently, on account of Mr. Kiddell's health. Their going was a sad loss to the missionaries on the field. Their home had been at all times an open house to them, where they found Christian fellowship and sympathetic understanding in every detail of their work. Mr. Kiddell passed away on July 12th, 1911. Mrs. Kiddell is still living in England.

Mr. Kiddell
and Mrs.
Allanby.

Miss Allanby's mother died in 1916, and her death brought about great changes in the management of affairs in Brisbane. The remaining members of the Council wanted to make a complete change in the methods of the work, but their proposals were not acceptable, so a break was made with the old Council, and a new Council formed in 1917.

CHAPTER VIII.

This is a work that has been done from the inception of the mission—visiting the women in their homes—and it is a work that only a woman can do. The Zenana women are those native women who live secluded lives, rarely being permitted to go beyond the precincts of their own homes. The women of certain castes are not allowed out anywhere, and in consequence, their minds are very cramped and narrow. Others may go out in closed carriages, but these are comparatively few.

In later years, a good deal of this prejudice has been broken down, and these women are now allowed to visit the mission house, walking, but always accompanied by a servant. This freedom has been a surprising thing to many who are acquainted with Indian customs, and missionaries in other parts of India cannot understand how this is allowed in Mayurbhanj. It is unknown in any other part of India.

So marked is their growing confidence in the missionaries that there are now no Zenana homes where they are not received. Indeed, the women look forward to their visits, even though all do not appreciate the message given.

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When the message is not wanted by the mother, it is often given through the child in the home. By using tact and discretion in this way it is unconsciously received by those who would otherwise oppose it, and the result is that there are many secret believers. Some of these women are born and brought up in seclusion; they do not even know what the street outside their own door looks like. This makes teaching very difficult, and to find and apply illustrations almost an impossibility, although Miss Allanby was exceptionally quick in finding an illustration on the spur of the moment. There are so many homes to get round that the visits must necessarily be few and far between, thus making progress very slow indeed.

**Lantern
Entertainment.**

The magic lantern is sometimes taken to these people, and once a year an entertainment is given in the church to those who are allowed to go. This event is looked forward to, and the attendance has been as many as sixty at a time. On these occasions the invitations are not sent, but must be delivered personally, so one can realise the work this means for the missionary. A pretty card is chosen, a text written thereon, also the date of meeting, and these are personally handed to each individual.

**The
Bengali
Paper.**

The Bengali paper is also distributed in these homes to those who can read, about 40

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taking it. They pay a small subscription, and this ensures their reading it. The paper contains the Gospel message, and other helpful things by which to turn their minds away from their sordid surroundings and their thoughts into happier channels.

These women now turn to the missionaries in any time of difficulty; they have learned to look upon them as their friends, and this gives many an opportunity to point them to the Friend who is able and willing to help ALL who come to Him.

Though called "Sunday School" classes, they are held on any day of the week, in different parts of the town, or in surrounding villages—just anywhere that children of suitable ages can be gathered together. The place of meeting chosen may be under a tree, on a verandah, or in a courtyard; the time, usually very early in the morning. On arrival, the teacher stops at a few of the houses, calling up the children by name. There are no clocks to tell them the time, so the children first called are sent out to call others, and in this way the teacher gets his class together. When all are ready, a string bed is brought out from one of the houses, for the teacher to sit on, no chairs being available; the children sit on the ground. In a new class, the boys always sit in the front and the girls at the back, but after awhile, this order is reversed where possible.

**Sunday
School
Classes.**

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The teaching is difficult; the children being unable to read, everything has to be learned by heart. This makes progress very slow, the same lesson having to be repeated several times before they are able to grasp it. They thus get one hour per week of Christian teaching, against all the other hours of Hinduism, but the lesson is backed up by much prayer that the seed sown will bring forth fruit.

“Someone sowed a tiny seed long ago,
Someone whispered, ‘Lord, I plead, let it grow.’
No one saw the seed just there in the sod,
No one heard the silent prayer—only God.
Where the seed was, now a tree lives and
grows,
But the power a prayer can be, no one knows.”

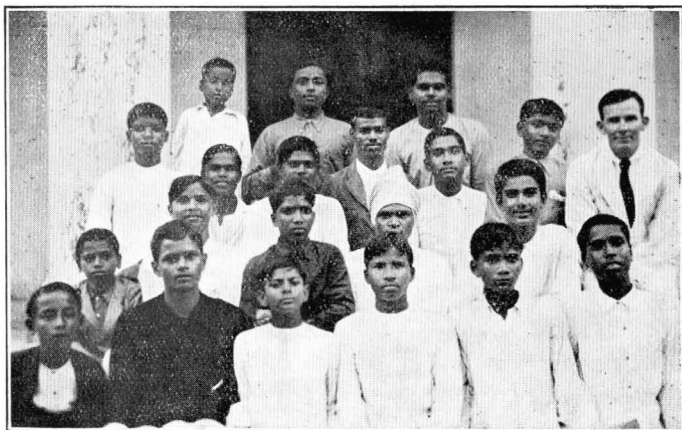
Once or twice in the year, usually at Xmas. and Easter, the children all come to the church for a united service; at the Xmas. service they get their gifts, and prizes, for the year’s work.

Singing.

They have not much idea of singing—all being trained by different teachers, in different keys, the melody is not always of the sweetest. It seems a queer mixture of sounds to us, but we know that it is “a joyful noise unto the Lord.”



Mr. O. Lahey and Village Class.



High School Students at English Bible Class.

CHAPTER IX.

The orphanage work was really begun before the establishment of a real orphanage in the year 1909. For some years prior to 1909 individual destitute children had been taken in to the mission house, and cared for. The first of these was Lolita, a cast out child wife. She was never strong, but was a very bright Christian girl; after many months of suffering she died in 1907.

**The
Orphanage.**

Lolita.

Next, a little boy two months old, whose mother had died, and whom no one would take in, was brought in; this was in 1903; he died the following year.

As well as these there were Shamo and Prosadi, who had been taken in during Miss Gilbert's time.

This led the missionaries to consider seriously the thought of starting an orphanage, and when the famine came in 1909, they were forced to carry out the idea that had been slumbering for so long. Two or three weeks after this decision there were six orphans in the home. Miss Huth had charge of this part of the work, and the number of children steadily increased. Only a limited number could be taken in at the mission house, so a home for them was built later at Rajabasa, six

**Home at
Rajabasa.**

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miles out of Baripada, and opened in the year 1914. Nearly sixty acres of ground surrounded the home and there were at times as many as thirty inmates.

These were taught various kinds of house-work, cooking, milking, laundry work, etc., and the girls also learned needlework, crochet, and embroidery, as well as the ordinary school work. Those who showed ability were sent away to Calcutta or Cuttack to train as teachers. Those at Calcutta were taught in the Bengali language, and those at Cuttack in Oriya. Others were sent to train as nurses, and the boys were taught carpentering and other trades.

Nearly all of these of marriageable age have been married. Owing to the decrease of children being brought in, and of workers, this orphanage at Rajabasa was closed in 1924. The few children left were brought in to the mission house at Baripada, and these were finally sent to Cuttack, when Miss Muirhead returned to the homeland in 1930.

Converts. Some of the outstanding converts in the early days of the mission were:

Lolita. 1. Lolita, the child-wife, who was baptised in 1902.

Lockon. 2. Lockon, at the leper asylum in 1903. He was the first leper convert, and became a real

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winner of souls, more than 100 being won from this beginning.

3. Bindu, a girl of low caste; her father **Bindu** was dead and she worked as a coolie. She was first discovered by Tara Babu, as he watched her at work during the building of the new mission house. Hearing the singing of the hymns by the children on the compound one day, Bindu asked if she might be allowed to join in the singing with them; her request was gladly granted, and through this means she was won for Christ.

The change of heart soon became very apparent, and she wanted to train for Christian service, but this was bitterly opposed by her people. At the age of 16 she was still unmarried; this is very unusual in India, but when the mother saw that she wanted to be taught as a Christian, she immediately set about looking for a husband for her.

So she took her away to another part of the State, thinking to find a husband for her there, and at the same time to remove her from Christian influences; but Bindu prayed for deliverance from this, and we believe that, in answer to her prayer, the mother was led to bring her home again. However, she still felt life in her home to be very trying, and all Miss Allanby could do was to encourage Bindu to keep her faith strong in the Lord, and assure her that He would help her.

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In a very short time after this, owing to inquiries made by Miss Allanby, it came to Bindu's knowledge that at the age of 16 she was liberated by the law, from her mother's control, and therefore free to make her own choice. So she decided that she would go to Calcutta to be educated. She first trained in Mrs. Lee's home as a teacher, then went to Berhampur, where she trained as a nurse. A convert from Hinduism, now married, and a truly genuine Christian and worker for the Lord.

Akhoy.

Another convert, Akhoy, a child of Christian parents, lived with his uncle, who was also a Christian. Akhoy was converted at the mission house and became a teacher in the day school and orphanage.

He married Joba, one of the orphanage girls; he wished to be a preacher, and went to the Theological college in Cuttack for training. He received his training on condition that he gave a certain number of years' service in that mission afterwards. He agreed to do that, but his hope was ultimately to go back to Mayurbhanj. This promised term of service has not yet expired.

These and similar cases show how "worth while" this work is, and the power of God's transforming love in the hearts of these heathen children.

CHAPTER X.

There is one day school in Baripada. This was originally started by Mrs. Kiddell for her servants' children, but it has now developed into a primary school for the boys of the village, to prepare them for entry into the high school later on.

**Day
Schools.**

This school also, was under the supervision of a Christian teacher for many years. At present there is a Hindu teacher in charge, but Bible lessons are given each week by the missionaries. The school is not controlled in any way by the State, but the State authorities conduct the examinations, and give awards to the teacher according to results, the same as is done in other schools.

English classes for the boys of the High school are held on Saturday afternoons. Boys learning English from Indian teachers realised that their accent was oftentimes very faulty, and asked if they might come to the mission house to be taught correct pronunciation. Miss Allanby gladly consented to this, but stipulated that the Bible should be the text book used.

**English
Classes.**

This work was generally given to the new missionaries; it is a work that probationers can do, and it serves a double purpose—while they help the boys to speak English, they have an

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opportunity themselves of getting into touch with the people and of learning from them something of their language.

The missionaries are always invited to the prize distributions at the High school—not a coveted ordeal—but they must go to show their interest in the boys.

**Sewing
Classes.**

At the request of the people, sewing classes are held at the mission house for the young unmarried girls of the Zenanas, who would not be reached by the Sunday school classes. Sometimes they are accompanied by their mothers, but not as a regular thing. Sewing, knitting and all kinds of needlework are taught, Bible stories being told at the same time. Our hearts go out to these beautiful girls, and we pray that the seed sown in this way will bear fruit in the days to come.

**Influence
Gained.**

Little by little Miss Allanby thus won her way into the hearts of these people, and her influence was steadily but surely being felt, not only by the people generally, but by the ruler of the State, the Maharajah.

An instance of this is recalled at the time of the famine, when the control of the food supplies had been placed by the Maharajah in the hands of certain native officials, trusting them to see that all got a fair share. As Miss Allanby moved about amongst the sufferers,

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she found that many deserving cases were not getting the support they should, and she reported such to the Maharajah. He immediately gave the full control of the distribution of all food supplies into her hands, telling her to ask for more if she had not sufficient to meet the needs. This shows the confidence he placed in her judgment and integrity, and it was the testimony of her life, rather than of her words, that had won for her this confidence and esteem. Her tactfulness in dealing with situations of this kind never failed to bring about the desired results.

Another instance is the help gained for widows whose husbands had been in the State employ. Being women, they were powerless to do anything for themselves; they did not know how to appeal to those in authority, so they would go to Miss Allanby and she would take up their cases.

As a result of this, on one occasion the son of one of these widows was sent away to receive college training to fit him to take up forestry. This he carried through successfully and to-day holds a good position in the State, and is showing his gratitude by his many acts of kindness to the missionaries. Thus, year by year she strove for the advancement and uplift of the people, and was rewarded by winning their loyalty and affection. They looked

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upon her as a friend and adviser in all things, for they knew that she at all times had their interests at heart.

CHAPTER XI.

Touring in later years was accomplished under much better conditions than in the early days. It was not long before the original bullock cart was replaced by one with springs, which Miss Allanby had made to order. The seats were made to face each other, and the whole closed in with an open cane work covering, so that the air could pass freely through when travelling; canvas curtains were hung inside, which could be let down when privacy was desired, or for shelter from the weather. This made quite a comfortable sleeping apartment for two people, and many a night Miss Allanby and her companion spent in it, in far away places where other accommodation was not available. Later
Touring.

It was a great joy when, in 1922, this cart was again replaced by a Ford car, the gift of friends in the home-land. It was sent out from Brisbane, being specially built to suit the Indian roads, and also fitted on the same principle as the bullock cart, so that it would provide sleeping accommodation for the travellers. The Ford
Car.

After the advent of the car, Miss Allanby was enabled to go much further afield and to accomplish a great deal more in the time,

KATE ALLANBY OF MAYURBHANJ.

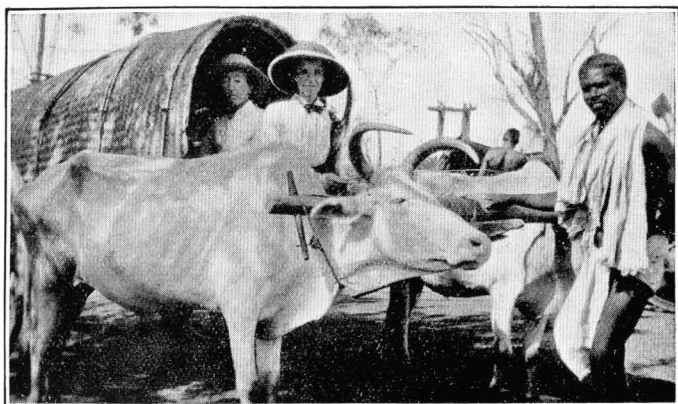
although she still had to rely on the bullock cart to get to the far back places, where the roads were too rough for the car to traverse. Miss Charles, acting as chauffeur, always accompanied Miss Allanby on these tours, as the latter never learned to drive the car herself, and many and varied were the experiences they had together.

Touring
Incidents.

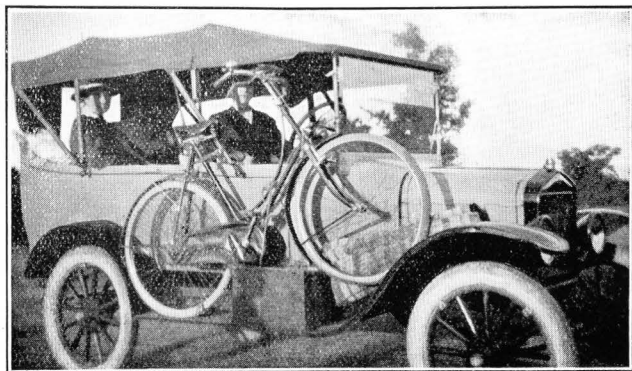
In one letter Miss Allanby wrote: "I had a very fine time in the village where the Forester had sent word to a large school that I was coming. There I found a huge gathering of men, as well as masters and children, and, how they listened! The disposal of books, too, was great. And the women! In some places scared to come near—in others, they were so eager. They begged me earnestly to return soon, and one woman kept saying over and over, as though fearful of forgetting, 'Jesu, Lord Jesu.' "

"The wistfulness of it follows me still, and recalls the words, 'If haply they might feel after Him, and find Him.' It is our exceptional privilege to take their hands and put them in touch with His."

Another day Miss Allanby was sitting in a Santal village, where the people had gathered for a lesson. She was waiting for Miss Charles, who had gone to teach in a nearby village, when a man of weaver caste came up and spoke



Early Touring in Bullock Cart.



Later Touring in Ford Car.

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to her. He asked for a book, although he could not read. A talk, however, showed that he was seeking for light; he went on to tell her that there was a man in his village, which was far away from all roads, who read to a number of them every night from a Hindu sacred book, and that they sought God only, and did not worship idols.

Later on in the day, he ran after the car with a half-penny in his hand, with which he wanted to purchase the precious little book, "The Life of Jesus," to take home to his friend. Miss Allanby adds: "How I longed for a bullock cart and an extra day or two, that I might go right after him, and point the group that sat at night round the tiny oil-wick, to the Light of the world. And so, these earnest seeking souls still wait until someone has time to point the way. May He send someone soon to these far away villages of our jungle ere for many it be too late."

On another occasion Miss Allanby told of a woman, the wife of a proud Brahman, who had been touched by the Gospel message. She wrote: "She was so sweet in her shy, but characterful way, giving me the addresses of her friends here, hitherto unknown, in order that I might go and make friends with them, and so pave the way for her to come and see me when she visits them, "for, she said, "I never

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forget your words, Jesus' words, they are so good, and I think of our Hindu words and I know there is nothing in them like His. He is so true and so good, but it hurts me and frightens me. For being true I should respond to Him, yet I am in such a cage, how can I? What can I do? It makes me afraid!"

Miss Allanby adds: "The feel of this woman's soul beating against the bars, the flutter of her heart moving towards Jesus, haunts me in my quiet hours. I cannot—dare not—write her in any revealing way; I can only pray, and send printed messages, lest the bars close closer round her."

“See the fields to harvest whitening,
Through the quickly passing day;
See the grain neglected, falling,
Trodden on the dusty way;
None to reap the wasting treasure,
Stretching far, like bollowy sea,
Murmuring ever, ‘Must we perish?’
‘Must we still ungarnered be?’”

CHAPTER XII.

A missionary writes: "Of all the sad scenes in connection with idolatry, the Jagannath Car Festival is the most amazing and depressing." Jagannath means "the lord of the world," and is the name given to this heathen god.

Jagannath
Car
Festival.

The Festival is held once a year. Three huge cars are made, one for Jagannath himself, and one each for his sister and brother, each car having from twelve to fourteen wheels.

Puri is the centre of this worship. There, in former days, to appease these gods, the people used to sacrifice themselves by throwing their bodies under these heavy wheels, to be crushed to death. The British Government, however, put a stop to this practice, the sacrifice of human life being forbidden. But the Festival is still kept up by all Hindus, in various centres, and Mayurbhanj is one of these, the people coming to it from all parts of the State.

The images of these gods are kept in one temple all the year. Just before the Festival, they are re-painted, then on the first day of the celebrations they are taken out, and with great ceremony placed on the cars by the priests. New cars are made for this pur-

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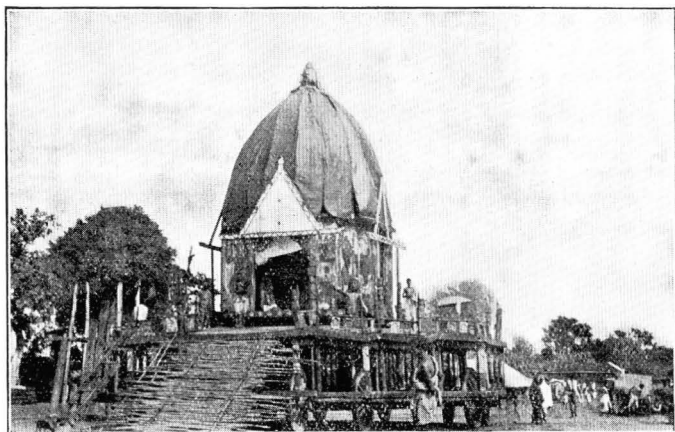
pose every year, and are destroyed as soon as the Festival is over.

As soon as all is in readiness, the pulling, to convey the gods to the second and smaller temple, begins. The Maharajah, coming out on his elephant, starts the pulling. To take part is a coveted honour, and every Hindu who can get his hand on the rope is eager to do so.

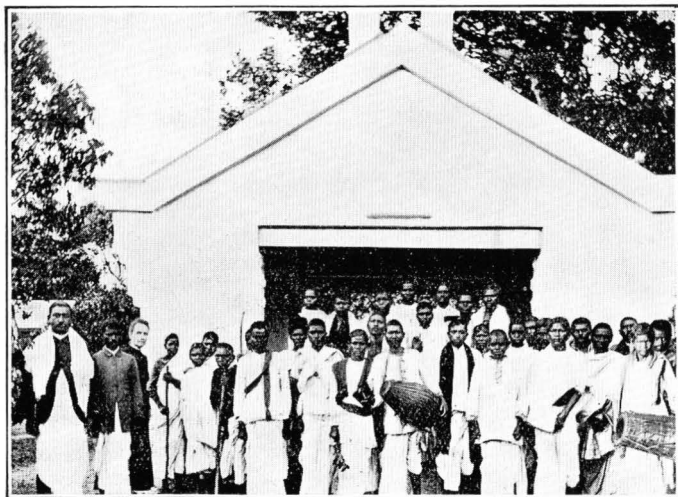
Although the temples are but a short distance apart, the pulling sometimes takes three days to accomplish. During parts of these days the cars are stationary, and the people come in thousands and prostrate themselves, and lay their offerings before the gods. These are received by the priests, and a wonderful harvest it is for them. The Festival then develops into a huge bazaar, and evil is rife on every side.

When they reach the second temple, the idols are taken inside, where they rest for a week, after their travelling. At the end of the week the gods are again placed in the cars with the same ceremony as before, for the return journey, and are taken back to the first temple, where they remain for another year.

While all this heathen worship with all its accompanying evil is going on, our missionaries take down their rival car into the heart of this stream of heathen humanity, and it is converted into a preaching stand for the



Jagannath Car.



Leper Group in Front of Leper Church.

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Gospel of Christ. Its sides are all hung with scripture texts, written by Miss Allanby, in Oriya, Bengali, and Santali, so that all may read and receive the message.

One worker remains inside the car all the time, selling literature, and talking to any who come seeking information. The others go up and down through the crowds, disposing of books, and giving a message wherever possible, while the native pastor preaches from the platform of the car to all who pass by.

Some of these people come from distant and inaccessible villages, and even from neighbouring States, where no missionary work at all is done, so that this season is a wonderful opportunity for getting into touch with people who probably would not be reached in any other way.

It is a joy to know that, in later years, this Festival is waning in its influence from a religious point of view. Although the Maharajah still leads the procession, it is more from a sense of duty than as an act of religious worship, and instead of the eagerness of the Hindus to have a hand in the pulling of the cars, Santals are paid to do it. This shows the change of feeling that has come over the people, and that this Festival is becoming more a formal ceremony than an act of religious worship.

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This is attributed in a great measure to the influence of the Gospel message, and although the people have not outwardly accepted the message, the seed that is being sown is slowly but surely permeating their lives, and will, under the blessing of God, one day bring forth fruit. For this we thank Him, and take courage.”

**The
Santals.**

The Santals have quite a different religion from the Hindus. They are not idolaters, but spirit worshippers; they worship the spirits that inhabit the mountains and trees. They have no books, but have traditions. One of these is of the Creation and the Flood. They have a consciousness that atonement for sin is needed, and their idea of atonement for sin is the shedding of blood. For this purpose they go away amongst the trees, and build a booth, and sacrifice a goat beneath it.

To the Santals the idea of crucifixion is not new. To atone for some sins they make a cross of wood, and pin to it a live fowl, so, having these inherited practices the missionaries find that they the more readily grasp the idea of the Christian religion. They are a great drinking people; they make an intoxicating drink from rice and a white powder which they get from the earth in certain parts of the jungle. This dulls their brain and has much the same effect as alcohol.

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One of the greatest tests of a true Santal convert is his willingness to give up this drink. On the whole they are a very fine people, and encouraging work is being done amongst them.

CHAPTER XIII.

Pictures and Texts.

As well as the texts already mentioned that were printed on the culverts and rocks, Miss Allanby, with the consent of the Maharajah, had pictures or texts placed in many of the public buildings, offices, and schools. The first of these was the picture, "The Hope of the World," and underneath the picture Miss Allanby hand printed in Oriya, the text, "Suffer little Children to Come Unto Me." In each of the 150 schools in the State a framed copy of this picture was hung, and along with the picture a lesson on the text was given in each school, so that the children might understand its message. These pictures were well received, and the teachers had written instructions from the Maharajah that they were to be taken care of. Much opposition was broken down by these means, and the way paved for further teaching as opportunity arose.

The success of this venture led to an extension of the idea, and other texts were prepared later on and hung in the Dispensaries, for the benefit of the sick who came there for medicines. And so the work grew until Miss Allanby had provided texts for the 75 forest offices, 15 police stations, a number of lawyers' offices, and finally, at the distillery—this latter being a great triumph.

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She also supplied a text in English for the Queen Victoria Jubilee Hall in Baripada, which was built in 1897. It was placed, by the sanction of the Maharajah, in the hall where all public meetings conducted in English were held. These mementos stand to-day as a lasting monument to Miss Allanby, and a continued reminder to the people of the words of the Master so faithfully proclaimed by His servant for the people's good and His glory. Unto His name be all the praise !

* * * *

Miss Allanby's first translation to reach **Translations** the press was "The Life of Christ," in Santali, in 1898. Five hundred copies of this work were published.

During 1903 she translated into Oriya "The Over-Coming Life," by D. I. Moody.

Her other translations were: "The Traveler's Guide," in Oriya, printed in 1924.

Mark's Gospel, in Santali, in 1928; also a temperance leaflet in the same year.

"The Story of Mimosa," her last completed translation, in 1930.

St. Luke's Gospel, in Santali, incomplete, but almost finished.

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Miss
Allanby.

As we have followed Miss Allanby down through the years, and have seen more and more of the work that she counted such a privilege to do, we have wondered oftentimes at the spirit which enabled her to go forward from year to year, in spite of all the disadvantages of a trying climate, and the lack of many things that we should consider the very necessities of life. We realise that it was because it was done for the Master's sake, and through His enabling that she "fainted not, neither grew weary."

Personal
Testimony.

The following incident will serve to show how God honoured the trust imposed in Him to supply all needs, and it testifies that the lines on which the mission is worked were marked by His favour and blessing.

During one of Miss Allanby's late furloughs she was much exercised about the need of funds to open a new station at Rairangpur, and to make necessary repairs to the existing buildings in Baripada.

One day, when walking along the Terrace in Brisbane, and quietly communing with God as she went, a very vivid and impelling thought came to her, "Why not ask God to give you the sum needed?" So strongly did she feel the message that she did ask God to supply the full need. This would mean a large amount, and she asked that the money might be given

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to her, personally, quite apart from the mission funds, so that she would thereby know that it was sent of the Lord and for the purpose named.

Within a month her prayer was answered in a wonderful way. From quite an unexpected source a sum of money came to her, which was ample for the building of the new house at Rairangpur, putting a new roof on the church at Baripada, and for repairs to other buildings. No extension work has ever been done in connection with the mission until the money is in hand. This is but one of many instances and proves once again the truth of His word, "Them that honour me, I will honour."

CHAPTER XIV.

Closing Days.

It remains now to tell briefly the story of Miss Allanby's closing days. Through all these years of service her general health was usually good, except for fever, which was intermittent. In 1913 neuritis troubled her considerably and continued to do so for some years, but she was ultimately freed from that. She once had a serious fall which injured her back; doctors wanted to operate, but she would not hear of it, and later, all trace of the trouble left her. For this she claimed the Lord's healing in answer to prayer.

Last Furlough.

It was not until her last furlough, in 1929, that her friends noticed any marked change in her health, but it was very evident to those who were in close touch with her then, that she was far from well. Even at the end of the furlough, which had been a time of very strenuous deputation work, she seemed little, if any, better.

Every spare minute during the furlough, too, she was busy with the translation of "Mimosa," finishing it ready for revision on her return; so with all this added work she gave herself very little time for rest.

She returned to India in October, 1929, taking Miss Taylor with her, and there followed

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a series of strenuous undertakings which kept her busy continually, both in mind and body.

After getting Miss Taylor established in her new surroundings, and well settled down to the study of the language, Miss Allanby and Miss Charles went on a short tour. They reached home again about a fortnight before Xmas., in time to get the invitations out for the lantern entertainments which are given at that season.

When the Xmas. festivities were over, Miss Allanby toured again for a few weeks. It was while she was away on this second tour that Tara Babu heard for the first time the heart-breaking news that Bimala's husband was a bigamist, and that she was not his legal wife.

This came as a great shock to all, and, of course, Miss Allanby had to be told as soon as she returned. Bimala was a child who had been brought into the mission house by her father—such a little mite when she came, weighing only 10½ lbs., though she was fifteen months old. Her mother had died, and she had been living with her grandmother, but the father now wished to place her in Miss Allanby's care. So she took her in, adopting her herself in 1911. Bimala.

Bimala was brought up as Miss Allanby's own daughter might have been. She was given every educational advantage possible, to fit and

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train her for life, but, either from lack of ability or lack of application, she did not make the most of her opportunities, and just how to place her in life caused Miss Allanby considerable thought.

Just at the age of 18, however, she had an offer of marriage, and after all inquiries were made, and Miss Allanby was satisfied that the match seemed to be a very suitable one, the wedding was arranged for, and took place just before Miss Allanby's last furlough in 1929.

So one can readily imagine the shock it was to her to hear the tragic outcome of this marriage. From that moment the change in her was very apparent; she never really recovered from the blow, although she still pressed steadily on.

**Miss
Charles's
Marriage.**

Miss Charles's marriage with Mr. Lahey the following April, and the opening up of the new station at Rairangpur, made another big break in her life. Miss Charles had always been her "right hand man;" she and Miss Allanby had worked together for so many years. Miss Charles had always accompanied her when touring, driving the car, and taking a share in the teaching and preaching of the Gospel, and in the selling of books, etc., so that Miss Allanby felt that her going would leave a blank in her life hard to fill.

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Then, as soon as the wedding was over, Miss Muirhead left for home to take up, once more, the secretarial work in Brisbane, owing to the death of the home secretary, Mrs. Starling, sister of Mrs. Lahey.

This left Miss Allanby and Miss Taylor alone in the mission house, and, owing to Miss Allanby's then seriously impaired health, this was a great responsibility for a young and new missionary. However, Miss Taylor seemed to fit in to the ways of life at Mayurbhanj with wonderful rapidity, and proved a great comfort and help to Miss Allanby during the months that followed.

Mrs. Western, a Victorian friend of Miss Allanby's, had long promised to visit Mayurbhanj, and decided to go out to India in time for Xmas., 1930. The anticipation of this visit was a great joy to Miss Allanby, and preparations were made for it. She was anxious that Mrs. Western should see life on the mission field as it really was, so that she could the better speak of the work when she returned to the homeland. After Xmas., therefore, a short tour was planned, and Miss Taylor was driving Mrs. Western by car from Baripada to Rairangpur when a very unusual thing happened.

Mrs.
Western's
Visit.

In going over one of the mountain passes, after rounding successfully one of the most

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difficult elbow corners on the track, they came face to face with a huge wild elephant which had strayed from the jungle into the way of the travellers.

Car
Accident.

There was little time for thought or action; the elephant charged the car, overturning it, pinning the occupants beneath. By the time they extricated themselves and looked round, the elephant was nowhere in sight, but had evidently returned to the jungle from whence he came.

Except for considerable bruising and shaking, there were at first no apparent ill effects from this accident, but some three weeks later reaction set in, and owing to delayed concussion, Miss Taylor had many weeks of very serious illness, necessitating her being invalided home as soon as she was able to travel. The seriousness of this illness was an additional shock to Miss Allanby's nerves, and it seemed as if one thing after another was heaped upon her until it became more than she could bear.

After Miss Taylor's home-going, Miss Allanby would have stayed on alone at Bari-pada, but the doctor forbade it. She went to the hills for a while, in the hope of benefiting by the change, but was not really much the better for it. On her return to Baripada, Mrs. Lahey came over from Rairangpur and stayed with her until the end.

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Although Miss Allanby's health was causing grave concern, no one anticipated that the end was so near. She went about amongst the people as she felt able, right to the last, and on Sunday, the day before her death, she visited one of the women who was in hospital and to be operated on the following day. Miss Allanby said to Mrs. Lahey, "I must go and see her, because I fear that she may not recover, and I want to be sure that she quite understands and grips the Saviour."

Early the following morning, Monday, about 5 o'clock, Miss Allanby was seized with sudden illness, "an unbearable pain in the head," she said. Mrs. Lahey did her best to relieve her, thinking it was just one of the attacks that she was subject to, but when the doctor was summoned, he said that she had had a stroke. He found that she was unable to speak, and very soon she lapsed into unconsciousness. From this she never rallied, but passed peacefully away about noon the same day, August 10th, 1931.

The sad news soon spread throughout the town, and hundreds of the people whom she loved, and who loved her, came to have a last look at their beloved "Bodo Ma" as she lay at rest. Mrs. Lahey wrote that her expression in death was very beautiful, and that those who looked on her were greatly impressed.

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Men told Tara Babu that they knew by her face that she had lived a holy life. Many were the tributes and testimonies heard of her that day.

On hearing of her death, the State Judge immediately ordered the closing of the law courts and all State offices, and many of the officials paid their last tribute of respect to one whom they honoured as a great friend amongst them.

The burial took place in the little cemetery of Mayurbhanj at 8 o'clock in the evening, Mr. Wakeman conducting the service in English at the house, and Tara Babu in Oriya at the grave.

It was a lonely and much bereft little band of workers that returned to the mission house to face the problems of the future without their beloved leader. And yet, they realised that the God who had led her through all the years, was their God, and they were confident that He would not fail them in their hour of need.

“Trust Him, He is ever faithful,
Trust Him, for His will is best;
Trust Him, for the heart of Jesus
Is the only place of rest.”

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This brief account of Miss Allanby's life and work gives but a glimpse of the greatness of heart, the indomitable courage, and the self-sacrifice of this faithful servant of God, but may it be a challenge to those who read to take up and carry on the work so dear to her heart that she has laid down.

Something of the greatness of our responsibility comes to us when we remember that the Maharajah has refused to allow any other mission to come into the State with a view to carrying on evangelistic work amongst his people. The responsibility, therefore, is ours, and if we fail them the people of Mayurbhanj must remain in heathen darkness. Let our watchword, then, be "Mayurbhanj for Christ," and let our faith in the power and faithfulness of God be such that we shall take no rest and "give God no rest" until the people of Mayurbhanj are won for Him.

The great cry of the missionaries is for more workers, and for an ever increasing number of prayer partners at home.

May some reader see the vision of whitened fields, and hear the call of God to "come over and help us" to gather the harvest in.

"Far, far away, in heathen darkness dwelling,

Millions of souls forever may be lost;

Who, who will go, Salvation's story telling,

Looking to Jesus, counting not the cost?"

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“Shall we, dare we, disappoint Him?
Brethren, let us rise!
He who died for us is watching
From the skies.
Watching till His royal banner
Floateth far and wide,
Till He seeth of His travail,
Satisfied!”



Miss Allanby in 1929.

APPENDIX.

THE WORKERS NOW IN THE FIELD.

Miss Charles (now Mrs. O. Lahey) whose home is in Goulburn, New South Wales, went out from Sydney in 1915. For the first two years, she was occupied chiefly with language study, successfully passing the examinations at the end of that time. She then speedily settled down into the work, relieving at the Orphanage, which was at that time under the care of Miss Huth; she also took over a good deal of the leper asylum work, thereby relieving Miss Allanby considerably. **Miss Charles.**

Later on she took a course of lessons on Dr. Muir's treatment for lepers—sodium gynocardate by injection—and after a time she was able to give, as well as to test, this treatment, and much benefit was received by the patients through her ministry. Miss Charles always accompanied Miss Allanby during the touring season, and was an invaluable co-worker with her throughout all the years.

Miss J. M. Muirhead, from Brisbane, went out in 1919 on a visit to Mayurbhanj, and seeing that she could be useful to the missionaries there, she stayed on as an honorary worker **Miss Muirhead.**

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for a time, and joined the mission permanently at a later date.

She took charge of the Orphanage work after the children were brought in to Baripada, and also took over the housekeeping at the mission house, in order to leave Miss Allanby free for touring, visiting, and many other branches of the work. Miss Muirhead came home on furlough in 1925, intending to go back about November of the same year, but eye trouble developed, necessitating her staying at home for another year.

This proved helpful at the home end, as there was no home secretary that year. Miss Muirhead took up the responsibility of that work until another secretary was found, and remained until Mrs. Starling was initiated into her new task.

Miss Muirhead then returned to India at the end of 1926, and carried on there until 1930, when she again came to the rescue in the secretarial work in Brisbane, after the death of Mrs. Starling. She continued in this work until 1931, when, hearing of Miss Allanby's death in India, and realising that the more urgent need of help was there, she once more went back to the field.

**Mr. O.
Lahey.**

Mr. Oswald Lahey, from Queensland, joined the mission in 1922, and has been a never failing helper in the work there. A

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thoroughly all-round man, good at carpentering, and, in fact, such a success at all kinds of mechanical work that he earned the respect of the natives to a very marked degree, even before he could speak their language.

This prepared the way for the influence he was to have upon them later on. He afterwards taught in the village classes, and conducted English Bible lessons in the High school.

In 1930 he married Miss Charles, and together they opened up the new station at Rairangpur, where they are doing a great work amongst those who had not hitherto more than just heard the Gospel message.

On the death of Miss Allanby, Mr. Lahey was appointed Field Secretary.

Miss D. Taylor went out from Victoria ^{Miss} in 1929. She seemed from the very beginning ^{Taylor.} to fit in to the life in India, and won her way into the hearts of the people.

She successfully passed the first year's examination in spite of the fact that just three weeks prior to that she met with a serious accident in crossing one of the mountain passes. Owing to that accident she was invalided home in April, 1931. She is still in the home land, and her health is improving, but she is not yet sufficiently well to return to the field.

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**Mr.
Wakeman.**

Mr. Albert Wakeman also went out from Victoria, in 1929. He is busy with language study, having passed his first examination. He has still the second examination to face, and is preparing for it; at the same time he is able to do quite a lot of teaching and visiting, and is making headway amongst the people.

**Tara
Babu.**

News has just come to hand of the death of our native pastor, Tara Babu, who had been in indifferent health for some time. He passed away on October 16th, 1932. This makes another blank in our ranks, and his death is an irreparable loss to the mission.

So these four missionaries, Miss Taylor being still in Victoria, with the addition of Joydeb Babu, the Christian caretaker at the leper asylum, who joined the mission in 1927, make up the complete staff on the field to-day.

“O, who will go and help them?
Who, for the Saviour’s sake,
Will search with tireless patience
Through briar and through brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?”

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How sweet 'twould be at evening
If you and I could say,
'Good Shepherd, we've been seeking
The sheep that went astray;
Heartsore, and faint with hunger
We heard them making moan,
And lo! we come at nightfall
And bear them safely home.' "

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IN MAYURBHANJ
(Incorporated).**

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