

CONVENTION RAILROAD RATES.

If Certified Attendance is	Fare for Return Trip will be:
	—Four-fifths one-way ordinary first-class adult fare plus 25 cents.
99 or less	
100 or more	—Three-fifths one-way ordinary first-class adult fare plus 25 cents.

Those attending Convention must purchase one-way ordinary first-class adult fare tickets (fare for which must not be less than 75 cents) to Toronto, and secure certificate to that effect on Standard Convention Certificate form from the Ticket Agent at time of purchase of ticket.

Tickets and Certificates will be issued on and after November 7th, returning up to and including November 15th, 1920.

No stop-overs allowed.

LILLIE SENIOR.

BILLETS FOR CONVENTION.

Names of delegates who wish to be billeted should be sent to Mrs. W. E. Rosnell, 11 Playter Crescent, Toronto.

FOREIGN MAIL BOX.

SAMALKOT.

By Miss C. M. McLeod.

The town of Samalkot lies about equidistant from Cocanada to the south-east and Pithapuram to the north-east. It is included in the estate of the Pithapuram Rajah, and at present has something between sixteen and seventeen thousand inhabitants. It is not a place of mushroom growth, like many of the towns of India, but has a history as far back as the time of the East India Company; for we read that a great botanist, named Roxburgh, sent out by that company, lived at Samalkot while he carried on his study of the Indian plant life; and also that it was the original residence of the family of sirdars, who founded the Pithapuram Rajah's estate; which fact carries us back to the seventeenth century, for it was in the latter part of that century that Samalkot was given to the family of the present Rajah of Pithapuram.

The English took possession in 1759, and shortly after, Samalkot was made a sanitarium for the British troops in the district. Barracks were built in 1786, and it was at that time the principal garrison of the English in the Circle of Rajahmundry. The fort was demolished in 1838, and the place was abandoned as a military station in 1868. Owing to disturbances in 1879, two companies, under a British officer, were stationed here and were only withdrawn in 1893.

In 1880 the Canadian Baptist Mission entered upon its work of taking possession of this town in the name of the King of Kings, by building a house and starting a school, which was conducted by a Biblewoman named Ellen. Two years later Mr. and Mrs. McLaurin came to Samalkot and began the work of training soldiers of the King to battle for Him. If any of the readers of this desire to know how the work was carried on by them, and those who followed them, I would advise them to make a study of Mr. Craig's book, "Forty Years among the Telugus," and shortly they will know as much as, or more than, I do about it, except what I have seen since 1912, when Samalkot was made the headquarters of what had hitherto been known as the Peddapuram Field.

Presuming that my readers are, or will make themselves familiar with that book, I will go on to familiarize you with some of the present conditions of the place and work.

Our residence, the same which was occupied by Mr. and Mrs. McLaurin, is just outside of the town, to the North, and faces the East. Over the low stone wall that encloses our compound at the front and back are great, green, grassy fields, which were formerly the drilling grounds of the British troops, and upon which now, instead of uniformed troops parading, are seen at all intervals from school work, a crowd of yelling, hooting boys, playing football with all the abandon of health and youth, never thinking of the times when English and French and Mohammedans fought a more bloody strife so close to the spot on which their playful toes kick up the turf, as they strive to send the ball into their enemies' goal. Yet we trust that these very boys are preparing to make history more thrilling than that of Indian kings, or armed soldiers (for those who can read and understand); for are they not under the devoted leadership of their Commander-in-chief, Miss Robinson, in training for that higher warfare, that fight of faith, that lays hold on eternal life as its great possession? Just south