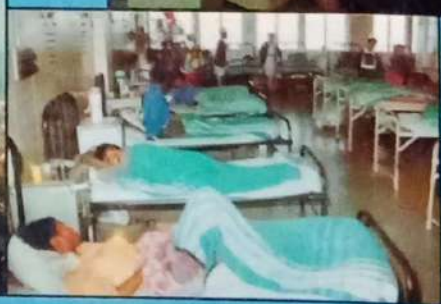
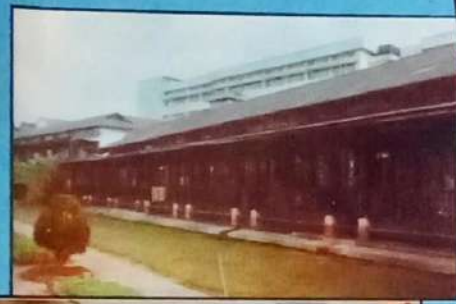


75[#]
ANNIVERSARY
1922 - 1997



**THEIR
VISION**

**OUR
LEGACY**



THE KJP SYNOD HOSPITAL, SHILLONG
Formerly known as
THE KHASI HILLS WELSH MISSION HOSPITAL

75th
ANNIVERSARY
1922 — 1997

**THEIR
VISION**

**OUR
LEGACY**

THE KJP SYNOD HOSPITAL, SHILLONG

Formerly known as

THE KHASI HILLS WELSH MISSION HOSPITAL

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REV. DR. HUGH GORDON ROBERTS

Founder of

The Khasi Hills Presbyterian Synod Hospital
(Formerly known as the Welsh Mission Hospital, Shillong)

PLATINUM

JUBILEE '97



DR. ROBERT ARTHUR HUGHES

Senior Medical Officer
(1939 - 1969)

PLATINUM

JUBILEE '97



Miss Margaret E. Buckley



Miss Amy K. Bullock



Miss B. E. Harris



Mrs. Menna Phillips



Miss Margaret Owen

PLATINUM

JUBILEE '97



Sir Nicholas Fenn,
British High Commissioner in India, visited the Hospital on November 14, 1992



PLATINUM

JUBILEE '97

MESSAGE



President's Secretariat
Rashtrapati Bhavan
New Delhi-110004

22nd November, 1996

The President of India, Dr. Shanker Dayal Sharma is happy to know that the Khasi Jaintia Presbyterian Synod Hospital, Shillong, is celebrating its Platinum Jubilee on 25th March, 1997.

The President sends his greetings and best wishes on the occasion.

(A.P. Frank Noronha)

MESSAGE



RAJ BHAVAN
SHILLONG 793001

January 28, 1997

I am happy to learn that Khasi Jaintia Presbyterian Synod Hospital, Shillong is celebrating its Platinum Jubilee on 25th March, 1997 and a souvenir is being brought out to mark the occasion.

The Khasi Jaintia Presbyterian Synod Hospital, formerly known as the Welsh Mission Hospital, has had a glorious record of rendering health services not only to the people of Meghalaya but, in the past, to the people of the North - Eastern region as a whole. It is gratifying to note that this old institution has lost none of its vigour still.

On the occasion of its platinum jubilee, I send my congratulations and best wishes to the management, its doctors, nurses and all other staff. I hope the hospital will grow in strength, expand its services and build up expertise in critical areas of specialisation for the benefit of the people, particularly the poor.

I wish the hospital a bright future and the celebration of its platinum jubilee all success.

(M.M. Jacob)
Governor of Meghalaya.

MESSAGE



RAJ BHAVAN
AIZAWL - 796001
December 21, 1996

It gives me great happiness to know that the Khasi Jaintia Presbyterian Synod Hospital is going to celebrate its completion of 75 years of service to the sick and needy, in March 1997.

The KJP Synod Hospital, popularly known even today as Roberts Hospital, a legacy from the Welsh Mission, is very much a part and parcel of the life of the people and the State. Thousands of people, regardless of caste, creed or religion have made their way into its portals in times of their greatest need and found care, cure and healing, giving them new hope and life. The name of Dr. Gordon Roberts, the Doctor who first started the Hospital way back in 1922, became a household word, dear to the sick and infirm. The good work started by the Missionaries continues to serve the people well. Not only through this Hospital but through its Nurses trained in its School of Nursing, which incidentally can lay claim as being the first of its kind in the N.E. Region, has reached and served the sick and needy far and wide.

The KJP Synod Hospital's efforts to improve the plight of the sick is laudable and deserves high commendation. I earnestly hope and pray that the Hospital will continue to render its services without making any distinction between people, caste, creed or religion, with full dedication and care which has been its hallmark for its good reputation throughout its 75 years. Towards this end, the efforts and total dedication of the staff starting from the top of the ladder right down to the bottom rung is necessary and as they continue to do so keeping in mind the great tradition of the Hospital I wish them all the very best.

I convey my best wishes for the success of the Celebration.

(P.R. Kyndiah)

MESSAGE



RAJ BHAVAN
ITANAGAR - 791111

December 23, 1996

I am glad to learn that the Khasi Jaintia Presbyterian Synod Hospital, Shillong, will be celebrating its Platinum Jubilee on 25th March '97 and bringing out a Souvenir to commemorate the occasion. This hospital is one of the prestigious and oldest hospitals in North East India and has been rendering yeoman services to the suffering humanity of this Region. I am sure that the hospital would achieve its dream of reaching all the people in the area by 2000 AD.

I wish all success to the Managing Committee and staff members of the hospital.

(Mata Prasad)

MESSAGE



S.C. MARAK
CHIEF MINISTER
MEGHALAYA, SHILLONG

It gives me immense joy to learn that the Khasi Jaintia Presbyterian Synod Hospital - one of the leading hospitals of not only Meghalaya, but of the north-eastern region as well, is completing 75 glorious years of service in the health ministry.

Before the advent of the different medical colleges in the north-eastern region, the Hospital, which was then known as the Welsh Mission Hospital, was for many years the only institutions which provided succour and relief to the sick and suffering of the region. Even today the Hospital continues to render immense service to the community in health care and relief.

Those early Welsh missionaries, who established and built up the Hospital, were not only pioneers of modern health care and medicine in the region, but also men of great vision and foresight. Dr. Gordon Roberts, Dr. R.A. Hughes and all those who had given the best part of their lives in the building and development of this temple of healing are not only household names in this region, but epitomes of Christian love and selfless service.

On this occasion when we celebrate the 75th year of the Hospital's yeoman service to Meghalaya and the region, we not only recall with gratitude the untiring efforts and selfless sacrifice of all those who had built and served this hospital, but also seek inspiration from them in continuing endeavour to this Hospital to even higher pinnacles of love and service to the sick and needy of this land.

May the Almighty continue to shower His blessings on the KJP Synod Hospital and all those working in it.

I wish the celebrations all success.

(S.C. Marak)

MESSAGE



MINISTER

Health & Family Welfare,
and General Administration
Meghalaya, Shillong



KITDOR SYIEM

It is a matter of great pride to the People of North-Eastern region, particularly Meghalaya; that the Khasi-Jaintia Presbyterian Synod Hospital, formerly known as the Welsh Mission Hospital, Shillong is celebrating its Jubilee of 75 years in the service of Mankind.

From a small and humble beginning, it has steadily grown into a mighty centre of Health Care where it stands out as a beacon of HOPE to the Sick, the Poor and the Needy; thus personifying the eternal truth of the Christian doctrine, where "A bodily disease, which we look upon as whole and entire within itself, may, after all, be but a symptom of some ailment in the Spiritual part" - thus, it is this "FAITH" and "HUMAN TOUCH" which makes the Khasi-Jaintia Presbyterian Synod Hospital at Shillong to stand out, head and shoulder, amongst the fraternity of health care Institutions, the Country over.

While assuring the Institution every support that it may require from the State, I wish the Jubilee celebrations every success and urge upon the Khasi-Jaintia Presbyterian Synod Hospital fraternity to raise, ever higher, its banner of Health Care service to the People.

(Kitdor Syiem)

PRESBYTERIAN CHURCH OF WALES

☎ 0222 464293

04-Nov. 16:36

MESSAGE



75 Years Celebration of the Khasi Jaintia Presbyterian Synod Hospital Shillong

As Moderator of the Presbyterian Church of Wales, it gives me the greatest pleasure to share your joy in the Jubilee Celebration of the Khasi Jaintia Presbyterian Synod Hospital, Shillong, as you celebrate 75 years of invaluable service to those in need over a vast area without restriction of class or creed. As a Church we praise God for the contribution of the Welsh Mission for the first fifty years of the Hospital's history, but our greatest joy is knowing that the good work is carried on with such determination and enthusiasm to-day.

By striving hard you have attained so much, and we feel sure that God will direct your paths as you plan to extend your care for those in need as we all belong to God's family on earth and every man's life is important and significant in His eyes. May God go with you as you journey toward your goal. "For from him and through him and to him are all things. To him be the glory for ever."

ARTHUR WYNNE EDWARDS
Moderator

PLATINUM

11

JUBILEE '97

PRESBYTERIAN CHURCH OF WALES

MESSAGE

☎ 0222 464293

04-Nov. 16:36



JUBILEE CELEBRATION OF THE KHASI JAINTIA PRESBYTERIAN HOSPITAL

I still vividly remember my visit to Shillong in 1981 when I was able to witness at first hand the excellent work being undertaken at the hospital and the Rural Health Centres at Mawphlang and Laitmawsiang. I was also given the privilege of speaking to the nurses who had completed their studies at your School of Nursing. Now, I look forward to being with you for your 75th anniversary and regard your invitation as a great honour. As a Church, we give thanks to God for the work of our pioneering medical missionaries associated with the establishment and development of the hospital. Those who have followed in their footsteps to this present day have continued to build upon this legacy of Christian service to people, irrespective of caste, race or religious belief. We are confident that you will continue to expand and develop your services, taking advantage of advancing medical knowledge. As you accomplish this from day to day, I know that you will never lose sight of the importance of caring for the complete human person, body, mind and spirit.

Congratulations on your achievements. I pray that all involved in this great work will be strengthened and led by the Holy Spirit to fulfil God's will in the future.

Mobh Williams

D. H. Owen
General Secretary

PLATINUM

12

JUBILEE '97

THE PRESBYTERIAN CHURCH OF INDIA

MESSAGE



Presbyterian Assembly House,
Central Ward, Shillong - 793001,
India Tel : 0364 - 226828
Fax : 0364 - 228166
Cable : Presbyter

I am very happy to learn that the Khasi Jaintia Presbyterian Synod Hospital is celebrating the Platinum Jubilee of the K.J.P. Synod Hospital, Shillong on the 25th March, 1997. Publication of a Souvenir of Hospital's Seventy-five years of Service on this auspicious occasion is not only befitting but also in fact a must.

I send my sincere greetings not only to the Souvenir Committee of the Platinum Jubilee Celebration but also to all those who have contributed so much towards the development and maintenance of the Hospital on this Joyous occasion. I appreciate very much the noble services rendered by this famous Hospital not only to the people of Meghalaya but also to the various people of North East India from its inception to the present time.

I wish the Hospital and its management a grand success in the years to come.

A handwritten signature in cursive script, likely belonging to Rev. Lalchhuanliana.

(Rev. Lalchhuanliana)
Moderator, PCI

Khasi Jaintia Presbyterian Synod

TELEX : 0237-253-BDL-IN
FAX : 0364-25199

CHURCH HOUSE
Mission Compound
Shillong - 793002
Ph. - 24348
22982

MESSAGE

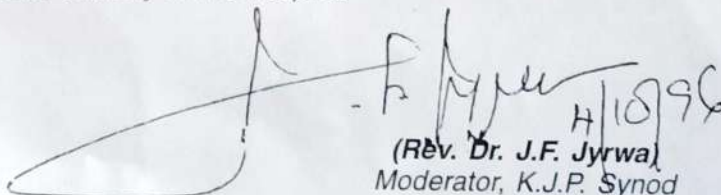


I am extremely delighted to learn that the hospital is touching another mile-stone in its history of service to God and the suffering humanity namely the celebration of the Platinum Jubilee which will take place in March 1997. Congratulations to you and all members of staff in the hospital.

Going carefully through a write-up about the hospital one thing stands out outstandingly clear i.e. God has been at work in the hospital through his committed servants both men and women. Understandingly, there have been ups and downs in the history of the hospital from its beginnings in 1952 to the present. But God sees her through. As such, in the last few years in particular, we have been marked developments in the hospital in the process of what we have called "Modernisation", considering the fast pace of progress in the sphere of Medical Science today. We live in an age of "Specialisation" in every area or branch of study and knowledge. It is encouraging to note the efforts of the hospital to strive towards this direction too. But I want to emphasise the fact that modernisation and specialisation are not enough without commitment. We are committed to God and to His Mission (Missio Dei) for the World. Health is an important area in God's Mission for the World today. May the love of God in Christ deepens this commitment in all of us who are directly or indirectly connected with the day-to-day affairs of our hospital.

I wish every success for the Platinum Jubilee Celebration and for many years ahead in the work and ministry of the hospital.

God Bless you all.


(Rev. Dr. J.F. Jyrwa)
Moderator, K.J.P. Synod

Christian Medical Association of India

PLOT No. 2, A-3 LOCAL SHOPPING CENTRE, JANAKPURI,
NEW DELHI-110058

GS/ND/96/988
20.9.96

MESSAGE



Phones : 5599992, 5599993

Telex : 31-76288 CMAI IN

Grams : 'CRISMEDIND'

Fax : 011-5598150

Thank you for your letter dated 13th September 1996 with the good news that the Khasi Jaintia Presbyterian Synod Hospital Shillong will be completing 75 years of dedicated service in March 1997. CMAI would like to extend our heartfelt congratulation to the Khasi Jaintia Presbyterian Synod and staff of Khasi Jaintia Presbyterian Hospital.

It is heartening to know that the healing ministry that was started by Welsh Mission 75 years ago continues to be an effective witness to the Lord Jesus Christ in the North East. KJPS Hospital has served people of the Meghalaya by providing health care, nursing education and community outreach programme in the surrounding villages.

As we approach the new millennium this is an opportunity for our mission hospitals to reexamine and redefine their vision, objectives and strategies to ensure that they are relevant, vibrant and productive to care for the needs of the community and they are effective arms of the healing ministry of the Church. Please accept our good wishes and our prayers on this happy occasion.

With all good wishes,

(Dr. Cherian Thomas)
General Secretary

EVANGELISCHE ZENTRALSTELLE FÜR ENTWICKLUNGSHILFE e.V.

South and Middle Asia Desk / Edda Kirleis



Mittelstr. 37
53175 Bonn / Germany

Fax No. 0228/8101 160
+ 0228/8101 120

Phone: 0118/8101-0

Date: October 24, 1996

Page(s):1

We are delighted to learn that the Khasi Jaintia Presbyterian Synod Hospital Shillong is celebrating its 75th anniversary in 1997. As one of the outreaching institutions of the Evangelical Churches in Germany for Development Cooperation, EZE has always been aware of the importance of community oriented health services, especially in remote areas, enabling the poor and marginalized to improve their own health situation.

The Khasi Jaintia Presbyterian Synod Hospital has throughout its existence contributed to this aim and always had a special focus on the work with rural poor people in the region. We appreciate that the concern for the poor and marginalized is now being enforced in the course of the coming years. Seeing the relevance of its service in this light, EZE has been happy to be able to support the Khasi Jaintia Presbyterian Synod Hospital in its work.

Our best wishes for the future work of the Khasi Jaintia Presbyterian Synod Hospital. May the celebration of the 75 years Jubilee encourage many supporters and members of Khasi Jaintia Presbyterian Synod Hospital to continue their commitment. We wish you all future success in the continued effort to bring the concerns of the poor into your health services.

EVANGELISCHE ZENTRALSTELLE
FÜR ENTWICKLUNGSHILFE e.V.
- South and Middle Asia Desk -
i.A.

Edda Kirleis

Edda Kirleis (Ms.)

Formerly Known As
The Khasi Hills Welsh Mission Hospital, Shillong
Estd. 1922

Khasi Jaintia Presbyterian Synod Hospital

Post Box No. 47
Shillong — 2, Meghalaya

FOREWORD



The Platinum Jubilee Celebration of the Khasi Jaintia Presbyterian Synod Hospital, Shillong is a memorable and happy event. The completion of seventy five years of glorifying service reminds of its benevolent activities during the last seven decades. The blessings and good wishes of thousands of patients who have recovered their health and joy of life from this Hospital are the best commemorative monument to the hospital. A glance over the seventy five years history of this hospital reveals a vitality that has always flourished in spite of many difficulties.

I shall be failing in my duty if I do not mention Dr. Hugh Gordon Roberts, the founder of the Hospital, who was the embodiment of all Christian virtues. Under his benevolent guidance and direction the

seeds of the present hospital sprouted. Dr. Roberts was succeeded by Dr. Roberts Arthur Hughes who had a long and distinguished record of service extending over a period of thirty years. It was Dr. Hughes who brought the hospital to its present standard of efficiency. We also remember with gratitude Miss Margaret Elizabeth Buckley for her whole-hearted devotion and sincere dedication, as the 'Florence Nightingale' of the Hospital for the cause of the suffering Humanity. We thank God Almighty for all the sacrifices, good work and devotion of the missionary doctors and nurses as-well-as the Indian doctors, nurses and all workers of the hospital.

On this occasion of the Platinum Jubilee we extend our sincere thanks, to the Government, the Khasi Jaintia Presbyterian Synod, the Churches, Jingiaseng Kynthei, Jingiaseng Samla and other Non-Governmental Organisations, friends and well wishers for their continuing help and support at all time.

We offer greetings to all doctors, nurses and selfless workers at this handiwork of Christian Charity and pray God to inspire them highest ideals of service and to make the people more deserving of the Grace of the Saviour.

Chairman,
Managing Committee,
Khasi Jaintia Presbyterian Synod Hospital,
Shillong.

ACKNOWLEDGEMENTS

The Managing Committee of the Khasi Jaintia Presbyterian Synod Hospital, Shillong express its deep sense of gratitude to the respected dignitaries of India and North East India for their Messages of good wishes on the observance of the 75 Years Anniversary of the Hospital - President of India, Governors of Meghalaya, Mizoram and Arunachal Pradesh, Chief Minister of Meghalaya, Minister of Health and Family Welfare, Meghalaya, Rev. A. W. Edwards, Moderator, Presbyterian Church of Wales, Rev. D. H. Owen, General Secretary, Presbyterian Church of Wales, Moderators Presbyterian Church of India and K. J. Presbyterian Synod, Christian Medical Association of India and the E.Z.E., Germany.

The Committee records its acknowledgement of thanks to the following writers - (Late) Dr. H. G. Roberts, (Late) Dr. R. A. Hughes, Rev. Dr. Ben Rees, (Late) Mrs. Menna Phillips, Miss G. C. Evans, Dr. Peter Shave, Mrs. G. D. Kharkongor, Mr. B. M. Rodborne, Mrs. A. D. Dkhar, Dr. P. Lamare, Miss M. Bareh, Mr. Desmond L. Kharmawphlang, and for the Khasi Versions to Mr. M. G. Lyngdoh, Dr. B. L. Swer, Mr. B. C. Jyrwa, Mr. W. R. Laitflang and Mr. L. F. Shullai.

We express our thanks to the doctors, nurses, para-medical staff and all workers, past and present, members of the various Committees, the K.J.P. Synod, Jingiaseng Kynthei, Jingiaseng Samla, friends and well wishers for their help and active cooperation in all our activities.

We are also grateful to the Government Departments, the public enterprises and other private agencies for their kind help through their advertisements in the Souvenir. Our thanks to Mr. Shanpru for designing the front cover.

Finally, our thanks go to the members of the Souvenir Sub-Committee and particularly to Mr. M. G. Lyngdoh for his commendable zeal, guidance and help which made this publication a prized possession.

Dr. P. Lamare, M.S.
Medical Superintendent.

KHASI JAINTIA PRESBYTERIAN SYNOD HOSPITAL

SHILLONG

PROGRAMME

Date : 25th March, 1997

Time : 11 A.M.

Shri M.M. Jacob,
Governor of Meghalaya,
Chief Guest

Rev. D.H. Owen,
General Secretary,
Presbyterian Church of Wales,
Guest of Honour

Chairman : Rev. D.E. Syiem

1. Garlanding of the Chief Guest and Guest of Honour
2. Hymn : TO GOD BE THE GLORY (English)
3. Bible reading and Prayer : Mr. S. Marbaniang
4. Welcome Address : Dr. P. Lamare, Medical Superintendent
5. Release of the Souvenir : Prof. G.G. Swell, M.P.
6. Unveiling the Bust
Of Dr. Hugh Gordon Roberts : Rev. D.H. Owen, General Secretary,
Presbyterian Church of Wales.
7. Special Number : Hospital Choir
8. Speeches: (a) Rev. D.H. Owen
(b) Representative of Women's Wing of the
Presbyterian Church of Wales.
9. Special Number : Laitumkhrah Presbyterian Church Choir
10. Speech : Shri M.M. Jacob, Governor of Meghalaya
11. Thanks Giving and Rededication : Rev. H.M. Rapphap
12. Special Number : Jaiaw Presbyterian Church Choir
13. Speech by Chairman
14. Vote of Thanks : Miss M. Bareh, Nursing Superintendent
15. Hymn : NGI NGUH IA ME (KHASI)
16. Benediction : Moderator, KJP Synod.

A REVIEW OF THE 75 YEARS IN THE LIFE OF THE KHASI JAINTIA PRESBYTERIAN SYNOD HOSPITAL SHILLONG

*Dr. P. Lamare MBBs., MS.,
Surgeon & Medical Superintendent*

The Welsh Mission started its evangelisation work in the United Khasi Jaintia Hills in 1843. It was realised then, that only preaching the Gospel will not be practical to a nation inhabiting a land infested with various ailments like malaria, and with absolutely no knowledge of scientific health care and having no access to health redressal. Invariably some sort of one-man dispensary were started by various missionary workers. With the passage of time some more apparent medical work was started in the establishment of dispensaries at Mawphlang, Sohra and Laitlyngkot by a succession of medical doctors.

The Church by now had realised the need to provide health care to the people of the region. The Board had a plan to build a 'large' modern hospital - 'large' to them would still be a fully modest institution. In 1913 Dr. H.G. Roberts CIE, LLD, MD arrived in Shillong and began work in a small dispensary in realising, at least, in its incipient frame, the Board's plan, but within a few months of his arrival, World War I (1914 - 1918) broke out and he was asked by the Government to act as Civil Surgeon in the Shillong

Civil Hospital in addition to his own duties. Dr. Roberts, a Medical Missionary with a vision and great determination, was not contented with the use of his skill only at the Government hospital. In spite of all his preoccupation, he planned and started the hospital building.

In 1913 the Government of Assam had refused granting of approval to the plan of starting a hospital at Shillong by the Mission. But through Dr. Roberts tireless persistence, the necessary permission came through. In 1915 the building of the Hospital was started, on the edge of the town, in the part called Jaiaw. The initial fund was Rs.5000/- a residue of the Earth Quake Fund (1897), which was hardly a workable fraction in the tentative building cost estimated then at Rs.34,876. But Dr. Roberts carried on with the work, using the money he earned as Civil Surgeon (amounting to £4000/-). He apprised the Board of this fact only in 1917.

To everyone's surprise, the Government in 1919 responded to the appeal and made a grant of £4000/- towards the building of the hospital. In

May 1919 Dr. Roberts went on a furlough with this news. Through his hard work, and persuasive oratory, a national cause for the hospital was rallied up through the Church. A total of £30,000 was collected from the people of Wales for the establishment of the hospital.

On his return to India he resumed the work of the Hospital building with greater zeal. Dr. Roberts organised the buildings and other medical facilities, with Miss M. Buckley who took charge of training the nurses to run the hospital.

On March 25th 1922, in the presence of the Governor of Assam, other notables and dignitaries of the states, all the Missionaries, the members of the Khasi Churches with their choirs, and members of the Press, the hospital was inaugurated.

It was opened as a 90 bedded hospital by Sir William Marris, the then Governor of Assam. Dr. Gordon Roberts was, in the words of Sir William Marris, *"responsible for the extraordinarily munificent response of the people of Wales to the appeal for the building and endowment fund" of what he described for as "A HOSPITAL of which any province in India might be proud"*.

For many years it was one of the very few institutions in Assam in which major surgery could be performed, and there were more major abdominal surgery done in it than in all Government Medical Institutions of the province.

Many prominent dignitaries visited the hospital during these period. In 1926 Lord Reading, the Viceroy of India

made his visit and remarked *"I was greatly impressed by what I saw and heard of the Khasi Mission Hospital, Shillong. I am filled with admiration for the great enthusiasm, energy and business capacity shown by Dr. H. Gordon Roberts of the Welsh Presbyterian Mission in collecting funds to establish and maintain the Mission Hospital, which is unique, in many ways in the Indian Empire, and for the high degree of scientific attainments which have made the hospital and his name household words both through the length and breadth of Assam and outside the Province also"*

In 1931 Lord Irwin visited the hospital and Lord Willingdon visited in 1933. Both these Viceroys have only words of praise for both Dr. Roberts and the hospital.

Then in 1935 Dr. Llewelyn Williams CBE, DPH, FRCS a member of Commission from Wales visited the hospital and made suggestions for improving the services given by the hospital.

In the Centenary year of the Church in these Hills, Sir Robert N. Reid, Governor of Assam in his speech said *"... One of your earliest missionary was a Medical Missionary and the tradition of the Medical work has been carried on through out the history of the mission. There has been a succession of highly trained and highly skilled doctors, both men and women and equally highly qualified nurses who have devoted themselves with a single minded purpose to the alleviation of the suffering among the people of this Province. I have seem myself your fine hospitals at Shillong, Jowai and*

availed this scholarship. However, the practice was stopped in 1965. After an impressionably successful and glorious service of 30 years Dr. Hughes left Shillong in 1969.

In 1969 the K.J.P. Synod decided to change the name of the Hospital from the Khasi Hills Welsh Mission Hospital to the Khasi Hills Presbyterian Hospital.

With the departure of the Missionary the responsibility of running the hospital fell on the shoulder of the K.J.P. Synod. The running of the hospital was then entrusted to three Indians, namely Dr. E.C. Syngkon as its Senior Medical Officer, Dr. S.P. Sen Gupta, FRCS as the Surgeon Superintendent and Mr. O. Gilbert as Secretary of the Hospital. After a brief spell as Surgeon Dr. S.P. Sen Gupta left in 1972. Mr. O. Gilbert unfortunately fell sick and had to subsequently retire.

Dr. Syngkon took over as a Medical Superintendent and Secretary of the Managing Committee in 1973. During his tenure, plan for Modernisation of the K.H.P. Hospital was initiated and building grant was sought for. It was very happy occasion when EZE (Evangelische Centralstelle Fur Entwicklungshilfe) of Germany on 22nd November 1976 approved of the plan and sanctioned a grant of DM. 1,080,000 (Rs. 36,72,000) and with this grant, all the old buildings of the Hospital were demolished with the exception of the O.P.D., Children Ward Block, the Maternity and 'Armala' block constructed during Dr. Hughes tenure. The European Ward was also left intact. The male and female surgical wards, the female and male Medical Wards,

the New Armala block, the Administrative Office, the X-Rays and Laboratory, the School of Nursing with residential quarters for students and a New coal-fired boiler was acquired with this grant. Along with the modernisation of buildings, a need for development of manpower was also felt. After the departure of Dr. Sen Gupta the post of Surgeon fell vacant. Fortunately the Hospital could get the Services of Dr. G.K. Das, who had retired as Surgeon from Government service from 1974-84. In the meantime Dr. P. Lamare was sponsored to undergo Post-Graduate training in Surgery (MS) in C.M.C. Vellore, which he completed in 1979. On his return he resumed work in this hospital and again in 1983-84, with a Scholarship from C.W.M., Dr. Lamare went for further training in Urology at Royal Liverpool Hospital. Dr. S. Kharmawphlang also completed his training in clinical Pathology (DCP) in Vellore and Dr. F. Niangti completed his training in Public Health (DPH) Calcutta.

In 1981 at the Synod held in Mawlai Phudmawri, the K.J.P. Synod once again decided to change the name of the hospital to "The Khasi and Jaintia Presbyterian Synod Hospital, Jaiaw, Shillong."

Dr. Syngkon was managing the hospital smoothly till some unfortunate misunderstanding with the management arose in 1983. In June 1983 the Medical Superintendent and all the doctors serving the hospital at that time (save for Dr. (Miss) R.M. Ropmay who was incharge of the Rural Health Centres and Dr. P. Lamare who was in the U.K.) tendered their resignation 'en-masse'. The Managing Committee

Durtlang. All of them are doing wonderful works and long may they continue to do so".

The hospital was then popularly known, as it is to this day, as the "Robert's Hospital" even though its official name was the Khasi Hills Welsh Mission Hospital. Dr. Roberts could manage to be not only the surgeon (even though he never had any formal training in surgery) but also its architect, accountant, administrator and pastor till he retired in 1942.

Dr. R. A. Hughes, a very highly qualified Surgeon with additional training in Tropical medicine came to Shillong in 1939. His father was a Pastor of Church in Wales, and with a sense of connection opted for mission Service. The Khasi Jaintia in particular and the North East State in general were really blessed by having the service of so qualified a professional way back in 1939. The earlier years saw him being busy with World War II casualties making their way from Burma. Later he was busy with patients who needed major surgeries. He was a very learned individual and managed to keep himself up-to-date till his retirement. He further expanded the hospital in respect of accommodation, introduced the latest technique of operation, starting the first blood bank in Shillong, introducing the latest anaesthetic machine (E.M.O.) and other facilities like the new boiler generating steam for the hospital, the kitchen and Wards etc. He was very ably assisted by a few Khasi doctors namely, Dr. Drin Sing Hynniewta who joined this hospital on 1928 in the department of Obstretic and Gynaecology and Dr. (Miss) O. Roy as an anaesthetist. From time to time

various missionary doctors came to help him notably among them were Dr. Stanley Russel and Dr. P.A. Shave. It was only at such times that he would take his furlough.

In 1948 Lord Mounbatten, the Governor General of India visited the Hospital and remarked "*Very much impressed by the good work done by the Hospital to alleviate the suffering of the sick people.*"

In 1962 the official handing over of the Hospital with all its equipments and assets to the K.J.P. Synod was completed. After the transfer was effected a Managing Committee was instituted by the Synod to assist Dr. Hughes. In 1967 the hospital was registered under the Indian Societies Registration Act of 1860.

Dr. Hughes did a lot of epedemiological survey of diseases like malaria etc. To his credit also goes the starting of the travelling Dispensary in 1947 as a memorial to Miss Buckley which went to various villages on market days, to Khwan, Umsning, Nongpoh, Laitlyngkot, Pynursla, Sohra, Mawngap. The work of the travelling dispensary was useful, but later on it was realised that more could be possibly achieved in the rural areas by building up a Community which will be responsible for their health. The Travelling Dispensary then gave way to the Rural Health Centres in Mawphlang in 1964 and Laitmawsiang in 1965. In 1960 Dr. Huges started a scheme of encouraging young Khasi students to complete their course in medicine (MBBS) and to join the hospital by giving a scholarship of Rs. 50/- per month. There were 8 Khasi doctors who

accepted their resignation. They then appointed Dr. (Miss) R.M. Ropmay as the Medical Superintendent, and Dr. P. Lamare, even though he was away, as secretary of the Hospital. While searching for new doctors to join the hospital, the Government of Meghalaya was kind enough to allow its doctors to assist at the hospital. Local practitioners also came to help during this period. Two teams of doctors from CMC Hospital, also came to pitch in their help. Each team stayed for a period of two weeks. After some serious deliberations the KJP Synod at this juncture thought it proper and wise to request Dr. R.A. Hughes and Mrs. Nancy Hughes to come to Shillong, seeking their help and guidance in the matter and to soothe the hurt and pain of the congregation and staff of the Hospital. They stayed for over a month in Shillong and when they left, the Church and Staff were much consoled and more equipped to deal with this disturbing situation.

Dr. P. Lamare returned from U.K. in September 1984. The Presbyterian Church of Wales made a very generous donation worth £10,000 for the purchase of all the equipments needed by Dr. P. Lamare for his work in Urological surgery. The Welsh Presbyterian Church "Bethel" at Heathfield Road Liverpool, where Dr. R. A. Hughes used to be the Secretary, donated surgical equipments worth £300 for the hospital.

Dr. Ropmay, Dr. Lamare and with few permanent staff started to initiate all the work and programme of the hospital which had come to a stand-still. A few part time Medical staff were also appointed. It was a very trying

situation having to start from scratch all over again. Planning was for one day at a time. Meanwhile, work with Germany had to be winded up. But slowly and gradually things started returning to normal. In August 1987 Dr. R.M. Ropmay took voluntary retirement and Dr. P. Lamare took over as the Medical Superintendent and Secretary of the hospital. Immediately, reconsolidation and assessment of the whole hospital was started through dialogue with the staff to find out about their aspiration, and with the help of a management team from the Christian Medical Association of India.

By 1990 the needs could be understood and vision sighted. In order to keep up with the advancement of technology and specialisation the hospital had to have a time bound programme to up-date its service. With this aim in view the Managing Committee evolved a programme for Modernisation of the K.J.P. Synod Hospital. The spirit of the plan could be understood from the following lines of introduction. "As a Managing Committee of this Hospital we are grateful that God has entrusted to us a hospital of this size and magnitude and it will not be an easy task for any organisation to venture on starting another of its kind. We are the few who have responded to the call of serving the suffering humanity through this hospital and thousand of people have been benefited through our small efforts. But we should not glorify on what has been achieved. There is now a great need for us to be a hospital which is relevant to the needs of its environment and to be technically competent. To achieve this, steps in development have to be taken. It is not

possible for any hospital to do this overnight, because it will involve a colossal amount of expenditure and the availability of man power. However, steps has to be taken in this direction in planned manner, otherwise what is today may very well continue to be till the 2000 A.D."

As part of the over all development programme the following steps have been taken up to date :-

1. **Man Power Development** :- The following staff have been deputed for further training.

- (a) **Doctors** :-
1. Dr. F. Ranee for post-graduate in General Surgery.
 2. Dr. David Tariang for post-graduate in General Medicine.
 3. Dr. Clarinda Khongwar for post-graduate in Obstretic and Gynaecology.
 4. Dr. Rila Chyne for diploma in Pathology.
 5. Dr. Wanda Makdoh for Diploma in Anaesthesia.
 6. Dr. P. Chyrmang for fellowships in general practice a course conducted by CMAI.
 7. Dr. Romaya Papang for Diploma in Public Health.
 8. Dr. K. Ropmay had her training in Ultrasonography.
 9. Dr. G. B. Khonglah had training in Endoscopy.
 10. Dr. Alva Tariang had training in Blood Bank Technique.

(b) **Nurses** :- Attempts have been made to get post-graduate seat in nursing for our staff, but so far we have not been able to get. Only sister E. Dkhar and staff Nurse J. Khonglah had their training in CSSD Technique at CMC Ludhiana.

(c) **Allied Health Programme** :-

- (a) Mr. W. Kharsyntiew completed his diploma in Medical Records from Delhi.
- (b) Mr. P. Sumer completed his diploma in Radiodiagnostic Technician from Delhi.
- (c) Mr. J. Dhar is currently doing his diploma in Medical Laboratory Technology at New Delhi.

2. **Buildings Programme** :-

- A) A four storey nurses hostel has been completed with the following funding:-
- 1st floor from the hospital fund.
 - 2nd floor from donation by the Jingiaseng Kynthei Synod.
 - 3rd floor from donation by the CWM.

4th floor donation by (a) Late Rev. T.B. Phillips donation in memory of his wife Mrs. Meena Phillips (b) Dr. R. A. Hughes collection from his Church at Heathfield Road Liverpool.

B) Doctors' Room.

C) A married Quarters for Nurses :- the work is in progress and so far 6 quarters are to be constructed with the following donations :-

- (1) Donation from the Shillong Ri Lum Presbytery
- (2) Donation from the Shillong Ri War Mihngi Presbytery.
- (3) Donation from the Shillong Ri War Sepngi Presbytery.
- (4) Donation from Sutnga Presbytery.
- (5) Donation from the M.P. Fund (Mr. G.G. Swell)

D) Mother and Child Ward :- 4 storey wards under construction donated by EZE Germany.

3. New Departments :-

- (a) Medical Record Department - Room under Construction.
- (b) Central Sterile Supply Department (CSSD) furnished by Jingiaseng Kynthei Jaiaw District.
- (c) Community Health & Development Department.

4. Equipments :- Under this programme the following equipments had been obtained as donation from various organisations :

1. Ultrasonogram - Women's Wing of KJP Synod
2. Gastroscope (2 in No) - (a) Mawkhar Presbyterian Church. (b) Rotary Clubs of Shillong and Wales.
3. Boyle Anaesthetic machine (2 in No) - (a) Mawlai Phudmawri Presbyterian Church. (b) By British High Commission in India.
4. Cardiac Monitor and Ventilators - By Jaiaw Presbyterian Church.
5. Operating Microscope and other ENT Instruments - By Laitumkhrah Presbyterian Church.
6. 50 KVA X - Ray Machine - By Women's Wing Shillong Ri Lum Presbytery.
7. Baby Incubator - By Mawlai Presbyterian Church.
8. Flame Photometer - By Women's Wing of Shillong Ri War Sepngi Presbytery.
9. O.T. Lights - Rotary Club of Shillong.

10. Photo Calorimeter and Phillips Diathermy machine - By Mrs. D. Kharkongor (W/O Mr. F. Lyngdoh).
11. 2 new high speed sterilizer - By (a) Women's Wing Of Jaiaw District. (b) Hospital Fund.
12. Microscope - Youth Wing of Ri Bhoi Presbytery.

Other Programmes :- (a) 2 new Mahendra Jeeps were purchased after disposing all old ones.

(b) For the first time the Hospital has managed to award gratuity payment as per Government rules to staffs on retirement.

Administration :- A good general Administrator is a must for the hospital to make any progress. Mr. O. Gilbert functioned as the hospital Secretary during Dr. Hughes' time. We had Mr. S. Marbaniang who has rendered a yeoman service as Business Manager of this hospital from 1973 to 1986. He was then followed by Mr. B. Dunn.

In 1984 the Synod created a post of Administrator to assist the Medical Superintendent in running the hospital. Rev. C. Jyrwa was appointed as Administrator for a short period. He was followed by Dr. O. Lyngdoh from 1985 to 1988. The Managing Committee then decided to redesignate the post as Administrative Officer. Mr. R. M. Blah was then appointed from 1991 to 1996.

Pastoral Care :-

Pastoral Care is one of the very important activities in any mission hospital. In this hospital the history of the pastoral care ran as follows :-

In the report for the year 1937 presented to the General Assembly held in Waterloo, Liverpool it was mentioned.. *"Two of the most important branches of the work of*

the Mission are its medical work and its educational work. Four hospitals are supported by the Mission-Shillong on the Khasi Hills; Jowai on the Jaintia Hills; Durtlang on the Lushai Hills and Habiganj on the Plains".

"The Welsh Mission Hospital at Shillong were under the direct control and management of the Welsh Mission and supported these institutions with financial aids from the Mother Church in Wales"

"The Pastoral care of the patients and workers in the hospital at Shillong were the direct responsibility of the missionaries. - Dr. H.G. Roberts and the District missionary. Miss Amy Bullock took care of the children's Ward. Once she reported, "We had prayers when all the lights were out and everything was quiet." On one occasion she said, "It is indeed nice to see the little ones so much in earnest, and I always feel that many of them may be the means of leading their families to Christ."

Subsequently, Dr. R.A. Hughes and the Sisters of the hospital like Miss Menna Jones rendered pastoral care in the hospital in spite of the heavy pressures of work on the shoulders of

Dr. Hughes. Realising the importance of the work of pastoral care, Dr. Hughes decided to obtain the services of a full time Pastor for the work. Rev. E.M. Chullai was brought to serve in the hospital, as a full time pastor and relieved Dr. Hughes of this work of Pastoral Care.

Rev. E.M. Chullai joined the hospital in 1944 as a Pro-Pastor. He was ordained in 1948. He worked for 17 years during Dr. Hughes' time.

He conducted all the hospital worship services which includes morning service, Sundays evening service, Good Friday and Christmas services. Every Thursday there was worship service at the residential quarter of the staffs. He also visited all the patients in the hospital. He left the hospital in 1961. Following this, Rev. H.K. Nel Wahlang took his place in 1962. However, because of his ill health the Synod held at Pariang in 1969 relieved him of his duties at the hospital. Between 1969 to 1983 there was no pastor in the Hospital. Then Rev. E.M. Chullai returned to the hospital service in 1974 till 1976, once again the hospital was without a pastor till Rev. E.M. Chullai again took charge in 1980 and continued to do so till he retired in 1988.

The Managing Committee in 1988 requested the Synod to make the services of Rev. F.N. Roy Tiewsoh available for the hospital. He joined the hospital in 1988, and continued till the Synod of 1994. After Rev. F. N. Tiewsoh left his service in the hospital, Rev. L. Kharkongor came to help the hospital from October till he was

installed as a pastor of the hospital in January 1995.

In recent years as part of the Modernisation of the hospital, the Managing Committee felt the need to improve the pastoral care, by laying stress, besides all the work mentioned, on counselling. Besides, pastoral care of the staffs is seen as more appropriate. Therefore to up-date this department, a "Chaplaincy sub-Committee", to include beside the Chairman and Secretary of the Managing Committee all the pastors who are member of Managing Committee was constituted to look after this department. The Committee feel that, with the increasing number of patients and staffs in recent years, there is a need for a second pastor to assist Rev. L. Kharkongor in this work. The request for a second pastor has gone to the K.J.P. Synod.

Funding for this Modernisation Programme

This whole project will cost around Rs. 4,00,00,000. A fund called "Modernisation Fund" had been started and more than half the money has been collected. The fund was partly received for specific Projects like Buildings and equipments. Non-specific funds received were deposited into the Modernisation Fund. The hospital has been very fortunate again to receive a very handsome donation from EZE (Evangelische Zentralstelle Fur Entwicklungshilfe) of Germany in January 1996. An amount of DM 660,000 (Rs. 14,520,000) towards Community Health and Development Projects and the Mother and Child Ward was received.

Before concluding, scanning of the activities in the last 75 years through the following statistics highlights the progress made :-

	1938	1940	1968	1972	1974	1982	1990	1993	1995
OP				20075	20962	43134	39298	40087	31967
IP				7300	7964	10020	13304	12665	15395
Delivery	253	397	953	1430	1372	2124	3014	2624	2717
Operation	305	953	1538	1825	1559	2718	3707	3172	3249
Laboratory					19486	61209	40897	43119	63564
X-Ray	563	1043	4530		2487	6276	9667	10240	14965

Staffing Pattern

	1974	1982	1990	1993	1995
Doctors	10	10	15	21	23
Sisters	15	14	19	19	19
S/Nurse	24	26	30	58	63
ANM	1	4	12	7	6
Auxiliary	-	-	12	11	10
Ward Maid	15	48	49	54	55
Office Staff & Others		80	93	96	97

The above statistics indicate a rising trend in the population need for our service. Therefore it is a heavy responsibility on the Khasi Jaintia Presbyterian Synod to improve its services and also to make the service of the hospital speciality and technology available to the people irrespective of caste, creed or religion. We have to be relevant to the needs of the society

by 2000 A.D. With this inspiration may we achieve this at the beginning of the next 25 years, and as Dr. Hughes said "Where we have been faithful to our Christian profession there has been real achievement and where we have not been as faithful, and have known it, we trust that the forgiveness of God will work to redeem it. ♦

THE REV. HUGH GORDON ROBERTS, C.I.E., M.D., (Liv), LL.D. (Wales)

1885-1961

BUILDING IS EVIDENCE OF COMMITMENT

- R. Arthur Hughes -

His family connections and his education

Hugh Gordon Roberts was born on the 16th July 1885, the son of David Roberts, a much respected elder in Catharine Street Presbyterian Church of Wales, Liverpool. Gordon, it is said, of all his children, inherited the larger portion of his father's character. The family derived from Mynydd v-Gof in Anglesey where Dr. David Roberts, Gordon's great-grandfather practised. Dr. David Roberts had seven sons, three of whom left Anglesey. Of these three, two went to Manchester where one in due course became the Lord Mayor. He had a son, Dr. Fred T. Roberts who went to Tientsin (as a medical missionary) where he died. The other, Sir William Roberts, became Professor of Medicine in Manchester Medical School, but much of his active life was spent in practice in London where he was one of the Joseph Lister's three closest friend. The third of these brothers was Thomas Ffoulkes Roberts who lived in Llanidloes. He was Gordon's grandfather.

Gordon was educated privately and at Liverpool College. On leaving school he was first article to a firm of chartered accountants — an experience which he regarded as a life-long asset. There he might have remained but for the fact that in 1904-5 the young evangelist Evan Roberts, who had started his campaign in Wales, came to Liverpool. The Rev. J. D. Evans, the minister of Catharine Street, and therefore Gordon's pastor, was a member of the supporting team of counsellors. Gordon heard Evan Roberts preach on the text 'How shall we escape if we neglect so great a salvation', and was much affected. His mind turned more and more to the thought of missionary service overseas. He hesitated to tell his father about this concern because so much had already been spent on his education, but when his father heard of this he blessed him and sometime later asked him if he would like to become a doctor. Gordon joyfully accepted this generous offer, told his seniors in the accounting firm and was delighted that they not only accepted the cancellation of his articles, but paid back the unexpired

part of the premium. With this decision taken he then heard a voice, real and clear, 'I will never leave thee nor forsake thee' and with this word of assurance he began to prepare himself for entry into medical school in Liverpool.

His medical course was fairly uneventful, and though he did not exactly cover himself with academic glory, he qualified in the spring of 1912 and was appointed house surgeon in the Shaw Street Women's Hospital.

Becoming a missionary

He then took the step of offering himself to the Missions Board as a candidate for the missionary service overseas. He has been a member of the Student Christian Movement at University, and the challenge of the Edinburgh Missionary Conference of 1910 — 'The evangelisation of the world in this generation'—and meeting J. R. Mott and other international student leaders, stirred him, and many other young people, to a lively sense of vocation. The Rev. J. D. Evans was a faithful adviser and friend and he remained forever the peer among pastors in Gordon's mind, and they corresponded until 'J. D.' died. '*Suaviter in modo*' and '*plenty of fortitur in re*' ('Pleasantly in manner' and 'firmly in action.') were expressions often used by 'J. D.' and often muttered by Gordon in times of stress in later years. On the other hand 'J.D.' was, through all the years, Gordon's advocate and champion in the courts and churches of the connexion, and he worked tirelessly to present Gordon's appeals for prayers and financial support. In later years, for example, the first 'Orient Exhibition' in Cardiff was the result of the inspiration given by 'J.D.' and the

Rev. Watcyn Price to the churches in South Wales. 'J.D.' naturally provided one recommendation in support of Gordon's application to the Mission Board, and he wrote... 'that Gordon was dedicated to the work...at one time it was feared that he might follow the memory of a sainted cousin, Dr. Fred T. Roberts, to China. I did what I thought was best and now the Directors have the satisfaction of seeing him volunteering..... He is a gentleman. He is in close touch with the thought that is now acting as a ferment in the mind of young people interested in missionary work'. The Rev. R. G. Jones, also of Catharine Street Church, reported that... 'He is a man of ordinary discretion and not likely to lead the mission into any kind of trouble. Fairly even-tempered, with a tendency to be reserved, gentle,... I should say that he would not make a good preacher, still he would do much good by the quiet strength of his faith, and by the simplicity with which he tells the Gospel story... He was quiet, modest, rather diffident about his own abilities'. Nearly forty years later, and after all his achievements, he was still described, by one who knew him well in England as 'a slight, fresh complexioned, modest little man.'

'Katie' - Mrs. Gordon Roberts

He has become engaged to marry Miss Katie Jones, also of Catharine Street Church

Concerning 'Katie', who had been known since childhood by one of the referees (R.G.J.), the statement was made 'that he would recommend Dr. Gordon Roberts with more assurance from the knowledge that she would be with him' Both referees appreciated her

piety and her faithfulness to Bible Class and Sunday School, but 'J.D.' said that she 'would be very diffident about giving her testimony before the Directors'. (In fact she was not introduced formally to the Directors but only to a specially convened committee, the much smaller Finance committee). In later years in India she never took a public role in any activity apart from playing the organ in services. She always remained diffident, although she was a delightful hostess.

His manner of working

These kindly references hardly seemed compatible with the later career of one who was involved with beginning of more radical changes in the strategy and work of the Welsh Calvinistic Methodist Missionary Society than anyone else since its inception, for he was responsible for ushering the medical missionary work into a new age. He brought the Mission directors face to face with the realities of supporting costly endeavour — much of which he himself precipitated. He managed nevertheless to secure from an often somewhat bemused committee their enthusiastic support for the course he advocated, but he remained essentially a shy and diffident man. Many of those who remember him chiefly as the recipient of honours by the state and by the University of Wales; as the moderator of the English Association of the Connexion in 1936; as a preacher; or as a speaker appealing for support for medical missions, or perhaps as an advocate in committees for one of his projects; would have an entirely different view to that given here of him as a diffident

man. He had an entirely different *persona* on the formal prepared occasion when manner, voice, vocabulary, authority, all were changed — but in fact few things caused him more distress than to be asked for an opinion without due notice on any matter, from medicine to mission policy, — unless it was a surgical emergency or the subject of one of his enthusiasms, or he had previously gone over the whole matter from every possible aspect with some confidant and at great length. He tested out the effectiveness of his own advocacy, as it were, and practised it in his own hearing before some friendly person. Sometimes it would be a dialogue specifically for advice from someone who could be depended upon for a sound opinion on the matter under review, but possibly much more often it would be a monologue as he tried out approaches to the matter from every conceivable aspect. Katie, at all hours of the day or night, was the audience for most of these exercises in advocacy or decision making. He was fortunate in having others also who were prepared to listen, some of the more senior missionary colleagues like the Revs. E. H. Williams, T. W. Reese, J. W. Roberts, Edwin Adams and later Angell Jones and Arthur Hughes, and in other fields Miss Buckley and Miss Bullock, and of course Bah Drickson and Engulus his son, his collaborators in building, and Bah Elwin the engineer — each became auditor in turn in their own field of experience — but always Katie — however technical the subject. The outcome of the deliberations would often be promulgated in the form 'that the HOSPITAL had decided'. Matters of doubt which required the full

treatment would always be 'referred to THE HOSPITAL' — but there never was a committee!

Katie and Gordon never enjoyed robust health, and their state of health, or feelings of well being, or the lack of it, were always matters of concern to them and became the subject of correspondence, and in measure also determined their activities — but 'the work' was always the final arbiter.

How then did this man Hugh Gordon Roberts (and Katie) achieve so much?

The answer lies in his dedication to one idea and in his readiness to focus all his activities on one immediate end which he believed would fit into its place in a completed whole, although that whole might not yet be fully visualised. For him *building was the evidence of commitment*, it began with his Christian conviction, and then, on what had already been built, the next *desirable* development gradually became the *imperative*. His letters often showed very clearly how after much thought — and putting it into speech — he reached the stage where the imperatives were clear and he 'was forced' — 'compelled' — 'driven to the inescapable conclusion' — 'had no alternative' — but to proceed to the next step. The tentative had been argued out of existence. His authority for action was always urgent and imperative — the Home Mission Board did not always feel quite the same degree of obligation — but in time they learnt! It should not be considered however that he lived with an imperative on his shoulder all the time, for with children, or old Khasi villagers who could answer him back, or with friends

who had no questions to ask, or at a party, he could be full of fun and great company. With his trusted friends 'cheerfulness kept breaking through'.

'Charisma' in the modern sense and usage of the word had not been 'invented' in Dr. Roberts's day, but he had something like it, and but for the devotion and loyalty of friends and workers he would never have achieved so much.

Dr. Roberts's contribution in the context of antecedent missionary practice

It is not possible to give a coherent picture of the significance of Dr. Roberts's contribution without making clear some of the basic policies of our own and many other Protestant missionary societies in the early years of the twentieth century. Reading through a copy of the 'Regulations of the Foreign Missionary Society of the Calvinistic Methodist Church' dated 1897 — (the issue in circulation when Dr. Roberts went out in 1913) we find the following statements in the section referring to Medical Missionary activities. 'The ministry of healing was subservient to the winning of souls for Christ.....the medical missionary should therefore never forget that he is *first of all a missionary and then a doctor*...he must be ordained to all the work of the ministry (the ministry of the Word and the Sacraments)...he must have charge of a district...he shall not be at liberty to engage in private practice...any fees must be paid into the funds of the mission'...Another missionary society, quoted with approval in these regulations, stated 'We do not encourage a hospital but only a

dispensary' and this too had been our practice hitherto. In other words medical missionaries were in practice ordained district missionaries with better filled black bags and with more knowledge about how to use the contents. They may have been blessed with a small dispensary in one place in which to work. All the medically qualified missionaries before Dr. Roberts were district missionaries and peripatetic doctors, so that when the news of the coming of the Reverend Dr. Hugh Gordon Roberts reached the District Committee on the Khasi Hills in 1912 it was quite naturally decided to put him in charge of the Mawphlang District and its churches. Even later when Dr. Roberts returned to complete the building of the hospital after conducting a highly successful campaign in Wales for its financial support, the Directors at home sent out a message to the Khasi missionaries asking them to arrange for the Reverend Dr. Hugh Gordon Roberts to have charge of some convenient churches (but not the one within twenty yards of his own house and the hospital!) So that 'he would not be cut out of the Missionary work'.

It is clear therefore that when Dr. Roberts went out first in 1913 to put into effect the Board's plan 'to build a *large* modern hospital' — 'large' to them would still be a pretty modest institution. Forty beds had been provided in the old Jowai Hospital in 1914 and the Board probably envisaged something of the same size for Shillong. This was a water-shed in the history of the mission, and in all the seventy years of the Mission's existence few more momentous decisions had been taken. This is very

far from saying that Church and Mission had come to a new understanding of the theology of medical missions, they were simply making tentative attempts to follow those missionary societies which had been able to say — 'our mission hospitals proved to be singularly rich soil for conversions to Christ'. For years after the opening of the hospital in 1922 Dr. Roberts still found it necessary to reply to arguments presented by the Home Board by saying 'I am first of all a missionary and then a doctor'. The validity of the dichotomy was never challenged and possibly could not be until the therapeutic revolution.

It would have been much simpler to stick to the black bag, but this would have proved to be a denial of God's bounty to men seen in the application of medical discovery, and a gross hindrance to the opening up of a new field of vocation — nursing.

The step taken to build a hospital was a step into unexplored areas of experience.

Finance

The *first* area historically was a new financial field. When Dr. Roberts was first sent out to Shillong he was given a monthly grant of Rupees 50 per month (say £3-10-0) for his continuing medical expenses, for this had been the level of medical grants through all the years. When the hospital was first opened and accepting patients the monthly grant was increased to £50 for an 80 bedded hospital. By the end of Dr. Roberts's service the hospital in 1942 the cost was £625 a month

(although the hospital had been self supporting since 1926). In later years the costs exceeded £5,000 a month.

Personal Relationships

The *second* area of unexplored territory was the new experience of bringing together a group of people to form the staff of the hospital. In other fields of missionary activity rarely did two men, or women, work together on a continuing day to day basis, except perhaps in girls' school, or occasionally through the years, in the theological colleges. It could indeed be said that working alone was a more often regarded as a privilege than a deprivation. Here in the hospital however a number of people were brought together who were not selected by the doctor in charge as the most suitable out of a large number of applicants responding to an advertisement. The ones who came were the *only* ones to respond to urgent appeals and prayers! Each of these persons, accepted by the Home Board and sent out to India, came with a sense of vocation.....a special role to be performed.....an ideosyncratic, and perhaps completely mistaken, view of the function to be fulfilled and the way it should be done — they each had a 'call'. Such factors could create difficulties in any institution, especially between 'equals', at times of stress. It must not be forgotten that Dr. Roberts too had received a 'call' — the *first* call to this particular piece of work, — and it was his response to the call which had brought about the hospital. The comprehensiveness of *his* response and *his* plans for work yet to be done might, naturally, create the expectations

that the response of others would be to fit in. It was not always so. Financial problems are always more easy of solution than personal relationships, especially to a shy man.

The impact of technical developments

Thirdly came the need to realise that there never could be a state of finality in relation to the hospital in equipment, services, building or staff. A new diagnostic method or a therapeutic measure could revolutionize matters — the new age of scientific medicine was beginning to dawn!

Having given this preamble the history of the hospital and the significance of Dr. Roberts's contributions will be the more readily appreciated.

The background to the building of the hospital

In 1913 the Government of Assam had refused to approve of the idea that the Mission should build a hospital in Shillong — 'there was no surgery and no need, for there was already a small Civil (or Government) Hospital in Shillong', 'Civil' was in contra-distinction to 'military'. The missionaries on the Khasi Hills had continued to discuss the matter, and to debate the question of the site, and finally, influenced by Dr. Roberts's advocacy for a choice which allowed some room for expansion, they had fixed on a site at the edge of the town in the part called Jaiaw. They then presented another plea for aid to Government on the grounds —

1. that this hospital was for the whole of the Khasi Hills,
2. that the Khasis were as a rule not willing to go into a Government hospital,
3. that we as a Mission needed a hospital of our own which we can send our Christians and others from all parts of the Hills,
4. that we cannot train *compounders* properly unless we have a hospital.'

(Compounders were a cadre of men, who might today be called medical assistants, who could compound medicines, dress wounds, and generally help with patients. In some places they would be the only staff to diagnose or treat patients in a primitive dispensary. In fact no compounders were ever trained in the hospital in all the years! *It must be observed that no mention whatsoever was made of training nurses.*)

Reluctant Government approval

Government finally agreed to this new proposition but regretted that they could only give a grant of Rs 5000 (say £330). A plan was drawn up by Dr. Roberts and the Reverends Ceredig Evans, E.H. Williams and Dr. Edward Williams with the advice of the Executive Engineer. The estimate of the cost of the building was Rs. 34,876, (say £2,335). This was the first, and quite possibly the last, committee in Shillong ever to discuss Dr. Roberts's building plans. The money, it was later revealed, was to come from the residue of the Earthquake Fund (of 1897). The building was begun in early 1915.

Dr. Roberts becomes Civil Surgeon

The first World War had started and the Government of India was calling up all available men. Dr. Roberts was asked to become Civil Surgeon, i.e. to treat the Civil Government servants and the general public. In general it involved no surgery at all and he took up these duties in April 1915 whilst remaining a missionary salaried by the Society.

Financial strategy to build the hospital

According to the Regulations all that he earned as Civil Surgeon, he, as servant of the Mission had to pay to the Mission — he actually paid it into the Building Account of the New Hospital. This basic rule of course has never varied in all the years, and it was the means of securing an income which increased to more than £60,000 per annum to meet expenses by the time that Arthur Hughes left in 1969. When in September of 1915 Dr. Roberts appealed to the Home Board for another Rs 8000 (£533) to complete verandahs, covered ways, sanitation, etc., the Board rejected the appeal — but he went on building — using up the money he earned as Civil Surgeon. He did not declare or confess to this until in January 1917 he wrote to the Board telling them of this and asking for permission to return on leave as soon as the War ended (i.e., before the end of the normal seven years of service). He also asked that the doctor's house be built near the hospital, for up to then he occupied a house nearly half a mile from the site. Both requests were refused. Later in

the same year, on the grounds that nearly all his time was of necessity taken up with Government work, he asked that he might be allowed to retire temporarily. (This meant that he could return home at Government expense when he was released). With the thought that perhaps he had lost his missionary vocation but that happily they would not have to pay to bring him back, the Board finally agreed — and Dr. Roberts went on happily building.

For the next year, when he was officially a full time Government servant and not a missionary, everything that he earned was quite clearly his own, but nevertheless out of his earnings he went on adding to the building fund. When the War came to an end it seemed possible that he might soon be released, he wrote another letter to the Home Board again asking that he be permitted to build a house next to the hospital. They would not give permission but they did approve of his making another appeal to the Government for a grant and they promised to review the situation concerning the house when he returned to India after his furlough. The terms of the application to the Government for a grant revealed, that out of his earnings as Civil Surgeons over the total three year period he had contributed Rs 30,000 (£2,000) to the cost of the building. A further £2,000 earned in the same way, wisely invested and taking advantage of the international rates of exchange realised £4,000, when transferred home later and became the basis of a fund for the purchase of equipment in England which Dr. Roberts himself was allowed to operate.

The Government responds with generosity

To everyone's great delight the Government in 1919 now responded to the appeal by making a grant of Rs 60,000 (£4,000) which Dr. Roberts immediately divided up to be spent on — Outbuildings Rs. 25,000, Electrical supply Rs. 25,000, Septic tank Rs 10,000. A condition slipped in to the sanction for the payment of the grant—that the hospital would carry out X-ray examinations and give electrical treatments for Government servants free of cost to the Government — and in perpetuity! This conditions was not removed till 1926 but it made Dr. Roberts extremely cautious thereafter about applying for, or accepting any more grants from the Government. In later years formal arrangements for X-ray work and also for the admission into hospital of Government servants for treatment at Government expense were made. Even Army patients could be admitted in the same way. This later proved to be an important factor facilitating the admission of soldiers during the war in Burma. Formal recognition thus came to the hospital and a status which was not to be altered for many years, not in fact, until Government had itself built hospitals of comparable size and amenity and with adequate equipment in the years after Independence.

Leave in the United Kingdom

Dr. and Mrs. Roberts left for home in May 1919 bearing the news of the Government grant. With them went the two children born to them in Shillong, David, who in his turn qualified a doctor and Elizabeth. The Directors understood that the grant had been made 'largely

in appreciation of Dr Roberts' services as Civil Surgeon and in emulation of his generosity'. There was also 'an appreciation of the Mission's readiness to help Government by releasing Dr Roberts to work during the difficult war period'. Understandably there was an air of euphoria when Dr Roberts met the Directors, and they were now prepared to let him publish a leaflet containing a photograph and a statement of the needs of the hospital, to be circulated to friends who would be likely to help. There was still, as may be seen, an antipathy to making a widespread appeal to the church for a special purpose as distinct from the General Fund which was primarily for the evangelistic work of the Mission. In the event, a church, which had not made a special appeal since the Earthquake Fund in 1897, was swept off its feet by a great campaign in which the man 'who was not expected to be a good preacher' captured the imaginations of large congregations. Able friends — and chief amongst them the Rev. J. D. Evans (now in Pontypridd) and the Rev. Watcyn Price — arranged the first of what became a series of Orient Missionary Exhibitions which awakened the churches to the challenge of the medical work in the context of the general missionary outreach. Great names were drawn on to platforms in support of the effort — for a time it was a National cause, and the net result was the establishment of a fund of the order of £30,000 for the Shillong Hospital.

New relations with the Directors

By the end of this leave, during which Dr. Roberts had spent six months

in Shaw Street hospital working for an M.D., on Toxamias of pregnancy, he had established a relationship with the Directors in which it appeared that he held most of the initiatives. He could talk to them in terms of evangelical piety — the 'missionary first' spirit; he could hold his own on financial matters — for had he not studied accountancy and by then had earned and handled a considerable amount of money, and on several occasions acted as Mission Treasurer for the whole field in the absence, because of illness, of successive treasurers? In outlining the future work and growth of the hospital he had made it quite evident that he only acted 'when the imperatives were unavoidable'; perhaps they had also understood that his patron saint was the importunate widow! — the widow who in the Gospel kept on pestering the unrighteous judge until he acted [Luke 18. v.v. 3-5].

Return to India and Civil recognition

On his return to Shillong in November 1920 he received a letter from the Chief Commissioner welcoming him back and asking him to serve as an officially nominated member of the Legislative Council for the Province. Very soon afterwards [11-4-21] he was awarded the *Kaiser-Hind* Gold Medal at an investiture in Government House Shillong. This is a medal awarded for distinguished service to the community. Miss Buckley was awarded the Silver medal later.

His work at this time was to speed on the building of other parts of the hospital complex so that it could be formally opened and patients could be

admitted. Trying to combine this with seeing some patients was a great strain — he was several times 'on the verge of breaking down' but 'he pressed on' until the next series of problems came in sight. The first of these was the first operation in the new hospital (before it was formally opened) and this was on Miss Margaret Buckley, the one missionary sister he had to work with him.

Nurses and the training of Khasi nurses

Miss Buckley had started to train nurses — a handful of girls from the village around, of whom some were barely literate. She was organising linen for beds, cleaning wards, stuffing mattress cases with pine needles, and drilling the girls by example to do work which seemed contrary to many of their own customs. She was a woman of tremendous drive and purpose and in later years she seemed to have an uncanny notion of what Dr. Roberts would be doing next. These girls whom she trained were the first of a regiment of Khasi women who did so much to help revolutionise the attitude of a nation towards nursing as a vocation for women, and who made the name of Christian Mission hospital-trained nurses a by-word for devotion. It is interesting to note how Dr. Roberts's sense of need for missionary nurses/sisters changed. It was twelve months after beginning to build the hospital that he asked the Home Board to provide *one* missionary nurse, three years later he asked for *two*, six months before opening the hospital he asked for *three*, and two months after opening the hospital and with twenty patients

admitted he wanted *four* — and no compounders!

More planning difficulties

He wrote a propaganda letter home six months before opening the hospital, and gave a list of building yet to be erected, none of which had been mentioned before, or had been sanctioned by the District Committee of missionaries, or by the Directors. These projected new building included a hostel for the Khasi nurses, a house for the missionary sisters, etc., ending with a house for the mission doctor, and a church. He was feeling 'wonderfully well' at this stage having reduced the medical work so as to concentrate on the supervision of the building, but he was worried about the cost. Before the furlough, (and before the Government grant of Rs. 60,000 had been received), he had reported that the cost was *twice* as much as originally estimated, but by the time it was opened he reported that the cost was *three* times as much — and this, be it noted, without achieving finality in either buildings, or equipment. He defended himself on the ground that he had not changed the plans, but he had built better, to meet, as he said, the stresses occasioned by weather, earthquakes and white ants! 'It was never made quite clear that the original estimate, was for the main building including the wards, theatres, outpatients dept., X-ray room only and did not include anything for all the ancillary buildings, nurses quarters, doctors and workers quarters, laundry, etc. The same applied to the Jowai plan in later years — a curious blind spot'.

The formal opening of the Shillong hospital

On March 25th 1922 the great day of the opening arrived. The Governor of Assam performed the ceremony. The Legislative Council of the State was in session and many of the notables and dignitaries of the state were present, and all missionaries, and the Khasi church supported enthusiastically, not only with the representatives but with a choir. The Press was there and National newspapers reported the event with remarkably full accounts of the speeches. Even at the stage it was remarkably well built and equipped and well staffed with pupil nurses and 'it was headed by the Rev. Hugh Gordon Roberts whose personal generosity was largely responsible for bringing the hospital into being'.

This then marks the first achievement—the opening of a hospital which few other institutions could rival, in the name of a church and mission.

Continuous expansion

The hospital rapidly grew in popularity, and Dr. Roberts attained a great reputation as a surgeon in a land where there was such need and so few to help. The number of in-patients increased and even in a few months the original intention that the hospital was for Khasis primarily, and then for any Indian national, *but certainly not for Europeans*, was surpassed in practice. The debate continued for some years later with some missionary colleagues and the Home Board, who thought that the 'Europeans' received

more attention than the Indians got, but gradually it was accepted by them that even Europeans had to be treated as people when they were in medical need, and that indeed they might still be susceptible to the evangelistic appeal and sympathetic to missionary effort...and that in any case they provided a source of income which enabled the hospital to serve the poor more effectively! Private wards were built for the accommodation of patients who came from the Government, from tea-gardens in Assam and Bengal, or jute mills in Bengal or business houses in Calcutta, and most happily, for missionaries of many different denominations from all over the Eastern end of India. This last group of people by their common experience without doubt created links which were important in the ecumenical debate in North-East India.

The British Medical Association expresses its opinion

In 1925 Dr. Roberts delivered an address in the Annual General meeting of Assam Branch of the British Medical Association held in Silchar. In this he had described the hospital and reported on the surgical work he had carried out. He indicated the number of cases treated surgically for gastric and duodenal ulcers, for gall-stones and disease of the gall bladder, for appendicitis, for internal obstruction (often due to old tuberculous peritonitis), for stones in the bladder or kidney, for fibroid tumours of the uterus and varied gynaecological conditions and for caesarian section in obstructed labour, and many other things.

The figures given provided a startling contrast with, and far surpassed the numbers of such cases treated in all the Government Hospitals of Assam put together. Even ten years later in 1936 the same applied, and for example, no operation had been performed for duodenal ulcers or upon the stomach, not one gall-bladder had been removed, only 9 appendicitis had been removed in the whole Province in Government Hospitals during that year.

Dr. Roberts told me an amusing story about an occasion during a missionary conference in Shillong. He had decided to remove an appendix early one morning. He and Dr. Edward Williams (of Jowai) crept out before the others were awake, leaving Dr. Oswald Williams of Karimganji in bed "because he didn't believe in appendicitis."

In 1926, The British Medical Association met in Shillong and they were given a conducted tour of the hospital, at the end of which the President made the following remarks:

"One more point gentlemen. Last year at the meeting in Silchar we had the great privilege of listening to a paper by Dr. H. Gordon Roberts on one aspect of his work in the Welsh Mission Hospital. We feel, and I think you will agree, that no more remarkable hope had ever been read to us, a veritable landmark in medical work in Assam. Personally to me it was a revelation and I came away profoundly impressed. Unquestionably this hospital has assumed the character of a national asset, standing behind us as it does, in times of stress and difficulties and placing into the

hands of each one of us the possibility of a clean curative and comprehensive surgery for our patients even in cases most acute, and to the expectant mother a welcome relief from the heat of the Plains. Cannot we as a body show our gratitude to this institution in a practical way? The Province as such does nothing at present. We confidently leave the fulfilment of this duty in your mature consideration. The time is opportune and public opinion is crystallized. We should lead the way."

Many acts of generosity did follow through the years. Patients certainly came from distances as great as three hundred miles with acute abdominal conditions from tea-gardens and Government headquarters, but it must be appreciated that the great preponderance of the patients relieved from suffering or death were the Khasi and other Indian nationals who also could not expect any help from the Government hospital of the time.

It is the more remarkable that these surgical enterprises had been carried out by Dr. Roberts, unsupported by other professional colleagues who had any surgical experience, with the generally poor anaesthetics of the time, when he himself had never occupied a resident surgical post after his qualification in Liverpool and could have had no practical experience of performing any of these operations.

He did possess the courage, and the imagination, of a pioneer, and he was impelled to do it as an integral part of living the Gospel, bringing salvation and compassion and strenuous hard work as his own offering.

A maternity ward was added to the general wards and Dr. Roberts was scolded for having made an appeal for money to some of his friends in Wales for this purpose without having asked permission. The scolding was for this, rather than for having built without permission! The Misses Davies of Llandinam funded the building of the maternity ward. Building and equipment were added as needs became apparent and a degree of boldness in conception could be recognised. Calling largely on the kindness of experts at home he stated his view of the objectives and without hesitation ordered equipment on their advice. A large steam boiler was imported, for example, and a steam engine and electrical generator to replace a now inadequate diesel powered dynamo—and so on. The readiness with which Khasi engineers, men without formal training whatsoever, were prepared to tackle formidable procedures like setting up a large diesel, or a twelve foot boiler and all its pipe work, or a steam engine, or maintain a large capacity battery, or set up a complete steam laundry with electrical drive, or even maintain an old fashioned X-Ray machine from the book — all these latent capacities encouraged Dr. Roberts to dreams—and finally be under the compulsion to act in some new context. He did not know a volt from an amp, or A.C. from D.C. and he had absolutely no capacity as a 'do-it yourself man, (but how many hospital administrators in this country would qualify in these fields?) The important difference was that Calcutta, over 300 miles away, was the nearest place from which help could be obtained and then only after the lapse of days for travelling and at very considerable

expense. Self sufficiency in maintenance became an operating principle. A large workshop was built where repairs of equipment could be effected, or new items be manufactured—such as the equipment for a steam kitchen for cooking the general ward diet. Dr. Roberts was always susceptible to the pleas of the men he trusted when wanted new equipment with which they could 'do it themselves'. Their favourite literature was Jessop's mightily illustrated catalogue of machine tools and equipment for every technology and industry.

Dr. Roberts never stopped building. In 1930 he had his second fight with white ants which had eaten out of the heart of every beam and post round the main building up to the height of three or four feet from the ground. His builders replaced timber with stone or concrete, lined the inside of the walls with white tiles, and faced the whole of the lower wall outside with very attractive stone produced from local quarries. Dr. Roberts' preaching never got over the strain of this, rarely did a sermon in Khasi miss the opportunity of reminding his congregation how the soul of man could be destroyed by sin as the white ants ate away the heart and strength of his timber posts.

Distinguished visitors and patients

In July of 1931 a rather extraordinary event took place, in that a senior Maharani of Gwalior with a very considerable *entourage* arrived in Shillong. Gwalior was the fifth largest princely state in India. The Maharani was the wife of the ruler. She had sought healing in many places and finally, after her court and Delhi and

Quaker had agreed, she was subjected to an operation and she recovered. She showed her gratitude by giving the hospital a sum of Rs. 32,000 (£2133.00). An event like this did much to establish the reputation of the hospital and its nurses for reliability, and Dr. Roberts's name as a surgeon.

The hospital was visited by every Governor of Assam and every Viceroy of India in their turn, and all were highly commendatory in their letters afterwards. Dr. Roberts was made a Commander of the order of the Indian Empire, C.I.E. in 1928 and his name was one with which to conjure. Providence had certainly been very kind to him and he had taken the fullest advantage of these gifts, but it must be appreciated that had he not the blessing of the dedicated labours of Miss Buckley and Miss Bullock in his time to train nurses, his service to the community would have been of a different order.

He continued to build and alter and equip. His furloughs were used to present with fervour the case for support for the Shillong Hospital and his reputation as a missionary Doctor never failed to draw the crowds. When the Second World War began, and fighting extended to the East and to Burma at India's borders the time came when this hospital proved its worth to an even wider community.

The challenge of World War II - the War in Burma

Arthur Hughes had joined the staff on March 1st 1939 and took charge of all the general wards whilst Dr. Roberts continued to look after the

private ward and carried on with the administration. As the war in Burma drew nearer, the hospital became more involved, as for example in training auxiliary nurses for the Army and teaching Red Cross personnel, but still greater involvement was to follow. By this time the hospital had some 120 beds altogether, divided between four general wards and a maternity ward, and about twenty single 'private' wards. There were good X-Ray facilities and an adequate operating theatre and equipment, but a rather mediocre laboratory (this because much of the special laboratory work was done for us by the Pasteur Institute in Shillong). The Pasteur Institute and Medical Research Institute was primarily concerned with epidemic diseases, smallpox, malaria, typhoid, cholera, dysentery, kala-azar, rabies, establishing the diagnosis and preparing vaccines etc., and also providing clinical laboratory facilities. The theatre staff were dependable and getting more experienced in an extended range of surgical procedures. There were two Khasi medical licentiates, three missionary nursing sisters and fifty Khasi nurses (including trained staff and nurses in training) — at that time *more than all the nurses in the Government Hospital of Assam put together*. In the context of wartime Assam this hospital was very important, for Shillong became a haven for many of the sick and exhausted and wounded from amongst those soldiers retreating down the Burma Road. The Indian Military Hospital in Shillong had grown from about 50 beds to 1100 beds in about two months, and there was an *ad hoc* British Military Hospital in a Survey of India building, staffed by local first-aid

nurses like Red Cross volunteers called Voluntary Aid Detachment, V.A.Ds and where, initially, all the dressing instruments it possessed went into one jam-jar. Seriously ill British soldiers could not be dealt with adequately under these conditions and it was arranged that Arthur Hughes acted as consultant to the B.M.H. and the worst patients were admitted to the 'Welsh Mission Hospital'. For a period of about eighteen months there might be 80 military patients in the hospital at a time, together with about 100 of the usual clientele.

Dr. Roberts's commitment to the building of a hospital had proved its worth in helping to meet an extended wartime emergency. Dr. Roberts's health could not stand up to the strain of this kind of work and he devoted his time to the administration of the hospital and Arthur Hughes took over all the clinical work, helped later on by Stanley Russel, F.R.C.S., a medical missionary of the Bible Churchmen's Missionary Society who had walked out of Burma and had, providentially for us, come up to Shillong to find his wife and family who had flown out earlier.

Although he retired completely from the hospital in March 1943 he was not able to return with Mrs. Roberts to England till 1945 but in the meantime other building projects engaged his attention — for he was permanently 'hooked' on building! When the work of the Mission Rest House for soldiers outgrew its accommodation, Dr. Roberts, financed now by the Y.M.C.A. and the Army, built some very necessary extensions to the Dinam Hall with kitchens and sanitary accommodation. The Rest Home could

then provide for a much larger body of men and it became extremely popular.

Dr. Roberts's first retirement

After his retirement to the United Kingdom honours still awaited for, on the 28th May 1946, the University of Wales conferred upon him the honorary degree of Doctor of Laws—as a son of Wales who had made a noteworthy contribution to the medical needs of the Khasi Hills—it is fitting therefore, that such truly ambassadorial service on behalf of his native country should also receive public acknowledgement through the medium of this University.

The retirement from the Mission did not mean the end of his active concern with missionary effort, but, within his physical limitation, he once more began a new piece of work. He became the secretary of the medical Missionary Society of London. This was an old organisation which ran a hostel and gave support to medical students intending to become medical missionaries. Though he made a very useful contributions at a difficult time of transition for them and managed their transference from bomb damaged property to another house, he felt very isolated from the work which had been his joy for so long. A further change came when the committee of the Medical Missionary Society decided to combine their work with that of the Livingstone College which meant that the secretary would have to travel all over the country. This would not have been possible for him and he left to become the Superintendent of the Mildmay Medical Mission. Within a week he found that the post involved actual clinical work on 'a round the

clock basis'. This was patently too demanding and he retired.

Another New Mission Hospital

His second retirement was terminated when he became involved with the project of building the New Jowai Hospital.

Jowai was a large village, about thirty-five miles from Shillong, and the headquarters of the Jaintia Hills subdivision. A 'maintained path' was the only means of the communication until a 'jeepable' road, and unreliable mud road, was made during the latter years of the war and preceding the separation of India from Pakistan at Independence.

There had been a hospital in Jowai built by Dr. Edward Williams in 1913, and this, after Dr. Williams's death in 1925, had become very dilapidated, although some work had continued there with a Government doctor working part time. Miss Margaret Buckley went from Shillong in 1934 to take charge of nursing and to prepare for the rebuilding promised by the Mission. A site had been chosen after nearly as much controversy as had been the case in Shillong, and local people had been encouraged to support the work by their voluntary labour. The Rev. and Mrs. Angell Jones (the then missionaries in Jowai) made a tremendous contribution to the running of the old hospital before Miss Buckley came, and they were able, because of this involvement, to stimulate and organize local efforts. The Field Medical Committee of the Mission in 1938 had also appointed an influential retired Khasi Civil Surgeon — Dr. Homiwell

Lyngdoh, M.B.E.—to supervise the building of the New Hospital. At that time the mission Board had stated that they could give £4,000 for the project. Under Dr. Lyngdoh's guidance some progress had been made—a bridge had been built over a ravine to connect the site with the main road,—a water supply had been secured from springs on the hillside above the site, and a partial levelling of the hilltop had been done by voluntary labour; but, when war was declared in 1939 the project had to be suspended until after the war. The war ended and by 1947 the pressures built up again to start the building. Negotiations with the Government for a grant were singularly unpromising—not only were they, too, limited financially, but their own hospital building programme was grossly in arrears. It was evident also that a Government grant at that stage would necessitate the imposition of conditions which would limit the freedom of Christian teaching within the hospital; and this was felt to be unacceptable—especially since there was an intention that the Khasi Church should take over the hospital on completion. There were prolonged negotiations for the site because the previous lease had not been taken up (in that there was no building), and the Field Medical Committee was empowered to start urgently to save the day — and the site. Modifications were made to the old plans by Arthur Hughes to suit changed conditions, and an estimate, at so much per square foot, was made for the *main building*. This estimate of £12,000 as the mission contribution for the *main building* was sent to the Mission Board together with a request that a man be found to supervise the

building because Arthur Hughes could not possibly do that and carry out his work in Shillong. It was also stated that half the money should be available when the work was started, for nothing could be more confusing than inadequacy of funds at the beginning. [All mission building was done on the basis of direct supervision without a contractor and the money was deployed as it became available]. The reply to this letter was very discouraging, for in a letter dated 16-12-1948, the Home Board reported that they did not have £12,000 to hand over to anybody — 'Must it all be done by endless demands upon the generosity of the Church at Home' and further, 'They could not possibly find anyone to supervise the building'. Dr. Roberts was corresponding regularly with Arthur Hughes and on the 15-12-48 he sent a letter commenting on the latest news from Shillong about the Jowai plans. He was beginning to chafe at doing nothing and he was hoping that he could soon find something to do. On the 17-1-49 the General Secretary of the Mission Board sent a letter to Arthur Hughes which contained the following message — 'Light continues to shine in the darkness to confound our lack of faith — Dr. Roberts has offered to go out to India for three years to help build the New Jowai Hospital'. Within the month from the date of the first letter, the secretary, had told Dr. Roberts about the plea for someone to go to supervise the building—Dr. Roberts had offered to go—a medical consultant had passed both Dr. and Mrs. Roberts as fit to return to India if they were careful, (they always were!) and within no time an appeal for £20,000 was declared to be the

objective of the Mission Board! The Board issued appeals, articles in the connexional journals — ('The will of God and the Jowai Hospital' was the title of one of them) and all these made it quite clear that the Mission Board had been convinced of the rightness of the decision. Enthusiasm rode high, Dr. Roberts addressed the connexional courts and strategic large gatherings; he visited some of his former patrons including especially the Misses Davies of Llandinam; and the money began to come in. What spirit possessed them on the Board to change their minds and become so enthusiastic for the cause? — the answer was probably in the presentation of an old story; native susceptibility to an appeal for compassion; and, Dr. Roberts had done it all before! Those may have been the means but surely the guidance was of the Spirit.

Letters came now in shoals to Shillong and Jowai—it could be seen that Dr. Roberts was being swept along because he used a two coloured ribbon. (He used a machine which could type in red or black by moving a lever so that the keys struck the lower or the upper part of the ribbon). Arthur Hughes in Shillong and Angell Jones in Jowai interviewed Government officers, planned, sought information from suppliers, arranged volunteers and their work, discussed with as many of Dr. Roberts' old cronies — the builders — as could be found concerning ways and means and how to find skilled workers and accommodate them in Jowai at a time when there was great competition for craftsmen.

Back again to India

Dr. and Mrs. Roberts sailed from London on the 15 Sept 1949 to build

the second hospital — the New Jowai Hospital—but this time there was to be no involvement in medical work—the building alone would be quite enough to do without any other complication.

Building is evidence of commitment! He threw himself into the work. The 'importunate widow' was at his elbow constantly urging him on in his appeals to Supply Commissioners, Transport Authorities, and the whole hierarchy of Government officers to arrange for the supply of pipes, cement, re-inforcing rods, roofing sheets, all out of rationed quotas for the State. His spirit went up and down with the supply situation! Despite the success of the campaign in Wales he was still acutely aware of money shortage, for materials were expensive because of short supplies, and because of heavy transport costs on what was still only a mud road to Jowai. The Government hierarchy were most helpful in scores of ways — little or nothing would have been possible without their spirited co-operation.

*Recognition of the Mission's
contribution by the Government of
India, now independent*

It was still very necessary to capture the public imagination in Shillong and Jowai. It was believed that one debate had been settled in relation to the politicians, viz. that a church in Wales which was still ready to spend as much money as was needed to build a hospital *after* the Independence of India was very probably not an agent of Colonial Power! But there was another question which remained wide open —What would be the attitude of the Indian Government to Christian

Church institutions in New India? These were early days and the Jowai Hospital was perhaps the first major project undertaken by a Mission and a Church since the Independence of India. It was thought that we in the hospital in Shillong should be humbly bold enough to create a situation in which a public statement might be secured, given a suitable opportunity. As has been already noticed every Viceroy of India since the Shillong hospital had been opened had paid a visit. When we heard that the first Indian Governor-General Sri Rajagopalachari, was to visit Shillong, we consulted with the Governor of the State of Assam, Sri Prakasa, who was a very good friend, concerning the matter. He appreciated our problem and promised to help, and it was arranged that Sri Rajagopalachari should be asked to visit the hospital in Shillong, and there, before a large public gathering, unveil a stone with an inscription commemorating the event, which would be inserted later as a foundation stone of the Jowai Hospital when it was opened. The statement which he made was very widely reported in the national press. It showed how the Governor-General had entered into the spirit of the occasion and was most encouraging to us and to many others working in church related hospitals. This was reinforced again by the Governor of Assam when at last the New Jowai Hospital was opened.

Overcoming difficulties yet again

Dr. Roberts used every stratagem which his long experience had taught him to get over the various hurdles which appeared on his course, and his

chief tactic was importunity. He was convinced that building this hospital was part of god's will and his own duty. The first difficulty raised by the Home Board was that the £20,000 appealed for should include also every penny collected in India, but with appeals and exhortation the collecting went on in Wales to reach £30,000. The actual sum collected in India was much smaller than expected because of the collapse of the border trade with Sylhet. Much of the wealth of the southern side of the Khasi Jaintia Hills bordering on Sylhet in Pakistan depended on trade in oranges, betel nut, pan leaf and bay leaf. This came to an abrupt end after Independence and the separation of India and Pakistan. The voluntary work done by the youth of many villages in turn was of tremendous value. The situation was complicated by the fact that Dr. Roberts never built to a price, and he never had a quantity surveyor and this was still further compounded by the impossibility of estimating the prices of goods even one month ahead. As far as size and amenity was concerned he believed that he knew what would produce a viable end result, and each succeeding piece was built on this basis. When one part was nearing completion the next appeared on the drawing board, and the flow of graph paper on which he made his very rough drafts (to be converted into working plans by the builders) never ceased. When money got short he stepped up his appeals home. He was convinced that the church at home wanted to see an effective hospital built, and that they would continue to contribute as long as they were kept informed. Of course there was a limit, but by that time he had completed the

essential patient-oriented part of the hospital and the rest could be tackled on a longer time-scale.

The debate with the Home Board had not been limited to the matter of cost alone but was concerned also with the feasibility of handing over the hospital to the Khasi church, and whether they could continue to staff and maintain it. People who questioned, for example, whether as big a hospital was needed had to appreciate that there were norms dictated by a variety of factors which affected or determined minimum sizes and accommodation. To provide nursing care, for example, required that the hospital reached a certain size containing definite categories of accommodation for men, women, and children to make it viable and certifiable as a nurse training school with continuous recruitment of junior staff. The hospital could not be run as an independent unit unless it was also a training school for nurses. These nurses again had to be provided with hostel accommodation to an approved standard as set now by the Indian Nursing Council. When the Shillong Hospital was being built *he* had set the norms, antedating by many years a Nursing Council in Assam. Similar norms affected other parts to determine the final form of the building, and he extracted the imperative out to each one to help build a hospital which would endure and do this without constant repairs or the need for alterations. Ultimately a document was produced to enshrine promises that the Presbyterian Church of Wales would continue to help with money and with staff as long as they were free to do so, and with this assurance the Khasi-Jaintia synod of the Presbyterian

Church of Assam accepted the gift of the New Hospital.

The new Jowai Hospital opened

The day 8th March 1953, came to open the hospital, and the new Governor Sri Jairamdas Daulatram undertook to complete the ceremony initiated by the Governor-General. The Rev. Llewelyn Jones, the new Secretary of the Mission Board, had come to visit the Presbyterian Church in north East India, and he conveyed a document handing over the hospital and its equipments, and complete authority over it, to the Secretary of the Khasi-Jaintia Synod. Dr. Roberts gave his final address, and the hospital was formally opened and put into the charge of Dr. Norman Tunnel and Miss Marian Pritchard, who had been appointed by the local management committee to their posts.

Not every department of the hospital had been completed when he left, but applications for grants to charitable bodies and to the Government were greatly facilitated, and often met with favourable responses, simply because of the soundness of the basic concept and the solidity of the construction of the completed parts.

The final retirement

A few weeks after the opening of the hospital Dr. and Mrs. Roberts returned to England, retired now in very truth, but never ceasing in their desire to know all that was happening in the two hospitals which they had built. He died following an operation in Eastbourne on the 20th December 1961, and his death was mourned,

and his service remembered, by congregations in Shillong and Jowai, and in the Presbyterian Church of Wales which meant so much to him and whose instrument he had been, under God, to build two places where teaching and healing might bring men and women and children to know God through His Son Jesus Christ and glorify His name.

When Dr. Roberts retired from Shillong in 1943 a plaque was put up with the following inscription:

THE KHASI HILLS WELSH MISSION HOSPITAL

this tablet was erected

to commemorate

the service of

*The Rev. Dr. Hugh Gordon Roberts,
C.I.E., M.D.*

The Founder of the Hospital

From 1922 to 1943 he gave

invaluable service

as its Senior Medical Officer.

He was deeply sensible of the suffering of the people, and this fired his imagination to build and develop this Hospital that it might become an Institution responding to Great needs and within whose walls the Great Physician might heal the wounds of all who came for help.

**Building is evidence
of commitment.**

ROBERT ARTHUR HUGHES

OBE, FRCS

By D. Ben Rees

When Dr R Arthur Hughes left India in 1969 the *Hindustan Standard* said under the heading of 'A Sad Parting':

"He was a legendary existence and he has left a legend behind. These Khasi Hills were different before he came here thirty years back to dedicate all he had - his talent, his genius, his humanity. For long thirty years he brought relief to the suffering - his name became a household word in almost every home on the green hills - and then the sad moment came for him to take leave from his friends (Dr Hughes never had any patients but always friends). Without him these Khasi hills will never be the same again."

It is a long quotation but it speaks volumes for it sums up the affection, regard, hero-worship, acknowledgement and love for the sincere, godly surgeon who had left the prospects of a lucrative practise in Liverpool for the life of a medical missionary in North East India.

His background

Robert Arthur Hughes was born on 3 December 1910 in Oswestry, Salop, a market town on the border of Wales and England. His father, Reverend Howell Harris Hughes, came from a Liverpool Welsh family and Oswestry was his second pastorate. The mother, Mrs Myfanwy Hughes, hailed from Garth near Acrefair and had been a teacher in Llangollen. December the third 1910 was a special day for Presbyterianism in Oswestry, for Mrs Myfanwy Hughes gave birth to twin boys, Robert Arthur and John Harries, who both became leaders of their church. The Rev John Harries Hughes was elected Moderator at the General Assembly that was held in Liverpool in 1976, whilst his own brother, Dr. Arthur Hughes, was nominated as the Moderator-Elect at another Liverpool based General Assembly in 1991.

His debt to his home was often mentioned, and his decision to become a medical missionary was largely due to his upbringing in a Presbyterian Manse. Both his mother and father were keenly interested in the work of

the Welsh Presbyterian Missionary Society and they were well versed in the history as written by J Hughes Morris and well acquainted with a number of missionaries, especially so with the Reverend J W Roberts (father of Dr Gwyneth P Roberts) of Sylhet, who was a fellow student at the University of Wales, Bangor and both were from Liverpool Welsh Presbyterian Chapels.

Dr Hughes has written in Welsh a wonderful portrait of his father as a devoted pastor, an inspiration to all age groups, and a pioneer of the Fellowship of Reconciliation in Wales. The Reverend Howell Harries Hughes moved from Oswestry to Tabernacle Welsh Presbyterian Church in Bangor, and then back to Liverpool, to Waterloo Presbyterian Church, before settling as the Minister of Siloh Welsh Presbyterian Church in Llandudno. This meant that the sons were catered for particularly at Waterloo with Seaforth Grammar School, Liverpool and the John Bright County School, Llandudno between 1925 and 1928.

In 1928 he entered the Faculty of Medicine, University of Liverpool and in the next six years he proved himself one of the ablest students of his generation. He was awarded a Gold Medal in Surgery and qualified in 1933. Then he was appointed as house surgeon to a Liverpool Welsh Presbyterian elder, Mr (later Professor) O Herbert Williams, and house physician to Dr (later Professor) Norman Capon at the Royal Southern Hospital, Liverpool. Then he was appointed the John Rankin Fellow in Human Anatomy (1934-35) in the University of Liverpool before spending

two years at the David Lewis Northern Hospital as Surgical Tutor, Pathologist and Registrar. After being accepted with great joy by the Executive Committee of the Welsh Mission he gained an added qualification in Tropical Medicine in the University of London as well as having further training at the Radium Institute and the Mount Vernon Hospital.

His Life Work in Shillong

At the David Lewis Northern Hospital R Arthur Hughes met a young nursing Sister, Nancy (Ann Beatrice) Wright, RFN, SRN, SCM, from Heswall in the Wirral. They were married on 7 January 1939 and set sail from Liverpool to Calcutta on 28 January 1939. Dr Hughes's arrival in Shillong (symbolically he commenced his duties on St. David's Day) meant everything to the Reverend Dr Hugh Gordon Roberts (1885 - 1961), the Founder of the Hospital, who had been a missionary with his beloved Katie since 1913. The Shillong Hospital had established an enviable reputation since its opening in 1922. Dr Hughes built on this foundation, even enlarging it by his dedication and skill. He took charge of all the general wards whilst Rev Dr Roberts continued with the administration, and on his retirement in 1942, Dr Hughes became the Senior Medical Officer, administrator and finance officer.

If that was not enough he was seconded for service as a liaison officer between the Army, the Assam Government Civil Health Authorities, British Army Forces and the Tea Industries Medical Services dealing with the recruited labour forces working on

the widening of the road from Kohima to Dimapur - the famous Burma Road - during the evacuation of civilian refugees. When the Japanese bombed Imphal Dr Hughes was involved in treating the wounded at the Dimapur refugee camp before posted back to Shillong to serve as the surgeon to the Military Hospitals, that is the Indian Military Hospital, and the British Military Hospital, as well as the Welsh Mission Hospital, a total of fifteen hundred beds. This continued from 1942 to 1945, when 2,851 officer and soldiers from all over the world, many from his own denomination and fellow Welshmen, were treated by him over and above the usual clientele.

The Welsh Mission Hospital under Dr R Arthur Hughes and his staff became one of the great hospitals of India, comparable to St Luke's Hospital in Hiranpur, Bihar with patients coming for treatment from all parts of India. Among the patients were Senior Government servants, tea planters or their wives from the plains of Assam and Cachar, as well as individuals from as far as Calcutta. These patients were the main source of income for the running of the hospital, and which enabled him and his staff to provide the same high standard of surgery and nursing care for the very poor, some of whom would travel two hundred miles round trip for physical relief.

His weekly load was tremendous. Dr. Hughes started the day with a religious service for the staff and himself at around 7.40 am and then it was a matter of visiting the wards before attending to the administration, seeing outpatients who needed urgent investigation (and this was done on

Tuesday, Thursday and Saturday mornings). The surgical work was done on Monday, Wednesday and Friday from 8.30 in the morning until 8.00 in the evening. The clinics on Tuesday and Thursday would often proceed until 10.30 at night. In a typical response, Dr Hughes maintained:

"It does sound ridiculous that we were involved in seeing outpatients until as late as that, but it would have been heartless to send them away to come back the following week when they had already walked through the jungle for some hours before getting a bus perhaps to the main road".

Dr Hughes did not have constant surgical colleagues throughout the years. Dr. Stanley Russel was the first from 1942 to 1947, and it enable Arthur and Nancy Hughes to take their first furlough after nearly seven years in Shillong. Then came Dr Norman Tunnell and this enabled Dr Hughes and Nancy to have their second furlough. Afterwards Dr Peter Shave came for a short period as well as young medical missionaries for a few months.

But the fact remains that Dr R Arthur Hughes did not get any medical missionary colleagues from the Presbyterian Church of Wales in all the thirty years in spite of many appeals. Like Dr H G Roberts before him he realised that training men and women from India was the sensible and only lasting option and this, as we know, is what happened.

The Pioneer

Above all, Dr Arthur Hughes will be remembered as the medical pioneer. His achievements are stupendous as

the following 'firsts' amply demonstrate. He was the one who introduced 'lower segment Caesarean section' before the days of anti-biotics. When his assistant, Dr Drinsing, whom he instructed in the technique before being put in charge of the main maternity work, wrote an article for the *Christian Medical Journal* on their experience in Shillong it turned out that this was a first not only in Assam but in the whole of the subcontinent of India. Dr Hughes was the first to introduce vagus nerve resection in the treatment of duodenal ulcer in Assam; he introduced the Oxford Ether Vaporiser into general anaesthesia in North East India, and recognised rickets in the infant population, as well as recognising the protein calorie deficiency which he called *kwashiorkor*, developing the same principles for its treatment.

It was through his medical knowledge that recognition of pathological conditions traditionally regarded as consequences of witchcraft as spirit possession was explained in meetings within the church structure.

He used his pen effectively writing on a variety of subjects, such as infant nutrition within the village communities and preparing pamphlets on sanitation, malaria, typhus for the Church Press. Dr Hughes instigated research into the medical conditions of villages close to paths in and out of the Bhoi. This tour of ninety odd miles was designed deliberately to find out whether the conditions generally in the Bhoi were like those in the individual villages which had appealed for help. The figures from this survey were used later - for these were the only statistics available - to support a plea to the Government in

Delhi for a malaria eradication scheme under the World Health Organisation.

Dr Hughes set up a Travelling Dispensary Service with a jeep, which attended strategical chosen market places on the three main roads from Shillong on a weekly basis with great regularity. It is a part of the work that I intend to write about in more detail in forthcoming article for it is indeed a pioneering venture for excellence. It is not surprising that he has been called the Schweitzer of Assam, for he embodied the talents and the vision of Dr Albert Schweitzer and in his personal life even excelled on the Doctor of Lambarene.

Post-Shillong Days

Dr R Arthur Hughes and his supportive wife Nancy Hughes retired from India and left Shillong on 16 May 1969. Two days earlier the citizens of Shillong met in a farewell party with the hillsmen of Khasia there in their hundreds. They came to pay their homage to a Missionary who had brought them the blessing of medicine and the Gospel. When Dr Hughes rose to reply he had to halt frequently, for in the twenty seven years he spent in what I call the post Shillong days he was daily in communion by letter, phone, or reminiscences with his beloved people. His lasting memorial as a surgeon is the hospital at Shillong and it was fitting that Dr Pherlock Lamare, who occupies his old post, should come all the way to his funeral at Bethel, Healthfield Road Presbyterian Church of Wales, Liverpool on Monday, 10 June 1996.

After arriving back in Liverpool he was appointed Sub-Dean in the faculty

of Medicine. His colleague, Professor T Cecil Gray in an obituary said of him:

"He was a pioneering Sub-Dean in that he strongly encouraged in situ training in general practise years before this became generally accepted."

In 1984, fifteen years after he had retired from the Hospital, he was asked to go out to help in a difficult situation, and this he did inspiring confidence in the Hospital and its new administration. He felt it a privilege to have been called back to help and a joy to find old friends still faithful to the tradition of Dr Gordon Roberts and himself, for both of them had been faithful to the rich heritage of the Gospel.

Again in 1991, he with his beloved wife Mrs Nancy Hughes and others from the mother Church rejoiced in the celebration of the hundred and fiftieth anniversary of the coming of the Gospel to the Khasi Hills with the arrival of Thomas Jones. It gave him great joy to open a new building in the Ri Lyngngam and to take part in the preaching in the Sunday afternoon service at the Golf Course with a huge congregation of around a quarter of a million worshippers. It was awe inspiring and a fitting tribute to men and women of the sensitivity and deep spirituality that belonged to Dr. Hughes.

He was honoured in his own Church Presbytery and General Assembly, and he proved a wise counsellor, gentle spirit, and worthy of the description, a saint. Despite coronary ischaemic nitolin through his faith, his wife's nursings the prayers of his fellow members at Bethel and the devotion of his local doctor and the Liverpool hospitals, he came back to the committees, meetings, services with an undiminished

belief in God and his love for sinners. Patience is Love waiting for its opportunity. God first loved us and that extraordinary message is all that we mortal men and women need to know. We heard this theme time and time again and I was glad that I was given the opportunity on Saturday morning 1 June by his bed to lead a Service of Preparation for Eternal Life. His smile was evident as I read the commendation of the Lord Jesus Christ, his Saviour: "Well done good and faithful servant." His wife, his fellow elder, Dr John G Williams were present, and so was his only son Dr John Hughes and Mrs Hughes, his daughter-in-law. Later that month we travelled to Llandudno where his father had spent twenty five years as a Minister to scatter his ashes by St Tudno Church on the Great orme. St Tudno Cemetery is a sacred spot for Shillongites and all Welsh Presbyterians, to his family, wife, twin brother, son, daughter-in-law, grandchildren and great-grandchildren. A fourteen year old girl, Bethan Evans, from our Sunday School, wrote in her school project of Dr Hughes "I miss him very much". So say us, adults and fellow workers with him, in Khasi Jaintia as well as in Britain.

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[Rev Dr. D Ben Rees is Minister of Bethel, Heathfield Road Presbyterian Church of Wales, Liverpool 15 since 1968. He welcomes Dr. and Mrs Hughes to their fellowship in 1969, and two years later Dr Hughes was elected an elder, and served in the 1970's as Church Secretary.]

MISSES MARGARET ELIZABETH BUCKLEY

1887

↓

1941

— Menna Phillips —

Miss Margaret Elizabeth Buckley was a pioneer missionary. She was the first to begin training nurses on the Khasi and Jaintia Hills. This work called for skill, determination and a strong body, mind and spirit.

Miss Buckley was born in Adfa, Llanwyddelan, Montgomeryshire on the 8th of February 1887. She was brought up by her grandfather who was a deacon in Gerizim Church. Miss Buckley was received as a full member of the church when she was about 18 years old, and moved to live in Cwmparc in the Rhondda Valley, but after a short time she returned to Montgomeryshire and became a member in New Mills. She took up nursing and was trained at Brownlow Hill Infirmary, Liverpool. After serving as a district nurse at Pontardawe she

felt called to the Mission Field, and applied through the church in Soar, Pontardawe, where she was a member, to the Foreign Mission Society of the Welsh Calvinistic Methodists. She was received as a missionary at the General Assembly in Treorchy in June 1919. She sailed to India on the 27th September the same year.

Margaret Buckley accepted a temporary appointment at the Civil Hospital, Shillong whilst waiting for the Welsh Mission hospital in Shillong to be built. Meanwhile she was learning the Khasi language. The Civil Hospital, Shillong, was a very small place, with only one or two nurses. Patients were looked after by their own families.

Dr. H. Gordon Roberts who was a medical missionary with the Welsh Calvinistic Methodist Church had been

seconded for war service as Civil Surgeon in the Khasi Hills. At the end of the war he undertook the building and founding of the Khasi Hills Welsh Mission Hospital, Shillong. When the hospital was completed Miss Buckley took up her duties in the new hospital, and began the difficult task of training Indian girls to be nurses. It is interesting to recall that after she had prepared the operating theatre in the new hospital for service, she herself suffered an attack of appendicitis, and was the first patient to be operated upon in the new hospital.

The Indian girls who came to be trained as nurses in the hospital came from jungle villages. They had received only an elementary education in their own language. Some of them were first generation Christians, and some were children of Christian parents. They were hindered by some taboos and superstitions which clung to them from their own religion and customs.

Miss Buckley however succeeded in giving them a thorough training in their own language and deepening their religious experience in the ward service, Bible study and Sunday School, which helped them to become excellent and fine Christian witnesses. It was an incredible feat, and is an example of amazing dedication.

At first Margaret Buckley had to do everything herself, such as scrubbing the floors, filling mattresses with pine needles. This type of mattress is still used in the hospital, in the main wards. The pine needles make a comfortable and clean mattress, and are easy to dispose of after an infectious patient. Margaret Buckley had to win the cooperation of the nurses

in the work of the cleaning up a patient and other disagreeable aspects of practical nursing of the sick and injured; but slowly, as they saw Margaret Buckley doing this work, they overcome their reluctance and joined in the work. To get a Khasi girl to take charge on a ward at night was another obstacle that had to be surmounted. The girls were afraid of the 'thlen', the snake which the Khasis worshipped. After a time, the Khasi nurses became brave enough to take charge of a ward. There were difficulties also with patients, most of whom were afraid of entering the hospital. This meant that much persuasion had to be used. This very often meant that patients were at death's door before they agreed to come in for hospital treatment. The very word operation was enough to frighten them away. Their name for anaesthetic was the medicine that kills.

In 1925 a boy of six came to the hospital from a village about sixteen miles away; his parents brought him in, bringing also their small baby. The boy had a stone in the bladder, and was frequently in great pain. He had been ill for four years, and the family had spent £30 as payments for sacrifices to pacify the demons. This was a vast sum of money for a poor Khasi family, with six children. When they arrived the family was afraid of the doctor. After the doctor had examined the boy he informed the parents that it was not a demon that troubled the child but a stone, and the only cure was for the child to undergo an operation. At first the child was put in a private ward, because his screams would disturb other patients, and his father and his mother and the baby were allowed to stay with him. The

family seemed to be settling down and the child's father seemed to be less afraid, but suddenly, one day, one of the nurses went to Margaret Buckley to say that the whole family was running away. Miss Buckley ran after them and brought them back to the hospital, the mother and the baby were told to stay in the waiting room, whilst the father carried the sick boy to the general ward, and left him there. The father was very confused, but was not offended by this treatment. He was so overwhelmed by Margaret Buckley that all he could do was obey.

Two days later the stone was removed and it was shown to the family and many others from the same village, so that they could see for themselves that it was no demon that had caused the boy to scream, but pain due to the stone. This was an opportunity to tell the family about the Lord Jesus Christ. The boy left the hospital completely cured.

The difficulties were many. Khasi girls were prone to tuberculosis. This disease was very prevalent in the Khasi Hills. Many patients were brought into the hospital in the last stages of the disease, and this proved to be most dangerous for the young nurses. In 1924 two of the most senior nurses died of tuberculosis, one died of cancer, three others suffered from tuberculosis of the lungs, three contracted typhoid, and six second year nurses had to be sent home due to ill health.

In 1928 five nurses died of tuberculosis. Our Khasi doctor and his wife, and four young children also contracted the disease. These facts give us some idea of the many difficulties that faced Dr. H. Gordon

Roberts and Margaret Buckley in establishing the hospital in Shillong.

In 1923 Miss Buckley was honoured with the Kaiser-i-Hind Silver Medal for distinguished service in India. This showed that the Government appreciated the work she was doing.

In 1924 Miss Hopkins came out to help Miss Buckley, but the work was increasing so fast that Miss Buckley appealed to the Home Board for an additional European nurse. It was too much to expect two persons to train and supervise the increasing numbers of Khasi nurses.

A new maternity ward was opened in 1925 which had twenty beds. Miss Buckley saw in this, a new opportunity to preach the gospel of Jesus Christ to the patients who came to the ward. The Khasis are a matriarchal tribe, and the mother plays a very important part in their lives.

In 1925 there were forty nurses, including the thirty four nurses in training and the number of patients varied from 110 to 120.

Two young Lushai girls, named Kaithuami and Tlawmkungi were the first Indian nurses to work in the hospital. They had come to Shillong before the hospital was opened and had worked for some time in the district until the opening of the hospital. They completed their training in 1925 and returned to the Lushai Hills now known as Mizo Ram. These were the first fruits of the training school.

Margaret Buckley's health had not been too good in 1925, and she was advised to take a furlough in Wales; whilst Ceridwen Edwards who had been

accepted by the Mission Board to work in Habiganj on the plains of South Sylhet, was asked to go to Shilong to help Miss Hopkins. When Miss Buckley returned to Shilong Miss Edwards returned to Habiganj.

Meanwhile the work of the Mission Hospital Shilong continued to grow, the number of patients increased every year and more and more nurses joined the training school. At the end of 1928 Amy Katherine Bullock joined the staff in Shilong as a sister.

In July 1931 Margaret Buckley had to undergo yet another operation of a most serious nature, and it took a longer time for her to recover. She was invited to convalesce in Government House, Shilong by Sir Lawrie and Lady Hammond, but it was found necessary for her to take another furlough in 1932.

In 1934 Margaret Buckley volunteered to go to Jowai, where the late Dr. Edward Williams had built a small hospital. After the death of Dr. Edward Williams the hospital had been left to deteriorate and the building was in a dilapidated state. There was at that time no municipal water supply, and the water used in the hospital had to be carried from a nearby well. There was no regular sanitary system and no electricity available. It was therefore a tremendous sacrifice for Margaret Buckley to leave the well equipped new hospital in Shilong with a staff and services which she herself had played such a large part in establishing, in order to go to Jowai and re-establish hospital work under the conditions which she had to face there. It took all the grace and determination of a person who knew Jesus Christ to face it.

When the people on the Jaintia Hills heard that Margaret Buckley had come to serve in Jowai, the number of patients there increased very rapidly. Her task was made more difficult by the fact that she had no well trained European doctor to turn to. There was one young Khasi sub-assistant doctor serving with the government in Jowai who helped her. She had the task of training local girls as nurses and making the best possible use of what was available. She had many friends in the home church in Wales, and they sent her gifts of linen, etc., and money to provide nurses' uniforms, a sewing machine and many other things which were urgently necessary for a hospital.

During her period of service in Jowai working under such conditions she herself contracted typhoid fever, dysentery, and malaria; and in her latter years the disease which was later to cause her death was a source of constant worry for her. But she carried on her work in spite of all difficulties. Her great ambition was to get a new hospital for Jowai. She made many appeals to the Home Board, and to her many friends in Wales stating the case for the building of a new hospital in Jowai to serve the people of the Jaintia Hills.

Miss Buckley realized the need of the villages in the Jaintia Hills, where there were thousands of children suffering from malnutrition. In their poverty, people were susceptible to infectious diseases of all kinds. In attempting to meet this need in the old dilapidated hospital building with its inadequate facilities, Miss Buckley imposed upon herself a tremendous physical and mental strain. In addition

to all this she urged the villagers to give voluntary service along with the members of the Presbyterian Church in Jowai and the surrounding villages in cleaning and levelling a site for the new hospital for which she was working. This enthusiastic beginning of the work gave her great encouragement, but, alas in 1919 the second World War broke out, and the building of the new hospital had to be postponed indefinitely. This meant that Miss Buckley had to continue working in the old hospital under heavy strain, struggling to meet the great need of which she was intensely aware.

In 1940 Margaret Buckley's health broke down again; and she was advised by Dr. H. Gordon Roberts and Dr. R. Arthur Hughes to return to Wales for further examination and treatment. It meant a long and dangerous journey around the Cape of Good Hope during wartime. The Rev. T. E. Pugh who was due for furlough was travelling on the same ship. On arrival in Wales she lived with her sister in South Wales, and was treated by the medical surgical specialists in Cardiff. She still hoped to recover and be able to return to her work in India; but on Monday, 13 January, 1941 she died at the home of her sister in Ystrad Rhondda.

Margaret Buckley was deeply mourned by her many friends in Wales and in the Khasi and Jaintia Hills, and although they were prevented and hindered for some years by the war, they remained faithful to her memory and her vision. As soon as possible after the war, they returned with redoubled zeal to the task upon which her heart been set. In addition, the South Wales Missionary Auxiliary

presented a travelling dispensary to the Shillong Mission Hospital, Shillong in memory of Margaret Buckley. It is called the Buckley Memorial Dispensary. This travelling dispensary enabled a doctor and nurses to visit market villages within many areas in the Khasi Hills every week on the respective market days. Meanwhile the Presbyterian Church of Wales and Margaret Buckley's friends and colleagues continued the work in Jowai and in the Jaintia Hills until the new Jowai hospital was built, and was serving the needs of the poor people of those Hills of which Margaret Buckley had been so poignantly aware.

Margaret Buckley was a woman, who consecrated her life to the ministry of Christian healing, which was in her case profoundly linked with the ministry of suffering. She was acutely aware of the suffering of men, women, and children around her. She was convinced of God's will and power to deal with it, and gave herself as God's servant to minister to this suffering. □



A tribute to the life and work of

MISS AMY KATHERINE BULLOCK

Born on the 10th October 1889

Died on the 19th November 1986

*By R. Arthur Hughes, Esq., O.B.E., F.R.C.S., Formerly Senior
Medical Officer of the Khasi Hills Welsh Mission Hospital*

Miss Amy Bullock had been a resident in the Beauchamp Community at Newlands, since her return from India on retirement in 1961 from the post of Nursing Superintendent to the Government of Assam. She was their first Nursing Superintendent and her work established the norm for those who followed; but none could repeat the pioneering work she did in the provision of nursing services for the Government Hospitals of Assam and the establishment of nurses' training schools in those same hospitals.

She furthered the social revolution regarding nursing, begun by the Mission Hospitals, for the whole Province.

When she was eighteen years of age she became a "nanny — a children's nurse" in Madresfield, the home of the Beauchamp family, and cared for the infant Lord Beauchamp (who died in 1982 at the age of 75) and others of the family — two of whom (who had been devoted to her for years) were at the funeral.

In 1920 at the age of thirty, she was asked to take a small child to India to rejoin its parents in Calcutta. In the same capacity she had stayed with the same family in Calcutta and Darjeeling and Shillong.

Whilst in Shillong, (this was in 1922) she developed typhoid. She was admitted to the newly-established Khasi Hills Welsh Mission Hospital, (where she was the second European patient to have been admitted), under the care of Dr. Gordon Roberts and Miss Buckley. The treatment of typhoid in those days was simply a matter of giving no food but a great deal of devoted nursing care. She became so attached to the Khasi nurses who looked after her that she determined to seek training as a nurse with the intention of returning to Shillong to serve in the hospital — at that time the only mission hospital in Assam.

After her return to England she started training at King's College Hospital, London. She qualified in 1926 with honours in every subject and was

awarded the Monk Memorial Prize. A course in midwifery followed. She applied to and was accepted by the Mission Board of the Presbyterian Church of Wales; and in January 1929, she returned to Shillong to join the staff: first as a sister and then as matron in 1934.

By 1929, nurses training in Shillong had begun to gain the approval of the community. Girls were coming forward to enter upon training with considerably better educational qualifications than the first raw recruits with whom Miss Buckley had had to work — some of whom had yet to learn to read and write freely. Miss Bullock, with the help of Dr. Drinsingh Hynniewta, began to translate her own lecture notes from King's and some English text books and started more formal teaching to a more definite standard than had been possible hitherto. Nurses given this training were still very eagerly accepted by agencies in Bengal and Assam. The attractiveness of the training brought some girls who passed their matriculation examinations; though most were still short of that qualification. The final "product" included nurses who were highly competent. By 1939 there were in Assam five or six Mission hospitals training nurses of whom most were from various hill tribes, and nearly every one a Christian.

The expatriate Missionary sisters — of whom there were at least fifty working in the mission hospitals — and other interested groups, finally constrained the Government to pass the Assam Nurses, Midwives and Health Visitors Registration Act in 1944. This was a most important step because it helped to standardise

training and establish minimal requirements. Miss Bullock was foremost in the movement to bring this about, and in 1945 she was awarded the Kaiser-i-Hind silver medal for her services.

In the meantime, of course, the war in the East had involved Burma; and our hospitals had become a major institution to meet the medical and surgical needs of the troops on the state. We were asked to start training auxiliary nurses to serve with the army. The first group we trained were the first of all auxiliary nurses to volunteer to go overseas with the Indian Army; and they were highly commended.

Wartime experience in Assam and in India generally, stimulated interest in the need to train nurses, and this culminated in the revolutionary and wide-ranging legislation following on Independence.

In 1944, the (Central) Government of India had recommended that all State Governments should appoint Nursing Superintendents whose remit would be "to organise a State Nursing Service including institutional and Public Health nursing; to help in the recruitment of nurses; to inspect and supervise the nursing through personal visits; ... to maintain a register of trained nurses; to inspect the training imparted; to popularise the nursing profession etc; etc." — but nothing was done about this in Assam until 1947, when, quoting a letter from the Deputy Secretary to the Government of Assam, "To fill this important appointment, it was necessary to have a senior and fully trained Nursing Sister with Administrative experience and with knowledge of the conditions prevailing

then in the State." Government could think of no better person than Miss Amy Bullock, the then distinguished matron of the Welsh Mission Hospital, Shillong, to fill the appointment. Knowing full well that Miss Bullock was above 55 years of age (in actual fact was 57, but the age of 55 is mentioned because that was the normal age of retirement for all Government servants), Governments appointed her under Regulations 33 etc, etc, in October 1947 and she continued in the post until January 1961 when she retired at age of 71.

During all these years she travelled the length and breadth of the old Assam including all the tribal hill areas which represents three hundred miles from north to south and east to west, by road, rail and air by all forms of transport and in all weathers. She visited all the hospitals twice a year, and included the prisons in her survey. She inspected the provisions for nurses' accommodation, the training facilities, the equipment for training and nursing. She conducted the examinations for state certification twice a year. She fulfilled all that the duties required. She never travelled anywhere without food for the tour, with emergency supplies separate from the rest of the baggage because things were apt to go wrong on the way.

The Medical School in Dibrugarh at the beginning of her period had six Italian sisters of a religious order, some without any specific nursing training. There were no night nurses. There were two more sisters in the Gauhati Civil Hospital, and all the rest of the assistance given to patients in the

Government hospitals — and in all the local board hospital not controlled or maintained by the State — was given by relatives, or compounders; people trained to dispense medicines and dress wounds — together with the ward sweepers.

There were altogether 136 beds in hospitals run directly by the Government, including the medical school. There were more beds in the Mission Hospital in Shillong than in the medical school. Very much more surgical work was performed.

A year after her appointment, Miss Bullock started by appointing 100 trained nurses. Nine out of ten of these were Christians and an even greater proportion had been trained in Mission Hospitals. She already knew most of these nurses and they knew of her concern for them and for their well being. No-one was more strenuous in debate with civil surgeons or administrators in ensuring that the nurses were well-cared for. The fact that she then inspected the hospitals twice a year that progress was made. The accounts of her journeys through Assam make fascinating reading. She must have been a familiar sight in railway stations and air-fields and by road sides — just waiting! The few notes of her journeys include accounts of some hair-raising experiences from weather hazards in the air and on the ground, with washed out road, landslips and mechanical failures.

During the years when she was Matron of the Welsh Mission Hospital in Shillong, she came to know hundreds of patients and she never forgot a face. Many of these were amongst those who came to her rescue when

transport arrangements failed, or some calamity or flood occurred to hinder her programme. She set out on her journeys with calm assurance that there would be guardian angels ready to help out. She had friends of all sorts everywhere and she would just wait till they turned up.

By the end of her service she had arranged for the provision of nursing services for a Government Hospital patient population of 4008 in 68 hospitals with 1202 nurses — a very large proportion of whom, even in 1961, came from Mission Hospitals — compared with 136 beds and 8 nurses when she began!

The target for hospitals and bed numbers were set in successive Five Year Plans by politicians — but Miss Bullock coped. During this time the public regard for nurses had changed and now recruits came from all communities—Hindu and Muslim plains people as well as Christian tribals.

In 1951 she was presented with the International Red Cross Society's Florence Nightingale Medal, and just before she retired in 1961 she was appointed M.B.E. by Queen Elizabeth in Calcutta.

When she made her last tour of inspection she was feted by every hospital in the land — she was their mother figure.

One could expect that having been a children's nurse to the age of thirty, that all the mannerisms of a 'nanny' had gone. She had a didactic but happy manner and showed tremendous appreciation for the efforts of all who tried to carry out her instructions. She was at her liveliest in

a children's ward — never ceasing from simple teaching. One might think that with all her business and her ceaseless travelling that week-ends or Sundays would be rest days; but she was assiduous in her work in Sunday School, both English and Khasi. When All Saints in Shillong planned to build a Sunday School extension, Miss Bullock laid the foundation stone. When a memorial to three former bishops of Assam was unveiled, Miss Bullock performed the task.

After she retired and came to his country she finally settled in a flat in the Beauchamp Community at Newlands, Malvern. This was an ideal haven for her, for other occupants were retired missionaries or clergy or pensioners of the Beauchamp estate.

Bishop Maund, the chaplain to the community and a retired missionary, conducted the funeral service and his address was based on the theme of the pilgrim life of the Christian who, with no abiding city, seek a country and a city of which God is the architect.

We who knew her well could see Amy fitting this role; changing course at the age of thirty; going out to our hospital at the age of forty when she could have found very profitable employment in this country; accepting an arduous challenge at the age of fifty seven and continuing through all the hardships till the age of seventy one. In her we see the responsive pilgrim with an infinity of quiet determination and a clear vision. All this was a life of one pattern with her devotion to the Christian community in her church. She possessed very little apart from a busy serenity.



Dr. P. Lamare, Medical Superintendent



Miss M. Bareh, Matron

PLATINUM

JUBILEE '97

I feel that we have in her also an example of one involved in the Mission of the church. The Presbyterian Church of Wales has a history not to be forgotten in its overseas work, a testimony of what has been accomplished in Jesus' name, which has become a part of the inheritance of our church and which may yet be an inspiration to us in this country and to our friends in the Khasi Hills. One of the characteristics of Christian love, if not in fact the most important, is that it retains the initiative. Building the first mission hospital — which was indeed the only hospital worth the name of hospital for many years — in Assam; being the first to start nurses training; giving — in the person of Miss Amy

Bullock — the one person for the Government of the country; helping to create a profession whose instincts were fashioned in a Christian mould — all this is part of this century's acts of the apostles: the initiative in healing and compassion.

We were privileged and very happy to be there with her. My wife Nancy and I had given our promise to be there at her funeral. We two, and Mrs. Phyllis Tunnel who had worked with her in the hospital in Shillong, and Miss May Bounds who had worked in Durtlang in the Mizo Hills and had often welcomed Miss Bullock when on her tours, were together to pay our tribute and to represent the Presbyterian Mission.✠

An infant, an exceptionally bad case of cleft palate, with terrible disfigurement, was brought from a village. A successful operation was performed by Dr. Roberts, and on the child's return home, the people stood around in amazement exclaiming: "It is the work of God Himself : man could never done it !"

- The Story of Medical Missions -

MRS. MENNA PHILLIPS

S.R.N., S.C.M.

Shillong Hospital, Cherrapunji and Eglwysbach

— R. Arthur Hughes —

In all the different places where Mrs. Phillips—Menna—worked, her dedication in love to serve fellowmen and women and children and glorify her Lord Jesus Christ was evident — this and her strong, gentle, cheerful nature.

She was the daughter of Mr. Thomas Jones, a farmer of Cerrig Ellgwm, Ysbyty Ifan in the mountains above the Conway Valley. He was a talented and cultured man who gave Menna and her brothers and sisters a rich inheritance in the language of the country, and a love of the culture of the neighbourhood together with the thrill of the Christian faith.

From the Grammar School in Llanrwst she went to the Royal Infirmary in Cardiff where she qualified as a State Registered Nurse and as a State Registered Nurse and as a State Certified Midwife. She sailed for India in February 1937 to serve in the Welsh Mission Hospital in Shillong where she began her work with Miss Amy Bullock and Miss Dorris Jones. She acquired the Khasi language by hard work and study in the early mornings, and could use it with great freedom — something most necessary in her work.

She had arrived at a most important phase in the development of the hospital, namely the early years in the process of teaching Khasi nurses to standards which could justifiably be compared with the nursing education in the United Kingdom. This pattern was established by Miss Amy Bullock after Miss Buckley had gone to Jowai to undertake the renewal of the medical work in the Jowai Hospital. The professional training of nurses was pioneered in the State of Assam by the Welsh Mission Hospital; and it was not until after the war, when India had achieved Independence, that a law was passed requiring that all states should provide nursing facilities and training in all their hospitals. Menna took her part in this teaching from the beginning of her career in Shillong and the nurses were seen to mature very rapidly in knowledge in understanding and in skills during those very critical years.

During the war in Burma hundred of soldiers from this country became patients in the hospital and no one was more energetic to serve them than was Menna. Her dedication and her readiness night and day to assist in every emergency, in anxious times, declared her utter dependability.

Her work in the maternity unit was very close to her heart especially when, in those early years, desperate cases came from the villages when we had no blood and no antibiotics.

I have emphasised that her conscientiousness, her thoroughness, and her readiness to undertake responsibility was characteristic of her. This we saw as an aspect of her dedication to the work of the Gospel. Her prayers and her praises of her Lord and Saviour were intense and tender and loving, whether at a patient's bed-side or before a congregation.

It is necessary to refer to another aspect of her character.

Her discipline and hard work went with a joy which sparked in her eyes. Her cheerfulness was spread amongst others without drawing attention to herself.

It was a great loss to the hospital when she left to marry the Revd. T. B. Phillips and to go to live in Cherrapunji. For him it was pure gain.

Menna was a country girl and this characteristic endeared her to the village in Cherrapunji and in the villages in the valleys below. She visited the houses, nursed the sick and the poor and counselled the mothers. She was mother to the children who lived in the school hostel and to all who lived in the college hostel. She brought sick children into her own house to nurse until they were well again. Other patients she brought into the hospital in Shillong. Think of her carrying out the duties of a district nurse in the village with the heaviest rainfall on earth!

She did all this gladly and with the greatest cheerfulness out of love for her Saviour and mankind.

'T.B.' — Mr. Phillips — had several incidents of grave illness. Her professional care of him and her devotion in love were powerful agents in restoring him to health.

In later years, Menna suffered greatly because of arthritis which severely limited her freedom of movement but never enchained her spirit. She was as concerned about the village of Eglwysbach as she had been about Cherrapunji — and earned as much love, for her cheerfulness, her concern for others and her efforts for them never ceased.

How easy it is to love true disciples of the Lord! ✝



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MISS MARGARET OWEN

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SRN, SCM

Missionary of the Presbyterian Church of Wales and Matron of the Khasi Hills Welsh Presbyterian Mission Hospital, Shillong, Assam, India.

Dr. R. Arthur Hughes

Miss Margaret Owen was the youngest daughter, in a family of two brothers and three sisters. Her father, Mr. William Owen, was a Church Elder at Moriah, Dolwyddelen, who lost his wife, when Miss Margaret Owen was only three years old. It was at this particular time that Mr. Owen revealed his true fatherly qualities. Mr. G. Price Roberts, a Church Elder at Moriah in one of his speeches about Miss Margaret Owen, on behalf of the Church she grew up in, spoke with the greatest reverence and admiration for her father, who brought up the children in such exemplary manner, producing consequently two Ministers and one Missionary from a brood of five.

Mr. Price also spoke about Miss Margaret's youth in Dolwyddelen, about her committed involvement in the works of the Church and society and her deep love for her village reflected in her visits in the years that followed.

Miss Margaret left Dolwyddelen to train as a Nurse at the Women's Hospital, Catherine Street, Liverpool and later on at David Lewis North Hospital, whence she received a certificate as a state Registered Nurse. She was also accredited as a state certified Midwife at the Maternity Hospital, Sheffield, after which she returned to Liverpool to work, for a time, as a sister at the Maternity Hospital, Oxford Street.

She arrived in Shillong in the month of September 1946, and went back to Wales in the year 1968, in what was the first 'Return home' eventually of Missionaries from these parts.

Rev. T. Bevan Phillips, B.A., B.D., Moderator of the General Assembly and fellow seniorly worker of the Mission in the by-gone days, said: "it was fitting to reserve a place of honour for Miss Margaret in Dolwyddelen, because her way of life and her very thoughts was inextricably rooted to the places native wisdom and tradition. She loved the

hills and rivers of Dolwyddelen, her waterfalls and streams and all her living creatures. Skill manifest in song and wisdom in learning made her happy. She was also a gifted singer, and many a time, she used to entertain us with songs. *The Happy Wanderer* was one of her favourites, and now she has reached the end of her journey. On top of it all, she had an abiding faith in God through His Son, from whom she continually sought guidance and succour." She served as a Nurse at the Hospital in Shillong and went on to become its Matron, when Miss Menna Jones married Mr. T. B. Phillips in 1948, and moved to Sohra. In addition to her work at the Hospital, she actively took part in the Jingiaseng Kynthei of the Jaiaw Church, in the Presbytery, the Bible Class and in giving talks in girls' schools and at the Union Christian College, on the work of a Nurse.

In the last months of her life, she was in the throes of a terrific struggles. She fought with a spirit of one injured in faith, clinging to the eternity which beckoned her. In those few days, she often assured those concerned, that she was in great peace, despite her growing weakness. She was always thankful for the opportunities given her to serve as a Missionary for over twenty years. She was a towering testament of faith, and in her demise, we have lost a friend and a colleague.

Mr. R. Arthur Hughes, a colleague of twenty years at the Welsh Mission Hospital in Shillong, spoke with gratefulness about the great service rendered by Miss Owen.

When Miss Owen first came to Shillong, there were three or four Missionary sisters working at the hospital, but in the subsequent years, she was, most of the time, alone.

Sometime before she arrive here, the government stipulated that all nurses serving in the region/state, should be mandatorily registered, and from that time onwards, there was a remarkably progress made in the dissemination of health care and the responsibilities attached to it. Margaret Owen strove to apply this in the Hospital and she took part in the council of the Christian Medical Association of India and in the Nursing Council for Assam. In this regard, she had to do a lot of travelling and worked tirelessly to encourage young girls to take up nursing as a profession. She was one of those who motivated the church to take some responsibility and in that, was able to make the service of healing, one of the avowed tasks of the church.

She was to have undergone a surgery due to an ailment which wasted her slowly, and which worsened despite the treatment, till it finally claimed her. The many years of her service in India was made difficult by this ailment, and she was not physically very sound. All along it was as if there was a limit set as to how long and how much was she capable of working. For some people, to be absolved of responsibility was something good, because perhaps they could take on another, but Margaret, especially in her last days, found such absolution from responsibility was proper.

To take a decision on how best to act became an onerous responsibility, fraught with stress potentials, and one which made her more and more to seek refuge in a spiritual life, because this was what she felt was needed to bring some kind of compensation.

On the first Thursday of the month, all who lived in the Hospital compound used to have a prayer meeting in the hall, and at one time, Margaret used to lead the prayers. She spoke about the words of Mother Julian of Norwich - that deeply pious person of the 1400's who spoke of Mysterious things "But good will come all, and good will come to all and good will come to everything". When the prayers were over, she confided to me that she felt she was not able to explain the message. In one day, it was difficult to translate the statement into Welsh, and more difficult to do it into Khasi, but she felt that it was even more difficult to explain, not only in words, but in a life of total faith, implicit in the statement. All Christians profess faith with some sense of conviction, be it small or great, but Christians who also think seriously, have a realisation of certainty that illuminates their lives and which makes them want to share its grace with others. When I recall her frailty, I thought that this was news and an important task for herself to obtain that oral faith in the eternal goodness of God and to experience within her, that blessedness, whence she will draw joy and for others to also partake of it. The songs of praise sung in the prayer meeting "O na bawn Yn twy

tebyy I Jesu Christ Yn Byw" - "Jingim jong nga Trai, to shim", were closest to her ideals, but how to explain that to others ?

To instruct the nurses was a job she accepted happily, but public speaking was not one of her likings. She had to prepare minutely, and would proceed not only to disseminate knowledge, but to infuse her spirit to the assorted groups of trainees to motivate them to support the endeavour heartily. But she spoke because she felt duty - bound to do so, and believe that she did not consider this as an effective way to convince others.

On other occasions, she used to devote a lot of time writing in newspapers and as well as letters in chaste Welsh, and I can affirm that she was happier in this exercise. The subject seldom varied from the one she consistently harped on - the needs of the people, and especially, the need to repose total faith in God. Many a time, in her letters, she used to dwell at length on a favourite pastime of hers - ornithology. She excelled all of us in this scientific study, and without any doubts, she was initiated into this by her father in Dolwyddelen. Perhaps, knowingly or unknowingly this revealed her understanding of Our Heavenly Father's care for the birds, so that we can place full faith on Him without having to worry about tomorrow. She carefully observed crows and perhaps this was an important part of the strengthening of her faith in the benevolent ministration of God, in his

power to inspire those who believe in Him to be able them to perform whatever He desires of them.

"It is fitting that the goodness of our Lord God gives forgiveness to man" said Mother Julian – and that which receives absolution includes despair, doubts and our fear – that which is inevitable (for man is mortal), but everything will be good and time has come for Margaret to reveal this conviction. There is none among us who saw or spoke to her in the last weeks of her life, who will doubt, even for a moment, that she did not believe in the divine munificence of God. She was able therefore, to express, not because she was hale and hearty, but because she was infirm and just as

she kept replying to queries about how she felt she would always answers. "I feel weak, but at peace".

Her strength sprang from her weak-ness and as commentaries emanating from recounting of stories about the triumph of faith say "So that without us, there would be no perfection for them".

The Mission to which she had been sent to complete is over, really, but it shall be fully realised if it, it turn, motivates others to have the same kind of conviction that she was blessed with.

"Everything will be good, and everything will be good and every little thing will be good".○

(Translated into English from Khasi by Desmond L. Kharmawphlang)

U Juncha suffered acute rheumatic pains. His family sacrificed daily on his behalf, but no relief came. However, after three months of suffering, he consented to swallow the missionary's medicine. The treatment proved successful, and his complete recovery made a deep impression upon Juncha and his family.

- The Story of Medical Missions -

DR. DRIN SING HYNNIEWTA

— Mrs G. D. Kharkongor —

Dr. Drin Sing Hynniewta, son of Nom Warshong and Jembin Hynniewta, was born in Mawsmal village, Cherrapunji, somewhere around the year 1901. There were, of course, no proper records of birth and death in those days, but Dr. Hynniewta himself chose this date based on some of the incidents that Dr. D. S. Hynniewta was able to recall when he was a young boy, for example, the cremation of Syiem Ram Singh of Sohra which took place on 2nd February, 1907.

Dr. D. S. Hynniewta had his Primary School education at Mawsmal L. P. School which he completed in 1913. In 1916 he completed his Middle English School education from Nongsawlia. He was known to be an energetic person, and was active in sports, especially football.

His parents were not Christians at the time of his birth, but Dr. D. S. Hynniewta grew up in a Christian atmosphere under the nurture and influence of his uncle Kubur Singh Hynniewta. He became a Christian in 1916 and took active part at the Church at Mawsmal. In 1917 he moved to Shillong and was enrolled at Shillong Government High School. That same

year he was baptized at the First Jaiaw Church. His baptism was conducted by Rev. Oliver Thomas, who was then Headmaster of Shillong Government High School.



Dr. Drin Singh Hynniewta.

Upon completion of his Matriculation in 1921, he joined Scottish Church College in Calcutta for Intermediate of Arts. At the end of the first year at this College, he perceived that this particular line of studies was not compatible with his inborn talent and desire. He then joined Berry White Medical School, and in 1926 obtained his L.M.P. certificate. He returned to Cherrapunji, and for about a year ran his own private clinic at Sohra. In 1927 Rev. Sydney Evans invited him to work at the Mission Hospital Jaiaw, to officiate in the place of Dr. Blin, the first Khasi Doctor who had taken ill. Following the demise of Dr. Blin, and on the request of Dr. Roberts, Dr. Hynniewta joined the Hospital as an Associate Doctor.

Dr. Hynniewta served more than thirty years in the Hospital and retired from service on 31st March 1960. He, however, continued to help the hospital as a Part-time Doctor even after his retirement.

Dr. Hynniewta was not a specialist, but his efficiency combined with his dedication and hard work earned him a place among the famous doctors of his time like Dr. H. Gordon Roberts and Dr. R. A. Hughes. He excelled not only in the area of medicine, but also in surgery, Mid-wifery, Gyneacology, X-Ray etc., etc. He was admired and loved not only by his patients, but by all those who knew him.

Dr. Hynniewta was a devout Christian and that was the secret of his success as a physician. He was a man of prayer, and prayer preceded every surgery he performed.

Dr. Hynniewta was also involved in many Church and social activities. He

was a member of various committees, and served the Jaiaw Presbyterian Church as its Secretary and Treasurer on different occasions. He made significant contributions in the planning for the construction of the new Church building. He also served on different committees at the District (then known as Sub-District), Presbytery and Synod levels.

Dr. D. S. Hynniewta left for God's abode on 26th June, 1983, at 12.00 noon, at the Khasi Hills Presbyterian Hospital. Throughout his career, he proved himself to be a humble servant of God, always willing and ready to help the poor and all those who came to him for help. It is appropriate to close with the words of Psalm 4 : 8 which Dr. D. S. Hynniewta loved to read to his last days here on earth:

*"In your anger do not sin;
when you are in your beds,
search your hearts and be silent." ❀*

*"Whether one is a Christian or a non-Christian,
one cannot justify honestly on being on the staff of
a Christian Hospital, unless one is willing to be
committed to care for the sick with the love and
compassion of Christ".*

-Dr. Homiwell Lyngdoh - Jowai - 1939.

DR. (MRS) RISA MARY ROPMAY

Her humble service to the Lord.

Dr. (Miss) Risa Mary Ropmay is the daughter of Rai Bahadur Dohory Ropmay and Mrs. Prilnorine Ropmay. She was born in Shillong on the 3rd April 1927. She comes from a wellknown, well respected and godly Christian family. Thus she received a good Christian upbringing and was nurtured on the teachings of Christ from early childhood.

She began her education in the Welsh Mission Girls' High School (now known as the Khasi Jaintia Presbyterian Girls' School) till she passed her Matriculation Examination under the Calcutta University in 1944. Her ambition since early childhood

- B. M. Rodborne -

had been to be a doctor to minister to the needs of fellow human beings in the grip of sickness and diseases which was the focal point to which all her thoughts and efforts were directed. Firmly believing that this was divinely inspired, she boldly and confidently revealed to her parents this burning desire to serve the sick and the suffering which is also a vitally important part of service to God. They were very supportive, and encouraged her to go ahead.

As the first step towards attaining her goal, she joined the Intermediate Science Course (which is the equivalent of the present Pre University



Dr. (Miss) R. M. Ropmay

Science Course) at the Scottish Church College, Calcutta, which she completed in 1946. She wanted to prosecute her studies in medicines at the Calcutta Medical College, but had to return home to Shillong because of the violent disturbances connected with the freedom struggle and the Partition. This was a serious setback, and though greatly disappointed she continued her studies at St. Mary's College, Shillong, for the B.A. Degree which she obtained in 1949. In that very year, God fulfilled her cherished dream by opening a door of opportunity for her to join the M.B.B.S. Course at the Assam Medical

College, Dibrugarh, which she passed in 1955, and after the completion of the P.R.C.A. Course got the chance of working as House Surgeon in the College Hospital. However, she was called home in May 1957 to the bedside of her dying father.

The zeal to serve God and man through the ministry of healing set the whole being of Dr. Ropmay on fire. In this spirit, she met Dr. R. A. Hughes of the Welsh Mission Hospital (now known as the Khasi Jaintia Presbyterian Synod Hospital, Shillong). However owing to financial constraints, she could not be accommodated there at that time. In the meantime, there were overtures from the then Government of Assam to acquire her services for one of its hospitals in Shillong, but her inclination did not lie that way. It was another disappointing blow to her.

Someone has said that when God closes one door, He opens another. This was true with Dr. Ropmay. It so happened that later that year (1957) an invitation came to her to serve at the Satribari Baptist Christian Hospital, Guwahati. She accepted this with great joy and enthusiasm. The work-load was heavy since health care centres were few and far between in the city in those days. Her services won the approval and appreciation of all. Besides caring for the patients in the Hospital, she went on out-station visits almost every week to Nishangram, Garo Hills, for Rural Extension Medical Work. Her selfless and devoted service, coupled with the additional responsibility of Associate Medical Superintendent with which

she was entrusted, was a source of great blessing which was highly appreciated by her fellow workers and those under her care, and is fondly remembered even today. She served the Hospital faithfully and well till 1964 when, rather unexpectedly, she had to return home to take care of her ailing mother. The Hospital management, with great reluctance, was constrained to release her. She was given a moving farewell where glowing tributes were paid to her sincerity, devotion and commitment.

Those seven years at the Satribari Baptist Christian Hospital proved to be a preparatory period for Dr. Ropmay during which she gained the necessary training and experience for the greater tasks that lay ahead. With hindsight, the eye of faith could discern the guiding Hand of God even in these setbacks and disappointments. When her mother got some relief from the illness that still troubled her, God moved in His mysterious way to guide the life of Dr. Ropmay into the path of Service for her own Church and her own people. She accepted with a solemn sense of vocation the call from the Khasi Jaintia Presbyterian Synod Hospital, Shillong, to work at the Rural Health Centres located at Mawphlang and Laitmawsiang in 1967. Miss B. E. Harris, who was specially trained for rural health service, initiated the work at the above centres with Mawphlang as the base. She, however, felt that it was vital that there should be a resident doctor to make the medical programme at the centre more effective and meaningful. She was, therefore, very happy when Dr. Ropmay

joined her; but shortly after, she went home to Wales on furlough and was not able to return. Thus the whole responsibility for implementing the programmes at the Centres, relating to the general clinic and more specifically to maternal and child welfare, fell on Dr. Ropmay. Work at these centres was extensive, allowing hardly any time for leisure or even rest. It was the type of work that had to be done "in season and out of season". Many were the occasions when she was roused in the middle of the night by patients who urgently needed her ministrations. Besides fulfilling her duties within the designated Mawphlang and Laitmawsiang area, she and the resident nurses had to make house calls at the home of residents in the neighbouring villages to gather information about their problems and their needs and, at the same time, to give them training in health care and sanitation.

Dr. Ropmay worked in close association with the Churches in those areas. She received valuable help and suggestions from the Pastors and the Elders. Her participation in the Women's Meeting and Children's Meeting was a source of great inspiration and encouragement to her in the medical work. In addition, she also received the co-operation and goodwill of the village headmen, the social welfare groups, the Mahila Samity of the women and the Government Community Development Blocks to further strengthen consolidate the work at these Health Centres. Her work and service,

therefore, was not confined to medical care alone but also included counselling and encouraging those who are depressed and despairing and, through service, to bear witness to her Lord and her Saviour.

In 1984, the Khasi Jaintia Presbyterian Synod transferred Dr. Ropmay to Shillong to serve as the Medical Superintendent at the Khasi Jaintia Presbyterian Synod Hospital when the Hospital was going through a period of grave crisis. Thus a very heavy burden of responsibility was placed on her shoulder at a time when the Hospital was in disarray, riddled with manifold complicated problems and difficulties.

The long period of strenuous, unstinting labour on the field for the Synod to grant her voluntary retirement in 1987. At that time, the affairs of the Hospital were returning to normalcy and the Synod acceded to her request. The Synod expressed its appreciation for Dr. Ropmay's many and varied services in the following words:

"The Khasi Jaintia Presbyterian Synod places on record its deep appreciation and gratitude for the services rendered by Dr. (Miss) R. M. Ropmay to the Khasi Jaintia Presbyterian Hospital, Shillong, and to the Rural Health Centres at Mawphlang and Laitmawsiang during the last twenty years of her service."

"Dr. (Miss) R. M. Ropmay took over as Medical Superintendent of the K.J.P. Synod Hospital, Shillong, in 1984 in the most critical time, when the Hospital was faced with crisis. Her

commitment, dedication, patience and goodwill have helped to restore the Hospital to its normalcy."

"Therefore, on this day of her retirement, the Khasi Jaintia Presbyterian Synod pays to her a glowing tribute."

"May God continue to bless her for the rest of her life."

[This certificate was signed by the Moderator and Secretary of the Synod on the 31st July 1987].

However, on account of the difficulty of getting doctors for the Rural Health Centres, Dr. Ropmay agreed to continue in rendering voluntary service at these Centres while her health permits, commuting twice a week from Shillong which she keeps on doing till date.

In 1992, the Christian Medical Association of India (C.M.A.I.) nominated Dr. Risa Mary Ropmay as one of the recipients of the prestigious

"1992 Dr. D. W. Mategoankar National Award" for outstanding service in the ministry of healing which was presented at the C.M.A.I. Biennial Conference at Calcutta in October of that year. The receiving of this Award is a great honour, not only to her, but to God, to the Church and to the tribal people. It is also a shining example to the Church and to the tribal people. It is also a shining example to the rising generation. She has been able to accomplish so much, not by her own ability but by her reliance on and her trust in her Master Who called her to this ministry, a living testimony to the truth that resides in those wonderful words of St. Paul : "I can do all things through Him Who strengthens me" (Phil. 4 : 13).

May God continue to shower His blessings on whatever service that she is still able to render for the glory of God and to mitigate the woes of the sick and the suffering. □

"A Great REVIVAL of religion is needed and we must pray that this may come soon and that the Mother Church in Wales and the daughter Churches in Khasi, Lushai and the Plains will soon be uplifted by a great renewal of overflowing life."

*- Dr. H. G. Roberts's letter to Dr. H. Lyngdoh
dated 25th October 1945 -*

SISTER PLESIMAI LYNGDOH

— Mrs. A. Dkhar —

Sister Plesimai Lyngdoh was the first Khasi Nursing Superintendent of the K.J. P. Hospital, Jaiaw. She was born on the 20th October 1920 and it was co-incidence that on her birthday, in 1936, she joined the Nursing Training. She completed her Nursing and Midwifery Course under the then Medical Superintendent – Dr. H. G. Roberts and Miss A. K. Bullock – Nursing Superintendent.

During the 2nd World War, she joined the Army for a short period and later resumed her work in the same Hospital under the guidance of Dr. R. A. Hughes and Miss M. Owen. From 1955-57 she was asked to render her service to Jowai Welsh Mission Hospital. On her return to Jaiaw Hospital she was sent for three months to United Mission Tuberculosis Sanitarium, Arogoyavaran in South India for Lung Surgery Treatment.

In 1968 she took over charge as the Nursing Superintendent of the Hospital. A member of the Trained Nurses Association, she was deemed fit to hold the post of the Secretary, the Treasurer and the President of the association for a number of years.



Sister Plesimai Lyngdoh

During her tenure as a Nursing Superintendent she gave permission to staff nurses to complete their academic studies in Synod College. Her unstinted help bore fruit when three of them obtained a B.A. degree from the University. Three other staff nurses were allowed to attend the college of nursing, New Delhi and after passing out, they joined the Hospital as Sister Tutors. It was also during her time that Sister Mobina Bareh was sent to Miraj for B.Sc Nursing.

Mrs. P. Lyngdoh retired from office on the 30th June 1987 and now live in Shillong with her son, daughter-in-law and grand children. Her amiable disposition earned the appreciation of the patients and her co-workers. Dr. R. A. Hughes on behalf of the managing Committee K.J.P. Synod Hospital, commended her faithful work during a period of stress. She had tried to be loyal to the purposes of the Hospital and had done her part to respect and help the patients. Her faithfulness ensured that the patients received a welcome and hope. Her acts of kindness and love prove that she had followed the footsteps of her Master who had given His life for the poor, the sick, the sinful and the needy. ●

RURAL HEALTH CENTRES / COMMUNITY HEALTH AND DEVELOPMENT DEPARTMENT

Dr. P. Lamare MBBS., MS.,
Medical Superintendent

The need to make health redressal available to those who could not come to the Hospital because of distance, poverty and fear was envisaged even in those early years. When Dr. Mrs. Hughes went on a furlough in 1946, the South Wales Missionary Auxiliary made a donation for buying a motor car chassis on which local carpenters built a dispensary body. This was the beginning of the travelling dispensary in 1947. It was called the "Buckley Memorial Dispensary". It went to various villages on market days viz. Khwan, Umsning, Nongpoh, Laitlyngkot, Pynursla, Sohra, Mawngap. The intent, according to Dr. Hughes, had been to teach and preach and heal and to try to relate the Church in the village to the work of healing. Later it was realised that these mobile clinics do not always coincide with the occurrence of illnesses and apart from periodic immunisation campaign and transport of patients to Hospital they have done little to prevent diseases or to promote health. In time Dr. Hughes realised that possible more could be effected for the villages and the church by settled work of building up a community of responsible people.

Thus began the work of establishing the Rural Health Centre at Mawphlang.

The credit for this went to Miss B.E. Harris whose dedicated service and drive helped to make the establishment of the centres successful. Miss Harris joined the centre in 1963 and initiated the processes of collecting statistics on various ailments and on other health parameters of the community, like live birth perinatal death, eligible couples, nutrition, which were praise worthy for their accuracy and utility. These are crucial if any health activity is to be initiated. She gave the impetus for the centre to start all its programmes and activities. The centre is also being used for the training of our student nurses.

The Rural Health Centre in Mawphlang was officially inaugurated by the Health Minister of Assam, Sri. B. Mukherjee, on the 4th May 1964. Patients came from many villages around and the work amongst children proved to be very successful.

One Village group was very persistent in its plan that a similar kind of work to that set up in Mawphlang be also established among them in Laitmawsiang. This village with the adjacent circle of villages near Mawsynram asked the Hospital to choose a site and bought it and handed the deeds to the Synod trust. Miss

Harris started work in this centre in 1966 which met with instant success. Subsequently OXFAM donated a generous grant towards this project. On the land donated, the first satellite Health Centre with quarters for medical staff was built.

The laying of the foundation stone for the Rural Health Centre at Laitmawsiang was done by Dr. N. Tunnel FRCS in 17th December, 1969.

The work done by the staff at the centres was preventive in nature, but it was apparent that to be relevant to the needs of the Community some sort of curative work also has to be carried out. This was being done by having doctors from the Shillong Hospital visiting the centres twice a week. As time passed the work load increased, and it was realised that there should be one doctor stationed at Mawphlang and also to visit Laitmawsiang. The Hospital was indeed very fortunate to have secured the service of Dr. (Miss) R.M. Ropmay, who found here vocation here, she joined the work in 14th Feb 1967. Soon after this Miss B.E. Harris went on furlough to England, but could not returned. Dr. Ropmay consolidated and expanded the work of Miss Harris. The main programmes of work in these centres can be summed up as :

1. Community Health Service and public Health Education.
2. Community and Child Welfare service.
3. School Health programme.
4. Immunisation programme.
5. Home visiting.
6. Family planning.

The Synod around this time felt that four more such centres should be started in the home mission areas. But then around this time so many changes were taking place. In 1967 Miss Harris could not return to India and with her absence, the preventive aspect of work in the Rural Health Centres suffered a set back. During this period we saw the departure of the Missionary and Indianisation of the Hospital. There was an ever increasing demand for curative work both in the Hospital and at the centres. Summing up this period and the work in the centres, Dr. R.M. Ropmay said "The preventive work did meet a great set back, but fortunately, did not come to a standstill, and, like a smouldering fire, continued to burn slowly under cover of the ever increasing curative work."

Dr. Ropmay continued her work in the centres till she became the Medical Superintendent of the Hospital in June 1983. Even during this period she still went once a week to Mawphlang and once a week to Laitmawsiang, even after her retirement in 1987. She still continued to help the Hospital by her bi-weekly visits to the centres to this day.

In 1969 Dr. R. A. Hughes wrote that the Rural Health Centres and the related works in the villages might well do more for the health in co-operation and true godliness than the Hospital in many senses and that each had its own function, but the one nearest to his heart would always be the real service.

By 1990 there had been lots of changes in the concept of community health care. With the World Health Organisation declaration of "Health for all by 2000 A.D.", it is imperative for



Hospital Doctors



Nursing Sisters

PLATINUM

JUBILEE '97

us to be participants in realising this dream, rather than mere spectators. The modernisation programme evolved includes the establishment of a new department of community health in order to expand and extend from the present institutional medical service focus to comprehensive community health care system. From the present goal of the Hospital to enable the sick to receive healing from dedicated and specialised doctors, the ultimate goal of the Hospital is to bring about the situation in which people are largely able to take care of their own health by individual and group activities.

The Hospital has started a new department by the name of "Community Health and Development Department". This Department will be in charge of the management of the Rural Health Centres and Urban Health Centres. It will monitor and review the activities of the Rural and Urban Health Centres and will take care of the training and organisation of the various community health activities with community development training programmes and will also develop a resource centre for primary health care to provide relevant information and material to promote health and overall social and economic development of the community.

This Department will be manned by

The programme of action for the new Community Health Development Department will be :

- (a) Under five and Maternity Clinic at the Hospital and the Rural Health Centre.
- (b) Community Health programme and the Rural Health Centre. This will go beyond the rudimentary curative services to preventive and promotive health services as our goal is community development, social development and sustainable development. These will be brought about by having activities that includes:

the one doctor, public Health Nurses and a social worker with a Masters degree in MSW as qualification. We have deputed Dr. Romaya Papang to undergo further studies in public Health. Our PHN will be sent for reorientation courses in more developed centres. A candidate will be sent for MSW.

The ongoing activities in the Rural Health Centres at Mawphlang and Laitmawsiang will be systematically expanded to include the main thrusts of community health programmes.

On 10th October 1996 a third Rural Health Centres was started at Thangsning (the Home Mission area). The clinic is housed in a room provided by the Church at Thangsning and a house was hired for our nurse stationed there. This centre will act as our point of entry to the community consisting of about 40 villages in the area. One doctor goes to Thangsning every Monday while the preventive aspect is being taken care of by our PHN who goes there once a week and a nurse who is stationed in Thangsning. The Hospital is negotiating to buy a plot of land where the centres along with the staff quarters will be constructed. It is hoped that this will be accomplished as part of the Jubilee Celebration.

- (i) Health activities.
- (ii) Social support activities.
- (iii) Training of workers and people.
- (c) Health Education for Youth.
- (d) Women Development programmes.
- (e) Leaderships and training.

Funding :

The Hospital Budget covers all expenditure incurred at the Centres. No separate budget has been made, but at a glance we can see the following expenses :

1. Salaries	-	Rs. 3,94,704.00	per annum
2. Maintenance of Building	-	Rs. 20,000.00	per annum
3. Fuel	-	Rs. 50,000.00	per annum
4. Establishment cost :			
Printing and Stationery, Food	-	Rs. 10,000.00	per annum
5. Cost of medicine	-	to be recovered from patients	
		- Rs. 3,56,760.00	

The costs of running the centre are partly met from :

- (a) The annual grant from the Government of Meghalaya which amounts to Rs. 5500.00 to Mawphlang and Rs. 5500.00 for Laitmawsiang.
- (b) We are very grateful to the Women's Rally of the Presbyterian Church of Wales who every year donates a generous amount of Rs. 2,28,000.00 through the C.W.M. With their donation a new Mahendra Jeep for used in these Centres was purchased and the buildings were renovated. But this grant will be stopped in the near future.
- (c) In January 1996 we are very fortunate indeed that the EZE (Evangeleshe Zentralstelle Fur Entwic Klungshilfe EV) has donated an amount of DM 2,20,000 (Rs 48,85,000) towards the activities of the Community Health Development department for a period of 3 years.

As Arnold Toynby said "The Twentieth Century will be remembered chiefly, not as an age of political conflicts and technical inventions, but as an age in which human society dared to think of the health of the whole human as a practical objective".

May we, the followers of Christ set our priorities right, use human resources wisely and be instrumental in the call of health for all by 2000 AD, in the spirit of Christ. ♦

NURSING SERVICE AND NURSING EDUCATION (PAST AND PRESENT)

Miss M. Bareh

Nursing Superintendent

The background of life in heathen lands is fear and it is against the background of fear that medical work must be viewed. This is especially true of the work among tribes described as animistic", observed Rev. John Hugh Morris, Liverpool, who further added, "Not the least important part of the work carried on in the training of Nurses, of whom there are between 40 and 50 on the regular staff. The foundations of this great work were laid down by Matron M.E. Buckley. One of the principal difficulties was the overcoming of prejudice, a nurse's task being regarded as a menial and offensive. By today the Khasi nurses have gained a high reputation among Europeans and Indians for both skill and care. On Matron Buckley's transfer to Jowai, the work was carried on by Matron Bullock. Many of the nurses trained in Shillong, now fill posts of responsibility in other parts of India; a number also have married, and make excellent use of their training and knowledge in their own villages".

Miss Margaret Elizabeth Buckley was the first Nurse who joined the nursing service in the Khasi Hills Welsh Mission Hospital in Shillong. She was

known as a pioneer of nursing service and nursing education in the erstwhile State of Assam. Miss Buckley took up nursing and was trained at Brownlow Hill Infirmary, Liverpool, then served as a District Nurse at Pontardawe when she felt the call to the Mission Field. She sailed to India on the 27th September 1919. On arrival in Shillong she was temporarily appointed to work in the civil Hospital, Shillong. At the end of the War, Dr. H. Gordon Roberts undertook construction of the hospital building and when completed, Miss Buckley took up her duties in the new hospital. She prepared the operation theatre and also started the nursing training for the Indian girls.

The girls were mostly from the villages and were trained only on elementary nursing education. These were first generated christians and some came from families where they were believers in some taboos and superstitions which clung to them from their traditional religions and cultures. Miss Buckley, however, succeeded in giving them a thorough training in their own language deepening their christian beliefs in rendering service to the sick in the wards in addition to Bible study in the Sunday School which later made them excellent christians.

At the beginning Miss Buckley faced an obstacle in getting Khasi girls to take charge of the ward at night as they were afraid of 'U Thlen' or snake which they believed that the Khasis worshipped, but under Miss Buckley's supervision and guidance they became brave and confident to take charge at night. Another obstacle was that many of the young Khasi nurses were prone to tuberculosis. The disease was very prevalent in the Khasi Hills and proved to be dangerous for the young nurses. In 1924, two of the most senior nurses died of tuberculosis, one died of cancer, three other suffered from the tuberculosis of the lung, three contracted with typhoid fever and six students had to be sent back home due to ill health.

In 1928, five nurses died of tuberculosis, the same with one Doctor and his family contracted with the same disease. This proved that there were many obstacles faced by them at the beginning of the establishment of the hospital in Shillong. Miss Buckley appealed to the Home Board for additional European nurses to train and supervise the increasing number of the Khasi student nurses. Two young Lushai girls named - Kaithuami and Thawinkungi were the first Indian nurses to work in the hospital, they came to Shillong before the hospital was opened. They completed their training in 1925, and returned back to the Lushai Hills (MIZORAM) thereafter. These were the first trainees of the School. Meanwhile the work of the Mission Hospital at Shillong continued to grow and more girls joined the training. At the end of 1928, Miss Amy Katherine Bullock joined the staff of the Mission Hospital in Shillong as the Nursing Sister and as the Matron in 1934.

By 1929, Nursing training in Shillong started to gain the approval of the community, many came to take the training with better educational qualifications. Gradually due to the attractiveness of the training some girls who had passed the matriculation examinations joined the training. In the mean time, when the Second World War broke out in the East, the hospital was asked to start training of Auxilliary nurses to serve with the army. The first batch of auxilliary nurses was trained to go overseas with the Indian Army. It was felt that such short training may be potentially dangerous, but however, longer trainings were given to complete the registered training. The members of the Legislative Assembly introduced a Bill which became Law for the registration of the nurses. This allowed for two classes of nurses - the Senior and the Junior - depending upon the standard of education of which the senior group were counted to be the higher grade, their classes and examination were taken in English. The junior grade were given the privilege to upgrade themselves to the senior grade by sitting and upgrading examination of the Council in Nursing and Ward administration.

When Miss A. Bullock was taken into the service of the Government, Miss Meena Jones, (who later became Mrs. T.B. Phillips), joined the Hospital. She was qualified as a State Registered Nurse and State Certified Midwife from the Royal Infirmary in Cardiff. She sailed for India in 1937 to serve in the Welsh Mission Hospital, Shillong where she began her work with Miss Amy Bullock and Miss Doris Jones during which the Hospital was in the phase of development as well as the early year in the process of teaching the Khasi

nurses to such standard which could be compared with nursing education in the United Kingdom. This pattern of training was established by Miss Amy Bullock. The professional training of nurses was pioneered in the erstwhile State of Assam by the Welsh Mission Hospital, Shillong. Miss Meena Jones took her part in teaching the students from the beginning of her career in Shillong, and Nurses were seen to mature very rapidly in knowledge, in understanding and in skills. After Miss Meena Jones had married to Rev. T.B. Phillips, she left Shillong and stayed with him in Cherrapunjee.

Sir Robert N. Reid, the Governor of Assam, in his speech on the 8th March 1941, on the occasion of the unveiling Ceremony of the Welsh Mission Centenary Memorial at Cherrapunjee said -

"Of the Khasi nurses particularly the District may well be proud for its young girls have taken with alacrity to this beneficent profession and their services are greatly sought throughout Assam. I have seen myself your fine hospitals at Shillong, Jowai and Durtlang. All of them are doing wonderful works and long may they continue to do so."

In 1946, Miss Margaret Owen and Miss J. Beryll Edwards joined the nursing service of the Hospital and were teaching the nurses. Miss Margaret Owen was the youngest daughter in the family with two brothers and three sisters. Her Father Mr. William Owen was the church elder, who lost his wife when Miss Margaret Owen was only three years old.

Miss Margaret Owen left Dolwyddelen to take up training as a

Nurse at the Women Hospital, Catherine Street, Liverpool and later at David Lewis North Hospital, where she was awarded a certificate as a State Registered Nurse. She was also accredited as a State Certified Midwife at the Maternity Hospital, Sheffield. Thereafter she returned to Liverpool to work for sometime as a Sister at the Maternity Hospital, Oxford Street.

Miss Owen, arrived in Shillong in the month of September 1946, where there were three or four Missionary sisters working in the hospital, but in the subsequent years she was left alone most of the time. She served as the Matron at the hospital, Shillong after the marriage of Miss Meena Jones. In addition to her work in the hospital she actively took part in the Jingiaseng Kynthei of the Jaiaw Church, in the Presbytery, Bible classes and sometimes delivered lectures in the girls' school at Shillong and at the Union Christian College, Barapani. She was also a gifted singer. **The Happy Wanderer**, was one of her favourites.

Sometimes before she arrived in Shillong, the Government stipulated that all nurses serving in the region/state should be mandatorily registered, and from that time onwards, there was a remarkable progress made in the dissemination of health care and responsibilities attached to it, and Miss Owen started to apply this in the Hospital. She also took part in the Council of the Christian Medical Association of India and in the Nursing Council of Assam. In this regard, she had to do a lot of travelling and worked tirelessly to encourage young girls to take up nursing as a profession. She was one who motivated the church to

take some responsibility to enable to make the service of healing one of the avowed tasks of the church.

Miss Margaret Owen returned back to U.K. in the year 1968, after she had undergone a surgery treatment due an ailment which wasted her slowly despite the treatment till it finally claimed her. It was a great loss to the mission. During the absence of Miss Margaret Owen in U.K. Sister (Mrs.) Plessimai Lyngdoh took over as the Nursing Superintendent of the Khasi Jaintia Presbyterian Synod Hospital, Shillong in 1968, along with the other three senior sisters as the Superintendents in their own respective departments allotted to them - Sister P. Lyngdoh was incharge of Nursing Service Administration, Sister Berlin Lyngdoh incharge of the Nursing School, Sister Jebora Dkhar of the Public Health and Sister Nerialsibon Lyngrah of the Home.

After few years the Management realised and felt that the appointment of four Nursing Superintendents was not necessary, in lieu of the three Nursing Superintendents, who were delegated the full responsibilities in their own respective fields and they were accountable to the one Nursing Administrative Superintendent. Henceforth, the word Superintendents in the departments of Nursing School, Public Health, and Home were abolished. Sister P. Lyngdoh was selected and designated as the Nursing Superintendent of the Khasi Jaintia Presbyterian Synod Hospital, Shillong.

Sister (Mrs.) P. Lyngdoh was registered as Nurse-Midwife in the Nursing Council of Assam in 1946 and worked as a sister tutor in the School

of Nursing, Shillong and also supervised works in the operation theatre. In 1955, she was transferred to Jowai Mission Hospital as the Nursing Superintendent during Miss Pritchard's absence on furlough to U.K. for a period of more than a year. She came back to Shillong in 1957 resuming her duty as a tutor and incharge in the Operation theatre.

Sister P. Lyngdoh during her tenure of service took active part as a Secretary of T.N.A.I. in the North Eastern Region, thereafter as the Treasurer and then the President of the North-East T.N.A.I. She was also selected as the member of the Nursing Council. In 1971, she was sponsored jointly by the Canadian International Development Agency and the Danish Nurses Organisation to attend the Seminar on the theme, "**The Effective Nursing**", held at Copenhagen, Denmark, on 17th July 1971. In this trip she was able to pay a visit to Wales and met Dr. and Mrs. R.A. Hughes, other missionaries and also Miss Margaret Owen in her sick-bed in the Hospital in U.K. She returned to India in the same month and shared her experiences with the fellow nurses of what she learned during her tour.

The spirit of duty, dedication and courage exhibited by Sister Plessimai Lyngdoh during the trying period of the unusual situation in the administration of the hospital during the month of June 1984, consequent upon the 'En-masse' resignation of the doctors and senior nurses was highly appreciated, where she could run and managed the nursing services with only a handful of nurses. The situation was ease when the government was kind enough to depute

temporarily some sister-tutors to help the hospital tide over the crisis. Sister Lyngdoh served as a tutor and the Nursing Superintendent of the Khasi Jaintia Presbyterian Synod Hospital from 1946 to 1987 and retired after rendering 51 years service in 30th June 1987. Sister Movina Boreh was appointed Nursing Superintendent of the Hospital from the 1st July 1987.

There were some changes taken place in the nursing training consequent upon the enforcement of the Indian Nursing Council Rules. The changes may be summarised as follows :-

At the beginning, the duration of the training was scheduled for five years. In the year 1940 the duration was reduced to four years. In 1970 the duration of the training was further reduced to three and half years and the students must be matriculate. In 1978, the Indian Nursing training must pass the pre-university examination or the 12th class standard preferably in science with three and half years duration. During this turning point of the training the number of Khasi girls coming for the training was few, and the school had to be fed by students coming from other States like Kerala, West Bengal and Assam. In 1990, the Indian Nursing Council made its rules applicable to all State Councils and that the duration of the training should be shortened to three years.

The Indian Nursing Council directed all Nursing Schools to adhere strictly to the requirements according to the new revised syllabus in order to update and attain the same standard as prevailing in other Schools or College in India.

The annual intake of students in this Nursing School is between 20 and 25 students depending on the availability of seats. The students passing out the interview are initially trained as R.T.S. for three months and if successfully completed the course, are allowed to continue for the full three years' Course.

The Students have their own Association, known as "The Student-Nurses Association of India". It co-ordinates the units, the State Council and the Central Body having its headquarters at Delhi. The nurse are usually sent for the Conference, Workshops, Orientation programmes, short courses, post-graduate studies, diploma/degree to any institution in India.

The Number of nurses who were trained in this School is as follows:-

Years	No. of students trained
1921 - 1925	27
1926 - 1930	14
1931 - 1935	23
1936 - 1940	21
1941 - 1945	31
1946 - 1950	38
1951 - 1955	34
1956 - 1960	26
1961 - 1965	43
1966 - 1970	51
1971 - 1975	30
1976 - 1980	39
1981 - 1985	34
1986 - 1990	84
1991 - 1996	99

A FOCUS

SISTER MOVINA BAREH :- She was teaching in the School of Nursing after completion the tutor course in the R.A.K. College of Nursing, Delhi. She studied at the MMC Miraj, Maharashtra for the degree course and completed the Post-Basic B.Sc. (Nursing) from Shivaji University. She came back to Shillong and taught in the School of Nursing in 1985.

SISTER JEBORA DKHAR :- She was sent on deputation to the Lady Readinge Health School for the Diploma in Public Health and was appointed as the Public Health Tutor from 1967 to 1984.

SISTER BERLIN LYNGDOH :- She was sent on deputation to the C.M.C & H, Vellore for the Diploma Course in General Nursing and after completion of the course she was appointed as Nursing Tutor from 1968 to 1974.

SISTER MAKLINDA KHARLYNGKA :- She was sent on deputation to the All India Institute of Public Health and Hygiene, Calcutta and was appointed, on her completion, as Public Health Tutor.

SISTER MANTY TARIANG :- She was sent on deputation to the All India Institute of Public Health and Hygiene, Calcutta and on her completion, she was appointed as Sister in Charge in the Laitmawsiang Rural Health Centre and thereafter as tutor in the School of Nursing, Shillong.

SISTER JULIESUK KHONGJEE :- She was deputed for the Diploma Course in Nursing at the Lady Readinge Health School, Delhi and was appointed as Nursing Tutor from 1987 to 1995.

SISTER ESDINA DKHAR and SISTER ELIZABETH DIENGDOH : Were sent for a short course on the study on control of infection at the MMC Miraj in 1990. Sister Elizabeth Diengdoh B.Sc. (Nursing) was directly appointed as Tutor to the School of Nursing in 1989 and as the Deputy Nursing Superintendent in 1995.

SISTER ESDINA DKHAR and STAFF NURSE JENNY KHONGLAH : Were sent to Ludhiana Medical College for a short course on principles of sterilisation in 1992.

SISTER BESILDA LANGSTIEH and STAFF NURSE HELINIS BORNIA : Were sent to Delhi for a short course on Ward Management in 1995. Sister Besilda Langstieh was appointed directly as the Sister-in-charge of the Mawphlang and Laitmawsiang Rural Health Centres.

SISTER WADJINGSTAD KHARKONGOR: was appointed directly as Public Health Nurse Tutor in 1989 in the School of Nursing.

SISTER LUCKY WARBAH B.Sc (Nursing) : was directly appointed as Sister Tutor in the School of Nursing.

AN APPRECIATION OF Dr. R. ARTHUR HUGHES

— GWEN C. EVANS —

When I was asked to write an appreciation of Dr. Arthur Hughes, my first reaction was, why me? Then I realised that this was a very great honour to say a few words in praise of one, who has given his life in the service of his Master, in the field of medical sciences.

One cannot think of Dr. Hughes, without also thinking of Mrs. Nancy Hughes who has been at his side for almost sixty years. They were married in 1939 and the marriage has not only been a happy one but they were kindred spirits, who put the important things of life first in their lives.

I do not intend to trace Dr. Hughes's academic career, which was varied from the time he first became a student at the Liverpool School of Medicine to the time when he retired as dean of studies at the same school of learning. It was a brilliant career.

Born a son of the manse, he and his twin brother, the Rev. J. Harris Hughes, were well steeped in spiritual matters from childhood and this was very evident in his later life, when he qualified and set his face with his wife Nancy, to serve his Lord in the Welsh Mission Hospital in Shillong.

They arrived in Shillong on the first of March, 1939. What a better day, the day of the patron saint of his native country, Wales. Like St. David who reminded all the Welsh nation to be faithful in the small things of life Dr. Hughes cared not only for the little things but he took great care that all those he came into contact with, realised that all the little details were as important as the bigger issues which one has to deal with on life's journey. The smallest, youngest patient was as important in his eyes as those worthies who held the reins of government in their hands, and they were many.

He was a skilled surgeon and his talents were known all over India, not only in the Khasi and Jaintia Hills but they came from far and wide to seek his aid.

Dr. Hughes saw the hospital grow and he was responsible for the out-reach. He was not satisfied that health giving care should begin and end at the hospital in Jaiaw. He started the clinics, the travelling dispensary, which later led to the establishment of health centres at Mawphlang and Laitmawsiang. His teaching was that the hospital training given to Doctors and nurses should flow out into teaching, caring and

nursing in the community and it is a great tribute to his vision in this respect that these are an integral part of not only the medical work in Shillong, but of the Church in the Khasi and Jaintia Hills.

A tribute to Dr. Hughes would not be complete without mentioning his concern for his colleagues and fellow missionaries during his service in India. It was a great comfort to us all to know, that we only had to contact him and he would reply with advice and very often we would be a long distance away from Shillong. This was a service we all appreciated so much.

Dr. and Mrs. Hughes's service to the work in Shillong was very much appreciated by the Church and he was made an elder in Jaiaw over fifty years ago. His guidance and help all through the thirty years he served there was something that the Church very much valued.

Mention must be made of their son John, who spent his early years in Shillong and became a great friend of the Khasi children on the compound. It was a proud day for his parents when John qualified as a doctor.

In 1969 the day came when this dedicated doctor and his wife left Shillong, I was going to say for good, but this would not be true, as during the last twenty five years they have been back several times and have seen how the hospital has now grown almost beyond recognition from that first day in 1939. We can only pray that the seeds sown then will continue to grow and blossom in the service of the Master, whom he serves so well.

On his return to this country, Dr. Hughes served as dean at the Liverpool School of Medicine and he was elected an elder in his chapel at Heathfield road, Liverpool. In 1991 he was elected Moderator of the Presbyterian Church of Wales, a post he filled to the brim, with that quiet confidence that was so characteristic of his service in Shillong.

I finish this note of appreciation of Dr. Arthur Hughes with a quote from the Rev. E. Thomas's book. 'Bryniau'r Glaw'. He is quoting the remarks made by an American doctor, Dr. Henry S. Houghton, who visited the hospital in 1932. "There is no hospital that I have seen in any mission field that comes nearer to the aim to give everything that is best by western Christians to the needy people of the east, nor expresses more purely the spirit of the Gospel as it is shown in the ministry of healing the sick. It is a place that gives inspiration to a person to visit and I came away with a new vision of the unbounded power that is in the Christian Mission."

This was the vision that inspired Dr. Hughes from the very beginning and that he imparted to those with whom he worked. May the hospital and all who serve in it, continue to be channels of healing and peace, which are so characteristic of Dr. R. Arthur Hughes, and remain true to that early vision seen so many years ago, in his native Wales.

We thank God for him and for the work he has done. ●



JUBILEE CELEBRATION OF THE KHASI JAINTIA PRESBYTERIAN SYNOD HOSPITAL SHILLONG

- *Dr. Peter A. Shave*

Firstly, I should like to thank the members of the Managing Committee of the KJP Synod Hospital, Shillong for giving me the opportunity to contribute to the Souvenir which will commemorate 75 years of service to the people of the Khasi Hills and surrounding districts. I count it an honour to have been personally associated with the hospital during most of the period from 1952 to 1965.

As a young doctor, I had accepted a call to serve in a hospital in South China in 1949. After less than 3 years that avenue of service was closed to me when all foreign nationals were forced to leave communist China. I then heard through Dr. Norman Tunnell, who had worked in the same mission as myself in China, that he was being sent to India to work initially in the Khasi Hills Welsh Mission Hospital, Shillong and then in Jowai in the Jaintia Hills. He felt certain the Welsh Mission would welcome another 'pair of hands'. Returning to England I met Dr. R. Arthur Hughes, who was on furlough there. The outcome was that I was seconded, like Dr. Tunnell, by our own

mission in England to serve at the Welsh Mission Hospital in Shillong.

Thus it was that my wife, Margaret, our two young children, Marian and Timothy, arrived by jeep at Shillong on 25th April, 1952. Like all travellers coming from the gate on the Gauhati-Shillong road our first sight of the hospital was the astonishing tall chimney, 'u mot uba mih tdem', pointed out to us by our driver. The hospital buildings, very neat and attractive in the bungalow style characteristic of Shillong at that time, were just a year older than myself! The legendary Dr. H. Gordon Roberts, retired of course, was living with his wife on the hospital compound whilst energetically supervising the completion of the new hospital in Jowai. Apart from Dr. Tunnell, whom I knew well, of course, doctors working in the hospital included, first and foremost, Dr. Drinsingh Hynniewta, then Dr. Soren, Dr. K. Tham, Dr. Moon (Dr. E.C. Syngkon) and Dr. Orientcy Roy. Miss Margaret Owen was matron, aided by Kong Plesimai. Other names and faces crowd upon the memory from those first days: amongst them Kong Jess, Kong Nerial,

Kong Lesibon and Kong Shad. In other departments I recall Bah Thomas Bareh, B.K. Rudra in the office and Bah Swit in the laboratory, the Rev. Eglancis Shullai and many, many others (I must apologise if I have inadvertently omitted anyone who should be included in this short list).

For most of the time that we were in Shillong Dr. R. Arthur Hughes was there as the Senior Medical Officer. As from the beginning Dr. Roberts name was linked with the building of the hospital, in later years no one referred to the hospital without thinking of Dr. Hughes. If he had remained in England, in Liverpool where he had trained, there is no doubt he would have become a very distinguished surgeon there. To the Shillong hospital he brought a quality of leadership and standards of medicine, patient care and, supremely, surgery that established the hospital's reputation, not only locally in the K & J Hills and throughout Assam, but also far further afield. His devotion to duty and his apparently tireless capacity for work was a model to all in the hospital and sometimes left his co-workers, including myself, exhausted. We must all feel saddened that he was not spared to greet in person the hospital's 75th anniversary.

During two years, 1959 for three months, and the whole of 1962, I assumed the role of Senior Medical Officer, while Dr. Hughes was away on furlough in England and Wales. During his absence in the summer of 1959 I noted that the hospital continued to be very full, and the heavy operation lists were maintained. Part of the time we were helped on the medical side by Dr. Bawden of the Australian Baptist

Mission. When Dr. Bawden returned to Pakistan, however, and Dr. Orientcy had to return to her home owing to her mother's illness, the burden of the medical, surgery and maternity work was carried by only three doctors. I recall that was a hard time!

By contrast, in 1962, there were 7 doctors named in the report. This included, however, Dr. C. Hilley, who worked full-time with the Travelling Dispensary, one part-time doctor in out-patients and two doctors who were present for only part of that year. It was to be an eventful year. I noted that "a milestone in the history of the Hospital was reached in September (1962) when the official transfer of the hospital, together with all its land and equipment from the Mission to the Khasi and Jaintia Hills Synod was completed. Thus the Ministry of Healing, through the hospitals in Shillong [and Jowai], has become an integral part of the work of the Church. We prayerfully anticipate that the Synod will show its lively concern for those suffering pain and distress from illness within its bounds".

In 1962 a considerable amount of building construction took place under the capable supervision of Bah Orentis Gilbert. A well-designed, two-storeyed new block was added to the existing Maternity Ward, including an operating theatre and suite on the ground floor. It was fitting that Dr. Drinsingh Hynniewta, who had devoted so much of his time to the patients on the maternity ward, was invited to perform the opening ceremony in the presence of members and guests of the Christian Medical Association of India conference who were attending the North-East India

branch conference in the hospital at the time.

In November the Chinese army invaded Assam with dramatic suddenness. The subsequent cease-fire and withdrawal of Chinese forces seemed inexplicable, but indeed we thanked God for our deliverance. During the emergency the hospital management team considered it advisable to send to their homes those student nurses who came from Bengal and Kerala states. We organised air-raid precautions and set up by arrangement with the State Government a first-aid post and blood-transfusion centre at the hospital. We also discharged a number of chronically ill patients to their villages for their own safety in the event of danger.

I had always believed that one of the most important, though little publicised activities of the hospital was the almost daily visits to the weekly markets in the Khasi Hills by 'Ka Travelling', the travelling dispensary, which incidentally bore the name of

Miss Buckley, the first matron of the hospital. A logical extension of that was the concept of 'A Rural Health Centre', the first started in Mawphlang in 1964-65. I was so impressed by this venture that I researched and submitted a dissertation on the subject to London University in 1968. One measure, the Infant Mortality Rate, is used as a standard measure of health in a village, or even a national community. A survey in Mawphlang before the Health Centre was established showed an estimated Infant Mortality Rate of 145 per 1,000 births. In the first year after the Centre was set up this had fallen to a remarkable rate of 20 per 1,000 births. [This may be compared with the All India figure (1959) of 93 per 1,000 and the rate for England and Wales (1961) of 21 per 1,000]. I was thus delighted to see that the hospital today in 1996 has two Rural Health Centres - the one at Mawphlang and a newer one at Laitmawsiang. The subsequent paragraphs in your 'Brief History of the Hospital' I find equally encouraging and augur a fine future for the hospital's outreach into the community.

In conclusion I should like to comment on the statistics you have included in your review, comparing them with some figures from 1962.

	1962*	1974	1993
Out-patients	9,300 (17,366)	20,962	40,087
In-patients	2,128	7,964	12,665
Deliveries	686	1,372	2,824
Operations	1,636	1,559	3,172

* N.B. the 2nd number for Out-patients in 1962 includes patients seen by the Travelling Dispensary doctors at: Barapani, Pynursla, Nongpoh, Cherra, Laitlyngkot, Mawngap & Umsning.

These figures may not be comparing 'like with like'. Nevertheless, overall they are demonstrating a steady and impressive increase in patients treated by the hospital. That reflects the increased capacity of 300 beds due to the new two-storey ward blocks compared to the 180 beds of 1962.

Whereas in earlier years, as was noted, the catchment area of the hospital was wider, now it caters only for the health needs of the people of Meghalaya. Now, as was proved right in 1962 from the legacy of the 'Roberts Hospital' and the Welsh Mission Hospital has evolved the Khasi Jaintia Presbyterian Synod Hospital.

Congratulations to all the present staff and heartfelt thanks to all those of earlier years and generations who have united in their efforts to bring the hospital to this 75th Anniversary. There is much to assure us that you will move forward in strength continuing to serve all those in great need about you in the name of our Lord and Saviour, Jesus Christ.

Kumta ngi duwai ba U Blei Un
iaikyarkhu ia ka kam ki kti jong ki shakri
jong U, ha ka kyrteng U Jisu Khrist, U
Trai. ♦

KHUBLEI IAPHI BAROH

"I was greatly impressed by what I saw and heard of the Khasi Mission Hospital, Shillong. I am filled with admiration for the great enthusiasm, energy and business capacity shown by Dr. H. Gordon Roberts of the Welsh Presbyterian Mission, in collecting funds to establish and maintain the Mission Hospital, which is unique, in many ways, in the Indian Empire; and for the high degree of scientific attainments which have made the Hospital and his name household words both through the length and breadth of Assam, and outside the Province also.....I came away deeply impressed by the extent of the good works done here, by the patient cheerfulness and contentment of the patients, and the obvious general efficiency of the arrangements and the Staff."

Lord Reading
Viceroy of India, 1926

MEDITATION

Looking Back and Looking Forward—The Open Door ¹

Rev. H. Gordon Roberts, M.B., B.Ch., Shillong

It is with a realization of great unfitness that I have accepted Dr. Hasselblad's invitation to give a message at the close of this Conference, and I can only hope that we may all experience a sense of God's presence in our midst as we seek afresh to know His will before we part.

I am sure that we have all been helped by our fellowship together and that we are more than grateful to those who have brought such valuable contributions for our enlightenment and inspiration, and especially for the presidential address.

Perhaps I may be allowed to look back over the years, and say a word, also, from my own experience. Like many missionaries I believe I was far from realizing how ignorant I was when I first came out, and, as I look back I am deeply conscious of my many mistakes.

It is so easy, at the start, to think too much of the contribution one can make, rather than of one's need of guidance and advice.

To get into real touch with the spirit

of the Great Physician is to find how He glories in healing the bodies of suffering men. As we draw near to Him we find that He always assumes that disease is part of the kingdom of evil and that He never once gave us the slightest sign to the contrary. His underlying idea can surely only be that God is always on the side of health rather than of disease and that where the latter triumphs something is as it ought not to be. The story of all that is bound up with, and related to, the sick bed is, of course all too often beyond our full comprehension.

As we ponder the words "with God all things are possible" we find ourselves drawn away from our tendency to estimate everything from the standpoint of man's-capacity. At the present time we are constantly being reminded that we are living in a world where the faith of many has grown cold and where things material loom so large. I am sure that we all feel the need of prayerful reflection-during the closing moments of our Conference-that the things that are not seen may become increasingly real to us in the coming days.

¹ Presented at the Assam Medical Conference, Jorhat, November 1949

Christ sent His disciples forth with a general commission to heal indiscriminately. His unvarying assumption, where there are failures, is that there has not been enough faith, either on the part of the healers or their friends and neighbors. As I look back on my failures, how often have I blamed them on poor equipment, lack of help, poor nursing and such like things when, in reality, I should have looked for the cause nearer home!

Turning from modern medical textbooks, which are often such a help to us, to the one Great Textbook, we read:

"These signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover".

To do our utmost to secure the very best possible equipment and to strive for the greatest possible efficiency is surely a vital matter but, to me it is far more vital for us, His followers, to be in constant and living touch with the Great Physician Himself. This is where I feel I have so lamentably failed. During the heavy pressure of out-patient work, or when facing the need of infinite care, unfailing sympathy and tenderness during a ward round, or the call for sustained efficiency and unremitting exertion in the operating theater, how often have we failed to be worthy of Him Who has called us to this glorious ministry, and, how often have those who have come to see 'the doctor' failed to see—during the

interview—the One Who is all compassion and Who alone can really heal both body and spirit.

We are told that after about the 3rd century miracles became more and more "wonderful exceptions" but the medieval mind had no difficulty about the credibility of miracles. When we reach the Reformation we find Luther saying "with enough faith any disease could be cured", but from the 18th century onwards miracles have become burdens on the faith of many. In the modern world, however, many have come to believe that miracles are part of the Christian message and that faith is the supreme virtue. "Oh woman, great is thy faith."

The Great Physician

If we pause to enquire why our Lord spent so much time in healing the sick we will surely find that it was because he believed that the act of healing revealed Him, in an essential way, as the One whom the Father had sent.

"It is I think true that very few spiritual results seemed to follow our Lord's healing. He continued to heal, nevertheless, because of His compassion and mercy, and because He was so permeated with the love of the Father, that he could not but heal those who asked Him for help. For Christ there was but one philanthropy—a love for the complete man, body, soul and spirit. There never was for Him, and there never can be for us, a splitting up of the Christian mission into evangelistic and philanthropic. The ministry of healing brings about a changed attitude towards life and towards our fellows that alone can



Staff Nurses



Nursing Students

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shape the common life of mankind according to the principles of the Kingdom of God".

Although the distinguishing mark which characterizes modern medicine all over the world today is its fight for exact truth, there has also developed a truer conception of trusteeship in relation both to medical knowledge and to the care of the sick.

We have a great trust and shall we pray for faithfulness in its discharge?

As we separate shall we go forth as torch-bearers inspired by the consciousness of the great responsibility which it has been our privilege to accept? As Bishop Hoare once said, "if we saw no spiritual results, if we saw no converts brought out of medical missions, if we saw no doors opened by their means, it would still be the bounden duty of Christian people to do what they can with this science (which is Western in origin) and which God has given to alleviate misery and wretchedness, pain and disease, wherever it may be found".

Let us all remember (I feel this very deeply myself) that since the medical missionary is often an intensely busy individual it is easy to go, year after year, absorbed in the exacting details of the work, it may be accomplishing much and greatly used, but frequently too much occupied even to envisage the major problems which bear upon his work. Some medical missionaries are like this and never change but others have wakened to the larger issues and have striven to break through the meshwork of daily demands

into the realm where clear understanding points the way to largest achievement.

As we consider this question of largest achievement, amongst those who have entered into "The way of the Good Physician", shall we glance at some of His foremost followers?

Let us follow David Livingstone spending long years in lonely journeys through the heart of Africa. "He gave of his very best until he kneeled down in solitude to offer up his soul to God."

Let us also think of "Pennell of the Afghan frontier"—I remember meeting him over forty years ago when he was on furlough—"carrying all before him in his brilliant career as a medical student, and then deliberately turning from the success so richly deserved and hardly won to the far outpost of civilization, where by patient labour, he was to win the devotion of wild tribesmen and cultured Brahmins. When he dies 'Hindus, Mohammedans, rugged warriors from over the borders, women, children, schoolboys, beggars, patients, the lame, the halt, the blind, old and young, foe and friend, all were united by the common sorrow that bowed all heads alike."

I remember Arthur Jackson of Liverpool, he was a few years senior to me—"devoting himself with all the eager enthusiasm of his early manhood to stemming the awful tide of plague in Manchuria, spending himself to the uttermost in unsparing service for obscure Chinese coolies. Thinking nothing of his own danger, he stood to his post, showing constant consideration to the poorest and meanest until the plague struck him

down too. At the age of 26 he gave his life without a murmur in the service of his fellow men".

What is the Secret of this Service?

What is the spirit which has animated these men? What went they out into the wilderness to do? How has their faith been maintained in the long toil of an unseen life?

In all that I have said I have, of course included—as far as it is applicable—the great service rendered by the nurse, for no country can ever hope to repay what it owes to its nurses and the ministry of healing is undoubtedly seen at its best in the devotion, self-sacrifice and efficiency of those nurses who tend the sick in the name and for the sake of the Great Physician. What immensely difficult tasks they so often gladly face with such cheerfulness and often with such a sense of humour. Some one writing on this subject, said a nurse's work often included the admitting and bathing of new patients, some of whom were distinctly reminiscent of that famous Afghan beggar, who was soaked and scraped until the bath-attendant suddenly came down upon an old suit of clothes!

As I close may I stress what we all know, but need to be reminded of, that we should always work for the spiritual quickening of the whole hospital staff, so that an atmosphere of Christian love should surround the patients at all times. To secure this shall we remember the supreme importance of constantly guarding the place of prayer in the life of the hospital.

We have had, I trust, a great vision of more and more doors being opened in His name, so shall we continue much in prayer that we may be strengthened in the inner man, and, entering into the land possess it.

May this wonderful land of India be more and more blessed through those who have been called to give their lives in the joyful service of this great ministry of healing.

We are compassed about with a great cloud of witnesses so shall we seek to follow in their steps and run with patience the race that is set before us always remembering that we are all brethren and that one is our Master even Christ, and that in His name we must always launch out into the deep as "fishers of men". ♦

"Today I cannot refrain from being melancholy when I see such a popular hospital. The popularity of a hospital is the measure of sickness in the country side. If a hospital is filled with beds and patients, it means that there are ever so many more people throughout the country sick and requiring assistance. No words are adequate to express our gratitude for the untiring and unostentatious services of religious bodies who are not satisfied with the singing of hymns.....but get down to work among the people in a manner in which this church has worked in Assam".

Shri Rajagopalachari,

Governor General of India, 1949.

THE HEALER OF US ALL

B.K.L. AND
I.P. LAITFLANG

B.K. LAITFLANG

A. To think of the past
Of God and His wondrous Hand,
The Gift of Grace He gave our Land;
So He sent out His children from across the sea
To save His people from their sin to set free,
Healing the spirit and healing the sick;
Sleep of ages broken, we now proclaim His Name.

Chorus I So let us come before His presence,
Let us kneel before the Lord
(1st time) For He's worthy to be worshipped and adored;
(2nd time) For the Lord is good and great and kind to us;
So let us come before His presence,
Let us kneel before the Lord
For His Grace endureth now and ever more.
(Repeat Chorus I)

B. When we are called to the service of the Lord,
Love, hope and faith we'll profess, led by His word;
In joy and pain, sorrow, sickness grief and care,
O teach us Lord all these to share.

Chorus II O Lord we come to dedicate and sacrifice,
Consecrate and make us realise;
O help us Lord to carry on the Cross you bore,
Till your Glory we shall see at Heaven's door,

Chorus III Arise and shine, give praise to His Holy Name,
Arise and Shine, give praise to His Holy Name,
O Glory to Him, O Glory, Rejoice in His Name, rejoice,
O sing unto Him and praise His Name,
THE HEALER OF US ALL.

C. But oh! the cry, the sick man groans in suffering,
In agony and pain and he cries, "Oh Lord!"
On Calvary with Crown of thorns and wounded side,
Oh greater pain was Yours, for me You died;
Oh Lord I pray let me see Your Face in Glory,
Oh Lord we pray let us see Your Face in Glory.

Chorus IV O when we see your Face in Glory,
Shall be raised and cleansed and healed,
O when we feel Your Gentle Hands Lord,
Shall be raised and cleansed and healed.

Chorus V (Repeat Chorus III).....

Obituary

On the life of Dr. R. Arthur Hughes, the statement "work is worship" becomes eloquently vindicated, and no other fact can testify to this so powerfully as the good doctor's monumental work which has truly made decisive changes in the lives of thousands of people who have come to know, respect, admire and love him. And - this in a subcontinent, home to hundreds of races where over a thousand languages are spoken, and where only pioneers of the sternest stuff can claim a semblance of attainment.

His professional career spanning to about 40 years in the U.K. and in the remote North East India, is one which reads like a veritable track-record of brilliant scholarship, informed articulately by quiet determination, a sense of commitment and love.

After successfully completing his Medical Education with a gold medal each in Anatomy and Surgery from Liverpool he went on to further distinguish himself in Post Graduate training in General Surgery and tropical medicine. Armed with this impressive knowledge and skill, he responded to the call to become a Missionary-Doctor. It must be said, at his point, that the Khasi and

Jaintia Hills was fortunate to have the services of one equipped with proven sagacity and calibre to take up the challenging task of health redressal, a hitherto unknown boon especially in the backdrop of 1930.

He took his calling with an unassuming zeal that could only presage his future success as a Medical Missionary, sans, the overly garishness and show which he shunned, but that of humility and an unconditional compassion for those who came to him - the infirm and the sick.

Once firmly ensconced in the Khasi-Jaintia Hills, he set himself about the task of treating innumerable patients from different parts of North East India. He was also instrumental in opening village health centres at Mawphlang and Laitmawsiang, and introducing the Travelling Dispensary. What he achieved at the hospital was no less a feat-he was singularly responsible, for building up the infrastructure of the hospital, in term of ensuring the training of personnel, the expansion of accommodation, improving service and facilities and instilling a more meaningful work culture. However, his capacity and willingness to work did not confine him to these Hills only - he grappled

with the harsher realities of the times, and for considerable period, he was engaged in treating sick and wounded soldiers, casualties of the World War II on the Burma - Manipur road.

The Jaiaw Presbyterian Church in an overwhelming display of appreciation for his good work, elected him an Elder of the Church, to which he proved himself an inestimable member.

In 1969, Dr. R.A. Hughes and his wife, Mrs. Nancy Hughes left Shillong only to return to this town he considered his second home, several times after, whenever an opportunity arose. Each visit was a pleasurable experience for him to see his lifetime work, the Hospital growing from strength to strength.

On his return to Liverpool, Dr. Hughes served as Dean, at the Liverpool School of Medicine and

subsequently, he was elected an Elder in his Chapel at Heathfield Road, Liverpool. In 1991 he was elected Moderator of the Presbyterian Church of Wales, and on 1st June 1996, he breathed his last.

The Khasi Jaintia Presbyterian Synod in a remarkable show of great respect and love for this dedicated Missionary, sent a representative, to the funeral of Dr. R. A. Hughes, to convey the profound sense of loss that it felt and to lament the passing away of so great and towering a personality.

The most fitting tribute that anyone can pay him, is to emulate his deep sense of commitment, sincerity, energy, vision and above all, the willingness to serve God by consecrating the very talents given by the great Healer, to help his fellowmen. ♦

May his eternal soul rest in peace.

(Dr. P. Lamare)
Medical Superintendent,
The Khasi Jaintia Presbyterian Synod Hospital,
Shillong

LONDON NEWSPAPER REPORT

Robert Hughes

ROBERT HUGHES, who has died aged 85, was a skilled surgeon, a dedicated teacher and a devoted missionary in India.

For 30 years, he was Surgeon and Senior Medical Officer of the Khasi Hills Welsh Mission Hospital, Shillong in north-east India. Under his direction, Khasi became a noted medical centre, with a new hospital which he planned and helped to finance.

After his return from India, Hughes was appointed Moderator of the Presbyterian Church in Wales, from 1992 to 1993.

Robert Arthur Hughes was born at Oswestry on Dec. 3, 1910. His father, Howel Harris Hughes, was a minister of the Presbyterian Church of Wales; his mother was a teacher.

He changed schools often, as his father was appointed variously to Oswestry, Liverpool, Bangor and finally Llandudno, where young Arthur attended the John Bright Grammar School. In 1933 he graduated in medicine from Liverpool University.

After working at junior hospital posts, he was appointed Surgical Registrar at the David Lewis Northern Hospital in Liverpool. In 1937 he became a Fellow of the Royal College of Surgeons.

At Liverpool he met Nancy Wright, a ward sister, whom he married in

1939. They set sail that year for India to begin their work of the next 30 years at the Khasi Hills Welsh Mission Hospital.

Returning to Britain in 1969, Hughes was appointed Academic Sub-Dean in the Faculty of Medicine of the University of Liverpool, where his quiet administrative ability and diplomacy proved invaluable.

He was also innovative: he pioneered the teaching of General Practice as a subject at medical school. He retired from the university in 1976.


A tall man with a Welsh accent, his speech was hesitant, as if he were translating from his native language, in which he always seemed to be thinking. He was a strong baritone and sang not only in his own church, but in the services of other denominations. His faith was ecumenical and he professed a love for people of any race or creed.

Hughes's serious purpose was often hidden by a smile.

In spite of cardiovascular difficulties, he accepted in 1992 the position of Moderator of the Presbyterian Church of Wales. To the end of his life, he attended church and medical meetings.

Robert Hughes was appointed OBE in 1962 for services to missionary work in India and to humanity.

He is survived by his wife, son, and grand and great grandchildren. ♦



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U REV. HUGH GORDON ROBERTS

C.I.E., M.D. (Liv), LL.D., (Wales)

(1885 —1961)

- *Dr. R. Arthur Hughes*

La kha ia u Hugh Gordon Roberts ha ka 16 tarik u July 1885. U dei u khun jong u Dr. David Roberts, u tymmenbasan uba donburom jong ka Presbyterian Church of Wales, Catherine Street, Liverpool. Na ki khun baroh dei u Gordon uba khong kpa eh.

U Gordon u laioh ka jingnang jingstad na ka Liverpool College. Nyngkong u la leit trei bad pyntbit ia lade ha ka Firm ki Chartered Accountants bad ka jingtip jingstad kaba u laioh ka la long ka 'asset' ha ka jingim jong u. Ha ki snem 1904-05, u Evan Roberts, u samla bariewblei uba lasdang ia ka jingialap ha Wales, u la wanpoi ruh ha Liverpool. U Gordon u la iohsngew ia ka jingialap u Evan Roberts halor ka phang, **'Kumno ngin lait im lada ngi niew sting ia ka Jingpynim bakhraw!** Kane ka jingialap ka la ktah ia ki jingmut jingpyrkhat u Gordon. Katba u dang puson u la iohsngew ia ka jinghot ban shakri kum u Medical mishoneri sha shiliang duriaw. Um shym nud ban iathuh ia kane ka jinghot u Blei ha la u kpa. Hadien, haba u kpa u la tip, u la dap da ka jingkmén bad u la kyrkhu ia u, u da pynshlur ban rung sha ka jingpule ia ka kam doktor. Ka dohnud u Gordon ka la shlei da ka jingkmén namar ki, tiensneng 'tien-kraw bad 'tien-pynshlur

basbun na la u kpa. U la leit rah marmar ia kane ka khubor sha ki rangbah ka Firm ki Chartered Accountants bad ki la iakmen lang ha kane ka jingthmu bakhraw. Katba u dang ia id shaphrang ha ka jingpyrkhat ia kane ka kam, u la iohsngew ia ka ktien kaba sawa ha ki tyndong shkor jong u kaba ong, **'Ngan ym iehnoh ia phi'**. Da kane ka jingsngew shngain u Gordon u la sdang ia ka jingpule ha ka skul doktor kaba ha Liverpool. U la pass doktor ha ka 1912.

U Gordon kum u samla shongskul u la long u dkhot ka Students' Christian Movement ha ka University. Shisien ka Edinburgh Missionary Conference kaba lalong ha ka 1910 ka la ia tuklar jur halor ka phang, **"Ka Jingialap ha ka pyrthei ha kane ka juk mynta"**. U Gordon u la iashim bynta da ka jingshitrhem. Ka jingiasyllok jong u bad u J.R. Mott bad kiwei ki nongialam samla ka la ai mynsiem ia u. U Rev. J.D. Evans, u Pastor ka Catherine Street Church u la long u nongialam bad u nongai-mynsiem ia u Gordon bad ki 'tiensneng 'tienkraw kiba u ioh na u ki long, **"To long donakor bad skhem bha ha ka jingialeh"**. U Gordon u bat ia kine ki 'tiensneng lynter ka jingim jong u. Haba ka por ka la biang, u la tyrwa ia lade ha ka Medical Board ban long u mishoneri sha shiliang duriaw. U Rev. J.D. Evans u la 'recommend' ia

ka application u Gordon sha ka Mission Board, u ong, - "U Gordon u long uba la aiti sha ka kam. Ha kawei ka por, la sngewsuhjer ioh un bud ia ki dienjat u Bakha bariewblei jong u, u Dr. Fred T. Roberts, ban leit sha China.....Mynta ki dkhot ka Board kin sngewhun ban iohi ia u ba u tyrwa mon sngewbha ban long u mishoneri. U long u riewdonburom. Mynta u puson ban pynshongshit ia ki samla ha ka kam mishoneri".

Shaphang ka jingiapoikha u Gordon bad i Katie, u R.G. Jones u iathuh ba u ithuh bha ia i Katie naduh ka jinglong khynnah jong i. I long iba minot bad kitkhia ia ki Skul Pynpaw. I long ruh iba shynroin shynriap. Ki snem kiba i don ha India ki long kiba kordor. I ju ai ka jingshakri ha ki jingiaseng kum ka nongtem organ

U Gordon u long u briew uba don ka jingsngewthuh bad jingkitkhlieh ban ialap ia ka jingdonkam Medical mishoneri ha kane ka juk mynta. Dei ma u uba la pynlong ia ki Directors ban iohi ia ki jingshisha kumba ki long bad ban kyrshan ia ki jingpyrshang bakordor ha kane ka liang. U ju pyrshang ban leh ia ki jingthmu kiba u don ka jingkyrmen baskhem. U ju iasylok da ka jingsngewrit bad la ki paralok ban ioh jingkyrshan halor ki plan jingpynkhiah bad ha kajuh ka por u niewkor ia ki jingai jingmut kiba mih na ki jingiaphylliew jingmut. I mem i ju long ka sakhi kaba ai mynsiem ia u Gordon ha kine ki jingpyrkhat bakhrav. U ju pynsngew ruh ia ki plan jingpynkhiah ha ki mishoneri rangbah kum u Sahep E.H. Williams, u Sahep T.W. Reese, u Sahep J.W. Roberts, u Sahep E. Adams bad hadien pat u Sahep G. Angell Jones bad u Sahep Dr. R.A.

Hughes. I Miss Buckley, Miss Bullock, Bah Drickson bad u Enjelus, u khun i Bah Drickson, bad i Bah Elwin ki long kiba la iarap ban peit-thuh bad ai jingmut barobor. I Mem Katie i ju iadonlang barobor. Ki jingmih na kitei ki jingiasylok ki wan ha ka dur "Ki Rai Ka Hospital". Ki kam kiba artatien la ju phah sha ka Hospital ban pyrkhat sani. Ym ju don koit ka Komiti.

U Gordon bad i Katie kim da don ki met kiba khlain bha bad kane ka ju pyndiaw shibun ia ki, hynrei ha ka jingdawa ka kam ki raikut ban iaaid shaphrang. Kumno u Sahep Gordon u ioh ka jingjop ha ki jingpyrshang jong u? Ka jubab ka long ba u aiti ialade na ka bynta kawei ka jingthmu bad ka jinglakloi jong u ban pynpaw ia ki jingtrei baroh, kiba u ngeit, kin iadei dur wat la ym pat lah ban iohi ia ki. Ha u ka 'Jingtei' ka long ka sakhi jong ka jingaiti kaba mih na ka dohnud Khristan jong u. Shisien ba ka jingtei ka la ieng dei ban pyndep ia ka. Ym don lynti ia ka buhteng bad dei ban jam shakhmat. Ka rukom treikam jong u ka long ban pyndep kloi lan ia ki jingthmu. U don ka jingsngewkitkhlieh bakhia ban pyndep ia ka kam. U long uba biria birai bad ki khynnah khunlung, ki samla bad ki tymmen ki san la ha sor ne ha nongkyndong. Dei ki paralok kiba la kyrshan bad ai mynsiem ia u.

Ka Regulations of the Foreigners Missionary Society of the Calvinistic Methodist Church 1897 ka don ka jingthoh kaba ong ba "U mishoneri ha ka kam jingpynkhiah um dei ban klet ba u long nyngkong u mishoneri bad nangta u doktor". Shuh shuh la ong ruh ba "Ki mishoneri ha ka kam jingpynkhiah ki long kiba la pynkhamti kum ki District Mishoneri, tangba ki pla-

snieh ba ki ju rah ki don ha ki ki tiar sumar pang, ki dawai dashin ryngkat bad ka jingtip jingshemphang kumno ban pyndonkam ia ki". Nyngkong ka District Committee ka la rai ban buh ia u Dr. Roberts ban khmih bad sumar ia ka Mawphlang District, hynrei hadien haba ka jingkyrpad iarap peisa ban tei Hospital ka la seiso, ki nongpyniaid ha Wales ki la pynjynsur ia ka rai bad shah ia u Dr. Roberts ban khmih ia kino kino ki Balang khnang ban ym pyndkut ia u na ka kam mishoneri.

Haba la phah nyngkong ia u Dr. Roberts sha Shillong, ka Mission na Wales ka la ai jingiarap £3.10s man ka bnai ban pynlut ha ka kam jingpynkhiah. Haba la plie pat ia ka Hospital 80 jingthiah, ka jingiarap peisa ka la long £50 (pound) shibnai. Ka jingiarap peisa ha ka 1942 ka la kiew sha ka £625 (pound) shibnai bad ha ki snem kiba hadien ka jingiarap ka la kiew shaduh £5000 (pound) shibnai.

U Dr. Roberts u la iohpdiang ia ka 'jingkhot' sha kane ka kam jong ka jingpynkhiah bad ka jingpyndem jong u ha ka jingkhot U Blei ka la pynurlong ban ioh ia kane ka hospital. U la pruidak ia ka rukom treikam bad u khmih lynti ba kiwei kin bud bad iaieh ha kane ka jingthmu. Ka long kaba donkam ban sngewthuh ba ym don jingkut ha ka jingpynbiang ia ki jingdonkam ka hospital na ka por sha ka por. Ka jingstad saian kan wanrah shibun ki jingmyntoi. Hapdeng ki jingkylla donkam ban niewkor ia ka jingtrei u Dr. Roberts ha kaba iadei bad kane ka Hospital.

Ha ka snem 1913 la lah don lypa ka Civil Hospital barat ha Shillong. Ki mishoneri, haba u Dr. Roberts u la tyrwa ban tei Hospital ha Jaiaw, ki la

ia mynjur bad labuh ka jingkyrpad ha ka Sorkar kumne :-

- (a) Ba ka Hospital kaba yn tei kan kdup ia ka Ri Khasi baroh kawei.
- (b) Ba ki Khasi hi kim da mon ban leit shah sumar pang ha ki Hospital Sorkar.
- (k) Ba kum ka Mission ka sngewdonkam ban don la ka jong ka Hospital ban iarap ia ki parabangeit baniun bad ia kiwei kiwei de na kylleng ka Ri.
- (d) Ba ym lah ban ai training ia ki Compounder lymda don la ka Hospital.

Ka Sorkar ka la pyrkhath ia ka jingtyrwa, ka la mynjur bad ka la ai jingiarap ruh Rs. 5,000/- na ka bynta kane ka jingthmu. Ia ka Plan jong ka Hospital la pynkhreh da u Dr. Roberts lem bad ki jingai jingmut na u Sahep Ceredig Evans, Sahep E.H. Williams, U Dr. Edward Williams bad u Executive Engineer Sorkar. Ka Estimate ka long T. 34,876/-. Lasdang tei ia ka Hospital ha basdang jong ka snem 1915.

Ha ka por ka Thmabah kaba nyngkong, ka Sorkar ka la khot ia u Dr. Roberts ban long u Civil Surgeon ban sumar ia ki shakri Sorkar bad ia ki paitbah ruh kumjuh. Ka tyngka kamai kaba u Dr. Roberts u la ioh kum u Civil Surgeon u la pynlut phar ha kaba tei ia ka Hospital. Ka jinglum peisa na ka bynta ka hospital ka la nangkiew man ka por bad kaba lakot sha ka £60,000 (pound) shisnem haduh ka snem 1969. Don ki por ha kiba ka Mission Board ka shem jingeh ban iarap peisa ia ka Hospital, hynrei u Dr. Roberts u ieng shlur da kaba u pyndonkam lut ia ki peisa kamai kum u Civil Surgeon. Ha ki

lai snem kum u Civil Surgeon u la kamai T. 30,000/- bad u la pynlut ia kane ha ka hospital. Ha ka snem 1919, ka Sorkar ka la ai jingiarap T. 60,000/- ia ka Hospital bad u Dr. Roberts u la pyndonkam ia kane ka tyngka ha kaba tei iing markhap ka Hospital 25,000/-, pynioh bording elektrik 25,000/-, bad tei ia ka 'septic tank' 10,000/-. Ha ki snem kiba hadien namar ka jingdawa ka kam la dei ban pyntreikam noh ia ka Kor X'ray kaba la long ka jingiarap bakhraw ia ka Hospital. La don ruh ka jingpynbeit ban ai jingsumar ei ia ki shakri sorkar khlem kano kano ka jingsiew. Hadien pat la don biang ka jingpynbeit thymmai ha kaba ki shakri sorkar kiba ioh jingsumar na ka hospital yn siew ia ka jinglut jingsep da ka Sorkar hi.

Ha u bnai May jong ka snem 1919 u Dr. Roberts bad i Mem ki la leit shuti sha Bilat ryngkat bad arngut ki khun kiba la kha ha Shillong, u David bad i Elizabeth. Ka la don ka jingkmn bakhraw haba u Dr. Roberts u la ioh lad ban iakynduh ia ki nongpyniaid ka Mission ha Wales bad ban pynsgew ha ki ia ka jingiaid ka kam. Kum ka lad ban ioh lum peisa shuh, ka Mission ka la shah sngewbha ia u Dr. Roberts ban pynmih i Kot lyngkdop i ban iathuh ia ka jingdonkam ka hospital. Ka apil ka la pynwan shibun ki paitbah sha ka jingialang. U Rev. J.D. Evans bad u Rev. Watcyn Price ki la pynbeit ia ka jingialang banyngkong ban pynshai shaphang ka jingiaid ka kam hospital ha Shillong. Kane ka jingialang ka la kylla long hadien ka Orient Missionary Exhibition kaba la pynkyndit bynriew ia ki Balang ban iohi ia ka kam jingpynkhiah lyngba ka jingtrei ki mishoneri. Ka jingmih na kane ka long ba la seng bad pynmih ia ka Fund Hospital Shillong kaba ka tyngka ha kaba sdang ka la long £30,000 (pound).

U Dr. Roberts bad i Mem ki la wanphai na ka shuti bad poi ha Shillong ha u bnai November 1920. Ka Sorkar ha kata ka por ka la ibit ban thung ia u kum u dkhot ka Assam Legislative Council. Dei ha ka 11 tarik u April 1921 pat ba ka Sorkar ka la pyndonburom ia u da ka 'Kaiser-i-Hind Medal. Hapdeng ki kam kiba bun kiba u dei ban trei, u Dr. Roberts bunsien bunsien u don ha tmier ka jingbymlah kyrda shuh, hynrei u tur shaphrang da ka jingshlur hapdeng ki sohsat ba bunjait.

Kum ka jingpynkhreh ia ka hospital, I Miss Buckley i la sdang plie ia ka Klass-ai-jingpyntbit ia ki khyndiat ngut ki Nos kiba wan na ki shnong bamarjan. I long ka briew kaba don ka bor treikam kaba khlain bad ka jingskhem jingmut ha ka kam kaba i trei. Ynda ladap shisnem naduh basdang tei ia ka hospital, u Dr. Roberts u la kyrpad ia ka Mission ha Wales ban phah iwei i Nos Mishoneri ban wan trei ha Shillong. Hadien lai snem la pan sa arngut. Nangta hynriew bnai shuwa ban plie ia ka Hospital u la pan sa lai ngut ki Nos Mishoneri. Ha kajuh ka por, u la pyntip ruh sha ka Mission ha Wales ia ka jingdonkam shuh ki jingtei kiba thymmai ki ban kynthup ia ka Hostel ki Nos Khasi, ka iingshong ki Sister Mishoneri, ka iing Doktor bad ka jingpynieng ia ka lingmane.

la kane ka Hospital thymmai ha Jaiaw la plie ha ka 25 tarik u March 1922 da u Lat ka Jylla Assam, ha kaba ki kynrem ki lyndan, ki mishoneri bad ki Riewkhmat ka Balang ha Ri Khasi ki iadon lang. Ka khubor jingplie ia kane ka Hospital ka la her stet bha bad u Dr. Roberts u la ioh ka nam kaba khraw kum u 'Surgeon' u batbit. Ki nongthiahpang ki la nangbun. La tei ruh ia

kamra thiah pang bakyrpang na ka bynta ki Shakri Sorkar, ki Sahep Bakisha na Assam, Bengal bad nawei nawei.

Ha ka snem 1925, u Dr. Roberts u la kren ha ka Jingialang-kut-snem jong ka Assam Branch jong ka British Medical Association. Ki dak jingkhein kiba u la ai ha kaba iathuh ia ki jingpang kiba u la sumar ka la pynlyngngoh ia kiba iadon ha ka jingialang. Ha ka snem 1926 pat haba kane ka Association ka la iakynduh ha Shillong, u President jong ka u la ai ka jingkren ha kaba u la iaroh bad niewkor ia ka jingtrei u Dr. Roberts ha kane ka Hospital.

Ka jingiaid shaphrang ka kam ka paw ruh ha kaba u Dr. Roberts u la tei sa ia ka Kamra thiah ki nongkha-khunlung. Dei ki shipara ki 'Miss Davies' na Llandinam kiba la kyrshan peisa ban tei ia katei ka Kamra thiah ki nongkha-khunlung. Nangta pat, ka jingioh jingiarap na ki enjinier Khasi ban pynieng ia ki kor ki bor, kum ka jingpynieng ia u 'boiler' ba 12 phut, ka 'Steam Engine', ka 'Steam Laundry' bad ka jingsumar ia ki Kor X'ray, ka la pynshlur ia u Dr. Roberts ban sain pyrkhath shaphang ka jingnang pynbha bad pyniar ia ka Hospital. Ym tang katta, u la jam shuh shakhmat ban tei ki Jaka treikam ban moromot ne shna thymmai ia ki tiar ki tar badonkam bad ha kane ka liang u bret ia la ka jingshaniah ha ki biew kiba don ka sap ka jingstad bad jingshemphang ban shna ia ki tiar da lade hi.

La don kawei ka jingjia ha u bnai July 1931 ha kaba ka Maharani jong ka Gwalior ka la wanpoi ha Shillong ban wad jingpynkhiah na kane ka Hospital. Da ka mon sngewbha ka la shah puid bad ka la ioh jingpynkhiah. Kum ka dak ka jingsngewnguh ka la ai jingiarap peisa 32,000 tyngka ia ka Hospital. Ki nam

bakhraw u Dr. Roberts ki la phriang bad ka Sorkar ka la ibit ban ai ha u ia ka nam 'Commander of the Order of the Indian Empire' (C.I.E.) bad ka kyrteng jong u kan iai iwbihi bad ka nam jong u kan neh kan sah.

U Dr. Robert Arthur Hughes u la sdang ia ka jingtrei jong u ha kane ka Hospital ha ka shitarik u March 1939. La buh ia u ban khmih ia ka General Ward bad u Dr. Roberts pat tang ia ki Private Ward. Katba ka Thma ha Burma ka la wan nangtur shajan Assam, ka Hospital ha Shillong ruh ka la nang bunkam ban ai jinghikai ia ki Nos bad ia ki nongtrei ha ki Red Cross. Ha kane ka por la don arngut ki Doktor Khasi, lai ngut ki Nos Mishoneri bad 50 ngut ki Nos Khasi. U Dr. Hughes u la long kum u Consultant ia ki Hospital Shipai ha Shillong. Ia ki nongpang kiba kham jur la wanrah ban sumar ia ki ha Welsh Mission Hospital. Namar ka jingkhia ka kam, u Dr. Roberts u la aiti noh ia ka kam sumar pang ha u Dr. Robert Arthur Hughes bad u la bat ha lade ia kam pyniaid ia ka Hospital. La iarap ia u Dr. Hughes hadien da u Dr. Stanley Russel F.R.C.S., u mishoneri doktor jong ka Bible Churchmen's Missionary Society ha Burma. Ha kane ka por thma, u Dr. Roberts u la ai ruh ia la ka jingshakri ia ki shipai phareng kiba don ha Shillong lyngba ka 'Mission Rest House for Soldiers' ha Dinam Hall. Ban pynbiang ia kane, u Dr. Roberts u la plan bad shna ia ka Kamra Shetja bad ka kamra leit-bar (toilet) ha Dinam Hall ha kaba ka Y.M.C.A. ka la bei tyngka.

U Dr. Roberts u la leitphai sha Wales ryngkat bad i Mem ha ka snem 1945. Ha ka snem kaba bud, kata ha ka 28 tarik u May 1946, ka University of Wales ka la pynkup ha u ia ka nam, "Doctor of Law" kum ka dak ka

jingburom ia u Khun ka Ri Wales uba la ai ka jingshakri bakordor ha ka liang ka jingsumar pang ha Ri Khasi.

Hadien ka jingshongthait, u la don ruh sa kawei ka plan ban tei ia ka Hospital thymmai ha Jowai. La don lypa ka hospital ha Jowai kaba la tei mynnor da u Dr. Edward Williams ha ka 1913. I Miss M. Buckley i la leit shimti ia ka kam sumar pang hangto ha ka snem 1934. U Rev. bad I Mem Angell Jones ki la pyniaid ia ka hospital rim shuwa ban wan i Miss Buckley. Ka Field Medical Committee jong ka Mission ha ka snem 1938 ka la thung ia uwei u Civil Surgeon ba pawkhamat, uba la shongthait, U Dr. Homiwell Lyngdoh M.B.E., ban khmih ia ka jingtei ia ka hospital thymmai. Ka Mission Board ka la mang £ 4,000 (pounds) na ka bynta kane ka kam. Hapoh ka jingialam u Dr. Lyngdoh ka kam ka la iaaid shaphrang - la tei ia ka jingkieng halor kawei ka them, la pynioh umbam na ki umpohliaw kiba ha trai lum hajan ka nongrim iing ban tei ia ka hospital, bad la pynmadan ruh ia ka khlieh lum da ka jingiatrei mon sngewbha ki paitbah. Haba ka thma ka la sdang ha ka snem 1939 la dei ban pynsangeh noh shuwa ia ka kam. Hadien shiphew snem, la don ka apil ha Ri Wales ban pynmih £ 20,000 (pounds) na ka bynta ban tei thymmai ia ka hospital ha Jowai. Ka apil kam shym long lehohei namar la iohi ba ki parabangeit ki kner la ki kti ban kyrshan ia kane ka kam. Kine ki long ki dak ha kaba la don ka jingialam u Mynsiern U Blei.

U Dr. Roberts bad i Mem ki la ioh mynsiern bad sngewshlur ban sdang ia ka kam. Ki la mih na London ha ka 14 tarik u September 1949 ban wan sha Ri Khasi ban tei pat sa ia ka Hospital ba-ar ha Jowai (Jaintia Hills). Wat la u

la ioh ban lum peisa na Ri Wales, hynrei u phikir bha ban kunai peisa namar ka jingkieu dor ki mar ki mata.

Haba u Governor General ka India, u Sri Rajagopalachari, un wan sha Shillong, u Sri Prakasa, u Lat ka Assam, u la pynbeit ia u Rajagopalachari ban wan jngoh ia ka Hospital Mission ha Jaiaw, Shillong, bad ban buh ruh ia u Mawnongrim jong ka Hospital thymmai kaba yn tei ha Jowai. Ha ka 8 tarik u bnai March 1953, u Sri Jairamdas Doulatram, u Lat thymmai ka Assam, u la wan plie ia ka Hospital thymmai ha Jowai. U Rev. Llewelyn Jones, u Secretary thymmai ka Mission Board, u la wan jngoh ia ka Balang bad u la aiti ruh ia ka Hospital, ia ki tiar ki tar bad ia ka Bor pyniaid ba pura ha ka Khasi Jaintia Presbyterian Synod. U Dr. Roberts pat, da ka jingkmern bad jinghun mynsiern, u la ai ki 'tiensneng 'tienkraw bakhatduh bad ki jingkyrkhu kyrdoh ba ka kam kan iaaid shaphrang. U la aiti ia ka jingpyniaid ia kane ka Hospital ha u Dr. Norman Tunnel F.R.C.S., bad ha I Miss Marian Pritchard.

U Dr. Roberts u la khlad noh ha Eastbourne ha ka 20 tarik u December 1961. Ka la don ka jingsngew pangnud bad jingsngewsih ha ka jingkhlad noh jong u. Ka Balang ka la pynpaw ia ka jingsngew-burom bad jingniewkor ia ka jingshakri bakordor jong u. U la long u atiar ka Balang bad ha ka jingpyniaid bastad U Blei u la lah ban tei ar tylli ki Hospital ha Ri Khasi Jaintia, kiba la sakhi bad wallam shibun ki briew, rangbah, kynthei bad khynnah, ban tip bad ithuh ia U Blei lyngba U Jisu Khrist, Uba long U Nongpynim bad Nongsiewspah jong ka pyrthei. ♦

(La pynwan lyngkot sha ka ktien Khasi da I Bah Maurice G. Lyngdoh)

U ROBERT ARTHUR HUGHES, OBE., FRCS.

— Rev. Dr. D. Ben Rees —

*Haba U Dr. R. Arthur Hughes u la mih noh na India ha ka snem 1969, ka Kotkhubor
The Hindustan Standard ka thoh "Ka Jingiakhlad Pang Dohnud" (A Sad Parting).*

"Ka Jingim jong u ka long ka khanapateng namar u la ieh shadien ia ka dak-sah-kynmaw ba shirta. Kine ki Lum Khasi ki long kiba da kumwei shwa ba un wan shane laiphew snem mynshwa ha kaba un theh sei lut kat kaba u don - Ka sap jong u, ka jingstad jong u, ka jingsngew briew jong u. Ha ki laiphew snem kiba jrong, u la ai jingtngan ia kiba shitom - ka Kyrtenng jong U ka dei kaba iakren iakhana ha kawei-pa-kawei ka rympei iing - nangta poi ka khyllipmat ha u ban iakhlad noh na ki lok ki jor (U Dr. Hughes um ju don nongpang hynrei tang ki paralok). Ki Lum Khasi kin ym sah kumjuh shuh khlem ma u".

Ka dei ka jingsot kaba jrong hynrei ka kren briew namar ka kynthup lut ia ka jingsngewjan, jingburom, ka jingmane kyrpang, ka jingsngewnguh bad jingieit ia une u nongpynkhiah ba sngur bad khuid mynsiem uba la ieh shadien ka kam doktor ba iohngong iohpisa ha Liverpool na ka bynta ban im kum u missioneri bad u nongpynkhiah ha ka thain Shatei-Ham-Mihngi jong ka Ri India.

Ka Jingim Jong U :

La kha ia u Robert Arthur Hughes ha ka 3 tarik u Nohprah 1910 ha Oswestry, Salop, ka shnong Khaii bad khappud hapdeng ka Wales bad ka England. U Kpa jong U U Rev. Howell Harris Hughes u wan na ka kpoh Welsh na Liverpool, bad ka Oswestry ka dei ka Pastorate kaba ar ka jong U. Ka kmie pat, Ka Myfanwy Hughes ka dei na Garth kaba hajan ka Acrefair bad ka long ka nonghikai ha Llangollen. Ka 3 tarik u Nohprah, 1910 ka dei ka sngi kyrpang ia ka Myfanwy Hughes haba ka la kha synrop ia ki arngut ki khun shynrang U Robert Arthur bad John Harries kiba hadien ki la long ki nongialam ia ka Balang. La jied Moderator ia U Rev. John Harries Hughes ha ka General Assembly kaba la long ha Liverpool ha ka snem 1976, katba ia u Dr. Arthur Hughes pat la jied kum u Moderator - Elect ha kawei pat ka General Assembly kaba la long ha Liverpool ha ka snem 1991.

La ju kdew ia ka jingsngew dap ram jong u ia la ka iing ka sem bad ka

jingrai jong U ban long u missioneri - nongpynkhiah (Medical Missionary) ka shong synggeit eh halor ka jingpynheh pynsan jong u ha ka iing Balang ba sah u Kpa. Ki kmie ki kpa jong U ki shoh jingmut bha ia ka kam jong ka Welsh Missionary Society bad ki tip bha ruh ia ka histori jong ka lyngba ka jingthoh da U J. Hughes Morris. Ki tip bha ruh ia bun ki missioneri khamtam ia u Rev. J.W. Roberts (U kpa jong ka Dr. Gwyneth P. Roberts) na Sylhet, uba ju pule ha Wales University ha Bangor bad baroh arngut ki dei lang na ka Liverpool Welsh Presbyterian Chapel.

U Dr. Hugnes u la thoh sngewthiang bha ha ka ktien Welsh shaphang la U Kpa kum u Pastor ba aiti lut, u nongai mynsiem bad u Nongprat Lynti ia ka Fellowship of Reconciliation ha Ri Wales. U Rev. Howell Harris Hughes u lakynriah noh na Oswestry sha ka Balang Tabernacle Welsh Presbyterian ha Bangor, nangta biang sha Liverpool sha ka Balang Waterloo Presbyterian shwa ba un shong bad sah ha Llandudno kum u Minister jong ka Balang Siloh Welsh Presbyterian. Kane hi ka pyni ba ki khun shynrang ki la ioh ia ka jingpule kaba biang khamtam na Waterloo kum ki Skul-Seaforth Grammar School, ka Liverpool and John Bright County School ha Llandudno hapdeng ki snem 1925 bad 1928.

Ha ka snem 1928 u la rung ha ka Faculty of Medicine, University of Liverpool bad ha ki hynriew snem kiba bud, u la pynpaw ia lade kum uwei na ki khynnah skul batbit tam ha ka juk jong u. U la ioh ia ka khusnam "Gold Medal" ha ka Surgery bad u la pyndep ia ka jingpule jong u ha ka snem 1933. La thung kam ia u kum u 'House Surgeon' jong uwei u tymmen Basan

(elder) ka Balang Liverpool Welsh Presbyterian uba kyrteng u Prof O. Hubert. Nangta kum u 'House Physician' jong u Dr. (Prof) Norman Capon ha ka Royal Southern Hospital, Liverpool. Hadien kane, la thung ia U kum u John Rankin Fellow ha ka Human Anatomy (1934-35) ha ka Liverpool University shwa ba un pynlut arsnem ha ka David Lewis Northern Hospital kum u Surgical Tutor, U Pathologist bad u Registrar. Hadien ba la pdiang sngewbha ia u da ka Executive Committee jong ka Welsh Mission, u la pyndep ruh ia ka jingpule ha ka Tropical Medicine na ka London University nalor ba u la pyntbit ia lade shuh shuh ha ka Radium Institute bad ha ka Mount Vernon Hospital.

Ka Jingim bad Jingtrei ha Shillong.

Dei ha ka David Lewis Northern Hospital, ba u R. Arthur Hughes u la ia kynduh ia kawei ka Sister ba dang samla kaba kyrteng ka Nancy (Ann Beatrice) Wright, RFN, SCM kaba na Heswall ha Wirral. Ki la iapoikha ha ka 7 tarik u Kyllalyngkot, 1939, bad mih da ka jhad na Liverpool sha Calcutta ha ka 28 tarik u Kyllalyngkot ha kajuh ka snem. Ka jingpoi u Doctor Hughes ha Shillong ka pynurlong ia ka jingthrang u Rev. Dr. Hugh Gordon Roberts (1855-1961), U Nongseng ia ka Hospital, uba la long kum u missioneri (ryngkat bad ka Mem) kata naduh ka snem 1913. Kane ka Shillong Hospital ka la phriang ia la ka jong ka nam ka burom naduh ba la seng ia ka ha ka snem 1922. U Dr. Hughes u la tei bad pyniar shuh shuh ia kata ka nongrim lyngba ka jingtbit bad jingstad ryngkat bad ka mynsiem aiti lut jong u. U la peit bad pyniaid ia baroh ki kamra thiah pang katba u Dr. Roberts pat u peit bad



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naduh ka snem 1942 haduh 1947 kaba la ai lad ia u Dr. Hughes bad ka mem jong u ban leit shuti hadien hynniew snem kynthih ha ka kam ha Shillong. Nangta wan iarap sa u Dr. Norman Tunnel kaba la ai lad sa shisien ia u Dr. Hughes bad ka mem jong u ban leit shuti biang. Hadien eh wan shipor sa u Dr. Peter Shave bad kiwei kiwei de kiba la iarap tang khyndiat bnai.

Hynrei la kumno kumno ka long ka jingshisha ba ym don mano mano ki Missioneri doktor na ka Balang Wales ki ban ia trei ryngkat bad u Dr. Hughes ha ki laiphew snem wat lyngba bun ki jingkyrpad. Kum u Dr. H.G. Roberts, u Dr. Hughes u sngewthuh bha ba ka jingpyntbit ne ai-training ia ki briew shynrang ne kynthei na Ri India ka long ka lynti kaba dei eh ban neh ka kam. Kane kumba ngi ia tip baroh ka dei kaei kaei kaba la jia long.

U Nongprat Lynti :

Halor kiei kiei baroh, yn iai kynmaw ia u Dr. Hughes kum u Doktor ne u nongpynkhiah. Ki jingtrei bad jingjop jong u lah ban ong ki dei kum kiei kiei kiba "Nyngkong tam". Dei ma u uba sdang nyngkong duh ia kata kaba ki ong ka Lower Segment 'Caesarean Section' shwa ban wan ka por jong ki ia katei ka buit jingstad bad uba hadien u long u nongpeit ia ka kam pynkha khunlung, ki la thoh ha ka Christian Medical Journal ia kaei kaba ki la ia shem ia kynduh ha Shillong. Kumba ka paw, kaei kaba la thoh ka long kaba nyngkong duh ym dei tang ha Assam hynrei ha ka ri India baroh kawei. Dei u Dr. Hughes uba la sdang nyngkong eh ia ka "Vagus nerve resection", ban pynkoit ia ka jingprum snier (duodenal ulcer) ha ka jylla Assam, uba la wanrah

nyngkong ia ka 'Oxford Ether Vaporiser' kum ka tiar ai dawai iohthiah (anaesthesia) ha North East India, uba la ithuh ia ka jingpang "rickets" ha ki khunlung khynnah, bad uba la ithuh ruh ia ki jingduna ha ka "Protein Calorie" kaba u khot Kwashiorkor bad nangta ban thaw kijuh ki lad ki rukom kumno ban pynkoit ia kine ki jingpang.

Ka dei lyngba ka jingshemphang jong u ha ka kam pynkhiah bad ia ki jaid jingpang ba la pynsngewthuh ha ki jingialang ka Balang ba bun na ki jingpang ba ki briew ki ioh kim dei na ka daw jong ka jingleh sniew ne ka jingioh ksuid.

Lyngba u khulom uba nep U jong u, u la thoh ha ki kotkhubor ka Balang shaphang ka bam ka dih ba tei ia ki khunlung bad shna ia ki jingai jingtip (Pamphlets) halor ka jinglehkhuid, ka khieshohrih, ka typhoid (Typhus) na ka bynta ki khubor Balang. U Dr. Hughes u long ruh kum u nongprat lynti ban wad ban tip ia ka rukom im ba ia dei bad ka koit ka khiah ha ki thain Ri Bhoi. Halor kane ka bynta la thaw prokram ban ia id wad jingtip haduh 90 mer lada ki jinglong ki long ne em kijuh lada ha ri Bhoi ne ha kiwei de ki nongkyndong kiba la khot iarap. Ia kaei kaba la shem bad lum jingtip la phah sha ka Sorkar India ban pynduh jait ia ka khieshohrih lyngba ka tnat trei kam ka World Health Organisation (WHO).

U Dr. Hughes u la sdang ruh ia kaei kaba ki khot ka "Travelling Dispensary Service" shisien shitaiew ha kaba la pyndonkam da ka Jeep na ki jaka iew jong ki lai lynti ki surok bah na Shillong. Shaphang kane ka subjek ngan sa thoh kham bha hadien namar ka dei ka kam khraw kaba nyngkong tam. Kumta, kam long ka jingphylla ban khot

ia u, u Schweitzer jong ka Assam namar u Dr. Hughes u phong u kup ia ka sap bad jingiohi jngai bad rngai kum u Dr. Albert Schweitzer. Ha ka jingim ba shimet pat u kham tam wat ia uta u Doktor ka Lambarene.

Ki Sngi hadien ka Shillong :

U Dr. Hughes ryngkat bad ka lok jong u ki leit phai noh sha la ri ha ka 16 tarik u May 1969. Ar sngi shwa ba un mih na Shillong la pynlong ia ka jingiashem khatduh ha kaba la wan da ki spah ngut ki briew. Ki wan da ka mynsiem sngewieit sngewburom bad sngewnguh ia u Missioneri uba la ai ha ki ia ki jingkyrkhu ha ka koit ka khiah bad ia ka ktien U Blei. Haba poi ka pali u Dr. Hughes, u ieng bad kren, hynrei u sangeh man ka teng na ka daw ka jingdap mynsiem namar lyngba ki arphew hynniew snem ba u la shakri um ju klet ban thoh shithi ne ban phone ne kynmaw tympang ia ki briew kiba u ieit thep mynsiem. Kaei ka matti ka ban long kum ka dak-sah-kynmaw shirta jong u kum u nongpynkhiah ka dei ka Hospital ha Shillong. Ka long ruh kaba biang pylla eh ba u Dr. Pherlok Lamare uba la shimti ia kam rim u Dr. Hughes ban da wan kyrpang sha ka jingleit ontep ia u Dr. Hughes ha Bethel, Health Field Presbyterian Church of Wales, Liverpool ha ka 10 tarik u June, 1996.

Hadien ba u Dr. Hughes u la wan sha Liverpool, lathung kam ia u kum u Sub-Dean ha ka Faculty of Medicine, u para doktor jong u u Professor T. Cecil Gray ha ki kyntien khatduh jong u u ong kumne:-

"U dei u nonglamkhmat kum u Sub-Dean uba la pynshlur bha ha ka Situ Training jong ka General Practice shwa ba yn pdiang ia u da baroh". Ha ka

snem 1984, hadien khatsan snem ba u la shong thait na ka K.J.P. Hospital, bad hadien ba la kyrpad ia u ban wan iarap bad pynbeit lem ia ki kynrum kynram u la wan bad ai mynsiem ha ki kam pyniaid ba thymmai jong ka Hospital. Ha u hi u shem ba ka long ka burom bah ban sha khot biang ban iarap ei ei bad ia kynduh biang ia ki lok rim kiba dang bud ia ki nongrim u Dr. Gordon Roberts bad ki jong u, namar dei kine arngut kiba dang bat triang ia ka nongmei nongpa jong ka ktien U Blei.

Sa. shisien pat ha ka snem 1991, u Dr. Hughes bad ka mem jong u bad kiwei kiwei de na ka Balang Kmie (Wales) ki la wan ia shim bynta ha ka jingrakhe sngewkmen ia ka jingdap shispah sanphew snem jong ka jingwan ka Gospel sha ki Lum Khasi lyngba u Thomas Jones. Kane ka khep ka la pynkmen shibun eh ia u khamtam ban plie ia ka iing thymmai ha Lyngngam bad ban kren subjek ha ka sngi U Blei ha Golf-Links hapdeng ki paid riewngeit kiba don kumba ar lak sanphew hajar ei ei. Ka dei kaei kaei ka khep kaba pyndap dohnud miar bad kaba niew burom ia ki briew kiba hor-hor mynsiem bad ba riewblei kum u Dr. Hughes.

La ai burom ruh ia u Dr. Hughes da ka Balang jong u hi bad da ka General Assembly. U pynpaw ia lade ruh ba u dei u nongaijingmut ba shemphang, u mynsiem ba jai-jai bad uba dei hok ruh ban shah khot kum u riewkhuid (Saint), wat lada u la don hapdeng ka jingpang u klongsnam pynban lyngba ka jingngeit baskhem jong u, ka jingsumar jong ka lok, ka jingdwai da ki para bangeit ha Bethel, ka jingsumar u doktor jong u bad da ka Liverpool Hospital u la lah ban wan biang sha ki komiti balang bad sha ki

jingieseng da ka jingneit Blei baskhem bad ka jingieit jong u ia U Blei uba la iei nyngkong duh ia ngi bad kata ka khubor ba phylla ka dei kaba ngi baroh ki bnew ngi dei ban tip. Ngi ju iohsngew ia kane ka phang kren man ka teng bad nga sngewkmen ba nga la ioh ka led ban islam ia ka Jingiasyllok Pynkhreh ia ka Jingim Bymjukut (Service of Preparation for Eternal Life) ha syndah jingthiah u Dr. Hughes ha ka step sngi saitjain ha ka 1 tarik u June. Ka jingphuh samrkhie jong u ka sakhi hi da lade katba nga pule ia ka jingiaroh U Trai Jisu Khrist, u Nongpynim jong u. "Phi la pyndep janai la ka kam, ko shakri babha bad baneh jingmut jong nga". Kiba don lang hangta ki dei u Dr. John G. Williams u para rangbah balang, ka mem jong u, u khun marwei jong u (Dr. John Hughes) bad ka pyrsa kum jong u.

Hadien jong une ujuh u bnai ngi leit sha Llandudno ka shnong ha kaba u kpa u Dr. Hughes u la pynlut arphew san snem kum u Pastor (Minister) ban synreit ia u dpei jong u ha St. Tudno Church kaba don ha Grest Orme. Ka Lum Jingtep Tudno ka dei ka jaka kyntang jong ki nong Shillong bad baroh ki Presbyterian, jong kiba ha iing ha sem, ka lok, u para synrap, u khun, ka pyrsa kurim, ki khun ksiew khun jein baroh jong u Dr. Hughes.

Kawei ka Samla kynthei ba dang khatsaw snem, ka Bethel Evans kaba na ka Skul Pynpaw jong ngi ka thoh ha kawei ka jingthoh jong ka kaba iadei bad u Dr. Hughes kumne : "Nga tmang katta katta khlem ma phi". Ngi ruh ngi sngew kumta, ngi ki rangbah bad ki para nongtrei jong u lada ha Ri Khasi Jaintia ne ha Bilat. ♦

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(U Rev. Dr. D. Ben Rees u dei u Minister ka Bethel, Health Field Road Presbyterian Church of Wales, Liverpool 15, naduh ka snem 1968. Dei ma u u ba la pdiang sngewbha ia u Dr. Hughes bad ka mem jong u sha ka jingiasyllok (fellowship) ha ka snem 1969, bad hadien arsnem la jied tymmen basan ia u Dr. Hughes uba la shakri ruh kum u Church Secretary ha ka snem 1970.)

(La pynwan sha ka ktien Khasi da u Dr. B.L. Swer)

"I MISS MARGARET ELIZABETH BUCKLEY" 1887 - 1941

— Menna Phillips —

La kha ia I Miss Buckley ha Adfa, Lian Wyddelan, Montgomeryshire, ha mar ba ka Pyrem ka dang sdang ban saiñdur bha ia ka Mariang, ha ka 8 tarik, u Rymphang (February) 1887. La pynneh pynsan ia ia i da u Paieit jong i, u ba long ruh u Tymmen Basan ka Balang Gerizim. Haduh ba in da long i dkhot ba pura jong ka Balang haba i la dap 18 snem ka rta. Hadien kata i la leit sah noh sha Cwm-pare ha Rhondda Valley, hynrei hadien katto katne por, i la leit phai biang sha Montgomeryshire, bad i la pyniasoh dkhot noh ia lade ha New Mills. Nangta, i la leit pyntbit pat sha ka kam Sumar pang ha Brownlow Hill Infirmary, Liverpool. Hadien ba i la shakri kum ka District Nurse ha Pontardawe, i la ioh sngew ia ka jingkhot sha ka Lyngkha Mission, ha kaba i la tyrwa ia la ka jingshakri lyngba ka Balang ha Soar, Pontardawe, ha kaba i la pyniasoh kum ka dkhot sha ka Foreign Mission Society jong ka Welsh Calvinistic Methodists. Bad la pdiang ia i kum ka Missionary ha ka General Assembly ha Treorchy ha u bnai Jylliew (June) ka snem 1919. Kumta i la wan sha India ha ka 27 tarik u Nailar (September), ha katei hi ka juh ka snem.

Ynda I Miss Buckley i la poi ha kine

ki Lum baieit jongngi, ki la tyrwa ia i ba in iarap shipor ia ka Civil Hospital kaba don ha Shillong katba i dang ap ia ka jingtei ia ka Welsh Mission Hospital ha u Lum Jaiaw, Shillong. Ha kata ka por, i la pyrshang ruh ban hikai ia ka ktien Khasi. Ka Civil Hospital ha kato ka por ka dang long kaba rit ha kaba ki nurse ki dang don tang arngut lai ngut, bad ia ki nongpang la sumar da kiba ha ñng ha sem jong ki hi.

Hadien ba la kut ka thma bah, u Dr. H. Gordon Roberts, u ba la wan sha kine ki Lum baieit jongngi, kum u Missionary ka Balang Welsh Calvinistic Methodist, u la seng nongrim ia ka Khasi Hills Welsh Mission Hospital ha u Lum Jaiaw, ha u ba ki ju khot u Lum Ceredig. Ynda la dep tei ia ka Hospital, i Miss Buckley i la wan trei noh ha kane ka Hospital jong ka Mission. I la sdang ia ka kam kaba khia ha kaba i la dei ban ai jinghikai ia ki khynnah kynthei ban pyntbit ia ki, sha ka kam nurse ka long kaba sngew phylla ban pyn kynmaw hangne, ba ha kane ka Hospital thymmai, i la dei ban pynkhreh ia ka kamra puid ban pyntrei kam noh mardor, hynrei kynsan kynsan i la kem pang pynban ialade na u Apendik, bad i la kylla long i nongpang ba nyngkong eh ban shah puid ha kane ka Hospital ba thymmai.

Ki kynthei trai ri kiba la wan ban pyntbit sha kane ka kam nurse ha kane ka Hospital, ki ia wan napdeng ki nongrit kiba jngai bad kiba dang jyllei da ki lawbah lawsan suda, kiba dang ioh ruh ia ki jingpule kiba malu mala ha la ka ktien. Katto katne ki la wan na ki ing Khristan jong ka pateng kaba nyngkong, don pat kiba long ki khun Khristan. Hynrei ki ia kynduh shibun bah ki jingeh ba ki rukom jingngeit bieit kiba dang byrthit ha ka niam bad ki dustur jong ki - ki dang trei jubor bha.

La katta ruh, I Miss Buckley, i la jop ha ka kam ai jinghikai, ha ka ktien jong ki hi da kaba pynngam ia ka jingshem mynsiem ha ki jingiaseng mane Blei ha ka Hospital. Ka jingpule ia ka ktien u Blei bad ha ka Skul Pynpaw kiba ki ju ioh, ki la iarap ia ki, ban long ki sakhi Khristan kiba kordor bad kiba riwblei. Ka la long da shisha ka jingjop kaba khraw, kaba mih na ka jingaiti ba phylla jong i.

Ha kaba nyngkong, I Miss Buckley i la hap ban niad hi ia ka madan bad ban suh ia ki tusok niuhkseh, ia kiba ki dei ban pyndonkam ha Hospital, ha ki kamra thiah pang jong kiba heh. Namar ba u niuhkseh u biang bha ban pyndonkam na ka bynta ki nongpang namar ba u khamjem bad kham khuid, bad ha ka juh ka por kham suk ban thangnoh hadien ba la pyn-donkam da ki nongpang kiba don ka jingpang iabit. I Miss Buckley, i la dei ruh ban ioh ia ka jingiatrei lang jong ki nurse, ban pynsum pynsait ia ki nongpang, bad ki dei ruh ban long kiba sbun mynsiem ban ai jingsumar ia ki ba mynsaw. Ka nuksa kaba i Miss Buckley i la pyni da kaba i la trei hi ia kita baroh, i la jop ia ka jingsngew bynñiaw jong ki, bad ym slem-hadien kata, ki nurse ki la iasnoh

kti ban iatrei lang bad i. Hynrei ban ioh ia i nurse Khasi ban peit ia ki kamra thiah pang ha ka por mynmied, ka long sa kawei pat ka jing-eh kaba i dei ban ialeh, namar ba la tyllep ia ki da ka jingsheptieng ksuid. Hynrei wat ia kane ruh, ki nurse Khasi ki la sdang ban pynshlur ialade ban iatrei mied, ban ia peit lem ia ki kamra sumar pang. Sa kawei pat ka jingeh kaba ki ia kynduh ha kato ka por, ka long ba bun na ki briew ki dang sheptieng ban leit rung hapoh Hospital, ban shah sumar pang, ha kaba da hap ban pynbor tynggeh ia ki, wat kiba don ha tmier ka jingiap ruh ki shimpur ban mynjur ban leit shah sumar ha Hospital. Namar ba ka ktien 'puid' ka ju pynher syrngiew barabor ia ki, bad ia ka dawai pynioththiah la ju sin ha kato ka por, ba ka dei ka dawai pyniap briew.

Ha ka snem 1925, la don u-wei u khynnah u ba la wan sha Hospital na ka shnong kaba jngai kumba khathynriew mer ei ei. Ki kmie ki kpa kiba wan ialam ia u ki da hap wan ialam ruh ia iwei i khunrit jong ki. Uta u khynnah u la shitom la kumba sawsnem, namar ba u don maw ha ka pla um pynjhieh bad kiba ha ing jong u, kila pynlut haduh 600 tyngka ei ei, tang ha kaba phah kñia, ban pynsuk ia ki ksuid ki khrei. Kane ka la long ka jinglut kaba la ktah shibun eh ia ka ing ka sem ba duk kum ma ki, nalar ba ki don hynriew ngut ki khun. Ynda ki la iapoi ha Hospital, kiba ha ing, ki la iasheptieng sa ia u Doctor. Hadien ba u Doctor u la dep eksamin ia u khynnah u la iathuh ha ki kmie ki kpa, ba ym dei u ksuid u ba pynshitom ia u, hynrei dei u maw, bad dei tang da kaba puid ia u, ba lah ban pynkoit. Ha kaba nyngkong la pynthiah ia uta u khynnah ha ka kamra ba kyrpang ba ioh ka jingud bad

ka jinglynhar jong u kan pynthut ia kiwei pat ki nongpang bad la shah ruh ia ki kmie ki kpa bad ia ita i khunrit ba kin iasah lang bad u. Kiba ha ing baroh ki ipalei bad u kpa ruh um da sheptieng shuh. Hynrei kyndit ha kawei ka sngi i wei i nurse i la leit sha i Miss Buckley ban iathuh ba baroh shing ki la isphet na kata ka kamra. Mar kumta hi i Miss Buckley i la marah nadien jong ki, bad wan islam biang ia ki sha Hospital, bad ia i kmie bad ia ita i khunrit la bthah ba kin ia ap noh ha ka jaka ba ap Doctor ki briew, katba u kpa uba rah ia uta u khun u ba pang sha ka kamra thiah pang la islam ia u sha kata ka kamra pang u la sngew shaiong jingmut. hynrei um shym bitar pat ia kata ka jingleh, u la pynrit ha khmat i Miss Buckley, bad baroh kaba u lah ban leh ka long tang ban shu kohnguh.

Ar sngi hadien kata, la weng ia uta u maw bad la pyni ia u ha baroh kiba ha ing bad ha kiwei de kiba na kata ka shnong, khnang ba ki lah ban iohi da lade ba ym dei u ksuid u ba la pynshitom bad pynlynhar ia uta u khynnah, hynrei ka jingpynshitom ka dei na uta u maw. Kane ka la long ka kabu ha kaba ki la lah ban iathuh ia kita kiba ha ing ha sem uta u khynnah shaphang u Trai Jisu Khrist. Ym slem ruh hadien kata, ba uta u khynnah u la mih na Hospital, u ba koit u ba khiah khran bha.

Ha ka snem 1923, la ai ia ka khusnam Kaiser-Hind Silver Medal ia i Miss Buckley, na ka bynta ka jingshakri ba donburom jong i ha Ri India. Kane ka pyni ba ka sorkar ka la niewkor eh ia ka kam kaba i la trei.

Ha ka snem 1924 pat, i Miss Hopkin ila wan iarap ia i Miss Buckley hynrei ka kam ka la nang roi stet katta

katta haduh ba i Miss Buckley i la kyrpad ia ka Home Board ban phah sa iwei i nurse na Europe. Namar ba ka long kaba eh than, ba tang ar ngut ki nurse ki lah ban ai jinghikai bad pyniad ia ki nurse Khasi kiba la nang ia bun.

Ha ka snem 1925, la plie sa ia ka kamra kha khunlung kaba arphew jingthiah. I Miss Buckley i la iohi ia ka kabu ba thymmai ban ialap ia ka kospel u Jisu Khrist ha ki long kmie kiba wan kha khunlung. I la tip ruh ba ki Khasi ki long ki jait bynriew kiba shim jait na ka kmie, ha kaba ka kmie ka don ka bynta kaba kongsan ha ka jingim jong ki.

Ha kane kajuh hi ka snem, ki nurse, ki la don sawphew ngut baroh nalor ki laiphewsaw ngut kiba dang don ha ka jingshah hikai. Bad ki nongthiah pang ha kato ka por ki la kot shaduh ka 110 haduh 120 ngut.

La don ruh ar ngut ki samla na ki Lum Lushai, kiba la wan ban long ki nurse ha kane ka Hospital. Kine ki samla na Lushai ki la trei shuwa ha ka District, shwa ban plie ia kane ka Hospital. Ynda ki la pyndep ia ka jing pule jong ki ha ka snem 1925, nangta ki sa leit phai pat sha ri Lushai. Kine ki arngut ki samla Lushai ki la long ki soh nyngkong jong kane ka skul ai jinghikai, na ka ri jong ki.

Ha kane hi kajuh ka snem, ka jingkoit jingkhiah jong i Miss Buckley kam da biang shuh, bad la ai jingmut ba i dei ban leit shuti shuwa sha ri Wales bad ha kajuh ka por la wan rah bujli da i Miss Ceridwen Edwards iba ju trei ha Habiganj ha ri thor Sylhet ba shathie ban wan iarap ia i Miss Hopkins ha Shillong, haduh ba i Miss Buckley in da wan phai biang sha Ri Khasi.

Katba nangiaid ka por; ki kam jong ka Hospital ka la nangroi, ha kaba ki nongpang ruh ki la nang ia bun na ka snem sha ka snem, bad bun na ki samla ki la nang wan ban pule ha kane ka kam nurse. Bad ha kaba kut ka snem 1928, i Miss Amy Katherine Bullock i la wan trei ha kane ka Hospital kum ka Sister.

Ha u bnai July jong ka snem 1931, i Miss Buckley i la dei ban shah biang ia ka jingpuid ba kham jur bad ka la kham shim por kham slem ba in koit. Ha kata ka por; u Sir Lawrie bad ka Lady Hammond, kiba don ha Shillong, kila khot sngewbha, ba in leit sah pynggad ha Government House bad ki, hynrei la i donkam ia i ba i dei ban leit shuti biang sha ri Wales ha ka snem 1932.

Ynda i la wan phai na ka shuti i Miss Buckley, i la tyrwa mon sngewbha ban leit iarap noh sa sha Jowai, ha ka Hospital kaba la tei da u Dr. Edward Williams, uba la khladnoh. Naduh ba la khlad noh u Dr. Edward ka Hospital ka la don ha ka jingisangsot, ha kaba ym don um ban pynkhuid ia ki jakhlia, bad ym don ding elektrik ban ai jingshai. Dei tang lyngba ka jinglen lade jong i Miss Buckley bad ki para nongtrei, ba la lah ban pynieng pat ia kane ka Hospital, wat hadeng ki jingeh kiba i dei ban ia kynduh. Kane ka dawa ia ka mynsiem ba palei bad ka jingkut jingmut kaba skhem jong ka briew kaba la ithuh ia u Jisu Khrist, ban tur pyrshah ia kita ki jingeh.

Haba ki briew ha ri Jaintia ki la ioh jingtip ba i Miss Buckley i la wan ban pynieng pat ia ka Hospital hangto, ka jingwan ki nongpang ka la kiew stet shibun, kat haduh ba ka jingtrei jong i ka la nang kham eh shuh shuh, na ka daw ba ym don Doctor uba tbit na

Europe ha uba i lah ban ioh jingiarap. Ha kata ka por u don u wei u Doctor Khasi uba trei bad ka sorkar ha Jowai uba la iarap ia i. Katba ialade pat i don ka kam ha ka ban ai jinghikai ia ki khynnah kynthei ban long ki nurse. I la sei lut ia la ka buit ka bor kat kaba i don ei. I Miss Buckley i don shibun ki paralok na ka Balang ha ri Wales bad kine ki ju phah ia ki jingai sngewbha, kum ki jaiñlinen bad kiwei ki tiar, nalar ka pisa ban pynbiang ia ka riam ka beit jong ki nurse, ban thied ia ki kor suh jaiñ bad kiwei kiwei ki jingdonkam kiba kyrkieh na ka bynta ka Hospital.

Ha ka por ka jingshakri jong i ha Jowai, ryngkat bad ka jingtrei shitom kaba la palat i la kem pang sa ialade. Wat hapdeng kat kata ka jingshitom, pynban im lah khlem da khuslai jingmut pat na ka bynta ka Hospital. Kumta i la iai trei khlem shongthait, la hapdeng ki jingeh kiba bun, namar ka jingangnud ba khraw jong i ka long, ban pynioh noh ia ka Hospital kaba thymmai ha Jowai. Kumta i la thoh sha ka Mission Board bad sha ki paralok kiba don ha ri Wales, da kaba iathuh ia ka jingdawa jong ka kam ban tei noh da ka Hospital kaba thymmai, ban shakri ia ki briew jong ka ri Jaiñtia.

I Miss Buckley i la sngewthuh ia ka jingdonkam jong ki Nongkyndong ha ri Jaiñtia, ha kaba da ki hajar ki khunlung ki kem pang na ka jingduk, na ka jingbym biang ka bam ka dih bad na ka jingbym tikna ka jingsumar. Ha ka jingpyrshang ban pynbiang ia kita ki jingdonkam, im banse ban ialeh shitom ban ai jingsumar ha ita i Hospital i ba la jot la twa, tangda ki tiar kiba don hangta. Kane ka la nang kynton ar shah ha i Miss Buckley ia ki jingkit kiba nang ban khia shuh shuh ia ka met bad ki jingmut jingpyrkhat jong i. Dei halor kane

ka jingshem ba i la pynbor ia baroh ki trai shnong ba kin ia trei mon sngewbha, lem bad ki dkhot ka Balang Presbyterian ha Jowai, ryngkat bad ki shnong kiba ia marjan, ban ia pynkhuid bad pyn-ia-madan ia ka Nongrim ka Hospital ba thymmai. Kane ka jingsdang ba shitrhem jong ka kam, kala ai mynsiem bad pynshlur shibun eh ia i. Hynrei hapdeng kata ka jingshit rhem, ka jingdiaw bad ka jingnoh mynsiem ka la wan kyrthep, ha kaba ka Thma Bah kaba Ar ka la khie kynsan ha ka snem 1939 haduh ba la hap ban pynsah teng noh shwa ia ka jingtei ia ka Hospital ba thymmai. Bad i Miss Buckley i dang hap ban bteng ia ka jingtrei ha i Hospital iba rim, hapdeng ki jingbankhia kiba khraw, ryngkat bad ka jingiaksaid kaba jur ban pynbiang ia ka jingdonkam kaba ila ju angnud.

Ha ka snem 1940, ka jingkoit jingkhiah jong i Miss Buckley ka la nanghiar arsut, ha kaba u Dr. H. Gordon Roberts bad u Dr. R.A. Hughes ki la ai jingmut ia i ba i dei ban leit phai noh sha ri Wales khang ba i lah ban ioh phah peit phah sumar bha ialade. I Miss Buckley i la pyrkhath khuslai namar ba i hap ban ia id ia ka lynti kaba kyllaiñ lyngba ka Cape of Good Hope bad kaba jlan, namar ba ka ia tyngkhuh bad ka por thma. Hynrei ka la jia ryngkhat ba u Rev. T.E. Pugh, u ba dei ban leit shuti sha Wales, u la dei ban leit da ka juh hi ka jhad. Ynda i la poi ha ri Wales i la leit sah bad la i para ha South Wales, ban shah sumar ha ki Doctor specialist ha Cardiff, ha kaba i dang ia kyrmen hi ba ynda i la koit, in ioh leit phai biang sha India ban trei pyndep ia la ka kam. Hynrei haka sngi lah u Blei, kata, ha ka 13 tarik u Kylla-lyngkot (January) ka snem 1941, i la khlad noh pynban sha la u Trai, ha kata hi ka ing i para jong i, ha Ystrad, Rhondda.

Ka jingkhlad noh i Miss Margaret Buckley ka la long ka jingiam briew kaba jur da ki paralok ba bun jong i ha ri Wales bad da ki hajar ha ri Khasi bad Jaiñtia, ha kaba la khanglad ruh katto katne snem da ka thma, ia ka jingtrei ha ri Jaiñtia. Hynrei ka jingkyrmaw iei ia i bad ka jingiohi paw jong i ka iaisah ha ki. Bad tang shukut ka thma, ki Nongtrei na ka Balang kmie na ri Wales da ka jingshit-rhem kaba arshah ki la wan phai sha kine ki Lum baieit jongngi. Nalor kata, ka South Wales Missionary Auxiliary ka la ai sngewbha ia kawei ka Motor Dispensari, ia ka Shillong Mission Hospital, ban pynsah kynmaw ia i Miss Buckley, la jer kyrteing ia ka, da ka Buckley Memorial Dispensary. Kane ka Dispensari ka la pynlah ia ki Doctor bad ki nurse ban leit jngoh bad ai dawai ia ki briew ha ki sngi ba ki longiew longhat. Ha kajuh ka por, ka Balang Presbyterian ka ri Wales kum ki paralok bad ki para nongtrei i Miss Buckley ki la iai bteng ia ka kam ha Jowai bad ia ka thaiñ Jaiñtia, haduh ba kin da tei ia ka Hospital kaba thymmai ha Jowai, kaba la ai ka jingshakri bad ka jingdonkam jong kiba duk ba suk, ia kaba i Miss. Buckley i la ju shakri.

I Miss Margaret Buckley, i long ka briew kaba la aiti bad pynkyntang ia la ka jingim sha ka jingshakri jong ka jingpynkhiah ba kynja Khristan kaba iasnoh bad ka jingshakri ka jingshah shitom. I don ka jingsngew kaba khia ia ka jingshitom ki Rangbah, ki Kynthei bad ki khynnah kiba don sawdong jong i. I la long da shisha ka Missionary nongmait lynti iba nyngkong ban ai jinghikai ia ki nong-sumar pang (nurses) ha Ri Khasi bad Jaintia jongngi. ♦

(La pynwan sha ka ktien Khasi da I Bah B.C. Jyrwa)

KA JINGKYNMAW BUROM IA KA JINGIM BAD JINGTREI JONG I MISS AMY KATHERINE BULLOCK,

M.B.E., K.I.H., S.R.N., S.C.M.

La kha 10th Risaw 1889
La Khlad noh 19th Naiwieng 1986

*Da u Sahep R. Arthur Hughes, Esq., O.B.E., F.R.C.S., uba la long mynshuwa u
Senior Medical Officer ka Khasi Hills Welsh Mission Hospital*

Ka Bynta I

I Miss Amy Bullock i la shong la sah ha ka Beauchamp Community ha Newlands, naduh ka por ba i la shongthait na ka kam Nursing Superintendent hapoh ka sorkar Assam ha ka snem 1961. I la long ka nongmait-lynti ha katei ka jaid kam, i la seng ka nongrim kaba skhem ba ki longdien kin bud ha ki Hospital sorkar hapoh Assam, bad i la sdang ruh ia ki skul Training kiba dei ia ki nurse ha kito ki hospital.

I la pyn-i-lynti ia ka rukom pyrkhath kaba thymmai shaphang ka kam nurse da kaba sdang na ki hospital mission hapoh ka Jylla.

Haba i dang dap khadphra snem ka rta, i la trei kum ka nurse ba peit ba sumar khyannah (Ka Nanny) bad i la ioh sumar ia u Lord Beauchamp kum u khunlung (une u iap ha ka snem 1982 haba u la dap 75 snem). Ar ngut na kiba ha iing ha sem jong u, bad kiba iaieit bha bad i Miss, ki la iadon ryngkat ha ka por ba leit on tep ia i.

Ha ka snem 1920, i la hap ban

wan ialam ia iwei i khyannah sha la ki kmie ki kpa ha Calcutta bad i la sah ryngkat bad kata ka iing ha Calcutta, ha Darjeeling bad ha Shillong.

Ha ka snem 1922, i la kem pang typhoid ha Shillong, bad dei ruh hamar ka por ba sdang plie ia ka Hospital Mission ha Shillong. I la shah sumar ha u Dr. Gordon Roberts bad i Miss Buckley. Ka jingiashem jong i bad ki nurse Khasi lyngba kata ka jingshah sumar pang, ka la khring ia ka dohnud jong i, bad i la kut-jingmut ban leit pyntbit ia lade kum ka nurse da ka jingthru ban wan trei ha kata hi ka hospital, kaba long tang ma ka ka Hospital Mission hapoh Assam ha kata ka por.

Ynda i la wan phai sha Bilat, i la leit shim Training ha ka King's College Hospital London, bad i la pyndep ha ka snem 1926 da kaba i pass bad ioh honours ha manla ka subject bad ioh ruh ia ka khusnam Monk Memorial Prize. I la pyntbit ha ka kam-pynkha-khunlung bad nangta i la tyrwa ia lade sha ka Mission Board ka Presbyterian Church ha Wales. Haden ba la pdiang

ia i, i la wan trei kum ka nurse ha u Kyllalyngkot ka snem 1929 bad kum ka Metron ha ka snem 1934.

Ha ka snem 1929, ki Khasi ki la kham sngewthuh ia ka jingcordor ka kam nurse, kumta kiba bun ki samla kynthei ki la nang ia beh sha ka Training. Kiba la kham ioh jingpule ruh, ki la ia mih; ymdei shuh kum kito kiba shim training ha ka por i Miss Buckley kiba dang shem jingshitom ban pule bad thoh bha. I Miss Bullock da ka jingiarap lem i Dr. Drinsingh Hynñiewta, i la pynkylla Khasi na ki notes-jinghikai ba i la ioh na ka College ha Bilat bad kiwei-kiwei de ki kot Phareng bad i la sdang ai jinghikai kaba thikna bad ki kyrdan kiba kham paka ban ia kaba la lah ban leh haduh kata ka por. La ong ba ha Bengal bad Assam, ki briew ki da sngewkmen eh ban ioh ia ki nurse kiba la ioh pyntbit na katei ka training. Ka jingbna-nam katei ka Training ka la khring ia ki samla kynthei wat ia kiba la pass Matrik, la shisha kiba bun kim pat kot sha kata ka kyrdan. Kito kiba la pyndep ia ka jinghikai, ki la long ki nurse kiba tbit bha. Ha ka snem 1939, la don ha Assam kumba 6 tylli ki hospital Mission kiba ai training ia ki nurse, kiba kham bun na ki, ki dei ki riwllum, ki bun ruh kiba long Khristan.

Ki Missionary Sister kiba don kumba 50 ngut kiba trei ha ki Hospital Mission bad kiwei de ki kynhun ki la pynlong ia ka sorkar ban pynjari ia ka Assam Nurses, Midwives and Health Visitors Registration Act ha ka 1944. Kane ka long u mawjam uba iarap ban da don ka kyrdan training kaba thikna kat ban pynbiang ia ka jingdawa ka kam. I Miss Bullock i la long iba hakmat eh ban pyntrei kam ia kane, bad na ka bynta

ka jingshakri jong i, la ai ka khusnam Kaiser-i-Hind ha ka snem 1945.

Hapdeng kata ka por, ka thma ha ki thain mihngi ka la ktah ia ka ri Burma, bad ki hospital jong ngi kila kylla long ki jaka ai jingsumar ia ki shipai kiba pang ba mynsaw ha ka Jylla. La ong ruh ia ngi ban sdang ai training ia ki auxiliary nurse. Ki nurse ki ban ai jingshakri ia ki shipai. Na ka kynhun kaba nyngkong ba ngi la ai training, ki la mih ki auxiliary nurse kiba nyngkong eh ban leit sha shiliang duriaw bad ka Indian Army, bad ki la ioh jingiaroh shikatdei eh.

Ki jingjia ha ka por thma ha Assam bad ha ri India, kila kren jam ia ka jingdonkam ban ai jinghikai ia ki nurse bad ka jingmih nangta ka long ka jingkhieh kaba thymmai ryngkat bad ka jingmih ki ain-thymmai kiba bud ia ka jingioh-laitluid (Independence).

Ha ka 1944, ka sorkar India ka la kubur ba baroh ki sorkar jylla kin thung ki Nursing Superintendent kiba ka kamram jong ki ka long ban seng ia ka State Nursing Service kaba kynthup ia ka Public Health Nursing ban iarap pynrung briew sha ka kam nurse, ban leit jngoh 'bad korbar ia ka nursing service, bandon ka jingregister kyrteng ia ki nurse ba la ioh training, ban pynbha ia ka rukom ai jinghikai bad pyniaid shaphrang ia ka jingleit pynbit sha ka kam nurse etc - hynrei ym shym leh ei-ei ha Assam tad haduh ka snem 1947, ynda la mih ka shithi na u Deputy Secretary ka sorkar Assam kaba pynbna - "Ban pyndap ia katei ka post, ka dawa da ka Nurse rangbah kaba la ioh jingpyntbit bad kaba lah ban korbar shaphang ki kam ki jam kat kumba long kiei-kiei hapoh ka jylla ha

kita ki por. Ka sorkar ka sngew ba ymdon shuh ki ban kham tbit ban thung ha katei ka kam nalor i Miss Amy Bullock, i Matron ka Welsh Mission Hospital. La ka sorkar ka tip ba i Miss Bullock i la palat ia ka 55 snem (namar i la dap 57 snem) hynrei ka la shu buh hi 55 snem kaba long ka snem ba dei ban shongthait. La thung kam ia i hapoh ka Regulation 33 ha u October, 1947. I la trei haduh ba in da shongthait ha ka snem 1961, haba i la dap 71 snem.

Lyngba kine ki snem, i la iaid da ki spah mile ia ki shnong kiba pher hapoh

Assam ha kito ki por khlem sngew shitom, la ka long da ka aeroplane, ne rel, ne motor car, ne da kano-kano ka rukom leit-lynti, la tlang ne lyiur, la shit ne kjam. Ar sien shi snem i leit jingoh ia ki hospital bad ki ing-byndi. I kit-khia na ka bynta ka shong ka sah ki nurse bad ki jingdonkam ban ai training ia ki. Man ka snem I pynlong bad pyniaid ia ka Eksamin kaba don bad ka certificate. I pynbiang lut katba ka kam ka dawa. Im ju mih ban leit jingleit khlem biang lupa ka bam ka dih ryngkat ki dawai-dashin bad ki tiar ki tar kiba lah ban donkam kyrkieh lada jia ba iakynduh jingeh ha lynti.

Ka Bynta II

Ka Skul Medical ha Dibrugarh ha kaba sdang, ka don 6 ngut ki sister Italian, don na ki kiba khlem da ioh jingpyntbit kum ki nurse. Ym don ki nurse kiba trei-miet. Don ar ngut ki sister kiba na Gauhati Civil Hospital bad baroh ka jingiarap la ai sha ki hospital sorkar - bad kiwei de ki hospital ki bym hap hapoh ka sorkar, la ai jingiarap da kiba ha ing ha sem, ki compounder, ki brieve kiba ioh jinghikai ban ai dawai bad sumar ia ki jingmong-jingmysaw ryngkat bad ki nong sumar ia ki ward.

Don 136 jingthiah ha ki hospital ba la pyniaid da ka sorkar, kaba kynthup ia ka Medical School. Don kham bun ki jingthiah ha ka Hospital Mission ha Shillong ban ia ha Medical School, bad kham pyndep bun ki jingpuid brieve.

Shi snem hadien ba i la trei, i Miss Bullock i la sdang thung 100 ngut ki nurse kiba la ioh training. Khyndai na ka shiphew, ki dei ki Kristan bad kiba la ioh training ha ka Hospital Mission. I

ithuh bha ia kiba bun na ki, ki ruh ki sngewthuh ba i kitkhia na ka bynta ka jingbit-jingbha jong ki, bad ym don manomano ki ban pynshitom ban iasaid bad ki bor kiba halor na ka bynta ka jingbit-jingbiang ki nurse. Ka jinglah jong i ban leit jngoh ia ki hospital ar sien shi snem ka iarap ban pyn-ur-long ia katei ka jingthmu. Ka khana shaphang ka jingleit-lynti jong i ha Assam, ka long kaba sngewbang ban pule.

Ki brieve ki la ju iohi ia i katno ba i ap shitom ha ki steshon rel, ne kali ne aeroplane. Ki don ki khana leit-lynti jong i kiba pynher-syrngiew la ka long na suin, ne ryngkew ne haba twa ki lynti ki syngkien ne haba sniew ki kor ki bor.

Ha ki snem ba i long Matron ha Welsh Mission Hospital Shillong, i la iakynduh bun ki nongpang bad i kynmaw ia ki khmat jong ki baroh. Dei napdeng kiba kum kita, kiba kner la ki kti ka jingiarap ia i ha ki por kiba i shem jingeh ha ki jingleit-lynti jong i. Haba i leit

jingleit, i sngewskhem ha ka kti Uba donbor baroh, Uba synran ia i, bad im ju kyrduh ki nongiarap kat shaba i leit.

Ha kaba kut ka jingshakri jong i ha ka snem 1961, i la lah ban pynbiang 1202 ki nurse ha ki 64 tylli ki hospital na ka bynta 4002 ngut ki nongpang, kiba bun ki nurse dei kiba mih na ki Hospital Mission. Pyrkhat ia kane ka jingroi haba ia nujor bad ki 8 ngut ki nurse bad 136 jingthiah kiba don ha ka por ba sdang ban trei.

Ia ka thong katno tylli kin plie hospital bad katno tylli kin don ki jingthiah la mang da ki politician lyngba ki plan san snem, hynrei i Miss Bullock thik-thik i pynbiang ia kita baroh. Kat nang ia id ki por, ki bried ki la nang niewkor ia ka jingshakri ki nurse, bad kumta ki la nang ia rung sha kane ka kam napdeng ki musulman, ki Hindu, ki Dkhar bad bun ruh ki riewlum kiba long Khristan.

Ha ka snem 1951, la ai ia ka Khusnam International Red Cross Society's Florence Nigtingale Medal, bad shuwa ba in shongthait artat, la pynkup-burom ia i ia ka nam M.B.E. da ka Queen Elizabeth ha Calcutta.

Ha ka jingleit tour kaba khatduh, la pdiang burom ia i kum "ka kmie jong baroh", kat shaba i leit.

Ym sngew lah mutdur ba ka nurse kaba sumar ia ki khynnah tad haduh ba ka don 30 snem, ba kan dang lah pat ban kit ia kiwei pat ki rukom sumar artad ruh ban leh sbun leh don-akor katta-katta ia baroh kito kiba kohnguh-sneng. I sngew kmen eh haba i don ka kamra sumar ia ki khynnah bad im ju pep ban hikai khlem thait. Shisien pyrkhat, i la dei ban kham ioh jah-thait ha ka sngi u Trai hadien ka kam kaba

khia bad ka leit ka wan kaba bun, pynban i minot ia ki Skul Pynpaw lada ha ka Khasi ne Phareng. Haba ka Balang All Saints ka la thmu ban pynheh ia ka Skul Pynpaw, dei i Miss Bullock iba la buh ia u maw-nongrim. Dei ma i ruh iba la plie ia u Mot-sah-Kynmaw ia ki lai ngut ki Bishop ha Assam.

Ynda i la shongthait i la wan phai sha la shnong bad i la sah ha kawei ka 'flat' jong ka kynhun ki Beauchamp Community ha Newlands, Malvern. Kane ka long ka jaka shong kaba kynjai bha namar ki para ba ia sah ryngkat, dei ki missionary ne ki riewniam, kiba la shongthait na ka Beauchamp Estate.

U Bishop Maund uba long u Chaplain ia ka Community bad uba la shongthait kum u Missionary u pyniaid ia ka jingiaseng-leit-on-tep bad u seng nongrim ia ka jingkren halor ka jingiaid pilgrim u Khristan u bymdon hangne ka nongbah kaba ia ineh, hynrei uba wad ia kata ka nongbah kaba U Blei u dei u nongtei jong ka.

Ngi kiba ithuh bha ia i Miss, ngi sngew ba ka jingkren ka ia dei bha bad i. I la sdang trei ha ka kam thymmai ynda i la 30 snem, sdang trei ha ki Hospital Mission ynda haba la 40 snem ha ka por ba i la lah eh ban ioh ki kam kiba kham heh tulop, nangta pat ban dang shim sa ia ki jingkit-khlieh kiba khia ynda la 57 snem ka rta bad ban trei bad ia id ruh lyngba bun ki jing-at-phyllung haduh ba in da dap 71 snem.

Ka jingim jong i, ka sakhi ia ka jingleit lynti Pilgrim kaba la kut-jingmut skhem bad iohi lupa ia la ka jingleit. I im ka jingim kaba shi sur kaba aiti lut na ka bynta ki dkhot ka Balang kaba i don. Nga sngew ba i la long ka nuksa jong kito baroh kiba la aiti ia lade ban

trei bad ki kam Mission jong ka Balang. Ka Balang Presbyterian na Ri Wales ka la don ka history ka ban ym dam shuh ha ka jingialap ia ka Gospel U Jisu Khrist sha ki ri sha shiliang duriaw ban sakhi ia kaei kaba la pyndep ha ka kyrteng jong U, kaba la man long ka jingiohpateng ka Balang bad ka ban iailong ka jing-ai-mynsiem ia ngi bad ia ki lok baroh ha Ri Khasi.

Kawei ka dak ka jingieit kaba kynja Khristan ka long ba ka kyntu bad pynlong ban leh ei-ei. Ka jingtei ia ka Hospital Mission kaba long tang ma ka ka Hospital kaba da kat ka Hospital ha Assam, bad i Miss Bullock iba la sdang wei-briew ia ka Training ia ki nurse ban shakri ia ka sorkar jong ka Ri, ban pynlong ia kane ka jaid jingshakri kaba don-burom ryngkat bad ka mynsiem Khristan, kane baroh, ka la man long

kum **Ki Kam ki Apostol** ha kane ka juk - ka jingpynkhiah kaba kyrsoi na ka dohnud kaba sngewlem.

Ngi la sngew don burom shikatdei eh ban don lang ha kaba kum kane ka khap. Ma nga ryngkat bad i mem, ngi la lah kular ban iadon ha ka jingleit-on-tep. Ma ngi baroh ar ngut bad i Mrs. Phyllis Tunnel iba la trei ryngkat bad i Miss Bullock ha ka Hospital ha Shillong, bad i Miss May Bounds iba la trei ha Durtlang ha Mizo Hills bad iba la ju pdiang sngewbha ia i Miss Bullock ha ki por ki jingiaid tour jong i, ngi la iadon lang ban ai ka burom kaba khatduh kum ki nongmihkhmat ka Presbyterian Mission. ♦

(La pynwan sha ka ktien Khasi da i Bah Wilson R. Laitflang).

"Ia ka Nursing profession la nangtei da ki samla kiba nang bad kiba stad bad kiba la pynkhih ia ki da ka mynsiem Khristan kaba shisha, ka mynsiem jong ka jingieit, ka mynsiem jong ka jingsngewlem bad ka mynsiem ban shakri ia U Blei, da kaba shakri ia ki para briew kiba pang bad kiba shitom."

- Miss Margaret Owen -
Pateng Khristan, July 1967.

I MISS MARGARET OWEN,

**S.R.N., S.C.M. I Missionary ka Balang Presbyterian jong
ka Ri Wales bad I MATRON jong ka Khasi Hills Welsh
Presbyterian Mission Hospital Shillong, Assam, India.**

1946 — 1968

(Da Dr. R. Arthur Hughes)

I Miss Margaret Owen i la long i khun khadduh jong ka ling kaba don arngut ki khun shynrang bad laingut ki khun kynthei. U kpa long ki, u Mr. William Owen, u la long u tymmen basan ha Moriah, Dolwyddelen bad ynda la iap noh i kmie jong ki, haba i Margaret i dang lai snem karta u Mr. Owen u la pynpaw ia lade kum u kpa uba da kat u kpa shisha. U Mr. G. Price Roberts, u tymmen basan ha Moriah ha ka jingoren burom jong u ia i Margaret na ka bynta ka Balang ha kaba la pynsan pynrangbah ia i, u la kren shaphang u Mr. Owen da ka jingsngewieit bad ka jingsngewburom kaba khraw, bad ha ka jingringdur jong u ia kata ka iing, u la kdew ba don ha ka ki jinglong kiba dei eh, katba kan lah ban pynmih arngut ki Minister na ki khun shynrang bad iwei i Missionary na ki khun kynthei. U Mr. Price u la kren shaphang ka jinglong khyannah-samla jong i Margaret ha Dolwyddelen, ia ka jingiashim bynta kaba naduh la ka mynsiem jong i ha ki kam ki jam jong ka Balang bad jong ka shnong ka thaw bad ia ka jingieit kaba khlem duna jong i ia la ka jong ka shnong ha ki jingleit khmih jong i ia ka ha ki snem kiba hadien.

I Margaret i la mih na Dolwyddelen ban shah hikai ban pynbit ia lade ha ka

kam nurse, nyingkong eh ha ka "Women's Hospital ha Catharine St. Liverpool bad hadien pat ha ka David Lewis Northern Hospital, na kaba i la ioh ka Certificate kum ka State Registered Nurse. I la pynbit ruh ia lade kum ka State Certified Midwife ha ka Maternity Hospital, Sheffield. Hadien kane, i la leit phai pat sha Liverpool ban trei shi por hangto kum ka Sister ha ka Maternity Hospital, Oxford St.

I la wan poi ha Shillong ha u bnai September 1946 bad i la leit phai jynduh sha la ka Ri ha snem 1968 ha ka kynti kaba nyingkong jong ka jingkyriaiah noh ki Missionary na kane ka lyngkha trei.

U Rev. T. Bevan Phillips, B.A., B.D., u Moderator jong ka General Assembly bad para nongtrei ba rangbah ha ka lyngkha Mission ha ki por kiba mynshuwa u la ong ba ka long kaba dei shibun eh ban ai burom ia i ha la ka shnong ha Dolwyddelen, namar ka jinglong long-jingim bad ka jingmut jingpyrkhat jong i ka la ngam jylliew ha ka rukom-im bad ka jingstad tynrai jong ka. I la ieit eh ia ki lum ki wah, ki kshaid bad ki wahduid bad ia ki kynja baim baroh kiba don ha ka. Ka jingstad kaba paw ha ki sur jingrwai bad ki jingthoh-jingtar ki la pynkmen eh ia i. I

la long i nongrwai iba bha ryndang bad bunsien i la ju pynsgew-tynnad ia ngi da ki jingrwai jong i. "The Happy Wanderer" ka la long ka jingrwai kaba i la leit eh bad mynta i la poi sha kaba kut ka jingleit jong i. Khamtam eh, i la don ka jingngait ha U Blei lyngba U Khun jong U. U la long U Nongialam bad ka bor jong i. I la wan trei kum ka nurse ha ka Hospital ha Shillong bad i la long i Matron jong ka haba i Miss Menna Jones i la shongkurim ia u Mr. Phillips ha ka snem 1948 bad i la leit shong noh sha Sohra. Nalor ki kam jong i ha Hospital i la shim bynta ruh ha ka Jingiaseng kynthei jong ka Balang Jaiaw, ha ka Presbytery, ka Skul Pynpaw bad ha kaba iathuh shaphang ka kam nurse ha ki khynnah skul jong ka Skul Kynthei bad ka Union Christian College.

Ha ki bnai kiba khadduh i la don ha ka jingialeh kaba khadduh jong i-ka la long shisha ka jingialeh kaba tyngeh. I la ialeh ia ka jingialeh babha jong ka jingngait, i da bat khak ia ka jingim bymjukut sha kaba la khot ia l'. Ha kito ki sngi kiba khadduh i la ong ba i sngewsuk shibun wat la i tlot eh. I la iai kren shaphang ka kabu ksiar bad ka jingsngewtynnad kaba khraw ia kiba i la ioh da ka jingiashimbynta jong i ha ka kam Missionary palat arphew snem. I la long ka sakhi kaba iaineh jong ka jingngait, bad ha jingleitnoh jong i ngi la duh noh ia i paralok bad i paranongtrei.

U Dr. R. Arthur Hughes bad uba la iatrei lang arphewar snem ha ka jingshakri jong i ia ka Welsh Mission Hospital hangne ha Shillong, u la kren ban pynpaw ia ka jingniewkor ia ka jingtrei jong i ha ka Hospital.

Haba i Miss Owen i la wan poi nyngkong eh hangne ha Shillong, la ju

don lai ne sawngut ki Sister Missionary kiba trei ha Hospital, hynrei ha ki snem kiba hadien, kham bunsien, i la sah sa tang marwei.

Khyndiat por shuwa ba in wan poi shane, ka Sorkar ka la pynlong aiñ ba dei ban da thoh kyrteng (register) ia ki nurse baroh hapoh ka Jylla bad naduh kata ka por ka la don ka jingroi kaba stet ha ka jinghikai bad ka jingpyntbit ban shim ia ka jingkitkhlieh ha ka kam sumar pang bad ha ka jingpyniaid ia ki kam ki jam. I Margaret i la ialeh ban pyntrei kam ia kane ha ka Hospital bad i la shim bynta ha ki dorbar jong ka Christian Medical Association of India bad ha ka Nursing Council for Assam. Na ka bynta kane, i la dei ban leit jingleit kylleng-kylleng bad i la trei shitom shibun ban pynshur ia ki khynnah kynthei ban trei ia ka kam nurse I la long iwei na kito kiba la pynkhih ia ki Balang ban shim ka jingkitkhlieh katto-katne ha kane ka liang bad da kata i la iarap ban pynioh ha kiwei pat ia ka jingniewkor kaba khraw ia ka jingtrei jong ka Balang trai ri ha ka jingshakri jong ka jingpynkhiah.

Khadsan snem mynshuwa i la dei ban shah puid na ka bynta ka jingshitom kaba la trei suki bad kaba la nangkharn jur wat hapdeng ki jingsumar kiba bun jaid kat haduh ba i la dei ban khlad noh. Kumta ha kiba kham bun ki snem ba i la shakri hangne ha India, kane ka jingshitom ka la don ha i bad im shym la don satia ka jing-khlain kaba paka. Baroh shilynter la long kumba la buh pud lypa haduh katno i lah ban trei. Ha ki katto-katne ki briew, ban lait na kawei ka jingkitkhlieh ka long kaba bha, namar lehse ki lah ban shimti da kawei pat ka jaid kam kaba thymmai, hynrei ha i Margaret, khamtam ha ki

snem kiba khadduh, kaba kum kata ka jinglait ka long, ha ka hi, kaei kaei kaba bha. Ban rai kumno ban leh shaphang kata ka long kaba ban khia ha ka jingmut bad kum kita ki jingrai barobor ki wallam ka jingshitom jingmut haba dei ban jied la ym aiti noh ia kata ka jingkitkhlieh ha kiwei pat, ne yn pyndonkam ia la ka bor ha ka rukom kaba bha tam. Barobor kane ka la pynthut ia ka jingsuk mynsiem jong i bad ka la pynsngew jur ha i ia ka jingdonkam kaba khraw eh ia ka jingim bakynja mynsiem, namar tang kane hi kaba lah ban pynbiang ia ki jingduna kiba khang lad ia i.

Ha ka sngi Palei kaba nyngkong jong u bnai, baroh kiba shong hapoh compound Hospital ki ju pynlong jingiaseng ha ka Hall bad ha kawei ka por i Margaret i la ialam ia ka jingiaseng. I la kren shaphang ki ktien ka Mother Julian na Norwich-kata ka riewblei kaba kren ia kiei kiei kiba maian kaba im ha ka spahsnem kaba khadsaw. "Hynrei baroh kan long kaba bha bad baroh kan long kaba bha bad kaei kaei baroh kan long kaba bha". Ynda la wai ka jingiaseng, i la ong ha nga ba i sngew kumba im shym la lah ban pynshai ia ka. Ha kawei ka rukom, ka long kaba eh ban pynkylla ia kitei ki ktien sha ka ktien Welsh bad kaba kham eh ban buh ia ki ha ka ktien Khasi, hynrei i sngew ba ka long kaba kham eh shuh-shuh ban pynshai, ym tang da ki ktien hynrei da ka jinglong jingim hi ia ka jingngeit kaba skhem kaba paw ha katei ka jingong. Ki Khristan baroh hi ki phla katto katne bad da ka jingsngewskhem, la ka long kaba rit ne kaba khraw, ia ka jingngeit Khristan, hynrei ki Khristan, kiba long ruh ki riewpyrkhat, ki don kano re kano ka jingshem kaba thikna, kaba pynshai

ia ka jingim jong ki bad ia kaba ki kwah ban iasam lem bad kiwei pat. Haba nga kynmaw ia ka jingtlot ka met jong i, nga la pyrkhat ba kane ka long ka khubor bad ka kam kaba kyrpang jong i ban pynioh ha lade ia kaba kat kata ka jingshaniah skhem ha ka jingbha kaba bymjukut jong U Blei bad ban sngew hapoh lade ia kaba kat kata ka jingkyntang katba i hi in shem ka jingkmen bad kiwei ruh kin ioh bynta lem na ka. Ki jingrwai jong ka jingpynkyntang ba la rwai ha kata ka jingiaseng, "O na bawn yn fwy tebyg I lesu Ghrist yn byw," "Jingim jong nga, Trai, to shim," ki long kiba iadei bha bad kane ka jingangnud jong i. Hynrei kumno yn pynshai ia ka ha kiwei?

Ban hikai ia ki nurse ka long ka kam ba i pdiang da kaba kmen, hynrei kaba kren paitbah kam long kaei kaei kaba i sngewtynnad. I la dei ban da khreh bniah shibun bad i kren bha de bad i la ai ym tang ka jingtip hynrei ka bor ka mynsiem ruh ha ki kynhun kiba ia pher jong ki para kynthei jong i, kat ban pynkhih ia ki ban iai kyrshan ia ka kam da ka jingshitrhem kaba khraw. Hynrei i kren namar ba ka long ka kamram, ym namar ba ishem jingkmen ei ei ha ka. Nga ngeit ba i hi im sngew ba kane ka long ka lynti da kaba in lah ban pynngeit ia kiwei pat.

Ha kawei ka por, i la ju thoh bun ki jingthoh ha ki kot khubor bad ki shithi-ruh ha ka ktien Welsh kaba pnah bha bad nga la sngew thikna ba i la shem ka jingkmen kaba kham khraw ha kaba thoh ia ki ban ha kaba kren paidbah, hynrei ka subjek jong i ka long kajuh hi-ka jingdonkam jong ki briew, khamtam eh ka jingdonkam ban shaniah ha U Blei. Bunsien ha ki shithi jong i, i shait batai ia kaei kaei kaba i bang eh ban



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THE
WELSH MISSION HOSPITAL
OPENED 1922



Doctors with visitors from Wales. (Dr. T. B. Thapa and Dr. Ruth M. Hughes of Machynlleth, Wales)



Mrs. S. Nehru, wife of Governor, unveiled the "plaque" of late Miss Margaret Owen Memorial Block on 25-3-1972

PLATINUM

JUBILEE '97

leh ha kaba i lait por, kata ka long kaba peit thuh ia ki sim. I kham tip shibun ma i shaphang kane ban iano iano na ngi bad khlem artatien i la sdang ban mad ia kane ka jingsngewbang hapoh ka jinghikai u kpa jong i ha Dolwyddelen. Lehse kane, da ka jingtip ne ka jingbymtip jong i, ka la pynpaw ia ka jingsngewthuh jong i ba U Kpa jong ngi Uba ha Bneng U buh ha khmat jong ngi ba ngin iohi ia ka jingsumar sukher jong U ia ki sim ing, kumta ba ngi lah ban shaniah lut ha U bad ban ym khuslai ia ka Lashai. I la peit thuh ia ki tyngab bad lehse kane ka la long ka bynta kaba donkam ha ka jingpynkhlain jong i ia ka bor ban kit ia ka khubor jong ka jingshaniah skhem ha ka jingsumar sukher baieit jong U Blei, ha ka bor jong U ban pynlah ia kito kiba la aiti ia lade ha U ban leh ia kano kano ka kam ba U kwah ia ki ban leh.

"Ka long kaba iadei bad ka jingbha kaba biang jong U Trai U Blei jong ngi ban isnei bad map ia ki briew", la ong ka Mother Julian—bad kata kaba dei ban ioh jingmap ka kynthup ia "ka jingnohmynsiem, ki jingartatien bad ki jingsheptieng jong ngi"—kiei kiei kiba long, "ki bym lah ban kiar (ia ki briew kiba

dei ban iap] hynrei baroh kan long kaba bha" bad ka por ka la poi ha kaba i Margaret i pynpaw tyngkrein ia kane ka jingsngew-skhem. Ym don iwei ruh na ngi kiba la iohi ia i bad iakren bad i ha ki taiew kiba khadduh, i ban dang artatien wat tang shi khyllipmat ruh ba don ia kane ka jingsngewskhem kaba janai bad ia ka jingshaniah kaba kynjai ha ka jingbha jong U Blei ia i hi bad ia baroh ki khun ki jong U. I la lah, namarkata, ban pynshai, ym namar ka jingkhlain, hynrei ha ka jingtlot—bad kumba i hi i lai jubab, haba don ba kylli ia i kumno i sngew, "sngewtlot hynrei sngewsuk shibun".

Na ka jingtlot la mih ka jingkhlain bad kumta ki ktien kiba wan hadien ka jingiathuh shaphang ka jingjop jong ka jinggeit ki long, "Khnanng ba khlem ma ngi yn ym ioh pynjanai ia ki".

Ka mission sha kaba la phah ia i ban khiih ban kam shisha ka la kut, hynrei yn pynjanai ia ka lada la pynkhih ia kiwei pat ban ioh ia kajuh ka jingsngewskhem ba ma i ila ioh.

"Baroh kan long kaba bha bad baroh kan long kaba bha bad kaei-kaei baroh kan long kaba bha." ♦

*"U Dr. H.G. Roberts u long da shisha u **Tiewdohmaw Laiphew na ar jingmut** barieh ha dymmiew, u long u Kni u Kpa ia u paid bylla shrong, ia kiba duk kiba thngan bad ki kup shiliang, uba don ka jingstad ba ngam jylliew."*

- Dr. Drin Sing Hynniewta -

Dr. Drinsingh Hynniewta

— Mrs. G. D. Kharikongor —

Dr. Drinsingh Hynniewta i long i khun jong i Bah Nom Warshong bad Kong Jembin Hynniewta. La kha ia i ha ka shnong Mawsmal, Cherrapunji. Na ka jingkyrmaw jong i ia ka jingiap u Syiem Sohra ha ka 2 tarik u Rymphang, 1907, i Dr. Drin i la khein antad ba ka snem ba la kha ia i ka long ha ka 1901.

Haba i dang khynnah, i la pule ha ka Primary School ha Mawsmal bad hadien i la leit sha Nongsawlia ban pyndep hangto ia ka Middle English School. Ha ka snem 1917 i la mih na Sohra ban wan pyndep ia ka Matriculation ha ka Government High School, Shillong. Kum u khynnah samla, i sngewtyinnad eh ia ka jingialehkai Football.

Ki kmie ki kpa jong i kim shym don ha ka niam khristan hynrei ma i i la ioh ban ring bad pynhiar mynsiem ia ka lyer khristan hapoh ka jinghikai i kni jong i, i Babu Kubur Singh Hynniewta bad i kmie nah khadduh jong i, i Kong Shabin Hynniewta, iba la long ruh iwei na ki khristan kiba nyngkong kiba la ia noh kti ha kaba tei ia ka jingim ba kynja mynsiem, i Dr. Drin. Kane ka jingialam jong ki ka la iarap bad pynlah ia i ba in ia shim bynta ha ka Balang Mawsmal naduh ka snem 1916. Dei ha ka snem 1917 haba i la wan sha Shillong, ba u Rev. Oliver Thomas uba long u Head

Master ha kata ka por u la pynbaptis ia i ha ka Balang Jaiaw.

I Dr. Drinsingh i la pule shisnem ia ka Intermediate Arts ha ka Scottish Church College, Calcutta, kata ha ka snem 1921. I la iehnoh ia katei ka College bad i la leit pule noh ha ka Berry White Medical School. Ha ka snem 1926, i la ioh ia ka L.M.P. Certificate bad hadien kata i la wan ban trei shi snem kum u Doctor ha Sohra. Ha ka snem 1927 U Rev. Sydney Evans u la ia wer ia i ban trei ha ka Welsh Mission Hospital Jaiaw, ha ka jaka u Dr. Blin, u Khasi Doctor ba nyngkong ba la ioh pang noh. Hadien ba u Dr. Blin u la khlad noh, u Dr. H.G. Roberts u la khot noh ia i ban trei noh ha kajuh ka Hospital kum u Associate Doctor.

I Dr. Drinsingh im shym ioh lad satia ban pynbit ia lade kum u Specialist hynrei i la pynpaw ia la ka sap bad jingtbit ha kaba ai dawai dashin, ha kaba puid brier bad kumjuh ruh ha kaba pynkha khyllung bad peit bishar thuh ia ki X'ray.

La leit bad burom ia i ym tang da ki nongpang hynrei da baroh ki lok ki jor kiba i ia kynduh harum haneng, ka jingaiti mon sngewbha ia lade ban shakri ia la ki para brier ryngkat bad ka jingshaniah kaba khlain ha la u

Nongpynim ka paw ha ki kam jong i. I ngeit skhem ha ka jingpynkhiah U Trai bad kumta shwa ba in sdang ia kano kano ka jingpuid, i pan bor na U bad i aiti ia u nongpang, ia lade bad ia kiwei pat ki nongsumar, lyngba ka bor jong ka jingdwai.

Kum u dkhot ka Balang, i la shakri ia ka kum u Secretary & u Treasurer jong ka Balang Jaiaw. I la shim bynta ruh kum u dkhot Committee jong ka Sub District, ka Presbytery bad ka Synod.

I Dr. Dringsingh, i la kyrshan radbah ha kaba tei thymmai ia ka Ingmane ka Balang Jaiaw ia ka long da ka buit, ka bor ne ka pisa.

Ka long ka jingduh ia ka Hospital bad ka Balang haba ha ka por 12 baje shiteng sngi, ha ka 26 tarik u Jylliew 1983, i Dr. Dringsingh i la khlad noh sha la U Trai ha ka Hospital kaba i la ju trei.

Lynter ka jingim i la shakri hok ia la ki para briew bad ia la U Kynrad. Ha ki sngi kiba khadduh i ju bang ban pule ia ka Salm kaba 4 lynnong & ka dkhot kaba phra namar i shaniah skhem ba:-

Ha kaba suk ngan thiah bad ngan ioh thiah ruh naba tang mame, Ah Trai, men pynshong ia nga ha kaba suk. ♦



"I Miss Buckley i long ka Personal Assistant ia u Dr. Roberts. Ym lah ban iakynduh bad u Dr. Roberts khlem da ia kynduh shuwa ia I Miss Buckley. U Dr. Roberts u ju ong ha ka rukom danda, Ka jingsynshar kynthei mo, ngim banse ban kohnguh."

- Dr. Drin Sing Hynniewta -

Kong Plesimai Lyngdoh

— Mrs. A. D. Dkhar —

I Kong Plesimai Lyngdoh i long i Khasi ba nyngkong ban bat ia ka kam Nursing Superintendent jong ka K.J.P. Hospital ha Jaiaw. La kha ia i ha ka 20 tarik u Risaw 1920. I la leit pule ia ka kam nurse ha ka lyngkhuu sngi kha jong i ha ka snem 1936. I la pyndep ia ka Nursing bad Midwifery hapoh ka jingialam u Medical Superintendent - Dr. H.G. Roberts bad ka jinghikai i Miss A.K. Bullock iba long i Nursing Superintendent ha kata ka por.

Ha ka thma bah kaba ar, i Kong Plesimai i la ioh lad ban leit iarap bad sumar ia ki shipai kiba ioh pang bad mynsaw ha ka thma. Haba i la wan phai biang sha ka Hospital ha Jaiaw, i la ioh ban trei slem ha ka jingialam bad jingpyniaid u Dr. R.A. Hughes bad Miss Margaret Owen.

Naduh ka snem 1955 haduh ka snem 1957, i kong Plesimai i la leit sha Jowai ban iarap ia ka Welsh Mission Hospital kaba dang shu sdang ha kata ka por. Hadien ba i la wan phai, la phah pule biang ia i lai bnai ban ioh jinghikai shuh shuh ha ka United Mission Tuberculosis Sanitarium ha Arogoyavaran - ka bynta kaba shathie jong ka ri India.

Ha ka snem 1968, i la shimti, ia ka kam Nursing Superintendent Welsh Mission Hospital Jaiaw bad i la bat ruh ia ka kam Secretary, Treasurer bad President jong ka Trained Nurses' Association kaba i la long dkhoh la bun bun snem.

I Kong Plesimai, iba la ju khot ieit da kiba bun i 'Kong Deng', i ai buit ai mynsiem ia kito kiba trei hapoh jong i. Ka jingai lad jong i ia ki staff Nurse ba kin leit pule ha ka Evening Section jong

ka Synod College ka la wanrah ia u soh uba thiang haba lai ngut na ki ki la ioh ia ka B.A. Degree na ka North Eastern Hill University. Sa lai ngut kiwei pat ki nurse kiba tbit ki la ioh lad ban leit pule ha ka College of Nursing, New Delhi, Kine pat ynda ki la pyndep ia la ka jingpule, ki la wan phai biang sha ka Hospital ban ai jinghikai kum ki Sister Tutors ia ki nongpule ha ka kam Nursing. I Kong Mobina Bareh ruh i la ioh ban leit pule bad pyndep ia ka B.Sc Nursing ha Miraj, bad hadien ka jingshongthait i Kong Plesimai na ka kam, ha ka 30 tarik u Jylliew 1987 i la shimti sa ma i ia ka kam Nursing Superintendent.

I Kong Deng i la ai ka jingshakri kaba kordor ia ka Hospital bad i la ioh ia ka jingsngewnguh na kiba bun kiba i la ia kynduh bad trei lang bad kumjuh ruh na kiba wan ban shah sumar ha ka Hospital.

Ka Managing Committee jong ka K.J.P. Synod ka la ai khublei ia ka jingshakri jong i lyngba u Dr. R.A. Hughes uba la iaroh ia ka jingtrei len lade jong i ha ki por kiba eh bad ba shitom, ka jingpynshlur bad jingai mynsiem ia ki nongpang bad kiba ha iing jong ki kan iai sah ha ka jingkyrmaw jong kiba bun. Ha la ka kam, i la bat ia ka jinghikai u Khrist bad i la noh u synniang uba bun ha ka Jingiaseng Kynthei jong ka Balang. Ka khmat phuh samrkhie bad ki ktien pynshngain kiba i kren haba i iaid na kawei ka jingthiah jong ka Hospital sha kawei pat ki ai jingkyrmen ia uba la duh jingkyrmen. Kum ka nongbud U Khrist, i la pyrshang ban iarap ia kiba duk, kiba kyrduh bad kiba thiah pang ha ka jingduh jingkyrmen. ♦

KA JINGPUSON

Kyrtiang dien bad peit shakfimat sha ka jingkhang kaba plie

- Rev. Dr. H. Gordon Roberts, M.B., B.Ch., Shillong.

Da ka jingsngewthuh ia la ka jong ka jingbym biang nga la pdiang ia ka jingkhot sngewbha u Dr. Hasselblad ban ai ia ka khubor ha kaba kut kane ka jingialang Conference (Assam Medical Conference, Jorhat, November 1949). Shuwa ba ngin ia khlad noh nangne nga da kyrmen skhem ba ngi baroh ngin iohsngew bad mad ia ka jingdon U Mynsiem U Blei hapdeng jong ngi bad ban tip ia ka Mon jong u.

Nga ngeit skhem ba ngi baroh ngi la ioh jingmyntoi na kane ka jingiasyllok bad ngi kham sngewnguh shibun eh ia kito kiba la ia pynnoh synniang ha kaba ai ha ngi ia ka jingpynshai bad jingai mynsiem, khamtam eh ia ka khubor ba la ai da u President.

Ha kaba phai dien sha ki snem ba la lah bad kum kiwei ki para Missionari, nga ruh nga shem ba nga dang dum dang sah bieij shibun eh ha ka por ba nga wan shane bad haba nga phai dien pat nga la sngewthuh bha ia la ki jong ki jingbakla. Ka long kaba suk bha ha kaba sdang ban tharai palat ia la ka jong ka jinglalah ban leh ei ei shimet

ban ia kaba ngi hi ngi dang donkam ia ka jingialam bad jingai jingmut.

Ban ioh mad shisha ia u Mynsiem jong Uta U Nongpynkhiah Bakhraw ka long ba ngi shem haduh katno ba u niewkor ban ioh ban pynkhiah ia kito ki met ba shah shitom jong ki bynriew. Katba ngi dang kham jan sha U ngi shem ba U shim barobor ba ka jingpang ka dei shibynta na ka hima jong u bymman. Ka jingmut ba tynrai jong U ka long barobor ha ka liang ka jingkoit ban ia ka jingpang bad haba ka jingpang ka ioh leh trai khlieh kaei kaei kan ym long kumba ka dei ban long.

Haba ngi pyrkhath ngi puson bha ia kine ki kyntien - "Bad U Blei baroh ka long kaba lah" - ngi shem ia lade ba ngi nang kham jngai shibun na ka jingmlien ban thew ia kiei kiei na ka liang jong ka jinglah u briew. Ha kane ka por kaba mynta la iai pynkynmaw ia ngi ba ngi im ha ka pyrthei ha kaba ka jingngeit jong kiba bun ka la nang khriat bad ha kaba kiei kiei ba kynja pyrthei ki kynrei palat.

U Jisu Khrist U la phah ia la ki synran jong U bad ka hukum jong U ka

long ban pynkhiah ia baroh. Ha ka jingshim jong U ba haba don ka jingbymlah, ka long namar ba ka don ka jingduna ha ka jingngeit, la ha ka liang jong kiba pynkhiah ne ha ki paralok ne ki marjan marpa. Haba nga phai pat sha ka jingbymlah jong nga, katno sien nga shait kynnoh ia ki na ka jingbymbiang ki tiar ki tar, jingduna ha ka jingiarap, jingduna ha ka liang ka jingsumar bad kiba kum kita, katba ha ka jingshisha nga la dei ban peit shuwa sha ka daw kaba kham jan eh ia nga. Ba ngin pyrshang ban leh katba lah ban pynioh ia ki tiar kiba bha tam ba

ngi lah bad ban pyrshang ban ioh ia ka jingtbit kaba bha tam ka dei shisha kaba kongsan eh, hynrei ha nga nga sngew ba ka kham donkarn shibun eh ia ngi ki nongbud jong U ba ngin don ka jingiadei kaba im barobor bad Uta U Nongpynkhiah Bakhrav hi. Dei ha kane ba nga sngew ba nga bynniaw sat ba ngam shym la lah ban leh. Ha ka juk pyrthei kaba mynta la kumno kumno kiba bun ki la kylla ban ngeit ba ki kambah ki long ki bynta jong ka khubor Khristan bad ba ka jingngeit ka dei ka jinglong kaba hakhmat eh — "Oh ka kynthei, ka jingngeit jong pha ka khraw".

U Nongpynkhiah ba Khraw

Lada ngi pynleit por ban pyrkhathato balei U Kynrad jong ngi U la pynlut shibun ka por ha kaba pynkhiah ia kiba pang, ka daw ka long ba U ngeit ba ka jingpynkhiah ka long kaba pynpaw dorbin ia U hi kum Uta Uba U Kpa U la phah. Ka long kaba shisha ba tang khyndiat eh ha kiba U Trai U la pynkhiah kiba ioh ia ka jingpynkhiah ba kynja mynsiem. Hynrei wat la katta ruh U iai bteng ban pynkhiah. Um lah khlem da pynkhiah ia kito kiba kyrpad ia ka jingiarap jong U. Namar U don tang kawei- kata - ka jingieit ia u bynriew, ka jingieit ia u bynriew baroh shiryenieng met bad mynsiem.

U Bishop Hoare u la ong shisien - "Lada ngim iohi ia ka jingseisoh ba kynja mynsiem — lada ngi iohi ba ym don ba kylla kaba mut kiba mih na kane ka jingtrei ban ai jingsumar - lada ngim iohi ba don ki jingkhang ba la plie na kine ki lad, hynrei ka dei hi ka

kamram ba la teh jong ki Khristan ban leh katba ki lah.

Haba ngi pyrkhath shaphang ka jingjop ba khraw tam jong kito kiba la rung — "sha ka lynti jong U Nongpynkhiah ba bha" - to ngin ia peit khyndiat sha kito ki nongbud ba hakhmat eh jong U.

U Dr. Livingstone u la pynlut ia ki snem kiba jrong ha kita ki lynti ba marwei jong u lyngba ka pdeng jong ka Ri Africa. U la ai ia kaba bha tam ka jong u haduh ba u la dem khруп ha ka jing-jar-jar ban aiti ia la ka mynsiem sha U Blei. U Pennell jong ka Afghan Frontier - nga kynmaw ba nga la ia shem bad u la 40 (sawphew) snem mynshuwa haba u don ha ka shuti. U la ioh ia ka jingaiti lut jong ki riewlum bad ki Brahmin ba la nang la stad. Haba u la iap ki Hindu, ki Muhammedan, ki riewshlur ba dang

dum jong ki khappud, ki kynthei, ki khyannah, ki khyannah skul, ki nongkhrong, ki nongpang, kiba dkoh, kiba matlah, ki samla bad ki tymmen, ki nongshun bad ki lok, baroh la teh song lang ia ki da ka jingsngewsih kaba khraw ban pyndem ia la ki jong ki khlieh baroh. Nga kynmaw ia u Arthur Jackson jong ka Liverpool - u la kham san khyndiat ban ia nga - uba la aiti lut ia lede ban pynduh jait ia ka khlam kaba don ha Manchuria - u da pynlut ia lade katba lah ha ka jingshakri ba khlem tyngkai ia ki nongbylla China bapli, khlem pyrkhath shuh ia kano kano ka jingma ia lade. Ha ka rta kaba dang 26 (arphew hynriew) snem u la aiti ia la ka jingim khlem kano kano ka jingkhniem ha ka jingshakri ia la ki para briew

Kaei ka bor barieh jong kane ka jingshakri ? Kaei ka mynsiem kaba la pynkhih ia kine ki briew ? Ban leh aiu ki la leit sha ri khlaw ? Kumno ki lah ban bat ia ka jingngelit ha ka jingtrei shitom kaba jrong na ka bynta ka jingim bym lah ban iohi ?

Ha baroh kaba nga la kren, ho-oid, nga la kynthup lang ia ka jingshakri ba khraw ba la ai da ki nurse, namar ym don kano kano ka ri kaba lah ban khmih lynti ban siew kylliang ia kaba la kitram na ka bynta ki nurse.

Ha kaba pynkut, shah ia nga ban ban ia kaba baroh-ngi la ia tip bad ba ngi donkam ban iai pynkynmaw ba ngi baroh barobor ngi dei ban trei na ka bynta ka jingpynkhih im thymmai jong baroh ki nongtrei jong ka Hospital, khnang ba ka jingsngew bad ka jinglong jong ka jingieit khristan kan ker ia ki nongpang ha ki por baroh. Ban ioh ia kane to ai ba ngin kynmaw ia ka jingdonkam ba kongsan eh ha kaba ngi dei ban sumar bad ri ia ka jaka jong ka jingduwai ha ka jingim jong ka Hospital. To ai ba ngin nang iai bteng shuh shuh ha ka jingduwai bad ngin nang ioh bor ha ka jingim ba shapoh bad ba ngin ioh ban rung ha kata ka jaka ba don kata.

La ker sawdong ia ngi da u lyoh ba khraw jong ki sakhi, kumta to ai ngin wad bad ban bud ia ki dienjat jong kito kiba la khot ban aiti ia la ki jingim ha ka jingkmen jong ka jingshakri jong ka jingpynkhiah bad ban phet ia ka jingiaphet thong ba la buh ha khmat jong ngi da kaba kynmaw ba ngi ia long shipara hapoh uwei Uba long U Kynrad Uba U Khrist bad ba ha ka kyrteng jong U ngin ngam sha ba jylliew kum ki - "Nongtong briew". ♦

*(La pynwan sha ka ktien Khasi da I
Bah L. Filbert Shullai).*

KHASI JAINTIA PRESBYTERIAN SYNOD HOSPITAL SHILLONG

MEDICAL SUPERINTENDENTS

Names	Period of service
1. Dr. H. Gordon Roberts (Senior Medical Officer)	... 1922 - 1941.
2. Dr. R. Arthur Hughes (Senior Medical Officer)	... 1941 - 1969.
3. Dr. E. C. Syngkon (Senior Medical Officer later as Medical Superintendent)	... 1969 - 1984.
4. Dr. S. P. Sen Gupta (Surgeon Superintendent)	... 1969 - 1972.
5. Dr. (Miss) R. M. Ropmay (Medical Superintendent)	... 1984 - 1987.
6. Dr. P. Lamare (Medical Superintendent)	... 1987 till date.

MATRONS

Missionary Matrons:

1. Miss Margaret Elizabeth Buckley.
2. Miss Army Katherine Bullock.
3. Miss Margaret Owen.

Local Matrons:

1. Sister Plessimai Lyngdoh.
2. Sister Movina Bareh.

DOCTORS

Missionary Doctors :

1. Dr. H. G. Roberts ... 1922 - 1941
2. Dr. Charles North ... 1927 - 1928
3. Dr. R. A. Barlow ... 1936 - 1938
4. Dr. R. A. Hughes ... 1939 - 1969
5. Dr. S. F. Russel ... 1942 - 1947
6. Dr. N. Tunnel ... 1951 - 1952
7. Dr. P. A. Shave ... 1952 - 1962
8. Dr. G. Smilkstein ... 1962 only.

■■■■■■■■■■ Indian Doctors (serving more than five years) ■■■■■■■■■■

1.	Dr. Drinsing Hynniewta	...	1928 - 1962
2.	Dr. S. M. Roy	...	1946 - 1960
3.	Dr. K. S. Tham	...	1947 - 1960
4.	Dr. (Miss) O. Roy	...	1947 - 1969
5.	Dr. E. C. Syngkon	...	1962 - 1984
6.	Dr. R. S. Syiem	...	1953 - 1966
7.	Dr. S. S. Sharma	...	1961 - 1984
8.	Dr. A. J. Dkhar	...	1969 - 1984
9.	Dr. R. Basaiawmoit	...	1969 - 1973
10.	Dr. F. Niangti	...	1969 - 1984
11.	Dr. (Miss) S. Dkhar	...	1969 - 1975
12.	Dr. L. S. Syiem	...	1972 - 1979
13.	Dr. S. Kharmawphlang	...	1972 - 1984
14.	Dr. R. War	...	1979 - 1984
15.	Dr. R. L. Roy	...	1984 - 1989
16.	Dr. (Mrs.) K. C. Chacko	...	1985 - 1995
17.	Dr. D. L. Rangad	...	1987 - 1996
18.	Dr. (Mrs.) G. B. Moore	...	1985 - 1991
19.	Dr. A. Shylla	...	1989 - 1994.

■■■■■■■■■■ Indian Surgeons ■■■■■■■■■■

1.	Dr. P. N. Chatterjee	...	1963 - 1966
2.	Dr. V. D. Mishra	...	1966 - 1967
3.	Dr. S. P. Sengupta	...	1969 - 1972
4.	Dr. G. K. Das	...	1974 - 1983
5.	Dr. P. Lamare	...	1979 till date.
6.	Dr. (Mrs.) J. G. Jyrwa	...	1985 - 1994
7.	Dr. F. Rane	...	1997

■■■■■■■■ DOCTORS PRESENTLY SERVING IN THE HOSPITAL ■■■■■■■■

1.	Dr. P. Lamare M. S.	9.	Dr. (Mrs.) V. Passah
2.	Dr. A. D. Thadani	10.	Dr. (Mrs.) M. Nongrum
3.	Dr. (Mrs.) B. Reenborn	11.	Dr. (Mrs.) I. Wahlang D. Ch.
4.	Dr. F. Rane Dip N. B.	12.	Dr. (Mrs.) P. Chyrmang
5.	Dr. F. N. Giri	13.	Dr. (Mrs.) A. Tariang
6.	Dr. G. B. Khonglah	14.	Dr. J. Sailo, M. S.
7.	Dr. (Mrs.) K. Ropmay	15.	Dr. (Mrs.) R. Papang
8.	Dr. (Mrs.) R. A. Chyne	16.	Dr. David D. Tariang

17. Dr. (Mrs.) E. Blah
18. Dr. (Miss) C. E. Khongwar
19. Dr. (Miss) W. B. Makdoh
20. Dr. (Miss) D. M. Kharwanlang
21. Dr. (Miss) S. Longtrai

22. Dr. (Miss) R. C. Laloo
23. Dr. (Miss) M. N. Warshong
24. Dr. (Miss) V. Surong
25. Dr. B. C. Syngkon MD, DA.

■■■■■■■■■■■■■■■■■■■■ NURSING SISTERS : PAST AND PRESENT ■■■■■■■■■■■■■■■■■■■■

Past :

1. S. Relina Lyngdoh
2. S. Lesibon Ryntathiang
3. S. Drissi Basaiawmoit
4. S. Qil
5. S. Simardoris Paley
6. S. Plesimai Lyngdoh
7. S. Nerial Lyngrah
8. S. Enamel War
9. S. Berlin
10. S. Jebora Dkhar
11. S. Triastinet
12. S. Maklinda
13. S. Newris Wahlang
14. S. Prestis Rympei
15. Milliona
16. S. Lorna Kharmawphlang
17. S. Erilly
18. S. Stilly Wanniang
19. S. Prettynola Ryntathiang
20. S. Meriancy
21. S. Srensimai
22. Miss B. E. Harris

Present :

1. Enorilda Kharsyntiew
2. Driatimon Kurbah
3. Phility Nongkhlaw
4. Esnora Nongrum
5. Manty Tariang
6. Millianty Laitmon
7. Movina Bareh
8. Rosemary Tariang
9. Danizel Kharsyntiew
10. Glommery Nongkynrih
11. Mohini Syiem
12. Esdina Mora Dkhar
13. Wadjingstad Kharkongor
14. Elizabeth Diengdoh
15. Bisilda Langstieh
16. Lucky Warbah
17. Juliesuk Khongjee
18. Daimata Chyne

■■■■■■■■■■■■■■■■■■■■ KHASI JAINTIA PRESBYTERIAN SYNOD HOSPITAL ■■■■■■■■■■■■■■■■■■■■
SHILLONG

HOSPITAL MANAGING COMMITTEE :

Rev. D. E. Syiem (Chairman), Dr. P. Lamare (Secretary), Rev. W. Warbah, Rev. R. P. Lyngdoh, Rev. W. C. Khongwir, Mr. S. Marbaniang, Mr. E. F. Hek, Mr. H. P. Nongbri, Mr. H. Ladia, Mr. A. Massar, Miss M. Bareh (Nursing Supdt.), Mr. D. R. Warjri, Mr. J. Pakma, Administrative Officer, Business Manager, D. H. S. Representative, Senior Executive Secretary, KJP Synod.

EXECUTIVE COMMITTEE :

Rev. D. E. Syiem, Dr. P. Lamare, Rev. I. Kharkongor, Senior Executive Secretary, KJP Synod, Mr. S. Marbaniang, Nursing Superintendent, Administrative Officer, and Business Manager.

WORKING COMMITTEE :

Dr. P. Lamare, Rev. D. E. Syiem, Rev. W. Warbah, Rev. I. Kharkongor, Senior Executive Secretary, KJP Synod, Rev. L. Kharkongor, Mr. S. Marbaniang, Mr. H. Ladia, Mr. E. F. Hek, Mr. B. S. Malngiang, Mr. H. G. Laloo, Mrs. E. Rynjah, Mrs. P. Chyne, Nursing Superintendent, Administrative Officer, Business Manager.

SOUVENIR SUB-COMMITTEE :

Rev. D. E. Syiem, Dr. P. Lamare, Mr. M. G. Lyngdoh, Mr. B. C. Jyrwa, Mr. W. R. Laitflang, Mr. L. F. Shullai, Mrs. A. D. Dkhar, Administrative Officer.

PROGRAMME SUB-COMMITTEE :

Dr. P. Lamare, Rev. D. E. Syiem, Rev. L. Kharkongor, Mr. S. Marbaniang.

PANDAL AND SEATING ARRANGEMENT SUB-COMMITTEE :

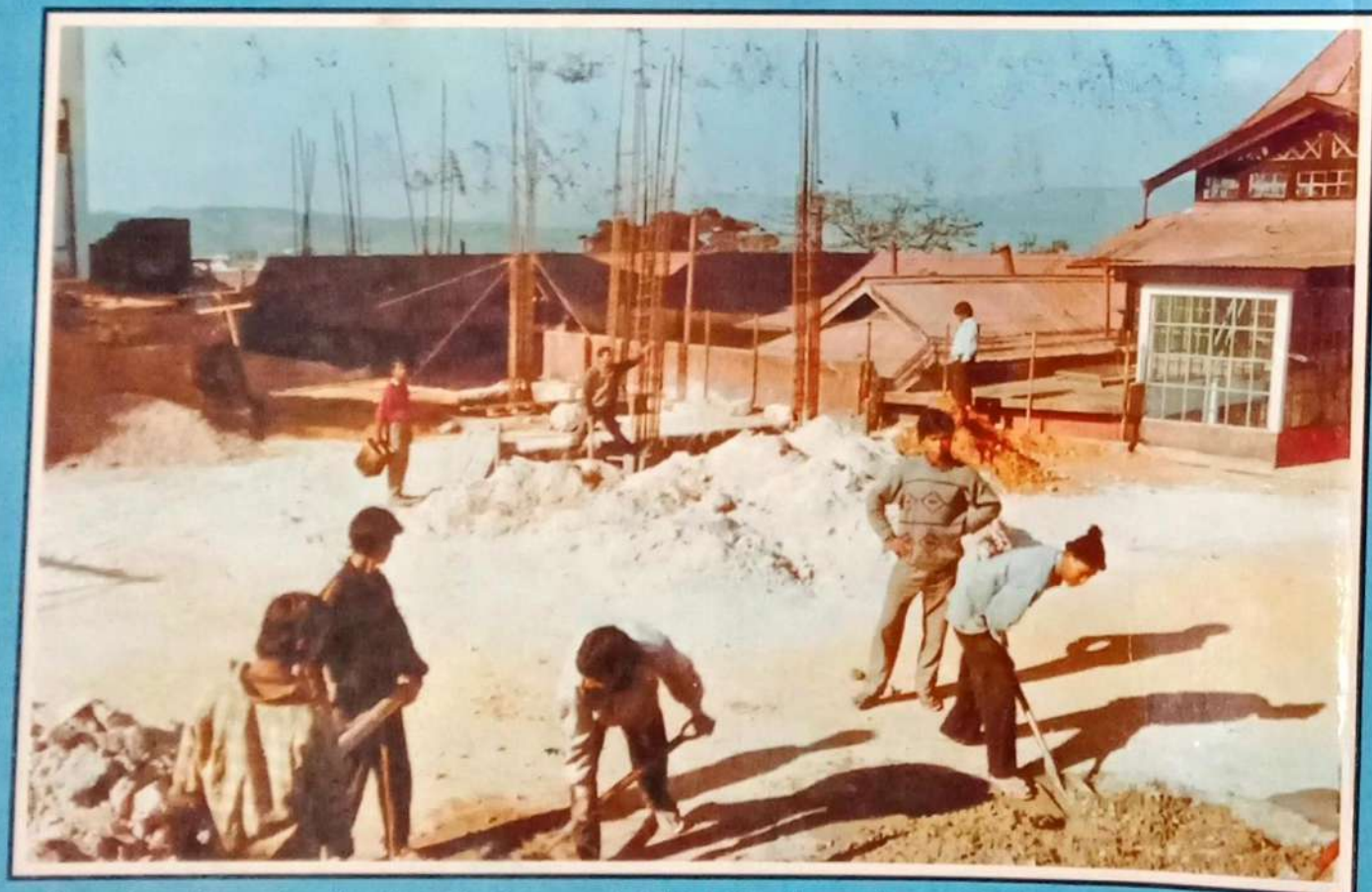
Rev. L. Kharkongor, Mr. B. S. Malngiang, Dr. P. Lamare, Mrs. P. Chyne, Mrs. E. Rynjah, Mr. J. Pakma, Miss M. Bareh, Administrative Officer.

FINANCE SUB-COMMITTEE :

Rev. D. E. Syiem, Dr. P. Lamare, Mr. S. Marbaniang, Mr. F. Lyngdoh, Rev. Dr. R. R. Cunville, Mrs. Harvey Kharkongor, Mrs. D. Shylla, Mr. R. S. Lyngdoh.



Present view of the Hospital



Construction site for the Mother and Child Sections financed by E Z E Germany