ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

This Distinguished American Journalist is Traveling Around the World for the Purpose of Investigating the American Foreign Missionary from a Purely Disinterested, Secular and Non-Sectarian Standpoint, illustrated with Drawings and from Photographs.

Across India with Peeps at Missionaries at Work

Calcutta, India.-Beautiful, dirty; 1 most too late, for a day later she atsplendid, squalid; rich, miserablesuch are the contrasting adjectives which one may apply to this third largest city in the British empire, seated on the banks of the Hoogli river, whose shifting currents are her best defense against an invading fleet. It is a city of color, from the fat, shiny, black babu, scantily clad only in a few yards of purple cheese cloth and dazzling yellow shoes, to the pale and immaculate Briton, in top hat and frock coat. It is a city of historic interest; everybody goes first to see the famous Black Hole.

But to all the world that is in any way interested in missions this is remembered as the scene of the labors of William Carey, the father of modern Protestant missions, who did his lifework at Serampore, a few miles from here. In the cathedral also one sees a fine statue of Reginald Heber, the famous missionary bishop of the Church of England, and author of the most widely-known missionary hymn, "From Greenland's Icy Mountains."

Dusky "Europeans."

My work deals with to-day, so I must introduce the reader instead to the most curious company of "Europeans" he has ever met, as they are gathered for worship, several hundreds of them, in the fine big church of the American Methodist mission. These dusky "Europeans" are mostly halfcastes, Eurasians, but they dislike the latter name and are at all pains to claim identity only with their white ancestors. Thus a dark brown man, three-fourths native, will speak ostentatiously of going "home" to England. though he never saw England, and only one of his forbears for centuries past has ever been outside of India.

This very pride indicates that the Eurasian has certain qualities which go with white blood, and this self-supporting, aggressive church, with re finement written on the faces of many of its members, indicates the importance of this branch of the Methodist Episcopal mission. The Methodists have been very successful throughout India in this work for Eurasians, and for the whites who have married native women, thus losing social caste In addition, other white people who do not care for the established church services, attach themselves to these churches for Europeans.

The Really White Europeans.

If the blended brother is a problem in India needing the missionary's attention, no less is the simon-pure white man. And I must say that, so far as I could learn, the life of the Europeans (as all Caucasians are desigmore whole some and normal in India than in the far east. This is doubtless due to the fact that British influence is altogether dominant, and British ideals have followed the flag. The white people generally attend the established churches, just as at home, as a matter of course..

For the young men-who are everywhere the crux of the social problem -I found the Y. M. C. A. doing a conspicuously successful work. In the farther east it has been a failure so far as the white men are concerned, although its work for the natives, as these articles have reported, has been of a high grade. Here, however, the association is "good form," and the larger Indian cities have fine buildings, veritable gentlemen's clubs, with chambers for any number of men from a score to a hundred, and in general doing a sort of Christian work which deserves great praise. It would cause an American secretary to lift his eyebrows were he to see the number of men in evening clothes (including, of course, the local secretary himself) to be found of an evening in the Calcutta or Bombay association. Therein, though, is a sign of success, for that is the very crowd that the association needs to reach here. The work for the native Indians, conducted in separate buildings, of course, is equally notable.

There are white women in the east, as well as native and half-caste women, needing the peculiar sort of help which the Y. W. C. A. affords. I was greatly struck by the hold that this organization has taken in India; there is a sanity, a careful, confident facing of actual conditions, and an effective aggressiveness about it which should place the association very high in the rank of missionary agencies.

One sort of work open to the Y. W. C. A. is illustrated by the following incident. Every ship sailing to India from England carries young women going out to be married, and to live with fathers, brothers, or other relatives. Not always do the relatives turn up, or the bridegrooms prove available; in which case the young woman sadly needs womanly help and safe shelter. On the ship in which I went to Calcutta were three such young women; one of them discovered that her uncle had gone to Japan and she was penniless, half a world from home. At the first opportunity, after learning of the efficiency of the Calcutta Young Women's Christian association, I put the secretary into

tempted suicide.

"Behind the Curtain." High-class Hindu and Mohammedan women are kept "purdah," that is "behind the curtain." The precautions that are used to keep them from the gaze of all men save their families seem ridiculous to a westerner. One such woman was put into a railway compartment next to mine, with the most elaborate precautions. But when we stopped at a small station I caught a glimpse of her face through the window and-well, she would never be kidnaped for her looks! This sequestration of the women leads to all manner of evils; and the lot of the poor creatures is narrow and pitiable. indeed.

Now the women missionaries are penetrating "behind the curtain," taking with them medical healing, the schoolbook and the Bible. The Woman's Missionary Union of America is especially diligent in this zenana work, having missions in five cities, and their range of activities includes visitation to the homes, day schools for children, orphanages, rescue homes, a hospital and a high school and college. As I talked with two bright American girls at Allahabad, Miss Wishard and Miss Bertsch, about their work, and heard how they had rescued 23 ill-treated and widowed Brahmins during the first four months of the year (they teach 500 women a week) I could not but agree that this was a womanly work for women, affording a career such as should satisfy any college-bred girl.

A Tomb for a Home.

The woes of women, and especially of widows, in India are too well known to need rehearsal here. They afford endless scope for missionary service. Thus, at Lucknow the Methodist Episcopal mission has converted an old Mohammedan tomb into a home for homeless women. It was rather interesting to learn that a large part of the cares of the charming young woman in charge is the endeavor to find husbands for as many as possible of the 50 women who come under her oversight every year.

In this same city of Lucknow I found another flourishing institution for women, the Isabella Thoburn college, said to be the oldest college for girls in India, having been established in 1870. It is affiliated with the University of Allahabad, and has more requests than it can meet for graduates to fill governmental and private teaching positions. The college has won favor with high-caste natives, and its nearly 200 students represent all classes of society. I could not see that the life differed greatly from the life of American college girls.

As I watched a file of these lustrouseyed, graceful, white-robed girls cross the campus of the Presbyterian girls' school at Allahabad, on their way to chapel, it seemed to me that the spectacle was rather more picturesque than anything an American college can boast. This building is the gift of Mr. John Wanamaker. A Christian Endeavor meeting by the girls was quite a model meeting of the American type. Christian Endeavor appears to be especially effective among the Indian churches. Even a slight association with the students here seemed to show in their character a reflection of the charm of Miss Forman, their principal. The caliber, culture and character of some of the American women to be met on the mission field are altogether beyond the imagining of the public at home.

New India in the Making.

Among the Indian reformers there is discernable a movement looking toward the nationalization of India's varying creeds, which is a step essential to political unity. The national creed is not intended to be Christianity. The one conspicuous agency offsetting this tendency is the mission school. Up and down the length of India are schools conducted by missionaries and attended by the children of Christian converts (for they are part of the machinery which must, produce the next generation of native preachers), by the children of low castes, who are thus equipped to rise in the social scale and, to an increasing extent of late years, by the children of the higher castes. It is almost hopeless to attempt to enumerate these; I might specify the fine big Reid Christian college at Lucknow of the Methodist Episcopal church, situated on ground made historic by the mutiny, equipped with imposing buildings, attended by 500 students in dormitory, from a wide region of which Lucknow is the center, and administered to by men of ability and breadth of vision. Both collegiate and commerciai courses are given here.

Early this year many Methodists from America journeyed to India to attend the jubilee of Methodist Episcopal missions at Bareilly, where 50 years ago Rev. William Butler established the work of the Methodist Episcopal church, which has now grown to a force of 5,000 workers and 200,000 native members. At this celebration, which was attended by 2,000 native Christians, 500 converts were bap- Olives have been destroyed by tour touch with the stranded girl, but al. tizes on a single day, a unique feature ists.

of the baptismal service being the cutting off of the tuft of hair, the loss of which means separation from Hinduism. The occasion focused the attention of the religious world upon the fact of Methodistism's aggressive, diversified, far-ramifying and successful work in India. Thirty-seven different languages are used by Methodist

missionaries in this country. Allahabad, the university center of India, boasts another great educational institution of the western type, the Allahabad Christian college, of the Presbyterian mission. Its buildings are in quadrangle form about an immense and symmetrical banyan tree. One of the buildings is Princeton hall, a gift of Princeton alumni. An inspection of this plant impresses a visitor with the thoroughness of the standard maintained. The principal, Rev. Dr. Arthur H. Ewing, is rightly reckoned one of India's great educational leaders. In the big preparatory school for boys, which is a part of the institution, I had a chance to test all the classes in English, and I cannot imagine a school in the homeland emerging from this sort of ordeal more successfully.

The Living Dead. At Allahabad is situated a large leper asylum, maintained jointly by the government and by the beneficent Mission to Lepers in the East. It is managed by Mr. Samuel Higginbottom, of the Presbyterian missionone of the innumerable extras that I found missionaries everywhere carry-"Salaam, sahib," the lepers would cry as we passed, lifting pitiful stumps of fingerless hands to their foreheads. A more desolate spectacle than a leper asylum can scarcely be imagined; yet here was to be found, in some cases, the grace of Christian resignation, with cheerfulness, which is not always present amid scenes of health and prosperity.

Not all leeprs are in asylums; unnumbered thousands roam the streets at will. While attending the daily clinic of Dr. Charles R. Cook, of Lucknow, the only missionary in all India of the Reformed Episcopal church, I sat within five feet of two lepers crowded in the press. Next to one of them was a man whose family was suffering with the plague, five having died, and four being ill at the moment. Another one of the patients had, within a few days, lost a baby, a wife and four brothers, and his father lay dangerously ill, all with the plague. One convalescent plague patient, whom the doctor had cured, was mildly rebuked by this quiet, unruffled missionary for leaving his bed too soon. A boy smitten with the plague was brought by a mother with dreadfilled eyes, and carefully examined by the bare hands of the doctor.

This one doctor, with a single native assistant, had 61,638 cases last year, including a few in his well-kept little hospital. All classes, rich and poor, Mohammedans, Hindus and Christians, come for help. I counted 30 crowded into the small room at one time, while outside a larger crowd of waiting patients was listening to the native preacher.

A Medaled Missionary.

One of the star missions of the American board is at Ahmednagar, where Rev. Dr. Robert A. Hume is senior missionary. Dr. Hume is less . widely known as the recipient of a medal from King Edward for his famine relief work than as the author of "Missions from the Modern Viewpoint." That he and his associates stand high in native esteem was evident from the constant salaams he received as we rode about the city together in a tonga, or native cart. Many non-Christian natives have given largely to this mission work for Indians, and the government also contributes to the industrial school.

I found all sorts of educational and industrial enterprises under way. some of them, from a bicycle repair shop to a tract depot, being wholly or in part self-supporting. The big church in native style, where even Hindus have been known to worship unknown gods, interested me less than the extensive industrial establishments where oriental rugmaking, weaving, woodcarving, carpentry and brass and silver working are carried on for the market, under the direction of D. C. Churchill, of Oberlin college and the Massachusetts Institution of Technology, and J. B. Knight, of Amherst college, and an agricultural college-types of the nonministerial, college-bred missionaries who are doing pioneer work for the orient. Mr. Churchhill has invented a new hand loom that is within the compass of the average Indian mind and purse.

Miss Emily R. Bissell and her brother, Rev. H. G. Bissell, carry on in this mission the work which their mother, who had been 54 years in India, laid down last year. While watching the arrival at the hospital here of a woman patient in a bullock cart I saw Miss Moulton comforting the weeping husband, a Christian teacher, in a manner which revealed to me the beautiful devotion of the missionaries to this people.

It takes devotion of an unselfish sort to do this work, especially among the villages. One Sunday morning I sat, with Rev. Mark Keaslar, of the Agra Methodist Episcopal mission, in blistering, life-shriveling heat, in a low, dirty, malodorous dwelling on the outskirts of the city, while he told a crowd of hookah-smoking natives the gospel story and answered their interested questions; which looks romantic and picturesque from this distance; but is work to take the heart out of anybody less devoted than a missionary; and it is the work which many hundreds of missionaries are doing all over India to-day.

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Vandalism on Mt. of Olives. The olive trees on the Mount of



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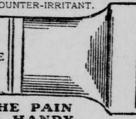
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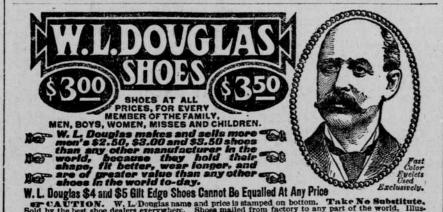
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PERSONAL.

Emepor Joseph of Austria twice a week holds an audience, when he is accessible to the richest and poorest of his subjects.

Oran Perry, adjutant general of Indiana, is preparing a complete history of the movements of that state's troops during the Mexican war.

Miss Theresa S. Haley of Buston has been assigned by the government to investigate women and child labor in the United States and dependen-

H. G. Wells, the English literateur. in his youth often wrote 8,000 words in a day, while Conan Doyle, it is said, once wrote a story of 12,000 words at a sitting.

The marquis of Ailsa is an enthusiastic floriculturist and a Curzon castle, Ayrshire, has managed to grow flowers which can be seen nowhere else in Scotland.

Lord Curzon is extremely methodical. It is said of him when in India that in a single moment he could place his hand on any paper in his possession that he wanted relating to the country of which he was vicerov.

Pigeons in Italian Army.

In the Italian army a! cavalry regiments are supplied with carrier pigsons, which are used for the transmissions of information during all their military maneuvers in camp. Young cavalry officers go through a course of instruction on the training of pigeons for military purposes at the Pigneral college.

Influence of Nature.

I will walk aboard; old griefs shall be forgotten today; for the air is cool and still, an dthe hills are high and stretch away to heaven; and the forest glades are quiet as a churchyard; and with the dew, I can wash the fever from my forehead and then I shall be unhappy no longer.-De Quincey.

In Boston.

"Yes, thank you, Mrs. Backby, my toothache is quite gone. After suffering the emoluments of the unrghiteous, as depicted in Dante's Inferno, I went to Prof. Wiggin's dental parlors and nad the offenind molar elicited." -Harper's Weekly.

The archbishop of Canterbury and a number of clergy were adjourning for luncheon after an ecclesiastical function, when a canon remarked unctuously: "Now to put a bride on our appetites." "Say, rather," retorted his grace, "to put a bit between our teeth."

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