

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.

"Gift of Tongues" Given to Christians in India

Kedgaon, India.—I have stumbled upon an extraordinary religious manifestation, as remarkable as anything in connection with the great revival in Wales. So startling and wonderful is it that I feel quite unwilling to pass an opinion upon it, so I shall simply narrate, soberly and consecutively, what I have seen and heard concerning this "baptism with fire," and pouring out of "the gift of tongues," where by ignorant Hindu girls speak in Sanskrit, Hebrew, Greek, English and other languages as yet unidentified.

The name of Pandita Ramabai, "the Hindu widow's friend," is known among educated people all over the world. She is the most famous of all Hindu women. There is an International "Pandita Ramabai association," which cooperates with her in her work of rescuing, training and caring for high caste widows. She, more than any other woman, has made known to the world the horrors of the child widow's lot in India. Herself a high caste widow, of rare gifts and education, her appeal has been made to people of culture; nor was her work regarded as strictly religious or missionary, not being associated with any religious body.

A World-Famous Work.

Ten years ago, at the time of the great famine, Ramabai took hundreds of famine orphans, and ever since she has had about 1,400 widows and orphans and deserted girls under her care, as well as 100 famine boys. All caste lines are now down, and the whole immense work is known as the Mukti mission, although in certain respects the original enterprise for widows maintains its separate identity.

Because of the fame of Pandita Ramabai, and because of the greatness of her work, I conceived it to be my duty to take the hot journey out to Kedgaon. Were it not for the more important incidents which follow, I

A Tumult of Praying Girls.

In a large, bare room, with cement floor, were gathered between 30 and 40 girls, ranging in age from 12 to 20. By a table sat a sweet-faced, refined, native young woman, watching soberly, attentively and without disapproval the scene before her. After a few minutes she also knelt on the floor in silent prayer.

The other occupants of the room were all praying aloud. Some were crying at the top of their lungs. The tumult was so great that it was with difficulty that any one voice could be distinguished. Some of the girls were bent over with heads touching the floor. Some were sitting on their feet, with shoulders and bodies twitching and jerking in regular convulsions. Some were swaying to and fro, from side to side or frontwards and backwards. Two or three were kneeling upright, with arms and bodies moving. One young woman, the loudest, moved on her knees, all unconsciously, two or three yards during the time I watched. She had a motion of her body that must have been the most exhausting physical exercise. She, like others, also swung her arms violently, often the gestures of the praying figures were with one or both hands outstretched, in dramatic supplication. Not infrequently, several girls would clap their hands at the same time, though each seemed heedless of the others. At times the contortions of the faces were painfully agonized and perspiration streamed over them. One girl fell over, asleep or fainting, from sheer exhaustion.

All had their eyes tightly closed, oblivious to surroundings. Such intense and engrossing devotion I had never witnessed before. It was full 15 minutes before one of the girls, who had quieted down somewhat, espied me. Thereafter she sat silent, praying or reading her Bible. The discovery of the visitor had this same effect upon

Hindu fashion, but in white, and her hair is short, for she is a widow. She elects to sit on a low stool at the feet of the person with whom she converses, for the sake of better hearing. While we were talking her grown daughter, Monoramabai, her first assistant in the work, sat on the floor with her arm about her mother, and occasionally interjected a pertinent word. Ramabai (the suffix "bai," means "Mrs." or "Miss") speaks simply, naturally and directly. So she told me of the growth of Shadaladan, the work for widows, and one of the Mukti mission, the whole supported by faith.

"We do not make a special point of the gift of tongues; our emphasis is always put upon love and life. And undoubtedly the lives of the girls have been changed. About 700 of them have come into this blessing. We do not exhibit the girls that have been gifted with other tongues, nor do we in any wise call special attention to them. We try to weed out the false from the true; for there are other spirits than the Holy Spirit, and when a girl begins to try to speak in another tongue, apparently imitating the other girls, without mentioning the name or blood of Jesus, I go up to her and speak to her, or touch her on the shoulder, and she stops at once; whereas, if a girl is praying in the Spirit I cannot stop her, no matter how sharply I speak to her or shake her."

The Wonderful Gift of Tongues.

"My hearing is peculiar," continued Ramabai, "in that I can understand most clearly when there is a loud noise (a well-known characteristic of the partially deaf) and I move among the girls, listening to them. I have heard girls who know no English make beautiful prayers in English. I have heard others pray in Greek and Hebrew and Sanskrit and others in languages that none of us understands. One of the girls was praying in this very room (the room of one of the English staff) a few nights ago, and although in her studies she has not gone beyond the second book, she prayed so freely and clearly and beautifully in English that the other teachers, hearing, wondered who could be praying, since they did not distinguish the voice." "Yes," spoke up the occupant of the room, "and she prayed by name for a cousin of mine whom I had never once thought since coming to India."

When I asked why, in Ramabai's opinion, tongues that served no useful purpose being incomprehensible to everybody should be given, whereas the gift of tongues on the day of Pentecost was so that every person in that polyglot multitude should hear the story in his own speech, she replied, "I, too, wondered about that. But it has been shown to me that it is to rebuke unbelief in the gift of tongues, she herself has been given the gift."

All these wonders I have set down impartially, as phenomena of great interest to all who give thought to religious or psychic themes. Neither Ramabai, nor the native teacher who led the meeting which I described, is an emotionalist, so far as I could perceive. Both, in fact, are persons of more than ordinary reserve, culture and discernment, nor can I explain the relation between what is happening at Mukti and the revivals that are being reported from various parts of India, most of them characterized by astonishing confessions of sin, on the part of Christians and by prolonged and even agonized prayer, with pronounced physical emotion.

Making Presbyterians Dance.

There has been a pronounced physical side to the demonstrations, as I found at Kedgaon. Entire audiences have shaken as if smitten with palsy, strong men have fallen headlong to the ground. Even lepers have been made to dance. Leaping, shouting, rolling on the floor, beating the air and dancing, have been common. Concerning dancing, Bishop Warne said, "Personally, I have not seen much of the dancing; that is reported as mostly having taken place in Presbyterian churches." It is a fact that the dignified Presbyterians, even the Scotch church missions, have been foremost in these revival experiences.

The revival has continued in various parts of the empire for more than a year; I have reports from Lucknow, Allahabad, Adansol, Moradabad, Bareilly, Khassia Hills and Kedgaon. The Methodists baptized 1,900 new converts during the year, besides the notable result of having secured more than 300 new candidates for the ministry.

Dramatic in the extreme have been the confessions of sin, and restitution therefore, and the reconciliations between enemies.

Everywhere there is agreement that the lives of the people have been markedly altered for the better. "The revival," says one, "has given India a new sense of sin." The spontaneous composition of hymns has been a curious feature of some meetings; Bishop Warne thinks that "there will be a new hymnology in the vernacular as an outcome of this revival."

While columns more could be written concerning incidents of this revival, there is only room here to add that it must not be assumed that all of India is being stirred by these events. Many churches and missions are strangers to them, and the European population of the country as a whole know nothing about them. Yet it is the conviction of those who claim to have received the Pentecostal baptism that all of India is to be swept by a fire of religious revival. Some even say that they have been given direct supernatural assurance of this fact.

(Copyright, by Joseph B. Bowles.)

NEW VEGETABLES IN MARKET.

Hostess Has Opportunity to Serve Novelties to Her Guests.

The hostess who likes to serve novelties at her table should make the most of the odd vegetables and fruits now on sale.

The yam, or Brazilian sweet potato, is increasing in favor. One exhibited recently in the window of a fancy grocer was more than a foot in length, with an average circumference of ten inches. The price asked was 75 cents. Any recipe for the cooking of the sweet potato may be applied to the yam. It should be boiled first and salted, when it is ready for serving in any of several different ways.

A tropical vegetable now shown is the chayrette. It is somewhat similar in general shape to the green pepper. It is, however, more fleshy inside, and in color is a very faint green, almost white in some places.

The chayrette should be boiled first, then sliced, rolled in crumbs and fried. When so served the appearance is not unlike diminutive slices of fried egg plant. Served cold and mixed with green peppers and celery the chayrette may be used as a salad.

The Egyptian melon is another conspicuous novelty of the fruiterer and fancy grocer. Fine specimens of this melon may be seen suspended in a network of cord in some of the windows.

The melons range in price from \$1.50 to three dollars, and as a large melon may be served to a dozen or 15 persons the price asked is not as high as might at first appear.—Chicago Journal.

WAYS OF PREPARING FRUIT.

Apples and Pears of Great Value, Both Cooked and Uncooked.

These fruits are both useful and wholesome. An apple eaten raw the first thing in the morning will be beneficial to those who suffer from constipation. Baked apples are also good for the same purpose, and are easier of digestion than when uncooked. They are very good for children for either breakfast or supper, and may be varied by sometimes simply baking them on a tin, and afterwards sprinkling them with sugar; and at others, peeling, taking out the cores with an apple corer, filling the hole with sugar and putting a few cloves and a little water into the jar; when filled with apples, tie it over with brown paper and put in the oven till the apples are cooked. Some sorts take so much longer than others that we cannot give time for them. Pears cooked in the same way are very nice. Apple tea is a very pleasant drink, much appreciated by children. It is made by boiling apples, cut in half, with sufficient water to cover them, some sugar and thin lemon rind; the apples should be quite soft, then put into a colander for all the liquid to run from them. When cold, add a little lemon juice, and more sugar if needed.

Library Convenience.

In the library of a well known scholar are some bookshelves, with an attachment which is ideal for a person who expects to use books for reference. Under the shelves, about 27 inches from the floor, is a recess the width of the shelves, and about two inches high. In this is a flat board, the width of the shelves and of the same wood, which can be pulled forward by putting the hand in a groove in the front lower edge. This serves as a shelf on which to lay a book, which is being used for reference for a few moments, or to lay out a number of them when some one is looking up a particular subject. All the bookcases are made in this way and every one who has occasion to use them finds the shelves a great convenience.

Celery Jelly.

Celery jelly is an attractive basis for fancy salads. Cut up the outer green stalks and to one cupful of celery use one pint of water with one teaspoonful of salt. Cook until soft, add one-quarter of a box of gelatin that has soaked for half an hour in half a cupful of cold water; strain through a jelly bag and mold. When solid cut out the center and fill with the salad. Two oranges, two bananas and two apples diced form an attractive salad to serve with the celery jelly.

Lemon Butter.

Grated rind and juice of one lemon, three-fourths cup of sugar, one scant teaspoon butter. Put juice, grated rind and sugar in a saucepan, set on stove in a dish of boiling water. Beat an egg and when the sugar is melted and sirup hot stir in egg and stir mixture until it thickens, then stir in butter and remove from fire and put dish in cold water. Stir occasionally until cold. This will keep several days.

Hamburg Meat Cake.

The meat wants to be somewhat fat. For one pound of meat use two slices of stale bread soaked in a little water and press out, not too dry; add one egg. Chop small onion and cook in tablespoonful of butter. Don't let it burn. Mix well and season highly with pepper and salt. Make into small balls.

King's Pudding.

Two cups bread crumbs, one-half cup suet or butter, one-half cup molasses, one egg, one teaspoon of soda, one-half cup sweet milk, one-half teaspoon cloves, one teaspoon cinnamon, pinch of salt; boil or steam like a loaf of brown bread two hours; serve with lemon or hard sauce.

IN THE LIMELIGHT

"FIGHTING BOB" EVANS



Rear-Admiral Robley Dunglison Evans, better known as "Fighting Bob," will probably be known to history as the man who went to the Pacific ocean in command of the most powerful fleet that ever entered these waters, a fleet powerful enough to have made mince-meat both of Admiral Rojestvensky's squadron and the Japanese fleet that sent it to the bottom with workmanlike dispatch, and no one who knows "Bob" doubts that he would dearly love such a fight.

Evans went into the naval service when he was 16. When the civil war broke out Evans was nearly persuaded by his mother to resign from the service to fight for the south with his brother. He reconsidered in time, however, and did valiant service for the north. One of his legs was riddled with shot, and the surgeons were going to amputate it, in spite of his protests, when he pulled a six-shooter from under his pillow and threatened to kill any surgeon who approached him. He finally recovered, but still walks with a limp.

Although all his life he had shown himself the very embodiment of a fighting bull terrier, he got this nickname in an expedition in which not a drop of blood was shed. He was sent to Chili to enforce reparation for an attack on American sailors, and he bluffed the Chilians into good behavior without firing a gun. Then he became "Fighting Bob." All the fighting he had done in that affair was with his jaw tackle, no contemptible weapon, considering his flow of quaint and original profanity.

This faculty of using emphatic language has got him into trouble at times, notably at the battle of Santiago, when he remarked to those around him, "Spanish will be the fashionable language in hell to-night," a remark which was denounced from the pulpits of the country for its lack of good feeling and good taste. But whenever there was any special service to be performed, whether it was to receive a British or a German squadron with princes on board to be put to sleep at the dinner table, or a fleet to be taken to the other end of the world, the navy department has always turned to "Fighting Bob," and he has always kept up his end of the log.

FRIEND OF CORTELYOU

Frank H. Hitchcock, first assistant postmaster general, is believed to be the man who forced the hand of President Roosevelt and caused him to issue his proclamation declining to be a candidate for a third term. This he did, according to Washington gossip, by telling southern officeholders to elect delegates pledged to Roosevelt but expected to vote for Cortelyou when the president withdrew.

Mr. Hitchcock has been the friend and confidant of Secretary Cortelyou, and whenever the latter has been promoted to a new post, his first act has always been to pull Hitchcock in after him. He pulled Hitchcock into one department after another; to the national Republican committee as assistant secretary, back to the government service again, and would have taken him to the treasury department but for the protests of the other members of the cabinet, it is said. It is said too, that if Cortelyou got the presidential nomination Hitchcock would get a cabinet job. Hence, it is not a matter for surprise that Hitchcock should take a lively interest in the affairs, political and otherwise, of Secretary Cortelyou. It was his methods that some of the other presidential candidates objected to—or rather the methods attributed to him.

Mr. Hitchcock is a man with the head of a business man, the acuteness of a trained lawyer, the frame of an athlete and the nose for news of a born newspaperman. While President McKinley was being badgered to intervene in Cuba Mr. Hitchcock, then in the department of agriculture, brought out a report, showing how much the trade of the United States was suffering from the continuance of the Cuban insurrection. While the war was in progress he was getting out reports on the natural resources of Cuba, Porto Rico and the Philippines. And it has been so on every occasion. He has always risen to an emergency.



MEXICO'S FINANCIAL SAVIOR



Jose Yves Limantour, minister of the treasury of Mexico, the man who carried Mexico through the disastrous panic of 1893 and made her rich and prosperous, has been decorated by the French government for her services to mankind, making about 50 decorations he has received from different countries.

Although nothing of a politician, Mr. Limantour has been in office since 1892, when he became sub-secretary of finance under Senor Romero. The equalization of finance was a question which Romero did not understand, but his assistant made a study of it to such purpose that he soon became a recognized authority, one of the greatest financiers in the world. When he succeeded Romero in 1893 he found his country bankrupt, the deficit amounting to about \$3,000,000 each year. The exterior debt alone amounted to \$50,000,000 and paid interest at the rate of 6 per cent. The country was without credit and loans were subscribed under the most humiliating conditions. The panic arrived, and to add to his troubles there was a general failure in crops.

Limantour converted the annual deficit into a surplus, with which he formed a reserve that now amounts to \$100,000,000. He abolished the Alcabales, an interstate customs tax, and allowed trade to flow freely from one end of the country to the other, he increased the federal revenues by \$25,000,000 a year, he furnished schools for the children, he introduced the most modern sanitary arrangements into the federal district, he reduced the taxes, he recompensed the owners of estates that had been confiscated, he prohibited free coinage and made the peso redeemable in gold, and he improved the credit of the country to such an extent that Mexican bonds find ready buyers at low rates of interest.

WORLD'S MASTER SCIENTIST

Lord Kelvin, who died recently at his London home, has been regarded as the world's most distinguished scientist for 40 years. Although a master in many departments of physics and chemistry, his successes in telegraphy, particularly marine or cable telegraphy, probably have brought him the greatest renown.

Lord Kelvin's name forever will be linked with the laying of the Atlantic cables, not only the original cable, but several others which were sunk during the ten or fifteen years following the initial experiment. When the problem of ocean telegraphy was first presented to the world there were few scientists who looked upon it as solvable. Most of them, indeed, scoffed at the idea and said it was visionary. Lord Kelvin was then a young man. He was at that time plain William Thomson. He was born in Belfast, Ireland, in 1824, and in 1855, when the discussion about connecting the two continents with a metal wire was hottest, he was only 31 years of age.

The dynamical theory of heat early engaged the attention of Thomson and in the late '40s and early '50s he wrote freely about it. In 1855 he published a paper on "Electro-dynamic Qualities of Metal," and it was while engaged in experimental work in this field that he was brought face to face with the mysteries of communication by electric wires.

There was no scientist capable of mastering this problem, or, at least, none had the courage to announce himself until the young Irishman, who always, by the way, has been claimed by the Scotch, modestly stepped forward and agreed to try. He invented various instruments, among which was the mirror galvanometer, first used in connection with the 1858 cable. In 1867 the siphon recorder was invented and patented. On the successful completion of the Atlantic cable in 1866 Thomson was knighted.

Lord Kelvin was showered with honors by all nations. He was president of the international Niagara commission, and has visited America often.



Pandita Ramabai Dongre Medhavi.

should tell at some length the story of this great settlement, with its wide acres of farm land, its many modest buildings, and its varied forms of industry. Study and work are the rule for every girl; clothes for that multitude must all be woven on the spot, and the industrial plant is large. An uncommunicative English woman guided me faithfully to every spot of the settlement that she thought of interest, from the cornerstone to the steam engine and the dying vats. But not a word did she say that would lead me into a knowledge of what is by all means the most noteworthy fact concerning this famous institution.

Stumbling on a Revival.

Of course, I was aware of the unusual religious experiences reported from many Christian communities in India; but I had never associated this sort of thing with Pandita Ramabai's work; probably because some of her foremost supporters in America are identified with the "new theology" which has scant room for the camp meeting type of "old-time religion." My first clue was a pamphlet which I chanced to pick up, relating strange spiritual experiences on the part of some of Ramabai's girls. I began to ask questions, which were answered, I thought, with seeming reluctance, and discovered that this revival was still under way.

For half an hour I had been hearing strange sounds, now of one person shouting in a high voice, now of the mingled utterance of a crowd, and now of song. At last it settled down into a steady roar. "What is that I hear?" I asked. "It is the girls' prayer meeting," was the answer. "Could I visit it?" I pointedly asked my guide, after hints had proved unavailing. "Why—I suppose—so. I'll see." In a few minutes I found myself witnessing a scene utterly without parallel in my experience of religious gatherings.

half a dozen other girls during the next quarter of an hour. At my request the guide after a time asked the leader if I might talk with her, and while a dozen of the girls were still left, praying aloud and unaware of the departure of the others, the leader withdrew.

A Strange Story.

My first interest was to know whether the girls had been "speaking with tongues" that day, for I had thought that I detected one girl using English. Yes, several of the girls had been praying in unknown tongues, this young woman quietly informed me. Then, in response to my questionings, she proceeded to tell me that these meetings are held twice daily by girls who have been "baptized with the Holy Spirit and fire." It is common for them to speak in tongues which they do not understand, and also to be smitten dumb, so that they cannot speak at all, even in their own language. During the early part of the meeting at which I was present, one of the girls had been obliged to write her message, because her tongue was held. Sometimes the girls will go about their tasks for days, unable to utter a word, although they understand perfectly everything that is said to them, and are able to pray in other tongues, and when they especially pray for the power to do so they are able to speak in religious meetings. The girls show no effect whatever of the terrible strain they undergo during these prayer meetings, and they all do their regular daily work. The burden of their prayers is intercession, that all the mission, and all India, may be converted and experience a great revival and receive the Pentecostal baptism. So much I learned from this young woman.

The Most Famous Indian Woman.

Ramabai herself is a quiet, strong personality. She dresses after the