

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

This Distinguished American Journalist is Travelling 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; splendid, squalid; rich, miserable—such are the contrasting adjectives which one may apply to this third largest city in the British empire, seated on the banks of the Hooghly river, whose shifting currents are her best defense against an invading fleet. It is a city of color, from the fat, shiny, black babu, scantly 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 there also is 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 half-castes, 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 refinement 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 blighted brother is a problem in India needing the missionary's attention, no less is the sinuous-pure white man. And I must say that, so far as I could learn, the life of the Europeans (as all Caucasians are designated east of Suez) is more wholesome 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 in "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 touch with the stranded girl, but almost too late, for a day later she attempted 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 kidnapped 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 zealous work, having missions in five cities, and their range of activities includes visitation to the homes, day schools for children, orphans, rescue homes, a hospital and a high school and college. As I talked with two bright American girls at Allahabad, Miss Lishard 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 care of the charming young women in charge is the endeavor to find husbands for as many as possible of the 500 women who come under her over-sight 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.

I watched a file of these lustrous, 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 commercial 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 baptized on single day. A unique feature of the baptismal service was 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 Methodism's aggressive, diversified, far-reaching and successful work in India. Thirty-seven different languages are used by Methodist missionaries in this country.

"Make the rikman hurry. I have a date and can't wait here all day," she said to the "boss rikman" at the station. He blazed like a fiery dragon. "Well, you get so mad, you no can wait for dis, you go find 'noder rikman," he said.

No Hurry.

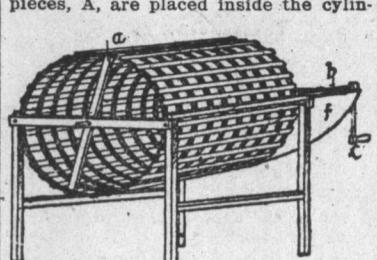
The American traveler who endeavors to hasten the comfortably gaited orient against its wish comes to a halt. That was the experience of "A Woman Alone in the Heart of Japan."

"Slow Coming Butter." When the weather is cold, the butter is sometimes slow in coming because the cream is too cold, or too old. In the summer time it is often too sour and too warm. A thermometer helps to decide. The best temperature is about 68 to 72 degrees.

HORTICULTURE

CLEANING POTATOES QUICKLY.

Home-Made Contrivance Which Will Also Sort the Tubers.



Home-Made Potato Sorter.

der to hold the axle, B, which extends

entirely through the machine and is

turned by a crank, E. The frame

made is four inches lower at the open-

ing end of the cylinder so that the

potatoes will run through freely.

At the crank end is a hopper, F,

into which the potatoes are poured.

The cylinder is 2 1/2 feet long and three

feet in diameter. It will not bruise

the potatoes and the dirt and small

ones run through the floor or crate

and the marketable ones run out at

the open end of the cylinder into an-

other crate. With one man to turn the

crank and another to fill the hopper,

700 to 800 bushels can be sorted in a

day.

DEMAND FOR CHERRY STOCK.

Chance for Some Enterprise American Horticulturist to Grow Trees.

W. F. Helkes of Huntsville, Ala.,

states there are imported into the

United States from France annually

10,000,000 to 15,000,000 cherry stocks.

Fairly trustworthy figures show that

from this number of stocks the output

of merchantable trees at two years

old, of all sizes, is not more than one-

third of the number of stocks planted,

and of these not more than one-third

will grade five-eighths and up. The

first difficulty encountered in cherry

growing is in getting a stand. So

much depends on the condition of the

plants on their arrival from France.

There are various causes of injury

from the time the plants leave the

grower in France to the time of their

arrival at destination. There is more

or less danger from freezing or heat-

ing on the way. Sometimes the plants

are dug too early, and suffer from

being heeled in, or they are dug when

the ground is too wet and packed in

boxes before they are separated from

the mud and properly dried. In this

condition they start to grow in the

boxes, and however carefully they

may be handled, there is sure to be a

heavy loss in planting. In some in-

stances the plants are grown on land

unsuited for their growth, when they

suffer in health, quality and appear-

ance. Such plants are abnormally

branched, and usually present a

blackish appearance of the roots.

There is room for some enterprising

horticulturist here who will collect

Mazzard cherry seeds and grow some

of the seedlings required by nursery-

men for budding and grafting pur-

poses.

NURSERY TREES.

Proven That They Do Not Exhaust the Land of its Fertility.

accompanying illustration. It is made of a piece of 1 1/4 x 1 1/4 and 3 1/2 feet in length.

All experience proves that a crop of nursery trees does not exhaust the land of its fertility, says T. R. Peyton, Cooper county, Missouri. In fact, it is generally considered that land from which trees have been moved is in the very best condition for a crop of wheat or potatoes.

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 Keasler, of the Agra Methodist Episcopal mission, in blistering, life-shriving heat, in a low, dirty, malodorous dwelling on the outskirts of the city, which is under high culture, and is, therefore, deeply pulverized. There is practically no herbage on the soil to protect it during the winter.

The soil, deeply broken and robbed of its humus, runs together and cements itself, and it then requires "rest" in clover or other herbage crop to bring it back to its rightful condition.

This resting period allows nature to replace the fiber in the soil and to make it once more so porous and mellow that plants can find a congenial root-hold in it.

POISON DANGERS IN SPRAYING.

French Scientists Suggest the Coloration of Arsenic Compounds.

French scientists, while recognizing the necessity for the use of arsenic compounds in spraying, have made a wise recommendation to their government that such material shall not be sold unless colored in such a manner that it can not possibly be confused with foods or condiments. The buyer and the seller are to be held equally responsible for this denaturation of arsenic and the insecticides are to be sold only in packages plainly marked "poison." Such a regulation would be a wise one for this country.

At present it is possible to purchase white arsenic powder, unlabeled, which much resembles soda and baking powder. Needless to say those who substitute it for either of these leavening powders would rise no more if they ate the fruits of their own labors.

Planting Temporary Trees.

Mrs. Winslow's Soothing Syrup. For children teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25¢ a bottle. Peaches can make money, but money can make brains.

LAND FOR THE ORCHARD.

Preparation of the Soil Where Trees Were to be Planted.

Among the first things I did toward improving our farm after buying it was to set two acres to peach and apple trees. It has proven to be the most valuable two acres on the farm. While being five miles away from any fruit market, yet we often realize a clear profit of \$75 from fruit sold, beside great benefit from fattening our hogs.

The sketch shows my home-made potato cleaner and sorter which I have used at Fairview farm for a number of years, writes a correspondent of Farm and Home. It consists of a number of hoops to which are fastened half-inch slats so as to make holes 1 1/2 inches square. Two heavy pieces, A, are placed inside the cylind-

NO BLESSING FOR HER.

Disappointed Youngster Discriminated in His Prayer.

For several weeks, little Ralph had enjoyed the use of a Shetland pony, the property of a horse dealer who was a friend of the family. But much to Ralph's sorrow, there came a day recently when the pony was sold, and the delightful horseback rides came to a sudden end. The purchaser, as Ralph found out by inquiry, was a little girl of about his own age of five. Ever since his acquaintance with the pony began, Ralph had included him in his bedtime prayer, and "God bless the pony," was an earnest nightly petition. The first evening after the sale of the pony, Ralph